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Uighur *ulatï*

In grammatical analyses the word *ulatï* is described as a derivative of a genuine Uighur etymon and its meaning is generally defined on etymological grounds.

In the „Alttürkische Grammatik" A. von Gabain analyses *ulatï* as a „Konverbium" in *-ï* of a „Faktitiv auf *-t-* von *ula-* ‚verbunden sein' "[1]. However, *ulatï* is not used as a gerund because „ganz selten findet sich dies Konverbium scheinbar auch als Attribut, also nominal, ein Gebrauch, der wohl als ein Rest aus einer älteren sprachlichen Gewohnheit zu betrachten ist"; therefore it is considered as an indefinite numeral meaning „und die übrigen".[2] It is also classified as a postposition of verbal origin[1] and in one of the paragraphs on syntax it is listed as a conjunction or „Satzeinleitung", viz. one of the „Konverbia, nämlich elliptisch gebrauchte Postpositionen" meaning „und", i. e. a synonym of *ymä* and *ulayu*.[3] In the glossary the meaning „und die übrigen, und, usw., und fernerhin", is assumed and two Brāhmī transcriptions, viz. *ulādhi* and *ulāti* are mentioned.[4]

In his etymological dictionary Sir Gerard Clauson distinguishes two ways of using *ulatï*, viz. "(1) after one or more N[oun]s or P[roper] N[ame]s, sometimes linked by -lï: . . . -lï: or, less often, in the *Loc*[ative], meaning 'et cetera' (. . .); (2) occasionally, prob[ably] only in translations fr[om] other languages, as a Conjunction meaning 'and'."[5] However, a scanning of the text editions leads to an opposite conclusion. The nouns and proper names in the locative case—as referred to in (1)—constitute an overwhelming majority and the *li . . . li* construction is rather occasional.

In a detailed article entitled „Die Konjunktionen und Satzeinleitungen im Alt-Türkischen"[6] A. Temir goes fully into the function and meaning of *ulatï*. He translates „und, und ferner, sowie, wie z. B., einschließlich, und die übrigen, usw., außer, außerdem"[7] and he asserts „*ulatï* kommt gelegentlich als zusammenstellende Satzeinleitung, aber auch als zusammenstellende Konjunktion zwischen Satzteilen vor". In note II it is observed that „Wenn *ulatï* zwischen Nomina steht, von denen das oder die davorstehenden einen Teil des danach stehenden Ganzen bilden, bedeutet es entweder ‚und die übrigen' oder aber unbestimmt

[1] Wiesbaden [3]1974, § 287, p. 138.
[2] Op. cit. § 232 p. 122.
[3] Op. cit. § 415 p. 173.
[4] Op. cit. p. 377.
[5] An Etymological Dictionary of Pre-Thirteenth-Century Turkish, Oxford 1972, p. 134a.
[6] Oriens 9 [1956], I pp. 41–85, II pp. 233–280. [7] Op. cit. § 23 p. 60.

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‚usw.'." In the historical part of this article the point is accepted that *ulatï* was originally a postposition with locative/ablative, expressing subordination.

Later on it became a conjunction, joining two sentences or parts of a sentence. As a conjunction it has been recorded as an equivalent of Chin. *及 chi*.[8]

On the formation of conjunctions K. Grønbech observes „Die meisten von ihnen erweisen sich auf den ersten Blick als sekundäre Bildungen, indem sie zum Teil Entlehnungen sind oder auch aus Nominal- oder Verbalformen sich entwickelt haben ... es scheint, als ob sie mit verschwindend wenigen Ausnahmen erst unter fremdsprachlichem Einfluß entstanden sind, teils durch direkte Übernahme von Fremdwörtern, teils auch durch Nachbildung fremder Satzkonstruktionen mittels einheimischen Sprachstoffes."[9]

The greater part of the hitherto known Uighur literature consists of translations of Buddhist texts, written in non-Altaic languages such as Sanskrit, Prākrit, Tocharian, Chinese and Tibetan. Sometimes the Uigh. translator was not able to provide a suitable equivalent for a word or a particular syntactic structure of these languages. Therefore he used translation techniques as is referred to by K. Grønbech. In these cases a serious problem is met for an exact rendering and the modern translator has the option of two possibilities, (1) a literal translation of the Uigh. or (2) the rendering of the exact meaning of the source language.

In the following lines the references of *ulatï* in the texts published so far are examined and, as much as possible, collated with parallel texts in non-Turkic languages.

In the Orkhon Turkic inscriptions *ulatï* is not extant. The derivative *ulayu* (also from *ula-*) is used as a coordinate conjunction with the meaning "and".[10]

It is difficult to form an opinion on *ulatï* in Manichaean Uigh. because very few references are extant and in many cases the context is uncertain. In two occurrences *ulatï* is to be found in expressions which seem to be thoroughly influenced by Buddhist Uigh., viz. *üztä buzta ula[tïï] üküš tälim nizvani-lar* (M III 39 iii v. 3) "very many sins, hatred etc." and *azta (ul)atï n(izvani)* (TT IX. 22) translating Toch. B *(eṅkäl war)ñai kleśanma* "defilements, beginning with passion".

