

Araştırma Makalesi / Research Article

The Preparing Background of Kipchak Written Language with Armenian Letters*

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Abstract

The Turkish language, one of the ancient languages in the world, has continually evolved and expanded across various geographical regions, establishing diverse historical and contemporary branches through the creation of written languages based on numerous alphabets. The formation processes of these branches of the Turkish language, which emerged gradually over time, are directly related to their ethnological structures, religious and social lifestyles, interactions in the ethno-linguistic field, geographical settlements, political situations and economic conditions.

The Turkish language, which advanced as a unified written language between the 8th and 13th centuries, within the Eastern Turkish written tradition, began to diversify from the 13th century onwards, a trend that persisted into the subsequent centuries. Today, the historical and contemporary aspects of the Turkish language, encompassing over 20 written variants, should be examined by subjecting it to studies with an interdisciplinary approach.. Additionally, determining the background factors that led to the emergence of these written languages will enable a correct interpretation of the language's evolutionary phases

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This study aims to unveil the developmental trajectory of the Kipchak written language, which emerged in Eastern Europe during the 16th and 17th centuries through the use of Armenian letters. Determinations and evaluations will be conducted to explore the underlying factors that facilitated the emergence of this written language.

Keywords:

Turkish Language, Armenians, Gregorianism, Kipchaks, Kipchak Written Language with Armenian Letters.

Ermeni Harfli Kıpçak Yazı Dilini Hazırlayan

Arka Plan*

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Öz

Dünyadaki kadim dillerden birisi olan Türk dili, gelişim ve yayılımını farklı coğrafyalarda, pek çok alfabe temelinde oluşturduğu yazı dilleriyle tarihî ve çağdaş çeşitli kollarda sürdürmüştür. Türk dilinin zamanla ortaya çıkan bu kollarının oluşum süreçleri, etnolojik yapılarıyla, dinî ve sosyal hayat tarzlarıyla, etno-lengüistik alandaki etkileşimleriyle, coğrafi yerleşimleriyle, siyasî ve iktisadî durumlarıyla doğrudan ilişkilidir.

8-13. yüzyıllar arasında, Doğu Türk yazı dili geleneği dâhilinde tek bir yazı dilinde ilerleyen Türk dili, 13. yüzyılla birlikte çeşitlenmeye başlamış ve sonraki yüzyıllarda bu çeşitlenme devam etmiştir. Günümüzde 20'den fazla yazı dillerine sahip Türk dilinin tarihî ve çağdaş alanlarının özellikle interdisipliner yaklaşımlı çalışmalara konu edilerek irdelenmesi gerekmektedir. Ayrıca bu yazı dillerinin ortaya çıkışını hazırlayan arka plan etkenlerinin tespiti, dilin geçmiş-gelecek istikametindeki evreleri doğru yorumlamaya imkân verecektir.

Bu çalışmada, 16-17. yüzyıllarda Doğu Avrupa'da Ermeni harfleriyle meydana getirilen Kıpçak yazı dilinin oluşum sürecini ortaya koymaya yönelik olarak bu yazı dilini hazırlayan arka plan etkenlerinden hareketle tespit ve değerlendirmelerde bulunulacaktır.

Anahtar Kelimeler

Türk Dili, Ermeniler, Gregoryanlık, Kıpçaklar, Ermeni Harfli Kıpçak Yazı Dili.

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Introduction

According to linguistic studies, every written language is based on a dialect (Karahan 9). Common languages in the world are generally formed in this way. It is based on the dialect of Attike in Greek, Latium in Latin, Paris in French, London in English, Madrid in Spanish (formerly Toledo) and Florence in Italian. Istanbul, which was the capital of the Ottoman state and also the center of science, literature and cultural activities of Western Turkish, is the source of the written Turkish language (Buran 97-98). Dialects that make up the written languages also have a formation process. Dialects are formed within a certain community, depending on a certain time and place. Therefore, geography, history, tribe differences, neighboring languages and cultures, and the development tendencies arising from the language itself are effective in the formation of dialects (Buran 97).

The coexistence of individuals from diverse nationalities or communities within the same geographic area often leads to inevitable interactions, potentially resulting in dimensional variations such as socio-cultural, linguistic, and religious differences. Consequently, these dimensional variations may manifest in dialects and even written languages.

