

RUSSIAN ACADEMY  
OF SCIENCES

Institute of Oriental  
Manuscripts  
(Asiatic Museum)

Founded in 2014  
Issued biannually

Published with the support  
of St. Petersburg State  
University Alumni Association



Nauka  
Vostochnaya Literatura  
2016

---

# WRITTEN MONUMENTS OF THE ORIENT

---

2016 (2)

---

## Editors

Irina Popova, Institute of Oriental Manuscripts,  
RAS, St. Petersburg (Editor-in-Chief)  
Svetlana Anikeeva, Vostochnaya Literatura Publisher,  
Moscow  
Tatiana Pang, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Elena Tanonova, Institute of Oriental Manuscripts,  
RAS, St. Petersburg

## Editorial Board

Desmond Durkin-Meisterernst, Turfanforschung,  
BBAW, Berlin  
Michael Friedrich, Universität Hamburg  
Yuly Ioannesyan, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Karashima Seishi, Soka University, Tokyo  
Aliy Kolesnikov, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Alexander Kudelin, Institute of World Literature,  
RAS, Moscow  
Karine Marandzhyan, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Nie Hongyin, Institute of Ethnology and Anthropology,  
CASS, Beijing  
Georges-Jean Pinault, École Pratique des Hautes Études,  
Paris  
Stanislav Prozorov, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Rong Xinjiang, Peking University  
Nicholas Sims-Williams, University of London  
Takata Tokio, Kyoto University  
Stephen F. Teiser, Princeton University  
Hartmut Walravens, Staatsbibliothek zu Berlin  
Nataliya Yakhontova, Institute of Oriental Manuscripts,  
RAS, St. Petersburg  
Peter Zieme, Freie Universität Berlin

---

---

## IN THIS ISSUE

- Nikolai Pchelin, Simone-Christiane Raschmann**  
Turfan Manuscripts in the State Hermitage — a Rediscovery 3
- Ogihara Hirotoshi, Ching Chao-jung**  
SI 3656 and other Kuchean tablets related to the Kizil grottoes  
in the St. Petersburg Collection 44
- Li Gang, Matsui Dai**  
An Old Uighur Receipt Document Newly Discovered  
in the Turfan Museum 68
- Ekaterina Shukhman**  
Hebrew Palaeotypes in the Collection of the St. Petersburg IOM, RAS 76
- Reviews**
- M. Sergeev. *Theory of Religious Cycles: Tradition, Modernity, and the Baha'i Faith*. Leiden-Boston: Brill, 2015. — 161 p. Value Inquiry Book Series. Contemporary Russian Philosophy. Ed. by R. Ginsberg, L. Donskis. Vol. 284, by **Youli A. Ioannesyan** 89
- Bodies in Balance. The Art of Tibetan Medicine*. Ed. by Theresia Hofer. Rubin Museum of Art, New York & University of Washington Press, Seattle and London 2014. ISBN-13: 978-0-295-99359-1 (hard-cover), by **Alexander Zorin** 95
- Peng Xiang-qian 彭向前. Xi xia wen “Mengzi” zhengli yanjiu 西夏文《孟子》整理研究 (The complex study of the Tangut translation of the Mengzi). Shanghai: Shanghai guji chubanshe, 2012. — 295 p., **Tang Jun, Yu.S. Mylnikova** 102
-

Li Gang, Matsui Dai

## **An Old Uighur Receipt Document Newly Discovered in the Turfan Museum**

---

*Abstract:* This article introduces an Old Uighur document, which had been excavated seemingly in the Bezeklik Caves and was recently re-discovered in the Turfan Museum. It is supposed to be a receipt for the payment of the poll tax (*qupčir*) of the Mongol period, and to be closely related to the Old Uighur administrative orders of the St. Petersburg collection (SI 6544).