In Buddhist Uigh. the use of *ulatï* is very frequent and in some parallel texts equivalents of the source language are extant.

The text fragment of the Uigh. version of the *Abhidharmakośakārikā*[11], which is a translation of a Chin.text, contains an equivalent for *ulatï* in the Chin. glosses.

In kārikā 16c *ulatï yiti uǧušlar tip (bilmiš kärgäk)*, "And they should be known as the seven constituents", *ulatï* translates Chin. *chi* "and", a rendering of Skt. *ca*.[12] The Uigh. is a literal translation and in kārikā 12c *tutmaqta ulatï išlärig bütürtäči*, "They will perform actions beginning with supporting" *-ta ulatï* corresponds with Chin. *têng* and Skt. *°ādi*.[13]

[8] Op. cit. p. 274, with reference to U I p. 59.
[9] Der türkische Sprachbau I, Copenhagen 1936, p. 51.
[10] T. Tekin, A Grammar of Orkhon Turkic, Bloomington–The Hague 1968, pp. 168–169.
[11] K. Kudara, A Fragment of an Uigur Version of the Abhidharmakośakārikā, in: JA 269, 1/2 [1981], 325–346.
[12] Skt. *dhātavaḥ sapta ca matāḥ* (AbhidhK I. 31).
[13] Skt. *dhṛtyādikarmasaṃsiddāḥ* (AbhidhK I. 22).

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In the notes K. Kudara quotes some examples of the *Abhidharmakośabhāṣyaṭīkā Tattvārtha*[14]:

aqïğ-sïz ärsär qaltï alqu yol kirḍü ulatï üč iḍigsiz ärür,[15] "Without outflows are the whole truth of the path and the three unconditioned states"; *ulatï* translates Chin. *chi*, Skt. *ca*.

ärklig-lär tägšilmiš-i iyin bilig-lär öngi bolur üčün anïn köz-tä ulatïlar tayaq aḍanur,[16] "Because, as its supports (i. e. the organs of sense) change, so knowledge does; therefore the eye, etc. are called base(s)", *-ta ulatï-lar* (pl!) translates Chin. *têng*. The Chin. does not offer an explanation for the use of the plural in Uigh., but this form perfectly corresponds with Skt. °*ādayaḥ*. It seems that the Uigh. translator was familiar with the Skt. version of the kārikās.

In the Toch. A version of the *Maitreyasamitināṭaka*[17] and its Uigh. translation *Maitrisimit*[18] the parallel is extant. Here Uigh. *-ta ulatï* translates Toch. A *aci* + ablative, generally translating Skt. °*ādi*.

Dimbureṃ Pañcaśikheṃ [Ci](tra)s(eneṃ) /// (Virū)pākṣeṃ Vaiśravaṃ lāntäṣṣ a[ci ā](rkiśoṣi pāṣäntāñ) (TSA 308b3–4), "Timbura, Pañcaśikha, Citrasena... (the protectors of the world), viz. (Dṛdharāṣṭra, Virūḍhaka, Virū)pākṣa (and) Vaiśravaṇa".

taqï adïn on tümän kultï sanï uluğ küčlüg t(ä)ngri-lär birlä Timburi Pančašiki Čitrasini Nata Ačita ulatï t(ä)ngridäm oyunčï-lar birlä Višvak(a)rmi t(ä)ngridä ulatï t(ä)ngridäm uz uzağut-lar birlä Trtraštri Virutaki Virupakši Vaišarvani-da ulatï yir suv közädtäči (täng)ridäm t(ä)ngri-lär iligläri birlä (tä)g(ri)kläp tükäl bilgä Maitri burxan tapa kälir (Maitr 89r. 1–12), "And further, he comes to the all-wise Buddha Maitreya, surrounded by one billion of great mighty gods, i. e. the heavenly musicians, with at their head Timbura, Pañcaśikha, Citrasena, *Nata*[19] and *Ačï*(?)[20], the heavenly artisans, with at their head the god Viśvakarman, and the kings of the heavenly gods, the protectors of the earth, viz. Dṛdharāṣṭra, Virūḍhaka, Virūpākṣa and Vaiśravaṇa."

tmaṃ penu Bādhariṃ brāmnä(ṣṣ aci) /// (TSA 289 b 1–2), "There also ... (with at their head) Bādhari, the brahmin ..."

anta (tä)g(i)p Badari braman-ta ulatï-ï uluğ bilgälärig nom bilgä bilig uğ(rïn)ta mungadturtï-ï (Maitr 8r. 27–30), "As he arrived there, he amazed the great sages, with at their head Bādhari, the brahmin, because of the *dharma*-wisdom".

In BT VIII[21] evidence is found for the parallelism of Uigh. *-ta ulatï* and Tib. *-la sogs-pa* (Skt. °*ādi*):

[14] Ş. Tekin (ed.), The Uigur Translation of Sthiramati's Commentary on the Vasubandhu's Abhidharmakośaśāstra: Abidarim Koşavardi Şastr I, New York 1970.

