

The Book of Divination in Gregorian Zone Kipchak Turkish and Prophecies of Rainbow

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Citation

ATALAN, Soner. "The Book of Divination in Gregorian Zone Kipchak Turkish and Prophecies of Rainbow". *The Journal of Turkish Cultural Studies*, 54 (Güz 2025), 725-752.

Date of Submission 16.08.2025

Date of Acceptance 02.11.2025

Date of Publication 29.11.2025

Peer-Review Double anonymized - Two External

Ethical Statement It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

Plagiarism Checks Yes - Turnitin

Conflicts of Interest The author(s) has no conflict of interest to declare.

Complaints tkidergisii@gmail.com

Grant Support This article is based on the findings of the research project entitled "*Comparative Investigation of the Literary Language of Gregorian Zone Kipchak Turkish from an Ethnolinguistic Perspective with Text Analysis Method*", which is supported by TÜBİTAK - 2219 Postdoctoral Research Fellowship Program and conducted by us at Jagiellonian University in Poland.

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ABSTRACT

In this article, the manuscript known as the Gregorian Zone Kipchak Turkish Book of Divination is examined. The manuscript is preserved in the Armenian Manuscripts section of the Manuscripts Collection of the Jagiellonian University Library in Kraków, Poland, under the catalog number 3342. It consists of a total of 170 folios (340 pages) and comprises various sections such as Calendar and Interpretations, Astral Prophecies, Zodiac Signs, Abjad Divination, and Melhemes (Natural Omens). One of the noteworthy sections of the manuscript is located between folios 112v/15 and 115r/10, in which predictions related to the appearance of the rainbow are interpreted according to the twelve zodiac signs.

This study first addresses the period in which the manuscript was written, as well as the scholarly debates and differing views regarding the naming of the field and the literary language used in it. Instead of the commonly used terms Armeno-Kipchak or Kipchak Turkish in Armenian Script, this study adopts the term Gregorian Zone Kipchak Turkish, and the rationale behind this preference is explained through ethnolinguistic findings derived from period texts. Following this, the Gregorian Zone Kipchak Turkish Book of Divination is introduced, and information is provided on its structural composition and the contents of its sections.

Before analyzing the rainbow prophecies found in the manuscript, the phrase “térğri bēlbağı”, used to refer to the concept of the rainbow, is examined both diachronically and synchronically. Subsequently, the rainbow-related divinatory texts within the manuscript are transliterated into Latin script and translated into English.

Keywords

Turkish Language, Gregorian Zone Kipchak Turkish, Kipchak Turkish in Armenian Scripts, Armeno-Kipchak, Divination.

Gregoryan Muhiti Kıpçak Türkçesi Fal Kitabı ve Gökkuşağı Kehanetleri

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Atıf Bilgisi

ATALAN, Soner. "Gregoryan Muhiti Kıpçak Türkçesi Fal Kitabı ve Gökkuşağı
Kehanetleri". *Türk Kültürü İncelemeleri Dergisi*, 54 (Güz 2025), 725-752.

Geliş Tarihi	16.08.2025
Kabul Tarihi	02.11.2025
Yayın Tarihi	29.11.2025
Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.
Benzerlik Taraması	Yapıldı – Turnitin
Etik Bildirim	tkidergisii@gmail.com
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
Finansman	Bu makale, TÜBİTAK - 2219 Yurt Dışı Doktora Sonrası Araştırma Burs Programı kapsamında desteklenen ve tarafımızca Polonya'da Jagiellonian Üniversitesi bünyesinde yürütülen "Gregoryan Muhiti Kıpçak Türkçesi Edebî Dilinin Metin Çözümleme Yöntemiyle Etnolinguistik Açından Karşılaştırmalı Olarak İncelenmesi" başlıklı araştırma projesinde elde edilen verilerle yazılmıştır.
Telif Hakkı & Lisans	Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler ve çalışmalarını CC BY-NC 4.0 lisansı altında yayımlanmaktadır.

ÖZET

Bu makalede, Gregoryan Muhiti Kıpçak Türkçesi Fal Kitabı olarak adlandırılan el yazması, Polonya'nın Kraków şehrindeki Jagellonian Üniversitesi Kütüphanesi El Yazmaları Koleksiyonunun Ermeni El Yazmaları bölümünde 3342 katalog numarasıyla muhafaza edilmektedir. El yazması toplamda 170 varak (340 sayfa) içermektedir. Eser; Takvim ve Tabirler, Yıldız Kehanetleri, Burçlar, Ebced Falı ve Melhemeler (Doğa Kehanetleri) gibi çeşitli bölümlerden oluşmaktadır. El yazmasının dikkat çeken bölümlerinden biri, 112b/15 ile 115a/10 varakları arasında yer alan ve gökkuşağının görünmesine ilişkin kehanetlerin on iki zodyak burcuna göre yorumlandığı bölümdür.

Bu çalışmada, öncelikle eserin yazıldığı dönemi, sahanın ve kullanılan edebî dilin adlandırılması hakkındaki görüşler ve tartışmalar ele alınmıştır. Tarafımızca bu dönem ve saha için Ermeni Kıpçakçası veya Ermeni Harfli Kıpçak Türkçesi terimleri yerine Gregoryan Muhiti Kıpçak Türkçesi teriminin kullanılma sebepleri döneme ait metinler üzerinden yapılan etno-linguistik tespitlerle açıklanmıştır. Bu bölümün ardından Gregoryan Muhiti Kıpçak Türkçesi Fal Kitabı tanıtılmış, fal kitabının hangi bölümlerden oluştuğu ve bu bölümlerin neleri içerdiği hakkında bilgi verilmiştir.

Fal kitabında bulunan gökkuşağı kehanetlerine geçilmeden önce gökkuşağı kavramı için kullanılan “térğri bélbağı” yapısı üzerinde durulmuş ve bu yapı art zamanlı ve eş zamanlı olarak incelenmiştir. Sonrasında, yazmasının içinde yer alan gökkuşağı kehanetleri önce transkripsiyon harflerine aktarılmış, ardından da İngilizceye çevrilmiştir.