*Key words:* Old Uighur document, Turfan, receipt, taxation, *qupchir*, Mongol Empire

### **Introduction**

The Old Uighur texts unearthed from the Bezeklik Caves (Turfan, Xinjiang, PRC) have been the target of the academic researchers of Central Asian history and Old Turkic philology. In particular, the Turfan Bureau of Cultural Relics excavated a huge number of the texts in 1980–1981.<sup>1</sup> Among them, five Old Uighur Manichaean letter correspondences from the tenth and eleventh century are considered the most noteworthy materials for the history of the religion.<sup>2</sup> Also, other texts excavated simultaneously, most of which are the Buddhist fragments, are now under cataloguing through the international cooperation.<sup>3</sup>

---

© Li Gang 李剛, Minzu University of China, Academia Turfanica; MATSUI Dai 松井太, Graduate School of Letters, Osaka University.

*Acknowledgment:* This work was supported by JSPS KAKENHI Grant Numbers 26300023, 26580131, 26284112, and by the Asian History Research Aid (2014:6) of JFE 21<sup>st</sup> Century Foundation.

<sup>1</sup> TULUFAN DIQU WENWU GUANLISUO 1985.

<sup>2</sup> TXM; YOSHIDA, MORIYASU 2000.

<sup>3</sup> Cf. MATSUI 2009b, 42.

---

Besides them, six Old Uighur secular documents had been earlier brought under the preservation in the Turfan Museum: five of them are Old Uighur administrative orders of compulsory requisition for fodder;<sup>4</sup> and another is a document concerning the transaction of Buddhist portraits.<sup>5</sup> So far as reported, all of the six should have been excavated in front of one of the Bezeklik Caves in October 1974,<sup>6</sup> and accordingly they should have been given inventory numbers beginning with 74TB (“[19]74, T[urfan], B[ezeqlik]”). However, the precise inventory numbers for them were not informed in the previous scholarly publications, and afterward these texts got substantially inaccessible in the Turfan Museum.<sup>7</sup>

Quite recently, the Turfan Museum has conducted reorganization of their collections and rediscovered those six Old Uighur documents. Actually they had been preserved under a single inventory number 81TB60:6, mistaken as a group. Considering the information in the former publication, the Turfan Museum has now given them new inventory numbers beginning with 74TB.<sup>8</sup>

More notably, they are accompanied by another Old Uighur fragment thus far unpublished. It is highly plausible that the fragment should be excavated in October 1974, on the same occasion with the other six documents. Thus the Turfan Museum has given this fragment a new inventory number as 74TB60:6-2. In this paper, we would present the edition of this brand-new fragment.

The text is written on the sheet of dark yellow paper (14.7 cm in length and 11.5 cm in width) and in the so-called cursive Uighur script which may well date the text to the Mongol period. The upper part of the text is faded for any reason, and rather difficult to decipher (see Pl. 1).

---

<sup>4</sup> GENG 1980; cf. UMEMURA 1981; KURBAN 1984. For the latest revised edition, see MATSUI 2009a.

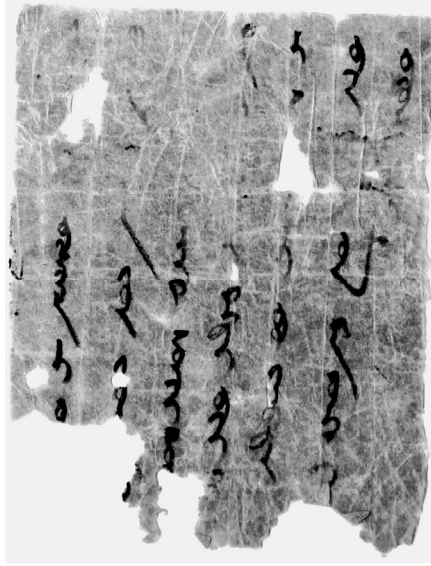
<sup>5</sup> DOLKUN, UMEMURA, MORIYASU 1990; UMEMURA 1990, 177–182.

