Epistolary Formulae of the Old Uighur Letters from the Eastern Silk Road (Part 2)

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7. Basic ConventionalGreetings

[II-1] Basic conventional greetings (see p. 61 of Part 1 of this article = Moriyasu 2011) in Uighur letters are composed of a number of stock phrases. I shall begin by explaining each of their constituent elements.

A letter is usually sent from a far-off place, and it begins first with (1a) یراق ییر-دین/تین "from a far place" or its abbreviated form یراقتân "from afar," which is sometimes followed in the manner of an antithesis by (1b) یاٰاوق (or یاقین) یکوُ(ی)یِلین "with/by a near heart." The antithesis construction (1a)+(1b) "from a far place with a near heart" is also found in Sogdian, Khotanese and Mongolian. 1) It has not yet been possible to establish its origins, but it has been pointed out by Sims-Williams (1996a, p. 83) that at least (1a) can be traced all the way back to Ugaritic and Middle Babylonian in Mesopotamia. 2) Next comes a

1) Cf. DTSTH, p. 69; Sims-Williams 1996a, p. 83; Yoshida 2000c = TuMW, pp. 267-268, 271; Emmerick 1975, pp. 225-226; Kumamoto 1982, pp. 138-140. There can be no doubt that the Mongolian expression یاقین-ین یولا-اَقِا ییِر-ا-ییِن یسکِیل-یِیر "with a close heart from a distant place" found in the Mongolian letter fragment G 117 from Kara-khoto has been influenced by Uighur (cf. Kara 2003, p. 36).

2) Sims-Williams 1996a, p. 83. This article by Sims-Williams discusses how the stock phrases of letters that originated in Mesopotamia in the second millennium B.C. exerted an influence on Sogdian and other languages of Central Eurasia, probably through the medium of Achaemenian Aramaic or the Middle Persian of the Sassanids. Although a short study, it is very thought-provoking, and when one considers the advancedness of Mesopotamia in the history of human
conventional phrase such as (1c) *isinü amranu* “having warm and friendly feelings” > with warm and friendly feelings,” (1d) *äsängüläyü* “giving one’s greetings,” or (1e) *yinčürü yükünü* “bowing down and worshipping.” This is followed by the closing formula (If) *üküš köngül ayıtu ́dur biz/män* “we/l send (a letter) asking many times about (your) heart (= mental health)” (used in letters to superiors, peers and inferiors) or by a variant (1f’) or abbreviated form of this. As a more polite form of (1f), there is also the expression (1g) *üküš köngül ötünü täginür biz/män* “we/l venture to ask many times about (your) heart (= mental health)” (used only in letters to superiors).3)

It may be noted in passing that while, like previous scholars (cf. UBr, Text D; Zieme 1975 = BTT V, no. 31 & no. 33; MOTH), I regard *ild- in (1f)* *üküš köngül ayıtu ́dur biz/män* as the main verb, meaning “to send,” it is also possible to take it as an auxiliary verb used in an intensive sense and joined to the converbal form of the preceding verb *ayı́t- “to ask.” If one attaches special importance to the fact that the corresponding verb in (1g) *üküš köngül ötünü täginür biz/män*, the polite form of (1f), is the auxiliary verb *tägin-*, then it may be more reasonable to interpret (1f) as “we/l ask many times about (your) heart (= mental health)” in contrast to (1g) “we/l venture to ask many times about (your) heart (= mental health).” But as can be seen in the example from the *Da C’ensi sanzang fashi zhuan* quoted in footnote 3, the Chinese equivalent of Uighur *üküš köngül ayıtu ́dur* is *zhishu... jingwen* 或 *zhishu... jingwen* or *zhiwen* or *zhiwen* 致書…敬問 or *zhiwen* 致問, and since *zhi* 致 here clearly means “to send,” I shall for the present follow the generally accepted interpretation.

The word *köngül* appearing in (1f) and (1g) always refers not to one’s own (i.e., the sender’s) “heart, feelings,” but to the other party’s (i.e., addressee’s) “heart, mental state > health,” and *köngül ayı́t- or köngül ötün-* ought to be translated as “to inquire after someone’s health.”4) Therefore, the word *üküš in *üküš köngül ayı́tu (or ötün) must be interpreted not as an adjective meaning “many” and qualifying *köngül, but as an adverb meaning “many times, repeatedly” and modifying *ayı́tu (or ötün). This can also be

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3) Also instructive, although not attested in an actual letter, is the fact that phrases such as *zhishu... jingwen* 致書…敬問 and *zhishu... jingwen* 致書... 致問 in the original Chinese of the *Da C’ensi sanzang fashi zhuan* (Biography of Xuanzang) are translated in Uighur by expressions that include the words *üküš köngül ayı́tu ́dur* (BHtB, ll. 1825-1826, 1839-1840).

4) Cf. UBr, p. 454; MOTH, p. 99, n. 17.3 & p. 52, n. 5.65.
confirmed from the parallel expression in Sogdian, thought to derive from Uighur (cf. Yoshida, TuMW, pp. 86-87, 125).\(^5\) The verb ayît- means “to ask,” while ötün- has many meanings, but is here used as a polite form of ayît-, and in some cases the biverb ayît- ötün- corresponds to the Chinese qingwen 請問\(^6\). Some might regard this ötün- as an auxiliary verb expressing humility, but the common auxiliary verb of humility in Uighur is tägin- “to venture to do something, to do humbly, to do respectfully.”\(^7\) In Buddhist texts, köngül ayîtu tägin- may correspond to Chinese wenji 問疾 (cf. Zieme 2000, BTT XX, p. 167).

Next, I shall list some concrete examples of basic greetings that come at the start of the salutation as a whole, and the numbers (1 a) ~ (1 g) have been added to show how these conventional phrases are combined.

\[(1\ a)\ ïraq\ yir-dän/tin;\ ïraqtan\]
\[(1\ b)\ yaruq\ (or\ yaqîn)\ köng(ü)lin\]
\[(1\ c)\ isinü\ amranu\]
\[(1\ d)\ äsängülâyû\]
\[(1\ e)\ yinçürü\ yıkûnû\]
\[(1\ f)\ üküş\ köngül\ ayîtu\ idur\ biz/mân\]
\[(1\ g)\ üküş\ köngül\ ötünû\ täginûr\ biz/mân\]

\[(1\ a)+(1\ b)+(1\ c)+(1\ d)+(1\ f)\]

ïraq\ yirdän/yirdin\ yaruq\ köng(ü)lin\ isinü\ amranu\ äsängülâyû\ üküş\ (üküş)\ köngül\ ayîtu\ idur\ biz\ [MOTH 20, ll. 3-5, semi-square, Type E1; MOTH 22, ll. 1-2, semi-square, Type E2; MOTH 29, ll. 2-3, semi-square, Type D1]

“From a far place but near at heart, with warm and friendly feelings, giving (our) greetings, we send (a letter) asking many times about (your) heart (= mental health).”

\[(1\ a)+(1\ e)+(1\ d)+(1\ f)\]

ïraq\ yirdän\ isinü\ amranu\ äsängülâyû\ üküş\ üküş\ köngül\ ayîtu\ idur\ biz\ [MOTH 22, ll.

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\(^5\) But in the following expression appearing in the draft of a letter in semi-square script [Ot.Ry. 1914 side a, ll. 2-3] üküş is probably an adjective: ïraqtîn üküş sav ilden “Let me send many words from afar.”

\(^6\) Cf. ShôAb II, p. 313 = ShôUAb, p. 610.

\(^7\) Cf. GOT, pp. 130, 369; ED, p. 484b; Wilkens 2007, BTT XXV, p. 412.
“From a far place, with warm and friendly feelings, giving (our) greetings, we send (a letter) asking many times about (your) heart (= mental health).”

\[\text{ïraqtan isinü amranu ësängüläyü üküš üküš köngül ayïtu idur biz} \]

“From afar, with warm and friendly feelings, giving (our) greetings, we send (a letter) asking many times about (your) heart (= mental health).”

\[(1\,a)+(1\,d)+(1\,f)\]

\[\text{ïraqtan ësängüläyü üküš köngül ayïtu idur+mân} \]

“From afar, giving (our) greetings, we venture to ask many times about (your) heart (= mental health).”

\[(1\,a)+(1\,b)+(1\,c)+(1\,f')\]

\[\text{ïraq yirdän yavyq köngilün isinü amranu ëdur biz} \]

“From a far place but near at heart, with warm and friendly feelings, we send (a letter).”

\[(1\,a)+(1\,b)+(1\,c)+(1\,f')\]

\[\text{ïraq yir-tin yaqïn köngül-in inč-lik ësän-lik ayïtu ëdur biz} \]

“From a far place but near at heart, we send (a letter) asking about (your) good state of health.”

\[(1\,a)+(1\,c)+(1\,f')\]

\[\text{ïraqtan isinü amranu köngül ayïtu ëdur biz} \]

“From afar, with warm and friendly feelings, we send (a letter) asking about (your) heart (= mental health).”

\[(1\,a)+(1\,d)+(1\,g)\]

\[\text{ïraqtan ësängüläyü üküš köngül ötüünü täginür+biz} \]

“From afar, giving (our) greetings, we venture to ask many times about (your) heart (= mental health).”
mental health).”

(1a)+(1e)+(1g)

īraqṭun yincürū yükünū ʿūkūš kōngūl ʿōṭūnū [tāginūr+biz] [TuKa, pl. 84 on p. 90 = K 7713 recto, l. 3, semi-square, Type A, Buddhist]

“From afar, bowing down and worshipping, [we venture to] ask many times about (your) heart (= mental health).”

(1a)+(1f)

yīraq yirdān ʿūkūš kōngūl ʿāyīṭū ʿıḍur biz [MOTH 28, ll. 5-6, semi-square, Type D2]
īraqṭun ʿūkūš kōngūl ʿāyīṭū ʿıḍur biz [MOTH 5, 4th text, ll. 65-66, semi-square, draft of Type A, Manichaean]
īraqṭun ʿūkūš kōngūl ʿāyīṭū ʿıḍur+mān [UBr, Text D = U 5890, ll. 3-4, semi-square, Type E2]
īraq yir-tin ʿūkūš kōngūl ʿāyīṭū ʿıḍur+mān [B 59: 68 held by Dunhuang Academy, ll. 1-2, cursive, Type E2]

(1a)+(1f′)

īraqṭun ʿūkūš kōngūl ʿāyīṭu [8] ʿıḍur+biz [MOTH 26, l. 1, semi-square, probably Type D1]
īraqṭun kōngūl ʿōṭūnmāk ʿıḍur+mān [U 5294, ll. 14-15, semi-cursive, Type ?]

“From afar, I make inquiries about (your) heart (= mental health).”

(1a)+(1g)

īraqdan ʿūkūš kōngūl ʿōṭūnū [tā]gīnūr mān [Ch/U 6570 + 6959, ll. 2-3, semi-square, Type B]

(1a)+(1g′)

īraqṭin ʿūkūš kōngūl ʿāyīṭū ʿōṭūnū tāginūr biz [UBr, Text A = K 7718, ll. 3-4, semi-square, Type A]

“From afar, we venture to ask (hend.) many times about (your) heart (= mental health).”

8 I assume that ʿāyīṭu has been mistakenly omitted.
The above examples at least begin with a conventional phrase such as (1a) “from a far place; from afar” and end with the formulaic (1f) or (1g) or a variant thereof (1f’) (1g’), and this is the overriding principle. However, in letters other than those addressed to a superior it is possible in exceptional cases for the dative suffix indicating the addressee to be immediately followed by the closing formula [cf. MOTH 24, ll. 1-2, semi-square, Type D1]. In addition, one sometimes finds examples of (1f) in which könül has been omitted, and these tend to occur in these exceptional cases.9)

A point to note regarding basic conventional greetings is that they do not include seasonal greetings at all. This is quite striking when one considers that the Shuyi 書儀, a guide to letter writing in Chinese, the primary cultural language in the Eastern Silk Road, had circulated widely and the greater part of its specimen examples of greetings was devoted to seasonal greetings. In fact, seasonal greetings have not been found in other Central Eurasian languages either, for example, among Gândhārī letters (Nīya Kharoṣṭhī documents), Bactrian letters, and Sogdian letters. Moreover, according to Takeuchi Tsuguhito, seasonal greetings appear in Tibetan letters due to the influence of Chinese letters from around the tenth century, but they are not found in original Tibetan letters written at the time of the Tibetan empire.10) This may possibly be because, unlike the Shuyi, which evolved in northern China, a Sinophone cultural sphere sharing the same seasons, letters in the world of Central Eurasia were premised on the fact that they would be delivered over long distances and it was only natural that the climate should differ; alternatively, because it took several weeks or more than a month for letters to reach their destination, there was from the outset no assumption of a shared experience of the same season. When considered in this light, it would seem quite understandable that the phrase (1a) “from afar” goes back to Mesopotamia and is found also in Sogdian, Khotanese and Mongolian.

8. Expressions about the Health of Both Parties

In letters of any language, it would be general practice for the sender to express first of all solicitude for the addressee at the start or near the start of a letter. Uighur letters differ little in this regard, and basic conventional greetings [II-1] are followed by statements about the

9) TuMW, Letter E, l. 30; MOTH 29 = P. ou. 3, l. 9; Ot.Ry. 2718, l. 3; U 5941, l. 16; Ot.Ry. 1592, ll. 4-5.
addressee’s health [II-3] and/or the sender’s health [II-5], but what is slightly unusual is the not infrequent insertion of religious greetings [II-2] between the two. However, since there are many points that deserve special examination regarding the distinctive greetings used by Manichaeans and Buddhists in particular, these will be dealt with separately in Chapters 9 and 10, and in this chapter I shall discuss conventional phrases concerning the addressee’s health [II-3], the sender’s sense of relief [II-4], and the sender’s health [II-5].

(1) Inquiries about the Addressee’s Health [II-3]
At the end of basic conventional greetings [II-1] there is already included an inquiry after the addressee’s health, but there are in addition a number of conventional phrases whereby the sender inquires in greater detail after the addressee’s health in the form of questions. In premodern times, providing that the letter was not a business letter, the highest priority was given to formal greetings or the ascertainment of the other party’s well-being, and it was probably for this reason that the following phrases were added, with often more than one such phrase being used.

(3a) ädgü+mü âsân+mü “Are you in good health (hend.)?”;
(3b) kōng(ü)li ädgü+mü “Is your (lit. his) mind good?”;
(3c) yini yinik+mü “Is your (lit. his) body light (unburdened)?”

Phrases (3b) and (3c) are often used together in an antithesis construction. As is also evident from the examples cited when discussing “YOU” in the section on alternative expressions for the first and second persons in Chapter 6, it is common for the third person, indicative of respect, to be used instead of the second person. But there are also instances in which the second person is definitely used. So these are referred to here as

(3b’) kōngüliüng(üz-lär) ädgü+mü “Is your mind good?” and
(3c’) yining(üz-lär) yinik+mü “Is your body light?”

(3d) nātāg sān/sizlär, nātāg ārür (siz) “How are you?”;
(3e) nātāg yarlïqar ārki/siz “How is Your Lordship?”;
(3f) nātāg inč+mü sān/sizlär, nātāg inč+mü ārki, nātāg inč ārki sizlär “How are you keeping?”;
(3g) nātāg inč+mü yarlïqar ārki/mu “How is Your Lordship keeping?”

(3e) is the polite form of (3d), and (3g) is the polite form of (3f). However, I would like to draw attention to the fact that (3f) is used in a letter included in the Biography of Xuanzang, where one would expect considerable use to be made of honorific language.11 This is presumably related to the fact that this letter is of neither Type A nor Type B, but of Type D 1. Meanwhile, in the dictionary by Kāşişar of the

The greetings in the form of questions given above as (3a) ~ (3g) do not anticipate an immediate response and are stock phrases used to express the wish that the other party is in good health. Therefore, instead of using interrogative sentences that include the indeclinable mu, which clearly expresses a question, or the interrogative nätäg as in (3a) ~ (3g), there are also expressions using the particle ärki, which expresses a far weaker sense of doubt or implies the hope that something will be so: (3h) inč ärki sän/sizlär “You are well, aren’t you?” or its polite form (3i) inč yarlïqar ärki “I presume that Your Lordship is well.” In the later period, there also appears the expression (3j) inč äsän bar/ärür ärki sizlär “You are fine and healthy, aren’t you?”

The above expressions inquiring after the well-being of the other party in the form of a question generally follow basic conventional greetings [II-1] and/or religious greetings [II-2], but in letters that are not of such a polite nature there are instances in which they are used without any preamble. Some concrete examples are given below, and the numbers (3a) ~ (3j) have been added to show how these conventional phrases are combined (although they are sometimes used singly).

(3a) ädgü+mü äsän+mü
(3b) köng(ü)li ädgü+mü  (3b’) köngülüng(tüz-lär) ädgü+mü
(3c) yini yinik+mü  (3c’) yining(tüz-lär) yinik+mü
(3d) nätäg sän/sizlär; nätäg ärür sän/siz/sizlär
(3e) nätäg yarlïqar ärki/siz
(3f) nätäg inč+mü sän/siz(lär); nätäg inč+mü ärki; nätäg inč ärki sizlär
(3g) nätäg inč+mü yarlïqar ärki/mu
(3h) inč ärki sän/sizlär
(3i) inč yarlïqar ärki
(3j) inč äsän bar/ärür ärki sizlär

(3b)+(3c)+(3e)
köngli ädgü+mü yini yinik+mü nätäg yarlïqar ärki [BTT V, no. 30 = U 5281, ll. 7-8, semi-square, Type A, Manichaean]

“Is your (lit. his) mind good? Is your (lit. his) body light (unburdened)? How is Your
Lordship?”
köngli ädgü+mü yini yinik+mü nätäg yarlîqayur ärki [TuKa, pl. 84 on p. 90 = K 7713 recto, ll. 4-5, semi-square, Type A, Buddhist]

(3 b‘)+(3 c‘)+(3 d)
könglüng ädgü+mü yining yinik+mü nätäg ärür sän [MOTH 22, ll. 2-3, semi-square, Type E 2]
“Is your mind good? Is your body light (unburdened)? How are you?”
köngülüngüz-lär ädgü+mü yiningiz-lär yinik+mü nätäg ärür sizlär [MOTH 23, ll. 4-5, semi-square, Type D 2]
“Are your minds good? Are your bodies light (unburdened)? How are you?”

(3 b)+(3 c)+(3 f) or (3 g)
köngülä ädgü+mü [yini yinik]+mü nätäg inč+mü ärki [Ot.Ry. 1647, ll. 3-4, semi-square, extraordinarily Type B]
“Is your (lit. his) mind good? Is your (lit. his) body light (unburdened)? How are you keeping?”
köngülä ädgü+mü yini yinik+mü [nätäg yarlıq]ar ärki [TuMW, Letter E, ll. 3-4, semi-square, Type A, Manichaean]
[köngl]i ädgü+mü yini yinik+mü nätäg [ ] [MOTH 32, ll. 2-3, semi-square, Type ?]
[köngl]i ädgü mü yini yinik mü nätäg inč+mü  ///// [U 5929, l. 5, semi-square, Type ?, Manichaean]

(3 a)+(3 d)
ädgü+mü äsän+mü nätäg sän [MOTH 26, l. 2, semi-square, probably Type D 1]
“Are you in good health (hend.)? How are you?”

(3 d)+(3 a)
nätäg silär ädgü mü äsän+mü [MOTH 21, l. 4, semi-square, Type E 2]
“How are you? Are you in good health (hend.)?”

(3 a)+(3 e)
ädgü+mü äsän+mü nätäg yarlıqar siz [UBr, Text A, l. 4, semi-square, Type A]
“Are you in good health (hend.)? How is Your Lordship?”

(3 b)+(3 d)
köngli ādgū+mū nātāg ārūr sīz [MOTH 22, l. 6, semi-square, Type E 2]
“Is your (lit. his) mind good? How are you?”

(3 b)+(3 e)
köngli ādgū+mū nātāg yarliq[ar ār]ki [Ot.Ry. 2720 + 2795, ll. 7-8, semi-square, Type A]
“Is your (lit. his) mind good? How is Your Lordship?”

