OLD TURKIC TITLES OF CHINESE ORIGIN

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The foreign peoples that so often appeared in the course of many centuries along the borders of the Chinese Empire usually did not vanish without leaving some traces of their material and spiritual culture in China or at least over certain areas of the empire. Naturally, the Chinese influence upon the foreign tribes must have been at least as strong or probably much stronger, even though the extant data are insufficient to prove this. The meetings and collisions, the changes — sometimes mutual changes — of the social structure, — this most distinctive feature, — of China and of the foreign empires are much more characteristic of the rate of intercourse between them than are the migrating objects of use or goods imported. The mobile nomadic tribes of a structure suitable for migrating, when attacking China found themselves facing a well organized empire looking back upon a past of millenia; and since the internal structure of China had been held together and stiffened for thousands of years by an apparatus of officials, the reflection of this system or of part of it in a foreign tribe's social structure reveals much of the character and extent of the mutual contacts.

The eastern part of the Turk Empire extended along China's borders, often into Chinese territory for some two centuries (552—742/744). Now as marauders, now as confederates of China, now under her protection (*i.e.* conquered) the Turkic tribes acquainted themselves with China's state apparatus. This continued even after the downfall of the Turk Empire when many Turkic tribes (those of the Uigur, Kirgiz and Karluk empires) went on living near China. According to Chinese sources, Chinese titles were conferred not only on the Turk or Uigur leaders serving the emperor or living in China in the Chinese fashion, but also upon the actual leaders of the foreign tribes as a token and pledge of the federation. Most of these titles were obviously merely honorary ones, belonging to the 散官 *san-kuan* types without offices or old titles that were no longer associated with official duties. The Chinese titles borrowed by the Turkic tribes are the most authentic evidence of their true meaning and of the ideas the Turks and Uigurs for instance had of the Chinese hierarchy of officials. The present paper aims at analysing these old Turkic titles of Chinese origin preserved in written form.

The nature and extent of adoption of the different Chinese titles in the Turkic languages varies. There are

1. real loan-words, indicating a Turkic dignity by an expression of Chinese origin;

2. occasional transcriptions of Chinese official titles,

3. adoption of the names of Chinese ranks, becoming mere titles of respect in Turkic.

1. Here would belong those official titles, which — according to the direct evidence of the texts as well as to the frequency of the words in question — we may take for certain to have been used by the Turks themselves as titles of their own functionaries.

totoq : 都督 *tu-tu (tuo-tuok).* The phonetic form of the title would suggest that it is the oldest borrowing, for among the Turkic transcriptions this is the only word preserving the guttural implosive of the ending of Ancient Chinese words in a form *-k*.[1]

Judging from the word final *-k* the title must be much older in the Turk, than of the age of written documents (8th century), when — according to the evidence of other transcriptions — the Ancient Chinese *-k* was already voiced (cf. e.g. *čegši*, see further on !). In that time the Turks could not borrow this title of a signification 'governor' for the very reason that the governors of the frontier territories (or rather the imperial commissaries of full power) were called 節度使 *chieh-tu-shih* (and not *tu-tu)* from the middle of the 7th century sporadically and from the first half of the 8th century regularly (cf. *T'ung-tien* XXXII, 18).[2]

We can try to clear up the date of adoption by the Turks of the word *tu-tu* on the basis of this title's history in China.

The emperor *Wên-ti* of the Wei-dynasty established the title 都督諸州軍事 *tu-tu chu-chou chün-shih*, in short *tu-tu* in the 3rd year of the 黃初 *Huang-ch'u*

[1] The usual reading *tutuq* of this title of runic script has been corrected on the basis of the Tibetian transcription *to-dog* by B. Csongor, *Idegen írásos kínai szövegek és szórványok a 7—10. századból. A közép-kínai nyelvtörténet kérdéseihez. (Chinese Texts and Glosses in Foreign Scripts of the 7—10th centuries. On the Questions of the Middle-Chinese Language.) (Manuscript.)* Henceforth: Csongor, *Chinese Texts.* 1959, 235, 242. About the problematic character of the ending of the title *totoq* see *op. cit.* 240. — In other cases, too, it was the element *o* of the Ancient Chinese diphtong *uo*, which proved to be stronger, according to the Tibetan transcriptions (which could indicate the vowel *o* as well as *u)*, cf. B. Csongor, *Some Chinese Texts in Tibetan Script from Tun-Huang : Acta Orient. Hung.* X (1960), 133.

