

to your orders'. The meaning of *da* is secondarily a weak 'now'. It is not totally excluded that it is an abbreviated form of *dvēt*, *dvē* from *vain*, new-Persian *χvāsten* — 'to want', and so *dēčim* means literally — 'I want to go'. According to Chodzko, *dekem* represents Present and Future Tenses. The Present Tense supplied with *da* may also serve as a narrative tense, e.g.: *tistīnit* — 'er nahm'. This form is also used to express a frequentative action, e.g.: *dēčē* — 'he used to go', as well as in the oblique sentences, e.g.: *āz tersim dē min kužin* — 'I am afraid, they might kill me'.

All this seems to prove that our proclitic *de* might be identical with the Kurdish praefix. Both the coincidence in sound and what is more important, the role they play lead evidently to this conclusion. Certain doubts may be evoked by the fact that we have here to do with the borrowing of a single morphem what generally belongs to the not too often occurring phenomena. But it seems to be a somewhat different case with the Arabic dialects. Let us take e.g. the dialects of Maghrib. We find in them a form parallel to the discussed one, composed of proclitic *tā* + Imperfect of the verb, e.g.: *tā-nekteb* — 'we are writing, we are about to write'. This *tā*-morphem is most likely to be identified with the Berberie morphem *t*- which together with verb forms the habitative, e.g.: *əzdəy* — 'to inhabit, to live', *təzdəy* — 'to be living, inhabiting, to use to live'.

Thus, in the light of what has been said, our suppositions appear if not right, then at least possible and acceptable.

* See André Basset, *Le verbe berbère*, Paris 1929, pp. I a. ff., 153 a. ff.

MARIA KOWALSKA

REMARKS ON THE UNIDENTIFIED COSMOGRAPHY *TUHFAT AL-ĞARĀ'IB*

The present article contains some remarks concerning the treatise by an unknown author entitled *Tuhfat al-ğarā'ib* which was quoted by Zakariyā' ibn Muḥammad al-Qazwīnī (1203—1283) in his *Kitāb 'Ajā'ib al-makhlūqāt*¹ and *Kitāb Āthār al-bilād*² and by ad-Dimashqī (1256—1327) in *Nukhbat ad-dahr fī 'ajā'ib al-barr wa 'l-baḥr*³. A work of the same title, i.e. *Tuhfat al-ğarā'ib* was already mentioned, as far as the European scientific literature is concerned, in *Fundgruben des Orients*⁴. The problem of the origin of the quotations found in al-Qazwīnī's work was discussed by Ferdinand Wüstenfeld⁵ who thought that they might be derived from a treatise *Tuhfat al-'ajā'ib wa ṭurfat al-ğarā'ib* composed, according to Hājjī Khalifa⁶, by a certain Ibn al-Athīr al-Jazarī. At the same time Wüstenfeld considered the identification of the latter with the famous historian Ibn al-Athīr (1160—1234) as possible but to be verified in the future. The analysis of the existing manuscripts of *Tuhfat al-'ajā'ib wa ṭurfat*

¹ Zakariyā' b. Muḥammad al-Qazwīnī, *Kitāb 'ajā'ib al-makhlūqāt*, ed. F. Wüstenfeld, Göttingen 1849.

² Zakariyā' b. Muḥammad al-Qazwīnī, *Āthār al-bilād wa akhbār al-'abād*, ed. F. Wüstenfeld. Göttingen 1849.

³ Chems-ed-din Abou Abdallah Mohammed ed-Dimichqui, *Cosmographie*, Texte Arabe ed. par. M. A.-F. Mehren, Leipzig 1923.

⁴ *Fundgruben des Orients*, Wien 1814, t. IV, p. 294.

⁵ F. Wüstenfeld, *Göttingische Gelehrte Anzeigen*, Göttingen 1848, t. I, p. 345.

⁶ *Lexicon Bibliographicum et Encyclopaedicum a Mustafa ben Abdallah Katib Jelebi dicto et nomine Haji Khalifa celebrato compositum*, ed. G. Flügel, Leipzig—London 1835—1858. No 2621.

