Article

Phonetic and orthographic features of the Armeno-Turkish translation of the Gospels[1]

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ARTICLE INFO	ABSTRACT
	In the 19th century, Armenians living within the borders of the Ottoman Empire who spoke Turkish produced numerous works on religion, language, history, literature, and other subjects using their own alphabet. One notable aspect of missionary activity aimed at spreading Christianity among the Turks was the translation of the Bible into Turkish. The work examined in this study is a translation of the Bible into late Ottoman Turkish, narrating the life, teachings, and miracles of Jesus Christ –from his birth to his final days. The full title of the work is *Yeni Ahit - İncil-i Şerif Arakâlların Amelleri, Boğosun ve Sayip Arakâlların Mektüpleri.* It was originally translated from Greek into Turkish, and published in Istanbul in 1858. The text includes selected sections and epistles from the New Testament, one of the foundational scriptures of Christianity. The publication and dissemination of such works in the Ottoman Empire were intended to increase the accessibility of religious texts to local communities in various languages and scripts. During this period, Ottoman Turkish was frequently used for translating religious texts. These texts were often written not only in Arabic script, but also in Latin, Greek, and Armenian scripts. The use of Ottoman Turkish in this particular work is significant, as it reflects the linguistic characteristics of the era.

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From a cultural and linguistic perspective, Armenians established close relations with both Kipchaks and Anatolian Turks throughout history. As a result of these interactions, distinct written traditions emerged, such as "Kipchak written in Armenian script" and "Turkish written in Armenian script", accompanied by a rich corpus of literary works. In recent years, scholarly interest in these two linguistic traditions has grown significantly in Turkey.

This study analyzes the phonological and orthographic features of a Bible translation written in late Ottoman Turkish using the Armenian script. By presenting detailed phonetic and orthographic observations, this research aims to contribute to broader research on the phonological characteristics of the Turkish language during the late Ottoman period.

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Осман (түрік) тіліндегі армян графикалы Інжілдің фонетикалық және орфографиялық ерекшеліктері

Аннотация. XIX ғасырда Осман империясының шекаралық аумағында өмір сүріп, түрік тілінде сөйлеген армяндар өз әліпбиін пайдалана отырып, дін, тіл, тарих, әдебиет және басқа да тақырыптар бойынша көптеген шығармаларды дүниеге әкелді. Олардың миссионерлік қызметінің бір бағыты түріктер арасында христиандықты тарату болды; осы мақсатта Інжіл түрік тіліне аударылды. Бұл мақала Інжілдің кейінгі осман (түрік) тіліне жасалған аудармасына арналады. Онда Иса Мәсіхтің дүниеге келген сәтінен бастап ақырғы күндеріне дейінгі өмірі, ілімдері мен ғажайып оқиғалары туралы баяндалады. Еңбектің толық аты: *«Yeni Ahit – İncil-i Şerif Arakâlların Amelleri, Boğosun ve Sayip Arakâlların Mektüpleri»* («Жаңа Өсиет – Қасиетті Інжіл – Апостолдардың амалдары,

Қасиетті апостолдардың аяндары мен жолдаулары»). Бастапқыда Інжілдің грекше түпнұсасынан түрік тіліне тәржімеленіп, 1858 жылы Ыстанбұлда жарық көрген. Мәтінде христиандықтың ең іргелі Қасиетті жазбаларының бірі – Жаңа Өсиеттің таңдаулы бөлімдері мен жолдаулары қамтылған. Осман империясында мұндай еңбектерді басып шығару және тарату әртүрлі тілдер мен жазу жүйелерінде жазылған діни мәтіндердің жергілікті қауымдар үшін қолжетімділігін арттыруды көздеді. Бұл секілді діни трактаттардың Осман империясында араб графикасымен ғана емес, сондай-ақ латын, грек және армян графикалық жүйелерімен де жазылғаны баршаға белгілі. Ол дәуірге тән басқа да бір маңызды факторы – осман (түрік) тілінің діни мәтіндерді аудару үшін қолданылуы. Сондықтан осман (түрік) тіліндегі Інжіл сол кезеңнің тілдік ерекшеліктерінің көрініс табуы тұрғысынан айрықша мәнге ие болады.

XIII-XVII ғасырлар ішінде армяндар қыпшақтармен де, Анадолы түріктерімен де тығыз аймақтық, әлеуметтік және де мәдени байланыстар орнатты. Бұл қарым-қатынастардың нәтижесінде «армян графикалы қыпшақ жазуы» және «армян графикалы түрік жазуы» деген аттармен де мәлім бірегей жазба дәстүр пайда болды. Армян графикалы түркі жазуында сақталып қалған бай әдеби мұрасы осы күнге дейін жеткені белгілі. Соңғы жылдары Түркияда армян графикасымен жазылған түркі (оның ішінде түрік) жазба ескерткіштерін зерттеу өзекті сипатқа ие болды.

Мақала авторлары армян графикасымен кейінгі осман (түрік) тілінде жазылған Інжіл аудармасының ерекшеліктерін зерделеген. Ескерткіштің фонетикалық-фонологиялық құрылымы, вокализм мен консонантизм жүйесі, орфографиялық өзгешеліктері жан-жақты талданған. Осылайша авторлар түрік тілінің тарихи фонологиясын зерттеуге де өз үлесін қосады.

Кілт сөздер: XIX ғасыр, түркі тілі, армян жазуы, армян әріптерімен жазылған түрік тілі, түрік мәтіні, Інжіл аудармасы, Османлы түрікшесі, талдау, фонетика, орфография, дауысты дыбыс, дауыссыз дыбыс.

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Фонетические и орфографические особенности армянографического Евангелия на османском (турецком) языке

Аннотация. В XIX веке армяне, локально проживавшие на территории Османской империи и говорившие на турецком языке, создали множество письменных памятников в области религии, языка, истории, литературы и других наук, используя при этом

свой собственный алфавит. Одним из направлений их миссионерской деятельности было распространение христианства среди турок. Для этой цели Евангелия была переведена на турецкий язык. Данная статья посвящена переводу священной книги на позднеосманский турецкий язык; в ней излагается жизнь, учение и чудеса Иисуса Христа – от самого его рождения до последних дней. Полное название работы: "Ени Ахит – Инджил-и шериф Аракалларин Амеллери, Богосун ве Сайип Аракалларин Мектюплери" («Новый Завет – Святое Евангелие, Деяния Апостолов, Откровения и Послания Святых Апостолов»). Изначально книга была переведена с греческого оригинала на турецкий язык и опубликована в 1858 году в Стамбуле. Текст содержит избранные разделы и послания из Нового Завета, который является одним из фундаментальных Священных писаний христианства. Публикация и распространение подобных произведений в Османской империи были направлены на повышение доступности религиозных текстов, написанных различными графическими системами на разных языках, для местных общин. Известно, что подобные религиозные трактаты в Османской империи писались не только арабской, но и латинской, греческой и армянской графиками. Другой важный фактор для той эпохи – использование османского языка (турецкого языка) для перевода религиозных текстов. Поэтому Евангелие на османском языке придаёт ему особую значимость с точки зрения отражения языковых особенностей эпохи.

