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Kyoto University

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[1]. 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 texts[2]. Afterward, the full text of this Manichean story was investigated and edited by Professors Geng Shimin, H-J. Klimkeit and Jens Peter Laut[3], and later also by Israpil Yüsüp[4].

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[5]. In particular, the facsimile editions in the series 敦煌吐魯番文献集成 *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 manuscripts[6]. 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[7]. 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[8]. 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[9], and the Text A is originally existed in

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[6] cf. FacsimileBeida. Photographs of some Uighur fragments were also included in FacsimileTianjin, pp. 71-72, Niu (1996), pp. vi-xiv.

[7] See FacsimileBeida, p. 140 北大 D154V (1 plate) and p. 316 北大 附 C 29V (1 plate).

[8] For example, one comparatively long Uighur text (北大附 T2, 北大 附 T3) was given under the title 観音経相応比喩譚 *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 大般若波羅蜜多経巻第百四十五, and corresponds to 大正新修大蔵経 *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 附録*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[10]. 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. ***bodï 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 搠魯蛮 *Shuo-lu-man*) who is the descendant of Hülägü 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 (洒克哈散 *shai-ke ha-san* or 哈剌察児 *ha-la-cha-er*) at the end of July 1339 and ruled until 1343. Soon, he was killed by Malik Ashraf[11]. 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 year[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 ***Candalïnïng altï dyan-nïng udïzyuluq yangï*** 'Ritual der sechs Dhyānas der Caṇḍālī' we know that it was translated from Tibetan by *Ārya Ācārya* and was copied[15] by Sarïɣ Tutung by the order of Prince Asuday (***Asuday oɣul***) who was the descendant of Sulayman Wang[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[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[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.

[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 countries[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 佛経 *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[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[21]. 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 nomuγ bilmätin .**
kir-lig ät'öz-kä aγḍarïp	**2. kiir-lig ät'öz-kä aḍqanïp**
kiši m(ä)n tep umunup.	**3. kiši m(ä)n tep umunup.**
[ke]	**4.kenki bolmaq-ïγ 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 ***nomuγ*** in Beida Fu C29V, ***aγḍarïp*** in BT XIII 17 and ***aḍqanïp*** in Beida Fu C29V[22]. Based on the similarities between the lines compared above and the other similaties 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:

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[19] Supposedly "other countries" (***adïn 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 ***aγḍarïp*** (cf. BT XIII p. 112 note **17.14**), consulting the case of Beida Fu C29V we suppose ***aγḍarïp*** is the copy error for ***aḍqanïp***.

ll. 1-12 = Ch/U 7503V ll. 1-12

ll. 13-16 = Ch/U 7503V ll. 13-16, Beida Fu C 29V ll. 1-4

ll. 17-24 = Beida Fu C29V ll. 5-12

1.3 Structure

1.3.1 Text A consists of seven couplet of alliterative lines, and every couplet composes of four lines. From the well preserved five couplets we understand that the second and the third lines of the second and fifth couplets, and the first two lines of the third and fourth couplets as well as the first three lines of the sixth couplet rhyme an end rhyme. Fourth lines of the every couplet also rhyme and is the repetition of almost the same sentence. Form and the syllabic structure of this alliterative poetry can be shown as following[23]:

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. FacsimileBeida vol.2, p. 22b.

	a	2 + 2 + 3 + 3 + 3 + 5 = 18 syllables
	a	3 + 2 + 1 + 1 + 1 + 3 + 3 + 1 = 15 syllables
IV	a	1 + 4 + 2 + 3 + 2 + 3 = 15 syllables
	a	3 + 2 + 3 + 2 + 3 + 3 = 16 syllables
	a	3 + 2 + 3 + 2 + 1 + 5 = 16 syllables
	a	3 + 2 + 1 + 1 + 1 + 3 + 2 + 1 = 14 syllables
V	ye	1 + 3 + 2 + 2 + 2 + 4 = 14 syllables
	ye	4 + 2 + 3 + 3 + 5 = 17 syllables
	ye	2 + 2(?) [ ] + 3 + 5 = ?
	ye	4 + [2 + 1 + 1 + 1] + 2 + 2 + 1 =14 syllables
VI	?	[ ] + 1 + 4 + 2 = ?
	?	[ ] 1 + 3 + [ ] = ?
	?	[ ] + 3 + [ ] = ?
	?	[ ]