Anahtar Kelimeler

Türk Dili, Gregoryan Muhiti Kıpçak Türkçesi, Ermeni Harfli Kıpçak Türkçesi, Ermeni Kıpçakçası, Fal.

Introduction

The Gregorian Kipchaks, who lived in the 16th and 17th centuries within the political boundaries of the historical Kingdom of Poland-Lithuania - specifically in regions corresponding to present-day Ukraine, such as Kamenets-Podolsk and L'viv- constitute a remarkable branch in the history of the Turkish language and Turkish culture. Their significance lies in their continued presence in the region through their language and culture, the alphabet they used in their written works, and the religious denomination to which they adhered.¹

The term “Armeno-Kipchak” has been widely used to describe the language found in the works produced during this period. Nevertheless, debates regarding the proper designation of this language are ongoing.

¹ For detailed information on the Kipchaks interactions with the Kingdom of Georgia and with Christianity -particularly the Orthodox and Gregorian denominations- beginning in the 11th century, as well as their migration to the territories of present-day Ukraine and the process of producing their literary works, see: Hrant D. Andreasyan (trans.). *Urfalı Mateos Vakâyi-nâmesi ve Papaz Grigor'un Zeyli* [The Chronicle of Matthew of Edessa and the Continuation by Priest Grigor], (Notes by Edouard Dulaurier), Türk Tarih Kurumu Yayınları, Ankara 1987, 260-280.; Fahrettin Kırzioğlu, *Yukarı-Kür ve Çoruk Boylarında Kıpçaklar* [Kipchaks in the Upper Kura and Chorokhi Valleys], Türk Tarih Kurumu Yayınları, Ankara 1992, 80-137.; Giuli Alasania, “Gürcistan Kıpçakları [Georgian Kipchaks]”, *Türkler Ansiklopedisi, II*, Yeni Türkiye Yayınları, Ankara 2002, 793-797. ; Giuli Alasania, *The Relations Between Pre-Islamic Turks and Georgians From the Third to the Ninth Century: A History of Byzantine - Persian Politics in the Caucasus*. Edwin Mellen Press, New York 2014.; Marie-Felicite Brosset, *Gürcistan Tarihi (Eski çağlardan 1212 yılına kadar)* [History of Georgia (From Antiquity to the Year 1212)], (Translator from Georgian: Hrant D. Andreasyan), Türk Tarih Kurumu Yayınları, Ankara 2003, 310-330.; İbrahim Tellioglu, *XI-XIII. Yüzyıllarda Türk-Gürcü İlişkileri* [Relations between the Turks and Georgians in the 11th to 13th Centuries], Serander Yayınları, Trabzon 2009.; İbrahim Tellioglu, “Doğu Karadeniz Kıpçakları [The Kipchaks in the Eastern Black Sea Region]”, *Karadeniz Araştırmaları* 12/48 2015, 59-78.; Ebru Çetin Milci, *Gregoryan Muhiti Kıpçak Türkçesi Mahkeme Tutanakları (1630-1635) (İnceleme-Metin-Dizin)* [Gregorian Zone Kipchak Turkish Court Records (1630-1635) (Analysis-Text-Index)], Marmara Üniversitesi, Türkiye Araştırmaları Enstitüsü, Doktora Tezi, 2014.; Soner Atalan, “Töre Bitiki Metninden Hareketle Gregoryan Muhiti Kıpçak Türkçesi Terimi [The Term of Gregorian Zone Kipchak Turkish Based On The Text Of Tore Bitiki]”, *Marmara Türkiye Araştırmaları Dergisi*, 10/2, 2023, 405-409.

Kraelitz-Greifenhorst used the term *Armeno-Tatarisch*², while Jean Deny employed both *Armeno-Coman*³ and *Armeno-Kipchak*⁴ to refer to the same linguistic phenomenon.

In 1957, Marian Lewicki and Renata Kohnowa, in their article referred to the translation of the *Töre Bitiki* (Code of Laws) into Kipchak Turkish as “the Kipchak version of the Code of the Polish Armenians”⁵. For the target language of the translation, they simply preferred the term “Kipchak”. Grunin used the term *polovetskom yazıke* “Polovets⁶ language” to refer to this language.

Scholars such as Edmund Schütz⁷, Edward Tryjarski⁸, Omeljan Pritsak⁹, Yaroslav Dashkavech¹⁰, and Nadejda Chirli¹¹ have preferred the term *Armeno-Kipchak* for the language of these texts. Aleksandr Garkavets referred to the texts from this corpus as *Monuments in Armenian Script* and used the terms *Armenian-Qypchaq* (2001) and *Armeno-Kipchak* in his works¹². Hülya

² Fredich Von Kraelitz-Greifenhorts, “Sprachprobe eins armenisch-tatarischen Dialektes in Polen”, *Wiener Zeitschrift für die Kunde des Morgenlandes*, 26, 1912, 307-324.

³ Jean Deny, *L'armeno-Coman et les “Ephemerides” de Kamieniec (1604-1613)*. OttoHarrossowitz, Wiesbaden 1957.

⁴ Jean Deny, Edward Tryjarski, “Historia du sage Hikar dans la version armeno-kiptchak”, *Rocznik Orientalistyczny*, 27, 1964, 7-61.

⁵ M. Lewicki, R. Kohnowa, “La version Turque-Kiptchak du Code des lois des Armeniens Polonais d’après le ms. No 1916 de la Bibliotheque Ossolineum”, *Rocznik Orientalistyczny*, 21, 1957, 153.

⁶ Polovets is the name given to the Kipchaks by the Rus' (East Slavs): Omelian Pritsak, “The Polovcians and Rus”. *Archivum Eurasiae Medii Aevi*, 2, 1982, 321–380.

⁷ Edmond Schütz, *An Armeno-Kipchak chronicle on the Polish-Turkish wars in 1620–1621*. Akadémiai Kiadó, Budapest 1968.

⁸ Edward Tryjarski, “A Fragment of an Unknown Armeno-Kipchak Text from Polish Collections”. *Rocznik Orientalistyczny*, 38, 1976, 291-297.

