

to the West by a few years. But the founder of the Qara-Ĥitai Empire had become a legendary figure, and what we have in the *Liao shih* may well be a romanced biography, with more or less fictitious reign names (*nien-hao*) and a fanciful chronology. For instance, it is clearly impossible that Yeh-lü Ta-shih, who was still in northern China in 1124, should have taken the Imperial title in Russian Turkestan in the second month of that very year (*Liao shih*, 30, 3a; *Br.* 1, 216). Yeh-lü Ta-shih was already dead in 1144, but his name Ta-shih remained in China as a designation of his successors, and is even said in the *Chin shih* (121, 3a) to have been so used by the non-Chinese nations of Central Asia. As late as 1161-1163, Ch'i-tan who had rebelled in Manchuria wished to go and join «Ta-shih of the Western Liao» (cf. *Yüan shih hsin pien*, 17, 4a).

A few names which stand out in the Chinese account of Yeh-lü Ta-shih are however, quite genuine. One is that of his capital, written 虎思斡耳朵 *Hu-ssü-wo-êrh-to* in *Liao shih*, 30, 3a, and 骨斯訛魯朵 *Ku-ssü-ê-lu-to* in *Chin shih*, 121, 2b (the first form is badly altered in GILES, *Biogr. Dict.* No. 2452, and in TCHANG, *Synchronismes chinois*, 367). In the Mongol period, the same name occurs as 虎司窩魯朵 *Hu-ssü-wo-lu-to* in Yeh-lü Ch'u-ts'ai's *Hsi-yu lu* (*Br.* 1, 18) and as 谷則斡兒朵 *Ku-tsê-wo-êrh-to* in *YS*, 120, 7a. These transcriptions represent an original «Quz-ordo» or «γuz-ordo». «Ordo» is of course the «Mongol» pronunciation of Turk. *ordu*, «camp», «royal camp». The vocabulary which constitutes ch. 116 of the *Liao shih* correctly explains *ordo*, but says (9a) that 虎思 *hu-ssü*, also written 虎斯 *hu-ssü*, means «strong» (有力 *yu-li*). This has been taken to be the Ch'i-tan word corresponding to the Manchu *husun*, «strength», since the Ch'i-tan, «as is known, belonged to the same Tungusic stock as the Manchus» (*Br.* 1, 18). It may be added that the Jučen word for strength was already at that time \**husun* (cf. GRUBE, *Die Sprache und Schrift der Jučen*, 27, 93) or \**husu* (as in the unpublished vocabulary belonging to the Ecole Française d'Extrême-Orient). But this has no bearing on the linguistic appurtenance of the Ch'i-tan, because the same word for «strength» exists in Turk. *küč* (also *Uiy. küsün* in MÜLLER, *Uigurica*, IV, 54<sup>1</sup>; *küsin* in BANG and VON GABAIN, *Analyt. Index, SPAW*, 1931, 485) and Mong. *küčün*, and above all because «Quz-ordo» is not a Ch'i-tan name. If the vocabulary of the *Liao shih* explains the name as being Ch'i-tan, it is because *Hu-ssü* alone, with the second spelling, occurs elsewhere as a Ch'i-tan name (cf. *Liao shih*, 116, 17b). But the name Quz-ordo, or rather «Quz-ordu» existed at least half a century before the arrival of the Qarā-Ĥitai, and is already given in 1076 by Kāšyarī (BROCKELMANN, 248). It was the Turkish name of Balāsāyūn (this is perhaps a Sogdian name), the capital of the Qarakhanids on the Ču River. MARQUART has said more than once (the last time in *Ungar. Jahrbücher*, IX, 97-98) that the Chinese transcriptions represented *γuz-ordu*, for \**Oγuz-ordu*, «the camp of the Oγuz». It is true that the Turkish Oγuz tribes have often been simply called *γuz* (*γuzz*) in Mohammedan sources, and also that the alternative name of Balāsāyūn in Ĥuwainī (I, 43<sup>3</sup>; II, 87<sup>8</sup>), long misread غو باليق *γū-bāliq* (*Oh*, I, 442; *Br.* 1, 226-227), is in fact غز باليق *γuz-bāliq*, «γuz City». But, although the history of the name Oγuz and of its application is still obscure (see «Iuguristan») and although Kāšyarī gives as tribal names both the forms Oγuz and *γuzz* (BROCKELMANN, 243, 246), the fact that he only gives Quz-ordu for the alternative name of Balāsāyūn and Quz-uluš for the region of Balāsāyūn does not favour an equation of the name with Oγuz or *γuz*, *γuzz*. «Quz» remains, however, unexplained (cf. BARTHOLD, in *Izv. Ak. Nauk*, 1931, 396).