

## YAZILI ABİDƏLƏR ПИСЬМЕННЫЕ ПАМЯТНИКИ WRITTEN MONUMENTS

Tülay Çulha, who is the first author, carried out data collection for this study and wrote the abstract.  
The second author, Shinji Ido, was involved in the analysis of the data and the writing of the main text.

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### VOWEL LETTERS AND SIGNS USED IN A MANUSCRIPT HELD IN THE NATIONAL KARAY LIBRARY

#### Abstract

The present paper analyzes the vowel signs and vowel letters used in a hitherto unpublished manuscript written in Crimean Karaim. Crimean Karaim is a particular variety of the Karaim language which is considered to exist only in some written texts, having survived up to the present time. It is closely connected with Crimean Tatar and therefore refers to the same group as Crimean Tatar.

Most of the Crimean Karaim texts are mainly in Hebrew, Latin or Cyrillic script. The majority of religious and folkloric manuscripts are written in Hebrew script. And the text analyzed in this paper is one of them.

The analysis reveals possible discrepancies between the vowel phonology of the Crimean Karaim recorded in Baskakow et al. (1974) and that of the variety in which the manuscript is written.<sup>1</sup>

**Key words:** *vowel signs, vowel letters, an unpublished manuscript, the same group, discrepancies, vowel phonology.*

#### 1. Karaims

Karaims are typically described as a Turkic-speaking ethnic group that, according to Togan (1964: 397), adopted Karaite Judaism during the Khazar period (between the 7<sup>th</sup> and 11<sup>th</sup> centuries).<sup>2</sup> This simple description of Karaims however belies the fact that today one's Karaim identity does not entail his or her proficien-

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<sup>1</sup> The data collection for the present study was carried out entirely by the first author (see Appendix). The second author was involved, jointly with the first author, in the analysis of the data and the writing of the paper.

<sup>2</sup> We hasten to add that other possibly more plausible theories exist about the emergence of the Karaims as an ethnic group. See Harvaiainen (2003a: 636–643) which summarizes different theories about the origin of the Karaims.

cy in a Turkic language; people who identify themselves as Karaims are linguistically not monolithic, speaking languages as varied as Polish, Ukrainian, Lithuanian, and Turkish. Karaims are dispersed over a number of countries and regions such as Lithuania, Poland, Turkey, and Ukraine, where they formed communities in Halicz, Lutsk, Eupatoria, and Simferopol.<sup>3</sup> Karaims' self-designation *Karay* and the ethnonym *Karaim* (*qara'im* קַרְאִים) both ultimately derive from the Hebrew root /q-r-/ 'read' which is considered to represent the defining characteristic of Karaite Judaism, i.e. "the recognition of the Scriptures as the sole and direct source of law" (Laskar et al. 2007: 785).<sup>4</sup>

## 2. Crimean Karaim

The present paper deals with a text written in one particular variety of Karaim, namely Crimean Karaim.<sup>5</sup> In the apparent absence of any Karaims who declare to possess native proficiency in Crimean Karaim, we can fairly safely assume the variety to be practically extinct. Crimean Karaim therefore exists at present only in written Crimean Karaim texts that have survived to date.

Crimean Karaim is closely related to Crimean Tatar and is accordingly classified into the same group as Crimean Tatar in most existing classifications of the Turkic languages (see, e.g. Benzing 1989: 2, Tekin 1989: 135 and Jankowski 2003b: 136).<sup>6</sup> In Crimean Karaim Oghuz features abound (Radloff 1896: xiv, xvi), which may suggest an Ottoman Turkish influence on Crimean Karaim brought about by commercial and political relations between Crimea and the Ottoman Empire.<sup>7</sup>

Crimean Karaim texts in existence are typically in Hebrew, Latin, or Cyrillic script.<sup>8</sup> Among Crimean Karaim texts, most religious or folkloric manuscripts are written in Hebrew script, and so is the text that we analyze in this paper.