⁹ Omeljan Pritsak, “Das Kiptschakische”. *Philologiae Turcicae Fundamenta I*, Franciscum Steiner, Wiesbaden 1959, 74-87.

¹⁰ Yaroslav Dashkevych, “Armyano-kypchakskiy yazyk, Bibliografiya literatury 1802-1977 [The Armeno-Kipchak Language: A Bibliography of the Literature, 1802–1977]” *Rocznik Orientalistyczny*, 40, 1979, 79-86.

¹¹ Nadejda Chirli, *Ermeni Kıpçakça Dualar Kitabı Alış Bitigi* [Armeno-Kipchak Book of Prayers: Alış Bitigi], Stichting SOTA, Haarlem 2005, 1-10.

¹² Aleksandr Garkavets, *Kypchakskoe pis'mennoe nasledie Tom I. [Qypchaq Written Heritage Vol. I.]*, Baur, Almaty 2017, 2.

Çengel Kasapoğlu¹³ and İbrahim Arıkan¹⁴ have instead used the term *Kipchak Turkish in Armenian Script*. Erdoğan Altınkaynak¹⁵, Bilgehan Atsız Gökdağ¹⁶, and Yaşar Şimşek¹⁷ have employed the expression *Gregorian Kipchak Turkish*. Likewise, Ebru Çetin Milci¹⁸ (2015, 159–163) has deemed the term *Gregorian Zone Kipchak Turkish* appropriate for this corpus.

Abdulkadir Öztürk has proposed the term *Eastern European Kipchak Turkish* to encompass texts written in Hebrew, Armenian, and Arabic scripts in Eastern Europe¹⁹. Musa Salan, on the other hand, has used the umbrella term *Historical Northwestern Kipchak* to refer to *Codex Cumanicus* and other Kipchak Turkish texts written in the Armenian script²⁰. In other studies, Salan has also employed the term *Armeno-Kipchak* for texts composed in the Armenian script²¹.

In the texts written in this language, expressions such as *Tatarça* ("Tatar Turkish"), *Hıbcah tili* ("Kipchak Turkish"), and *Bizim Til* ("our language") are used specifically to refer to the language itself. In contrast, the terms "Armenian" and "Armenian language" are clearly used to denote the

¹³ Hülya Çengel Kasapoğlu, "Ermeni Harfli Kıpçak Türkçesi [Kypchak Turkish in Armenian Scripts]", *Dil Araştırmaları*, 10/10, 2012, 17-20.

¹⁴ İbrahim Arıkan, "Ermeni Harfli Kıpçak Türkçesi [Kypchak Turkish in Armenian Scripts]", *Modern Türklük Araştırmaları Dergisi*, 4/6, 2006, 130-141.

¹⁵ Erdoğan Altınkaynak, "Gregoryan Kıpçakların Dil Yadigarları [Linguistic Heritage of the Gregorian Kipchaks]", *Karadeniz Araştırmaları Balkan, Kafkas, Doğu Avrupa ve Anadolu İncelemeleri Dergisi*, 4/4, 2005, 21-35.

¹⁶ Bilgehan Atsız Gökdağ, Yaşar Şimşek, "Gregoryan Kıpçak Türkçesi mi Ermeni Kıpçakçası mı? [Gregorian Kipchak Turkish or Armeno-Kipchak]", *Yeni Türkiye*, 60, 2014, 756-767.

¹⁷ Bilgehan Atsız Gökdağ, Yaşar Şimşek, "Kıpçakça Söz Varlığı Açısından Gregoryan Kıpçak Türkçesi [Gregorian Kipchak Turkish in Terms of Kipchak Vocabulary]", *Hamza Zülfikar Armağanı. Türk Dil Kurumu Yayınları*, Ankara 2021, 277-293.

¹⁸ Ebru Çetin Milci, "Gregoryan Muhiti Kıpçak Türkçesinin İmlâ Özellikleri [Orthography Specialities of Gregorian Zone Kipchak Turkish]", *Marmara Türkiyat Araştırmaları Dergisi*, 2/2, 2015, 159-180.

¹⁹ Abdulkadir Öztürk, "Doğu Avrupa Kıpçak Türkçesi Adlandırması [Terminological Designation of Eastern European Kipchak Turkish]", *Türk Diline Artzamanlı ve Eşzamanlı Bakışlar*, Paradigma Akademî, Çanakkale 2022, 9-4.

²⁰ Musa Salan, *Tarihi Kuzeybatı Kıpçakçası Fiil Yapım Ekleri ve Tarihi Karşılaştırmalı Etimolojik Fiil Sözlüğü* [Derivational Verb Suffixes in Historical Northwestern Kipchak and a Historically Comparative Etymological Dictionary of Verbs], Hiperayın, İstanbul 2019, 17.

²¹ Musa Salan, "Remarks on Armeno-Kipchak Իւ / χ / .", *Turkic Languages*, 28, 2024, 40–58.

Armenian people and the Armenian language. Although the authors and users of these texts were evidently familiar with the Armenian language and its community, they identified themselves not as Armenians but as speakers of Tatar or Kipchak Turkish. Therefore, in our own research, we have adopted the designation *Gregorian Zone Kipchak Turkish* for this historical phase of the Turkish language.²²

Some sections from the *Book of Divination* examined in this article, which contain information about the language of the text and its relationship with other languages, are presented below.

The following sentence appear on folio 88r, lines 12–14, of the *Book of Divination*, which is examined in this study:

“This Armenian calendar was composed in Kipchak in the city of Lviv, within the Kingdom of Poland.”

The following sentence appears on folio 147r, lines 11–15, of the *Book of Divination*:

“Through the faith of the Tatar khans in Jesus and their attainment of salvation, this blessed fate has also been granted to you.”

It is noteworthy that the term *Hıpçah tili* “Kipchak language” appears in this text, and that during a divination session, the practitioner conveys the message to the inquirer that “your attainment of these blessings is due to the Tatar khans” acceptance of Christianity and their being honored by it.

