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Six Uigur Contracts from the West Uigur Period (10th–12th Centuries)

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Introduction

Old Uigur secular documents¹ brought from East Turkistan (mainly from the Turfan basin) are dated as a whole from the 9th to 14th centuries. Scholars have succeeded in dating many documents to the Mongol times (13th – 14th cent.), mainly paying attention to the loanwords from Mongolian. On the other hand, Prof. Takao Moriyasu has established a series of criteria for dating to the West Uigur Kingdom period (9th – 12th cent.): semi-square script; the terms *quanpu* ~ *qunpu* “official cotton cloth as currency (< Chin. 官布 *guan-bu*)”; *sangun* (< Chin. 將軍 *jiang-jun*) as a personal name or title; typical expressions in contracts such as *kärgäk bolti*, *örü qodî bol-*, *bu sav-da tanuq*, etc.² Even though the vast majority of the Uigur documents belong to the Mongol times, those of the West Uigur period have rarity value, and they can complement the little information on the West Uigur in the Chinese and Islamic historical sources.

Among the Uigur secular documents, contracts have attracted the interest of scholars in the field of historical and socio-economic studies. In 1993, after nearly a hundred years of research, the posthumous volumes of the leading scholar of Uigur studies in Japan, Prof. Nobuo Yamada, appeared as *Sammlung uigurischer Kontrakte* (hereafter SUK). SUK provides the edition of 121 contracts in total, and according to Moriyasu’s criteria at least twelve of them certainly belong to the West Uigur period.³

However, during the more than ten years since SUK was published, I have confirmed that there exist a considerable number of Uigur contracts of the West Uigur period besides those in SUK. In this paper, I pick up six of those Uigur contracts, which carry important information

¹ In this paper I generally adopt the system of SUK for transcription of Old Uigur, Pinin for Modern Chinese, GSR for Ancient Chinese, and the common system in each field for other languages.

² See Moriyasu 2004a, pp.228–229 and Moriyasu 2004b, pp.7–9, as well as his articles cited there.

³ SUK Sa01, Sa02, Sa18, Sa19, Sa20, RH01, Lo01, Lo02, Lo03, Lo05, Lo17, WP03. See Moriyasu 1994, pp.70–79, 82–83. Still we may add Mi29, which is written in semi-square script and carries the expression *kärgäk bolti*.

for historical study on the West Uigur Kingdom, especially to reconstruct the socio-economic background and the systems of taxes and labor services. But I will postpone my detailed argument from the historical viewpoint,⁴ here presenting the philological edition, fully noted English translation and the photographic reproductions.⁵

General Description

The six Uigur contracts dealt with in this paper are as follows: (1) Text A Recto; (2) Text B Recto; (3) Text B Verso; (4) Text C Recto; (5) Text D; (6) Text E. Together with these contracts, I will also edit the texts on their reverse sides.

For each text I place the markers to date these documents to the West Uigur period. Furthermore, except Text C, they carry many Buddhist personal names and titles, which indicate the close relation to Uigur Buddhist society: *Qaytso-tutung*, *Qalaldaz*, *Antso*, *Burxantu-šilavanti* (Text A); *Karmažaki*, *Šuči-Ṭaṣ* (Text B); *Bodun-Quli-tung*, *Pusardu-šäli* (Text D); *Tayšidu* (Text E). It was during the second half of the 10th century onwards that the rulers of the West Uigur Kingdom abandoned Manichaeism and converted to Buddhism.⁶ So these texts may well be dated later than the second half 10th century until the end of the 12th century at the latest.

Text A: SI 4bKr 223 [SPF]

I have examined only the microfilm in the Toyō Bunko and not yet the original in SPF, so I cannot offer the codicological information in detail. Yet we can observe vertical vergeeé, as well as that the upper and bottom edges are nearly complete and that the beginning of **Recto** (= the end of **Verso**) is missing.

Recto: Contract of land tenancy. A square black(?) stamp on ¹*birt*, and a round one on the bottom-right. After line 8 is scribbled *biz? [] birdinz* “we gave”, seemingly by the same hand with the scribble on line 1 verso (See **Av1**).⁷ Marker: semi-square ~ semi-cursive script.

⁴ Meanwhile see my preliminary remarks in Matsui 2005b, pp.69–72.

⁵ I would express my sincere thanks to the Toyō Bunko, Ryukoku University Academic Information Center Ōmiya Library (RUIAC), and Berlin-Brandenburgische Akademie der Wissenschaften in der Staatsbibliothek zu Berlin-Preussischer Kulturbesitz (BBAW) for their kind permission for the publication.

⁶ Moriyasu 1991, pp.147–160.

⁷ PCSPb (p.152) overlooked the stamp on line 1 and counts nine lines including the scribble.

[MISSING]

- 1 [](.) birt käl̄sär m̄än qaytso tutung
- 2 **bilirmän** • [](.) š̄i tuḡa bodun-tin quvra -
- 3 -t̄in n̄ägü iš̄ k̄üč̄ käl̄sär • biz ikigü tüz bilir biz
- 4 ž̄ilu qal[] käl̄sär qaytso tutung üç ülüš̄ • siyan
- 5 bir ülüš̄ birür biz • bu yir-ning täğš̄intürü irük
- 6 -in tüz-ni üntürüp č̄u -lar biz • tanuq tüzük
- 7 tanuq qalaldaz̄ • bu tam a m̄än siyan-ning ol m̄än
- 8 antso **qaytso** tutung siyan-qa ayitip *bi-tidim*

[missing]

..... ¹When *birt*-tax comes (i.e. is levied), I, Qaytso-*tutung*²[will respond].

²⁻³When any labor service as for [...] š̄i [of grain] comes from (i.e. is levied by) the people or the [Buddhist] monasteries, two of us will equally respond. ⁴When *ž̄ilu* and *qal*[...] come (i.e. are levied), we, Qaytso-*tutung*, will respond three portions (i.e. three-quarters) and Siyan will ⁵respond one part (i.e. one-quarter). ⁵⁻⁶We will bring equal [amount of material] and cover the crack of the [wall] encircling this field.

⁶The witness is Tüzük. ⁷The Witness is Qalaldaz̄. This seal is mine, Siyan's.

I, ⁸Antso, having [Qaytso]-*tutung* and Siyan dictate, wrote [this contract].

Notes

Ar1, birt: “*birt*-tax”, a term related to taxation. It frequently appears in the idiom *irt birt*,⁸ so that we may restore another element *irt* at the damaged part preceding *birt* here.

Ar1-2: Here the context is restored in comparison with the typical formula of the Uigur contracts of land tenancy. See Yamada 1965, pp.152–154,.

Ar2, š̄i tuḡa: *š̄i* is a loanword from Chinese 石 *shí* (*dan*), a unit of grain measure corresponding ca. 60 liter during Tang times.⁹ In the Uigur Buddhist texts *tuḡa* ~ *tuta* (< *tut*-“hold; count”) corresponds to Chin 約 *yī* “as for”.¹⁰ At the same time, here we may well regard it as a converb “counting, measuring”, taking into account that the context as [...] *tuta* [...] *iš̄ k̄üč̄ käl̄sär* parallels the typical expression in the Uigur contracts of land tenancy: *bu yir-kä a iz tuta birim alim käl̄sär* “If taxes come (i.e. are levied), as for this field, measuring (*or*: as

⁸ Yamada 1965, pp.152–154; Zieme 1980, pp.219–220; Matsui 2005b, p.69.

