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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 texts. 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 Qämbrid and Yüsüp together with some Buddhist and secular texts. Afterward, the full text of this Manichean story was investigated and edited by Professors Geng Shimin, H-J. Klimkeit and Jens Peter Laut, and later also by Israpil Yüsüp.

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 forms. In particular, the facsimile editions in the series 敦煌吐鲁番文献集成 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 Qämbrid & Yüsüp 1985, pp. 64-88; Qämbrid & Yüsüp 1988, pp. 77-86.
3 Geng/Klimkeit/Laut 1987, pp. 44-58, + 2 plates; Geng/Klimkeit/Laut 1989, pp. 328-345.
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
7 See FacsimileBeida, p. 140 北大 D 154V (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 齊音音相應比喻譯 Guan-yin-ting xiang-ting bi-ju tan (Agāma Suitable to
Avalokiteśvara-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 Shinshū 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) x 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 (黄麻紙  huang-ma-zhi)

Text B (ll.13-24)
signature number:  北大  附 C 29V
size: 8.2 cm (high) x 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 敦煌文献 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. bodi tøz ‘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 (速来蛮 Su-lai-man or 拓鲁蛮 Shuo-lu-man) who is the descendant of Hulagu Khan’s son Yoshmut and became the Ilkkhan with the aid of

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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 (阿木海散 shai-ke ha-san or 哈剌察兒 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”\(^\text{13}\). 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-zhuan-guan) and a seal in the same year\(^\text{14}\). 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 alti dyan-niṅ udizyuluq yangi ‘Ritual der sechs Dhyānas der Caṇḍāli’ we know that it was translated from Tibetan by Arya Acārya and was copied\(^\text{15}\) by Sariy Tutung by the order of Prince Asuday (Asuday oyul) who was the descendant of Sulayman Wang\(^\text{16}\). 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\(^\text{17}\). 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\(^\text{18}\). 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 bittt. ‘to write’ is used.


special ruler who was knowledgeable about the disciplines of his ancestors and proficient in the rules of other countries\textsuperscript{19}. 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 佛經 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\textsuperscript{20}.

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\textsuperscript{21}. Let us examine the identical lines in these two fragments:

<table>
<thead>
<tr>
<th>ll. 13-16 of BT XIII 17</th>
<th>Beida Fu C29V</th>
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<tbody>
<tr>
<td>kertü nom-İn bilmädin</td>
<td>1. kertü nomuy bilmätin</td>
</tr>
<tr>
<td>kir-lig ät’öz-kä aýdarîp</td>
<td>2. kiir-lig ät’öz-kä aðqanîp</td>
</tr>
<tr>
<td>kişi m(a)n tep umunup</td>
<td>3. kişi m(a)n tep umunup</td>
</tr>
<tr>
<td>[ke]</td>
<td>4.kenki bolmaq-îy tâginür-biz</td>
</tr>
</tbody>
</table>

As we have seen above, only some minor differences can be found between these two texts, e.g. nom-İn ‘doctrine (obj.)’ in BT XIII 17 and nomuy in Beida Fu C29V, aýdarîp in BT XIII 17 and aðqanîp in Beida Fu C29V\textsuperscript{22}. Based on the similarities between the lines compared above and the other similarities found in the structure of the strophones 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:

\textsuperscript{19} Supposedly “other countries” (adîn ellâr) here refers to the local states and the local nationalities under his control.


\textsuperscript{21} BT XIII, pp. 111-112.

