

COMPETING NARRATIVES BETWEEN NOMADIC PEOPLE AND THEIR
SEDENTARY NEIGHBOURS

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Competing Narratives between Nomadic People and their Sedentary Neighbours

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An Unknown Jewish Community of the Golden Horde

Dan Shapira

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In 2001 or in 2002, and then in late 2015, I was working on an incomplete Judeo-Turkic translation of the Pentateuch from the First Firkowicz Collection kept in Saint Petersburg, as well as on other Judeo-Turkic translations of the Bible from the same collection. While studying the MS Evr.I.Bibl.143, I was stricken by the fact that this text is unlike anything other of the kind (as I then imagined what ‘the kind’ should be like). Now I know that this MS is the earliest Judeo-Turkic text known, and it enables us catch a glimpse of a previously unknown community of Jews of the Golden Horde.

I was not prepared to encounter among the Judeo-Turkic materials of the First Firkowicz Collection anything older than the 18th century. Written on paper produced in Venetian Verona in 1470–80,¹ Evr.I.Bibl.143 can be dated to the last two decades of this successor state of the Mongol Empire, the Golden Horde.

I finished a book on this MS and the cultural world of its authors and copyists (for the MS is a copy going back to a prototype written decades earlier, not too long after the *Codex Cumanicus* had been edited). I hope to have my research on Evr.I.Bibl. 143 published soon, and here I would like to announce some of my findings.

Turkic and Judeo-Turkic

There were (and there still is one) several Jewish varieties of Qıpçaq Turkic. These included two (or possibly more, a couple of centuries ago) dialects of the so-called “Karaim” language, the Qıpçaq Turkic spoken and written by Karaite Jews in Lithuania (mostly, in Troki / Troch / Trakai) and in Galicia (Halicz / Halič) and Wohlynia (Lutsk / Łuck and other places). On other Turkic-speaking Rabbanite Jews in Eastern Europe (Shapira 2007).

The Troki dialect still survives, while the Halicz dialect withered about a decade ago, with the passing away of the last speaker. According to the view of 19th century Karaite scholars, the Karaites of Poland and Lithuania (and, by

¹ Dr. Alexander Grishchenko and Dr. Alexandra Soboleva checked the water marks throughout the MS; Professor Malachi Beit-Arié and Mr. Alexander Gordin from the Israeli National Library confirmed the conclusions of Dr. Grishchenko and Dr. Soboleva. My thanks go to them all.

extension, their Turkic dialects) came from the Crimean Peninsula; this view, which had been politically-motivated at the time of its formulation, was uncritically upheld by the majority of the 20th- and 21st century scholars. According to this writer, these dialects go back to two different, though closely related, types of speech of the Golden Horde (Pritsak 1959: 320). We cannot state where exactly in the Golden Horde the forefathers of the Lithuanian and Galician Karaites came from, but we should remember that five hundred years ago, all the territory inside the circle going roughly from the lower Danube to Kiev to Ryazan' to the Curve of the Volga to the middle course of the Ob' to the Altay Mountains to Lake Balkhash to Khwarazm to the Caspian Sea and from Northern Daghestan to the Kuban river to the northern side of the Taurian Mountains in the Crimea, was speaking Qıpçaq Turkic.

The text of the Bible in English is quoted according to the King James' Version that translates the Hebrew original. The Judeo-Turkic text is given in transliteration.

Slavic in the MS

There are reasons to suggest that the text comes from an area of Turkic-Slavic linguistic contact, for it contains a number of words known from Slavic. However, three of these words borrowed from Eastern Slavic are of non-Slavic origin (one is even possibly of Turkic-Khazar origin) and all of them exist by now in different Turkic languages of the former Russian Empire / USSR.

The words are:

1. *ny ... ny ...*, 'neither ... nor':

NUM 22.26

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn <i>either</i> to the right hand <i>or</i> to the left.	d-''rtty ml'xy ywy nyg d-ṭwrđy ṭ'r yrd' ky ywx ṭyr ywl m'yl'yṭm' ny 'wng ny swl	וַיֹּסֵף מִלְאָךְ ה' עָבֹר וַיַּעֲמֵד בְּמִקְוֵם צָר אֲשֶׁר אֵין דְּרֹךְ לְנִטּוֹת יָמִין וּשְׂמָאוּל.
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2. *kun*, probably from Slavic *gunja* / *gun'ia* / *hun'ia* (гуня), an overcoat popular with Hutsuls and Cossacks.² It translates Hebrew עור, 'or, which generally means 'skin', but is used here to denote a kind of garment, probably. The word *gunja* for Hebrew אדרת, 'aderet, 'gown', is also found in the Ruthenian translation of Gen 25:25 in the Manual of Hebrew from the second half of the 15th century, cf.: '... ibo izo jutroby matere vyšol [Isav] pr"veje čr"mën" ves', jako *goune* volosataja (Temchin 2014).

