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PREFACE

by HÅKAN WAHLQUIST

Keeper of the Sven Hedin Foundation in the Royal Swedish Academy of Sciences,
formerly Sr. Curator Asian Collections in the Museum of Ethnography, Stockholm

The Sven Hedin collections in the Museum of Ethnography, Stockholm, contain material on a number of languages used in Central Asia, acquired during Sven Hedin's first, second and fourth expeditions to China and its inner provinces (1893-97, 1899-1902, and 1927-35). During his last expedition the actual acquisitions were not carried out by Hedin himself but by other scientists on his staff; Folke Bergman, Nils Ambolt, Erik Norin, Georg Söderbom and Gösta Montell, the latter greatly assisted by Ferdinand Lessing and the missionary Joel Eriksson. The holdings are not large in number of documents, but they were in some cases acquired very early, they do contain unique material, and in some cases they are unusually well preserved. The collections consist of material in Saka/Khotanese, Xixia/Tangut, Chinese, Tibetan, and Mongolian[1]. As for the three latter languages the collections are more substantial, since they also contain many block-prints and manuscripts acquired from monasteries or directly from block-printers in Inner Mongolia and Beijing. The Saka/Khotanese collection also contains a fair number of forgeries, some of them of a kind one could call "vintage", dating from Islam Akhun's early activities in the Khotan-area, acquired by Hedin already in 1896.

Sven Hedin, The Sven Hedin Foundation, and the Museum of Ethnography, Stockholm have been, and still are dependent on international scholars to analyse and publish these documents. Hedin's path-breaking find in Lou-lan in 1901 of documents in Chinese was early on handed over to Karl Himly and then to August Conrady, two eminent German Sinologists, for their study[2]. Additionally, a Sanskrit document acquired in Khotan was sent to Sergei Oldenburg in St Petersburg[3]. To correct, render, and interpret Uyghur place-names encountered in the Tarim basin he turned to Albert von Le Coq[4]. Many others have since worked with the place names noted down by him in Persian, Uyghur, Mongol and Chinese[5].

In the case of the collections of documents in a sixth Central Asian language, Old Uyghur, also called Old Turkic, we have been fortunate in collaborating with a succession of distinguished Turkologists, mainly from Germany but also from other countries, most importantly Japan and China. In 1979 the late professor Kōgi Kudara, of Ryukoku University, Kyoto, visited the Museum of

[1] The expedition also resulted in small collection of Naxi-documents from Yunnan, acquired by Ferdinand Lessing.
[2] Conrady (1920).
[3] For unknown reasons it has there been accessed in the collections at the Hermitage.
[4] Le Coq (1922).
[5] Zetterstéen (1918, 1927); Faraquhar, Jarring and Norin (1967), and Jarring (1997).

Ethnography in Stockholm in order to study a collection of Old Uyghur manuscripts kept there as part of the so-called Hedin collections. His stay resulted in a typed catalogue of the 41 leaves he was then able to examine[6]. The *Abhidharma* texts of that collection (1935.52.0025-0040) were singled out and in turn carefully studied by Professor Masahiro Shōgaito. Upon his untimely death his colleagues, Professors Lars Johanson, Peter Zieme and Abdurishid Yakup, arranged for his manuscript to be published[7]. We are deeply indebted to them for making all arrangements for this publication.

Professor Zieme had then, at least since 2006, been involved with the Hedin Old Uyghur manuscripts, inspecting them in Stockholm in May that year. This led him to make arrangements both for the study of the *Abhidharma* texts, as just mentioned, and for the detailed study of the *Āgama* texts contained in the collection (1935.52.0001-0016). He organised the collaborative work this required, resulting in the present volume. It was finalised for publication under the able coordination of Drs Yukiyo Kasai and Simone-Christiane Raschmann. The Sven Hedin Foundation and the Museum of Ethnography in Stockholm are most grateful for the time, effort and expertise they and their team have put into this volume.

