

WŁADYSŁAW DULĘBA

THE CYRUS LEGEND
IN THE ŠÄHNĀME

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Władysław Dulęba (1920-1987) was an Oriental scholar and certainly one of the best connoisseurs of Iranian poetry in this century, a talented translator and experienced editor. He left us the Polish translations of the love songs of Hafiz (*Pieśni Miłosne Hafiza*, Kraków 1973) and three anthologies of Persian poetry (*Dywan perski*, Kraków 1977; *Drugi dywan perski*, Kraków 1980; *Trzeci dywan perski*, Kraków 1986). Finally, in 1981 he published a selection of verses from the Šāhnāme (*Ferdousi, Księga Królewska*, Warszawa 1981). His name will forever be connected with translations of the Iranian national epic and Persian poetry into Polish. His study on the classical foundations of the Persian poetic art (*Klasyczne podstawy poetyki perskiej*, Kraków 1986) will remain a professional handbook for at least a generation ahead.

Vol. 25 of the *Prace Komisji Orientalistycznej* is a re-written English version of W. Dulęba's Ph. D. dissertation defended in 1979. In *The Cyrus Legend in the Šāhnāme* he discusses the question of whether and in which part Persian tales about Cyrus the Great, known already to Herodotus, Ctesias, and other ancient authors, influenced Iranian epic writings. The most beautiful expression of this influence can be found in Ferdousi's, *Šāhnāme*.

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HENRYK JANKOWSKI:

TAMA AND TAMAQ IN CRIMEAN PLACE NAMES

In 1965 *Folia Orientalia* published for the first time a paper by the late Zygmunt Abrahamowicz devoted to Crimean toponymy, ABRAHAMOWICZ (1965). It was ten years after another representative of Cracovian Turcology, W. Zajaczkowski had contributed a paper on Crimean toponyms to Zeki Velidi TOGAN festschrift, WŁ. ZAJĄCZKOWSKI (1955). This short paper attempts to break the long silence and to refer to those studies.

As I noted in an article, JANKOWSKI (1992: 180), there is a need for a new edition of old maps and critical edition of historical documents. However, before doing that and at the time of editorial work, we must solve many specific problems which arise when identifying historical records with each other and with the modern settlements. In the following, one of these will be discussed.

Some Crimean oikonyms with the final *-k ~ -q* occur in apocopated forms, e.g. M. (1817) *Adym* "Čokra, H. (1853—55) *Adymın Tschokra*, while in other records the second constituent of this composite name appears correctly as *Čoqraq* 'spring'.¹⁾ Defective writing may prove confusing in those oikonyms in which the *-k ~ -q* is distinctive, e.g. *qyr* 'steppe; uninhabited land: *qyrq* 'forty' (as a well-known clan name), see M. Kir" *ușun* for *Qyrq Ūjšin*, corrected by Handtke (H.) to *Kyrkk-Ușchunn*. Furthermore, the presence or absence of the final *-k ~ -q* may be essential for distinguishing two different variants of the once identical suffix, e.g. *-LIK* > *-LI* and *-LIK*, see M. *Kamyșly* versus *Kamyșlyk*" (two distinct localities).²⁾

However, this is not the case with the Crimean *Tama* and *Tamaq* which are two unrelated words.³⁾

1. *Tama* is a place name which appears in the name of several villages in a relatively dense territory in the northern part of the Crimea:

¹⁾ This is a typical Crimean Tatar designation of the oikonyms originated from 'spring'. In other Turkic areas it is referred to as *bulak*.

²⁾ On this process see KOTWICZ (1953: 258).

³⁾ There is one record M. *Tamam* "juș", H. *Tamamm Jusch*, in which the final *-m* is unclear, see below.

