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<th>Two Alliterative Uighur Poems from Dunhuang</th>
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<td><strong>Author(s)</strong></td>
<td>Yakup, Abdurishid</td>
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<tr>
<td><strong>Citation</strong></td>
<td>言語学研究, 1999, 17-18: 1-25</td>
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Two Alliterative Uighur Poems from Dunhuang*

Abdurishid Yakup

0. Introduction
In recent times some new Uighur fragments were discovered and published in P. R. of China. In 1980 and 1981, during investigations in the Bezäklik caves in Turfan, Xinjiang Uighur Autonomous Region, some Sogdian, Tangut and Uighur texts were unearthed together with a large number of Chinese Buddhist and secular documents. The preliminary official report on this investigation was made by Liu Hong-Liang in 1985. In his paper along with short information about the findings, four facsimiles of Uighur texts were published. One is the first page of a Manichean Uighur story and other three are of the Buddhist texts¹. In the same year the first two pages (signature number is 80. T. B. I: 524) of a fragmentary Manichean story, the longest Uighur text among the Uighur texts discovered during this investigation, were published by Qämbiri and Yüsüp together with some Buddhist and secular texts². Afterward, the full text of this Manichean story was investigated and edited by Professors Geng Shimin, H-J. Klimkeit and Jens Peter Laut³, and later also by Israpil Yüsüp⁴. Aside from these texts some new Uighur fragments from the Beijing National Library, Beijing University Library and Tianjin Museum of Art were also published in various forms⁵. In particular, the facsimile editions in the series Dunhuang Tu-lu-fan wen-xian ji-cheng ‘The Corpus of Dunhuang-Turfan Manuscripts’ which

* I would like to express my sincere thanks to Prof. Masahiro Shōgaito, Kyoto University, for his generous help.
¹ For details see Liu 1985, pp. 49-65.
² Qämbiri & Yüsüp 1985, pp. 64-88; Qämbiri & Yüsüp 1988, pp. 77-86.
have been publishing by Shanghai Classics Publishing House attract a great deal of attention. A total of 246 Dunhuang manuscripts (including a few fragments from Turfan) preserved in Beijing University Library were published as an independent volume of this series. This volume contains excellent photographs of some Khotanese, Tangut, Tibetan and Uighur texts together with large number of Chinese manuscripts. According to the Foreword to this volume by Zhang Yu-Fan, these manuscripts were collected from various antiquarian shops, bookstores and personal collections. The two fragmentary poems which are the subject of this paper are from the Peking University Library and were originally published in facsimile in the second volume of this facsimile edition. However, it should also be noted that like most other Uighur texts these two poems were also listed under inaccurate titles in this facsimile edition. In this paper we will provide the text edition of two Uighur fragments which were listed under the signatures 北大 D 154V (=Text A) and 北大 附 C 29V (=Text B). Meanwhile we will discuss the relation of the latter one to a fragment under the signature Ch/U 7503 from the Berlin-Brandenburgische Akademie der Wissenschaften and was originally published in BT XIII (number 17).

1. Style, content and structure

1.1 Style

According to the description given in the facsimile edition, these two Uighur fragments were written on the verso of the Chinese texts, and the Text A is originally existed in

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6 cf. FacsimileBeida. Photographs of some Uighur fragments were also included in FacsimileTianjin, pp. 71-72, Niu (1996), pp. vi-xiv.
7 See FacsimileBeida, p. 140 北大 D154V (1 plate) and p. 316 北大 附 C 29V (1 plate).
8 For example, one comparatively long Uighur text (北大 附 T2, 北大 附 T3) was given under the title 妄真經相应比喻提 Guan-yin-jing xiangyin bi-yu tan (Agama Suitable to Avalokitesvara-sūtra). However, this text was identified by Prof. Shōgaito as the fragments of Altun Yaruq.
9 Recto of 北大 D 154V is the fragment of 大般若波羅蜜多經卷第百四十五, and corresponds to 大正新修大藏經 Taishō Shinsōyū Tripitaka vol. 5, pp. 786c l. 23 -787a l. 10; recto of Beida Fu C29V is given under the title 佛書 fo-shu 'Buddhist text', probably is the part of a Tantric text.
the form of scroll. Information concerning the style of these two fragments can be outlined as following:

Text A  
signature number: 北大 D 154V  
size: 25.7 cm (high) × 22.5 (wide)  
form: scroll  
height at the scroll’s center (卷心 juan-xin): 19.3 cm  
the deep margins at the top (天頭 tian-tou): 3.3 cm  
the deep margins at the bottom (地脚 di-jiao): 3 cm  
paper: yellow hemp paper (黃麻紙 huang-ma-zhi)