[15] Kudara 339–340, kārikā 5a–b: Skt. *anāsravā mārgasatyaṃ trividhaṃ cāpy asaṃskṛtam* (AbhidhK I. 7).

[16] Kudara 341, kārikā 45a–b: Skt. *tadvikāravikāritvād āśrayaś cakṣurādayaḥ* (AbhidhK I. 96).

[17] TSA nrs. 212–216, 251–310.

[18] A. von Gabain, Berlin 1957–61.

[19] It is not clear whether *Naḍa* (Mvy 3311) or *Nāṭa* (lit. "dance") is meant; both are *nāgas* or serpent-kings and not *gandharvas* like the three preceding ones.

[20] *Ačï*, the name has to be thus separated from the case ending *-ta*, is rather obscure. May be Skt. *Aja* or *Ājа*?

[21] G. Kara – P. Zieme, Die uigurischen Übersetzungen des Guruyogas „Tiefer Weg" von Sa-skya Paṇḍita und der Mañjuśrīnāmasaṃgīti, Berlin 1977.

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čakr-a sanbar-a-li guxy-a samača-li kala čakar-ta ulatï dantir-a-lar-ta ymä baxši-qa yalvarğuluq ol tip nomlatïlmïš ärür (BT VIII. 12–13), "In tantras, viz. Cakraśaṃvara, Guhyasamāja and Kālacakra it has been preached that one should pray to the teacher."

Bde-mčhog daṅ Gsaṅ-ba 'dus-pa daṅ Dus-kyi 'khor-lo-la sogs-pa-las kyaṅ bla-ma-la gsol-ba debs-par gsuṅs (Tib. text 88b 4–5).

Many examples in the Uigh. Buddhist texts show that the translator uses *ulatï*+ablative (or oblique) case for Chin. *têng*, Toch. A *aci*+ablative, Tib. *-la sogs-pa*, Skt. °*ādi*, and *ulatï* for Chin. *chi*, Tib. *daṅ*, Skt. *ca*. Thus *ulatï* adopts the meaning of the corresponding words or syntactic structures of the source languages. This translation technique was used with great consistency and was probably established in translating Skt. texts. This makes an examination of the Skt. equivalents necessary.

Skt. *ca* "and" is a conjunction. Its rendering causes no particular problem. On the other hand Skt. °*ādi*- "the beginning" is a masculine noun that usually occurs as the final term of a Bahuvrīhi compound. This cpd. qualifies a notion outside itself, whether this notion is clearly expressed or not. The cpd. consists of a juxtaposition of a series of uninflected finite verbal forms and nouns. Its last term is inflected to agree with the notion it qualifies. The meaning of this cpd. is a possessive one and is generally rendered as "having, provided with". Usually, a cpd. in °*ādi*- is an enumeration of personal names or objects, belonging to a class that is expressed outside the cpd. Its proper meaning is "the beginning of which is . . .", but later it was commonly expressive of "etc., and the like".[22] This means that the terms of the cpd. were included in the notion (expressed or not) they qualify. When a class word has a rather general reference, e. g. "people" or "requisites" it is often ommitted.

A reference of a direct Uigh. translation from a Skt. Bv. cpd. in °*ādi* is still missing and the conclusions arrived at are based on a comparison of Uigh. and translations (Chin., Tib., Toch.) of Skt. texts. The parallelism of Chin. *têng*, Tib.-*la sogs-pa* and Skt. °*ādi* is certain in many references such as in the word list *Mahāvyutpatti*.[23]

6218 *puṣpamūlādināmāni*, "names beginning with the root of a flower";
9228 *adattasya pañcamāṣakādeḥ*, "of one who has not given, beginning with (an amount of) five *māṣas*".

In the translations of the Uigh. texts published so far *ulatï*+ablative is usually translated as an attributive "and the other . . .", ascribing a meaning of exclusiveness to the word. Probably the reason for this misunderstanding is to be found in TT IV A. 11 n.: *bir kiši ölüt ölürmäktä ulatï toquz karmaputlarïğ iyin käzikčä ärtsär* is translated „Wenn jemand außer Mord auch noch die übrigen 9 Karmapatha der Reihe nach beginge, . . . ". In this case the translation seems to be plausible, because there is a total of 10 (*akuśala*)*karmapathas* or "courses of (bad) action",[24] of which the first is *prāṇātipāta* "murder". However, in the second example,

[22] On the use of Bv. cpds. in °*ādi*(*ka*)-, °*ādya*- and °*prabhṛti*-, cf. J. S. Speyer, Sanskrit Syntax, Leiden 1886, § 228, 229, 1° and A. Thumb, Handbuch des Sanskrit, Heidelberg 1959, § 673.

[23] R. Sakaki (ed.), Kyoto 1916–1925.

[24] Listed in F. M. Muller (ed.), Dharmasaṃgraha, Oxford 1885, section 56.

