

# Report

## Report on an Uppsala workshop on Karaim studies

Éva Á. Csató

Csató, Éva Á. 2010. Report on an Uppsala workshop on Karaim studies. *Turkic Languages* 14, 261–282.

The report gives a summary of the talks presented at a workshop on Karaim studies which took place in November 2010 at the Department of Linguistics and Philology, Uppsala University. The report also contains a selective list of the participating institutions' publications on Karaim issues.

*Éva Á. Csató, Department of Linguistics and Philology, Uppsala University, Box 635, SE-75126 Uppsala, Sweden. E-mail: eva.csato@lingfil.uu.se*

### The workshop

A one-day workshop for scholars and postgraduate students engaged in Karaim studies took place on November 13, 2010, at the Department of Linguistics and Philology, Uppsala University. The aim of the workshop, convened by the chair of Turkic languages in Uppsala, was to share information about ongoing research and prepare the ground for closer cooperation between European universities in this field.

Invited participants, representing universities with a tradition in Karaim studies, came from Finland, Lithuania, and Poland. In addition to the Turcologists in Uppsala, Mats Eskhult, assistant professor of Semitic Studies at Uppsala University also participated. Two guests from Germany who have shown great interest in Karaim studies participated in the workshop: Marcel Erdal, Johann Wolfgang Goethe University Frankfurt am Main, and Lars Johanson, Johannes Gutenberg University Mainz.

### Tapani Harviainen: Karaim studies in Finland

Tapani Harviainen, professor of Semitic studies at the Institute for Asian and African Studies at the University of Helsinki has been most active in Karaim studies. He gave a detailed report about Karaim studies in Helsinki and Finland in general.

Karaim studies started in the city of Turku (Åbo) some three hundred years ago.<sup>1</sup> On September 9, 1691 Severinus Rijsberg defended his philological magister dissertation *Bihæresium verporum sive De Duabus nostri temporis Judæorum sectis, Rabbanitis scil., & Karræis*. The disputatio took place at the Academia Aboensis. The Latin title of the book refers to ‘The double heresy of the circumcised ones: about two Jewish sects of our time, viz. Rabbanites and Karaites’. Rijsberg’s dissertation appeared in the same year as the well-known report *Epistola de Karaitis Lithuanicæ*, written by the Uppsala Professor Gustaf Peringer (see more below), and it was supervised by professor Simon Paulinus, whose extensive Hebrew grammar (1692) was the first of its kind in Finland. Rijsberg’s thesis offers very little new or interesting information about the Karaites. It simply repeats material presented in earlier sources concerning Pharisees, Sadducees, etc., and some figures regarding the Karaite inhabitants of Constantinople. Unfortunately, Rijsberg did not continue the study of these topics after his disputation. In his dissertation, the author mentions that he was a Scandensis, i.e. originating from the province of Skåne, which had been recently occupied by Sweden. The full text of his thesis can now be read on the Internet.<sup>2</sup>

After Rijsberg and Paulinus, there was a long break in Karaim studies in Finland. Harviainen’s interest was raised by Ananiasz Zajączkowski’s book *Karaims in Poland* (1961). After reading this book, Harviainen decided to pursue studies on Karaim issues and visited Karaims in Vilnius, first in 1988. A couple of years earlier, he had visited the huge Firkovich Collections in the National Library of Russia in Leningrad. In Vilnius, he was advised by Mykolas Firkovičius, Halina Kobeckaitė and Karina Firkavičiūtė, whose home became for Harviainen a firm basis of contact with the Karaims. The Leningrad archive materials offered him most valuable resources. His publications deal with the Karaites and Karaims from a Semitistic point of view. He has been particularly interested in documents written in Hebrew, Aramaic and Arabic concerning Karaite / Karaim topics with special emphasis on the Karaim traditions of Hebrew pronunciation (see his publications in the references). With the help of Mykolas Firkovičius, the *ullu hazzan* ‘senior hazzan’ of the Lithuanian Karaim community, his colleagues and his daughter, Harviainen has been able to document a pronunciation of (biblical) Hebrew that has been kept alive through oral transmission by the East European Karaims for one thousand years. The pronunciation in question obviously had its origin in the most genuine Palestinian Tiberian Masoretic reading tradition. Corresponding realizations of the so-called shewa vowels have been preserved only among the Jews of Yemen. Among the Karaims, this tradition continued. However, when the last member of the ancient educational chain, hazzan Józef Firkovičius, passed away, this tradition died out. Fortunately,

<sup>1</sup> This part of the report is based mostly on Harviainen’s manuscript presented at the symposium.

<sup>2</sup> See <http://books.google.com/>

the tradition did not disappear without vestiges—it has remained described in the publications and recordings kept in the archives (Harviainen 2010 and forthcoming).

Professor Harviainen has analysed several documents written in Hebrew and Arabic found in the Firkovich Collections in St. Petersburg and other archives. He devoted his interest to biblical Hebrew manuscripts written in Arabic characters and marked with Hebrew signs of vocalization. These texts date back to the 10th–13th centuries in the Middle East. The peculiar Arabic method of writing biblical Hebrew was intended to indicate certain details of the correct pronunciation of the holy tongue. Karaites / Karaims have called themselves *bene miqra*’, specialists of the holy scriptures. Thus the strictness of pronunciation has always been very important to them. Other manuscripts found in St. Petersburg have given rise to publications of Karaim *ketubbot* ‘marriage contracts’ and dowry lists of Karaim brides from Lithuania and the Crimea, tombstone inscriptions as well as the history of Abraham Firkovich’s activities and discoveries in the Crimea, Caucasus, Palestine, Syria and Egypt (see the references).

A number of Professor Harviainen’s students have been interested in studying Karaim topics. In 2000, Anna Vuorela completed her MA thesis, which dealt with the liturgical tradition of Lithuanian Karaims. Her material consisted of Harviainen’s recordings of Mykolas Firkovičius and his Karaim friends in Trakai. Vuorela’s approach was musicological. Vuorela’s thesis soon was superseded by Karina Firkavičiūtė’s doctoral dissertation (Firkavičiūtė 2001).

In 1998 an anthology was published under the title *Rannalla päärynäpuu* ‘A Peach Tree at the Lake’ containing Lithuanian-Polish Karaim poetry in Finnish translation (Hopeavuori et al. 1998). The volume also includes a description of the Karaim community, its history, culture, and languages. Keijo Hopeavuori, MA in Turcology, prepared the prose translations. His prose translations were rendered into a poetic form in co-operation with Harviainen and Kai Nieminen, a well-known poet and translator. In the field of Turcology, Hopeavuori has specialized in the Karaim language. He has written several articles on themes dealt with in Karaim literature in the interwar decades; the articles have been published in *Studia Orientalia*.

At the Uppsala workshop, Riikka Tuori, lecturer in Semitic Studies at the Institute for Asian and African Studies, University of Helsinki, presented her ongoing literary research on Polish-Lithuanian Karaite Hebrew religious poems (*zemirot*, sg. *zemer*) of the early seventeenth and mid-eighteenth centuries. The corpus of her study is selected from the Karaite prayer book *Siddur hat-tefillot ke-minhag haqqara'im*, printed in Vilnius in 1890–1892. In Jewish musical tradition, *zemirot* are Hebrew or Aramaic songs, recited before or after the liturgy in the synagogue or during ceremonial meals at home and among friends. The most popular *zemirot* are dedicated to the Sabbath, but also other festivities and familial events such as weddings and circumcisions are accompanied by the singing of religious melodic hymns. Consequently, the *zemirot* are also called table songs or table hymns. The contents of the poems frequently depict the particular festive day. The poets studied by Tuori resided in the Polish-Lithuanian commonwealth, in Trakai and in nearby

towns, and in Halich and Volhynia. The Karaim *zemirot* represent a Sephardic and Ottoman tradition which reached the Polish-Lithuanian Karaim communities through Turkish Karaite influence. This is another example of multiple cultural influences having impact on the tiny Karaite community beyond the surrounding Ashkenazi traditions, most probably via earlier Karaite *Siddurim* and other literary works published in Turkey and the Crimea. Tuori's dissertation aims at a thorough philological analysis of the corpus and will examine the genre, poetic form and prosodic features, the language and the style, and the contents (philosophy, polemics and exegetics) of the poems. Tuori will also evaluate the position of the Karaim *zemirot* in the context of Hebrew medieval poetry.

### **Ewa Siemieniec-Gołaś: Karaim studies at the Jagiellonian University in Cracow**

Ewa Siemieniec-Gołaś, professor of Turcology, as the head of the Department of Turcology in Cracow presented a short report concerning the past and the contemporary Karaim studies at the Jagiellonian University in Cracow, Poland.

The Jagiellonian University in Cracow has had two outstanding scholars in Karaim studies: Jan Grzegorzewski and Tadeusz Kowalski, who set the foundation for modern linguistic research on the Karaim language.<sup>3</sup> Grzegorzewski wrote several works about the language and dialects of the Karaims such as *Caraimica. Język Łach-Karaitów* (1916–1918). His study *Ein türk-tatarischer Dialekt in Galizien. Vokalharmonie in den entlehnten Wörtern der karaitischen Sprache in Halicz* was printed in Vienna (1903).