Professors Kudara and Zieme were, however, not the first scholars to turn their attention to the Hedin collection of Old Uyghur manuscripts. Their original acquisition and its exact circumstances may in the future be fully revealed in documents kept in the voluminous Hedin archives. So far a few notes and references have turned up shedding some, though not conclusive, light on the history of the documents since the 1930s. What we know for certain is that they were *not* acquired in Dunhuang - Mogao.[8]

Professor Kudara[9], as pointed out by Drs Kasai and Raschmann in their introduction to this volume, argued that the documents must originally have been recovered from a very late cave in the Mogao complex, numbered 464[10],

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[6] Kudara (1980).

[7] Shōgaito (2014).

[8] Dunhuang/Mogao were touched upon by Swedes three times during the Sino-Swedish expedition. In November-December 1930 Nils Hörner and Parker Chen, with their Mongolian helpers, stayed in Dunhuang for a week on their way to map the shorelines of Lop Nor, which had returned to its northern basin some ten years earlier. In June 1931 Birger Bohlin also passed the area, "discovering" the cave-temples *Western Qianfodong*. But neither he nor Hörner/Chen visited the Mogao caves. Sven Hedin, on the other side did so. In November 1934, on his way from the Lob Nor area, tracing the old Silk Road through the desert to the Hexi corridor, he stopped in Dunhuang and out of curiosity, with his teammates Parker Chen, Irving Yew, C. C. Kung, and Georg Söderbom, he paid a visit to the caves. However, there is no indication that anyone of them picked up any documents, neither in Dunhuang, nor certainly at the Mogao caves.

[9] Kudara (1990) p. 170

[10] Yakup (2006), in a concise summary of the finds of Uyghur texts and fragments made during searches carried out in the Mogao caves 1988-1995, published by Peng and Wang (2000-2004), informs us that Uyghur material has been found in a number of caves, though the most important one has been cave 464, which he, following Peng and Wang, identifies as B464. He also points out that this corresponds to cave 181 as numbered by Paul Pelliot.

which has also been known as the "Yuan cave". This was in a way repeated by Johan Elverskog in his survey of Uyghur Buddhist Literature, in which he furthermore assumes that the Hedin fragments "were discovered at Dunhuang in the 1930s during the Sino-Swedish Expedition" [11]. Rong Xinjiang, in his "Eighteen Lectures on Dunhuang" [12] mentions that Old Uyghur manuscripts found in cave 17 (the "Library cave") must have been transferred there from Cave 464 well after the Library cave had been sealed, which he maintains took place as a reaction to the Karakhanid conquest of Khotan in 1002[13]. Not only Old Uyghur material but also other materials clearly produced much later than the closure of the Library cave, have been found there. Still we do not know how the collection 1935.52, if that was the case, was removed from the Library cave, by whom, and where the documents were then kept until they fell into the hands of Sven Hedin and his men. As we will see there are, however, notes found in a few letters and a text providing some information on how they were acquired.



The front of the Yuan Cave (464/B464, Pelliot 181)
at Dunhuang-Mogao
Photo: Sun Zhijun
© The Dunhuang Academy

[11] Elverskog (1997), p. 75.
[12] Rong (2013), p. 133.
[13] Rong (2013), p. 131 ff. and Rong (1999).



The interior of the Yuan cave 464 (B464, Pelliot 181) at Dunhuang-Mogao
Photo: Sun Zhijun
© The Dunhuang Academy

Their excellent state of preservation and completeness would of course call for some caution. Dunhuang forgeries of more recent dates are not unknown. The contributions to this volume, however, make it completely clear that they are genuine documents.

The first time the manuscripts turn up in our records[14], they are in Beijing and then in the hands of Hedin's archaeologist Folke Bergman, who himself had never been to Dunhuang/Mogao.

