

*taka* and Cosmas' *tupha*), and LAUFER, *Sino-Iranica*, 564-565. As a rule, the *tuγ* was made with the tail of a yak, and I think that the same word occurs in Tib. *thug-rña*, « *tuγ*-tail », and *thug-chom*, « *tuγ*-bunch », both applying to a flag made of a yak's tail. For the use of the word in the Uighur legend of Uγuz-khan (or Oγuz-khan), cf. *TP*, 1930, 291. In modern times, horse-tails were substituted for yak-tails in the Ottoman empire, and the number of tails varied according to the rank of officials, from one for the *mīr-līwā* to 7 or 9 for the sultan when he went to war (cf. « *Tūgh* » in *EI*); this, to a certain extent, goes back to an ancient tradition, as the *qaγan*, according to Kāšyārī (BROCKELMANN, 216), had 9 *tuγ*. But the Mongol custom was somewhat different. The word *tuq* (= Turk. *tuγ*) occurs several times in the *Secret History* of 1240 (§ 181, 193, 202, 232, 278), where we find even (§ 73) a verb *tuqla-*, « to raise the *tuγ* ». It is the standard of Chinghiz-khan, and it is described (§ 202) as a « white standard with nine tails » (*yāsūn költü čaqa'an tuq*). Muqali, Chinghiz-khan's lieutenant-general in Northern China, had been granted the privilege of a standard with nine tails, on which a « black moon » (a black crescent) was figured (cf. *TP*, 1930, 32). According to Polo (in RAMUSIO), Qubilai's standard wore the figures of the sun and the moon. Before starting for a war, the *tuγ* was raised and « sprinkled » (*saču-*; *Secret History*, § 193). The flag and the drum were ancient regalia; as 旗 *ch'i* and 鼓 *ku*, they are often associated as gifts of investiture from Chinese emperors to nomad princes, and this was the meaning of the high distinction granted by Tamerlane when he promised a *tuγ* and a drum to every general who would conquer a kingdom (cf. *Y*, I, 263).

It cannot well be doubted that the word *tuγ*, as ABEL-RÉMUSAT already maintained, is identical with the Chinese 纛 *tu* (\**d'âu*, \**d'uk*, \**d'uok*) of the same meaning, which occurs already in Chinese before the Christian era; LAUFER is probably right in saying that it was borrowed from the Chinese by the nomads at an early date.

But although the *tuγ* was raised in time of war and was the standard of the Emperor, and sometimes of the commander-in-chief, no text gives it in the sense of « 100,000 » attributed to it by Polo. I wonder whether some confusion of words did not occur in the traveller's mind. There is in Turkish and in Mongolian an expression *tük tümän*; it has been met with half a dozen times in the « Turfan » Uigur texts, and occurs also in the Sino-Uigur Mss. vocabulary belonging to the School of Oriental Languages; in this last work, it is translated by *wan-wan*, « ten thousand times ten thousand », which would be 100,000,000. Such is also the translation of *tük tümän* in the Sino-Mongolian vocabulary *Hua-i i-yü* of the end of the 14th cent. But KOVALEVSKIĪ (p. 1926) registers it as the Mongolian equivalent of Skr. *lakṣa*, Tib. 'bum, and translates it by « 100,000 ». I suspect that in RADLOV's « *köp-tümän* », « *tüm tümän* », « *tüp tümän* » (III, 1602), the forms — at least those taken from the *Qutaḍyu bilig* — are misread for *tük tümän*. In any case, the *tük* of *tük tümän* cannot be an « intensive » of the type of *qap qara*, « quite black », *ap aq*, « quite white », as we have *tük ming*, « a *tük* of thousand », in *Qutaḍyu bilig* (wrongly read *tök ming* in RADLOV, III, 1241). Although *tük*, by itself, cannot have been a definite number, it may be that Polo, who knew of the *tuγ* of the whole army, but had to give a name for « 100,000 » along with that of *tümän* for « 10,000 », adopted « *tuc* » for « 100,000 » owing to the frequent association of *tük* with *tümän* in Turkish and Mongolian.