Another possibility is Slavic *kun* / *kuna* / *kunica* (кун / кунa / кунница), 'marten's pelt'. These served as a form of currency in Eastern Europe (the currency of Croatia, HRK, is still named after these pelts).³

Lev 11:32

<p>And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or <i>skin</i>, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.</p>	<p>d-brš' ky twšky nym'nyg 'wstyn' 'lrdn 'wlylryndn mwrdr bwlgy brš' 'gš sbwtyn dn y' šykmn y' <i>kwn</i> y' qpswq brš' sbwt ky 'ytylgy 'lr bl' 'yš swbd' kltyrylgy d-mwrdr bwlgy 'yngyr g' dy'yn d-'rwb bwlgy</p>	<p>וְכֹל אֲשֶׁר יִפֹּל עָלָיו מֵהֶם בְּמָתָם יִטְמָא מִכֹּל כְּלֵי עֵץ אוֹ בָּגֶד אוֹ עוֹר אוֹ שֶׁק כֹּל כְּלֵי אֲשֶׁר יַעֲשֶׂה מְלֶאכֶה בָהֶם בַּמַּיִם יוֹבֵא וְטִמָּא עַד הָעֶרֶב וְטָהַר.</p>
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Another example is Ex 26:14:

<p>And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' <i>skins</i>.</p>	<p>da-yasagayəsēn yapuwḅ šaṭiyrəga' ṭēyriylariy qowšəqarəlar niyg qiyziyl 'ēyṭəkan da-yapubiy ṭəḥašiyim q⁴wnlry yuwḡarəṭiyn</p>	<p>וְעָשִׂיתָ מִכְסֵה לְאֹהֶל עֹרֹת אֵילִם מְאֻדָּמִים וּמִכְסֵה עֹרֹת תְּחָשִׁים</p>
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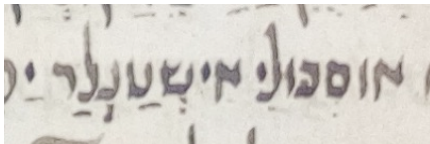
² *Histarychny sloŭnik belaruskai movy*, Iss. 7 (Minsk, 1986): 198; *Slovnnyk ukrains'koï movy XVI–pershoï polovyny XVII st.*, Iss. 7 (Lviv, 2000): 119.

³ *Histarychny sloŭnik belaruskai movy*, Iss. 16 (Minsk, 1997): 219–220.

⁴ 

		מלמעלה.
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3. *'iştan lar*, 'trousers', for מכנסים, *miknāsayim*, (ultimately, of Eastern-Iranian Scythian or Sarmatian origin);



Ex 28:42:

And thou shalt make them <i>linen breeches</i> to cover their nakedness; from the loins even unto the thighs they shall reach.	da-yasagaysan 'alarga' 'uskuli 'iştanlar yapmaga' 'ol ʔanin 'uyaʔnig bēylindēn ʔizlarga' di'in bolgaylar	וַעֲשֵׂה לָהֶם מְכַנְסֵי כֹד לְכִסּוֹת בָּשָׂר עָרוֹה מִמְתְּנֵים וְעַד יְרֵכֵים יְהִיוּ.
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4. *syrġ*, 'earring' (nowadays known in different modern Qıpčaq languages as a loan from Russian), for גזם זהב, *nezem-zāhāb*;

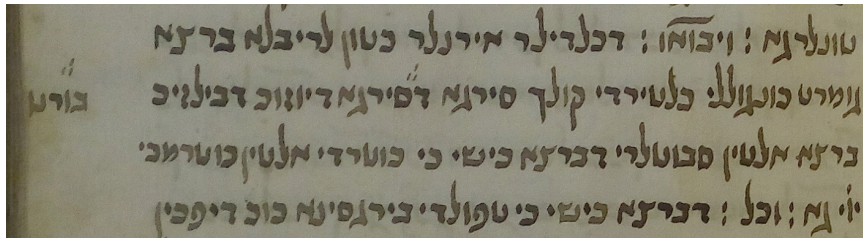
Ex 32:3:

And all the people brake off the <i>golden earrings</i> which were in their ears, and brought them unto Aaron.	d-yyryldylr brš' 'wlws 'wl 'lʔyn syrġ'lr ky qwlqlrynd' d-klʔyrdylr 'hrn g'	וַיִּתְּפְּקוּ כָל הָעָם אֶת גְּזָמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל אַהֲרֹן.
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Ex 35:22:

And they came, both men and women, as many as were willing hearted, and brought bracelets, and <i>earrings</i> , and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord.	d-kldylr 'yrlr xʔwn lry bl' brš' gwmrʔ kwngwllly klʔyrdy qwlx syrġ' d- ⁵ syrġ' d-ywzwk d-byzlyk brš' 'lʔyn sbwʔlry d-brš' kyšy ky kwʔrdy 'lʔyn kwʔrmky ywy g'	וַיָּבִיאוּ הָאֲנָשִׁים עַל הַנְּשִׁים כָּל גְּדִיב לֶב הַבִּיאוּ חֹז וְגָזָם וְטַבַּעַת וְכוּמָז כָּל כְּלֵי זָהָב וְכָל אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֹת זָהָב לַיהוָה.
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⁵ Added on margins: *bwrnw*, nose's.



5. *pwsť*, used for להישום, לשומם, שוממה, מדבר, 'desert, wilderness, to devastate, to be devastated', etc. (plus once for השמד, 'to destroy, annihilate'). Lev 26: 3-35 has a block where *pwsť* is used *alongside* two other verbs, *wyrn et-*, of Persian origin, and *ṅgl-*, of Turkic origin.

<p>30 <i>And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.</i></p>	<p>30. <i>d-pwsť</i> 'ytxy mn řrdqlryny 'bqlryngyznyg d- xstýrgymn 'wl qwyyš swrtlryngyzny d-qydwrgy 'wlylryngyzny gwbdlry 'wstýn' 'bqlryngyznyg d-'yrngy kwnglym syzny</p>	<p>וְהַשְׁמַדְתִּי אֶת בְּמִתְיָכֶם וְהִכַּרְתִּי אֶת חַמְצֵיכֶם וְנָתַתִּי אֶת פְּגָרֵיכֶם עַל פְּגָרֵי גְלוֹלֵיכֶם וְנִעְלָה נַפְשִׁי אֶתְכֶם.</p>
<p>31 <i>And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.</i></p>	<p>31 <i>d-qwygy</i> mn šhr- lryngyzny wyrn <i>d-pwsť</i> 'ytxy mn mqdšlryngyzny d-'yyskmgý mn qbwł 'yysyngyzny</p>	<p>וְנָתַתִּי אֶת עָרֵיכֶם חֲרָבָה וְהִשְׁמֹתִי אֶת מִקְדְּשֵׁיכֶם וְלֹא אֲרִיחַ בְּרִיחַ נִיחֹחְכֶם.</p>
<p>32 <i>And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.</i> 33 <i>And I will scatter you among the heathen, and will draw out a sword after you:</i></p>	<p>32. <i>d-wyrn</i> 'ytxy mn 'wl yyrny d-ṅglgyr 'ngr dwšmnlryngyz ky 'włtwrwr 'ydyłr 'wstýnd' 33. <i>d-syzny swḅwrgy</i> mn 'wlwslrd' d-trṭqy mn 'rtyngyz-dn qylyš d-<i>bwłgy</i> yyryngyz <i>pwsť</i> d- šhrlryngyz bwłgy wyrn</p>	<p>וְהִשְׁמַתִּי אֶת הָאָרֶץ וְשָׂמוּ עָלֶיהָ אִיבֵיכֶם הַיֹּשְׁבִים בָּהּ. וְאַתְּכֶם אֲזַרְהָ</p>