Text B (ll.13-24)  
signature number: 北大 附 C 29V  
size: 8.2 cm (high) × 9 cm (wide)  
form: scroll (?)  
color of the paper: white

To the best of my knowledge, 北大 Beida is the shortened form for 北京大学 Beijing Da-xue ‘Beijing University’, and 附 Fu is the abbreviation for 附錄 fu-lu ‘supplementary’, and C and D stand for 敦煌文獻 Dun-huang wen-xian ‘Dunhuang manuscripts’ and 残片 can-pian ‘fragments’, respectively. Obviously, the script used in this text is the typical cursive [running] style of Uighur which was widely used in later period, mainly during the Yuan-Mongolian dynasty.

1.2 Content
1.2.1 Text A was given under the title 佛教詩 Fo-jiao shi ‘Buddhist poetry’ in the facsimile edition. We do not deny this text was created under the influence of Buddhism, probably the author is also a Buddhist. Some terms found in the first couplet of the verse, e.g. bodî töz ‘origin of perfect knowledge’, buyan ‘merit’, testifies to our assumption on certain level. However, the whole content of this text very clearly is the praise of Sulayman Wang (速來蛮 Su-lai-man or 拓魯蠻 Shuo-lu-man) who is the descendant of Hülagü Khan’s son Yoshmut and became the Ilkhan with the aid of

10 cf. FacsimileBeida (Explanatory Notes), volume 1, p. 1. In the following lines in some circumstances we will mention these two texts as Beida D 154V and Beida C29V, respectively.
Amir Shaykh-Hasan (阿力哈散  shai-ke ha-san or 喀喇察兒 ha-la-cha-er) at the end of July 1339 and ruled until 1343. Soon, he was killed by Malik Ashraf. Most importantly, in this poetry Sulayman Wang was praised as an excellent ruler and a special person instead of as a Buddhist or a sponsor of Buddhist activities. From the details of this text we prefer to consider this fragment as a secular text instead of Buddhist poetry.

This poetry very possibly was written while Sulayman served as the Xining Wang (西寧王 ‘ruler of Xining’) in the third year of 天歷 Tianli (1330), since in some sources from when he became the Ilkhan some years later he was mentioned as “khan” instead of “wang.” At least, Sulayman was in the position of Xining Wang until 1332, since we know he was presented with four royal officials (王傳官 wang-zhuang-guan) and a seal in the same year. It seems that Sulayman and his descendants were in close contact with the Buddhist Uighurs. Aside from this text, due to the colophon of an Uighur text entitled Candalining altî dyan-nîng udi'zyuluq yangî ‘Ritual der sechs Dhyanas der Çañalî’ we know that it was translated from Tibetan by Arya Acārya and was copied by Sariy Tutung by the order of Prince Asuday (Asuday oyul) who was the descendant of Sulayman Wang. This is very reasonable, since in a certain period of the Yuan dynasty, Dunhuang (沙州 Sha-zhou) was considered as a very important boundary and was under the direct rule of the members of the royal family. In a word, this area as well as the Uighurs in this area, was ruled by Xining Wang directly and only the members of the royal family were appointed to this position. From two Chinese inscriptions wherein Xining Wang Sulayman was the hero, we knew that Sulayman and his family (Sulayman’s son also became Xining Wang in 1351 soon after his father’s death) were deeply rooted in the local religious society of Dunhuang. In our fragment Sulayman Wang was described as a very

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11 cf. 『元史』 vol. 107, 108; Thackston 1994, 3:229, 234 (pp. 131, 133).
12 cf. 『元史』 vol. 107, 108; 辞典 p. 695b.
14 cf. 『元史』 vol. 36 文宗五 Wen-zong wu.
15 In the Uighur original bitti ‘to write’ is used.
special ruler who was knowledgeable about the disciplines of his ancestors and proficient in the rules of other countries. In addition, he respected common people and sacrificed himself to the benefit of others; he neglected wasting and never did unprofitable matters and so on. We do not know whether these descriptions fit to the historical records concerning Sulayman Wang.

1.2.2 Beida Fu C29V was given under the title Fo-jing 'Buddhist sūtra' in the facsimile edition. It goes without saying that this is the fragment of an alliterative poetry, and from the preserved part we assume that it is very possibly a fragment of a Buddhist confession poetry. So far, one Uighur fragment from the Nakamura Fusetsu collection was identified as the poetic text of this characteristics.

