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**ON THE PROBLEM OF ORIENTAL ETYMOLOGIES OF  
POLISH *ogar* AND HUNGARIAN *agár* ‘HOUND’<sup>1</sup>**

**1.**

There exists quite considerable literature on the word *ogar* ‘hound; Brakke’, which occurs not only in Polish but also in other Slavic languages, as well as in Hungarian. Although it has already drawn the attention of many scholars, mainly representing the Slavic, Hungarian or Turkic philology, its origin has not yet been sufficiently cleared up and no study has yet come into being which would more or less systematically order the numerous opinions found in various etymological works. Our task is thus first of all to review the existing ideas and to analyze the conclusions.

**2.**

To begin with, the formulation “etymology unknown” or “etymology doubtful” means in the case of this word not only that its origin and morphological structure are unknown but also that there is no certitude as to which language it should be derived from. Most often the following types of etymological explanation can be found:

- (2.1) *ogar* is a native Slavic word, borrowed into Hungarian;
- (2.2) *ogar* is a loanword into Slavic languages from Hungarian but it is not a Hungarian native word;
- (2.3) *ogar* is eventually a Turkic word;
- (2.4) *ogar* is eventually a Caucasian word but was transferred to Europe by Turkic languages;

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<sup>1</sup> This is a slightly modified English translation of our lecture delivered during the Tadeusz Lewicki Symposium (Cracow, 17 November 1993, Instytut Filologii Orientalnej UJ) and first published in Polish in the journal *Studia z filologii polskiej i słowiańskiej* 32 (1995): 103-120.

(2.5) *ogar* has come into being by contamination of an Oriental word with some word or prefix in a Slavic language or in Hungarian.

Actually none of the ideas is strong enough to exclude all the other etymological proposals on the one hand, and to solve all the problems involved on the other.

### 3.

We believe that many authors underestimate the significance of the geography and chronology of the word, whereas it is exceedingly important that the word is not attested in the Eastern Slavic languages. In Russian, the word *огарь* ‘гончая или борзая собака’ is attested though, but in a work devoted to mutual Polish-Russian contacts (*Памятники дипломатических сношений Московского государства с Польско-Литовским государством*, т. 1 [1487-1533], Ст. Петербург 1892; quoted after SRJ 12:232), so that it is probably a Polish loanword into Russian.

The lack of the word *ogar* in the Eastern Slavic languages is of quite considerable importance because of at least two reasons:

(3.1) it weakens somewhat the probability of a native etymology;

(3.2) it questions the Turkic etymology (at least in its traditional shape), since the oldest Turkic borrowings have penetrated into Polish through Eastern Slavic.

At the same time the presence of the word in Hungarian and in the Southern Slavic languages seems to suggest that it has come to Polish from the south.

### 4.

Zoltán Gombocz, in his 1912 monograph, derived the Hungarian *\*agár* id. directly from the Old Bulgarian *\*agar* (= Modern Chuvash *aGar*) and referred thus to real forms such as Teleut *äñär* ‘Jagdhund, Hühnerhund’, Baraba *igär* id., Kumandin *eger* ‘Hund’, Kirghiz *igär* id. (Gomb. 35, no. 2), but he did not clarify in a more precise manner the relation of those words to the Slavic *ogar*. The above data, repeated also in Zaj. 150 and Tryj. 310, are necessarily to be completed by the data from Caucasian-Turkic languages, such as Karachai-Balkar and Kumyk *ägär* ‘борзая, гончая собака’.

From the Turcological point of view, not everything is readily understandable here. Since Chuvash *a* is secondary and corresponds to Standard Turkic *ä* (whereas the original *a* has become *o* ~ *u* in Chuvash), it would be most conven-

ient to assume an original form in the shape of *\*äñär* (? ~ *\*eñär*) ~ *\*ägär* (? ~ *\*egär*).

But the etymology of such a form on the Turkic ground is not quite clear. Its relationship to *\*äg-* 'to bend, to bow' is not only semantically doubtful (*\*'bent-backed dog'?*) but also morphologically unacceptable, since *\*-är* as a Part. Aor. suffix produces, with transitive stems, active (*\*'bending, one that bends'*) and not passive (*\*'bent'*) formations. Much clearer, from the semantic point of view, would be the form *\*añar* 'hunting'. But this one, too, is to be rejected for phonetical reasons: the shift of velar *a* to palatal *ä* in the vicinity of velar *ŋ* is actually out of the question.

