

A PHILOLOGICAL INVESTIGATION
OF THE OLD UYGHUR PILGRIM INSCRIPTIONS
RECENTLY DISCOVERED IN THE CAVE NK 10
IN THE TUYOQ GROTTOS OF TURFAN

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Among the discoveries of excavations carried out by a joint team of Chinese archaeologists between the autumn of 2010 and the early summer of 2011 in the Tuyoq Grottoes in Turfan, 22 pilgrim inscriptions in Old Uyghur script were found in the Northern Cave 10 (NK 10). All of them are notes made by Buddhists who made a pilgrimage to the cave. Although the photo of these inscriptions has been published twice in recent years, an edition of them is still missing. This paper presents results of philological investigation on 20 of these pilgrim inscriptions. One inscription is briefly discussed in the general description as its structure is difficult to recognise, whereas an edition of another inscription, the one on the upper side of the left wall, is reserved for further research, as the inscription is not clearly visible in the available photo.

Key words: Old Uyghur, pilgrim inscriptions, the Tuyoq Grottoes, the Northern Cave 10, Turfan, philological investigation.

Introduction

Pilgrim inscriptions constitute a special corpus of Old Uyghur Buddhist literature, showing a special structure and wording. The majority of them are notes made by literate Buddhists on the wall of Buddhist monasteries, stūpas, and temples, who made a pilgrimage to or visited them as holy Buddhist places. There are also some pilgrim inscriptions left by visitors with Christian and Muslim names; however, their number is fairly limited (see Bai and Matsui 2016: 49–53; Matsui 2017: 7–8). Certain number of pilgrim inscriptions in Old Uyghur were discovered and already published in the early phase of French excavations in Dunhuang, and during the four German excavations in Kucha and Turfan which were carried out in the first decade of the 20th

century. Some of them have been re-edited later.¹ An early edition of the Old Uyghur wall inscriptions from the Yulin 榆林 caves near Dunhuang was published in Hamilton and Niu (1998). Porció (2014) and Matsui (2017) review the general state of wall inscriptions in Old Uyghur and the history of their research in detail, I refrain from discussing it here in detail. It should be noted that Porció (2014) and Matsui (2017) do not mention the inscriptions discovered in the Northern Cave 10 in the Tuyuq Grottoes. As Matsui (2017: 6) points out, Porció's discussions are based on the publications that appeared before 2014. Research on Old Uyghur inscriptions, including pilgrim inscriptions has made considerable progress in the last four years. Matsui (2015) presents results of research on the Old Uyghur inscriptions discovered in the Mogao caves in Dunhuang and in the Yulin caves in Anxi 安西. Bai Yudong 白玉冬 and Matsui Dai (2016) published inscriptions found in the White Pagoda (Chin. 白塔 Baita) in Hohhot, paying special attention to analysis on the pilgrim groups and visitors with Christian and Muslim names, including their religious activities reflected in the Old Uyghur inscriptions. Matsui's edition of the Old Uyghur and Mongol inscriptions of the Dunhuang Grottoes (see Matsui 2017) is the most comprehensive investigation of these inscriptions discovered in various Buddhist caves in and around Dunhuang, including a large number of pilgrim inscriptions. It presents an edition or re-edition of 283 inscriptions in various scripts, e.g. 'Phags-pa, traditional Mongolian alphabet (Uyghur-Mongolian script), and Old Uyghur script. Each section comprises brief information on the state of preservation and research, a transcription, a Japanese translation and a brief commentary together with a list of Old Uyghur and Mongolian words. Another list comprises personal names occurring in the inscriptions.

The language of some inscriptions in Brāhmī script edited in Kitsudō 橘堂 (2017) is Old Uyghur, some of them are known from Dieter Maue's catalogues of Old Uyghur texts written in Brāhmī script (see Maue 1996: Nos. 72–77; Maue 2015: Nos. 210–213). They are also an important source for studies on Old Uyghur pilgrim inscriptions.

The present paper reports the results of the primary philological investigation of the pilgrim inscriptions newly discovered in the NK 10 in Tuyuq, mainly based on photos made by Li Xiao 李肖, the former director of Turfan Museum and Former First Deputy Director of Turfan Academy, during our joint visit to the Tuyuq caves in September 2011, and the notes made by A. Yakup during and soon after the visit to the Tuyuq caves.