It is very important to note that the first four lines of this fragment overlap the last four lines of BT XIII 17 (Ch/U 7503 verso, Tafel LII). In other words, lines 1-4 of this text are nearly identical with the lines 13-16 of a text which was published under number 17 in BT XIII. Let us examine the identical lines in these two fragments:

<table>
<thead>
<tr>
<th>Beida Fu C29V</th>
<th>BT XIII 17</th>
</tr>
</thead>
<tbody>
<tr>
<td>kertü nom-ìn bilmädin</td>
<td>1. kertü nomuypad bilmätin</td>
</tr>
<tr>
<td>kir-lig ät'öz-kä aydarip</td>
<td>2. kiir-lig ät'öz-kä aðqañip</td>
</tr>
<tr>
<td>kisi m(a)n tep umunup</td>
<td>3. kisi m(a)n tep umunup</td>
</tr>
<tr>
<td>[ke]</td>
<td>4. keri bolmaq-iy täginür-biz</td>
</tr>
</tbody>
</table>

As we have seen above, only some minor differences can be found between these two texts, e.g. nom-ìn 'doctrine (obj.)' in BT XIII 17 and nomuypad in Beida Fu C29V, aydarip in BT XIII 17 and aðqañip in Beida Fu C29V. Based on the similarities between the lines compared above and the other similarities found in the structure of the strophes as well as the style of these fragments, we believe that these two fragments belong to the same text, and possibly can be reconstructed as following:

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19 Supposedly “other countries” (adin ellär) here refers to the local states and the local nationalities under his control.


21 BT XIII, pp. 011-012.

22 There are several analysis on aydarip (cf. BT XIII p. 112 note 17.14), consulting the case of Beida Fu C29V we suppose aydarip is the copy error for aðqañip.
ll. 1-12 = Ch/U 7503V ll. 1-12
ll. 13-16 = Ch/U 7503V ll. 13-16, Beida Fu C 29V ll. 1-4
ll. 17-24 = Beida Fu C29V ll. 5-12

1.3 Structure

1.3.1 Text A consists of seven couplet of alliterative lines, and every couplet composes of four lines. From the well preserved five couplets we understand that the second and the third lines of the second and fifth couplets, and the first two lines of the third and fourth couplets as well as the first three lines of the sixth couplet rhyme an end rhyme. Fourth lines of the every couplet also rhyme and is the repetition of almost the same sentence. Form and the syllabic structure of this alliterative poetry can be shown as following:

<table>
<thead>
<tr>
<th>I</th>
<th>bu</th>
<th>[    ]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bu</td>
<td>3 + 2 [</td>
</tr>
<tr>
<td></td>
<td>bu</td>
<td>2 + 2 + 2 + 3 + 1 + 2 + 4 = 16 syllables</td>
</tr>
<tr>
<td></td>
<td>bu</td>
<td>1 + 1 + 2 + 2 + 2 + 3 = 13 syllables</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II</th>
<th>a</th>
<th>2 + 2 + 2 + 3 + 3 + 2 = 14 syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>2 + 3 + 3 + 3 + 3 + 3 = 17 syllables</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>2 + 2 + 2 + 3 + 2 + 3 = 14 syllables</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>2 + 2 + 1 + 4 + 2 + 3 = 14 syllables</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II</th>
<th>a</th>
<th>2 + 4 + 3 + 2 + 1 + 3 = 15 syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>2 + 3 + 3 + 2 + 3 + 2 = 15 syllables</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>2 + 2 + 2 + 2 + 3 + 3 = 14 syllables</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>3 + 2 + 1 + 1 + 1 + 2 + 2 + 2 + 2 + 1 = 15 syllables</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III</th>
<th>a</th>
<th>2 + 2 + 1 + 3 + 3 + 3 + 2 = 16 syllables</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a</td>
<td>4 + 3 + 4 + 2 + 2 + 2 = 17 syllables</td>
</tr>
</tbody>
</table>

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23 The line number and the description of this poetry were given inaccurately in the facsimile edition. cf. FacsimileBeida vol.2, p. 22b.
a 2 + 2 + 3 + 3 + 3 + 5 = 18 syllables
a 3 + 2 + 1 + 1 + 1 + 3 + 3 + 1 = 15 syllables

IV a 1 + 4 + 2 + 3 + 2 + 3 = 15 syllables
a 3 + 2 + 3 + 2 + 3 + 3 = 16 syllables
a 3 + 2 + 3 + 2 + 1 + 5 = 16 syllables
a 3 + 2 + 1 + 1 + 1 + 3 + 2 + 1 = 14 syllables

V ye 1 + 3 + 2 + 2 + 2 + 4 = 14 syllables
ye 4 + 2 + 3 + 3 + 5 = 17 syllables
ye 2 + 2(?) [ ] + 3 + 5 = ?
ye 4 + [ 2 + 1 + 1 + 1 ] + 2 + 2 + 1 = 14 syllables

VI ? [ ] + 1 + 4 + 2 = ?
? [ ] + 3 + [ ] = ?
? [ ] + 3 + [ ] = ?
?