and your land <i>shall be desolate</i> , and your cities waste.		בגוים וְהִקְלִיתִי אֶחְרִיכֶם חָרֵב וְהָיְתָה אֶרְצְכֶם שְׁמָמָה וְעָרֵיכֶם יְהִיוּ חָרְבָה.
34 Then shall the land enjoy her sabbaths, as long as <i>it lieth desolate</i> , and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.	34. 'wlkyz swbg̃y 'wl yyr šbtlryny brš' wyrn bwlgn kwnlrynd' d-syz yyrynd' dws̃mnlryngyznyg 'wl kyz tyngy 'ol yyr d-qbwł 'y t̃xy šbtlryny	אִז תִּרְצָה הָאָרֶץ אֶת שְׁבַתֶיהָ כֹּל יְמֵי הַשְּׁמָה וְאָתָם בְּאֶרֶץ אֲיִבֵיכֶם אִז תִּשְׁבַּת הָאָרֶץ וְהָרְצַת אֶת שְׁבַתֶיהָ.
35 As long as <i>it lieth desolate</i> it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.	35. brš' pws̃t' bwlgn kwnlry tyngy 'ny ky t̃ynmdy šbtlryngyzd' 'włtwryngyzd' 'nyg 'wstyn'	כֹּל יְמֵי הַשְּׁמָה תִשְׁבַּת אֶת אֲשֶׁר לֹא שְׁבַתָה בְּשַׁבְּתֵיכֶם בְּשַׁבְּתְכֶם עָלֶיהָ.

This is not an isolated example, for the same word is used in Num 21: 30:

⁶ And his land is perished from Heshbon even unto Dibon and is laid waste even unto Nophah, which reacheth unto Medeba.	dā-ṭarlābi ṭā's boldu ḥešbon dan dībon gā' dē'in dā- pustā' boldi nopah-qā' dē'in ki mēdbā' ḡā' dē'in.	וַיָּרֶם אֶבְדַּת הַשְּׁבוֹן עַד דִּיבּוֹן וַנְּשִׂים עַד נֹפַח אֲשֶׁר עַד מֵדְבָא.
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An interesting fact is that the root *pust-* is used in the Church Slavonic biblical translation in the same places, e.g., 'i postavljū grady vaša *pusty* (Lev 26: 31), 'i budet zemlę vaša *pusta* i grade vaši budut *pustě*, i blagovolit' zemlę suboty svoę v' vse dni *opustěniā* eę (Lev 26: 33–34); whereas *pust-* is not used in Num 21:30, where the Hebrew can be interpreted otherwise. (A. Grishchenko (forthcoming); see also Grishchenko 2016a, and Grishchenko 2018a.)⁷

⁶ KJV: "We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba".

⁷ In Num 21: 30, the Hebrew form *Khežbon* was used for *Ḥešbon* (with the assimilation of voicing *šb > žb*).

It should be stressed that *pusta* is attested in both the Halicz and Troki dialects of the Karaim language, with the derivatives *pustalyk* (Halicz) and *pustalyx* (Troki), ‘emptiness, desert, a void place, and the verb *pustalan-* (Halicz), ‘to make waste, desolate’.⁸ It is also used in Eastern Yiddish for ‘desert’. So this is one of the links connecting the language of our MS with the Karaim language of Halicz and Troki.

6. As to Slavic words, we are even more certain with *qwrp* etc. used to translate Hebrew גרש, Lev 2: 14,16:

<p>And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.</p>	<p>d-’ygr kltyrsng ʔwngwʂly ʔyrky wyw g⁹ yymyʂly qwbwrgn ’wtʔ qwrply dnly kltyrgy sn ʔyrkysyn ʔwngwʂlykyngnyg</p>	<p>וְאִם תִּקְרִיב מִנְחַת בְּכוֹרִים לַה' אָבִיב קְלוּי בָאֵשׁ גֶּרֶשׁ כְּרָמָל תִּקְרִיב אֶת מִנְחַת בְּכוֹרֶיךָ.</p>
<p>And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.</p>	<p>d-ʔwtʔky ’wl khn ’ngmkyny qwrpsyndn d-’yb¹⁰yndn brʂ ’tymyyny ’wstyn’ qrbn wyw g’</p>	<p>וְהִקְטִיר הַכֶּהֵן אֶת אֲזֵקֶרְתָּהּ מִגֶּרֶשׁ וּמִשֶּׁמֶן עַל כֹּל לְבִנְתָּהּ אִשָּׁה לַה'.</p>

The KJV renders the five bold words in Lev 2: 14 as ‘green ears of corn dried by the fire, even corn beaten out of full ears’, but Evr.I.Bibl. 143 clearly refers to ‘barley’. The word *qurpa*, from Slavic *krupa*, is attested in the Turkic “Karaim” language of Troki and in the Crimea. The same word appears here and in the next verse in Tirishqan’s 1840 printed Karaite Judeo-Turkic edition of the Bible translation.¹¹