## 3. The data and discussion

The text analyzed in this paper is 234 pages (on 117 leaves) in length<sup>9</sup> and comprises a part of the mostly unvocalized manuscript Bible held in the National Karay

<sup>3</sup> Karaim émigrés are found in Australia (Sydney), the United States (New York), and France (Paris) (Adamczuk et al. 2003: 23–24).

<sup>4</sup> קַרְאִים is transcribed as *karaim* and *qara'im* according to the Library of Congress transcription and Rietbroek's transcription (2011), respectively.

<sup>5</sup> The traditional classification of Karaim varieties (Baskakov et al. 1974: 5) divides Karaim into the dialects of Trakai, Halicz-Lutsk, and Crimean. Varieties of Karaim are known for possessing features that are unique among historical and contemporary Turkic languages (see, e.g., Nevins & Vaux 2004, Stachowski 2009).

<sup>6</sup> Crimean Karaim is so closely related to Crimean Tatar that a dispute exists as to whether spoken Crimean Karaim was ever distinct from spoken Crimean Tatar (see Jankowski 2003a). Our identification of Crimean Karaim as a distinct variety in this paper is hence an expedient; we do not have a clear idea about the extent to which spoken Crimean Karaim differed (or did not differ) from Crimean Tatar; nor do we know whether spoken Crimean Karaim was ever so different from spoken Crimean Tatar that it could be reasonably identified as a linguistic variety distinct from Crimean Tatar.

<sup>7</sup> Different articles in Sarač (2007) point to cultural similarities between the Karaims and other Turkic-speaking communities.

<sup>8</sup> See Harvianen (2003b: 843–844) which describes how different scripts have been used in Karaim orthographies.

<sup>9</sup> Each page contains a few hundred words.

Library in Eupatoria (record number B283).<sup>10</sup> The contents of the manuscript are in correspondence with those of the vocalized Karaim Bible held in Cambridge University Library (record number BSMS 288) which probably dates back to the eighteenth century.

For our analysis, vocalized words of Turkic origin were extracted from the Eupatoria text, after which the vowel letters/signs in the extracted words were contrasted with those in the corresponding Crimean Karaim words listed in Baskakow et al. (1974). (A full list of the Turkic words that served as our source of data is found in the appendix.) We confined ourselves to an analysis of vowel letters/signs that appear in words of Turkic origin in order to avoid a possible complication that loan phonology may bring about. In effect, we contrasted Turkic (presumably Crimean Karaim) vowels as they are represented in the text that probably dates back to the late 18th century with Crimean Karaim vowels as they are represented in Cyrillic script in a 20th century dictionary. The following table shows how the vowel letters/signs appearing in the Eupatoria text correspond with those in Baskakow et al. (1974).

Table 1. Correspondence between vowel letters/signs used in Baskakow et al. (1974) and those used in the Eupatoria text

Baskakow et al. <sup>11</sup>	The Eupatoria text		
	word-final form	word-medial form	word-initial form
a	ꝑ	ꝑ	ꝑ
ə in the word-initial syllable		ꝑ	ꝑ

<sup>10</sup> The first author of this paper would like to acknowledge the project “Wydanie krytyczne Biblii karaimskej z tłumaczeniem na język angielski / Critical edition of the Karaite Bible translation into English” (Ministry of Science and Education of the Republic of Poland, 2013–2017) for the provision of the manuscript.

<b>ə in the word-medial and final syllables</b>		ן / א / ע
ы	ַָּ	ַָּ
и	ַָּ	ַָּ אֵ
о	ַָּ	ַָּ אֹ
ö	ַָּ	
<b>y in the word-initial syllable</b>		ַָּ אֶ
<b>y in the word-medial and final syllables</b>		ַָּ / ַָּ / ַָּ
ÿ	ַָּ / ַָּ	ַָּ אֶ