Also P. B. Golden, a historian and the author of the newest Turcological study on names of dogs, is in this case completely helpless. He only supplies the Kipch. *ägär* ~ *äñär* with question marks, quotes some earlier literature and compares (equally with a question mark) *ägär* with the verb *egä-* 'to sharpen' (Gold. 49), attested by Maḥmūd Kāšġarī (11<sup>th</sup> c.). This is quite impossible, if only for semantic reasons, not to mention the difficulties involved in explaining the velar *ŋ* of the Teleut and Kipchak forms.

The rise, on the Hungarian ground, of the meaning 'slender, slim' (cf. § 5) seems to suggest that (at least at the beginning) no exact difference was made between 'greyhound' and 'hound; Bracke', since it is greyhound that is a perfect example of slenderness, whereas (blood)hounds are dogs of actually quite powerful build and definitely not slender. If it was so indeed, the meaning *\*'bent-backed dog'* (at least relating to 'greyhound') would not be so unreal.

An etymologist, however, will be surprised to see that E. Frankiewicz in his article entitled *Polskie nazwy ras psów oraz pochodzenie niektórych nazw*, published in a cynological magazine *Pies* (here quoted after Les. 8, where no further bibliographical data are included), informs that the Hungarian equivalent of Polish *ogar* is not *agár*, but *vizsla*, actually 'pointer': "[...] Czech *ohař*, like Hungarian *vizsla*, German *die Bracke*, French *le braque* or English *the hound* meant formerly a hunting dog used to trail game."<sup>2</sup> It is hard to believe that a cynological magazine does not notice the difference between *vizsla* and *agár*.

Another manifest fact is that the word occurs in Siberian and Caucasian Turkic languages, as well as in Kirghiz and Chuvash. Such a geographical distribution, quite untypical of a native word, compels us to take the possibility of borrowing seriously. Since the ancestors of the modern Chuvash have, in their way from the east to the west, passed through the territories north to Caucasus, they could possibly have borrowed the word at that time. It might have been a loan from Cherkess, cf. Cherkess *hager* 'hound' (Vasmer III 117 s.v. *ozapb*;

<sup>2</sup> "Czeskie bowiem *ohař*, podobnie jak węgierskie *vizsla*, niemieckie *die Bracke*, francuskie *le braque* lub angielskie *the hound* dawniej oznaczało psa myśliwskiego używanego do tropienia zwierzyny." (quoted after Les. 8).

EWU 19; Machek 410 even considers the etymology to be sure). We are not able to determine whether *hager* has anything to do with Cherkess *he* ‘dog’ (ESA 115).

Caucasian borrowings into the Turkic languages are not yet well examined, maybe with the exception of somewhat better known Dagestani-Turkic contacts. Nurislam S. Džidalaev, who has devoted a series of papers to the subject, mentions among many other Dagestani borrowings into Kumyk a dialectal word *äjir* ‘hunting’ (Džid. 313). We cannot determine whether its phonetic and semantic similarity to the word *ägär* ‘hound’ is or is not purely accidental. Further investigation into Caucasian-Turkic contacts will certainly supply us with more words which have been borrowed more than once. For instance, the very same author reconstructs in one of his articles the long way of the word *čanka*, repeatedly borrowed into and from the Turkic languages: Russian *чанка* (> Karachai-Balkar *čanka*) = Noghai *šanka* ‘ruler’s child produced in a marriage with a woman from lower class’ < Kumyk *čanka* ‘member of the ruler’s house; well-born’ < Dagestani languages < ? Old Bulgarian < Chinese (DžidAjt. 71, 81, 83 + footnotes 56, 88f., 93f.).

It is harder to explain, through which channels a Cherkess word could have penetrated into Siberia. Still rather modestly developed research into the Turkic languages of Siberia does not yet enable us to make categorical statements. The possibility that the Kirghiz language has delivered a Cherkess word down to Siberia, though not certain, is not totally unrealistic. But for chronological reasons it would have to be a borrowing separate from Chuvash, and a much later one.

Some etymological works (e.g. Munk. 130; HK 252) propose as the etymon rather the Ossetic word *jegar* ~ *egar* ~ *igar* ‘greyhound’, in which B. Munkácsi (op. cit.) simultaneously sees a borrowing from Avar *egèr* ‘Jagdhund’ and the source of Turkic *ägär*, &c., whereas Abaev 411 rather believes the Ossetic word to be a borrowing from Turkic.

