

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 敦煌吐魯番文獻集成 *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 Qämbiri & Yüsüp 1985, pp. 64-88; Qämbiri & Yüsüp 1988, pp. 77-86.

³ Geng/Klimkeit/Laut 1987, pp. 44-58, + 2 plates; Geng/Klimkeit/Laut 1989, pp. 328-345.

⁴ Yüsüp 1995, pp. 101-119.

⁵ For text editions mainly see Zhang 1996, pp. 348-355 + 2 plates; Niu/Zieme 1996, pp. 41-56, + 4 plates.

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 manuscripts⁶. 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 edition⁷. However, it should also be noted that like most other Uighur texts these two poems were also listed under inaccurate titles in this facsimile edition⁸. 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 texts⁹, and the Text A is originally existed in

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 觀音經相應比喻譚 *Guan-yin-jing xiang-ying bi-yu 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四百十五, and corresponds to 大正新修大藏經 *Taishō Shinshyū Tripiṭaka* 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 (黄麻紙 *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 *Bei-jing 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 殘片 *can-pian* 'fragments', respectively¹⁰. 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. *bodī 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 (速来蛮 *Su-lai-man* or 捌魯蛮 *Shuo-lu-man*) who is the descendant of Hülägü 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 (洒克哈散 *shai-ke ha-san* or 哈刺察兒 *ha-la-cha-er*) at the end of July 1339 and ruled until 1343. Soon, he was killed by Malik Ashraf¹¹. 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)¹², since in some sources from when he became the Ilkhan some years later he was mentioned as “khan” instead of “wang”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 year¹⁴. 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 *Candalīning alti dyan-nīng udīzyuluq yangi* ‘Ritual der sechs Dhyānas der Caṇḍāli’ we know that it was translated from Tibetan by *Arya Acārya* and was copied¹⁵ by Sariy Tutung by the order of Prince Asuday (*Asuday oγul*) who was the descendant of Sulayman Wang¹⁶. 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 position¹⁷. 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 Dunhuang¹⁸. In our fragment Sulayman Wang was described as a very

¹¹ cf. 『元史』 vol. 107, 108; Thackston 1994, 3:229, 234 (pp. 131, 133).

¹² cf. 『元史』 vol. 107, 108; 辭典 p. 695b.

¹³ cf. Thackston 1994, 3: 214, 229-231, 233-234.

¹⁴ cf. 『元史』 vol. 36 文宗五 *Wen-zong wu*.

¹⁵ In the Uighur original *biti*- ‘to write’ is used.

¹⁶ cf. Shōgaito 1974, pp. 044-057; Zieme/Kara 1979, pp. 27-29, 161-162.

¹⁷ Saguchi 1951, pp. 255-272; Matsumura 1980, p.402.

¹⁸ cf. Umemura 1980, pp. 213-220.

special ruler who was knowledgeable about the disciplines of his ancestors and proficient in the rules of other countries¹⁹. 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 characteristics²⁰.

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 XIII²¹. Let us examine the identical lines in these two fragments:

ll. 13-16 of BT XIII 17	Beida Fu C29V
kertü nom-ïn bilmädin .	1. kertü nomuy bilmätin .
kir-lig ät’öz-kä aydarip	2. kiir-lig ät’öz-kä adqanip
kiši m(ä)n tep umunup.	3. kiši m(ä)n tep umunup.
[ke]	4. kenki bolmaq-iy täginür-biz

As we have seen above, only some minor differences can be found between these two texts, e.g. *nom-ïn* ‘doctrine (obj.)’ in BT XIII 17 and *nomuy* in Beida Fu C29V, *aydarip* in BT XIII 17 and *adqanip* in Beida Fu C29V²². 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:

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

²⁰ cf. Shōgaito 1979, p. 016-020; Zieme 1991, pp. 213-215.

²¹ BT XIII, pp. 111-112.

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 *adqanip*.