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viz. *özlüg ölürmäk ulatï on krmapt ärtmäk* the translation „Lebendes töten und die übrigen zehn Karmapatha begehen" is proposed. According to A. Temir the difference of the case endings (lcc./abl. and cas. indef.) implies a difference of meaning.[25] However, this is the only reference to support this point of view. Therefore, we presume that in the first example *toquz* is a mere mistake for *on*, because a sense of inclusiveness has to be attributed to *ulatï*.

This can be deduced from the references in which all parts of the series or group are enumerated:

Atnakaudani Ašvač(it Badriki) Bašpi Mah(a)nami-da [ulatï] bi[š] pančaki toyïnlarïğ säkiz tümän t(ä)ngrilärig qutğaru y(a)rlïqadï[26] (Maitr 7 r. 28–31), "He deigned to rescue the 5 pañcavargika-monks, viz. Ājñāta Kauṇḍinya, Aśvajit, (Bhadrika), Bāṣpa and Mahānāmaṇ, and 80.000 gods".

Elap(a)tri Pingali Panatu Šanki ulatï luo xan-larï ärdni yinčü monču xua čäčäk birlä qatï qarï yağïtur-lar (Maitr 145r. 12–15), "The nāga-kings, viz. Elapatra, Piṅgala, Pāṇḍuka and Śaṅkha[27] pour down (rain) mixed with jewels, pearls, beads and lotus-flowers".

Moreover, in two examples *ulatï* is to be considered as a synonym of *bašïn* litt. "being at the head of":

tükäl bhilkä täṅri täṅrisi bürhäṃ Ekägr sūdhardä Äjñäta Kauṇḍinye arhant bhäśiṃ yüz arhantlärig Mahäprajäpati Gautami arhantäñc bhäśiṃ beṣ ygirme arhäntäñclärig Tṛpuse Balike ulätti bir otoz upäselärig Nante Nandabali bhäśiṃ alti ygirmë upäsäñclärig bhärcä bho cahśäpatqä yeg ol bho bilgä biligkä yeg ol tep öṅe öṅe ögdilär üzä ögä yärlihkädi (TT VIII H. 6–9) "In the Ekāgrasūtra, the all-wise Buddha, the god of the gods, with all kinds of praises, thus speaking 'this is the best for *śīla* (and) this is the best for *prajñā*', deigned to praise the one hundred bhikṣus with Ājñāta Kauṇḍinya at their head, sixteen bhikṣuṇīs with Mahāprajāpatī at their head, twenty one upāsakas beginning with Tṛpusa and Bhalika (and) sixteen upāsikās with Nandā and Nandabalā at their head".

ötrü ol ötün ol quvrağ-ta ärigmä ilig-lär xan-lar bašïn ulatï qamağ tirin quvrağ uluğ ögrünčlüg sävinčlig bulu täginip t(ä)ngri t(ä)ngri-si burxan-nïng y(a)rlïğ-ïn töpün töpü-lär-intä tuta biš tilgän-in barča mandal yinčürü töpün yükünü tägindilär (Suv 567.23–568.9), "Thereupon, at that moment, the whole community, with at its head the rulers and kings that are in the assembly, receive great joy and happiness, (and) holding in their heads the Buddha's *dharma*, they bow the head and worship all *maṇḍalas* with 5 *cakras*".

These considerations enable a more accurate translation. In Uigh. *ulatï* occurs as a postposition, as well as a conjunction. When *ulatï* is used as a postposition it requires ablative/locative or casus indefinitus. The meaning, however, is closely tied for context and not in the least marked by this grammatical differentiation. A particular feature of this postposition is the fact that plural and case endings can be added, which shows the influence of Skt. as a source

[25] Op. cit. § 23 p. 61.

[26] In Toch. A 294 b. 3 only /// (*Kau*)*ṇḍiṇye Aśvaji Bhadrike* [·] *Pā*(*ṣpe*) /// is left.

[27] The four nāga-kings presiding over four treasures of the same name and residing resp. in Gandhāra, Kaliṅga, Mithilā and Vārāṇasī, cf. E. B. Cowell—R. A. Neil, Divyāvadāna, Cambridge 1886, 61. 1–4.

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language. In the constructions *li . . . li-ta* the influence of Tib. *daṅ . . . sogs-pa* is undeniable.

When *ulatï* occurs after one or more nouns it is possible to establish four meanings depending on the context:

(1) "beginning with"–the first part(s) of a well-defined but a limited series is (are) quoted;

(2) "viz., in this order"–all the parts of the series are summed up;

(3) "with at their head, having as a chief" –synonym of *bašïn*; the most important part(s) of a series (limited or not) is (are) quoted;

(4) "et cetera"–after one or more parts of a rather general category.

Only rarely *ulatï* is used in a way correlating with *-tägi*, which is to be translated "from . . . till". It requires casus indefinitus, ablative/locative or as is the case in BT II, 119, 305 ablative in *-din*.