[2] About the obsolescence of this title see P. Demiéville, *Le Concile de Lhasa. Une controverse sur le quiétisme entre bouddhistes de l'Inde et de la Chine au VIII^e siècle de l'ère chrétienne : Bibliothèque de l'Institut des Hautes Etudes Chinoises* VII. Paris 1952, 179 (Note 2). -- Tu Yu's *T'ung-tien* is quoted from the edition of *Kuan-wu-chai*, 1901.

period, 222 (cf. *Chin-shu* XXIX, 177a[3]). This official rank meant a control over the military affairs of one or more provinces *(chou)*. As military commissaries were needed first of all on the points of strategic importance, the title *tu-tu* meant more and more 'military commander, governor of the frontier territories'[4], till the age of the Northern Chou-dynasty. In that time instead of 州 *chou* the provinces were mostly named 郡 *chün* (maybe even from 557, because it was then that the title of the civil governor of a *chou*, 太守 *t'ai-shou* was changed to 郡守 *chün-shou* 'governor of a *chün*', cf. *Chou-shu* III, 28a), and a 總管 *tsung-kuan*[5] was appointed as the head of a *chün*. By this way the rank *tu-tu* lost its significance and was classed among those titles which did not mean any official function *(san-kuan*, cf. *Sui-shu* XXVIII, 373b); it became obsolete (cf. *Sui-shu* XXVIII, 381a: «The old title *tu-tu*. . .»), and furthermore even the mere title *tu-tu* was changed by other ones (cf. *Sui-shu* XXVIII, 383b). The rank *tsung-kuan*, displacing it, was abolished in 607 by the emperor *Yang-ti* (cf. *Sui-shu* XXVIII, 380b), but the title *tu-tu* was not replaced. It was preserved only by the territorial division from the first years of the T'ang-dynasty, when (in the 7th year of the 武德 *Wu-tê* period, 624) instead of the 總管府 *tsung-kuan-fu*-s (established in 558, with the title *tsung-kuan* together) 都督府 *tu-tu-fu*-s were organized (cf. *Chiu-T'ang-shu* I, 26b). Henceforth the rank *tu-tu* appeared more and more scarcely, it was preserved rather by the conservatism of the writing, so we can meet it in epitaphs, in groups of titles, given as presents, in documents of solemn character etc. (Later on, after the fall of the T'ang-dynasty, the title was renewed.)

Thus the history of the title *tu-tu* in China can explain the archaism of its phonetic form. The title *totoq* had been borrowed by any means before 558, probably prior to the beginning of the Turk independence, and perhaps it had not been borrowed by the Turkic founders of the new empire, but by their predecessors, the *Juan-juan*-s.

The word was described in the form *ṭûṭûγ*[6] too (correctly *totoγ*, see Note 1). Its signification in Turk is 'governor of a province, leader of high rank'[7]. Presumably by Turk transmission this title of similar meaning spread to several

[3] Here and also further on, the Chinese dynastic histories are quoted from the *So-yin po-na-pên êrh-shih-szŭ shih, Shang-wu yin-shu-kuan*, Peking 1958.

[4] Cf. R. des Rotours, *Traité des fonctionnaires et traité de l'armée, traduits de la Nouvelle Histoire des T'ang (chap.* XLVI—L), I—II: *Bibliothèque de l'Institut des Hautes Etudes Chinoises* VI, Leyde 1948 (further on: Des Rotours, *Traité des fonctionnaires)*, 707.

[5] In the edition *Po-na* : 捴管.

[6] F. W. K. Müller, *Ein Doppelblatt aus einem manichäischen Hymnenbuch (Maḫrnâmag)* (henceforward: Müller, *Maḫrnâmag)* : *APAW* 1912, 9.

[7] On the latter signification see *e.g.* the inscription of Šine-Usu: G. J. Ramstedt, *Zwei Uigurische Runeninschriften in der Nord-Mongolei, aufgefunden und mit Transcription, Übersetzung und Bemerkungen veröffentlicht von— : JSFOu.* XXX (1913).

other Central-Asiatic peoples[8]: to the Tibetans in the form *to-dog*[9], to the Sogdians in the form *twtwk'n*[10], and to the Khotanese as *ttuttū*, *ttāttāhä*[11], *ttāttāhī*[12]. In these languages the title indicated not only the rank of the Chinese governor, but also that of the leader, originating from the people in question, even in the time, when in China this title was already obsolete.