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 following²³:

I	bu	[]
	bu	3 + 2 [] =?
	bu	2 + 2 + 2 + 3 + 1 + 2 + 4 =	16 syllables
	bu	1 + 1 + 2 + 2 + 2 + 2 + 3 =	13 syllables
II	a	2 + 2 + 2 + 3 + 3 + 2 =	14 syllables
	a	2 + 3 + 3 + 3 + 3 + 3 =	17 syllables
	a	2 + 2 + 2 + 3 + 2 + 3 =	14 syllables
	a	2 + 2 + 1 + 4 + 2 + 3 =	14 syllables
II	a	2 + 4 + 3 + 2 + 1 + 3 =	15 syllables
	a	2 + 3 + 3 + 2 + 3 + 2 =	15 syllables
	a	2 + 2 + 2 + 2 + 3 + 3 =	14 syllables
	a	3 + 2 + 1 + 1 + 1 + 2 + 2 + 2 + 1 =	15 syllables
III	a	2 + 2 + 1 + 3 + 3 + 3 + 2 =	16 syllables
	a	4 + 3 + 4 + 2 + 2 + 2 =	17 syllables

²³ The line number and the description of this poetry were given inaccurately in the facsimile edition. cf. *Facsimile Beida* 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	?	$[\quad \quad \quad] + 1 + 4 + 2 = ?$
	?	$[\quad \quad \quad] 1 + 3 + [\quad] = ?$
	?	$[\quad \quad \quad] + 3 + [\quad] = ?$
	?	$[\quad \quad \quad \quad \quad \quad \quad]$

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

III	9. be	1 + 4 + 3 =8 syllables
	10. bi	2 + 2 + 1 + 1 +1 =7 syllables
	11. bi	4 + 3 =7 syllables
	12. bi	2 + 2 + 2 =6 syllables (?)
IV	13. ke	2 + 2 + 3 =7 syllables
	14. kii	2 + 3 + 3 =8 syllables
	15. ki	2 + 1 + 1 + 3 =7 syllables
	16. ke	2 + 3 + 4 =9 syllables
V	17. ä	3 + 2 + 3 =8 syllables
	18. ä	3 + 1 + 2 +1 + 2 =9 syllables
	19. ä	3 + 3 + 3 =9 syllables
	20. ä	2 + 3 + 2 + 1 =8 syllables
VI	21. bu	2 + 2 + 3 =7 syllables
	22. bo	2 + 2 + 3 =7 syllables
	23. bu	1 + 1 + 3 + 3 =8 syllables
	24. bu	3 + 3 + 3 =9 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 *tutči* 'always', *'rydy* (11.15, 16) for *ariti* 'never', *yrdyncw* (1.24) for *yertinčü* 'world', etc. In Text B we also found *"dq'nw* (1.11) for *atqanu-* 'attaching', and *"dq'nyp* (1.2) for *atqanip* 'attached'.

b. Text A displays interchange between *s* and *z*, 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. *ᠰimta/ᠰimda* 'to hasten, make great efforts' (EDPT p. 828b) and *yaz-a* 'rule' (l.9) <Mong. *jasā~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), *aḡa aḡasi* 'ancestors' (A9), *arḡuq uz* 'extremely skillful' (A9), *alp tapišyuluy* 'rare' (A17), *äriḡ-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 kwynkwl twyz wk t'pr'nw 'wyz k[] l 'wyrydmys yn ::
4. pw tyl 'wyz ' q'yw y'lnkwq swyz l'p twyk'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 "qyrl'p twtd' cy ::
12. "dyncyq 'ydwq pw w'nk t'k "snw ym' pwlmys ywq ::
13. "rdwq t'lym pwr p"ky ny 'ycm'k yk "qw c' yyryp
14. "dyn l'r nynk "syq yn pwydwrkw k' y'n' "z qy ' 'ycyp
15. "lqw 'wyd t' "syq lyq 'ys l'ryk "rydy symd'm'd'cy :
16. "dyncyq 'ydwq pw w'nk t'k "rydy pwlmys ywq :

