

Received 29.10.2023	Research Article	JOTS
Accepted 24.11.2023		8/1
Published 23.02.2024		2024: 24-56

The Restoration of *zpyw* in the Legends on the Western Turkic Coins: Also on Magha Shad's Pedigree

Batı Türk Sikkelerindeki zpyw Kelimesinin Restorasyonu: Ayrıca Magha Shad'ın Soyağacı Üzerine

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The Sogdian word *zpyw* in the legends on the Western Turkic coins is not the variant spelling form of *cpyw* (Jabghu), and its reading should be revised to *zwyw/žwyw*, the Chinese transcription of which may be Shegui 射匱, and the etymology of which is related to Sogdian *žwy-/žyw/jwy-/jyw/δryw*, which means “hard, cruel, harsh, severe”. There are two kinds of *žwyw* coin, each casted by Shegui, grandson of Tardu, son of Dulu, and by Yipi Shegui, grandson of Dielishi. They had different tamgas deriving from different branches within the Tardu line. The tamga of the second kind of *žwyw* coin i.e. Yipi Shegui coin belonged to the Magha Shad line, and the other tamga that appeared along with it came from the Hephthalite, indicating that the line was closely related to Hephthalite-Tokharistan. From the perspective of the relationship between basic tamga and derived tamga, the possibility that Magha Shad came from the Dulu line can be ruled out, and Magha Shad might be the grandson of Tardu and son of Ton Shad instead. The joint appearance of the two tamgas on the Yipi Shegui coin suggest a marriage relationship between the Magha Shad line and the Hephthalite, which might be a continuation of the earlier tradition of marriage relationship between Tardu and Hephthalite.

Key Words: Western Turkic Qaghanate, Sogdian, Chinese, transcription, Old Turkic titles, epithet, coin, legend, tamga, pedigree, ton, Jabghu, Magha Shad, Hephthalite.

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1. Introduction

Shegui 射匱 Qaghan was a key figure in reviving the Western Türk of Istemi line after Tardu (= *Datou* 達頭) Qaghan failed and disappeared. As the grandson of Tardu and the son of Dulu 都六/都陸 Qaghan, with the support of the Sui Empire, he expelled the Chuluo 處羅 Qaghan regime that had invaded from the Eastern Türk and occupied the Western Türk territory, thus became the actual founder of the truly independent Western Turkic Qaghanate (Wu 1988). The last Great Qaghan of Western Türk canonized by the Tang Empire had the Qaghan title of “*Yipi Shegui* 乙毗射匱”, and he came from the Magha Shad (= Mohe She 莫賀設, Atwood, 2012/2013: 67) line. Above, at least two Great Qaghans of Western Türk had *Shegui* in their epithets. They were important figures in the critical period of the Western Turkic Qaghanate and played a decisive role in the history of Western Türk.

Among the Western Türk coins discovered in Chach, there is a type of coin that features a pair portrait, and the tamga representing its dynasty is TT-C3 (Fig. 2-4). V. D. Shagalov & A. V. Kuznetsov classified it as the fifth group, internally subdivided into six versions, No. 177-191 (Shagalov & Kuznetsov, 2006: 187-198). E. Rtveladze classified it into the sixth group which was internally subdivided into five types, and pointed out that the first three types were more common (Rtveladze, 2006: 88). For the second type of coins, Rtveladze combined with the unclear Sogdian legends on the two samples and read out “...š’yy(?) ’Lpww...n” with reservations. Perhaps regarding the pronunciation of š’yy is close to *Shegui*, he suspected that it might be related to Shegui Qaghan (612-618) of the Western Türk in the early seventh century (Rtveladze, 2006: 89-90, 93-94, 103). However, this view was immediately opposed by G. Babayarov. In the latter’s opinion, the reading of Rtveladze was completely unacceptable—the possible text form of *Shegui* was **Dzia-gjwi* or *Zyk (Jig)*, which was quite different from š’yy, so it was difficult for the two words to form pronunciation correspondence; the Sogdian legend on the second type of coin should be read counterclockwise as “(βyy t)wwn γ’(γ’n)” which means “divine Tūn Qaghan”. Babayarov further divided the sixth group of coins of Rtveladze into three types, read all the Sogdian legends on them as “βyy twwn γ’γ’n”, and pointed out that the three types of coins within this group actually represent the same category of Western Turkic Qaghanate coins, with the same tamgas and same legends but different seals, therefore, they might

have been casted by multiple different Qaghans during a long period after Ton Jabghu (= Tong Yehu 統葉護) Qaghan (Babayarov, 2007a: 18-20, 32-33; Kamoliddin & Babayar, 2007: 30-31).

The above **Dzia-gjwi* came from the Middle Chinese reconstruction of *Shegui* 射匱 (Osawa, 2002: 84), which will be discussed in detail later. *Zyk* (*Jig*) came from the reading of the Middle Persian inscription on a seal and a monument engraved with a Qaghan's profile bust. J. Harmatta identified *Zyk* in the inscription as *Shegui* (*Jig*), and based on this, he believed that both relics were related to *Shegui* Qaghan (Harmatta & Litvinsky, 1996: 371-372). However, due to the serious shortage of relevant background materials and other evidences, there are still major doubts about Harmatta's reading and identification (Kubatin, 2016: 159-160). Therefore, so far, the word *Shegui* that appeared many times in Western Türk epithet has not obtained a reliable interpretation, and its original text form and etymology still lack convincible analysis and research.

2. *Tuun/Tun Qaghan* coins contain two types of *Tun Jabghu Qaghan* coins

In the classification of Babayarov, the *Tuun/Tun Qaghan* coin was regarded as the representative type of the third category of *Qaghan* coins in the imperial titles coin of Western Turkic Qaghanate coins (Babayarov & Kubatin, 2013; Babayarov, 2016; Babayarov, 2019: 351-352). Among the important features of this type of coin, first, all of the tamgas was the same type and its basic shape was TT-C3; second, they were all presented as pair portraits; third, the legends were all “βγγ twwn γ'γ'n” (Babayarov, 2007a: 18-20, 32-33). For the third point, Babayarov had revised his view in another paper, stating that some of the numismatic legends should be read as “*twn zpyw γ'γ'n*”, i.e. “*Tun Jabghu Qaghan*”, but he was uncertain whether the word γ'γ'n appeared (Babayarov 2007b; Babayarov 2019: 360). Below we will argue that there is more than one type of coin in the *Tuun/Tun Qaghan* coins, the legend of which is “*twn zpyw γ'γ'n*”, and the occurrence of the words γ'γ'n can also be confirmed; in addition to the type of coin that Babayarov clearly indicated as a combination of tamga TT-C3 and TT-TZ (Fig. 2-8), there is another type of coin with tamga TT-C3 plus a cross symbol should also be included in this category.

In fact, Babayarov has pointed out in early research that *Tuun/Tun Qaghan* coins can be divided into three subcategories, and the main basis for

classification is the difference in tamga. The tamga of the first subcategory is TT-C3, the tamga of the second subcategory is TT-C3 plus a cross symbol, and the tamga of the third subcategory is the combination of TT-C3 and TT-TZ. However, due to limited coin samples at that time, the legends of the three subcategories were all read as “βγγ twwn γ’γ’n” (Babayarov, 2007a: 18-20). In another paper, Babayarov proposed that the legend of the third subcategory should be revised to “twn zpγw γ’γ’n”, but either it might be difficult to read out γ’γ’n in the two attached coin samples (Babayarov 2007b), or one of the attached coin samples should be actually classified into the second subcategory (Babayarov 2019: 360-361). With the increasing number of newly discovered coin samples, we can now determine with greater confidence that the legend of the first subcategory is undoubtedly “βγγ twwn x’γ’n”, and the legend of the second and the third subcategories should be read as “twn zpγw x’γ’n”. (Table 1)

The Coins of the Western Turkic Qaghanate No. 45-56 are titled by Babayar with *Tun Kaghan*, a total of 12 coins (Babayarov 2007: 74-79), which can be compared with the 22 coins in *Zhaowu yizhen* (Lang & Lin 2018: 128-132), 25 coins on the Zeno website¹ and 7 coins on the Sogdcoins website². After preliminary sorting, they can be divided into three subcategories, which basically conform to the classification of *Tuun/Tun Qaghan* coins (Babayarov, 2007a: 18-20).