1.3.2 Strucure 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 *arïtï* 'never', *yyrdyncw* (l.24) for *yertinčü* 'world', etc. In Text B we also found *"dq'nw* (l.11) for *atqanu-* 'attaching', and *"dq'nyp* (l.2) for *atqanïp* '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 *sïmḍa-* 'to neglect, be careless about' (ll.15, 21) <Mong. **ş**imta/**ş**imda 'to hasten, make great efforts' (EDPT p. 828b) and *yaz-a* 'rule' (l.9) <Mong. jasa~jasah 'Gesetz, Ordnung' (Haenisch 1962, p. 86). As far as I know the latter so far is not known from other Uighur texts.

Aside from this, both texts display some new words and phrases, e.g. *aduy* 'respectful' (? A5), *aḍa aḍasï* 'ancestors' (A9), *arḍuq uz* 'extremely skillful' (A9), *alp tapïšyuluy* 'rare' (A17), *äriḍ-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"kyny '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 "q̈yr q'dyq lyq t'nkswq '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'cwrm'd'cy

20. "dyncyq '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-ïn alqu[ ]/

3. bodï {köngül} töz-üg tapränü öz k[**öngü**]l öriḍmiš-in :

4. bu til üz-ä qayu yalnguq söz-läp tükäḍgäy.

II 5. aduy bilgä aγïr buyan-lïγ Sulayman wang-nïng

6. adïn kiši-tä arïḍï bulḍuqmaz adïnčïγ sav-lar-ïn ::

7. alqu sav-ta arḍuq enčlänür adruq iš-lar-ïn::

8. anča munča az tänginčä-ky-ä ayu berälim

III 9. aḍa aḍasï-nïng yaz-a-sïn arḍuq uz köṣädip ::

10. adïn el-lär-ning töörü-sin y(ä)mä adïrtlγ uqup ::

11. alqu qamaγ elig kün-üg aγïrlap tuḍta-čï ::

12. adïnčïγ ïduq bu wang täg ašnu y(ä)mä bolmïš yoq ::

IV 13. arḍuq tälim bor bä'g{i}ni ičmäk-ig aγu-ča yerip

14. adïn-lar-nïng asïγ-ïn büḍürgü-kä yäṇä az-qy-a ičip

15. alqu öd-tä asïγ-lïγ iš-lärig arïḍï sïmḍamadačï:

16. adïnčïγ ïduq bu wang täg arïḍï bolmïš yoq :

V 17. alp tapïšγu-luγ aγïr qaḍïq-lïγ tangsuq äd-lär-ning:

18. adruq-ïn yeg-in adïr-a bilip ayïrlap tuḍtačï:

19. arḍatïp buṣup asïγ-sïz qïrï näng käčürmädäči

20. adïnčïγ ïduq bu wang täg ašṇu-tïn bolmïš yoq:

VI 21. yeg sav-lar-nïng yeg-in simḍap yenik tuḍmatačï:

22. yergüṇ-ä-čä y(ä)mä asïγ-sïz iš-lärig iš-lämädäči:

23. yeṇik yu[muš] iš-lärig taplamadačï:

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

VII 25. ////[ ]yn yarašḍurup ayïp

26. [ ]/y ïdturup /[ ]

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. q̈wrwq̈ [ ]'p ywrklyp
4. q̈wrq̈wp q'c'r s'ns'r t' ::
5. qwqws q'pyn qwrt yys'r
6. q̈wvy swynkwky s'cylwr

7. q̈wrwq 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 q̈r'nkqw
12. pyrl[ ] twrwr 'yṣ'r ::
13. kyrtw nwmwq[24] pylm'tyn[25]
14. kyyr lyk[26] 't'wyz k' "dqanyp[27]
15. kysy mn typ 'wmwnwp
16. kynky pwlm'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 Transcription[28] (Reconstructed text)

I
1. **quruɣ toqlï bašl(a)ɣlïɣ**
2. **qol-lï buḍ-lï süngük-lüg**
3. **quɣuš qapqa yörg(ä)lip**
4. **qorqup qačar sansar-ta**

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[24] *nwm yn* in Ch/U 7503.

