THE

JOURNAL

OF THE

ROYAL ASIATIC SOCIETY

OF

GREAT BRITAIN AND IRELAND

FOR

1939



PUBLISHED BY THE SOCIETY
74 GROSVENOR STREET, LONDON, W.1.

M DCCCC XXXIX

varma) who is called [Bu]ddhi[yaṃ]kura janavī, interpreted
s the mother of Buddhyaṅkura, who is therefore tentatively
garded as the successor of Buddhavarma. Now (1)
ddhyaṅkura may be a wrong restoration (there is space
the copperplate for three akṣaras between dhi and ku);
he whole expression may be merely a title of Cārudevī
3) a grandson whose grandfather and father (presumably)
ll alive, is a long way from the throne. The inclusion
names as rulers only is therefore justified and conforms
e other evidence. The Śivaskandavarman of H. and
refer to the first Skandavarman, whose date must
ime in the fifth century A.C., or to an earlier king.
kings can be regarded provisionally as having
the average twenty-five years each and the dates
Kumāraviṣṇu c. 450 A.C. Skandavarman I c. 475,
c. 500 Skandavarman II c. 515, Siṃhavarman
aviṣṇu c. 575. The dates assigned to an early
) and to Siṃhavarman 438 are beyond the scope
but with Śivaskandavarman and his presumed
afford material for speculation.

la charter E.I. xiv, 331, which Mr. Gopalan
. 18) is a record of Gaṅga kings which states
Āryavarma) was installed by Siṃhavarman
Mādhava II by Skandavarman. It hardly
ccession list of Pallavas, as the accession
have been 480 and of Mādhava II 520.
its Viṣṇugopa Gaṅga from the line, an
ns the probative value of the remainder
not therefore necessary to reconcile its
f the Pallava charters.

has very kindly drawn my attention to Mr. K. G.
tember, 1926, but he has based his genealogy,
consider to be untrustworthy evidence.

ALFRED MASTER.

TURKS IN KHOTANESE TEXTS

The following paper was read to the Central Asian Section of the Twentieth Congress of Orientalists in Brussels, September, 1938.

References will be found to unpublished Khotanese texts, as a means of control when these texts are available.

I propose here to refer briefly to names of peoples, Turks as well as others, and to titles used by them, mentioned in the Khotanese texts of which an edition is in preparation.

To make the names clear a few remarks are necessary on the orthography in which they have been transmitted.

The Khotanese using an Indian alphabet employed certain of the vowels and consonants as follows :—

a = *a* Tibetan *rrgyaḍi-sūṃi* = *rgyal-sum*.
Chinese *cha* = 差 (diverge) K[1] 1157 *ṭṣ'a*.
Turkish *ttahi*:, *ttaha* = *taγ*; *aùpika* = *öpkä* 'lungs'.

-ā = *-a* Turk. *biḍigā* = *bilgä*.

ū, *ā*, *āṃ*, *au* } *o*, *u*
Chin. *gūkimini*, *gākimąni* 王 門 K 1318 *ü* < *ngi*^{w}*ok*, 609 *mən* < *muən*.
Sansk. *lāka* = *loka*.
Turk. *bādīna*, *bādauna* = *budun*.

ḍ, *l* = *l ttūlīsi*, *ttūḍīśa*; Skt. *kīḍeśa* = *kleśa*.

kh, *h*, *h:* = *χ khahą:ni* = *χaγan*.

h, *h:*, *h:* = *γ ttahi:*, *ttaha* = *taγ*.

A final foreign consonant is usually provided with the vowel *i*, but this vowel mark may be absent, and then it has been read conventionally with the inherent *-a*. So Sansk. *āṃmi* = *om*, *śkyesi* = Tib. *skyes* 'a present', Turk. *hani*, *hana* = *χan*.

