

284. MENGIAR

megia TA¹, TA³*mengiar* F, L, Z

YULE (Y, II, 491-492) has hesitated between a city of Maĵar of which I shall speak later, and the Hungarians or Magyars, called by the latter name by mediaeval Oriental and Far-Eastern writers. This second equivalence is accepted doubtfully in *RR*, 426, and without reservation in *B*¹, 445. I think it is impossible. Although Polo knew of course the European name of the Hungarians, one could be tempted to admit his abnormal use of the Oriental name as long as the name of «Lac», which precedes it, was supposed to be Wallachia [Walachia?]. But since we know now that «Lac» applies to the Lezghians of the Caucasus (see «Lac»), the whole list concerns Southern Russia and the Caucasus, and Hungary is excluded.

YULE's alternative identification with the city of Maĵar has been accepted by BRETSCHNEIDER (*Br*, II, 328, with a strange slip about the Franciscan annalist Wadding being a traveller of the 14th cent.). This city was visited by Ibn Baṭṭūṭah; it has had two slightly different locations, Maĵar and New Maĵar; Abū-'l-Fidā speaks of it as Kūmmāĵar (II, II, 283), probably to be understood as «Māĵar of the Kūm (Kuma)». The Russian Grand-Duke Michael, executed by order of Ūzbāgkhan of the Golden Horde in 1319, was buried in «Moĵarī» (*Br*, I, 328). The ruins of Maĵar, near Georgievskii, have been visited by GMELIN and KLAPROTH. KLAPROTH has said that *maĵar*, in «old Tartar», meant a stone building, and has denied any connection between the name of the city and that of the Magyars as a nation. But I find *maĵar* nowhere with the meaning given by KLAPROTH. RADLOV (IV, 2050) registers only Maĵar as the Turkish name of the Hungarians, and adds that *maĵar* means a «wagon» in Turkish of the Crimea; but this meaning is evolved from the name of the nation, just as *qasaq*, the name of a sort of wagon in the Mongolian text of the *Secret History of the Mongols*, must be derived from the name of the Qazaq (a name thus more ancient than is supposed generally). It is possible, although by no means certain, that the name of Maĵar is a survival of the old stay of the Magyars in the East before their migration. I wish only to point out that Abū-'l-Fidā writes Māĵār for the name of the Hungarians in present Hungary (II, I, 80), but Kūmmāĵar (with short final -a-) for the city of Maĵar (II, I, 324). As to his Northern Maĵariyah (or Maĵiriyah?), it is certainly, as YULE has suspected, an erratic form of the name of the «Bashkir» (also Bačĵird, etc.), the «Great Hungary» of mediaeval travellers.

YULE has already said, on the faith of a name «Mager» in Wadding, that Maĵar had been the seat of a Franciscan convent in the 14th cent. (Y, II, 491; Y¹, III, 84). We can now give more precision. A Franciscan list of 1320 registers two monasteries in «Cummageria» of the «custody» of Sarai; a list of 1334 places them at «Maieria»; a list of 1390 knows only one, at «Mager»; an archbishop «Maieriensis», in Tartary (a Franciscan named *Joannes Speculi*) is known in 1363 (GOLUBOVICH, *Bibl. bio-bibl.*, II, 266, 559). Father GOLUBOVICH (II, 553, 558) has looked for these convents on the Taman peninsula of the sea of Azov; but YULE was once more right, and his identification is confirmed by «Cummageria», evidently the Kūmmāĵar of Abū-'l-Fidā. It is