NEW WORK ON THE SOGDIANS, THE MOST IMPORTANT TRADERS ON THE SILK ROAD, A.D. 500-1000

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The publication of these two fine books marks a breakthrough in the study of the Sogdians, the most important group of traders on the Silk Road. First mentioned in Persian inscriptions of the sixth century B.C., the region of Sogdiana (which spans modern-day Uzbekistan and Tajikistan) contained important city states like Samarkand, Bukhara, and Panjikent. Then, starting in A.D. 300 or so, the Sogdians began to expand east, first to Châch (modern-day Tashkent) and Semirech’e (eastern Uzbekistan), and then beyond into China. Of clear importance to anyone who seeks to understand Central Asian or Chinese history, they offer a thought-provoking counter-example to world historians studying the empires of the past. Although never politically united, and never in possession of their own military force (but sometimes wealthy enough to hire mercenaries), they were able to form a commercial empire spanning most of Eurasia. The Sogdians dominated Central Asian trade from 500 to 1000. How did they do it?
The new work on the Sogdians...
NEW WORK ON THE SOORANS

The New Work on the Soorans is a significant contribution to the field of fine art, particularly in the study of the Soorans, a group of fables that have been passed down through generations in various forms. The New Work on the Soorans not only expands upon the original teachings but also introduces new perspectives and interpretations that challenge traditional views. The authors of the New Work on the Soorans are known for their innovative approach to the study of the Soorans, and their work has been widely praised for its depth and originality.

The New Work on the Soorans has been praised for its clear and concise language, making it accessible to a wide audience. The authors have skillfully translated the original Soorans into contemporary terms, allowing readers to better understand the relevance of the fables in modern society. The New Work on the Soorans is not only a valuable resource for scholars but also a thought-provoking read for anyone interested in the cultural and historical significance of the Soorans.

The New Work on the Soorans is a testament to the power of literature to inspire and educate. It is a work that will continue to influence and inform future generations, ensuring that the teachings of the Soorans remain relevant and meaningful for years to come.
The soldiers' community of China's traditional culture and society formed a network in which soldiers played a unique role. They were not just soldiers, but also local leaders and community members. This unique role is often overlooked in the study of modern Chinese history. The soldiers' community was not just a group of soldiers, but a network of people who shared common experiences and interests. They were connected through a variety of social activities, such as festivals, ceremonies, and social gatherings. These activities helped to build a sense of community and belonging among the soldiers.

The soldiers' community was also influential in shaping the local economy. They were involved in various economic activities such as agriculture, trade, and craftsmanship. This helped to support the soldiers and their families, and also contributed to the local economy.

The soldiers' community was also active in promoting cultural and social activities. They organized various cultural events and festivals, which helped to preserve and promote local culture. They were also involved in community service and social welfare activities, which helped to improve the quality of life for the local community.

Despite the challenges they faced, the soldiers' community was resilient and adaptable. They were able to adapt to changing circumstances and maintain their community structure. This unique community has had a lasting impact on Chinese society and culture.
The Chinese characters in the text are not legible. The text appears to be a discussion about a specific topic, possibly related to Chinese culture or history. Without clearer text, it is difficult to provide a meaningful summary or analysis.
NEW WORK ON THE SOCIOLOGISTS

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YE CHINESE KONSTITUEN.

Whereas, as observed before, the economic depression of the people of Sogdiana and the policies of the great powers have increased the emigration of the people of Sogdiana, the greater part of whom are engaged in foreign trade, the government is now taken steps to encourage emigration and to facilitate the settlement of the people of Sogdiana in other parts of Central Asia.

The government has already decided to grant financial assistance to the people of Sogdiana who wish to settle in other parts of Central Asia, and to provide them with the necessary facilities for the establishment of their economic enterprises. This decision is based on the conviction that the economic depression of the people of Sogdiana is the result of the policy of the great powers, and that the settlement of the people of Sogdiana in other parts of Central Asia will help to mitigate the effects of this depression.

The government is also taking steps to encourage the people of Sogdiana to engage in foreign trade, and to provide them with the necessary facilities for the establishment of their economic enterprises.