Relations between the variants of this word in the Caucasian languages are relatively imprecisely settled so far. Consequently, we can find both statements accepting the Caucasian origin of the word *ogar* without reservation, and its utter negation, e.g. Kniezsa: “But [the Hungarian word] under no circumstances originates from Ossetic *igar*, Avar *eger* and so on. These words come from the above mentioned Turkic word.”<sup>3</sup>; TESz: “The Caucasian etymology is erroneous”.<sup>4</sup> It has to be emphasized that both works treat only Hungarian *agár* and thus these formulations cannot be mechanically applied to Turkic *ägär*. We must not exclude that Turkic *ägär* on the one hand, and Slavic *ogar* and Hun-

<sup>3</sup> “Semmiesetre sem származik azonban az oszét *igar*, avar *eger* stb. szóból [...]. E szavak különben a fenti török szóból valók.” (Kniezsa 585).

<sup>4</sup> “Kaukázusi származtatása téves” (TESz I 101).

garian *agár* on the other, have nothing in common, as far as their etymology is concerned. Besides, both authors limit themselves to rejecting the Caucasian etymology and propose no counterarguments. Thus, if we accepted in spite of both opinions the Cherkess etymology, we would have to deal with quite a long journey of the word to Europe (see scheme 1).

To sum up: A direct borrowing of the word *ogar* from the Turkic languages into Slavic is quite impossible (its lack in the Eastern Slavic languages; the discrepancies in vocalism); however, a possibility of an indirect borrowing cannot be completely rejected. And still there exists another argument, and an extralinguistic one, against the direct borrowing of the word from Turkic into Slavic: it is hard to assume that Turkic peoples, mainly famous thanks to shepherding, would deliver their own hunting-cynological term. Let us mention by the way that e.g. the Oghuz languages know only one specific term for a hunting dog: *tāzy* (on the Arabic origin of which, see Gold. 53; actually, Ottoman and Arabic < Persian). Vasmer III 117 remarks that no other examples of Cherkess loanwords into the Slavic languages are known, but this is a weak argument, especially if we take into account a possible Turkic mediation.

## 5.

We have already mentioned that *ogar* as a name for a dog breed is actually unknown in Russian. Vasmer III 117 tries to connect the Old Russian word *огапь* 'type of a ship' with *ogar* 'hunting dog', otherwise unknown in Eastern Slavic, believing that the role of *tertium comparationis* could have been played by rapidity ("быстроходность"). Indeed, the occurrence of a new meaning of the word *ogar* is already known to us from Hungarian, where next to 'hunting dog' there also exists the meaning of 'slender, slim'. But in the case of Russian *огапь*, it should probably be rather considered whether it is not *ogorěti* that is the base of this word, since skillful burning was among many a people a common method of hardening wood. Another conceivable possibility would be connecting Russian *огапь* with burning wood logs, but in this case the prefix *vy-* (*\*vygorěti*, *\*vygarь*) should rather be expected.

## 6.

It is hard to accept attempts at connecting the Polish word *ogar* 'Bracke', Cz. *ohař* id. and Hungarian *agár* id. with Slavic *chart* 'greyhound' and Finnish *koira* 'dog' (HK 252, where, by the way, Finnish *koira* is given the meaning of 'greyhound'). UEW 168f. compares the Finnish word *koira* 'Hund' with Hun-

garian *here* ‘Hode’, Zyrian *kjr* ‘männlicher Hund’ and so on, and derives it from Uralic *\*koj(e)-ra* ‘Männchen’.

## 7.

Let us examine more closely the conception of the Slavic origin of the word *ogar*. According to Brückner 375, this word belongs to Polish *gorzenie* ‘burning’ because the colour of hounds which were imported in the past was mainly blackish-brown.

The collision between the nativity of the name for the dog and the foreign origin of the dog itself is manifest in this explanation. Kazimierz Moszyński, too, has noticed the fact that “(blood)hounds seem to be quite a late acquisition to Slavs” and called the problem of the etymology of the word *ogar* a knot so far untied (Mosz. 135). Although already F. Miklosich reconstructed, on the basis of the Slavic forms, the form *ogarŭ* (EWMikl. 220), his conception should rather be treated with highest caution, since (a) this dog breed is foreign among Slavs, and (b) the probability of such an old desuffixation is relatively little. But it has to be added that about twenty years before that, Miklosich himself compared the Slavic word with Albanian *zagar* (Mikl. 487).

