

Etymological  
Research  
into Czech

Proceedings of the  
Etymological Symposium Brno 2017,  
12–14 September 2017, Brno

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Nakladatelství  
Lidové noviny  
Praha 2017

The present volume was prepared with the support of a grant from the Czech Science Foundation “Etymological Dictionary of the Old Church Slavonic Language: Summing up a Generational Project” (Nr. 13-17435S).

*Studia etymologica Brunensia* 22

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ISBN 978-80-7422-619-9

## Snežana Petrović

# Turkish Loanwords in the Czech Manuscript of Konstantin Mihailović's "Memoirs of a Janissary"

**Abstract.** In the paper, a vocabulary of 91 Turkish loanwords is presented. They are excerpted from the printed version of the early XVIth century Czech manuscript entitled *Memoirs of a Janissary*, written by Konstantin Mihailović. The loanwords are provided with an etymological explanation and the evidence of their presence in selected dictionaries and lexical databases of the Czech language is given. **Keywords:** Turkish loanwords, Czech, Konstantin Mihailović, etymology, historical lexicology.

In the paper, we will present a vocabulary of Turkish loanwords excerpted from the Czech manuscript of Konstantin Mihailović's *Memoirs of a Janissary*, translated by Benjamin Stolz in 1975 (Stolz 1975). The manuscript is an important historical text, written at the end of the 15th or the beginning of the 16th century, famous mostly for Mihajlović's personal testimonies about the Ottoman military campaigns from the mid-15th century, in which he personally took part after being captured by the Ottomans in 1455 and engaged in the Janissary corps. The manuscript is often titled as a *Turkish Chronicle* as well, because its main part is a chronicle of the Ottoman Empire and its military and state organization.

Even though the text has been a subject of much research for almost two centuries, there are still no answers for the most crucial questions considering the following topics:<sup>1</sup>

### *When were the Memoirs written?*

The oldest manuscript is treasured in the Czech Museum's library in Prague and is written in Old Czech.<sup>2</sup> It is dated in the late 15th or the early 16th century, but since the original has not been found, the precise dating remains unknown. Until now 17 manuscripts of the *Memoirs* are preserved – 3 Czech and 14 Polish.<sup>3</sup> They are translated into six different languages: Polish (Łoś 1912), Serbian (Шафарик 1865; Живановић 1959), English (Stolz 1975), German (Lahmann 1975), Russian (Рогов 1978) and Turkish (Beydilli 2013).

### *Who was Konstantin Mihailović?*

He was a Serb who lived in the place called Ostrovica, probably near Novo Brdo in the region of Kosovo and Metohija; he was captured by the Ottoman

- 1 See, for example, Jovanović (1972), Данти (1978), Јовановић (2011), Јовановић (2015) and for more detailed data and references see Јаковљевић (2016).
- 2 The scholarly edition of this manuscript, Stolz (1975), is the source for the present paper. The first printed edition, published in 1581, is also in the Czech language.
- 3 Textological analysis showed that there are four redactions of the *Memoirs*: 1. The first redaction 2. The amplified redaction 3. The adaptation of the first redaction and 4. The adaptation of the amplified redaction (Јовановић 2011: 249).

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This article results from research on the project Nr. 178007 "Etymological Research into the Serbian Language and Compilation of the *Etymological Dictionary of Serbian*" which is fully financed by the Ministry of Education, Science and Technological Development of the Republic of Serbia.

military forces during the siege of Novo Brdo in 1455; he became and remained a member of the Janissary corps until 1463; in 1463, during a military campaign in Bosnia, he was captured by the Hungarian military. All these “facts” derive from the scarce amount of (auto)biographical notes from this same manuscript and are not verified by another historical source.

*What was the original language of the manuscript?*

The language in which the *Memoirs* were written remains unknown. Most researchers assume that it was neither Czech nor Polish and that the language of the preserved manuscripts is the language of translators, copyists, and editors. One of the arguments in favor of this opinion is that it is not very probable that Konstantin could have learned either Czech or Polish well enough in order to write the *Memoirs* (Јовановић 2011: 249–250). It is also possible that the lost original was not written in one of the Slavic languages but in Latin or Hungarian.