The confirmation of our new reading of the legend of the first subcategory can refer to the coin below (<http://www.sogdcoins.narod.ru/chach/pic/68a.jpg>). This coin is numbered #68 on the Sogdcoins website, corresponding to V. Shagalov & A. Kuznetsov Katalog #179 (Shagalov & Kuznetsov, 2006: 189). The legend is arranged clockwise. Starting from 5 o’clock position, we can read out “βγγ twwn x’γ’n” in sequence, and among them the four Sogdian letters *tau* (t), *vau* (w), *vau* (w), and *nun* (n) are clearly engraved from 9 o’clock to 12 o’clock (Fig. 1-1).

¹ www.zeno.ru/showgallery.php?cat=2144

² www.sogdcoins.narod.ru/english/chach/coins8.html

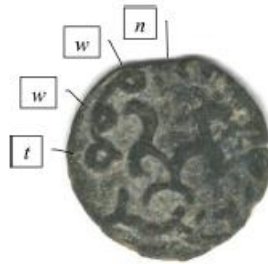


Fig. 1-1

The breakthrough in the reading correction of the legends of the latter two subcategories lies in a coin of the third subcategory, which is found in *Zhaowu yizhen* Figure 4-324 (Lang & Lin, 2018: 128) and #39967 on Zeno website³. This coin is very special. The Sogdian legend is arranged in a counterclockwise direction, with two words appearing at the top and bottom left respectively. They are clearly legible, unmistakable, and easy to distinguish, so we can read them with certainty as *tnw* and *zpyw*, and together it is “*tnw zpyw*” (Fig. 1-2). However, judging from its tamga TT-C3, the possibility of identifying it with the famous Qaghan *tnw cpyw*/Tun Jabghu whose tamga is TT-C2 (Fig. 2-3) should be excluded.



Fig. 1-2

Besides, we checked other samples in the third subcategory and found that they can indeed be restored and read as “*tnw zpyw x'yn*”. The first two letters of the word *x'yn* can also be clearly read on the coin below. This coin is numbered #72 on the Sogdcoins website⁴, corresponding to V. Shagalov & A. Kuznetsov Katalog #189, and is also found in *Zhaowu yizhen* Figure 4-335 (Lang & Lin, 2018: 131). The original figure is a rubbing, and the legend above is difficult to read, but the figure is obviously close to the mirror image of the *Zhaowu yizhen* Figure

³ <https://www.zeno.ru/data/2144/Chnk4.jpg>.

⁴ <http://www.sogdcoins.narod.ru/chach/pic/72a.jpg>.

4-336 (See below). So there may be a mistake. By mirroring the original photograph, we can easily read the clockwise letters: *nun* (*n*) at 1 o'clock, *zain* (*z*) at 2 o'clock, *pe* (*p*) at 3 o'clock, *gimel* (*γ*) at 4 o'clock, *vau* (*w*) at 5 o'clock, *cheth* (*x*) at 6 o'clock, and *aleph* (*'*) at 7 o'clock, so that the legend as a whole can be restored to “(tw)n zpγw x'(γ'n)” (Fig. 1-3).



Fig. 1-3

The coin that can be cross-verified is shown in *Zhaowu yizhen* Figure 4-336, numbered #71 on the Sogdcoins website⁵, on which the position of the remaining letters is basically the same as that of the coin in Fig. 1-3, and the legend as a whole can be restored as “twn zpγ(w x'γ'n)” (Fig. 1-4):



Fig. 1-4

After confirming that the legend of the third subcategory of *Tuun/Tun Qaghan* is “twn zpγw x'γ'n”, based on a similar approach, we re-examine all the legends of the second subcategory and obtain the same reading. As mentioned earlier, among the two coins of the third subcategory, the legend of which is interpreted as “twn zpγw x'γ'n” by Babayarov, the second coin is the same one in Figure 1-2, but the first coin should fall into the second subcategory actually (Babayarov, 2019: 360-361). This coin is the one corresponding to *Zhaowu yizhen* Figure 4-332 (Lang & Lin, 2018: 131), but the face with legend and tamga is rotated

⁵ www.sogdcoins.narod.ru/chach/pic/71a.jpg

180 degrees (Fig. 1-5). The legend is arranged clockwise, with *x'γ'n* at the top and *twn* at the bottom right.



Fig. 1-5

It is also found that the five coins shown in *Zhaowu yizhen* Figure 4-329, 4-330, 4-331, 4-332, and 4-333 (Lang & Lin, 2018: 130-131) are all likely to belong to the same subtype in the second subcategory, and their tamgas and legends are exactly the same, and the legend can also be read as “*twn zpyw x'γ'n*” (Fig. 1-5, 1-6, 1-7, 1-8, 1-9). Among them, in terms of *twn* which is both located at the bottom right, Fig. 1-5 and 1-8 are quite clear; in terms of *zpyw* which is both located at the bottom left, (*z*)*pyw* in Fig. 1-9 is the clearest, and *zp(γw)* in Fig. 1-8 is the second clearest; in terms of *x'γ'n* which is all located at the top, Fig. 1-5, 1-6, 1-9 are relatively clear.



Fig. 1-6



Fig. 1-7



Fig. 1-8



Fig. 1-9

In addition, the coin in *Zhaowu yizhen* Figure 4-317 (Lang & Lin 2018: 129) may also belong to the same subtype of “*twn zpyw x’γ’n*” coins mentioned above (Fig. 1-10). It is easy to see that the *zpyw* at the top right is clearly distinguishable, and the *x’γ’n* at the bottom also has a few remnants. The cross symbol at the lower middle of the tamga interior is also faintly visible. Obviously, this one also belongs to the second subcategory of *Tuun/Tun Qaghan* coins.



Fig. 1-10

Now, let us go back and re-examine the sample No. 27 of the second subcategory of *Tuun/Tun Qaghan* coins classified by Babayarov (Babayarov 2007a: 18-19). The cross symbol at the center is quite conspicuous, and its legend can also be restored to read as “*twn zpyw x’γ’n*” (Fig. 1-11). Among them, the letter before *x’γ(n)* is clearly *vau* (*w*), which is located at 3 o’clock, and the letter *gimel* (*γ*) located at 2 o’clock is vaguely visible, so the legend can be restored as: “(*twn zp*)*γw x’γ(n)*”.

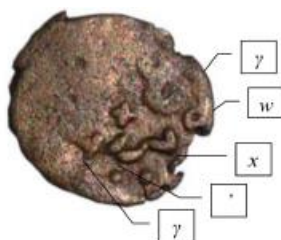


Fig. 1-11

In summary, *Tuun/Tun Qaghan* coins can be divided into three subcategories according to the differences of tamga and legend, as shown in the

following table. The legend of the first subcategory is “*βγγ twwn x’γ’n*” (divine Tuun Qaghan), and the legend of the second and the third subcategories is “*twn zpyw x’γ’n*” (Tun Jabghu Qaghan).

