THE TATAR NAME
OF SOROK TATARY /
KETURIASDEŠIMT
TOTORIŲ
DISCOVERED © Henryk Jankowski
1. Introductory remarks

Stanislaw Kryczyński supposed that the Tatar name of one of the earliest Tatar settlements in Lithuania, first recorded in 1521 in the adjectival form *kirklańskich*, should be amended to *kirklarskich*, more exactly *kyrklarskich.* Kryczyński remarks that no "Kirklny" is present in the 1631 register. He argues that the original name of this village was *Kyrklar* or *Kyrklary*, before it had become known under the Belarusian name *Sorok Tatary*. The name of this village occurs in the form *Kyrk-tatar* in the Turkish treatise *Risâile-i Tatar-ı Leh* of 1558, which in endnote 12 is explained by the editor as a name translated from the Belarusian name *Sorok Tatary* into Turkish.

Kryczyński explains the meaning of the name *Kyrklar* as 'forty' and says that the names like this are frequent in Turkic areas where they designate both 'forty' and 'many'. Then he quotes several Tatar village names from the Crimea and

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1 Литовская Метрика. Отдел первый. Ч. 3. Книги публичных дел. Переписи войска Литовского // Русская историческая библиотека. Т. 33, Петроград, с. 112.
3 In fact, Muchliński, who first edited excerpts from this register, shows only the locality *Sorok-Tatary* in Oszmiana district of Troki province (see Muchliński A. Zdanie sprawy o Tatarach litewskich // Teki Wilenska. 1858, nr 5, s. 128); this village is mentioned as *Sorok Tatary* and *Soroktatarka wieś* in the edition by Borawski, Sienkiewicz and Wasilewski (Borawski P.; Sienkiewicz W.; Wasilewski T. Rewizja dóbr tatarskich 1631 r. – sumariusz i wypisy // Acta Baltico-Slavica. 1991. T. 89, s. 124). For other documentation see e.g. 1594 z села Сорок-Татар (Акты, издаваемые Вилейскою Комиссию для разбора древних актов. Акты о литовских татах (AVAK). Вильно, 1906. T. XXXI, c. 183) and 1645 Sorok Tatary in Troki province (województwie Trockim), see AVAK, p. 324.
4 Unfortunately, since this treatise is not available in a critical edition, we are obliged to quote from Muchliński's translation, see Muchliński A. Zdanie sprawy..., s. 256.
5 See Kryczyński S. Tatarzy litewscy..., s. 98. The same explanation was also provided by Muchliński, who however did not examine the history of this settlement and did not link it to "Kirklny."
Turkey. The intuition has not deceived Kryczyński and his erudition enabled him to identify properly Kirkłany with Sorok Tatary.

2. Sorok Tatary and Kirk

The idea of establishing the original Tatar name of the present-day Sorok Tatary as Kirk was conceived from the analysis of a document dated 1692 and signed, among others, by Husein ibn 'Aysa, the Imam of Kirk. Although we have no historical information on spiritual leaders of Sorok Tatary ~ Kirk from that time, the identification of Kirk with Sorok Tatary seems to be certain.

The document in question is a confirmation of loan secured against land (list zastawny) issued on 23 April 1692 in Mereszlan, Vilna province, on behalf of Hasia Małachowska (Hasia Azizulanka Muratowa Małachowska) and her two daughters, Gulia / Gulshaha and Chadzia / Khadiche, residents of Wilna and Troki provinces, to their creditors Mustafa Fursicz and Abaz Rudźewicz, both being mentioned as landowners from Sorok Tatary in Troki province (województwo trockie). Hasia Małachowska and her daughters pledged their meadow at Koyszőlaki in the river Waka in exchange for 600 Polish Zlotys for three years.

The document is among the holdings of the Lithuanian Academy of Sciences, call number F 21-1622. In the catalogue it is described as composed of 6 leaves of size 320 x 200. In fact, the file F 21-1622 contains two documents. One is the aforementioned confirmation of loan dated 1692. It contains three leaves with signatures on the third leaf and one separate leaf issued at the same time, which is the...