The Slavic character of the word is not supported by chronology, either: for Polish it is attested in 1398 (SłStp 526b) and likewise in Czech it is known since the 14<sup>th</sup> c. (SčS 291), whereas in Hungarian it might have been known much earlier: although as an appellative it is, similarly to Polish and Czech, attested as late as 1395, it already occurs as a place name in a record from 1193 (TESz I 101).

The above mentioned Old Church Slavic form *ogarъ* is, however, deceitful, since it is actually not an Old, but a Serbo-Church Slavic form, which, by the way, supposedly did not exist until the 16<sup>th</sup> c. (Skok 547).

Another difficulty involved in the Slavic etymology of *ogar* is its former Polish form: *ogarz*. Possibly, it is a result of an influence of the Czech *ohař*, which would be a precious indication as to the direction of borrowing of the word.

It is noteworthy that E. Frankiewicz, in the above mentioned study of his, expresses his objections concerning the possible relationship of *ogar* to *gorěti*, setting forth two counterarguments:

- (7.1) In Polish, that type of dog’s fur colour was called *podżary*, rather than *ogorzały* and the like [we do not consider this argument to be especially significant because the author does not date the word *podżary*];
- (7.2) “Omitting the fur colour of Polish hunting dogs in the description of their appearance in professional literature during the forming period of the

Polish indigenous variety of this breed”<sup>5</sup>, too, speaks against deriving the name *ogar* from the colour of the fur [unlike (1), this argument seems to be in point of fact important since it is really hard to believe that the name of a breed was coined from an omitted feature, i.e. one unimportant to breeders].

## 8.

As to the mutual relationship between Western Slavic *ogar* ~ *ohař* and Hungarian *agár* we first of all lack a clear criterion which would allow us to determine what the direction of the borrowing was. The modern Hungarian etymological dictionary emphasizes that among various Hungarian names for dogs and terms relevant to dog-breeding, there are also Slavic words such as *hort* ‘greyhound’, *szelindek* ‘mastiff’, *pecér* ‘dog-catcher’<sup>6</sup> or *póráz* ‘leash’ (TESz I 101). But on the other hand, Polish *wyżeł* ‘pointer’ seems to be a loanword from Hungarian *vizsla* id. (Mosz. 135; TESz III 1169f.), and cynologists share the opinion that pointer is a Hungarian dog, too. Cf. their opinion on the origin of the *magyar vizsla*:

The *magyar vizsla* has been formed from several breeds. In the 9<sup>th</sup> c., Hungarians brought to the Carpathians a new breed of hunting dogs. They were then crossed with local breeds. Out of them Hungarian hunters bred dogs trained to hunt with falcons. In the 15<sup>th</sup> and 16<sup>th</sup> c. (during the Turkish rule in Hungary) they were crossed with Turkic dogs.<sup>7</sup>

Also from the phonetic point of view both directions of borrowing are admissible: Hungarian labialized *ǎ* might as well be the source of Slavic *o* (Gomb. 198) as its reflex in Slavic borrowings (Hel. 352 and the schemes on p. 353).

<sup>5</sup> “[...] pomijanie maści naszych psów gończych w opisie ich wyglądu w literaturze fachowej pochodzącej z okresu tworzenia się naszej rodzimej odmiany tych psów myśliwskich” (quoted after Les. 8).

<sup>6</sup> On Hungarian *pecér* < Slavic \**pbsarjb*, cf. Hel. 354.

<sup>7</sup> “Wyżeł węgierski został wytworzony z kilku ras. W IX w. Węgrzy przywieźli do kotła karpackiego rasę psów szperaczy. Psy te zostały skrzyżowane z miejscowymi rasami psów myśliwskich. Z nich węgierscy myśliwi wyhodowali psy, których używano do polowania z sokołami, tzw. psy sokolników. W XV i XVI w. (w okresie rządów Turków na Węgrzech) skrzyżowano je z żółtymi psami tureckimi.” (NajHum 116).