На протяжении XIII-XYII веков армяне поддерживали тесные ареальные, социальные, культурные связи как с кипчаками, так и с анатолийскими турками. В результате этих контактов возникли уникальные письменные традиции, получившие названия «кипчакская письменность армянской графикой» и «турецкая письменность армянской графикой». Тюркская армянографичная письменность имеет богатое литературное наследие. В последние годы в Турции актуальны исследования тюркских (в т.ч. турецких) письменных памятников, написанных армянской графикой.

Авторы статьи исследуют особенности перевода Евангелия, написанного на поздне-османском языке армянской графикой. Анализируется фонетико-фонологическая система, система вокализма и консонантизма, орфографические особенности памят-ника. Тем самым авторы вносят свой вклад в исследование исторической фонологии турецкого языка.

Ключевые слова: XIX век, тюркский язык, армянская графика, турецкий язык на армянском письме, турецкий текст, перевод Евангелия, османский турецкий язык, ана-лиз, фонетика, орфография, гласный, согласный.

Introduction

Throughout history, the Armenians have maintained their original alphabet, even during the Soviet era when many communities adopted the Cyrillic script. Similar to the Georgians, the Armenians were able to continue using their traditional alphabet. Some Armenians, who had interactions with Turks in the Caucasus and even in Anatolia, continued to use their alphabet and even wrote Turkish texts using Armenian script (Özkan, 2007).

The Armenian alphabet has been used as a writing system in Turkish since the 14th century in handwritten manuscripts and from the 18th century in printed works. Manuscripts written in Armenian letters were predominantly used for Kipchak Turkish in Eastern Europe, while printed works from the 18th century onward primarily featured Ottoman Turkish, often in the form of translated texts. It is known that more than 2,000 Turkish books using the Armenian alphabet were published in approximately 200 printing houses across the Ottoman Empire and various regions of the world between 1727 and 1968 (Pamukçiyan, 2002: 11).

The readership of Turkish texts written in Armenian script was not confined to the Armenian community. The difficulty of reading vowel-less Arabic script also provided a comparative advantage to Armenian-scripted Turkish. Additionally, missionaries arriving in Ottoman territories were able to quickly acquire Turkish and establish communication with the Armenian community through the use of Turkish written in Armenian letters (Cankara, 2015: 4).

Throughout history, Turkish-Armenian relations have exhibited a multidimensional structure. The Turks approached Armenians with tolerance, assuming a protective role in their social, economic, and particularly religious lives. For almost a millennium, the Turkish and Armenian peoples have coexisted in Anatolia, developing strong cultural ties. In the context of Turkish-Armenian relations, language has historically played both a unifying and a divisive role. Both Turkish and Armenian have held a significant place in the cultural interaction between the two communities. Language policies and linguistic practices have been identified as key factors in understanding historical events and contemporary political dynamics (Öztürk, 2011). Works written in Turkish using the Armenian script contributed to the formation of a substantial corpus, encompassing works on religion, history, and literature, leading to the publication of numerous newspapers and magazines (Koptaş, 2002: 11). Within the Ottoman realm, Turks and Armenians transcended religious differences to create shared cultural spaces, thereby fostering a centuries-long coexistence. The fundamental aspect of these shared cultural domains was the presence of linguistic interaction. Beyond its role as a cultural vehicle, language is one of the most crucial elements preventing nations from disappearing from the historical stage (Öztürk, 2011).

Material and methods

The subject of this study is a translation of the Bible that provides information about the life, teachings, and death of Jesus Christ. The book consists of 1008 pages, which narrates the life of Jesus from his birth to his final days, covering his teachings and miracles. The full title of the book is "Yeni Ahit - İncil-i Şerif Arakâlların Amelleri, Boğosun ve Sayip Arakâlların Mektüpleri".

This study draws upon the analyzed text to provide insights into the phonology of the period through specific observations and examples. Before analyzing the primary data of the study, the phonetic and orthographic features of the work were initially identified, an index of the text was created, and a general linguistic analysis of the work was conducted accordingly. Following this stage, distinctive features that diverge from the general Turkish language were systematically examined, constituting the primary focus of this study.

Research background

In the context of language and culture, Armenians have established close relations with both Kipchaks and Anatolian Turks throughout history. As a result of these interactions, distinct written traditions known as "Kipchak written in Armenian script" and "Turkish written in Armenian script" emerged, accompanied by a substantial corpus of literary works. In Turkey, there has been a notable increase in academic research on these two linguistic traditions in recent years. Notable contributions to the field have been made by scholars such as Kasapoğlu Çengel (2012), Kaymaz (2013), Gökdağ and Şimşek (2014), Yıldız and Öztürk (2016), Öztürk (2021), Hamarat Yardımcı (2023), and Öztürk & Alpyağıl (2025), among others, significantly enriching the academic literature.

One of the missionary efforts aimed at spreading Christianity among the Turks involved the translation of the Bible into Turkish. These translations date back to the 17th century and have continued to the present day. In addition to independent translations of the Bible, efforts were also made to translate either the entire Holy Scriptures or selected portions into Turkish. With the advancements of printing technology, these translations were widely published and disseminated across various regions of the Ottoman Empire.

The oldest surviving texts of the Bible are in Greek. The Bible, which was translated in the 5th century and became known as the *Vulgata,* served as the primary source for Christians for many years. Its translation into English was completed in the 14th century, while the German translation was undertaken in the 16th century. During these periods, Catholic Christians were generally opposed to translating the Bible into different languages, whereas Protestants supported such efforts. The first complete translation of the Bible into Turkish was carried out in the 17th century. Yahya bin Ishak, who wrote under the pseudonym *Haki,* was encouraged by Dutch Protestants to attempt a translation. However, his work was deemed inadequate and unsuitable. Therefore, the first full Turkish translation of the Bible recognised as having been achieved by Ali Ufki Bey. This translation, completed in 1665/1666, was never printed due to various challenges and remained in the library of Leiden University in the Netherlands for approximately 150 years (Çinpolat, 2020).

