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Сборник, в который вошли статьи отечественных и зарубежных ученых, посвящен 80-летию известного российского востоковеда, доктора исторических наук, профессора Е.И. Кычанова. Проблематика сборника задана основными доминантами многолетнего исследовательского творчества юбиляра, который, являясь в первую очередь тангутоведом и опираясь на широчайшую источниковедческую базу, блестяще разработал многие актуальные проблемы истории государственности, права, этногенеза, письменного наследия народов Китая и Центральной Азии. Большинство авторов статей постарались показать, как вопросы, поставленные в свое время в работах Е.И. Кычанова, получили дальнейшее развитие в науке.

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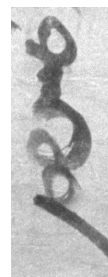
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The Personal Name *Tarjut* as Seen from the Old Uighur Texts

Among the entries within the long list of categories for the name giving among the Turkish peoples, compiled by L. Rásonyi, there is one with the headline “III/8 Enemy (people, country, sovereign) defeated at the time of birth.”¹ In a broad scope he deals with this subject in another article under the headline “III. Noms de peuple > noms de personnes”:

“Les noms de personnes dérivés des noms de peuple constituent, eux aussi, une catégorie importante des noms de personnes. C’est un phénomène universel que de voir les personnes isolées dans un milieu étranger désignées par un surnom qui n’est autre que le vocable rappelant le peuple ou la tribu dont elles sont issues. On peut accoler à quelqu’un comme surnom, le nom d’un certain peuple avec lequel il a été en contact, ne fut-ce que d’une façon épisodique mais suffisante pour qu’il en ait été marqué.”²

Therefore it is no coincidence that we find the names of different peoples among the personal names or as an element in the personal names of the Old Uighurs.³ The main sources for the Old Uighur onomasticon are the Old Uighurs’ manuscripts and block prints which were excavated in the Turfan oasis and neighbouring sites in East Turkestan (Xinjiang) as well as in Dunhuang and which are preserved today in the Central Asian archives worldwide. In our context the colophons of a big number



¹ Rásonyi 1976, p. 216.

² Rásonyi 1953, p. 337.

³ In his article “Hybrid Names as a Special Device of Central Asian Naming,” P. Zieme stated with regard to this subject: “From the time when Turkic people started to use more than one element in their personal names, they also began adopting foreign names/words according to their cultural backgrounds. These data provide important clues for some aspects of their cultural history.” Cf. Zieme 2006, p. 114.

of Buddhist texts and civil documents are of special interest because these groups of written sources deliver the largest amount of material on personal names. Besides the names of the translator, the sponsor and the scribe, normally a long list of persons is included in the text of the colophon, denoting those people to whom the *punya* of copying the text has to be transferred. It is obvious that official and private documents, i.e. contracts, deeds, receipts, registers, letters etc. provide a large amount of personal names. Besides, stake inscriptions, inscriptions on wall painting from the several Buddhist temples and grottoes as well as graffiti enrich the Uighur onomastic material.

The following list is far away of being complete, but will throw light on what is to be found in the Old Uighur onomasticon with regard to the topic of people's names as personal names or as an element of personal names. For the attested personal names in question only selected samples from the written sources are given here.

Basmıl

Basmıl (U 5241: vendee of land)⁴

Totok Basmıl (U 2890 + U 2916: donor of a copy of the *Kšanti kalguluk nom bitig*)⁵

Indu⁶

Indu(?) (Ot. Ry. 2733 party to a loan contract)⁷

Indu (U 5330: name of a peasant in a document)⁸

Indu (MIK III 4633a: blockprint, Sino-Uighur family portrait < 印都 *yin du*)⁹

Käräy¹⁰

Käräy (U 5239: witness in a contract)¹¹

Käräy (Ch/U 7325 v: party in a contract)¹²

Käräy (U 6190: *kagunči* Käräy, mentioned in a list)¹³

Kıpčak

Kıpčak (USp 57: witness in a sale contract)¹⁴

Kıpčak (U 5259: witness in a loan contract)¹⁵

Kıpčak (U 5245: member of *el bodun*)¹⁶

⁴ SUK II, pp. 10–11, 246 (Sa04).