As can be seen in Table 1, vowel letters/signs in the Eupatoria text and the vowel letters in Baskakow et al. (1974) are not in exact correspondence with each other. For example, Baskakow et al.'s 〈o〉 and 〈ö〉 correspond with ַָּ (or its word-initial form ַָּאָ) in the Eupatoria text, suggesting that the scribe of the Eupatoria text either assigned ַָּ to two different vowel phonemes or did not have the vowel contrast that the Crimean Karaim speaking editor of Baskakow et al. (1974) had.<sup>12</sup> Conversely, the Eupatoria text appears to make two distinctions that Baskakow et al. do not; Baskakow et al.'s 〈ɔ〉 in the word-initial syllable and that in the non-word-initial syllables correspond respectively with ַָּ and ַָּ (or less frequently with ַָּ/ַָּ) in the Eupatoria text. A similar distinction is made for 〈y〉; Baskakow et al.'s 〈y〉 in the word-initial syllable corresponds invariably with ַָּ (or its word-initial form ַָּאָ), but it often corresponds with ַָּ in the non-word-initial syllables

<sup>12</sup> Whether this reflects any phonological differences between the Turkic of the Eupatoria text and the Crimean Karaim of Baskakow et al. (1974) is beyond the scope of the present paper but certainly merits a separate investigation.

in the Eupatoria text.<sup>13</sup> These irregularities in the correspondence between Baskakow et al.'s vowel letters and vowel letters/signs in the Eupatoria text can be presented in a table as follows.

Table 2. <ə> and <y> in Baskakow et al. (1974) with their corresponding letters/signs in the Eupatoria text

Baskakow et al.	ə	y
the Eupatoria text	In the word-initial syllable	ø
	In the word-medial and final syllables	ø / ɔ̄

These 'irregular' correspondences may have resulted from the differences between the writing conventions adopted in Baskakow et al. (1974) and the Eupatoria text, but possibly reflect hitherto unknown phonological or phonetic distinctions that existed in Crimean Karaim. In any case, the lack of close correspondence between the spelling of vowels in the Eupatoria text and that in Baskakow et al. (1972) suggests that (synchronic and/or diachronic) linguistic variation among speakers of Karaim in Crimea may have been larger than was previously assumed.<sup>14</sup>

## Appendix

The following table (compiled entirely by the first author of the present paper) lists vocalized words of Turkic origin that appear in a section of the mostly unvocalized manuscript Bible held in the National Karay Library in Eupatoria (see §4), their representations in Baskakow et al. (1974) and Clauson (1972) (with page numbers), the number of their occurrences in the section, and their meanings, in this order.

<sup>13</sup> Note that this phenomenon is not observed with Baskakow et al.'s <ÿ>.

<sup>14</sup> This could also imply that Crimean Karaim as it is represented in Baskakow et al. (1974) (which may reflect the idiolect of the Crimean Karaim speaking editor of the dictionary) may not be highly representative of the Crimean Karaim of the time or that language attrition had induced Crimean Karaim to be more varied than it would have been otherwise.

Vocalized words of Turkic origin	Baskakow et al.	Clauson	Number of occurrences	Meaning
עַצְיָן	ачув 89a	açığ 21b	1	anger
עַלִּיךְ יֵרֶא	алай 61b	-	1	so, such
אֲגִזְמָדְדֵר	агъыз 44a	ağız 98a	1	mouth
אֲגָוְלִירִין	агъу 44a	ağu: 78b	1	venom, poison
אֲלֹדִינָא	алд 64a	alt 130a	1	before, at, presence
אַלְגָּסְטִילֵר	алгъасат- 63a	-	1	to scare, to horrify
אָגָר	ол 426b (nomina-tive)	ol 123a (nominative)	1	3rd person singular pro-noun in the directive case
אָגְדָּנִירִיר	андан 68a	andan/andin 177b	1	3rd person singular pro-noun in the ablative case
אָגָלָר	анъла- 70b	186a	1	to understand
אָרְסִינָא	apa <sup>1</sup> 72b	ara: 196a	1	distance
אָרִיגָן	арыгъан 77b	aruk 214a	1	thin, skinny
אָרְטִיקָק	артыкъ 76a	artuk 204b	1	much, more
<b>אָטְלָרִימִיאָה</b>				
אָטְבִּי	ата 83a	ata: 40a	3	ancestor, pre-decessor
<b>אָטְלָרִין</b>				
אָבִי	ав 39a	a:v 3b	1	hunt