1. On the Pilgrim Inscription Discovered in the Cave NK 10 in Tuyuq

In a general survey of the excavations jointly carried out by the Archaeological Institute of Chinese Academy of Social Sciences, Turfan Academy, and Kucha Academy in the northern portions of the western zone of the Tuyuq Grottoes in Turfan between

¹ Mainly see von Le Coq 1913: 33–34; von Le Coq 1922–1926; Pelliot 1922–1924; Pelliot et al. 1981–1992; Kara 1976; Zieme 1985: 189–192; Matsui 2008.

the autumn of 2010 and early summer of 2011, it is reported that on the niche of the central part of the back wall of the cave NK 10 there is a large number of Old Uyghur inscriptions in black ink, and the western wall of the same cave not only contains Old Uyghur inscriptions in black ink, but also has several lines of Chinese inscriptions in red ink (Chen et al. 2012b: 20). In the same paper, a photo of some wall inscriptions on the western wall was published. Later, a clearer photo of the same wall inscriptions together with another two photos of the wall inscriptions of the same cave were published by Li Xiao 李肖 (Chen et al. 2012b, Plate 11, Photo 3; Li 2015: 155 [Photos 47–49], 152 [Photo 33]). Clearly, this is only a part of the wall inscriptions discovered during the afore-mentioned excavations, together with a considerable number of wall paintings, wooden frames, wood pens, and texts in various scripts, including Brāhmī, Chinese, Old Uyghur, Sogdian, and Tibetan. Three reports jointly prepared by Chen Ling 陈凌, Li Yuqun 李裕群 and Li Xiao 李肖 present a primary survey on these excavations (see Li et al. 2011; Chen et al. 2012a and 2012b). Brief information on the hitherto published Old Uyghur texts discovered during these excavations was given by Yakup and Li (2018).

Of the 22 pilgrim inscriptions in the cave NK 10, only one inscription has survived. It consists of three lines, and was written on the upper side of the left wall. Unfortunately, the inscription is not clear enough to be readable in the photo currently available. It requires a special photo made through a new photographing technique to decipher it, thus we temporarily exclude its edition in this paper. There is another text comprising some words just above Inscription B edited below. It might be read as follows:

- 1 []//
 2 []/n *buyanın ud yıl*
 3 [] *yavı[z]* []
 4 *m(ā)n y'nk* []

Translation: ‘With the *punya* [] ox year, [] bad [] I, [...].

This should be the last part of an inscription. However, its structure is not clearly recognisable from the text remaining. We also do not consult it in the edition below. There are some isolated letters or signs on the back wall; however, their function and relation to the texts on the wall is not clear, thus we do not take them into consideration either.

From the six inscriptions, namely Inscriptions A, J, P, Q, R, T, only a very limited number of words have survived. However, their structure and some phrases are clearly recognisable, therefore, we include them in the transcription and translation, providing notes when necessary.

Inscription B is a memory made by two persons, Turmiş Tutung, presumably an official, and the monk [Taš]vardu. The name of the latter occurs again in the same form in Inscription I. Interestingly, the first one, Turmiş Tutung, uses the verb *biti-* ‘to write’, whereas the second one, [Taš]vardu, uses *čiz-* ‘to draw’. The use of *čiz-* implies that somewhere else in the text there are some signs or images. The word *vu*

‘sign’ appearing with some distance to the main text might be part of that sign or image. This shows that in the inscriptions in cave NK 10, the verb *biti-* ‘to write’ refers to ‘to compose a text’, whilst *čiz-* ‘to draw’ is used to refer to ‘to sign’ or ‘to paint of an image’. This is especially obvious in Inscriptions H, I, and K, which will be discussed below.

The writer’s name in Inscription C and Inscription D is not completely preserved, however, both inscriptions contain the expressions *ötig qıl-* ‘to leave of record’, or ‘to leave a memory’, and *ötig bolup t[u]rz[u]n* ‘May it be kept as a memory’, clearly implying that these are notes made for people in the future. Inscription D has another interesting expression, which we read *öginmäktä bolmazun* ‘One should not boast about (this)’. A similar expression is also known from an inscription discovered in the second cave of the Eastern Grottoes of Dunhuang, e.g. *qaqımıš (bolma)zun* ‘They should not abuse’ (Matsui 2017: 136).

