

Some Biblical Hebrew Influence on the Karaim Bible Translations: The Book of Leviticus, Gözleve Bible (1841)

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Introduction

The Karaims are a Turkic community mainly living in Eastern Europe who are the followers of Karaite Judaism. Their religion acknowledges the Tanakh (the Hebrew Bible) as the sole source and it rejects any commentaries or additions such as the Talmud, unlike the mainstream of Judaism. Thence, starting from the early stages, the Hebrew Bible had long been translated into the Karaim language. Such translations are important to demonstrate the features of the highly endangered Karaim language that belongs to the Kipchak (North-Western) group of the Turkic languages. However, it is also known that these translations show some Biblical Hebrew influences which have already been discussed in several studies.¹ In these studies, the non-Turkic features of the Karaim language were not only attributed to Biblical Hebrew but also the Slavonic influence on Karaim were discussed. However, as will be demonstrated, some non-Turkic features in the Karaim Bible translations are usually based on literal translation. In this sense, the aim of the present study is to demonstrate some Biblical Hebrew influences in the Book of Leviticus² (hereinafter referred to as Lev) of the so-called Gözleve Bible (hereinafter referred to as Göz. 1841). The Göz. 1841 is an entire translation of the Tanakh (without the chronicles) into Karaim which was printed in four volumes in Gözleve (present-day Eupatoria) in 1841.³ This edition was considered, that the editors modernised the old manuscripts to adapt to Turkish.⁴ Nonetheless, together with the Kipchak features, it also represents the Oghuzic characteristics since the Ottoman influence was considerable in the Crimean area.⁵ However, some Kipchak morphological, phonological, and lexical characteristics were systematically altered with the Ottoman Turkish counterparts in certain chapters.⁶ Thus the study is going to demonstrate whether the Biblical Hebrew influences occur systematically in the different chapters of the corpus. Nonetheless, some relevant examples from the Lev of the Göz. 1841 will mainly be

¹ Kowalski, *Karaimische Texte im Dialekt von Troki*; Pritsak, "Das Karaimische."; Musaeu, *Grammatika karaimskogo jazyka*.

² The Lev consists of 27 chapters and spans 57 pages of the Göz. 1841 which was written in Hebrew script.

³ Jankowski, "Translation of the Tanakh into Crimean Karaim," 51.

⁴ Jankowski et al., *Crimean Karaim Bible*, XX.

⁵ Doerfer, "Das Krimosmanische." 272–280; Schönig, "Osmanische Einflüsse auf das Krim-Areal." 107–119.

⁶ Işık, "Oghuzic and Kipchak Characteristics", 69–75.

analyzed together with three Karaim Bible translations in order to show the Biblical Hebrew influence in the other Karaim dialects.⁷

The Halitch Karaim Bible examples are taken from the so-called Abrahamowicz Translation which was presumably written in the 19th century by hand with a semi-cursive Hebrew alphabet. All the examples of this translation were taken from Olach's study⁸ which presents 60 pages of the entire translation consisting of some different parts of the Bible Books.⁹ On the other hand, the Trakai Karaim examples (which were originally published by Kowalski¹⁰) were taken from the same study as well.

As for the other Crimean Karaim examples, a recent critical edition was used.¹¹ The basic manuscript of this edition is BSMS 288. However, this edition also includes some other manuscripts, e.g. H 170 (Gaster), B 282, as well as some short fragments, e.g. JSul.III.02, Baxč. 116, Evr I 143, Evr I 144, Or. Ms. 169.¹²

Finally, some Hebrew, English, and Turkish Bible¹³ examples will also be used to demonstrate the similarities and contradictions between the Turkic and Biblical Hebrew structures.

2. The Hebrew Influence

2.1. The Definite Article

In the Lev of Göz.1841, the demonstrative pronouns *ol/o*¹⁴ occurs systematically to render the Hebrew definite article *ha-* although the definite article does not exist in any Turkic languages, neither in spoken Karaim. However, according to Németh¹⁵ many honorifics which are used with the Hebrew definite article appear in the spoken language as well, e.g. הַנְּבוֹן 'the wise', הַזֶּקֶן 'the aged, the elder; the scholar', הַמַּשְׁכִּיל 'the maskil, the great scholar' etc.