1.3.2 Structure of Text B is very similar to Text A, it consists of six couplets of alliterative strophone, and every couplet is composed of four alliterative lines. The second and third lines of the couplet II, and the first lines of the fourth and sixth couplets as well as the last lines of the last three couplets rhyme an end rhyme. Structure of this strophone is as following.

I 1. qu 2 + 2 + 3 = 7 syllables
  2. qo 2 + 2 + 3 = 7 syllables
  3. qu 2 + 2 + 3 = 7 syllables
  4. qo 2 + 2 + 3 = 7 syllables

II 5. qu 2 + 2 + 1 + 2 = 7 syllables
   6. qo 2 + 3 + 3 = 8 syllables
   7. qu 3 + 2 + 1 + 2 = 8 syllables
   8. qu 3 + 2 + 2 = 7 syllables
As we have seen above, every line of Text A composes of 13 to 18 syllables and Text B is of 7 to 9 syllables.

2. Remarks on the orthography and language

Both Text A and Text B display the orthographic features of late Uighur texts. As the evidence the following two points can be noted:

a. In these two texts, especially in Text A, palatal confusion reflected in orthography is apparent, e.g. twyk’d (1.4) for tükät- ‘to complete’, pwldwqm’z (1.6) for bultuqmaz ‘can not be found’, ’rdwq (1.7) for artuq ‘more, extremely’, ”d’ (1.9) for ata ‘father’, twdcy (1.11) for tutcI ‘always’, ”rydy (li.15, 16) for aritii ‘never’, yyrdyncw (1.24) for yertinčü ‘world’, etc. In Text B we also found ”dq’nw (li.11) for atqanu- ‘attaching’, and ”dq’hyp (li.2) for atqanip ‘attached’.
b. Text A displays interchange between s and abyrin e.g. kwys’dyp (l.9) for közädip ‘guarded’, pwswp (l.19) for buzup ‘destroyed’.

Use of Mongolian borrowings can be regarded as the most impressive language feature of Text A. In this text we found simda- ‘to neglect, be careless about’ (ll.15, 21) <Mong. §imta/§imda ‘to hasten, make great efforts’ (EDPT p. 828b) and yaz-a ‘rule’ (l.9) <Mong. jasa~jasah ‘Gesetz, Ordnung’ (Haenisch 1962, p. 86). As far as I know the latter so far is not known from other Uighur texts.

Aside from this, both texts display some new words and phrases, e.g. aduy ‘respectful’ (? A5), ada adası ‘ancestors’ (A9), arduq uz ‘extremely skillful’ (A9), alp tapišyuluy ‘rare’ (A17), ārid-či ‘sluggard(? B6)’, etc.

3. Text

3.1 Text A: Beida D154V

3.1.1 Transliteration

1. p[w] / [ ]
2. pwy’n yn ”lqw[
3. pwdy kwynkwł twyz wk t’pr’nw ’wyz k[ ]l ’wyrydmys yn ::
4. pw tyl ’wyz ’ qyw y’lnkwq swyz l’p twyk’dk’y.
5. ”dwy pylk’ ”qyr pwy’n lyq sw’ym’n w’nk nynk
6. ”dyn kysy t’ ”rydy pwldwqm’z ”dyncyq s’v l’r yn ::
7. ”lqw s’v t’ ”rdwq ’yncl’nwr ”drwq ’ys l’r yn ::
8. ”nc’ mwnc’ ”z t’nkync’ ky ’ ”yw pyrl’ym
9. ”d’ ”d’sy nynk y’z ’ syn ”rdwq ’wz kwys’dyp ::
10. ”dyn ’yl l’r nynk twwrw syn ym’ ”dyrtlq ’wqwp ::
11. ”lqw q’m’q ’ylyk kwyn wk ”qyr’lp twtd’ cy ::
12. ”dyncyq ’ydqw pw w’nk t’k ”snw ym’ pwlmys ywq ::
13. ”rdwq t’lym pwr p”kny ’ycm’k yk ”qw c’ yyryp
14. ”dyn l’r nynk ”syq yn pwydwrkw k’ y’n ’ ”z qy ’ ”ycyp
15. ”lqw ’ywd t’ ”syq lyq ’ys l’ryk ”rydy symd’m’d’cy :
16. ”dyncyq ’ydqw pw w’nk t’k ”rydy pwlmys ywq :
3.1.2 Transcription