Subcategory No.	Tamga	Legend
1	TT-C3	<i>βγγ twwn x’γ’n</i>
2	TT-C3 + cross	<i>twn zpyw x’γ’n</i>
3	TT-C3 + TT-TZ	<i>twn zpyw x’γ’n</i>

Table 1

3. *zpyw* in Numismatic Legend should be revised to *zwyw*

In addition to the third category of *Qaghan* coins, the first and the second categories in the Babayarov’s classification are *Jabghu* coins and *Jabghu-Qaghan* coins (Babayarov & Kubatin, 2013; Babayarov, 2016; Babayarov, 2019: 351-352). Babayarov noticed early on that the word *Jabghu* in the first category of *Jabghu* coin legends and the same word *Jabghu* in the second category *Jabghu-Qaghan* coin legends used different spellings, respectively *zpyw* and *cpyw*, but he did not give a satisfactory explanation for how to understand this difference in orthography. He simply thought that it reflects the difficulty of using Sogdian to represent Turkic pronunciation, and the two different spellings might indicate that their casters belonged to different Western Turkic Qaghanate rulers whose coins were classified differently (Babayarov 2007b). As mentioned above, the word *Jabghu* also appears in the legends of the second and the third subcategories of the *Tuun/Tun Qaghan* coins, which represent the third category, but its orthography is the same as the first category, i.e. both written as *zpyw*. According to Babayarov’s classification, the imperial titles coins in Western Turkic Qaghanate coins were divided into three categories, from *Jabghu* to *Jabghu-Qaghan* to *Qaghan*, in chronological order, then, there are two contradictions. First, the *Tuun/Tun Qaghan* coins, which belong to the third category, actually contain two different types of *Jabghu-Qaghan* coins, whereas the *Jabghu-Qaghan* coins should have been classified as the second category, which caused confusion in the classification. Second, it is puzzling that the word *Jabghu*, which is shared by the first category of coins in the early period and the third category of coins in the late period, is spelled differently from that of the second category of coins in the intermediate period. The question is, in the reading of the above

numismatic legends, is it really correct to think of *zpyw* as the variant spelling form of *cpyw* (*jabghu*)? In the following, we will re-examine the coins that contain *zpyw* in the legend and propose a new reading based on the facts.

In fact, there is still a lot of controversy about the reading of the legends of the first category of *Jabghu* coin. For instance, for the most representative *ZNH pny zpyw* coin, the reading of various scholars is quite different, and it is difficult to reach a consensus for the time being: Rtveladze read the inscription as “*ZNH pny tδwnk c('c)ynk*”, which was amended by Babayarov to “*ZNH pny zpyw kr crδnk*”, while P. B. Lurje argued that it should be read as “*ZNH p-ny zw-δ-nw nk*” (Lurje 2010: 471-472). We can see that *zpyw* in the eyes of Babayarov became *zδnw* in the eyes of Lurje. Judging from the photograph of the coin, combined with the comparative analysis of the previous undisputed word *pny*, the second letter in the so-called *zpyw* obviously looks more like *vau* (*w*) than *pe* (*p*), so Lurje’s reading is more reasonable. A closer look shows that the glyphs of *vau* (*w*) and *pe* (*p*) in the legend are clearly different, and the distinction between them is clearly depicted. The most evident difference is that the starting stroke of *pe* (*p*) is not connected to subsequent strokes and thus does not form a closed outline, while the corresponding strokes of *vau* (*w*) are connected and thus form a closed circle (Fig. 1-12).



Fig. 1-12

Combined with a comprehensive analysis of other samples of the same type, it can be confirmed that the *gimel* (*γ*) in *zpyw* read by Babayarov can basically be established, and that it looks like *lamed* (*δ*) in some coins, which is a special case, probably because there is a certain tilt angle and no ligature (Babayarov & Kubatin 2014: 74), whereas Lurje’s *zδnw* read the deformed letter *gimel* (*γ*) as two letters, *lamed* (*δ*) and *nun* (*n*). Thus, the *zpyw* read by Babayarov should be amended to *zwyw*. Using the above glyph differences between *pe* (*p*) and *vau* (*w*) to recheck the *Tun Jabghu Qaghan* coins discussed earlier, it is not surprising that

the *zpyw* in those legends should also be revised to *zwyw*—the letters incorrectly identified as *pe* (*p*) all have distinct closed circles and should therefore be read as *vau* (*w*). The glyph difference between *pe* (*p*) and *vau* (*w*) can also be more evident in some examples of the second category of *Jabghu-Qaghan* coins, such as the *pny cpyw x'γ'n* coin shown below, where the distinction between *vau* (*w*) and *pe* (*p*) is quite obvious (Babayarov 2007a: 12, Fig. No. 11, No. 12) (Fig. 1-13). Another example also comes from *pny cpyw x'γ'n* coin, in which the distinction between *vau* (*w*) and *pe* (*p*) is very obvious as well (Babayarov, 2021: 41-42, Fig. 5, 6) (Fig. 1-14).



Fig. 1-13



Fig. 1-14

Based on the above analysis and argument, we propose that *zpyw* in the legends of Western Türk coins should be revised to *zwyw*. Therefore, the opinion that it is interpreted as the variant spelling form of *cpyw/Jabghu* is no longer tenable. Since *Yehu/Jabghu* can no longer form pronunciation correspondence with *zwyw*, the next question is: What is the possible Chinese transcription of *zwyw* as an epithet?

4. The Chinese transcription of *zwyw*

As mentioned above, the Middle Chinese reconstruction of *Shegui* is **Dzia-gjwi*, which is quite similar to the epithet *zwyw* that appeared many times on the above-mentioned Western Türk coin legends. In particular, the pronunciation

positions of the two main consonants are very close. Based on this, we put forward a speculation that the possible Chinese transcription of *zwyw* may be *Shegui*. Since the Middle Chinese reconstruction differs in specific times and spaces, there is still room for discussion on how *Shegui* was pronounced in the northwest Chinese dialects during the sixth and seventh centuries. Below we attempt to make a detailed argument to test the rationality of our conjecture.

In Sogdian, the letters representing voiced alveolar fricative *z* and voiced palatal fricative *ž* were generally not distinguished, and both used *zain* (*z*); sometimes the latter was also clearly expressed by appending a dot (Sims-Williams, 1989: 176, 179; Gharib, 1995: xxxii). According to the aforementioned opinion that *zpyw* was regarded as the variant spelling form of *cpyw/Jabghu*, the scholars explained the initial letter *zain* (*z*) as voiced palatal fricative *z* (Babayarov 2007b). In later periods, Sogdian *ž* generally corresponded to initial 日 **ŋ* in Middle Chinese. This is because, although it was originally a palatal nasal in the Chang'an dialect of the middle and late Tang Dynasty, the nasal of initial 日 became partially denasalized (Pulleyblank 1962: 67; Li 1980: 101), thus gradually forming a pronunciation correspondence with Sogdian *ž*, for instance, in the Sogdian sources from the eighth to tenth centuries, there were examples of using *zyw/z̄w* to represent the Chinese character *ru* 如 that had initial 日 in Middle Chinese (Yoshida, 1994: 357, 349, 283, 280). However, in earlier periods, other initials were sometimes used. Sogdian personal name *Randian* 染典 /*Randian* 染顛 found in the eighth-century sources, Middle Chinese is **ŋiam'ten'*, which corresponded to Sogdian **žymt'yn* “favour (of the god) *Zhēmat*”, in which the word *ran* 染 exactly had initial 日. After removing the suffix of this name, there was another Chinese transcription recorded in the sixth and seventh centuries: *Shewu* 射勿, its original text form was *Zhēmat/δrym't*, *δrymt*, which was the Iranian variant of the Greek goddess of fertility *Demeter* (Δημήτηρ), widely used in personal name (Lurje, 2010: 181, No. 442; Wang, 2023: 12). Yutaka Yoshida also mentioned that *δrymt* was *jymt* in Manichaean Sogdian, and similar personal names could also be found in *Yanmi pantuo* 炎蜜畔陀 and *Shemi pantuo* 射蜜畔陀 in the same Turfan document, and the pronunciation of the initial consonant of the word was vacillating; *ž-* of this name was sometimes pronounced with very weak affrication and sounded like semivowel *ɨ-* in other words (Yoshida, 2005: 60-61). In fact, *she* 射 is a polyphonic character, the Middle Chinese of which had