\textsuperscript{22} There are several analysis on aýdarîp (cf. BT XIII p. 112 note 17.14), consulting the case of Beida Fu C29V we suppose aýdarîp is the copy error for aðqanîp.
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:

\[
\begin{array}{c|c|c}
\text{I} & \text{bu} & [ ] \\
& \text{bu} & 3 + 2 [ ] = ? \\
& \text{bu} & 2 + 2 + 2 + 3 + 1 + 2 + 4 = 16 \text{ syllables} \\
& \text{bu} & 1 + 1 + 2 + 2 + 2 + 3 = 13 \text{ syllables} \\
\end{array}
\]

\[
\begin{array}{c|c|c}
\text{II} & \text{a} & 2 + 2 + 2 + 3 + 3 + 2 = 14 \text{ syllables} \\
& \text{a} & 2 + 3 + 3 + 3 + 3 + 3 = 17 \text{ syllables} \\
& \text{a} & 2 + 2 + 2 + 3 + 2 + 3 = 14 \text{ syllables} \\
& \text{a} & 2 + 2 + 1 + 4 + 2 + 3 = 14 \text{ syllables} \\
\end{array}
\]

\[
\begin{array}{c|c|c}
\text{II} & \text{a} & 2 + 4 + 3 + 2 + 1 + 3 = 15 \text{ syllables} \\
& \text{a} & 2 + 3 + 3 + 2 + 3 + 2 = 15 \text{ syllables} \\
& \text{a} & 2 + 2 + 2 + 2 + 3 + 3 = 14 \text{ syllables} \\
& \text{a} & 3 + 2 + 1 + 1 + 1 + 2 + 2 + 2 + 1 = 15 \text{ syllables} \\
\end{array}
\]

\[
\begin{array}{c|c|c}
\text{III} & \text{a} & 2 + 2 + 1 + 3 + 3 + 3 + 2 = 16 \text{ syllables} \\
& \text{a} & 4 + 3 + 4 + 2 + 2 + 2 = 17 \text{ syllables} \\
\end{array}
\]

\[23\] The line number and the description of this poetry were given inaccurately in the facsimile edition. cf. FacsimileBeida vol.2, p. 22b.
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

1 + 4 + 2 + 3 + 2 + 3 = 15 syllables  
3 + 2 + 3 + 2 + 3 + 3 = 16 syllables  
3 + 2 + 3 + 2 + 1 + 5 = 16 syllables  
3 + 2 + 1 + 1 + 1 + 3 + 2 + 1 = 14 syllables  
1 + 3 + 2 + 2 + 2 + 4 = 14 syllables  
4 + 2 + 3 + 3 + 5 = 17 syllables  
2 + 2(?) [] + 3 + 5 = ?  
4 + [2 + 1 + 1 + 1] + 2 + 2 + 1 = 14 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 tüktät- ‘to complete’, pwldwqm z (1.6) for bultuqmaż ‘can not be found’, ʿrdwq (1.7) for artuq ‘more, extremely’, ʿd’ (1.9) for ata ‘father’, twdcy (1.11) for tutcI ‘always’, ʿrydy (ll.15, 16) for aritî ‘never’, yyrdyncw (1.24) for yertincü ‘world’, etc. In Text B we also found ʿdq’nw (l.11) for atqanu- ‘attaching’, and ʿdq’hyp (l.2) for atqanîp ‘attached’. 

—8—
b. Text A displays interchange between s and ç, e.g. *kwys’dyp* (l.9) for *közädidip* ‘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. šimta/šimda ‘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), *aḍa aḍasī* ‘ancestors’ (A9), *arduq uz* ‘extremely skillful’ (A9), *alp tapišyuluy* ‘rare’ (A17), *ärid-čį* ‘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 kwynkw1 twyz wk t’pr’nw ’wyz k[ ]lwryydmys yn ::
4. pw tyl ’wyz ’ q’yw y’lnkwq swyz l’p tyyk’dk’y.
5. ”dwy pylk’ ”qyr pwy’n lyq swl’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 pyr’lym
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”kyny ’ycm’k yk ”qw c’ yyrzp
14. ”dyn l’r nynk ”syq yn pwydwrkw k’ y’n ”z qy ’ ”ycyp
15. ”lqw ’wqd 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-ın alqu[
   3. bodi {köngül} töz-üg taprânü öz k[öngü]l örişim-iş-in :
   4. bu til üz-ä qayu yalnguq söz-láp tükädgäy.