At the end of lines 04–09 of Inscription E, there is an image, perhaps of a temple decorated with a lotus in the centre as well as a decoration on the top and another image on the right side. The connection of the text to the image is not clear. The text is written by a person called Qodyu, and the same name also occurs in Inscription G, but together with a component or a title Tutung. Presumably, Qodyu found in Inscriptions E and G represents the same person. Nevertheless, both inscriptions are written one after the other, and the *ductus* is also very similar.

Inscription H is interesting, in which we find ‘<’ as a sign. The same sign and two images also occur in Inscription K as signs. Judging from this, the images occurring directly after some texts, at least some of them, presumably had the function of a sign or an amulet (Old Uyghur *vuu* originating from Chin. *fu* 符 ‘sign’, ‘mark’) of some visitors. The same is also observed in Inscription I, in which the name of Jivasū Šāli (his name also occurs in Inscription O in a slightly different form) first appears as the composer of the text, and later also as the drawer of the image. Judging from the word *lab*, which was written inside the image, his sign or amulet might be a candle. We assume that *lab* occurring here originates from the Middle Mongolian *lab* ‘candle’. However, use of specific letters or images as a sign or amulet of a specific visitor in this form is not known from hitherto published Old Uyghur pilgrim inscriptions.

Inscription K should have been written by a person called Senqo(?) on behalf of three monks who were staying in the temple *Longfutan*. The text states that Senqo(?) has written it by hearing, indicating Senqo(?) is only a scribe. Another person whose name might be read *Itäguy* or *Itagui* also claims that he has left the memory, and obviously he is another scribe who wished to leave his name among the memories of visitors. Most importantly, Inscription K mentions the place name *Longfutan* (Old Uyghur: *luu vu tam*), which we understand as the name of a temple. Presumably, it goes back to Chin. *Longfutan* 龍府壇 or *Longfunan* 龍府南. However, an exact determination of its etymology and location deserves further research.

2. Edition of the Pilgrim Inscriptions in NK 10

In the edition below, the inscriptions are arranged and numbered according to their place, from left to right: first the inscription on the top and then the one at the bottom.

2.1. Inscription A

Transcription

- 1 t[] /// []
 2 yangı[qa]l[]/[]
 3 bol[zun(?)] // bit[idim(?)]

Translation

- 1 [... ...]
 2 [on the [] day []
 3 May [] be [] I, [] wrote(?)

2.2. Inscription B

Transcription

- 1 bars yılın ikinti ay on yangıqa
 2 udmiş quluı bağ turmiş tutung m(ä)n
 3 biñitım körgü ödig
 4 [bolzun?] çın ol m(ä)n
 5 [Ta]şvardu biž[ı] m(ä)n çiztim

Translation

- 1 Tiger year, second month, on the 10th day,
 2 I, the master Turmiş Tutung, the slave of Udmiş,
 3 wrote. [May this be(?)] a memory to see.
 4 (This) is true. I,
 5 the monk [Ta]şvardu, draw (it).

Commentary

B1 *bars yılın*: might be translated ‘within the Tiger year’, or ‘in the Tiger year’. This phrase occurs as the correction of *bars yıl* ‘Tiger year’ on the right side of the line. To add instrumental ending after *yıl* ‘year’ is not known from Old Uyghur wall inscriptions; see, for instance, Inscription K, line 1.

B2 *Udmiš quluṭi bāg Turmiš Tutung*: might be translated ‘the master Turmiš Tutung, the slave of Udmiš’, the personal name *Udmiš* is formed on the basis of the verb *ud-* ‘to follow’ by means of the past participle *-miš*, and means ‘follower’. This name is also known from the documents Mi20-4 and Sa11-26 edited in Yamada 1993 (henceforth SUK). However, in SUK 297 it was considered the same name as *Utmiš* occurring in Mi28-9, which is derived from *ut-* ‘to win’. Although dental confusion is common in late Old Uyghur texts, *Udmiš* ‘follower’ and *Utmiš* ‘winner’ might be two different names. *Turmiš Tutung* is another personal name and comprises the common personal name *Turmiš* and the title *Tutung* originating from Chin. *Dutong* 都統, which often occurs as part of personal names. For *Tutung*, see Oda 1987: 61–63, 67, 73; Moriyasu 2008: 207–210.