In the section on bloodletting and vein opening, found between folios 126a and 127a of the *Book of Divination*, these procedures are referred to in Kipchak Turkish as *tamur açmaḥ* “opening the vein” and *han yébermeḥ* “letting blood”. It is also noted that this practice is called *banka* in Polish, *koti* in Armenian, and *hacamat* in Ottoman Turkish.

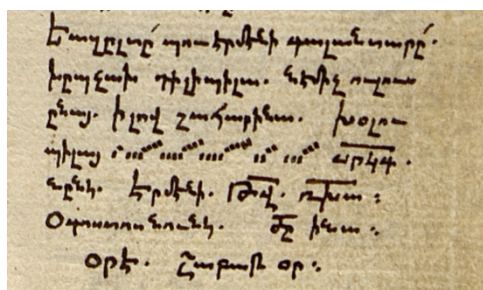
²² For detailed information on the rationale behind the use of the term *Gregorian Miliue Kipchak Turkish* and the naming of the period, as well as on the specific references to ethnicity, tribe, language, and dialect found directly in the texts written during this era -and the distinctions between these designations- see: Soner Atalan, “Töre Bitiki Metninden Hareketle Gregoryan Muhiti Kıpçak Türkçesi Terimi [The Term of Gregorian Zone Kipchak Turkish Based On The Text Of Tore Bitiki]”, *Marmara Türkiyat Araştırmaları Dergisi*, 10/2, 2023, 405-409.

1. The Book of Divination in Gregorian Zone Kipchak

The manuscript preserved under catalog number 3342 in the Manuscript Collection of the Jagiellonian University Library in Kraków, Poland, consists of 170 folios (340 pages). Each page typically contains 18 lines of text. The entire work is written in the Armenian script and composed in Kipchak Turkish.

An analysis of the content of *The Book of Divination in Gregorian Zone Kipchak Turkish* indicates that the manuscript comprises multiple distinct sections, including a calendar with associated interpretations, star omens, zodiac signs, divination based on the abjad system, and *melhemes* (prophecies related to natural phenomena).

At folio 88a, lines 12–18, the manuscript includes a note concerning the time and place of its composition. This information appears at the conclusion of the section encompassing the calendar, zodiac signs, and related interpretations.



Picture 1: Book of Divination in Gregorian Zone Kipchak Turkish, folio: 88a/12–18.

Transcription:

Yazıldı bu Érméni kalenderi **Hıbçağ** tili bile, Némiç ulusına İlov şehrine, holu bile ... sargawaknuñğ Érméni T'v. 1041 (1592) Okusdos'unuñğ 18'ine. Oré Şapat' or. (88a/12-18)

Translation:

This Armenian calendar was written in the city of Lviv, within the historical Kingdom of Poland (present-day Lviv, Ukraine), in the Kipchak language, by a church official ... on Saturday, 18 August, in the year 1041 (1592) according to the Armenian calendar.

In this section, the author omits his own name, leaving blank spaces in its stead. Nevertheless, he offers a brief detail about his identity, noting that the text was written “by the hand of the *sargawak* ...”. The term *sargawak* denotes a church official (Garkavets, 2023, p. 1229).

At the end of folio 99b, as the section concludes, the author does mention his name at this point:

Transcription:

Da mén köp yazıhlı Andriy Sargawarki’ni (16) aṅğaysız. T’érğri sizni aṅğay (17) uçmahta. Da kéçmişler canına uçmaht. (99b/15-17)

Translation:

Then remember me, the deeply sinful Sargawak (church official) Andriy, so that God may likewise remember you in His paradise. May your deceased rest in heaven.

At the conclusion of the divination section on folio 167a, the author once again states that his name is *Andriy*.

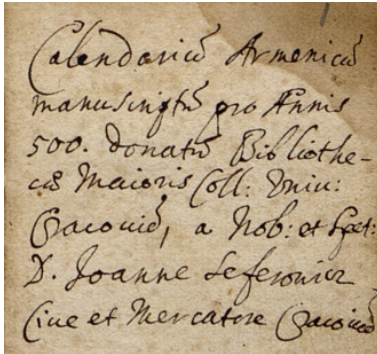
Transcription:

Da méni köp yazıhlı Andriy’ni (17) aṅğaysız bir hayr mér bile ki T’érğri sizni (18) aṅğay kéndiniṅ kökdegi hanl(ı)hında. Amén. (167a/16-18)

Translation:

Please remember me, the deeply sinful Andriy, in your prayers, so that God may remember you in His heavenly kingdom. Amen.

At the opening of the manuscript, the following note in Latin was written regarding how the manuscript was acquired by the library:



Picture 2: Book of Divination in Gregorian Zone Kipchak Turkish, folio: 1a.

Latin:

Calendarium armenicum manuscriptum pro annis 500. donatum Bibliothecae Maioris Collegii U niu esitatis Cracouiensis a Nohillisimo et spectabilissimo Domino Joanne Seferouicz Ciue et Mercatore Cracouiense.

Translation:

An Armenian calendar manuscript for 500 years, donated to the Library of the Major College of the University of Kraków by the most noble and honorable Lord Johannes Seferowicz, citizen and merchant of Kraków.

The manuscript is catalogued in the *Ormiański* (Armenian) section of the manuscript collection at the library. Aleksandr Garkavets, in his work *Kypchak Written Heritage*, provided the catalog information for the manuscript and noted that it was written in Kipchak Turkish²³.

Edward Tryjarski is the only researcher known to have examined this manuscript. He authored two studies on the subject: the first published in the proceedings of the *11th Turkish Language Congress*²⁴, and the second included in the materials of the *1st Scientific Congress on the Turkish Language*²⁵. In these works, Tryjarski provided a brief overview of the manuscript's content, with particular emphasis on the Turkish zodiac signs and meteorological prognostications it contains.

The full transcription of the manuscript, its translation into Turkish, the phonetic and morphological analysis of its linguistic features, as well as the index and glossary of the text are being prepared for the first time by the present author.