In a letter from Annmarie von Gabain to the Swedish Turkologist (and later diplomat) Gunnar Jarring, dated Berlin October 12, 1938, she notes how Bergman had handed over the documents (1935.52) to her as a loan when they met in Beijing.[15] In a much later letter from her, also to Jarring, dated January 22, 1975, she communicates some more details. Bergman had acquired them from a Catholic missionary in Gansu.[16] On yet another

[14] They are located in the Hedin archives (file 463), containing correspondence between him and Annemarie von Gabain, and in a file concerning the Uyghur manuscripts kept by Gunnar Jarring.

[15] "Eben bekomme ich von Folke Bergman eine Anfrage, ob ich in absehbarer Zeit die uighurischen Handschriften herausgeben kann, die er mir in Peking seinerzeit geliehen hatte; oder ob ich sie Ihnen geben wolle."

[16] "Als ich in 1931 zusammen mit Bergmans im Haus der Hedin-Expedition in Peking wohnen durfte, brachte Folke mir diese Blätter, die er in Kan-su von einem katholischen Missionar erhalten hatte. Später hat er sie mir nach Berlin in die Akademie geliehen". In the same

occasion she provides a further somewhat conflicting detail on the place of the acquisition: it was to have taken place in Etsin Gol/Edsina[17] [18].

Another moot question remains; whether the loan of the documents to Gabain actually took place in Beijing or later. In the letters just quoted (October 12, 1938 and January 22, 1975) it appears that she provides two different versions of the loan transaction. Either she carried the documents out of China herself or they were included in the Hedin collections, when they were transferred to Sweden.[19]

The intention was to transfer the documents to Gunnar Jarring for him to study and publish them. Gabain had then already before 1938 given Karl Menges the chance to have a go at the *Abhidharma* texts. In the above mentioned letter of that year she informs Jarring about this.[20] Gabain hoped that Jarring would be willing to extend his interest in Uyghur from the modern dialects he had been studying so far to the Old Uyghur used in the documents, then also extending his scholarship into Buddhist studies. She

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letter she speculates that the manuscripts "... dürften von den Kan-chou-Uiguren stammen, ebenso wie die Uigurica der Sammlung Pelliot aus Tun-huang."

[17] „Eine kleine Sammlung gut erhaltener Blätter, die ein Missionar am Etseen-gool (Innere Mongolei) erhielt, wurde der Hedin-Sammlung im Stockholmer Ethnographischen Museum übergeben." (PhTF II, p. 171), quoted in a letter from Dr. Semih Tezcan, Ankara to Jarring, dated December 2, 1974, in which he expresses interest in the *Abhidharma* texts. He had gotten to know about them from Professor Şinasi Tekin in Harvard, who had provided the reference to Gabain's remark, quoted above. The manuscripts could then, however, not be retrieved by the museum.

[18] There could have been a mix-up of information since there are some more documents of interest with the Hedin collections, 1943.05.0001, consisting of two well-preserved double-sided *pothi*-leaves, 60 x 23 cm, with Uyghur text. These two leaves had been acquired by Bergman in Souchow/Suzhou, Gansu. He had been told that they had been brought there from a "temple in the mountains". Subsequently the Hedin expedition purchased them from him. In 1943, Hedin, in turn, donated them to the Museum of Ethnography, Stockholm. The likelihood that a Catholic missionary would be encountered in Souchow is surely much better than in Edsina (cf. Horleman 2013) In an article published in 1982 Professors Kudara and Röhrborn could clearly demonstrate that they must have come from the neighbourhood of Souchow. In 1910 the Russian ethnographer and linguist Sergei Efimovich Malov, on his first expedition to Central Asia, in three instalments acquired an almost complete set of the *Suvarṇaprabhāsasūtra*. Kudara/Röhrborn identified the two leaves kept in Stockholm as two missing folios from that very set (Kudara-Röhrborn 1982:336-337) Malov made this important find in the village of Wangshigu near Souchow (Tugusheva 2008: 40) (I am indebted to Dr. Raschmann for directing my attention to the Kudara/Röhrborn's paper.)

