

Two Alliterative Uighur Poems from Dunhuang*

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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

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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 tōz* '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 Ilkkhan 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 altı dyan-nīng udīzyuluq yangi* ‘Ritual der sechs Dhyānas der Caṇḍālī’ we know that it was translated from Tibetan by *Arya Acārya* and was copied¹⁵ by Sarīṣ 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" (*adın 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	?	$[] + 1 + 4 + 2 = ?$
	?	$[] 1 + 3 + [] = ?$
	?	$[] + 3 + [] = ?$
	?	$[]$

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

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* (l.4) for *tükät*- 'to complete', *pwldwqm'z* (l.6) for *bultuqmaz* 'can not be found', *"rdwq* (l.7) for *artuq* 'more, extremely', *"d'* (l.9) for *ata* 'father', *twdcy* (l.11) for *tutčï* 'always', *"rydy* (ll.15, 16) for *ariti* 'never', *yyrdyncw* (l.24) for *yertinčü* 'world', etc. In Text B we also found *"dq'nw* (l.11) for *atqanu*- 'attaching', and *"dq'ny* (l.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 *sïmda-* '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. *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 kwynkwł twyz wk t'pr'nw 'wyz k[]l 'wrydmys 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 :

17. "lp t'pysqw lwq "qyr q'dyq lyq t'nksqw 'd l'r nynk
18. "drwq yn yyk yn "dyr ' pylyp "qyrl'p twdt'cy
19. "rd'typ bwswp "syq syz qyry n'nk k'cwrn'd'cy
20. "dynqyq 'ydwq pw w'nk t'k "snw tyn pwlmys ywq
21. yyk s'v l'r nynk yyk yn symd'p yynyk twdm't'cy
22. yyrkwn ' c' ym' "syq syz 'ys l'ryk 'ys l'm'd'cy
23. yynyk yw[] 'ys l'ryk t'pl'm'd'cy :
24. yyrdyncw t[] 'ydy pwlmys ywq ::
25. //// [] yn y'r'sdwrwp "yyp
26. []/y 'ydtwrwp
27. []y t'kynwr /[]
28. []

3.1.2 Transcription

- I 1. p[w]/[]
2. buyan-ın alqu[]/
3. bodi {köngül} töz-üg taprānū öz k[öngü]l öridmiş-in :
4. bu til üz-ä qayu yalnguq söz-läp tükädgäy.
- II 5. aduy bilgä ayır buyan-lıy Sulayman wang-nıng
6. adın kişi-tä arıdı bulduqmaz adınçıy sav-lar-ın ::
7. alqu sav-ta arduq ençlänür adruq iş-lar-ın::
8. ança munça az tänginçä-ky-ä ayu berälim
- III 9. ađa ađası-nıng yaz-a-sın arduq uz köşädip ::
10. adın el-lär-nıng töörü-sin y(ä)mä adırtly uqup ::
11. alqu qamay elig kün-üg ayırlap tuđta-çı ::
12. adınçıy iduq bu wang täg aşnu y(ä)mä bolmiş yoq ::
- IV 13. arduq tälim bor bä'g{i}ni içmäk-ig ayu-ča yerip
14. adın-lar-nıng asıy-ın büdürgü-kä yänä az-qy-a içip

15. alqu öd-tä asiy-liy iş-lärig arıdı simdamadaçı:
16. adınçıy iduq bu wang täg arıdı bolmış yoq :
- V 17. alp tapışyu-luy aŷır qađıq-liy tangsuq äd-lär-ning:
18. adruq-in yeg-in adır-a bilip aŷırlap tuđtaçı:
19. arđatıp buşup asiy-siz qiri näng kächürmädaçı
20. adınçıy iduq bu wang täg aşnu-tin bolmış yoq:
- VI 21. yeg sav-lar-ning yeg-in simdap yenik tuđmataçı:
22. yergün-ä-čä y(ä)mä asiy-siz iş-lärig iş-lämädäçı:
23. yeñik yu[muš] iş-lärig taplamadaçı:
24. yerđinčü-t[ä y(ä)mä bu wang täg] idi bolmış yoq ::
- VII 25. ////[]yn yaraşdurup ayıp
26. []/y ıdturup /[]
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

7. q̣wrrwq 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 q̣r'nkqw
12. pyrl[] twrwr 'ys'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 'wr dw 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. pw dy twyz wk twym'dyn
23. pw pys ywkm'k yk ''dq'nw
24. pws ws lwq s'ns'r t' t'ksyr pyz:

3. 2.2 Transcription²⁸ (Reconstructed text)

- I 1. quruy toqlī bašl(a)ylīy
 2. qol-lī buḍ-lī süngük-lüg
 3. quyuš qapqa yörg(ä)lip
 4. qorqup qačar sansar-ta

²⁴ *nwm yn* in Ch/U 7503.

²⁵ *pylm 'dyn* in Ch/U 7503.

²⁶ *kyyr lyk* in Ch/U 7503.

²⁷ *''dq'nyyp* 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 kürdükdä(?)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-či täg kirtü čin töz-///
 19. ämgäk-lig sansar-nıng yerči-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-lärig kürdükdä* in BT XIII 17. I am not very sure, but according to the photograph *beş yükmäk-lig kürdük* (?) '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 *saṃsāra* [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 *saṃsara*
 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 *saṃsara*

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. *jaṣa* ~ *jaṣah* ‘Gesetz, Ordnung’ (corresponds to Chin. 法度 *fa-du*). cf. Haenisch 1962 p. 86.