B5 [*Taš*]vardu biž[i]: might be translated ‘the monk Tašvardu’, the first three letters of this personal name were reconstructed on the basis of the same name occurring in Inscription I (I3) where it is completely preserved. This personal name, that is [*Taš*]vardu, might also be identical to the personal name *T(a)šv(a)rd* which was read *Tšird* in SUK, Mi09-7, and might be considered a corrupted form of *Tašvardu*. The other component of the name, *biž[i]*, is also known as part of a personal name in some Old Uyghur texts; for details, see Zieme 1987: 273–274. Presumably, it goes back to Chin. *pi ni* 毘尼, as Matsui suggested (for details, see Matsui and Arakawa 2017: 142). However, the etymology of [*Taš*]vardu is not completely clear, though *du* occurring at the end of the name might be connected to Chin. *nu* 奴 ‘slave’, or might also be considered the abbreviation of *Tutung*.

2.3. Inscription C

Transcription

- 1 tiši(?) tavišyan yıl ikinti ay on yangıqa
2 [m(ä)n]širi öfiğ qıltım

Translation

- 1 Female rabbit year, second month, on the 10th day,
2 [I,]širi made the record.

Commentary

C1 *tiši(?) tavišyan yıl*: might be translated ‘female rabbit year’. In two inscriptions from the Yulin caves we find *irkäk tavišyan yıl* ‘male rabbit year’, which presumably translates Chin. *yang tunian* 陽兔年 ‘male rabbit year’; see Matsui and Arakawa 2017: 62, 103–104. Presumably, *tiši(?) tavišyan yıl* is a phrase translating another Chinese expression *yin tunian* 陰兔年 ‘female rabbit year’. It is worth noting that, in the Tibetan calendar, there is *yang shui tunian* 陽水

兔年 ‘male-water-rabbit year’ and *yin jin tunian* 陰金兔年 ‘female-iron-rabbit year’. However, the reading of the first word *tiši* is not certain.

2.4. Inscription D

Transcription

- 1 luu yıl ikinti ay yi[t]i
- 2 y(e)girmikā bütgün quluṭı basa
- 3 /[] //n avar(?) bitidim öṭig bolup
- 4 t[u]rz[u]n öginmäktä bolmazun

Translation

- 1 Dragon year, second month, on the 17th day,
- 2 (I), Basa /[] //n avar(?), the slave of Bütgün,
- 3 wrote. May it be kept as a memory!
- 4 One should not boast about (this)!

Commentary

D2 *bütgün quluṭı basa* /[] //n avar(?): as a personal name, *bütgün* presumably goes back to Mongolian *büdügün* ‘large, huge, big’, though it might also be considered a noun derived from *büt-* ‘to complete’ by means of *-gXn*. For Mongolian *büdügün*, see Rybatzki 2006: 198. *basa* is part of another personal name. However, from the further part of the name only some letters are visible.

D4 *öginmäktä bolmazun*: might be translated ‘One should not boast about (this)’, ‘This should not be overstated’. In this interpretation, we take *ögin-* as another spelling of *ögün-* ‘to praise oneself, to boast’; for *ögün-*, see Clauson 1972: 110b–111a, Erdal 1991: 609.

2.5. Inscription E

Transcription

- 01 [] yıl ikinti ay üç y(e)girmi[kä]
- 02 [] // /v/y /'//
- 03 [] ay nay yingaq bititim(?)
- 04 []wr qar IMAGE
- 05 [] öṭ]ig bolzun IMAGE
- 06 [] brahman- IMAGE
- 07 [ta äšidip tu]rup(?) bitiyü IMAGE
- 08 [tägintim] tep män qodγu IMAGE
- 09 [öṭig q]ıldım körgü IMAGE
- 10 [bolzun ä]dgü

Translation

- 01 [...] year, second month, [on] the 13th day,
 02 [...]
 03 [...] Aynay direction(?)
 04 [...] temple(?)
 05 May it be a memory.
 06–09 [... I], [ventured to] write [this by listening from Brāhman]. I Qod̄yu made
 [the memory, may it] be seen.
 10 Good!