⁷ At the present time, The Trakai dialect is highly endangered whereas Halitch and Crimean dialects are already extinct.

⁸ Olach, *A Halich Karaim translation*.

⁹ For more details, see *ibid.* 10–11.

¹⁰ Kowalski, *Karaimische Texte im Dialekt von Troki*.

¹¹ Jankowski et al., *Crimean Karaim Bible*.

¹² For more details, see *ibid.* XVI–XX.

¹³ In this article, all the relevant data of Hebrew (Leningrad Hebrew Old Testament), English (New American Standard Bible with Codes 1977) and Turkish Bible (Kutsal Kitap 2002) were collected from a software called 'Bible Works 9'.

¹⁴ The demonstrative pronoun *o* is the Oghuzic counterpart of the Kipchak *ol*. In the Lev of Göz. 1841, both counterparts can be attested. However, aside from one example in Chapter 7 (Lev 7:8), the pronoun *o* occurs only in Chapter 11 throughout the Book.

¹⁵ Németh, *Unknown Lutsk Karaim Letters in Hebrew Script*, 56.

Table 1: *The slavish rendering of the Hebrew definite article in the corpus*

Lev	Hebrew Bible	Eng. Bible (NAS)
16:7	<i>šənê haššā'îrim</i> two.CARD:MASC.DUAL.CONST the male goat.N:MASC.PL.ABS	the two goats
	Göz. 1841	
	<i>eki ol ulağ+lar</i> two the goat+PL	
	Tur. Bible (2002)	
	<i>iki teke</i> two male goat	

It is worth noting that the presumably oldest (from the 15th century) manuscript MS Evr. I 143 translation does not render the Hebrew definite article on the basis of some short fragments, e.g. Lev 1:2 of MS Evr. I 143 *tuvardan, sığırdan da qoydan* 'of the livestock, the cattle, and the sheep' vs Lev 1:2 of Göz. 1841 *ol tuvardan ol sığırdan da ol qoydan* 'id'.¹⁶ However, this Biblical Hebrew influence has been attested in many different Karaim Bible translations¹⁷ and described in early studies as well.¹⁸

Table 2: *The demonstrative pronoun ol rendering the Hebrew definite article*

Gen	Hebrew Bible	Halitch	Trakai	Crimean
1:2	<i>hā'āreš</i> the earth:FEM.SG.ABS	<i>ol yer</i> the earth	<i>ol jer</i> the earth	<i>ol yer</i> the earth

In some other Karaim Bible translation, there are slightly different rendering methods in certain cases as well. According to Olach¹⁹, when the object is a genitive construction in which the head is in the accusative, the definite article is omitted in Trakai Karaim examples, unlike Halitch Karaim.

Table 3: *The usage of the definite article in genitive constructions in Halitch and Trakai Karaim*

Gen	Halitch	Trakai
1:25	<i>osol kiyig+i+n ol yer+nin</i> that beast+POSS.3SG+ACC the earth+GEN 'the beast of the earth'	<i>kijig+i+n' jer+niñ</i> beast+POSS.3SG+ACC earth+GEN 'the beast of the earth'

However, throughout the Lev of the Göz. 1841, the definite article was not omitted in the genitive constructions similar to the Crimean Karaim translation.

¹⁶ For more details, see Jankowski, "Translation of the Tanakh into Crimean Karaim," 59.

¹⁷ In some other manuscripts, the Hebrew definite article was also rendered by *osol* 'that, those', and *bu* 'this' as well (Németh 2011: 56).

¹⁸ Kowalski, *Karaimische Texte im Dialekt von Troki* xxxix; Pritsak, "Das Karaimische." 331.

¹⁹ Olach, *A Halich Karaim translation*, 70.

