the name of the powerful Kingdom of Western Xia (932–1227) in the

Some Notes on the Ethnic Name Tunguy (Tangut)

in the Old Turkic inscriptions

It is common knowledge that the earliest record of the ethnic name *tunguy* is found

from the Bugul Kagan Inscriptions (Kagiyev and Boy Adam), the dictionary that follows.

The Taushu catalog in honour of the highly esteemed scholar I. Dzhambul discusses in great detail the

the name Taushu, often do not. R. Dunnell discusses in great detail the

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stül(n)dim : y(e)(ri) y(e)(g)(i)rimi : y(a)(s)(i)ma : t(a)nut ; bozd(u)n(u)g : bozd(u)m “At my age of seventeen I waged war against the Taqut; at my age of seventeen I destroyed the people of the Taqut.”

The name Taqut in the Compendium of the Turkic Languages (1072)

Mahmūd al-Kāşārī has a list of names of peoples in which the Taqut occupy a position between the Uighur and the Xityat: Çigil, Tuxsi, Yagma, Ograq, Çărug, Çömül, Uygur, Taqut, Xityat, Çin, Tawgač. He also recorded many scattered stanzas about the battle of Taqut and Uygur that can be reconstructed as a verse cycle. 

The chapter on the Taqut by Raşid ad-Dīn

In his chapter on the Taqut (Taqqūt) Raşid ad-Dīn describes their territory and mentions some rulers and their bellicose army during the time of Çiçiz Xān and how they were finally subdued. Here I only refer to the excellent English translation of W.M. Thackston.

A Christian manuscript

In an Old Uighur manuscript of the Church of the East the borders of the Realm of the Old Uighurs are described as stretching from the lands of the Taqut in the East to Fars in the West (II. 65-66): d(a)nut ëllärin : p(a)rs [...] ëllärin “From the Taqut countries, from countries of Fars (= Fārs) [...].” Unfortunately there is no way for precisely dating this manuscript.

A colophon attached to a Buddhist text

In a colophon text written in strophic alliteration we find the following list of realms or peoples: [tavgač] taqut tūpāt sart el-[läř] “the realms of the [Chinese], the Taqut, the Tibetans, the Sart.” In the course of history under Sart different peoples were understood. As this manuscript seems to originate from the Mongol period, it is not clear which realm or state the realm Sart eli can refer to. But in the light of the Mongol sources a shift from “merchants” to “Muslims” can be taken as sure.

A miscellaneous text from Turfan region mentioning the Taqut

The text discussed in the following was written on the verso side of a Chinese scroll containing the Buddhist text Shi shan ye dao jing 十善業道經 (T. 660).

Unfortunately although several pieces are preserved, one cannot decide whether the paper of the Chinese scroll was cut into two halves or used in its complete height. Judging from the fact that the Uighur text starts at the utmost upper margin which is the upper margin of the Chinese side, one is inclined to consider that only half of the height was used for writing the Uighur text. There is a single fragment, Ch/U 7542, on which the margin is preserved. All other pieces have no traces of margins, they all are middle pieces. If the complete height of the original Chinese sheets were used, the missing text between the lines is more than half of a line. If only half of it was used, the lacunae are of course less, but still not exactly discernible. Therefore the interpretation of the text is hanging around. The Uighur script is astonishingly small, the letters are nevertheless clear. Some Sanskrit phrases or expressions in Brāhmī characters are inserted, but it is not totally clear whether they were translated or not. The mentioned difficulties make a reasonable understanding of the fragments nearly impossible. Therefore I abstain from a full transcription.

Transcription of the text fragments

<table>
<thead>
<tr>
<th>Ch/U 6691+</th>
<th>Ch/U 6687</th>
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<tbody>
<tr>
<td>01 01</td>
<td>ad[ğ]ü ad(l)gü tūgūnüt [ ]</td>
</tr>
<tr>
<td>02 02</td>
<td>iṅg-niṅ yin-kā [ ]</td>
</tr>
<tr>
<td>03 03</td>
<td>l(ä)y(a)vaču bōdun ‘ [ ]</td>
</tr>
<tr>
<td>04 04</td>
<td>lāmiś b(ä)k bāglār [ ]</td>
</tr>
<tr>
<td>05 05</td>
<td>m(j)āš tāl tāläg (?) [ ]</td>
</tr>
<tr>
<td>06 06</td>
<td>t(i) tāl kāzūlīg in[ ]</td>
</tr>
<tr>
<td>07 07</td>
<td>jūg-lar al[l]</td>
</tr>
<tr>
<td>08 08</td>
<td>ḥ[l] ḥ[u]nūš ar[ ]</td>
</tr>
<tr>
<td>09 09</td>
<td>lāğrũl lūn-lag [ ]</td>
</tr>
<tr>
<td>10 10</td>
<td>l(a)ya(ñ)luk lar-lag [ ]</td>
</tr>
<tr>
<td>11 11</td>
<td>l(ä)māz kāyik-lār u[ ]</td>
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lacuna of approximately 32 Chinese lines

<table>
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<tr>
<th>Ch/U 7542</th>
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<td>12 01</td>
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<td>20 09</td>
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<td>21 10</td>
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</tbody>
</table>