I 1. p[w]/ [ ]
2. buyan-īn alqu[ ]/
3. bodī {kōngū} töz-ūg ta.prānū ɒz k[ōngū]l ɒrīdmiš-in :
4. bu til ʿūz-ā qayu yalnguq söz-lāp tūkādgāy.

II 5. aduy bilgā aʿyīr buyan-līy Sulayman wang-nīng
6. adīn kīši-tā arīdī bulduqmaz adīnčīy sav-lar-īn :
7. alqu sav-ta arduq enclānūr adruq iš-lar-īn:
8. anča munča az tänginčā-ky-ā ayu berālim

III 9. aḍa aḍasī-nīng yaz-a-sīn arduq uz köşādip ::
10. adīn el-lār-nīng tōörū-sīn y(ä)mā aḍīrlṭy uqup ::
11. alqu qamaḍ elig kūn-ūg ayīrlap tuḍta-čī ::
12. adīnčīy īduq bu wang tāg ašnu y(ä)mā bolmiš yoq ::

IV 13. arduq tālim bor bāʾg{ī}ni ičmāk-ig ayu-ča yerīp
14. adīn-lar-nīng asīy-īn buldurgū-kā yāṅā az-qy-a ičip
15. alqu öd-tä asîy-liy iš-lärig aridî simdämadačï:
16. adîncîy ɨduq bu wang täg aridî bolmîş yoq :

V
17. alp tapîşyu-luy aţiştir qaṭîq-liy tangsuq äd-lär-ning:
18. adruq-in yeg-in adîr-a bilip ayîrlap tuđtačï:
19. arđatîp buşup asîy-sîz qîrî näng käçûrmädâcî
20. adîncîy ɨduq bu wang täg aṣnu-tîn bolmîş yoq:

VI
21. yeg sav-lar-nîng yeg-in simdap yenik tuđmatačï:
22. yergün-ä-çä y(a)mä asîy-sîz iš-lärig iš-lämädâcî:
23. yenîk yu[muš] iš-lärig taplamadačï:
24. yerđîncû-[ã y(a)mä bu wang täg] idi bolmîş yoq :

VII
25. ///[yn yaraşdurup ayîp
26. [ ]/y ɨdturup /[ ]
27. [ ]y tâginûr /[ ]
28. [ ]

3.1.3 Translation
I
[ ]
its merits (obj.) all [ ]
moving the origin of perfect knowledge and raising his own mind,
how can whoever any human beings complete speaking with the language!? 

II
on the Sulayman Wâng who is respectful, wise, and of heavy merit
on his special statements which can not be found in other people
and his superior works which make in peace more than all words
let us tell more or less, just little by little.

III
guarding his ancestor’s rules extremely skillfully
understanding the rules of other countries in detail
one who keeps respecting all (Hend.) nations
did not existed one before like this *wang* who is special and holy.

IV loathing drinking too much liquors (and consider it) as the poison
and drinking a little in order to accomplish other’s advantages
one who never neglects beneficial deeds at all times
never existed one like this *wang* who is special and holy.

V among the rare, extremely mixed wonderful manufactured articles
is able to distinguish the betters, superiors and uses them sparingly
do not allow damaging (Hend.) and any useless entertainment
never existed one from the beginning like this *wang* who is special and holy.

VI neglecting the betters of the good words and does not take frivolous (remarks)
hates and does not do unprofitable matters
dislikes the [ ] matters [ and] easy works (?)
never existed one in this world like this *wang* who is special and holy.