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7 My thanks go to Prof. Andrzej Zakrzewski for making his unpublished notes on this document available to me. Having his notes at my disposal, I could easily localise the relevant documents in the Library of Lithuanian Academy of Sciences in Vilnius. I also owe thanks to Dr. Andrzej Drozd with whom I discussed some readings and related problems.

8 Unfortunately, no mullah is mentioned on the list of Tatar inhabitants of Sorok Tatary of a contemporary document, the tax register of 1690, (Lulewicz H. Metryka litewska. Rejestry podjednego Wielkiego Księstwa Litewskiego. Województwo Trockie 1690 r. Warszawa, 2000, s. 84–85), see the comments below.

9 It was registered with the following text: “R. 1692 Apr 23. dawny list za przyznanie prawa zastawnego na łąkę w Mereszlanach za sumę 600 złotych od Hazi matki, Gulí i Hadzi córek, Małachowskich, panom Mustafie Fursiczowi i Abazowi Rudźewiczowi Tatarom dany.” i.e. ‘Document issued on 23 April 1692 confirming the entitlement to the right to a meadow lent on security against 600 Zlotys by Haza, the mother, and Gulia and Hadzia daughters to Mustafa Fursicz and Abaz Rudźewicz, the Tatars’.

10 As we can see from a stamp, this document was once in the possession of Ivan Lutskevich Belarusian Museum in Vilna.
confirmation of the receipt of 600 Zlotys by the debtors. As it appears from a microfilm, this part of the text was signed overleaf. The other document refers to the same deal and the same debtors. It is dated 15 September 1693. The document was also issued in Mereszłany. It was written by another scribe and is difficult to read. It contains two leaves and signatures overleaf. On the left margin of the first leaf there is a note of a later registration of this document dated 1755. Since the debtors were illiterate, they asked witnesses to sign both documents on their behalf. This paper presents and discusses only the signatures and the relevant Turkish formulae. We do not edit the whole documents written in Polish.

2.1. Document dated 1692

Part 1

Among the signatures of the witnesses, there is one in Latin script by Samuel Sobolewski and three in Arabic script written with typical juridical formulae in Turkish. One witness signed the document at the right-hand part as İsmâ’îl ibn, which probably imitates the Turkish İsmail oğlu, to be searched among such Slavicised Tatar names as Smolski. He added the formula kendi elim yazdim ‘[with] my own hand’, which is the translation of the Polish ręką swą, Latin manu propria and Chancellory Ruthenian власною рукою.

The second witness placed his signature at the middle part beneath the text of the deal. He is called Süleymân ibn Murtağa. He added a longer formula of proxy for all three women.

The third, and from our standpoint the most important, is the signature seen at the left-hand part beneath the document, just below the Polish juridical formula of proxy finished with the signature of aforementioned Samuel Sobolewski. This signature was put by Ḥusein ibn ‘Aysa, the Imam of Kırk, also with the formula kendi elim yazdim.

Text of the document

Right-hand column

[1] اسماعيل ابن كندي
[2] الم ياذدیم

Middle column

[6] مهريم مقابلهنه كندي اليم يلاد[م]
[7] هاسليک و هم غلشها تیک و هو
[8] نیک وکلننه سلیمک ابن مرطلی

For more on these formulae, see Jankowski H. Polish-Lithuanian-Belarusian Tatar Documents // Materialia Turcica. 2003, p. 24, 128–129.
**Left-hand column**

[1] Ustnie proszony  
[2] pieczętarz od knia  
[3] hini Hasi Aziula-  
[4] nki Muratowey Małacho  
[5] wskię y od corek jejmości  
[6] panny Guli y panni Chadziusi  
[7] Muratowny {ma} Małacho  
[8] wskię jako pisma nie umie  
[9] iętnych osób do tego listu wie  
[10] czyscie przedażnego Samuel  
[12] حسين ابن عيسى كندى  
[13] الم باندم فرق امامى