Table 4: *The demonstration of the Biblical Hebrew definite marker in genitive constructions in the Göz. 1841 and Crimean Karaim Bible*

Lev	Göz. 1841	Crimean
18:27	<i>kiši+lär+i ol yer+niñ</i> person+PL+POSS.3SG the land+GEN 'the people of the land'	<i>kiši+lär+i ol yer+niñ</i> person+PL+POSS.3SG the land+GEN 'the people of the land'

Olach²⁰ has also demonstrated that the Hebrew direct object marker 'et was rendered in Halitch Karaim by the demonstrative *osol* 'that' preceding the noun which has an accusative marker. In Crimean Karaim examples, it was rendered by 'šol+N+ACC' whereas the demonstrative *osol*, *šol* and the like were omitted in Trakai Karaim examples. In a recent study, Olach²¹ analyzes this issue based on six different Karaim Bible translations of Gen. Among the examples, only in the Gen of the Göz. 1841 and Vilnius translation²², the particle 'et was not rendered by a demonstrative pronoun. In the Lev of the Göz.1841, Hebrew 'et was never rendered by a demonstrative pronoun but with the noun that has an accusative case marker as usual. Moreover, the pronouns *osol*, *ošol*, and *šol* never occur throughout the Lev of the Göz. 1841.

Table 5: *The demonstration of the Hebrew Particle 'et in Karaim Bible translations*

Lev	Hebrew Bible
5:11	'et- qārābānōw (direct obje marker).PTCL offering.N:MASC.SG.CONST.MASC.3SG
	Crimean Karaim
	<i>šol qorban+i+n</i> that offering+POSS.3SG+ACC
	Halitch
	<i>osol qarban+i+n</i> that offering+POSS.3SG+ACC
	Göz. 1841
	<i>qarban+i+nī</i> offering+POSS.3SG+ACC

Finally, another Biblical Hebrew influence in Karaim Bible translations is the rendering of the definite article in numeric expressions. The definite article is usually not used with the cardinals whereas the enumerated noun is marked for definiteness in Biblical Hebrew.²³ The word order 'numeral+ol+enumerated noun is followed by many Karaim Bible translations including the Lev of the Göz. 1841 as well which was already demonstrated in Table 1. On the other hand, in Biblical Hebrew, the ordinals between first and tenth behave as adjectives, and the numeral is marked for definiteness. However, the word order in

²⁰ Ibid. 74–76.

²¹ Olach, "Bibliiai héber hatások a karaim nyelvü bibliafordításokban," 281–283.

²² For further details, see ibid. 276.

²³ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 283–284.

adjectival expressions was not followed in many Karaim Bible translations (cf. Olach²⁴) and therefore the definite article *ol* does not occur twice when the noun was followed by an adjective. The Lev of the Göz. 1841 also follows this Turkic order.

Table 6: *The Biblical Hebrew definite article in a numeric expressions*

Lev	Hebrew Bible
7:17	<i>bayyōwm haššəlīšî</i> the day.N.MASC.SG.ABS the seventh.ORD:MASC.SG.ABS
	Crimean Karaim
	<i>ol üçünjî kün+dä</i> the third day+LOC
	Halitch
	<i>ol icinci kin+de</i> the third day+LOC
	Göz. 1841
	<i>ol üçünjî gün+dä</i> the third day+LOC

2.2. The Plural Suffix After the Cardinal Numbers

In the Lev of the Göz. 1841, the cardinal numbers were followed by both plural and singular forms. The plural nouns after the cardinal numbers are very unusual for the Turkic languages. This phenomenon has been considered as a Slavonic influence on Karaim as well.²⁵ However, the oppositions in the corpus are usually related to the Biblical Hebrew usages. For instances, if the Hebrew expression does not contain any numeral for ‘two’ but a dual form of the noun, the nouns which are modified by the numeral *eki* ‘two’ appear in the singular form whereas the Hebrew expressions including ‘two’, are rendered by nouns that have a plural suffix in the Lev of the Göz. 1841.

Table 7: *The numeral two followed by a noun in the corpus*

Lev	Hebrew Bible	Göz. 1841	Tur. Bible (2002)
5:7	<i>šətə iōrîm</i> two.CARD:FEM.DUAL.CONST turtledove.N:FEM.PL.ABS ‘two turtledoves’	<i>eki kumru+lar</i> two turtledove+PL ‘two turtledoves’	<i>iki kumru</i> two turtledove ‘two turtledoves’
12:5	<i>šəbu‘ayim</i> week.MASC.DUAL.ABS ‘two weeks’	<i>eki hafta</i> two week ‘two weeks’	<i>iki hafta</i> two week ‘two weeks’

Besides, in the Biblical Hebrew, the numerals from three to nineteen, the Hebrew enumerated noun is usually in the plural.²⁶ This feature can also be attested in the corpus.