Turkish tribes and communities have historically been involved in a number of different religious circles, including Manichaeism, Buddhism, Islam, Christianity, and Judaism. This geographical diversity can be attributed to the dispersal and spread of these communities from Central Asia to Europe and from Siberia to North Africa. They have also assumed roles in political organisations established by other elements, formed relations with foreign cultures, and become the focus of linguistic divergences, ranging from dialects to written languages. All of these developments have brought many historical and contemporary written languages to the Turkish language. One such example is the Kipchak written language, which employs Armenian letters.

Kipchak Turkish with Armenian Letters, which is a branch of the historical Kipchak Turkish and sheds light on both the historical and contemporary period of Kipchak with its linguistic materials, 16th and 17th centuries in Eastern Europe as a written language; it has produced products in major cities such as Lviv, Kamenets-Podolsk. Codex Cumanicus is the oldest known work of the Kipchak language, whose linguistic traces and effects

can be seen in the texts of the Karakhanid, Khwarezm, Golden Horde and Old Oghuz fields since the Kokturk (Orkhun) Inscriptions. However, this work reflects not the written language, but the spoken language and dialects of the Kipchaks of that time (Ercilasun 382). In general terms, although this work contains Kipchak features, the effects of Eastern and Western dialects are also evident in the work (A. Öztürk, “Codex” 127).

Dialects can reveal written language over time. This situation can be understood more clearly, especially when the emergence processes of modern Turkish written languages are followed in the history of the Turkish language. However, there must be continuity and stability for the transition from dialects to written language. In this way, it can be expected that the dialect or dialects will bring the written language to a standard structure. If artifacts were created and constituted a continuity after Codex Cumanicus, we could see a standard Cuman written language and have evidence that could clarify many issues.

The Emergence of the Kipchak Written Language with Armenian Letters

Kipchak Turkish with Armenian Letters emerges as the only written language period of historical Kipchak Turkish. In this period; we can talk about a written language that is on the line of standardization with works created on the basis of historical, religious, forensic, philological, literary and chemical content. Through independent or comparative linguistic studies, analyzing these works will facilitate the identification of interactions among dialects within this written language, elements transferred from spoken language to written form, the dialects that contribute to the evolution of the written language, and the distinct dialectal features it encompasses.

In this article, the elements that prepare the Kipchak written language with Armenian letters will be determined and the background of the process will be revealed in the context of these elements.

What are the basic elements that make up the Kipchak written language with Armenian letters?

1. Ethnic elements: Kipchak and Armenian communities
2. Religion preference as the main factor accelerating the interaction: Gregorianism

3. The most basic requirement for written language: Armenian alphabet
4. Spoken language used with all its linguistic elements: Kipchak Turkish dialect(s)

The basic elements that make up the Kipchak written language with Armenian letters are listed above in general terms in 4 articles. The output of these basic elements, which are directly related to each other, is the written language.

Dashkevich (92-94), classifying the Kipchak written language with Armenian letters in 3 periods; shows the first period as pre-written and spoken language. Kipchak Turkish with Armenian Letters, the first written examples of which were found in the 16th century, emerged as a result of the strengthening of Kipchak-Armenian relations for about 3 centuries and moving it to more advanced stages with binding elements such as marriage and common religion affiliation. As Dashkevich stated in his classification, this process was prepared with a spoken language phase before the written language. While the spoken language was the unruly reflection and expression of the dialects before standardization, we can follow the stereotypes, formations, adherence to the rules and development of the spoken language over time, with the written language that it creates.

In the determination of the dialect or dialects that reveal the written language, first of all, the historical background should be examined; geographical boundaries and common living spaces should be determined, the effect of the religious environment on the process should be evaluated, and the socio-linguistic environment should be questioned:

It can be said that the Gregorian church has an important role in the formation of the Armenian identity and contribution to the continuation of cultural unity. Those who listened to the preaches of St. Gregor, who interpreted Christianity, and believed in him, began to be called *Gregorian*. Ethnic communities such as Greeks, Turks and Persians among the Gregorians assimilated into the more dominant Hay identity over time and took the common name *Armenian* (Deveci 121-124).

The first contact between Kipchaks¹ and Armenians² is seen in the Caucasus in the 3rd century AD. With the support of the Kipchaks, the Armenians gained their independence (Özkan, “Ermeni” 403). As a result of this

relationship, some small Kipchak groups settled among the Armenians and adopted Gregorianism in time (A. Öztürk, “Ermeni” 328). Important studies have demonstrated that it was not only small Kipchak groups among the Turks who adopted Gregorianism in history. So that in addition to the Kipchaks, in the 4th-5th centuries, the Huns also established political and cultural relations with the Armenians. In these centuries, the Huns organized expeditions to the Caucasus and Anatolia and supported the Armenians in the war between the Sassanids and Armenians (Deveci Bozkuş, “Ermeni” 3393-3394). In this process, it can also be said that the Hun successors who settled in the Caucasus and Anatolia adopted Gregorianism as a result of Hun-Armenian relations.