**Transcription of the Turkish text**

**Right-hand column**

[2] elim yazdim  

**Middle column**


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[^12]: The letter *alif* is written as a small vertical stroke above the letter *niņ*.  
[^13]: The letter *sin* is read by the Polish-Lithuanian Tatars in a palatalised way.  
[^14]: Written *wilken*, the correct form of which should be *وكلناكنا*, a more common form of proxy being *وكانتي*.
**Left-hand column**

[12] Hüseyin ibn ‘Aysa\(^{15}\) kend[i]
[13] elim yazdim Kırk imâmi

**Translation**

**Right-hand column**

[1-2] I, Isma‘il’s son, have signed [with] my own hand

**Middle column**

[6] According to my seal, I have signed [with] my own hand
[8] Süleyman, Murtaza’s son\(^{16}\)

**Left-hand column**

[1] Orally requested
[2] sealer by Lady
[3] Hasia Aziula-
[4] nka Muratowa Małacho
[5] wska, and by her daughters
[8] wska, who as illite-
[9] rate, have authorised [me to sign] this
[10] letter of sale\(^{17}\). Samuel
[11] Sobolewski with his own hand

The Imam of Kırk

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**Part 2**

**Text of the document**

**Right-hand column**

[1] حسنٌوُ او غٌلي مسٌطنٌي ابن
[2] كندو اليم دخٌي باذٌديم

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\(^{15}\) This is the Tatar pronunciation of the Arabic m.n. ‘Isa, it is evidenced in historical Crimean Tatar (see Jankowski H. A Historical-Etymological Dictionary..., p. 139–140), Kazakh (see januzayev T., Esbayeva K. Qazaq esimderi. Aniqtama sızdík. Almati, 1988, p. 41), and Kirghiz (see Çaپar oğ S. Qırqız adam attarı. Frunze, 1989, p. 99).

\(^{16}\) Or, less likely, Murtaza, Süleyman’s son, see the discussion below.

\(^{17}\) Quite interestingly, despite the pledge character of document, Sobolewski, who represents the women, uses the term “letter of sale”.

\(^{18}\) Or, less likely, ‘Aysa, Hüseyin’s son, see the discussion below.
Transcription of the Turkish text

*Right-hand column*

[1] Hasanov oğlu Muṣṭafâ ibn
[2] kendî elim daḥî yazdim

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19 The reading is tentative; probably ḥinwâw, written with a small vertical stroke above the second ẓâr as in the word kendî below; although the first letter looks like ḥ, the dot above it may be taken as the dot of the defectively written nun.

20 The letter ğâ is written without under-dots.

21 The letter ğâ is written without under-dots.
Middle column

[6] mûhrûm mûkâbiline kendi elim yazdim
[7] 'Aysha'ni'n ve hem Ğula'ni'n ve hem
[8] Hadziusia[n] ni'n <vekilliğines> Muştafa ibn
[9] Abû Bekir

Translation

Right-hand column

[1] I, Mustaficz Hasanov
[2] have also signed [with] my hand
[3] I, Hüseyin, 'Ayza's son,
[4] have signed [with] my own hand
[5] The Imam of Kirk

Middle column

[1] According to my seal, I have signed [with] my own hand
[2] On behalf of Hasia, and Gulia, and
[3-4] <Hadziusia>, Mustafa, Abû Bekir' son

Left-hand column

[1] Orally and factually
[2] requested sealer
[3] to this letter by Lady
[5] ska and her daughters,
[6] who are illiterate,
[7] Jan Czen

The reading of this word is difficult, but most probably the letters should be read ğyi, which in later Polish-Lithuanian gravestone inscriptions may stand for the Arabic 'Hîsa, the well-known Islamic name (see Баранов X. К. Арабско-русский словарь. Москва, 1984, с. 553); in Turkish this name has the form Ayse (see Ayse Adviye, Tunçay Selma. Türkiye'de Kadın Erkek-Adları Sözlüğü, Ankara, 1993, p. 20), in other Turric languages, e.g. Kazakh, Ayşa (see Jamusagov T., Esbayeva K. Qazaq esimderi..., p. 438).