(3 d)
nātāg ārūr sīz [MOTH 29, ll. 3-4, semi-square, Type D 1]

(3 f)
nātāg įnc+mū sān/sīz(lār) [U 6194, l. 3, semi-square, probably Type C; U 5759, recto, l. 2 & verso, l. 2, semi-cursive, Type D 1; TuMW, Letter D, l. 5, semi-square, Type A, Manichaean; U 5754 r, l. 2, semi-square, Type E 2; Ot.Ry. 1879, l. 1, semi-cursive, Type ?]
nā[tā]g įnc+mū ārki [TuMW, Letter F, l. 8, semi-square, Type A, Manichaean]
nātāg įnc ārki sīzlār [UBr, Text D, ll. 4-5, semi-square, Type E 2; Ot.Ry. 1914, side a, ll. 3-4, semi-square, draft of Type D 1 ‘]
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(3i)
*inč yarlïqär ärki* [U 5941, l. 3, cursive, probably Type B, Buddhist]

(3j)
*inč āsän bar ärki sizlär* [B 59: 68 held by Dunhuang Academy, l. 2, cursive, Type E2; UBr, Text C, ll. 5-6, cursive, Type E3, Buddhist; P. 181 ou., no. 203 group, verso, l. 5, cursive, Type E1, Buddhist]

*inč āsän ārür ärki sizlär* [P. 181 ou., no. 203 group, recto, ll. 2-3, cursive, Type E2, Buddhist]

(2) Sender’s Sense of Relief [II-4]
After the conclusion of the above greetings inquiring after the other party’s health, there are instances in which the sender(s) express(es) delight at hearing that the other party is well. The news that the other party is well would have been conveyed by people travelling with a caravan from some faraway place or by a letter brought by a caravan, and usually this news would be about a situation at the very least several days or weeks earlier or as long ago as several months earlier. But even so, expressly mentioning one’s sense of relief on hearing this news had great significance in premodern letters. Such expressions are, of course, not found in letters to an inferior. They appear mostly in letters to a superior, and even in the case of letters to a peer it seems that they are used with a strong nuance of being addressed to a superior.

äsänin ādgün yarlïqamišïγ äšidü täginip ārtingü ögirä sävinü [täginür+biz] [TuKa, pl. 84 on p. 90 = K 7713 recto, ll. 5-6, semi-square, Type A, Buddhist]

“[We humbly and] extremely rejoice (hend.) at being informed that you were (lit. he was) in good health (hend.).”

äsänin [ādgün] ārdükïn āšidip qatiγ sävinür biz [UBr, Text A, l. 5, semi-square, Type A]

“We are very glad to have heard that you were (lit. he was) in good health (hend.).”

äsänin ādgün yarlïqamišïγ [āšidü täginip] ārtingü ögirä sävinü täginür+biz [TuMW, Letter E, ll. 4-5, semi-square, Type A, Manichaean]

“We humbly and extremely rejoice (hend.) [at being informed] that you were (lit. he was) in good health (hend.).”
sizing bitiğingiz-lär kälti yügürğän-tä bultumuz äsäningiz-[lä]-ni išidip üküš sävintimiz ärdi [MOTH 20 , ll. 10 - 12 , semi-square, Type E 1 ]

“Our letters have arrived. We received them from the courier. On hearing that you are well, we greatly rejoiced.”

ädgü äsän ärmışingiz-lärni išidip artuq sävinür+biz [MOTH 23 , ll. 5 - 6 , semi-square, Type D 2 ]

“On hearing that you have been in good health, we are very happy.”

äsänin ädg[ün] yarlïqamï[şïγ] äšidü táginip ögïrär säv[inü tágin]ür+biz [Ot.Ry. 2720 + 2795 , ll. 6 - 7 , semi-square, Type A]

äsänin ädgün yarlïγ yarlïqamïšïγ qulut išidü táginip ] [BTT V , no. 30 = U 5281 , ll. 8 - 9 , semi-square, Type A, Manichaean]

silär-ning äsäningizlärrni išidip ögïrär sävinür b[iz] [MOTH 21 , ll. 4 - 5 , semi-square, Type E 2 ]

inč [äsän] yarlïqamïšïγ qulut išidü táginip s[ä]/v[inü t]äginür män [Ch/U 6570 + 6959 , ll. 4 - 5 , semi-square, Type B, Manichaean]

(3) Sender’s Health [II-5]

The adjectives used to convey the fact that the sender is in good health are ädgü, äsän, inč, su, and tükäl, and although they are sometimes used singly, it is more common for two of them to be used together, as in ädgü äsän “being in good health (hend.),” inč äsän “fine and healthy (sometimes at peace and safe),” su inč “vigorously fine,” su äsän “vigorous and healthy,” and äsän tükäl “healthy and perfect.” Examples of the use of ädgü äsän, inč äsän, and äsän tükäl can be found in (5 a) ~ (5 c) below, and so here I shall cite only some examples of su inč.

män/biz su inč män/biz [U 7252 v, l. 4, semi-square, draft of Type D 1 , Christian; UBr, Text D, l. 5, semi-square, Type E 2 ; Ot.Ry. 1097 b, l. 3, semi-square, Type E 2 ; Or. 8212 - 136 , l. 3 , semi-cursive; Ot.Ry. 1914 , side a, l. 6, semi-square, draft of Type D 1' ; Ot.Ry. 7094 + ST 116 , l. 6, semi-cursive]

“I/We am/are vigorously fine.”

män su inč turur män [*U 9003 , cursive, draft of Type E 3 , Buddhist]

“I am vigorously fine.”
The most important item in premodern letters was inquiring after the health of the other party, but informing the other party whether or not the sender was in good health also had meaning. In an age when news was exchanged via people accompanying caravans between localities separated by long distances or by letters delivered by caravans, even if the sender wrote that he or she was well, it would take at least several days, and usually several weeks or several months, before this information reached the addressee. Consequently there evolved the custom of specifying the date until which the sender had been well. Idiomatic phrases for this purpose included the following: (5a) bu bitig bitiginčä “until the time when (I am) writing this letter”; (5b) biz ymä munta and/or munča-qatägi “we too (or as for us) here and/or until now”; (5c) körmiš-täki-čä “as when (we) met (previously)”; (5d) ymä ay ... ...-qatägi/-kätägi “until the ~ day of the ~ month.” But (5d) did not achieve such widespread use as to fulfill the role of the date in Uighur epistolary formulae. One reason for this would have been that conveying news of the sender’s health was not a requisite element of letters.

According to Yoshida Yutaka, the expression “I have been well until the ~ day of the ~ month when I am writing this letter” is not only found in Sogdian, but goes back to Middle Persian collections of epistolary formulae (TuMW, pp. 126, 279; Zaehner 1939, p. 99). As regards the phrase biz ymä, found frequently in expressions conveying news of the sender’s health, Hamilton has argued in MOTH that it should be interpreted not as “We too (are well),” but as “As for us, (we are well).” He maintains, in other words, that this ymä means not “and, also, too” but “as for ... .” But according to a private communication from Yoshida Yutaka, in Letter C in TuMW the Sogdian equivalent of biz ymä is ‘zw ms “I too,” and he suggests that one need not necessarily follow Hamilton’s view. I have chosen to translate this phrase in different ways depending on the context.

I shall next cite some typical examples.

(5a)

biz ymä bu bitig bitiginčä inč äsän ärir biz [TuMW, Letter D, ll. 5-6, semi-square, Type A, Manichaean]

“As for us too, we have been fine and healthy up until the time of writing this letter.”

biz ymä bu bitig bitiginčä ädgü äsänin ärir biz [MOTH 20, l. 5, semi-square, Type E 1 ]

“As for us too, we have been in good health (hend.) up until the time of writing this letter.”
As for us, we have all been in good health (hend.) up until the time of writing this letter.

(5b)

“Here we too have been in good health (hend.) until now.”

“Here we too have been in good health (hend.).”

“Here we too are in good health (hend.).”

“We have been as healthy as (we used to be) at the time when we met (you) before.”

“We have been as healthy as (we used to be) at the time when I met (you) before.”

“Until the 23rd day of the 4th (or 9th) month, I have been as fine and healthy as (I used to be) at the time when I met (you) before.”

In UBr, Text C, this word bar is read as bay “rich, wealthy,” and Erdal follows it [Erdal, GOT, p. 350]. In my opinion, however, it should be read as bar. We can find the same expressions as follows: āsān tūkāl bar turur mān [P. 181 ou., no. 203 group, verso, l. 7], inē āsān bar turur mān [P. 16 Bis, l. 3], and āsān tūkāl bar turur [U 5634, l. 3].
“Until the ///th day of the 7th month, [I] have been as healthy as (I used to be) at the time when I met (you before).”

(5d)

so yiti ygrmikä-tägi inč täginür[r ärtimiz?] [U 5632, l. 3, semi-cursive, Type ?]

“Until the preceding 17th day, [we had?] been fine.”

A brief comment needs to be added regarding the final example. This concerns the verb tägin-, which is usually used as a main verb meaning “to reach, arrive.” I initially wondered whether the letters having the same expression were all sent during the course of a journey, and that tägin- might have been used in the sense of informing the recipient that the sender had arrived safely at his or her destination, but it would appear that this is not the case. The verb tägin- appearing in the context of conveying news about the sender’s health would seem to be an example of its use as an auxiliary verb, usually added to the converbal form of the main verb to express humility, but here used on its own, probably instead of the copula. 13) I have therefore provisionally translated it with forms of the verb “to be,” and I wish to cite some examples of this usage.

qulut ymä inč âsän täg[înür män] [Ch/U 6570 + 6959, ll. 5-6, semi-square, Type B]

“As for me too, I am fine and healthy.”

biz qulut-lar [ ] inč âsän täginür+biz [Ot.Ry. 2692 + 2693, ll. 8-9, semi-square, Type ?]

“We ..... are fine and healthy.”

qulutî ymâ inê âsân täginür /// [U 5929, l. 6, semi-square, Type ?, Manichaean]

“As for me, I am fine and healthy.”

qulut ymâ inê täginür mân [U 5835 + 5836, l. 3, semi-square, Type ?, Christian]

“As for me, I am fine.”

qulut [ ]° baştînä inê âsân kyä täginür[r+biz] [U 5941, ll. 3-4, cursive, probably Type B, Buddhist]

“[As for us] starting with ......, we are a little fine and healthy.”

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13) This is not my own original interpretation, and in her translation of U 5941 Raschmann (1991, p. 147) has “Der Diener [...] am Anfang ist ergebenst w[ohl] und gesund.”
9. Greeting Phrases Used Especially by Manichaeans

As was noted at the start of Chapter 8, it is not unusual for religious greetings to be inserted between basic conventional greetings and statements about the addressee’s health and/or the sender’s health. In some cases, these religious greetings are used on their own. In this chapter, I shall examine the distinctive greetings often used in letters written by Manichaeans. The letters containing these expressions all belong of course to the early period.

There were a number of stock phrases used by Manichaeans in everyday life, starting with the weekly repentance of sins, which was one of their religious duties, and these phrases were not confined to letters.

\[\textit{mnastar xirza} \text{ (Pth. } \textit{Man āstār hirzā)!} \text{ “Forgive my sins!”} \]
\[\textit{mnastar xirz qīl-} = \text{“to express (lit. make) a Manichaean confession prayer } \textit{Man āstār hirzā!”} \]
\[\textit{yztan astar xirza} \text{ (Pth. } \textit{Yazdān āstār hirzā!)} \text{“O Gods! Forgive (our) sins!”} \]
\[\textit{yazuqda bošunu ötünür biz/män} \text{“We/I pray to be freed from sins (hend.)”} \text{[This appears frequently at the end of each section of the } \textit{Xuāstvānīft}.} \]
\[\textit{yazuq bolmazun} \text{“May there be no sin!” (a formula of confession) [cf. Moriyasu 1991, p. 19 & n. 43 = GUMS, p. 18 & n. 43]} \]
\[\textit{krmšuxun}^{14} \text{birū yarlıqazun} = \text{“May he deign to give forgiveness for (our) sins!”} \text{[Pothi-Book, l. 241 on p. 174]} \]
\[\textit{krmšuxun qolu ötünū tāgin-} = \text{“to plead (hend.) for forgiveness for (our) sins”} \text{[Pothi-Book, ll. 352-353 on p. 177]} \]
\[\textit{krmšuxun qolu mnastar xirz qīl-} \text{[Pothi-Book, ll. 368, 373-374 on p. 177]}

Next, let us consider some concrete examples of how these stock phrases were used in

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\(^{14}\) The actual connotations of \textit{krmšuxun} “forgiveness for sins” are discussed in this chapter, but for a preliminary discussion see TuMW, pp. 266, 269 & pp. 53-54.
actual letters.

**Epistolary Formulae of the Old Uighur Letters from the Eastern Silk Road (Part 2)**

The primary concern of Manichaeans was to obtain “forgiveness for sins” through the religious act of repentance. These “sins” encompassed both “original sin,” with which all people are born, and sins committed by individuals in everyday life. For Uighur Manichaeans, the term signifying this “forgiveness for sins” was *krmšuxun* / *krmšuhn*, a word of Parthian origin that was borrowed from Sogdian, and the stock phrases used for

\[
\text{iråqtaŋ yîŋčüřü yûkûnû suy yazuq qîlîmîšî suy-da yazuqda bošunu ötûnû tâginûr+biz mnastar xirza [BTT V, no. 30 = U 5281, ll. 4-6, semi-square, Type A]}
\]

“From afar, bowing down and worshipping, I (lit. we) venture to pray to be freed from the sins that I have committed. Forgive my sins! (Pth. *Man āstār hîrzā*)”

\[
\text{iråqtaŋ âsângülâyû üũs köngûl ötûnû tâginûr+biz mnastar xirza [BTT V, no. 32, ll. 3-5, semi-square, draft of Type A]}
\]

“From afar, giving (our) greetings, we venture to ask many times about (your) heart (= mental health). Forgive my sins! (Pth. *Man āstâr hîrzā*)”

\[
\text{[üũs köngûl] ötûnû tâginûr+biz mnastar [xirza] [TuMW, Letter E, ll. 2-3, semi-square, Type A]}
\]

\[
\text{sinû amranu üũs köngûl [tâginûr+biz] yazuqda bošunu krmšuxun qolu tâginûr [biz ] mnastar xirza [TuMW, Letter F, ll. 4-6, semi-square, Type A]}
\]

“Having warm and friendly feelings, [we venture to] ask many times about (your) heart (= mental health). [We] plead for forgiveness for (our) sins (*krmšuxun*) to be freed from the sins. ....... Forgive my sins! (Pth. *Man āstâr hîrzā*)”

\[
\text{iråqtaŋ üũs köngûl ////////// krmšuxun îdur biz yztan astar xirza [U 6198 + 6199, ll. 3-4, semi-square, Type C]}
\]

“From afar, we send forgiveness for sins (*krmšuxun*) [asking] many times about (your) heart (= mental health). O Gods! Forgive (our) sins! (Pth. *Yazdān āstār hîrzā*)”

\[
\text{iråqtaŋ üũs köngûl [ ] mnastar xirza [BTT V, no. 31, ll. a3-a4, semi-square, draft of Type A]}
\]

\[
\text{üũs köngûl ayîtu ötûnû tâginûr+biz ystfàn astar xirz [TuMW, Letter H, ll. 2-3, semi-square, Type D1]}
\]

\[
\text{iråqtaŋ üũs köngûl [ ] bošunu arîy krmšuxun [ ] astar] xirz [Ot.Ry. 2692 + 2693, ll. 2-4, semi-square, Type ?]}
\]
asking for forgiveness were mnastar xirza and yztan astar xirza, which were also of Parthian origin.

It is common knowledge that the original form of mnastar xirza is Parthian Man āstār hirzā! and that it means “Forgive my sins!”\(^{15}\) This phrase is used as a standard formula in the Xwāstvānīft (Sogd. Xw’stw’nyňť, Uig. Xwastwanivt), the main confessional formulary for auditors (or lay worshippers).

The less frequently used phrase yztan astar xirza (Pth. Yazdān āstār hirzā!) has generally been interpreted to mean “Forgive the sins of the Gods (= Electi)!“\(^{16}\) This interpretation is based on the context of only two examples, namely, a fragment pertaining to the Manichaean New Year’s festival [U 121 = T II D 16] and a fragment of a letter to a Manichaean monk [U 6198]. At this stage, it was supposed that U 6198 was a letter to an eminent Manichaean monk. But in actual fact, U 6198 and U 6199 are conjoining parts of the same letter, and in terms of the classification of epistolary formulae presented above in Chapter 5, this is not a letter to a superior, but a letter to an inferior of Type C (see Appendix on pp. 86-92). Further, with respect to the phrase yztan astar xirza found in 81 TB 65:8 = TuMW, Letter H, one of eight letters newly discovered at Bezeklik, Yoshida discarded the prevailing interpretation and put forward the view that it ought to be interpreted as “O Gods! Forgive (my) sins!” (Yoshida / Moriyasu 2000 b, p. 177, n. 21). He took the view, in other words, that, notwithstanding certain irregularities that cannot be explained grammatically, if one compares the various contexts in which it is used, yztan astar xirza ought to be more or less synonymous with the well-known phrase mnastar xirza “Forgive my sins!” I am in general agreement with Yoshida’s view, but I would change the parenthetical “(my)” to “(our)” and translate the phrase as “O Gods! Forgive (our) sins!” My grounds for following Yoshida’s view, along with the reason for my minor modification, are explained below.

At any rate, these two stock phrases were in such common use that they were naturally incorporated in the greetings used in letters exchanged among Uighur Manichaens.

Now, when the religious act of repentance was performed, who was being addressed in the appeal for forgiveness of sins, or, to put it another way, who was it that granted


forgiveness? This can be ascertained in the aforementioned $X^\omega$āstvānīft. First, in § 15 of the Uighur version we find the following statement:

\begin{quote}
\textit{yaruq tngrilârkä nom qutînga arîy dintellarqa suydâ bošunu ötünür+} \\
\textit{biz mnastar hirz}
\end{quote}

“We pray to the Gods of Light, to Nom Qutî (lit. the charisma of Doctrine), and to the pure Electi (the Clergy) so that we may be delivered from sins and faults. Forgive my sins!”

Further, in § 13 there is the following phrase:

\begin{quote}
\textit{ay tngri künin sayu tngrikä nomqa arîy dintellarqa suyumuznï yazuqumuznï boșuyu} \\
\textit{golmaq kärgâk ärti}
\end{quote}

“Every Monday it is (lit. was) necessary (for us) to plead with the God, the Doctrine, and the pure Electi to liberate our sins and our faults.”

Only fragments of the Sogdian version of the $X^\omega$āstvānīft survive, but in the passages identified by Henning as corresponding to these Uighur passages there appears the word \textit{krmšwñ.}\footnote{Cf. \textit{Sogdica}, pp. 63 - 67, frag. 1, ll. 4, 26.} It is thus clear that the target of Manichaean appeals for forgiveness, that is, the granter of forgiveness, was the Gods of Light, Manichaean doctrine, and Electi, corresponding to the Three Jewels (Skt. \textit{Triratna} or \textit{Ratna-traya}) of Buddhism (Buddha, Dharma, and Samgha).\footnote{Cf. Asmussen 1965, p. 227, n. 262 - 263; Klimkeit 1993, p. 309, n. 30.} I would, therefore, translate \textit{krmšuxun} as “forgiveness for sins (by the Gods of Light, Manichaean doctrine, and Electi).”

The word \textit{krmšwñ} is generally interpreted as “absolution, pardon; forgiveness for

\footnotetext[17]{Asmussen 1965, pp. 179, 199; Asmussen 1975, p. 77; Klimkeit 1993, p. 305.}
\footnotetext[18]{In many cases \textit{Nom qutî} appearing in Manichaean documents written in Uighur refers to the Manichaean god Vahman (= Great \textit{Nous}) (cf. Moriyasu 1991, pp. 201 - 202 = GUMS, p. 244). But it is, I believe, clear also from the use of only \textit{nom} in $X^\omega$āstvānīft § 13 quoted immediately below that this is not the case in this passage and it should be taken in the sense of “doctrine.” This differs from the interpretations of Asmussen and Klimkeit, but Asmussen (1975, p. 77) has “Nom qutî (i.e., Vahman, the personified church),” which is close to my interpretation.}
\footnotetext[19]{Asmussen 1965, pp. 177, 198, 227; Asmussen 1975, p. 77; Klimkeit 1993, p. 304.}
\footnotetext[20]{Cf. Asmussen 1965, pp. 177, 198, 227; Asmussen 1975, p. 77; Klimkeit 1993, p. 304.}
sins,” but for some reason Henning translated it as “forgiveness for my sins.” 22) We should, however, take note of the fact that Manichaeans were able to “request” (gol-), “give, grant” (bir-) and “send” (id-) this krmšuxun. 23) It can be inferred from this fact that the “sins” of which an awareness was embodied in expressions that include the word krmšuxun pertained not only to the speaker or the sender of the letter, but also to the listener or the addressee of the letter. In other words, this krmšuxun related to all of humanity. I believe, therefore, that this term should be interpreted not as “forgiveness for my sins,” but rather as “forgiveness for our sins” or “forgiveness for humanity’s sins.” The term krmšuxun would initially have been used to profess faith in Manichaeism, and then it would have come to be used in greetings exchanged in everyday life and eventually also in greetings used in letters.