²⁴ Olach, “Bibliiai héber hatások a karaim nyelvü bibliafordításokban,” 283–290.

²⁵ Berta, “West Kipchak Languages,” 306.

²⁶ Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 278–279.

Table 8: *The numerals which are followed by plural nouns in the Lev of Göz. 1841*

Lev	Hebrew Bible	Göz. 1841	Tur. Bible (2002)
19:23	<i>šālōš šānîm</i> three.CARD:FEM.SG.ABS year.N:FEM.PL.ABS 'three years'	<i>üç yıl+lar</i> three year+PL 'three years'	<i>üç yıl</i> three year 'three years'
25:3	<i>šêš šānîm</i> six.CARD:FEM.SG.CONST year.N:FEM.PL.ABS	<i>altî yıl+lar</i> six year+PL 'six years'	<i>altı yıl</i> six year 'six years'
4:6	<i>šeba' pə'āmîm</i> seven.CARD:FEM.SG.ABS occurrence.N:FEM.PL.ABS 'seven times'	<i>y(e)di</i> <i>kerüt+lär</i> seven time+PL 'seven times'	<i>yedi kez</i> seven time 'seven times'

The corpus also represent another Biblical Hebrew influence as the higher numeral expressions such as tens and higher cardinals can be followed by both the singular and plural of the noun.²⁷

Table 9: *The numeral expressions including tens and higher cardinals in the corpus*

Lev	Hebrew Bible	Göz. 1841	Tur. Bible (2002)
26:26	<i>'ešer nāšîm</i> ten.CARD:FEM.SG.CONST woman.N:FEM.PL.ABS 'ten women'	<i>on atîn+lar</i> ten woman+PL 'ten women'	<i>on kadın</i> ten woman 'ten women'
27:25	<i>'ešrîm gērāh</i> ten.CARD:BOTH.PL.ABS gerah.N:FEM.SG.ABS 'twenty gerahs' ²⁸	<i>yigirmi</i> <i>çegirdäk</i> twenty grain 'twenty grains'	<i>yirmi gera</i> twenty gerah 'twenty gerahs'
23:16	<i>ḥāmiššîm yōwm</i> five.CARD:BOTH.PL.ABS day.N:MASC.SG.ABS 'fifty days'	<i>elli gün</i> fifty day 'fifty days'	<i>elli gün</i> fifty day 'fifty days'

In many Karaim Bible translations, the mixed usages of the plural suffix *-lAr* after the numerals can be attested as a Biblical Hebrew influence.

²⁷ Ibid. 280–283.

²⁸ It denotes 'one-twentieth of shekel' which was a measure of weight.

Table 10: *The mixed usage of the plural suffix in other Karaim Bible translations*

Halitch	Trakai	Crimean
<i>yędi kiz+lar</i> seven girl+PL 'seven girls' (Exo 2:16)	<i>įedi uvuų+lar</i> seven son+PL (Job 1:2) 'seven sons'	<i>altniš altı kün+lär</i> sixty six day+PL (Lev 12:5) 'sixty six days'
<i>altimis sahar</i> sixty city 'sixty cities' (Deut 3:4)	<i>įuž kyr □ it</i> hundred forty year 'hundred forty years' (Job 42:16)	<i>eki ijir</i> two evening 'two evenings' (Lev 23:5)

2.3. The Paronomastic Usage

In Biblical Hebrew, 'infinitive absolute+finite verb (usually same verb)' construction has an intensifying function.²⁹ The so-called paronomastic use is usually rendered by an adverb 'certainly, surely, etc.' in other languages. However, due to its literal method, this structure was rendered by the 'infinitive + finite' in the corpus.