[19] Before leaving the country, Hedin's collections passed the customs, and evidently all items dating from the Tang dynasty and onwards were cleared. Archaeological objects of older age were only allowed to temporarily leave China for analysis and publication in Sweden. They were to be, and actually were, repatriated to China. This took place in a number of consignments in the early 1950s. An exception was the huge cache of Han dynasty wooden slips unearthed by Bergman in Edsin Gol/Edsina, which was not allowed to leave the country. After a complicated history that collection ended up with Academia Sinica in Taipei.

[20] „Die Blätter des Abhidharmakośa hat Menges transcribiert, allerdings handschriftlich! Und ich finde seine Hand nicht grade leserlicher als die eines Uiguren. Da er das Chinesische nicht verstand, hat er erst einmal transcribiert, ohne eine Interpretation damit geben zu wollen."

assumed he would then have to get some Sinological assistance as well. As we well know, however, that was not a scholarly path that Jarring was to pursue.

A month later Gabain writes a letter to Hedin (8 November 1938) informing him that the Old Uyghur manuscripts lent by Bergman have been dispatched to Stockholm, signing the letter "Ihre ergebene "Uigurin"[21]. Hedin sends his answer some weeks later (November 23 1938) expressing his warm thanks for the interest she has shown in the documents.[22] He assures her that once he and Bergman have had a look at the material it will be dispatched to Jarring for his attention. Hedin shared Gabain's hope, that Jarring could be entrusted their study. He also reminds her of a meeting of theirs two years earlier in "der Preussische Akademie der Wissenschaften", in Berlin, when she had shown him the material. It is a fair guess that they then discussed their future handling.

Then the war intervened. Gabain continued to pursue her work for the "Akademie" in Berlin, though evacuated, fortunately with her library. Hedin continued his work with the results from the Sino-Swedish Expedition, at the same time spending much time publicly arguing for the German cause during the war. Jarring was in 1940 recruited into the Swedish Foreign Service. In 1948 he is deputed to New Delhi as ambassador, news that reaches Gabain in her "exile" in Bad Reichenhall at the Austrian border. In a letter to Hedin that year (October 16 1948) she resumes correspondence on the "beautiful *Āgama* texts". Rightly she assumes that Jarring will henceforth have but little time to work on them, and again she mentions the necessity of knowing Chinese, noting that she has graduated in that language. Cautiously she asks Hedin if she instead (again) could be entrusted to study and publish the documents, being paid for from Sweden. Hedin's answer (October 21 1948) is cautious. Gösta Montell, who is now the editor of the publications from the expedition, is away. Hedin writes that they have financial problems in covering the increasing costs of work, not the least because Hedin had lost all the income from his German publications, which were once substantial and could be siphoned into his scholarly publications. But he does not entirely close the door. Gabain answers the same day. She understands the circumstances, but is happy to find Hedin in such a good health, despite his increasing age. Again she maintains that Bergman[23] had acquired the manuscripts in the vicinity of Etsin-gol. The last exchange of letters between the two[24] do not bring up the issue of the manuscripts. It is more about Hedin's 85th birthday, his unbroken capacity to work, and Gabain's new position in the University of Hamburg allowing her to continue and expand her scientific activities.

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[21] „Heute geht durch unser Auswärtiges Amt das Paket uighurischer Handschriften an Sie ab, das seinerzeit Folke Bergman mir leihweise übergeben hatte."

[22] „Wir haben doch Ihnen zu danken für das grosse und liebenswürdige Interesse das Sie uns und den alten MSS gezeigt haben und ich danke jetzt von Herzen, unsere liebe "Uigurin"...."

[23] Who had untimely died two years earlier, in 1946.

[24] February 17, 1951 with Hedin's answer July 17, 1951.