²³ Aleksandr Garkavets, *Kypchakskoe pis'mennoe nasledie Tom I.* [Qypchaq Written Heritage Vol. I.], Baur Almatı 2017, 126

²⁴ Edward Tryjarski, "Une liste arméno-kiptchak des signes du Zodiaque; Zodyak Bölge Burçlarının Bir Ermeni-Kıpçak Listesi" XI. *Türk Dil Kurultayında Okunan Bilimsel Bildiriler* (8 Temmuz 1966). Türk Dil Kurumu Yayınları, Ankara 2024, 127-152.

²⁵ Edward Tryjarski, "Ermeni-Kıpçak Dilinde Yazılmış Olan Meteorolojik ve Müneccimlikle İlgili Tahminler [Meteorological and Astrological Predictions Written in the Armenian-Kipchak Language]." I. *Türk Dili Bilimsel Kurultayında Okunan Bilimsel Bildiriler* (27-29 Eylül 1972). Türk Dil Kurumu Yayınları, Ankara 2025, 309-316.

2. Content of the Manuscript

The manuscript begins on folio 3r with a section concerning the calendar and zodiac signs. This section first explains how the zodiac signs are to be calculated according to the years, accompanied by a table through which the calculations are illustrated using specific marks. The leap year calculation and the twelve zodiac signs are also described in this section.

Subsequently, beginning at folio 8r/03, a new section provides individual predictions according to each of the twelve zodiac signs. These predictions are primarily meteorological in nature and encompass their effects on the world, such as famine, scarcity, abundance, death, and disease.

Beginning at folio 14r/10, the manuscript presents a series of prophecies organized according to the day of the week on which the New Year occurs. Distinct predictions are offered for each of the seven days, reflecting the manuscript's structured approach to calendrical divination.

If the New Year falls on a Sunday, the winter will be cold, the spring rainy, and the remainder of the year dry. The heat will scorch the fruits on the trees excessively. There will be widespread famine, little honey, but the wine will be of good quality. Children will die. In winter, rains will fall as if it were summer. Lords will perish, and young people will die. (folios 14r/10–14v/01)

Following these prophecies, a lengthy section spanning folios 19r to 73v provides a detailed account of significant days according to the lunar calendar, including their shifting dates across years. In each cycle, the text addresses, one by one, the dates of religious festivals, fasts, seasonal beginnings, and celestial movements occurring within the lunar months.

Between folios 73r and 76v, there is a section emphasizing the importance of correctly calculating significant and sacred days, warning against confusing them with the religious dates of other Christian denominations and those of the Jewish tradition.

From folios 78r to 88v, the manuscript presents the calculation system, which translates lunar calendar dates into the solar calendar. This section provides detailed explanations on how to calculate Jewish religious holidays, how many times the moon rises within a solar year, and on which days and in which months these risings occur.

Between folios 88v and 97a, there is a section clearly added later and written in a different hand.

Beginning on folio 98r, a new section presents important information about celestial bodies, their symbols, positions, and movements, along with corresponding prophecies. The section includes information on the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn, as well as their associated symbols. It also discusses the relationship between zodiac signs and these celestial bodies, the substances associated with the nature of the signs, and the method of determining a person's zodiac sign based on the day and hour of birth.

Between folios 100r and 125v, twelve celestial signs -determined according to the positions and movements of heavenly bodies and observable events in the sky- are discussed individually under separate headings. For each sign, separate prophecies (*melheme*) are provided in relation to the twelve zodiac signs. The twelve signs for which prophecies are offered according to each of the twelve zodiac signs are as follows: solar eclipse, lunar eclipse, solar halo, lunar halo, the moon rising with its horns pointed downward, the appearance of a comet, the appearance of a rainbow, thunder, hailstorm, the fall of wolves and frogs from the sky, and earthquakes. For each of these twelve signs or phenomena, specific predictions are given for each of the twelve zodiac signs, resulting in a total of 144 prophetic combinations.

In the continuation of this section, between folios 125v and 127r, there is a passage concerning bloodletting and vein opening. This part provides detailed information on which days and months such practices are deemed appropriate, when they are considered inappropriate, and what negative consequences may arise from performing them at improper times.

Between folios 128v and 129r, tables are presented showing the relationship between the twelve zodiac signs and the lunar calendar cycles, as well as their alignment with the months of the year.

On folio 129v, a table is provided illustrating the associations of the twelve zodiac signs with elements and natural phenomena such as fire, water, earth, wind, humidity, cold, heat, rain, and snow. Beneath this table, on the same page, the names of the twelve zodiac signs are written in Kipchak.

Table 1: The Names Of The Twelve Zodiac Signs.

Kipchak Turkish	English
Hoy	Aries
Ögüz	Taurus
Égiz	Gemini
Hışhaç	Cancer
Aslan	Leo
Hızoğlan	Virgo
T'arazu	Libra
Yaşçyéricay	Scorpio
Oğcı	Sagittarius
Éçkimünğüzi	Capricorn
Suv Tök'ülür	Aquarius
Balıh	Pisces

Between folios 130r and 132r, dates are first provided on which major disasters and misfortunes might occur during the year, along with the recommendation that people should spend these days in prayer and devotion, seeking refuge in God. This is followed by tables showing whether certain activities performed by individuals are considered favorable, neutral, or unfavorable, according to the twelve zodiac signs. The list of activities mentioned in these tables is quite extensive, and specific predictions are given for each activity in relation to each of the twelve signs.

Between folios 133r and 134v, methods for calculating the day on which religious feasts fall are explained, along with information about certain holidays celebrated by Russians and Poles.

Between folios 137r and 153r, a letter chart is first presented, and detailed divinations are provided based on each letter in the chart. This section contains a divination text composed of 36 parts. In these prophecies, the fortune-teller begins the reading by directly addressing the person in front of them with expressions such as “*you*,” “*you, my brother*,” or “*you, man*.”

Following folio 153r, a table is provided listing the names of the twelve zodiac signs in Polish along with the substances associated with each sign.

Between folios 153v and 161v, divinations are given according to the zodiac signs. Each prophecy begins with the phrase “you, human being” directly addressing the subject.