8 KRPS: 449a. Cf. KRPS: 142b, *bustalyq*, cited as the Crimean form, ‘ruins, desert’. Obviously, this Crimean form, with its shift **p>b*, is a learned borrowing from Northern Karaim manuscripts. The meaning ‘ruin’ obviously stands for Hebrew שְׂמֹמֶה. The shift *p>b* in the Crimean form can be explained by the loss of understanding of the provenance of the Slavic borrowed word and partial contamination with Turkic *boş*, void. However, the shift *p>b* existed also in the Halicz dialect, cf. e.g., *bosacka*, from Polish *posadzka* (KRPS: 132b), or *bostak* (KRPS: 132b), ‘no-goodnik’ (attested also in Yiddish), from Persian *puštak*, ‘passive pederast’.

Other examples of such Slavicisms in Crimean Karaite texts testifying to their being reworkings of Northern Karaim manuscripts are the words *polov*, ‘chaff’ (KRPS: 125b), and *salam*, ‘straw’ (KRPS: 448b, 462b).

9 On margin: *byš...*

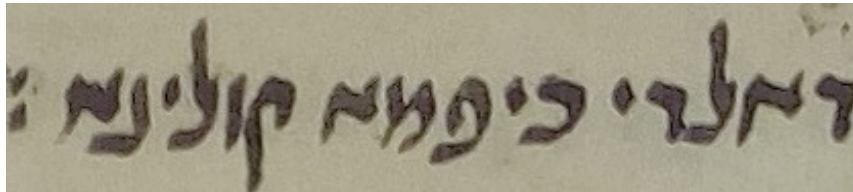
10 A scribe’s error for **y’b*, oil.

11 Cf. Jankowski et alii 2019, Vol I: 167; Vol II: 130-131.

Moreover, it could be a case of not only linguistic borrowing but also textual influence from the Eastern-Slavic / Slavonic-Russian *Edited Pentateuch* (see Grishchenko 2018b) which has the word *krupa* in the same verses and elsewhere, cf., ‘ašče li prineseši trebu verkh” žita Gospodevi novu i spręženu ot *krup”* pšeničen” (Lev 2: 14), ‘i da s”tvorit žrec’ pamet’ eę ot *krup”* s maslom’ drevęnym’ (Lev 2: 16). In other places in the Edited Pentateuch, there are glosses and emendations such as *krupa* for *muka*, ‘flour’ (Lev 2: 1, 7, Deut 28: 12, etc.) that indicate the special attention paid to this term by the Slavic editor of the Edited Pentateuch.

7. The next word is, actually, an emendation; we remember that Evr.I.Bibl. 143 is a copy and we would suggest here a scribal mistake while copying the text. In Num 25: 7 we read:

Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose from among the congregation and took a <i>javelin</i> in his hand	d-kwrđi pynḥs 'l'zr 'wgly 'hrn khn 'wgly d-ṭwrđy 'wrṭsyndn jm't nyg d-'ldy <i>kypm'</i> qwlwn'.	וַיִּרְא פִּינְחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ.
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There is no Turkic word *kypm'* for ‘lance, javelin, spear’ (Hebrew רֶמֶח); in fact, all these were not part of nomadic warfare¹², but Eastern Slavs, who called it *kopie* / *kopio* (*konue*), used it as their infantry weapon of choice. We may suggest that the two *yods* ך were read by the copyist as a *mem* מ.

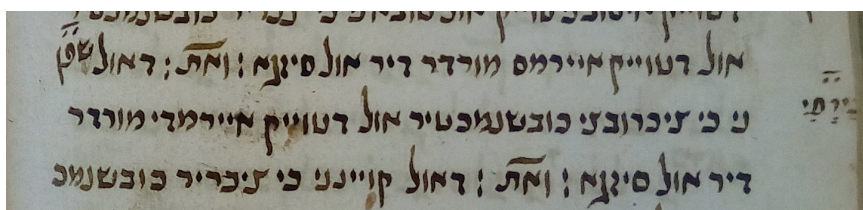
8. There are at least three cases in which the readings of Evr.I.Bibl. 143 are identical to those of the Slavonic-Russian Edited Pentateuch and may derive from its glosses and emendations.