15. alqu öd-tä asiḡ-liy iş-lärig arıdı simdamadaçı:

16. adınçıḡ iduq bu wang täg arıdı bolmıš yoq :

V 17. alp tapišḡu-luy aḡır qađıq-liḡ tangsuq äd-lär-ning:

18. adruq-in yeg-in adır-a bilip aḡırlap tuđtaçı:

19. arđatıp buşup asiḡ-siz qiri näng kächürmädaçı

20. adınçıḡ iduq bu wang täg aşḡu-tin bolmıš yoq:

VI 21. yeg sav-lar-ning yeg-in simdap yenik tuđmataçı:

22. yergün-ä-ča y(ä)mä asiḡ-siz iş-lärig iş-lämädäçı:

23. yeñik yu[muš] iş-lärig taplamadaçı:

24. yerđinču-t[ä y(ä)mä bu wang täg] idi bolmıš yoq ::

VII 25. ////[]yn yaraşdurup ayıp

26. []/y idturup /[]

27. []y täginür /[]

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. qwrwq̄ []'p ywrklyp
4. qwrq̄wp q'c'r s'ns'r t' ::
5. qwqws q'pyn qwrt yys'r
6. qwvy swynkwky s'cylwr

7. q̄wrrwq nynk twyz yn kym pyls'r
8. qwdrwlm'q ywl yn t'kk'y
9. pys ywkm'k lyk kwrdwkd'
10. pyrd'm kyrdw pyr nwm p'r
11. pylyksyz lyk q̄r'nkqw
12. pyrl[] twrwr 'yṣ'r ::
13. kyrtw nwmwq²⁴ pylm'tyn²⁵
14. kyyr lyk²⁶ 't'wyz k' ''dqanyp²⁷
15. kysy mn typ 'wmwnwp
16. kynky pwl'm'q yq t'kynwr pyz
17. 'dyndyz ''tlq 'wrdw t'
18. 'ryd cy t'k kyrtw cyn twyz ///
19. 'mk'k lyk s'ns'r nynk yyrqy sy
20. 'kry nyz v'nt' pyrl' pyz:
21. pwrq'n twyz yn pylm'tyn
22. pwdy twyz wk twym'dyn
23. pw pys ywkm'k yk ''dq'nw
24. pwsws lwq s'ns'r t' t'ksyr pyz:

3. 2.2 Transcription²⁸ (Reconstructed text)

- I 1. quruy toqli bašl(a)ṽliṽ
2. qol-li buḍ-li süngük-lüg
3. quṽuš qapqa yörg(ä)lip
4. qorqup qačar sansar-ta

²⁴ *nwm yn* in Ch/U 7503.

²⁵ *pylm'dyn* in Ch/U 7503.

²⁶ *kyr lyk* in Ch/U 7503.

²⁷ *''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.

- II 5. quyuş qapın qurt yesär
 6. qovı süngüki saçılur
 7. quruy-nıng töz-in kim bilsär
 8. quđrulmaq yol-ın täggäy
- III 9. beş yükmäk-lig kürđükdä(?)²⁹
 10. birdäm kerđü bir nom bar
 11. biligsizlig q(a)rangyu
 12. birl[ä] turur işär³⁰ (?)
- IV 13. kertü nomuy bilmätin
 14. kiir-lig³¹ ät'öz-kä ađqanıp
 15. kişi m(ä)n tep umunup.
 16. kenki bolmaq-ıy täginür-biz³²
- V 17. ädindiz atl(i)y ordu-ta
 18. äriđ-çi täg kirtü çin töz-///
 19. ämgäk-lig sansar-nıng yerçi-si
 20. ägri niz-vani birlä biz:
- VI 21. burxan töz-in bilmätin
 22. bodi töz-üg tuymadın
 23. bu beş yükmäk-kä ađqanu
 24. busuş-luy sansar-ta täğşir-biz.