*Who is the author of the Memoirs?*

It is uncertain whether Konstantin Mihailovic was a writer of the original text or he was only a storyteller, whose words were recorded by another person (Јовановић 2011: 250). There is also a possibility that the *Memoirs* are not entirely an original piece of work, but a compilation consisting of parts translated from Ottoman chronicles, a very popular literary genre in the Ottoman Empire in the 15th century, especially amongst the janissary corps.<sup>4</sup>

In the Czech manuscript, translated into English and published by Stolz (Stolz 1975), 144 words of Turkish origin were found, 91 common nouns and 53 proper nouns. Since proper nouns require specific methodological approach, for the present paper we assembled a wordlist of common nouns with the etymological explanation. Whenever available, we point to Stachowski (2014) as a reference for etymology, not only for the reason it offers most up-to-date data, but because it analyzes lexical material from Polish manuscripts of the *Memoirs*. The etymology is given on the level of near-etymon, e.g. Turkish form. Some comments are placed in the footnotes, but the more thorough etymological explanation will be done in future studies.

## Vocabulary

*aga* (Stolz 1975: 158) < Turk. *aga* ‘master; title formerly given to certain officers, especially of the Janissaries’ (Stachowski 2014: 9–10).

4 For the possible influence of the 15th century Ottoman chronicles on the *Memoirs of a Janissary* see Јаковљевић (2016).

- akandye* (Stolz 1975: 176) < Turk. *akıncı* ‘a special corps of light cavalry whose duty was to pillage the enemy’, obsolete *akancı* (Stachowski 2014: 13).
- akcza* (Stolz 1975: 188) < Turk. *akça* ‘small silver coin’ (Stachowski 2014: 13).
- alamsandial* (Stolz 1975: 164) < Turk. \**alem-i sancak* ‘sign of a *sancak*, a subdivision of a province’ (Stachowski 2014: 15).
- Anatolibeglerbegy* (Stolz 1975: 164) < Turk. *Anatoli* ‘Asia Minor’ and *beglerbeg* ‘governor general’.
- axssam namazy* (Stolz 1975: 10) < Turk. *ağşam namazı* ‘the evening worship’ (Stachowski 2014: 14).
- azap* (Stolz 1975: 36, 132, 164, 166, 188) < Turk. *azap*, *azab* ‘soldier of a certain class, especially a marine’ (Stachowski 2014: 38–39).
- bacht* (Stolz 1975: 24) < Turk. *baht* ‘fortune, destiny’ (Stachowski 2014: 4).
- bassa* (Stolz 1975: 130, 156, 166) < Turk. *başa*, *paşa* ‘the highest title of civil and military officials in the Ottoman Empire’ (Stachowski 2014: 60–61).
- bassalar* (Stolz 1975: 156) < Turk. *başalar*, pl. < *başa* (Stachowski 2014: 62).
- \**bayram*.
- \**beg* (Stolz 1975: 194), see *buiuk beg*.
- \**beglerbegy* (Stolz 1975: 166), see *Anatolibeglerbegy* and *Urumeli beglerbegy*.
- bergantyne* (Stolz 1975: 132) < Turk. \**bergante*, *pergende* ‘kind of a military ship < Modern Greek *περγαντί*, *περγαντί* < Venetian *bergantin* < It. *brigantino* (Stachowski 2014: 72); cf. also Turk. *bergende* < It. dial. *bergantin* (Tietze 1: 318).
- bozduhan* (Stolz 1975: 40, 166) < Turk. *buzdığın* (*bozdoğan*, *bozdağan*) ‘iron war-mace’ (Stachowski 2014: 98–99).
- buiuk bayram* (Stolz 1975: 2) < Turk. *büyük bayram* ‘the Great Bayram, a religious festival *Kurban bayramı*’ (Stachowski 2014: 89–90).
- buiuk beg* (Stolz 1975: 194) < Turk. *büyük beg* ‘(a great) gentleman, (a high) ruler, notable’ (Stachowski 2014: 90).
- busromalar* (Stolz 1975: 20) < Turk. *busromanlar* etc., pl. from *busroman*.
- busroman* (Stolz 1975: 4, 20, 22, 77) < Turk. *busurman*, *besurman*, *busselman* ‘moslem’ (Stachowski 2014: 77–78);<sup>5</sup> derivatives: *busromanske*, *busromanska* (Stolz 1975: 22); *busromanstwo* (Stolz 1975: 22).<sup>6</sup>