čegši : 刺史 *tz'ŭ-shih (ts'i̯äk-ṣi).*[13]

This title can be found as far back as the Han-time (2nd century B. C.), when the *tz'ŭ-shih* passed through the provinces, controlling them by imperial order. But in the time of the Three Kingdoms (3rd century) this rank belonged to the titles of the 都督 *tu-tu*, and its importance increased, when the rank *tu-tu* ceased (in 558). From this time on, the name of units of the military territorial division has changed several times: now they were called 郡 *chün* and then 州 *chou ;* the leader of the *chün* was named 太守 *t'ai-shou*, and that of the *chou* was called *tz'ŭ-shih*, but sometimes the two titles were used alternately. And when in the first year of the T'ang-dynasty (618) the *chün*-s were abolished, the empire was divided into *chou*-s instead, and *tz'ŭ-shih*-s were appointed as heads of the *chou*-s (cf. *Chiu T'ang-shu* I, 24b), then *tz'ŭ-shih* meant the same that had been meant by the title of *tu-tu* one century earlier: 'governor of a province'[14], and it preserved this signification at least for a century (then the name *chieh-tu-shih*, one of the *tu-tu*'s titles, independently used, became more and more general, see above !).

The Turks could adopt the title *tz'ŭ-shih*, meaning 'governor, military commander of high rank'[15] most probably in the 7th century or in the early 8th century. (In the Turk parallel *čeg-* of the word 刺 *ts'i̯äk*, the voiced ending of the Turk word reflects the period of time which passed since the adoption of the title *tuo-tuok (totoq).*)

This title (of the same signification[16]), too, must have been transmitted

[8] On the intermediate role of the Turks see Demiéville, *op. cit.*, 197, 277.

[9] *to-dog* 'chief ruler': F. W. Thomas, *Tibetan Literary Texts and Documents Concerning Chinese Turkestan. Selected and Translated by* —, I—III, London 1935—1955. II, 47. — *to-dog* 'councillor': *op. cit.* II, 81.

[10] Cf. O. Hansen, *Zur soghdhischen Inschrift auf dem dreisprachigen Denkmal von Karabalgasun : JSFOu.* XLIV (1930), 17, 31.

[11] Cf. H. W. Bailey, *The Staël-Holstein Miscellany : AM* II (1951—1952), 24.

[12] Cf. H. W. Bailey, *Turks in Khotanese Texts : JRAS* 1939, 90.

[13] The usual reading *čigši* has been corrected on the basis of Ancient Chinese by Csongor, *Chinese Texts*, 235. — The same title, transcribed as *čigšii :* A. von Le Coq, *Türkische Manichaica aus Chotscho* III: *APAW* 1922, 41.

[14] Cf. Des Rotours, *Traité des fonctionnaires* 721.

[15] Cf. V. Thomsen, *Dr. M. A. Stein's Manuscripts in Turkish «Runic» Script from Miran and Tun-Huang* (henceforward: Thomsen, *Stein's Manuscripts) : JRAS* 1912, 219.

[16] See Note 8.

by the Turks both to the Tibetans *(tshi-śi*[17]*)* and to the Khotanese *(cīhi-śī*[18]*, tsīṣi*[19]*, cīhä-śī*[20]*).*

saṅun/säṅün: 將軍 *chiang-chün (tsi̯ang-ki̯uən).*[21]

The doublet of the palatal and velar forms of this title is to be explained probably not from Chinese.[22] In a form *säṅün* it is preserved only in the inscriptions of Orkhon[23] and in the inscription of *Toñuquq*[24]; at most the Manichean writing admits the palatal reading too[25], but it is the form *saṅun* that seems general. It is supported by a Chinese transcription of the 10th century of the title too: 相溫 *hsiang-wên (si̯ang-·uən)*, proving that the form *saṅun* was transmitted by the Turks to the Uigurs.[26]

In China the title *chiang-chün* had meant 'general' from the earliest times. From the age of the *Chin*-dynasty (3-4th century) on, the governors of provinces (the *tu-tu*-s), leading military expeditions to the frontier territories, and later on even those who were merely in service there were given automatically the title of general *(chiang-chün*, cf. *Chin-shu* XXIV, 177a). Naturally

[17] Cf. F. W. Thomas, *op. cit.* II, 49.

[18] See Note 12.

[19] H. W. Bailey, *Iranian Studies* V: *BSOS* VIII (1935—1937), 139.

[20] See Note 11.

[21] Concerning the simplification process of the connection of consonants *ṅ-k*, in the middle of the word, see Csongor, *Chinese Texts* 242.