VII [ ] speaking appropriately
[ ] having sent [ ]
[ ] undergoes [ ]
[ ]

3.2 Text B (= Ch/U7503V [ll. 1-12] + Beida Fu C29V [ll. 13-24])
3.2.1 Transliteration
1. qwrwq twqly p’slq lyq
2. qwly pwd ly swynkwk lwk
3. qwrwq [ ]p ywrklyp
4. qwrqwq p’c’r s’ns’r t’ ::
5. qwqws q’pyn qwrt yys’r
6. qwvwy swynkwky s’cylwr
3. 2.2 Transcription\(^{28}\) (Reconstructed text)

I

1. quru\(\dot{u}\) toqlî bašl(\(\dot{a}\)yi\(\acute{y}\)

2. qol-\(\dot{\imath}\) bud-\(\imath\) sûngûk-\(\imath\)ug

3. quyuš qapqa yörg(\(\ddot{a}\))lip

4. qorqup qačar sansar-ta

\(\ddagger\) nwm yn in Ch/U 7503.

\(\ddagger\) pylm’dyn in Ch/U 7503.

\(\ddagger\) kyr lyk in Ch/U 7503.

\(\ddagger\) ’qd’nyp in Ch/U 7503.

\(^{28}\) Transcription and translation of ll.1-11 we have consulted the transcription and German translation given in BT XIII 17.
5. quyush qapin qurt yesar
6. qovii sunguki sacilur
7. quryy-ning toz-in kim bilsar
8. qudrulmaq yol-en taggay

9. be5 yu5m5k-5ig kuryu5kd5 (?)
10. birdam kerdu bir nom bar
11. biligsizlig q(a)rangyu
12. birl[5] turur i55ar (?

13. kertii nomuy bilmatin
14. kiir-lig 31 at'öz-kä a5qanip
15. ki5i m(ä)n tep umunup.
16. kenki bolmaq-iyy taginur-biz

17. äindiz atl(y)y ordu-ta
18. ari5-di t5g kirtii cin toz-///
19. amgak-lig sansar-ning yerçi-si
20. ägri niz-vani birlä biz:

21. burxan toz-in bilmatin
22. body toz-üg tuymad5in
23. bu be5 yu5m5k-kä a5qanu
24. busu5-luy sansar-ta t5g5ir-biz.

29 be5 yu5m5k-lärig kuryu5kd5 in BT XIII 17. I am not very sure, but according to the photograph be5 yu5m5k-5ig kuryu5kd5 (?) 'snowdrift of the five skandhas' (?) seems to be also possible.

30 This word is given as i55ar in BT XIII 17. According to the facsimile i55ri or i5ri seems to be also possible, but if this is the case its meaning is not clear.

31 kirlig in BT XIII 17.

32 This line has corrupted in Ch/U 7503V.
3.2.3 Translation

I dry skull-headed
with bony arm and leg
wrapped with the leather bag
escapes from samsāra [out of] fear.

II if the leather bag was eaten by worms
its hollow bone will be scattered.
one who knows the origin of empty
will reach to the road of escaping.

III in the hardship of the five skandhas(?)
there is a completely true doctrine
ignorance signifies dark
stays together and increases (?)..

IV without knowing the true doctrine,
attached to the dirty body,
imagining 'I am a mankind'
we experience becoming a last one.

V at a palace named ādindiz
like a sluggard [ ] the true (Hind.) origin
the guide of the painful samsāra
we are together at the crooked passion.

VI without knowing the origin of the Buddha
without feeling the origin of perfect knowledge
attaching to these five skandhas
we revolve at the grieved samsāra
4. Explanations

**A5a aduy:** Etymology of this word is not clear. I am not sure, possibly this word connects to *adū* 'Ehrfurcht, Ehrerbietung' (cf. Versuch 495a) semantically, but the final *y* hardly can be explained. We found Sanskrit word *a-dhuya* 'having shaken or agitated' (MW p. 139a) which can be regarded as phonetically possible origin, but its meaning hardly fits to this context. In this place very clearly *aduy* is one of the attribute of Sulayman Wang, and followed by *bilgā* 'wise'. We translated it as 'respectful'.

**A5b wang:** originates from Chin. 王 *wang* 'king, ruler', in this text very clearly is the title of Sulayman and stands for Xi-ning Wang.

**A9a ada adasi:** Can be translated literally as ‘father and his father’, as a kinship term it means ‘grandfather (from mother’s side)’ (Li 1999, p. 87), here *ada adasi* seems to refer to “ancestors”. There is a very similar kinship term *ana anasi* (anneanne) ‘grandmother’ (Li 1999, p. 98).


**A11 elig künig:** *el kün* once was regarded as the collective of *el* ‘country’ (EDPT p. 725b-726a), our context clearly denies this possibility. This phrase appears in the Herat version of *Qutadyu Bilig* (18:25 = l. 245 in the Arat’s edition) and was translated as ‘state” by Dankoff (cf. Dankoff 1983 p.47). DTS explains this phrase ‘narod, lyudi’ (DTS p. 326b). In our context this phrase seems to refer to both “state” and “people”, we translated it as “nation”.