In adverbial constructions of space or time, such as *anta ulatï, antada ulatï* and *muntada ulatï, ulatï* is used postpositionally with the ablative/locative of the demonstrative pronouns *bu* and *ol*. In *antada ïnaru ulatï* and *antada kin ulatï* a second postposition, which does not alter the meaning of this expression, is added.

A similarity with Toch. is worth mentioning. The constructions with the postpositions *aci* (in A) and *warñai* (in B) after substantives are equivalents of Skt. Bv. cpds. in °*ādi*, meaning "beginning with; viz.; etc." These postpositions are also found in adverbial constructions of space or time with ablative (A) or instrumental (B) forms of the demonstrative pronouns, viz. Toch. A *tmäṣṣ aci, tsäṣṣ aci* and Toch. B *tusa warñai, tesa warñai*, thus corresponding with Uigh. *anta(da) ulatï, muntada ulatï*.

As a conjunction *ulatï* is co-ordinative meaning "and", a synonym of *ymä* with which it is once found in the combination *ymä ulatï*.[28] However, combinations of *ulatï* with other conjunctions such as *ulatï yana* and *ulatï adïn ymä* are extremely rare, occurring almost exlusively in the *Suvarṇaprabhāsa*-text.

The construction *timäktä ulatï* is of a later date and is the literal translation of Tib. *ces bya-ba-la sogs-pa*, which means "thus beginning" and renders Skt. *ityādi*.[29] It is used after quotations or spoken words of a conversation and could be replaced by mere quotation-marks, followed by "etc.".

In Khotanese the word *āstana* "beginning" is used in an almost identical way as the Uigh. postposition *ulatï*, viz. as a translation of Skt. °*ādi-*, Tib. *sogs-pa* meaning "etc." or "viz." when all the items of a specific category are summed up.[30]

These conclusions were the result of the scanning of references,[31] of which the survey is given in the following scheme:

[28] Cf. Tib. *sogs-daṅ* in a Tib. translation of I-tsing's Chin. version of the *Suvarṇaprabhāsa*.

[29] M. Hahn, Lehrbuch der klassischen tibetischen Schriftsprache, Hamburg 1971, p. 27, 274; Lokesh Chandra, Tibetan-Sanskrit Dictionary, New Delhi 1960, p. 662.

[30] R. E. Emmerick, Some Remarks on Translation Techniques of the Khotanese, in: Sprachen des Buddhismus in Zentralasien (Wiesbaden 1983) pp. 24–25.

[31] In: BT I–III, V, VII–IX; Heilkunde II; Ht II; KP; Kuan; M I, III; Maitr; Suv; TT I, III–V, VII–X; U II–IV, USp. No references in: Heilkunde I; Ht I; M II; Tišastvustik; TT II, VI; U I.

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A. Postposition

1. Casus indefinitus + *ulatï*

a. "beginning with"

Maitr 151r.14	6 tīrthikas: 1. Purāṇa Kāśyapa, 2. Maskarin Gośālīputra, 3. Saṃjayin Vairaṭīputra, 4. Ajita Keśakambala, 5. Kakuda Kātyāyana, 6. Nirgrantha Jñātiputra; cf. Mvy 3545–3550.
Maitr 164 v. 27	8 hot narakas: 1. Avīci, 2. Pratāpana, 3. Tāpana 4. Mahāraurava, 5. Raurava, 6. Saṃghāta, 7. Kālasūtra, 8. Saṃjīva; cf. Mvy 4920–4927.
Suv 79.13	"all the creatures, beginning with us".
TT VIII H. 7	21 upāsakas: (in Pāli) 1. Tapussa, 2. Bhallika, 3. Sudatta, 4. Citta, 5. Hatthaka, 6. Mahānāma, 7. Ugga, 8. Uggata, 9. Sūra Ambaṭṭha, 10. Jīvaka Komārabhacca, 11. Nakulapitā, 12. Tavakaṇṇika, 13. Pūraṇa, 14. Isidatta, 15. Sandhāna, 16. Vijaya, 17. Vajjiyamāhita, 18. Maṇḍaka, 19. Vāseṭṭha, 20. Ariṭṭha, 21. Sāragga; cf. AN III. 450.
TT X 515	6 kleśas: 1. rāga, 2. pratigha, 3. māna, 4. avidyā, 5. dṛṣṭi, 6. vicikitsā or vimati; cf. AbhidhK V.2.
U II 8.14	=Maitr 151r.14.
U III 88.5	6 kleśas: cf. supra.
U IV C. 190	10 (akuśala) karmapathas: 1. prāṇātipāta, 2. adattādāna, 3. kāmamithyācāra, 4. mṛṣāvāda, 5. paiśunya, 6. pāruṣya, 7. sambhinnapralāpa, 8. abhidhyā, 9. vyāpāda, 10. mithyādṛṣṭi; cf. Dharmas 56.
U IV D.111	4 išlär: 1. tavïšğan, 2. bičin, 3. qunduz, 4. irbič.

b. "viz., in this order"

Maitr 145r.13	4 nāga-kings as protectors of the four treasures; cf. p. 127.
Suv 229.17	6 kleśas; cf. supra.

c. "with at their head, with as prominent"

Suv 496.17	Indra–the gods.
USp 106.2	Brahmā and Indra–the whole heavenly assembly.

d. "et cetera"

BT II 529; KP III.2; Maitr 5v.22, 18v.6, 38v.21, 44r.2, 139v.14; Suv 188.11, 247.3, 515.18, 599.16, 672.18; TT V A25; U II 80.65; U III 33. 14, 36.36: USp 99.3.