A11 elig kūnüg: *el kūn* 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’kyny* 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”.

A26. ĩdturup: This word is written as *'ydturup*, and can be also read as *edťurűp* ‘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. ādĩndiz: 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 *ādirdiz*.

B18. āriđči: Supposedly this word deviates from *āriđ-* ‘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 *āriđči* is not clear, maybe this word signifies “despiser” or “sluggard”. The last meaning can be connected to *ārin-* ‘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. tągšĩr-: ‘to revolve’, is the other form of **tągzir-* ‘revolves’, an aorist of **tągir-* ‘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 *tągšür-* 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)

ayĩr heavy

a. buyan-lĩy A5

ayĩr v. *ayĩr*

a. qađĩq-lĩy A17

ayĩrla- to respect

a.-p A11, 18

ayu poison

a.-ča A13

ašnu previously first (of all)

A12, a.-tĩn A20

adĩn other

a. kiši-tā A6, a. ellārning A10

a.-lar-nĩng A14

adĩnčĩy special

A6, 12, 16, 20

adĩr- to separate

a.-a bilip A18

adirtly detailed, in detail

a. uqup A10

adruq devided

a. iš-lar-ın A7

a.-ın A18

aduy respectful(?)

a. bilgä A5

alp hard to overcome

a. tapışyu-luy A17

alqu all

A2, 7, 11, 15

anča as much as that

a. munča A8

aridī completely

A6, 15, 16

ardat- to putrefy

a.-ip buşup A19

arđuq additional, extremely

A7, 9, 13

asīy benefit

a.-ın A14

asīy-līy beneficial

A15

asīy-siz unbeneficial

A19, 22

ađa father

a. ađasī-nīng A9

atl(i)y named

ădintiz a. ordu-ta B17

ađqan- to attach

a.-ip B14, a.-u B23

ay- to say

yaraşđurup a.-ip A25, a.-yu A8

az a little

a. tănginčă A8

azqya very little

a. ičip A14

ăd livestock

tangsuq ä.-lăr-ning A17

ădindiz <skr.?

ă. atly ordu-ta B17

ăgri crooked

ă. niz-vani B20

ămgăk-lig painful

ă. sansar-nīng B19

ărid-čī sluggard(?)

ă. tăg B18

ăt'öz body

ă.-kă B14

bă'g{i}ni beer

bor b. A13

ber- to give (Auxiliary verb)

ayu b.-ălim A8

beş five

b. yükmăk-kă ađqanu B23

bilgä wise

aduy b. A5

bil- to know

b.-ip A18

b.-mătin B13, 21

birlă together

b. biz B20

biz	we	īdtur-	to have sent
	birlä b. B20		ī.-up A26
bodī	<skr. bodhi perfect knowledge	īduq	holy
	b. töz-üg A3, B22		adīnčīy ī. A12, 16, 20
bol-	to become, to be	īš	work, matter
	b.-mīš yoq A12, 16, 20, 24		i.-lārig A15, 22, 23
	b.-maq-īy B16		i.-lar-īn A7
bor	wine	īšlā-	to work, to do
	b. bā'g{i} ni A13		i.-mādāči A22
bu	this	īč-	to drink
	A4, 12, A16, 20, 24[bu], B23		i.-ip A14, i.-māk-ig A13
bulduq-	to find	idi	at all
	b.-maz A6		A24
burxan	Buddha	kāčūr-	to allow
	b. töz-in B21		k.-mādāči A19
buş-	to destroy	kenki	last
	arqatīp b.-up A19		k. bolmaq-īy B16
busuś-luy	grieved	kertü	true
	b. sansar-ta B24		B13, 18
buyan	merit	kiir-lig	dirty
	b.-īn A2		k. B14
buyan-līy	meritous	kiši	person
	ayīr b. A5		B15, k.-tā A6
būdūr-	to complete	k[öngü]l	heart
	b.-gü-kā A14		A3
čin	true	köşäd-	to guard
	č. töz-/// B18		k.-ip A9
el	country	kün	people(?)
	e.-lār-ning A10		elig k.-üg A11
	e.-ig künüg A11	m(ä)n	I
enčlän-	to be in peace		B15
	e.-ür A7	munča	as many
			anča m. A8

näng 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
asīy-sīz q. A19
qadīqlīy mixed
ayīr q. A17
qamay all
A11
qayu which
A4
sözlä- to speak
s.-p A4
sīmda- to neglect
s.-madači A15
s.-p A21
sansar <skr. saṃsāra birth and death
s.-nīng B19, s.-ta B24
sav word, matter
s.-lar-īn A6
s.-lar-nīng A21, s.-ta A7

Sulayman name of a Mongolian ruler
S. wang-nīng A5
töörü rule
t.-sin A10
tōz root
čin t.-/// B18
t.-üg A3, B22
t.-in B21
täg like
äriḍ-či täg B18
bu wang t. A12, 16, 20, 24
tägšīr- to revolve
t.-biz B24
tägin- to venture, to experience
t.-ür A27
t.-ür-biz B16
tälim many
A13
tānginčäkyä very little
az t. A8
tükäd- to complete
t.-gäy A4
tangsuq marvelous
A17
tapīš- 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

yaläguq person, human
 A4

yaraşđur- to set in order
 y.-up ayïp 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

vergün- to hate
 y.-ä-čä A22

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

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

yükmäk heap, collection
 beš y.-kä B23

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(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.