

Outre cela, dans le chapitre où l'auteur décrit l'aspect des représentants de certaines tribus africaines il dit, à propos de ceux de Bornū et d'Afnū, ce qui suit:

„... May Bornu kavminin gözleri kizil kizil ve Afnū kavminin gözleri saridir“²⁴.

„... les yeux du peuple Bornū sont tout-à fait rouges, ceux du peuple Afnū, jaunes“.

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TURKIC GEOGRAPHIC NAMES QAČĪ AND QAČĪ SARĀYĪ IN CRIMEA

The late Professor Jean Deny in his study *Le passé et le nom turcs d'Odessa* (JA, v. CCXLIX, 1961, fasc. 1, p. 39—61) concerned himself, among other matters, with three geographic names from regions contiguous to Odessa, or similar to its Turkish name. The three names are *Kuyalnik*, the name of a river, or rather of three rivers flowing among the marshes south-west of Odessa; *Mayak*, the name of a ford on the Dniestre, and *Qačĭ sarāyĭ*, the name of a place in Crimea. Some of the points of Professor Deny's work relating to these three names have seemed contestable to me; in the present paper I will restrict myself to discussing the name of *Qačĭ sarāyĭ*.

This toponym is quoted in the final „Nota“ (p. 61), to support the Author's thesis according to which the former Turkish name of Odessa should be derived rather from *hoğa* (from Persian *hwāge*), which, among other meanings, means also 'secretary', than from *hāggĭ* 'Muslim pilgrim to Mecca and Medine'. This toponym is derived by him from *qačĭ*, which similarly to *hoğa* means 'secretary', and which is, to quote his words, „une haplogogie pour *kat-čĭ* 'secrétaire', de l'arabe *ḥatt* 'écriture“.

However, we should consider that the toponym *Qačĭ sarāyĭ* — the name of the place of residence of Nūreddĭns — is derived rather from the name of the river *Qačĭ* flowing there, which gave its name equally to a Tatar village contiguous to it¹. But can a river possibly be called

²⁴ Evliya Çelebi, *op. cit.*, t. X, p. 659.

¹ Evliya Çelebi, *Seyāhat-nāme*, v. VII, Istanbul 1928, p. 572 mentions explicitly *nehr-i Qačĭ* 'the river Qačĭ' and the *qariye-yi Qačĭ* 'village Qačĭ'. Further on, pp. 589, 599, 605 and 650, he mentions merely *Qačĭ deresi* (*dereleri*) 'the valley (valleys) upon [the river] Qačĭ'. The name *Qačĭ sarāyĭ*, known from the official Crimean correspondence, appears explicitly as the capital of Nūreddĭns in the History of Khan

qačĭ 'secretary'? Well, yes: we find an instance in the Polish-Ukrainian hydronym *Sekretarka*, the name of a tributary of the river Boh in the Ukraine², derived from Pol. *sekreтарь* ~ Ukr. *sekreтарь* 'secretary'. Our point, nevertheless, is that the word *qačĭ* 'secretary' seems to have been unknown to Crimean dialects³, and so to explain the name of the river *Qačĭ* (and then the names of the village and of the residence of the Nūreddĭns derived from it) it would be much simpler and more convenient to reach back to the word *qačĭ* 'a river-dam protecting against inundations', attested in some Turkic languages⁴.

There is no mention whatever of dams on the Crimean river *Qačĭ*, but it seems incontestable that the name of that mountain stream noted as it was for frequent catastrophic floods⁵, contains a record

Islam Gerey III (Brit. Mus., MS. Turk. Add. 7870). Evliya Çelebi, *op. cit.*, VII, 589 as well as the History of Islam Gerey III, f 4v spell the first part of this name as حاجي, which recalls the title of the Muslim pilgrims. We know, however, that this title was pronounced in Crimea as *ağĭ*. The recorded name *Qačĭ* spellt H'GY in view of the prevailing spelling with Q and Č may be thus an expression of the tendency amongst the higher circles in Crimea to achieve a pseudocorrect or „scholarly“ enunciation. The Russian name of the river and the village *Qačĭ* is *Kača*; it has been preserved till the present day. On the river *Qačĭ* — *Kača* cp. P. Semenov, *Geografičesko-statističeskiy slovar' Rossiyskoy Imperii*, II, S. Petersburg 1865, p. 548 s. v. *Kača*; on the village under discussion a recent mention has been made in the official publication *Ukrayinśka SRR. Administrativno-teritorialniy podil na 1 sičnya 1962 roku*, Kiev 1962, p. 104. Finally it should be added that V. D. Smirnov, *Krimskoe khanstvo pod verkhovenstvom Otomanskoy Porti do načala XVIII veka*, 1887, p. 322 (footnote) expressed his unfounded doubts in the actual existence of a village called *Qačĭ*.

² Cp. *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*, X, Warszawa 1889, p. 421.

³ Professor J. Deny was referring to the dictionary by Radloff, II, 338 and 376. Radloff, II, 338 quotes „*Kačĭ* = *katčĭ* 'der Schreiber'“ from the Sagaian dialect; II, 304 (and not 376) he quotes „*katčĭ* (*kat* + *čĭ*) = *kačĭ*...“ in Teleutic and Shoric.

⁴ Cp. the dictionaries by Zenker, II, 677 and by Radloff, II, 339 (both authors made reference to the *Čagataische Sprachstudien* by Vambery); L. Budagov, *Sravnitelniy slovar' turecko-tatarskikh narečĭy*, II, S. Petersburg 1871, p. 7 (*qačĭ* 'dam...' quoted from Khiva); A. Starčevskiy, *Sputnik russkago čeloveka v Sredney Azii...*, S. Petersburg 1878, p. 99 (*qačĭ* 'dam...' with the remark that it is a „Tatar“ word).