Table 11: *The paronomastic usage in the corpus*

Lev	Hebrew Bible	Eng. Bible (NAS)
7:24	<i>ākōl lō tōkəluhū</i> to eat.V:QAL.INF.ABS not.NEG to eat.V:QAL.IMP.MASC2PL.MASC3SG 'you shall not eat'	but you must certainly not eat it.
	Göz. 1841	
	<i>aša-ma aša-ma-ñiz</i> to eat-INF to eat-NEG-IMP2PL 'to eat, do not eat'	
	Tur. Bible (2002)	
	<i>hiçbir zaman yen-me-meli</i> never to be eaten-NEG-NEC.3SG 'it should never be eaten'	

This non-Turkic structure can be attested in many different Karaim Bible translations as well.

Table 12: *The paronomastic use in other Karaim Bible Translations*

Halitch	Trakai	Crimean
<i>asama asamaniz</i> 'to eat-INF to eat-NEG- 2PL.IMP (Lev 7:24) 'to eat, do not eat'	<i>öl-ma öl-maš-siž</i> to die-INF to die- NEG.R.NPST-2PL (Gen 3:4) 'to die, you do not die'	<i>ašama ašamañiz</i> 'to eat-INF to eat-NEG- 2PL.IMP (Lev 7:4) 'to eat, do not eat'

²⁹ Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 585–586.

2.4. Syntax

2.4.1. The Word Order in Genitive Constructions

In Turkic languages, the order of the elements in a genitive construction is ‘possessor+possessed item’.³⁰ However, the corpus always shows the inverse order which was attributed to both Hebrew syntax and Slavonic influence.³¹

Table 13: *The possessive constructions*

Lev	Hebrew Bible	Eng. Bible (NAS)
9:6	<i>kəḇōwḏ Yahweh</i> glory.N:MASC.SG.CONST Jehovah.N ‘possessed item+possessor’	the glory of the Lord
	Göz. 1841	
	<i>kavod+î H+nîḡ</i> dignity+3SG.POSS Lord+GEN ‘possessed item+possessor’	
	Tur. Bible 2002	
	<i>Rabb+in yüceliğ+i</i> Lord+GEN dignity+3SG.POSS ‘possessor+possessed item’	

According to Csató,³² this feature also exists in spoken Karaim. It rather goes back to a typological areal feature which has also been attested in Gagauz which is another Turkic Language. However, she has also claimed that the Turkic order in genitive constructions might even be dominant against the non-Turkic order in some stylistic variants (mainly in pre-war written language).³³ For instances, the presumably oldest manuscript (MS Evr. I 143) usually presents the Turkic ‘possessor + possessed’ structure, e.g. *Yisra’el ulanlarma* ‘to the sons of Israel’, *sıǵır balasını* ‘the young of cattle’ as opposed to *oǵlanlarma Yisra’elnin, balasını ol sıǵırnın* in other manuscripts.³⁴ However, this non-Turkic order is so common in available Karaim Bible translations.

Table 14: *The inverse order of the genitive constructions in Karaim Bible translations*

Halitch	Trakai	Crimean
<i>ubul+lar+i+nə yişra’el+nin</i> son+PL+POSS.3SG+DAT Israel+GEN (Lev 7:23)	<i>avaz+y kan+lar+i+nin</i> <i>karindas+in+nin</i> voice:POSS.3SG blood+PL+POSS.3SG+GEN brother+POSS.2SG+GEN	<i>oǵlan+lar+i+na</i> <i>Yişra’el+nîḡ</i> son+PL+3SG.POSS+DAT Israel+GEN

³⁰ Johanson, “The Structure of Turkic,” 49–50.

³¹ Kowalski, *Karaimische Texte im Dialekt von Troki*, xxxviii–xxxix.; Olach, *A Halich Karaim translation*, 153–154.; Csató, “Word order properties in Trakai Karaim biblical translations,” 177–178.

³² Csató, “Word order properties in Trakai Karaim biblical translations,” 177–178.

³³ Csató, “Syntactic code-copying in Karaim.” 276.

³⁴ Jankowski, “Translation of the Tanakh into Crimean Karaim,” 55–56.