Until now, there have been discovered only three Uighur letters with expressions containing the word krmšuxun [81 TB 65:6 = TuMW, Letter F; U 6198 + 6199; Ot.Ry. 2692 + 2693], and in each case it is accompanied by the stock phrase mnastar xirza or yztan astar xirza. If one considers the context of one of these in particular [U 6198 + 6199; see Appendix], taking note of the fact that it is a letter to an inferior containing the phrase yztan astar xirza, considerable difficulties arise if both yztan astar xirza and krmšuxun are taken to refer to “my sins,” that is, the sins of the sender. The context requires the forgiveness of also the sins of the Manichaean monk, an inferior, to whom the letter is addressed.

For the above reasons, just as I modified Henning’s translation of krmšuxun, I would also slightly modify Yoshida’s interpretation of yztan astar xirza and translate it as “O Gods! Forgive (our) sins!”

To sum up, it is to be surmised that stock phrases originally used when performing repentance, one of the duties of Manichaeans, and also expressions containing the term krmšuxun, which appears to have been used in professions of faith, gradually came to be used as everyday greetings and were then incorporated in letters as well. It is not possible at present to determine whether this occurred in Sogdiana, or during the time of the East Uighur empire (A.D. 744-840), when Sogdians were in close contact with Uighurs, or only after the establishment of the West Uighur kingdom in the mid-ninth century. Although there

23) Ex. TM 276a = U 72, l. 36 cited in TTT II, p. 216; Pothi-Book, ll. 352, 355, 368, 373 on p. 177; BTT V, no. 6, l. 89; 81 TB 65:6 = TuMW, Letter F, l. 5; Pothi-Book, l. 241 on p. 174 = TTT III, p. 200; U 6198 + 6199, l. 3.
is no positive historical proof, it is generally recognized that Sogdian Manichaeism acted as the cradle of Uighur Manichaeism. Expressions containing krmšuxun appear frequently also in Sogdian letters of the late tenth to early eleventh century [TuMW, Letters A, B and C], but this alone is not conclusive evidence for dating these expressions.

10. Greeting Phrases Used Especially by Buddhists

Whereas greeting phrases used especially by Manichaeans were the stock phrases of repentance mnastar xirza and yztan astar xirza, deriving from Parthian, and expressions containing the word krmšuxun, which entered Uighur from Parthian via Sogdian, what was the situation in the case of Buddhists? In fact, it was pointed out already by Bang and Gabain (TTT III, n. 176 on p. 211) that a term used by Buddhists which corresponds to krmšuxun was kšanti. This word derives from Sanskrit kṣānti “patience, endurance,” which is one of the six perfections (pāramitā) in Buddhism, but in Uighur Buddhism it was rarely used in the meaning of “patience” (for which Uighur särinmäk was used instead), and it came to be widely used primarily in the sense of “forgiveness (of sins)” and “confession of sins, penitance, repentance” (cf. BHtB, pp. 407-408). According to Asmussen (1965, pp. 146, 153), the reason that Sanskrit kṣānti came to be used in the sense of “forgiveness (of sins)” on entering Uighur is that it had changed to this meaning in Tocharian, and this has been generally accepted by scholars. 24 The process whereby the meaning of “forgiveness” evolved from the original meaning of “patience, endurance” can be readily surmised, and a similar shift in meaning can be seen, for example, in the use of the word kannin 堪忍 in

24 I agree with this view, but I would go one step further and suggest that kšanti is a word that was not found in Manichaean texts written in Uighur. This means, in other words, that all texts in which this word appears were composed by Buddhists. From Le Coq down to Zieme, the two documents T II Y 59 = Mainz 39 & T II Y 54 = Mainz 373, in which the phrases kšanti bol- or kšanti qil- appear, have tended to be classified as Manichaean (Le Coq 1911, pp. 27-28, 37; Asmussen 1965, pp. 218-219, 232-234; BTT V, no. 2 = T II Y 59 and no. 3 = T II Y 54), but I have already raised objections to this (Moriyasu 1991, p. 34, n. 108 = GUMS, p. 38, n. 108). The distinctive punctuation mark consisting of a black dot surrounded by a red oval, with two sometimes being placed side by side in a manner resembling the shape of a bow tie, is not restricted to Manichaean texts and is also found in early Buddhist texts in Uighur (Moriyasu 1989, pp. 5-6 = Moriyasu 1990a, pp. 150-151). Among words of Indic origin that were borrowed into Uighur, the majority of those that entered Uighur via Sogdian are related to Manichaism. In other words, there are almost no words of Indic origin frequently used by Uighur Manichaens that entered Uighur via Tocharian. The fact that kšanti, with which we are here concerned, entered Uighur via Tocharian and not via Sogdian would support my conjecture.
Japanese. But Asmussen’s explanation of the process whereby the meanings of “patience, lenience” and “forgiveness (of sins)” further changed to the meaning of “repentance” is not necessarily convincing (Asmussen 1965, pp. 154-155). Nonetheless, the fact that the “Book for the Redemption of Sins” (Ch. Cibei daochang chanfa 慈悲道場懺法 = Uig. Kšanti qīlyuluq nom bitig; cf. UBL, no. 51) or several confession texts entitled Kšanti qīlmak [atlï] nom bitig “Scripture [named] Performing Confession” (cf. UBL, no. 79; Uigurica, II, nos. 7 & 8; TTT IV; Wilkens 2003; Wilkens 2007 = BTT XXV) were extremely popular among Uighur Buddhists is demonstrated by the many fragments of these works that have been unearthed in Turfan. The Sanskrit equivalent of “repentance” is generally kṣama, but it is a different form from the same stem as kṣānti.

Be that as it may, there has not yet been discovered a single example of an Uighur letter using the word kšanti in a greeting phrase. In contrast, a term found in distinctive expressions that were actually used in letters by Uighur Buddhists is buyan. This Uighur term derives from Sanskrit puṇya and has various meanings such as “blessed virtues, religious merits,” “all good deeds, meritorious deeds” and “blessing arising from good deeds.”

I shall now cite some concrete examples of greetings containing this word.

*buyanlarîy üküš ayît* [Or. 8212-1803 v, l. 4, semi-square, Type ?]
*mân buyan quî nişîng qîsîl-tîn tâlim tâlim *buyan* ayîtdîm* [Ch/U 6245, ll. 2-3, cursive, draft of Type E 2]
*qîsîl-taqî *buyan* avîrû üküš köîn[gûl] ayîtu îdur+m[ân] [Ot.Ry. 5336, ll. 2-3, semi-cursive, Type ?]

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*šarîr-liq orun-tîn üküš tâlim *buyan ortug* ayîtu îdur+mân [Ch/U 7426, ll. 1-2 & ll. 9-10, cursive, draft of Type E 1]
*qîsîl-taqî *buyan ortug* ayîtu îdur+mân [Dx 3654 v, ll. 4-5, cursive, draft of Type E 2]
*aryatan-taqî *buyan ortug* ayîtu îdur+mân [U 5977, ll. 3-4, semi-cursive, Type D 1]
*buyan ortug-layû îdur+mân* [P. 181 ou., no. 203 group, recto, l. 2, cursive, Type E 2]
*buyan ortug bolzûn* [P. 181 ou., no. 203 group, verso, ll. 4-5, cursive, Type E 1]
*tâlim tâlim *buyan ortug* mân êî qîz kâ yi alîp qaldîm ârtî [SI Kr I 151, ll. 3-6, cursive, Type E 1]

The first requisite for a Buddhist is to take refuge in the Three Jewels, i.e., the Buddha, Dharma and Saṃgha. In actual practice, taking refuge in the Buddha, Dharma and Saṃgha takes various forms, such as repeating the name of a Buddha, worship of the Buddha’s relics (Skt. śarīra), reading and/or copying the scriptures, giving alms, and observance of the precepts. Another basic concept in Buddhism is “transference of merit” (Skt. puṇya-parināmanā), or the turning or directing (parināmanā) of merit (puṇya) from one person to another.\(^2\) This means to direct the merit gained through “good deeds” such as repeating the name of a Buddha, worshipping the Buddha’s relics, reading and/or copying the scriptures, giving alms, and observing the precepts not just to oneself but also to others, to make a vow that all living beings will attain right awakening (Skt. bodhi), be free of defilements (Skt. kleśa) and reach the state of nirvāṇa, and to strive towards this end. This was expressed in Uighur Buddhism as buyan ävir-, and its infinitive form buyan ävirmäk even became a generic title of a group of Buddhist texts. As was noted above, buyan is a loanword deriving from Sanskrit puṇya, but ävirmäk is a genuine Uighur transitive verb meaning “to turn or rotate (something).” In order to explain buyan in simple terms, those who were aiming to spread Buddhism through the medium of the Uighur language coined the synonym ädgü qilînč “good deed,” and consequently not only was buyan used on its own to express the notion of “merit,” but the hendiadys buyan ädgü qilînč, and occasionally ädgü qilînč buyan, also came to be frequently used. A point to note, however, is that ädgü qilînč means only “good deed,” and whereas buyan has the meaning of not only “merit” but also “good deed,” it is difficult for ädgü qilînč to express the meaning of “merit” on its own. This can also be inferred from the fact that while expressions such as buyan ävir-, buyan ädgü qilînč ävir- “to transfer the religious merits acquired by oneself to others” and buyan küčintä, buyan ädgü qilînč küčintä “by the power of the religious merits acquired by oneself” appear with great frequency in Buddhist texts, the expressions ädgü qilînč ävir- and ädgü qilînč küčintä are very rare. Therefore, I would like to rethink the interpretation “meritorious good

\(^2\) Soothill (p. 205 a) gives the following explanation for “Skt. parināmanā, Ch. 違向”: “transference (of merits); it means the bestowing on another, or others, of merits acquired by oneself, especially the merits acquired by a bodhisattva or Buddha for the salvation of all, e.g. the bestowing of his merits by Amitābha on all the living. There are other kinds, such as the turning of acquired merit to attain further progress in bodhi, or nirvāṇa.”
deeds” which many past researchers, including myself, have given for buyan ädgü qilinč, and instead I propose to translate it henceforth as “religious merits, i.e., (the fruits of ) good deeds.” The validity of this interpretation ought to be evident from the six texts quoted below.

The reason for the use of buyan in greetings appearing in Uighur letters written by Buddhists ought now to be clear. But in actual practice, rather than buyan appearing on its own, it appears more commonly in the combination buyan ortuq. How should this phrase be interpreted? The original meaning of ortuq is “partner,” and on no account does it mean “portion, share.” Because my earlier interpretation and explanation in this regard (Moriyasu 1985a, pp. 76, 80-81, 84) were inadequate, they failed to meet with the approval of Erdal and Zieme (OTWF, p. 409; Zieme 1995, pp. 2-4). Accordingly, in order to determine anew its meaning in a logical manner, I would like to draw attention to the following texts.

Text 1 is part of a prayer inscribed in semi-square Uighur script on the verso of a Chinese Buddhist text discovered at Dunhuang, and it therefore dates from the second half of the tenth century to the early eleventh century. Text 2 is the prayer section at the end of the Third Stake Inscription presented at the city of Qočo in Turfan in 1019. Texts 3-6 belong to prefaces or colophons of Uighur Buddhist texts of the early period unearthed at Turfan (Texts 3–5) and Dunhuang (Text 6), and they may therefore be considered to date from the tenth to eleventh centuries.

1 A) alu tāgintim qangīm tngri tngriis burxan yarlīqamīš üč türlügü umuγ inay boltačī buyan ädgü qilinčimlärivy bo buyan ädgü qilinčim küčintā alqu tinly oylanı inę mängilig bolzunlar (Niu / Zieme 1996, pp. 45-46, ll. 13-17.)

“I have ventured to receive the religious merits, i.e., (the fruits of ) my good deeds, which should be the threefold devotion (= devotion to the Three Jewels) preached by

27) Özertural (2008, pp. 115-117), pointing to an unusual example in which “transferring merit,” a notion that appears frequently in Uighur Buddhist texts, is used in an Uighur Manichaean text, states that this usage was a phenomenon that occurred after Uighur Manichaean had come under the strong influence of Uighur Buddhists. This is indeed so, but I had already demonstrated that the Manichaean pōthi-book containing the phrase buyan ädgü qilinč had itself been composed in the final stage of Uighur Manichaeanism under the strong influence of Uighur Buddhism (Moriyasu 1989, pp. 19, 25-26, n.77; Moriyasu 1991, pp. 153-154 = GUMS, pp. 182-184). Wilkens (2008, pp. 210-211) has expressed agreement with my dating of this pōthi-book and bolstered my arguments.
my father, the Buddha, i.e., the god of gods. By the power of these religious merits and good deeds of mine, may all living beings be peaceful and happy!” (Translation revised by me on the basis of Niu / Zieme 1996, p. 48.)

1 B) *amtï alu täginür+mn qangïm tngri burxan yarlıqamiš üč türlüg umury inay boltacï buvan ädgü qilinç öng ülüg adinga ötüni täginür+mn* (Niu / Zieme 1996, p. 46, ll. 38-41.)

“Now I venture to receive the religious merits, i.e., (the fruits of ) good deeds, which should be the threefold devotion (= devotion to the Three Jewels) preached by my father, the Buddha, i.e., the heavenly god. I venture to present some portion (of the religious merits) to the others.” (New translation by me.)

2) *MW°°°‘N T°°°// buvan ädgü qilinç-ning °°°°in yaqasïn avirär biz · kim bizingå bu yapuq yirtinçä yir suvuy körküti birmiş atma? buma? · qangïmz quvïz apa tay öга bäg ögümz tngrikän qutluγ tuγmiš tngrim · ulati qa+qadaš ygän tayay · qamï tört tuγum biš yol içintäki tirig tînlî ödäš özəlî tînlî oylanînga tüzü öng ülüg bolmaqï bolzun alqü tînlî oylanî barça üstün tngri yiritäki ulatï nirvanliq inçgülîq mängi-kä tägmäkläri bolzun · biz burxan bolalîm* (Stake III, ll. 24-27 in Moriyasu 2001, pp. 185, 188; Hamilton 2004, p. 124.)

“/ / / / / / / / / / we (the above mentioned persons) transfer the / / / / / / portion (yaqa) of the religious merits, i.e., (the fruits of ) good deeds to our / / / / / (deceased parents), i.e., our father Quvïz Apa Tay Ögä Bäg and our mother Tngrikän Qutluγ Tuγmiš Tngrim who had shown us this bright earthly world, as well as to the (deceased) relatives, nephews and uncles, and all living beings (hend.) in the Four Births and the Five Ways of Existence. Let some portion (of the merits) reach all of them without exception. May all human beings, starting with those who are above in Paradise, get into the eternal peace (lit. peaceful joy) of nirvāṇa! Let’s become Buddha!” (New translation by me; I omit my old translation in Moriyasu 2001, p. 190.)

3) *munta turmïš buvan ädgü qilinç öng ülüg avirär mn ‘ängilki tngri burxan-ning isig özïn satay yulûy birip satayïn almiš nomluγ ärdnginx közątäci âzru xormuzta višnu*

“I transfer some portion of the religious merits, i.e., (the fruits of ) good deeds, which have arisen from it, firstly to the Four Great Kings, i.e., Brahmā, Indra, Viṣṇu, and Maheśvara, who should protect the dharma-jewel that the godlike Buddha got by trading with his life, and then to all the spirits and guardian deities who should watch the discipline (= Buddhism). Let some portion (of the merits) reach all of them without exception. Moreover, may some portion of these religious merits, i.e., (the fruits of ) good deeds, reach the dear elder brothers of ours in this world, Qutbulmiš Oγul İnanč and // Tngri Birmiš Oγul İnanč as well as the // elder sister of ours Ypar!”

4) anīn bu alqu ayiγ qilīνč-larīγ arītdačī kšanti nom ārdīņģ bitīdī tāgīndim : bu buyan ädgü qilīνč üng útilíg ävirā ötı[nü] tāginār(sic!)+mn (Uigurica, II, p. 80, ll. 63 - 64.)

“Therefore, I respectfully ordered to have written this confessional book which cleanses all bad deeds. I venture to transfer and submit some portion of (lit. part by part) these religious merits, i.e., (the fruits of ) good deeds < to the spirits, guardian deities, and the deceased persons >.”

5) bu buyan ädgü qilīνč qamay üę yüz altmīš tngri-lärvä üng utilisé bolzun (Uigurica, II, p. 89, ll. 84 - 85.)

“May some portion of these religious merits, i.e., (the fruits of ) good deeds, reach all of the three hundred sixty gods!”

6) taqį bu buyan ädgü qilīνč üng útilíg bolzun qamay yitinč uyuşqatägi barčaqa üng útilíg bolzun [MOTH, no. 1, ll. 21 '-24 ']

“Moreover, may some portion of these religious merits, i.e., (the fruits of ) good deeds, reach all relatives up to the seventh generation! May some portion (of the merits) reach each of them!”
As can be seen in the above examples, buyan ādgū qīlinč usually appears together with ŏng ülüg. The word ŏng is synonymous with ülüg / ülüš, and there can no longer be any doubt that the hendiadys ŏng ülüg means “part, share, portion.”28 Needless to say, it signifies “a portion of merit.” It should be noted that in Texts 2 and 3, ŏng ülüg by itself means not simply “portion” but “portion of merit.” I shall refrain from providing any more quotations, but several more similar examples can be found in Uighur Buddhist texts.

In view of this background, I wish to argue once again that the distinctive expression buyan ortuq used in Uighur letters may be interpreted as “partner in merit, sharer of merit” or, to state it more fully, “someone sharing in the transference of a portion of merit.”29 I would also like to draw attention to the fact that ortuq is always preceded by buyan and never by ādgū qīlinč. The phrase buyan ortuq is a compound and cannot be separated into buyan and ortuq, and therefore buyan ortuqlayu must also be interpreted as a compound.30 Furthermore, in light of the fact that the compound phrase buyan ortuq has not been found once in letters written in the early semi-square script, I surmise this to have been a new locution that spread during the time of the Mongol empire.

If we take into account the above discussion, the greeting phrases containing the word buyan that were created by Uighur Buddhists may be interpreted in accordance with their context as follows.

**Buddhist Formulae**

bayanlarīy īkïš ayït [Or. 8212-1803 v, l. 4, semi-square, Type ?]  
“We(?) ... in asking many times religious merits (for you).”

mān buyan quli nišüng qïsil-tïn tïlim tïlim buyan ayïtdïm [Ch/U 6245, ll. 2 - 3, cursive, draft of Type E 2]  
“I, Buyan Quï, have asked many many times about (your sharing) religious merits from Niţiüng Qiśïl (= famous cave temples in the gorge of Bezeklik).”31

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29 Cf. Moriyasu 1985 a, pp. 80, 84, 85; Matsui 2005 b, pp. 150 - 151  
30 In light of this, I am unable to concur with the view that would regard +layu as a suffix expressing the meaning “as if” (cf. OTWF, p. 409; Zieme 1995, p. 4).  
31 Until now the meaning of nišüng / niţiüng, which appears frequently in Uighur documents, had been unclear, but it has been shown in his most recent article by Matsui Dai (2011) that it is a phonetic transcription of the Chinese Ningrong and that Nişiün / Niţiüng qïsil “the gorge of Nişiün / Niţiüng” refers specifically to the gorge of Bezeklik where the cave temples of Ningrong are located and also to the cave temples of Bezeklik themselves.
qïsïl-taqï buyan ävirü üküš kön[gül] ayitu ïdur+m[än] [Ot.Ry. 5336, ll. 2-3, semi-cursive, Type ?]

“I send (a letter) transferring religious merits (accumulated) at Qïsïl (= a gorge where there are cave temples) (to you) and asking many times about (your) heart (= mental health).”

● New Buddhist Formulae

šarir-liq orun-tïn üküš tälim buyan ortuq ayitu ïdur+män [Ch/U 7426, ll. 1-2 & ll. 9-10, cursive, draft of Type E 1]

“I send (a letter) from Šarir-liq (= place for worshipping the šarīra) asking many times about (your) being a sharer of religious merits.”

qïsïl-taqï buyan ortuq ayitu ïdur+män [Dx 3654 v, ll. 4-5, cursive, draft of Type E 2]

“I send (a letter) asking about (your) being a sharer of religious merits (accumulated) at Qïsïl (= a gorge where are cave temples).”

aryatan-taqï buyan [ortuq ayitu] ïdur+män [U 5977, ll. 3-4, semi-cursive, Type D 1]

“I send (a letter) [asking about (your) being a sharer] of religious merits (accumulated) at the Aryatan (= a small Buddhist temple).”

barča nomd[aš]-lar qut-larïnga qulut taypudu [ ] buyan ortuq-layu ïdur+män [P. 181 ou., no. 203 group, recto, ll. 1-2, cursive, Type E 2]

“I (lit. slave), Taypudu, send (a letter) to Their Excellencies, all (my) brethren-in-religion, praying [many times?] for (your) being sharers of religious merits [accumulated somewhere?].”

buyan ortuq bolzun [P. 181 ou., no. 203 group, verso, ll. 4-5, cursive, Type E 1]

“May he be a sharer of religious merits!”