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

³⁰ This word is given as *işär* in BT XIII 17. According to the facsimile *işri* or *işri* 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 *ādindīḥ*
 like a sluggard [] the true (Hend.) origin
 the guide of the painful *samsara*
 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 *samsara*

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 *ā-dhūya* ‘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 *bilgä* ‘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 aḍasī: 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 aḍasī* seems to refer to “ancestors”. There is a very similar kinship term *ana anasī* (anneanne) ‘grandmother’ (Li 1999, p. 98).

A9b yaz-a: Originates from Mong. *jaḗa* ~ *jaḗab* ‘Gesetz, Ordnung’ (corresponds to Chin. 法度 *fa-du*). cf. Haenisch 1962 p. 86.

A11 elig künüg: *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 (hendiaduoin), 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 Sängim version of Maitrisimit 110 v 13,15 (p’kny). In the first chapter of *Altun.Yaruq* (l. 1109) it corresponds to Chin. 酒醉 *jiu-zui* ‘liquors’. In this text this word was spelled as *p’kynny* 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 tapišyuluy: Can be translated directly as “hardly can be found” or “hard to come by”, and here it signifies “rare, infrequent”.

A26. idturup: This word is written as *'ydturup*, and can be also read as *edtürüp* ‘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. äriđči: Supposedly this word deviates from *äriđ-* ‘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 *äriđči* is not clear, maybe this word signifies “despiser” or “sluggard”. The last meaning can be connected to *äri-* ‘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 which a man becomes a Buddha or Jina), the illuminated or enlightened intellect’ (MW p. 734c).

B24. tägšir-: ‘to revolve’, is the other form of **tägzir-* ‘revolves’, an aorist of **tägir-* ‘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 *tägšür-* wherein the aorist vowel is labialized, and corresponds to Chin. 轉 *zhuān* ‘to revolve’ (cf. Zieme 1996, p. 172).

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

ayir heavy

a. buyan-liy A5

ayir v. *ayir*

a. qađiq-liy A17

ayir-la- to respect

a.-p A11, 18

ayu poison

a.-ča A13

ašnu previously first (of all)

A12, a.-tin A20

adin other

a. kiši-tä A6, a. ellärning A10

a.-lar-niing A14

adinčiy special

A6, 12, 16, 20

adir- to separate

a.-a bilip A18

adirtly detailed, in detail	ay- to say
a. uqup A10	yaraşdurup a.-ip A25, a.-yu A8
adruq devided	az a little
a. iš-lar-ın A7	a. tänginčä A8
a.-ın A18	azqya very little
aduy respectful(?)	a. ičip A14
a. bilgä A5	äd livestock
alp hard to overcome	tangsuq ä.-lär-ning A17
a. tapışyu-luy A17	ädindiz <skr.?
alqu all	ä. atly ordu-ta B17
A2, 7, 11, 15	ägri crooked
anča as much as that	ä. niz-vani B20
a. munča A8	ämğäk-lig painful
aridı completely	ä. sansar-nıng B19
A6, 15, 16	ärid-či sluggard(?)
ardat- to putrefy	ä. täg B18
a.-ip buşup A19	ät'öz body
arđuq additional, extremely	ä.-kä B14
A7, 9, 13	bä'g{i}ni beer
asiy benefit	bor b. A13
a.-ın A14	ber- to give (Auxiliary verb)
asiy-liy beneficial	ayu b.-älim A8
A15	beş five
asiy-siz unbeneficial	b. yükmäk-kä ađqanu B23
A19, 22	bilgä wise
ađa father	aduy b. A5
a. ađası-nıng A9	bil- to know
atl(i)y named	b.-ip A18
ädintiz a. ordu-ta B17	b.-mätin B13, 21
ađqan- to attach	birlä together
a.-ip B14, a.-u B23	b. biz B20