2.4.2. Word Order in Sentences

The simple sentences in the Lev of the Göz. 1841 does not show the typical Turkic word order SOV and strictly follows the Biblical Hebrew VSO order. However, it is worth noting that the relatively free SVO word order exists in spoken Karaim as another areal typological feature which can also be attested in Gagauz.³⁵

Table 15: *The Biblical Hebrew order in the corpus*

Lev	Hebrew Bible	Eng. Bible (NAS)
8:10	<i>wayyiqqah – mōšeh – ’eṭ-šemen – hammišhāh</i> And took – Moses – oil – the anointing	Moses then took the anointing oil
	Göz. 1841	
	<i>da – aldī – Moše – ol silmäk yağini</i> and – he took – the anointing oil	
	Tur. Bible (2002)	
	<i>sonra – mesh yağını – aldī</i> then – anointed oil – (he) took	

In imperative sentences, the word order once again follows the Hebrew Bible order since the predicate usually occurs before the subject in Biblical Hebrew.

Table 16: *The word order in imperative sentences*

Lev	Hebrew Bible	Eng. Bible (NAS)
23:10	<i>dabbêr – ’el-bənê – Yiśrā’êl</i> speak – to the sons – of Israel	speak to the sons of Israel
	Göz. 1841	
	<i>sözlägin – oğlanlarına – Yiśra’elniñ</i> speak – to sons of – Israel	
	Tur. Bible (2002)	
	<i>İsrail halkına – de</i> to people of Israel – say	

In the corpus, another literal way of translation appears on the Biblical Hebrew conjunctions. For instance, the Hebrew *wa-* ‘and; but; therefore; as; since; seeing; while; whereas; although’,³⁶ was strictly translated with *da* and *ve/vä*³⁷ which stand only for ‘and’.³⁸ Thence, the basic sentences usually begin and connect each other with *da* and *ve/vä* ‘and’ which clearly shows the literal method of translation in the corpus. Below, the Hebrew conjunction *wa-* stands for ‘but’ and ‘that’ in a complex sentence whereas they were rendered by *da* ‘and’ in the corpus.

³⁵ Csató, “Syntactic code-copying in Karaim,” 177.

³⁶ Klein, *Comprehensive Etymological Dictionary of the Hebrew*, 189.

³⁷ Note that, in the Book, only in Chapter 11 the conj. ‘*ve/vä*’ occurs instead of *da* which is the Arabic equivalent and can be found in Ottoman and modern Turkish as well.

³⁸ Aqtaş and Jankowski, *A Crimean Karaim-English Dictionary*, 130/437.

Table 17: *The slavish rendering of the Hebrew conjunction wa-*

Lev	Hebrew Bible	Eng. Bible (NAS)
25:36	' <i>al-tiqqaḥ – mē'ittōw – nešek – wətarbîṭ – wəyārêṭā – mē'lōhekā – wəhê – 'āhikā – 'immāk.</i> no take – from him – usury – or interest – but fear – your God – that may live – your brother – with you	do not take usurious interest from him, but revere your God, that your countryman may live with you.
	Göz. 1841	
	<i>almağın – yanından – faiz – ne – mamele faizni – da – korkkîn Teğriğizdän – da – geçinsin – kardaşın – birgäñä</i> do not take – from her/his side – interest – or – usury interest – and – fear – from your God – and – she/he shall live on – your brother – along with you	
	Tur. Bible (2002)	
	<i>ondan – faiz – ve – kâr – alma. Tanrın'dan – kork ki, – kardeşin – yanında – yaşamını – sürdürebilsin.</i> from her/him – interest – and – usury – do not take. – From your God – fear – (so) that – your brother – along with you – her/his life – he shall be able to live on.	

The literal translation of Biblical Hebrew *wa-* has also been attested in other Karaim Bible translations as well.

