

Plan Carpine mentions both «Circassos» and «*terram Siccorum*» (*Wy*, 90, 111-112). Simon de Saint-Quentin (in Vincent DE BEAUVAIS, *Specul. historiale*, xxxi, 149) and Rubrouck (*Wy*, 167) speak of «Ziquia», but Rubrouck had also heard of the «Cherkis», *i. e.* Circassians (*Wy*, 199, and add the «Kerkisorum» or «Verkisorum» of p. 209, probably for «Cherkisorum», with *ch* = *č*). The «Giquis» are referred to in Martin da Canal for events of 1268 (cf. BRĂTIANU, *Rech. sur le commerce génois*, 249). The *Libellus de notitia orbis* of John III, archbishop of Sultaniyah, has a paragraph (cf. A. KERN, in *Arch. Fratr. Praed.*, VIII, 111-113) on «Ziquia sive Tharquesia» (var. «Tharquasia»; read «Charquesia»?) and its two classes of inhabitants «Tarcasi (also 'Tarcazi', p. 108; read 'Carcasi'?) nigri et albi; nigri nomine non pelle». Circassian slaves of both sexes were then in great demand. For instances of sales of two «Zicha» women in 1281, and one man «de proienie Zichi» in 1289, cf. BRĂTIANU, *Actes des notaires génois*, 164-165, 243. In Pasqual de Vittoria's letter of 1338, the servant said to be «Ziquo natione» was clearly a Circassian (the passage was misunderstood in *Y*¹, III, 85; cf. *TP*, 1922, 79-80; *Wy*, 504). There was a Latin archbishop of «Matrega» in «Zychia», called John (1349-1376); from the *Libellus de notitia orbis*, we learn that he belonged to a good Circassian family, but had in his youth been sold as a slave at Genoa (cf. KERN, in *Arch. Fratr. Praed.*, VIII, 111). Pegolotti also gives some information on the trade with «Zecchia» (EVANS, 54-55). The *Directorium ad passagium faciendum* mentions the «Ziqui», in the French text «Ziques», strangely considered by the editors as the Sarmat «Jaziges» (*Hist. des Crois.*, Arm., II, 386). The Catalan Map has on the north-eastern coast of the Black Sea an «Alba Zechia» («White Zechia») and a «Maura Zechia» («Black Zechia»; BUCHON, in *Not. et Extr.* XIV, II, 81). On Fra Mauro's map, I find only «Cercassia». The region which appears in HALLBERG, 571, as «Zichia», without indication of origin, and is erroneously explained as «a name of Scythia», must also be Western Circassia. On these names, cf. DIRR, in *Petermann's Mitteil.* 54 [1908], 206 and 212, and in *EI*, s. v. «Čerkesses».

The name *Zιχία* is connected with that of «Adiye», «Adziye», by which the Circassians call themselves. It occurs in Abkhāz as *Zuḥunī* and *Azḥuā*, «Circassian». «Jik» is also the Georgian name of the Circassians (cf. BROSSET, *Hist. de la Géorgie*, I, 510; II, 18).

The other name, corresponding to our «Circassian», appears only in the Middle Ages, and renders a Turkish form «Čärkäs». According to DIRR, «Čärkäs» would represent a palatalized form of the name known in Greek as *Κερκέται*. MARQUART (*Ueber das Volkstum der Komanen*, 181) suggested a doubtful Persian etymology, *čähār-Kas, the «four [tribes of the] Kas». This would connect the name with another designation of the Circassians, which is found in the *Hudūd al-'Ālam* as *Kāsak*, in Byzantine sources as *Κασαχία*, in old Russian as *Kasogy*, and which survives in *Khäsäg*, the Osset name of the Circassians (cf. *Mi*, 446). Stephen Orbelian mentions the «Čërgëzaç» (in the plural; cf. SAINT-MARTIN, *Mém. sur l'Arménie*, II, 121, 268).

Far Eastern texts mention the Circassians in connection with the Mongol conquest. They are the «Särkäsüt» and «Särgäsüt» of the *Secret History* (§§ 262, 270), plural of «Särkäs» and «Särgäs», respectively. The transcribers of the Mongol text into Chinese at the end of the 14th cent. had no means to distinguish between the *-k-* and the *-g-*, represented by the same letter in Mongolian script. The change of *č* to *s* is of Turco-Mongolian origin. But, even in Mongolian