<sup>6</sup> GENG 1980; DOLKUN, UMEMURA, MORIYASU 1990, 13–14; UMEMURA 1990, 177; cf. KURBAN 1984, 105, for another date of excavation as early 1976.

<sup>7</sup> Cf. MATSUI 2009a, 340, fn. 1.

<sup>8</sup> 74TB60:6-3, 74TB60:6-4, 74TB60:6-5, 74TB60:6-6 for the four fragments of the five administrative orders, and 74TB60:6-1 for the document of the transaction of Buddhist portraits.

---



Pl. 1

74TB60:6-2 (Turfan Museum)

Reproduced by the Permission of the Academia Turfanica

### Text

- 1 [ ](.)L[ ]  
 2 y[ ] yil] bešinč ay 'W[ ]  
 3 b(ačaya) (t)[a]r(qan) yuz-i[n]t(ä) (b)[olmiš? taz? ]  
 4 ( ) iki stür qu(p)[čir kümüş ]  
 5 -tä (b)[ir stür]r tägdi bir s(tür) [qupčir? kümüş?- ]  
 6 -ni s[anap] [ali]p bo yanuđ [berdimiz bo tamya/nišan ]  
 7 biz-[nin](g) ol män ongš(a)y [ ]  
 8 bit(i)[dim]

### Translation

1.....

<sup>2</sup>The [...] year, the fifth month, [on] the [...] day].

<sup>3-4</sup>Of two *stür* of the [*qupčir*-silver] that B[olmiš-Taz?] of Bačaya-tarqan's century [should pay?], [one *stür*] has arrived (= we received). <sup>4-5</sup>[We?] counted and received (this) one [*stür* of the *qupčir*-silver], and <sup>5-6</sup>[we issued] this receipt. <sup>6-7</sup>[This seal/signature] is ours. <sup>7</sup>I, Ongšay [...], <sup>8</sup>wrote (this receipt).

## Analytic Reconstruction of the Context

It is rather difficult to reconstruct the whole context of the document, though we would present the text and translation above, based on the analysis as follows.

The first keyword is  ${}_3yüz-i[n]t(ä)$  “of/in the century (of).” Uig.  $yüz \sim yüz$  “hundred” can be interpreted as “a century, a unit of one hundred households” to correspond to Mong.  $ᠵᠠᠭᠤᠨ$  ( $>ᠵᠠᠭᠤᠨ$  (pl.)) and Chin. 百戶 *bai-hu*. The following locative suffix  $-i[n]t(ä) \sim -intä$  (=  $-YNT'$ ) is well restorable in comparison with other attestations of  $yüz-intä$  in the Uighur documents SI 6544 (SI Uig. 14 = USp 53(1–4)) and \*U9251: the former consists of four administrative orders for compulsory requisition issued to a single person named Bolmīš-Taz, who belonged to a century of one named Bačaya-*tarqan* and delivered a horse at each of the requisition orders to convert into a part of the *qupčir*-tax imposed on him<sup>9</sup>; and the latter should be a fragment of the record of the grain for land tax, collected by six decuries (Uig. *on*  $\sim$  *on-ī* = Chin. 十戶 *shi-hu*, unit of ten households) under a century headed by one named Quduqun.<sup>10</sup>

The second keyword is  ${}_6yanuḍ \sim yanut$  “something given in return for or in place of.” Even though it is written as if  $Y'PD'Z$ , it should be read as  $Y'NWD = yanuḍ$  ( $\sim yanut$ ): we find the similar stroke for *yanuḍ* in the attestations of *yanuḍ bitig* “a receipt document” (SUK Mi18<sub>4</sub> and U 5960<sub>v6</sub>).<sup>11</sup> Here *yanuḍ* alone must be interpreted as “a receipt.”<sup>12</sup>

These two keywords may well lead us to suppose that this document was a receipt (*yanuḍ*  $\sim$  *yanut*) for the payment of any tax or labor service imposed on a person/persons belonging to a century (*yüz*). Taking into consideration such a function of our document, we can further supplement the context.