11. Idiomatic Phrases and Popular Terms in the Body of the Letter (including Introductory Formulae and Closing Formulae)

The function of bringing to a conclusion the various greetings discussed in detail in Chapters 7–10, as well as indicating that the main subject of the letter (apart from greetings) is about to begin, is fulfilled by [III-1] introductory formulae. Typical of these formulae is amtï bitigdä nā üküš sav idalim/idayïn “Now, in (this) letter, I/we will send as many words (= matters, news) as possible.” It is not unusual for the initial amtï “at present, now” to be
omitted or the word *ayu* “saying” to be inserted between *sav* and *ïdalîm/ïdayîn*.

The core part of this introductory formula is *nä üküş sav*, and it has been pointed out by others that parallel expressions also exist in Sogdian and Khotanese. Clauson (1973a, p. 217) makes the following comment on *nä üküş*: “*Ne üküş* cannot mean ‘how many?’ which would be *kaç*. This seems to be an example of the use of *ne* as an exclamation, which is noted in Kaş. ; ‘what a lot of ...!’.” That this interpretation in terms of Turkic is correct can also be confirmed from the parallel expressions in Sogdian and Khotanese. While *nä üküş* can be translated literally as “what a lot of,” Hamilton interprets it as “le plus possible de, aussi nombreux que ce soit,” and I would like to follow this interpretation.

The above expression is used in letters to either a superior, an inferior or a peer. The word *söz* is never substituted for *sav* in *nä üküş sav*, and this is because although *sav* and *söz* both have roughly the same meaning of “word,” only *sav* has the meaning of “matter, business,” and here it is being further used in the sense of “news.” On the other hand, there are patently polite expressions used only in letters to superiors, as well as expressions used only in letters to inferiors. In the former, *sav* changes to *ötüg*, and in the latter *sav* is replaced by *yarlıy*. The former type of expression appears frequently in Type A and sometimes in Type B, and a typical example is: *amtü ötüg bitigdä nä üküş ötüg ötünü täginälim* “Now, in (this) polite letter, we will submit as many statements as possible.” Here too the word *amtü* can be omitted. Only one example of the latter type of expression is known: *bitigdä nä üküş yarlîy yarlıqayu ïdalîm* “In (this) letter, we will issue and send as many orders as possible” [SI 2 Kr 17 = Clauson 1973a, pp. 215, 220].

(1) Introductory Formulae [III-1]

Letters containing the formulae cited in this section are all written in semi-square script, and there has not yet been discovered a single letter in cursive script with any such expression. Since the absolute number of letters in cursive script is small, this may be a coincidence. On the other hand, during the later period, when the cursive script was used, there are instances in which the postscript formula *yana sözüm* is used for introducing the main subject of

32) Cf. MOTH, pp. 111-112, n. 20 .6; DTSTH, pp. 54-55; TuMW, p. 275.
33) Erdal, in his review of MOTH, does not accept Hamilton’s interpretation and instead proposes the literal translation “What use is it to write a lot of words?” interpreting it as “Let’s get down to business!” (Erdal 1988, p. 256), but I am unable to concur with this interpretation.
34) See footnote 29 on p. 58 of Part 1 of this article.
the letter. Prior to this, there is one example of *yana bir savîm* [Ot.Ry. 6375, l. 3] in semi-cursive script, but its position has yet to be determined.

\[\textit{amti bitigdä nā ÿkūš sav ayu ïdayin} [\text{MOTH 29, ll. 4-5, semi-square, Type D 1; MOTH 22, ll. 6-7, semi-square, Type E 2}] \]

\[\textit{bitigdä nā ÿkūš sav ayu ïdayin} [\text{MOTH 28, ll. 6-7, semi-square, Type D 2}] \]

\[\textit{amti bitigdä nā ÿkūš sav ayu ïdalîm} [\text{Ot.Ry. 1592, ll. 2-3, semi-square, Type ?}] \]

\[\textit{amti äsângü bitig-dä nā ÿkūš sav ayu ïdalam} [\text{MOTH 20, l. 6, semi-square, Type E 1}] \]

\[\textit{amti bitigdä nā ÿkūš sav ïdalîm} [\text{MOTH 23, ll. 7-8, semi-square, Type D 2; Ot.Ry. 8131, ll. 2-3, semi-square Type ?; TuMW, Letter D, ll. 6-7, semi-square, Type A, Manichaean}] \]

\[\textit{bitigdä nā ÿkūš sav ïdalîm} [\text{U 5320, l. 3, semi-square, Type C; SI Kr IV 597, l. 3, semi-square; U 5531 + 6066, Text a, l. 2, semi-square, Type B, Manichaean}] \]

\[\textit{amti nā ÿkūš sav ïdalîm} [\text{MOTH 26, l. 3, semi-square, probably Type D 1}] \]

\[\textit{ötüg bitigdä nā ÿkūš ötüg [ötünü] tâginälim} [\text{Ch/U 6570 + 6959, ll. 6-7, semi-square, Type B}] \]

\[\textit{amti bitigdä nā ÿkūš ötünü tâginälim} [\text{Ot.Ry. 2720 + 2795, ll. 7-8, semi-square, Type A}] \]

\[\textit{amti ötüg bitigdä nā ÿkūš ötüg ötünü tâ[ginälim]} [\text{TuKa, pl. 84 on p. 90 = K 7713 recto, l. 7, semi-square, Type A, Buddhist}] \]

\[\textit{bitigdä nā ÿkūš ötüg tâginälim} [\text{U 5531 + 6066, Text b (upside down), ll. 2'-3', semi-square, Type B, Manichaean}] \]

As has already been mentioned, the introductory formulae listed above usually come after all the greeting phrases have been concluded, but I have also found an irregular exception to this: [nā] ÿkūš sav ayitu ïdalîm nätäg o[ ] män su inč män [U 7252 v, ll. 2-4, semi-square, Type D 1, Christian]. In Part 1 of this article (p. 59) I classified the script of U 7252 v as semi-cursive, but now I would like to regard it as semi-square because of the existence of this introductory formula.

(2) Terms and Idiomatic Phrases Frequently Used in the Body of the Letter [III-2]

After the introductory formula, the body of the letter, that is, its main content, finally begins, but there are not a few cases in which the letter consists almost entirely of greetings and
there is no other subject matter. These are instances, similar to Christmas cards and New Year’s cards today, in which the greetings are themselves the main purpose of the letter. Whereas there are many fixed formulae for greetings, it would be no exaggeration to say that there are no fixed formulae for the body of the letter. In the following, I therefore wish to examine some terms frequently found in the body of the letter and some idiomatic phrases that are used with comparative frequency.

First, some of the terms appearing with the greatest frequency are also found in greeting formulae: bitig “letter,” sav “speech, words; message; matter, business; news,” and söz “word, short utterance, message.” Frequently appearing verbs are ɨd- “to send” and al- “to receive.” The next most frequently encountered words are arqış “caravan” and bäläk/biläk “bundle, package; gift.” The word bitig refers to anything written, while sav and söz signify spoken words, but when these are conveyed by an arqış, they become a “letter.” The main articles carried by an arqış were in fact bäläk/biläk. The original meaning of bäläk/biläk is “something wrapped up,” but in letters it refers to a “package” or “parcel” sent with a caravan, and it also came to mean “gift” in a broad sense (cf. TMEN, no. 833). In other words, bäläk/biläk may refer to an official or private “gift, present,” or it may refer to “a package of merchandise or trade goods” for commercial purposes, and the two meanings can be distinguished only by context.

For reasons of safety, the letter and the gift or merchandise were often sent with separate caravans or were consigned to different members of the same caravan. In order to identify the person to whom the letter or gift had been entrusted, the word älgintä “in/from/through the hands (of so-and-so)” was also sometimes used in letters.

In Chapter 4, I cited the word quïngä along with a list of terms signifying “letter” as keywords for identifying letters, and in addition to these the words arqiş, bäläk/biläk and älgintä are also extremely helpful in this regard. I am convinced that if two or three of these keywords are found in a small fragment, it is fairly safe to identify it as a letter. Because caravans and gifts concern the very foundations of Silk Road trade, I shall discuss them in the next chapter, and in the following I wish to consider some other idiomatic phrases that

36) The fact that letters were carried by caravans is also clear from the phrases from Uighur letters cited in Chap. 12, Sect. 2. It is also clearly stated in Sogdian Letter A and Letter C from Bezeklik that the letter would be sent by caravan (TuMW, Letter A, ll. 57-59 & Letter C, l. 13; Yoshida / Moriyasu 2000b, pp. 151, 162).
appear in the body of the letter.

● älgintä “in/from/through the hands (of so-and-so)”

This expression has been found only in letters in semi-square script, and it is used when entrusting a letter or gift to someone or when both have been entrusted to separate people. The word älgintä is formed from älig “hand” with the addition of third-person possessive suffix plus locative-ablative case suffix, and it is always immediately preceded by the name of the person to whom the letter or gift has been entrusted. When the letter or gift is being sent by entrusting it to that person, the case suffix -tä indicates the locative, and when the addressee is being instructed to receive the letter or gift from that person, it indicates the ablative. A corresponding expression is the Chinese (zai) ... shou shang (在) …手上, to be seen for example in Chinese letters from Dunhuang (S. 4362, S. 4667, S. 4677, S. 4685, SP 76 = Ch. 00144), but far earlier examples of a similar expression can often be seen in the Kharoṣṭhī documents in Gândhârî. It is also found in Khotanese and Sogdian.

qawdï älgintä yüz yiti ygrmi salqïm yinčü körü al bir bitig maxa süü bäši älgintä bir bitig yaqšiči ortuq älgintä <one round tamγa-seal> [MOTH 26, ll. 7-9, semi-square, probably Type D 1]

“From the hands of Qawdï, take delivery, on having checked them, of 117 strings of pearls. (I have sent) one letter in the hands of troop commander Maxa and one letter in the hands of Yaqšiči Ortuq. <one round tamγa-seal>”

ädgü ygän älgintä al [MOTH 25, l. 12, semi-square, Type D 1]

“Take delivery (of them) from the hands of Ädgü Ygän.”

qutadmïš ygän ilgintä ymä bitig idmiš siz [MOTH 29, ll. 14-15, semi-square, Type D 1]

“I have heard that you sent a letter in the hands of Qutadmïš Ygän, too.”


iltgäy [TuMW, Letter D, ll. 17-v1, semi-square, Type A, Manichaean]

“Because the caravan is (now) leaving in a hurry, [may] there be [no] letter, // // // // // // from wherever to wherever (or wherever in whatever way?) you may go (or you may be?), in that manner take delivery of it (directly) from the hands of // // // // // // // // // // // // // // // // // // // // // // // // // // // // // // // . If there are any further [kinds of words (or matters) at all], the Superior (qoštar) Bay Arslan will take them.”

bäläk ıdsar tiläk älgintä idīng [TuMW, Letter E, l. 25, semi-square, Type A, Manichaean]

“If (you) send a gift, send it by the hands of Tiläk.”

taz älgintä bir tāvā tārkā birip ıdīmīz [MOTH 23, l. 14, semi-square, Type D 2]

“We have sent a camel through the hands of Taz, giving him the charge of his labour.”

● nā sav ārsār, nāgū sav ārsār, nāgū sav sōz ārsār, nā türlūg sav ārsār, etc. “whatever message (= matters, news) there may be”

nā sav ārsār barča ıšidtim [MOTH 28, l. 8, semi-square, Type D 2]

“Whatever message (= matters, news) there may be, I have heard all of it.”

nāgū sav sōz ārsār tirkāyučim-din ıšidip [U 5941, l. 7, cursive, probably Type B, Buddhist]

“Hearing from my tirkāyuči whatever message (= matters, news) there is, ....”

● nā uyurlūy sav ārsār “whatever timely message (= matter, news) there is,” nā uyurlūy ıtığ ārsār “whatever timely statement (= request, matter, news) there is”

amtī taqī nā uyurlūy sav ārsār kāntū salētī totoq öz ayzīn ıngrim qutınga nā uyurlūy ıtığ ārsār öz ayzīn sözləgäy [MOTH 5, 4th text, ll. 74-79, semi-square, draft of Type A, Manichaean]

“Now, furthermore, whatever timely message (= matter, news) there may be, or whatever opportune request there may be, (your) own (messenger) Salētī Totoq will tell Your (lit. His) Majesty by his own mouth (= directly).”

[nā uyurlūy ıtığümüź ārsār arqīš sayu [ ]] [TuMW, Letter F, l. 11, semi-square, Type A, Manichaean]
“[Whatever] timely statement (= request, matter, news) from us there may be, [we have sent someone?] with each caravan.”

“Whatever timely message (= matter, news) from you there is, .....

- adîrtlîγ bitig, bâlgûlîg bitig “a letter with explicit (instructions)”

- bîzingâ bir adîtrlîγ bitig iðîŋ [MOTH 23, ll. 11-12, semi-square, Type D2]
  “Send us a letter with explicit (instructions).”

- ač tâvâ kârgâk bolsar adîrtlîγ bitig iðîŋ [P. 181 ou., no. 203 group, recto, ll. 7-8, cursive, Type E2, Buddhist]
  “If a free camel is necessary, send a letter with explicit (instructions).”

- manga adîtrlîγ bitig iðîŋ [SI Kr I 151, ll. 8-9, cursive, Type E1]
  “Send me a letter with explicit (instructions).”

- bâlgûlîg bitig sav iðîŋ [MOTH 27, ll. 9-10, semi-square, Type D2, Buddhist]
- bâlgûlîg bitig qîlîp i[ðîŋ] [Ot.Ry. 1107, l. v 4, semi-square, Type ?]
  “Make (= Write) and send a letter with explicit (instructions).”

- osal bolmazun “Don’t be negligent!”

- altî tâpîγ tûpsî?-lâr · nâtâg ârsâr manga tîlîp iðîŋ : sanga manga buyan kârgisiz mu buyan alyu üçün manga tîlîp iðîŋ osal bolmazun [Ch/U 7426, ll. 6-8, cursive, draft of Type E1, Buddhist]
  “Send me (these) six ritual implements(?) however (poor) their condition may be. Are not religious merits necessary for you and me? In order to achieve religious merits, you should seek out (the objects mentioned above) and send me (them). Don’t be negligent!”

- yan-a sözûm manga üç yangîqa bir ulyaγ-nî yaraštûrûp iðînglar osal bolmazun [Ch/U 6245, ll. 3-4, cursive, draft of Type E2, Buddhist]
  “And again my message: Make a horse (or an ox or a donkey) ready for a long-distance relay (ulyaγ) and send it to me on the third day (of the next month?). Don’t be negligent!”
bu uːd-laːراق uːlay-قی qudʊγ hʊq-a bɑrdɨ aŋɡa iʃænmaːyin sɑn aʃirɑp aليب kɑɫɡin sɑnɪŋ āmɡākɪŋ tuta bɪɾɡɑy bɪz oʃal bɔlmazʊn [U 5318, ll. 7-12, cursive, Type D 1]
“For these oxen, a relay-post officer (named) Qudʊγ Buq-a has gone. (But) I will not trust him. You should feed (them) and bring (them back). (Then) we will take your labour service (upon ourselves). Don’t be negligent!”

yana sʊzʊm alp qay-a nomdaːراق sɑn šaːçu-täki yonar-nɪŋ bʊtmɪʃ-ɪn bʊtmɪyʊk-ɪn andaɡɪ iʃ-ɪnɡ kʊč-nɪŋ yarayɪ nɑtɑɡ ārsɑr aŋi mɑŋga b[ɪ]tɪp ɪdɪyɪl oʃal bɔlmazʊn
[P. ou. 16 Bis, ll. 8-11, cursive, Type ?, Buddhist]
“And again my message to (our) brother-in-religion, Alp Qaya: Whether or not you have completed the carving work (of printing blocks?) in Šaːçu (= Dunhuang), whatever the circumstances of the work (labour service?) there may be, write to me about them and send (a letter). Don’t be negligent!”

● … üçʊn busanmɑŋɣɑr “Don’t worry about …”

mɑn ymɑ qidiɣ-qaːtɑɡɪ aʃɑn tɑɡdiːm ʊnɪ üçʊn busanmɑŋɣɑr [MOTH 19, ll. 3-4, semi-square, Type ?]
“As for me, I have safely arrived at the frontier. Don’t worry about me.”

taːya yɔr ʊçʊn busanmɑŋɣɑr [MOTH 21, l. 5, semi-square, Type E 2]
“Don’t worry about Taːya Ҫɔr.”

● kɔr- al- “to examine and receive, to take delivery after checking” This expression will be discussed in Section 3 of the next chapter.

● yɑmu “All right?” This word is added immediately after a voluntative-imperative for emphasis.

bir ilɑtɪ yɪnɛɡɑ bɔz sɪkɪn? kɔrʊ al [MOTH 25, ll. 11-12, semi-square, Type D 1]
“Take delivery of a handkerchief-sized piece of fine cotton cloth after ///// having checked (it).”

kɔrʊ aływ [U 6198 + 6199 , l. 6, semi-square, Type C]
“Check and receive (them). = Take delivery (of them) after having checked (them).”

mʊnɑça noːm-lɑːnɪ ɪdɪfɪm] kɔrʊp aływ yɑmu [P. ou. 16 Bis, ll. 19-20 (from P. 4521), cursive, Type ?, Buddhist]
“[I] have sent the above scriptures. Take delivery (of them) after having checked (them). All right?”

**Date**

It is quite common practice to add the date to a letter, and in the Iranian languages, including Sogdian (which may be assumed to have close connections with Uighur letters), and in Chinese the date often comes at the end of a letter. But in the case of Uighur letters we find an unusual phenomenon regarding the date.

In Uighur contracts the date invariably comes at the start, but it is rare for the date to be included in Uighur letters. Consequently, in cases when it is included, not even its position is fixed. But at least during the early period of the semi-square script the date never comes at the start of a letter. For example, in UBr, Text B r? = U 181 r?], l. 6, the Date “on the 12th (or 16th, 17th) day [of the ////////// month?]” is at the end, while in MOTH 26, ll. 5-7, the sentence “This letter is a letter written on the 2nd day of the 8th month” comes in about the middle of the main body of the letter. In SI 2 Kr 17 & SI Kr IV 256, on the other hand, the date “on the 20th day of the 5th month” comes towards the end of the body of the letter, although not at the very end. Meanwhile, in letters from the period when the cursive script was used, there is one example of the date “on the 21st day of the ////////// month” coming at the start [UBr, Text C], and this is probably due to the influence of the format used in contracts. At any rate, no reference to the year has been found in these dates, and there is, I believe, probably little possibility that they would have included the year. My reasons for drawing this inference are touched on in Chapter 12 (2), “Caravan Traffic and Letters.”

(3) Postscript Formulae (Change of Addressee, Change of Subject, Postscript)

Although I have called these simply postscript formulae, in actual practice they tend to be often used in the body of the letter when the person who is being addressed changes, and when this is not the case, they are used when changing the subject. Typical examples of this kind of expression are *taqï bir savïm* “A further message from me,” used in the early period (10th–11th cent.), and *yana sözüm* “And again my message,” used in the late period

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Of course, there are variant forms in which *yana/yinä* “again, once more” is substituted for the adverb *taqī* “furthermore, in addition” or *basa* “thereafter, then, next” or in which *taqī/yana* are omitted. There are also two examples of *yinä bir ötügüm* [U 3890 r, l. 8, semi-square, Type A, Christian] and *yana ötügüm* [U 5941, l. 8, cursive, probably Type B, Buddhist], the polite form of *taqī bir savīm* or *yana sőzüm*.

In Uighur letters, there are often several addressees even if there is only one sender, and it is not unusual for there even to be several senders. (This is the case not only in Uighur letters but also in almost all letters in any language used along the Silk Road.) Accordingly, in these postscript formulae the sender is often indicated by the nominative and the addressee by the dative, and this has resulted in the emergence of a variety of variant forms from the above basic forms. In the case of *yana sőzüm*, a postscript formula that appeared in the later period, it is sometimes also used to introduce the main subject of the letter after the conclusion of the greetings. In the following, I shall omit examples of the frequently used basic forms and list only examples of variant forms.