- biz** we
birlä b. B20
- bodī** <skr. bodhi perfect knowledge
b. töz-üg A3, B22
- bol-** to become, to be
b.-miš yoq A12, 16, 20, 24
b.-maq-iy B16
- bor** wine
b. bä'g{i}ni A13
- bu** this
A4, 12, A16, 20, 24[bu], B23
- bulduq-** to find
b.-maz A6
- burxan** Buddha
b. töz-in B21
- buş-** to destroy
arqatıp b.-up A19
- busuš-luy** grieved
b. sansar-ta B24
- buyan** merit
b.-yn A2
- buyan-liy** meritorious
ayir b. A5
- büdür-** to complete
b.-gü-kä A14
- čin** true
č. töz-/// B18
- el** country
e.-lär-ning A10
e.-ig künüg A11
- enčlän-** to be in peace
e.-ür A7
- İdtur-** to have sent
İ.-up A26
- İduq** holy
adınčiy İ. A12, 16, 20
- İş** work, matter
i.-lärig A15, 22, 23
i.-lar-İN A7
- İşlä-** to work, to do
i.-määdäči A22
- İč-** to drink
i.-ip A14, i.-mäk-ig A13
- idi** at all
A24
- käčür-** to allow
k.-määdäči A19
- kenki** last
k. bolmaq-iy B16
- kertü** true
B13, 18
- kiir-lig** dirty
k. B14
- kişi** person
B15, k.-tä A6
- k[öngü]l** heart
A3
- köşäd-** to guard
k.-ip A9
- kün** people(?)
elig k.-üg A11
- m(ä)n** I
B15
- munča** as many
anča m. A8

nāng never
A19

nizvani <Sogd. nyzβ'ny passion
ägri n. B20

nom doctrine
n.-uy B13

ordu palace
o.-ta B17

öd time
ö.-tä A15

örīd- to rise
ö.-miš-in A3

öz self
A3

qīrī entertainment
asiy-siz q. A19

qadīqlīy mixed
ayir q. A17

qamay all
A11

qayu which
A4

sözlä- to speak
s.-p A4

sīmḍa- to neglect
s.-madači A15
s.-p A21

sansar <skr. saṃsāra birth and death
s.-ning B19, s.-ta B24

sav word, matter
s.-lar-in A6
s.-lar-ning A21, s.-ta A7

Sulayman name of a Mongolian ruler
S. wang-ning A5

töörü rule
t.-sin A10

töz root
čin t.-/// B18
t.-üg A3, B22
t.-in B21

täg like
äriḍ-či tag B18
bu wang t. A12, 16, 20, 24

tägšir- to revolve
t.-biz B24

tägin- to venture, to experience
t.-ür A27
t.-ür-biz B16

tälim many
A13

tänginčäkyä very little
az t. A8

tükäd- to complete
t.-gäy A4

tangsuq marvelous
A17

tapış- to find one another
alp t.-yu-luy A17

tapla- to dislike
t.-madači A23

taprān- to stir
t.-ü A3

tep gerund of *te-* 'tosay'
B15

til language
 bu t. üz-ä A4

tuđ- to hold, grasp
 t.-matačï A21
 t.-tačï A11, 18

tuy- to feel
 t.-madïn B10

umun- to wish
 u.-up B15

uq- to understand
 u.-up A10

uz well
 A9

üzä with
 A4

wang <Chin. 王 king, ruler
 bu w. täg A12, 16, 20, 24
 Sulayman w.-ning A5

yalaguq person, human
 A4

yaraşđur- to set in order
 y.-up ayip A25

yaza <Mong. *jaṣa* rule
 y.-sïn A9

y(ä)mä and
 A10, 12, 22, 24

yäñä again
 A14

yeg better
 y. sav-lar-ning A21
 y.-in A18, 21

yenik light
 y. tuđmatačï A21

yeñik v. yenik
 y. yu[muš]A23

yerđinčü world
 y.-t[ä] A24

yer- to hate
 y.-ip A13

yerčï guide
 y.-si B19

yergün- to hate
 y.-ä-čä A22

yoq having nothing
 bolmiş y. A12, 16, 20, 24

yu[muš] a task, a piece of work
 yeñik y. A23

yükmäk heap, collection
 beş y.-kä B23

Abbreviations and References

(abbreviations are given in <pointed brackets>)

Clauson, Sir Gerhard.