## 9.

O. Trubačev takes no explicit attitude. He admits the foreign origin of *ogar* but does not embark upon the discussion and, as the source of the word, he mentions in the same breath Cherkess *hager*, Turkic *ägär*, Hungarian *agár* and Ossetic *jegar* (which, as we can see, is not too much of a precise information). At the same time, he allows the possibility of a secondary association on the Slavic ground, of the borrowed word with the native *gorěti* and its derivatives, arguing like Brückner that it is the colour of dog's fur that is the point.

Quite astonishing is the idea of István Kniezsa's, according to which the adherents of the connection between the name *ogar* and the verb *gorěti* might have meant that (blood)hounds' fat was used for burning. With that sort of interpretation, we cannot be surprised that Kniezsa does not take such an explanation seriously (Kniezsa 584).

Thus, we reach another type of etymology of the word *ogar*: a contamination of two elements of different origin.

Already in 1873, a Hungarian reviewer of F. Miklosich's work on Slavic elements in Modern Greek, Antal Edelspacher proposed a connection between *ogar* and the Oriental word *zagar* 'big dog; hunting dog' believing Hungarian to be the intermediary language. On the basis of combinations of a noun with an article that are quite usual in Hungarian, he suggested that the Hungarian word *agár* came into being as the result of a metanalysis: *a zagár* > *az agár* (Ed. 341). Such an explanation was not accepted though (Kniezsa 585), and as a matter of fact, it sank into oblivion. Its weak point is chronology. The word *zagár* itself does not actually exist in Hungarian (except for the later [borrowed from Ottoman-Turkish] derivative *zagarčy*, in: *zagarcsi passa* [1693] < Ottoman *zagarčy bašy* 'chef des gardiens des limiers du sultan' [Kak. 427]). In Ottoman, from which it should have penetrated into Hungarian, it is only attested from the 16<sup>th</sup> c. on (but cf. also § 10), whereas in Hungarian *agár* is at least known since the 14<sup>th</sup>, if not the 12<sup>th</sup> c. (cf. § 7 and 10).

Another type of contamination is assumed by P. Skok in his dictionary. He rather considers the Serbian dialectal form *obgar* (which occurs beside the dialectal *ogar*) and its literary equivalent *obgara* to be eventually borrowings of Ottoman *zagar* 'greyhound', contaminated with dialectal (e.g. Montenegrin) *bigàr* 'little dog', *bìgàra* 'bitch' (Skok 547). This, indeed, could be an explanation of *-b-* in *obgar(a)* but since the initial *o-* is still not sufficiently cleared up, the whole interpretation could at most be regarded as half-satisfactory.

An equally considerable possibility is the contamination of the word *zagar*. After the Slavs had borrowed the word *zagar* from the Ottoman Turks, they could have explained it to themselves as related to the verb *gorěti*. In such case the initial *za-*, associated with the Slavic prefix *za-*, could have been found odd

and therefore replaced by a semantically motivated prefix *o-* or *ob-*. The advantage of such an explanation is that it clears up the anlaut of both Serbian forms, and from the point of view of the Slavic and Hungarian philologies, it lets us explain the origin of the word *ogár* in a way which enables building an incessant chain from Anatolia to Poland [see schemes 2 and 3, where two possible channels of borrowing of the word *zagar* ~ *ogár* are shown; in this context, it will be relevant to quote I. Kniezsa's opinion on the Western Slavic origin of Hungarian *agár*: "Thus, the source of the Hungarian word remains uncertain, though it seems probable that it was a borrowing from Western Slavic (through the Czech or Polish or maybe Slovak court?). The opposite direction is also possible (from Hungarian into Czech, Polish) but not probable in such an early period"<sup>8</sup>].

It is chronology that is the weak point of the above mentioned explanation. In Ottoman, the word *zagar* is foreign, too, and does not seem to occur in sources until the 16<sup>th</sup> c., whereas Slavic *ogár* is already attested in the 14<sup>th</sup>, and in Hungarian possibly in the 12<sup>th</sup> c. (but cf. § 10).

## 10.

This paper is actually not the place for a more detailed examination of the etymology of the word *zagar* and thus we are going to content ourselves with a few small remarks.

The word *zagar*, like *ogár*, has much inconvenienced the etymologists. But at present the opinion on its origin is, in outline, settled, though e.g. in EWU I 9 we find a proposition otherwise unknown: *zagar* is a composition of Cherkess *zy* 'ein' + *hager* 'Jagdhund'.