2. *-ta ulatï*

a. "beginning with"

BT II 157	8 narakas: cf. supra.
BT II 175	16 ākaras: 1. anitya, 2. duḥkha, 3. śūnya, 4. anātmaka, 5. hetu, 6. samudaya, 7. prabhava, 8. pratyaya, 9. nirodha, 10. śānta, 11. praṇīta, 12. niḥsaraṇa, 13. mārga, 14. nyāya, 15. pratipad, 16. nairyāṇika; cf. Mvy 1190–1205.
BT III 464	6 pāramitās: 1. dāna, 2. śīla, 3. kṣānti, 4. vīrya, 5. dhyāna, 6. prajñā; cf. Dharmas 17.
Maitr 19r.8	2 disciples (standing at Bādhari's side, cf. Maitr 12v. 4–5):

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	1. Bhṛṅgika, 2. Upasvāmin (in Pali: Piṅgiya and Upasīva).
Maitr 19r.9	14 (remaining) disciples: (in Pāli) 1. Ajita, 2. Tissametteya, 3. Puṇṇaka, 4. Mettagū, 5. Dhotaka, 6. Nanda, 7. Hemaka, 8. Toddeyya, 9. Kappa, 10. Jatukaṇṇī, 11. Bhadrāyudha, 12. Udaya, 13. Posāla, 14. Mogharājā; cf. Sn V. 1006–1008.
Suv 26.14	"property, beginning with (my) own property".
Suv 69.10	4 samādhis: 1. śūraṃgama, 2. gaganagañja, 3. vimalaprabhā, 4. siṃhavikrīḍita; cf. Dharmas 136.
Suv 133.18	6 kleśas: cf. supra.
Suv 628.4	6 kleśas: cf. supra.
Suv 628.6	5 gatis: 1. naraka, 2. preta, 3. tiryak, 4. manuṣya, 5. kāmadeva.
Suv 680.13	6 kleśas: cf. supra.
TT IV B 30	16 mahāśrāvakas: 1. Piṇḍola Bhāradvāja, 2. Kanakavatsa, 3. Kanakaparidhvaja, 4. Subinda, 5. Nakula, 6. Bhadra, 7. Kālika, 8. Vajraputra, 9. Śvapāka, 10. Panthaka, 11. Rāhula, 12. Nāgasena, 13. Iṅgada, 14. Vanavāsi, 15. Ajita, 16. Cūḍapanthaka; cf. Lamotte, Histoire p. 769.
TT IV B 32	Maitreya is the first of 496 buddhas, residing in the Tuṣita-heaven.
TT IX 22	6 kleśas: cf. supra; Toch. B *warñai*.
U II 43.10	5 gatis: cf. supra.
U II 48.17	5 gatis: cf. supra.
U II 79.49 and 80.68	16 mahāśrāvakas: cf. supra.
U II 79.50 and 80.69	Maitreya, the first of 496 buddhas.
U III 8.16	8 duḥkhas: 1. jāti, 2. jarā, 3. vyādhi, 4. maraṇa, 5. priyaviprayoga, 6. apriyasaṃprayoga, 7. yadapīcchayā paryeṣamāṇo na labhate, 8. samkṣepaṇa pañcopadānashandha; cf. Mvy 2233–2240.
U III 44.5	6 kleśas: cf. supra.
b. "viz., in this order"	
Maitr 7r.29	5 bhadravargīyas: 1. Ājñāta Kauṇḍinya, 2. Aśvajit, 3. Bhadrika, 4. Vāṣpa, 5. Mahānāman; cf. Mv 328.20.
Maitr 7v.4	5 (agrakulikaputra) disciples: 1. Yaśas, 2. Pūrṇa, 3. Vimala, 4. Gavāṃpati, 5. Subahu; cf. LV 1.8–9.
Maitr 89r.9	4 mahārājakāyikas or lokapālas: 1. Vaiśravaṇa, 2. Dhṛtarāṣṭra, 3. Virūḍhaka, 4. Virūpākṣa; cf. Mvy 3146–3149.
Suv 244.1	6 kleśas: cf. supra.
U II 77.15	6 kleśas: cf. supra.
c. "With at their head"	
BT III 114	Dānaśreṣṭhin–caravan leaders.
BT III 317	Anāthapiṇḍika and Anaṅganajyotiṣka–rich merchants.
BT III 318	Viśākhā and Mallikā–female lay-disciples.