II 5. aduy bilgä ayîr buyan-liy Sulayman wang-nîng
   6. adîn kişî-tä amidî bulduqmas adînî-yî sav-lar-în ::
   7. alqu sav-ta arduq enclânü arduq iš-lar-în::
   8. anča munča az tânginčä-ky-ä ayu berâlim

III 9. ağa adasî-nîng yaz-a-sîn arduq uz köşadîp ::
   10. adîn el-lär-ning töörü-sîn y(ä)mä adîrtî-y uqup ::
   11. alqu qamaq elig kün-üg ayîrlap tuşta-çi ::
   12. adînî-yî īduq bu wang tâg ašnu y(ä)mä bolmiş yoq ::

IV 13. arduq tâlim bor bä’g{i}ni içmäk-îg ayu-çä yerîp
   14. adîn-lar-nîng asîy-în buldurgû-kä yânä az-qy-a içîp

—10—
15. alqu öd-tä asîy-lîy iš-lârîg arîdî simđamadaçî:

16. adînčîy irduq bu wang tâg arîdî bolmîs yoq:

V

17. alp tâpišyu-luy aʃîr qağıq-lîy tangsuq ād-lâr-ning:

18. adruq-in yeg-in adîr-a bilîp ayîrlap tuďtaçî:

19. arďatîp bușup asîy-sîz qîrî nâng kâçûrmđådîçî

20. adînčîy irduq bu wang tâg ašnu-tîn bolmîs yoq:

VI

21. yeg sav-lar-nîng yeg-in simďap yenik tuďmataçî:

22. yergün-â-çâ y(â)mä asîy-sîz iš-lârîg iš-lâmâdâçî:

23. yenîk yu[mu$] ] iš-lârîg taplamadaçî:

24. yerdińčû-[â y(â)mä bu wang tâg] idi bolmîs yoq ::

VII

25. [ ]yn yaraşdurup ayîp

26. [ ]y {idtup ]

27. [ ]y täginûr ]

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 Wang 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. qwl ly pwd ly swynkwk lwk
3. qwrwq [ ]’p ywrklyp
4. qwrqwp q’c’r s’ns’r t’ ::
5. qwqws q’pyn qwrt yys’r
6. qwvy swynkwky s’cylwr
3. 2.2 Transcription (Reconstructed text)

1. quruy toqlî bašl(a)yliy
2. qol-lî bud-lî sungûk-lûg
3. quyuš qapqa yörg(ä)lip
4. qorrup qačar sansar-ta

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24 nwm yn in Ch/U 7503.
25 pylm‘yn in Ch/U 7503.
26 kyr lyk in Ch/U 7503.
27 ’qdnyp 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.
II 5. quyuš qapın qurt yesär
6. qovři süngükü sačılıur
7. quruy-ning töz-in kim bilsär
8. qudrulmaq yol-ën täggäy

III 9. beš yükmäk-lig kürdükdä(?)
10. birdäm kerdü bir nom bar
11. biligsizlig q(a)rangyu
12. birl[a] turur işär(?)

IV 13. kertü nomuŋ bilmätitin
14. kiir-lig(?) atöz-kä aqqañüp
15. kiši m(ü)n tep umunup.
16. kenki bolmaq-iý täginür-biz

V 17. ädindiz at(l)iý ordu-ta
18. arið-çi täg kirtü čin töz-///
19. ämgäk-lig sansar-ning yerći-si
20. ägrı niz-vani birlä biz:

VI 21. burxan töz-in bilmätitin
22. bodi töz-ųg tuymadıń
23. bu beš yükmäk-kä aqqañu
24. busuš-luy sansar-ta tägşir-biz.