In 1952 Hedin dies and correspondence is henceforth between Gabain, Jarring and Montell, revealing only some new information. The manuscripts, returned to Stockholm by Gabain in 1939, had been promptly passed on to Jarring. However, they were not brought along by him to his diplomatic postings, actually indicating his weak interest in them. In August 1941 they were returned by him to the Museum of Ethnography in Stockholm, with Montell as the recipient. On August 31, 1951 Gabain sends a letter-card to Jarring mentioning that she has no interest in the *Abhidharma* texts, hoping that someone in Sweden can work on them. Thus, the transcriptions made by Menges could remain in Sweden, where they are still kept in the Museum of Ethnography.

Nothing more then happens until Professor Kudara brings new life to the research in 1979[25], making the material available to a new group of researchers. As a result a few years ago the *Abhidarma* texts could be brought out, and with the present publication the other major part of the 1935.52 collection, the *Āgama* texts, have also been published. Turkologists of the past and present should be proud and content, as indeed are the present custodians of these Old Uyghur manuscripts.[26]

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[25] Apart from the failure a few years earlier to provide Tezcan in Ankara access to the material, when it could then not be retrieved in the museum.

[26] In fact, apart from the two collections already mentioned, there is yet another small Uyghur collection (1935.61), of which the Museum of Ethnography is the custodian. It contains seven fragments, one of them in turn consisting of two small items. Six of them are block prints and one of them consists of handwritten exercises. Some of the prints are mirror images of texts, probably the result of leaves, under damp conditions, having been "glued together". These fragments were in 1971 studied and briefly annotated by the Norwegian Turkologist Even Hovdhaugen. A museum-tag attached to the collection states that the fragments are from Turfan. In a letter from Montell to Jarring, dated Stockholm September 1, 1941 the former writes that he has just noted these fragments, and he states that they are from Turfan.

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INTRODUCTION

by YUKIYO KASAI, SIMONE-CHRISTIANE RASCHMANN and PETER ZIEME

It was already in 1980 when our esteemed Japanese colleague Kōgi Kudara, who unfortunately passed away far too early in 2004 compiled "A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden" and dedicated his work to Sven Hedin. This catalogue was compiled as a result of his visit to the museum in late October 1979 where he was offered the opportunity to study 41 folios of Old Uyghur manuscripts "which had been brought from Eastern Turkestan by Sven Hedin."[1]

Kudara (in co-operation with Annemarie von Gabain[2]) was able to identify the folios as parts of Buddhist texts which were translated from Chinese into Old Uyghur. The references of the Chinese parallels, i.e. the numbers of the texts in the Taishō Shinshū Daizōkyō, added according to the number of the volume and the page number, are to be found in each catalogue entry. There was only one fragment – number 41 of his catalogue - which could not be identified by Kudara at that time.

In co-operation with Klaus Röhrborn (Germany), Kudara began work on the project of the edition of these texts, which they were unfortunately not able to finish. But Kudara was able to identify and edit fragment no. 41 (i.e. 1935.52.0041) of his catalogue in 1983 in his article titled *Uyghur fragments of the Miao-fa-lian-hua-jing xuan-zan* (in Japanese[3], a German translation of this article was published in 1988[4]). In 1992 Kudara published the four block print fragments that belong to an unknown commentary of the *Yuanjue jing*, numbers 17 to 20 (i.e. 1935.52.0017-0020) of his catalogue.[5]

However, most of the fragments preserved in the Sven Hedin collection in Stockholm have remained unpublished up to now. In 2008 Peter Zieme took the initiative to start a new project aimed at the edition of these Old Uyghur materials. The study and edition of the folios of the Old Uyghur *Abhidharmakośabhāṣya* (catalogue numbers 25-40, i.e. 1935.52.0025-0040) was taken over by the late Masahiro Shōgaito, the outstanding Japanese specialist in this field. He was able to finish this work shortly before passing away last year and his edition has just been published.[6]

