

- Суник 1985 — Суник О.П. Ульчский язык. Л.: Наука, Ленинградское отделение, 1985.
- Эвенкийско-русский словарь, 1958 — Эвенкийско-русский словарь. Составитель Г.М. Василевич. М.: Государственное издательство иностранных и национальных словарей, 1958.
- Цинциус 1949 — Цинциус В.И. Сравнительная фонетика тунгусо-маньчжурских языков. Л.: Государственное учебно-педагогическое издательство Министерства просвещения РСФСР, Ленинградское отделение, 1949.
- Castrén 1856 — *Castrén M.A.* Grundzüge einer tungusischen Sprachlehre nebst kurzem Wörterverzeichnis. St. Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1856.
- Grube 1896 — *Grube W.* Die Sprache und Schrift der Jučen. Leipzig: Kommissions-verlag von O. Harrassowitz, 1896.
- Ikegami 1997 — *Ikegami Jirō* 池上二良. A dictionary of the Uilta language spoken on Sakhalin = Uilta Kəsəni Bičixəni = Uirutago jiten ウイルタ語辞典. Sapporo: Hokkaidō Daigaku tosho kankōkai 北海道大学図書刊行会, 1997.
- Ikegami 1999a — *Ikegami Jirō* 池上二良. Über die Herkunft einiger unregelmäßiger Imperativformen der mandchurischen Verben. In: *Researches on the Manchu Language* = *Manshūgo kenkyū* 満洲語研究. Tokyo: Kyūkoshoin 汲古書院, 1999.
- Ikegami 1999b — *Ikegami Jirō* 池上二良. The Manchu Prolative *deri*. In: *Researches on the Manchu Language* = *Manshūgo kenkyū* 満洲語研究. Tokyo: Kyūkoshoin 汲古書院, 1999.
- Ikegami 2001 — *Ikegami Jirō* 池上二良. Versuch einer Klassifikation der tungusischen Sprachen // *Researches on the Tungus Language* = *Tsungēsugo kenkyū* ツングース語研究. Tokyo: Kyūkoshoin 汲古書院, 2001. P. 395–396.
- Janhunen 1991 — *Janhunen Juha.* Material on Manchurian Khamnigan Evenki. Helsinki: Finno-Ugrian Society, 1991. (Castrénianumin toimitteita; Vol. 40).
- Jin Guangping, Jin Qizong 1980 — *Jin Guangping* 金光平, *Jin Qizong* 金启琮. Nüzhen yuyan wenzi yanjiu 女真语言文字研究. Beijing: Wenwu chubanshe 文物出版社, 1980.
- Jin 1984 — *Jin Qizong* 金启琮. Nüzhenwen cidian 女真文辞典. Beijing: Wenwu chubanshe 文物出版社, 1984.
- Kane 1989 — *Kane D.* The Sino-Jurchen Vocabulary of the Bureau of Interpreters. Bloomington: Indiana University, Research Institute for Inner Asian Studies, 1989 (Uralic and Altaic Series; Vol. 153).
- Kim et al. 2008 — *Kim Juwon, Ko Dongho, Chaoke D.O., Han Youfeng, Piao Lianyu, Boldyrev B.V.* Materials of Spoken Manchu. Seoul: Seoul National University Press, 2008 (Altaic Languages Series; 1).
- Kiyose 1977 — *Kiyose G.N.* A study of the Jurchen language and script: reconstruction and decipherment. Kyoto: Hōritsubunka-sha, 1977.
- Laufer 1908 — *Laufer B.* Skizze der mandjurischen Literatur // *Keleti Szemle*. IX. 1908. P. 1–53.
- Ligeti 1953 — *Ligeti L.* Note préliminaire sur le déchiffrement des «petits caractères» jou-tchen // *Acta Orientalia Academiae Scientiarum Hungaricae*. T. III, fasc. 2, 1953.
- Ligeti 1960 — *Ligeti L.* Les anciens éléments mongols dans le mandchou // *Acta Orientalia Academiae Scientiarum Hungaricae*. T. X, fasc. 3, 1960.
- Ligeti 1961 — *Ligeti L.* Les inscriptions djurtchen de Tyr. La formule *om mani padme hūm* // *Acta Orientalia Academiae Scientiarum Hungaricae*. T. XII, fasc. 1–3, 1961.
- Poppe 1965 — *Poppe N.* Introduction to Altaic Linguistics. Wiesbaden: Otto Harrassowitz, 1965.
- Poppe 1979 — *Poppe N.* Jurchen and Mongolian // *Studies on Mongolia. Proceedings of the First North American Conference on Mongolian Studies*. Bellingham: Center for East Asian Studies, Western Washington University, 1979.