Deveci (126) pointed out in a study that Turkish-Armenian relations began in Anatolia before the Seljuk period. So that, by referring to Hasan Fehmi’s article “Anadoluda Gregoryen ve Ortodoks Türkler” he included the view that Fehmi put forward with historical documents that Gregorian Turks lived in Anatolia long before the Seljuks coming to Anatolia.

Kipchak-Armenian relations were not limited to the 3rd century. It is possible to say that the Kipchaks, who became an important dominant power in the Caucasus in the 11th century, established close relations with the Armenians in this process due to their geographical location. Kipchaks established close relations with Georgians as well as Armenians during this period and were influential on the political and social balances in the region. Some of the Kipchaks accepted Christianity and some of them were affiliated to the Georgian Orthodox Church and some to the Armenian Gregorian Church (Kırzioğlu 136).

Again in the 11th century, the fact that the Seljuks became an important power in the Caucasus and Anatolia caused the Armenians to migrate from this geography to the north of the Black Sea, mostly to the Crimea (Kasapoğlu Çengel 20). One of the most important factors in the preference of Crimea is trade and the other is the presence of the Kipchaks, with whom they have been in close relations throughout history. The intersection point of the East-West trade line, the gateway to the north and the geography of Crimea, which has economic ties with Anatolia, is an important trade center in this respect. At the same time, Crimea has been a frequented place for Saka, Cimmerian, Hun, Bulgar, Khazar, Pecheneg and Kipchaks (DİA

447-449) and a settlement area for a certain period, starting from BC until the 13th century. By the 11th century, Armenians had also settled in the Crimea.

It would not be wrong to think that the Kipchak and Armenian communities strengthened their relations in the Crimea between the 13th centuries. The commercial and political relations of these two communities belonging to different nationalities led to a union, which enabled them to meet in the same faith and to establish close ties through marriage.³

In the first quarter of the 13th century, the Anatolian Seljuks took Sudak, one of the important trade centers of the Crimea, under their dominion. As a result of this development, the Turkmen population started to increase in the region. Immediately after, with Batu Khan, Crimea came under the domination of Mongols (and later on Golden Horde) and accordingly the Mongolian and Muslim Tatar population increased, and the demographic structure in this geography revealed a new equation (Peacock 244; Kamalov 69-70).

The political developments in the 13th century in the Crimea created a new order, a new living space, a new demographic structure, and Islam spread gradually with the increasing Tatar and Turkmen population in the region. All these developments caused the migration of a large part of Cuman-Kipchak, Karaite and Armenian communities belonging to other religions such as Christianity, Gregorianism and Judaism. These communities, belonging to these religions, probably advanced on two different routes along the Dnieper and Dniester rivers; They are distributed in the territory of Ukraine, Poland, Lithuania and Hungary.⁴

In the 13th century and after, Crimea became a central homeland of Tatar Turks. In addition to the Tatar and partly Turkmen population in Crimea, some of the Karaites remained in the Crimea⁵, and they created works on the basis of the Crimean Karaite dialect.⁶

Under the leadership of Batu Khan, the Mongols took under the protection of the lands east of the Dnieper river, especially Kiev, as well as the Crimea in the 13th century (Markov 98-99). However, as a result of the political relations established by the Galician-Volhynian Prince Danilo with the Mongols, he recognized the dominance of the Mongols and was able to keep

the cities such as Yaroslavl, Halych, Lutsk, Lviv located in the west of the Dnieper river in the hands of the Galician-Volhynian Principality (Plokhly 53-56). It is possible that Kipchak, Karaite and Armenian communities, who did not want to be under the protection of the Mongols, came and settled in these cities under the rule of the Principality of Galicia-Volhynia from the Crimea in the 13th century.