Following Ali Ufki Bey, several other translations of the Holy Scriptures into Turkish emerged. During the period spanning from 1628 to 1631, William Seaman (1606 – 1680), who worked at the British Embassy in Istanbul, translated three of John's epistles into Turkish under the title *"Kütüb-ü pâklerin Türkîde bir nümûdar-ı yahşi: Kadis Yuhanna Resûlün Türkî zebâna mütercem olmuş üç risalesidir"* in 1659. Later, in 1666, he completed another translation titled *"İncil-i Mukaddes: veya Lisan-ı Türkî'ye Tercüme Olunan Bizim Rabbimiz İsa Mesih'in Yeni Ahd ü Vasiyeti"* (Oxford: Henry Hall, University Press). Seaman's translation, published in London, is significant as it represents the first printed Turkish translation of the New Testament (Privratsky, 2014: 28-31; Malcolm, 2007: 341-350). Another noteworthy manuscript is registered under the code Yz.A-19 at the Turkish Language Association (TDK). This handwritten text comprises the four Gospels (TDK). This handwritten text contains the four Gospels (Matthew, Markos, Luke, and Yuhanna) along with parts of the Acts of the Apostles. However, the identiry of the translator and the date of translation remain unknown. This manuscript, preserved as a single copy in the TDK's Manuscripts Collection, lacks any information regarding the original language, the translator, the time period, or the intended audience (Özkan, 2006). A Jewish scholar named Ibrahim al-Israili translated the first eight chapters of the Book of *Mezmurlar* from the Bible into Ottoman Turkish. This manuscript is preserved in the Esad Efendi Collection at the Süleymaniye Library (no. 5) (Privratsky, 2014: 13). Furthermore, a revised version of William Seaman's 1666 translation of the New Testament was produced by Hanna bin Neta al-Shami (John the Syrian), titled *"İncil-i Mukaddes Yani Lisan-ı Türkî'ye Tercüme Olunan Bizim Rabbimiz Yesû Mesihiŋ Yeŋi Ahd-i Vesâyeti",* which included minor modifications. It is also believed that Hanna bin Neta translated the Book of *Süleyman Meselleri* into Turkish in 1692 (Privratsky, 2014: 32). One of the earliest examples of Turkish Bible translations from the early 19th century is Kitab ül-ahd el-cedid el-mensub ila Rabbina İsa el-Mesîḥ (The Book of the New Testament Attributed to Our Lord Jesus Christ), which was revised by Jean Daniel Kieffer and published in 1819. Another notable work is a Greek-script Turkish translation of the New Testament. The full title of this work is *Rabbi İysa El Mesih'in Ahd-i Cedid'inin Yunani Lisandan Türk Lisanına Tercümesi* (The Translation of the New Testament of Our Lord Jesus Christ from Greek into Turkish). The book's cover states the following: "Dindar ve mahir âdemler marifeti ile Yunani lisani bilmeyen Anadoludaki Hrisianlerin caniyet memfaatleri için tab olunmuştur." (Published for the benefit of the

Christian community in Anatolia who do not know the Greek language, through the efforts of devout and skilled individuals.) This translation was printed in 1826 at De Kasron's Press in Istanbul and is currently preserved in the library of the Ecumenical Patriarchate under the catalog number Γ, 58 (Kılıçarslan, 2013).

The subject of this study is a translation of the Bible that provides information about the life, teachings, and death of Jesus Christ. The book consists of 1008 pages, which narrates the life of Jesus from his birth to his final days, covering his teachings and miracles.

This work is a Turkish translation of the New Testament section of the Bible, known as the "New Testament", which was published during the Ottoman Empire. The full title of the book is *"Yeni Ahit – İncil-i Şerif Arakâlların Amelleri, Boğosun ve Sayip Arakâlların Mektüpleri"*. The book was translated from the original Greek into Turkish and was printed in 1858 at the printing house of the Tarutun Priest in Istanbul.

The work, which contains selected sections and letters from the New Testament – one of the fundamental texts of Christianity – is particularly noteworthy for being written in the Armenian script. Within the Ottoman Empire, the printing and dissemination of such works was intended enhance the accessibility of texts in different languages for the local population. *Entitled Yeni Ahit İncil-i Şerif* (The Holy Gospel of the New Testament), this work is written in Ottoman Turkish, reflecting the frequent use of Ottoman Turkish in translating religious texts during that period. Both the nature of the text and the script in which it is written have the potential to make significant contributions to the phonological studies of the time. Therefore, this study draws upon the analyzed text to provide insights into the phonology of the period through specific observations and examples.

Prior to the analysis of the primary data from the study, the phonetic and orthographic features of the work were first identified, an index of the text was created, and a general linguistic analysis of the work was conducted accordingly. In the subsequent phase of the study, distinctive features that diverge from the general Turkish language were systematically examined, forming the core focus of this study. Before delving into the distinctive orthographic and phonetic characteristics of the work, it is essential to present the Armenian alphabet used in the text:

Table 1. The Armenian Alphabet Used in Turkish Texts.
Таблица 1. Армянский алфавит, используемый в турецких текстах.
1-кесте. Түрік мәтіндерінде қолданылған армян әліпбиі

Uppercase	Lowercase	Name	Pronunciation	Uppercase	Lowercase	Name	Pronunciation
Ա	ա	*Ayp*	A	Շ	շ	*Şa*	Ş
Բ բ	բ	*Pen*	P	Ո	ո	*Vo*	Vo ve O
Գ	գ	*Kim*	K	Չ	չ	*Ça*	Ç
Դ	դ	*Ta*	T	Պ	պ	*Be*	B
Ե	ե	*Yeç*	Y ve e	Ռ	ռ	*Ra*	R
Զ	զ	*Za*	Z	Ս	ս	*Se*	S
Է	է	*E*	E	Վ	վ	*Ve*	V
Ը	ը	*It*	I	Տ	տ	*Dion*	D
Թ	թ	*To*	T	Ր	ր	*Re*	R
Լ	լ	*Lion*	L	Ց	ց	*Tso*	Ts

Ձ	ձ	Je	J	Ւ	ւ	Hiun	V
Ի	ի	İni	İ	Փ	փ	Pür	P
Խ	խ	Khe	Kh (ẋ)	Ք	ք	Ke	K
Կ	կ	Gen	G	Օ	օ	O	O
Հ	հ	Ho	H	Ֆ	ֆ	Fe	F
Ծ	ծ	Dza	Dz				
Ց	ց	Tsa	Ts	Եւ		Yev	ev
Ղ	ղ	Ġad	Ġ (ġ)	**Ligatures**			
Ճ	ճ	Ce	C	Էn/ԷO	Էn/Էo		Ö
Մ	մ	Men	M	ԻՒ	Իւ		Ü
Յ	յ	Hi	Y	ՈՒ	ու		U
Ն	ն	Nu	N	ԵՄ	Եա		Â

Analysis

Orthographic Notes

The orthographic features found in the work provide significant insights into the spelling conventions of 19th-century Ottoman Turkish. As demonstrated in Table 1, the Armenian alphabet contains letters that more more distinctly differentiate sounds compared to the Arabic script. This section presents data concerning notable differences in spelling, with a particular focus on vowels and consonants. Examples are provided to illustrate these differences.

Vowels

The vowels used in the spelling of words are as follows: /ա/ (a), /եա/ (â), /Է/~/ե/ (e), /ը/ (ı), /ի/ (i), /o/~/ո/ (o), /Էo/~/Էn/ (ö), /ու/ (u) ve /իւ/ (ü) these vowels have been utilized in accordance with the grammatical structure of Turkish. In the text, some vowels exhibit differences in terms of representation and usage compared to sounds. Furthermore, it is asserted that the Armenian alphabet does not originally include certain vowels. The vowels specifically created for use in Turkish texts written in Armenian script have been identified as /ու/ (u), /Էo/ (ö) and /իւ/ (ü). The vowels that may vary in pronunciation or representation depending on the standard orthography are as follows:

The sound /եա/ (â)

The /â/ sound does not exist in the Armenian alphabet. However, in the alphabet developed specifically for Turkish texts written in Armenian script, it is represented by the combination of the /ե/ (y) [yeç] and /ա/ (a) [ayp] characters, forming the /եա/ symbol. In the analyzed text, in addition to all the vowels found in the written form of Turkish as used in Turkey, the /եա/ (â) sound is also observed in certain words of Armenian, Arabic, and Persian origin:

Առաքեալ *[Arakâl]* (757/2), Փափազեան *[Papazân],* քեաթիպ *[kâtib]* (4/10), քեահին *[kâhin]* (4/11), քիւնահքեար *[günahkâr]* (28/b9).

