TIBETAN LOAN-WORDS
IN THE SHERA YÖGUR LANGUAGE

BY
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The celebrated maître has dealt with the Uighur-Tibetan relations on many occasions. He it was, who pointed out that the trail-bearer of Tibetan studies, Alexander Csoma de Körös planned to go on his last journey to the "land of the Yugars" which Csoma thought to be the original home-land of the Magyars. Professor Ligeti demonstrated that this "land of the Yugars" is nothing else than the land of the Uighurs living in the vicinity of Su-chou. In connection with this he discussed some data of the Tibetan sources concerning the Uighurs. In the same paper he pointed out further that the other pioneer of the Tibetan studies, I. J. Schmidt -- though similarly mislaid by a false conception -- had searched the Uighur-Tibetan relations as well. In another paper dealing with the data found in the Tibetan sources concerning the peoples of Central Asia Professor Ligeti discussed, among others, the hor name occurring in the old Tibetan documents. In his important lectures on the history of the Tibetan language he called attention to the fact that the loan-words of the neighbouring languages contain important material for the history of the Tibetan dialects, and among these adjacent languages, he stressed the important role played by the Uighur, a language in close contact with Tibetan for over a thousand years. These remarks have directed my attention to the Uighur-Tibetan relations and I feel it a pleasure

1 Ligeti L., A jujurak fődje [The Land of the Yugars], Magyar Nyelv [Hungarian Language] XXVII (1931), pp. 300—314. L. Ligeti, Les pérégrinations de Csoma de Körös et le pays des Yugur, Revue des Études Hongroises XII (1934), pp. 233—253. Csoma has found the names of the Yugars or Uyghurs in the Sambhala lam-yig, the Rigal-mi bsal-ba'i me-lori and in the Can-don-gyi sku Rgya-nag-na bZugs-pa'i byon-chul. After discussing the sources of Csoma, Professor Ligeti is dealing with a fourth important source, the colophon of the Sutra of the Great Bear. To this see further L. Ligeti, Notes sur le colophon du "Yul-khön Sudur" : Asiatica (1954), pp. 397—404.

2 I. J. Schmidt directly connected the Uighurs with the Tibetans, cf. L. Ligeti, Les pérégrinations, pp. 244—245.

3 Ligeti L., Tibeti források Közép-Ázsia történetéhez [Tibetan Sources Concerning the History of Middle-Asia]: KCSA Érvg., 1936 p. 102.
if on this festive occasion I can join those celebrating. Professor Ligeti with a modest attempt to elucidate a question of detail.

We know from the field-works of Pontanin, Mannerheim, Malov and Hermanns that the Uighurs living between Su-chou and Kan-chou are divided into two groups. Those who are speaking a Turkish language call themselves Sara Yögur while they are called Kara Yögur by those who speak an archaic Mongolian language. The Mongolian-Yögurs call themselves Shera or Shara Yögur. The neighbouring Tibetan tribes call the Turkish-Yögurs Hor (gur) nag "Black (tent) Hor" while the Tibetan name of the Mongolian-Yögurs is Hor (gur) ser "Yellow (tent) Hor". From the historical sources we know that the Turkish-Yögur group migrated to this region after the fall of the great Uighur empire (A. D. 840) and the Mongolian-Yögurs are descendants of a group who settled here in the time of the Yuan dynasty. From this time they lived together and in recent times they have had a common chief.

4 G. N. Pontanin, Тангутско-тибетская окраина Китая и Центральная Монголия I—II (St. Pbg. 1893).
5 C. G. F. Mannerheim, A Visit to the Saro and Shera Yögurs : JSFOu XXVII (1911), pp. 1—72, Т I—V, map.
6 S. E. Malov, Язык желтых уйгур (Alma-Ata 1957). For earlier works on the Yögurs by Malov see Kotwicz, La langue Mongole des Ouigours Jaunes : ROI XVI (1950), pp. 428—465 where the Mongol-Yögur material collected by Malov is worked up.
7 M. Hermanns, Uiguren und ihren neuentdeckten Nachkommen : Anthropos XXXV—XXXVI (1940—1941), pp. 78—99, see further Kotwicz, op. cit., p. 440.
8 Hermanns, op. cit., p. 80, Roerich, Le parler de l’Amdo (Rome 1958), p. 9. Roerich writes that three villages (ade-pa) among the Mongol-Yögurs Gur-dkar, Gurser and Gur-nag de-wa are named after the three Hor kings (Hor-gyi rgyal-pa gyun ni Hor Gur-dkar, Gur-ser dun Gur-nag). The colour of the tent is characteristic of the type of the tent. The "black" tent is a type spread over South-Asia, the Middle East, North Africa from Tibet to Gibraltar, the white or yellow tent is the so-called yurt-type known in Middle Asia among Turks and Mongols. The region of the Uighurs is at the border between the two areas. (See C. G. Feilberg, La tente noire, (Kopenhagen 1944), M. Hermanns, Die Nomaden von Tibet (Lp. 1949), pp. 43—51, Ränk, Das System der Raumverteilung (Stockholm 1949—1951), A Róna-Tas, Notes on the Kazak YURT of West Mongolia : Acta Orient. Hung. XII (1961), pp. 79—102.
11 Mannerheim, op. cit., p. 34.