Spelt b'zw nyîn, although the first letter of the suffix +ni'n may also be read t, since there is another dot for the nîn left to it; this word should probably reflect the diminutive form Hadziüşia of Hadıçe.

The reading is tentative, see the note on the same word in the part 1, above.

A frequent local writing of the Ar. name أبو بكر.

The first name of this sealer is not provided and Mustafa ibn probably reflects what in Polish is Mustaficz, a patronymic form derived from this name. His surname, if our reading is correct, is provided in the Slavcised form with the Slavic suffix +ov.

Or, less likely, Abu Bekir, Mustafa' son, see the discussion below.
[8] Pkowski, has signed
[9] with his own hand.

2.2. Document dated 1693

As said above, this document was issued in Mereszlan and signed by two men in Latin script, Mustafa Rudziewicz and Jan Czembkowski (another variant of his name being Czenpkowski) as well as two other witnesses in Arabic script. One of them is the already known Imam of Kirk, Hüseyin, ‘Aysa’s son, the other being Hasan or Hüseyin, Bahtiyar’s son. In both signatures the Arabic word ibn ‘son’ was replaced with the Turkish oğlu ‘son’s’.

The text of the document

Right-hand column
[1] Mustafa Ru
[2] dziewczę ręką
[3] swą
[4] بحترى حسن اوغلى
[5] والي بلد يندمك لن ي]

Middle column
[1] حسين اوغلى عيسى
[13]

Left-hand column
[1] Ustnie proszo
[2] ny pieczętarz
[3] do tego <>

Document 1693 1 2 PART 2
[4] od paniey
[6] chowsczanek iako
[7] <> nie
[8] umieiętnych pisma
[9] Jan Czemkowski ręką
[10] swą własną

Transcription of the Turkish text

**Right-hand column**

**Middle column**
[4] Hüseyin oğlı 'Aysa

**Translation**

**Right-hand column**
[4] I, Hasan, Bahtiyar’s son
[5] have signed [with] my own hand

**Middle column**
[1] I, Hüseyin, ‘Aysa’s son
[2] have signed [with] my own hand. The Imam of Kırk

**Left-hand column**
[1] Orally request
[2] ed sealer
[3] to this <>
[4] by Lady
[6] chowska as
[7] <> il
[8] literate
[9-10] Jan Czemkowski with his own hand.

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28 Or, less likely, Bahtiyar, Hasan’s, see the discussion below.
3. Comments

Two creditors whose names appear in these documents may be identified in historical sources. Mustafa Fursicz is mentioned in a tax register (rejestr podymnego) of 1690 as a Tatar man. According to Dzidulewicz, Abbas Rudziewicz with his wife Rasia Taborówna was mentioned in a legal document dated 1683. The aforementioned tax register of 1690 also lists Rudziewicz’s wife as Obazowa Rudziewiczowa, adding that her husband was on military duty.

The debtor, Hasia Małachowska, is also known. She is mentioned in the Lithuanian Registers (Metryka Litewska) as Chasia Muratowa in Mereszlany, Wilna province. As we can see from her name, she was married to Murat Małachowski, her maiden name being Aziulanka, i.e. Aziulewicz’s daughter. One of her two daughters, Chadzia, had the Tatar name Ḥadīçe, whereas Gula’s Tatar name in the document of 1692, part 1, is Gülşah, in part 2 and Polish texts Gülia ~ Gula, which is a Slavicised diminutive form of the Persian name Gül, in the Turkish version Gül, or any other composite name whose one component is Gül ~ Gül.

Of the witnesses who signed the documents in Latin script, we may identify Mustafa Rudziewicz. He is mentioned in the tax register of 1690 as a Tatar man from Sorok Tatary.