The sound /ե/ (e)

In the Armenian alphabet, the /e/ sound is generally represented by the symbol /Է/. In addition to this symbol, Armenian also employs the /ե/ symbol to represent the /e/ sound. However, when this symbol appears at the beginning of Turkish words, it produces a /y/ sound:

Յեքոնիայը *[Hekoniayı]* (2/10), եափրագլարդան *[yapraḳlardan]* (170), եարատըլըշտան *[yaradılışdan]* (180).

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The sound /ու/ (u)

The sound /u/ is represented in the alphabet by the combined use of the symbols /ո/ (o) and /ւ/ (v), forming the character /ու/. It can be stated that /Ու/ (U) and /ու/ (u) demonstrate a consistent usage in the initial, medial, and final positions of words:

քոյունլար [koyunlar] (32/33), պուլան [bulan] (37/10), թուլումլար [tulumlar] (30/26).

The sound /իւ/ (ü)

The sound /ü/, which is not originally found in Armenian, is represented by the symbol /իւ/ in the alphabet developed for Turkish texts written in Armenian script. The sound / իւ/ (ü), formed by the combination of the symbols /ի/ and /ւ/, is frequently and consistently used:

քիւչիւքլէրին *[küçüklerin]* (37/18), իւճրէթինի *[ücretini]* (37/20), էօրթիւլիւ *[örtülü]* (36/6).

The sound /ո/ (o)

This sound is predominantly used in words of Armenian origin. The /ո/ symbol represents the /o/ sound within a word, whereas at the beginning of a word, it corresponds to the /vo/ sound cluster.

Յովսիա *[Hovsia]* (2/9), Յեքոնիայը *[Hekoniayı]* (2/10), Ովսաննա *[Vovsanna]* (81/11).

The symbol is used for the phonetic equivalents /o/~/vo/ exists independently in the alphabet for this function. However, in Turkish texts written in the Armenian script, it is combined with the sign /ւ/ to form /ու/, which also represents the /u/ sound.

The sound /o/ (o)

In the Armenian alphabet, the symbol represented as /o/ corresponds to the vowel /o/, as seen in other scripts such as Cyrillic and Latin. This vowel is systematically used at the beginning, middle, and end of both Turkish and foreign-origin words:

Օնա *[Ona]* (384/2), նոմօսւան *[nomosdan]* (385/5), պոշ *[boş]* (441/3), քոտուլար *[kodular]* (411/6).

The sound /Էo/ (ö)

This sound, which is not present in the Armenian alphabet and is represented in Turkish texts written in Armenian script using the symbol /Էo/. The /Էo/ symbol was specifically developed for Turkish texts by combining the /Է/ (e) and /o/ (o) characters:

Էօրթիւլիւ [örtülü] (36/6), կէօնիւլ [gönül] (426/19), տէօնտիւլէր [döndüler] (437/1).

Consonants

The Armenian alphabet includes the following letters: /պ/ (b), /ճ/ (c), /չ/~/Ձ/ (ç), /տ/ (d), /Ֆ/ (f), /կ/ (g), /ղ/ (ġ), /h/ (h), /խ/ (ḫ), /ժ/ (j), /ք/ (k), /գ/ (k), /լ/ (l), /մ/ (m), /ն/ (n), /փ/~/բ/ (p), /ռ/~/ր/ (r), /ս/ (s), /շ/ (ş), /թ/~/դ/ (t), /վ/~/ւ/ (v), /յ/~/Է/ (y), /զ/ (z), /ց/~/ծ/ (ts), /ծ/ (dž). Among these letters /ց/~/ծ/ (ts), /ծ/ (dž) were not encountered.

Consonants that exhibit variations depending on standard orthography and usage have been taken into consideration in the analysis.

The consonant /չ/ and /Ձ/ (ç)

The /ç/ sound, represented by the symbol /չ/, is used consistently at the beginning, middle, and end of words throughout the text:

չէքիրկէլէր *[çekirgeler]* (7/9), քիւչիւք *[küçük]* (14/7), աղաչ *[aġaç]* (230/11).

The /ç/ sound, represented by the symbol /Ձ/ is not frequently used. However, it appears at the beginning of words of Turkish origin and in Armenian proper names:

ԱրէտարանիՁին *[Aredaraniçin]* (942), Ձաղըրղըշ *[çaġırġış]* (101/10), Ձէօլմէճինին [çölmekçinin] (584/14).

The consonant /խ/ (ḫ)

Alongside the glottal consonant /h/ (h), the widespread use of the velar fricative consonant /խ/ (ḫ) is also observed:

Եախօտ [yaḫod] (20/16), խազինէլէր [ḫazineler] (20/6), տախի [daḫi] (20/7).

The consonant /զ/ (ķ)

Along with the consonant /ք/ (k), the velar consonant /ķ/, represented by the symbol /զ/, is also frequently used, particularly in combination with back vowels:

Գարանլըզտա *[ķaranlıkda]* (560/8), Գարար *[ķarar]* (564/16), սատազաթ *[sadaķat]* (565/9).

The consonant /ք/ (k) is preferred when used with front vowels:

քէնտի *[kendi]* (21/18), տիքէնլէրտէն *[dikenlerden]* (23/15), ասքէրիլէր *[askeriler]* (26/1).

The consonant /փ/ and /բ/ (p)

The consonant /p/ is represented using two different symbols: /փ/ and /բ/. Although no pattern-based variation has been identified, it has been observed that the consonant /p/ is sometimes represented by /փ/ and at other times by /բ/:

Փետէր *[Peder]* (40/27), փէշին *[peşin]* (54/18), Բէեղզէրու *[Peytzepuġ]* (132/b3).

The consonant /ր/ and /n/ (r)

The consonant /r/ is represented using two distinct symbols: /ր/ and /n/. However, the occurrence of the /r/ consonant with the /n/ symbol is observed exclusively in Armenian proper nouns:

եապրաքտան *[yaprakdan]* (82/16), փէյղամբէրլէր *[peyġamberler]* (54/12), մէրհամէթ *[merhamet]* (30/9).

Կաբարնայում *[Gaparnayum]* (219/2), Ռոբովամ *[Ropovam]* (2/2).

The consonant /թ/ and /դ/ (t)

The /t/ consonant is represented using two different symbols: /թ/ and /դ/. While the /թ/ (t) consonant does not have a specific usage distinction, the /դ/ (t) consonant is observed to be used in words of Armenian origin:

Թաշլարդան *[taşlardan]* (7/22), թէքմիլ *[tekmil]* (5/26), *[tevbeye]* (7/19).

