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TURKISH ANTHROPNYMS IN OLD POLISH SOURCES

In old European literature (also in Polish one) Turkish subject matter appears together with the increase of interests towards the East. The earliest Polish literature presenting Turkish matters dates back to about the 16th century. In the course of time the number of Polish works concerning Turkish subjects is more and more numerous and subject matter concerning Turkish state, its structure, administration, diplomatic relations (mainly with Poland), lifestyle, customs, religion etc. more differentiated.

It is impossible to mention all Polish sources discussing Turkish subjects; however, we can present them in division according to the subject matter they represent¹.

As the first group of texts we can indicate the works describing Turkish state. As the examples one can mention: *Pamiętniki Janczara czyli Kronika turecka Konstantego z Ostrowicy napisana między r. 1496 a 1501* [Diary of janissary soldier, in other words, Turkish chronicle Konstantego z Ostrowicy napisana między r. 1496 a 1501] (edited by J. Łoś, Kraków 1912); *Dwór Cesarza tureckiego y iego Residencya w Konstantynopolu* [The court of Turkish emperor and his residence in Constantinople] by Sz. Starowolski (Kraków 1646), *Dzieie tureckie y utarczki Kozackie z Tatary...* [Turkish history and on some skirmishes between Kosacks and Tatars...] by M. Paszkowski (Kraków 1615).

Another group of texts constitute descriptions of legations and those works that report diplomatic relations between Poland and Turkey. Here examples of such works:

Trzy relacje z polskich podróży na Wschód muzułmański w pierwszej połowie XVII wieku [Three reports about Polish journeys to the East in the first half of the 17th century] (edited by A. Walaszek, Kraków 1980),

¹ More about old Polish sources concerned Turkey and the subjects they discuss in S. Stachowski, *Glosariusz turecko-polski*, Kraków 2005, pp. 10-14.

Wielka legacja Wojciecha Miaskowskiego do Turcji w 1640 r. [W. Miaskowski's great legation to Turkey in 1640] (elaborated by A. Przyboś, Warszawa-Kraków 1985).

Among Polish literary sources one can also find some diaries written by those Poles who travelled in Turkey or stayed there for a longer time. We can mention here several examples:

Regina, Salomea z Rusieckich Pilsztynowa. *Proceder podróży i życia mego awantur*².

[A history of journeys and my life adventures] (edited by R. Pollak, Kraków 1957),

Podróż do Turek i Egiptu [A journey to Turks and Egypt] by Jan Potocki (Warszawa 1784),

Władysław Jabłonowski. *Pamiętniki z lat 1851-1893* [Diaries from years 1851-1893] (elaborated by Józef Fijałek, Wrocław-Warszawa-Kraków 1967).

In the above presented and others not mentioned here sources, on the ground of such detailed descriptions of Turkish subjects, the problem of the knowledge about Ottoman-Turkish language itself is presented here very inconspicuously. One can suppose that the authors of the mentioned works practically did not know the Ottoman-Turkish. Only a small number of sources (and here one should mention *Dzieje tureckie y utarczki Kozackie z Tatary...* by Paszkowski), however in a very modest way and also mistakenly, refer to the question of the language itself and its grammatical rules.

Luckily, in this relatively rich Polish literature concerning Turkey, the authors presenting the particular matters did not avoid quoting in the text some Turkish glosses constituting the names of particular phenomena, objects, or persons described in the text.

As far as the orthography of those Turkish words is concerned we should state that despite the fact that those words were written in Latin transcription³, they were often transcribed not properly, in a very mis-shapen forms, what indicates that the authors did not know the language well and they were not familiar with the complexity of both Arabic alphabet and the transcription system.

It appears that Turkish lexical material collected in old Polish sources is quite rich and in the course of time it became the subject of various studies in form of papers or monographs⁴.

However, all those works as the subject of their studies selected only those Turkish words which are appellatives. It should be stated here that apart from Turkish appellatives the most discussed sources also comprise personal proper nouns both male and female.

² This diary was written about 1760.

³ Until 1928 Turkish language used the Arabic alphabet.

⁴ Among those works there is already mentioned monograph by Stachowski.

As far as I know, up to the present, the Turkish personal names registered in old Polish sources did not constitute the subject of any onomastic studies. Thus, we can take them into consideration in our studies.