**אָוּצְלִרִיםְנִיגְגִּי**

<b>אָוּצְלִרִיםְנִיגְגִּי</b>	авуч 42b	adut 44b	4	palm (of the hand)
<b>אַבּוֹזֵץ</b>				

**אָוּצְלִרִי**

<b>אָנְגִּינִי</b>	айакъ 51b	adak 45a	2	foot
<b>עִינְגִּינִיגְגִּי</b>				

<b>אַירּוּקְסִידֵּר</b>	айрукъсы 54a	adruk ‘other, another’ 65a	2	divine, sacred
<b>אַירּוּקְסִילְרִיגְגִּי</b>				

<b>אַשְׁמָדִים</b>	азаш- 48b	a:z- 279a	1	get off course (imperative)
<b>בָּלֶל</b>	бал 100a	ba: <sup>1</sup> 330a	1	honey

<b>בְּרִצָּא</b>	барча 103b	barça: 356b	1	all, whole
<b>בְּשִׁימָא</b>	баш 109a	baş 375a	1	head

<b>בְּרַמְפְּלָרְזִיר</b>	бэр- 151a	bé:r- 354b	1	to give
<b>בִּילָּן</b>	билин 117b	birle: 364b	2	with

<b>בִּיטּוּרִירְלִר</b>	битов йара 124b	-	1	wound
<b>בִּינְמָכְכִּי</b>	бийэн- 116b	-	1	to like, to appreciate

<b>בִּיכְלָרְנִיגְגִּי</b>	бийик 115b	bedük 302b	2	big
<b>בִּיקְפּוֹן</b>				

<b>בּוֹלְסִילְר</b>	бол 128a	bol 331a	2	to be
<b>בּוֹלְסִין</b>				

<b>בוֹיְזִין</b>	бу 135a	bu: 291b	1	this
<b>צַפְּמָא</b>				

<b>סָאָצְגִּינִיגְגִּי</b>	саç- 625b	saç- 794b	1	to scatter
<b>צַפְּמָא</b>				

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ץָקִירְדִּים	чакъыр-	622a	çakır-	410a	1	to call out, to address
ץָקִירִוִו				-		

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צַרְמַשׁ	чырмаш-	638a	-		1	to climb
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**צִפְצִירָאָלָרִי**

צִפְצִירָאָלָרִי	чэпчэврэ	641a	çevür-	398b	3	environment
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**צִפְצִירָאָלָרִימִינָא**

תָּאָ	да	167a	taki:	466a	36	and, also, even
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דָּגַן	дагъын	168b	taki:	466a	1	much, more
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דָּבָולְלָדְרִירִיר	давуллан-	168a	-		1	to annoy, make sb angry
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דָּגִין	дэгин	183b	te:g	475a	1	until, up to
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דָּלִיןִי	дэли	184a	télice	493a	2	crazy, mad
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דִּירְכָּלָן	дирэк	178a	tére:k	543a	1	tree, pole
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דוֹגְרִילָר	догъры	179a	toğuru:	473a	2	true
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אֲדִים	э-	652b	er-	193b	2	be (predicative)
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אֲצִיכְלָנִינִי	эчки	672b	eçkü:	24b	1	goat
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אֲזֶהָ	энди	662b	amtı:	156b	1	now
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אֲפְרִיסִין	эт-	671a	é:t-	36b	1	to do, to make
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**אוֹוִי****אוֹוִיְּזָן**