Ապիւդ [Apiut] (2/15), Սադովկու [Satovgu] (2/17), Յուդայը [Hutayı] (1/4).

The consonant /վ/ and /ւ/ (v)

There are two different signs for the consonant /v/: /վ/ and /ւ/. The use of the /ւ/ sign in the text is only found in words of Armenian origin. At the same time, this sign also takes its place in the alphabet as a sign that creates the vowels /u/ and /ü/:

Վաթան *[vatanlarına]* (5/14), վասիտասի *[vasitasi]* (5/25), վարմաղա *[varmaġa]* (6/17).

Գաւիթ *[Tavit]* (1/1), աւետարան *[avedaran]* (520/18).

The consonant /յ/ and /ե/ (y)

In writing, the /յ/ (y) sound is represented in uppercase as /Յ/. Within a word, the /յ/ symbol corresponds to the consonant /y/. However, in Western Armenian, when /Յ/ appears at the beginning of words of Armenian origin, it corresponds to /H/. In the given text, the initial /Յ/ sound is found only in proper nouns of Armenian origin:

Յակոբ *[Hakop]* (2/21), Յիսուս *[Hisus]* (2/23), Յովսիա *[Hovsia]* (2/9).

In words, the usage is observed as հայաթտա [hayatda] (570/14) and էյէր [eyer] (579/25).

The /ե/ sign in the Armenian alphabet has the function of representing both the consonant /y/ and the vowel /e/. This distinction can only be determined within the context of the text:

Բէեղզէրու *[Peytzepuġ]* (132/b3), եարընքի *[yarınki]* (21/17), եող *[yoġ]* (349/20).

Phonetic Notes

The phonetic features found in the work also provide significant clues regarding the phonological structure of 19th-century Ottoman Turkish. Indeed, the precise chronology of the occurrence of vowel and consonant harmonies, sound changes, and phonetic shifts during the transition from Old Oghuz Turkish to Modern Turkish remains uncertain. In comparison with the Arabic script, the Armenian script offers distinct possibilities in this regard. In this section, the phonetic phenomena identified in the work concerning 19th-century Ottoman Turkish are categorized under three headings: vowel harmony, phonetic changes, and sound alterations.

Phonetical Changes

The phonological changes are categorized into three main types: insertion, deletion, and metathesis. Each category is further divided into subgroups based on vowel and consonant variations:

Vowel Insertion

In the analyzed work, vowel insertions have been identified in both word-initial and medial positions. However, no instances of vowel insertion have been found in the final position:

Instances of vowel insertion in the initial position have been observed in only two Turkish-origin words:

իիրմի *[iyirmi]* (276/9; 954/13), իիոլերե *[iyidlere]* (825/13).

Vowel insertion in the medial position is generally observed in words of Arabic origin:

ազիմ *[azim]* (98/17), էմիրդի դիր *[emiridir]* (968/2), սախրրա *[sabıra]* (758/22).

In contemporary standard Turkish, the words yalnız and hepsi exhibit vowel elision in the medial position. In the analyzed text, their usage appears to reflect a natural linguistic pattern:

յալընզ *[yalınız]* (56/5), հէփիսինի *[hepisini]* (10/4).

Consonant Insertion

The phenomenon of /y/ insertion is observed in the medial position of certain Arabic-origin words, in accordance with the phonotactic rules of the Turkish language:

տայիր *[dayir] > dair* (535/19), նայիլ *[nayil] > nail* (752/3), ֆայիզ *[fayiz] > faiz* (103/12), թայիֆէ *[tayife] > taife* (585/16), ճայիզ *[cayiz] > caiz* (226/18).

The Turkish-origin word kısa (short) has undergone consonant gemination, resulting in the form kıssa, which has found usage in certain contexts:

ղըսսա *[kıssa] > kısa* (292/5), ղըսսալթդը *[kıssaltdı] > kısalt-* (180/24).

Sound Elision

Instances of sound elision, which occur in the forms of vowel elision, consonant elision, syllable elision, and metathesis, all of which are supported by relevant examples.

Vowel Elision

Vowel deletion is generally observed in the medial syllable. This phenomenon can be found in both native Turkish words and loanwords:

եոքարքի *[yokarki] > yokarı* (509/16), կէօքսիւնիւ *[göksünü] > göküs* (288/22), կաղթընը *[vaḳtını] > vakıt* (4/21).

Consonant Elision

Considering standard Turkish, we can provide the following examples from the analyzed text where consonant deletion occurs:

ղօմաք *[komak] > koymak* (114/16), հէմշէրիլէրի *[hemşerileri] > hemşehri* (47/b13), սօուղ *[souk] > soğuk* (37/19).

Syllable Elision

Only a single instance of syllable elision has been identified:

շիմտէն *[şimden] > şimdiden* (677/1).

Metathesis

Two instances of metathesis have been identified:

Չէօլմէքչինին *[çölmekçinin] > çömlekçinin* (584/14), միւհզիր *[mühzir] > müzhir* (15/3).

Vowel Harmony

The phonological harmony is more systematic in vowels. However, there are occasional instances that deviate from vowel harmony rules. The vowel harmony is analyzed under two subcategories: palatal harmony and labial harmony.

Palatal Harmony

Palatal harmony refers to the phonological rule in which the quality of the first syllable (whether it is front or back) determines the quality of the following syllables. If a subsequent syllable differs in type from the preceding one, the harmony is disrupted.

Compliance with Palatal Harmony

Although there are instances where palatal harmony is not maintained in word roots or affixation processes, the number of examples demonstrating the presence of this harmony is significant and cannot be overlooked:

այրապլարընտա *[ayıblarında]* (752/24), հանկրսր *[hangısı]* (844/11), պիլէսինճէ *[bilesince]* (80/13), սապահլայըն [sabahlayın] (76/12), կէօմրիւքճիւլէր [gömrükcüler] (17/14), տիւշմէնլէրինի [düşmenlerini] (432/19).

Violation of Palatal Harmony

An analysis of cases that deviate from palatal harmony reveals that such instances are predominantly found in loanwords or irregular affixation processes.

տիւալէրտէ *[dualerde]* (605/4), վէթանըմըզ *[vetanımız]* (753/2), միսիլլիւ *[misillu]* (840/17), Հիյպէթլու *[hiybetlu]* (262/b12), լիսանլէր *[lisanler]* (646/11), յապանճիլէր *[yabanciler]* (726/9), թիւթմակդէ [tutmagde] (220/b6).

Labial Harmony

Labial harmony is defined as the phenomenon in which the vowels of subsequent syllables adapt to the shape of the vowel in the first syllable. If the vowel in the first syllable is unrounded, the following syllables also contain unrounded vowels. However, if the first syllable has a rounded vowel, the subsequent vowels tend to be either unrounded-open or rounded-close. If a following syllable contains a vowel that does not conform to this pattern, the harmony is disrupted.