**sender + *taqī bir savīm***:

*qutluγ tözün taqī bir savīm* [MOTH 29, l. 5, semi-square, Type D 1]

“A further message from me, Qutluγ Tözün (= one of several senders): .....”

**sender + addressee -qa/-kā *taqī bir savīm***:

*qutluγ tözün sangunqa taqī bir savīm* [MOTH 29, l. 14, semi-square, Type D 1]

“(From) Qutluγ Tözün (= one of several senders), my further message to (Tüz Ygān) Sangun (= one of several addressees): .....”

**addressee -qa/-kā + sender + *taqī bir savīm***:

*ākāmkā tonga šāli taqī bir savīm* [U 5924, l. 3, semi-square, Type ?]

“A further message from Tonga Šāli (the sender) to my elder sister (the addressee): .....”

**addressee -qa/-kā *taqī bir savīm***:

*qutluγ siligkā taqī bir savīm* [MOTH 21, l. 10, semi-square, Type E 2]

“A further message from me (the sender) to Qutluγ Silig (= one of several addressees): .....”
T°°M°° tonga-qa taqï bir savïm [Or. 8212 - 1803 v, l. 8, semi-square, Type ？]
“A further message from me (the sender) to T°°M°° Tonga (the addressee): .....”

sender + sözüm + addressee -qa/-kä :
taqïčuq tarqan sözüm · toyïńçoy kişi-singä [U 5331, l. 4, cursive, Type D 1 ]
“My, Taqïcuq Tarqan’s, words (= instructions) to Toyïńçoy’s wife.”

yana sözüm + addressee -qa/-kä :
yana sözüm alp qaya nomdaš-qa [P. ou. 16 Bis, l. 8, cursive, Type ?, Buddhist]
“And again my message to (our) brethren-in-religion Alp Qaya: .....”

basa sender + sözüm + addressee -qa/-kä :
basa toyïn sözüm āsän tāmür-kä [UBr, Text C, l. 7, cursive, Type E 3 , Buddhist]
“Next, (from) Toyïn (= one of several senders), my message to Āsän Tāmür (= one of several addressees): .....”

(4) Closing Formulae [III-3]
The following two examples are known from the Uighur translation of the Biography of Xuanzang:

yinčürü töpün yükünü täginür män [BHtB, ll. 2030 - 2031 = AtXzB, VII, ll. 2055 - 2056 ]
“I venture to bow and worship (you), inclining my head to the ground.”
qalmïšïn tükäl sözläyü umaz toyïn kuintso bitigim [BHtB, ll. 2146 - 2147 = AtXzB, VII, ll. 2170 - 2171 ]
“I am unable to state fully the rest. (This is) a letter of mine, the monk Xuanzang.”

The latter example corresponds to the original Chinese sentence as follows: yu bu neng weishu, bichu Xuanzang jincheng 餘不能委述，苾蒭玄奘謹呈 “I am unable to state in greater detail. I, the Buddhist monk Xuanzang, respectfully send (this letter).” But polite closing formulae such as these are not found in our corpus of Uighur letters. Various expressions or endings are used at the end of ordinary letters, and it is difficult to categorize them, but one of the following patterns is used with comparative frequency: (1) expressions ending with the first-person past tense: “I/we have written,” “I/we have sent,”
“I/we have humbly said/done”; (2) expressions ending with the second- or third-person voluntative-imperative or future to make a request of or give instructions to the addressee; or (3) expressions ending in the first-person voluntative-imperative or future to indicate the sender’s intentions or plans.

A typical example of (1) is *anîn bitig ildeniz* “For that reason we have sent a letter.” This is discussed immediately below. Typical examples of (2) include *osal bolmazun* “Don’t be negligent!” and *adîrlîy bitig îdyil* “Send a letter with explicit (instructions)!” which were cited in Section 2 of this chapter. In the later period, *yamu* “All right?” is sometimes added after the voluntative-imperative for emphasis.41

- *anîn bitig ildeniz* “For that reason we/I have sent a letter”

This expression has a number of variants — polite form: *anîn bir âsänge bitig ildeniz* “For that reason we/I have sent a greeting letter”; form for addressing a superior: *anîn ötünde tâgîntîmiz* “For that reason we have ventured to submit a statement”; form for addressing an inferior: *anîn yarlıy yarlıqayu ildeniz* “For that reason we have issued a commanding letter.”

These are all types of closing expressions, and they often come at the end of a letter, although this is not necessarily the case.42 At any rate, since they bring the foregoing content of the letter to a conclusion, *anîn* “for that reason, accordingly,” which is the instrumental form of the pronoun *ol* “that,” may be assumed to mean “on account of those matters mentioned above.” It may be noted that not only when the term used in the opening formula is of the simple *bitig* form, but even in cases of the *ötük* form and standard *âsänge* form, only the word *bitig* is often used here. There follow four typical examples.

\[\text{tört šing boduγ tsîr ayaq birgây mân tip ymA birmädîng amtî kiwin toyîn-qa torqu birsâr} \]
\[\text{birdim tip bitig îdyil anîn bitig ildeniz} \]  
[MOTH 24, ll. 8-10, semi-square, Type D1]

“While saying, ‘I will deliver four pints of dye and lacquered cups,’ again you did not give (them). Now, if you give the silk to Kiwin Toyin, send (me) a letter saying, ‘I

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41) [Ch/U 7462, ll. 7-8, cursive; U 5634, l. v3, cursive; Ch/U 6245, ll. 4-5, cursive, draft of Type E2]

42) [MOTH 24, ll. 9-10; U 6198 + 6199, l. 7; TuMW, Letter D, ll. 21-22; U 5531 + 6066, Text a, l. 8; U 5320, l. 8; SI D 11 recto?, l. 5; Ot.Ry. 1978, l. 13; U 6155, l. 5; SI 2 Kr 17 & SI Kr IV 256; U 5783, l. 10; U 5545, l. 5; SI Kr IV 595, l. 5; MOTH 26, l. 11; TuMW, Letter E, l. 28; Ch/U 6570 + 6959, ll. 16-17; Ot.Ry. 1960, l. 3; TuMW, Letter F, l. 32]
have given (it to him).’ On account of those matters (mentioned above) I (lit. we) have sent a letter.”

*körü aling köz? ädgüti ying biz-ni ida[la]mang saqïnmang anïn bitig ïdtïmïz [U 6198 + 6199, ll. 6-7, semi-square, Type C, Manichaean]*

“Take delivery (of them) after having checked (them). Eat (them) carefully(?) and properly. Don’t renounce us. Don’t worry about us. On account of those matters (mentioned above) we have sent a letter.”

taqï nä tü[rüg sav bar] ärsär bay arslan qoštr iltgäy [ ]° körtgürüng anïn bitig ïdtïmïz äsänin tägzün [TuMW, Letter D, ll. 19-v 3, semi-square, Type A, Manichaean]

“If there are any further [kinds of words (or matters) at all], the Superior (qoštar) Bay Arslan will take them. Please show //////////////. On account of those matters (mentioned above) we have sent a letter. May it reach (you) safely!”

*yuṭï-qa üküš köngül ayïtu ïdur+biz anïn bitig ïdtïmïz [MOTH 26, l. 11, semi-square, probably Type D]*

“To Yuṭi we send (a letter) asking many times about (your) heart (= mental health). On account of those matters (mentioned above) we have sent a letter.”

In the numerous examples starting with these examples, the word “that” of *anïn* “for that reason” refers to the overall content of the body of the letter, and not to the sentence immediately preceding *anïn*. But in the case of *anïn* as used in the four examples cited in Section 2 of the next chapter — as, for example, in *arqïš barïr ücün anïn bitig ïdtïmïz* “Because a caravan is leaving, therefore we have sent a letter.” — it is not suitable to determine from the context that it also means “on account of those matters (mentioned above).” However, though one of the four examples [MOTH 5, 4th text, ll. 79-81] clearly comes at the end of the letter, the other three examples [MOTH 19, ll. 2-3; MOTH 25, ll. 9-10; MOTH 29, ll. 11-12] do not come at the end of the letter, and so in these cases I shall for the time being follow Hamilton’s interpretation “par conséquent” and translate *anïn* as “therefore.” But there also remains the possibility that, in line with its original meaning as the instrumental of *ol* “that,” *anïn* meant simply “with that (caravan).”

(5) Delivery Notes [IV]
The Naming Formulae [I] may be regarded as a form of address, but I have clearly
differentiated between this and the superscription, or the address given on the verso. This latter is the addressee (name or title) inscribed on that part of the verso of a letter which appears on the outside when the letter is folded up into a small rectangle with the text of the letter on the inside. Even if the text of the letter continues onto the verso, if the letter is carefully folded so that only the part with the delivery notes appears on the outside, the text of the letter will remain hidden. The majority of letters with delivery notes in our corpus are written in semi-square script, but there is also one example [U 5941] that is clearly in cursive script, and delivery notes would have been used in all periods. The formulae for delivery notes are illustrated below.

addressee + quṭīnga + sender + ötūg form [UBr, Text A = K 7718, semi-square, Type A]
addressee -qa-/kā birzūn, sender + bitigimiz [MOTH 28, semi-square, Type D2]
addressee -qa-/kā birzūn / tāgzūn / ötünzūn [MOTH 29, semi-square, Type D1; U 5831, semi-cursive, Type D1, Christian; U 5941, cursive, probably Type B, Buddhist; probably U 5644, semi-cursive, Type ?, Buddhist; probably U 5795, semi-square, Type ?, Christian]
sender + (äsāńgū) bitigim(ız), addressee -qa-/kā birzūn [MOTH 21, semi-square, Type E2; MOTH 25, semi-square, Type D1; MOTH 30, semi-square, Type E2; MOTH 24 without birzūn, semi-square, Type D1]

As can be seen in the above examples, the addressee is essential in delivery notes, but it is not necessary to give the sender. The verb that frequently appears in delivery notes is the third-person voluntative-imperative birzūn “Let (someone) give!” This represents an instruction to the letter-carrier or postman, and a parallel expression is found in Sogdian too. In the example from MOTH 28, even though quṭīnga and āsāńgūmūz are used in the naming formula and the letter is addressed to a superior, the delivery note takes a discourteous form, using simply -qa and bitigimiz. Since the delivery notes provide instructions for the letter-carrier or postman, they did not necessarily need to accord in style with the naming formula.

It is not uncommon for the place of delivery to be indicated by the locative suffix in front of the addressee’s name, but there have not been discovered any examples in which

43) Cf. DTSTH, p. 61, F24.2; TuMW, p. 276.
the place of writing is given in front of the sender’s name. The places of delivery that have so far come to light are Shazhou 沙州 (Dunhuang) [MOTH 21, l. v2; MOTH 29, l. 21; MOTH 30, l. 13], Hami [MOTH 28, l. 24], Turfan [U 5831, semi-cursive, Type D1, Christian], Yar (Jiaohe 交河) 44] [UBr, Text A, l. 1 & l. 6], and Bulayuq [U 5795, l. v1, semi-square, Type ?, Christian]. Although Qočo is frequently mentioned in the body of letters, no definite example of its use in delivery notes has yet been found.

(6) Envelopes

Gabain (1964, p. 238) writes that when a letter was folded rectangularly, the address was written on the back of the letter, which was on the outside, and therefore no envelope was needed, but this is not so. I have to date managed to ascertain only a small number of examples of envelopes used with Uighur letters, but they do definitely exist. A typical example is MIK III 5003, held by the Asian Art Museum (formerly Museum of Indian Art) in Berlin. It goes without saying that all the artefacts from Turfan held by the Asian Art Museum are of the same provenance as the Turfan documents held by BBAW, and the envelope in question was discovered at Ruin α in the ancient city of Qočo by the first German expedition to Turfan. It is made not of paper but of cloth, probably cotton, and measures approximately 19 × 13 cm. It would have been only just large enough for a letter folded rectangularly, and the address, in Uighur script, seems to have been written in two lines each on its recto and verso after the letter had been placed inside. It is thus clear that it was used as an envelope, and there are also signs that a silk ribbon about 4.5–5 cm wide had been sewn onto the back with silk thread, although this seems to have occurred at a later date when the cloth was reused. The text inscribed on the envelope reads as follows:

01) tïnmïš tarqan  02) oγlï qut  -- blank space --  03) bulmïš-qä  04) birzün

“Let (this letter) be given to Qut Bulmïš, the son of Tïnmïš Tarqan."

The phrase -qa/-kä birzün “Let (this letter) be given to (someone)” is naturally an instruction to the letter-carrier. I have been unable to find any other envelopes in Berlin, but I have managed to identify as envelopes the following three items among the Ōtani Collections held by Ōmiya Library at Ryūkoku University in Kyoto.

44) This has until now been read as Yin+dä, but I have emended the reading to Yar+da.
Ot.Ry. 1961 + 1962 (paper envelope, semi-square)
Ot.Ry. 1961 (24.4 × 5.5 cm)
  01)  ḫuqa čaq
Ot.Ry. 1962 (22.8 × 5.9 cm)
  01) ḫo-qa birzûn ·
  02) ḫmiš quļuγ taybač°[

Ot.Ry. 1963 (paper envelope, 24.5 × 9.0 cm, semi-square)
  01) ḫ°[
  02) ḫoooooooo WN
  03) ḫ-kä? [

Ot.Ry. 11162 (Tachibana no. 162) (cloth [probably cotton] envelope, 10.5 × 10.8 cm, semi-square)
  01) känč tngrim-kä

In addition to the above items, Ot.Ry. 11163 (Tachibana no. 163) may also be an envelope of cotton cloth. The above examples are by no means numerous, but it should be permitted to infer from them that the wording on the envelope was more or less the same as that of the superscription on the verso of a letter as described in the previous section. This would seem reasonable from a commonsense point of view, and it does not seem to be at any great variance with examples of envelopes in other languages cited below.

As for the material used for envelopes, it is clear that Uighur envelopes were made of both paper and cloth. On the other hand, almost all of the envelopes used for Chinese documents of the same period from the Library Cave at Dunhuang are of paper, and while there are several examples of the paper having been folded in such a way as to produce a fairly large envelope, very occasionally the paper envelope was wrapped around a letter that had been rolled up cylindrically (Akagi 2005, pp. 4-11). In the case of Sogdian, there is one item among the Ōtani Collections dating from about the tenth century [Ot.Ry. 1979] that is thought to have possibly been an envelope (Kudara / Sundermann / Yoshida 1997, p. 69 & pl. 13). Furthermore, in the case of Letter II among the Sogdian Ancient Letters discovered in the vicinity of Dunhuang and going back to the early fourth century the inner envelope
is of brown silk while the outer envelope is of coarse cloth, on which the address has been written (Serindia, II, p. 776; Sims-Williams 2001a, pp. 267-269; Sims-Williams 2001b, p. 47). Here I wish to cite the English translation by Sims-Williams (2001a, p. 269): (Envelope) ... should send and bring [this] letter to Samarkand. And [the noble lord Varzakk ... should receive (?) it all(?) [complete(?)]. Sent [by his] servant Nanai-vandak. (Verso) To the noble lord Varzakk (son of ) Nanai-thvār (of the family) Kānakk. Sent [by] his servant Nanai-vandak.

12. The Caravan Trade and Communications

(1) The Importance of Caravans

It is hardly necessary to point out the importance of caravans in the premodern history of Central Eurasia. The Old Turkic word for “caravan” is arqīš, and in Chinese it is banci般次. That banci means “caravan” was already pointed out by Fujieda Akira, and later James Hamilton noted that arqīš corresponded to banci, while Zhang Guangda has collected examples of the use of the word banci in Dunhuang documents from around the tenth century. Fujieda considered banci to refer to government-sponsored caravans, but in actual fact it also encompasses caravans engaged in private trade. Meanwhile, the word arqīš appears already in Old Turkic inscriptions dating from the first half of the eighth century, where it is found in a declaration that the second Türk (T‘u-chüeh / Tujue 突厥) empire would be secure if it established its base in the area around Mount Ötükän in central Mongolia and engaged in caravan trade with other countries, and it is also found in reference to the Basmīl nomads, who lived in the northern foothills of the eastern Tianshan Mountains.

45) Studies of and references to the caravan trade are far too numerous to list here, but I would like to recommend just one work, by my former teacher Enoki Kazuo (1979; Repr. 1993). Reference should be made in particular to the essays “Shiruku rōdo no kokusai bōeki—kyaravan bōeki—” シルクロードの国際貿易—キャラヴァン貿易ー [International Trade along the Silk Road: The Caravan Trade] and “Tonkō to Yārukando—kyaravan bōekishi no hitokomaー” 敦煌とヤールカンド—キャラヴァン貿易史の一節ー [Dunhuang and Yarkand: A Page in the History of the Caravan Trade] included in this work.

46) ED, pp. 216-217; UW, 3, pp. 198-199; MOTH, p. 52, n. 5. 73.

47) Fujieda 1943, pp. 78-79, n. 191; Zhang Guangda, “Tangmo Wudai Songchu xibei diqu de banci he shici” 唐末五代初西北地区的般次和使次 [Banci and shici in Northwest China during the Late Tang, Five Dynasties, and Early Song], in Zhang Guangda 1995, pp. 335-346. In Chavannes and Pelliot 1913, pp. 278-279, the term banci般次 has been completely misunderstood, and it was pointed out in Hamilton 1955 (= OECD, p. 78) that it actually means “caravan.”
and, it is said, were subjugated because they did not send (regular or constant) caravans to the Türk court. These examples tend to be viewed as the activities of caravans that were operated by the government authorities, but if one takes into account the historical background at the time, it is most unlikely that there would not have been any caravan trade privately conducted by Sogdians in particular. Since they carried costly goods, caravans were liable to be targeted by brigands and naturally needed to be provided with armed protection, and from the outset they tended to be jointly operated by the government authorities and private interests. Our corpus of Uighur letters includes more than ten letters in which the word *arqış* appears, and among these letters private letters and letters concerning Manichaeans are especially noticeable. Furthermore, perhaps by coincidence, these are all letters in semi-square script and can be dated to around the tenth and eleventh centuries. Nonetheless, there is not the slightest need to doubt that the word *arqış* survived beyond the Mongol period down to modern times.

Also of great interest in connection with *arqış* are the two major literary monuments of the Muslim Karakhanids, who established themselves to the immediate west of the West Uighur kingdom. First let me quote a passage from the section on “Associating with merchants” in the *Qutadγu bilig* (Wisdom Conducive to Happiness). Since there exists an outstanding English translation by R. Dankoff, I shall not give the original text.

“Then come the merchants (*satīγči*). They never rest from trading and seeking a profit. They roam the world for a living, while they keep mind and heart devoted to God. Associate with them as they come and go, do business with them, and give them what they require. For they have acquired all the choice and beautiful and desirable things of the world. They travel round from east to west, bringing you whatever you may wish. They provide all sorts of silken stuffs, and all the world’s rare and wondrous things. O discriminating and generous one! If there were no merchants roaming the

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48) Cf. Onogawa 1943, p. 35 (I S 8), p. 54 (II E 25), p. 59 (II E 41), p. 125; GOT, pp. 231-232, 262 (KT S 8), pp. 243, 275 (BK E 25), pp. 245, 278 (BK E 41); Mori 1976, pp. 8-9 = Mori 1992, pp. 105-106. The original meaning of *arqış* has still not been conclusively established, but I believe that Hamilton is very much to the point when he posits a root *aɾq-* meaning “traverser, aller transversalement, faire la navette” and regards *arqış* as a derivative of this root (cf. ED, p. 216; UW, 3, p. 198; MOTH, p. 52, n. 5. 73).  


50) See the examples cited in Section 2 of this chapter.
world, when could you ever wear a black sable lining? If the China caravan (Xitay arqish) ceased to raise dust on the roads, how could these countless kinds of silks arrive? If the merchants did not travel the world around, who could ever see a string of pearls? ” (Dankoff 1983, p. 184)

The word arqish appears repeatedly in other parts of the Qutadγu bilig too, and in one such passage we find: xitay arqis yaditi tavγač ädi “the Cathay caravan spread out its Chinese wares” (Dankoff 1983, p. 41). A point to notice here is the manner in which the words xitay/qitay and tavγač are differentiated. Tavγač originally referred to the Northern Wei 北魏, founded by the Tuoba 拓跋 clan of the Xianbei 鲜卑 tribe, and later to the Northern Dynasties and the Sui 隋 and Tang 唐 empires, but at the time in question it undoubtedly referred to the Song 宋. The “Chinese (tavγač) wares” brought by the Cathay (i.e., Liao 遼) caravan were no doubt silk fabrics and other quality goods from Song China.