An important point is the expression of the plural of foreign words ending in a vowel. To final *-a* and *-ā* (representing foreign *o*, *u*) was added *-va* and *-ta*. Both *v* and *t* may be

[1] K refers to Karlgren, *Analytical Dictionary of Chinese and Sino-Japanese*.

considered to be hiatus consonants here. Hence Turk. *ŭha:*, plur. *uha:va, bayarkāva, bayarkāta* 'Bayirqu' and Tib. *-pa*, indicating 'inhabitant of', in the Khotanese plural *pata*, as in *karattaha-pata* 'inhabitants of Qaratay'. A similar *-t-* occurs frequently in Chinese words as 有 *yauṭi*, 我 *gaṭi*.

Turks and other peoples are mentioned in a considerable number of Khotan official documents. These texts were mainly reports sent by various emissaries (*haḍa*) to the Khotanese king, and are concerned with the region of Ṣa-ṭṣou and Kan-ṭṣou in N.W. China. Two of these, Ch 00269 and P 2741, treat of the same events. Ch 00269 is the report of two *bāyāka* 'guides or escorts', Chikị Gūlai and Dūṃ Saṃgalakā. P 2741 is the report of Thyai Paḍị-tsā and Thyai Haryāsakị. It is reported that seven princes (*rrispūra*), whose home is China, and who are called "sons of the king", evidently the Chinese emperor, wish to visit the Gośṛṅga hill in Khotan. The conditions described indicate that the roads were unsafe and the princes were advised to return to China.

I. Names of Peoples

The names of interest here are the following :—

1. **ttrrūkị, ttūrkị.** To be compared with Turk (*türk*), Mahrnāmay 54 *ṭwrk*. Since Tibetan rarely used initial *tr-* and had only one final guttural, namely *-g*, this name would be expected in the form *drug* in Tibetan. Beside *drug, dru-gu* is also known, and it is well known that the Chinese form of the name 突厥 K 498 *t'u* < *t'uət*, *d'uət*, 504 *küe* < *kị̈ʷɒt*, or according to a gloss (Pelliot, *JA.*, 1934, i, p. 93), *kü* < *kị̈uət*, indicates a final *-üt*.

In Khotanese the name occurs alone as in P 2741.98—

ccai jsāṃ va ciṃgị rrumḍị hīya haṃ:nị va muśdi ya
tcā vī jsāṃ ttrrūka biśị ysyāṃḍị pīḍakị āstaṃna

'what was a present to the Khan from the Chinese

emperor, that the Turks carried off, all of it, the letter and the rest.'

and P 2741.76 *ttrrūkvāṣṭị thyai haryāsakị paśāvẹ*.

But more frequently the name *ttrrūkị, ttūrkị* is associated with the name *bayarkāva* in a compound phrase.

P 2741.55 *ttrrūkị bayarkāvāṃ hīya hīna* 'the army of the Türk Bayirqu'.

P 2741.122 *ttūrkị bayarkāvāṃ hīya buḍimacīya* 'the *bulmaci of the Türk Bayirqu'.

2. **bayarkāva, bayarkāta,** always together with the name *ttrrūkị, ttūrkị*, the Bayirqu, Chin. 拔野古 *pa-ie-ku* < K 750, 228, 421 *bᵃ'wat-ia-kuo*, Orqon *bᵃyᵗrqu*.

3. **ūhū:ysị.** Probably the name Oγuz, Sogd. *'wγwz* on the Kara Balgasun inscription. In Khotanese as part of a personal name : Ch 00269.87 *ūhū:ysị uha: cu rrvī parau yinīya* 'Oγuz ügä who obeyed the royal commands'. P 2741.57 reports the death of twenty-four men including *ūhū:ysị aủga*. He had previously (l. 40) summoned Thyai Paḍị-tsā to an interview and in l. 56 he is associated with the Uyghurs.

4. **hvaihu:ra, hvaiḥūra, hve:hvu:ra, hvehva:ra.** These are the Uyghurs, and are the people most frequently mentioned in the texts. At one juncture they are said to be in Karattaha (Qaratay) near Kąmịcū (Ch 00269.77). In P 2790.37 *kąmịcū bisā hve:hura* 'the Uyghurs of Kanṭṣou' are named. One of their chiefs was named Bagarakị Atteṃmị uha:.