double readings **jīa* and **dzīa*, and its initials belonged to 以 and 船 respectively. E. G. Pulleyblank had long pointed out that the Chinese character with initial 船 was sometimes found representing Sanskrit *j-*, but much more often it was used like semivowel *y-* (= Karlgren's *ī*), which had the value of a palatal fricative in early Buddhist transcriptions, to represent a Prakrit *ž* from Sanskrit *y* or *ś*; there were even some examples in which the Chinese voiced initials 以 and 船 were used to represent Sanskrit initial consonant *ś* with a presumed value **ž*; the transcription value of initial 以 between Han and Tang seemed fairly clear, and it was also a palatal fricative *ž*; the close relation between the initial 船 and 以 could also be proved by many examples of double readings of Chinese characters, one of which happened to be the character *she* 射 (Pulleyblank, 1962: 67-68, 115). When C. P. Atwood discussed the turkic title *Shemo* 射摩, he pointed out that its original text had two forms: *Yama* and *Zhama*, which could be compared with the original text of *Yehu* 葉護 which also had two forms: *yabghu* and *zhabghu*. The transformation between the initial consonant *y-* and *zh-* in its original text form could be traced back to the transformation in other languages before entering Turkic. This transformation also existed in similar situations in Chinese historical pronunciation, and *she* 射 was once again mentioned as an example. Atwood even speculated that Chinese transliterators noticed the difference in Turkic pronunciation, so they chose Chinese characters that were also polyphonic characters to transliterate (Atwood, 2012/2013: 78-81). Then, the Sogdian corresponding to *she* 射 in the above examples may be *δry/jy/žy*. Among the three spellings of *δr-/j-/ž-*, *δr-* was the historical spelling, which could be found in Buddhist Sogdian and some Manichaean Sogdian documents (Gharib, 1995: xxxiv). Based on this, a connection can be made between the Sogdian *ž-/j-/δr-* in the sixth and seventh centuries and the initial of the Chinese character *she* 射, which happens to be close to the era of *zwyw* coins.

The finals of *she* 射 and *ru* 如 both belonged to rhyme group 魚 in Old Chinese (Li, 1980: 59), but in Middle Chinese they belonged to rhyme 麻三 and rhyme 魚 respectively (Zhengzhang, 2003: 458, 430). However, the relationship between these two Middle Chinese rhymes was relatively intimate, and they could have been the same category (Pan, 2000: 198). Such a close relationship, which had the same origin in Old Chinese and belonged to the similar category in Middle Chinese, might give people a similar listening experience in the

transitional stage between the Late Old Chinese and the Early Middle Chinese. In addition, the pronunciation position of the voiced palatal fricative \check{z} - is originally relatively close to the high back unrounded vowel $-u$ which sounds somewhere between the high back rounded vowel $-u$ and the high front unrounded vowel $-i$ (Luo & Wang, 1981: 60-103; Guo, 2010 Examples 3-4; Liu, 2021). In the Sino-Tibetan transliteration materials of the northwest dialect of the Tang and Five Dynasties, rhyme 魚 could be written in two ways $-u$ and $-i$, indicating that rhyme 魚 was $-u$ in those dialects, so it might have sounded like either $-u$ or $-i$ to the Tibetan people at that time (Pan, 2000: 201), while the corresponding Sogdian vowels were either $-w$ or $-y$, therefore, the Sogdian corresponding of *she* 射 might be either zy or zw . It could be speculated that in the sixth and seventh centuries, during the transition period between the Late Old Chinese and the Early Middle Chinese, one of the Chinese transcriptions of Sogdian zw might be *she* 射.

The Middle Chinese for *gui* 匱 was $*gwi$, the initial was 群, and the Middle Chinese status of the final was *zhi-he-san-qu* 至合三去 (Guo 2010: 224; Pulleyblank 1991: 178). According to the pronunciation corresponding rules of Sogdian and Chinese at the same period, Sogdian γ usually corresponded to the initial 匣 $*\gamma$ in Middle Chinese. A common example is the character *han* 汗 in *Kehan* 可汗, of which the Middle Chinese was $*\gamma an$ and the initial was 匣, which corresponded to $\gamma'n$ in Sogdian $x'\gamma'n$. Another example is the character *hu* 護 in *Yehu* 葉護, of which the Middle Chinese was $*\gamma uo$ and the initial was 匣, which corresponded to γw in Sogdian $cpyw$ (Chen, 2022: 47). However, if the pronunciation factors of northwest dialects are considered, the pronunciation corresponding rules may not be so strict. Among the sources unearthed from Turfan, which belonged to about the sixth century, there were two names of Hu people (Sogdian). One was *Beishi Yifugu* 卑失移浮孤, also known as *Beishi Shepohu* 卑失蚩婆護, and *Shepohu* 蚩婆護/*Yifugu* 移浮孤 in which was a title from Turkic *yabyu*, usually translated as *Yehu* 葉護 (Jiang 1994: 94), corresponding to Sogdian $cpyw$. The other one was *Kushou* 枯廩, which came from Sogdian $\gamma wš$, meaning “joy”, and was also called *Hushu* 胡數 in the eighth-century sources (Wang, 2012: 186-187). Among the above-mentioned Chinese transcriptions, the ones that complied with the rules were *hu* 護 and *hu* 胡, and the Middle Chinese initials of them belonged to 匣 (Guo 2010: 152, 151); But the Middle Chinese initials of *gu* 孤 and *ku* 枯 belonged to 見 and 溪 respectively (Guo, 2010: 148, 149). These two

examples seem to prove that due to the influence of the northwest Chinese pronunciation which the local Sogdians were exposed to, the initial 見 *k and 溪 *k' of Chinese characters at that time could also correspond to Sogdian γ . By analogy, it was also possible to use the initial 群 *g which had the same pronunciation position as the initial 見 *k and 溪 *k' to correspond to Sogdian γ . In terms of initial pronunciation corresponding, it can also be supplemented that *gui* 匱 was connected with *kui* 篋 when it was interpreted as “basket for soil” (Xu 2010: 103), and *kui* 篋 had double readings in Middle Chinese, the initials of which were 群 and 溪 (Xu, 2010: 3217; Pulleyblank, 1991: 178), which means that the Middle Chinese initial of *gui* 匱 might also be 溪 in some cases, so it could also correspond to Sogdian γ like the aforementioned *ku* 枯.

In terms of final pronunciation corresponding, referring to the Sino-Tibetan transliteration use cases of the same period, the final of *wei* 位 also belonged to *zhi-he-san-qu* 至合三去, and its Tibetan transcription was *fu* (Zhou & Xie 2006: 58). The pronunciation of *gui* 匱 came from *gui* 貴, the final of which had a Middle Chinese status of *wei-he-san-qu* 未合三去. If the pronunciation corresponding standard is slightly lowered, assuming that the final of *gui* 匱 was relatively close to that of *gui* 貴, then other Sino-Tibetan transliteration use cases can also refer to the following examples, in which all of the finals were *wei-he-san-qu* 未合三去: *wei* 畏 — *ju*/*ʔu*; *wei* 謂 — *ju*/*fu*; *wei* 魏 — *figu* (Zhou & Xie 2006: 58-59). By analogy, it seems that a corresponding relationship could be established between the final of *gui* 匱 and Tibetan *u*, and thus building a corresponding relationship between it and Sogdian *w*, although not so direct, is still a relatively reasonable correlation path. In summary, one of the Chinese transcriptions of Sogdian γw in the sixth and seventh centuries might be *gui* 匱.

Therefore, the Chinese transcription of the aforementioned Sogdian *zwyw* could be restored to *Shegui* 射匱. Furthermore, from the above argumentation process, the initial consonant of the two words of pronunciation corresponding was closer to voiced palatal fricative than voiced alveolar fricative, so Sogdian *zwyw* could be restored to *žwyw* more precisely.

5. The Etymology of *žwyw*/*Shegui*

Shegui was an epithet used by Turkic elites, mainly found in Western Türk. There were only three cases in Chinese writing sources, one of which was Tegin

title (Shegui Tegin, the father of Ashina Helu 賀魯), and the other two cases were Qaghan titles: Shegui Qaghan, the grandson of Tardu Qaghan; Yipi Shegui Qaghan, the grandson of Dielishi Qaghan. If the foregoing hypothesis that the original text form of *Shegui* may be Sogdian *žwyw* is plausible, then what is the etymology of *žwyw/Shegui*?