Meanwhile, Kāšyari’s dictionary, the other literary legacy of the Karakhanids, not only includes the illustrative sentence yirāq yēr sāwin arqiš käldürür “The caravan (= traveller) brings news of a distant land” (CTD, I, p. 129), but lutai 鹿胎 / lütai 緑胎, a high-grade silk fabric that was a speciality of Sichuan 四川 during the Song, is recorded as loxtāy “A red Şinī brocade with yellow spangles” (CTD, II, p. 274). Furthermore, žünkım (rongjin 纜錦 / 絨錦), another high-grade silk fabric of this period, is recorded in Kāšyari’s dictionary as züngüm “A type of Şinī brocade” (CTD, I, p. 360), and it is evident that these silk fabrics were available under the Karakhanids. I have already discussed elsewhere how this žünkım was available among the West Uighurs around the tenth century and was used as a gift from Cathay (Liao) to the sultan of the Ghaznavids in the eleventh century (Moriyasu 1991, pp. 90 - 91 = GUMS, pp. 112 - 113), but since then I have noticed that rongjin 纜錦 appears in a tenth-century Chinese document from Dunhuang (Pelliot Chinois 3644) together with “Tatars” (Dadan 達担) and “Uighur mission” (Huihu shi 達鶴使). A single example of žünkım is also attested in my corpus of Uighur letters, and it appears, moreover, together with tavγač [Ot.Ry. 1657 r, semi-square].

The fact that special terms signifying high-grade Chinese silk fabrics had spread as far as the Karakhanids cannot but lead to the supposition that there existed a flourishing caravan trade from the Song (= Tavγač = Şinī) to the Liao (Cathay) and then on through the West Uighur kingdom in the Tianshan region or through the Ganzhou 甘州 Uighur kingdom, the Dunhuang kingdom (or independent government of the imperial military commissioner of
the Return-to-Allegiance Army of Hexi), the Xixia (Tangut) kingdom, and so on, which controlled the Hexi Corridor. This supposition can, of course, also be confirmed on the basis of Chinese and Tangut sources and can be further corroborated through excavated glassware that was produced in Muslim regions and imported by the Liao.

In an article discussing Sogdian and Uighur merchants along the Silk Road, I illustrated by means of diagrams “the Uighur network around the tenth century” and “the Uighur network in the thirteenth to fourteenth centuries (Mongol period)” (Moriyasu 1997, pp. 106-108, 114-115). If one now adds to MOTH, DTSTH, SUK and Chinese sources on which I relied on that occasion the new information noted above and also gives comprehensive consideration to the place-names and ethnonyms found in our corpus of Uighur letters, it becomes possible to present anew the extent of “the Uighur network in the tenth and eleventh centuries” in the form of the sketch map given below. It goes without saying that the eastern Tianshan region where the West Uighur kingdom was based included not only the towns of the Turfan Basin and Bişbalïq (Beiting 北庭) in the northern foothills of the Tianshan Mountains, but also the area from Hami (Yiwu 伊吾 ) in the east to Solmï (Yanqi 焉耆 = Karashār) in the west, while the Hexi Corridor encompassed the towns of Shazhou (Dunhuang), Ganzhou (Zhangye 張掖), and Suzhou 肅州 (Jiuquan 酒泉), or the states of the independent government of the Return-to-Allegiance Army of Shazhou, the Ganzhou Uighur kingdom, and Xixia, and there lived also the Tata rs i n Mongolia. Even though goods and letters may have been carried great distances, it would not necessarily have been the case that the caravans and merchants who carried them likewise travelled

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53) It has in fact been demonstrated by the latest research (Bai Yudong 2011) that at the time the Tatars of Mongolia had established a state called the “kingdom of the Nine Tatars.”
distances, and short-distance or medium-distance movement between several junctions in the network would in reality have been more common if one takes into account acquaintance with local conditions and so on.

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\[\text{\small Talas} \quad \text{Kuča} \quad \text{Eastern Tianshan Region} \quad \text{Mongolia} \quad \text{Liao (Cathay)}
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\[\text{Khotan} \quad \text{Southern Route of Serindia} \quad \text{Hexi Corridor} \quad \text{Song (Tavγač)}
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“Uighur network in the tenth and eleventh centuries”

It is only when one takes into account the spread of this Uighur commercial network that the implications of the following passage in Üträt’s famous confession can be understood: “If I, Üträt, from past lives until the present life, at monasteries, monastic quarters and pure localities, ..... have taken and managed monastic property and not given compensation for it, or if when buying and selling I have by means of ruses falsified scales, yardsticks and measures, giving only a little and taking much, ..... or if I have wandered as a spy from town to town, from region to region, and from country to country, ..... I now repent and reflect on everything” (Uigurica, II, pp. 77-78). This is part of a colophon appended to a Buddhist text, with the colophon as a whole being classified among the early Uighur Buddhist texts, which retain evidence of strong Manichaean influence, and according to my investigations presented in past publications, it can be dated to the period from the second half of the tenth century to the first half of the eleventh century.

**2) Caravan Traffic and Letters**

In the letters contained in our *Corpus of the Old Uighur Letters* we often find statements to the effect that the letter was written with a view to sending it with a caravan that was about to leave, and it has been shown by Hamilton and Sims-Williams that there exists a corresponding expression in Sogdian too (DTSTH, Text G, ll. 7-8, p. 69; Yoshida 2011 c, pp. 24, 25, 28). Since there are similar expressions in Chinese as well (cf. Zhang 1995,

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p. 335), it can be readily surmised that cultural exchange occurred between these different peoples, but it is still unclear where this form of expression originated. The Uighur examples read as follows.

\begin{quote}
\textit{arqîš barîr üčün anîn āsângû bitüg īdtîm} [MOTH 19, ll. 2-3, semi-square, Type ?]

“Because a caravan is leaving, therefore I have sent a greeting letter.”

\textit{arqîš barîr üčün anîn bitüg īdtîmîz} [MOTH 25, ll. 9-10, semi-square, Type D 1]

“Because a caravan is leaving, therefore I (lit. we) have sent a letter.”

\textit{arqîš tavraq barîr üčün anîn bitüg īdtîmîz} [MOTH 29, ll. 11-12, semi-square, Type D 1]

“Because a caravan is leaving in a hurry, therefore we have sent a letter.”

\textit{arqîš yügûrû tâginür üčün anîn bir āsângû bitüg īdtîmîz yazûq bolmazûn} [MOTH 5, 4\textsuperscript{th} text, ll. 79-82, semi-square, draft of Type A, Manichaean]

“Because a caravan ventures to rush away, therefore we have sent a greeting letter. May there be no sin!”

\textit{arqîš tavraq barîr üčün bitüg quruγ bol[/m]} [TuMW, Letter D, ll. 17-18, semi-square, Type A, Manichaean]

“Because a caravan is leaving in a hurry, [may] a letter [not] be empty......”

\textit{arqîš barîr üčün bu bir āsângû ötüg bitüg īdur biz} [UBr, Text B r? = U 181 r?, ll. 3-4, semi-square, Type A or B]

“Because a caravan is leaving, we are sending this one letter praying for (your) good health.”
\end{quote}

As far as can be judged from pre-tenth-century Chinese contracts, transit permits (\textit{guosuo} 過所 or \textit{gongyan} 公驗), and so on that have been discovered in Turfan and Dunhuang, the groups of merchants who travelled across the Silk Roads at the time were quite small, consisting in some cases of only a few people with a few head of livestock, but there is no need to assume that these small groups travelled alone. (This point has been misunderstood in some previous general accounts.) When one considers safety en route, it is likely that in actual practice several such small- and medium-sized groups would have joined forces to form a caravan. According to a well-known passage in the “Account of the Tuyuhun” (“Tuyuhun zhuan” 吐谷渾傳) in the \textit{Zhou shu} 周書 50, in 553 an army of the prefect of Liangzhou 涼州 of the Western Wei attacked a Tuyuhun caravan and seized “240 Sogdian
merchants, 600 camels and mules” and “more than 10,000 rolls of various kinds of silk fabrics.” (cf. Moriyasu 2007a, p. 119.) Even if one assumes that one roll of silk was worth only 100,000 yen in today’s terms, this would still come to one thousand million yen, which gives us an indication of just how large the caravan must have been. The figure “240” mentioned here clearly refers to the number of people in a single caravan. It is evident from the circumstances of an incident in 722 described by Yoshida Yutaka that the Sogdian merchants who had just returned to Sogdiana from China and escaped being massacred by Muslim troops on account of their merchandise numbered 400 (Yoshida 2011a, pp. 29, 65). This figure may represent the complement of two or three caravans that happened to be on the move at about the same time, but the possibility that a single caravan was made up of 400 people can also not be discounted.

To the best of my knowledge, there has not yet been discovered any material that clearly shows how frequently caravans were travelling back and forth along the Eastern Silk Road in premodern times. It is to be surmised that short-distance smaller caravans travelled quite often, while medium- to large-sized caravans for medium and long distances were less frequent, and the examples of the letters cited above would suggest that caravans were not leaving every day or every few days for a particular destination. But it is also evident from the following examples that they were not leaving only once or twice a year either.

mini ücün qurışqa arqış barsa bir bitig id [MOTH 21, ll. 11 - 12, semi-square, Type E 2]
“If a caravan leaves for the west, send a letter for me.”
ängür-ki arqışta käntü bögü uy an yarlığ boltğ ärki [MOTH 5, 4th text, ll. 73 - 74, semi-square, draft of Type A, Manichaean]
“(Your) own wise and almighty command was apparently issued with the long-awaited caravan.”
bu tävā öngrāki arqış-ta baryuq ol [MOTH 23, ll. 15 - 16, semi-square, Type D 2]
“This camel has just left with the previous caravan.”
nā ulvē bālāk ārsā kānki arqış-ta üdav mān [MOTH 30, l. 11, semi-square, Type E 2]
“If there is some large gift, I will send (it) with a later caravan.”
[ar]qīs kälsār idi bitig sav tāginmāz [BTT V, no. 34 = U 6069, l. 7, semi-square, Type A, Manichaean]
“Whenever caravans come, no written word (= letter) reaches (us) at all.”
bükuntä inaru bir atlıy arqış bulsar nätāg savangız ārsār antataγ kälzün [TUMW, Letter
D, ll. 15-16, semi-square, Type A, Manichaean]

“From today on, if you find a reputable caravan, have come as they are any of your words (or business?) whatsoever.”

[nä uyur]ry ötüşümüz ārsâr arqîš sayu [ ] tâgîr ārki z-yn’ y alyalî ıdîmîz

[TuMW, Letter F, ll. 11-12, semi-square, Type A, Manichaean]

“[Whatever] timely statement (= request, matter, news) from us there may be, [we have sent someone?] with each caravan. They have arrived, haven’t they? We have sent (some people) in order to receive (our) deposit (= merchandise or money),”

[U 5924, ll. 1-2, semi-square, Type ?]

“[Even though] / / / / / / caravans have come, there is no word (= letter) from you. We have previously been sending a letter with every caravan. They have arrived, haven’t they?”

[äpädgü arqîš kälsâr [ ] p ûyîl ânin âsângü [ ] [U 6155, ll. 4-5, semi-square, Type D 1]

“If an excellent caravan comes, / / / / / / and send! On account of those matters (mentioned above) [we have sent] a greeting [letter].”

[ängür arqîsta [ ] bultumuz [MOTH 32, ll. 4-5, semi-square, Type ?]

“With the long-awaited caravan, [your letter has arrived.] We received (it) [from the courier].”

I would particularly like to draw attention to the fact that a great variety of modifiers are used to describe caravans: öngräki arqîš “the previous caravan” [56] [MOTH 23], kânki arqîš “a later caravan” [MOTH 30], äpädgü arqîš “an excellent caravan” [U 6155], atîy arqîš “a reputable caravan” [TuMW, Letter D], and ängür(ki) arqîš “the long-awaited”[57] caravan” [MOTH 5, 4th text; MOTH 32]. In Chinese there are examples of caravans bearing a

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55) The expression “at the courier’s” could be reconstructed comparing the following example: sizing bitîgingiz-lâr kâlti yûgûrgân-tâ bultumuz [MOTH 20, ll. 10-12, semi-square, Type E 1] “Your letters have arrived. We received them from the courier.”

56) Sogdian Letter C from Bezeklik includes the statement “I sent letters to each of you with a previous caravan by the hand of Il Mângü İnal” (TuMW, l. 13; Yoshida / Moriyasu 2000 b, p. 162).

57) As for the interpretation of ängür(ki), see MOTH, glossary, p. 213. I follow Hamilton, although Röhrborn does not do so (UW, 6, p. 389).
person’s name,\(^{58}\) and the same probably occurred in Uighur too. In addition, though not a letter that was actually sent, in the Uighur translation of the Biography of Xuanzang we find the sentence kältäči arqïś-dïn ĕdyu qïling “Please send (it) with the caravan that is expected to come” (BHTB, ll. 2144 - 2145 = AtXzB, VII, ll. 2168 - 2169), which suggests that the sender regarded it as entirely natural that a caravan would be coming in the near future. Meanwhile, the following Uighur contract unearthed at Čiqtim in the Turfan Basin tells us just how closely connected caravans were to everyday life.

SUK, Lo06 (U 5231 = TII Čiqtim 2)  
Ox year, 2nd month, on the 1st day of the first (ten days).

Felt became necessary to me, Büdüs Tutung, in Napčik (Nazhi 纳 職\(^{59}\) in the west suburb of Hami), and I borrowed from Arslan Sïŋqur Oγul one felt in exchange for six pieces of cotton cloth. When the caravan with which I went returns, I will send six pieces of cotton cloth in payment. If I do not send it with the caravan, I will repay it correctly with interest of one piece of cotton cloth each month. However many months I borrow it, I will repay it correctly with this kind of interest.

If I should flee before paying the cotton cloth, may the family members pay correctly!

Witness Yigän Taş Oγul. This tamγa-seal is mine, Büdüs Tutung’s.

What should be recalled at this juncture is the examples of dates cited or mentioned in Chapter 8, (3) “Sender’s Health” and in the section on the “Date” at the end of Chapter 11 (2). I wish to list some of the more important examples once again.

\(\text{bu bitig sãkizinë ay iki yangïqa bitimiš bitig ol} [\text{MOTH 26, ll. 5 - 7, semi-square,}\)  

\(^{58}\) See Zhang Guangda 1995, pp. 335, 338. I would like to draw attention in particular to P. 3579 from Dunhuang, dated Yongxi 雍熙 5 (988), which has “caravan of Intendant An” (安都知般次) and clearly refers to a caravan led by a Sogdian. In addition, a horse-selling contract from Dunhuang held by Kyōū shooku in Osaka (羽 27: 史喜酥売馬契) and dating from the cyclic year guïwëi 癸未 (probably 983) refers to a “caravan of Commandant Mi” (米都頭般次), and this too was a caravan under the leadership of a Sogdian (cf. Takeda kagaku shinkō zaidan Kyōū shoku 武田科学探検財団杏雨書房 (ed.), Tonkō hikyū: eïhen satsu ichi 敦煌秘笈影片冊一[A Secret Satchel from Dunhuang: Facsimile Volume], vol. 1, Osaka: Takeda kagaku shinkō zaidan 武田科学探検財団, 2009, pp. 200-203. As is well-known, An and Mi are both typical family names of Sogdians who lived in China.

\(^{59}\) Moriyasu 1990b, pp. 72 - 80 = Moriyasu 1996, pp. 82 - 88.
probably Type D1]

“This letter is a letter written on the 2nd day of the 8th month.”

so yiti ygrmiš-tägi inč täginü[r ärtimiz?] [U 5632, l. 3, semi-cursive, Type ?]

“Until the preceding 17th day, [we had ?] been fine.”

män siän körmiš-täki-čä t[örtünč] (or t[ōquzunč]) ay [ü]č otuz-qatägi inč äsän bar turur m[ān] [P. ou. 16 Bis, ll. 2 - 3, cursive, Type ?, Buddhist]

“Until the 23rd day of the 4th (or 9th) month, I have been as fine and healthy as (I used to be) at the time when I met (you) before.”

yitinč ay [ -kätägi körmiš-täki-čä äsän tükäl bar turu[r mān] [P. 181 ou., no. 203 group, verso, ll. 6 - 7, cursive, Type E1, Buddhist]

“Until the ///th day of the 7th month, [I] have been as healthy (hend.) as (I used to be) at the time when I met (you) before.”

In his most recent article, Yoshida Yutaka has presented an annotated translation together with a photograph of a hitherto unpublished Sogdian letter [*So 21009] that was among a collection of photographs formerly belonging to R. R. Arat in Istanbul (the original being a Turfan document that would have been in Berlin until World War II). Not only does this letter end with the statement “A caravan goes, and for that reason a letter of (asking after your) health has been written. In the 9th month, on the 5th day, Saturday,” but here too, as in the Dunhuang documents included in MOTH, the Uighur word arqīš is used for “caravan” (Yoshida 2011c, pp. 24-28). In view of the fact that in these Uighur and Sogdian letters only the month and day, and not the year, are specified when giving the date of an inquiry after someone’s health or the date when a letter was sent, it is evident that the month and day alone sufficed for the people concerned, which indicates that it was assumed as a matter of course that caravans would travel several times a year to and from a particular destination.

In light of the above observations, there is not the least need to doubt that in the world of the Eastern Silk Road at the time in question the exchange of letters by caravans had become firmly established in social life. By my estimate, at busy times caravans would probably have departed for various destinations every month or every second month, and even at less busy times they would have departed once every few months. This means that in the case of an oasis serving as a transfer point on an east-west or north-south route there would have been twice this number of caravans passing through, while in the case of an
oasis at a crossroads even simple arithmetic suggests that there would have been four times as many caravans. 60) These could not have failed to stimulate the local economy in each region. Even if luxury goods from all quarters did not circulate in the markets of every town along the Silk Road, the economy in each locality would have benefited considerably from just the passage of caravans.

(3) Gifts Accompanying Letters and Acknowledgement of Their Receipt

Setting aside letters that were sent urgently by post-horse messenger in order to convey as quickly as possible information relating to important matters of state, when sending a letter by caravan, which, although slow, could carry large quantities of goods, it was a matter of courtesy, and also accepted practice, to send not just a letter, but also some sort of gift along with the letter. In fact, the origins of the spread of letters in regions where the Silk Road trade, dealing in luxury goods, flourished is to be sought in the invoices accompanying the packages in which the goods were wrapped, and this is also consistent with the fact, noted at the end of Chapter 7, that whereas seasonal greetings constitute the main part of Chinese letters, thought to have evolved from letters conveying the compliments of the season, letters from the Silk Road region are characterized by an absence of seasonal greetings. It is to be surmised that as invoices developed, they gradually came to convey personal news as well, which led in turn to the idea of sending only letters even if there were no goods to send, and the caravans of horses and camels that travelled along the Silk Road took on the role of a postal service. In other words, a letter and a gift originally formed a set. 61) It was

60) There have survived records of the amount of tax levied on quality goods sold by weight at the public market in the capital city of the Qočo kingdom in Turfan in the course of one year at the start of the seventh century, and in view of the fact that the number of transactions recorded is forty-five, Yoshida Yutaka has speculated that the number of large-scale caravans that passed through Qočo during this one year would have been close to this figure (Yoshida 2011a, pp. 64-65). This is not all that different from my own sense of the frequency of caravans.

61) There has been discovered a gift that would appear to have accompanied a letter sent from Dunhuang to Khotan around the tenth century. It is a fragment of white twill damask that covered the face of the corpse of a member of the Khotanese royal family which was unearthed from the cemetery at Buzak on the southern outskirts of Khotan, and it has been reproduced in colour (cf. Xinjiang wenwu guji daguan 新疆文物古迹大観, Urumchi: Xinjiang meishu sheying chubanshe 新疆美术摄影出版社, 1999, p. 99, no. 230; Zhao / Wang 2009, pp. 228-229). In the former publication the size of the damask piece is given as 56 × 44 cm, but in Zhao / Wang 2009 (p. 172) it has been emended to 56 × 75 cm. At any rate, the white damask has a full width of 56 cm, including the two selvages. On one side of the edge where it was cut there is written in Chinese 夫人信附 男宰相李枉児, while on the other side there is written in Khotanese “belonging to
therefore only natural that the addressee would be disappointed when a letter arrived with no gift or only a small gift. The following examples vividly illustrate this kind of situation.

*argïš tavraq barîr ücün anîn bitig ıdïmîz bälâk la totoq+da ol* [MOTH 29, ll. 11-12, semi-square, Type D 1]

“Because a caravan is leaving in a hurry, therefore we have sent (this) letter. The gift is at (caravan leader or member) La Totoq.”