The city of Lviv, which was founded after historical cities such as Yaroslavl, Halych, Lutsk and Kamenets-Podolsk, became the central living space of Kipchaks and Armenians as of the 13th century. According to the information obtained from the Galician-Volhynian chronicles, Lviv, which was founded in 1256 or 1259 by the Galician Prince Danilo Romanovich, was named after Romanovich's son Lev. Lviv, which was recorded as one of the oldest settlements of Eastern Europe, was also the administrative center of the Galicia-Volhynia Principality until the 1340s (Hrytsak 48-49), in 1349 Lviv, King III. it came under the rule of Kazmir and the Poles and became one of the most important trade centers of the period (Levyk and Skorniewski 60). Some privileges were granted to ethnic elements in Lviv in 1356. As it can be understood from these laws, different ethnic elements such as Armenian, Kipchak, Tatar, Karaite and Genoese live (Hrytsak 49). In fact, as a result of Kiev's coming under the Mongol rule in the 13th century, Lviv became a common living area of different communities. The coexistence of different ethnic elements enriched the cultural life and made the city a city of culture.

In addition to Lviv, the city of Kamenets-Podolsk is also 13th and 14th centuries, it is one of the places where different ethnic groups came and settled in the centuries. We can determine the existence of Turkish tribes⁷ such as Kipchak, Tatar and Karaite⁸ Armenian and Jewish population in this region from historical sources. Kamenets-Podolsk, 14th-18th centuries under the rule of the Poles. The Ottoman remnant Turkish groups in the region were expelled from here in the 17th century, but the Gregorian Kipchak and Karaite communities, which became the main elements of the region, continued their existence with some legal rights granted to them.

While a significant part of the Kipchak and Armenian communities settled in the cities of Lviv and Kamenets-Podolsk, the majority of the Karaites dispersed to Trakay, Lutsk and Halych, which are among the other historical

and important cities of the region. The arrival of the Karaites to Trakay from the lands of the Duchy of Lithuania took place with the Lithuanian Duke Vytautas (Witold) at the end of the 14th century. The fact that Lutsk and Halych are sheltered cities and trade centers of the Polish-Lithuanian Union emerges as a settlement area preferred by the Kipchak and Armenian groups.

Migrations that started with the 13th century, in a way, the escape from the Crimea allowed the formation of Kipchak and Karaite populations in other parts of Eastern Europe such as the Halych, Lutsk, Kamenets-Podolsk, Lviv. At the same time, this region has been a living space for other ethnic groups with minority status such as Armenians and Jews⁹. Ethnic elements living with the privileges granted to them in this territory of the Polish-Lithuanian Union until the 18th century, as a result of the change in the balance of power in the 18th century, this region was shared between the Russian Tsardom, Austrian and Prussian states. It would be inevitable for minority communities to be adversely affected by this situation, and accordingly, they would face fundamental problems such as pressures, difficulties and restrictions in the fields of cultural, economic and freedom of worship. These aside, when the subject is evaluated in the context of language; broadcasting activities would pause in the face of this situation, and in parallel, the written language would not be able to show continuity. In the literature, the period of Kipchak Turkish with Armenian Letters 16th and 17th over the centuries. Of course, we can say this based on the texts he produced in these centuries. One of the main reasons why we could not see the products of the Kipchak written language with Armenian letters in the 18th century and later, we attribute to the developments such as the change in political balances, the disappearance of minority rights, the fragmentation of the region and the emergence of new borders in three different state administrations¹⁰.

The relations established by two different ethnic identities in different geographies date back to centuries. These mutual and close relations also revealed the result of the Kipchaks living with the Armenians accepting the religion of the Armenians, Gregorian. Texts and dictionaries written in Kipchak or translated into Kipchak would also be needed in order for this community, which we also encounter with the definition of Gregorian

Kipchaks in the literature, to learn and apply the Gregorian religion and its teachings. The alphabet to be used for the works of the Kipchak written language, which will begin to emerge with the 16th century, would naturally be the Armenian alphabet.

In the early 4th century AD, King Tiridates III of Armenia officially accepted Christianity and started a new era in the history of Armenia (Deveci Bozkuş and Küçükler 98). After that Armenian alphabet invented in the 4th century AD, it would be an important tool for the establishment and transformation of religious autonomy around the Armenian national church under the leadership of Gregoire (Kılıç 56-57; A. Öztürk, "Ermeni" 327). In this way, the Bible would be translated into Armenian with Armenian letters and religious texts would now be created with this alphabet. At the same time, this alphabet would help the Kipchaks, who adopted Gregorianism, to create a written language by the 16th century.