[22] It is explained by the palatal-velar vowel shift of the Turkish words in Csongor, *Chinese Texts* 243.

[23] V. Thomsen, *Inscriptions de l'Orkhon déchiffrées* (further on: Thomsen, *Inscriptions) : MSFOu.* V (1896).

[24] W. Radloff, *Die alttürkischen Inschriften der Mongolei, Zweite Folge*, St. Pbg. 1899.

[25] Cf. Müller, *Maḫrnâmag.*

[26] See the re-transcription of *saṅun*, after having become an Uigur title: J. R. Hamilton, *Les Ouïghours à l'époque des Cinq Dynasties d'après les documents chinois : Bibliothèque de l'Institut des Hautes Etudes Chinoises* X, Paris 1955, 155. Hamilton, *loc. cit.*, points out that the titles of the Uigur embassadors in the chapter CCCCXC of the *Sung-shih* are only transcriptions of the title *sayun:* 索溫 *so-wên (sâk-·uən)* (5680a); 娑溫 *so-wên (sâ-·uən)* (5683a); 斯溫 *szŭ-wên (si̯ę-·uən)* (5678b); 左溫 *tso-wên (tsâ-·uən)* (5683); 撒溫 *sa-wên (sât-·uən)* (5684a and 5679a). According to *Kāšγarī*, *sayun* meant a high dignity among the Karluks («Fürstentitel»: C. Brockelmann, *Mitteltürkischer Wortschatz : Bibliotheca Orientalis Hungarica* I, Budapest—Leipzig 1928, 169). It could be found in Khotan too: *sahq̄-nį*, *sahq̄nį*, *sahaunį* (H. W. Bailey, *Turks in Khotanese Texts : JRAS* 1939, 91), *sahūta* (H. W. Bailey, *The Staël-Holstein Miscellany : AM* II (1951—1952, 21). — Perhaps it is not impossible that the titles *saṅun* and *sayun* are to be connected. This is indicated by the similarity of their Chinese transcription too, as the second parts of both words are transcribed by the same character 溫 *·uən*, and the first parts of the data of *Sung-shih* — except 斯 — seem to transcribe the syllable *sa* (in one case by a substitution *ts* ~ *s)*. If there is really a connection between the titles *saṅun* and *sayun*, then it could be explained perhaps by the denasalisation of the endings of Chinese words (cf. B. Csongor, *Chinese in the Uighur Script of the T'ang-period : Acta Orient. Hung.* II (1952), 93—97).

it belonged to the other titles of the governors *(t'ai-shou, tz'ŭ-shih)* too, and from the end of the T'ang-period it was joined to every military rank.

It was natural that the Turks acquired the official name of the Chinese generals. For the exact date of the adoption there is no evidence, but it must be rather early. The most characteristic event of its wanderings is that in the 10th century it was described by the Chinese historical sources, as if it had been a foreign rank (see above).

qunčui : 公主 *kung-chu* ~ *kung-tśi̯u).*[27] The title has been preserved in the forms *χûnčûî, χûnžûî, χunžûîy*[28] too.

In China from the earliest times it meant 'the daughter of the ruler'. As a sign of the imperial favour, several princesses were sent to the courts of foreign rulers, so their title, too, must have wandered with them rather early. Abroad it meant 'noble lady'[29] beside 'princess' (since naturally the many 'princesses' from the court were not all daughters of the emperor).

The title got to the Sogdians too, in the form *γwnčwyh.*[30]

2. About another group of the official names it is not known if they were used by the Turks within their own territory for indicating their own ranks, and the preserved texts do not provide evidence of the measure of spreading of the titles adopted (or perhaps only occasionally transcribed).

tai sañun[31] / *tai säñün*[32]: 大將軍 *ta-chiang-chün (d'âi-tsi̯ang-ki̯uən),* see *sañun!* 'Chief general'. It was a higher rank, than the *chiang-chün ;* in olden times of China it had been equivalent to 宰相 *tsai-hsiang* 'chief minister', but among the Turks it meant only 'general'.[33]

čäñši[34]: 長史 *chang-shih (ti̯ang-śi).*[35]

In the 2nd century B. C. it meant the head of the clerks, in the T'ang-period a chief administrator of the imperial princes too,[36] and in the 8th century (when the title was transcribed) the *chang-shih*-s were in charge of the administration of military affairs of the provincial districts (都督府 *tu-tu-fu)*

[27] The connection of the medial consonants *ń-č* became simpler by the borrowing; the correspondence of final *-i̯u* ~ *ui* is unusual, probably because of dialectal reasons, cf. Csongor, *Chinese in the Uighur Script* 99.