Commentary

- E03 *ay nay*: Might also be read *naynay*, seems to be a place name, presumably the place where the temple is located. Unfortunately, I have no explanation for either its etymology or its location.
- E04 [] *wr qar*: perhaps, the last word might be reconstructed as [b]urqar ‘temple’ originating from Skt. *vihāra* via the intermediary of Sogdian *βry’r*, but it is not certain. This word usually occurs in the form of *vr̄xar*, however, in some pilgrim inscriptions, we also find the form *buqar* or *buxar*; see Matsui 2017: 142–143.
- E06 *brahman*: should be part of a personal name and goes back to Skt. *brāhman* or *brāhmana*.
- E08 *qod̄yu*: personal name, also occurs in Inscription G, line 5, as part of the name *Qod̄yu Tutung*. It is not completely clear whether both names refer to the same person.

2.6. Inscription F*Transcription*

- 1 [] // yıl ikinti ay
 2 on yangıqā ymā biz
 3 yalngar(?) taxar(?) šiladu šusa(?)
 4 bitiyü tągintim(i)z kö[rgü] ötiğ
 5 sadu sadu ädgü ädgü bo[lzu]n

Translation

- 1 [] year, second month,
 2 on the tenth day, again we,
 3 Yalngar Tahar and Šiladu Šusa(?),
 4 ventured to write (this). May this be a memory to see.
 5 Sādhu! Sādhu! May it be good, good! [].

Commentary

F3 *Yalngar Tahar(?)*: seems to be a personal name, however, the reading of both words is not secured.

šiladu šusa(?): personal name. Obviously, *šiladu* is a variant of *šulaidu* and goes back to Chin. *rulai nu* 如来奴 ‘slave of the Tathāgatha’. It also occurs in the same form in Matsui 2017: No. 218, l. 2. The second element of the name, *šusa(?)*, presumably is another form of *šutza* originating from Chin. *shou zuo* 首座, which is a Buddhist rank. However, the reading *šusa(?)* is not certain. It should be noted that the word following *šiladu* also starts with *s* in the inscription No. 218 edited by Matsui (for details, see Matsui 2017: No. 218).

2.7. Inscription G*Transcription*

1 [yang]ıqa(?) m(ä)n p’[]’ bilgä t/[]
 2 [] // amtı tw/[]’ y/[]
 3 [] //m täg //tw/[]
 4 [čı]n ol []
 5 [] // // daqı täg tong č[]
 6 m(ä)n qodıy tutung bitidim čın ol [ötig] bolzun

Translation

1 [] I, [] Bilgä []
 2 [] now []
 3 like []
 4 [] is [true.]
 5 like [] in the []
 6 I, Qodıy Tutung wrote (this), (this) is true, may it be [a memory].

Commentary

G5 *täg*: this word might also be read *täk* and seems to form a personal name, together with the following element, *tong č[]*. In that case, it might be of Chinese origin.

G6 *qodıy tutung*: personal name, consists of *qodıy* derived from *god-* ‘to put down, abandon, give up’ (Clauson 1972: 595b) and *tutung*. In civil documents *qodıy* occurs as a name of a tax; see SUK: 277a.

2.8. Inscription H*Transcription*

1 m(ä)n singu m(ä)n šilavante biz bitidimiz uzık v[u]u bolzun
 2 vuu < šilavante [] bo[lu]p

3 qulut [] öti[g bolzun(?)]
 4 m(ä)n []

Translation

1 I, Singu, (and) I, Šilavānde, we wrote (this). May the letter be a sign.
 2 ‘ < ’ being the sign [of] Šilavānde []
 3 slave [May it be] a memory! []
 4 I, []

Commentary

H1 *singu*: personal name, it is not clear whether *singu* is a variant of *sigu* appearing in Matsui 2017: No. 160; for *sigu*, see Matsui 2017: 84, Note 2.