In Mount Mugh Sogdian Documents A-5, one word *δryw'k* appeared twice in lines 11 and 19, pronounced /*žəyuwak*/, which was the name of a recipient of one drachma for shoes and five drachmae for unspecified goods (Lurje 2010: 178-179). Regarding the etymology of the personal name, Lurje pointed out that *-'k* is a hypocoristic suffix, and when this suffix is removed, the remaining stem *δryw-* can correspond to the Buddhist Sogdian *δryw*, *zyw* and the Manichaean Sogdian *jyw*, *jwy*, which means “hard, cruel” (Lurje, 2010: 178-179). This is quite close to the foregoing word *žwyw*. According to Gharib’s “*Sogdian Dictionary*”, the related words found are as follows: *δryw* “hard, cruel, extremely” (Gharib 1995: 142, No. 3587), *zy-w* “very much” (Gharib 1995: 460, No. 11283), *zyw* “hard, severe, cruel, difficult” (Gharib, 1995: 460, No. 11284), *žwy* “hard” (Gharib, 1995: 467, No. 11472), *jyw/jwy-* “hard, cruel” (Gharib 1995: 183, No. 4579/4598). Besides, corresponding to the above-mentioned Buddhist Sogdian and Manichaean Sogdian, the Christian Sogdian form of this word is *zyw*, *zyw-*, which means “harsh, cruel, hard, difficult, sore, grievous; sorely, greatly, very, very much” (Sims-Williams, 2016: 244), is also very close to the foregoing word *žwyw*. In the titles of the Chach rulers appearing in the coin legends, in addition to the Turkic *tk'yn/tegin*, *tδwn/tudun*, etc., there is also a Sogdian *xwβw* (Kamoliddin & Babajar 2008), which means “king, chief”. This word was also often written as *xwβ-*, which indicates that the two forms of *xwβw* and *xwβ-* are equivalent, and their early etymology may be **xwa-bawa* (Gharib, 1995: 435, No. 10712); similarly, there may also be an equivalence relationship between the two forms *žwyw* and *žwy-*. Therefore, we propose a speculation: the etymology of *žwyw/Shegui* is likely to be related to the Sogdian *žwy-/zyw/jwy-/jyw/δryw*, which means “hard, cruel, harsh, difficult, sore, grievous, severe, extremely, very much”, and it can be used as both adjective and adverb of degree. It is not difficult to find that this word is semantically very close to the later famous Turkic-Mongol epithet *čingiz* 成吉思.

Although the etymology of 成吉思 is still controversial, the opinion that it came from the plural form of Mongolian *čing* (“hard, strong”) or from the ancient

Turkic *čingiz* (“fierce, hard, tough”) has gradually become the mainstream in recent years, especially the latter has received more attention (Rachewiltz, 1989: 282-288; Bai, 2019: 46-47). On the other hand, Cai Meibiao combined Chinese sources and proposed that *Shengwu* 聖武 and 成吉思 as Temujin’s posthumous titles were just the difference between Chinese and Mongolian; although it could not be considered that *Shengwu* is the direct translation of 成吉思, it is enough to show that the formulation of the posthumous title of *Shengwu* in Chinese followed the original meaning of the Mongolian title 成吉思, so *Shengwu* should be the most appropriate Chinese interpretation of the name 成吉思; *Shengwu* means “mighty”, and 成吉思汗 means “Lord of the Mighty” (Cai, 2007: 102). Therefore, if the aforementioned restoration, interpretation, and etymological analysis of *žwyw* is plausible, *Shegui* as a Turkic epithet is likely to be highly related to 成吉思 semantically, and *Shegui Qaghan* can also be interpreted as “Lord of the Mighty”. As we know, most of the early Turkic epithet came from non-Turkic languages, especially Iranian and Indian (Sinor, 1985; Golden, 1992: 121-122; Atwood, 2012/2013: 49-50, 60-61; Yoshida, 2019: 104). For instance, *Niri Qaghan*, slightly earlier than *Shegui Qaghan*, the leader of the Western Turkic Group and the grandson of *Mughan Qaghan*, whose name *Niri* might come from Sogdian *nyrk*(~)*nyrq*, which means “viril” or “mighty” (Vovin 2018: 307). This reflects that in the early days of its rise, Türk inherited more political and cultural heritage from the two previous powerful polities in Inner Asia, Ruanruan and Hephthalite, while the Western Türk inherited more from the Hephthalite heritage. Therefore, that the word *žwyw/Shegui* is probably derived from Sogdian can add an example to the foregoing phenomenon.

Regarding the etymological analysis of 成吉思, a newer view is that, since before the rise of Mongolia, the Uyghur personal name *čingis* 成吉思 appeared in the Western Uyghur Kingdom, meaning “the strong”, then it is not very convincing to infer the semantics of *čingis* 成吉思 based on the semantics of later Yakut *čingis*~*čigis* (“hard, cruel”) and New Persian *čingiz* (“firm, strong”) (Bai 2019: 58). However, if the foregoing speculation is considered, that the Turkic epithet *žwyw/Shegui* came from Iranian-Sogdian *žwy*-/*žyw*/*jwy*-/*jyw*/*δrɣw*, which means “hard, cruel, harsh, difficult, sore, grievous, severe, extremely, very much” and other meanings, then we can also think about another possibility, that is, the etymology of the later epithet 成吉思 can certainly be traced back to the Uighur

čingis (“the strong”), but judging from the semantics of the earlier Turkic epithet *žwyw/Shegui*, which is more consistent with the meaning of Yakut *čingis~čigis* (“hard, cruel”) and New Persian *čingīz* (“firm, strong”), therefore, it seems plausible to speculate that the title *žwyw/Shegui* is an inheritance of the Hephthalite heritage by early Türk, and the title was formed by directly borrowing more culturally advanced foreign words. When Turkic culture began to gradually develop and mature, it turned to use semantically equivalent native words instead. However, judging from the relationship between the original meaning and the extended meaning, if the word *čingiz/成吉思* really came from *žwyw/Shegui*, then the formation of the word can be classified as some kind of “semantic loan” or “semantic transfer”, that is to say, various semantics of the source word are correspondingly copied into the borrowed word (Weinreich 1963: 48; Zhu 2008). Accordingly, before the etymology of *成吉思* is finally resolved, the origin and evolution of the meanings such as “fierce, hard, cruel, tough” contained in Old Turkic *čingiz*, which may corresponds to Sogdian *žwyw*, are worthy of further study.

6. Western Turkic *žwyw* coins and related classifications

After correcting *zpyw/Jabghu* to *žwyw/Shegui*, re-examining the classification of Babayarov can further confirm that the three categories of imperial titles in Western Turkic Qaghanate coins do not correspond to the three development stages of *Jabghu*, *Jabghu-Qaghan*, and *Qaghan*, but should correspond to the three different lines of the Ashina clan. The most important evidence of this is undoubtedly the tamga on the coins. According to the classification of Babayarov, the tamga of the first category also appeared in the third category, and the spelling of *Jabghu* of the first category was also the same as that of the third category, but different from the second category. These contradictions are difficult to reconcile. However, if we reclassify according to tamga as the standard, the above contradiction can be satisfactorily eliminated.

The new classification is still divided into three categories. The second category of coins is the same as the former *Jabghu-Qaghan* coins of Babayarov’s classification. Since this category corresponds to the Ton *Jabghu* line, it contains two main types of coins: one belonging to Ton *Jabghu Qaghan* and the other belonging to his son *Si Jabghu* (= *Si Yehu* 肆葉護, Babayar, 2017) *Qaghan*. The

tamga of both is TT-C2, and the Qaghan title of both inscriptions contains “*çpyw x’γ’n (Jabghu Qaghan)*”. However, the first category of coins in the new classification is no longer *zpyw (Jabghu)* but should be revised to *twrk (Türk)*. The *twrk/Türk* here is not the *Türk* that represents the name of the ethnic group, but represents the name of the Qaghan *Dulu* (都六/都陸) (Chen, 2023: 27-33). *Dulu* was the son of *Tardu*, so this category of coins corresponds to the *Dulu* line. Because *Shegui* was the son of *Dulu*, he might basically inherit his father’s tamga. *Shegui*’s coins were most likely the *pn̄y zpyw* coins mentioned above, however, since the Sogdian legends of this type of coins have not yet been fully interpreted, the final confirmation of their casters remain to be studied. The first category of coins also includes many types without legend, but their tamgas are all TT-C1 (Fig. 2-2) (Babayar, 2007: 72-74; Babayarov, 2007a: 17-18). All these are also consistent with the strong influence of the chiefs from the *Dulu* line in the Western Turkic Qaghanate during the post-*Tardu* era.