(1972) *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*, Oxford <EDPT>.

Dankoff, Robert (ed. & tr.)

(1982-1985) Maḥmuud al- Kaşghari. *Compendium of the Turkic Dialects*. Edited and Translated with Introduction and indices by Robert Dankoff in collaboration with James Kelly, Turkish Sources VII, Harvard University Printing office <DLT >.

(1983) *Wisdom of Royal Glory (Kutadgu Bilig), A Turco-Islamic Mirror for Princes*. The University of Chicago Press, Chicago and London.

Dunhuang Documents Collected in the Peking University Library (『北京大学藏敦煌文献』). two volumes, Shanghai Classics Publishing House, 1995 <FacsimileBeida>.

Dunhuang Documents Collected in the Tianjin Art Museum (『天津美術博物館藏敦煌文献』). two volumes, Shanghai Classics Publishing House, 1996 <FacsimileTianjin>.

Erdal, Marcel.

(1991) *Old Turkic Word Formation I, II*. Turcologica Band 7, Herausgegeben von Lars Johanson, Otto-Harrasowitz Wiesbaden <OTWF >.

Geng Shimin, Klimkeit, H-J., Laut, Peter.

(1987) *Manis Wettkampf mit dem Prinzen. Ein neues manichäisch-türkisches Fragment aus Turfan*. ZDMG 137:1, pp. 44-58, + 2 plates.

(1989) *Die Geschichte der drei Prinzen, Weitere neue manichäisch-türkische Fragment aus Turfan*. ZDMG 139, pp. 328-345.

Haenisch, Erich.

(1962) *Yüan-ch'ao pi-shih, Gebeme Geschichte der Mongolen*. Franz Steiner Verlag, Teil 1.2 Wörterbuch.

Khandamir.

Habibu's-Siyar, Thome Three part one: Genghis Khan--Amir Temür. Translated and Edited by W. M. Thackston, Harvard University 1994, 3:229, 234 (pp. 131, 133) <Thackston 1994>

Li, Yong-Sōng.

Türk Dillerinde Akrabalık Adları. Türk Dilleri Araştırmaları Dizisi : 15, Simurg 1999.

Liu, Hong-Liang (柳洪亮).

(1985) *Short Report of the Putting Bezaklik Cave in Order* (『柏孜克里克千佛洞遗址整理簡記』). [In Chinese]. *Wenwu* 8 (1985), pp. 49-65, + 5 plates.

Matsumura, Jun (松村潤).

(1980) *Administration of Hexi during the Ming Period* (『明代の河西経略』). In. 榎一雄 (ed.) 『敦煌講座 2 敦煌の歴史』 pp. 401-413.

Monier-Williams, Monier.

(1997) *Sanskrit-English Dictionary*. Motilal Banarsidass Publishers, Delhi (reprint) <MW>.

Nadelyayev, V.M. and others.

(1969) *Drevnetyurkskiy Slovar'*. Leningrad <DTS>.

Niu Ru-Ji (牛汝極).

(1996) *Introduction to the Old Uighur Scripts and Texts* (『維吾爾古代文字与文献導論』) [In Chinese]. Xinjiang Peoples Publishing House.

Niu-Ruji - Peter Zieme.

(1996) *The Buddhist refuge formula. An Uighur manuscript from Dunhuang*. in: *TDA* 6 41-56, + 4 plates.

Qämbiri, Dolqun and Israpil Yüsüp.