Turkish names one can find for the first time in *Pamiętniki Janczara...*, or in Alexander Gwagnin's *Kronika Sarmacyi Europejskiej*, which was translated into Polish by Marcin Paszkowski and published in Kraków in 1611.

However, the first register of Turkish names, not a big one, appeared in Marcin Paszkowski's work *Dzieie tureckie y utarczki Kozackie z Tatory...* Let us present this register. We quote the names in original Paszkowski's orthography:

Ahmet (MP 337); *Alli* (MP 337);
Behram (MP 337);
Chatsun (MP 337); *Chender* (MP 337); *Czeliebi* (MP 337);
Ebraim (MP 336); *Eminler* (MP 337);
Hader (MP 336); *Hairadum* (MP 336); *Hutsefer* (MP 337);
Ionuz (MP 337);
Mehemet (MP 337); *Memni* (MP 337); *Murat Begh* ("pożądaný Pan")⁵ (MP 336);
Mustapha (MP 336),
Paiazyth (MP 337); *Perhat* (MP 337);
Perin (MP 336);
Spahalar (MP 337); *Suleiman* ("co iest Salomon")⁶ (MP 336); *Thauslar* (MP 337);
Zelim („Sultan Zelim xiążę pokoju „)⁷ (MP 336).

Just superficial analysis of the register of the personal names in Paszkowski's work indicates that the author mainly collected male names. In most cases, the names are written in mis-shapen forms, as for example: *Hairadum* - which probably stands for *Hayrettin*⁸; *Ionuz* - is probably an equivalent of today's *Yunus*; *Mehemet* - probably stands for *Mehmed*; *Paiazyth* - probably stands for *Bayezit*.

When analysing the above-presented register one may have impression that, among the real personal names Paszkowski also included some appellatives denoting some functions and professions, e.g.: *Eminler* - pl. of *emin* 'Ott. hist.

⁵ In the brackets Paszkowski gives the explanation of the name: "pożądaný Pan" [= desired Master] which in fact is neither the meaning of the name nor the nick name.

⁶ Also this name is explained by Paszkowski as: „co iest Salomon” [= that is Salomon].

⁷ The name *Zelim* which probably is Turkish name *Selim*, Paszkowski explains by: "Sultan Zelim xiążę pokoju" what means: 'the Sultan Selim – the Prince of peace'.

⁸ The equivalents of analyzed names are presented in today's literary forms and orthography.

steward, custodian'; superintendent'; *Spahalar* – pl. of *sipahi* 'Ott. hist. cavalry soldier'; *Thauslar* – probably pl. of *çavuş* 'Ott. hist. halberdier of the body guard of the Sultan; herald; messenger'.

It is worth mentioning that in Paszkowski's work one can also find the register of Tatar personal names, however, we do not take them into consideration in the present analysis.

As for the male names registered in Polish analysed texts, one can state that they are mainly the names of Turkish sultans, vezirs, state officers, translators or ordinary people whom, because of some reasons, the authors wanted to mention.

As far as the female names are concerned, we should notice that they appear in Polish texts considerably seldom and rather late. Such a situation is quite justifiable taking into account a low position of women in the hierarchy of Muslim society, especially in the past. Besides, some circumstances in which the West was in contact with the East, that is: wars, trade, diplomatic relations did not favour women's participation in them.

Among the already mentioned sources in which one can find female names there are: *Proceder podróży i życia mego awantur* by Pilsztynowa, Władysław Jabłonowski's *Pamiętniki z lat 1851-1893* and *Podróż do Turcji i Egiptu* by Potocki.

Here the whole collection of female names found in the analysed sources:

Aisze Hanum (RP 222); *Asma Sultan* (RP 232); *Emetullu* „to jest nadzieja od Boga”⁹ (RP 223); *Emineh-hanim* (WJ 280); *Emina* (Pot. 24, 25), *Emina Hanem* (Pot. 23, 25); *Fatmé* (Pot. 23, 24, 25).

As far as the discussed names from the mentioned here sources are concerned, we use for them the general term - Turkish, however we are fully aware of the fact that most of those antroponyms are Arabic or Persian origin and they are in use in all Moslem world. As for their spelling, we are also conscious that the forms in which the analysed words were written should be treated with amount of caution because they are often mis-shapen, which was already mentioned before.