[25] *pylm'dyn* in Ch/U 7503.

[26] *ḵyr 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. quγuš qapïn qurt yesär
6. qovï süngüki sačïlur
7. quruγ-nïng töz-in kim bilsär
8. quḍrulmaq yol-ïn täggäy

III 9. beš yükmäk-lig kürḍükdä(?)[29]
10. birdäm kerḍü bir nom bar
11. biligsizlig q(a)rangγu
12. birl[ä] turur iṣ̈är[30] (?)

IV 13. kertü nomuγ bilmätin
14. kiir-lig[31] ät'öz-kä aḍqanïp
15. kiši m(ä)n tep umunup.
16. kenki bolmaq-ïγ täginür-biz[32]

V 17. ädindiz atl(ï)γ ordu-ta
18. äriḍ-či täg kirtü čin töz-///
19. ämgäk-lig sansar-nïng yerči-si
20. ägri niz-vani birlä biz:

VI 21. burxan töz-in bilmätin
22. bodi töz-üg tuymadïn
23. bu beš yükmäk-kä aḍqanu
24. busuš-luγ sansar-ta tägšir-biz.

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[29] *beš yükmäk-lärig körḍükdä* in BT XIII 17. I am not very sure, but according to the photograph *beš yükmäk-lig kürḍük* (?) '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 *iṣ̈ri* 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 *ädindiz*
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 aḍasï: 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 aḍasï* seems to refer to "ancestors". There is a very similar kinship term *ana anasɪ* (anneanne) 'grandmother' (Li 1999, p. 98).

A9b yaz-a: Originates from Mong. *jaza ~ jasah* '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 possiblity. 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 bä'g{i}ni: This is the common twin-word (hendiaduoins), the latter one usually appears as *bägni* and supposedly signifies "beer". *bägni* 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 *bängini* or *bä'g{i}ni*, the case of *Altun Yaruq* (*bä'gni*) testifies the last transcription is most acceptable. In this text we translated *bor bä'g{i}ni* as "liquors".

A17. alp tapïšɣu-luɣ: Can be translated directly as "hardly can be found" or "hard to come by", and here it signifies "rare, infrequent".

A26. ïdturup: This word is written as *'ydtwrwp*, and can be also read as *eḍtürüp* '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. äriḍči: Supposedly this word deviates from *äriḍ-* '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 *äriḍči* is not clear, maybe this word signifies "despiser" 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. 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 *zhuan* 'to revolve' (cf. Zieme 1996, p. 172).

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

aɣïr heavy
a. buyan-lïɣ A5

aɣ̈ïr v. *aɣïr*
a. qaḍïq-lïɣ A17

aɣïrla- to respect
a.-p A11, 18

aɣu poison
a.-ča A13

ašnu previously first (of all)
A12, a.-tïn A20

adïn other
a. kiši-tä A6, a. ellärning A10
a.-lar-nïng A14

adïnčïɣ special
A6, 12, 16, 20

adïr- to separate
a.-a bilip A18

adïrtlɣ detailed, in detail

a. uqup A10

adruq devided

a. iš-lar-ïn A7

a.-ïn A18

aduy respectful(?)

a. bilgä A5

alp hard to overcome

a. tapïšɣu-luɣ A17

alqu all

A2, 7, 11, 15

anča as much as that

a. munča A8

arïḍï completely

A6, 15, 16

arḍat- to putrefy

a.-ïp buṣup A19

arḍuq additional, extremely

A7, 9, 13

asïɣ benefit

a.-ïn A14

asïɣ-lïɣ beneficial

A15

asïɣ-sïz unbeneficial

A19, 22

aḍa father

a. aḍasï-nïng A9

atl(ï)ɣ named

ädintiz a. ordu-ta B17

aḍqan- to attach

a.-ïp B14, a.-u B23

ay- to say

yarašḍurup a.-ïp A25, a.-yu A8

az a little

a. tängінčä A8

azqya very little

a. ičip A14

äd livestock

tangsuq ä.-lär-ning A17

ädindiz <skr.?