⁵ BT XXV, pp. 8, 66–67, 344.

⁶ Rybatzki 2006, p. 131.

⁷ SUK II, p. 87–88 (Lo03).

⁸ Matsui 2004b, pp. 199, 197.

⁹ Gabain 1976, p. 204.

¹⁰ Rybatzki 2006, p. 571.

¹¹ SUK II, pp. 174–175 (Mi28).

¹² VOHD 13,21 # 83.

¹³ VOHD 13,21 # 236.

¹⁴ SUK II, pp. 55–56 (Sa26).

¹⁵ SUK II, pp. 110–111 (Lo28).

¹⁶ SUK II, pp. 165–166.

Kırgız

Kırgız T(ä)ñrim (U 3276 r: donor of a copy of the *kšanti kılğuluk nom bitig*)¹⁷

Kıtan

Kıtan [] (?) (U 3721 v: colophon of the *Maitrisimit*)¹⁸

Kıtan (U 5245: member of *el bodun*)¹⁹

Kıtay

Kıtay Bört Inal (SI Kr.II 32/1: colophon)²⁰

Kıtay [Tä]ñri[m] (U 2477 + U 2505: colophon)²¹

Kıtay Tut[ıñ] (SI O 046 r: colophon?)

Kıtay Ɖaruga (U 5283 v: party in an administrative order)²²

Kıtay Ɖaruga (Ch/U 7370 v: party in an administrative order)²³

Mačar

Mačar Elči (MIK III 6972: party in an administrative order)²⁴

Mačar (Ch/U 7411 v: document)²⁵

Märkid

Märkid (U 5238: witness in a sale contract)²⁷

Mısır

Mısır (Ch/U 7344 v: party in a *ulag* document)²⁹

Mısır (U 5245: witness in a document)³⁰

Mısır Kay-a (Mainz 20: donor of a copy of the *altun yaruk sudur*)

Mısır Šabi Ky-a (Ch/U 3910a v: reader of a copy of the *čoagaam*)³¹

Moñol

Moñol Buka (U 5242: scribe in a document)³³

Sart

Sart (U 5582: party in a register)³⁵

Sart Kuba (So 14865 v: owner of measuring instrument in a (loan?) document)³⁶

¹⁷ UigOn II, p. 93; BT XXV, pp. 8, 182–183, 375.

¹⁸ BT XXVI, p. 193.

¹⁹ SUK II, pp. 165–167 (Mi20).

²⁰ BT XXVI, pp. 268–269.

²¹ UigOn III, p. 280; BT XXVI, pp. 258–259.

²² Matsui 2003, pp. 58–59 (text A); VOHD 13,21 # 9.

²³ Matsui 2003, pp. 60–61 (text B); VOHD 13,21 # 6.

²⁴ Matsui 2003, p. 64 (text F).

²⁵ Matsui 2003, p. 64 (note F2a).

²⁶ Clark 1975, p. 141.

²⁷ SUK II, pp. 23–24 (Sa10).

²⁸ Clark 1975, p. 170; UigOn I, p. 77; UigLeih 225.

²⁹ VOHD 13,22 # 425.

³⁰ SUK II, pp. 165–167 (Mi20).

³¹ ĀgFrag 272.

³² Rybatzki 2006, pp. 606–607.

³³ SUK II, pp. 147–148 (Mi02).

³⁴ Zieme 2005; Rybatzki 2006, pp. 718–719.

³⁵ VOHD 13,22 # 435.

³⁶ Raschmann 2010, pp. 109, 111.