¹² Different Turkic languages as well as Hungarian all used loan words of Arabic, Persian, or Italian provenance to name a spear.

The most striking example is that of שפן, *šāpān*, ‘coney’, glossed over on the margin as ‘hedgehog’, *kirpi*. This gloss may go back to the Czech Bible of the First Redaction,¹³ from where it was taken into the Slavonic-Russian Edited Pentateuch.

Lev 11: 5:

And the <i>coney</i> , because he cheweth the cud, but divideth not the hoof; he is unclean unto you.	d-’wl špn ¹⁴ ny ky syxrwbsy kwbsnmktyr ’wl d-twyyyq ’yyrmdy mwrdr dyr ’wl syzg’	וְאֵת הַשֹּׁפָן כִּי מְעִלָּה גֵרָה הוּא וּפְרָסָה לֹא יִפְרִים טָמֵא הוּא לָכֶם.
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The Text is Rabbanite, not Karaite:

Num 6: 18, where the Hebrew text was understood in the light of the Mishnah, Nazir 2: 5-6, says:

And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is	d-ywlygy ’wl nzyr ny ¹⁵ ’yšygynd’ ’hl mw’d nyg nzyrly bšyny d-’lgy ’wl sšyn bšynyg d-qwygygy ’wł ’wstyn’ ky šlmym nyg dbh-synygy tybynd’	וְגִלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֵת רֹאשׁ נְזִירוֹ וְלָקַח אֵת שְׂעַר רֹאשׁ נְזִירוֹ וְנָתַן עַל הָאֵשׁ אֲשֶׁר תַּחַת זְבַח הַשְּׁלָמִים.
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¹³ E.g., the Olomouc Bible from 1417, fol. 82a (see the digital copy on: <http://www.digitalniknihovna.cz/>), has the reading *giezka* (= *jezka*) ‘hedgehog’ (accusative form), see Grishchenko 2017: 617.n.13.

¹⁴ On the margin: *kiyrpiy*.

¹⁵ Understood as Accusative;

(ה) הַרְבֵּי נְזִיר וְעָלִי לְגִלַּח נְזִיר, וְשָׁמַע חֲבֵרוֹ וְאָמַר וְאָנִי עָלִי לְגִלַּח נְזִיר, מִשְׁנֵה מִסַּכַּת נְזִיר פֶּרֶק ב
אִם הָיוּ פְקוּחִים, מְגִלְחִים זֶה אֶת זֶה. וְאִם לֹא, מְגִלְחִים נְזִירִים אֲחֵרִים
(ו) הָרִבִּי עָלִי לְגִלַּח חֲצִי נְזִיר וְשָׁמַע חֲבֵרוֹ וְאָמַר וְאָנִי עָלִי לְגִלַּח חֲצִי נְזִיר זֶה מְגִלְחַת נְזִיר שְׁלֵם וְזֶה
מְגִלְחַת נְזִיר שְׁלֵם דְּבָרֵי רַבִּי מֵאִיר וְחֲכָמִים אוֹמְרִים זֶה מְגִלְחַת חֲצִי נְזִיר וְזֶה מְגִלְחַת חֲצִי נְזִיר

under the sacrifice of the peace offerings.		
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The word שכ״נה, Shechinah, is used as a gloss to the Arabo-Persian word *ndr* translating ‘God’s face/presence in Ex 33: 14-15:

And he said, My presence shall go with thee, and I will give thee rest.	d’yṭṭy <i>ndrym</i> ¹⁶ brgy d-’syyš ’yṭky mn sg’	נִיאֲמַר פָּנַי יֵלְכוּ וְהִנְחֵיתִי לָךְ.
And he said unto him, If thy face/presence go not with me, carry us not up hence.	d-’yyṭṭy ’ngr ’ygr <i>hḏrtyng brms</i> myndyr mgyn byzny mwndn	נִיאֲמַר אֵלָיו אִם אֵין פָּנֶיךָ הַלְכִים אֶל תַּעֲלֵנוּ מִזֶּה.