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BT III 331	Śacī and Nandī–queens of the apsaras.
BT VIII A 469	Kṣitigarbha–bodhisattvas; Tib. *sogs-pa*.
BT VIII B 8	Bhṛkutī Taraṅga–vajrapāṇis; Tib. *sogs*, Mong. *terigüten*.
Maitr 2v.9	(samjñā · vedayita) · nirodhasamāpatti–chief of all samāpattis; cf. Bbh. 291.21.
Maitr 2v.22	Indra–great mighty gods.
Maitr 8r.28	Bādhari–great sages.
Maitr 17v.2	Timburu and Pañcasikha–gandharvas.
Maitr 35r.14	Śaṅkha–town-dweller.
Maitr 69v.10 (=177v.10)	Ketumati–84.000 towns.
Maitr 89r.4	Timbura, Pañcasikha, Citrasena, *Nata* and *Ači*–gandharvas.
Maitr 89r.5	Viśvakarman–gods.
Maitr 91r.5	Maitreya's mother–heavenly assembly.
Maitr 157r.2	Śaṅkha–168.000 monks.
Maitr 167r.33	Śaṅkha, Brahmāyu, Ṛṣidatta, Purāṇa, Sudhana, and Yaśovatī–ten thousands of kings, queens, etc.
Maitr 196r.31	Prasenajit(?)–many creatures.
Suv 24.20	Maitreya–all the buddhas.
Suv 509.4	Maitreya–the future buddhas.
U III 34.4	Indra and Saṃtuṣita–great mighty gods.
U III 57.14	Maitreya–buddhas.

d. "et cetera"
BT II (161), 164, 366, 458, 469, 478, 542, 619, 625, 672, 705, 876, 947; BT VII 729; BT VIII A 76 (Tib. *sogs-pa*), 98 (Tib. *sogs*), 119 (Tib. *sogs-pa*), 129 (Tib. *sogs-pa*), 135, 184 (Tib. *sogs-pa*), 402 (Tib. *sogs-pa'i*), 472 (Tib. *sogs-pa*), B 154–155n.; M III 39 III v.3; Maitr 1 v.19, 3v.17, 3v.22, 19v.13, 24v.6, 33v.4, 54v.7, 55v.19, 59v.4, 73r.24, 91r.8, 122r.10, 126r.12, 167r.30, 216r.12; Suv 4.12, 12.22, 19.23, (26.8), 32.20, 76.5, 152.23, 164.11, 181.1, 183.13, 210.3, 223.19, 282.4, 313.24, 325.20, 326.16, 331.24, 385.4.17.22.23, 411.12, 434.14, 472.16, 477.5, 555.9, 646.6 (*K.-nïng-ta u.*) 668.12; TT III 33; TT IV A 4,10, 11n. (=T III 73v.13), B53; TT VII 40.129; TT VIII E 49,50, O 4; TT X 144, 231, 237, 245; U II 35.24, 40.108 (Chin. *têng*), 59.4 (Chin. *têng*); U III 46.10, 79.2; U IV A 237; USp 43.7, 44.4, 102.41.

3. *-ta ulatï* (inflected: without class word)
a. "beginning with"
BT VIII B 169 (*-larïğ*) 6 kleśas: cf. supra.
U II 59.2 (*-larta*) 8 duḥkhas: cf. supra.
b. "et cetera"
BT II 875 (*-larïğ*); BT VII 672 (*-larïğ*); BT VIII A 62 (*-larïğ*; Tib. *sogs-pa*), 463 (*-larta*; Tib. *sogs-pa*), 475 (*-lar*; Tib. *sogs-pas*), 477–478 (*-larnïng*; Tib. *sogs-pas*), 481 (*-lar*; Tib. *sogs-pas*); Suv 69.11 (*-ning*), 80.21 (*-lar*), 151.16 (no class), 490.16 (*-lar*), 510.11 (*-ğ*), 686.11 (*-larnïng*); TT V A 67 (no class); U II 64.7 (*-larnïng*).

4. *bašïn ulatï* "with at its head"
Suv 568.1–2 kings and xans–the whole assembly.

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5. (*li . . .*) *li . . . -tu ulatï*
   a. "viz., in this order . . . as well as"
      BT VIII A 13 3 tantric works: 1. Cakraśaṃvaraº, 2. Guhyasamājaº, 3. Kālacakra tantra; Tib. *sogs-pa-las.*
   b. "as well as . . . et cetera"
      BT VIII A 101 (*-larïğ*; Tib. *daṅ . . . sogs-pa'i*), 381 (Tib. *daṅ . . . sogs-pa*), 427.
6. *li . . . li-ta ulatï* "as well as . . . et cetera"
   Suv 325.20, 332,2, 334.20, 361.10.
7. *ulatï* (corr. with *-tägi*) "from . . . till"
   a. *ulatï . . . -tägi*
      Suv 420.14.
   b. *-din ulatï . . . -tägi*
      BT II 119, 305.
   c. *-ta ïnaru ulatï . . . -tägi*
      BT II 849, 1148.
8. *timäktä ulatï* "thus beginning" (Tib. *ces bya-ba-la sogs-pa*; cf. Skt. *ityādi*)
   BT VIII A 37, 40, 45, 65, 291.