e:v 3b

3 house

**אוֹוָוֶנֶג****אַיְצָר**

иch- 210b

iç- 19a

1 to drink

**אַיְצָבִי**

ички 210b

içgü: 24b

1 drink, beverage

**אַיְזָן**

из 193b

i:z 277a

1 trace

**כָּצָבֵי**

кэч- 394b

keç<sup>-1</sup> 693b

1 to pass

**כָּצָנֵי**

кэчэ 395a

kéçe: 694b

1 night

**כָּלִידִיר**

кэль- 390b

kel- 715b

1 to come, to arrive

**כָּטְרָגָן**

кэтэр- 394a

kötür- 706a

1 to take away, to send away

**כִּיצְדִּיר**

кичи 325b

kiçig 696a

1 small

**כִּיפָּ**

кип 321a

-

1 much, many

**כִּישְׁנֵג**

киши 326b

kişi: 752b

1 person

**כִּינֵּג**

кийик 318a

kéyik 755a

1 monster

**כוֹלְרִינְג**

көз 336b

kö:z 756b

1 eye

**כוֹץִיר**

күчяй- 355b

küçəd- 696a

1 to get strong

**כוֹן**

күн 353a

kün<sup>1</sup> 725a

1 day

**כוֹטוֹבִינְגָּנָּג**

күтүүв 354b

kü:ğ- 701a

1 guiding

**קָקָעִי**

къакъ- 359a

kak- 609a

1 to push

**קוֹרְדְּשָׁן**

къардаш 364a

karında:ş  
662a

1 sibling

**קוֹרְשִׁינָּא**

къаршы 364b

karşı:<sup>1</sup> 663b

1 against

קְשַׁתְּרִיזֵי	къаттырывчы 366b	-	1	which makes it solid
קְנִיאָן	къайа 357b	kaya: <sup>1</sup> 674b	1	rock
קְנִיאָן	къайырыл- 359a	kadir- 604b	1	favored, defended
קְגַּזְגִּינְדָּא	къазан 357b	kazğa:n 682a	1	cauldron
קְוֹנְדִּירְלֶסָא	къондар- 370a	kontur- 636a	1	to construct, to build
קְוֹנְשִׁי	къоншы 370b	konşı: 640b	1	neighbor
קְוֹרְקִוִּידָן	къоркув 371a	korkuğ ~ korkınç 654a/b	1	fear
קְוִיִּין	къой 368b	*ko:ñ <sup>2</sup> 631b	1	sheep
קְוֻרָן	къур- 374b	kur- 643a	1	to install, to perform
קְוֻטְקִרִּיסִין	къуткар- 376b	kurtğar- 649b	1	to save
קְוֻטְקִרִּיזִילְדוֹן	къуткарывчы 376b	-	1	savior
קְוֻטִּילִים	къутул- 376b	kurtul- 650a	1	to escape
קְוַיְוִצִּילְרִי	къувувчы 373a	kov- 580b	2	follower
קְוַיְוִצִּילְרוֹדָן	къувра 373a	-	1	hay, straw
מְנִי	мэн 415a	ben 346a	1	1st person singular pronoun

<b>миңа</b>	муна 410b	bu: <sup>1</sup> 291b	1	this (dative case)
<b>мөнгөз</b>	мунъуз 411a	*büñüz 352a	1	horn
<b>мөсөнгүлрәни</b>	мусан- 411b	-	1	to trust
<b>awl</b>	ол 426b	ol 123a	3	3rd person singular pronoun
<b>ортакълыкъ</b>	ортакълыкъ 432a	ortuk 205a	1	partnership
<b>оғретүв</b>	оғретүв 437a	ögret- 114a	1	to teach
<b>сан</b>	сан 463b	sa:n 231a	1	calculation
<b>сөрәмі</b>	сэв- 496a	sev- 784b	1	to love
<b>сөвөнчиликъ</b>	сэвивчи 496b	-	2	lover
<b>сөнгөнгөйлөр</b>				
<b>сөнгөнгөй</b>	сэвин- 496b	790b	3	to be happy, to be pleased
<b>сөнгөнгө</b>				
<b>сыныклыкъ</b>	сыныклык 493b	sınuł 837b	1	broken
<b>сыров</b>	сыров 495a	sürüğ 850a	1	flock
<b>сый</b>	сый 489b	-	1	honor, glory
<b>сөзлөрлөр</b>	сёзля- 481a	sö:zle-863a	1	to tell
<b>сөкөлжүлжилрәнүгъ</b>	сукъланчлы 484a	su:lan- 810b	1	to be lovable, to be likeable
<b>сөйлөр</b>	сув 481b	su:v 783a	2	water
<b>сувукъ</b>	сувукъ	soğık 808a	1	cold
<b>сувса-</b>	сувса- 482a	suvsə:- 793a	1	to be thirsty
<b>тәңри</b>	танъры 512a	teñri: 523b	1	god