Besides, in the same text one can find several variants of the same name. For example, in *Pamiętniki Janczara*...for one name *Jusuf* there are four variants: *Iszow* (PJ), *Isuw* (PJ), *Jusuf* (PJ), *Ysun* (PJ); for *Sulejman* there are two forms: *Soliman* (PJ) and *Sulejman* (PJ) and the name *Osman* (PJ) also appears in variant: *Otman* (PJ). The difference in orthography between the forms of the same words observed in this source can be explained by the fact that *Pamiętniki Janczara*...remained in several manuscripts and early printed books, beginning

⁹ Pilsztynowa gives the explanation of that name as: “this is hope given from God”. As for this name, we cannot ascertain what contemporary equivalent refers to it.

from the 16th century. One can suppose, that in the earlier copies of this text different orthography was used than in the later copies, especially in reference to Turkish vocabulary.

However, this not codified spelling, showing author's individual approach to the recording of Turkish words is also noticed in later sources, as for example, in *Wielka Legacja Wojciecha Miaskowskiego...* One can find there numerous examples of the discussed phenomenon. Thus, there are two forms: *Ussaim* (Miask. 60) and *Deli Huszain pasza* (Miask. 58) which refer to today's name *Hüseyin*; *Szehin aga* (Miask. 64) and *Sahin aga* (Miask. 17) – these forms probably stand for today's *Şahin* and both *Machmet* (Miask. 188) and *Machomet* (Miask. 69) stand for today's *Mehmet*. Those forms of Turkish antroponyms, written in Polish sources in variants or erroneously, one can try to explain by lack, or at most, insufficient language competence of the authors.

The discussed antroponyms gain Turkish character when they appear in company of courtesy titles indicating male form that is, *bey* 'gentleman' (in Polish orthography: *bej*), as in: *Aryf-bej* (WJ 432), *Behczet-bej* (WJ 230), *Faik-bej* (WJ 204), *Hussein-bej* (WJ 252), *Mahmud-bej* (WJ 245) *Rassam-bej* (WJ 275), *Ryza-bej* (WJ 394), *Saib-bej* (WJ 269), *Salih-bej* (WJ 220), *Skender-bej* (WJ 311), *Spiraki-bej* (WJ 214), or *effendi* 'gentleman' (in Polish orthography: *efendi*), as e.g.: *Ali Efendi* (Pot. 20), *Raszyd-effendi* (WJ 347), *Reis – Efendi* (RP 240), *Omer-effendi* (WJ 319). These forms are registered by Władysław Jabłonowski, Regina S. Pilsztynowa, or Jan Potocki.

The courtesy word indicating female form, placed as a postposition, after the name is: *hanum*¹⁰, *hanim*¹¹. Here examples: *Emineh – hanim* (WJ 280), *Aisze Hanum* (RP 222), and in Potocki's work: *hanem*¹²: *Emina Hanem* (Pot. 23, 25).

Among the analysed words there are also those accompanied by titles: *basza* = *pasza*, *aga*, *hadzy* = *hadži*¹³. Those titles indicate functions, dignity, or the honor of pilgrimage to Mekka. Here several examples: *Teras-basza* (WJ 446), *Hamdi-pasza* (WJ 335), *Tahyr-pasza* (WJ 483), *Skinder basza* (W. 53), *Hadzy Suliman Aga* (RP 242), *Hadži-Mehmement-Said* (WJ 452), *Osman-aga* (WJ 325).

One can find, however rarely, the Turkish names accompanied by words which function as nicknames. They are usually placed in preposition, in front of the name. Here there are several examples: *Dudu Hasan Efendi Baszkiesedar* (RP 222); *Deli Huszain pasza* (Miask. 58), *Sary Husein Aga* (RP 59), where *dudu*, *deli* and *sary* are the mentioned nicknames¹⁴.

¹⁰ *Hanum* – is the older form.

¹¹ Today's Turkish literary form is *hanım* but in Polish orthography it is written as *hanim*.

¹² *Hanem* is not correct form. Probably Potocki used it instead of *hanim*.

¹³ The indicated titles are written here in Polish orthography whereas in today's Turkish they have (respectively) the following forms: *başa* = *paşa*, *ağa*, *haci*.

¹⁴ Since each of the words used in the analysed texts as nicknames has several meanings and they were not explained by the authors of the texts, therefore it is impossible to ascertain what

As it was already mentioned, most of the analysed names are Arabic or Persian origin. These Moslem names, deeply rooted in Islam are still in use in today's Turkey.