5. **cumuḍa, cimuḍa.** This people, which is frequently mentioned, represents the جُمَل *čumul* of Kāšγarī, Chinese 處密, | 蜜 K 1256 *ṭṣ'u* < *ɨś'ị̈ʷo*, K 617 *mi* < *mị̈ĕt*, and probably also the *Cimola* of the Niya Kharoṣṭhī documents.

6. **chikị, cīka.** As part of a personal name *chikị gūlai* and *cīka gūlai* (P 2896.26), it may represent the Turkish name *čïq* : Orqon *čik bud"n*, Runic Turk. (*JRAS.*, 1912, 186, 4), *čik*, Mahrnāmaγ 26 *čyq̈*.

7. The ten names of the Staël-Holstein roll recently treated by Dr. Henning, *BSOS.*, ix, 554 ff., lines 27–30 :—

ijūva yahi:ḍaḳarį aḍapahūttį bākū bāsįkāttį kurabīrį kāṛibarį
ttį ttūlīsį ṣṭāre
. . iṃjū sīkarį ttaugara ayabīrį caraihį: yabūttįkarį
añahį:ḍipabhūttį karattaha-pata ttį tta rį dū sahūta

It must be treated elsewhere.

There is probably here a word ayaγ-alpaγut (bh for h = γ).

8. **ttarrdāśa, ttardāśāṃ.** Associated in Khotanese texts *with the ttūḍīśa and the ttūrkį bayarkāva.* Orqon *t^{a}rduš buḍ^{m}n.*

9. **ttūḍīśa, ttūlīsį.** Orqon *tōl^{i}s*, Chinese 鐵 勒 K 991 *t'ie* < *t'iet*, 523 *lə* < *lək*. At one juncture they are said to be in the Yipkin-taγ and in Beḍidarūkį (Ch 00269.76). *P 2741.71* mentions the *kūthi bisā ttūḍīśa* 'the Tölis in the city', and *P 2741.66 kūtha aṇgavāṃ āstaṃna ttūḍīśa* 'the Tōlis and others, ügä-officials in the city'. P 2741.19 names a *ttūḍīsį saḍįcī ttāttāhį:*, and *P 2790.52 ttūdīśį ttiṃgaḍī ttāttāhi:* 10. **ttattara.** Orqon *t^{a}t^{a}r*, Mahrnāmaγ *ṭt'r*. In P 2741.118 *buhį:thų bisā ttattara* are 'the Tatars of Buhį:thų' (cf. F. W. Thomas, *JRAS.*, 1937, 309, on Bogdo). In P 2741.120 the *ttattara* are reported to be blocking the Sūhį:cū road.

11. **kūysa.** Occurring in one document P 2024.19 *kūysāṣṭa* and 21 *kūysa ttattara*. The name corresponds in form to the *Quz* of Kāšγarī, who identifies *Quz uluš* with the land of Balasaγun, and the *Quz ordu* with the city Balasaγun itself. Historical connection of the names is not established.

12. **dūṃ, dū,** plur. **dūṃta, dūṃva.** The name is fairly frequent. *P 2741.69 hve:hvara u dūṃta* 'the Uyghurs and the Dūṃta'. At one juncture they are alone in Kąmįcū (Ch 00269.71). *P 2790.118* an official *dūṃ ttāttįmīśi cīhį:śī* is mentioned, in whose name the Turkish *tutmiš* is contained. *dūṃ* (or *dū*) *saṃgalakā* is one of the principal emissaries. In the Staël-Holstein roll 30 (see under No. 7 above) we must read probably *karattaha-pata ttį tta rį dū sahūta* 'inhabitants of Karattaha, these are the saγun(-divisions ?) of the Dū'. Ch 00269.61 *bīrūkį dūṃ ttāṃga* 'the bīruq Toṅa of the Dūṃ', where *ttāṃga* corresponds to the Orqon *toṅa*. Clearly the Dū were either Turks or Turkicized. They may represent the Lung 龍 people of Chinese texts.

13. **ttaṃgātvā.** Orqon *taŋut*, the Tanguts, once named in P 2741.97, where an emissary (*haḍį*) is said to have fled with emissaries of the Tanguts to the Turks.