ä. atlɣ ordu-ta B17

ägri crooked

ä. niz-vani B20

ämgäk-lig painful

ä. sansar-nïng B19

äriḍ-či sluggard(?)

ä. täg B18

ät'öz body

ä.-kä B14

bä'g{i}ni beer

bor b. A13

ber- to give (Auxilary verb)

ayu b.-älim A8

beš five

b. yükmäk-kä aḍqanu B23

bilgä wise

aduy b. A5

bil- to know

b.-ip A18

b.-mätin B13, 21

birlä together

b. biz B20

biz we
b. birlä B20
bodï <skr. bodhi perfect knowledge
b. töz-üg A3, B22
bol- to become, to be
b.-mïš yoq A12, 16, 20, 24
b.-maq-ïγ B16
bor wine
b. bä'g{i}ni A13
bu this
A4, 12, A16, 20, 24[bu], B23
bulḍuq- to find
b.-maz A6
burxan Buddha
b. töz-in B21
buṣ- to destroy
arḍatïp b.-up A19
busuš-luγ grieved
b. sansar-ta B24
buyan merit
b.-ïn A2
buyan-lïγ meritous
aγïr b. A5
büḍür- 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
ïdtur- to have sent
ï.-up A26
ïduq holy
adïnčïγ ï. A12, 16, 20
iš work, matter
i.-lärig A15, 22, 23
i.-lar-ïn A7
išlä- to work, to do
i.-mädäči A22
ič- to drink
i.-ip A14, i.-mäk-ig A13
idi at all
A24
käčür- to allow
k.-mädäči A19
kenki last
k. bolmaq-ïγ B16
kertü true
B13, 18
kiir-lig dirty
k. B14
kiši person
B15, k.-tä A6
k[öngü]l heart
A3
köṣäd- to guard
k.-ip A9
kün people(?)
elig k.-üg A11
m(ä)n I
B15
munča as many
anča m. A8

näng never
A19
nizvani <Sogd. nyzβ'ny passion
ägri n. B20
nom doctrine
n.-uɣ B13
ordu palace
o.-ta B17
öd time
ö.-tä A15
öriḍ- to rise
ö.-miš-in A3
öz self
A3
qïrï entertainment
asïɣ-sïz q. A19
qaḍïqlïɣ mixed
aɣïr q. A17
qamaɣ all
A11
qayu which
A4
sözlä- to speak
s.-p A4
sïmḍa- to neglect
s.-madačï A15
s.-p A21
sansar <skr. saṃsāra birth and death
s.-nïng B19, s.-ta B24
sav word, matter
s.-lar-ïn A6
s.-lar-nïng A21, s.-ta A7
Sulayman name of a Mongolian ruler
S. wang-nïng A5
töörü rule
t.-sin A10
töz root
čin t.-/// B18
t.-üg A3, B22
t.-in B21
täg like
äriḍ-či täg 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
tükäḍ- to complete
t.-gäy A4
tangsuq marvelous
A17
tapïš- to find one another
alp t.-ɣu-luɣ A17
tapla- to dislike
t.-madačï A23
taprän- to stir
t.-ü A3
tep gerund of *te-* 'tosay'
B15

til language

bu t. üz-ä A4

tuḍ- 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.-nïng A5

yalɣuq person, human

A4

yarašḍur- to set in order

y.-up ayïp A25

yaza <Mong. *jaza* rule

y.-sïn A9

y(ä)mä and

A10, 12, 22, 24

yäṇä again

A14

yeg better

y. sav-lar-nïng A21

y.-in A18, 21

yenik light

y. tuḍmatačï A21

yeṇik v. yenik

y. yu[muš]A23

yerḍinčü world

y.-t[ä] A24

yer- to hate

y.-ip A13

yerči guide

y.-si B19

yergüṇ- to hate

y.-ä-čä A22

yoq having nothing

bolmïš y. A12, 16, 20, 24

yu[muš] a task, a piece of work

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

Text A was identified as the praise of Sulayman Wang (速来蛮 *Su-lai-man* or 搠鲁蛮 *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 佛経 *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.