Tavgač

T(a)vagač Hatun (U 5582: party in a register)³⁷

Tavgač Y(a)ŋa (or: Yäkä) (U 5243: party of a testament)³⁸

Türk³⁹

Türk Buka (U 5236: witness in a sale contract)⁴⁰

It was the honoured jubilee himself who studied the relationship of the Tanguts with the Old Uighurs in detail.⁴¹ Concerning the impact of this relationship on the lexicon he wrote:

“Für jene Zeit waren die tangutisch-uirgurischen Kriege ein wichtiges Ereignis, sie fanden ihre Widerspiegelung selbst im Wörterbuch von Maḥmūd al-Kāšgārī.”⁴²

Therefore it is not surprising that the ethnic name *taŋut* found its way into the Old Uighur personal names, too. Probably the occurrence of the personal name Taŋut may give a further hint for an approximately dating of the texts, if we recall the above mentioned category: “Enemy (people, country, sovereign) defeated at the time of birth.”

In the following I would like to list some records of *taŋut* as a personal name in more detail.

In the document **So 14865** of the Berlin Turfan collection a person, Taŋut by name, is among those who had to return five *taŋ* of cotton:

So 14865/v/2/-/3/ *sart kuba-nıŋ t(a)ŋı üzä beš t(a)ŋ kâpâz taŋut kao bugra lıg kavšurmiš birlä köni berir-biz*

(ll. 2-3) We, i.e. Taŋut, Kao, Bugra, Lıg and Kavšurmiš, will correctly give (back?) 5 *taŋ* cotton, measured with the *taŋ* of Sart Kuba.⁴³

In the land sale contract⁴⁴ with the old shelf number **3Kr. 39**, preserved in the manuscript archive of the Institute of Oriental Manuscripts (RAS), St. Petersburg, a person, Taŋut by name, is mentioned as an owner of a certain plot of land:

3Kr. 39/v/17/-20/ *bu yerniŋ sıçısı öŋdün yıŋa[k] burhan kulınıŋ örtgüni kündin yıŋak ulug yol . kedin yıŋak taŋutnuŋ yer tagtın yıŋak buyančuknuŋ örtgün adırar .*

(ll. 17–20) The borderlines of this plot of land are: in eastern direction it is limited to the haystack of Burhan Kuli, in southern direction to the Great Way, in western direction to the plot of land of Taŋut, and in northern direction to the haystack of Buyančuk.

³⁷ VOHD 13,22 # 435.

³⁸ UigOn I, 83; SUK II, pp. 134–135 (WP01).

³⁹ Rybatzki 2006, pp. 429–430.

⁴⁰ SUK II, pp. 34–35 (Sa15).

⁴¹ Kychanov 2004.

⁴² Kychanov 2004, p. 155.

⁴³ Raschmann 2010, pp. 108–113.

⁴⁴ SUK II, pp. 14–15 (Sa06), pp. 285–286; SUK III, pl. 11.

In a document concerning a slave, first published by Feng Jiasheng in 1960,⁴⁵ a person, *Taṅut Buka* by name, is mentioned as a witness of the fixed contract.

/r/9/ *tanuk taṅut buka*

(l. 9) The witness (is) *Taṅut Buka*.

A person, *Taṅuta*⁴⁶ by name, is mentioned in another document, which is also preserved in the archive of the Institute of Oriental Manuscripts in St. Petersburg. This document with the old shelf number **4bKr 71**⁴⁷ consists of different sections and is related to the sale of a person and the loan of silver.

4bKr 71/v/1/-/3/ maṅa kačukka yuṅ[l]aklıg kümüş k(ä)rgäk bolup **taṅutani** {pusardu}ka bir yastuk beš s(ı)tır kümüş saṭtı

(ll. 1–3) I, Kačuk, being in need of silver for consumption, have sold *Taṅuta* to Pusardu for (an amount of) 1 yastuk and 5 s(ı)tır of silver.

4bKr 71/v/5/ munta taṅuṭa baş bitigin kılayın tep ṭedim ärdi bolmadı

(l. 5) It was not (the case) that I said: I will fixe the main contract of *Taṅuta* here.