The biggest change in the new classification is the third category of coins. In the former classification of Babayarov, the third category of *Qaghan* coins contained at least two different types of tamga, including both *Tuun Qaghan* coins and *Tun Jabghu Qaghan* coins corresponding to TT-C3, as well as various *Turk Qaghan* coins corresponding to TT-C1. The third category of coins in the new classification is the simple *Tuun/Tun Qaghan* coins, in which all coins have pair portraits on the front, and the tamgas are all TT-C3. The Sogdian legends of all coins have the epithet *twn* or *twn̄*, and also have the title *x’γ’n (Qaghan)*, but no longer have the title *zpyw* which was formerly regarded as the variant spelling form of *Jabghu*. Moreover, considering tamgas are different from TT-C1 and TT-C2, although these types of coins are indeed *Qaghan* coins, their casters should come from another Ashina clan line different from the *Dulu* line and the *Ton Jabghu* line. According to Chinese writing sources, this Western Turkic Qaghan line is most likely to be identified as the *Magha Shad* line. As mentioned before, the legends of the second and the third subcategories of the third category of coins are all *twn zpyw γ’γ’n (Tun Jabghu Qaghan)* according to the former interpretation. Now according to the new interpretation, it should be corrected to *twn žwyw x’γ’n (Tun Shegui Qaghan)*. Comparing Chinese sources, we can see that this person is most likely *Yipi Shegui Qaghan*, whose full Qaghan title may be restored to **ȳrpy twn žwyw x’γ’n (Yipi Tun Shegui Qaghan)*. It can be speculated that

the Chinese record omitted the epithet *Tun* (*twn*), and the Sogdian legend omitted the epithet *'yrpy* (*Yipi*). The legend of the first subcategory of the third category of coins is “βγγ *twn* x'y'n”. Based on the analysis of tamga and legend, its caster might be Nishu 泥熟/泥孰, the first Western Turkic Great Qaghan canonized by the Tang Empire, whose full Qaghan Title recorded in Chinese is *Tun Alouba Xilibi Duolu Kehan* 吞阿婁拔奚利邲咄陸可汗, in which *Tun* 吞 can correspond to *twn* in the inscription. However, Nishu died less than two years after becoming Great Qaghan. His younger brother Tonga 同俄/同娥 Shad succeeded him as the next Great Qaghan, whose title recorded in Chinese is *Shaboluo Dielishi Kehan* 沙鉢羅啞利失可汗. If this Qaghan title omitted the initial epithet *twn*, then considering that Dielishi Qaghan reigned for the second longest time merely shorter than Yipi Shegui Qaghan among the Qaghans of the Magha Shad line, which lasted for about five years, so the possibility that the βγγ *twn* x'y'n coin belonged to Dielishi cannot be ruled out either (Babayarov, 2007a: 33).

7. Magha Shad's Pedigree

According to Chinese writing sources, there were at least five Great Qaghans from the Magha Shad line, and at least four of them were canonized by the Tang Empire (Wu, 1998: 298). As discussed above, the most likely casters of the *Tuun/Tun* Qaghan coins were the Qaghans from the Magha Shad line. It is easy to see that there is a significant difference between the tamga of the Magha Shad line and that of the Dulu line, and there is no direct derivative relationship between them. Therefore, it can be deduced that Magha Shad and Dulu did not have a direct ancestor-descendant relationship, so the closest common ancestor between them could only be Tardu, the father of Dulu. From the perspective of tamga derivation, it can be inferred that Magha Shad himself or his father was the brother of Dulu and the son of Tardu, considering closer genetic distance. This means that the possibility that Magha Shad was descended from Dulu can be safely ruled out. It can be inferred that Magha Shad came from Tardu but not from Dulu. The last time Tardu was mentioned in Chinese writing sources was in the 600s, and Shegui, the brother of Ton Jabghu who was the chief leader of Magha Shad, was first mentioned in Chinese writing sources in the 600s. Then, there is a high probability that there would be no more than one generation

between Tardu and Magha Shad, that is, Tardu might be Magha Shad's grandfather or father. However, if we want to determine whether Magha Shad was the son or grandson of Tardu, we still need to examine the historical background of the activities of the relevant figures. Judging from the records of the struggle between Si Jabghu and brothers Nishu and Dielishi, they were obviously contemporaries; as for the fathers of both parties, since Magha Shad was a subordinate of Ton Jabghu, they could also be determined to be contemporaries. So, Magha Shad was more likely to be Tardu's grandson like Ton Jabghu and Shegui. However, contemporaries may not belong to the same generation, so it cannot be determined whether Magha Shad was the son or grandson of Tardu simply based on the analysis of the figure's activities. Let us turn again to the evidence on tamga.

Regarding the tamga inheritance of nomad, the general rule is that the shape of the next generation's tamga will either remain basically unchanged, or an element will be added/changed to form a derived tamga and then separate as a new line. Therefore, the minimum genetic distance between the derived tamga and the basic tamga can be inferred from the degree of element difference between them (Kyzlasov, 2000: 74). According to the foregoing discussion, it can be inferred that all of the three categories of *Qaghan* coins in Western Türk belonged to the Tardu line. From the perspective of tamga derivative relationship, the second category Ton Jabghu line was a derivative branch of the first category Dulu line. There was no direct derivative relationship between the two and the third category Magha Shad line, but all three of them shared a common ancestor, Tardu. Judging from the structure and shape of tamga, only tamga TT-C3 of the third category Magha Shad line was left-right symmetrical. This feature is the same as the mainstream tamga of Hephthalite TT-S1 (Fig. 2-6) and TT-S59 (Fig. 2-7). The Tardu tamga TT-TD (Fig. 2-1) restored by reasoning was also left-right symmetrical; So, among the three categories of branch tamgas within the Tardu line, only Magha Shad line tamga retained the left-right symmetry of Tardu tamga. The added stroke did not destroy the symmetry of the original tamga, which might have been inspired and influenced by the tamga of Hephthalite. As mentioned earlier, on the *Yipi Shegui Qaghan* coins of the third subcategory of the third category, in addition to the TT-C3 tamga of the Magha Shad line, there was another tamga TT-TZ also appeared together, which was

very close to the so-called authentic Hephthalite tamga TT-S59 (Ilyasov, 2003: 143-145; Rtveladze, 2006: 119; Babayarov, 2007a: 35). This tamga has a lower semi-circle on the upper part, and the TT-C3 tamga also has a lower semi-circle on the upper part. The joint appearance of Turkic tamga TT-C3 and Hephthalite-like tamga TT-TZ on *Yipi Shegui Qaghan* coins may indicate a marriage relationship between them (Babayar 2007: 35; Babayarov & Kubatin 2014: 109; Babayarov 2017: 9). This relationship can be mutually confirmed by the fact that the activities of the Qaghans of the Magha Shad line were concentrated in the southwestern region of Qaghanate, especially in the northern Tokharistan and upper Oxus areas, which was the traditional distribution area of the Hephthalite states. Furthermore, we found that another more common Hephthalite tamga TT-S1 (belonging to the Alxon tribe of the Hephthalite Alliance, see Ilyasov 2003: 154; Vondrovec 2008; Rezakhani 2017: 104-124) also has many similarities with TT-C3. There is also a lower semi-circle on the upper part, and the difference between them is only in the middle part: TT-C3 has two curved hooks, one on the left and one on the right, while TT-S1 has a vertical line connected to a horizontal line; Other than that, the upper and lower parts of the two are almost identical—the upper part has a lower semi-circle, and the lower part has two curved hooks, one on the left and one on the right. The above evidences show that there was an intimate connection between the Magha Shad line and Hephthalite-Tokharistan, and there might even be a marriage relationship. As we will reveal below, the origins of this close relationship might be traced back to the Tardu era.