ТАНГУТЫ в Центральной Азии

МОСКВА

Издательская фирма

«Восточная литература»

2012

Сборник статей
в честь 80-летия
профессора Е.И. Кычанова

S.-Ch. Raschmann

The Personal Name *Tanūt* 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 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 ép sodique 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 the personal names, they also began adopting foreign names/words according to their cultural background. 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 *Kṣanti kulguluk 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 *kṣanti kulguluk 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[un] (SI O 046 r: colophon?)

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

Kıtay Ƨaruga (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

Märkid²⁶

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

Mısır²⁸

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

Moñol³²

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

Sart³⁴

Sart (U 5582: party in a register)³⁵

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

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 ÄgFrag 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)ḡa (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-ugurischen Kriege ein wichtiges Ereignis, sie fanden ihre Widerspiegelung selbst im Wörterbuch von Maḥmūd al-Kāšġarī.”⁴²

Therefore it is not surprising that the ethnic name *taḡut* found its way into the Old Uighur personal names, too. Probably the occurrence of the personal name Taḡut 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 *taḡut* as a personal name in more detail.

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

So 14865/v/2/-/3/ *sart kuba-nuḡ t(a)ḡı üzä beš t(a)ḡ kăpăz taḡut kao bugra lıḡ kavšurmuş birlä köni berir-biz*

(ll. 2-3) We, i.e. Taḡut, Kao, Bugra, Lıḡ and Kavšurmuş, will correctly give (back?) 5 *taḡ* cotton, measured with the *taḡ* 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, Taḡut by name, is mentioned as an owner of a certain plot of land:

3Kr. 39/v/17/-20/ *bu yerniḡ sıcısı öḡdün yıḡa[k] burhan kulınuḡ öḡḡgüni kündin yıḡak ulug yol . kedin yıḡak taḡutnuḡ yer tagtın yıḡak buyančuknuḡ öḡḡgün adırar .*

(ll. 17–20) The borderlines of this plot of land are: in eastern direction it is limited to the haystack of Burhan Kulı, in southern direction to the Great Way, in western direction to the plot of land of Taḡut, 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 1959, a person, Taḡut Buka by name, is mentioned as a witness of the fixed contract.

/r/9/ *tanuk taḡut buka*

(l. 9) The witness (is) Taḡut Buka.

A person, Taḡuta⁴⁶ by name, is mentioned in another document, which is preserved in the archive of the Institute of Oriental Manuscripts in St. Petersburg. This document with the old shelf number 4bKr 71⁴⁷ consists of different sections and is related to the sale of a person and the loan of silver.

4bKr 71/v/1/-/3/ *maḡa kačukka yuḡ[l]aklıḡ kümüş k(ä)rgäk bolup taḡı {pusardu}ka bir yastuk beš s(ı)tır kümüş saḡtı*

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

4bKr 71/v/5/ *munta taḡuḡa baş bitigin kılayın tep ḡedim ärdi bolmadı*

(l. 5) It was not (the case) that I said: I will fix the main contract of Taḡuta

4bKr 71/v/6/ *bars yıl altınč ay tört yaḡıka maḡa taḡuḡa šalikä asıḡ {kür 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, Taḡuta 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. Zier, belongs to the final part of the Mārīcīdhārāṇī, 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 Taḡut.

Tökyö A06/r/50/ [täḡri]m taḡutka

(l. 50) ... Täḡri]m, to Taḡut [...]

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 *tutuḡ*. *Tutuḡ* is a wide spread element of Old Uighur personal names (*tutuḡ* < chin. 都統 *dutong*⁵⁰). Among those persons there is one, Saḡgastrı T. *Tutuḡ* by name. It seems that the list of persons is a part of the colophon and the *punya* of copying the text is (among others?) transferred to this group of *Tutuḡ*

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 tutuṅ[ka]

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

Matsui Dai⁵¹ proposed the new reading Taṇut instead of former T(ä)grim⁵² 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 Uyghur 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

References

- ÄgFrag — Kudara Kōgi, P. Zieme. “Uigurische Ägama-Fragmente (1).” In *Altorientalische Forschungen*, 10 (1983), pp. 269–318.
BT XXIII — Zieme P. *Magische Texte des uigurischen Buddhismus*. Turnhout: Brepols, 2005 (Berliner Turfantexte 23).

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.