Between folios 162r and 167r, divinations are presented based on the seven celestial bodies: the Sun, the Moon, Venus, Mercury, Mars, Saturn, and Jupiter. As in the previous section, these readings also begin with the phrase “you, human being”.

Finally, between folios 168r and 169v, prophecies are given about the consequences for the world when a lunar eclipse occurs in each zodiac sign.

3. The Concept of the *T‘érǵri Bélbaǵı* “Rainbow”

In Gregorian Zone Kipchak Turkish usage, the term for “rainbow” is expressed with the compound noun *t‘érǵri bélbaǵı*, which functions as a genitive construction. In this compound, *terǵri*, meaning “sky” or “heaven” serves as the determiner, while *bélbaǵı*, meaning “belt” or “girdle” functions as the determined element. The word *bélbaǵı* itself is a compound noun formed with a third-person singular possessive suffix.²⁶ It is derived from *bél*²⁷ “waist”, *baǵ* “tie” “connection,” or “binding object”.²⁸

The word *bélbaǵı* / *bélbaǵ* is used in Khwarezm Turkish texts²⁹, in the *Codex Cumanicus*³⁰, and in Gregorian Zone Kipchak Turkish³¹ to refer to

²⁶ Aleksandr Garkavets. *Kypchakskiy Slovar’* [Kipchak Dictionary]. Almatı: Baur, 2023, 250.

²⁷ Aleksandr Garkavets, op. cit., 249.

²⁸ Aleksandr Garkavets, op. cit., 201.

²⁹ Serkan Cihan. *Mukaddimetü’l-Edeb (Yozgat Nüshası)* [Mukaddimat al-Adab (Yozgat Manuscript)]. Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2021, 76.; Hendrick Boeschoten. *A Dictionary of Early Middle Turkic*, Leiden/Boston: BRILL, 2022, 78.

³⁰ Orçun Ünal. *Kodeks Kumanikus (Giriş-Metin-Dizin)* [Codex Cumanicus (Introduction-Text-Index)], Marmara Üniversitesi, Türkiyat Araştırmaları Enstitüsü, Yüksek Lisans Tezi, 2010, 239.; Garkavets, Aleksandr. *Codex Cumanicus, Introduction Cuman Prayers, Hymnes and Riddles of 13th-14th Centuries*. Almatı: Baur, 2015, 1037.

³¹ Aleksandr Garkavets. *Kypchakskiy Slovar’* [Kipchak Dictionary]. Almatı: Baur, 2023, 250.

objects such as belts or girdles tied around the waist, in the sense of “belt” or “sash.”

In the structure that forms the term for “rainbow,” the word *t’ēṅṅri*, meaning “sky,” deserves particular attention. Although *t’ēṅṅri* continued to be used in Kipchak Turkish after the Old Turkish period with the meaning “God” or “deity,” it was no longer used in the sense of “sky.” In fact, the only attested usage of *t’ēṅṅri* with the meaning “sky” in Kipchak Turkish appears in the expression *t’ēṅṅri bēlbağ* “rainbow”. Except for this compound, the word is not attested with the meaning “sky.” It is highly likely that the meaning “sky” associated with *t’ēṅṅri* was preserved in this fixed compound and survived in fossilized form until the 16th century.

In both the historical and modern periods of the Turkish language, the concept of the rainbow has been attested under various names. Among the Turkish dialects that have preserved the word *t’ēṅṅri* in the term for rainbow are the following: *tegri kuru* in Cuman Turkish, *tegri kuru* in Shor Turkish, *tegri ħuri* / *tegr ħuri* in Khakas Turkish, *teṅṅri yay* in Kumyk Turkish, and *tegri kılıç* in Karachay-Balkar Turkish.³²

4. Prophecies of *T’ēṅṅri Belbağ* “Rainbow”

Between folios 100r and 125v of the *Book of Divination in Gregorian Zone Kipchak Turkish*, twelve celestial signs -determined by the positions and movements of celestial bodies and phenomena occurring in the sky- are addressed under separate headings. For each sign, specific prophecies are presented according to the twelve zodiac signs. In particular, between folios 112v/15 and 115r/10, the seventh sign -namely, the appearance of a rainbow- is discussed, and prophecies are given for each of the twelve zodiac signs in relation to this phenomenon.

4.1. Table of Transcription Symbols

Table 2: Transcription Symbols.

Armenian Letters	Transcription Symbols	Letter’s numerical value	Armenian Letters	Transcription Symbols	Letter’s numerical value
Ա ա	A a , E e	1	Է է	Ş ş	500

³² Li, Yong-Song. “Names for Rainbow in the Turkic Languages”, *Türk Dilleri Araştırmaları*, 25/1 (2015), 121-154.

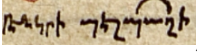
Ɔ Ɔ	P p	2	Ω n	o, u	600
Ɔ Ɔ	K k	3	Ɔ Ɔ	Ç ç	700
Ɔ Ɔ	T t	4	Ɔ Ɔ	B b	800
Ɔ Ɔ	Y y, Yé, ě	5	Ɔ Ɔ	ć	900
Ɔ Ɔ	Z z	6	Ɔ n	Ř ř	1000
Ɔ Ɔ	É é	7	U u	S s	2000
Ɔ Ɔ	I i, Ī ī	8	Ɔ Ɔ	V v	3000
Ɔ Ɔ	T' t'	9	S u	D d	4000
Ɔ Ɔ	J j	10	Ɔ p	R r	5000
Ɔ Ɔ	Ī ī	20	Ɔ g	Ć ć	6000
Ɔ Ɔ	L l	30	Ɔ Ɔ	W w	7000
Ɔ Ɔ	Ĥ ĥ	40	Ɔ Ɔ	P' p'	8000
Ɔ Ɔ	TS ts	50	Ɔ p	K' k'	9000
Ɔ Ɔ	G g	60	Ɔ o	Ö ö, O o	-
Ɔ Ɔ	H h	70	Ɔ Ɔ	F f	-
Ɔ Ɔ	dz	80	Ɔ Ɔ	řg	-
Ɔ Ɔ	Ġ ġ	90	Ɔ Ɔ	U u, Ü ü	-
Ɔ Ɔ	C c	100	Ɔ Ɔ	Ü, Yu, Yü	-
Ɔ Ɔ	M m	200	Ɔ Ɔ	Ā ā	-
Ɔ Ɔ	Y y	300	Ɔ Ɔ	o	-
Ɔ Ɔ	N n	400			

4.2. Pictorial Symbols in the Text

As the manuscript functions as a book of divination and includes astrological content, it features a large number of pictorial symbols throughout the text.