Professor Tadeusz Kowalski, the prominent Turcologist, established Oriental studies at the Jagiellonian University in Cracow in 1919.<sup>4</sup> He laid the foundations for Arabic, Turkic and Iranian studies in Cracow. His publications on Turkic varieties, folk poetry, dialectology are well known. Kowalski fully appreciated the significance of Karaim studies and published, in 1929, his essential book *Karaimische Texte im Dialekt von Troki* (1929a). This monograph still constitutes the basis for academic work in this field. His glossary was translated and published in Ankara under the title *Karayım lehçesi sözlüğü*, translated by Kemal Aytaç (Kowalski 1996). Kowalski published a number of articles on Karaim including *Pieśni obrzędowe w narzeczu Karaimów z Trok* 'Ritual songs in the Karaim dialect of Troki' (1926). In 1929 he published another article *Przyczynki do etnografii i dialektologii karaimskiej* 'Contributions to Karaim ethnography and dialectology' (1929b). Kowalski was also the initiator of a Karaim dictionary to be compiled on the basis of handwritten translations of the Old Testament. He had intended to

<sup>3</sup> This part of the report is based mostly on Siemieniec-Gołaś's manuscript presented at the symposium.

<sup>4</sup> Siemieniec-Gołaś (1998).

investigate many other Karaim topics but his sudden death in 1948 prevented the implementation of these plans.

After World War II, Oriental studies developed vividly in Cracow. However, nobody in Cracow followed up Grzegorzewski's and Kowalski's studies on the Karaim language and culture. Ananiasz Zajączkowski, who was first Kowalski's assistant and was later appointed professor, worked on Karaim. However, he moved to Warsaw and became the head of the Turkic Department at the Institute of Oriental Studies, Warsaw University.

Karaim studies in Cracow are at the present still underrepresented. Two historians at the Jagiellonian University are working on Karaim topics. Stefan Gašiorowski, professor at the Department of History, published in 2008 a monograph *Karaimi w Koronie i na Litwie w XV–XVIII wieku* 'Karaims in the Kingdom of Poland and Lithuania in 15th–18th centuries'. Recently, he has published some papers concerning the privileges given to Karaims by the Polish king Stanisław August Poniatowski. Gašiorowski also takes a keen interest in the biography of the *hakhan* of the Polish Karaims, Seraya Szapszał. Stanisław Cinal, who is a historian and a specialist in matters of religion, is also interested in Karaim issues, and has written articles on the work and life of Seraya Szapszał.

Michał Németh, a young scholar who is employed at the Chair of Hungarian Studies of the Jagiellonian University has published two articles on Karaim: *Errors with and without purpose: A. Mardkowicz's transcription of Luck-Karaim letters in Hebrew script* and *North-Western and Eastern Karaim features in a manuscript found in Luck* (2009 and 2010).

Another representative of the young generation is Magdalena Jodłowska-Ebo, assistant in the Department of Turkish Studies of the Jagiellonian University. She has written two articles on the Karaim names for Sunday and Monday (2005 and 2006).

Cracow has a rich collection of Karaim linguistic material which is, unfortunately, somehow forgotten and neglected, still waiting to be inventoried and investigated. The collection of Kowalski's handwritten notes was donated to the archive of the Polish Academy of Sciences in Cracow. For more than 60 years after Kowalski's death, no one has worked on this material, which was meticulously collected by Kowalski. It includes his notes on the Karaims and also includes some ritual songs from Troki and Karaim proverbs dictated to Kowalski by Karaim speakers. The collection also comprises some fragments of Karaim bible texts dictated to Kowalski by *hazzan* Szymon Firkowicz. There is also a description of the engagement ceremony *k'el'aš'm'ak* in Karaim. Kowalski also left some notes concerning Karaim cuisine, for instance the names of certain dishes. Some poems either in the original version or in translation, with comments by Kowalski are also included. This rich collection is still waiting to be studied.

### **Mariola Abkowicz and Anna Sulimowicz: Documentation of the history of the Karaim communities**

Two other Polish Karaim participants, Mariola Abkowicz and Anna Sulimowicz reported on their ongoing documentation of the history of community life in Łuck, Halich and Trakai (Polish Troki). Abkowicz is a lecturer in Hebrew studies at the Department of Asian Studies of the Adam Mickiewicz University in Poznań. This department was established in 2008 as the successor of the Institute of Oriental Studies. We mention here that Henryk Jankowski, professor of Turcology, has several important publications on Karaim issues, among others on bible translations. Recently, Gülayhan Aqtay, who works at the same department, published *Eliyahu ben Yosef Qılçı's anthology of Crimean Karaim and Turkish literature* (Aqtay 2009). Unfortunately, Jankowski could not participate in the workshop in Uppsala; see, however, his publications on Karaim topics in the references section.

In Poznań, Hebrew studies also includes Karaim studies. Abkowicz's dissertation will be an edition and analysis of the Trakai Karaim community's registers, which were handwritten in Hebrew script in the 19th and early 20th centuries. The registers provide an excellent source of information. The dry facts of birth, marriage and death reflect the events in the life of the communities. They serve as a great repository of genealogical information, personal names, and family names, and bear witness to the communities' customs, health, migration, history and their relationships with neighboring communities. In the late nineteenth and early twentieth centuries, especially in the interwar period, many unique and interesting social events took place among the Karaims. The communities opened up to the outside world while retaining their tradition, culture and national identity. The name-giving customs reflecting the changes in the communities' life are also analysed in the dissertation.

Anna-Akbike Sulimowicz, lecturer in Turkish at the Section of Inner Asian Studies, Faculty of Oriental Studies, University of Warsaw is an active contributor to the Karaim periodical *Awazymyz* edited by Mariola Abkowicz. She has written numerous articles about Karaim issues (see references) and has also translated many articles from Karaim into Polish, which have also been published in *Awazymyz*.

At the Uppsala workshop, Abkowicz and Sulimowicz presented photos collected for an exhibition at the Ethnographic Museum in Wrocław in October and November 2010. The exhibition titled *Karaj jollary, karaimskie drogi. Karaimi w starej fotografii* 'Karaim roads. Karaims in old photographs' was organized with the help of the Polish Karaim Association. Most of the photos in the exhibition came from private archives of Polish Karaims and were made available to the public for the first time. The two organizers succeeded in reconstructing many details of the lives of Karaim families and their intertwined relations. The photo collection is a great contribution to the history of the communities.

**Karina Firkavičiūtė: Studies on Karaim musical heritage**

Karina Firkavičiūtė has studied the musical heritage of the Lithuanian Karaims. Three different types of music traditions can be distinguished: (i) liturgical music sung during the prayer in the *kenesa*, (ii) paraliturgical music sung on religious occasions in the community, and (iii) secular music without religious content. Firkavičiūtė has described these traditions and made a unique documentation of them. She has written an MA and later a PhD thesis (1995 and 2001) and has published several important articles on the subject. The main questions addressed in her investigations are: How original are the melodies in the Karaim liturgy? What is the relationship between Karaim liturgical music and other liturgical traditions? What is the origin of the melodies? Which musical and non-musical rules are manifested in this musical tradition? The music of the Lithuanian Karaims, which has been handed down orally in the community, can be characterized as vocal and monodic. Firkavičiūtė has made recordings with the last Karaims who still had full musical competence. She has also compared the Lithuanian tradition with that of the Karaite community that emigrated from Egypt to Israel. This has led her to the assumption that, in spite of the seemingly great differences, both traditions might have originated from a common source. A special role is played by the 150 Psalms, which are sung in two different ways: liturgically and non-liturgically, i.e. on occasions such as mourning, fasting, or in serious cases of misfortune in the family or community. On non-liturgical occasions, all psalms are sung to the same melody, whereas in the liturgy, each psalm is sung to its own individual melody. The paraliturgical chants are sung in the community on various feasts and family rituals. The melodies are borrowed from the music of the region, i.e. from the territory of present-day Lithuania.

Firkavičiūtė's recordings and her own competence are of crucial importance for the revitalization of this tradition. The oral transmission of the liturgical music has broken down because of the lack of competent members in the community. Her written documentation can be employed in teaching within the community.

Firkavičiūtė's dissertation had inspired Marcin Krupa, who wrote a BA thesis on a Karaim musical topic at the Vocal Faculty of the Karol Lipiński Academy of Music in Wrocław (2010). At the workshop, he performed the Karaim lament *Syjt firjatba tujulat* 'The lament sounds as a cry', which is sung when a coffin is removed from a house.

**Studies on the Karaim language: the Uppsala tradition**

At the end of the seventeenth century, when many academic circles in Europe were engaged in discussions concerning Karaism, Gustaf Peringer Lillieblad (1651–1710), professor of Oriental languages at Uppsala University, visited the Lithuanian Karaims (Csató & Gren-Eklund & Sandgren 2007, Csató 2007 and Johanson 2007). Peringer reported about this journey in a letter written in Latin to professor Hiob Ludolf. This letter, known as *Epistola de Karaitis Lithuanice*, is famous because it

contains the beginning of the Genesis in Karaim. This is the first documentation of the Karaim language in Western scholarly circles. The letter was published in 1691 in the German journal *Monatliche Unterredungen* edited by Wilhelm Ernst Tentzel (1659–1707) (Şişman 1952). The list of lectures by the professors of Oriental Languages at Uppsala University, *Prelectiones Linguarum Orientalium Professorum Upsalensium*, contains items attesting that Peringer held lectures on Karaim topics after his return from Lithuania. He had also collected Karaim manuscripts but, regrettably, the books were lost in a fire at the Royal Library of Stockholm in 1697.