al-gārā'ib excluded, however, this possibility and it seems to be rather certain that its authorship cannot be ascribed to any of the 3 brothers known under this name who lived at the turn of 12th and 13th century⁷. The manuscript British Museum 383 which was at my disposal and whose author is mentioned as a certain 'Izzaddīn ibn al-Athīr al-Jazarī is based, among other sources on the work by al-Qazwīnī and by al-Warrāq (1235—1318). It is very possible that this is the book mentioned by Hājji Khalifa. At any rate it is clear that at least two works with similar titles, i.e. *Tuhfat al-gārā'ib* and *Tuhfat al-'ajā'ib wa ṭurfat al-gārā'ib* existed, the first of these being older than the second; the latter is to be found in several manuscripts. The author of the first is quite unknown and the author of the second has not been identified so far, although Derenbourg might be right in his assumption that Abū'l-Fidā' Ismā'il b. Aḥmad b. Sa'id b. Muḥammad 'Imād ad-Dīn b. al-Athīr (1254—1299)⁸ might be possibly considered as the author of *Tuhfat al-'ajā'ib wa ṭurfat al-gārā'ib*. Who was the author of *Tuhfat al-gārā'ib* quoted by al-Qazwīnī and by ad-Dimashqī? In the fragments of *Tuhfat al-gārā'ib* quoted by both authors we find no indication which could elucidate the problem of the date of the composition of this work and no details that would enable us to identify the author with any of the well known writers. There is only one historical person mentioned, i.e. the governor of Jurjān and Khurāsān — Rāfi' ibn Harthama⁹ who lived in the second half of the 9th century. Unfortunately this is too general as a terminus post quem. It seems to be rather probable that *Tuhfat al-gārā'ib* which may be considered as a cosmographical treatise was written much later than in 9th century. It is also very probable that the unknown author lived in the Eastern part of the Muslim world because the major part of the information deals with differ-

⁷ Cf. C. Brockelmann, *Geschichte der Arabischen Litteratur*, Weimar—Berlin 1898—1902, t. I, p. 357—8, 297, 345; S I. p. 587, 608, 521.

⁸ Cf. Brockelmann, GAL, t. I, p. 341, S I, p. 581.

⁹ In *Āthār al-bilād* the name of Rāfi' b. Huzayma is given but this is to be amended to Rāfi' b. Harthama. Cf. E. de Zambaur, *Manuel de Généalogie et de Chronologie pour l'histoire de l'Islam* Hanover 1927.

ent places and localities just in the East. Nothing more can be said on this point. It cannot be excluded that it was Majd ad-dīn ibn al-Athīr¹⁰ or one of his brothers who wrote this book but as the note made by Hājji Khalifa has no reference to it, nothing can be said in support of this hypothesis and thus it is valueless to make any conjectures now¹¹. We may only hope that sometime a manuscript of *Tuhfat al-gārā'ib* will be discovered.

At the present stage it is too early to make any firm generalizations concerning the scope and the value of *Tuhfat al-gārā'ib* but in any case this work is interesting because it is older than al-Qazwīnī's *Cosmography* and thus it may be relevant for the explanation of the origin of that literary genre. The various elements of cosmographical character were known to the Arabs since very remote times but it seems probable that the individual genre in the popular scientific literature called „cosmography“ developed during the 12th century. This genre was very differentiated in content as well as in form. The quotations found both in the work of al-Qazwīnī and in that of ad-Dimashqī suggest that *Tuhfat al-gārā'ib* dealt almost exclusively with things and phenomena of super-natural character. The information contained in these quotations may be grouped into four sections concerning, respectively — rivers, mountains, wells, and seas. Most of the described phenomena seem to be quite fantastic but it cannot be excluded that after a special study a grain of truth may be found in some portions of the text. It must be said here that we cannot be sure that all the quotations preserved in the works of al-Qazwīnī and of ad-Dimashqī have been discovered: some of them may be given without mentioning the source and thus they cannot be detected. In some cases the beginning or the end of a quotation is doubtful. The fact that these quotations deal almost exclusively

¹⁰ Cf. M. A. F. Mehren's remark in his edition of ad-Dimashqī's *Cosmography* p. LXXXVIII.

¹¹ Cf. G. Ferrand's opinion on *Tuhfat al-gārā'ib* in his edition of *Tuhfat al-albāb* by Abū Ḥāmid al-Andalusī al-Ġarnāṭī, „Journal Asiatique“, t. CCVII, Paris 1925, p. 239—241. It seems to be very probable that al-Ibshīhī's mention of *Tuhfat al-gārā'ib* is due only to an orthographical error i. e. that he quoted only Abū Ḥāmid's *Tuhfat al-albāb*.