טוֹוִיסְיַלְרָלֶד	тавусул-/тавусылы-	-	2	to disappear, to be de- structed
טוֹוּסְילְגִּילֶר	504б			
טַיִּינְגָּנְדָּא	тай- 505b	tay- 567a	1	to glide
טַיְּנָצָּא	тынч 557b	tinç 516a	1	robust, sturdy
טַיְּנָלָגִּיאָן	тынла- 557a	tiñla:- 522a	1	to listen
טַיְּמָסָּה	тый- 556a	tid- 450a	1	to discontinue, to quit
טַיְּלָלָד	тиль 528b	til 489b	1	language
טוֹזְיִירְדִּים	тойдур- 535a	to:d 451a	1	to feed
טוֹטְוִצְיַלְגָּאָן	тутувчу 550b	tutuğ 452a	1	retainer, holder
טוֹטְוָגְלִינְרָסִין	түтсөү 55a	tütsüg 461a	1	to be fumigated
אוֹלְקָנְגִּינְג	улакъ 576b	oğlak 84b	1	goat, yeanling
אוֹלְוָסְפָּלָרְנוּ	улус 578a	ulus 152b	1	nation
אוֹסְטִינָאָה	յўст 591a	üst 242a	2	top
יַזְדֵּי	йада- 216a	-	1	to become tired
יָגֵג	йагъ 215a	ya:ğ 895a	1	oil
יָלָא	йал 220a	-	2	gain
יָלָנְגָּי	йаланджы 220b	yalǵa:n 926b	1	liar
יַלְבְּרָדִים	йалбар- 221a	yalbar- 920b	1	to beg
יַלְיָן	йалын 223b	yaliň 929b	1	bare, naked
יַנְצָחָרָה	йанч- 227b	yanç- 944b	1	to drill, to strike

<b>יָנְגַּתְּבֵרֶת</b>	йангъырт- 229a	yañirtı: 952b	1	to regenerate
<b>יָרַר</b>	йар- 230b	ya:r- 954b	1	to split, to sever
<b>יָרְשִׁיר</b>	йараш- 232a	yaraş- 972b	1	to be suitable
<b>יָרִיגּוֹן</b>	йарыкъ 235b	yaruk <sup>2</sup> 962b	1	light
<b>יָרִילְגִּישִׁים</b>	йарылгъаш 236a	yarlıka:- 968a	1	salvation
<b>יָרִילְמָדִי</b>	йарыл- 235b	yarıl- 967b	1	to crack, to be split
<b>יָרִים</b>	йарым 236a	yarım 968b	1	half
<b>יָסִי</b>	йас 237b	yas 973b	1	lament, mourning
<b>יְנוּשָׁלָם</b>				
<b>יְנוּשָׁלָם</b>	йуваш 252a	yuvaş 880b	4	quiet, well-behaved
<b>יְנוּשָׁלָמִינִיא</b>				
<b>יְבָשָׁה</b>	йахшы 241a	yaxşı: 908b	3	good, well
<b>יְבָשִׁידֵר</b>				
<b>יְקִידִים</b>	йай- 218a	ya:d- 883b	2	to spread, to widen, to unfold
<b>יְרָא</b>				
<b>יְבָ</b>	йайав 218b	yada:ğ 887a	1	on foot, by foot
<b>יְיִלְלִי</b>	йайыл- 219b	yadıl- 890a	1	to disperse, to fall apart
<b>יְזִיקָלִי</b>	йазыкълы 217b	yazukluğ 986a	1	sinner
<b>יְזִיִּי</b>	йэди 269a	yétti: 886a	1	seven