- M. *Tama* [tama] 19, g; H. *Tama*; 1784, 46 *Tama*; ~ 3, o; H. *Kutsch. Tam?a*; D116 *tmh*; ~ 16, u; H. ~; D106 *tmh*, i.e. *Tama*; 1784, 48; 1805 ~ in Argin district of Simferopol province, recorded with 13 households and 69 Tatar dwellers, LAŠKOV (1897: 247); 1856, 24; 1927, 88 (112 Tatars); 1941 *Tama*.
- M. *Tomabies'*, H. *Tomabiess*; 1805 *Tama-Begiča* in Busterchi district of Perekop province, recorded with 7 households and 43 Tatar dwellers, LAŠKOV (1897: 259). The initial part of this record clearly covers the ethnic name *tama*, but the remaining is written in a corrupt form, difficult to identify.
- M. *Asmaly tama* [asmaly tama] 15, g; H. *Assmaly-Tama*; ?1784, 62 *Adča Makly*; 1805 *Ašamal-Tama* in Janai district of Perekop province, recorded with 11 households and 60 Tatar dwellers, LAŠKOV (1897: 256). As to *Asmaly*, see the name of Tur. mountain *Asmalı Dağ* and six inhabited places called *Asmalı*, TMY 75; the name of a rivulet *Asmaly* in Turkmenistan, ATANYJAZOV (1980: 44). The word *asmaly* means 'hung; hanging', but also 'with vine'.
- M. *Burlak" tama* [burlaq tama] 30, g; H. *Burlakk-Tama*; 1784, 62 *Borlak"*; 1805 *Burlak"-Tama* in Janai district of Perekop province, recorded with 24 households and 148 Tatar dwellers plus 5 captives, LAŠKOV (1897: 257); 1927, 22 *Borlak-Toma*; now *Novokrymskoe*, VATAN 1991/2, 27. The etymology of *burlaq* is unknown; NĖMETH (1991: 87; 89) derives it from the OT *bor* ~ *bur* 'storm' regarding *-laq* as a denominative suffix. He compares this ethnic name with such ethnonyms as *Qarluq*, *Boran* and the affiliated *Buslaq* ?[*buzlaq*]. These arguments are untenable.
- M. *Eskitama* [eski tama] 20, g; H. *Esski Tama*; 1784, 62 *Eski kioj*; located near *Kutke tama* pus. The first component is a well-known Trk. word *eski* 'old'.
- M. *Janikoj tama* pust [jany köj tama] t; H. *Janiköi Tama* P.; 1784, 62 *Enikjuj*; H1271 *y'ny t'mh*, i.e. *Jany Tama*. The word *jany*, very common in place names, means 'new'.
- M. *Kutke tama* pus. [kütke tama], g; H. *Kutke-Tama*; 1784, 62 *Kiotke* (?); 1805 *Kutuke-Tama* in Janai district of Perekop province, recorded with 16 households and 110 Tatar dwellers, plus 7 Gypsies without houses, LAŠKOV (1897: 256). The person name *Kütke* is mentioned in a Kaz. genealogy as Qusaj's son within the Kerej tribe in Orta Žüz tribe confederation, Š 31; T 76. The word *kütke* should probably be related to the physiographic term 'helm; heap of earth', as in Kashgari's dictionary, cf. BRÖCKELMANN (1928: 118); (ATALAY 1991: 367, DTS 319 *kötki*) 'helm; upperland; plateau'. This is the single occurrence in the Crimea, where oiks located in high places are normally referred to as *töbe(n)*.

M. *Kutketama* [kütke tama] 15, g; H. *Kutke Tama*; 1927, 38 *Kutjuke* (two villages, one Tatar, the other one German); 1941 *Kutjuke tatar*. and ~ *nem*, see above. A settlement *Tama* is also evidenced from the times of Khanate, namely (1638) *Tamadan (tmh) Aq Me(h)med* 'Ak Mehmed from Tama', VELIAMINOF-ZERNOF (1864: 227). Naturally, without further details the identification of this village is impossible.