Compliance with Labial Harmony

When the text is analyzed in terms of flatness-roundness harmony, numerous examples can be found where this phonological harmony is maintained:

սիւրկիւնլիւյիւինտէն *[sürgünlüyünden]* (2/27), սէօյլէյիպ [söyleyib] (204/21), էօվքէլէնմէքտէ *[övkelenmekde],* աատէմլէրին *[ademlerin]* (91/1), տոլտուրուրում [doldururum] (760/19), զավալլը *[zavallı]* (953/1), եէեէճէք [yeyecek] (60/19).

Violation of Labial Harmony

Numerous examples illustrate the disruption of labial harmony in many words. Additionally, the irregular attachment of affixes is another factor contributing to this deviation.

թուլաղուզլարը *[kulağuzları]* (58/23), ալթուն *[altun]* (517/8), իչին *[için]* (619/14), եապուճիլէրին *[yapucilerin]* (174/12), սէվկիւլիւմ *[sevgülüm]* (43/18), մէվլուտու *[mevludu]* (3/1), չապուճաg *[çapucak]* (478/17), քապունու *[kapunu]* (18/19).

Phonetic Changes

An analysis of phonetic changes reveals several key aspects: the pronunciation of Arabic and Persian loanwords in accordance with their original forms, the adaptation of borrowed words in terms of vowel harmony (front-back, rounded-unrounded distinctions), and the occasional traces of Old Anatolian Turkish, which served as the foundation of Ottoman Turkish. These factors collectively contribute to the phonetic changes observed.

Vowel Changes

The vowel changes observed are classified into five subcategories: fronting, backing, rounding, widening, and narrowing. However, no instances of vowel leveling have been identified.

Some of these cases appear to be irregular. This phenomenon may be attributed to spelling errors. Three types of vowel softening are observed: a > e, ı > i, u > ü.

/a/ > /e/

զէման *[zeman]* (843/18), մէքամինտա *[mekamında]* (847/3), զէրուրէթ *[zeruret]* (629/18), վէթանըմըզ *[vetanımız]* (753/2), հէյրան *[heyran]* (24/26), մէհքէմէսինէ [mehkemesine] (503/23), սէրայլարընտա [seraylarında] (234/6).

/ı/ > /i/

տիշարըյա *[dişarıya]* (13/13), էապանճիլէր *[yabancıler]* (726/9), ռազի *[razi]* (118/21), չիրագ *[çirak]* (137/28).

/u/ > /ü/

սիւալ *[süal]* (283/15), մէնիւլ *[memül]* (677-678/b6), միւհթաճլը *[mühtaclı]* (756/2), մէվճիւտ *[mevcüd]* (265/5), մէքթիւպ *[mektiib]* (494/2), հիւճիւմ *[hücüm]* (457/16), վիւճիւտիւնիւն *[vücüdünün]* (878/5), սիւքիւթ *[süküt]* (476/1).

The instances of backing identified are mostly observed in loanwords. Some of these cases occur irregularly, while others conform to vowel harmony rules. Two types of backing are noted: e > a and i > ı.

/e/ > /a/

հէման *[heman]* (528/5), թալապ [talab] (261/11), շայթան [şaytan] (443/6), քիլիսա *[kilisa]* (1008/2).

/i/ > /ı/

սըփարըշ *[sıparış]* (762/19), թանզըմ *[tanzım]* (732/2), ֆայրզ *[fayız]* (293/30), զրնտանտա *[zındanda]* (54/24), աճայրպ *[acayıb]* (895/20), ասը [ası] (57/12).

Rounding

The instances of rounding identified in the text are predominantly found in loanwords. Rounding was one of the fundamental phonological features of Old Oghuz Turkish, and this phenomenon was carried over into Ottoman Turkish, the subsequent literary language of the period. The rounding of originally unrounded vowels observed in this text suggests continuity from the Old Oghuz Turkish era. Additionally, the vowel shift is evident in the affix { +lI}, which functions as a nominal derivational suffix in Turkish. When attached to foreign-origin words, this suffix frequently appears in the form { +lU}. In the text, three types of rounding are identified: ı > u, i > u, and i > ü.

/ı/ > /u/

շէֆագգզաթլու *[şefaḳḳatlu]* (888/8), Իթալիալուլար *[İtalialular]* (874/13), իթիգատլու *[itiḳadlu]* (486/15).

/i/ > /u/

քուտրէթլու *[kudretlu]* (905/16), պէրու [beru] (686/4), մէրհամէթլու *[merhametlu]* (888/8), ճէհտլու *[cehdlu]* (684/22), սաատէթլու *[saadetlu]* (262/b12), հիյպէթլու *[hiybetlu]* (302/2).

/i/ > /ü/

իչիւն *[içün]* (110/29), կէթիւրիւլէ *[getürüle]* (527/18), սէվկիւլիւ *[sevgülü]* (877/8).

Widening

The instances of vowel widening identified are observed in loanwords and Turkish-origin words. Two types of dilation are found: ü > ö and ı > a.

/ü/ > /ö/

պէօյիւք *[böyik]* (864/11), պէօյուրլէր *[böyürler]* (265/2), մէօրէքքէպ *[mörekkep]* (934/20), էօլէշտիրէն *[öleşdiren]* (594/7), մէօհիւրլէմէյէսին *[möhürlemeyesin]* (1007/10).

/ı/ > /a/

ազաճրզ [azacıḳ] (280/28).

Narrowing

Examples of narrowing identified are observed in both loanwords and words of Turkish origin. Two types of vowel narrowing are found: o > u and a > ı.

/o/ > /u/

պունունւզ *[buynuz]* (956/20), ունունզլարը *[umuzları]* (91/1).

/a/ > /ı/

զրթընտա *[ḳıtında]* (324/2), լազրպը *[laḳıbı]* (33/13).

Consonant Changes

The consonant changes observed are classified into eight subcategories: fricativization, voicing, liquidization, labialization, dentalization, glottalization, continuity enhancement, and semi-vowelization.

Voicing

Instances of voicing identified involve the transformation of voiceless, non-continuant, plosive sounds – specifically, the velar /ḳ/, the palatal /k/, and the dental /t/ – into their voiced counterparts. The shift from ḳ > ġ also exemplifies a transition towards continuity and fricatization, while the change from ḳ > ḫ further illustrates continuity, fricatization, and glottalization.

/k/ > /g/

Եսկի [esgi] (761/b2).

/ḳ/ > /ġ/

ղավղալարա *[ġavġalara]* (558/22), եող *[yoġ]* (349/20).

/t/ > /d/

տուզաք *[duzak]* (303/13),   մերդլիյի *[merdliyi]* (683/6), պիրլիքտե *[birlikde]* (243/3), կէօզէտիրլէր *[gözedirler]* (273/3), կէչիտլէրինէ *[geçidlerine]* (87/4), իշիտինչէ *[işidince]* (88/11), տատընճա *[datınca]* (117/21), տարչըն *[darçın]*, տոնատալար [donadalar] (797/17), տիթրէմէ *[ditreme]* (196/11), տիւքէնմէզ *[dükenmez]* (265/20), տիւլպէնտ *[dülbend]* (281/27).