5 Forms with the initial *b-* are not characteristic for the Ottoman Turkish language, they are attested in East and North-East Turkish languages, like Kipçak, and are usually borrowed into West and South Slavic languages via East Slavic mediation. Since the same form *busroman* etc. is attested in Hungarian as well, the question of the borrowing way into Czech remains open; see Stolz (1975: 199–200). Contemporary Czech forms *muslim*, *musulman* are not considered as a proper parallels for the form *busroman*, even though they are etymologically related.

6 Derivatives with Slavic suffixes show a possibility that Turkish loanword has existed for a while in Czech before being recorded in the *Memoirs*.

- cucyuk bayram* (Stolz 1975: 2) < Turk. *küçük bayram* ‘the Feast of Sacrifice’.  
 Petrović \*czader see *denissik czaderi*.  
*czaussy* (Stolz 1975: 166) < Turk. *ça(v)uş* ‘sergeant; guard’ (Stachowski 2014: 122–123).  
*czaussbassa* (Stolz 1975: 166) < Turk. *ça(v)uş başa* ‘chief of the corps of halberdiers of the Sultan’s bodyguard’ (Stachowski 2014: 123–124).  
*czeribasstwie* (Stolz 1975: 184) < Turk. *çeribaşı* ‘comander of troops’.  
*czesnegirler* (Stolz 1975: 162) < Turk. *çeşnegirler* pl. < *çeşnegir* ‘taster to a prince’ (Stachowski 2014: 129–130).  
*czesnegirbassa* (Stolz 1975: 162) < Turk. *çeşnegirbaşı* (Stachowski 2014: 129).  
*denissik czaderi* (Stolz 1975: 156) < Turk. *danişik* and *çador* ‘a secret agreement’ (Stachowski 2014: 140).  
*derwissler* (Stolz 1975: 68) < Turk. *dervişler* pl. < *derviş* ‘dervish; one who has renounced the world’ (Stachowski 2014: 149).  
*dian* (Stolz 1975: 26) < Turk. *can* ‘soul, life, person’ (Stachowski 2014: 162).  
*diebodibassa* (Stolz 1975: 162) < Turk. *cebeci başı* ‘chief armorer’ (Stachowski 2014: 164).  
*dienet, dieneth* (Stolz 1975: 26) < Turk. *cennet* ‘heaven’ (Stachowski 2014: 164–165).  
*dilfficary (ssable)* (Stolz 1975: 6) < Turk. \**Dilfikar*, \**Zilfikar* < *Zülfikar* ‘name of Ali’s sword’ (Stachowski 2014: 635–636).  
*dyzdar* (Stolz 1975: 150) < Turk. *dizdar* ‘warden of a castle’ (Stachowski 2014: 152).  
*dzomameczyt* (Stolz 1975: 14) < Turk. \**cuma me(s)çit* (Stachowski 2014: 166–167)<sup>7</sup>.  
*fferissteler* (Stolz 1975: 26) < Turk. *ferişteler* pl. < *ferište* ‘angel’ (Stachowski 2014: 188).  
*geniczari* (Stolz 1975: 2, 3, 36, 64, 68, 70, 80, 92, 98, 106, 118, 124, 126, 130, 132, 134, 150, 158, 162, 164, 166, 168, 184) < Turk. *yancıarı, yeniçeri* ‘Janissary; a member of an elite corps in the standing army of the Ottoman Empire’ (Stachowski 2014: 246).<sup>8</sup> Also *geniczarin* (Stolz 1975: 48, 92, 94, 142, 158), *geniczarsky* adj. (Stolz 1975: 110, 118, 148, 164).  
*genikehage* (Stolz 1975: 34) < Turk. *yeni kihaya* ‘new majordomo’ (Stachowski 2014: 258); Turk. vulg. *kehaya*, alongside of *kâhya*. Also *genikehagamir* (Stolz 1975: 164).  
*gimarat* (Stolz 1975: 16) < Turk. *imaret* ‘soup-kitchen for the poor’.  
*hadomlar* (Stolz 1975: 100) < Turk. \**hadomlar, hadumlar* pl. < *hadum* ‘eunuch’ (Stachowski 2014: 205–206).