[28] Cf. Müller, *Mahrnâmag,* 14.

[29] Cf. Thomsen, *Stein's Manuscripts,* 197.

[30] E. Benveniste, *Textes sogdiens édités, traduits et commentés : Mission Pelliot en Asie Centrale, Série in-quarto* III, Paris 1940, 113.

[31] Thomsen, *Stein's Manuscripts,* 219.

[32] Thomsen, *Inscriptions,* 130.

[33] Thomsen, *loc. cit.*

[34] The usual reading *čañši* has been corrected by Csongor, *Chinese Texts,* 235.

[35] W. Radloff, *Die alttürkischen Inschriften der Mongolei.* St.-Pbg. 1895, 337—338; A. von Le Coq, *Türkische Manichaica aus Chotscho* III: *APAW* 1922, 46.

[36] Cf. Des Rotours, *Traité des fonctionnaires,* 634.

as the first subordinates of the governor (刺史 *tz'ŭ-shih)* or of the imperial commissary (節度使 *chieh-tu-shih)*, and since the controlling, too, belonged to their duties,[37] several times even the effective power was represented by them. Their rank was sometimes equivalent to the 'governor'.

tutuń[38]: 都統 *tu-t'ung (tuo-t'uong)*. We meet this title first in the 3rd century, but in the T'ang- time it was established only in the first year of the 乾元 *Ch'ien-yüan* period (759); its complete form is 招討都統 *chao-t'ao-tu-t'ung*. The *tu-t'ung* is the military leader of the frontier provinces, he takes care of the army, but he is a subordinate of the *chieh-tu-shih* of full power.[39] The written form of the adoption is of the 2nd quarter of the 10th century.[40]

fûšîy, fûšî, fûsîh[41] *(fušï)* : 副使 *fu-shih (p'i̯u̯-ṣi)*. He acts as the deputy of the *chieh-tu-shih*.[42] The title was transcribed in the 8th century.

pânχvân[43] *(panquan)* : 判官 *p'an-kuan (puân-kuân)*. He was a subordinate of high rank of the *chieh-tu-shih*[44], his task was to control, 'to judge what is good and bad' (判)[45]. He represented a big power, and he was often regarded as the deputy of the *chieh-tu-shih*.

fûtûšî[46] *(futušï)* : 副都司 *fu-tu-szŭ (p'i̯u̯-tuo-si)*. (? The record of the 8th century is difficult to read.) The 都司 *tu-szŭ* was a subordinate in the administration of a 州 *chou*.[47] The *fu-tu-szŭ* (副都司, an explanation suggested by F. W. K. Müller[48]) could have been the deputy of the *tu-szŭ*, though we do not know of this title.

šïlâng (šïlań)[49]: 侍郎 *shih-lang (źi-lâng)*. 'Secretary.'[50]

taysï[51]: 太子 *t'ai-tzŭ (t'âi-tsi)*. In China it meant 'prince', abroad 'prince, noble man'.

[37] Cf. Des Rotours, *Traité des fonctionnaires*, 613.

[38] It has survived in the title of *Sïngqu Säli tutung* of *Bešbalïq*, translator of the *Hsüang-tsang*-biography into Uigur: F. W. K. Müller, *Uigurica II. Die Reste des buddhistischen «Goldglanz-Sutra» : APAW* 1908, 14; A. von Gabain, *Briefe der uigurischen Hüen-tsang-Biographie : SPAW* 1938, 388.

[39] Cf. Des Rotours, *Traité des fonctionnaires*, 647—648, 651.

[40] Cf. A. von Gabain, *Die uigurische Übersetzung der Biographie Hüen-tsangs. I. Bruchstücke des 5. Kapitels : SPAW* 1935, 152.

[41] Müller, *Maḫrnâmag*, 11.

[42] Cf. Des Rotours, *Traité des fonctionnaires*, 658.

[43] Müller, *Maḫrnâmag*, 12.

[44] Cf. Des Rotours, *Traité des fonctionnaires*, 658.

[45] Cf. Des Rotours, *Traité des fonctionnaires*, 310.

[46] Müller, *Maḫrnâmag*, 11.

[47] Cf. Des Rotours, *Traité des fonctionnaires*, 30.

[48] Müller, *Maḫrnâmag*, 34.