Unfortunately, we cannot identify with certainty anybody of six witnesses who signed the document with their names in Arabic script, notably İsmâ’il ibn,

29 Lulewicz H. Metryka litewska..., s. 84.
30 Dzidulewicz S. Herbarz rodzin tatarskich w Polsce. Wilno, 1929, s. 277–278.
31 Lulewicz H. Metryka litewska..., s. 84.
32 The name Hasia ~ Chasia was well-known among Polish-Lithuanian Tatars, e.g. Chasia Dziamova Eliaszewiczowa in 1690 (see Lulewicz H. Metryka litewska..., p. 79). It is probably derived from an Arabic name beginning on Ḥas- or Ḥar-, as Ḥasana, although it was rarely employed, cf. Tatar Xisamū (Sattarov G. Ismeyn matur, kemnär kuygan? Kazan, 1989, p. 248), a female name equivalent to Ḥasan. However, as we can see from part two of the 1692 document, it may also be a local variant of Aysa.
34 From the Arabic Ḥadīğa (see Baranov X. K. Арабско-русский словарь..., c. 212), Turkish Ḥatice (see Aysan Advıye, Tuncay Selma. Türkiye’de Kadin Erkek-Adları Sözluğu, p. 55).
35 In Turkish Gülşah (see Aysan Advıye, Tuncay Selma. Türkiye’de Kadin Erkek-Adları Sözluğu, p. 50).
36 As a diminutive form, Gülia ~ Gülia is commonly used by the Turkic peoples affected by Russian culture who employ personal names of Arabic and Iranian origin with Russian endings. Since those names are perceived as Russian, they are normally absent from dictionaries of names, though see Kirghiz Gülä (Caparov Ş. Qırqız adam attari, p. 88) and Tatar Goliya (Sattarov G. Ismeyn matur..., p. 160) which suggests an Arabic suffix.
37 Lulewicz H. Metryka litewska..., s. 84.
Süleymân ibn Murtaça, Hasan oğlu Muṣṭafaith ibn, Muṣṭafaith ibn Abû Bekir, Hasan oğlu Bahṭiyâr and the most important Hüseyin ibn ‘Aysâ (the 1692 document, part 1 and part 2) ~ Hüseyin oğlu ‘Aysâ (the 1693 document), the Imam of Kirk. Moreover, there is a problem with establishing what is a first name, what is a patronym, and what is a surname in most of their compound names. Tentatively, we may identify İsmâ‘il ibn with Chasien Smolski mentioned in 1690 in Sorok Tatary in Troki province and in Mereszlany in Wilna province. He may also be identical with Chusieyn Smolskievicz (identical with the preceding Chasien?) from another document. An additional support for this identification may be delivered by a court verdict of 1688 in which we see the name Smolskievicz, a patronymic form of the name Smolski, hence the translation of İsmâ‘il ibn. He could have been a good acquaintance of Hasia Muratowna Malachowska who had lands in the same villages.

As is known, in the Islamic names modeled on Arabic, the word ınb stands after the name of a man and before the name of his father, i.e. it is a patronym. Consequently, Hüseyin ibn ‘Aysâ must be translated ‘Hüseyin, Aysa’s son’. However, the case of Turkic names is different by that the Turkish oğlı follows the name of a man’s father, and the name of the man that it designates normally precedes it, though sometimes may follow it, e.g. ‘Ali Hasan oğlı or Hasan oğlı ‘Ali ‘Ali, the son of Hasan’. Therefore, the name Hüseyin oğlı ‘Aysâ in the document of 1693, who certainly designates the same personality as Hüseyin ibn ‘Aysâ of 1692, should be translated ‘Aysa, Hüseyin’s son’. If the Arabic word ınb was employed as the Turkish word oğlı, the Slavic name of this imam should be Asanovich Aisa, if it was used in an Arabic way, the name should have the Slavic form Asan/Khasien Aisich. We may suppose a similar use of the Turkish word oğlı, i.e. either a correct Turkish use or its substitution for the Arabic ınb. Naturally, the final interpretation may only be possible if we can identify a given person. At this stage of research, we may not determine the principle of the substitution of oğlı for ınb or conversely. There is no problem like this in those documents in which the first name precedes the patronym, e.g. Ahmed Tarâş oğlı for Achmiec Tarasowicz, but Hurremsa oğlı