**A13. bor bā’g{i}ni:** This is the common twin-word (hendiaduoins), the latter one usually appears as *bāgni* and supposedly signifies “beer”. *bāgni* is documented in DLT 218 (*šarāb* ‘alcoholic drink’), and also appears in the Sāngim version of Maitrisimit 110 ν 13,15 (p’kny). In the first chapter of *Altun Yaruq* (l. 1109) it corresponds to Chin. *jiu-Zui* ‘liquors’. In this text this word was spelled as *p”kny* and can be transcribed as *bāngini* or *bā’g{i}ni*, the case of *Altun Yaruq* (bā’gni) testifies the last transcription is most acceptable. In this text we translated *bor bā’g{i}ni* as “liquors”.

**A17. alp tapišyu-luy:** Can be translated directly as “hardly can be found” or “hard to come by”, and here it signifies “rare, infrequent”.

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-16-
A26. īdturūp: This word is written as ‘ydtwrwp, and can be also read as edtūrūp ‘having something done or constructed’ (OTWF p. 803). However, the context is not clear and it is very difficult to judge which one is most possible.

B17. ādindiz: Etymology of this word is not clear, supposedly originates from a Sanskrit word. According to the context very clearly it is the name of a palace. This word is spelled as ‘dyndyz or ‘dyrdyz and can also be read as ādirdz.

B18. āridči: Supposedly this word deviates from ārīḍ- ‘to cause to be annoyed at, to despise or to cause to be tired’ is the causative of ār- ‘to loathe, oppose, despise, criticize’ (OTW p.599). Definite meaning of āridči is not clear, maybe this word signifies “despiser” or “sluggard”. The last meaning can be connected to ārtn- ‘faul, träge, nachlässig, müde sein/werden’ which translates Chin. 倦 juan ‘to tire’, 疲 pi ‘to tire, weary’ (UW 430a).

B22. bodi tōz: Can be translated as ‘origin of the perfect knowledge’, bodi <skr. bodhi ‘perfect knowledge or wisdom (by which a man becomes a Buddha or Jina), the illuminated or enlightened intellect’ (MW p. 734c).

B24. tāgsīr: ‘to revolve’, is the other form of *tāgsīr- ‘revolves’, an aorist of *tāgīr- ‘to surround’ (OTWF p. 537). This form can be compared with tekširtür- which is given as an error of tegzindür- in EDPT (p. 488a). In l. 1392 of Altun Yaruq there is tāgsīr- wherein the aorist vowel is labialized, and corresponds to Chin. 轉 zhuan ‘to revolve’ (cf. Zieme 1996, p. 172).