This was also the case for Kudara's catalogue numbers 21-24 (i.e. 1935.52.0021-0024). Kudara identified these folios as remains of an unknown commentary on the *Abhidharma-avatāra-prakaraṇa*. A preliminary study of these folios is preserved in Shōgaito's scientific legacy. His Japanese

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[1] Kudara (1980), Introduction.
[2] Kudara/Röhrborn (1982), 336 Anm. 3.
[3] Kudara (1983), 185-207.
[4] Laut/Röhrborn (1988), 34-55, esp. 40-42, 102 (facs.).
[5] Kudara (1992), 1-23. For the German translation of Kudara (1992) see http://edoc.bbaw.de/volltexte/ 2013/2383/. Cf. also Elverskog (1997), 90-91 (no. 52).
[6] Shōgaito (2014).

colleagues Setsu Fujishiro, Noriko Ohsaki and Sugahara Mutsumi in co-operation with Abdurishid Yakup are going to finish this publication and prepare it for print in memory of their esteemed colleague.

In Berlin, Zieme organized a large group of scholars to take over the task of studying and publishing the 16 large folios of Āgama texts contained in the collection. Besides the important preliminary data provided by Kudara in his catalogue — including the size, the number of lines, the type of script type as well as the identification of the fragments and their Chinese parallels, as already mentioned — the members of the editing team were provided with excellent, high resolution images of the folios in question thanks to Håkan Wahlquist who made this project possible and heartily encouraged it.

The makeup of the team has changed somewhat over the course of time and the following are those who have prepared contributions to the present volume: Ablet Semet (folios 1935.52.0001-0003), Yukiyo Kasai (folios 1935.52.0004-0006), Klaus Röhrborn (folio 1935.52.0007), Zekine Özertural (folio 1935.52.0008), Simone-Christiane Raschmann (folio 1935.52.0009), Peter Zieme (folio 1935.52.0010), Yukiyo Kasai (folio 1935.52.0011), Jens Wilkens (folios 1935.52.0012-0015) and Abdurishid Yakup (folio 1935.52.0016).

In 2012 Zieme left Berlin for Japan in order to live and work there together with his wife for at least six years, as his wife was given the position of the Pastor of the German Protestant Church Tokyo/Yokohama (Kreuzkirche). Kasai and Raschmann thus took over the editorial work in the final stage of the project. [7]

Because the aforementioned preliminary work (transcriptions, translations) prepared by Kudara and Röhrborn is still extant at the "Institut für Turkologie und Zentralasienkunde" at the University of Göttingen, some scholars, namely Özertural, Röhrborn and Semet, decided to take it into account for their contribution in this volume. Our other colleagues preferred to prepare completely fresh work on the texts.

The 16 Āgama folios preserved in the collection were identified by Kudara as follows:

Eight folios (1935.52.0001-0008; catalogue numbers 1-8) belong to an Old Uyghur version of the *Madhyamāgama* (Middle Length Āgama Sūtra, Taishō number 26 中阿含經 *Zhong ahanjing*)
Three folios (1935.52.0009-0011; catalogue numbers 9-11) stem from an Old Uyghur version of the *Saṃyuktāgama* (Taishō number 99 雜阿含經 *Za ahanjing*).

Another three folios (1935.52.0012-0015; catalogue numbers 12-15) were identified as Old Uyghur versions of an "Additional translation of the *Saṃyuktāgama*" (Taishō number 100 別譯雜阿含經 *Bieyi za ahanjing*).