According to “Xiyu zhuan 西域傳” of *Suishu* 隋書, “In the past when the state was in confusion 先時國亂”, Türk sent Tong She 通設 to possess the state (Yu 2018: 248-249). “In the past when the state was in confusion” here referred to when Tardu attacked the Jiuquan of Sui Empire eastward in 578, the three countries of Khotan, Persian, and Hephthalite took the opportunity to launch rebellions in the rear area (Uchida, 1975: 447-448). Then the time when Tardu sent Tong She to possess the Hephthalite state after quelling the rebellion can be roughly determined to be between 580s and 590s. Hisao Matsuda speculated that the record that Türk sent Tong She to quell the rebellion of Hephthalite and possess the state might have come from the information obtained by Wei Jie and Du Xingman in the Hephthalite state when they were sent to the Western Regions under the orders of Sui Yangdi (Matsuda, 1970: 257). “In the past when

the state was in confusion” means a narration of past events, so it can be inferred that Tong She who was sent by Türk to possess Hephthalite was probably no longer alive when Wei Jie and Du Xingman arrived there, and the time when Wei Jie and Du Xingman were ordered to go to the Western Regions was between 605 and 609 (Nagasawa 1979; Yu 2005: 84-88). In addition, at the end of Shegui Qaghan’s reign in 616-617, Türk sent troops to intervene in the war between Hephthalites and Persians (Harmatta & Litvinsky 1996: 371-372), so the commander of the Turkic army could not be the long-dead Tong She who was the lord of Hephthalite, but is more likely to be his successor Magha Shad. Furthermore, considering that the death year of Magha Shad, who was a subordinate of Ton Jabghu, should not be earlier than the reign of Ton Jabghu Qaghan (617-628), the possibility of identifying Tong She and Magha Shad as the same person can be basically ruled out.

The Turkic title *Tong She* 通設 was earlier restored to **Tonga Schad* or **Tunja šad* (Markwart, 1938: 148; Haussig, 1953: 385), but the Chinese transcription of *Tonga/Tunja* was **Tong’e* 同俄/同娥, which cannot correspond to *Tong*. Cen Zhongmian’s identification of *Tong She* and *Tourxanth* (Cen 1958: 946) was also not valid, because *Tourxanth* should be restored to **Türk-šad*, the Chinese transcription reconstruction of which was **Dulu She* 都六設, not *Tong She* 通設. *Tourxanth* was *Tardu*’s brother and another son of *Istemi* (Marquart, 1914: 71-72; Markwart, 1938: 14; Pulleyblank, 1965: 125; Naito, 1988: 392, 402-404; Chen, 2023: 22-27). In fact, regarding that *ton/tun* means “eldest son”, “first”, “senior”, and “supreme” in Old Turkic, the Turkic title *Tong She* should be restored to **Ton šad* (*Ton Shad*) (Uchida, 1975: 457); and if we accept the setting that the Hephthalite-Tokharistan area was the *Tarduš* district, one of the four divisions of Western Türk, then the more complete title can also be assumed to be **Ton Tarduš šad* or **Tarduš Ton šad*, that is, *Tong Shad* can be regarded as the reduced form of *Tong Dadu Shad* or *Dadu Tong Shad*. *Ton Jabghu Qaghan* once sent his eldest son *Dadu Shad* (咄度設/**Tarduš šad*) to rule the Tokharistan region, and before replacing *Si Jabghu* as the Great Qaghan, *Nishu* also served as *Dadu Qaghan* (大渡可汗/**Tardu Qaghan*), thus should also be responsible for ruling the Hephthalite-Tokharistan region in the southwest. Judging from the title, *Tardu Qaghan*, the son of *Istemi*, was also originally supposed to oversee the *Tarduš* region. After quelling the Hephthalite rebellion, he sent his eldest son to rule the

region, which was quite consistent with this Western Türk tradition. From this point of view, Ton Shad, who ruled the Hephthalite area, might be the person connecting Tardu and Magha Shad in the lineage table, that is, he should be the son of Tardu, and judging from the epithet of *ton/tun*, he was probably the eldest son. Therefore, Magha Shad can be assumed to be the son of Ton Shad, and thus the grandson of Tardu just like Shegui and Ton Jabghu.

After Tardu pacified Hephthalite, in order to establish a firm rule in the local area, he probably entered into marriage alliance with several royal families of Hephthalite small states and principalities. Although there is no direct writing source to support this speculation, there are some circumstantial evidences from numismatic materials (Babayarov, 2019: 357-360). There are two successive coins in Panch, the legends of which are “*pncy MR’Y c’mwky’n*” and “*pncy MR’Y bycwtt*” (Hirano 2011: 355-358). On the other side of the legend face of both coins, two tamgas appear at the same time, one is the Tardu tamga TT-TD and the other is the tamga TT-TM (Fig. 2-5). The latter was more common in Termez region of the northern Tokharistan and upper Oxus during the Turkic era (Babayarov 2019: 344, 349), and it was generally considered to be one of the remnant small states and principalities of Hephthalite (Ilyasov, 2003: 141-143). There is also a Tokharistan Peroz coin, on which two tamgas also appear in the countermark at the same time, one is the Tardu tamga TT-TD, and the other is the so-called authentic Hephthalite tamga TT-S59, which was more common in the Turkic era in Qubadiyan region of the northern Tokharistan and upper Oxus region, and it was also one of the remnant small states and principalities of Hephthalite (Ilyasov 2003: 143-145). It must be noted that we have not found any material related to the Ton Shad tamga, so the possibility that the above Tardu tamga is the Ton Shad tamga cannot be ruled out. It is possible that Ton Shad basically inherited the Tardu tamga TT-TD, and the separation of the Magha Shad line tamga TT-C3 did not happen until Magha Shad’s generation. Türk’s marriage to the small states and principalities of Hephthalite, such as Termez and Qubadiyan, might have been in the period of either Tardu or Ton Shad. In any case, it can be inferred from the above evidence that the tradition of marriage between the Turkic Ashina clan and the remnant small states and principalities of the Hephthalite, initiated by Tardu or Ton Shad, was inherited after Ton Shad and his descendants ruled Hephthalite. The simultaneous appearance of the Turkic

Magha Shad line tamga TT-C3 and the Hephthalite-like tamga TT-TZ on the coins of Yipi Shegui Qaghan, the great-grandson of Magha Shad, could then be seen as a continuation of this long tradition. It also reveals the close ties between the Hephthalite-Tokharistan region and the Southern Group of Western Türk, with Magha Shad line at its core and Nushibi as its backbone.

After Tardu ending his rule in the East Turkic regions and fleeing away, the Istemi line became weakened for a time. During Chuluo's reign as the Western Turkic Great Qaghan (605–611), the north-eastern part of Western Türk was occupied by the Tiele Qaghanate of Qibi-Xueyantuo, the south-eastern part belonged to Chuluo of the Mughan line, and the western part remained by the Istemi line. The interior of the western part could be divided further into two parts, the north and the south. One of Tardu's grandsons, Shegui, son of Dulu, occupied the north, and another Tardu's grandson, Magha Shad, son of Ton Shad, occupied the south. During the period when he lost his position and was attached to Chuluo, Shegui recovered the northern part of the west, first conquering Chach, sending a Tegin to rule the state, then asking the Sui Empire for intermarriage, and was canonized as the Great Qaghan by the Sui Empire, thus began to march east to recover the lost territories of the Istemi line. While defeating Tiele and Chuluo, Shegui probably appointed his younger brother Ton Jabghu to recover the south, subduing Magha Shad who ruled the Hephthalite region, and opening the way to expand further southwest—going south to conquer Tokharistan, Kabulistan and even Persian. The forces sent by Shegui in 616–617 to intervene in the Hephthalite-Persian war might have been led by Magha Shad, while their withdrawal in 617 might have been due to Shegui's death and Magha Shad's return to his division being involved in the struggle for succession. Eventually, Ton Jabghu became the Great Qaghan, and Magha Shad retained his position and became an important pillar of the group led by the Ton Jabghu line.