Two types of fricativization have been identified. The first involves the transformation of the voiceless, non-continuant, plosive, velar /ḳ/ sound into the voiced, continuant, fricative, velar /ġ/ sound. The second type refers to its shift into the voiceless, continuant, fricative, laryngeal /ḫ/ sound. The ḳ > ġ change exemplifies both voicing and fricativization, whereas the ḳ > ḫ change illustrates both fricativization and laryngealization.

/ḳ/ > /ġ/

ղավղալարա *[ġavġalara]* (558/22), եող *[yoġ]* (349/20).

/ḳ/ > /ḫ/

յոխսա *[yoḫsa]* (111/8).

Semivowel

Instances of consonant voicing are observed in the transformation of voiced, continuant, fricative, velar /ġ/ and voiced, continuant, fricative, labiodental /v/ consonants into the voiced, continuant, liquid, semivowel /y/. Both transformations can also be considered as examples of lenition.

/ġ/ > /y/

պէյէնիլմիշ *[beyenilmiş]* (600/15), կէօյիւս *[göyüs]* (985/7), պէյէնմէյիլէ *[beyenmeyile]* (146/24), տէյիրմէն *[deyirmen]* (69/18), իյնէ *[iyne]* (166/10), տէյիլ *[deyil]* (20/13), տէյիշիպ *[deyişib]* (37/7), տիրէյին *[direyin]* (67/4), լէյէնէ *[leyene]* (82/5), էօյրէնիշ *[öyreniş]* (93/16), էթտիյինիզ *[etdiyiniz]* (128/8).

/v/ > /y/

տէօյիւշմէք *[döyüşmek]* (11/13), կէօյէրճին *[göyercin]* (35/1), սէօյէն *[söyen]* (57/18), տէօյիւնմէտինիզ *[döyünmediniz]* (40/1).

Labialization

An example of labialization is observed in the transformation of the voiced, continuant, liquid dental consonant /n/ into the voiced, continuant, liquid bilabial consonant /m/.

/n/ > /m/

նամքէօր *[namkör]* (133/b12).

Dentalization

An example of dentalization is observed in the transformation of the voiceless, continuous, fricative, alveolo-palatal /ʃ/ consonant into the voiceless, continuous, fricative, dental /s/ sound.

/ş/ > /s/

իսքէնճէ *[iskence]* (911/22).

Results

In the 19th century, within the Ottoman Empire, Armenians who spoke Turkish produced numerous works on religion, language, history, literature, and other subjects using their own alphabet. The difficulty of reading vowel sounds in the Arabic script provided a relative advantage to the use of Turkish written in Armenian letters.

The text that is the subject of the study was written in accordance with the Ottoman Turkish language rules. In the study, the Armenian alphabet was compared with the vowels and consonants used in Turkish. In addition to the vowels used in the written language of Turkey Turkish, some special vowels and consonants, particularly in words of Armenian and Arabic origin, have also been discussed in detail. The sound events detected in vowels and consonants are presented with examples organised under subheadings. This study can be an important resource, particularly for linguistic analysis in the field.

Conclusion

Missionaries arriving in Ottoman territories rapidly acquired Turkish through Armenian-scripted Turkish and established communication with the Armenian community. They preferred to write Turkish using Armenian letters alongside Armenian itself. Particularly in Istanbul, a significant number of works in Turkish using the Armenian script were published during the 1800s. One such work is the "New Testament – Holy Gospel" (Yeni Ahit İncil-i Şerif), a printed text dating back to 1858. The significance of this work is twofold: firstly, due to the fact that it was written in Armenian script; and secondly, due to its religious nature. Moreover, it provides valuable insights into the orthographic and phonological features of 19th-century Ottoman Turkish. The notes on the phonetic and spelling characteristics observed can be outlined as follows:

– The vowels used in the spelling of words include: /ɯ/ (a), /ɛɯ/ (â), /Ƅ/~/ƀ/ (e), /ɲ/ (ı), /ḥ/ (i), /o/~/n/ (o), /ɛo/~/ɛn/ (ö), /nʟ/ (u) ve /ḥʟ/ (ü).

– The Armenian alphabet includes the following letters: /ɰ/ (b), /ɓ/ (c), /ɤ/~/ʘ/ (ç), /ɯn/ (d), /Ֆ/ (f), /կ/ (g), /ŋ/ (ġ), /h/ (h), /խ/ (ḫ), /ʤ/ (j), /ք/ (k), /զ/ (ḳ), /ʟ/ (l), /ŭ/ (m), /ŭ/ (n), /ɯh/~/ք/ (p), /ɲ/~/n/ (r), /u/ (s), /ʒ/ (ş), /ʀ/ ~ /ŋ/ (t), /ʯ/~/ʟ/ (v), /յ/~/ƀ/ (y), /զ/ (z), /ɡ/~/ʣ̌/ (ts), /ʣ/ (dž). However, the consonants /ɡ/~/ʣ̌/ (ts), /ʣ/ (dž) are not found in the text.

– Vowel insertions have been identified in word-initial and word-medial positions. No instances of vowel insertion have been observed in the word-final position.

– In the analyzed text, the phenomenon of /y/ epenthesis is observed in some Arabic-origin words, aligning with the phonotactic rules of Turkish. Additionally, in the Turkish-origin word kısa, consonant gemination has led to the formation of the variant kıssa.

– In the text, cases of vowel elision in the medial syllable are commonly observed. This phenomenon can be found in both native Turkish words and loanwords.

– Instances of syllable elision and metathesis are not frequently encountered.

– Vowel harmony follows a more systematic pattern. However, instances that deviate from vowel harmony can also be observed. However, occasional deviations from vowel harmony have also been observed. The vowel harmony in the work can be classified under two subcategories: palatal harmony and labial harmony. When examining cases that violate these harmony rules it has frequently been found that such irregularities occur in foreign-origin words or in exceptional instances of affixation. In the context of the text, the

possibility that spoken language features have been transferred into written form should not be overlooked as a potential reason for these deviations.

– A thorough analysis of phonological changes in the text reveals several key aspects: the pronunciation of Arabic and Persian loanwords is in accordance with their original forms, the adaptation of borrowed words in terms of phonetic features such as backness-frontness and roundedness-unroundedness, and the occasional traces of Old Anatolian Turkish, which serves as the foundation of Ottoman Turkish. The factors under discussion have been shown to contribute collectively to the phonological changes that have been observed in the text.

– The vowel changes observed are classified into five subcategories: *fronting, backing, rounding, widening,* and *narrowing.* However, no instances of vowel leveling have been identified.