[49] Müller, *Maḫrnâmag*, 11.

[50] Cf. Des Rotours, *Traité des fonctionnaires*, 29.

[51] A. von Gabain, *Alttürkische Grammatik mit Bibliographie, Lesestücken und Wörterverzeichnis, auch neutürkisch*. Leipzig 1950², 339.

oṅ[52]: 王 *wang (jịwang)*. The possible signification, to be taken into account here, is 'prince', but from the text we cannot ascertain whether in the name *oṅ totoq* the element *oṅ* is a transcription of the family name or of the official name 王.

täṅsi[53]: 天子 *t'ien-tzŭ (t'ien-tsi)*. 'Emperor'. In the context it means the Chinese emperor.

3. There are some titles of Chinese origin, preserved in Buddhist texts or in texts of Buddhistic character, which were transmitted to the Uigurs with a sense 'master' or 'disciple'.

baχši, baqši, paγši (passim); *pahsi, pāhsi, bhāhśi*[54]: 博士 *po-shih (pâk-dz'i)*. In China it meant 'scholar'. In the time of the T'ang-dynasty schoolmasters *(po-shih)* were appointed to every chief-prefecture (都督府 *tu-tu-fu)*, prefecture (州 *chou)* and district (縣 *hsien)* in order to explain the classics.[55] In the Uigur texts the title means 'master, a scholar of the Doctrine'.

taišï 太師 *t'ai-shih (t'âi-ṣi)*. In China it meant a councillor of high rank, a 'master' of the emperor, whose title was practically hardly ever used in the T'ang-period.[56] In Uigur this title meant 'master, teacher'. It got to Khotan too as *ttaiṣī* «teacher, monk».[57]

wapšï : 法師 *fa-shih (pịwɒp-ṣi)*. 'A master of the Doctrine, teacher' in Chinese as well as in Uigur; in China, too, it meant a title of respect rather than an official rank.

tïtsï, titsi, tïsï, tethsi, tethtse[58]: 弟子 *ti-tzŭ (d'iei-tsi)*. In China of the T'ang-period it was a title of the students learning in the imperial court; in Uigur it meant 'disciple'.

The fact is worth considering, that the Turkic official titles, borrowed from Chinese, concern mostly the country officials (外官 *wai-kuan)*, living far from the capital, serving on frontier territories, or at least in distant provinces (cf. *tu-tu, tz'ŭ-shih, ta-chiang-chün, chiang-chün, chang-shih, tu-t'ung, fu-shih, p'an-kuan)*, so it seems probable that their adoption can be explained first of all by a connection with the Chinese officials of the frontier garrisons and

[52] Thomsen, *Inscriptions*, 108.

[53] Thomsen, *Stein's Manuscripts*, 196.

[54] A. von Gabain, *Türkische Turfantexte VIII : Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin*, 1952, Nr. 7. — Berlin 1954, 95.

[55] Cf. Des Rotours, *Traité des fonctionnaires*, 170, 700.

[56] Cf. Des Rotours, *Traité des fonctionnaires*, 19.

[57] Cf. Sten Konow, *Primer of Khotanese Saka. Grammatical Sketch, Chrestomathy, Vocabulary, Bibliography*. Oslo 1949, 105.

[58] Cf. A. von Gabain, *Alttürkische Grammatik*, 341. The word, here written *taysï*, probably does not belong to this title; Miss A. von Gabain herself understood the title *taisï* as 'master' (太師 *t'ai-shih)* e. g. in the translation of the *Hsüan-tsang*-biography, cf. *SPAW* 1938, 388.

not e.g. by the grant of titles to foreigners, usual in China. (That is why we have not to take into consideration the beginning and spreading of the grant of titles, when dating the official name *totoq.)* Buddhism was the transmitter of the titles of respect of Chinese origin, and the other official names, too, *(kung-chu, t'ai-tzŭ* etc.) were adopted by the Turks because of special reasons and not in consequence of their connection with the Chinese bureaucracy.

All this, and not least the comparatively small number of the Turkic titles of Chinese origin, prove that for the old Turkic peoples the Chinese bureaucratic apparatus, as a whole, remained unknown, and, except for a few borrowings of Chinese official titles of frontier territories, they seem to have preserved their own and characteristic organisation even in the very neighbourhood of China.[59]

[59] While the organization of the *Tabγač*, Tangut, Mongolian or Manchu empires for instance was so thoroughly effected by the Chinese bureaucratic apparatus.