Mishnah Nega’im 1: 1, a Rabbanite text, is quoted on fol. {48.2} / 49a:

שֵׂאת הוּא הַנִּגַע שֶׁאֵינוּ בְּלוּבֵן כְּמוֹ הַבְּהֵרֶת שֶׁהוּא בְּתַכְלִית הַלּוּבֵן וְהוּא כְּמוֹ צֶמֶר נֶקִי וְנִקְרָא שֵׂאת לְפִי שֶׁאֵין מֵרֵאשִׁית עֲמוּק מִן הָעוֹר אֲבֵל נִרְאֶה יוֹתֵר גְּבוּהָ :
סִפְחַת הוּא לְמִטָּה בְּלוּבֵן מֵהַשֵּׂאת וְהִיא טַפְלָה לְשֵׂאת כְּמוֹ לּוּבֵן קָרוֹם בִּיצֵה

Lev 18: 9, where ‘born at home’, or ‘born abroad’ is translated ‘born with *qiddushin*’ or ‘born without *qiddushin*’ (*qiddushin* being an integral part of the lawful Rabbanite marriage):

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.	’yybyn+qyz+ qrdšyngnyg ’ṭng nyg qyzyn y’ ’nng nyg qyzyn <i>qdwš bl’ ṭwbgn y’</i> <i>qdwš syz</i> ’smgy sn ’yybyny	עֲרוֹת אֶחָוֶתְךָ בֵּת אָבִיךָ אוֹ בֵּת אִמֶּךָ מוֹלֶדֶת בֵּית אוֹ מוֹלֶדֶת חוּץ לֹא תִגְלֶה עֲרוֹתָן
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Lev 19: 20, where the Rabbinic punishment of flagellation (מלקות) is added to the translation instead of *biqqoreṭ* (‘he shall be punished by מלקות, *malqutli bolsun*):

And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom	d-kyšy ’ygr yṭs’ ’wrṭ bl’ yṭmky ’wrlwx nyg d-’wl ?? qrbš klškn ’yrg’ d-ywlmng’ ywlmndy y’ ’zṭlyq brmgndyr ’ngr <i>mlqwt ly bwlswn</i>	וְאִישׁ כִּי יִשְׁכַּב אֵת אִשָּׁה שְׂכֵבֶת זָרַע וְהִיא שְׂפָחָה נְחָרְפֶת לְאִישׁ וְהַפְדָּה לֹא נִפְדָּתָהּ אוֹ חֲפְשָׁה לֹא נָתַן לָהּ
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¹⁶ On the margin: *šxynh*, “Shekhinah”, divine presence of God in the Rabbanite Judaism.

given her; she shall be scourged; they shall not be put to death, because she was not free.	'wltyrmsyn lr 'lrny ky 'z't bwlmndy	בְּקֶרֶת תִּהְיֶה לֹא יוּמָתוּ כִּי לֹא הִפְשָׁה.
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Num 7: 3, where עגלות צב is translated according to the Rabbanite commentator Rashi (1040–1105):¹⁷

And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.	d-kltyrdylr 'wswl qrbn lryny ywy nyg 'lnyn' 'lty ypwlmys' rblr d-'wn 'yky sygyr byr 'rb' 'yky wzyr dn d-'wgvz byrysyn' d-ywbwttylr 'lrny mškn nyg 'lnyn'	וַיָּבִיאוּ אֶת קֶרְבָּנָם לִפְנֵי ה' שֵׁשׁ עֲגֻלֹת צָב וּשְׁנַי עֶשְׂרֵי בָקָר עֲגֻלָּה עַל שְׁנֵי הַנְּשָׂאִים וְשׂוֹר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן.
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However, all these can be found in a Karaite text produced under heavy Rabbanite impact. The most decisive evidence for the Rabbanite provenance of Evr.I.Bibl. 143 is Lev 23: 40, where I cite the printed Tirishqan Karaite edition of 1841 as evidence:

King James Version

Tirishqan

Evr.I.Bibl. 143

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees,	da-'liygiyz 'ozugiyzghah 'ol burunji gundan burun (sabaḥliyyq) yēmiyšiyn siyliy 'agašniyg (fruit of esteemed tree) xurmalar yapraqłariyniy (leaves of dates) da-butagiyn qaliyn yapraqłiy tērakniyg (branch of tree)	d-'lgysyz knsyngyz g' bwrwngy kwnd' ymyšyn 'trwg (etrog fruit) lwlbyn tmr nyg (lulavs of tamar) d' bwtkyn hds nyg (branch of hadas) 'rbh syn šwgrq nyg ('arabah¹⁹ of course of water)	וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנַף עֵץ עָבֹת
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17 On Rashi's impact on the glosses of the Slavonic-Russian Edited Pentateuch see Grishchenko 2016b.