4bKr 71/v/6/ bars yıl altınč ay tört yaṅıka maṅa taṅuṭa šälikä asıg {kümüş} k(ä)rgäk bolup {sävinč} k(a)y-a-ta üç otuz s(ı)tır kümüş altım

(l. 6) The year of the tiger, the sixth month, on the fourth day: I, *Taṅuta Šäli*, being in need of silver for interest, have borrowed 23 s(ı)tır silver from Sävinč Kaya.

The Old Uighur fragment **Tökyö A06**, published only recently by P. Zieme,⁴⁸ belongs to the final part of the *Mārīcīdhāraṇī*, an early Tantric text. Several persons, to whom the merit earned by copying the text is transferred, are mentioned. One of them has the name *Taṅut*.

Tökyö A06/r/50/ [täṅri]m taṅutka

(l. 50) ... Täṅri]m, to *Taṅut* [...

In the unpublished fragment from the St. Petersburg collection with the old shelf number **SI O 046** an assembly of persons is listed.⁴⁹ The names of all those persons are ending in *tutuṅ*. *Tutuṅ* is a wide spread element of Old Uighur personal names (*tutuṅ* < chin. 都統 *dutong*⁵⁰). Among those persons there is one, Saṅgastri *Taṅut Tutuṅ* by name. It seems that the list of persons is a part of the colophon and that the *puṅya* of copying the text is (among others?) transferred to this group of *Tutuṅs*.

⁴⁵ Here quoted from SUK II, pp. 173–174 (Mi27); SUK III, pl. 151–152.

⁴⁶ For the formative +A for personal names cf. UW 35 and OTWF 56–57.

⁴⁷ Matsui 2004a, pp. 49–53 [No. 4].

⁴⁸ BT XXIII, pp. 113–114.

⁴⁹ I owe this information to P. Zieme.

⁵⁰ Cf. Hamilton 1984, Oda 1987, ZiemeTitres 136ff.



MIK III 4633a. detail
By courtesy of the
Museum of Asian
Art, Berlin-Dahlem

SI O 046 r/4/ ... sangastri taṇut tutuṇ[ka]

(l. 4) ... [to] the *sanghasthavira* Taṇut Tutuṇ ...

Matsui Dai⁵¹ proposed the new reading Taṇut instead of former T(ā)ṅrim⁵² in the letter **Ot. Ry. 2718**. Taṇut is one of the persons to whom the letter is addressed (**Ot. Ry. 2718/r/2/**).⁵³

Finally, a block print preserved in the Museum of Asian Art under the shelf number **MIK III 4633a** shows a Sino-Uighur family portrait.⁵⁴ It formed the frontispiece of a Buddhist text.⁵⁵ The names of the depicted persons are given in Chinese characters. In one of these cartouches (no. 6) the name reads as follows: 唐古不花 *tang gu bu hua*.

According to A. von Gabain, it is the Chinese transcription for the Old Uighur personal name Taṇut Buka.⁵⁶ From H. Franke, who identified the family portrait as that of the family of the chancellor Mungsuz (1206–1267), we learn that Mungsuz had two sons born by a concubine: 火你赤 Huo-ni-qi and 唐兀帶 Tang-wu-dai. So he supposed: “T’ang-wu-tai (Tanggudai, “the Tanggut”) must be identical with no. 6 of the list, T’ang-wu pu-hua 唐兀不花, Tanggut Buqa.”⁵⁷

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⁵¹ Personal communication in Berlin, 09/09/2011. I am very grateful to him for this information.

⁵² Haneda and Yamada 1961, p. 205 (no. 12).

⁵³ Cf. Haneda and Yamada 1961, pl. 22. An edition of all preserved Old Uyghur letters is in preparation by Moriyasu Takao.

⁵⁴ Gabain 1976, p. 204 + fig. 1.

⁵⁵ Franke 1978, p. 33.

⁵⁶ The missing of the last syllable for Taṇut, normally attested as 唐古特 or 唐古忒 in Chinese (cf. Ricci 2001, p. 825), may be caused by the intention to reduce the personal name to four characters only.

⁵⁷ Franke 1978, p. 38. Why Franke quoted 唐兀 instead of 唐古 from the cartouche (no. 6) is unclear.

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