In the early periods following the invention of the Armenian alphabet, an Armenian written language and literature was formed on the basis of the works translated into Armenian by Armenian intellectuals (Deveci Bozkuş, "Osmanlı" 100-103). This written language tradition put forward by Armenian intellectuals indirectly contributed to the formation of the written language of the Gregorian Kipchaks.

Kipchaks, who could not reveal a written language tradition until this period, did not hesitate to keep the oral culture tradition alive. We can see examples of this in Codex Cumanicus¹¹, whose writing is thought to have been completed at the beginning of the 14th century. Kipchaks are a Turkish tribe that has spread over a wide geography throughout history, established relations with different nations and cultures as well as other Turkish tribes, and positioned itself by taking a place in many political powers. In the face of these developments, he was able to preserve his language and kept the spoken language alive on the basis of dialects. The traces of Kipchak dialect characteristics can be seen in the texts of the Eastern and Western historical Turkish written languages, as well as in the works of the Golden Horde and Mamluk areas, as well as the fact that foreign ethnic elements use the lexical units of Kipchak in dictionary-based studies in order to understand the language of the Kipchaks and strengthen their relations with them; Kipchak has been used as an oral language for centuries.

Kipchak language, which has made its distinctive dialect features clear over time, has been able to carry these features into the written language. As a result of this, it gained the identity of an independent written language among the historical Turkish written languages and took its place as the Northern Turkish written language. However, the fact that the influence of non-Kipchak elements in the Kipchak written language, which appeared as a written language in a relatively late period compared to the Eastern and Western written languages, was seen to a large extent, can be attributed to this lateness.

Conclusion

Between the 16th and 17th centuries, Kipchak was used as a spoken language in oral tradition and daily life. It also formed the basis of the Armenian Kipchak written language that would emerge in the centuries that followed. This period is considered the pre-written period of the Armenian-Letter Kipchak Turkish. The relationship between Kipchak and Armenian peoples, which commenced in Crimea and subsequently spread to cities such as Lviv, Kamenets-Podolsk, Halych, Lutsk, gave rise to a unified identity shaped by historical, political, religious and geographical factors during the 13th-16th centuries. As the political power in the region, the Principality of Galicia-Volhynia, the Kingdom of Poland and the Polish-Lithuanian Commonwealth ruled respectively.

Kipchak and Armenian communities, who settled in the cities of Lviv and Kamenets-Podolsk during the period of the Galicia-Volhynia Principality, became the main elements of the region over time. They contributed to the commercial and cultural development of the cities. The relations among themselves were not limited to trade and social life; it has also been moved to a dimension centered on marriage and religion. In the 16th century, important privileges were granted to them with the Polish-Lithuanian Commonwealth. The fact that these privileges contain legal guarantees in areas such as religious life, commercial law, social and cultural equality can be considered as a process that accelerated the emergence of the Kipchak written language with Armenian letters in this century.

Written language can emerge in line with a need depending on many reasons. Written language is an important tool in the formation and consolidation of

social unity, national identity and common religious environment. It directly affects this process with the works it creates. There were some requirements in the formation process of the Kipchak written language with Armenian letters. 16th and 17th centuries, if the religious, historical, philological and judicial works written in the centuries are evaluated in this context; it can be thought that these works were written in line with the demands and requirements such as the consolidation of the Kipchak-Armenian unity, the assimilation of Gregorianism and the observance of the laws in the political order.

In this study, the background of this written language was examined by revealing the basic elements that make up the Kipchak written language with Armenian letters. The close relations established by the Kipchak and Armenian ethnic elements in different geographies throughout history, the Kipchak's adherence to the Gregorian religion, and the fact that they carried the spoken language, which was used on the basis of the Armenian alphabet, with all its linguistic elements, to writing are given as the background that prepares the written language:

- Kipchak and Armenian communities have demonstrated the necessity of geographical, political, cultural and religious unity for the formation of the Kipchak written language with Armenian letters in the historical process.
- The most fundamental element that made the unity between the two communities permanent was religion. Through Gregorianism, both the Armenian identity was built in history and the remnants of other ethnic communities such as the Kipchaks were gathered within itself.
- In order for a written language to emerge, the existence of two basic elements, dialect(s) and the alphabet, is required. Like other historical Turkish communities, Kipchaks have shaped their own dialect characteristics within oral tradition. So that Kipchak dialect features could be detected in Mamluk historical texts such as *Divânu Lugâti't-Türk*, *Codex Cumanicus* and *Kitâbü'l-İdrâk Li-Lisâni'l-Etrâk*, *Et-Tuhfetü'z-Zekiyye Fi'l-Lügati't-Türkiyye*.