5. Word Index (words appeared in Ch/U 7503 were excluded from this index)

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<th>heavy</th>
<th>ašnu</th>
<th>previously first (of all)</th>
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<td>a. kiši-tā A6, a. ellārning A10</td>
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<td>to respect</td>
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<td>a. kiši-tā A6, a. ellārning A10</td>
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<tr>
<td>adīnčīy</td>
<td>special</td>
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<td>a. ḫa A13</td>
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<tr>
<td>adīr-</td>
<td>to separate</td>
<td>a.-a bilip A18</td>
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</table>
adırtly detailed, in detail
  a. uqup A10
adruq divided
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aduy respectful(?)
  a. bilgä A5
alp hard to overcome
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alqu all
  A2, 7, 11, 15
anča as much as that
  a. munča A8
aridi completely
  A6, 15, 16
ardat- to putrefy
  a.-̀ip bušup A19
arduq additional, extremely
  A7, 9, 13
asîy benefit
  a.-̀ın A14
asîy-liy beneficial
  A15
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ad father
  a. adasî-̀ning A9
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  ädintiz a. ordu-ta B17
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ay- to say
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az a little
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aqya very little
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ädindiz <skr.?
  a. atly ordu-ta B17
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ämgäk-lig painful
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ärid-­či sluggard(?)
  a. täg B18
ätöz body
  a.-­kä B14
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ber- to give (Auxilary verb)
  ayu b.-­alım A8
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bilgä wise
  aduy b. A5
bil- to know
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birlä together
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biz  we
birlâ  b. B20
bodî  <skr. bodhi perfect knowledge
  b. töz-üg A3, B22
bol-  to become, to be
  b.-miş yoq A12, 16, 20, 24
  b.-maq-îy B16
bor  wine
  b. bâ’gîni A13
bu  this
  A4, 12, A16, 20, 24[bu], B23
bulduq- to find
  b.-maz A6
burxan  Buddha
  b. töz-in B21
bus-  to destroy
  ardatîp b.-up A19
busuš-luy  grieved
  b. sansar-ta B24
buyan  merit
  b.-în A2
buyan-îy  meritous
  ayîr b. A5
bûdûr-  to complete
  b.-gü-kä A14
çin  true
  ç. töz-/// B18
el  country
  e.-lär-ning A10
  e.-ig künüg A11
ençlân-  to be in peace
  e.-ûr A7
ödtur-  to have sent
  û-up A26
öduq  holy
  adînêîy û. A12, 16, 20
iš  work, matter
  i.-lärig A15, 22, 23
  i.-lar-ûn A7
išlâ-  to work, to do
  i.-mâdâči A22
îc-  to drink
  i.-ip A14, i.-mâk-îg A13
idi  at all
  A24
kâčûr-  to allow
  k.-mâdâči A19
kenki  last
  k. bolmaq-îy B16
kertü  true
  B13, 18
kiir-lig  dirty
  k. B14
kişi  person
  B15, k.-tä A6
k[öngû]l  heart
  A3
kösäd-  to guard
  k.-ip A9
kün  people (?)
  elig k.-ûg A11
m(ü)n  I
  B15
munçâ  as many
  ançâ m. A8
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nizvani <Sogd. nyzβ’ny passion
ägrí n. B20
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örüd- to rise
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čin t.-/// B18
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tägsir- to revolve t.-biz B24
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tälim many A13
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taplᵃ- to dislike t.-madači A23
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til language
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tuď- to hold, grasp
t.-matačí A21
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tuy- to feel
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umun- to wish
u.-up B15
uq- to understand
u.-up A10
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wang <Chin. WindowText_12 king, ruler
bu w. tāg A12, 16, 20, 24
Sulayman w.-ning A5
yalaguq person, human A4
yaraşdur- to set in order
y.-up ayıp A25
yaza <Mong. jaza rule
y.-sin A9
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yenik light
y. tuďmatâčí A21
yenik v. yenik
y. yu[muš] A23
yerdinçü world
y.-t[ä] A24
yer- to hate
y.-ip A13
yerçi guide
y.-si B19
yergün- to hate
y.-ä-çä A22
yoq having nothing
bolmiş y. A12, 16, 20, 24
yu[muš] a task, a piece of work
yenik y. A23
yükmäk heap, collection
beş y.-kä B23
Abbreviations and References

(abbreviations are given in <pointed brackets>)

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(アプドラシティ・ヤコブ 新疆大学文学院、京都大学大学院文学研究科)
Two Alliterative Uighur Poems from Dunhuang

Abdurishid Yakup

Abstract

A total of 246 Dunhuang manuscripts (including a few fragments from Turfan) preserved in Beijing University Library were published as an independent volume of the facsimile series 敦煌吐番文献集成 Dun-huang Tu-lu fan wen-xian ji-cheng ‘The Corpus of Dunhuang-Turfan Manuscripts’. In this volume, are excellent photographs of some Khotanese, Tangut, Tibetan and Uighur texts together with a large number of Chinese manuscripts. Two fragmentary Uighur poems which are the subject of this paper originally were published in facsimile in the second volume of this facsimile edition. In this paper these two Uighur fragments (signature numbers: 北大 D 154V =Text A and 北大 附 C 29V =Text B) were provided in transliteration, transcription and translation along with philological explanations as well as some analysis on their content, structure, orthography and language.

Text A was identified as the praise of Sulayman Wang (速来蛮 Su-lai-man or 據魯蠻 Shuo-lu-man) who is the descendant of Hüllägü Khan’s son Yoshmut and later became the Ilkhan and ruled until 1343. According to the details of this text the author prefers to consider this fragment as the secular text instead of Buddhist poetry. The orthography and content tell us this poetry very possibly was written after Sulayman was appointed as Xi-ning Wang (西寧王) in the third year of 天歷 Tianli (1330).

Text B was given under title 佛經 Fo-jing ‘Buddhist sutra’ in the facsimile edition. This is the fragment of an alliterative poetry, and from the preserved part we assume that it is very possibly a fragment of a Buddhist confession poetry. It was become that clear that the first four lines of this fragment overlap the last four lines of Ch/U 7503 preserved in Berlin (BT XIII 17) and probably these two fragments belong to the same text.