19 Note FEM.SG against PL.MSC in Hebrew.

and willows of the brook;	with thick leaves) da-tallariyn 'ozanniig (willow-twigs of rivulet) da-sēwiyngiyz 'aldiynah ywy niyg yādiy gunlar ¹⁸	d-štyr bwlgy syz ywy ɳngry- ngyz 'lnyn' ydy kwn	וערבי נחל ושמחתם לפני ה' אלהיכם שבועת ימים.
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The Karaite text *translates* Hebrew; Evr.I.Bibl.143 *explains* it accordingly to the Rabbanite tradition. No Karaite text could have *lulav*, *'etrog*, and *hadass*, for these are based on the Rabbanite Chain of Tradition and as such, are not used by the Karaites.

Another indication of the Rabbanite provenance of Firk I Bibl. 143 is Num 24: 24, where Firk I Bibl. 143 only translates 'fleets / ships of Chittim' as 'boats of the hand of Roma', as in Qumran and in the Aramaic (Rabbanite) Targum:

KJV	Tirishqan	Istanbul 1831-33	Eidlisz	Firk 143	
And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.	da-gemilar gelirlar ornindan kittim nyg da-qiyynarlar 'ashur halqini da-qiyynarlar 'eber halqini da-dagin ol ozi qiyynalir gayyip olunja'	ve-quraq [ve-gemiler] yerdekiler yerinden kitimin ve-izyyeṭ vrirler ašura' ve-izyyeṭ vrirler 'eḇere' ve-dahin o gayyib olunjadeq	dgmylr 'wrnindn ktym nyg dqyynrlr 'šwr ny dqyynrlr 'br ny ddhyn 'wl 'wmwrg' dgyn ts bwlyr	d-kyrplr rwm' qwlyndn d-qyngylr 'šwr ny d' qyngylr 'br ny hm 'wl 'wmwry ṭ's bwlwr	וְצִיִּים מִיַּד כִּתִּיִּים וְעֲנֹב אֲשׁוּר וְעֲנֹב עֵבֶר וְגַם הוּא עָדִי אָבָד

18 Compare Nehemiah 8: 15, Tirishqan: da-kiy 'ēšiyṭṭiyrgylr d-kēšiyrgaylar 'awaz jumla' šaḥarlariyndah da-yərušālam da' dēmah šiygiygiyz 'ol ṭaggah da-kēṭiyirrgiyz yapraqłariyn zaytuwnnig da-yapraqłariyn 'agašiyniyg yagniyg da-yapraqłariyn hadās niyg da-yapraqłariyn xormalarniyg da-yapraqłariyn qaliyn yapraqłiy ṭerakniyg qiylmah 'alašiyqlar nešiykky yaziyłgandiy

וְאֲשֶׁר יִשְׁמְעוּ וְיַעֲבִירוּ קוֹל בְּכָל עֲרֵיקָם וּבִירוּשָׁלַם לֵאמֹר צָאוּ הָהָר וְהִבְיֵאוּ עֲלֵי זֵית וְעֲלֵי עֵץ שִׁמֹן וְעֲלֵי הַדָּס וְעֲלֵי תְמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשֹׂת סֶכֶת כַּכְתוּב.

The word translating ‘fleets’ is *kyrp-lr*, with *kyrp* being ultimately of Greek origin; the question is whether it was borrowed directly from Greek in the Black Sea basin, or from Slavic? Other versions use well-attested Turkic words for ‘ship’ or ‘boat’.

Summing Up

The translation was made in the Turkic-Slavic linguistic contact zone. The copyist or the glossator had access to the Slavonic-Russian Edited Pentateuch produced in Ruthenia (probably in Kyiv) in the second half of the 15th century and later copied in Novgorod and Muscovite monasteries. For some reason, this Edited Pentateuch was held by the glossator in high esteem (Grishchenko 2018b). The translation was made within a Rabbanite community, not in a Karaite one. Though the language is highly similar to that of the Karaite Judeo-Turkic known as “Karaim” of Halicz and Troki (then in the Kingdom of Poland and in the Grand Duchy of Lithuania) of the later dates, it is not identical with it. There was a Rabbanite community in the Golden Horde speaking a language very similar to the later “Karaim”, and this community, possibly, moved to Poland or Lithuania (Kyiv, e.g.), as did the Karaites of the Golden Horde. The MS Evr.I.Bibl. 143 is the only direct evidence for this Rabbanite community.

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