Table 18: *The Hebrew conjunction wa- in other Karaim Bible translations*

Num	WTT Hebrew	Eng. Bible (NAS)
11:18	<i>wənāṭan – Yahweh – lākem – bāšār</i> therefore will give – Yahweh – you – meat	therefore the LORD will give you flesh
	Halitch	
	<i>dā – berir – Ha – šizge – et</i> and – gives – the Lord – to you - meat	
	Crimean	
	<i>da – berir – H – sizgä – et</i> and – gives – the Lord – to you – meat	

In Biblical Hebrew, another common conjunction appears as *kî* which stands for 'that; because; when; while; as; if; in case; although; though; since; that is; because'.³⁹ In the Lev of the Göz. 1841, this conjunction was rendered by *ki* 'for; since; because'⁴⁰ as well. It is

³⁹ Klein, *Comprehensive Etymological Dictionary of the Hebrew*, 275.

⁴⁰ Aqṭay and Jankowski, *A Crimean Karaim-English Dictionary*, 210.

worth noting that, the conjunction *ki* also has different functions in the corpus since the homonymous Persian *ki* means ‘which; that’⁴¹ and it is commonly used in some other Turkic languages to form relative pronouns.

Table 19: *The Hebrew kî in the corpus*

Lev	Hebrew Bible	Eng. Bible (NAS)
11:44	<i>kî – ’ānî – Yahweh – ’ēlōhêkēm</i> For – I – Yahweh (am) – your God	For I am the lord of your God.
	Göz. 1841	
	<i>ki – men – min – Ha - Teŋriŋiz</i> for – I – am – the Lord – your God	
	Tur. Bible (2002) <i>Tanrınız – RAB – benim</i> Your God – the Lord – I am	

As it can be seen, once again a Hebrew Bible word order in the corpus can be attested since the nominal predicate stands before the subject to emphasize the subject.

In complex sentences of Biblical Hebrew, the Hebrew *’āšer* ‘(pron.) who, which, that, that which; (conj.) in order that’⁴² often appears and has usually been denoted by *ki* in the corpus. Therewithal, the subordinate clauses that were introduced by *ki* are in their postpositional place in the sentences, and they follow the main clauses as a non-Turkic feature.

Table 20: *The complex sentences in the corpus*

Lev	Hebrew Bible	Eng. Bible (NAS)
4:14	<i>wəṇōwd’āh – haḥaṭṭāṭ – ’āšer – ḥāṭə’ū – ’ālehā</i> and when becomes known – the sin – which – they have committed – upon	when the sin which they have committed becomes known
	Göz. 1841	
	<i>da – bilinsä – ol yazıq – ki – yazıq boldılar – anıŋ – uĉun</i> and – if it is known – the sin – which – (they) became sin – it – for	
	Tur. Bible (2002) <i>işlediği – günah – açığa çıkınca</i> the thing that (she/he) committed – the sin – when it is disclosed	

⁴¹ Ibid.

⁴² Ibid. 59.

2.5. Vocabulary

In the corpus there exist 87 word of Hebrew origin. These words are mostly related to religious terms or proper names. Below some of them can be found.

Table 21: *Some Hebrew origin words in the corpus*

Meanings	Göz. 1841	Biblical Hebrew
'Karaites or Rabbanite congregation' ⁴³	<i>kaḥal</i> (Lev: 4:14)	<i>qāhāl</i>
'the Day of Atonement' ⁴⁴	<i>kipur</i> ⁴⁵ (Lev 25:9)	<i>kippur</i>
'priest' ⁴⁶	<i>kohen</i> (Lev 1:5)	<i>kōhên</i>
'offering, oblation, sacrifice' ⁴⁷	<i>minḥa</i> (Lev 2:1)	<i>minḥāh</i>

The examples demonstrate that 95% of the Hebrew origin examples are nominals whereas there exist four verbals that do not occur in the common Karaim dictionaries. In three examples Hebrew nominals were used by Turkic auxiliary verb *et-*.

Table 22: *The Hebrew nominal which were attached by Turkic auxiliary verb*

Hebrew word	Göz. 1841
<i>ḥag̃</i> : feast, festival ⁴⁸	<i>ḥag et-</i> 'to make feast' (Lev 23:39)
<i>qārbān</i> : 1. offering, sacrifice, oblation. 2. victim. ⁴⁹	<i>qarban et-</i> 'to make a sacrifice' (Lev 17:5)
<i>piggūl</i> : foul thing, refuse (used esp. in the sense of an abominated or rejected sacrifice). ⁵⁰	<i>paul et-</i> 'to make abominable' (Lev 21:9)

In one occasion, a Hebrew verb first was attached by the Turkic nominal suffix *-lik* then the Turkic auxiliary verb *et-*:

Table 23: *The Hebrew nominal which was attached by Turkic nominal suffix -lik and auxiliary verb*

Hebrew word	Göz. 1841
<i>nō'êp̄</i> : 'to commit adultery' ⁵¹	<i>no'eplik et-</i> 'to commit adultery' (Lev 20:10)

⁴³ Ibid. 283–284.