šilavante: is a common personal name in Old Uyghur, and originates from Skt. *šilava(n)t* via the intermediary of Tocharian B *šilavānde*.

H2 *vuu*: goes back to Chin. *fu* 符 which means ‘mark, sign, seal’, and also refers to amulet; see Zieme 2005: 231–232. *v[u]u* in Inscription H below (line 1) was restored on the basis of this word.

2.9. Inscription I

1 činvašu šāli ym[ā] m(ā)n
 2 bitidim m(ā)n
 3 m(ā)n tašvardu biži //
 4 tāzik [IMAGE lab] //'
 5 [IMAGE //l //] /wn w m(ā)n činvašu čizdim

Translation

1 I, Jivasū Šāli again I
 2 wrote. I
 3 I, the monk, Tašvardu, //
 4 Tāzik [IMAGE candle] //'
 5 [IMAGE //l //] /wn w I, Činvasu, draw (this).

Commentary

I1 *činvasu šāli*: personal name, consists of *činvasu* and *šāli*. The same name also occurs in the form of *Čivasu Šāli* in Inscription O, line 1. As *šāli* is a copy of Chin. *sheli* 闍梨, a title for a high-ranking Buddhist monk, which is frequently used as a component of personal names of Buddhist clergymen or laymen in Old Uyghur texts. The other component of the name *činvasu* or *čivasu* presumably goes back to Skt. *jivasū*; for *jivasū*, see Ogiwara 1986: 506b.

14 *tāzik*: occurs as an ethnic name in the texts written in Orkhon Turkic and Old Uyghur, and refers to Arabs; for details, see Yakup 2002: 416–417. This word can also be read *tāzig* ‘fleeing’, ‘flying’, ‘flight’, the action noun form of the verb *tāz-* ‘disappear’; see Erdal 1991: 207.

lab: presumably, *lab* means ‘candle’, and might go back to Middle Mongolian *lab* ‘candle’ or ‘light’. For Middle Mongolian *lab*, see Rybatzki 2006: 581b. It might also originate from Skt. *lābha* which has the meanings ‘meeting with, finding’, ‘obtaining, getting, attaining, acquisition, gain, profit’, etc. For Skt. *lābha*, see Monier-Williams 1899: 897a. *lab* also occurs in the same form in Matsui 2017: No. 252, l. 2. It is also known as part of the verbal phrase *lab tut-* ‘to give alms’; see Zieme 1981: 244 (U 5317, l. 7).

2.10. Inscription J

Transcription

1 [] ay on yangıqā m(ä)n []

Translation

1 [] month, on the tenth day, I []

2.11. Inscription K

Transcription

1 bars yıl ikinti ay on yangı[qa] // ///
 2 luu vu tam(?)
 3 aranyatan oruntaqı oluryučı / [] šıla
 4 birvu šıla šilavant šıla m(ä)n senqo(?)
 5 äšitip turup bitiyü t[ägin]tim
 6 körgü ötiğ bolzun tep m(ä)n itägüy bitidim

Translation

1 Tiger year, second month, second month, on the 10th day,
 2–4 [...] Šıla, Bhiru(?) Šıla, Šilavānde Šıla who sit in the temple Longfutan, and I Senqo(?)
 5 ventured to write by hearing.
 6 Hoping it may be a memory to see, I, Itägüy wrote.

Commentary

K2 *luu vu tam*: presumably goes back to Chin. *Longfutan* 龍府壇 or *Longfunan* 龍府南, and seems to be the name of the temple where three monks, [...] Śīla, Bhiru(?) Śīla and Śīlavānde Śīla, sit. However, it is not clear which temple it refers to. It might refer to the cave NK 10 or the entire Tuyoq Grottoes to which the cave NK 10 belongs, if not, it might also be a temple somewhere else around Turfan or Dunhuang.

K4 *birvu śīla*: personal name, consists of *birvu*, which, presumably goes back to Skt. *Bhiru* (Ogiwara 1986: 962a), and *śīla*, abbreviated form of *śīlavanti*, title for Buddhist clergymen or laymen of eminent virtue. Usually, *śīla* is used as a component of personal names, which is also the case in this inscription.

senqo(?): personal name, the fourth letter of the word is not clearly visible, therefore, the reading is not secured. Presumably, it goes back to Chin. *shan-guang* 善光 or *changuang* 禪光. For the Chinese characters transcribed by means of *syn*, see Shōgaito et al. 2015: 185.

