

FEATURES OF THE LEXICON OF THE KIRIMCHAK LANGUAGE

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Abstract

Kirimchaks are the Turkic people of Judaism. The Krimchak language belongs to the Kipchak-Polovtsian subgroup of Turkic languages. Therefore, it is natural that this language has differences or common features with other Kipchak languages. In this article, the author tried to analyze the Krimchak language through the prism of the Kipchak dialects of the Uzbek language. This language shows its differences from other languages through its own layer and acquired words. At the same time, the Kipchak dialect of the Uzbek language, comparing it, was able to provide important conclusions.

Keywords: Krimchak language, Kypchak languages, Kipchak dialect of the Uzbek language, Chigatai language, herbaism, Arabism, vocabulary, dictionary, folklore

Introduction

Krimchaks are one of the small peoples. They lived on the Crimean peninsula for many centuries. The Qirimchaks are a Turkic people, but since they practice Judaism, they also call themselves the “Children of Israel” based on their religious beliefs. Their exact number is currently unknown. Because after 1990, most of them began to move to Israel. There are still statistics that about 2,000 Crimeans live on the Crimean peninsula, in Simferopol and large cities of Russia. The ethnic composition of the Krimchaks originated on the Crimean Peninsula, so their ethnonym received the name “Krimchak” in connection with the Crimean toponym¹.

Unlike the Karaites, the religion of the Krimchak is a rabbinic branch of Judaism. Only they call their religious leaders not rabbis, like other Eastern European Jews, but hachams². The chief rabbi is called hakhambashi. Until the 20th century, there were many Krimchak temples in Crimea. They called their temples kaal. According to their religious affiliation, or more precisely, according to the requirements of Orthodox Judaism, the Krimchaks wore a zulf (kakul) on the side of their hair. But the Krimchaks did not wear zulf. Therefore, the Crimean Tatars called the Krimchaks “zulufu juhud” and the Karaites “zulufuz juhud”³.

1 Куповецкий М.С. К этнической истории крымчаков. ||Этнокантактные зоны европейской части СССР. М: изд.АН СССР. 1989 – С. 53.

2 among the Karaites *гахам*.

3 Куповецкий М.С. К этнической истории крымчаков. ||Этнокантактные зоны европейской части СССР. М: изд.АН СССР. 1989 – С. 53-69.



The Kyrimchak language belongs to the Kypchak dialect of the Turkic language. A.N. Samoilovich connects the formation of the language with the period of Khazar rule, and this is close to the truth. Although the basis of the language is Kypchak, over the next three hundred years, like other Black Sea Turks, the influence of the native Turkic language on the Kyrimchak language increased, and in the process more Oghuz elements were absorbed. In addition, the Qyrimchak language is similar to the Chigatai language in some respects. This is probably why, until the 19th century, they considered Chigata their language. In general, the main composition of the language is made up of Turkish words.

Avram Yitzhak was the first to explore the Qyrimchak language. In 1729 he wrote “Rules. In his book “Great and Minor Actions (Diacretic Signs)” he analyzed 1600 words (of religious content). After this, Nissim Nathan Mortkai ha-Levi Chakhchir, in his “Glossary” published in 1822, presented a dictionary of 1822 words in the ancient Yiddish language and the Qirimchak language. In the 20s of the twentieth century, Isaac Samuilovich Kaya created the first textbook of the Crimean language and the Russian-Crimean dictionary. Later, Evsey Isaakovich Peisakh published the “Kyrimchak-Russian Dictionary” and “Dictionary of Ancient Yiddish-Kyrimchak-Russian Languages”, “Kyrimchak-Tatar-Russian Dictionary” and other books. David Ilyich Rebi later collected the dictionaries of I.S. Koya and E.I. Passover, created a more advanced version of the Kyrimchak-Russian dictionary⁴. This article mainly uses David Reby's dictionary.

Kyrimchak communicate with each other in Turkish, pray, read prayers, and speak Yiddish during other religious ceremonies. Therefore, Hebraisms were borrowed into the language, i.e. lexemes from the Yiddish language: Srel - Israel; genam—hell; Yarab - Oh, Lord; kaal - Jewish temple, mashiyah - messiah; midrash - religious school (madrasah), tanakh (holy book), mishne - collection of religious (oral) laws, hakham - rabbi, rebbi - religious teacher.