For the time being, the Caucasian etymology seems to be the most probable. It connects Ottoman *zagar* with Cartvelian \**ʒayl*+ 'dog' > Georgian *ʒayl*+, Svan *žay*+ ~ *žey*+. However, it does not eliminate all the phonetic doubts (ISv. 337). The closest to the Ottoman form are: Megrel *ʒoyor*+ and Chan *ʒoyo(r)*+ 'dog', but they both have *-o-* in place of *-a-*. In the process of borrowing, the Caucasian *o-o* sequence would have to be changed into *o-a* since the Ottoman language actually does not permit an *o* in non-first syllables. *ž-* only rarely, but does occur in the Turkic onset, and hence out of the form *ʒoyor*+, some \**žogár* (or even \**žugar* since *o* is rare even in the first syllable, especially in polysyllabic words) would have to be expected on the Turkic ground. Since

<sup>8</sup> "A magyar szó eredete egyelőre bizonytalan, bár a nyugati-szlávból (a cseh vagy lengyel udvarból, vagy pedig szlovák?) való átvétel valószínű. Fordítva ugyanis (a magyarból a csehbe, lengyelbe) lehetséges ugyan, de ilyen korán valószínűtlen." (Kniezsa 585).

V. M. Illič-Svityč knew these difficulties, he assumed that the etymon of the Ottoman word was the form \**žagar*+, which, however, from the point of view of the Caucasian phonetics is not quite perfect (ISv. 337; Kl. 236; St. 93).

Hence, it would probably be better to assume a different channel of borrowing, i.e. not directly from the Caucasian languages into Ottoman-Turkish, and then into Greek and the Balkan Slavic languages, but rather: Caucasian *žoyor*+ > Greek *ζαγάρι* > Ottoman *zagar* > Slavic (or even: Greek or Ottoman > Hungarian > Slavic).

This proposition not only seems to be phonetically more probable, but has also a chronological advantage. It lets us assume that the Seljuk Turks, at the very latest, learned Gr. *ζαγάρι* at the end of the 11<sup>th</sup> c., when – after the victorious battle of Malazgirt (26 August 1071) under the command of Alp Arslan – Anatolia became wide open to them. This would mean for us that there exists a realistic possibility of moving back the dating of the word *zagar* in Turkic towards, say, the turn of the 12<sup>th</sup> c. Simultaneously, the chronological collision between the earliest record of *zagar* in Ottoman (16<sup>th</sup> c.) and in the Slavic languages (14<sup>th</sup> c.) becomes eliminated. But let us recall that there exists a notation from the 12<sup>th</sup> c., of a Hungarian place name. TESz I 101 actually quotes it with a question mark, nevertheless this testimony must not be ignored. It is not easily explicable as it is scarcely possible to assume that the word *zagar* had penetrated so quickly from Anatolia to Hungary, and that its form had already been changed into *agár* at that time. Possibly, it would be a good solution to accept the borrowing's way through Greek, and the metanalysis proposed by A. Edelsbacher (see § 9). Then, we would have to assume that Greek *ζαγάρι* had penetrated into Hungarian, where it was changed into *az agár* (< *a zagár*) and wherefrom it was, later on, borrowed into the Slavic languages as *ogar* (< *agár*). A somewhat obscure element of this variant is the way of the direct penetration from Greek into Hungarian.

Let us only mention as a side-note that, according also to cynologists, hounds were imported to Europe between the 11<sup>th</sup> and 13<sup>th</sup> c. from Asia Minor (Les. 9).

The above proposed solution actually questions the inevitable necessity of assuming an Ottoman mediation for the Slavic languages. It might have been Greek *ζαγάρι* that was directly borrowed by the Slavs and then changed into *ogar* (see scheme 4), whereas the word *zagar*, well known in the Balkans, would have been a later (and repeated) borrowing but from the Ottoman Turks (see scheme 5).