Line 1 of our document is almost illegible except for a few strokes including  $-L-$ , and the ductus of the writing is smaller than that of the lines 2–8. Thus, we would be allowed to consider that the document substantially begins with line 2, which apparently concerns the date of the document: other ex-

<sup>9</sup> MATSUI 2015b, 63–64.

<sup>10</sup> MATSUI (forthcoming).

<sup>11</sup> MATSUI 2005a, 28–36; MATSUI 2015a, 102–103.

<sup>12</sup> In an unpublished document \*U9326 (T III M 253), we find another attestation of *yanuḍ* to stand alone for “a receipt.” This document has been lost from the Berlin Collection during the Second World War, and is now available only in the photograph taken by late Prof. Reşid Rahmeti ARAT during 1933–1938. We are deeply grateful to Prof. Osman Fikri SERTKAYA (Istanbul) for his kind permission to investigate the photograph.

amples of the Old Uighur receipt document (*yanuḍ bitig*) mentioned above also begin with their date. The beginning of line 2 should be restored as either *y[ilan yil]* “the Serpent year” or *y[unt yil]* “the Horse year,” the definite date of which will be argued below. *’W[...]* after *bešinč ay* “the fifth month” should be any of (*ü*)[č]~ *üč* “three,” *o[n]* ~ *on* “ten” or *o[tuz]* ~ *otuz* “thirty,” evidently concerning the day of issue.

The expression *ṣtägdi* (past tense) < v. *täg-* “to reach, to arrive at” should be interpreted as “was paid, was delivered”<sup>13</sup> and suggest that the sender of this receipt (*yanuḍ* ~ *yanut*) did receive something, which should have been described in the preceding text and be related with *iki stür* “two *stür*.” Uig. *stür* was a unit of weight (ca. 40 grams) and then a currency denomination equal to the value of the silver of the same weight. And the stroke following *iki stür* is written as *XW(.)[...]*. From the context, we dare to restore it as *qu(p)[čir kümüş]* “the *qupčir*-silver”: Uig. *qu(p)[čir]* ~ *qupčir* (~Pers. *qupčür* < Mong. *qubčiri*) is a notorious poll tax installed on the Eurasian-wide under the Mongol rule, and was to be paid in silver cash.<sup>14</sup> And we may note that the combination *qupčir kümüş* is also attested in several administrative orders.<sup>15</sup>

The locative suffix *ṣ-T’* (= *-ta/-tä*), however, does not allow us to interpret that *iki stür qu(p)[čir kümüş]* “two *stür* of the *qup[čir]*-silver” wholly arrived at the sender of this receipt. Therefore, we would tentatively restore *ṣ(b)[ir stür]* “one *stür*” in the illegible part following the locative *-tä*, and consider “[one *stür*] of two *stür* of the *qupčir*-silver” as the received material: in other words, this receipt was issued at the partial payment for the *qupčir*-tax, and “two *stür* (*iki stür*)” was the annual burden on a person belonging to the century.

Comparing with the other examples of Old Uighur receipts (*yanuḍ* ~ *yanut bitig*), we can restore the following context, which confirms the transaction of the silver cash and issue of this receipt: *ṣbir s(tür)* “one *stür*” just after *tägdi* may lend support for our restoration of the preceding *(b)[ir stür]*; in the Old Uighur sale contracts we frequently find the combination *sanap al-* (<v. *san-* “to count” and *al-* “to take”) for transaction,<sup>16</sup> and then we can restore *ṣ[anap] [ali]p* in the lacuna before *bo yanuḍ [berdimiz]* “[we issued] this receipt.” Even though any seal (*tamya*) or signature (*nišan*) is not visible on the extant

<sup>13</sup> E.g., 3Kr 30c = USp 121, *ṣ[.üü](r) bilä iki šir tarir tägdi* “together with [X] of millet, two *šir* of wheat arrived (= was paid)”; U5960v = MATSUI 2005, 31–33 and MATSUI 2015a, 102.