In the Kyrimchak language there is a change from Yiddish words to Arabic. Of course, this could have happened under the influence of the Muslims living with them, especially the Crimean Tatars. However, there is another version, which emphasizes that the ancient Hebrew language was much closer to the Arabic language than today, and it was preserved by the Jews. In any case, there are many lexemes in kyrimchak, in particular Alloh, Aziz, Azrayil, Malak, mashallah, shaiton, sheikh, bainalmilal, mamlakat, oila, maorif, dakika, etc. These words are pronounced within the phonetic rules of the Arabic language.

The Kyrimchak language has many words borrowed from the Persian language, and they are almost no different from the Chigatai vocabulary. The following words are actively used in the Kyrimchak language: Podishoh, vazir, paygambar, derek (darakht), devon, devona, diyor, dust, dil, dori, darmon, doston, zindon.

There are a lot of Turkish words in the modern Kırımchak language. This is especially noticeable when communicating:

Sizge za(h)met olmasa

Xosh kelding

Saba (sabangiz) xayir olsun

⁴ Реби Д.И. Крымчакский язык. Крымчакско-русский словарь.— Симферополь, ДОЛЯ, 2004.— 224 с.



Axsham (axshamīngiz) xayir olsin

Sag' ol

Sening ading ne?

Atangning adi ne?

Sen neyerde ishliysing?

Sen qach yashindasing?

Sen soleding mi onga (olarg'a)?

Eki aftadan son men Qirimg'a kitejeem

Avtobusqa (trolleybusqa)5.

In the Kyrimchak language, like the Uzbeks, the address to a man as akay, and to a woman as apay, has been preserved. Here, in order to feel the closeness of the language, we pay attention to words expressing ethnic kinship:

Uzbek	Kirimchak
Ota	ata
Ona	Ana
Aka yoki Og'a	Akay ili ag'a
Opa	Opay ili baji
O'g'il	Og'il
Qiz	Qiz
Tata	xola

A feature that makes it difficult for Uzbeks to understand the Kyrimchak language is that the soft h, borrowed from other languages, is not used either in writing or in pronunciation. For example, all words starting with the soft letter "h" in the Uzbek language begin with a sound in the Kyrimchak language: alva (halva), ammam (hammam), aram (haram), afta (hafta), etc. This feature is actually common to all Kipchak languages, and it is common knowledge that the word khayit is pronounced in the form ayit. In some cases, the soft h disappears in the middle of the word: baar (bahar), sana - sahna, zamet (zakhmet), etc.

In the word formation of the Kyrimchak language, the addition of a vowel sound before words starting with the letter r, characteristic of Turkic languages, is noticeable: Oris (Rus), Russia (Orusia), Ruza (Oraza), etc.

In the Kyrimchak language, agglutination has been preserved⁶. This is clearly visible in words formed from the root **ang**, and in itself indicates that the language belongs to the Altai language family:

ang – consciousness

anglayishli - meaningful, understandable

anglayishsiz: not understanding, does not understand

5 Реби Д.И. Крымчакский язык. Крымчакско-русский словарь.— Симферополь, ДОЛЯ, 2004.— С.26-27.

6 Agglutination (from lat. agglutinatio —"to stick together") is the formation of a new word or grammatical form in languages by adding affixes with grammatical and derivational meaning to the stem of the word..



anglayishsizlik - misunderstanding

anglamah - understanding

anglatmah - explanation.

The basis of the Kyrimchak language is the Kypchak language, therefore the features characteristic of the Kypchak dialect have been preserved: ayuv (bear), tav (mountain), ayyp (sin), balak (trouser leg⁷), bezav (decoration), biy (bek), bylay (such), byltyr (last year), kylyk (character), manglay (forehead), mynda (here), pitak (branch), pitak (cut branches, bush), pytyrmak (finish), suvuk (cold), achchuv (anger), buv (steam), kiiz (felt), etc.