As a proof, several examples, excerpted from the analysed sources are confronted with the dictionary of names given to children in today's Turkey¹⁵.

Abdul Kerim (WJ 283) – today known as *Abdülkerim* ‘Cömert ulu Allah’ın kulu’ [‘generous, liberal, God’s servant’];

Abdulla (WJ 440), *Abdullah-basza* (WJ 445), *Abdulaga* (RP 262) – today known as: *Abdullah* ‘Allah’ın kulu’ [‘God’s servant’];

Abedyn-pasza (WJ 400) – this is equivalent of today’s: *Abidin* ‘Ibadet edenler’ [‘someone who worships’].

Dzemil-pasza (WJ 432) – this is today’s: *Cemil* ‘1. Güzel. 2. Allah’ın adlarından biri’ [‘beautiful – one of God’s attributes].

Ibrahim-Efendi (RP 57); *Ibrahim-effendi* (WJ 443), *Imbraim* (Miask. 100) – today known as: *Ibrahim* ‘Kuran’da ve İncil’de adı geçen, kurban kesme geleneğinin yaratıcısı peygamber. 2. Hakların babası’ [prophet Abraham’];

Raszzyd-effendi (WJ 347) – this is equivalent of today’s: *Raşıit* ‘Doğru yoldan giden, hak dinini kabul etmiş kişi’ [‘someone who follows religious route’].

Takedyn-pasza (WJ 231) – probably this is today’s: *Takiyettin/Takiyeddin* ‘Dinine bağlı’ [‘someone who is religious’];

In the analysed texts one can also find names that we can call laic. They do not refer to religion. These names denote rather physical features or attributes of character: Here some examples:

Aryf-bej (WJ 432) - this is equivalent of today’s *Arif* ‘1. Bir şeyi çabuk anlama ve kavrama yetisi. 2. Bilgin’ [‘someone clever and intelligent’];

Czielebi (MP 337) – stands for today’s *Çelebi* ‘Görgülü, terbiyeli, olgun kimse’ [‘someone who is well-bred, educated’];

Dylawer-pasza (WJ 413) – this Persian origin name stands for today’s *Dilaver* denoting ‘Yiğit ve cesur kimse’ [‘someone brave, courageous’];

Namuk (WJ 236); *Namuk-pasza* (WJ 235) – stands for today’s *Namık* denoting ‘Yazıcı, katip’ [‘writer, secretary’].

Nazyf-bej (WJ 476) – stands for *Nazif* that means ‘Temiz, pak’ [‘clean, pure’].

Among Turkish names registered by Miaskowski one can find *Nassufpasza*, what probably constitutes equivalent of Arabic origin *Nasıf* ‘Ekmek’ [‘bread’]. Jabłonowski registers *Rauf-pasza* (WJ 472). This popular today name - *Rauf* means ‘Çok merhametli, pek esirgeyen’ [‘someone who is merciful, tender-hearted’].

Szeŕket-pasza (WJ 334) – this is equivalent of today’s *Şevket* ‘Ululuk, yücelik’ [‘greatness, height’].

they denote in those contexts.

¹⁵ Levent F. Yılmaz, *Çocuk İsimleri Sözlüğü*. Anne bana bir isim bul, İstanbul 2008.

Summing up our reflections, we can ascertain that from the very beginning of appearance of Polish texts concerning Turkish matters, Turkish antroponyms are present there. This ascertainment leads to more general thought concerning the role of onomastics in each language. Let us quote very apt opinion referring to this subject, given by Anusiewicz in his work¹⁶. He writes: „Onomastyka danego języka jest źródłem wiedzy o kulturze danej społeczności, o najważniejszych wartościach przyjętych i uznanych przez społeczeństwo, co wyrażało się najczęściej w magiczno-symbolicznych sposobach zatrzymywania tych wartości przy potomstwie poprzez nadawanie odpowiednich imion, nazwisk, nazw, przezwisk itp. owe wartości oznaczających” [Onomastics of the particular language constitutes a source of knowledge about the culture of the particular society, about the most important values accepted and used by this society which was manifested mostly in magic-symbolic means of maintaining these values with the descendants by giving them names, nicknames, etc. denoting these values]¹⁷

Literature

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¹⁶ J. Anusiewicz, *Lingwistyka kulturowa,* Wrocław 1994, p.61.

¹⁷ This is our own translation.