Other Swedish scholars also made early efforts to establish contacts with the Karaims. Two important Karaim works were authored in response to Swedish inquiries about Karaism. In 1696 and 1697, the rector Johann Uppendorff (1654–1698), invited the Karaim scholar Solomon ben Aaron to Riga to lecture on Karaism. Uppendorff asked questions about the differences between Rabbinism and Karaism, and Solomon ben Aaron answered in a treaty that was published later in 1866 (see references in Csató 2007). The memory of Solomon's visit is still alive in the Karaim community. However, the Karaims confused Riga and Uppsala, believing that Solomon had visited Uppsala. The memory of this alleged visit to Uppsala was written down in a short story by Alexander Mardkowicz. The story describing Solomon's adventures in Uppsala has been translated into Swedish (Csató & Johanson 1998).

Another contact took place between some Swedes and Karaims in Galicia. A relative of Solomon, Mordecai ben Nissan of Kukizow (a place near Lemberg), wrote a small book, *Levush Malkhut*, about Karaism. This book contains responses to questions allegedly asked by Charles XII when the king visited Poland in 1702. According to Mordecai, the king asked: "From which nation are you? What is your confession? What are the differences between the Karaims and the Talmudists?" Another traveller in Charles XII's time was Michael Eneman, who visited the Karaims of Constantinople and Cairo at the beginning of the 18th century in order to collect information about their traditions (see references in Csató 2007).

Uppsala University has been engaged in Karaim studies also in more recent times. The famous Karaim scholar Simon Şişman (Szyszman) published an article about Peringer's visit to the Karaims (Şişman 1952). His monograph on the Eastern European Karaims was published in the *Acta Universitatis Upsaliensis* (Szyszman 1989). Harney, a visiting scholar at the Centre for Multiethnic Research at Uppsala University, wrote an article about the fate of the Karaims (Harney 1991). Several theologians have shown interest in Karaim issues. Håkan Ögren, who participated in the workshop, has arranged several seminars on Karaim topics. He is also working on a detailed bibliography of Karaim studies.

The Turcologists at Uppsala University have been engaged in the documentation and description of the Karaim language. Éva Á. Csató, professor of Turkic languages, has carried out a documentation of the spoken language both in Lithuania and in Halich in Ukraine. Her recordings of the last full-fledged speakers are archived at the Leipzig Endangered Languages Archive (LELA). Sven Grawunder,



from the Department of Linguistics at the Max Planck Institute for Evolutionary Anthropology in Leipzig, reported at the workshop on the endangered languages archive, its aims and present situation.

Csató has published numerous articles about the typological features of the Karaim language, contact phenomena in Karaim due to long-lasting contact with non-Turkic languages, on language attitudes and other issues (see references). Together with David Nathan she has published some multimedia resources and written articles about the use of information technology for endangered languages (Csató & Nathan 2002, 2003, 2007 and Nathan & Csató 2006).

Zsuzsanna Olach, Csató's PhD student, is writing her dissertation about the linguistic analysis of a Halich Karaim bible translation. At the workshop, Olach reported on her work and presented examples of Hebrew influence on the Karaim bible text. Olach has transliterated the Halich Karaim text, which is written in Hebrew script. The Karaim bible text will also be rendered in a transcription, which is easier to read. In the transcription Olach tries to avoid over-interpretations. Thus, for instance, as front and back *i* are not distinguished in the Hebrew script, these are rendered as *i* also in the transcription. The dissertation defense is planned to take place in 2011.

With the financial help of the Swedish Institute, the Turcologists in Uppsala have been engaged in supporting the East-Central European Karaims in their efforts to revitalize community life and especially the community language. There are still about thirty full-fledged speakers in Lithuania, most of whom are over seventy years old. In the summer of 2010, the 8th Karaim Language Summer School was organized in Trakai. Karaims from all communities participated and took language classes. It is hoped that this positive movement for language maintenance will continue and that the language documented by Peringer will not die out.

Recently, a project financed by the Swedish Institute is being carried out in cooperation among Uppsala University, Vilnius University and Taras Shevchenko National University in Kyiv. The aim of the project is to develop Karaim studies as an academic subject at the university level and to support the Karaim communities in Lithuania, Poland, Russia and Ukraine in building an educational network. Competence will be established at both the academic and the community levels so that members of the Karaim communities in the future will be motivated to conduct their own research activities and preserve the community heritage.

### **Karaim studies in Vilnius**

Eugenija Spakovska, a young representative of the Lithuanian Karaim community, is studying library sciences at Vilnius University. At the workshop, she reported on her plans to write a thesis about the Karaim manuscript collection in Vilnius libraries. She intends to focus on Szymon Firkowicz's collection deposited at the Wroblewski Library of the Lithuanian Academy of Sciences.

## Conclusions

This report gives a short account of the presentations at the Uppsala workshop. There are further ongoing Karaim studies, which are not included here. The Uppsala meeting was a first step toward creating an international forum for scholars engaged in research in this field.

## References

- Abkowicz, Mariola. 1987. Główne zasady doktrynalne religii karaimskiej [‘The main principles of the Karaim religion’]. In: Dubiński, Aleksander & Śliwki, Eugeniusz (eds.) *Karaimi. III Pieniężnieńskie Spotkania z Religiami. Materiały z sesji naukowej*. Pieniężno: Muzeum Misyjno-Etnograficzne Seminarium Duchownego Księży Werbistów. 9–15.
- Abkowicz, Mariola. 1999. Lato 99 [‘Summer 1999’]. *Awazymyz* 2: 3, 15–19.
- Abkowicz, Mariola. 2003. No i znowu byłam w Haliczu [‘And I was in Halich again’]. *Awazymyz* 1, 7. <http://www.awazymyz.karaimi.org/index.php?p=47&a=1>.
- Abkowicz, Mariola. 2004. Wspomnienie o Ludmile Łopato [‘In memory of Ludmila Łopato’]. *Awazymyz* 1: 8, 11.
- Abkowicz, Mariola. 2004. Cztery minuty w Mragowie [‘Four minutes in Mragowo’]. *Awazymyz* 1: 8, 7–9.
- Abkowicz, Mariola. 2005. Mój Krym ... [‘My Crimea’]. *Awazymyz* 2: 11, 13–16.
- Abkowicz, Mariola (ed.) 2005. *Literatura karaimska XX. w.* [‘Karaim literature in the 20th century’]. Wrocław: Bitik [CD-rom].
- Abkowicz, Mariola. 2007. Karaimi we Wrocławiu [‘Karaims in Wrocław’]. In: Abkowicz, Mariola & Sulimowicz, Anna (eds.) *Almanach karaimski* (‘Karaim almanac’). Wrocław: Bitik. Oficyna Wydawnicza ZKP. 107–110.
- Abkowicz, Mariola. 2007. Karaimi Galicji w księgach metrykalnych Trockiego Zarządu Duchownego [‘The Karaims of Galicia in the public registers of the Troki Religious Board’]. In: Jakubowska, U. (ed.) *Galiczyjskie spotkania 2006*. Warszawa: Fundacja Dziedzictwo im. Chone Shmeruka. Instytut Badań Literackich PAN. Kalisz: Agencja Wydawnicza “Sztuka i Rynek”.
- Abkowicz, Mariola. 2007. Dziwny jest ten świat ... [‘A strange world’]. *Awazymyz* 1: 15, 9–13.
- Abkowicz, Mariola. 2008. Karaimskie antropimie w XIX i XX w. w świetle ksiąg metrykalnych Karaimskiego Zarządu Duchownego w Trokach [‘Karaim anthroponymy in the nineteenth and early twentieth century in light of the register of the Religious Board of the Troki Karaims’]. In: Bairašauskaitė, Tamara et al. (eds.) 2008. 169–178.
- Abkowicz, Mariola. 2009. Karaimi wczoraj i dziś [‘Karaims yesterday and today’]. *Przegląd Powszechny* 11, 73–79.
- Abkowicz, Mariola. 2009. Karaimi i Wrocław [‘Karaims in Wrocław’]. In: Woźniakowski, Tomasz (ed.) *Oblicza Wrocławia. Historia, kultura, rozwój*. Wrocław: Via Nowa. 141–143.
- Abkowicz, Mariola. 2010. Wrocławskie epizody karaimskie. Ananiasz Zajęczkowski—orientalista, Szymon Firkowicz—elektronik i Szymon Pilecki—inżynier [‘Wrocław Karaim episodes. Ananiasz Zajęczkowski—the orientalist, Szymon Firkowicz—the specialist in electronics and Szymon Pilecki—the engineer’]. In: Lipman, Irena & Nowosielska-Sobel,