7 The etymology of this word has been a subject of linguistic discussions (see Јовановић 2011: 249).

8 This is the most recorded Turkish loanword in the *Memoirs*; it is attested 32 times, both as a noun and as an adjective.

- hama heli* (Stolz 1975: 8) < Turk. *hamail* ‘baldric, cross-shoulder strap for a sward’ (Stachowski 2014: 213).
- han* (Stolz 1975: 194) < Turk. *han* ‘the emperor, a title added to the name of Ottoman sultans’.
- hayffsorudi* (Stolz 1975: 152) < Turk. *key(i)f sorıcı* ‘one who looks for information of any kind’ (Stachowski 2014: 207–208).
- honker* (Stolz 1975: 194) < Turk. *hünkâr, hünkâr* ‘emperor’ (Stachowski 2014: 231).
- issihaluati* (Stolz 1975: 26) < Turk. *ısı* ‘heath’ and *halvatı* ‘solitude’ (Stachowski 2014: 240–241).
- kan* (Stolz 1975: 50, 54, 116) see *han*.
- kapidi basslar* (Stolz 1975: 160) < Turk. *kapıcıbaşılar, kapıcıbaşalar* pl. < *kapıcıbaşı* ‘head of the palace doorkeepers’ (Stachowski 2014: 299).
- karipi gitiler* (Stolz 1975: 160, 232) < Turk. *garip yiğitler* pl. < *garip yiğidi* ‘(foreign) heroes’.
- karipler subasslari* (Stolz 1975: 160, 232) < Turk. *garip subaşlar* pl. < *garip subaşı* ‘(foreign) police superintendent’. See also *subassy*.
- kaury* (Stolz 1975: 4, 8, 12, 16, 18, 20, 22, 26, 120, 124, 144, 146, 188) < Turk. *gâvur* ‘non-Muslim; unbeliever’ (Stachowski 2014: 198).<sup>9</sup> Also *kaursky* adj. (Stolz 1975: 22, 146, 178).
- kechaya* (Stolz 1975: 150) < Turk. popular and dial. *kehaya* alongside of *kâhya* ‘majordomo’.
- kianat guni* (Stolz 1975: 26) < Turk. *kıyamet günü* ‘doomsday’.
- koran* (Stolz 1975:12) see *kuran, Alkoran*.
- kos* (Stolz 1975: 162) < Turk. *kös* ‘a big drum used in battles’ (Stachowski 2014: 353).
- kulukbasse* (Stolz 1975: 150) < Turk. *bölük başı* ‘captain of the Janissaries’ (Stachowski 2014: 82–83).
- kuran* (Stolz 1975: 2) < Turk. *Kur’an, Koran, Alkoran* etc. (Stachowski 2014: 16–17).
- kussluk namazy* (Stolz 1975: 10) < Turk. *kuşluk namazı* ‘forenoon pray’.
- kypterbassa* (Stolz 1975: 162) < Turk. *kihter başa* ‘head of the young servants’ (Stachowski 2014: 336).
- mauzel* (Stolz 1975: 152) < Turk. *mazul* ‘dismissed’ (Stachowski 2014: 384).
- mechterler* (Stolz 1975: 162) < Turk. *mehterler* pl. < *mehter* ‘superior; musician; band of musicians’ (Stachowski 2014: 392).
- mechterbassa, michterbassa* (Stolz 1975: 162) < Turk. *mihter başı* ‘chief of the band of the musicians’ (Stachowski 2014: 391).

9 A detailed discussion about the origin of the form *kaur* in Serbian, Bulgarian and Greek was presented by the author of this paper at the “1st International Conference on Language Contact in the Balkans and Asia Minor” in Thessaloniki in 2016 and will be published in the Conference Proceedings.