14. **hūṇvāṣṭį.** One reference in P 2741.38 in the documents, but the *huna* are mentioned in the Buddhist poem E 16.9. According to Schlegel (*Die chinesischen Inschrift auf dem uigurischen Denkmal in Kara Balgassun*, p. 1), under the Wei dynasty (227–264) the 渾 K 508 *χun* < *γuən* were one of the Uyghur tribes. The name could equally well represent an abbreviation of 吐 谷 渾 *t'u-ü-χun* (cf. Pelliot, *T'oung Pao*, 20, 323 ff.).

15. **naṃiśąna,** the people of the Nam-ṣan. The name seems to occur also in the Niya Kharoṣṭhī document 103, col. F 2 *naṃmaṣaniṣa* (gen. sing.).

16. **sūlī,** plur. **sūlya,** adj. **sūlina.**[1] No variation in the initial has been found, so that the *s* is probably original. It is then not the same as the Tibetan *śu-lig*, *śu-leg* 'Kāšγar', but the Chin. 窣 利 *su-li*, cf. K 1105 *tsu*, *ts'u* < *tsuət*, *ts'uət*, and 527 *li* < *lji*, the Sogdians. The *Fan-yu tsa-ming* has *Sulī* (ed. Bagchi, i, p. 295, No. 861).

17. **khyeṣvā.** Probably the people of Kāšγar. The adj. in *-āna* will be preserved in the name of a monastery of Khotan called *khye-śo-na* in Tibetan (F. W. Thomas, *Tibetan Literary Texts and Documents*, p. 133), built by 'A-lyo-ḥjaḥ, queen of the Ga-ḥjag, the Kančaks of Kāšγar. *khyeṣ-* has been modified from *khăṣ-* or *khyăṣ-*. The Mahrnāmaγ 75 has *k'šy*.

18. **ttąśīkį, ttąśīkvā,** Tāčīks, that is, Arabs. The form of

[1] This adjectival form to a word ending in *-ī* may be traced perhaps also in *argīñvā*, loc. pl. (Staël-Holstein roll 22), from *argi-*; also in *kucīna* in the *Fan-yu tsa-ming* (ed. Bagchi, i, p. 295, No. 864) given as the name of Kuci. Possibly it may occur also in the *arsina-*, attested in the gen. sg. as a personal name in the Niya Kharoṣṭhī documents, with which Orqon Turkish *r's'n* (vocalization ?) might conjecturally be associated.

*the Khotanese word indicates that it is derived from a non-Iranian source. Khotanese ṣ́ represents Chinese 失 < Mid. Chinese ṣ́ĭt. Reference may be made to the list in F. W. Thomas, "A Buddhist Chinese Text in Brāhmī Script," ZDMG., 91 (1937), 38–9, where occur śahi: 若 K 空 *ńźiak*, Tib. śag, śi = K 8 *or* < *ńźi*, Tibetan *źe, ḥźi*, and others. It would therefore suit here to compare Chinese 大 食 K 952 *t'ai* < *t'âi*, 891 *śĭ* < *dźi̯ək* and *sĭ* < *zi*, and 大 寔, K 890 寔 *śĭ* < *źi̯ək* used of the Arabs. If the Khotanese form is derived from the Chinese, it will confirm a reading of the Chinese form with final guttural, a reading which Professor Haloun informs me is accepted. The Tibetan used *stag-gzig*. In the west are found Mid. Pers. *t'čyk* **tāžīγ*, Armenian *tačik*, N. Pers. *tāǰīk, tāzī*. In P 2024.23 *ttaśīkau kāḍara* is probably 'an Arab sword'.*

II. Titles

1. **khahạ:nị, ha:hạ:nị,** the *χaγan*, Chin. 可 汗 K 414 *k'o* < *k'â*, 296 *χan* < *γân*, Sogd. (Karabalg.) *γ'γ-'n*, Mahrnāmaγ *χng''n*, Tib. *kha-gan*. Ch 00269.63 *kąmịcū bisai khahạ:nị jsāṃḍị* 'they slew the *χaγan* of Kan-ṭṣou'. Ch 00269.65 *kąmịcū bisā ha:hạ:nị hīya jaśtị* 'the *χaγan*'s queen in Kan-ṭṣou'.