⁴⁴ Ibid. 213.

⁴⁵ The word has been listed as *kippur* in *ibid.* 213.

⁴⁶ Ibid. 215.

⁴⁷ Ibid. 244.

⁴⁸ Klein, *Comprehensive Etymological Dictionary of the Hebrew*, 207.

⁴⁹ Ibid. 591.

⁵⁰ Ibid. 493.

⁵¹ Ibid. 400.

Conclusion

In this article, some Hebrew influences in the Lev of the Göz.1841 were demonstrated. Some of the Biblical Hebrew features can also be attributed to Slavonic influence, e.g. the inverse order of genitive constructions, VSO word order, the plural suffix in following nouns after the numerals. However, regarding the demonstrated features, the non-Turkic features are usually present the Biblical Hebrew influence, e.g. word by word translation of the Hebrew definite article, conjunctions, syntax, paronomastic usage, and the plural suffixes in nouns after the cardinals. On the contrary, the lexicon consists of predominant Turkic elements.

It is worth noting that, in some chapters, the Lev of the Göz. 1841 shows highly predominant Oghuzic characteristics. Most of the Kipchak features were altered with the Oghuzic counterparts. Nevertheless, the common Biblical Hebrew characteristics which are unfamiliar to Turkic languages were strictly preserved in such chapters of the corpus as well. Thence, the translator or translators of the Lev of the Göz. 1841 has or have strictly followed the traditional literal translating method similar to the relatively late translations.

Abbreviations

Biblical Books

Deut	The Book of
Deuteronomy	
Exo	The Book of Exodus
Gen	The Book of Genesis
Lev	Book of Leviticus
Num	Book of Numbers

Linguistics

2	Second Person
3	Third Person
ABS	Absolute state
ACC	Accusative
ACC	Accusative
BOTH	Common gender
CARD	Cardinal numeral
Conj	Conjunction
CONST	Construct state
DAT	Dative marker
DEM	Demonstrative pronoun
DUAL	Dual
Eng	English
FEM	Feminine

GEN	Genitive
IMP	Imperative
INF	Infinitive
LOC	Locative
MASC	Masculine
N	Noun
NAS	New American
	Standard Bible with Codes (1977)
NEC	Necessity
NEG	Negative
O	Object
ORD	Ordinal numeral
PL	Plural
POSS	Possessive
Pro	Pronoun
PRON	Pronoun
PTCL	Particle
QAL	Verb form <i>qal</i>
R.NPST	Non-past in <i>-(V)r</i>
S	Subject
SG	Singular
Tur.	Turkish
V	Verb

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Some Biblical Hebrew Influence on the Karaim Bible Translations: The Book of Leviticus, Gözleve Bible (1841)

The Karaims are a Turkic community living in Eastern Europe who are the followers of Karaism/Karaite Judaism. Their faith acknowledges the Tanakh as the sole source whereas it does not recognize the Talmud which is the written collection of the oral tradition. Thence, starting from the early periods, the Hebrew Bible has long been translated into the Karaim language. Such translations are important to demonstrate the features of the highly endangered Karaim language that belongs to the Kipchak (North-Western) group of the Turkic languages. Thus, after a long hiatus, scholars have developed a renewed interest in Karaim Bible translations as well. However, these translations show some common Hebrew characteristics that mainly appear on morphological and syntactic structures whereas they usually do not occur in the spoken language. In this regard, the present study is going to present such Hebrew influences that occur in the Book of Leviticus of the so-called Gözleve Bible (1841) which was published in Crimea in an extinct Eastern variety of Karaim Language (Crimean Karaim).