29 beš yükmäk-lärig körđükdä in BT XIII 17. I am not very sure, but according to the photograph beš yükmäk-lig kürdü (?) 'snowdrift of the five skandhas' (?) seems to be also possible.

30 This word is given as išär in BT XIII 17. According to the facsimile išri or išri 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 (Hend.) 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 aḍa aḍasi: 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 aḍa aḍasi 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 (hendiadys), the latter one usually appears as bāgni and supposedly signifies “beer”. bāgni is documented in DLT 218 (ṣarāb ‘alcoholic drink’), and also appears in the Sāngim version of Maitrisimit 110 v 13,15 (p’kny). In the first chapter of Altun Yaruq (l. 1109) it corresponds to Chin. 酒醉 jiù-zuì ‘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 tapișyu-luy: Can be translated directly as “hardly can be found” or “hard to come by”, and here it signifies “rare, infrequent”.

—16—
A26.  idturup: This word is written as 'ydwrwp, and can be also read as edturup '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. ädindiz: 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 ädirdiz.

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

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

B24. tāgšir: ‘to revolve’, is the other form of *tāgšir- ‘revolves’, an aorist of *tāgir- ‘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 tāgšür- 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)

| ayır       | heavy       | ašnu       | previously first (of all) |
| a. buyan-liy A5 |            | A12, a.-tín A20 |
| a. qafiq-liy A17 |            | adín       | other |
| a.-p A11, 18 |            | a. kiši-tä A6, a. ellärning A10 |
| a. -ça A13 |            | a.-lar-ning A14 |
| a. -p A11, 18 |            | adinçiy    | special |
| a. -a bilip A18 |            | A6, 12, 16, 20 |
adırtly detailed, in detail
  a. uqup A10
adruq divided
  a. iš-lar-în A7
  a.-în A18
aduy respectful(?)
  a. bilgä A5
alp hard to overcome
  a. tapîşyu-luğ A17
alqu all
  A2, 7, 11, 15
anća as much as that
  a. munća A8
arîdî completely
  A6, 15, 16
ardat- to putrefy
  a.-îp buşup A19
arduq additional, extremely
  A7, 9, 13
asîy benefit
  a.-în A14
asîy-liy beneficial
  A15
asîy-sîz unbeneficial
  A19, 22
aďa father
  a. adasî-nîng A9
atl(î)y named
  âdîntiz a. ordu-ta B17
adqan- to attach
  a.-îp B14, a.-u B23
ay- to say
  yaraşdurup a.-îp A25, a.-yu A8
az a little
  a. tânginçä A8
azqya very little
  a. içip A14
äd livestock
  tangsuq ä.-lâr-ning A17
âdindiz <skr.?}
  â. atly ordu-ta B17
âgri crooked
  â. niz-vani B20
âmgâk-lîg painful
  â. sansar-nîng B19
âriď-ĉî sluggard(?)
  â. tâğ B18
ät'ôz body
  â.-kä B14
bâ'gîni beer
  bor b. A13
ber- to give (Auxiliary verb)
  ayu b.-âlim A8
beš five
  b. yükmâk-kä adqanu B23
bîlgä wise
  aduy b. A5
bil- to know
  b.-îp A18
  b.-mâtîn B13, 21
birlâ together
  b. biz B20
biz  we
birlä  b. B20
bodī  <skr. bodhi  perfect knowledge
b. töz-üg  A3, B22
bol-  to become, to be
b.-mİŞ yoq  A12, 16, 20, 24
b.-maq-îy  B16
bor  wine
b. bā’g{i}ni  A13
bu  this
A4, 12, A16, 20, 24[bu], B23
bulďuq-  to find
b.-maz  A6
burxan  Buddha
b. töz-in  B21
buș-  to destroy
ardatıp  b.-up  A19
busuš-luy  grieved
b. sansar-ta  B24
buyan  merit
b.-în  A2
buyan-îiy  meritorious
ayîr  b. A5
būďūr-  to complete
b.-gũ-kã  A14
čin  true
č. töz-///  B18
el  country
e.-lär-ning  A10
e.-ig kũnûg  A11
enčlän-  to be in peace
e.-ûr  A7