- Joanna & Strauchold, Grzegorz (eds.) *Wybitni wrocławianie. Z wielokulturowej historii miasta*. Wrocław: Dolnośląskie Wydawnictwo Naukowe. 154–168.
- Abkovič, Mariola & Abkovič, Anna, 2008. Karaimy Pol'szy ['The Polish Karaims']. In: Ormeli, Vladimir & Polkanova, Anna & Polkanova, Tatiana (eds.) *Svjatyni i problemy sohranienija etnokultury krymskix karaimov - karaev*. Simferopol: Krymkarajlar. 12–13.
- Abkowicz, Mariola & Dubiński, Adam. 2007. Minęło lato.... ['The summer is over ...']. *Awazymyz* 2: 16, 12–15.
- Abkowicz, Mariola & Dubiński, Adam. 2008. Kampania medialna "Jestem Polką / Jestem Polakiem" ['The media campaign: I am Polish']. *Awazymyz* 1: 18, 16–17.
- Abkowicz, Mariola & Dubiński, Adam & Sulimowicz, Anna. 2008. Komentarz ['A comment to: Oświadczenie Karaimów polskich. Oświadczenie Karaimów litewskich. Statement of the Polish Karaims. Statement of the Lithuanian Karaims']. *Awazymyz* 2: 19, 7–8.
- Abkowicz, Mariola & Jankowski, Henryk in co-operation with Jaroszyńska, Irena 2004. (eds.) *Karaj Kiuñlari. Dziedzictwo narodu karaimskiego we współczesnej Europie. Nasledie karaimov v sovremennoj Evrope. Heritage of Karaims in present-day Europe*. Wrocław: Bitik. Oficyna Wydawnicza ZKP.
- Abkowicz, Mariola & Jaroszyńska, Irena. 2003. Karaj Kiuñlari: karaimskie spotkania w Warszawie ['Karaim Days: A Karaim meeting in Warsaw']. *Awazymyz* 1: 7, <http://www.awazymyz.karaimi.org/index.php?p=47&a=1>.
- Abkowicz, Mariola & Sulimowicz, Anna (eds.) 2007. *Almanach karaimski* ['Karaim Almanac']. Wrocław: Bitik. Oficyna Wydawnicza ZKP.
- Abkowicz, Mariola & Sulimowicz, Anna 2010. *Karaj jollary. Karaimskie drogi. Karaimi w starej fotografii* ('Karaim roads. Karaims in old photographs'). Wrocław: Bitik. Oficyna wydawnicza ZKP.
- Abkowicz, Mariola & Sulimowicz, Anna. 2010. Karaimskie sympozjum w Uppsali ['Karaim symposium in Uppsala']. *Awazymyz* 3: 28, 27.
- Abkowicz, Mariola & Sulimowicz, Anna & Kowalski, Wojciech & Kameduła, Joanna 2007. E-jazyszlar. Karaimska Baza Literacko-Bibliograficzna ['Karaim literary and bibliographic database']. Wrocław: Bitik. Oficyna Wydawnicza ZKP. <http://www.jazyszlar.karaimi.org>
- Aqtay, Gülayhan (Gulaikhan Akhtayeva) 2009. *Eliyahü ben Yosef Qılcı's anthology of Crimean Karaim and Turkish literature 1: Introduction, text and indexes. 2: Facsimile*. (Yıldız Dil ve Edebiyat Dizisi 8.) İstanbul: Yıldız Teknik Üniversitesi.
- Bairišauskaitė, Tamara & Kobeckaitė, Halina & Miškinienė, Galina (eds.) 2008. *Kipčakų tiurkų orientu lietuvoje. Istorija ir tirimų perspektyva. Tarptautiniės mokslinės konferencijos, skirtos profesoriaus dr. Ananiaszo Zajczkowskio 90-sioms gimimo metinėms, medžiaga*. Vilnius: Lietuvos Karaimu Kultūros Bendrija, Lietuvos Totoriu Kultūros Bendrija.
- Cinal, Stanisław 2001. Mežreligioznye ikonografičeskie isledovanija karaimskogo chakana Chadži Seraj Beja Šapšala. In: Babinov, Ju. A. (ed.) *Archeologija. Sbornik naučnych trudov po materialam 3. Krymskoj meždunarodnoj konferencii. Sevastopol', 22–24 maja 2001 g.* Sevastopol. 192–197.
- Csató, Éva Á. 1994. On word order differences between Turkish and Karaim. *Dilbilim Araştırmaları*. Ankara: Hitit Yayınevi. 54–61.
- Csató, Éva Á. 1998. Some typological properties of North-Western Karaim in areal perspectives. In: Boretzky, Norbert & Enninger, Werner & Stolz, Thomas (eds.) *Areale, Kon-*

- take, *Dialekte. Sprache und ihre Dynamik in mehrsprachigen Situationen*. (Bochum-Essener Beiträge zur Sprachwandelforschung 24.) Bochum: Brockmeyer. 68–83.
- Csató, Éva Á. 1998. Über die finiten Verbformen des gesprochenen Nordwest-Karaimischen. In: Demir, Nurettin & Taube, Erika (eds.) *Turkologie heute. Tradition und Perspektive. Materialien der dritten Deutschen Turkologenkongferenz, Leipzig, 4.–7. Oktober 1994*. Wiesbaden: Harrassowitz. 47–53.
- Csató, Éva Á. 1998. Das gesprochene Halitsch-Karaimisch. In: Laut, Jens Peter & Ölmez, Mehmet (eds.) *Bahşi öğdisi. Festschrift für Klaus Röhrborn anlässlich seines 60. Geburtstag*. (Türk Dilleri Araştırmaları Dizisi 21.) 59–66.
- Csató, Éva Á. 1998. Should Karaim be 'purer' than other European languages? *Studia Turcologica Cracoviensia* 5, 81–89.
- Csató, Éva Á. 1999. Analyzing contact-induced phenomena in Karaim. In: Chang, Steve S. & Liaw, Lily & Ruppenhofer, Josef (eds.) *Twenty-Fifth Annual Meeting of the Berkeley Linguistic Society, Special Session: Caucasian, Dravidian, and Turkic linguistics*. Berkeley Linguistic Society 25 S. 54–62.
- Csató, Éva Á. 2000. Some typological features of the viewpoint aspect and tense system in spoken North-Western Karaim. In: Dahl, Östen (ed.) *Tense and aspect in the languages of Europe*. Berlin: Mouton de Gruyter. 671–699.
- Csató, Éva Á. 2000. Syntactic code-copying in Karaim. In: Dahl, Östen & Koptjevskaja-Tamm, Maria (eds.) *The Circum-Baltic languages: Their typology and contacts*. Amsterdam: John Benjamins. 265–277.
- Csató, Éva Á. 2001. Karaim dictionary on CD-ROM. In: Demir, Nurettin & Yılmaz, Emine (eds.) *Uluslar Arası Sözlükbilim Sempozyumu bildirileri*. Gazimağusa: Doğu Akdeniz Üniversitesi. 35–40.
- Csató, Éva Á. 2001. Reflections on non-conforming word orders. In: Cantone, Katja Francesca & Hinzelin, Marc-Olivier (eds.) *Proceedings of the Colloquium on Structure, Acquisition, and Change of Grammars: Phonological and syntactic aspects 1. University of Hamburg, 27th–29th October 2000*. (Arbeiten zur Mehrsprachigkeit Folge B 26 / Working Papers in Multilingualism Series B 26.) Hamburg: Universität Hamburg. 47–53.
- Csató, Éva Á. 2002. Karaim. In: Stolz, Thomas (ed.) *Minor languages of Europe*. (Bochum-Essener Beiträge zur Sprachwandelforschung 30.) Bochum: Brockmeyer. 1–24.
- Csató, Éva Á. 2002. An academic harbour for stateless minorities at Vilnius University. *Multietnica. Meddelande från Centrum för multi-etnisk forskning, Uppsala universitet* 28, 15–18.
- Csató, Éva Á. 2002. Karaim: A high-copying language. In: Jones, Mari C. & Esch, Edith (eds.) *Language change. The interplay of internal, external and extra-linguistic factors*. (Contributions to the sociology of language 86.) New York & Berlin: Mouton de Gruyter. 315–327.
- Csató, Éva Á. 2002. The Karaim community in Lithuania. In: Maciejewski, Witold (ed.) *The Baltic Sea region. Cultures, politics, societies*. Uppsala: Baltic University Press. 272–275.
- Csató, Éva Á. 2002. The Karaim language in Halych. In: Novokhat'ko, L. & et al. (eds.) 2002. 135–139.
- Csató, Éva Á. 2002. Tinčliḡ džanīna! To the memory of Aleksander Dubiński (1924–2002). *Turkic Languages* 6, 153–156.
- Csató, Éva Á. 2006. The Karaims: The smallest group of Turkic-speaking people. In: Çağatay, Ergun (ed.) *The Turkic speaking world. 2000 years of art and culture from Inner Asia to the Balkans*. Munich: Prestel Verlag. 384–403.