Table 3: Pictorial Symbols in the Manuscript.

	Mars
	Mercury

 , 	Jupiter
 , 	Sun
 ,  ,  , 	Moon
 , 	Venus
 , 	Saturn
	Comet
 , 	Rainbow
	Human

In the section containing the rainbow prophecies, only the following three pictorial symbols are present.



: the pictorial symbols of the human



: the pictorial symbols of the moon



: the pictorial symbols of the rainbow

4.3. Transcription of the Text

[112v/15] 7'inçi nışan, haçan (16) t'éngrî bélbağı körünse 
(human)'ga.

(17) Haçan  (moon) Hoyn'da bolsa da (18) t'éngrî bélbağı  (rainbow) t'üşse kün t'oğuşda [113r/01] körümdir ki yağşıl(ı)ğ bolsar (02) köp. Da uruş da han tökmehler (03) dinsizler ulusına da (04) Adragan memleketine. Da éger (05) kün batışda  t'üşse körümdir (06) ki hastal(ı)ğ da afat bolsar (07) Haçan ulusına, da bolsar uruş (08) da t'üşserler ulu biyler.

(09) Éger ➤ Çul'da bolsa da $\neg$ t'ogsa (10) kün t'oguşda, körümdir ki iglik (11) art'sar barça, yohése Horasan'da (12) yığın bolsar bilüçiler da bitikçiler. (13) Da éger kün batışda bolsa (14) körümdir ki ölserler yaş oğlanlar (15) da canawarlar. Da biylerden (16) küç bolsar élge.

Éger ➤ Yégawor'da (17) bolsa da kün t'oguşuna, körümdir (18) ki uçuzluğa, da şagértler usdaga [113v/01] baş éndirserler. Da éger (02) kün bat'ışta, tınçsızl(ı)ıdır, da yağmurlar (03) az da afat da gargud (04) buzgay yemişlerni, da çuğur yérde (05) saçganlarını.

Éger ➤ Hëckëdin'de (06) bolsa da kün t'oguş, körümdir ki (07) hanlardan küç kélser élge. Da éger (08) kün bat'ışda, körümdir yahşıl(ı)ı da (09) igilik art'sar. Yohése biyler (10) baş tart'sarlar hanlardan.

(11) Éger ➤ Arüç'de bolsa da kün t'oguşda (12) bolsa körümdir ki oğru da (13) harami köp bolsar yollarda, da (14) bolsar halabal(ı)ı ulu biylerde. (15) Da éger kün bat'ışda, körümdir (16) uçuzluğa da tuvar hara (17) art'sarlar. Da t'öreçiler (18) könülük ét'serler. Da tınçsızl(ı)ı da [114r/01] ulu yamanl(ı)ılar bolsar dinsizler (02) memleketine.

Éger ➤ Goys'da bolsa (03) da kün t'oguşda $\neg$ bolsa, körümdir (04) yahşıl(ı)ığa da igilikine ademilerniñ. (05) Köp yağmur asrı isi, ulu (06) hış, har köp yağsar. Da éger (07) kün bat'ışda bolsa $\neg$, körümdir uçuzluğa (08) da haramiler yollarını tut'sarlar.

(09) Éger ➤ Gşër'de bolsa (10) da kün t'oguşunda $\neg$ bolsa, körümdir (11) ki canawarlar art'sarlar. Da (12) t'ogru t'örelersarlar. Da éger (13) kün batışda ése $\neg$, oğlanlar ölserler.

(14) Éger ➤ Garic'de bolsa da (15) kün t'oguşda $\neg$, körümdir ki yamanl(ı)ı (16) adamlarga yérişser da ét'ser. Da éger (17) kün bat'ışda $\neg$, körümdir ki art'sar barça (18) iglik tarlovlar bit'işi yahşi, yohése [114v/01] gargud ursar da késkenéte hastal(ı)ı (02) da ölüm.

Éger ➤ Ağëgnawor'da (03) bolsa da kün t'oguşda $\neg$, körümdir (04) ki tınç bolsarlar çeröwçiler. Da (05) uçuzluğ barça igliklerge. Da éger (06) kün bat'ışda $\neg$, körümdir ki tınçl(ı)ı bolsar (07) Hindusdan'da da Habeş memleket'ine. (08) Da bitikçiler vartabédler (09) da din u dünya bérkinserler.

(10) Éger ➤ Ayçëğçür'de bolsa da (11) kün toğuşunda $\neg$, körümdir nemlihe (12) da yağmurga da art'mağl(ı)ıdır (13) aşl(ı)ığa da barça iglikge.

Da éger (14) kün bat'ışda ˘, émgengenler ademiler (15) övrenmegey vartabédlerden (16) da art'maħl(ı)ħ barça iglikge.

(17) Éger ˘ Çrhus'da bolsa da (18) kün toĝuşda ˘, körümdir barça yaħşıl(ı)ħ [115r/01] art'sar yaĝmur da ħıř bolsar. Da (02) éger kün batışda ˘, nék t'ogursarlar (03) ademiler da canawarlar (04) hasılga kélmegeyler. Éger ˘ Çuĝn'da (05) bolsa, da kün t'oĝuşda ˘, körümdir (06) ki tarlovlar bit'işine yaħşı bolsar. (07) Da ademilerge saĝl(ı)ħ. Da éger (08) kün bat'ışda ˘, yolçunlarga ziyan (09) da uçĝan ħuşlarga da suvdagi (10) bal(ı)ħlarga éksilmekl(ı)ħ.