- metrese* (Stolz 1975: 68) < Turk. *medrese* ‘Muslim theological school’ (Stachowski 2014: 393–394).
- mire* (Stolz 1975: 194) < Krim.-Tatar. *mürza* ‘royal title’ (Stachowski 2014: 405–406).
- \**namaz* see *oyle namazy*, *sabach namazy*, *temzyt namazy*, *yaczy namazy*, *ykindi namazy*.
- otak* (Stolz 1975: 30) < Turk. *otak*, *otağ* ‘large and luxurious tent, pavilion’ (Stachowski 2014: 451).
- oyle namazy* (Stolz 1975: 10) < Turk. *öğle namazı* ‘noon prayer’ (Stachowski 2014: 444–445).
- padisach* (Stolz 1975: 194) < Turk. *padişah* ‘sovereign, the Sultan of the Ottoman Empire’ (Stachowski 2014: 455).
- passmage* (Stolz 1975: 18) < Turk. *başmak*, *paşmak* ‘shoe, slipper’.
- pehambar*, *peambar* (Stolz 1975: 26) < Turk. *peygamber*, *peğamber* ‘prophet, the Prophet Muhammad’ (Stachowski 2014: 461–462).
- pendik* (Stolz 1975: 158) < Turk. *pençik* ‘one of five foreign prisoners, included in the Janissary corps’ (Stachowski 2014: 463).
- sabach namazy* (Stolz 1975: 10) < Turk. *sabah namazı* ‘morning prayer’ (Stachowski 2014: 481).
- salich* (Stolz 1975: 22) < Turk. *salih* ‘good, righteous’ (Stachowski 2014: 490).
- sandale*<sup>10</sup> (Stolz 1975: 18) < Turk. *sandal* ‘kind of a tree’.
- samach* (Stolz 1975: 68) < Turk. \**zamah*, \**samah*, *sema* ‘a whirling dance of dervishes’ (Stachowski 2014: 629).
- sandiakbegowe* (Stolz 1975: 178) < Turk. *sancakbeyi*, *sancakbeg* ‘governor of a *sancak*, subdivision of a province’ (Stachowski 2014: 495).
- sarachory* (Stolz 1975: 166) < Turk. *serahur*, *serahor* ‘title of the men of the second regiment of the Ottoman household cavalry’ (Stachowski 2014: 498).
- segiwan* (Stolz 1975: 156) < Turk. *sayvan* ‘flounce; tent’ (Stachowski 2014: 506).
- skendie* (Stolz 1975: 26) < Turk. *şikence*, *skence*, *işkence* ‘torture’ (Stachowski 2014: 521).
- solak bassa*, *solaczy* (Stolz 1975: 160) < Turk. *solak* ‘head of guardsmen in attendance on the Sultan in processions’ (Stachowski 2014: 524–525).
- soluchtarbassa* (Stolz 1975: 160) < Turk. *silâhdâr başı* ‘head of the regular Ottoman guards of the Janissary period’ (Stachowski 2014: 519).

10 This word appears in the following sentence: *Zapomniel sem w gednom miestie passmage Yakoby neyake sandale a nebo kalige byly a tak wratiwssy se geziss po sandale...* (Stolz 1975: 18), and it is clear that the meaning is ‘sandals, kind of slippers’, made from the *sandal* wood.