2. **ha:nị, hana,** *mistą hąnị*, the *χan*, title of the ruler in Kan-ṭṣou (P 2790.80). In P 2741.50 *buka hą:nị* is named. The accession of a new *χan* (P 2898.11, P 2741.12), a young *χan* whose orders are not obeyed (P 2790.64), and the death of the great *χan* (P 2786.9) are mentioned. *cahị:rai ha:nị* 'Čaγrī *χan*' is named in P 5538 recto.

3. **ttāttāhị:,** Tib. *to-dog*, Sogd. (Karabalg. l. 10) *twtwk'n*, Chin. 都 督 K 1187 *tu* < *tuo*, 908 *tu* < *tuok* (Jap. *to-toku*), Runic Turk. *tutu^{u}q* (*JRAS.*, 1912, 219), Mahrnāmaγ 26, 27 *ṭwṭwγ*. F. W. K. Müller in *Festschrift Thomsen* gave *ṭúṭúχán*.

4. **cīhị:śī,** once P 2790.118: *dūṃ ttāttịmīśị cīhị:śī*, Chin. 刺 史 K 1097 *ts'ï* < *ts'i̯äk*, 885 *ṣï* < *ṣi*, Manichean text *čygšyy*, Runic Turk. *čigši*.

5. **chārị.** P 2741.82 *ttrrūkị chārị*, Tib. *drugu-cor* (*JRAS.*, 1927, 68; 1930, 84), *drugu-ḥjor* (*JRAS.*, 1931, 816). Mahrnāmaγ *čer*, Orqon *čor*, Chin. 將 K 1235 *ṭṣo* < *ṭi̯ɐŋ*.

6. **sahą̄:nị.** Ch 00269.60, P 2741.12, 67, 103, *sahąnị* Ch 00269.73, *sahaunị* P 2786.121, plur. *sahūta* Staël-Holstein roll 30. According to Kāšγarī *saγun* was a princely title among the Qarluq, and *ata saγun* was a physician among the Turks.

7. **digyịna.** P 5538 A 10, *dagyịnị* Ch 00269.63, *dagyaina* P 2024.30, 32, Orqon *tig'n*, Mahrnāmaγ *ṭgyn, ṭqyn, ṭkyn*, Sogd. (Karabalg.) *tykyn*, Indian coin 𐨠𐨪𐨯 *tkyn'*, Brāhmī script *tigīna*, Kāšγarī *tigin*, plur. *tigit*.

8. **ǔha:, ǔga, aǔga,** plur. *uha:va, aǔha:va, aǔgava, aǔhavāṃ, aǔhavau, aǔgavāṃ*. The identity of the titles seems established by the use of both with the same name Begarakị, in spite of the variant spellings. It seems to represent Turkish *ügā*, Sogd. (Karabalg. '*wk*', Mahrnāmaγ 33, 36, 37, 38 *wg'*, 19, 34 '*wg*'.

9. **bīrūkị,** Kāšγarī *bïruq* 'chamberlain', Orqon *buj^{u}ruq* officier'. In Khotanese the *bīrūkị* is associated with the *uga*: P 2898.4 *aǔgavā u bīrūkāṃ*, Ch 00269.103 *uha:va u bīrūka*.

10. **ïnaḍa** P 2790.91, Mahrnāmaγ 62 '*yn'l*, 97 *yn'l*, Turfan text (T. III, M. 111, quoted Mahrnāmaγ, p. 31, note 1), *ïnal*, Čaγ. اينال.

11. **ttarkąnị, ttarkana,** *ttarakana*. Sogd. (Karabalg. l. 1 *pγ' trγ'n*, Mahrnāmaγ *ṭrχ'n*, Chin. 達 干, 丨 官 K 957 *ta d'ât*, 296 *kan* < *kân*, 447 *kuan* < *kuân*, ταρχάν.

12. **bādūṇa,** *bādauna, bādąna*. Orqon *bud^{u}n*, Tu texts *budun*. It is used as a title in Khotanese.

H. W. Bail