with super-natural phenomena seems to point out that this is the result of a deliberate choice made by our anonymous author. The naivety of the author cannot be taken as a sole explanation — he was not so naive if he was able to make a clear distinction between fantastic and natural phenomena and so he may be even considered as superior in this point to al-Qazwīnī who was less critical and who put into his compilation both real and fantastic elements. The number of the quotations is large enough to eliminate the possibility that al-Qazwīnī chose from *Tuhfat al-garā'ib* only fantastic information because with his considerable lack of criticism he would not have been able to make such a clear choice. What was the intention of the anonymous author of *Tuhfat al-garā'ib* when he composed this work and for whom was it intended? For a contemporary reader *Tuhfat al-garā'ib* seems sometime to be a parody because of its concentration on the super-natural and because of the almost total lack of any relation to the real world. This impression of a parody is even strengthened by a peculiar objective approach of the author who enumerates the facts in a emotionless way without making any effort to explain the described phenomena and without expressing any personal opinion about them. If we take, however, into consideration the time in which *Tuhfat al-garā'ib* was composed, we must abandon any attempts to classify it as parody. The interest in rare, unusual and even super-natural phenomena which cannot be adequately explained always existed in man and it exists today. But a book like *Tuhfat al-garā'ib* could not be very popular and probably it was not written for an average reader. There was a number of more valuable and, what is more important, more interesting books in Arabic Medieval literature dealing with geography and cosmography and containing not only half-fantastic but also true information. An average reader of that time was also rather too educated to be interested exclusively in the descriptions of supernatural phenomena of doubtful reliability — the books like al-Qazwīnī's *'Ajā'ib al-makhlūqāt* were the most popular. *Tuhfat al-garā'ib* is quoted only by al-Qazwīnī and by ad-Dimashqī — we may even suspect that the original has not been preserved at all. At any rate we cannot be sure that

this book was written by a naive maniac for naive readers. As it has already been said the author of *Tuhfat al-garā'ib* was not an uncritical man. We should be even inclined to suppose that he intentionally collected the information of the strange phenomena in order to supply a compilation which would serve as basis for their critical investigation. This would be quite an ambitious undertaking but such a hypothesis is too hasardous. It is difficult to say something about the sources of *Tuhfat al-garā'ib* — only one quotation contained in *Nukhbat ad-dahr* is obviously borrowed from some other source but nothing can be said about the origin of the rest. We do not know if the anonymous author of *Tuhfat al-garā'ib* was a traveller or if he was merely a compiler. The latter seems to be more probable. In general it is difficult to go beyond a hypothesis. It can be only said that if a cosmography like *'Ajā'ib al-makhlūqāt* could perform the function of popular science literature and the work of geographical character could perform the function of travel, reportage literature, *Tuhfat al-garā'ib* could have served in some way and to some extent, as science-fiction literature.

Tuhfat al-garā'ib was one of the important sources of *'Ajā'ib al-makhlūqāt* and al-Qazwīnī used it also for compiling his *Āthār al-bilād*. Some quotations inserted into the former work were also repeated in *Āthār al-bilād*: There are, in general, 17 quotations dealing with the wells, 15 dealing with the mountains, 10 with rivers and 5 concerning the seas. Here is the list of quotations preserved in *'Ajā'ib al-makhlūqāt* and of those which were repeated in *Āthār al-bilād*:

The wells			
عين جاج	190/20—22		?
عين ناطول	195/7—9	Egypt	
عين طبرية	193/6—7	Syria	
عين اذريجان	189/12—14	Adharbāyjan	
عين نهاوند	195/10—11	Jibāl	
عين نهاوند	195/12—16	Jibāl	
عين جبل الديلم	190/23—24	Fārs	
عين باذخاني	190/2—6	Mukrān	

عين التراك	190/15—17	Khurāsān
عين باميان	190/7—11	Khurāsān
عين سياه سنك	192/10—13	Jurjān
عين ايلانستان	189/29—290/1	Jurjān
عين الهم	196/9—21	Jurjān
عين جبل سمرقند	190/28—30	Samarqand
عين العقاب	193/12—15	al-Hind
عين جزيرة سلاط ¹²	191/4—7	an island of Indian Ocean
عين جزيرة سلاط	112/3—6	an island of Indian Ocean

The mountains

جبل الاندلس	154/2—8	Spain
جبل شكران	165/19—24	Yemen or Spain
جبل طاهرة	167/11—15	Egypt
جبل بيت المقدس	154/15—18	Syria
جبل بنجهير	154/19—21	Adharbāyjān
جبال طبرستان	167/16—19	Tabaristān
جبل هرمز	173/19—22	Tabaristān
جبل دامغان	158/6—8	Jibāl
جبل الصور	166/26—29	Kirmān
جبل اروند	153/19—22	Sijistān
جبل سمرقند	164/21—23	Samarqand
جبل فرغانه	169/29—170/3	Farghānah
جبل زانك	162/23—27	Turkistān
جبل النار	173/10—15	Turkistān
جبل الهند	173/23—26	al-Hind

The rivers

نهر اسفار	177/8—9	?
نهر السبت	180/25—28	Spain
نهر اليمن	188/17—18	Yemen
نهر طبرية	182/17—19	Syria
نهر عراده	182/24—26	Syria

¹² In the text of 'Ajā'ib al-makhlūqāt سلامت is to be amended to سلاط. Cf. G. Ferrand, *Relations de voyages et textes géographiques arabes, persans et turcs relatifs à l'Extrême-Orient du VIII-e au XVIII-e siècles*, Paris 1914, t. II, p. 305.