- Csató, Éva Á. 2006. Online Karaim-Russian dictionary. <http://www.dnathan.com/language/karaim/dic/karaim-russian/index.html>
- Csató, Éva Á. 2007. Caraimica upsaliensia. In: Csató, Éva Á. & Gren-Eklund, Gunilla & Sandgren, Folke (eds.) *En resenär i svenska stormaktstidens språklandskap: Gustaf Peringer Lillieblad (1651–1710)*. Uppsala: Uppsala universitet. 181–213.
- Csató, Éva Á. in print. Karaim Summer Language Schools in Trakai 2003–2010. In: Öztürk, Yücel (ed.) *1. Uluslararası Karay Çalışmaları Sempozyumu bildirileri*. Bilecik Üniversitesi: Bilecik Üniversitesi Yayınevi.
- Csató, Éva Á. in print. Modal categories in Karaim: A case of complex contact morphology. In: Otsuka, Hitomi & Stroh, Cornelia & Urdze, Aina (eds.) *When morphologies collide... On what can happen morphologically in language contact*. (Diversitas Linguarum 30.) Bochum: Brockmeyer.
- Csató, Éva Á. in print. A typological coincidence: Word order properties in Trakai Karaim biblical translations. In: Rona, Bengisu & Erguvanlı-Taylan, Eser (eds.) *Puzzles of language. Essays in honour of Karl Zimmer*. (Turcologica.) Wiesbaden: Harrassowitz.
- Csató, Éva Á. in print. Spracherhalt und Kontinuität in den karaimischen Gemeinden. In: Erdal, Marcel (ed.) *Akten der 6. Deutschen Turkologenkonferenz mit dem Rahmenthema "Kontinuität und Erneuerung in der Turcia" an der Johann Wolfgang Goethe-Universität. Frankfurt am Main, 23.–26. Juli 2005*.
- Csató, Éva Á. & Gren-Eklund, Gunilla & Sandgren, Folke (eds.) 2007. *En resenär i svenska stormaktstidens språklandskap: Gustaf Peringer Lillieblad (1651–1710)*. Uppsala: Uppsala universitet.
- Csató, Éva Á. & Huss, Leena 2010. Hotade språk och forskarens ansvar. In: Bockgård, Gustav & Tunón, Håkan (eds.) *Gäller vanligt folkvett också för akademiker? Rapport från ett seminarium om makt och etik*. (CBM:s skriftserie 38.) Uppsala: Centrum för biologisk mångfald. 53–59.
- Csató, Éva Á. & Johanson, Lars 1996. Zur Silbenharmonie des Nordwest-Karaimischen. *Acta Orientalia Hungarica* 48, 329–337.
- Csató, Éva Á. & Johanson, Lars 1998. Två karaimer i Uppsala. In: Burius, A. & Lidman, T. & Olsson, L. (eds.) *Några hyll(nings)-centimeter. Festskrift till Folke Sandgren den 15 februari 1998*. (Acta Bibliothecæ Regiæ Stockholmiensis 58.) Stockholm: Kungl. Biblioteket. 49–65.
- Csató, Éva Á. & Johanson, Lars 2009. Kuzeybatı Karaycasında hece uyumu üzerine. In: Yılmaz, Emine & Eker, Süer & Demir, Nurettin (eds.) *Articles on Turcology. Festschrift to commemorate the 80th anniversary of Prof. Dr. Talat Tekin's birth*. *International Journal of Central Asian Studies* 13. Seoul. 137–148.
- Csató, Éva Á. & Nathan, David 2002. *Spoken Karaim. Multimedia CD-ROM*. Tokyo University of the Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies.
- Csató, Éva Á. & Nathan, David 2003. Multimedia and the documentation of endangered languages. In: Peter K. Austin (ed.) *Language documentation and description 1*. London: Hans Rausing Endangered Languages Project. 73–84.
- Csató, Éva Á. & Nathan, David 2007. Multiliteracy, past and present, in the Karaim communities. In: Austin, Peter K. (ed.) *Language documentation and description 4*. London: Hans Rausing Endangered Languages Project. 207–230.
- Firkavičiūtė, Karina 1995. Liturgical and para-liturgical chants of Lithuanian Karaims. MA thesis. Vilnius: Lithuanian Academy of Music.

- Firkavičiūtė, Karina 2000. The musical heritage of Lithuanian Karaims on the context of the development of their national self-consciousness in the 20th century. *Tiltai* 3, 73–77.
- Firkavičiūtė, Karina 2000. Panazijizmo koncepcija ir Lietuvos karaimu liturginis giedojimas [‘The pan-Asiatic concept and the liturgical chant of the Lithuanian Karaims’]. In: Daunoravicinė, Grazina (ed.) *Lietuvos muzikologija* I. Vilnius: Lietuvos muzikos akademija. 55–61
- Firkavičiūtė, Karina 2001. *Liturgical music of Lithuanian Karaims*. PhD thesis. Vilnius: Lithuanian Academy of Music.
- Firkavičiūtė, Karina 2001. Lietuvos karaimų folkloras [‘The folklore of the Lithuanian Karaims’]. *Tautosakos darbai* 15: 22. Vilnius: Academia. 260–267.
- Firkavičiūtė, Karina 2001. Музыкальное наследие караимов [‘The musical legacy of the Karaims’]. *Музыкальная академия* 3. Москва. 226–229.
- Firkavičiūtė, Karina 2001. Lietuvos karaimai [‘Lithuanian Karaims’]. In: Firkavičiūtė, Karina et al. (eds.) *Lietuvos tautinės mažumos. Kultūros paveldas* [‘Lithuanian ethnic minorities. The cultural heritage’]. [Book and CD]. Vilnius: Kronta. 107–141.
- Firkavičiūtė, Karina 2002. Remaining musics: Lithuanian Karaims. *Acta Orientalia Vilnensia* 2. Vilnius University. 247–258.
- Firkavičiūtė, Karina 2002. Lithuanian Karaims. A multicultural musical minority. In: Astauskas, Rimantas (ed.) *Ethnic relations and musical folklore*. Vilnius: Lithuanian Academy of Music Press. 129–135.
- Firkavičiūtė, Karina 2003. The musical heritage of Lithuania’s Karaims. In: Polliack, Meira (ed.) *Karaite Judaism. A guide to its history and literary sources*. Leiden & Boston: Brill. 855–871.
- Firkavičiūtė, Karina 2003. Muzyka liturgiczna karaimów litewsko-polskich. *Muzyka* 3. Warszawa. 3–16.
- Firkavičiūtė, Karina 2003. Karaimų muzika [‘Karaim music’]. In: *Muzikos enciklopedija* 2. Vilnius: Lietuvos mokslo enciklopediju leidykla. 117–119.
- Firkavičiūtė, Karina 2004. Karaim minority in Lithuania: Recent research about ancient music. In: Czekanowska, Anna & Hemetek, Ursula & Lechleitner, Gerda & Narotiskaya, Inna (eds.) *Manifold identities: Studies on music and minorities*. London: Cambridge Scholar Press. 262–271.
- Firkavičiūtė, Karina 2004. Nowe badania nad muzycznym dziedzictwem litewskich Karaimów [‘New research on the musical heritage of the Lithuanian Karaims’]. In: Abkowicz, Mariola et al. 2004. 41–46.
- Firkavičiūtė, Karina 2008. Karaimų tikiyba [‘The Karaim faith’]. In: Motiejuniene, E. et al. (eds.) *Pradinio ir pagrindinio ugdymo bendrosios programos*. Vilnius: Svetimo aprūpinimo centras. 82–89, 445–454.
- Gašiorowski, Stefan 2008. *Karaimi w Koronie i na Litwie w XV–XVIII wieku* [‘Karaims in the Kingdom of Poland and Lithuania in the 15th–18th centuries’]. Kraków-Budapeszt: Wydawnictwo Austeria.
- Gašiorowski, Stefan 2010. Między Rosją, Persją i Turcją. Życie i działalność Seraja Szapszała w latach 1873–1927 [‘Between Russia, Persia and Turkey. Life and activity of Seraja Szapszał in 1873–1927’]. In: Siemieniec-Gołaś, Ewa & Georgiewa-Okoń, Jordanka (eds.) *Od Anatolii po Syberię. Świat turecki w oczach badaczy*. Wydawnictwo Uniwersytetu Jagiellońskiego. 59–67.

- Grzegorzewski, Jan 1903. *Ein türk-tatarischer Dialekt in Galizien. Vokalharmonie in den entlehnten Wörtern der karaitischen Sprache in Halicz. Mit Einleitung, Texten und Erklärungen zu den Texten.* Wien: Carl Gerold's Sohn.
- Grzegorzewski, Jan 1916–1918. Caraimica. Język Łach-Karaitów. *Rocznik Orientalistyczny.*
- Harney, Robert F. 1991. The fate of the Karaim. In: Svanberg, Ingvar (ed.) *Ethnicity, minorities and cultural encounters.* (Uppsala Multiethnic Papers 25.) Uppsala: Centre for Multiethnic Research. 39–46.
- Harviainen, Tapani 1991. De Karaitis Lithuaniae: Transcriptions of recited biblical texts, Description of the pronunciation tradition, and the peculiarities of shewa. In: Kronholm, Trygve (ed.) Festschrift till Gösta Vitestam. *Orientalia Suecana* 38–39, 36–44.
- Harviainen, Tapani 1992. Review of Roman Freund, Karaites and Dejudatization. A historical review of an endogenous and exogenous paradigm. *Acta Universitatis Stockholmiensis Stockholm.* (Studies in Comparative Religion 30.) Almqvist & Wiksell International, Stockholm 1991. *Nordiskjudaistik* 13:1, 51–52.
- Harviainen, Tapani 1992. Abraham Firkovitsh, Karaites in Hit, and the provenance of Karaite transcriptions of biblical Hebrew texts into Arabic script. Studies in memory of Andrzej Czapkiewicz 1. *Folia Orientalia* 28, 179–191.
- Harviainen, Tapani 1992. The Karaites of Lithuania at the present time and the pronunciation tradition of Hebrew among them: A preliminary survey. In: Dotan, Aron (ed.) *Proceedings of the Ninth International Congress of the International Organization for Masoretic Studies 1989.* (Masoretic Studies 7.) Atlanta: Scholars Press. 53–69.
- Harviainen, Tapani 1993. A Karaite bible transcription with indiscriminate use of Tiberian *pataḥ* and *segol* vowel signs. In: *Semitica. Serta philologica Constantino Tsereteli dicata curaverunt Riccardo Contini, Fabrizio A. Pennachietti, Mauro Tosco. Pubblicazioni del gruppo di ricerca «Lessicografia semitica e lessico ebraico» finanziato dal C.N.R.* 6. Torino: Silvio Zamorani Editore. 83–97.
- Harviainen, Tapani 1993. Karaite Arabic transcriptions of Hebrew in the Saltykov-Shchedrin Public Library in St. Petersburg. In: Fernandez Tejero, Emilia & Ortega Monasterio, María Teresa (eds.) *Estudios Masoreticos. En memoria de Harry M. Orlinsky. Textos y estudios «Cardenal Cisneros» de la Biblia Políglota Matritense* (TECC 55). Madrid: Instituto de Filología del CSIS. 63–72.
- Harviainen, Tapani 1994. Abraham Firkovitsh och hans samlingar i Rossijskaja nacional'naja biblioteka i S:t Petersburg. *Nordisk Judaistik* 14, 1. Aarhus. 79–83.
- Harviainen, Tapani 1994. A Karaite Bible transcription with indiscriminate counterparts of Tiberian *qameš* and *ḥolam* (Ms. Firkovitsh II, Arab.-evr. 1). In: Dotan, Aron (ed.) *Proceedings of the Eleventh Congress of International Organization for Masoretic Studies (IOMS), Jerusalem, June 21–22.* 1993. Jerusalem: The World Union of Jewish Studies. 33–40.
- Harviainen, Tapani 1995. A Karaite letter-for-letter transliteration of Biblical Hebrew. Ms Firkovitsh II, Arab.-evr. 355. In: Rofe, Alexander (ed.) *Textus.* (Studies of the Hebrew University Bible Project 18.) Jerusalem: Hebrew University. 169–177.
- Harviainen, Tapani 1996. MS Arab.-evr. 2 of the Second Firkovitsh Collection, a Karaite bible transcription in Arabic script. In: Bar-Asher, Moshe (ed.) *Studies in Hebrew and Jewish languages presented to Shelomo Morag.* Jerusalem. 41–59.
- Harviainen, Tapani 1996. The Cairo genizot and other sources of the Second Firkovich Collection in St. Petersburg. In: Revell, E. J. (ed.) *Proceedings of the Twelfth Congress of the*