⁹ Yamada 1971, pp.491–493; Moriyasu 1991, pp.55–57; Matsui 2004a, p.199.

¹⁰ Shōgaito 1994, p.344.

for) its size (*a iż*).¹¹ Here I translated *tuta* “as for”, though “measuring” is still possible.

Ar3, iš küč: Uig. *īs* “work” and *küč* “power” often form an idiom, meaning “labor service”.

Ar4, žilu qal[]: Judging from the context, these two terms should refer to any kind of taxes and labor services.¹² As for the first *žilu*, the initial *ž* = *Z* is partly damaged at the line top but should be restored with certainty. This term seems a loanword from Chinese, though its etymology remains unclear. In U 5317, a duplicate of a decree of tax exemption issued by the West Uigur king Qadır-Bilgä-Tngri-Ilig, we find *’ŠYLW* = *’šilu* as a term related to tax. Undoubtedly it is a scribal error of *žilu* here: Uigur letter of initial *Z* is often written similarly to *’Z-* or *’Z*, so that the copyist of U 5317 must have mistaken *žilu* = *Z-YLW* on the original as *’Z-YLW*, then wrote as *’ŠYLW* with the dental confusion of *š* / *ž*.¹³ The latter *qal[]* is hardly legible.

Ar2a, qaytso: A Buddhist personal name, a transcription of Chin. 戒藏 **kāi-dz’āng* (GSR 990a + 727g’).¹⁴ Damaged in lines 1 and 8, but reconstructed from the context.

Ar4, siyan: A personal name, seemingly derived from Chinese. Otherwise possible *sivan*.

Ar5a, tägšintürü: “umgebend” attested also in SUK Mi28².

Ar5b, irük: “A crack, or breach, in a wall”, here attested in Old Uigur for the first time.¹⁵

Ar7, qalaldaz: A Buddhist personal name, seemingly derived from Skt. *kalaladāsa* “slave of the womb”?

Ar8a, antso: A Buddhist personal name, transcription of Chin. 安藏 **’ān-dz’āng* (GSR 146a + 727g’); attested frequently.

Verso: Letter to Burxan-*tu-šilavanti* from Qaytso-*tutung*. Scribbled *bitidim* “I wrote” at the bottom margin. Marker: semi-square ~ semi-cursive script.

1 burxan tu šilavanti-qa •

2 qaytso tutung aytu idurmän inč ärki sän biz (...)

¹¹ Matsui 2005a, pp.36–47.

¹² Matsui 2005b, p.69.

¹³ This supposition will support my opinion that U 5317 should be a later duplicate of the original written in the West Uigur period (Matsui 2004b, n.9). *Zieme* read as *āsulu* / *āsülü* (*Zieme* 1981, pp.245, 253), though the third letter should be read as *-Y-* certainly.

¹⁴ For the etymology of Qaytso, *Zieme* (1994, pp.129–130) offered Chin. 開藏 *guai-zang* attested in Ch 2384 + Ch 2112, but it should be a mistake by the Uigur copyist who was not familiar to the original Chinese character. Both of 戒 and 開 are transcribed as *X’Y* = *qay* in Uigur. See Shōgaito 2003, p.128.

¹⁵ ED, p.222.

3 yangi a iliq simtal u qiltimz arti munta
 4 Z(.)T' uru i tapišmadī sini bar ārsār iḍiṅ
 5 yana vrxar-ta bor ārsār tālim ārsār sat in
 6 [](.)[](.)[] alip id il yana tri u uru i
 7 [](.)-qa []

¹To Burxan-[tu]-*silavanti*.

²I, Qaytso-*tutung*, send [a letter] respectfully. Are you at peace? We ³had treated the new treasury carelessly. Here ⁴the seed of Z(.)T' was not find (i.e. run short). If you are (i.e. you have the seed), send [to us]. ⁵Moreover, if [there] are wine in the monastery and if [the wine] is plentiful, the trade [of wine] ⁶[.....] you shall take and send [us?]. Moreover, seed to cultivate ⁷for

Notes

Av1: On this line a later copyist scribbled *burxan tu'silavanti quḍi(?)*, using this letter as a writing model.

Av2a, aytu idurmān: "I send (a letter) respectfully". Literally *aytu* (< v. *ayt- ~ ayit-*) means "having *one* say". For this typical expression by the sender, I adopt the paraphrase by Yoshida / Moriyasu 2000, p.168.

Av2b, biz: Maybe followed by *ymā* "then, now".

Av3a, a iliq: At a glance as if "XYLYLX, but the second -L- seems a crack of the paper.

Av3b, simtal u: < *simtal-* "to be negligent, careless",¹⁶ apparently written as SYMLTXW. Cf. *simḍalmaq qil uluq ārmāz* "muss man nicht Nachlässigkeiten begehen", *nom ārmāz-tā yoridāci simḍalmis-lai*" Die aber ohne Religion Dahinwandelnden, die Nachlässigen, gehen" in *Ārya-rajavavādaka Sutra*.¹⁷ Also see TTT VIII, A2, E23.

Av4, Z(.)YT': Unclear. Maybe Z' (R/N) YT' ?

Av5a, vrxar: The middle letters -RX'- are cracked and another reading might be possible.

Av5b, sat in: Here understood as *sat(i)* "selling, trade; price"+ *in* (acc.).

Av6, tri u: < v. *t(a)rī-* "to cultivate". Maybe corrected into *tin u* < *tin-* "to breathe; to be tranquil or at ease": in that case, the following *uru* "seed" should be discarded.

¹⁶ ED, p.828. Cf. *osal simta* in Tattvarthā, 1292.

¹⁷ Radloff 1911, pp.70–71, 73, 75–76.

Text B: Ot. Ry. 2728 [RUAIC]

16.3 x 18.0 cm. Chamois ~ Beige clair. Paper of mediocre quality with vergeé (5 / cm). The upper margin nearly complete; the beginning and end sides of **Verso** are nearly complete, indicating that it was written after **Recto** side.

Recto: Contract of tenancy of a vineyard. Marker: semi-square script; *bu sav-ta tanuq* “the witness in this matter”.

[MISSING]

- | | | | | | |
|----|--------------------------------|--|------------------------------|--|---|
| 1 | [| |] (.) sačp küp-kä kirginčä [| |] |
| 2 | [| |] kölsär män nam lu bilir [| |] |
| 3 | [| |] yī miš bilir män {..}(.)[| |] |
| 4 | [| |] borluq-nung nägü bar [| |] |
| 5 | [| |] (.) ču bilir män ° (.)[| |] |
| 6 | [| |] borluq-qa yil-ta yuz S'[| |] |
| 7 | [| |] LYK-intä (.)[]KWK KW(.)[| |] |
| 8 | tunbur-siz [| |] (.)[] män bu [| |] |
| 9 | irükin yitimiš üç yil (.)[| | | |] |
| 10 | män bu üç T[](.) biz taš (.)[| | | |] |
| 11 | män bu sav-ta tanuq ar Y[| | | |] |
| 12 | sangči o ları yī miš TWR(.)[| | | |] |

[missing]

¹..... scatter and by the time entering into a jug

²If [....] harness [.....], I, Nam-Lu will know (i.e. respond).

³I, Yī miš, will know (i.e. respond).

⁴There is anything of the vineyard

⁵I, [....]-Ču, will know (i.e. respond).

⁶For the vineyard, yearly 100 [....]

⁸Without coriander(?) I This

⁹..... the crack seventy-three year

¹⁰I This three T [....], we, Taš- [....]

¹¹I The witness on this statement (i.e. contract) is Ar-Y [....]

¹²The tax collector O ları, Yī miš, TWR(.) [....]

Notes

Br1: Judging from ⁴*borluq* “vineyard”, the context may concern grape cultivation, wine growing and wine transportation.

Br2, nam lu: A personal name, seemingly from Chinese.

Br3, yī miš: A personal name attested frequently, originally “collector” (> Chin. 亦黑迷失 ~ Pers. *yāgmīš*). Visible only later half -MYŠ, but restored in comparison with line 12.

Br5, ču: From the context, it seems an element of a personal name from Chinese.

Br6, S' []: Maybe we can reconstruct as *satir* (~ *stir* ~ *sītir*), a unit for weight of silver and currency corresponding Chin. 兩 *liang*.

Br8, tunbur: Unclear. Perchance a loanword from Skt. *tumbura* “coriander or the fruit of *Diospyros embryopteris*” (MW, p.450) ?

Br9, irükin: See **Ar5b** for *irük* “a crack, breach”.

Br12, sangči: < *sang* (< Chin. 倉 **ts'âng* “granary”: GSR 703a) and + *či* (suffix); Originally “granary keeper”, then “tax collector”.¹⁸

Verso: Contract of land tenancy. Marker: Semi-square script.

| | | |
|----|--------------------------------|---|
| 1 | bičün yil altinč ay bīs [|] |
| 2 | -qa ortoq ür tarī u [|] |
| 3 | -taqī iriš q[](-)ning [|] |
| 4 | yirig krmažaki-ta otra [|] |
| 5 | -um bu yir [](...) näčä [|] |
| 6 | män tüšin (...) [] krmažaki [|] |
| 7 | [] biz söz/är bilir (.) [|] |
| 8 | alim birim biz bilir biz [|] |
| 9 | [] kölük nägü iş küč [|] |
| 10 | [] (.) ormaq-ta ikigü [|] |
| 11 | [] tanuq šučī taş tanuq [|] |
| 12 | [] bu sav qayu-sī a iš'sar [|] |
| 13 | biršür biz bu tam a biz [|] |

¹On the 5th day, the 6th month, the year of the Monkey.

¹⁸ Zieme 1981, pp.245–246, 253; Matsui 1997, p.30; Matsui 2002, p.104.

²⁻⁴[To us,, the field] to cultivate millet in cooperation [being necessary, we borrowed] a field locating [.....] of Īriš-Q[.....] from Karmažaki at [cotton cloth with a stamp] in the center.

⁵[No matter] however many [seeds sink (i.e. we seed) on] this field], I [will] ⁶the crop [....] Karmažaki [.....]. ⁷We will negotiate and respond.

⁸We will respond the taxes. ⁹Any labor services (such as) pack animal ¹⁰On the harvest time, two of us

¹¹The witness is Šučī-Ṭaz. The witness is

¹²⁻¹³If any of [us] derives (from) this matter (i.e. contract), we will pay [.....] one another.

This seal is ours, []'s.

Bv2, ortoq: “A partner, cooperator; in cooperation; under co-ownership”, see DTS, p.371; ED, p.205; Pelliot Ouïgour 12 = MOTH 26⁹; U 3907 = SUK Ex03¹². In the Mongol times this term was broadly scattered as Mong. *ortu*, Pers. *urtāq* ~ *urtāq* and Chin. 鞑脱 *wo-tuo*, meaning “commercial partner of the Mongol rulers”.¹⁹

Bv4, kрмаžaki: ~ *karmāžaki*, a Buddhist personal name; possibly transcription of Skt. *karma-śaka*, or *-śakhi*, *-śakhin*.

Bv4, otra: The context is restored in comparison with SUK Sa01, ⁴*otra yirtä* ⁵*tam ali* *yuz qanpu* “100 official cotton cloth with a stamp on the center” and Sa03, ⁶*otra tam ali* *ūc ming iki {P.} yuz* *’ālig qunpu* “3250 official cotton cloth with a stamp on the center”.

Bv6, tüšin: Here *tūs* means “crop, harvest”, not “interest”. Cf. SUK RH07, ⁵⁻⁷*nācā uru baḍsar ikägü tāng ünḍürüp tarir-biz bolmīs tūs-in tāng ülāsür-biz* “Wieviel Saatgut auf dieses Land eingeht, bringen wir beide zu gleichen Teilen auf und bestellen es. Die eingebrachte Ernte teilen wir gleichmäßig auf”, as well as SUK RH08⁵⁻⁷, RH11⁸⁻¹¹.

Bv11, šučī ṭaz: A Buddhist personal name, transcription of Skt. *śucidāsa* “slave of the purity”.²⁰

Bv12, a iš’sar: < *a iš-* “to deviate, breach”. We find the parallel context in two contracts: SUK Sa03, ²⁴*bu sav-ta qayu-sī a išsar-biz* “Wer von dieser Sache (= diesem Kontrakt) abweicht”; Ad02, ¹³⁻¹⁴*qayu-sī bu sav-tin a išsar-biz* “Wenn jemand von uns von diesem Wort abweicht”.²¹

¹⁹ For the detailed argument on the *ortoq*-partnership in the Old Uigur society, see Moriyasu 1997, as well as Matsui 1998, pp.21–22.

²⁰ See MW, p.1081, for many metaphors of Skt. *śuci*.

²¹ UW 1, p.69; SUK 2, p.238.

Text C: U 6112 + U 6163 + U 6166 + U 6201 [BBAW]

Of these four fragments, **Verso** sides of U 6112 and U 6166 have been partly edited as Nr. 52 of Raschmann 1995, though she left **Recto** inedited. Now I found that other two fragments, U 6163 and U 6201, belong to the same manuscript and join U 6112 and U 6166 directly.

32.8 x 15.2 cm in jointed. Beige rose ~ Beige. Paper of mediocre quality with slight vergeeé.

Recto: Contract of sale of a vineyard. Marker: semi-square script; *sangun* (< Chin. 將軍) as an onomastic element; *bu savda olur üçü*, similar to *bu sav-da tanuq* “the witness in this matter” (**Cr9**); Moreover, see **Cr2-5**.

[MISSING]

| 1 | (.) | |] söz-lari |
|----|---------------------------------------|-------------------------------------|------------|
| 2 | yorımazun bu borluq | sıçı-sı bar ta tın yıngaqsangik yir | [] |
| 3 | öngtün yıngaqsutadmiş ygän | arşlan için sangun-nung | [] |
| 4 | tiginkä-tägi altın yıngaq mängü (...) | tngrim-ning borluq | [] |
| 5 | -tägi kidin yıngaq qan-ning ulu | yolingatägi bu borluq | [] |
| 6 | qiltimz | bu borluq sataçı bög bolmiş 'Y | [] |
| 7 | | bu borluq sataçı bög-äk : | [] |
| 8 | | bu borluq sataçı alqatmiş | [] |
| 9 | | bu borluq sataçı yasatmiş | [] |
| 10 | bu savda olur üçü | arşlan totoq | [] |
| 11 | bu savda | | [] |

[missing]

¹..... [Their claim] ²shall not pass (i.e. be valid). The boundaries of this vineyard is [as follows]: [To] the mountain side (i.e. northwards), up to the field belonging to the monastery. ³⁻⁴Eastwards, up to [the field of] prince of Qutadmiş-Ygän and Arşlan-*icin-sangun*. ⁴⁻⁵On the downside (i.e. southwards), up to [...] Mängü(...)-Tngrim's vineyard. ⁵Westwards, up to King's big street.

⁵⁻⁶We made [.....] this vineyard.

⁶⁻⁹The seller of this vineyard is Bög-Bolmiş-'Y[...]. The seller of this vineyard is Bögäk- [...]. The seller of this vineyard is Alqatmiş- [...]. The seller of this vineyard is Yasatmiş- [...].

¹⁰The guarantor of this statement (i.e. contract) is Arşlan-*totoq*. ¹¹[The witness] of [this statement (i.e. contract) is].

Notes

Cr2–5: Uigur *sīci* “boundary” is a loanword from Chin. 四至 *si-zhi* “four boundaries”. As stated by Mori and Yamada, in the Uigur contracts *sīci* of the field or house is usually described along the order as east, south, west then north.²² But we have still two contracts which carry the north boundary at beginning: SUK Sa01, Sa02 (= Ot. Ry. 1414a). Moreover, SUK Sa18 states three boundaries of the east, south and west after the “gate (*qapī*)” of the house on sale in front of the “big street (*ulu qay*)”: undoubtedly “the gate” was on the northern boundary. The contracts mentioned above are certainly dated to the West Uigur period as well as Text C here. Even though the examples are still little, the order of *sīci* beginning with north could be a marker for dating Uigur contracts to the West Uigur period.

Cr3, iĉin sangun: Literally “inner general”, then “general of royal court” or “General of Interior”. We find a similar title *īcrāki sangun* in a Manichaean text from the Uigur Empire of Mongolia,²³ as well as *īc buyruq sangun* in another Manichaean text from the West Uigur.²⁴ Both titles are clearly of high rank of the Uigur court, so that *īcin sangun* here also should be of parity.

Cr4, qan-nīng ulu yol: If *qan* here means “King, Khan”,²⁵ we may presume that this contract was brought from the ruin of Qočo (Chotscho = 高昌故城 *Gaochang gucheng* = Idikutschäri), the winter capital of the West Uigur Kingdom. Other persons or titles referred in this contract such as *īcin sangun* “General of Interior”, *tigin* “Prince” or *tngrim* “Princess” also suggest that the vineyard in issue was located in Qočo. In connection with the “King (*qan*)’s big street (*ulu yol*)”, we may note “big street (*ulu yol*)” in SUK Sa04, Sa05 and Sa06, as well as “big street (*ulu qay: qay* < Chin. 街 *jie*)” in SUK Sa18.

Cr6–9, sataĉi: Abbreviated form of *sattāci* “seller, vendor” < *sat-* “to sell”. Cf. Chin. 賣地人 *mai-dī-ren* = Uig. *yir sata li* “land vendor” in a Chinese-Uigur bilingual contract U 5368.²⁶

Cr6, bāg bolmiš ’Y[]: Here I regarded as a personal name composed of three elements, though *bāg bolmiš* can be regarded as attribute for the last ’Y[] and translated as “who became *bāg*”.

Cr7, bāg-āk: Though separated, it must be the same word with *bāgāk* in **Verso:**

²² Mori 1967, pp.478–480; Yamada 1965, p.47: SUK Sa03, Sa04, Sa05, Sa06, Sa07, Sa08, Sa09, Sa10. The exception is Sa13, which goes east, west, north then south.

²³ Müller 1912, pp.211–213, though his correlating *īcrāki sangun* with eunuch is improbable.

²⁴ Moriyasu 1991, p.197.

²⁵ Here *qan* “government; official” (< Chin. 官 *guan*) seems implausible. Cf. Matsui 1998, p.19.

²⁶ Moriyasu / Zieme 1999, Ms. II.

Seemingly a personal name or title, composed of *bäg* “officer” and *+äk* (diminutive).²⁷

Cr9, bu savda olur uçı: Here *olur uçı* should be regarded as “guarantor” who had a legal role different from *tanuq* “witness”.²⁸ In the similar context in SUK Sa01, we find *körüp olur uçı* “a person to watch and stay; Garant”, which is related to New Uigur *körüp oltur-* “to guarantee”.²⁹

Verso: List of the materials collected for tax(?). Marker: semi-square script; *sangun* as an onomastic element.

[MISSING]

- 1 []-MYŠ-T bir äčkü • qapī küč-tä bir säkiz tištäki böz •
- 2 []-qa bir säkiz tištäki böz • sap aq alp uz-ta iki ula
- 3 [](.) bir säkiz tištäki böz • sap aq bägäk-tä bir
- 4 [] böz • mao la tung-ta bir yiti tištäki P'
- 5 [] bars-ta bir säkiz tištäki otuz čī böz •
- 6 [](.) qoyn iki ula böz • qoru täsäg
- 7 [](...) čī [](.)[] sangun iki ula böz • bögülük
- 8 [](.) qaz baosi bäräg bir yiti tištäki
- 9 **böz** [] X bir otuz čī säkiz tištäki böz
- 10 [] (...) (...) [] (...) (...) (...) (...)

[missing]

- 1..... When, one goat. One eight-teeth cotton cloth (instead) for gatekeeping.
- 2..... one eight-teeth cotton cloth for [...]. From the *sap aq Alp-uz*, two relay horses.
- 3..... One eight-teeth cotton cloth. From the *sap aq Bägäk*, one
- 4..... cotton cloth. From *Mao-La-(tu)tung*, one seven-teeth cotton cloth.
- 5..... From [...]-Bars, one eight-teeth cotton cloth of 30 *chi*.
- 6..... sheep, two cotton cloth (instead for?) relay horse. *Qoru* -tax and *täsäg*-tax
- 7..... [...]-*sangun* two cotton cloth (instead for?) relay horse. *Bögülük* [.....]
- 8..... *Qaz-Baosi-Bäräg*, one seven-teeth-[cotton cloth].
- 9..... One eight-teeth cotton cloth of 30 *chi*.

²⁷ See OTWF I, p.39, for the diminutive suffix *+Ak*.

²⁸ Moriyasu 1998, p.4.

²⁹ Shögaito 1994, p.140.

Notes

Cv1a, qapī küč: This idiom composed of *qapī* (~ *qapī*) “gate” and *küč* “power” should mean “gatekeeping” as a kind of official labor service. We have still some attestations of Uig. *qapī* ~ *qapī* and Mong. *qa al a* “gate” to be regarded as a labor service.³⁰

Cv1b, säkiz tıştäki böz: Literally “cotton cloth on(/with) eight teeth”. Also in line 4 and line 8 we find *yiti tıştäki böz* “cotton cloth on(/with) seven teeth”, as well as in SI O.2 and Ot. Ry. 1415 (= Raschmann 1995, Nrn. 82, 110). In ancient and mediaeval Central Asia, *böz* “cotton cloth” was used as a currency. Then *yiti / säkiz tıştäki böz* “seven- / eight-teeth cotton cloth” should be any specification or classification for cotton cloth as a currency. From viewpoint of the weaving technique, Raschmann explained that *tıştäki* should indicate the density of cotton cloth and be “Webblattdicke”.³¹ Here noteworthy are the terms 七宗 (= 綜)布 *qi-zong* (= *zong* ~ *zeng*)-*bu*, 八宗 (= 綜)布 *ba-zong* (= *zong* ~ *zeng*)-*bu* and 捌綜毯 *ba-zeng-die* as seen in Chinese manuscripts from Dunhuang.³² Uig. *yiti* “seven” corresponds to Chin. 七 “seven”, so does *säkiz* “eight” to Chin. 八 (捌) *ba* “eight”, *böz* “cotton cloth” to Chin. 布 *bu* “cloth” and 毯 *die* “cotton cloth”. Consequently I regard the Uig. *yiti / säkiz tıştäki böz* as a *calque* of Chin. 七 (八)綜布, but still I am not certain about the reality. Chin. 綜 *zeng* originally means “heddle”, then any technical term, which certainly concerns the weaving of cloth but left unclear.³³

Cv2, sap aq: In this contract, this word *sap aq* is followed by a personal name Alp-Uz and ³Bägäk. Though Maḥmūd al-Kāšgarī explains *sap aq* as “what is above the hips”,³⁴ here it seems to be any kind of attribute of the following persons, i.e., title or tribal name. According to Clauson it is a deverbal noun from v. *sap-* “to repair, instill, graft” and - *aq*,³⁵ then can be interpreted as “repairer; craftsman”. It may be related to the following name Alp-Uz, whose second element *uz* means “craftsman”.

³⁰ Matsui 2005b, pp.73–74, 77.

³¹ Raschmann 1995, pp.37–38, 136–137, 159, 177–178.

³² 烏 Diao 84 = DhZJSL III, pp.110–111; P3155v = TTD III, p.116, No.371. The editors of TTD divided 捌綜毯 as 捌 and 綜毯, mistaking the first 捌 as the length of the preceding 生絹 *sheng-juan* (silk as currency). However, the examples of Diao 84 above, as well as the Uigur expression *yiti/säkiz tıştäki böz*, would stand for the former editions which regarded 捌綜毯 as a special kind of cotton cloth. See, e.g., Ikeda 1973, pp.31–32. Still we may note 十二綜細褐六十尺 “fine woolen cloth of twelve-heddle, sixty *chi*” and 十綜昌褐六十尺 “*chang*-woolen cloth of ten-heddle, sixty *chi*” as seen in S6147v = TTD III, p.140, No.439 (the meaning of 昌 *chang* is not clear: Improbable is correlation to 高昌 Gaochang, i.e. Turfan, by Nie 2003, p.131); Furthermore, in the Chinese historical sources we come across 金緹 (= 綜)布 *jin-zeng-bu* “golden-heddle cloth” or 六十綜布 “sixty-heddle cloth” as the tributes from the Korean dynasties. See Hino 1984, p.344.

³³ See Hino 1984, pp.345–347.

³⁴ CTD I, p.352.

³⁵ ED, p.786; Cf. OTWF I, pp.391–396.

Cv3, bǎgāk: See Cr7.

Cv4, mao la tung: Probably a transcription of a Chinese personal name: The first *mao* might be a Chinese surname 毛 *mao*. Here I regard the last *tung* as an abbreviation of *tutung* as well as *tu*, yet *la-tung* could compose a given name.

Cv6a, ula böz: Preliminary interpreted as “cotton cloth (*böz*) paid instead of a relay horse (*ula*) as a tax”.

Cv6b, qoru täsäg: Both terms should be related to taxes and labor services. Uig. *qoru* means “dry”, but here we may assume some relation with Mong. *qoru* “prohibited area; area only for the emperor”. The later *täsäg* may be the same as the taxation term *täsäg* as seen in U 5317.³⁶

Cv8, qaz baosi bǎrǎg: Unclear.

Cv9, bir otuz čī sǎkiz tištǎki böz: Shall be regarded as “one (*bir*) eight-teeth cotton cloth of 30 (*otuz čī*)”.³⁷ Uig. *čī* is a loan form Chin. 尺 *tš’iäk (GSR 794a),³⁸ and 10 *chi* corresponds to 1 丈. We can observe that cotton cloth distributed among the Uigurs had standards of *iki ba* and of *iki yarim ba*, which correspond respectively to 4 丈 (= 40 *chi*) and to 5 丈 (= 50 *chi*).³⁹ Here the “eight-teeth cotton cloth (*sǎkiz tištǎki böz*)”, which is specified as of 30 *chi* (*čī*), suggest that the standard was longer (or shorter) than 30 *chi*.

Text D: Ch/U 6992v [BBAW]

24.0 x 17.0 cm. Beige. Paper of fairly good quality without vergeé. Using the reverse side of a Chinese Buddhist *sūtra* 稱揚諸佛功德經 *Cheng-yang zhu-fo gong-de jing* (Ch/U 6992 = Taisho No.434, Vol.14, 0099c22–0100a03, identified by late Prof. Kōgi Kudara).

Draft of loan contracts of corn (*tari*), interrupted with any reason. Marker: semi-square script; *örü qodī bolsar män* “If I get upper or lower (i.e. escape)”.

[M I S S I N G]

- 1 *luu yīl* [] **manga pusardu šāli**
- 2 -*kā tūškä tari* **kārgāk bo/up** []
- 3 *tari* **altim yangi-ta asi i tūši bir/ä köni**
- 4 *birürmän bu tari* **birginčä örü qodī bolsar män** []

³⁶ Zieme 1981, p.153; Matsui 2005b, p.71.

³⁷ Raschmann 1995, pp.44, 137.

³⁸ ED, p.404.

³⁹ Matsui 1997a, pp.104–105.

- 5 sambodu köni birzün tanuq boṭun qulī tung tanuq *ǎlp*
 6 čor bu tam a män pusardu šāli-ning ol bu tarī (.)[]
 7 üč'är

[missing]

¹[On theth day, theth month, the year of] the Dragon.

To [me, Pusardu-šāli], ²⁻³a loan of corn (i.e. wheat) [being necessary, I] borrowed xxx of corn [from]. ³⁻⁴At the beginning (of the autumn) I will repay [truly] with the interest. If I escape before paying this corn, [.....] ⁵Sambodu shall repay truly.

The witness is Bodun-Qulī- (*tu*) *tung*. The witness is Alp-⁶Čor. This seal is mine, Pusardu-šāli's. This corn ⁷three men(?).

Notes

D1, pusardu šāli: Restored in comparison with line 6.

D2, kǎrgāk bolup: Restored in comparison with Text E, line 3.

D3, tarī : “Corn” in general, but particularly “wheat”.⁴⁰

D4, örü qodī bolsar män: Literally “if I become upward or downward”, older expression meaning “if I escape”.⁴¹

D6: At the damaged end we may restore the name Sambodu, who was undoubtedly a family (son or brother) of the debtor.

D7, üč 'är: Context unclear. Still possible *üč'är* ~ *üčär* “each three”.

Text E: Ch/U 7214v [BBAW]

14.5 x 5.5 cm. Fragment from the single manuscript of **Text D**, Chinese Buddhist *sūtra* 稱揚諸佛功德經 *Cheng-yang zhu-fo gong-de jing* (Taisho No.434, Vol.14, 0099c16–0099c18).

Draft of a loan contract of *qunpu* “official cotton cloth”. Marker: semi-square script written by the same hand of **Text D**⁴²; *qunpu* (~ *quanpu*).

[M I S S I N G]

1 (.....)[]

⁴⁰ Moriyasu 1991, p.58; SUK 2, p.287.

⁴¹ Mori 1961, pp.132–142; Moriyasu 1998, pp.8–9, 11.

⁴² Moriyasu regards this hand as semi-cursive script [Moriyasu 2004a, p.230; Moriyasu 2004b, p.12], though we may correct into semi-square with the marker placed for **Text D**.

- 2 luu yil ikinti ay aḫti otuz-qa []
 3 yilliq qunpu kargak bolup tayšidu []
 4 qunpu altim bir ödi-tā (.) []
 5 [](.) [] qunpu (.) []
 6 [] tūs []

[missing]

.....

²On the 26th day, the 2nd month, the year of the Dragon.

[To me,] ³⁻⁴official cotton cloth for [...] year being necessary, I borrowed xxx official cotton cloth [from] Tayšidu [...]. In one period, ⁵official cotton cloth

⁶interest

Notes

E2, luu yil: Undoubtedly the same year with **Text D**.

E3, yilliq qunpu: At the lost end of line 2 there must have been one of the twelve animals cycle. It suggests that *qunpu* ~ *quanpu* “official cotton cloth (used as a currency)” became a term of annual tax in the West Uigur Kingdom.⁴³

E4, bir ödi: *ödi* < *öd* “time; a point of time; a period of time”. Here the context should concern the interest for each “period”.

Glossary

| | | | |
|----------|---|--------|---|
| 'är | är | arслан | (PN) Cr3, Cr10 |
| adın | other, another Av4 | ası | profit, interest D3 |
| al- | to take; to buy Av6, D3, E4 | ay | month Bv1, E2 |
| alp | (PN) Cv2, D5 | ayit- | to have one dictate, to make one say; |
| alim | (<i>alim birim</i>) tax Bv8 | ayt- | to ask; <i>aytu</i> “respectfully” Ar8, Av2 |
| alqatmiş | (PN) Cr8 | ayit- | <i>ayit-</i> |
| altı | six E2 | äčkü | goat Cv1 |
| altın | lower; below; <i>altın yingaq</i> southwards Cr4 | är | man D7 |
| altınc | sixth Bv1 | är- | to be; to exist Av3, Av4, Av5 |
| antso | (PN < Chin. 安藏 <i>An-cang</i>) Ar7 | ärki | (a word used at the end of questions) Av2 |
| a iliq | treasury, storage Av3 | baosi | ? Cv8 |
| a iş- | to deviate, breach Bv12 | bar | (a particle connoting existence) Av4, Br4, Cr2 |
| ar | (PN) Br11 | | |

⁴³ Hori 1988; Moriyasu 1991, pp.51–52; Hori 1999; Matsui 2005b, p.70.

| | | | |
|-----------|---|----------|---|
| bars | (PN) Cv5 | kärgäk | necessary D2, E3 |
| bäg | (PN); leader, officer Cr6 | kidin | west; behind Cr5 |
| bägäk | (PN) Cr7, Cv3 | kir- | to enter Br1 |
| bäräg | ? Cv8 | köl- | to harness (an animal to prough) Br2 |
| bičin | monkey Bv1 | kölük | baggage animal Bv9 |
| bil- | to know; to be responsible Ar1, Ar2, Ar3, Br2, Br3, Br5, Bv7, Bv8 | köni | truly, honestly D3, D5 |
| bir | one Ar5, Cv1, Cv2, Cv3, Cv4, Cv5, Cv8, Cv9, E4 | krmažaki | <i>karmāžaki</i> |
| bir- | to give; to pay, repay Ar5, D4, D5 | küč | power; Cf. <i>İs küč</i> Ar3, Bv9, Cv1 |
| birim | (<i>alim birim</i>) tax Bv8 | küp | jar, jug Br1 |
| biriš- | to give to one another Bv13 | la | (PN) Cv4 |
| birlä | with, together with D3 | lu | (PN) Br2 |
| biršür | <i>biris-</i> | luu | dragon D1, E2 |
| birt | (a kind of tax) Ar1 | manga | to me, for me D1 |
| biti- | to write Ar8 | mao | (PN) Cv4 |
| biz | we Ar3, Ar5, Ar6, Av2, Br10, Bv7, Bv8, Bv13 | män | I Ar1, Ar2, Ar7, Br2, Br3, Br5, Br8, Br10, Br11, Bv6, D6 |
| bodun | people; (PN) Ar2, D5 | mängü | (PN) Cr4 |
| bol- | to become Cr6, D2, E3 | munta | here Av3 |
| bor | wine Av5 | nam | (PN) Br2 |
| borluq | vineyard Br4, Br6, Cr2, Cr4, Cr5, Cr6, Cr7, Cr8, Cr9 | näčä | how many, however many Bv5 |
| bögülük | (PN) Cv7 | nägü | any, anything Ar3, Br4, Bv9 |
| böz | cotton cloth Cv1, Cv2, Cv3, Cv4, Cv5, Cv6, Cv7, Cv9 | o larī | (PN) Br12 |
| bu | this Ar5, Ar7, Br8, Br10, Br11, Bv5, Bv12, Bv13, Cr2, Cr5, Cr6, Cr7, Cr8, Cr9, Cr10, Cr11, D4, D6 | ol | (copula) Ar7, D6 |
| burxan | (PN) Av1 | olur uči | guarantor Cr10 |
| či | (a unit of length < Chin. 尺 <i>chi</i>) Cv5, Cv9 | or- | to crop Bv10 |
| čor | (PN) D6 | ortoq | partner; in cooperation Bv2 |
| ču | (PN) Br5 | otra | in the center, in the middle Bv4 |
| ču la- | to wrap, to pack up, to cover Ar6 | otuz | thirty Cv5, Cv9, E2 |
| id- | to send Av2, Av6 | öd | time, period E4 |
| ičin | inner, interior Cr3 | öngtün | east Cr3 |
| iki | two Cv2, Cv6, Cv7 | örü | upwards; <i>örü qodī bol-</i> to escape D4 |
| ikigü | two together, both Ar3, Bv10 | P' | (miswriting of <i>böz</i>) Cv4 |
| ikinti | second E2 | pusardu | (PN < Chin. 菩薩奴 <i>Pu-sa-nu</i>) D1, D6 |
| inč | at peace, peaceful Av2 | qalaldaz | (PN < Skt. <i>Kalaladāsa?</i>) Ar7 |
| iriš | (PN) Bv3 | qal[] | (a kind of tax) Ar4 |
| irük | crack, breach Ar5, Br9 | qan | <i>qan</i> , king Cr5 |
| iš | work, labor; <i>İs küč</i> official labor service Ar3, Bv9 | qapī | gate, door Cv1 |
| karmažaki | (PN) Bv4, Bv6 | qaytso | (PN < Chin. 戒藏 <i>Jie-cang</i>) Ar1, Ar4, Ar8, Av2 |
| käl- | to come, to be levied Ar1, Ar3, Ar4 | qayu | which?, what?; any, anything Bv12 |
| | | qaz | ? Cv8 |
| | | qil- | make Av3, Cr6 |
| | | qodī | downwards; Cf. <i>örü</i> D4 |
| | | qoru | (a kind of labor service); dry Cv6 |

| | | | |
|-----------|--|------------|---|
| qoyn | sheep Cv6 | tägsintürü | Encircling Ar5 |
| qulı | (PN) D5 | tälim | many, much Av5 |
| qunpu | official cotton cloth used as a currency (< Chin. 官布 <i>guan-bu</i>) E3, E4, E5 | täsäg | (a kind of labor service) Cv6 |
| qutadmış | (PN) Cr3 | tigin | (PN); prince Cr4 |
| quvra | religious community, monastery (mainly of Buddhist) Ar2 | tištäki | (specific term of cotton cloth) Cv1, Cv2, Cv3, Cv4, Cv5, Cv8, Cv9 |
| saç - | to scatter, sprinkle Br1 | tngrim | (PN); princess Cr4 |
| sambodu | (PN < Chin. 三寶奴 <i>San-bao-nu</i>) D5 | totoq | (a title of officer < Chin. 都督 <i>du-du</i>) Cr10 |
| sangči | tax collector; (PN) Br12 | trı- | <i>tarı-</i> |
| sangik | monastic, belonging to (Buddhist) monastery (< Skt. <i>sanghika</i>) Cr2 | tu | (abbreviation of <i>tutung</i>) Av1 |
| sangun | (PN); general (< Chin. 將軍 <i>jiang-jun</i>) Cr3, Cv7 | tunbur | coriander(?) (< Skt. <i>tumbura</i> ?) Br8 |
| sap aq | what is above the hips; repairer, craftsman(?) Cv2, Cv3 | tung | (abbreviation of <i>tutung</i> ; PN?) Cv4, D5 |
| satači | (= <i>sattāci</i>) seller, vendor Cr6, Cr7, Cr8, Cr9 | tuta | (< v. <i>tut-</i>) as for, measuring Ar2 |
| sat in | (acc. of <i>sati</i>) selling, trade; sale price Av5 | tutung | (title for Buddhist monk < Chin. 都 統 <i>du-tong</i>) Ar1, Ar4, Ar8, Av2 |
| sav | statement, speech, message Br11, Bv12, Cr10, Cr11 | tüş | fruit, harvest, crop; interest Bv6, D2, D3, E6 |
| säkiz | eight Cv1, Cv2, Cv3, Cv5, Cv9 | tüz | equal, equally Ar3, Ar6 |
| sän | you (sing.) Av2 | tüzük | (PN) Ar6 |
| siči | boundary (< Chin. 四至 <i>si-zhi</i>) Cr2 | ula | post horse, relay horse Cv2, Cv6, Cv7 |
| sımtal- | to be negligent, careless Av3 | ulu | big, large Cr5 |
| sini | you (acc. sing.) Av4 | uru | seed Av4, Av6 |
| siyan | (PN) Ar4, Ar7, Ar8 | uz | (PN); craftsman Cv2 |
| söz | word, statement; claim Cr1 | üç | three Ar4, Br9, D7 |
| sözlä- | to speak, say, negotiate Bv7 | ülüş | portion, part Ar4, Ar5 |
| şäli | (PN; a title of Buddhist monk < Chin. 關梨 <i>she-li</i>) D1, D6 | üntür- | to bring Ar6 |
| şı | (unit of grain measure < Chin. 石 <i>shi</i>) Ar2 | ür | millet (<i>panicum miliaceum</i>) Bv2 |
| şilavanti | (title for Buddhist monk < Skt. <i>śilavant</i>) Av1 | yana | again, moreover Av6 |
| şučı-taş | (PN < Skt. <i>śucidāsa</i>) Bv11 | yangı | new; beginning (of autumn) Av3, D3 |
| ta | mountain; <i>ta tin yingaq</i> northwards Cr2 | yasatmış | (PN) Cr9 |
| tam a | seal Ar7, Bv13, D6 | ygän | (PN) Cr3 |
| tanuq | witness Ar6, Ar7, Br11, Bv11, D5 | yı miş | (PN) Br3, Br12 |
| tapiş- | to find each another, to meet Av4 | yıl | year Br6, Br9, Bv1, D1, E2 |
| tarı- | to cultivate Av6, Bv2 | yıllıq | of year, annual, yearly E3 |
| taş | (PN) Br10 | yıngaq | direction Cr2, Cr3 |
| tarı | corn (mainly wheat) D2, D3, D4, D6 | yir | ground, land, field Ar5, Bv4, Bv5, Cr2 |
| tayşidu | (PN < Chin. 大士奴 <i>Da-shi-nu</i>) D3 | yitmiş | seventy Br9 |
| | | yiti | seven Cv4, Cv8 |
| | | yol | street, road Cr5 |
| | | yori- | to walk, go on; to pass, be valid Cr2 |
| | | yüz | hundred Br6 |
| | | žilu | (a kind of tax) Ar4 |
| | | Z(..)YT' | ? Av4 |

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Recto




Verso



Text B Ot. Ry. 2728

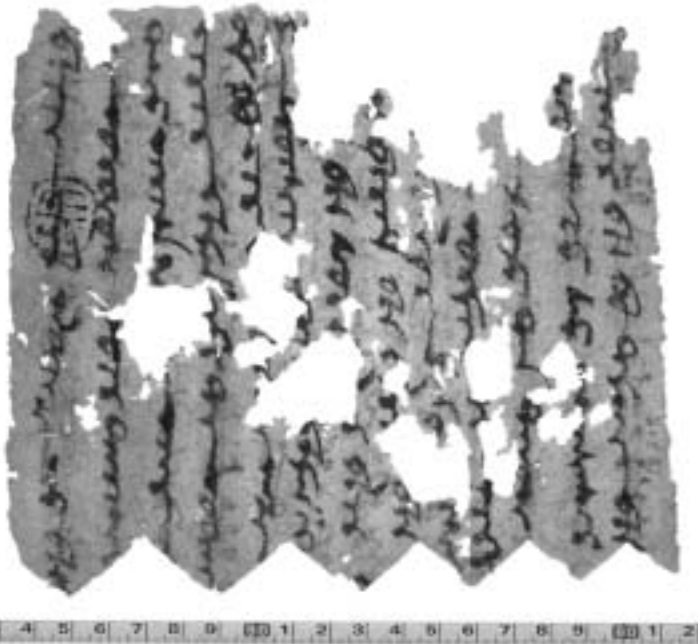
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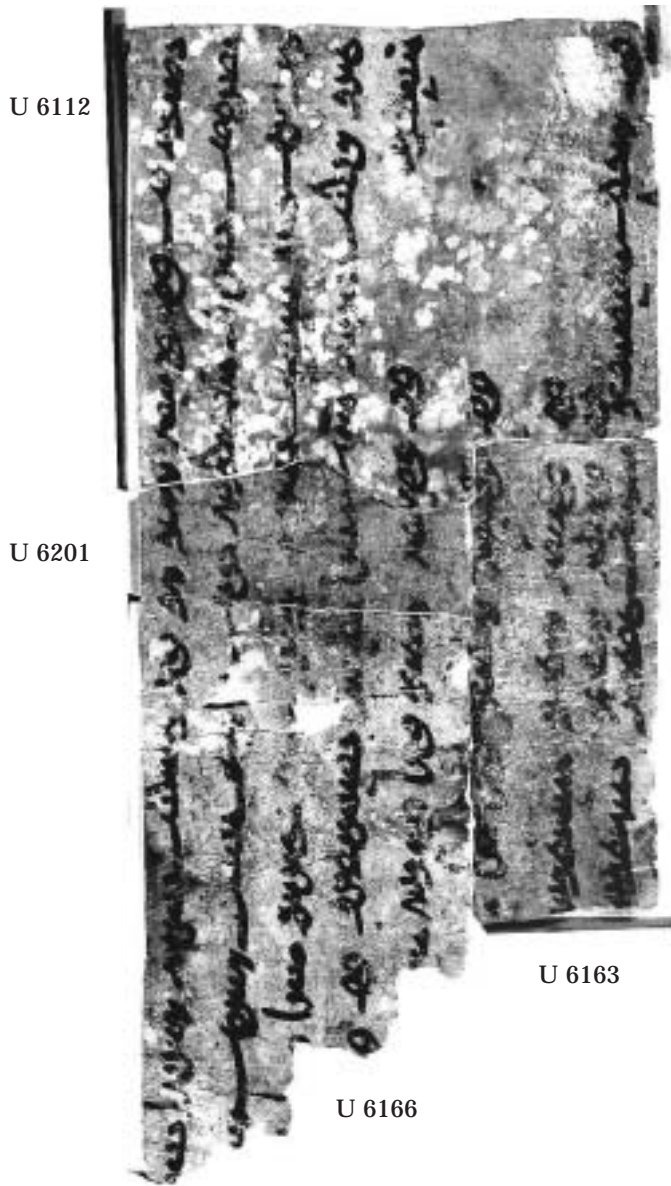
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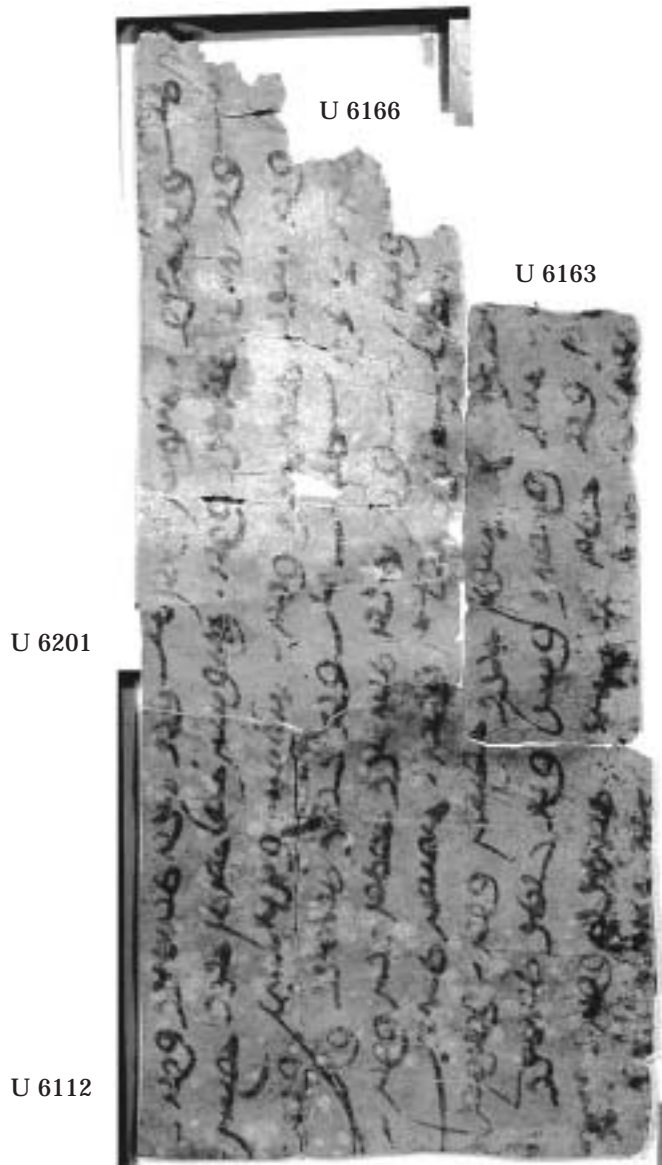
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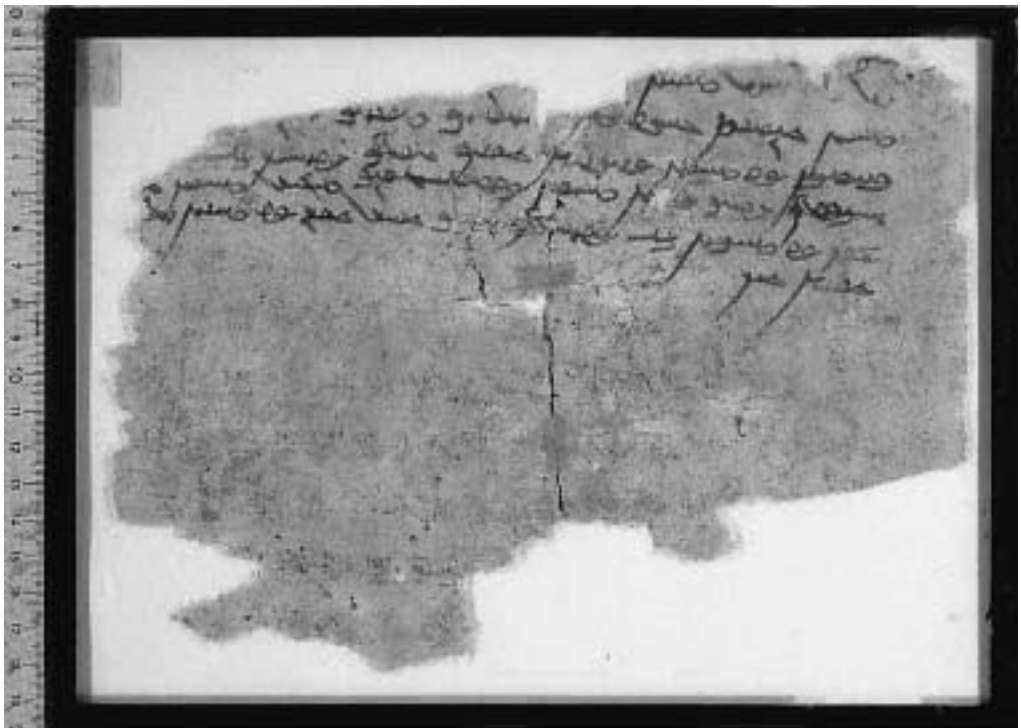
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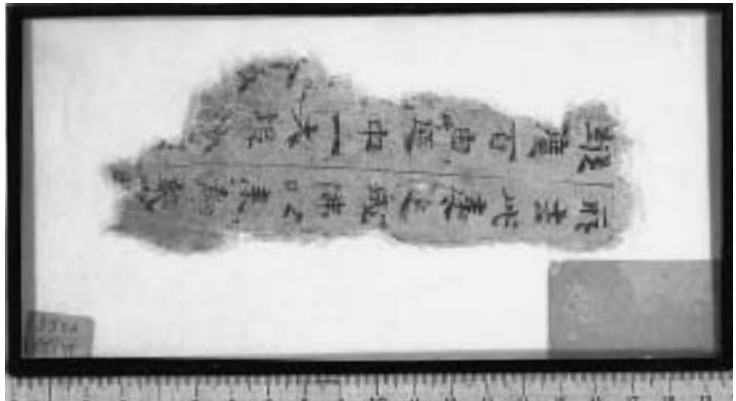


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