<sup>14</sup> MATSUI 2005b, 74–76, 78.

<sup>15</sup> \*U9252(a) = MATSUI 2014, B5<sub>6</sub>; \*U9259 = MATSUI 2014, 619, C5<sub>2</sub>; \*U9255 = MATSUI 2014, 619, C6<sub>1</sub>; \*U9188(b) = VOHD 13,22, Nr. 470 = MATSUI 2014, C10<sub>1</sub>.

<sup>16</sup> YAMADA 1963, 45–46; YAMADA 1967, 98–99.

manuscript, we may restore either of them in the end of line 6.  $\gamma$ Ongš(a)y should be the name or title of the scribe: it seems derived from Chinese, but its origin remains unclear.<sup>17</sup>

Here, we consider the name of the leader of the century, which should be written before  $\text{y}\ddot{\text{y}}\text{z-int}\ddot{\text{a}}$ . Though fading into less legible, it can be restored as  $P(\text{'}\check{C}\text{'X'}) (T)[\text{'}]R(X'N) = b(a\check{c}a\gamma a) (t)[a]r(qan)$ . In SI 6544 mentioned earlier, we find the same name Bačaya-tarqan, who was a leader of a century.<sup>18</sup> And the ductus of the handwriting of our document is, even though not identical, rather similar to that of three of SI 6544 (= Matsui 2015b, B1, B2, B4). Now we can consider our document and SI 6544 as contemporary and mutually related, and Bačaya-tarqan in these texts as one and the same person. If our identification is the case, we may furthermore restore another personal name Bolmš-Taz in the damaged part below  $\text{y}\ddot{\text{y}}\text{z-int}\ddot{\text{a}}$ , as he appears in SI 6544: in fact, a part of the round stroke for *P*- is slightly visible, and it might belong to (b)[olmš].

The “Sheep year (*qoyn yil*)” of SI 6544 has been dated to the 己未 *ji-wei* “*ji*-Sheep” of 1259 CE.<sup>19</sup> Consequently, we can offer two plausible date of our document from either *y[ilan yil]* “the Serpent year” or *y[unt yil]* “the Horse year”: the former would fall on the 丁巳 *ding-si* “*ding*-Serpent” of 1257 CE, and the latter on the 戊午 *wu-wu* “*wu*-Horse” of 1258 CE. Even though we should take into account the possibility of dating twelve years earlier/later than those candidates, these dates may well tally with the socio-economic situation in the Old Uighur history that the *qupčir*-tax was later integrated into other labor services, at the latest before the Chaghataid domination from the late 1320’s.<sup>20</sup>

## Conclusive Remark

Through the analysis above, we can now recognize that the brand-new document should be a receipt for the partial payment of the *qupčir*-tax, and that it concerns the same century (*yüz*) of a named Bačaya-tarqan, which is mentioned in the four Uighur administrative orders SI 6544 of 1259 CE. Thus,

<sup>17</sup> It is unlikely that Uig. *ongšay* here should be related to Pers. *WNKŠAY* = *ūngšāy* ~ *YWNKŠAY* = *yūngšāy*, which are corrupted forms of *WANŠY* = *wānšay* ~ *WYNŠAY* = *wīnšāy* < Mong. *’WYNŠ’Y* = *önšai* < Chin. 元帅 *yuan-shuai* “marshal.” Cf. PELLIOT 1963, 858; TMEN IV, Nrn. 1762, 1935; SUGIYAMA 1987, 32–33.

<sup>18</sup> MATSUI 2015b, 63–64.

<sup>19</sup> MATSUI 2014, 617–618; MATSUI 2015b, 62, 64–65.