2.12. Inscription L*Transcription*

1 qulutı toyırıl śīlaputre
 2 tägrä(?) bitidim ċm ol kenki
 3 körgü öñig bolzun
 4 bo vrxarta m(ä)n ċiz(dim) IMAGE vu IMAGE
 5 // []// m(ä)n ligui // bitiyü tägintim

Translation

1 His slave, Toyırıl Śīlāputra
 2 wrote around(?). This is true.
 3 May it be a memory to be seen by (people) in future!
 4 I drew (this) in the temple. IMAGE sign IMAGE
 5 I, Li Hui, ventured to write.

Commentary

L1 *toyırıl śīlaputre*: personal name, consists of *toyırıl*, which is also known from some Old Uyghur texts (see SUK, 292), and *śīlaputre* originating from Skt. *Śīlāputra* ‘son of a stone’ (Ogiwara 1986: 1331a).

L2 *tägrä*: means ‘(all) around’ (Clauson 1972: 485b), however, the reading is not secured as the last two letters are not clearly visible.

L5 *ligui*: personal name, also occurs in the Berlin fragment U 5319, and originates from Chin. *li hui* 禮惠; for details, see Zieme 1981: 256.

2.13. Inscription M*Transcription*

- 1 qoyn yıl b[i]r y(e)girminč ay beš yangıqa
 2 []//[]// šilavante qya bitidim
 3 m(a)xa(?) IMAGE

Translation

- 1 Sheep year, eleventh month, fifth day,
 2 [] I, Šilavānde Qya, wrote.
 3 m(a)hā(?) IMAGE

2.14. Inscription N*Transcription*

- 1 luu yıl [] yangıqa m(ā)n ča/[]
 2 bitidim ötiğ bolzun tep çizdim
 3 []
 4 []/[]///
 5 'y/[]

Translation

- 1 Dragon year, [] on the [], I, []
 2 wrote. I drew (this), wishing it may be a memory.
 3 []
 4–5 []

2.15. Inscription O*Transcription*

- 1 [] m(ā)n čivuşu šāli
 2 /// vrxarta(?) m(ā)n bitidim [] qy '
 3 [ö]tiğ bolzun

Translation

- 1 [] I, Čivusu Šāli
 2 /// in the temple (?) I wrote [] Qya
 3 May (this) be a memory.

Commentary

O1 *čivusu šāli*: presumably, this is another form of *činvasu šāli* and *čivasu šāli* occurring in Inscription I, discussed above.

2.16. Inscription P*Transcription*

1 // [] p' ///
 2 yaqın [kã]l[i]p(?)
 3 bo [] p' // /// []

Translation

1 []
 2 coming close(?)
 3 this []

2.17. Inscription Q*Transcription*

1 tavişyan yıl []
 2 /// []
 3 /// []
 4 /// ///
 5 //

Translation

1 Rabbit year, []
 2–4 []

2.18. Inscription R*Transcription*

1 ud yıl onunč ay
 2 [] /// bitidim ädg[ü](?)

Translation

1 Ox year, tenth(?) month,
 2 [] I wrote. Good(?)!

2.19. Inscription S*Transcription*

- 1 luu yıl ārām ay iki [y(e)]girmi[kä] m(ä)n tayanč
- 2 šäli bitidim ö[tig] b[olz]un(?)

Translation

- 1 Dragon year, first month, on the twelfth day, I, Tayanč
- 2 Šäli wrote. May (this) be a memory!

2.20. Inscription T*Transcription*

- 1 taqı(?)
- 2 bolzun yıl(?)
- 3 ymä(?)
- 4 ötig
- 5 bolzun

Translation

- 1 []
- 2 May (this) be year
- 3 Again(?)
- 4–5 May (this) be a memory!