The word *Tama* appears among the Turkic peoples as an ethnonym, anthroponym and toponym. As the ethnonym, it may be found in the Kaz. tribe name *Tama*, mentioned on the top of a tribe list in the genealogy by T 77; also in Š 37. The ancestor of this tribe, the eponymous *Tama*, is said to be a direct descendant of Aryymaq, Mönke's son, the forefather of the Kiši Žüz Kazakhs, *ibid.* VÁMBÉRY (1885: 346) and RADLOFF (1882: XXXVII) maintained that the *Tamas* were mixture of Kazakhs and Uzbeks.

Since many Crimean place names originated from ethnic names, see JANKOWSKI (1994), we can contend that the Crimean *Tama* is an ethnootonym. The toponyms with the ethnic name *Tama* may also be encountered outside the Crimea, see for example a valley name *Bestama* in Kazakhstan, KOJCUBAEV (1974: 69). On the whole, we can trace the following process:

*ANTHROPONYM > (ANTHROPO)ETHNONYM > (ANTHROPOETHNO)TOPONYM > (ANTHROPOETHNOTOPO)ANTHROPONYM⁴⁾

Similar processes are well attested to among Turkic peoples, see for example the case of the name *Kerej*.

The word *Tama* in Trk. languages is of Mong. origins in which language it designated a military division of nationally mixed composite, under the command of a Mongol officer, the *tamači*. The Mong. word *tama* is of unknown origin and again, the Old Turkic relationship is not excluded. On *tama* see detailed discussion by Doerfer, TMEN I 130.

The word *tama* may incidentally be confused with *tamya* ~ *damya*, but normally we can make a clear distinction between these two words in place names, e.g. M. *Tomgaly* 28, i; H. *Tamgaly*, Kaz. *Tamyalı Karasaj*; *Tamalytaş*, KOJCUBAEV (1974: 208).⁵⁾

2. *Tamaq* is encountered in oikonyms located on or near an estuary of a river. There are the following localities called *Tamaq* in the Crimea:

⁴⁾ On *Tama* as a currently used personal name, see QE 377.

⁵⁾ Moreover, in Modern Kazakh the OT *tamya* a has been changed into *taŋba*, QNS 285.

- M. *Almatamak'* [alma tamaq] 29, s; H. *Almatamak*; 1784, 41 *Alma Tamak'*; 1805 *Alma-Tamak'* in Aktachi district of Simferopol province, recorded with 24 households and 125 Tatar dwellers, LAŠKOV (1897: 240); 1927, 122; 1939 *Alma-Tamak*; CTat. ~; now *Pesčanoë*. The first component of this composite oikonym denotes the river *Alma* on which the locality is situated.
- M. *Šeix' eli* 22, o; H. *Tamakk-Scheich Eli*; 1784, 60 *Tamak'-Šejxeli*; H1271 šyχ 'ly twzlh sy, i.e. *Šeix Eli Tuzlasy*. *Šeix Eli* is a common place name which occurs in various parts of the Crimea.
- M. *Kompamak'* [qol? tamaq] 14, h; H. *Kil (Kom) Tamakk*; 1784, 53 *Koltamak'*; 1805 *Kultamak'* in Taganashmin district of Perekop province, recorded with 9 households and 89 Tatar dwellers, LAŠKOV (1897: 273); 1927, 38; 1941 *Kultamak*. The settlement is located on an inlet. Therefore, the first component may probably be identified with the word *qyl* 'hair; bristle', which (the same?) occurs in the name of *Qyl Burun*. Another possible identification is with the noun *qol* 'hand; arm' and 'anything shaped like hand', e.g. 'arm of a river or sea'.
- ?M. *Tamam'* juš [tamaq? jüş(ün)] g; H. *Tamamm Jusch*. Both components of this compound place name have been rendered in a corrupt form. *Tamam'* should probably be amended to *tamaq*, *juš'* to *jüşün*.