îdtur-  to have sent
î.-up  A26
îduq  holy
adînčîy  y. A12, 16, 20
iš  work, matter
i.-lârïg  A15, 22, 23
i.-lar-în  A7
išlâ-  to work, to do
i.-mâdâči  A22
ič-  to drink
i.-ip  A14, i.-mâk-îg  A13
idi  at all
A24
kâčūr-  to allow
k.-mâdâči  A19
kenki  last
k. bolmaq-îy  B16
kertü  true
B13, 18
kiir-lig  dirty
k. B14
kišî  person
B15, k.-tä  A6
k[öngũ]l  heart
A3
kōşãd-  to guard
k.-ip  A9
kũn  people(?)
elig  k.-üg  A11
m(a)n  I
B15
munça  as many
ancâ  m. A8
näng  never  A19
nizvani  <Sogd. nyzβ'ny passion
ägrī n.  B20
nom  doctrine
n.-uy  B13
ordu  palace
o.-ta  B17
öd  time
ö.-tä  A15
örid-  to rise
ö.-miš-in  A3
öz  self
A3
qirī  entertainment
asīy-sīz  q.  A19
qadīqliy  mixed
ayīr  q.  A17
qamay  all
A11
qayu  which
A4
sözlä-  to speak
s.-p  A4
simqa-  to neglect
s.-madači  A15
s.-p  A21
sansar  <skr. samsāra birth and death
s.-ning  B19,  s.-ta  B24
sav  word, matter
s.-lar-ın  A6
s.-lar-ning  A21,  s.-ta  A7
Sulayman  name of a Mongolian ruler
s. wang-ning  A5
töörū  rule
t.-sin  A10
töz  root
čin  t.-///  B18
t.-üg  A3,  B22
t.-in  B21
tāg  like
ārid-či  tāg  B18
bu  wang  t.  A12,  16,  20,  24
tāgsir-  to revolve
t.-biz  B24
tāgin-  to venture, to experience
t.-ür  A27
t.-ür-biz  B16
tālim  many
A13
tānginčākyā  very little
az  t.  A8
tūkäd-  to complete
t.-gäy  A4
tangsuq  marvelous
A17
tapiš-  to find one another
alp  t.-yü-luy  A17
tapla-  to dislike
t.-madači  A23
taprañ-  to stir
t.-ū  A3
tep  gerund of te- ‘tosay’
B15
til language
bu t. üz-ä A4
tuđ- to hold, grasp
t.-matačy A21
t.-tačy A11, 18
tuy- to feel
t.-madin B10
umun- to wish
u.-up B15
uq- to understand
u.-up A10
uz well
A9
üzü with
A4
wang <Chin. 王 king, ruler
bu w. tāg A12, 16, 20, 24
Sulayman w.-ning A5
yalaguq person, human
A4
yaraşdur- to set in order
y.-up ayip A25
yaza <Mong. jaça rule
y.-sin A9
y(a)mä and
A10, 12, 22, 24
yänä again
A14
yeg better
y. sav-lar-ning A21
y.-in A18, 21
yenik light
y. tuđmatačy A21
yenik v. yenik
y. yu[muš] A23
yerdinčü world
y.-t[a] A24
yer- to hate
y.-ip A13
yerçli guide
y.-si B19
yergün- to hate
y.-ä-çä A22
yoq having nothing
bolmiš y. A12, 16, 20, 24
yu[muš] a task, a piece of work
yenik y. A23
yükmäk heap, collection
beš y.-kä B23
Abbreviations and References
(abbreviations are given in <pointed brackets>)

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Two Alliterative Uighur Poems from Dunhuang

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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》Dun-huang Tu-lu 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 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 耳鲁蛮 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.