The Kyrimchaks call the proverb "atalar suzi" and the riddle "tapmazha". Proverbs are very often used in communication between people. It also plays an important role in shaping children's upbringing and moral standards. Most of the proverbs correspond to Uzbek proverbs:

Besh parmaxim – besh turli(besh barmog'im besh turli);

Besh parmaxim, qaysini chishlesem – o ag'irir(besh barmog'imnig qaysini tishlasam ham og'rir);

Bash sag' olsa, qalpax tapilir(bosh sog' bo'lsa qalpoq topilar);

Balix bashindan sasir(baliq boshidan sasiydi);

Bash yazisini ko'z ko'rer(boshga tushganni ko'z ko'rar);

Birche ichun yurg'ani yaqmaylar(burga uchun ko'rpani kuydirma;

Qazanda ne tashlasang, qashixqa o chusher(qozonda bori cho'michga chiqar);

Dog'ru solegen tuvgang'a yaramag'an(to'g'ri gapirgan tuqqaniga yoqmaydi);

So'z – buyukning, suv –kichkenening(so'z kattadan, suv kichikdan);

Qash tuzetem – dep, koz chixaray(qo'sh qo'yaman, deb ko'z chiqarma);

Qizim, sanga soleim, kelinim, sen ishit(qizim sanga aytaman, kelinim sen eshit).

Og'lan olsa shoq olsun, shoq olmasa – yox olsun(o'g'il bo'lsa sho'x bo'lsin, sho'x bo'lmasa yo'q bo'lsin);

Sabur tibi – sari altin(sabirtagi sariq oltin);

Toshegine kore ayaxni uzat(to'shaginga qarab oyog'ingni uzat);

Yig'lomag'an balag'a emchek vermiyler(yig'lamagan bolga emchak bermaslar).

Eger yel uflemez, drek teprenmez(shamol bo'lmasa, daraxt tebranmas).

Saxla samanni, kelir zamani(somoni saqla, hali zamoni keladi);

Bir qoy bir terede em azar, em semizir(bir qo'y bitta teriningg ichida ham ozadi ham semiradi);

Olg'anda tay, buzav olir, olmag'anda – ne tay ne buzav(bo'lganda toy ham buzoq ham olasan, bo'lmaganda toy ham buzoq ham yo'q);

Bir at ichun bin at seveplengen(bir otni tanlash uchun ming otni saraymiz);

Kopeksiz qoy olmaz(it bo'lmasa qo'y(boqib) bo'lmas);

Sen – xan, men – xan, atqa pichen vermege kishi yox(sen – xon, men – xon, otga pichan tashlaydigan kishi yo'q);

Atqa torbani kosterme(otga to'rvasini ko'rsatma).

⁷ In fact, all Turkic languages have "balak".



The Kyrimchak people and language have their own history. Kyrimchaks are Kipchaks who profess Judaism. The language is an integral part of Turkish lexicography, more precisely, the continuum of Black Sea Turkic dialects. Russian scientists also tried to show the Kyrimchak language as a dialect of the Crimean Tatar language.

The history of the Kyrimchak language in the pre-Christian period is connected with the dead Kipchak language. Later, words from Semitic languages, especially Aramaic and Oisor, began to be absorbed into the language. The borrowing of words from Arabic was caused by the influence of Muslims living in Crimea. At the end of the 19th century, Chaim Hizkiyag ben Medini came to Crimea from Palestine and worked as the chief rabbi of the Crimeans, introducing the local population to the Sephardic traditions that had formed in Andalusia⁸. Sephardic has more Arabic elements⁹. Borrowing words from the Persian language and the Chigatai language shows that the Kyrimchak poets and scientists who worked in the 12th-19th centuries were well acquainted with the philosophy and literature of Sufism.

After the Crimean Khanate completely passed into the hands of the Ottoman Turks in 1475, the Crimeans began to master the Oguz dialect, and from this period the Black Sea Oguz dialect was formed here. This dialect differs from Turkish in the presence of the q sound (Arabic ق) and the abundance of Kipchak linguistic elements.

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⁸ Sephardi (ספרדים) (Jewish. סְפָרַדִּים Sfaradim, derived from the toponym סְפָרַד Sfarad, meaning Spanish land) is a community of Jews formed on the Iberian Peninsula, in the Rimscoy Empire later, during the Arab Caliphate.

⁹ Ачкинази В. М. Имена крымчаков // Проблемы истории Крыма, Сф., 1991 г., т. 1, с. 9 — 10.