- International Organization for Masoretic Studies 1995*. [Masoretic Studies 8.] The Society of Biblical Literature. Atlanta: Scholars Press. 25–36.
- Harviainen, Tapani 1997. Signs of new life in Karaim communities. In: Sabour, M'hammed & Vikør, Knut (eds.) *Ethnic encounter and culture change. Papers from the Third Nordic Middle East Conference on Middle Eastern Studies, Joensuu, 1995*. [Nordic Research on the Middle East 3.] Bergen: Nordic Society for Middle Eastern Studies. 72–83. <<http://www.hffak.uib.no/Institutter/smi/pajlHarviainenD.html>>
- Harviainen, Tapani 1997. Three Hebrew primers, the pronunciation of Hebrew among the Karaims in the Crimea, and shewa. In: Wardini, Elie (ed.) *Built on solid rock. Studies in honour of Professor Ebbe Egede Knudsen on the occasion of his 65th birthday April 11th 1997*. (Serie E. Skrifter 98.) Oslo: The Institute for Comparative Research in Human Culture. 102–114.
- Harviainen, Tapani 1998. The Karaite community in Istanbul and their Hebrew. In: Haxen, Ulf & Trautner-Kromann, Hanne & Salamon Goldschmidt, Karen Lisa (eds.) *Jewish studies in a new Europe. Proceedings of the Fifth Congress of Jewish Studies in Copenhagen 1994 under the auspices of the European Association for Jewish Studies*. Copenhagen: C. A. Reitzel. 349–356.
- Harviainen, Tapani 1998. Abraham Firkovich and the Karaite community in Jerusalem in 1864. *Manuscripta Orientalia, International Journal for Oriental Manuscript Research* 4. St. Petersburg & Helsinki: Thesa. 66–70.
- Harviainen, Tapani 1999. Abraham Firkovich, the Aleppo Codex, and its dedication. In: Targarona Bórras, Judith & Sáenz-Badillos, Angel (eds.) *Jewish studies at the turn of the 20th century. Proceedings of the 6th EAJIS congress, Toledo I*. Leiden: Brill. 131–136.
- Harviainen, Tapani 1999. Abraham Firkovich as collector of dispersed minorities and their manuscripts in the light of his archive in St. Petersburg. *Jewish Studies. Journal of the World Union of Jewish Studies* 39. Jerusalem. 97–106.
- Harviainen, Tapani 2003. The nedunya agreement drawn up for the parents of Abraham Firkovich in 1787. Lepajoe, Marju & Gross, Andres (eds.) *Mille anni sicut dies hesternae. Studia in honorem Kalle Kasemaa*. Tartu: Universitas Tartuensis, Facultas theologica. Tartu Ulikooli kirjastus. 272–280.
- Harviainen, Tapani 2003. The letter of the Falasha Abba Sagga Amlak and Abraham Firkovich. In: Baasten, M. F. J. & van Peursen, W. Th. (eds.) *Hamlet on a hill. Semitic and Greek studies presented to Professor T. Muraoka on the occasion of his sixty-fifth birthday*. *Orientalia Lovaniensia Analecta* 118, 245–255.
- Harviainen, Tapani 2003. The epigraph of the Derbent Torah and the Madjalis Scroll discovered by Abraham Firkovich in 1840. *Studia Orientalia* 95, 55–77.
- Harviainen, Tapani 2003. The Karaites in Eastern Europe and the Crimea: An overview. In: Polliack, Meira (ed.) *Karaite Judaism. A guide to its history and literary sources*. (Handbook of Oriental Studies. Handbuch der Orientalistik. The Near and Middle East. 73.) Leiden & Boston: Brill. 633–655.
- Harviainen, Tapani 2003. The Karaites in contemporary Lithuania and the former USSR. In: Polliack, Meira (ed.) *Karaite Judaism. A guide to its history and literary sources*. (Handbook of Oriental Studies. Handbuch der Orientalistik. The Near and Middle East. 73.) Leiden & Boston: Brill. 827–854.
- Harviainen, Tapani 2003. Abraham Firkovich. In: Polliack, Meira (ed.) *Karaite Judaism. A guide to its history and literary sources*. (Handbook of Oriental Studies. Handbuch der Orientalistik. The Near and Middle East. 73.) Leiden & Boston: Brill. 875–892.



- Harviainen, Tapani 2005. Firkovich, Samaritans and Falashas. Shehadeh, Haseeb & Habib Tawa with the collaboration of Reinhard Pummer (eds.) *Proceedings of the Fifth International Congress of the Societe d'Etudes Samaritaines, Helsinki, August 1–4, 2000. Studies in Memory of Ferdinand Dexinger*. Paris: Paul Geuthner. 77–82.
- Harviainen, Tapani 2007. Marriage contracts and items of dowry among the Karaims in Eastern Europe. *Studia Orientalia* 101, 61–83.
- Harviainen, Tapani 2007. Hebrew manuscripts in St. Petersburg. In: Isaksson, Bo & Eskhult, Mats & Ramsay, Gail (eds.) *The professorship of Semitic languages at Uppsala University 400 Years. Jubilee volume from a symposium held at the University Hall, 21–23 September 2005. Studia Semitica Upsaliensia* 24. Uppsala: Uppsala universitet. 129–143.
- Harviainen, Tapani 2007. The tombstone inscriptions uncovered by Abraham Firkovich in the Crimea in the 1830s–1840s in the light of their squeeze copies recently rediscovered in St. Petersburg. In: Maman, A. & Fassberger, S. E. & Breuer, Y. (eds.) *Sha 'arei Lashon. Studies in Hebrew, Aramaic and Jewish languages presented to Moshe Bar-Asher III, Modern Hebrew and Jewish Languages*. Jerusalem: The Bialik Institute. 64–77.
- Harviainen, Tapani 2007. Jakob Duvans Katichizis (1890). Dokument eines karaimischen Glaubensbekenntnisses. (Aus dem Englischen übersetzt von Stefan Schreiner, Tübingen.) *Judaica. Beiträge zum Verstehen des Judentums* 63: 4, 293–305.
- Harviainen, Tapani 2008. Branches of manuscripts. A personal case study of the Firkovich Collections in the National Library of Russia. In: Vasil'eva, O. & Jastrebova, O. M. (eds.) *Vostočnye rukopisi. Istorija v rukopisjax, rukopisi v istorii. Materialy meždunarodnoj naučnoj konferencii Sankt-Peterburg, 14–16 ijunja 2005 g.* Sankt-Peterburg: Rossijskaja nacional'naja biblioteka. 155–160.
- Harviainen, Tapani (forthcoming) Transcription of pre-modern Hebrew into Latin script. (iv) Jerome. In: Khan, Geoffrey (ed.) *Encyclopedia of Hebrew language and linguistics* (EHL). 3 pp.
- Harviainen, Tapani (forthcoming) Karaite reading traditions of Hebrew (modern). Khan, Geoffrey (ed.) *Encyclopedia of Hebrew language and linguistics* (EHL). 6 pp.
- Harviainen, Tapani & Halen, Harry 2010. An 1843 Karaim dowry list from the Crimea. Turkic in Hebrew appearance. In: Karttunen, Klaus (ed.) *Anantam sastram. Indological and linguistic studies in honour of Bertil Tikkanen. Studia Orientalia* 108, 265–280.
- Harviainen, Tapani & Shehadeh, Haseeb 1995. How did Abraham Firkovich acquire the great collection of Samaritan manuscripts in Nablus in 1864? *Studia Orientalia* 73, Helsinki. 167–192. Reprinted in A.E.—*The Samaritan News—'Alef Bet Ḥadšot haš-šomronim*, 633–636, *Holon* 13:4. 1995. 180–158, and reviewed in Hebrew, idem, p. 6.
- Harviainen, Tapani & Shehadeh, Haseeb 2003. The acquisition of the Samaritan collection by Abraham Firkovich in Nablus in 1864. In: An additional document. *Remota Relata, Essays on the history of Oriental studies in honour of Harry Hazen. Studia Orientalia* 97, 49–63.
- Harviainen, Tapani & Shehadeh, Haseeb & Halen, Harry 1997. The Samaritan and Karaim commitment to Minyan. Abraham Firkovich, and the poor of Trakai. *Studia Orientalia* 82, 85–98.
- Hopeavuori, Keijo & Harviainen, Tapani & Nieminen, Kai (eds.) 1998. *Rannalla päärynäpuu: liettuan karaiimien runoutta*. Helsinki: Suomen Itämainen Seura.
- Hopeavuori, Keijo 2004. Karaim literature in the Karaim language. In: Hannu Juusola, Juha Laulainen & Palva, Heikki (eds.) *Verbum et calamus. Semitic and Related Studies in*