⁵ Cp. P. Semenov, *loc. cit.*

of such an appliance designed to stop floods. It was probably erected still before the Turkic peoples came to conquer Tauride, and then in course of time as a result of the technical inefficiency and the usual neglect of the new masters of the peninsula was — again presumably — swept away by the rapid waters of the stream.

The existence of similar devices and constructions upon the rivers of the former Tauride can be also attested by another Turkic hydronym from that region: *Qazıqlı özen*, literally 'River with poles', i. e. 'River with piles [driven into its bottom (shores)]'. This name seems to refer to the upper course of the river *Qaçı*⁶. One might conclude that throughout the course of that dangerous mountain stream devices had been applied once to stop floods: in the upper part only those *qazıqlar* 'poles, piles' have been preserved, whereas the lower part had distinctly a whole 'flood-stopping dam' — *qaçı*.

The hydronym *Qaçı* should be then translated literally as 'Dam'. (Another analogy in Polish hydronymy: *Tamka* 'Small dam', the name of a small Masovian river⁷). We must accept the same meaning for *Qaçı* as for the name of the mentioned village on its shore (cp. again the same Polish *Tamka* as the name of a former suburb — nowadays a small street in Warsaw).

As to *Qaçı sarāyī* we can translate in 'Palace (court) [on the shore] of [the river] *Qaçı*' or perhaps 'Palace (court) near the dam [on the river *Qaçı*]'.⁸

This explanation of the hydronym *Qaçı* and of the toponyms *Qaçı sarāyī* in view of the actual devices in the region (a river-dam) seems to be more probable than the derivation of the name *Qaçı sarāyī* from *kaçı* 'secretary', should there even be a Crimean word of this meaning.

⁶ Evliyā Çelebi, *op. cit.*, VII, p. 586 mentioned the name misspelling the word *özen* 'river' (in the MSS اورک and اورک instead of اورن or اوران) — a word alien to him, as it does not exist in Osmanli. P. Keppen, *O drevnostykh yuzhnago berega Krıma i gor Tavricheskikh*, S. Petersburg 1837, in the index, p. 374, calls the river *Qazıqlı özen* also by the Turkic name *Büyük özen* 'Great river' and in Russian *Černaya voda* 'Black river', and further on (p. 376) speaking on the river Kača (i. e. *Qaçı*) uses the name *Büyük özen* for the upper course of the same.

Ibid., p. 239 (footnote) we find a mention of an old Greek bridge on the river Černaya, i. e. *Büyük özen* or *Qazıqlı özen*. All this seems to confirm the surmise that the name of the river *Qaçı* should be associated with the former Greek dam upon it, a dam which stayed on for some time after the conquest of Tauride by the nomadic Turkic peoples.

⁷ *Słownik geograficzny...*, XII, Warszawa 1892, p. 152.

It must be borne in mind that secretaries (whom Nüreddins actually kept at their residence) were men of too little significance to provide a name for the whole palace or residence of those second Vice-Khans of Crimea; at the most, there might be one single „room of the secretary“ within the Nüreddin's palace.

This explanation of the geographic name *Qaçı*, particularly as far as the residence of the Nüreddins is concerned, is farther borne out by the names of other places of residence for the members of the Crimean dynasty formed similarly in view of some features characteristic of the area under discussion: *Bāğçe sarāyī*, the name of the capital of Khans, alluding to the park surrounding their palace, and *Aqmesğid sarāyī*, the name of the place of residence of Kalgas, associated with the „White Mosque“ erected upon is territory by Khan Mengli Girey I⁸.

Zygmunt Abrahamowicz

DAS TÜRKISCHE VATERUNSER IN HANS SCHILTBERGERS REISEBUCH

Hans Schiltberger war ein bayrischer Kriegsknecht, der 1396 in der Schlacht bei Nikopolis an der Donau in türkische, später in mongolische Kriegsgefangenschaft geriet und erst 1427 in seine Heimat zurückkehrte. Er gibt in seinem Reisebericht als Sprachprobe das „thatrisch pater noster“, das sich in der von mir benutzten Ausgabe von Valentin Langmantel, Tübingen 1885, die auf der Nürnberger Handschrift beruht, in Kapitel 27 auf Seite 38 findet, in anderen Ausgaben und Handschriften am Schluss des Werkes. In den Anmerkungen auf Seite 121 gibt er die Varianten der anderen Handschriften an, und zwar bedeutet N die Nürnberger, D die Donaueschinger, H die Heidelberger, S die Sankt Galler und Na die zweite Hand der Nürnberger Handschrift. Ich gebe den Text zuerst nach der Ausgabe, wobei ich die Varianten in runde Klammern setze. Die eckigen Klammern und Fragezeichen stammen wohl von Fritz Hommel, dem Langmantel lt. Anmerkung 2 auf derselben Seite die „Richtigstellung dieses in den Handschriften ziemlich verdorbenen Textes“ verdankt.

Und also spricht der thatrisch pater noster: [A]tha (Atha DH) bisum (voysum DH) chi (chy DH) kockhta (kockta D) sen, algeschludur senung adung; kellsun (kellesun N) senung (fehlt D) hanluchung; bolsun (halsun D, balsamin H) senung (semung D) erckchung aley gierda u-chok-

⁸ Cp. Evliyā Çelebi, *op. cit.*, VII, p. 640.