

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 *kārgāk bolti*, *örü qodī 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 *kārgāk 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, Šučī-Ṭaṣ (Text B); Bodun-Quli-*tung*, Pusardu-*šāli* (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 vergeé, 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? [/] birdimz* “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 kălsär **män qaytso tutung**
2 **bilirmän** • [](.) šī tuḍa bodun-tin quvra -
3 -tin năgü iş kălsär • biz ikigü tüz bilir biz
4 žilu qal[] kălsär qaytso tutung üç ülüš • siyan
5 bir ülüš birür biz • bu yir-ning tăgşintürü irük
6 -in tüz-ni üntürüp ču -lar biz • tanuq tüzük
7 tanuq qalaldaz • bu tam a män siyan-ning ol män
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 [...] šī [of grain] comes from (i.e. is levied by) the people or the [Buddhist] monasteries, two of us will equally respond. ⁴When *žilu* 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 Qalaldaz. 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, šī tuḍa: *šī* 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 *tuḍa* ~ *tuta* (< *tut*- “hold; count”) corresponds to Chin 約 *yí* “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* [...] *is kăc kălsär* parallels the typical expression in the Uigur contracts of land tenancy: *bu yir-kä a iz tuta birim alim kălsär* “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 Qadīr-Bilgä-Tngri-Ilīg, we find ṢYWL = ṣ*ilu* 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 ṢYWL 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 iding
 5 **yana vraxar**-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 tušilavanti 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. *simḍalmaḡ qil uluḡ ārmāz* “muss man nicht Nachlässigkeiten begehen”, *nom ārmāz-tā yoridāci simḍalmiš-lar*“ 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, vraxar: 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 *tīn u* < *tīn*- “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 Tattvārthā, 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 kŭp-kā kirginčā [|] |
| 2 | [|] kōlsār mǎn nam lu bilir [|] |
| 3 | [|] yī mīš bilir mǎn {..}(.)[|] |
| 4 | [|] borluq-nung nǎgü bar [|] |
| 5 | [|] (.) ču bilir mǎn ° (.)[|] |
| 6 | [|] borluq-qa yīl-ta yuz S'[|] |
| 7 | [|] LYK-intā (.)[|]KWK KW(.)[|
| 8 | tunbur-siz [|] (.)[|] mǎn bu [|
| 9 | irükin yitimiš üç yīl (.)[| |] |
| 10 | mǎn bu üç T[|] (.) biz taš (.)[|] |
| 11 | mǎn bu sav-ta tanuq ar Y[| |] |
| 12 | sangčī o larī yī mīš TWR(.)[| |] |

[missing]

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

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

³I, Yī mīš, 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 larī, Yī mīš, 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 mīš: 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, irūkin: See **Ar5b** for *irūk* “a crack, breach”.

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

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

1	bičīn yīl altīnč ay bīs []
2	-qa ortoq ūr tarī u []
3	-taqī iriš q[](-)nīng []
4	yirig krmažaki-ta otra []
5	-um bu yir [](...) nāčä []
6	mān tüšin (...)[] krmažaki []
7	[] biz söz/ār bilir (.) []
8	alīm birim biz bilir biz []
9	[] kōlūk nāgū iš kūč []
10	[] (.) ormaq-ta ikigū []
11	[] tanuq šučī ʔaz tanuq []
12	[] bu sav qayu-sī a iš'sar []
13	biršūr 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* ~ *ūrtāq* and Chin. 斡脱 *wo-tuo*, meaning “commercial partner of the Mongol rulers”.¹⁹

Bv4, krmažaki: ~ *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 alī yūz qanpu* “100 official cotton cloth with a stamp on the center” and Sa03, ⁶*otra tam alī ūc ming iki {P.} yūz 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 ūlāsür-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 iś'sar: < *a iś-* “to deviate, breach”. We find the parallel context in two contracts: SUK Sa03, ²⁴*bu sav-ta qayu-sī a iśar-biz* “Wer von dieser Sache (= diesem Kontrakt) abweicht”; Ad02, ¹³⁻¹⁴*qayu-sī bu sav-tin a iśsar-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 vergeé.

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

[MISSING]

1	(.)[] söz-lari
2	yorımazun bu borluq sīcī-sī bar ta tīn yīngaqsangik yir []
3	ōngtūn yīngaqsūtadmīš ygān arslan için sangun-nung []
4	tiginkā-tāgi altīn yīngaqs mǎngü (...) tngrim-ning borluq []
5	-tāgi kidin yīngaqs qan-nīng ulu yolīngatāgi bu borluq []
6	qiltīmz bu borluq satacī bāg bolmīš 'Y []
7	bu borluq satacī bāg-āk : []
8	bu borluq satacī alqatmīš []
9	bu borluq satacī yasatmīš []
10	bu savda olur uçı arslan 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 Qutadmīš-Ygān and Arslan-*icin-sangun*. ⁴⁻⁵On the downside (i.e. southwards), up to [...] Mǎngü(...)-Tngrim's vineyard. ⁵Westwards, up to King's big street.

⁵⁻⁶We made [.....] this vineyard.

⁶⁻⁹The seller of this vineyard is Bāg-Bolmīš-'Y[...]. The seller of this vineyard is Bāgāk- [...]. The seller of this vineyard is Alqatmīš- [...]. The seller of this vineyard is Yasatmīš- [...].

¹⁰The guarantor of this statement (i.e. contract) is Arslan-*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, iċin 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 *jiē*)” in SUK Sa18.

Cr6–9, sataċi: Abbreviated form of *sattāci* “seller, vendor” < *sat*- “to sell”. Cf. Chin. 賣地人 *mai-dī-ren* = Uig. *yir sata lī* “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 +*Äk*.

²⁸ Moriyasu 1998, p.4.

²⁹ Shōgaito 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 tistäki böz: Literally “cotton cloth on(/with) eight teeth”. Also in line 4 and line 8 we find *yiti tistäki 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 tistäki 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 *tistäki* should indicate the density of cotton cloth and be “Webblatdichte”.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 tistäki 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-Kašgarī 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 鳥 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 tistäki 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 金縵 (= 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, bāgāk: 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 *täsig* as seen in U 5317.³⁶

Cv8, qaz baosi bäräg: Unclear.

Cv9, bir otuz čī säkiz tištäki 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 *čī* corresponds to 1 丈. We can observe that cotton cloth distributed among the Uigurs had standards of *iki ba* and of *iki yarım ba*, which correspond respectively to 4 丈 (= 40 *čī*) and to 5 丈 (= 50 *čī*).³⁹ Here the “eight-teeth cotton cloth (*säkiz tištäki böz*)”, which is specified as of 30 *čī* (*čī*), suggest that the standard was longer (or shorter) than 30 *čī*.

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)”.

[MISSING]

- 1 *luu yil* [] **manga pusardu šäli**
- 2 *-kä tüškä tari* **kärgäk bo/up** []
- 3 *tari altim yangi-ta ası i tüši* **bir/ä köni**
- 4 *birürmän bu tari birgincä 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 *ǎ/p*
 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-fō 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*).

[MISSING]

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 a-ḡti otuz- qa []
3	yilliq qunpu kargäk bolup tayšidu []
4	qunpu altim bir ödi-tä (.)[]
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	asī	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		to ask; <i>aytu</i> “respectfully” Ar8, Av2
alqatmiş	(PN) Cr8	ayt-	<i>ayit-</i>
altī	six E2	äčkü	goat Cv1
altin	lower; below; <i>altin yingaq</i> southwards	är	man D7
	Cr4	är-	to be; to exist Av3, Av4, Av5
altinč	sixth Bv1	ärki	(a word used at the end of questions)
antso	(PN < Chin. 安藏 <i>An-cang</i>) Ar7		Av2
a iliq	treasury, storage Av3	baosi	? Cv8
a iš-	to deviate, breach Bv12	bar	(a particle connoting existence)
ar	(PN) Br11		Av4, Br4, Cr2

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>karmāzaki</i>
bir-	to give; to pay, repay Ar5, D4, D5	küč	power; Cf. <i>īs 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>chī</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>īs 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
		qıl-	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	trī-	<i>tarī-</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>satī</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. 閹梨 <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>śīlavant</i>) Av1	yana	again, moreover Av6
şuči-taş	(PN < Skt. <i>śucidasa</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 mış	(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
		zilu	(a kind of tax) Ar4
		Z(..)YT'	? Av4

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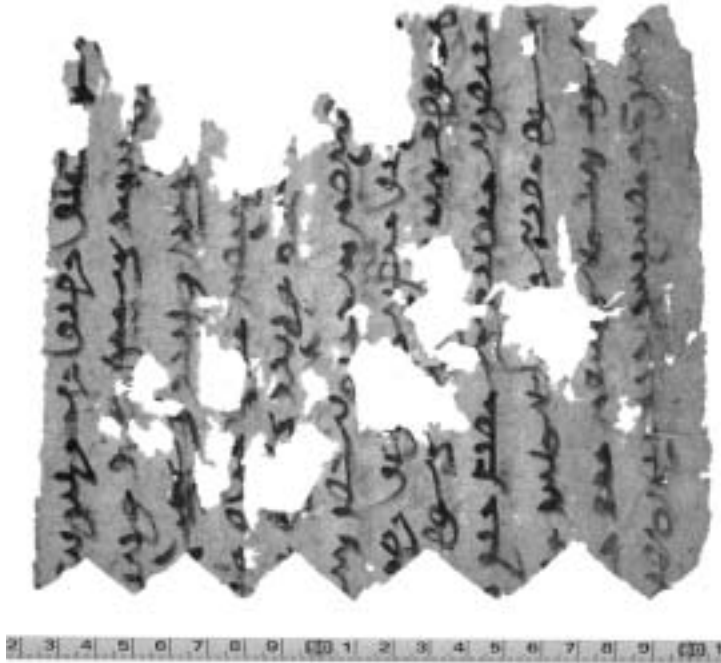
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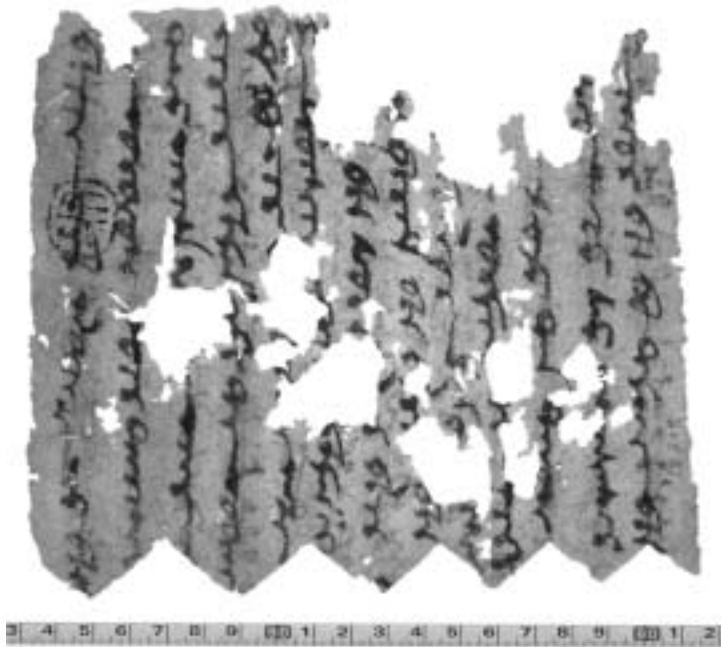
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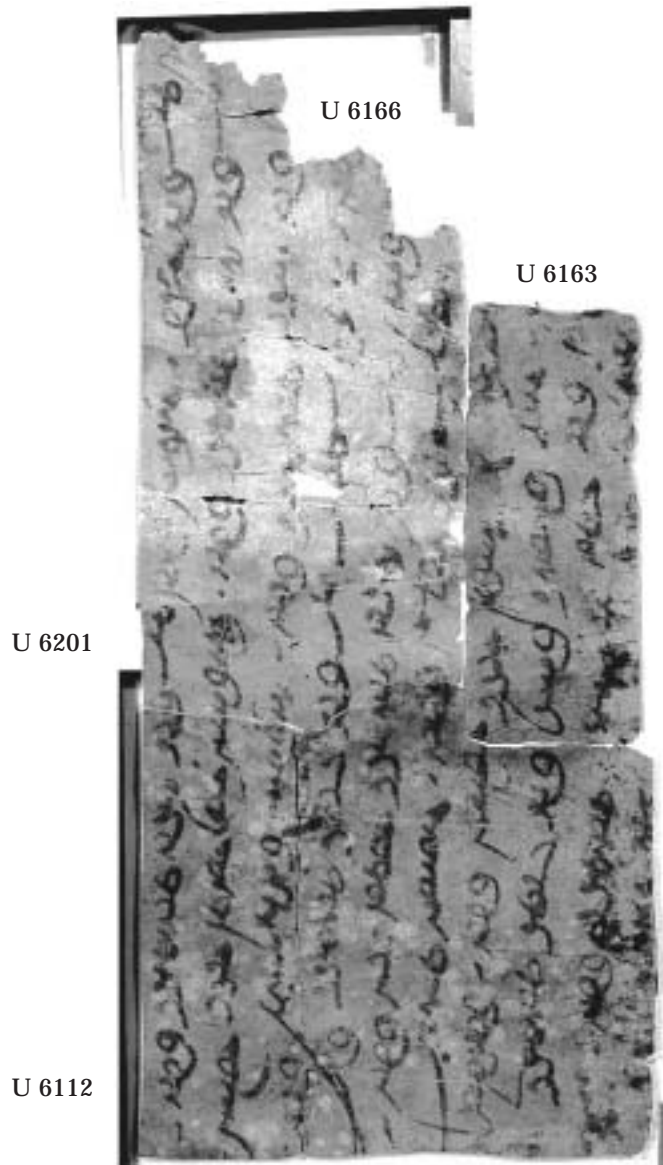
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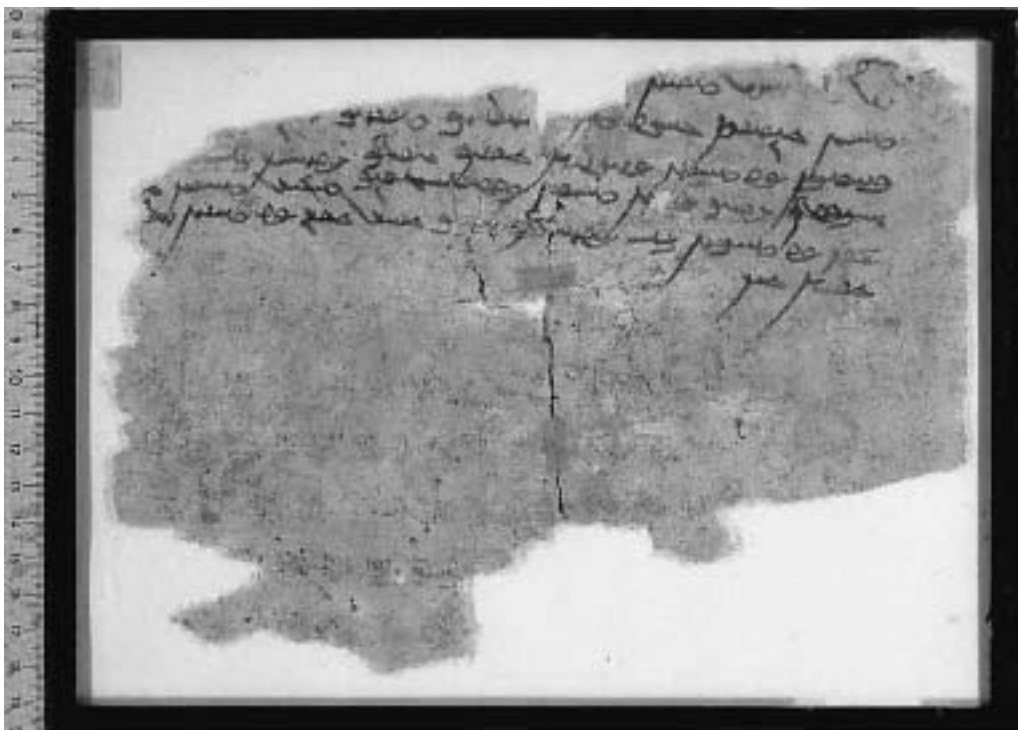
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