- Honour of the Sixtieth Birthday of Professor Tapani Harviainen. *Studia Orientalia* 99, 65–68.
- Jankowski, Henryk 1992. “Sapsal emlékülés” [‘Symposium on H. S. Szapszał’]. *Keletkutatás* 1, 95–97.
- Jankowski, Henryk 1993. Review of Firkovič, Mixail 1991. *Men' karajčë ürjanjam*. Vilnius [handwritten, copied bound and distributed by the author]. *Acta Orientalia Hungarica* 46, 2–3 (1992–1993), 388–393.
- Jankowski, Henryk 1994. Jak Krymscy Karaimowie czytają *patah* i co z tego wynika? [‘How do the Karaims read *patah* and what does it imply?’]. In: Górska, Elżbieta & Ostafin, Barbara (eds.) *Studia orientalia Thaddeo Lewickiego, Kraków, 17–18 listopada 1993* [Materials of the symposium in memory of Professor Tadeusz Lewicki, Cracow, November 17–18th, 1993]. Kraków: The Enigma Press. 107–114.
- Jankowski, Henryk 1995. Review of Aleksander Dubiński. 1994. *Caraimica. Prace karaimoznawcze*. Warszawa: Dialog, 288 pp + 16 photographs. *Türk Dili* 521, 509–516.
- Jankowski, Henryk 1996. Yeni yayimlanan Karay dua kitapları [‘Two recent publications of Karaim prayers’ with review of Firkovičius, Mykolas 1993. *Karay koltchalary*. Vilnius, 123 pp., and Firkovičius, Mykolas. 1994. *David' bijniñ machtav čozmachlary*. Vilnius: Danielius, 175 pp.]. *Türk Dünyası* 1, 262–271.
- Jankowski, Henryk 1997. A Bible translation into the Northern Crimean dialect of Karaim. *Studia Orientalia* 82, 1–84.
- Jankowski, Henryk 2001. Sample of a manuscript of the Karaim Bible (Ps: 15–16). In: Maciejewski, Witold (ed.) *The Baltic Sea region. Culture-societies-politics. Baltic University Programme Teachers' Seminar, Obrzycko 29.11.2001–2.12.2001*. Poznań: Department of Scandinavian and Baltic Studies, Adam Mickiewicz University. 214.
- Jankowski, Henryk 2002. Nowy 5762 rok u Karaimów na Krymie [‘The new 5762 year among Crimean Karaims’]. *Przegląd Orientalistyczny* 1–2, 103–109.
- Jankowski, Henryk 2002. Reading loose sheets of paper found among the pages of Karaim *Mejumas*. In: Novokhat'ko, L. & et al. (eds.) 2002. 142–155. [For a revised version of this paper see Jankowski 2005.]
- Jankowski, Henryk 2003. On the language varieties of Karaims in the Crimea. *Studia Orientalia* 95, 109–130.
- Jankowski, Henryk 2003. Position of Karaim among the Turkic Languages. *Studia Orientalia* 95, 131–153 [including an appendix: A Bibliography of Publications on Karaims in Russia, Ukraine and France, 151–153].
- Jankowski, Henryk 2004. The contents of Katyk's mejuma. In: Tenišev, Ė. (ed.) *Tjurkskaja i smežnaja leksikologija i leksikografija. Sbornik k 70-letiju Kenesbaja Musaeva*. Moskva: Rossijskaja Akademija Nauk. Institut Jazykoznanija. 103–119.
- Jankowski, Henryk 2004. Karaims of the Crimea and Eastern Europe. Some questions of ethnicity and identification. *Studia Orientalia* 99, 83–92.
- Jankowski, Henryk 2004. Karaim accounting in the Crimea. In: Abkowicz, Mariola & et al. (eds.) 2004. 196–203. Also in Polish, below.
- Jankowski, Henryk 2004. Karaimska księgowość na Krymie. In: Abkowicz, Mariola & et al. (eds.) 2004. 46–53. Also in English, above.
- Jankowski, Henryk 2005. Reading loose sheets of paper found among the pages of Karaim *mejumas*. *Mediterranean Language Review* 16, 145–166.

- Jankowski, Henryk 2008. The question of the existence of the Crimean Karaim and its relation to Western Karaim. In: Bairašauskaitė, Tamara et al. (eds.) 2008. 161–168.
- Jankowski, Henryk 2009. Translations of the Bible into Karaim. *Religion Compass* 3: 4, 502–523 [online publication].
- Jankowski, Henryk 2010. Two Crimean Karaim financial registers of the 18th century. *Archivum Ottomanicum* 26, 17–39.
- Jankowski, Henryk forthcoming. Hebrew component in Karaim. In: Khan, Geoffrey (ed.) *Encyclopedia of Hebrew Language and Linguistics*. Leiden: Brill.
- Jankowski, Henryk forthcoming. Two Prayers for the Day of Atonement in the Luck-Halicz dialect of Karaim. *Rocznik Orientalistyczny* 64, 2.
- Jodłowska-Ebo, Magdalena 2005. On the Karaim names of Sunday and Monday. *Studia Turcologica Cracoviensia* 10, 131–135.
- Jodłowska-Ebo, Magdalena 2006. On the Karaim word for ‘Monday’ again. *Studia Linguistica Universitatis Jagellonicae Cracoviensis* 123, 67–69.
- Johanson, Lars 2007. Turkiska studier i stromaktstidens Sverige. In: Csató, Éva Á. & Gren-Eklund, Gunilla & Sandgren, Folke (eds.) *En resenär i svenska stormaktstidens språklandskap: Gustaf Peringer Lillieblad (1651–1710)*. Uppsala: Uppsala universitet. 165–180.
- Kowalski, Tadeusz 1926. Pieśni obrzędowe w narzeczu Karaimów z Troki [‘Ritual songs in the Karaim dialect from Troki’]. *Rocznik Orientalistyczny*, 216–254.
- Kowalski, Tadeusz 1929a. *Karaimische Texte im Dialekt von Troki*. (Prace Komisji Orientalistycznej Polskiej Akademii Umiejętności 11.) Kraków.
- Kowalski, Tadeusz 1929b. Przyczynek do etnografii i dialektologii karaimskiej [‘Contributions to Karaim ethnography and dialectology’]. *Rocznik Orientalistyczny*, 201–239.
- Kowalski, Tadeusz 1996. *Karayım lehçesi sözlüğü*. Translated and edited by Kemal Aytaç. Ankara: Engin.
- Krupa, Marcin 2010. *Liryka wokalna Karaimów polsko-litewskich i krymskich* [‘Vocalic lyrics of the Polish-Lithuanian and Crimean Karaims’]. BA thesis. Wydział Wokalny. Akademia Muzyczna im. Karola Lipińskiego. Wrocław.
- Nathan, David & Csató, Éva Á. 2006. Multimedia: A community-oriented language technology. In: Saxena, Anju & Borin, Lars (eds.) *Lesser-known languages of South Asia. Status and policies, case studies and applications of information technology*. (Trends in Linguistics.) Berlin & New York: Mouton de Gruyter. 257–277.
- Németh, Michał 2009. Errors with and without purpose: A. Mardkowicz’s transcription of Łuck-Karaim letters in Hebrew script. *Studia Linguistica Universitatis Jagellonicae Cracoviensis*. Kraków. 97–106.
- Németh, Michał 2010. North-Western and Eastern Karaim Features in a Manuscript Found in Łuck. *Studia Linguistica Universitatis Jagellonicae Cracoviensis*. Kraków. 75–93.
- Novoxvat’ko, L. & Fedoruk, O. & Beregovs’ky, O. (eds.) *Karaïmy Galyča: Istorija ta kul’tura. Materialy Mižnarodnoi Konferencii, Galyč 6–9 veresnja 2002. The Halych Karaims: History and culture. Materials of International Conference, Halych, 6–9 of September 2002*. L’viv & Galyč: Spolom.
- Peringer, Gustaf 1691. Epistola de Karaitis Lithuanice [Letter to Hiob Ludolf April 15 1691.] Reprinted in W. E. Tentzel (ed.) *Monatliche Unterredungen Einiger Guten Freunde von Allerhand Büchern und Anderen Annemlichen Geschichten. Allen Liebhabern der Kuriositäten zur Ergezigkeit und Nachsinnen heraus gegeben Junius 1691*. 572–574.