<b>יְדִינְדָּגָה</b>	йэдинджи/йэдинчи 269a	see above	1	seventh
<b>יַלְגֵּן</b>	йэль 270a	yé:l <sup>1</sup> 916b	3	breeze, wind
<b>יְנָנָה</b>				
<b>יְנָנָה</b>	йэнъг- 272b	yeñ- 942b	2	to win
<b>רַ</b>				
<b>יְרָנוֹן</b>	йэр 273b	yé:r 954a	5	place
<b>יְרָנוֹן</b>				
<b>יְטָרָה</b>	йэтэр/йэтяр 278a	yét- 884b	1	enough, sufficient
<b>יְרָקָה</b>	йыракъ 267b	ira:k 214a	2	far
<b>יְוָלוֹןִי</b>	йулув 257a	yuluğ 925b	1	salvation
<b>יְוָשָׁלָמִי</b>	йуваш 252a	yuvaş 880b	1	quiet, well-behaved
<b>יְוָקָרִים</b>	йувукъ 253a	yağu:k 901a	2	close by, near
<b>יְוָוָצִים</b>	йувувчу 252b	yu:- 870a	1	washer, cleaner
<b>יְוָוָקָלְשִׁירִידָה</b>	йувукълаш- 253a	-	1	to approach
<b>יְוָוָרְדִּי</b>	йувур- 253b	yügür- 914b	1	to run
<b>יְזָה</b>	йүз 261a	yü:z <sup>2</sup> 983a	1	face

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*Şinci İdo  
Tülay Çulha*

### **Karay Milli Kitabxanasında saxlanan əlyazmada istifadə olunmuş saitlər və işarələr**

#### **Xülasə**

Məqalədə Krim karaim dilində yazılmış və indiyədək nəşr olunmamış bir əlyazmadakı sait işarələr və sait hərfələr təhlil olunur. Krim karaim dili indiyə qədər galib çatmış yazılı mətnlərdə mövcud olan karaim dilinin xüsusi bir variantıdır. Bir-birləri ilə çox yaxın olan Krim tatar və Krim karaim dilləri eyni dil qrupuna daxildir.

Kırım karaim mətnlərinin bir çoxu, əsasən, ivrit, latin və ya kiril qrafikasındadır. Dini və folklor əlyazmalarının əksəriyyəti isə ivrit qrafikasında yazılmışdır. Hazırkı məqalədə təhlil edilən mətn də onlardan biridir.

N.A.Baskakov və digərlərinin (1974) birgə yazdıqları kitab ilə həmin əlyazma üzərində aparılan təhlil adıçəkilən əsərlərin sait fonologiyası arasındaki bütün mümkün fərqləri üzə çıxarır.

**Açar sözlər:** *sait işarələr, saitlər, nəşr olunmamış əlyazma, eyni qrup, fərqlər, sait fonologiyası.*

Шиндэжи Идо  
Тулай Чулха

## Гласные и знаки, использованные в рукописи, хранящейся в Карайской Национальной библиотеке

### Резюме

В статье исследуются гласные знаки и гласные буквы одной неопубликованной рукописи, написанной на крымско-караимском языке. Крымско-караимский язык является особым вариантом существующего дошедших до нас письменных текстах караимского языка. Очень близкие крымско-татарский и крымско-караимский языки входят в идентичную группу тюркских языков.

Многие из крымско-караимских текстов написаны, в основном, на иврите, латинице либо кириллице. Большинство же религиозных и фольклорных рукописей написано на иврите. Анализируемый в данной статье текст также является одним из них. Исследование написанной Н.А.Басаковым и др. книги (1974) и данной рукописи выявляет в них все возможные фонологические различия гласных.

**Ключевые слова:** гласные знаки, гласные, неопубликованная рукопись, идентичная группа, различия, фонология гласных.

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Mətbu nəşrlərin reyestrinə daxil edilmişdir  
(Reyestr № 3378)*

**AZƏRBAYCAN MİLLİ ELMLƏR AKADEMİYASININ  
RƏYASƏT HEYƏTİ**

# TÜRKOLOGİYA

- *Beynəlxalq elmi jurnal*
- *Международный научный журнал*
- *International scientific journal*
  
- *1970-ci ildən nəşr olunur*
- *Издаётся с 1970 года*
- *Published since 1970*
  
- *İldə 4 dəfə çıxır*
- *Выходит 4 раза в году*
- *Published quarterly*

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