<sup>20</sup> MATSUI 2014, 624–625.



we have five Old Uighur documents belonging to a contemporary period of the mid-thirteenth century. These documents deserve to be further analyzed in comparison with the other secular texts, concerning the *qupčir*-tax or other taxes and labor services.

## References

- DOLKUN Kāmbiri 多魯坤=闕伯爾 and UMEMURA Hiroshi 梅村坦 and MORIYASU Takao 森安孝夫 1990: “Uiguru-bun bukkyō sonzō juryō meirei monjo kenkyū” ウイグル文佛教尊像受領命令文書研究 [A Study on the Uyghur Order Document of Receiving Buddhist Portraits]. *Ajia Afurika gengo bunka kenkyū* アジア・アフリカ言語文化研究 [*Journal of Asian and African Studies*] 40, 13–34.
- GENG Shimin 耿世民 1980: “Jijian huiguwen wenshu yishe” 幾件回鶻文文書譯釋 [Edition of Some Uigur Documents]. *Wenwu* 文物 1980–5, 83–84.
- KURBAN Weli 庫爾班=外力 1984: “Tulufan chutu de wu-jian huiguwen wenshu” 吐魯番出土的五件回鶻文文書 [Five Uigur Documents Unearthed from Turfan]. *Zhongguo minzu guwenzi yanjiu* 中國民族古文字研究 [*Studies on the Ancient Scripts of Nationalities in China*]. Beijing: Zhongguo shehui kexue chubanshe, 105–113.
- MATSUI Dai 松井太 2005a: “Uiguru-bun keiyaku monjo kenkyū hosetsu shi-dai” ウイグル文契約文書研究補説四題 [Four Remarks on the Uigur Contract Documents]. *Studies on the Inner Asian Languages* 20, 27–64.
- MATSUI Dai 2005b: “Taxation Systems as Seen in the Uigur and Mongol Documents from Turfan: An Overview.” *Transactions of the International Conference of Eastern Studies* 50, 67–82.
- MATSUI Dai 2009a: “Bezekli Uigur Administrative Orders Revisited.” In: *Studies in Turkic Philology: Festschrift in Honour of the 80<sup>th</sup> Birthday of Professor Geng Shimin*. Ed. by Zhang Dingjing and Abdurishid Yakup. Beijing: Minzu University Press, 339–350.
- MATSUI Dai 2009b: “Recent Situation and Research Trends of Old Uigur Studies.” *Asian Research Trends (New Series)* 4, 37–59.
- MATSUI Dai 2014: “Dating of the Old Uigur Administrative Orders from Turfan”. In: *VIII. International Turcology Congress (30 September — 04 October 2013 — Istanbul) Book of Papers*, vol. IV. Ed. by Mustafa Özkan and Enfel Doğan. Istanbul: Istanbul University, 611–633.
- MATSUI Dai 2015a: “Eski Uygur hukuk belgelerinde geçen borun ve borunluq üzerine”. In: *Eski Türkçeden Çağdaş Uygurcaya: Mirsultan Osman’ın Doğumunun 85. Yılına Armağan*. Ed. by Aysima Mirsultan, Mihrban Tursun-Ayidin and Erhan Aydin. Konya: Kömen, 89–106.
- MATSUI Dai 松井太 2015b: “Ko-uiguru-go gyōsei mreiei monjo ni ‘mienai’ yarurigu” 古ウイグル語行政命令文書に「みえない」ヤルリグ [Unwritten *Yarlıy* in the Old Uigur Administrative Orders]. *Jinbun shakai ronsō* 人文社會論叢 [*Studies in the Humanities*] 33, 55–81.
- MATSUI Dai (forthcoming): “Oni ‘Decury’ in the Old Uigur Administrative Orders.” *Türk Dilleri Araştırmaları* 24 [2014], in press.
- PELLIOT, Paul 1963: *Notes on Marco Polo*, vol. II. Paris: Imprimerie Nationale.