B. In adverbial constructions

1. *anta ulatï* "thereafter"
   M III 40v.13.
2. *antada ulatï* "thereafter"
   BT III 12; Suv 665.4.
3. *antada ïnaru ulatï* "thereafter"
   Maitr 109v.5–6.
4. *antada kin ulatï* "thereafter"
   Suv 555.20.
5. *muntada ulatï* "thereafter"
   BT II 624, 1315–1316; BT VIII A 45, 148 (Tib. *de-la sogs-pa'i*); Maitr 4r.6, 4v.22, 5v.2, 115v.3; Suv 457.13, 487.1, 567.16, 661.16, 672.11; U III 21.15; U IV C 14.

C. Coordinative conjunction

1. *ulatï* "and"
   BT I A 168, D 87, 289; BT II 99, 384, 390, 689, (705), 756, 780, 1089, 1094, 1145, 1166, 1312, 1321, 1335; BT V 140 n., 521; BT VII 31; Ht 1773 (Chin. *chi*), 1950 (Chin. *chi*), 1977; Kuan 164; M I 31.3; M III 17r. 3, 27v.1; Maitr 1r. 31, 24v.4, 126r.10, 156r.21, 170r.28, 196r.4; Suv 68.12, 96.23, 99.21, 102.15, 103.15, 106.22, 110.17, 119.14, 121.5, 123.18, 124.12, 131.7, 138.9, 140.22, 142.5, 144.8, 169.8, 262.22, 300.5, 369.10, 384.17, 400.20, 414.11, 436.10, 437.10, 452.11, 484.10, 496.9, 500.5, 508.6, 509.11, 534.13, 544.12, 551.5.16, 554.14, 575.4, 584.23, 592.1, 593.21, 595.22, 627.13, 662.4, 665.6, 666.9, 668.14, 697.20, 699.11, 685.22; TT I 154 [2]n.; TT V A 114, O 10; U IV D 65; USp 58.20.
2. *ulatï yana* "and further"
   Suv 25.24.

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3. *ulatï adïn* "and further"
   BT II 675; Suv 415.13, 466.24.
4. *ulatï adïn ymä* "and further"
   Suv 440.13.
5. *ymä ulatï* "and"
   Suv 507.10.

D. Uncertain or no context.

Heilkunde II 105; Maitr 5v.17, 36v.1, 152r.21, 219r.2; Suv 25.15 (*-larïğ*), 79.12, 669.9, 716.496[9], 720.666[9]; TT VIII L 23a, 25a, N 13; U III 53.11.

Abbreviations and signs

AbhidhK:	L. de la Vallée Poussin, Abhidharmakośa, Paris – Louvain 1923–1931.
AN:	R. Morris – E. Hardy, Aṅguttaranikāya, London 1885–1900.
Bbh:	U. Wogihara, Bodhisattvabhūmi, Tokyo 1930.
BT:	Berliner Turfantexte I–III, V, VII–VIII.
Bv.:	Bahuvrīhi.
Chin.:	Chinese.
cpd.:	compound.
Dharmas:	F. M. Müller, Dharmasaṃgraha, Oxford 1885.
Heilkunde II:	G. R. Rachmati, Zur Heilkunde der Uiguren II, Berlin 1932.
Ht II:	A. von Gabain, Briefe der uigurischen Hüen-tsang-Biographie, Berlin 1938.
KP:	J. Hamilton, Le conte bouddhique du bon et du mauvais prince, Paris 1971.
Kuan:	W. Radloff, Kuan-ši-im Pusar, St.-Pétersbourg 1911.
Lamotte, Histoire:	É. Lamotte, Histoire du bouddhisme indien, Louvain 1958.
LV:	S. Lefmann, Lalitavistara, Halle a. S. 1902.
M:	Türkische Manichaica aus Chotscho I, III.
Maitr:	A. von Gabain, Maitrisimit I. II, Wiesbaden – Berlin 1957–1961.
Mong.:	Mongolian.
Mv:	É. Sénart, Mahāvastu, Paris 1882–1897.
Mvy:	R. Sakaki, Mahāvyutpatti, Kyoto 1916–1925.
Skt.:	Sanskrit.
Sn:	D. Andersen – H. Smith, Suttanipāta, London 1913.
Suv:	W. Radloff, Suvarṇaprabhāsa, St.-Pétersbourg 1913.
Tib.:	Tibetan.
Toch. A/B:	Tocharian A/B.
TSA:	E. Sieg-W. Siegling, Tocharische Sprachreste [A], Berlin – Leipzig 1921.
TT:	Türkische Turfan-Texte I, III–V, VII–X.
U:	Uigurica II–IV.
Uigh.:	Uighur.
USp:	W. Radloff, Uigurische Sprachdenkmäler, Leningrad 1928.
///	lacuna in the MS.
[ ]	difficult reading.
( )	addition to the text.

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