38 Lulewicz H. Metryka litewska..., s. 85.
39 Rachuba A. Metryka litewska..., s. 105.
40 AVAK, p. 490–492.
41 A similar name and surname of a Tatar inhabitant Asan Ejsicz of Pikteniszki is listed in 1690 (see Lulewicz H. Metryka litewska..., p. 81), but the identification of these two men is doubtful for several reasons. Firstly, the name of that one is Asan which comes from Hasan, not Hüseyin. Secondly, Asan Ejsicz is not shown as a mullah. Thirdly, Pikteniszki is in another district. Despite these doubts this identification cannot be completely excluded.
42 See Jankowski H. A Polish-Lithuanian-Belarusian Tatar Documents, p. 120. Also unambiguous is the name of İsmâ’îl Muṣṭafaith oğlı in a document of 1689 and Abdurrahmân Murâd oğlı in a document of 1595 (see Jankowski H. A Polish-Lithuanian-Belarusian Tatar Documents,
'Ali in the same document may be ambiguous, though the interpretation 'Ali, Hurremsha's son' is more likely since Mortaża kizi Ayşa who is mentioned just after his name is certainly Aysha, Mortaza's daughter'. It is also possible that there was not a unified principle. However, judging upon the latter document, the case of İsmâ'îl ibn and the alternation Hüseyin oğlî 'Aysâ ~ Hüseyin ibn 'Aysâ it is more likely that ibn was used as the Turkish oğlî. Unusual word order may be explained by the Slavic influence.

These documents clearly demonstrate that at least some Polish-Lithuanian Tatars had command of Turkish in both writing and understanding at the end of the 17th century, although their Turkish was not up to the standards of Turkey. Those who were literate often acted as so-called sealers, Polish pieczętarze 'those who authenticate'. They authenticated acts for ordinary people who were illiterate. The authenticating formulae that they employed were a blend of Turkish official style and translation of local juridical style, e.g. ...niň vekilliğine (in Turkish rather vekâletine) and kendi elim yazdim (the correct Turkish form being kendi elim ile yazdim). Also some graphic features show the local Tatar tradition of writing in Arabic script, e.g. the use of the letter ١ instead of the normal for Turkish /z/.

Despite the fact that the Imam of Kırk who used to write his name Hüseyin ibn 'Aysa or Hüseyin oğlu 'Aysa remains unknown, the identification of the village Kırk with Sorok Tatary is almost certain since all other toponyms lie close to this village and there is no other village called Kırk in this region. The documents were issued in Mereszłany, for Mrs Małachowska and her daughters resided there. It is for this reason that Mrs Małachowska declared that she had possessions in two provinces, Troki and Wilna.

**Editorial Symbols**

[] - lacking letters
<> - reconstructed or amended letters
{} - unnecessary letters

p. 122, 125. It should be noted that it is striking that two similar Islamic names, Hasan and Husayn, were confused not only in Latin script, but, as we can see from the documents discussed, also in Arabic script. In Kazakh, the name Husayn occurs in the following variants: Xusayyn, Qusayyn, Qusan, Qusen, Üsen, Üseyn and Xuseyn (see Jamuzaq T., Ebeyeva K. Qazaq esimderi..., p. 457).

43 For example, the meadow at Koyszolaki is described as adjacent to the river Vaka (e.g. document 1, part 1, line 11–12). In addition, the creditors Mustafa Fursicz and Abaz Rudziewicz were residents of Sorok Tatary (ibid, line 15–17).