15 The fragments: Ch/U 6691+ Ch/U 6687; lacuna of approximately 32 Chinese lines; Ch/U 7542; lacuna of approximately 2 lines (according to the Chinese Recto side); Ch/U 7750 + Ch/ 7540: Ch/U 7547; a not localised fragment: Ch/U 6684. Photographs are available in the Digital Turfan Archive on the website of the Berlin Brandenburg Academy of Sciences and Humanities.
Some Notes on the Ethnic Name Tagut (Taqut) in Turkic Sources

58 05 [ j]d[.]-laš injunction tuta kilig[ ]
59 06 [ d]girdi anço aṣığ a[ ]
60 07 [ g]läglä taki bo tuz[ ]
61 08 [ ]n kuvratduku ku[t[ ]
62 09 [ n]ip . kurće-ta a[ ]
63 10 [ ]m bo dha rma rá ja id[uk
A fragment not localizable

Ch/U 6684
64 01 [ ] beš ya[ ]
65 02 [ ] asig bolur[ ]
66 03 [ ]uzta ägdü yol-l[ ]
67 04 [ ]-ka knt-tin ägdü [ ]

Translation
It is nearly impossible to present a continuous translation. Here I would like to mention some points. In line 03 “the people of China” (or “the Chinese people”), followed by 04 “the lords (bâglâr).” The “creatures” (or “human beings”) in line 10 may be a part of a metaphorical expression in connection with the following “wild animals” of line (11). A large lacuna juxtaposes the following passage:

12 [...] without being pressed (?), all [...] 13 [...] your strong striving [...] 14 [...] if it was [...] , the Taquts who have prepared and came, [...] 15 threw (established). Up to now, in piece and rest [...] 16 through your fine knowledge of means you have [...] 17 the people of the T[â]bâ Türk in Kalkan Say [with (?)] whip [...] 18 to [...] , Baggan oglî the people of the Tatar to Bars [...] 19 [...] the fearless Alp Arslan like the Xan of the wise [...] , the holy Tângiri[kân] ... 20 because of your former failing the command you expressed [was not followed] ... 21 protecting the people of [...] with great respect serving [...] 22 with the Baçi because of the holy discipline the primordial ...

This passage gives the impression as if a historical event is reported on, but in the following we find references to clear religious expressions like (Sanskrit) “I want to confess” (line 38), “to the Buddhism” (line 40), or (Sanskrit) “Well-honoured One” (line 51). Also (Sanskrit) dharmaśāya (in line 63) belongs to the religious sphere. Therefore it is possible to explain the text as a kind of a long colophon discussing the “outer” (= worldly) and “inner” (= religious) matters. Similar examples are known from the Avadāna colophons edited by M. Shōgaito.18

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16 Explanation by D. Maue: “gu nā ti sā yai- [. Sandhi (→) of Instr. Pl. m./n. of gundštšaya-, here either Tatpuṟa ‘abundance of good qualities’ or Bahusvṛti ‘having abundance of good qualities’ (cf. ädštšag in line 39).”

17 Explanation by D. Maue: “aḷesqāṭahāvāj jhākako ‘famous because of his omniscience’, Sandhi –i < -t in front of ; Sandhi –i < -a in front of voiced consonants plus o–.”

Notes

19 Lines 17 to 19 contain some interesting details on a certain Alp Arslan ("Brave Lion") who is compared to the famous Bög[ü] Xan. But this is already an emendation without any certainty. In line 17 a local place is mentioned: Kalkan Say. In the region of today’s Xinjiang say means inter alia “salty steppe”20 and is used in many place-names as also the word kalkan, originally “shield.”21 The same place-name is known from the fragment Ch/U 6885v32 kalkan say-taša sakad-ča “like a Fata Morgana in Qalqan Say.”

Very enigmatic remains in line 17 the word before türk here read as ʃ[ɔ]bač. Presumably this is an epithet to the designation türk. At first sight I thought to read [ʃ][o]bač for [ʃ][o]bač recorded by Maḥmūd al-Kāṣīgarī as “the royal parasol was set up there; this is a parasol made for the kings of the Turks under which they seek shade in the summer heat and take shelter from rain and snow.”22 Could this word be the etymon of the name of the Ćuvaš? While J. Benzing regarded the name of the Ćuvaš as not yet explained,23 J. Němeth proposed a derivation from Tatar ājūva.24 But if the word in question is spelled ʃ[ɔ]bač, it represents, at any case, another ethnic name.

Persons called Alp Arslan are known from the colophon fragment U 70925 in which a layman is mentioned who ordered a copy of the Altın Tarık Südūr26 or from a colophon of the Sâkid yümük Tārīk suďūr.27 But here it should be a high-ranking person, probably the ruling king.

Suzhou inscription of 1361

In the 1361 inscription from Suzhou28 studied and edited by Geng Shimin29 in line 03 we encounter the term Great Taŋut: ulug30 taŋut yerrindäği Sügču (“the city of the Ṭuŋu Suzhou in the country of the Great Taŋut.”

The term ulug taŋut either reflects their own dynastic name of 大夏 Da Xia “Great Xia” or is simply an addition by the Uighur writer of the inscription.

References


21 Different reading in Geng 1986.

22 This example, although important for the meaning of the word in this tripartite conjunction, is not recorded in the new edition of the “Uigurisches Wörterbuch” (Röhrborn 2010, p. 48 sub alıc).


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