- BT XXV — Wilkens J. *Das Buch von der Sündentilgung. Edition des alttürkisch-buddhistischen Kṣanti Kılğuluk Nom Bitig*. Teil 1–2. Turnhout: Brepols, 2007 (Berliner Turfantexte 25.1).
BT XXVI — Kasai Yukiyo. *Die uigurischen buddhistischen Kolophone*. Turnhout: Brepols, (Berliner Turfantexte 26).
Clark 1975 — Clark L.V. “Introduction to the Uyghur Civil Documents of East Turkestan (14th cc.).” PhD diss. Indiana University, 1975. [microfilm edition, Indiana University.]
Franke 1978 — Franke H. “A Sino-Uighur Family Portrait: Notes on a Woodcut from Turfan *The Canada-Mongolia Review. La Revue Canada-Mongolie*, 4 (1) (1978), pp. 33–40.
Gabain 1976 — Gabain A. von. “Ein chinesisch-uygurischer Blockdruck.” In *Tractata Alta Denis Sinor sexagenario optime de rebus altaicis merito dedicata*. Ed. by W. Hei J.R. Krueger, F.J. Oinas, and E. Schütz. Wiesbaden: Otto Harrassowitz, 1976, pp. 203–21.
Hamilton 1984 — Hamilton J. “Les titres šāli et tutuṅ en ouïgour.” In *Journal Asiatique*, 272 (1984), pp. 425–437.
Haneda and Yamada 1961 — Haneda Akira, Yamada Nobuo. “A Preliminary List of the Manuscript Remains in Uyghur Script Brought by Otani Expeditions and Preserved in the Ryuk University Library.” In *Chūō Ajia kodaigo bunken* [Buddhist Manuscripts and Secular Documents of the Ancient Languages in Central Asia]. Kyōto, 1961, pp. 171–207 (Seiki bokenkyū [Lat. Nebentitel: Monumenta Serindica] 4).
Kychanov 2004 — Kyčanov E.I. “Turfan und Xixia.” In *Turfan Revisited — The First Century Research into the Arts and Cultures of the Silk Road*. Ed. by D. Durkin-Meisterernst e Berlin: Dietrich Reimer Verlag, 2004, pp. 155–158 (Monographien zur Indischen Archäologie, Kunst und Philologie; Bd. 17).
Matsui 2003 — Matsui Dai. “Yarin monjo. Jūyon seiki shotō no uigurubun kyōshutsu monjo rok ken.” [The Yalın-texts. Six Uigur administrative orders from the early fourteenth century]. In *Studies in the Humanities* [Cultural Sciences], 10 (2003), pp. 51–72.
Matsui 2004a — Matsui Dai. “Sivusidu, Yakushidu kankei monjo to Toyoku sekkutsu no bukkyōdan. Peteruburugu shozō uigurugo sezoku monjo sakkī” [Notes on the Uyghur Sec Documents from the St. Petersburg Collection: Buddhist Monastery of the Toyuq Cave: Revealed from the Texts Related to Monks Sivšidu and Yaqšidu]. In *Chūō Ajia shuts bunbutsu ronsō* [Papers on the Pre-Islamic Documents and Other Materials Unearthed from Central Asia]. Ed. by Moriyasu Takao. Kyōto, 2004, pp. 41–70.
Matsui 2004b — Matsui Dai. “Mongoru jidai no Uiguru nōmin to bukkyō kyōdan. U 5 (USp 77) monjo no saikentō kara” [Uigur Peasant and Buddhist Monasteries during the Mongol Period: Re-examination of the Uigur Document U5330 (USp 77)]. In *Tōyōshi kenkyū* [Journal of Oriental Researches], 63 (1) (2004), pp. 1–32, 36–37 (English summary).
Oda 1987 — Oda Juten. “Uiguru no shōgō tutuṅ to sono shūhen.” In *Tōyōshi kenkyū* [Journal of Oriental Researches], 46 (1) (1987), pp. 57–86.
OTWF — Erdal M. *Old Turkic Word Formation. A Functional Approach to the Lexicon*. 1 Wiesbaden: Otto Harrassowitz, 1991 (Turcologica 7).
Raschmann 2010 — Raschmann S.-Ch. “Herbst-Baumwolle (*küzki kăpâz*).” In *Trans-Tur Studies. Festschrift in Honour of Marcel Erdal*. Ed. by M. Kappler, M. Kirchner, and P. Zieme. Istanbul: Kitap Matbaası, 2010, pp. 103–116 (Türk Dilleri Araştırmaları Dizisi 49).
Rásonyi 1953 — Rásonyi L. “Sur quelques catégories de noms de personnes en turc.” In *A linguistica Academiae Scientiarum Hungaricae*, 3 (1953), pp. 323–351.
Rásonyi 1976 — Rásonyi L. “The Psychology and Categories of Name Giving among the Turk People.” In *Hungaro-Turcica*. Ed. by Gyula Káldy-Nagy. Budapest: Loránd Eötvös Un 1976, pp. 207–223.
Ricci 2001 — *Grand dictionnaire Ricci de la langue chinoise*. Paris: Desclée de Brouwer, 2001
Rybatzki 2006 — Rybatzki V. *Die Personennamen und Titel der mittelmongolischen Dokumente. Eine lexikalische Untersuchung*. Helsinki: Yliopistopaino Oy, 2006 (Publications of the Institute for Asian and African Studies 8).