- SUGIYAMA Masa'aki 杉山正明 1987: "Seireki 1314-nen zengo Dai-gen-urusu seikyō wo meguru shō sakkī" 西暦 1314 年前後大元ウルス西境をめぐる小札記 [Where Were the Western Borderlands of the Dai-ōn Ulus around 1314 A.D.?] *Seinan ajia kenkyū* 西南アジア研究 [*Bulletin of the Society for Western and Southern Asiatic Studies*,] 27, 24–56.
- SUK = YAMADA Nobuo 山田信夫 1993: *Sammlung uigurischer Kontrakte*, 3 vols. Ed. by Juten Oda et al. Suita (Japan): Osaka University Press.
- TMEN = DOERFER, Gerhard 1963–1975: *Türkische und mongolische Elemente im Neupersischen*, 4 vols. Wiesbaden: Franz Steiner.
- TULUFAN DIQU WENWU GUANLISUO 吐魯番地區文物管理所 1985: "Baizikelike qianfodong yizhi qingli jianji" 柏孜克里克千佛洞遺址清理簡記 [Brief Report of the Excavation of the Ruins of the Bezeklik Caves]. *Wenwu* 文物 1985–8, 49–65.
- TXM = 柳洪亮 LIU Hongliang (ed.) 2000: *Tulufan xinchu monijiao wenxian yanjiu* 吐魯番新出摩尼教文獻研究 [*Studies in the New Manichaean Texts Recovered from Turfan*]. Beijing: Kexue chubanshe.
- UMEMURA Hiroshi 梅村坦 1981: "Torufan-ken tenrankan tenji uiguru-bun kōmonjo" 吐魯番縣展覽館展示回鶻文公文書 [Uyghur Official Documents Displayed in the Turfan Museum]. In: *Nakajima Satoshi sensei koki kinen ronshū* 中嶋敏先生古稀記念論集 [*Papers in Honour of Professor Satoshi Nakajima on His 70<sup>th</sup> Birthday*], vol. II. Tokyo: Kyūko shoin, 45–66.
- UMEMURA Hiroshi 1990: "Uyghur Manuscripts Preserved in the People's Republic of China". In: *Documents et archives provenant de l'Asie Centrale*. Ed. by Haneda Akira. Kyoto: Dōhōsha, 175–186.
- USp = RADLOFF, Wilhelm 1928: *Uigurische Sprachdenkmäler*. Ed. by Sergei Malov. Leningrad: Akademie der Wissenschaften der USSR.
- VOHD 13, 22 = RASCHMANN, Simone-Christiane 2009: *Altürkische Handschriften* 13, *Dokumente*, teil 2. Stuttgart: Franz Steiner.
- YAMADA Nobuo 山田信夫 1963: "Uiguru-bun baibai keiyakusho no shoshiki" ウイグル文賣買契約書の書式 [Forms of Sale-Contract Note in Uigur Documents]. In: *Chūō ajia kodaigo bunken* 中央アジア古代語文獻 [*Buddhist Manuscripts and Secular Documents of the Ancient Languages in Central Asia*] (*Monumenta Serindica* VI). Kyoto: Hōzōkan, 29–62, +1 pl.
- YAMADA Nobuo 1967: "Uigur Documents of Sale and Loan Contracts Brought by Ōtani Expeditions. Appendix: The Forms of the Uigur Documents of Sale Contracts". *Memoirs of the Research Department of the Toyo Bunko* 23 [1964], 71–118, +pls. 1–4.
- YOSHIDA Yutaka 吉田豊 and MORIYASU Takao 森安孝夫 2000: "Bezekuriku shutsudo sogodo-go uiguru-go manikyōto tegamibun" ベゼクリク出土ソグド語・ウイグル語マニ教徒手紙文 [Manichaean Sogdian and Uighur Letters Recently Unearthed in Bezeklik, Turfan]. *Studies on the Inner Asian Languages* 15, 135–178.