8. Epilogue

After quelling the Hephthalite-Tokharistan rebellion, Tardu Qaghan ordered Ton Shad to rule the country, which was quite similar to Ton Jabghu Qaghan's re-pacification of Tokharistan and made his eldest son Tardu Shad rule the country. From this we can speculate that Ton Shad's status was also similar

to Tardu Shad's, and might also be the eldest son, so Tardu Qaghan gave him command of Hephthalite-Tokharistan, the most important vassal state of the newly conquered. The hypothesis that Ton Shad was the eldest son of Tardu Qaghan also has evidence from tamga. Regarding the Ton Shad's tamga, although there is no direct material, it can be inferred that there are two possible forms. One possible form of the Ton Shad tamga is close to the Tardu tamga TT-TD, i.e. it basically inherits the style of the Tardu tamga, which means that Ton Shad is the authentic line of Tardu, which also supports the status of his eldest son. Another possible form of the Ton Shad tamga is close to the tamga TT-C3 of the Magha Shad line, so it can be considered that Ton Shad was separated from the Tardu line as an important line, which also means that there are other descendants besides Dulu and Ton Shad who inherited Tardu's tamga as authentic lines; but in this case, the evolution from the Tardu tamga TT-TD to the Ton Shad tamga TT-C3 was to add an arc directly above, while the evolution from the Tardu tamga TT-TD to the Dulu tamga TT-C1 was to add an arc on the upper left side, so from the position and shape of the additional stroke attached to basic tamga, Ton Shad appeared to have a higher status than Dulu. In addition, the Qaghans of the Magha Shad line placed such emphasis on *twwn/twn* as the epithet in their numismatic legends, which seems to indicate that they greatly valued and elevated the status of the eldest son (firstborn) of their family ancestor Ton Shad.

During the eastward march of Tardu Qaghan from 594 to 603, the western territory of the Istemi line was defended by his two sons, Ton Shad in the south and Dulu in the north. In 603 Tardu Qaghan fled to Tuyuhun after the collapse of his rule in the Eastern Turkic region, probably with the intention of passing through that region to approach Ton Shad, the eldest son who remained in the southern part of the western territory. It can be inferred from the simultaneous appearance of the names of Niri Qaghan and Dulu Qaghan in Khüis Tolgoi Inscription (Chen, 2023: 27-31) that the remnants of Tardu group, led by Dulu, were once subordinate to Niri, while Tardu and Ton Shad were missing. Later, Shegui, son of Dulu, defeated Chuluo, son of Niri, and marched eastward, while Ton Jabghu marched southward to subdue Magha Shad, son of Ton Shad. As a result, the orthodox of the Tardu line was transferred from the Ton Shad line to the Dulu line, and then from the Shegui line to the Ton Jabghu line after Shegui's

death. When Nishu replaced Si Jabghu as the Great Qaghan, the orthodox returned to the Ton Shad-Magha Shad line; and all of the above transfers occurred within the Tardu line. As the core of Southern Group, the Magha Shad line had since become a powerful regime supported by the Tang Empire, and its last Qaghan Yipi Shegui eventually perished due to the confrontation with the Tang Empire. Subsequently, the Western Türk Governors and On Oq Qaghans canonized by the Tang Empire were all from the Northern Group, but it is doubtful whether they all came from the Tardu line. Therefore, the genealogy tracing and geographical analysis to the important members of the Northern Group, such as Helu, Mishe 彌射, Buzhen 步真 etc., is still a topic worthy of attention.

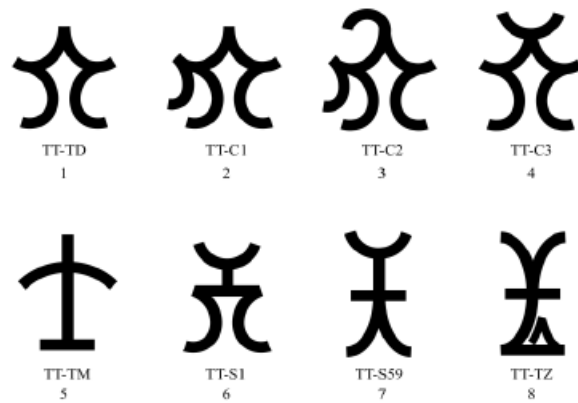


Fig. 2

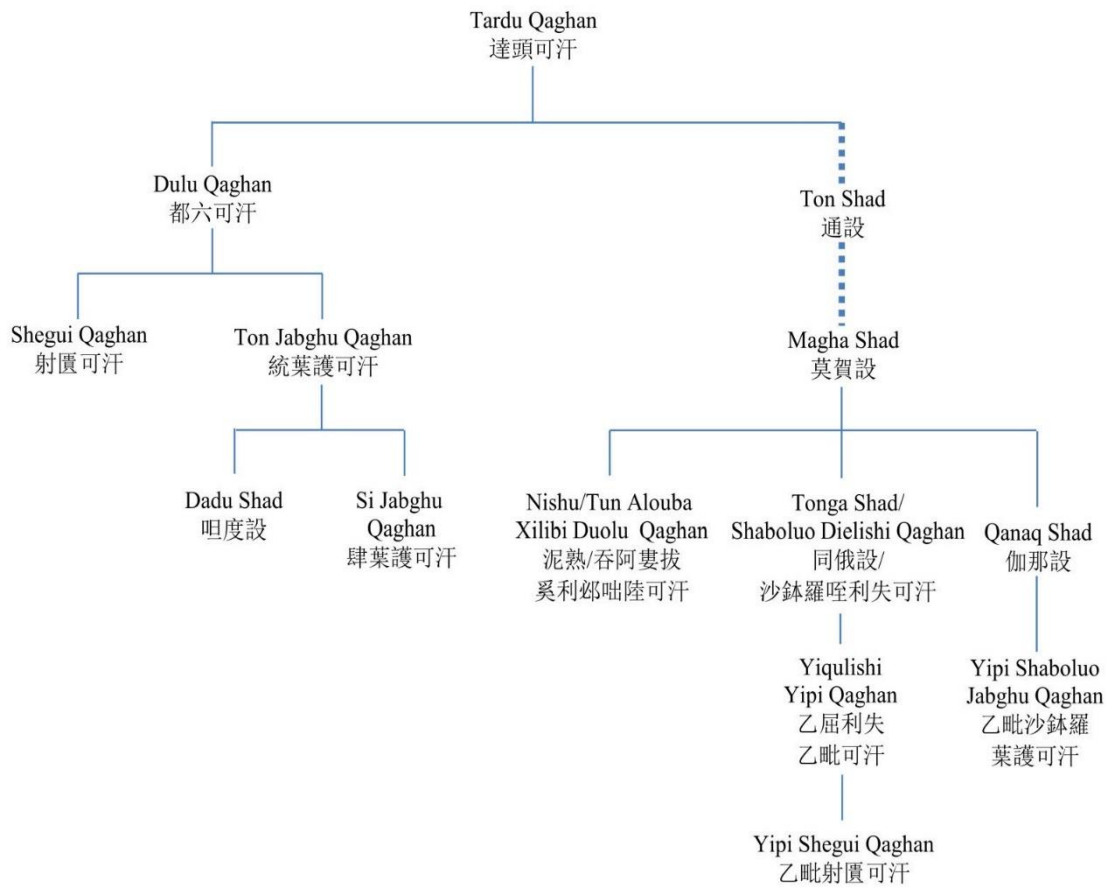


Fig. 3

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