- spachyoglar* (Stolz 1975: 160) < Turk. *spahi oğlani*, *sipahi oğlani*, *spahi oğulları* ‘special cavalry corps in the Ottoman army’ (Stachowski 2014: 530–531).
- spachyoglarbassa* (Stolz 1975: 160) < Turk. *spahi oğlani* (see *spachyoglar*) and *başa* (see *bassa*).
- subassy* (Stolz 1975: 164, 166) < Turk. *subaşı* ‘police superintendent’ (Stachowski 2014: 534–535). Also *subasstwie* (Stolz 1975: 184).
- sultan* (Stolz 1975: 36, 38, 56, 194) < Turk. *sultan* ‘ruler, sovereign’ (Stachowski 2014: 537–538).
- ssegitan* (Stolz 1975: 26) < Turk. *şeytan* ‘devil’ (Stachowski 2014: 554).
- talambas* (Stolz 1975: 178) < Turk. *daulbas*, *tavlambas* ‘small drum hung at the saddle’ (Stachowski 2014: 565–566).
- temzyt namazy* (Stolz 1975: 10) < Turk. *temcit namazi* ‘voluntary prayer between midnight and dawn’ (Stachowski 2014: 579).
- tesffir* (Stolz 1975: 16) < Turk. *tefsir* ‘interpretation; commentary on the Quran’ (Stachowski 2014: 583).
- tessfirdi* (Stolz 1975: 16, 20) < Turk. *tefsirci* ‘commentator on the Quran’ (Stachowski 2014: 583).
- thymererler* (Stolz 1975: 188) < Turk. *timarlar* pl. < *timar* ‘small military fief’ (Stachowski 2014: 587).
- uczoglandar* (Stolz 1975: 162) < Turk. *içoğlanlar* ‘page in the Sultan’s palace’ (Stachowski 2014: 234).
- ulasadibasslar* (Stolz 1975: 160) < Turk. \**ulafacıbaşa*, *ulüfecibaşa* ‘head of paid soldiers’ (Stachowski 2014: 609).
- ulassadie* (Stolz 1975: 160) < Turk. \**ulafacı*, *ulüfeci* ‘paid soldier’ (Stachowski 2014: 608–609).
- Urumely beglerbegy* (Stolz 1975: 166) < Turk. *Rumili/Rumeli beglerbegi* ‘governor of the European part of the Ottoman Empire’ (Stachowski 2014: 478).
- wezirler* (Stolz 1975: 156) < Turk. *vezirler* pl. < *vezir* ‘minister’ (Stachowski 2014: 623).
- yaczy namazy* (Stolz 1975: 10) < Turk. *yatsi namazi* ‘prayer two hours after sunset’ (Stachowski 2014: 243).
- ykindi namazy* (Stolz 1975: 10) < Turk. *ikindi namazi* ‘the afternoon prayer’ (Stachowski 2014: 235).

Some of the Turkish loanwords recorded in the *Memoirs* are attested in Czech dictionaries and databases. In order to illustrate the distribution of these words, we chose the following dictionaries and databases:<sup>11</sup>

11 The asterisk sign written with the „+“ in the table indicates that the form attested in the dictionary or database is not entirely corresponding with the one in the *Memoirs*. However, both are of the same Turkish origin, and the difference could be a result of the later adaptation during the borrowing process or could represent different chronological layers.

	Machek 1968	Holub - Lyer 1978	Rejzek 2001	PSJČ	SSJČ	NLA	VW <sup>12</sup>
<i>aga</i>		+		+	+	+	
<i>bassa</i>	+	+	+	+	+	+	+
<i>bayram</i>						+	
<i>beg</i>		+		+	+	+	
<i>czaussy</i>				+		+	
<i>czaderi</i>						+	
<i>derwissler</i>		+		+	+	+	
<i>dienet</i>						+	
<i>dyzdar</i>						+	
<i>geniczari</i>	+			+	+	+	+
<i>gimarat</i>						+	
<i>han</i>	+		+		+	+	
<i>kan</i>						+	
<i>kaury</i>				+	+	+	
<i>koran</i>		+				+	+
<i>kulukbase</i>						+	
<i>metrese</i>				+		+	
<i>namaz</i>						+	
<i>padisach</i>		+	+	+		+	
<i>solakbassa</i>						+	
<i>spachy oglar</i>		+		+	+	+	
<i>subassy</i>						+	
<i>sultan</i>		+	+		+	+	
<i>ssegitan</i>				+	+	+	
<i>wezirler</i>		+	+				
	3	9	5	11	10	24	3

12 Vokabulář webový consists of the following dictionaries: Malý staročeský slovník (MSS), pracovní heslář k lístkové kartotéce Staročeského slovníku (HesStčS), Slovník staročeský Jana Gebauera (GbSlov), Staročeský slovník, sešit 1-26 (StčS), Slovníček staré češtiny Františka Šimka (ŠimekSlov), Index Slovníku staročeských osobních jmen Jana Svobody (IndexSvob), Elektronický slovník staré češtiny (ESSČ) a digitalizovaná lístková kartotéka Jana Gebauera.