- The branch of the Kipchaks who adopted Gregorianism in Eastern Europe, who made their own dialect characteristics clear in the oral tradition, created a written language based on the Armenian alphabet.
- Armenians, who created the writing tradition with the translations of religious works after the invention of the Armenian alphabet and took part in writing and printing activities on an intellectual level throughout history, had a remarkable influence on the production of Kipchak works with Armenian letters in the 16th-17th centuries.

At the same time, in relation to the formation process of the written language, “Does the Armenian-Letter Kipchak Turkish have a dialect or dialects?” and then “Which dialect(s) revealed and developed this written language?”. The answers to these questions will be the subject of another study.

Conflict of Interest Statement

There is no conflict of interest with any institution or person within the scope of this study.

Notes

- 1 As an ethnic definition, the name of this Turkish tribe, which is given as Kipchak in Islamic sources, Cuman (Koman) in Western sources, and Polovets (Poloves) in Russian chronicles, is encountered for the first time in historical sources in the Sine Usu Inscription (8th century). Again, in Arabic and Persian literature, the ethnic name Kipchak appears for the first time in the 8th century. On the other hand, it is also stated that the Kipchaks had an important place among the Turkish tribes that came from Central Asia to the north of the Black Sea, the Balkans and Central Europe in large groups from the 4th to the 18th centuries (Ahincanov 17-21; Özkan, *Türk Dünyası* 26).
- 2 According to the accepted view among Armenian historians; Hayk, one of the sons of Yafes, the son of Noah, is considered the ancestor of the Armenians. They settled in the Elagoz Mountains to the north of Yerevan and formerly Haykistan; later they named it Armenia. For the first time in the name of Armenian, BC. It is found in the inscriptions of the Persian King Darius in the 6th century (Memiş 4; Yazar 35).
- 3 This is the expression of the first and new encounter between the Kipchak-Armenian communities in the 11th century and later in the Crimea. It is possible that some of the Kipchaks, who adopted Gregorianism as a result of the Kipchak-Armenian contacts established in the Caucasus before the 11th

- century, came to the Crimea in the 11th century together with the Armenians and settled.
- 4 In 11th and 12th centuries the Cumans, who emerged as a power between the Volga and the Dnieper in the 13th centuries, advanced to the Lower Danube and became neighbors with the Hungarian Kingdom in the 13th century. However, in the face of the 13th century Mongol attacks, they took refuge in the Hungarian Kingdom and dispersed to various parts of Hungary (Berta 135-137).
 - 5 In 1997, about 800 Karaite Turks remained in Crimea, the oldest settlement of Karaite Turks, and this number has decreased to 500 at the present day (Alkaya 91).
 - 6 The publishing activities that they started with works of religious content also opened the door to literary works and Karaite literature was formed in Crimea in the 19th century. For more information, see Öztürk, *Karay Yazı Dili* 67-69.
 - 7 The Ottoman Empire's efforts to establish dominance over the principalities in the north of the Danube as of the 15th century, Poland, which became politically stronger in Eastern Europe with the collapse of the Hungarian Kingdom in the 16th century as a result of the Ottoman-Hungarian wars, and then the Lublin Union they established with Lithuania, the Ottomans and the Crimea. 16th and 17th centuries with his khanate. It has been in struggle for centuries. As a result of this situation, 15th-17th centuries we can also talk about the existence of Ottoman Turks in the region between the centuries (see Y. Öztürk, "Osmanlı-Lehistan İlişkileri" 227-233).
 - 8 We think that this minority, which is mentioned as "Jews" in foreign sources describing the history of the region, is given this way with a general naming, but Jewish Turks, namely Karaites, are also included in this group (see Prothero 57; Blatman 16-18).
 - 9 Although it is a religious terminology, it is an ethnic definition used for elements of other (different) nationalities who are not of Turkish or Slavic origin who belong to this religion.
 - 10 The historical and political developments of the 18th century and later will not be included in this study. The limitation of the study is the background that prepares the Kipchak written language with Armenian letters; it covers the pre-written (before 16th century) period.
 - 11 We can identify the folkloric elements belonging to the Kipchaks not only in the Codex Cumanicus but also in the texts of the Khwarezm and Mamluk fields, especially *Dīvānu Lugatit-Türk*. However, Codex Cumanicus is mentioned here in order to be tidy and to be a directly Kipchak-centered text.

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