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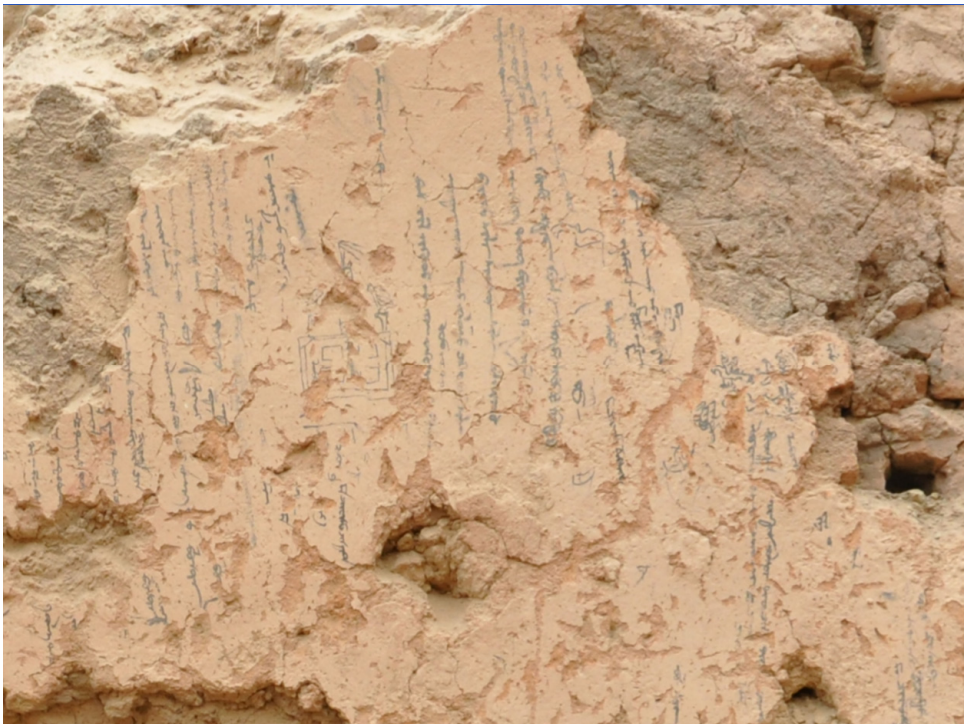
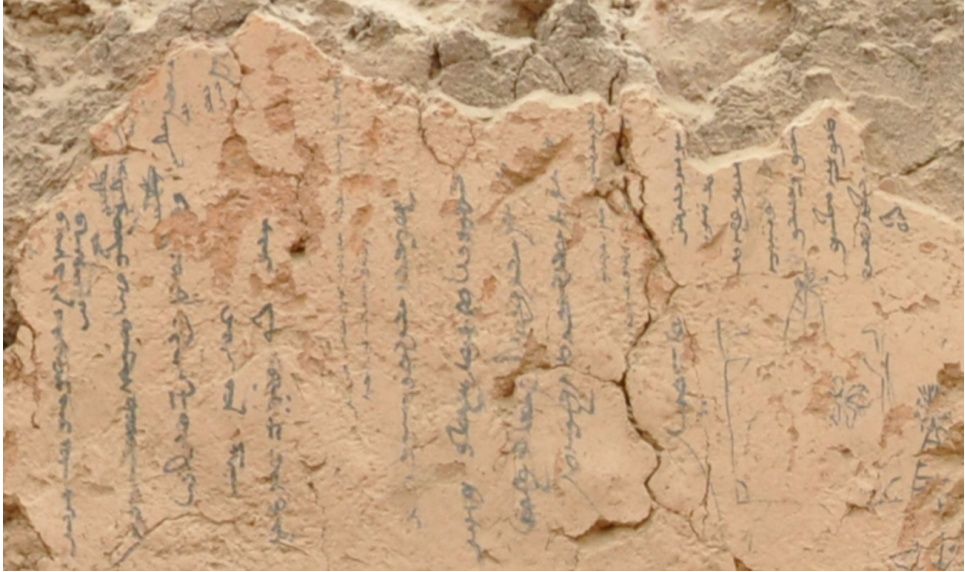
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Old Uyghur pilgrim inscriptions discovered in NK10 in the Tuyuq Grottoes, Turfan, China



Old Uyghur pilgrim inscriptions discovered in NK10 enlarged