(1985) *On the Uighur Texts Newly Unearthed from Bezäkklik* (*Bezäkkliktin Yengi Tepilyan Qädimki Uyyurčä Höjjätlär Toyrisida*) [In Uighur]. *Xinjiang Ijtimai Pänlär Tätqiqati* 1 (1985), pp. 64-88.

(1988) *A Study on Some Uighur Texts Recently Unearthed from Turfan* (『吐魯番最近出土的幾件回鶻文書研究』) [In Chinese]. *Studies in Inner Asian Languages* IV (1988), pp. 77-86.

Radloff, Wilhelm.

(1893-1911) *Versuch eines Wörterbuches der Türk-Dialecte*. Bd.1-4. Sanktpeterburg <Versuch>.

Röhrborn, Klaus.

(1977-1998) *Uigurisches Wörterbuch. Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien*. Lieferung 1-6. Wiesbaden <UW>

Saguchi, Toru (佐口透).

(1951) *Mongolian King and Feudal Lords in Hexi* (『河西におけるモンゴル封建王侯』) [In Japanese]. In: 『和田博士還暦記念東洋史論叢』Tokyo, 1951, pp. 255-272.

Shōgaito, Masahiro (庄垣内正弘).

(1974) *Or. 8212 (109) Preserved in British Museum* (『大英博物館蔵 Or. 8212 (109) について』) [In Japanese]. *Tōyō Gakuhō* 56-1, pp. 044-057.

- (1979) *A Study of the Uighur Fragments in the Nakamura Fusetsu Collection* (『中村不折氏旧蔵ウイグル語文書断片の研究』) [In Japanese]. *Tōyō Gakuhō* 61, pp. 01-029, + 3 plates.
Umemura, Hiroshi (梅村坦).
- (1980) *Ethnic Composition of the Inhabitants, National Tendency in Dunhuang* (『住民の構成--敦煌をめぐる諸民族の動向--』) [In Japanese]. In: 池田温 (ed.). 『敦煌講座 3 敦煌の社会』, Daito Shuppansha, pp. 197-223.
『元史』 *Yuan-shi* 'Yuan History', vols. 36, 107, 108.
Yüsüp, Israpil.
- (1995) *Fragments of a Manichean Story Unearthed from Bezäklik (Bezäkliktin Tepilyan Mani Dini Hekayisining Parčisi)* [In Uighur]. *Bulaq* 2 (1995), pp. 101-119.
Zieme, Peter.
- (1991) *Die Stabreimtexte der uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó.
- (1996) *Altun Yaruq Sudur Vorworte und das erste Buch*. Berliner Turfantexte XVIII, Brepols.
- Zieme, Peter and Georg Kara.
- (1979) *Ein uigurisches Totenbuch. Nāropas Lehre in uigurischer Übersetzung von vier tibetischen Traktaten nach der Sammelhandschrift aus Dunhuang British Museum Or. 8212 (109)*. Asiatische Forschungen Band 63, Otto Harrassowitz . Wiesbaden
- (1985) *Buddhistische Stabreimdichtungen der Uiguren*. Berliner Turfantexte XIII, Berlin < BT XIII >.
- Zhang Tie-Shan (張鐵山):
- (1996) *A Study on the Uighur Fragments of Samyuktāgama from Dunhuang* (『敦煌文回鶻文《雜阿含經》殘卷研究』) [In Chinese]. In: 『段文杰敦煌研究五十周年記念論文集』, World Book Publishing Company, Beijing, pp. 348-355 + 2 plates
『中国少数民族史大辞典』 [In Chinese]、吉林教育出版社, 1995 <辞典>

(アブドラシテイ・ヤコブ 新疆大学人文学院、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 敦煌吐魯番文獻集成 *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 (速來蠻 *Su-lai-man* or 擀魯蠻 *Shuo-lu-man*) who is the descendant of Hülägü Khan's son Yoshmut and later became the Ilkkhan 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 sūtra' 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.