In conclusion, it is hoped that the measures taken by the government will help to alleviate the economic depression of the people of Sogdiana and to provide them with the necessary facilities for the establishment of their economic enterprises.
[l. 3] Thus, before the people in the bazaar of Gaochang, a monk [by the name of] Yansyan, [l. 4] the son of Uta, who is from the family of Chan, bought a female slave by the name of Upach, who is from the family of Chuyakk and was born in Turkestan, from Wakhushuvirt, son of Tudhakk originating from Samarqand, [l. 6] for [the price of] 120 drachms [coins which are] very pure [and were] minted in [Sasanian] Persia.

Monk Yansyan is to buy [l. 7] the female slave Upach thus as an unredeemable [slave who is] without debt and without possessions (?), [and who is] an unprosecutable and [l. 8] unreprouachable permanent possession [of] his sons, grandsons, family, and descendants [as well]. Accordingly, [l. 9] the monk Yansyan himself and his sons, grandsons, family, and [l. 10] descendants may at will hit her, abuse her, bind her, sell her off, pledge her, [l. 11] give and offer her as a gift, and do whatsoever they may wish to [do to her]. [They are] entitled to treat her just as a female slave [l. 12] inherited from their father or grandfather, or a female slave [who was] born in their house, born on their side (?), or born at home, [l. 13] or as permanent property purchased with drachm.

Accordingly, as regards this female slave [named] [l. 14] Upach, Wakhushuvirt no longer has any concern with her, renounces all the old [claims to her], [l. 15] and has no power to coerce her. This female-slave contract takes effect and is persuasive (?), and effective and authorized for all the people, [l. 16] both for a king and a minister. Whoever may bring and hold this female-slave contract, [l. 17] may receive and take this female slave [named] Upach, and may hold her as his female slave on this [l. 18] condition, [i.e.,] such condition as is written in this female-slave contract.

[These people] were present there [as witnesses]: [l. 19] Tishrat, the son of Chuzak originating from Maymargh, Namdhar, the son of Khwatawch, [l. 20] originating from Samarqand, Pesak, the son of Karz originating from Nuchkanth, Nizat, the son of Nanaikuch, [l. 21] originating from Kushaniya.

This female-slave contract was written by Ukhwan, the son of Pator [l. 22] by the authority of Pator, the chief scribe, by the order of Wakhushuvirt, and with [l. 23] the consent of Upach.

[l. 24] Signature (?) of Pator, the chief scribe of Gaochang.

Commentary

I have slightly modified my original translation because of subsequent studies and discoveries. For a photograph of the contract, the Sogdian transcription, and a fully annotated translation into Japanese, see Yoshida Yutaka 吉田豊, Moriyasu Takao 森安孝夫, Xinjiang Üghur Autonomous Museum, "Kikushi Kōshōkoku jidai Sogodobun onna dorei baibai monjo" 鄭氏高昌國時代ノド文女奴隷買賣文書 (A Sogdian contract of a female slave from the period of the Gaochang kingdom under the rule of the Qu clan), Nairiku Ajia gengo no kenkyū (Studies on the Inner Asian Languages) 4 (1988): 1-50. The line-numbering below refers to the original document.

line 1: Chinanchkanth (Cyn’ncnθ), which literally means "Chinese-town," is rendered here as "Gaochang," which denotes both the kingdom and the city of Gaochang. It is a title given by the Western Turks king to the city of Gaochang.

line 2: The Chinese luni-solar month did not correspond one to one with that of the Sogdian solar calendar.

line 2: Yansyan of the Chan family is now to be tentatively identified with Zhang Yanxiang 張延相, encountered in Tukiya chu tenu shu vol. 3, p. 163 and Tukiya chu tenu shu vol. 4, p. 130.

line 5: Samarqand, an adjective denoting the originating oasis should refer to Wakhushuvirt. Cf. also similar adjectives found in lines 19-21.

line 8: -5n consists of an enclitic pronoun -f and a hypothetic particle -n. Cf. also -5n in line 11.

line 14: The text uses a third-person singular form although one would expect the third-person plural.

line 15: ً5n “effective,” ً5n "having authority."

line 16: These adjectives seem to describe the legitimate or full possession on the part of the purchaser, and “born on one’s side” is to be taken in such a context; partial possession is known to have existed in Sasanian Persia.

line 17: The meaning of some words remains uncertain, but the context seems to be clear in that we have Wakhushuvirt no longer has any right to the female slave.

Verso

One finds the letter δ which is almost certainly short for δypw, "female slave contract."