Of 91 common nouns of Turkish origin discovered in Konstantin Mihajlović's manuscript, only 25, a little bit more than one quarter, were recorded in dictionaries and databases, and not a single dictionary or database records all of them. Only one word – *bassa* (*baša, paša*) – is recorded in every dictionary or database. The most words were found in the NLA, but even there, one word – *wezirler* – is missing. This overview is a clear example of the fact that most of the words of Turkish origin from the *Memoirs* were probably never fully adapted into Czech and never got the status of an actual loanword. And even if they had in the past, they became archaic words before the 20th century, for most of the attestations from the NLA date from the 19th century.

In Stachowski's dictionary (Stachowski 2014) an impressive historical lexical material is gathered and in his sources all Polish manuscripts of the *Memoirs* are included. However, when comparing our wordlist of Turkish loanwords from the Czech manuscript with the respective material from his dictionary, 16 words are found missing: *Anatolibeglerbegy, busromalar, cucuk bayram, czeribasstwie, gimarat, han, kan, kariplar subasslari, karipi gittiler, kehaya, kianat guni, Koran, kusluk namazy, passmage, sandale* and *spashyoglar-bassa*. Some words, like *sandale*, are not attested in the Polish manuscripts and consequently could not have been recorded in the dictionary. Others, like *Koran*, exist in different phonetic/orthographic form *Kuran, Alkoran*. Reasons for the absence of the rest of the words, as well as the comparison of the respective forms in Czech and Polish, should be a topic of a more thorough analysis, but even the existence of this slight disproportion indicates that the research in early Turkish loanwords in Czech could contribute to a better understanding of their spread among the West Slavic languages.

Almost all Turkish loanwords from the Czech manuscript are nouns and show a very low level of adaptation. This is especially noticeable by the fact that many of them are recorded only in the Turkish plural form (*czesnegirler, derwissler, fferissteler, hadomlar, kapidibasslar, karipi gittiler, kariplar subasslari, mechterler, spachyoglar, thymeler, uczoglandar*<sup>13</sup>, *ulassadibassalar* and *wezirler*). Derivation with Slavic suffixes is recorded only in several examples: four adjectives (*busromanske, geniczarsky, kaursky* and *sandiakbegowe*) and three abstract nouns (*busromanstwo, czeribasstwie* and *subastwie*).

The majority of Turkish loanwords belong to the semantic sphere of the state organization, military or religious terminology. There are only three exceptions: *akcza* 'small silver coin', *bacht* 'fortune, destiny' and *sandale* 'kind of slippers'.

13 The ending *-dar* instead of *-lar* in this word is probably a result of the error in the process of copying from a written source and misinterpretation of the letter *l*.

To sum up, 91 common nouns of Turkish origin are recorded in the print edition of the Czech manuscript of the *Memoirs of a Janissary* by Konstantin Mihailović. Only 25 of them were found in the selected dictionaries or databases of the Czech language. Although most of them were not adapted as loanwords in the Czech language from the 16th century, the number of Turkish loanwords that could have existed in Czech is significantly increased.

Bearing in mind that the manuscript dates from the beginning of the 16th century, all the recorded Turkish loans are the earliest attestations of these words in the Czech language.

All the words from this small vocabulary, together with the ones of possibly Turkish origin and around fifty proper nouns not mentioned in this paper, can fill the existing lack of the Czech material in comparison with the respective Polish lexical data from the same historical period. This opens new possibilities for researching the early paths of borrowing, direct or indirect, from Turkish into West Slavic languages.

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### **Турцизми у чешком рукопису Константина Михајловића „Јаничарове успомене“.**

У раду је представљен речник турцизама ексцерпираних из чешког рукописа Јаничарових успомена Константина Михаиловића који је издат 1975. године, у транскрипту и преводу на енглески Б. Штолца. Све речи опскрбљене су етимолошким објашњењем и упоређене са одабраним речницима чешког језика и базама лексичких података.

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