*män+ymä sügçüdä ärür mân anîn bälâk iðu umatîm bälâk yoq tip öpkälâmâ nā ulur bälâk ārsâ kânki argïš-ta iðγay män* [MOTH 30, ll. 9-11, semi-square, Type E 2]

“As for me, I am in Suzhou (= Jiuquan). Therefore, I was unable to send a gift. Don’t be angry, saying there is no gift. If there is some large gift, I will send (it) with a later caravan.”

*bilâk yoq tip öpkälâmâ argïš barîr ücün anîn äsängü bitig ıdïm* [MOTH 19, ll. 2-3, semi-square, Type ?]

“Don’t be angry, saying there is no gift. Because a caravan is leaving (now), therefore I have sent (this) greeting letter.”

*sän bârû kâlmâz ücün mân qaqîp anî ücün bitig bälâk ıdîmaz* [MOTH 25, ll. 3-4, semi-square, Type D 1]

“Because you do not come hither, I am angry, and therefore I am not sending a letter and gift.”

*tuçı tükäl ygân birlâ bälâk bitig bar* [MOTH 26, ll. 3-4, semi-square, probably Type D 1]

“There are constantly and safely together with Ygân (or a nephew) a gift and a letter.”

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Prime Minister Li’” (as deciphered by Kumamoto Hiroshi). Yoshida Yutaka, who has made some interesting observations on this item, considers it to be a piece of cloth left over from a roll of figured silk that had been sent as a gift and was reused to cover the face of the deceased, and he translates the Chinese inscription as follows: “A consort sent a letter and gift. To her son, Prime Minister [named] Li Wang’er” (Yoshida 2005, pp. 233-235). Zhao and Wang, on the other hand, translate it as follows: “A letter and accompanying present sent from a Lady (furen 夫人 ) to [her] son, Prime Minister Li Wang’er” (Zhao / Wang 2009, p. 172). Yoshida’s interpretation seems more reasonable to me, but I would also like to leave open the possibility that the cloth had been used to wrap the gift. While the Chinese inscription has already been translated in two different ways, my own interpretation is as follows: “A gift [accompanying the letter] of the Lady (furen) to her son, Prime Minister Li Wang’er.”
Letters were accompanied by gifts also in the case of Gāndhārī, Middle Persian, Sogdian, Khotanese, Chinese, Mongolian and Tibetan letters, and there is a strong possibility that it was the same with letters in other languages. A fragment of a Mongolian letter unearthed at Karakhoto (G 117) contains the phrase bičig beleg (Kara 2003, p. 36), and there is no reason to doubt that this is a calque of the corresponding Uighur. In the case of Chinese, many examples have been found among the Dunhuang documents. There is no space to list them all here, but reference can be made to some typical examples cited in Moriyasu 1987. The same can also be said with regard to the three letters in vol. 7 of the Biography of Xuanzang, and since one of these is a Chinese translation of a Sanskrit letter from an Indian monk addressed to Xuanzang, it is evident that there was a similar custom in India too. I shall quote the relevant passage from the original Chinese and the Uighur translation.

"We are now together sending you two rolls of cotton cloth to indicate that our hearts are not empty. As the way is long, we hope you will not deem it a small gift but will accept it."

"I now humbly present as a jointly offered gift two rolls of cotton cloth, saying, ‘May..."
As the way is long, please do not be surprised that (the gift) is small. This is my request.”

Most of the packages containing personal gifts or goods intended for sale would have been quite valuable, and so it is only natural that various ways and means were devised to avoid losses through the falsification of quantities or the substitution of inferior goods for high-grade goods in transit. One such method was to consign the letter and the package to different members of the same caravan, and when still greater care was taken, they were sent by separate caravans. In such cases, the name of the person to whom the package had been entrusted was mentioned in the letter. A second method was to state the content and quantity of the gifts or goods. A third method was to use a seal called the tamγa. By way of precaution against the loss or pilfering en route of costly goods consigned to a caravan, the packages were sealed and affixed with a tamγa-seal, as was the letter giving the content and quantities of the articles, and by sending both separately it was hoped to prevent any foreseeable mishaps. The following passages hint at such measures.

qawdï ălgintä yüz yiti ygrmi salqïm yincü körü al bir bitig maxa sîü baši ălgintä bir bitig yaqšiçi ortuq ălgintä <one round tamγa-seal> [MOTH 26, ll. 7-9, semi-square, probably Type D1]

“From the hands of Qawdï, take delivery, on having checked them, of 117 strings of pearls. (I have sent) one letter in the hands of troop commander Maxa and one letter in the hands of Yaqšići Ortuq. <one round tamγa-seal>”

bäläk bu tamγa üzä körü <one rectangular tamγa-seal> <one round tamγa-seal> [MOTH 26, l. 12, semi-square, probably Type D1]

“Take delivery of the gift (sent separately) by checking it against (these) tamγa-seals. <one rectangular tamγa-seal> <one round tamγa-seal>”

//////min qïrqïz-dïn körü alïnglar ..... bilikig <tamγa-seal> bu tamγa üzä körü [alïnglar] [U 5545, l. 4 & ll. 6-7, semi-square and Syriac, Type?, Christian]

“Take delivery of / / / / / from Qïrqïz after having examined it. ..... Check the gift

65) In DTSTH, p. 75, the Chinese phrase bu kong xin 不空心 is translated “(je) n’ai pas le cœur vide (= insensible, ingrat, indifferent),” while the Uighur phrase quruγ bolmazun is interpreted as “(ce) ne soit pas vide,” and this Uighur expression is deemed to have entered the Sogdian letter Text G in DTSTH.
against this tamya-seal [and take delivery of it].”

The expressions körü al, körü alinglar and körüp alýil “examine and receive, take delivery after checking,” mentioned in Section 2 of the previous chapter, are also found in Sogdian documents from Dunhuang, and the corresponding Chinese terms jianling 檢領, jianrong 檢容 and jianna 檢納 appear in P. 2992, P. 4638, etc. also from Dunhuang. The two Uighur letters quoted above are actually affixed with tamya-seals, and the Chinese letter S. 4362 also has a tamya-seal, which is referred to in the letter as yinzi 印子. The tamya-seal was originally a brand used for branding livestock owned by nomadic Turkic peoples, and it is possible that their contact with Chinese and Sogdians lay behind its use in written documents.

The custom of using seals existed from early times in both West Asia and China. In recent years, many rings mounted with seals of precious stone have been found in Sogdian tombs discovered in northern China, and these seals bear various intaglio designs. When stamped on clay, these seals produced a clay sealing of a distinctive design and were used for sealing goods and documents, and when such a seal was used with black or red ink and stamped on paper, it was possible to convey in a letter the same design to the addressee. Recently there have been published a considerable number of examples of clay sealings used on documents written in Middle Persian and Bactrian, which would have had an enormous influence on written Sogdian, and in the future the comparative study of seals and clay sealings will no doubt play an increasingly important role in research on the history of the Silk Road.

**Concluding Remarks**

In premodern times, when travel entailed many difficulties, there were presumably close links between the movements of merchants and monks or missionaries of either universal religions such as Buddhism, Christianity, Manichaeism and Islam or ethnic religions such as

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66) DTSTH, p. 76, G20.4.
Zoroastrianism, Judaism, Hinduism and Daoism. Furthermore, even ordinary people, whose movements were often subject to restrictions, could travel with comparative freedom for the purpose of making a pilgrimage, and therefore commercial activity making use of this pretext also flourished. In other words, it was common for monks and pilgrims travelling long distances to combine their religious activities with commercial activities.

It was easy for monks in particular to win social trust even among different religions and peoples and to obtain transit permits for travelling long distances, and consequently they were always in a position of being able to involve themselves in long-distance commerce. Monks who fearlessly entered unknown lands out of proselytizing zeal would often carry with them exotic goods in order first of all to arouse the interest of people in the new land and also to make a living. Then, as monasteries and churches gradually became established in their respective localities, donations of land by their followers would also increase, and they were often accorded preferential treatment by local rulers in the form of exemption from taxation and so on. When this happened, not only would monasteries and churches themselves use their land for agriculture and stock-farming, but they would also amass capital and launch out into innkeeping, warehousing, money-lending or brewing, and it was not unusual for them to take on the functions of a general trading house.

While monks themselves also travelled widely, monasteries and churches, which often served as cheap lodging houses for pilgrims, tended to attract all kinds of people, and all manner of information gathered there. As a consequence, ordinary merchants would often call or stay at monasteries or churches of co-religionists in order to seek out information useful for their business. It may also be assumed that when the need arose they began to exchange letters with other people.

The first prerequisite for exchanging letters is the ability to read and write. Wherever they found themselves, monks had a far higher literacy rate than ordinary people, and the pattern of monks teaching the rudiments of reading and writing to those around them who required these skills would have been universally observed.

When one considers the matter in this light, it can be understood that it is by no means a coincidence that many of the corpuses of premodern documents containing letters and contracts have been unearthed from the sites of monasteries and churches. The letters included in the *Corpus of the Old Uighur Letters* which were written by Manichaeans, Buddhists or Christians are no exception.

It is to be noted that among the letters by Manichaeans and Buddhists included in my
forthcoming *Corpus* there are quite a number regarding which it is difficult to determine whether they concern commercial activities conducted purely for profit or whether they are dealing with the procurement of luxury goods for use by the religious order. This is probably related to the fact that religious orders also required luxury goods, since rituals in which rare foreign incenses were not burnt and monks who did not adorn themselves with unusual items of foreign provenance would have been considered to have less religious value. Therefore, demands for not only secular prestige goods for both official and private use, but also expensive religious necessities for ritual use (monks’ vestments, decorations for ceremonial halls, incense, alcoholic beverages, etc.) were also able to act as a major factor in the vitalization of long-distance commerce in the Silk Road region. Even so, this does not go against the basic principle that the Silk Road trade was essentially a trade in luxury goods.

It is the movement of people that promotes cultural exchange and the rise of new culture. In premodern society the movement of people was facilitated by commerce and religious activities, both of which were often closely connected. As a result, traces of cultural exchange between different peoples came to be imprinted not only on religious scriptures but also on the formulae used in secular letters and contracts. It is here that the significance of the comparative study of formulae of similar types that have survived in different languages lies. I would therefore like to present here a basic bibliography of relevant writings to serve as an aid to the investigation of broader interconnections between epistolary formulae in Central Eurasia and the elucidation of the history of cultural exchange.

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71) This bibliography is intended to provide a guide for future research and is by no means exhaustive. In addition, studies on Early New Persian and Arabic, which came under the influence of Islamic culture, have been omitted since they fall outside my area of expertise and I am unfamiliar with the best research on the subject. However, I wish to point out that the famous Geniza documents include many letters in Arabic that date from the same period as the Uighur letters dealt with in the present study, and they have already been studied and translated; see S. G. Goitein, *Letters of Medieval Jewish Traders. Translated from the Arabic with Introductions and Notes*, Princeton: Princeton University Press, 1973.

72) It has already been pointed out that, for example, the epistolary formulae of Bactrian had an
Brief Bibliography on Epistolary Formulae

· **Uighur:**

  See Chapter 3 “Research History” of Part 1 of this study.

· **Chinese (in China):**


Influence on Sogdian and those of Tibetan should have had some connections with Gāndhārī (= Indic language written in Karoṣṭhī). Cf. Sims-Williams 2006; Thomas 1934, p. 64; Thomas 1951, p. 333.

Zhenji shilu, vol. 4 & vol. 5.


· Chinese (in Japan):


In: id., Nihon kodaishi kō 日本古代史致 [Studies in Ancient Japanese History], Tokyo:


· Sogdian:

Sims-Williams 1991; DTSTH, Texts E, F, G; Sims-Williams 1996a; Sims-Williams 2001a; Sims-Williams 2001b; Whitfield et al. (eds.) 2004, nos. 191-192 (pp. 248-249);


B. A. Livšic, Juridicheskie dokumenty i pis’ma. (Sogdijskie dokumenty s gory Mug, II), Moskva, 1962.


N. Sims-Williams / Bi Bo 畢波, “Niya xinchu Sutewen canpian yanjiu” 尼雅新出土粟特文残
· Bactrian:
  Sims-Williams 2006; Sims-Williams 2007.

· Khotanese:

· Parthian:

· Middle Persian:

· Judeo-Persian:
  Whitfield et al. (eds.) 2004, no. 147 (pp. 221-222).
· Gandhāri (Niya Kharoṣṭhī documents):
  Burrow 1940.

· Tokharian:

· Syriac:

· Tibetan:

· Xixia (Tangut):
  According to a private communication from Matsuzawa Hiroshi 松澤博, the Xixia documents from Khara Khoto include a small number of letters, but none of them have been published because they are written in cursive script and are difficult to decipher. However, one such letter, judging from an unpublished provisional translation that I was shown privately by Matsuzawa, begins with the sender followed by the addressee on a new line. I wish to thank Matsuzawa for his assistance.

· Mongolian:
  Kara 2003.
D. Cerensodnom / M. Taube, *Die Mongolica der Berliner Turfansammlung.* (BTT XVI), Berlin: Akademie Verlag, 1992. (This book does not include any actual letters, but it is important because it shows the strong influence of Uighur documents on the format of written orders and administrative documents sent to inferiors. See Matsukawa’s review below, p. 113.)


The standardization of epistolary formulae is itself an indication that letters were being frequently exchanged. It is to be surmised, in other words, that there was sufficient overland traffic, and therefore commercial activity (trade), to facilitate the exchange of letters. Collections of more than ten letters have been discovered in Central Eurasia in Gāndhārī (Niya Kharoṣṭhī documents), Bactrian, Sogdian, Uighur, Tibetan, and Chinese, and the fact that terms and phrases relating to commerce can be found in all of these with considerable frequency is eloquent testimony to the fact that this conjecture is not mistaken.

There has already been accumulated a considerable body of research on the formats of Uighur contracts along the Eastern Silk Road, and it has become clear that the direction of the main current of contractual formulae moved from Chinese to Uighur and then to Mongolian. In contrast, the comparative study of epistolary formulae has only just begun, and the present work will provide a basis for future research. However, to summarize what has come to light in the above, Uighur letters show evidence of the overwhelming influence of Sogdian epistolary formulae, and it can also be seen that Uighur letters had some influence on Mongolian letters, and therefore the overall current of epistolary formulae may be considered to have flowed from Sogdian to Uighur and then to Mongolian. This coincides with the spread of writing too, from the Sogdian script to the Uighur script and then to the Mongolian script. Just as in the case of contracts there have been discovered bilingual documents in Chinese and Uighur (Moriyasu / Zieme 1999), in the case of letters (and ledgers, etc.) there are known to exist bilingual documents in Sogdian and Uighur (DTSTH). These all date from the early times of the West Uighur kingdom. It could possibly be said that the process whereby bilingual or polyglot Sogdians active in Inner Asia began to write down in Sogdian script the Uighur that they heard spoken and the process whereby
they began to write letters in Uighur happened simultaneously,\textsuperscript{73} and the Uighur ruling class or intellectual class then followed their example, as a result of which the Uighur script was born from the Sogdian script and cultural traditions were passed on from Sogdians to Uighurs.

But in this connection there is one inexplicable phenomenon, which is, namely, that when referring to “caravan,” a term the importance of which has been dwelt on at length in the above, not only the above-mentioned bilingual letters in Sogdian and Uighur (DTSTH, Texts E & G), but also contemporaneous letters written purely in Sogdian [TuMW, Letters A, C; \textsuperscript{*So 21009 in Yoshida 2011 c, pp. 23-28] use not the word sart, found in the Sogdian Ancient Letters dating back to A.D. 312-314, but rather surprisingly Old Turkic arqïš. There is no way of knowing whether the borrowing of such a basic term occurred during the time of the second Türk empire or East Uighur empire or after the founding of the West Uighur kingdom, but when one considers the preeminent position of Sogdian merchants along the Silk Road at this time, this phenomenon is difficult to comprehend. In contrast, the term sartpau, signifying a caravan leader, entered Uighur from Sogdian and appears in the earliest Uighur Buddhist texts, dating from the tenth to eleventh centuries. This Sogdian word sartpau also appears frequently in Chinese sources from the sixth to eighth centuries in the transliterated forms sabao 薩寶／薩保 or safu 薩甫,\textsuperscript{74} and it is thought to derive from Bactrian, the language spoken by Bactrian merchants, who might be presumed as the forerunners of the Sogdian merchants.\textsuperscript{75} It had previously been known to some extent that Sogdian epistolary formulae were influenced by Aramaic, Middle Persian and Bactrian, but recent research has demonstrated strong connections between Bactrian epistolary formulae and Sogdian ones.\textsuperscript{76}

Be that as it may, if we confine ourselves to the origins of Uighur epistolary formulae, it seems likely that Uighur Manichaeans took over the epistolary formulae of Sogdian

\textsuperscript{73} This question of language contact is discussed in detail in Yoshida Yutaka’s latest article (Yoshida 2011 c, pp. 31-39). According to his thinking, it should perhaps be said rather that initially bilingual Sogdians wrote down in Sogdian script the Uighur that they themselves spoke.

\textsuperscript{74} Yoshida 1989, pp. 168-171; Arakawa 1998.

\textsuperscript{75} Cf. Sims-Williams 1996b, p. 51; Yoshida 2009, pp. 327-328.

\textsuperscript{76} Sims-Williams 2006, pp. 710-712; Sims-Williams 2007. It is also conceivable that a reason for similarities between Bactrian and Sogdian letters and contracts lies in the fact that, in addition to the direct influence of the former on the latter, they both shared a cultural tradition going back via Aramaic to Mesopotamian civilization (cf. Greenfield 1982, pp. 4-7; Sims-Williams 1996a and footnote 2 above; Yoshida 2011b, p. 90).
Manichaeans, which had come under the influence of the *Ancient Letters* and the Sogdian letters among the documents from Mt. Mug, and Uighur Buddhists then imitated these epistolary formulae while modifying them along Buddhist lines. But the influence of Chinese epistolary formulae is also ubiquitous, nor can one exclude the possibility of influence from Tocharian, Tibetan and other neighbouring languages, and so one must not rush to simple conclusions. For example, Chinese may have had some influence on the fact that Sogdian, which had originally been written horizontally, came to be written vertically and on the method of indention⁷⁷) and so on. As for letters written by Christians, on the other hand, it is to be anticipated that there were connections with Syriac and Greek, but it has to be said that almost nothing is known in this regard. The elucidation of the historical background to the emergence of major differences in the transmission of contractual and epistolary formulae, including the above points, remains a subject for future research.

**Abbreviations**

- **AHDok. 2** Raschmann 2009a, *Alttürkische Handschriften, Teil 14: Dokumente, Teil 2*.
- **AoF** *Altorientalische Forschungen*, Berlin.
- **BBAW** Berlin-Brandenburgische Akademie der Wissenschaften.
- **BBB** Henning 1937, *Ein manichäisches Bet- und Beichtbuch*.
- **BHTB** Gabain 1938, “Briefe der uigurischen Hüen-tsang-Biographie.”
- **BSOAS** *Bulletin of the School of Oriental and African Studies*.
- **BSOS** *Bulletin of the School of Oriental Studies*.
- **BTT** Berliner Turfantexte, Berlin.
- **Ch.** Chinese.
- **Ch/U** Documents found by German expeditions to Turfan at start of 20th century and now housed in BBAW, of which the recto is written in Chinese and the verso mostly in Uighur.

⁷⁷) Yoshida surmises that indention was influenced by Chinese (TuMW, p. 277).
Epistolary Formulae of the Old Uighur Letters from the Eastern Silk Road (Part 2) (森安)


ed., eds. editor(s), edited, edition.


fig(s). figure(s).


GUMS Moriyasu 2004c, Die Geschichte des uigurischen Manichäismus an der Seidenstraße.

hend. hendiadys.


incl. including.

IPNM Sundermann 1994, “Iranische Personennamen der Manichäer.”

JA Journal Asiatique.

K Call number of archaeological relics (Kaogu 考古 ) held by China State Museum in Beijing.

l., ll. line(s).

lit. literally.

MOTH Hamilton 1986, Manuscrits ouïgours du IXe-Xe siècle de Touen-houang.

MP Middle Persian.