Outside the Crimea, we find the word *tamaq* in two Tat. village names, *Bäjräkä Tamak*, TRS 789 and *Dimtamak* (Dim is the name of a river), TRS 790, as well as in Kaz. oikonym *Bestamaq* on the Ilel near *Aqtöbe*, ŽANUZAQOV (1990: 69).

Tamaq is a Kipchak word for 'throat', e.g. CTat, see QTRL 119. The *tamaq* ~ *damak* occurs in Trk. languages in other meanings, too, of which most widely represented are 'larynx' (also CTat, Noghai) and 'palate' (Tur, Azeri), see ÈSTJa III 140–42.⁶ The etymology is unclear. The origins from the verb *tam-* 'to drip' put forward by CLAUŠON and DOERFER (see ERDAL 1991: 392), as SEVORTJAN (ÈSTJa, *ibid*) argues, can not be accepted on semantic grounds, though both *-aq* and *-yaq* suggest derivation from the verb **tam-* (in OT the word occurred in the form *tamyaq*, for the data see ÈSTJa and ERDAL (*ibid*)).

As a geographical term, *tamaq* is mainly used to designate 'estuary, mouth of a river', cf. NOS 331, at a sea or lake, but also at a juncture of a tributary with a larger river.

⁶ For 'palate', the Kipchak languages as CTat, Noghai have the word *taqlaj*, see QTRL 119, NOS 334.

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 Kaz. — Kazakh
 Mong. — Mongolian
 OT — Old Turkic
 Tat. — Tatar
 Tur. — Turkish
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WITOLD MAŃCZAK

L'HABITAT PRIMITIF DES INDO-EUROPÉENS
SE TROUVAIT-IL VRAIMENT EN ARMÉNIE?

Selon Gamkrelidze et Ivanov (1984, p. 1325), l'habitat primitif des Indo-Européens se trouvait dans la région du lac d'Ourmiah. Afin de vérifier cette hypothèse, commençons par rappeler l'opinion suivante de Hirt (1927, p. 72):

Schon frühzeitig hat man die Altertümlichkeit der Sprache herangezogen, um die Urheimat zu bestimmen. Und in der Tat darf man annehmen, daß sich die Sprachen da verhältnismäßig langsam verändern, wo keine Sprachmischung eintritt (Finnisch und Türksprachen) ... An Altertümlichkeit aber überragt das heutige Litauische und einige slawische Mundarten alle anderen idg. Sprachen bei weitem. Namentlich das Altbulgarische aus dem 9. Jahrh. n. Chr. übertrifft wohl alles an Altertümlichkeit, was wir sonst besitzen. Und vor allem ist die ganze weitere Entwicklung des Slawischen der des Idg. außergewöhnlich ähnlich.

Mais Scherer (1950, p. 11), commentant l'opinion de Hirt, attire l'attention sur le fait que l'on ignore ce qu'on doit entendre par le caractère archaïque d'une langue. La remarque de Scherer est des plus justes. De l'avis de Meillet (1925, p. 33), "la morphologie... est ce qu'il y a de plus stable dans la langue". Il est évident qu'un lien existe entre cette assertion et la thèse suivante de Ludolf (17^e siècle): "die Sprachverwandschaft offenbart sich nicht im Wörterbuch, sondern in der Grammatik". Pendant les 300 dernières années, tellement d'autorités ont approuvé l'opinion de Ludolf qu'elle est devenue un dogme de la linguistique. Pourtant, nous avons confronté ce dogme avec des données statistiques et il s'est avéré que ce dogme était faux. Voici quelques exemples à l'appui de cette thèse.

Selon une opinion unanime des linguistes, le latin est plus apparenté au français qu'au gotique, le gotique est plus apparenté à l'anglais qu'au vieux slave et le polonais est plus apparenté au bulgare qu'au lituanien. Nous avons quand même compté les ressemblances flexionnelles et lexicales dans des textes parallèles et avons obtenu les résultats suivants: