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On a "silver" document

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In 1987 I worked with Kōgi Kudara at the Library of the University of Istanbul in order to make a catalogue of its Turfan Collection which comprises 23 pieces. But the catalogue was not published.[1] When we met in 2002 in Berlin at the Turfan Conference to celebrate the 100th anniversary of the Turfan expeditions, we agreed to revise the catalogue and to publish it within the next years. Shortly after our meeting, the news of Kudara's death reached me. In commemorating Kudara's work I present here a study on a Chinese-Uigur text which belonged to the Turfan Collection of Berlin, but is now lost. My colleague Dai Matsui controlled the Chinese parts of the text. We send our common work as a token of great admiration for our deceased Kōgi Kudara.

Toprağı bol olsun! (Osman F. Sertkaya)

Among the Uigur fragments of the Berlin Collection there is one document about a loan of "silver" which was given the number 217/69 by Reşid Rahmeti Arat. The fragment, now lost[2], consists of three parts. While the second section of six lines is a loan contract written in Uigur script only, the two other sections include beside the Turkic text in Uigur letters Chinese words in Chinese characters and in Uigur script, some of which were recited in the inherited Uigur-Chinese pronunciation (Jap. 音読 *ondoku*), and others were read according to "Uigur translated reading" (Jap. 訓読 *kundoku*).[3]

First section

1. In the first line there are two bulky Chinese characters: 波 *bo* and 提 *di*. These two characters deviate from the correct writing of *bodhi*: 菩提 *pu di* < Skt. *bodhi*.
1a. Beneath the two characters there is a third character 寶 *bao*. Beneath this word there is a repetition of the beginning of the first line of the document

[1] Kudara & Sertkaya 1987.
[2] For the history of the lost Berlin fragments cf. Sertkaya 1996.
[3] Cf. Sertkaya 2004; Shōgaito 2003.

concerning loan of money written in fine Uygur script.[4] 1.b. *küsgü yı[l;* 1.c. *küsgü;* 1.d *//]sgü.*

Then follow some lines which reappear in section 2:

2. *küsgü küsgü yıl toḳuz[*

3. *kü*

4. *[ḳay]*[5] *ḳaytso šila*

5. *küsgü yıl toḳuz-unč altı [*

6. *šila-ḳa asıġ-ḳa kümüš kärgäk bolup [*

7. *yavız tayšingdu-ta bäk-tä* and some scribbles.

8. In the eighth line we find the Chinese characters 輪 *lun* and 轉 *zhuan*. The Uigur translated reading of Chin. 轉輪 *zhuan lun* is *čakravart* < skt. *cakravartin.*[6] The Uigur scribe correctly understood the equality of 輪 *lun* = Uigur *čakra* and 轉 *zhuan* = Uigur *vart*, so that he inverted 轉輪 *zhuan lun* into 輪轉 *lun zhuan*, according to the Uigur reading *čakra-vart.*

9. The ninth line contains *küsgü küsgü küsgü gü gü gü küsgü gü küsgü.*

10. Beside the group 一切 *yi qie* written in small characters there are 14 Chinese characters: 一切恭敬其礼上諸三寶是諸眾等 *yi qie gong jing qi li shang zhu san bao shi zhu zhong deng*. As these characters are written by a very illiterate hand, one may conclude that the scribe was probably an Uigur.[7]

Among these characters, 其礼上諸 *qi li shang zhu* is evidently a mistake for 敬礼常住 *jing li chang zhu* like in the 15th line[8]. In Uigur-Chinese pronunciation KY = *ki* reflects both Chinese characters 其 *qi* and 敬 *jing*, SW = *šo* 上 *shang* and 常 *chang* as well as CW = *ču* 諸 *zhu* and 住 *zhu*.[9] Here it seems that the scribe realized the mistakes and stopped writing. These mistakes caused by the same pronunciation in the inherited Uigur-Chinese system may well display the situation that the Uigur scribe wrote the Chinese characters while reciting them in the inherited Uigur-Chinese pronunciation system.

11. In the 11th line the words *küsgü küsgü yıl* appear again. Then the Chinese 身 *shen* follows and after a lacuna three Chinese characters, of which the first can be deciphered as 是 *shi*, the two others could not. The Uigur translation of 身 *shen* is *ätʾöz* "body" and 是 *shi* is the copula *ärür* or *ol.*

12. The twelfth line has 恭敬敬礼上三寶 *gong jing jing li shang san bao*. Here again instead of 常 *chang* the character 上 *shang* was written, while 住 *zhu* is missing at all. The Uigur translation of this expression is given in the 15th line.