4.4. Translation of the Text

Seventh Sign: The Appearance of the Rainbow to Humans

[113r] When the Moon is in Aries, the appearance of a rainbow in the east is a sign of goodness and beauty. However, it also indicates that wars will break out in the lands of the infidels and in the country of Adragan, with much bloodshed. If the rainbow appears in the west, there will be illness and calamity in the Empire, wars will erupt, and prominent beys will perish in those wars.

When the Moon is in Taurus, the appearance of a rainbow in the east signifies an increase in prosperity, or that sages and scribes will gather in Khorasan. If the rainbow appears in the west, young children and animals will die, and the beys will oppress their people.

When the Moon is in Gemini, the appearance of a rainbow in the east is a sign of abundance and that students will obey their masters. [113v] If the rainbow appears in the west, it indicates illness, a lack of rainfall, disasters, and that hail will damage the fruits and the crops in lowlands, causing them to spoil.

When the Moon is in Cancer, the appearance of a rainbow in the east foretells that the khans will oppress the people. If the rainbow appears in the west, it signals the increase of goodness and beauty, or that the beys will rise up against the khans.

When the Moon is in Leo, the appearance of a rainbow in the east foretells the prevalence of thieves and bandits on the roads and the disintegration and corruption of great beys. If the rainbow appears in the

west, there will be abundance, livestock will increase, judges will act with justice, and there will be illness and misfortune in the lands of the infidels.

[114r] When the Moon is in Virgo, the appearance of a rainbow in the east is a sign of beauty and general well-being among people. There will be heavy rains and extreme heat, followed by a harsh winter with abundant snowfall. If the rainbow appears in the west, it indicates abundance and that bandits will block the roads.

When the Moon is in Libra, the appearance of a rainbow in the east means livestock will increase, and there will be righteous judgments and justice. If the rainbow appears in the west, children will die.

When the Moon is in Scorpio, the appearance of a rainbow in the east foretells the spread of evil among people and the commission of wicked deeds. If the rainbow appears in the west, all kinds of goods will increase, and the crops in the fields will be fruitful or there may be a hailstorm. [114v] There will be fear, unrest, illness, and death.

When the Moon is in Sagittarius, the appearance of a rainbow in the east signifies that soldiers and warriors will be healthy and strong, and there will be abundance and low prices for all kinds of goods. If the rainbow appears in the west, there will be vitality and health in the lands of India and Abyssinia. The religious and worldly affairs of scribes, scholars, and priests will prosper.

When the Moon is in Capricorn, the appearance of a rainbow in the east foretells moisture, rain, and an increase in grains and other types of goods. If the rainbow appears in the west, laboring people will not be able to learn anything from the priests, but all kinds of goods will increase.

When the Moon is in Aquarius, the appearance of a rainbow in the east foretells an increase in all kinds of goodness, more rain, and the arrival of winter. [115r] If the rainbow appears in the west, none of the offspring of humans or animals will survive and grow.

When the Moon is in Pisces, the appearance of a rainbow in the east signifies that the crops in the fields will grow well and people will be healthy. If the rainbow appears in the west, travelers will suffer harm, and the number of flying birds and fish in the waters will decrease.

Conclusion

The Book of Divination in Gregorian Zone Kipchak Turkish remains a manuscript that has not yet undergone full transcription, translation, or linguistic analysis. The information it contains concerning the Gregorian Kipchaks and its lexical data related to the Gregorian Zone Kipchak Turkish will be presented to the academic world upon the publication of this work. A comprehensive scholarly edition of the manuscript is currently being prepared by the author.

In Old Turkish, the word *tengri* was used to denote the concept of "sky" (heaven). This article demonstrates that in the 16th century, the word *t'ėngri* continued to be used in the meaning of "sky" within the compound *t'ėngri bėlbađı*, meaning "rainbow", in Gregorian Zone Kipchak Turkish. In the texts of this period, *t'ėngri* is attested only with the meaning "God" outside of this compound structure. This indicates that the lexical elements within *t'ėngri bėlbađı* have semantically fossilized and preserved an archaic meaning into later periods. The use of *tengri* to convey the meaning of "sky" within the concept of "rainbow" has also been attested not only in Gregorian Zone Kipchak Turkish but also in other Turkic dialects such as Cuman Turkish, Shor Turkish, Khakas Turkish, Kumyk Turkish, and Karachay-Balkar Turkish.

In addition, this article presents the transcription and translation of the prophecies related to the appearance of the rainbow according to the twelve zodiac signs as recorded by the Gregorian Kipchaks. This article provides material that will contribute to future philological and folklore studies on the Gregorian Kipchaks and the Gregorian Zone Kipchak Turkish.

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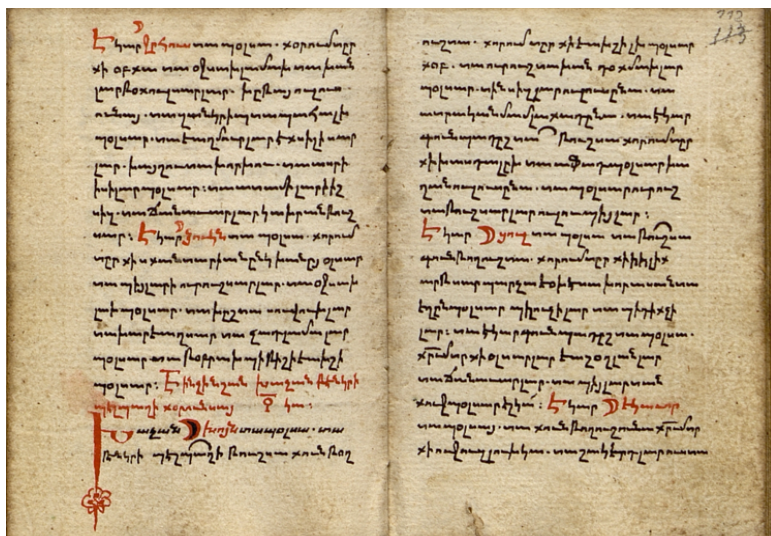
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APPENDIXES

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