نهر حصن الهمدي	178/6—8	'Irāq
نهر اذربيجان	176/25—26	Adharbāyjān
نهر مكران	185/3—6	Mukrān
نهر صقلاب	182/15—16	Eastern Europe
نهر الكر	184/29—185/2	al-Hind

The seas

بحر الروم	124/18—19	ar-Rūm
بحر المغرب	126/7—11	al-Maghrib
بحر الهند	109/25—110/6	al-Hind
بحر الهند	113/19—23	al-Hind
بحر الهند	112/16—19	al-Hind
ارض الهند	423/16—20	al-Hind

Here are the fragments cited in Āthār al-bilād

قسطنطينيه	107/25—29	ar-Rūm
الشام	137/26—28	Syria
نيوى	320/4—8	'Irāq
ارمينية	333/18—23	Armenia
ارمية	194/28—195/1	Adharbāyjān
قصران	265/15—17	Jibāl
سنون	136/11—12	Kirmān
باميان	103/22—24	Khurāsān
ختلان	352/8—11	Transoxiana
باور	225/11—16	Kashmīr
الهند	86/14—22	al-Hind
كلبا	69/20—23	al-Hind
ارام	51/8—11	al-Hind
الصين	35/19—22	as-Sīn (China)

Ad-Dimishqī used *Tuhfat al-garā'ib* to a much less extent. At any rate there is no doubt that he used, independently, the same *Tuhfat al-garā'ib* that had been used by al-Qazwīnī. There are some differences between the quotations which were done by both authors but this may be probably due to the fact that they used different manuscripts. It must be also kept in mind that al-Qazwīnī was very inaccurate in his method of making quotations.

Here are the quotations found in *Nukhbat al-dahr*:

¹³ ارض بابل	37/13—38/8	'Irāq
منايع النيل	92/11—15	East Africa
نهر اتل	106/11—14	Eastern Europe
¹⁴ عين جمرة	118/4—8	Armenia
ارض الان	146/11—15	Eastern Europe
¹⁵ بحر الهند	158/8—18	al-Hind

¹³ The same text is given by Yāqūt, *Mu'jam al-buldān*, ed. F. Wüstenfeld, Leipzig 1866, t. I, p. 449—450, and by al-Qazwīnī, *Āthār al-bilād*, p. 202—203, but both of them do not indicate their source. It is evident that al-Qazwīnī borrowed it from Yāqūt. Cf. M. Kowalska, *The Sources of al-Qazwīnī's Āthār al-bilād*, Folia Orientalia, Kraków 1966, t. VIII, p. 53.

¹⁴ This text is quoted by al-Qazwīnī in *'Ajā'ib al-makhlūqāt* p. 196/25—28, and it is very probable that he borrowed it also from *Tuhfat al-garā'ib* but he did not name his source. It is also noteworthy that he quotes the form عین یاسی جمن.

¹⁵ The same quotation is given with some minor changes by al-Qazwīnī in *'Ajā'ib al-makhlūqāt*, p. 109/25—110/6.

WŁODZIMIERZ ZAJĄCZKOWSKI

TÜRKISCHE SPRACHPROBEN AUS MAZEDONIEN

Während meines kurzen Aufenthaltes im Januar 1960 in Skoplje (Üsküp) konnte ich einige Sprachaufzeichnungen machen. Die Sprachproben sammelte ich von dem 48 jährigen Fetah Hadschi Ishak sowie von den Schülern der dortigen Schule „Te-feyyüz“.

Da die Zahl der türkischen Bevölkerung Mazedoniens infolge der ständigen Auswanderung von Tag zu Tag rasch zurückgeht, entschloss ich mich meine Aufzeichnungen zu veröffentlichen, um unsere geringe Materialien aus dem Gebiet der türkischen Mundart aus Mazedonien zu vermehren.

Als Hauptmerkmale der durch unsere Proben vertretenen Mundart fallen sofort auf.

LAUTLEHRE

Vokale

Labiale Vokale

1. In unserer Mundart wird ö in der ersten Silbe zu ü: *ülmüş* (*ölmüş* 'er ist gestorben'), *küpük* (*köpük* 'Schaum'), *süyle* (*söyle* 'spreche'), *günüil* (*gönül* 'Herz'), *gükte* (*gökte* 'im Himmel'), *küylü* (*köylü* 'Bauer'), *ünüm* (*önüm* 'vor mir'), *güzlü* (*gözlü* 'mit Augen'), *küşküm* (*köşküm* 'mein Palast'), *küpek* (*köpek* 'Hund'), *ülçermiş* (*ölçermiş* 'sie mass'), *ürdek* (*ördek* 'Ente'), *gölünüzden* (*gölnüzden* 'aus euerem See').

2. Die öy-Diphtonge werden zu ü: *büle* (*böyle* 'so auf diese Weise').

šüle (*šöyle* 'so').