[4] Cf. Sertkaya 2006.

[5] Miswritten, the correct form follows in the line.

[6] Shōgaito 1984, p. 86.

[7] For the correct writing and reading cf. fn. 10.

[8] Cf. line 15.

[9] Shōgaito 2003, pp. 127, 129, 134, 135.

At the end of this line one sentence is written in Uigur letters (in bold types) and in Chinese characters: ***kili*** 二十 [*er shi*] ***var*** 天 [*tian*] ***ṣ̈i pin*** *(?)* ***uŋu ting***. This expression corresponds to the following veneration formula: 敬礼二十八天釋梵王等 *jing li er shi ba tian shi fan wang deng*.[10]

This sentence can be analyzed as follows:

Uigur	*ṣ̈i pin*	*oŋu*	*ting*		*var*		*ki li*
Chinese	釋 梵 *shi fan*	王 *wang*	等 *deng*	二十 *er shi*	八 *ba*	天 *tian*	敬 礼 *jing li*
	7-8	9	10	3-4	5	6	1-2
Kundoku	*hormuzta äzrua*	*täŋri<tä>*	*ulatı*	*yigirmi*	*säkiz*	*täŋri <lärkä>*	*yükünür -men / -biz*

13. The 13th line contains only *küsgü küsgü sgü sgü küsgü*.
14. Also the 14th line has one time *küsgü*.
15. The 15th line starts with some Chinese characters written by a fine pen, but then continues with thick characters. The expression can be read as follows: 一切恭敬敬礼常住三寶是諸眾等人各踟 *yi qie gong jing jing li chang zhu san bao shi zhu zhong deng ren ge hu*. This expression continues in line 17: 跪嚴□□□□□□□養 *gui yan* □□□□□□□ *yang*. We can identify it with a part of the work 集諸經禮懺儀 *Jizhu jingli chanyi* of 智昇 Zhisheng of the Tang Dynasty: 一切恭敬敬禮常住三寶 *yi qie gong jing jing li chang zhu san bao,* 是諸眾等人各胡跪 *shi zhu zhong deng ren ge hu gui*, 嚴持香花如法供養 *yan chi xiang hua ru fa gong yang*.[11] The lacuna in the 17th line is filled up with six characters taken from the Taishō text: 跪嚴[持香花如法供]養 *gui yan [chi xiang hua ru fa gong] yang*.[12] The Chinese text of lines 15 and 17 can be found in another Uigur text according to the inherited Uigur-Chinese pronunciation: *itsi kuŋke keli šoču sampo yem či xo χa žu fap küŋ yo* 一切恭敬敬礼常住三寶 ... 嚴持香花如法供養.[13]

The first ten characters 一切恭敬敬礼常住三寶 *yi qie gong jing jing li chang zhu san bao* can be mirrored in the following *kundoku* interpretation:

yi qie	*chang*	*zhu*	*san bao*	*jing li*	*gong jing*
1 2	7	8	9 10	5 6	3 4
alko	*ürlüg*	*turdačı*	*üč ärdini<lärkä>*	*yükünü*	*täginürm(ä)n/biz*

[10] Shōgaito 2003, p. 34: sy syp vʾr tyn syk vʾn wn[k tynk].
[11] The complete and correct sentence can be found in Taishō 47, no. 1982, p. 456b 06-07: 一切恭敬敬禮常住三寶. 是諸眾等人各胡跪. 嚴持香花如法供養.
[12] Cf. fn. 11.
[13] Shōgaito 2003, p. 30.

The second part of the quotation is as follows: 是諸眾等人各蹦跪 *shi zhu zhong deng ren ge hu gui*. In this case *kundoku* and *ondoku* readings have the same order:

shi	*zhu*	*zhong*	*deng*	*ren*	*ge*	*hu gui*
11	12	13	14	15	16	17 18
bu	*alko*	*kamag*	*+ta ulatı*	*kiši<lär>*	*öŋin öŋin*	*tizin söküp*

The eight final characters of the original sentence 嚴持香花如法供養 *yan chi xiang hua ru fa gong* can be represented in *kundoku* reading in the following order: 19-21-22-20-24-23-25-26:

yan	*xiang*	*hua*	*chi*	*fa*	*ru*	*gong yang*
19	21	22	20	24	23	25 26
körklä	*küzi*	*čäčäk*	*alıp*	*burhan törö*	*-sinčä*	*tapınıp udunurlar*

