

The T'ang Documents brought to Turfan from Ch'ang-An and Luo-Yang

by Ch'ên Kuo-ts'an
(Translated by Shiro SEKIO)

Recently about twelve hundred and twenty T'ang documents have been excavated from the old tombs of Turfan district. Almost of them were written on the spot called Hsi-chou in the T'ang period, but a few of them were written at another places. The aim of this article is to classify and study about the documents written at Ch'ang-An and Luo-Yang, the capitals of the T'ang dynasty, and brought to Hsi-chou.

The first documents are the orders of the emperor, central government offices and written appointments. Several orders are very valuable, because they are not contained in the historical books. Whitten appointments can be distinguished Hsüan-Kao and Kuan-Kao, but both of them are abstracts. We can rarely read an original written appointment.

The second are three private documents which were brought from the capital to Hsi-chou, included two letters and one contract. The addresser who had been forced into emigrating to Luo-Yang after 640, the T'ang's conquest against the Kao-Ch'ang sent their letters to their households remained at the home country. A superscription of the one was written on the after folding, and this letter was sent among a long distance without an envelope. The contract told us that they lead their comparatively wealthy and unrestricted lives in Luo-Yang. It is probable that they have returned to Turfan, their home country just after 651, because we cannot find the letter which was written after the second half of the 7th century.

The third documents are the official documents brought to Hsi-chou by particular routes. Wen-Kuan-Fêng-An, the title of the collected documents concerning the salary of officials, Tieh, the written request concerning the imperial tomb of Kao-Tsung, and Shih-Mu-Li, the list of the documents approved by the central office of the Shang-Shu-Shêng

are included of them. Besides there are two ledges of a pawn office and a financial organ. All of them have been excavated from the tomb 206 of Astana. Mrs. Ch'ü, buried person of this tomb, had been given the title from the T'ang dynasty, therefore the dynasty gifted her the doll as an article buried in a tomb. These documents had been thrown into the wastepaper and diverted to materials of this doll at the national factory.

The Muslim Principality of Qomul in Sinkiang : History of the Qomul *Wang*

By Toru SAGUCHI

This article consists of three chapters : 1. Formation of the early modern Qomul (or Hami) territory, 2. Muslim Town (*Hui-ch'eng*) and Islamic features of Qomul, and 3. Rule of the Qomul *Wang* (Prince of Qomul).

Based on Ch'ing source material, local gazetteers of Qomul as well as on informations of Western, Japanese and Chinese travelers, the present author discusses the following : origin of an 'Ubaid-Allah bek, a local chief who made apperance at Qomul in opposition to invasion of the Jungars in the late-seventeenth century ; establishment of the Muslim Principality of Qomul by 'Ubaid-Allah Bek who was created nobility of *jasak* and co ferred the rank of *chün-wang* as a vassal prince of the Manchu-Ch'ing dynasty ; distribution of Qomul inhabitants in terms of their main towns (*e.g.* Sumu Qargho, Astana, Lapchuq, Tash Bulaq, etc.) and their estimated population ; aspects of the Muslim Town, which has been a capital of the Qomul region since the early Ming time ; characteristic of Islam at the palace with its royal *mazar* (mausoleum) and central *masjid* (mosque) ; despotic rule used by Qomul *Wangs*, especially various kinds of forced labor (*alban*) levied on Qomulluq (people of Qomul) by *Chin-wang* Khwaja Shah Maqşüd (1881-1931), the last Qomul Prince.

In conclusion, the Muslim Principlality of Qomul was a semi-autonomous, Turkic-Islamic regime formed under the Ch'ing patronage