MRDTB Memoirs of the Research Department of the Toyo Bunko, Tokyo.

no., nos. number(s).
NS. New Series, Neue Serie.
Or. Oriental documents or manuscripts housed in British Library, London.
Ot.Ry. Central Asian manuscript remains brought back by Ōtani Expedition and preserved in Ōmiya Library at Ryūkoku University, Kyoto, under the name “Seiki bunka shiryō” 西域文化資料, i.e., so-called Ōtani Collections.
P. 181 ou. Uighur documents from Mongol period found by Paul Pelliot in Cave 181 (Pelliot’s numbering), Dunhuang, and housed in Bibliothèque Nationale, Paris.
pl., pls. plate(s).

pp., p. page(s).
Pth. Parthian.
r recto.
Repr. Reprint.
S. (= Or. 8210) Chinese documents found by Aurel Stein in Library Cave, Dunhuang, and housed in British Library, London.
SI Documents found by Russian expeditions to SerIndia (Chinese Turkestan) in 20th century and now housed in Institute of Oriental Studies of the Russian Academy of Sciences.
SLAL Nairiku Ajia gengo no kenkyū 内陸アジア言語の研究 [Studies on the Inner Asian Languages].
Epistolary Formulae of the Old Uighur Letters from the Eastern Silk Road (Part 2) (森安)

Volumes 1-7 published by Kobe City University of Foreign Studies; Volumes 8-25 published by Chūō Yūrashigaku kenkyūkai 中央ユーラシア学研究会 [Society of Central Eurasian Studies], Section of Oriental History, Graduate School of Letters, Osaka University.

Skt. Sanskrit.

Sogd. Sogdian.

Sogdica Henning 1940, Sogdica.


Tokh. Tokharian.

tr. translated, translation.

TTT Türkische Turfan-Texte, I-X. (Repr. of I-VII in Ergebnisse II.)

TuKa Huang Wenbi 黄文弼, Tulufan kaogu ji 吐魯番考古記. (Zhongguo kexueyuan kaogu yanjiusuo 中國科學院考古研究所, Kaoguxue tekan 考古學特刊, no. 3), Beijing: Zhongguo kexueyuan 北京, 中國科學院, 1954.


U Uighur documents found by German expeditions to Turfan at start of 20th century and now housed in BBAW.

UAJ Ural-Altaiische Jahrbücher.

UBL Elverskog 1997, Uygar Buddhist Literature.


Uig. Uighur.

Uigurica, I F. W. K. Müller, “Uigurica.” APAW 1908-2, 60 pp. + 2 pls. (Repr. in Ergebnisse I.)

Uigurica, II F. W. K. Müller, “Uigurica, II.” APAW 1910-3, 110 pp. + 3 pls. (Repr. in Ergebnisse I.)

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Appendix

Here I would like to reproduce just one of the letters included in our *Corpus of the Old Uighur Letters*. The first reason for selecting this particular letter is that in spite of the fact that the two fragments have consecutive holding numbers [U 6198 & U 6199], it was not realized that they were parts of the same document, and only fragment U 6198 had been published, thereby leading to some misunderstanding. It has until now been regarded as a letter sent by an ordinary lay believer to a Manichaean priest, i.e., a letter sent by an inferior to a superior, but by joining it to U 6199 it has become clear that it is not a letter to a superior but is actually a letter to an inferior, i.e., a letter of Type C as classified in Chapter 5 of Part 1 of the present study. That is to say, this document is almost a complete letter that was sent by a Manichaean dignitary of the West Uighur kingdom to an ordinary priest by the name of Yišō Puhr. My second reason for choosing this letter is that it provides hitherto unknown information about meals, which were for Manichaean priests an extremely important ritual.

**U 6198 + 6199**

Housed at BBAW; unearthed from Turfan.

Semi-square, Type C (standard ăsăngü form), Manichaean.

Facs.) BTT V, pl. XLIII (only the part of U 6198).

Ed. or Tr.) BTT V, p. 66, n. 702 (only the part of U 6198).

Cit. or Cat.) Wilkens 2000, no. 464; AHDok. 1, no. 49.
Transcription:

01) tngri aryaman əşəngümüz · nomluų oylumuz ·
02) <blank> yišo puxr qoštar-qa
03) ūraqtan ükūş kõŋgūl əşrmüşün ãdur
04) biz yztan astar xirza sizing bitigingiz
05) kälti bir ädgü körlä xoan üç ūyar
06) buz itdümüz körü aling köz/küz? ādgüti ying
07) biz-ni ãdalama’ng saqımang anın bitig itdümüz
<blank>

Translation:

01) The heavenly Aryaman ///////////////////////////////////////////////////////////////////, my (lit. our) greeting letter. To our religious son, the Superior (qoštar) Yišo Puhr.
02) 

03-04) From afar, we send forgiveness (by the Manichaean Gods, Doctrine, and Clergy) for (our) sins (krmüşun) [asking] many times about (your) heart (= mental health). “O Gods! Forgive (our) sins! (Pth. Yazdān āstār hirzā!”

04-07) Your letter reached (us). (Accordingly) we have sent a good and beautiful table (with sacred food) and three containers of ice. Take delivery (of them) after having checked (them). Eat (them) carefully(?) and properly. Don’t renounce us. Don’t worry about us. On account of those matters (mentioned above) we have sent a letter.

Notes:

01) aryaman # According to IPNM, pp. 255-264, the only names to end with the element -man/-mān among the elements used in the names of Manichaean clergymen in Central Asia were Aryāmān, Wahman, and Narīmān, with the first two appearing with the
greatest frequency. Since the letter at the start of this word is alef or N and not W, I have reconstructed it as *aryaman*. “Yišō Aryāmān” means “Jesus the Friend” (Boyce 1977, p. 103). According to Sundermann, in Middle Persian “Aryāmān” was used in the sense of “Christ,” and “Yišō Aryāmān” meant “Jesus Christ” (Sundermann 1992, p. 537).

01) *nomluγ oγlumuz* Since this phrase modifies the addressee, who is an inferior, it should, properly speaking, be written on the indented next line.

02) *yišo puxr* Personal name meaning “son of Jesus.” A typical personal name composed by two West-Iranian (i.e., Pth. or MP.) words for Manichaean priests. As for *yišo* = Yišō “Jesus” and *puxr* “son,” see Boyce 1977, pp. 103, 75; DMMPP, pp. 375-376, 286.

03) *köngül* is usually followed by ayītu, but here the text cannot be read in this way.

03-04) It should be noted that *krmšuxun* and *yztan astar xirza* are here used together. This can also be seen in BTT V, p. 29, ll. 164-166. On the meanings of these two expressions, see Chapter 9 “Greeting Phrases Used Especially by Manichaeans” of the present study.

05) *xoan* “tablecloth set with food; sacred table; table with sacred food for the Electi, sacred meal” < Sogd. *xw’n* < MP. *xw’n* [cf. BBB, p. 41, n. 750 on p. 87; Boyce 1977, p. 99; Gharib, p. 434; DMMPP, p. 365; Moriyasu 1991, p. 71 = GUMS, pp. 86-87; BeDuhn 1996, pp. 4, 6, 7-8; BeDuhn 2000, pp. 150-160, n. 86 on p. 309; Gulácsi 2001, p. 228 & n. 195; TuMW, pp. 110-111]. The original meaning of *xoan* is “table,” but among Manichaeans it came to signify a table set with sacred food for priests, and it might therefore be translated as “sacred table.” In point of fact, it ought to have been interpreted in this way in ll. 53 & 61 of the Monastery Scroll (Moriyasu 1991, pp. 42, 71 = GUMS, pp. 47, 86). Meanwhile, in his unpublished article “Table Cloth and the Chinese Manichaean Term *Shou shidan ji* 収食單偈,” Wang Ding 王丁 links *xoan* to the Chinese term *shidan* 食單 and regards it as a “table cloth,” but he also suggests that in a Manichaean context it included the meaning of food. In the present context too it is followed by the invitation to “Eat (them),” and there can thus be no doubt that it refers not just to a table but also to food. It can therefore also be interpreted as “sacred meal.” At any rate, I wish to stress the fact that it has become clear from this letter that *xoan*, which originally signified “table,” actually referred to a set of items that included a meal. BeDuhn 2000, pp. 150 ff., similarly translates it not only as “table,” but also as “meal.” Moreover, since this letter and “food” were delivered together with ice, they may perhaps have been sent to Turfan from somewhere in the Tianshan Mountains or
from Beiting 北庭 (Bišbalïq) on the northern foothills of the Tianshan Mountains where there would have been ice chambers.

06) buz # I have taken the final letter of this word to be -Z and read it as buz “ice.” If the final letter were -R, it would become bor “wine.” Word-final -R and -Z are generally quite difficult to differentiate, but because there are several examples in the present document, it is comparatively easy to distinguish them. Zieme too read this word as bz = BWZ (BTT V, p. 66). In addition, the decisive factor is the subsequent use of the word taγar, indicating a unit of capacity, for if it were a question of “wine,” the unit would be qap, tämbin / tänbin or küp, used for measuring liquids. The word taγar is generally a unit for measuring solids such as grain, typified by buyday “wheat,” and saman “straw” (cf. TMEN, no. 905; SUK I, pp. 166-168, 461-463; SUK II, glossary; Matsui 2004 a, p. 200 = Matsui 2004 b, p. 158), and therefore its use would also be anticipated in the case of ice. The fact that “a sacred meal” and three containers of buz “ice” were sent together by a Manichaean dignitary to the Manichaean priest Yišō Puhr living in Turfan is very important for Manichaean studies. When I interpreted the drinking water mentioned in l. 64 of the Monastery Scroll as buz suvī “iced water,” I left open the possibility that it could be bor suvī “wine diluted with water” (cf. Moriyasu 1991, pp. 42, 77 = GUMS, pp. 48, 94-95), but my new reading of this letter confirms that the interpretation “iced water” was correct.

06) köz/küz? ädgüti # Since the meaning of ädgüti is “finely, properly, carefully,” I have provisionally taken köz/küz? ädgüti to be either an emphatic form of ädgüti or an example of hendiadys. If the first word is to be read köz, it would mean “eye,” and if it is to be read küz, it may be a derivative of kū- “to watch, protect.”
U 6198 (Reproduced by the courtesy of the Berlin-Brandenburgische Akademie der Wissenschaften.)
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U 6199 (Reproduced by the courtesy of the Berlin-Brandenburgische Akademie der Wissenschaften.)
U 6198 + 6199 (Artificially joined photograph processed by Y. Ishikawa.)
Epistolary Formulae of the Old Uighur Letters from the Eastern Silk Road (Part 2)

Takao MORIYASU

Summary
The present study corresponds to the research volume of the Corpus of the Old Uighur Letters from the Eastern Silk Road, which I am currently preparing for publication. The overall contents are set out below, and the present instalment represents Part 2 of this study, corresponding to Chapter 7 infra. Part 1, corresponding to Chapters 1 - 6, was published in the previous issue of this journal together with the original Japanese, but only the English version of Part 2 is being published here because the original Japanese appears in Moriyasu Takao (ed.), Sogudo kara Uiguru he [From Sogd(ians) to Uighur(s)] (Tokyo: Kyūko shoin, 2011 / 12). It is for this reason that there are slight differences between Parts 1 and 2 in the format of the Bibliography, and for this I beg the reader’s indulgence. In addition, the Appendix and this somewhat unusual Summary, explaining the significance of this study in historical terms, have been added only to the English version.

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Preface
1. The Position of Letters in Old Uighur Literature
2. The Periodization of Old Uighur Letters and Religious Distinctions
3. Research History
4. Special Terms and Formulae as Criteria for Identifying Letters
5. The Classification of Epistolary Formulae according to Naming Formulae
6. The Basic Structure of Old Uighur Letters and Honorific Expressions

7. Basic Conventional Greetings
8. Expressions about the Health of Both Parties
   (1) Inquiries about the Addressee’s Health
   (2) Sender’s Sense of Relief
   (3) Sender’s Health
9. Greeting Phrases Used Especially by Manichaean
10. Greeting Phrases Used Especially by Buddhists
11. Idiomatic Phrases and Popular Terms in the Body of the Letter (including Introductory Formulae and Closing Formulae)
   (1) Introductory Formulae
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   (3) Postscript Formulae (Change of Addressee, Change of Subject, Postscript)
   (4) Closing Formulae
   (5) Delivery Notes
   (6) Envelopes

12. The Caravan Trade and Communications
   (1) The Importance of Caravans
   (2) Caravan Traffic and Letters
   (3) Gifts Accompanying Letters and Acknowledgement of Their Receipt

Concluding Remarks
Appendix
Summary

The original motive for writing this study was to develop criteria for seeking out as many letters as possible to include in my *Corpus of the Old Uighur Letters*. This was because, as is the case with documents in other ancient languages, there are very few Uighur documents that have been preserved in their entirety, with the overwhelming majority being fragments, and in order to single out and gather together letters from this vast corpus of fragments it was absolutely essential to formulate some sort of criteria. The development of these criteria initially began with twenty-odd cards and ultimately turned into this lengthy study.

In Chapter 4 of Part 1 I have listed terms that appear with some frequency in Uighur letters, and in Chapters 7-11 of Part 2 I have classified the formulae or conventional expressions that are frequently encountered in letters. For instance, the formulae cited in (1a) ~ (1g) in Chapter 7 and (3a) ~ (3j) and (5a) ~ (5d) in Chapter 8 are the most easy to comprehend among these formulae. But I shall omit further details here since summarizing the content of Chapters 7-11, in which the emphasis is on the identification of other formulae as well, would merely repeat the content of these chapters, which would be meaningless.

Chapter 12, on the other hand, attempts to shed as much light as is possible at the present point in time on the realities of the caravan trade, the relationship between caravans and the delivery of letters, and so on. We are all aware of the enormous importance of the caravan trade in the history
of premodern Central Eurasia, that is, in the history of the Silk Road, but surprisingly little is known about concrete aspects of this caravan trade, especially during the period prior to the fourteenth century. This is where the significance of this chapter lies.

The predecessors of Uighur merchants were Sogdian merchants. Or rather, in my view, the nucleus of the early Uighur merchants was composed of Uighurs of Sogdian descent, i.e., people of the West Uighur kingdom who were descended from Sogdian merchants and maintained their traditions. Therefore, new vistas should be opened up by combining the findings of the present study with the findings of research on the Ancient Letters by Sogdian merchants and also comparing them with letters in other languages that have been unearthed in the Silk Road region.

The nomadic peoples that rose in the steppes of Central Eurasia, especially horse-riding nomadic tribes, played an enormous role in premodern Eurasian history, which was in effect world history. Generally speaking, in addition to productive capacity and purchasing power a major driving force of history has been military might. Once horse-riding nomadic tribes emerged on the vast arid steppes of Central Eurasia at the start of the first millennium B.C. and came to command the strongest mounted troops on earth, it was only natural that their movements became a force that changed the world.

For instance, in China in the east the five main nomadic tribes, including the Xiongnu and Xianbei, invaded China and after a period of the so-called Sixteen Kingdoms of the Five Barbarian peoples the Xianbei founded the Northern Wei and their descendants established the Sui and Tang empires. Meanwhile, European forces to the north of the Alps, lying to the west of Central Eurasia, evolved only after invasions by Indo-European Germanic tribes such as the Goths, Franks, and Lombards and Asiatic nomadic tribes such as the Huns, Avars, and Magyars.

To people of modern times, Central Eurasia has come across as an outlying region outside the sphere of the great agricultural civilizations of East Asia, South Asia, West Asia, and the Mediterranean region. But looking at it from another perspective, it could also be said that these great civilizations were in fact located on the “periphery” of Central Eurasia. It was for this reason that Central Eurasia was able to act as the main artery linking these civilizations, with their plentiful productive capacity and purchasing power, that lay around its “periphery.” It was the Silk Road that corresponded to this main artery. People, goods, money, and information flowed in from the periphery via the Silk Road, and Central Eurasia turned into a vast melting pot of diverse languages, cultures, and religions and, while itself also undergoing transformation, had an enormous cultural influence on the surrounding world.

In other words, not only did Central Asia continue to drive world history with the backing of the most powerful military might in the premodern world, but because it contained within it a transport
and communications network extending north, south, east, and west in the form of the Silk Road, it also continued to exert an enormous influence on the world, both economically and culturally. It is true that the Central Eurasian forces with their mounted troops succumbed to modern European forces bearing firearms. But the importance of the Central Eurasian world for world history during more than two thousand years up until then should not be forgotten.

As I have pointed out on numerous occasions in the past, a major turning point in Eurasian history occurred in the ninth to eleventh centuries (or the long tenth Century). By this time there was arrayed across Eurasia a series of “dynasties of conquest” (or, in my new terminology, “Central Eurasian-type states”) of a similar type, starting in the east with the Khitan Liao 遼 dynasty and including, in geographical order, the dynasties of the Shatuo 沙陀-Türks (i.e., the Later Tang 後唐, Later Jin 後晉, and Later Han 後漢 among the Five Dynasties), the Tangut Xixia 西夏 kingdom, the Ganzhou 甘州 Uighur kingdom, the West Uighur kingdom, the Karakhanids, the Ghaznavids, the Seljuks, and the Khazar khaganate. In other words, the horse-riding nomadic tribes that had over a long period of time since around the ninth century B.C. had mixed success in their attempts to plunder and conquer wealthy agricultural and settled regions or to cooperate, be reconciled, and assimilate with their inhabitants had by the ninth to tenth centuries finally managed to perfect the organizational know-how for making do with only a small population to rule in a stable fashion regions with large populations of farmers and city-dwellers. Several elements of this know-how had already been developed, and the principal foundations underpinning them were the military might of the horse-riding nomadic tribes and their accumulation of wealth by means of the Silk Road. But any rule founded on these factors alone was short-lived, and they were inadequate for maintaining more stable and powerful dynasties of conquest, or Central Eurasian-type states. What was needed was presumably the construction of a “system” in which various elements were intricately interrelated, and it goes without saying that a culture of writing (i.e., the spread of writing and document-based administration making use of writing) lay at the root of any such system.

It cannot by any stretch of the imagination have been a coincidence that horse-riding nomadic tribes from the sparsely populated “north,” while still retaining a foothold in the steppes, their original home, established all at once several states of Central Eurasian type that ruled over cities and agricultural regions in the “south.” The level of the “northern” forces, with their long history, had reached the stage where they were able to build a system for ruling the “south” both directly and indirectly by means of document-based administration without relying solely on military force. It should be assumed that it was for this reason that a similar phenomenon is to be seen at roughly the same time right across Eurasia, and one should discern in this a certain historical inevitability.
The reason that the history of the Uighurs is important for Eurasian history is that the golden age of the Uighurs occurred in the eighth to eleventh centuries, which overlapped with this major defining period in world history, and they moreover played a leading role in trends in world history at this time. Furthermore, during this period the Uighurs changed their religion, first from shamanism to Manichaeism and then from Manichaeism to Buddhism, and Uighur history is a subject with direct bearings on world history.

Just as the Four Great Civilizations of the Old World which adorned the start of world history cannot be separated from the invention of writing, so too does the importance of a culture of writing also stand out at the dawn of the above period of dominance by the Central Eurasian-type states. It was the Mongol empire that brought the state of Central Eurasian type to completion, became the first world empire in both name and reality, and influenced world history in a major way, but we should not forget that its predecessors in eastern Eurasia were the Liao, the Jurchen Jin 金 dynasty, the Tangut Xixia kingdom, the West Uighur kingdom, the Ganzhou Uighur kingdom, and the Karakhanids. Among these states, the Liao, Jin, and Xixia were comparatively strongly influenced by Sinographic culture, as is evident from the fact that the Khitan large script, Jurchen script, and Xixia script are all quite similar in form to Chinese characters (whereas the Khitan small script was influenced by the Uighur script). However, although the West Uighur kingdom, with its base in the eastern Tianshan region, incorporated large numbers of Han Chinese who had been living in the region since the Tang and also came under the influence of Sinographic culture, as is evident in the format of Uighur contract documents, the degree of this influence was rather small when compared with the Liao, Jin, and Xixia. The gaze of the people of the West Uighur kingdom extended not only to China in the east but also to the Tarim Basin and Tibet in the south and, in the west, to the western Tianshan region, West Turkestan, and as far as India and Iran. This wide-angle vision was, in my opinion, a legacy of the Sogdians.

Past Japanese research on Uighur contract documents, pioneered by Yamada Nobuo and Mori Masao, has made clear the course of the dissemination of a culture of writing from written Chinese to Uighur and then to Mongolian, but this present study of mine has demonstrated anew that in the case of epistolary formulae there existed a current that flowed from Sogdian to Uighur and then to Mongolian. In its culture of writing (including document-based administration and so on) the Mongols came first of all under the strong influence of the Uighurs, and the Uighur script provided the prototype for the Mongolian script. Furthermore, as is symbolized by the fact that the prototype of the Uighur script lay in the Sogdian script, it is to be surmised that Uighur culture was strongly influenced by Sogdian culture. I would even go so far as to posit a major current in the culture of writing that flowed from the Sogdians to the Uighurs and from the Uighurs to the Mongols, or, to put it differently,
a relationship founded on the long-term transfer of an overall cultural and social system, including document-based administration.