This veneration formula is found also in other fragments from Dunhuang.[14] These corresponding sentences are a further attestation of the strong relationship between the Buddhist cultures of Dunhuang and Turfan.[15]

16. Line 16 has the following Chinese characters: 自在其名真珠摩尼 *zi zai qi ming zhen zhu mo ni*. The first four characters are erased. Later four others were written by another hand. It is unlikely that here these characters form a single sentence. One may propose the following *kundoku* reading: **ärksinmäk anıŋ atı yinčü mani*.

zi zai	*qi*	*ming*	*zhen zhu*	*mo ni*
1 2	3	4	5 6	7 8
ärksinmäk	*anıŋ*	*atı*	*yinčü*	*mani*

17. Line 17 begins with *küsgü*. For the Chinese part see above.
18. Beside *küsgü küsgü* line 18 has the following characters written with a fine pen: 恭敬敬礼 *gong jing jing li [///]*. Cf. line 15.
19. At the end of line 19 a name is written with a fine pen: *tayšingdu tutung ḳay-a*. This name, repeated in the previous line *///]du tutuŋ*, can be explained as 大乘奴 *da sheng nu* = Uigur *ondoku*: *tay šiŋ tu* = Uigur *kundoku*: *ulug kölüngü* (= Skt. *mahāyāna*) + Chinese 奴 "slave" (in Uigur *kundoku*: *ulug kölüngü<nüŋ> ḳulı*[16] "Slave of Mahāyāna"), followed by Uigur *kundoku*: *tutuŋ* < Chinese 都統 *dutong* "high

[14] Or. 8210/5620 in the British Library; 黃昏禮懺 *Huang-hun li-chan*; 禮懺文 *Li-chan-wen* in the Nakamura Busetsu Collection, edited in Taishō, 85, No. 2854, 1303b19-1303b20 一切恭敬敬禮常住三寶是□眾□□□□嚴智香□□□食 (智 *zhi* is a mistake for 持 *chi* by similar pronunciation, and 食 *shi* can be explained in the same manner for 養 *yang*). See Shōgaito 2003, p. 30.
[15] Kudara 1983.
[16] Sertkaya 2004, pp. 316-317.

Buddhist title” and *ḳay-a*. The word *bitidim*[17] “I wrote” added after line 20 belongs to this part.

Second section

The Uigur text of the “silver”document runs as follows:
20. küsgü yıl toḳuzunč ay toḳuz otuzḳa m(a)ŋa sävinč
21. [ḳay]a-ḳa asıġ<-ḳa>[18] kümüš k(ä)rgäk bolup mantso šila
22. [-ta] y(i)g(i)rmi s(ı)tır kümüš altım . ḳač ay tutsar<män>
23. [in]im ḳočıġ köni birzün . tanuḳ asıġ . tanuḳ
24. [...]ḳı ḳurḍḳa bu tamġa m(ä)niŋ ol . mantso šila öz
25. [ä]lgim bitidim čın ol .

Translation

On the 29th of the 9th month of the Mouse year: As to me, Sävinč ḳaya, silver at interest was necessary, I received from Mantso šila 20 *sıtır* silver. As many months as I keep [the silver], my [younger brother] Kočıg shall correctly repay. Witness: Asıg, witness: [...]kı Kurtka. This seal is mine. I, Mantso šila, have written (it) with my own hand. This is true.

Evidently this text is a draft. In comparison with the typical formula of loan contracts we may expect after *ḳač ay tutsar<män>* a sentence like this: *asıġ birlä köni birür män birginčä yoḳ bar bolsar män* “I shall repay with the interest. If I escape before repayment”.

Third section

26. In line 26 the word *küsgü [///]* is recorded.
27. In line 27 after the words *küsgü küsgü* there is the following entry: *ayıp ödig [bolzun?]* “Having asked, it may be noted (?)”. At the end of this line three Chinese characters take place: ? 道者 *? dao zhe*. In *kundoku* reading this is: *[///] ? yol ärsär / bolsar*.
28. In line 28 the following Chinese characters are recorded: 我滿藏尸羅受 *wo man zang shi luo shou*. The name of the lender of the document (second section) is given by characters 2-5 滿藏尸羅 *man zang shi luo* = Uigur *mantso šila*. The character 受 *shou* is translated by Uigur *tägin-*. As a whole this could be read as *m(ä)n Mantso šila (bitiyü) tägintim* “I, Mantso Šila, humbly (wrote this)”.[19]
29. Line 29 has *küsgü küsgü [///]*, line 30 *küsgü yıl [///]*.