- SUK II — Yamada Nobuo. *Uiguru-bun keiyaku monjo shūsei* [Sammlung uigurischer Kontrakte]. Ed. by Oda Juten, P. Zieme, Umemura Hiroshi, and Moriyasu Takao. Bd. 2: Textband. Texte in Transkription und Übersetzung, Bemerkungen, Listen, Bibliographie und Wörterverzeichnis. Osaka University Press, 1993.
- UigLeih — Zieme P. "Ein uigurischer Leihkontrakt über Weizen." In *Altorientalische Forschungen*, 7 (1980), pp. 273–275.
- UigOn I — Zieme P. "Materialien zum uigurischen Onomasticon I." In *Türk Dili Araştırmaları Yıllığı Belleten*, 1977. Ankara, 1978, pp. 71–86.
- UigOn II — Zieme P. "Materialien zum uigurischen Onomasticon II." In *Türk Dili Araştırmaları Yıllığı Belleten*, 1978–1979. Ankara, 1981, pp. 81–94.
- UigOn III — Zieme P. "Materialien zum uigurischen Onomasticon III." In *Türk Dili Araştırmaları Yıllığı Belleten*, 1984. Ankara, 1987, pp. 267–283.
- UW — Röhrborn K. *Uigurisches Wörterbuch. Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien*. Lieferung 1–6. Wiesbaden: Franz Steiner Verlag, 1977–1998.
- VOHD 13,21 — *Altürkische Handschriften. Teil 13: Dokumente. Teil 1*. Beschrieben von S.-Ch. Raschmann. Stuttgart: Franz Steiner Verlag, 2007 (Verzeichnis der Orientalischen Handschriften in Deutschland. 13,21).
- VOHD 13,22 — *Altürkische Handschriften. Teil 14: Dokumente. Teil 2*. Beschrieben von S.-Ch. Raschmann. Stuttgart: Franz Steiner Verlag, 2009 (Verzeichnis der Orientalischen Handschriften in Deutschland. 13,22).
- Zieme 2005 — Zieme P. "Notizen zur Geschichte des Namens *sart*." In *Turks and Non-Turks: Studies on the History of Linguistic and Cultural Contacts*. Ed. by E. Siemienieć-Golaś & M. Pomorska. Kraków: Księgarnia Akademicka, 2005, pp. 531–539 (Studia Turcologica Cracoviensia 10).
- Zieme 2006 — Zieme P. "Hybrid Names As a Special Device of Central Asian Naming." In *Turkic-Iranian Contact Areas. Historical and Linguistic Aspects*. Ed. by L. Johanson and Ch. Bulut. Wiesbaden: Harrassowitz Verlag, 2006, pp. 114–127.
- ZiemeTitres — Zieme P. "Sur quelques titres et noms des bouddhistes turcs." In *L'Asie Centrale et ses voisins. Influences réciproques*. Ed. by Rémy Dor. Paris: INALCO, 1990, pp. 131–139.

B.M. Рыбаков

Четырехчастная система законов династии Тан

Общие замечания

Писаное право в Китае возникло в особых условиях, что обусловило его собственную специфику. Первые попытки введения рационализированных законов, призванных сменить и, по возможности, сделать неактуальным обычное право, относятся к периоду долгого исторического кризиса, политической борьбы в княжествах и между княжествами, которые распалось древнее китайское государство в последние века династии Чжоу (VIII–III вв. до н.э.). Борьба идеологий и политических практик, од из составляющих которой явилась борьба за введение и применение искусственно создаваемых законов, наложила свой отпечаток и на концептуалы основы права, и на круг задач, решение которых было за правом закреплено, — и наложила навсегда.

В отличие от многих древних обществ, законы в Китае никогда не создавались как нечто священное и непререкаемое, как благой дар богов, как идейная сверхценность. Напротив, господствующая теория поначалу относилась к продукту творчества не китайских, «варварских» народов, не ведавших чести и стыда, а потому вынужденных, чтобы хоть как-то наладить общественные отношения, прибегать к постоянному насилию посредством законодательно наложенных запретов. Д. Бодде и К. Моррис отмечают, что, по всей видимости, добная концепция возникла в V–VI вв. до н.э., когда идея введения законодательства вызывала почти всеобщее неприятие и резко порицалась традиционалистами¹, каковых в ту пору было, разумеется, большинство. Впоследствии, когда идея писаного закона постепенно доказала свою практическую ценность для государства, для поддержания в нем порядка и социального, пусть не идеального, но хотя бы отсутствия внутренней войны, отношение к этой идее вынужденным образом несколько изменилось: законотворчество было приписано

¹ Bodde, Morris, 1967, p. 13.