– The consonant changes observed are classified into eight subcategories: *fricativization, voicing, liquidization, labialization, dentalization, glottalization, continuatization*, and *semivo-welization.*

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ՆԷՆԻ ԱՀՏ

ՓՒ

ԻՆՃԻԼԻ ՀԷՐԻՖ

ԱՌԱՔԵԱԼԼԱՐԸՆ ԱՄԷԼԼԷՐԻ

ՊՕԼՈՍՈՒՆ ՎԷ ՍԱՅԻՐ ԱՌԱՔԵԱԼԼԱՐԸՆ ՄԷՔԹՈՒՊԼԷՐԻ

ՎԷ

ՅՈՎՀԱՆՆԵՍԻՆ ՅԱՅՏՆՈՒԹԻՒՆՈՒ ՅՈՒՐ

ԱՍԸԼ ԵՈՒՆԱՆԻՃԷՍՏԷՆ ԱՇՐԴ ԹԻՒՐՔՃԷՑԷ

ԹԷՐՃԻՒՄԷ ՕԼՈՒՆՈՒՊ

ՀԱԼԱ ՏԷՕՐԹԻՒՆՃԻ ՏԷՖԱ

ՍՏԱՄՊՈԼՍԱ

ՅԱՐՈՒԹԻՒՆ ՅԱՓԱՉԵԱՆԸՆ ՊԱՍՄԱԽԱՆԷՍԻՆԷ ԹԱՊ ՕԼՈՒՆՏՈՒ

1858

ԻՆՃԻԼ

ՄԱՏԹԷՈՍ ՄԵՒԵՏԻԳՊԵՆԱԼ։

ՊԷՊ Ա

1 Քրիստոս էֆէնտիմիզին Յովսէփեանէք սիլսիլէսի ութֆթերի։ 18 Ա՛զիզ ԲունՀուն վախիթմար իէ աաբաշմինէ ութշմէսի, վէ վալիտէք պիբբէ Մաբիամին Յովսէփ է նիշանլանմիշիգան՝ օնման տողմաոր։ 19 Մէ֊ լէյին Յովսէփին վէսվէսէսինի ութֆ՝ էթմէսի, վէ Քրիստոսուն խմիէբինին մանասըբ պէյան էթմէսի։

1 Աբրահամ օղլու Դաւիթ օղլու Յիսուս

2 Քրիստոսուն էսիսիլէսինին քիթապը սըբ։ Աբ֊ րահամ Իսահակը տողուրտու, վէ Իսահակ Յակոբու տողուրտու, վէ Յակոբ Յուդայը՝ վէ

3 օնուն գարբնտաշլարընը տողուրտու. Վ է Յու֊ դա Թամարտան՝ Փարէս իլէ Զարայը տողուր֊ տու, վէ Փարէս Էսրօնու տողուրտու, Էսրօն

4 տա Արամը տողուրտու. Վ է Արամ Ամինադա֊ բը տողուրտու, վէ Ամինադաբ Նաասօնու տո֊ գուրտու, վէ Նաասն Սալմօնու տողուրտու.

5 Վ է Սալմն Ռախաբտան՝ Բոոսու տողուրտու, Բոոս տախի Հռութտան Ովէդի տողուրտու,

6 վէ Ովէդ Յեսսէյի տողուրտու. Վ է Յեսսէ Դաւիթ փատիշահը տողուրտու, Դաւիթ փա֊ տիշահ տէ Ուրիանըն գարըսընտան Սողոմնու

7 տողուրտու. Վ է Սողոմն Ռոբովամը տողուր֊

ա Ծն. դբ.3։ եբ. 18։ գաղ.	դ Ծն. խա .2, 3։
գ. 16։	ե Ծն. խէ. 26։
բ Սաղ. ձլբ. 11։ եա. ժա.	զ Ծն. խթ. 35։
1։ Եբեմ. իգ. 5։ Գ. եբ.	է Ծն. լբ. 27, ձ։
42։ Յոհ. է. 42։ Գաբ. բ.	ը Հռութ. գ. 18, ձ. ա Մծ.
30։ ժգ. 23։ Հռմ. ա. 3։	թ. 5, 9, ձ։
ժ Հռ. գ. 23։	

ՍԵՀԿ

ԵՒԻՆ	ՄՐԹՐ	ԵՄՆԼՑԹ	ՄՐՀԻՀ
31	17	գալագալը	գալագալըը
53	21	հիթփբլէբ	հիթփբլէբ
69	9	ութիթմնի	ութիթմնի
..	..	գմլը	թմլը
71	12	քէրությութք	քէրրէյէութք
72	16	էօությէնկք	էօությէնէութք
78	19	ոօլութմա	ոօլութմա
85	3	էօմիլրահլէք	էօլմիլրահլէք
196	11	ի_գէրինէ	ի_գէրլէրինէ
200	5	չօգլարէն	չօգլարէնը
232	16	իմոն	իմոն
251	19	էօնիւնէգէ	էօնիւնիւգէ
252	12	էնմիրէլէմէք	էնմիրիլէմէք
..	22	մէմ	մէմ
257	7	ֆէրմյէ	ֆէրմյի
283	14	ոմամբգը	ոլմամբգը
292	28	էօնմքմ	ութօնմք
440	26	ութութիութք	ութութիլէք
447	7	գալիլէայը	գալիլէայը
474	11	կէնմէրմլէրի	կէօնմէրմլէրի
511	2	զլիէիմղ	զլիէիմղ
554	1	գմիթմի	գմիթմի
570	3	Սլմհըն	Սլմհըն
577	7	հիթմ	հիթմ
719	15	իիրիլէր	իիրիրլէր
818	2	Սնգմթմմ	Սնգմթմմ
844	9	քմհինէ	քմմհինէ

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Authors' Contributions:

H. Yıldız developed the overall research concept, formulated the objectives, and designed the methodological approaches for analysis. He conducted a phonetic-phonological analysis of the text, identified the features of the Turkish sound system.

N. Jamalova systematized the corpus of the Gospel text written in Armenian script, analyzed it, and identified patterns in the representation of Turkish sounds using Armenian script.

A. Öztürk developed the methodological approaches for analysis and determined the significance of the Armenian-Kipchak script for the historical phonology of Turkic languages.

Авторлық үлес:

Х. Йылдыз зерттеудің жалпы тұжырымдамасын, міндеттерін және талдау әдістемелік тәсілдерін әзірледі, мәтінге фонетико-фонологиялық талдау жасады, түрік тілінің дыбыстық жүйесінің ерекшеліктерін анықтады.

Н. Джамалова армян графикасында жазылған Інжіл мәтінінің корпусын жүйеледі, талдау жасап, түрік дыбыстарының армян графикасы арқылы берілу заңдылықтарын анықтады.

А. Озтюрк талдау әдістемелік тәсілдерін әзірледі, түркі тілдерінің тарихи фоноло-гиясы үшін армяно-қыпшақ графикасының маңыздылығын белгіледі.

Вклад авторов:

Х. Йылдыз разработал общую концепцию исследования, постановку задач и методо-логические приемы анализа, сделал фонетико-фонологический анализ текста, выявил особенности звуковой системы турецкого языка.

Н. Джамалова систематизировала корпус текста Евангелия, записанного армянской графикой, проанализировала и выявила закономерности передачи турецких звуков армянской графикой.

А. Озтюрк разработал методологические приемы анализа, определил значимость армяно-кыпчакской графики для исторической фонологии тюрских языка.