[17] Written beneath the line with a fine pen.
[18] The suffix *-ḳa* is restored in comparison with other loan contracts, see Matsui 2005b, pp. 50-51.
[19] Matsui 2005a, p. 150.

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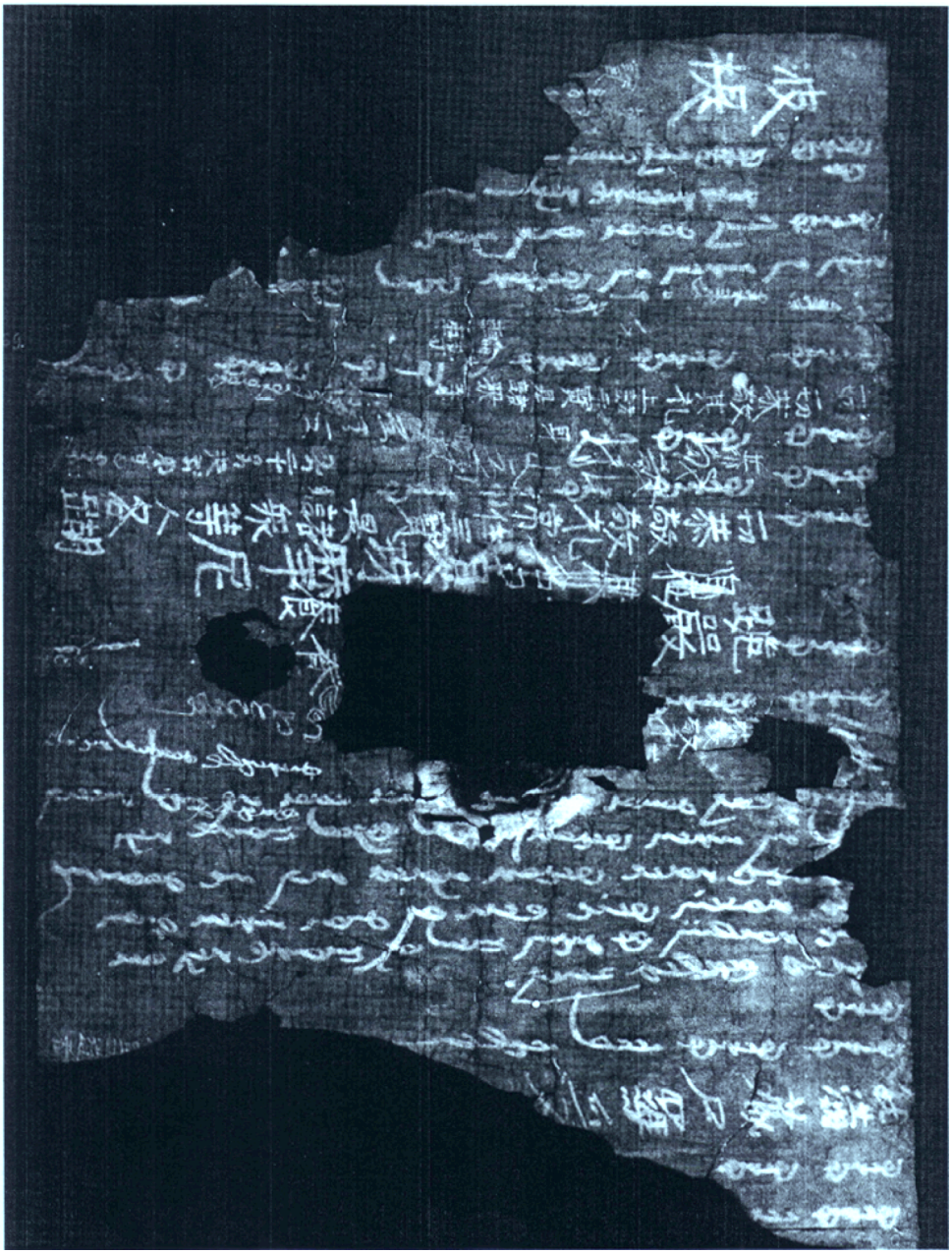


Plate 1 217/69 (Reşid Rahmeti Arat).

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