B. Munkácsi saw the question in a slightly different manner. He decidedly separated Hungarian *agár* (so probably Slavic *ogar*, too) from *zagar* 'hound':

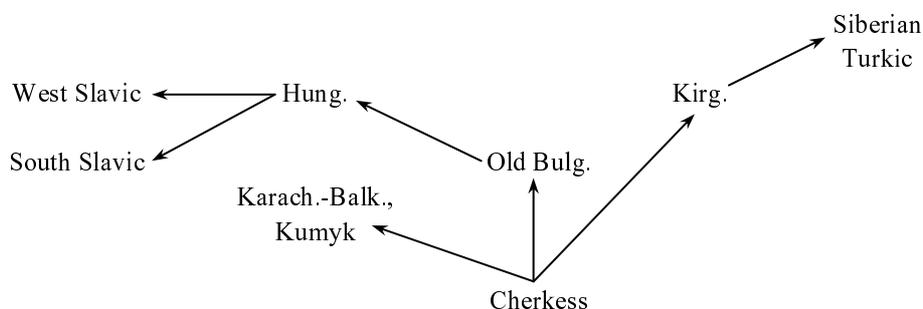
“Mit dem Worte *zagar* ‘Jagdhund’ der balkanischen Sprachen jedoch steht das magy. *agár* in keinem Zusammenhange, denn jene stammen unmittelbar aus dem griechischen [= Gr-] (*ζαγάρι, ζαγάρος, ζαγάριον*), diese hingegen aus dem Kreise der kaukasischen Sprachen (vgl. laz. *žogor*, mingrel. *žogori*, grus. *žaghli*, ingiloi *zaghl* ‘Hund’ [...])” (Munk. 130).

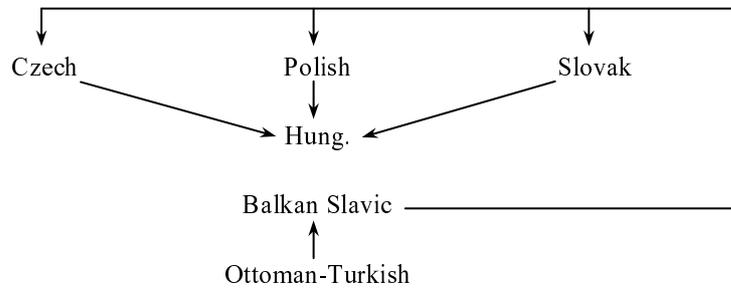
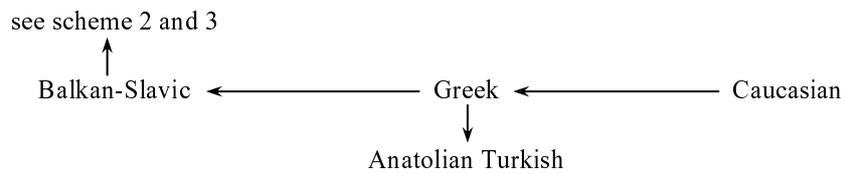
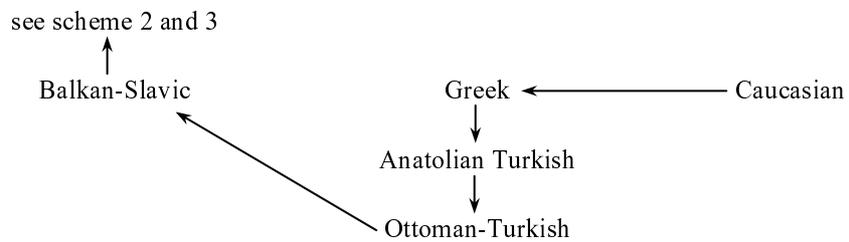
Another complex of problems is the relationship between Caucasian *žogor* and some semantically and phonetically similar words from the Mediterranean languages, as e.g. Basque *zakur* ‘perro grande’ and *tšakur* ‘perro pequeño’, Sardinian *džágaru* ‘cane de caccia’, Corsican *ghjácaru* ~ *ghjágaru* ‘cane mastino, cane da pastori’ (ThP II 143, no. 61). Usually, these and the like forms are mentioned among equivalents of Ottoman *zagar*. However, J. Hubschmid (ThP, l. c.), noticing the different anlaut, states that the Basque forms need not necessarily have anything in common with the Sardinian and Corsican word, though it cannot wholly be excluded.

Since, at the same time, P. Skok presents an opinion, supposedly first expressed by K. Oštir, that we are in fact dealing with an old hunting-term, possibly belonging to the Pre-Indo-European substrate of the Balkans (Skok 547), we are compelled to leave to Romanists and Mediterraneanists the settlement of the question of the mutual relationships between the Mediterranean forms. Without that, a precise explanation of the relationships between these words on the one hand, and the words *zagar* and *ogar* on the other, is impossible.

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#### Scheme 1:



**Scheme 2:****Scheme 3:****Scheme 4:****Scheme 5:**

## Literature

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