- Pilecki Szymon. 2009 *Chłopiec z Leśnik. Dziennik z lat 1939–1945* ['A boy from Leśnik. Diaries from the years 1939–1945']. Abkowicz, Mariola & Dubiński, Adam & Sulimowicz, Anna & Pilecki, Konstanty editors of the text, footnotes, and biographical notes. Wrocław: Bitik. Oficyna Wydawnicza ZKP.
- Siemieniec-Golaś, Ewa 1998. Tadeusz Kowalski (1889–1948), *Studia Turcologica Cracoviensia* 5, 9–11.
- Sulimowicz, Anna 1987. Karaimi w Polsce i na Litwie (do 1945 roku). In: Dubiński, Adam & Śliwka, Eugeniusz (eds.) *Karaimi. III Pieniężnieńskie Spotkania z Religiami. Materiały z sesji naukowej*. Pieniężno: Muzeum Misyjno-Etnograficzne Seminarium Duchownego Księży Werbistów. 20–29.
- Sulimowicz, Anna 1989. Karaimi znad Złotego Rogu ['Karaims upon the Golden Horn']. *Awazymyz* 1: 1, 5–6.
- Sulimowicz, Anna 1989. Karaimskie nazwy miesięcy ['Names of the months in Karaim']. *Awazymyz* 1: 1, 8.
- Sulimowicz, Anna 1994. Bibliography of the works of Zygmunt Abrahamowicz. *Folia Orientalia* 30, 230–236.
- Sulimowicz, Anna 1994. Prace prof. A. Zajączkowskiego poświęcone historii i kulturze Karaimów ['Professor A. Zajączkowski's works devoted to the history and culture of the Karaims']. In: Bairašauskaitė, Tamara et al. (eds.) 2008. 14–15.
- Sulimowicz, Anna 1999. Aleksander Mardkowicz and his endeavours to preserve the Karaim language. In: Majda, Tadeusz (ed.) *Papers presented to the Scientific Council of the Institute of Oriental Studies organized at the occasion of the 75th anniversary of the foundation of the Republic of Turkey on October 1998 at the Senato Hall of the Warsaw University*. Warsaw: Dialog. 87–96.
- Sulimowicz, Anna 1999. Aleksander Mardkowicz—działacz społeczny, pisarz i wydawca ['Aleksander Mardkowicz—a social activist, writer and publisher']. *Awazymyz* 2: 3, 3–4.
- Sulimowicz, Anna 1999. Kokizowowie—ród uczonych ['The Kokizows—a family of scholars']. *Awazymyz* 2: 3, 11–12.
- Sulimowicz, Anna 1999. Nazwiska karaimskie z Łucka ['Karaim family names in Łuck']. *Awazymyz* 2: 3, 12–13.
- Sulimowicz, Anna 1999. Karaimskie czasopisma ['Karaim periodicals']. *Awazymyz* 2: 3, 13–14.
- Sulimowicz, Anna 1999. Wpływ Tadeusza Kowalskiego na rozwój życia kulturalnego i społecznego w Łucku i Haliczu ['Tadeusz Kowalski's influence on the development of cultural and social life in Lutsk and Halich']. *Materiały z Posiedzenia Naukowego PAU, W służbie nauki* 4, 55–62.
- Sulimowicz, Anna 2001. Język karaimski. Starania o jego zachowanie ['The Karaim language. Endeavours to preserve it']. *Nauczanie języków mniejszości narodowych i etnicznych. Języki Obce w Szkole* 6, 37–44.
- Sulimowicz, Anna 2002. Znaczenie halickich Karaimów dla rozwoju polskiej turkologii ['The role of Halich Karaims in the development of Polish Turkology']. In: Novokhat'ko, L. & et al. (eds.) 2002. 38–45.
- Sulimowicz, Anna 2004. Imiona Karaimów z Halicza ['First names of the Halich Karaims']. In: Siemieniec-Golaś, Ewa (ed.) *Wśród jarłyków i fermanów. Materiały z sesji naukowej poświęconej pamięci dra Zygmunta Abrahamowicza, 20 kwietnia 2004*. Kraków: Księgarnia Akademicka. 143–151.

- Sulimowicz, Anna 2005. Społeczność karaimska w Haliczu [‘The Karaim community in Halich’]. In: Jakubowska, Urszula (ed.) *Galiczyjskie spotkania 2005*. Warszawa: Fundacja Dziedzictwo im. Chone Shmeruka. Kalisz: Agencja Wydawnicza “Sztuka i Rynek”. 9–20.
- Sulimowicz, Anna 2006. O Karaimach w Stambule raz jeszcze [‘Once more about the Karaims in Istanbul’]. *Awazymyz* 1: 12, 8–9.
- Sulimowicz, Anna 2007. Kilka słów o autorze [Borys Kokenaj] [‘A few words about the author Boris Kokenaj’]. *Awazymyz* 2: 16, 5.
- Sulimowicz, Anna 2008. Kenesa karaimska w Łucku w świetle dokumentów z archiwum gminy [‘The Karaim kenesa in Łuck in the light of the communities archive’]. In: Bairašauskaitė, Tamara et al. (eds.) 2008. 273–281.
- Sulimowicz, Anna 2008. Krymskaya tematika v *Karaj Avazy* [‘Crimean topics in *Karaj Avazy*’]. *Awazymyz* 4: 21, 9–13.
- Sulimowicz, Anna 2008. Ze starego albumu. Odpowiedzi: Rodziny Bezikowiczów i Sułtańskich [‘From an old album. Response: The Bezikowicz and Sułtański families’]. *Awazymyz* 2: 19, 18.
- Sulimowicz, Anna 2009. Wmurowanie kamienia węgielnego pod budowę Muzeum Karaimskiego w Trakach [‘Laying the foundation of the Karaim Museum in Trakai’]. *Awazymyz* 2: 23, 7.
- Sulimowicz, Anna 2009. Wujcio Naczelnik. W czterdziestą rocznicę śmierci Szymona Ickowicza (1885–1969) [‘Uncle ‘Station Master’. On the 40th anniversary of Szymon Ickowicz’s death’]. *Awazymyz* 2: 23, 15–16.
- Sulimowicz, Anna 2010. Z dziejów gminy karaimskiej w Łucku. Gminny „dom dochodowy” [‘From the archives of the Lutsk Karaim community. The community’s ‘Profit House’]. In: Siemieniec-Golaś, Ewa & Georgiewa-Okoń, Jordanka (eds.) *Od Anatolii po Syberię. Świat turecki w oczach badaczy*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego. 199–204.
- Sulimowicz, Anna 2010. Karaimi [‘The Karaims’]. In: Koczyński, Michał & Tygielski, Wojciech (eds.) *Pod wspólnym niebem. Narody dawnej Rzeczypospolitej*. Warszawa: Muzeum Historii Polski, Bellona. 147–160.
- Sulimowicz, Anna 2010. Klęska Austriaka pod Wilnem. Karl-Markus Gauß i tajemniczy Karaimi [‘An Austrian’s defeat at Vilnius. Karl-Markus Gauß and the mysterious Karaims’]. *Awazymyz* 3: 28, 17–18.
- Şişman, Simon 1952. Gustaf Peringers Mission bei den Karäern. *Zeitschrift der Morgenländischen Gesellschaft* (Neue Folge 27.) 102: 2, 215–228.
- Szyszman, Simon 1989. *Les karaïtes d’Europe*. (Acta Universitatis Upsaliensis. Studia Multiethnica Upsaliensia 7.) Uppsala universitet.
- Szyszman, Szymon 2005. *Karaimizm. Historia i doktryna* [Original title: *Le Karaïsme. Ses doctrines et son histoire*]. Abkowicz, Mariola & Muchowski, Piotr & Sulimowicz, Anna & Pilecki, Szymon (eds.) Wrocław: Bitik. Oficyna Wydawnicza ZKP.
- Talko-Hryniewicz, Julian 1904. Karaimi v. Karaici litewscy. *Materiały antropologiczno-archeologiczne i etnograficzne* 7. Kraków. 44–100.
- Tuori, Riikka 2008. Abraham ben Yoshiyahu of Trakai: A 17th century Karaite physician in the Polish court. In: *Korot. The Israel Journal of the History of Medicine and Science* 19, 197–210.
- Tuori, Riikka 2008. Review of Meira Polliack (ed.) *Karaite Judaism: A guide to its history and literary sources*. (Handbuch der Orientalistik. 1. Abt., Der Nahe und der Mittlere Osten 73.) Leiden: Brill, 2003. 982 pages. *Teologinen Aikakauskirja* 3, 279–280.

- Tuori, Riikka 2010. Review of Mikhail Kizilov: *The Karaites of Galicia. An ethnoreligious minority among the Ashkenazim, the Turks, and the Slavs, 1772–1945.* (The Hebrew University of Jerusalem: Studia Judaoslavica 1.) Leiden: Brill, 2009. 461 pages. *Teologinen Aikakauskirja* 5, 524–525.
- Tuori, Riikka 2010. Review of Ruth Tsoffar: *The stains of culture. An ethno-reading of Karaite Jewish women.* Detroit: Wayne University Press, 2006. 245 pages. *Teologinen Aikakauskirja* 2, 179–181.
- Zajączkowski, Ananiasz 1961. *Karaims in Poland: History, language, folklore, science.* Warszawa: Państwowe Wydawnictwo Naukowe. La Hague & Paris: Mouton & Co.