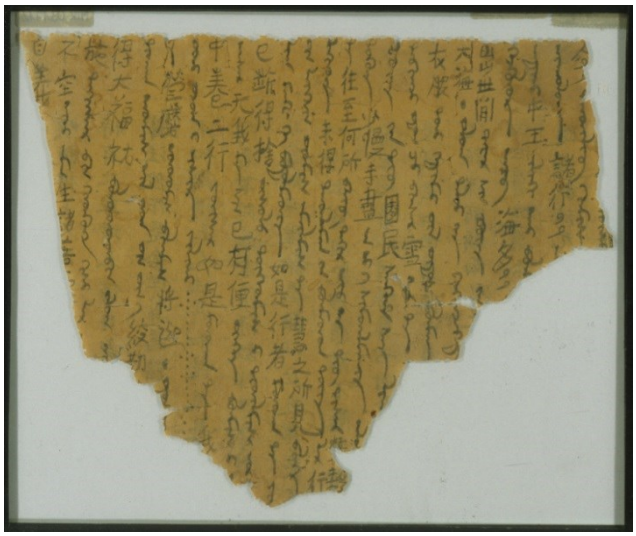
[7] They are very grateful to Adam Benkato and Susan Rabuske for correcting the English of the articles and proof reading the final manuscript.

And only one folio (1935.52.0016; catalogue number 16) represents a fragment of an Old Uyghur version of the *Ekōttarikāgama* (Taishō number 125 增壹阿含經 *Zengyi ahanjing).*

Every contribution in the present volume contains an introduction to the material at hand, the transcription of the text (mostly side by side with the Chinese parallel text), the translation, and commentary to the text and translation. Often an Old Uyghur-Chinese glossary is added. Colour plates of these precious manuscripts complete this volume.

Even though it became obvious that in most cases Chinese versions of the Āgamas different from those included in the Taishō edition must have been used as source texts by the Old Uyghur translators, it was decided to use the most widespread versions from the Taishō Tripiṭaka as reference texts for the Chinese parallels. This is also because the Chinese versions used by the Old Uyghurs are often not preserved or have not been identified up to now.
The Stockholm folios are in an excellent state of preservation. Their size is spectacular and they belong to the best-preserved written sources of Old Uyghur Buddhist literature.

In comparison, an example of the only incompletely-preserved folios of the Uyghur Āgama texts in the Berlin Turfan collection (Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Orientabteilung) should be presented here. It is an Old Uyghur quotation from the *Madhyamāgama* (Middle Length Āgama Sūtra, Taishō 26 中阿含經 *Zhong ahanjing*), edited by Kudara and Zieme.[8]



Ch/U 8051 verso
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[8] Cf. UigĀg III, 69-72. It should be added here that the size of the fragments from a manuscript in landscape format which were edited in UigĀg III, 53-64: P is remarkable, too. The format of this manuscript seems to be very close to those of the folios in the Hedin collection.

Concerning the provenance of the folios in the Hedin collection of the Etnografiska Museet in Stockholm, important information is given in another article published by Kudara under the title *"Pelliot Ouigour 218": Its significance*. In this article he was able to show that the folios stem from the Dunhuang cave No. 464 (Pelliot: grotte 181; actually: B464[9]) and thus can be dated to the 13th/14th centuries, i.e. the period of the Mongol-Yuan Dynasty.[10]

As Wilkens points out in his contribution to the Āgama edition at hand:

> "The utilization of Chinese Āgamas by Uyghur Buddhists points to a high degree of scholarly specialization of Uyghur Buddhist culture in the 13th and 14th century. Sanskrit technical terms and names which do not belong to the "basic" Buddhist vocabulary are not rare."[11]

With regard to this Yakup writes (concerning his edition of folio 1935.52.0016 from the Hedin collection):

> "The text shows considerable new lexemes, including Sanskrit words which are not yet attested in the known Old Uyghur texts. ..." and
> "The Sanskrit words, including personal and place names, clearly imply that the translator had very good knowledge of Sanskrit, and perhaps constantly consulted the Sanskrit version of the text during the translation process."[12]

In contrast to the Pāli versions, the original Sanskrit texts which were used as the sources for the Chinese translations are lost or are preserved only in fragments. For instance in the case of the *Za ahanjing* (Taishō number 99) – one of the three Chinese *Saṃyuktāgama*s (Taishō number 99) – fragments of the Sanskrit text are preserved in different Central Asian manuscript collections worldwide. "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" was recently published by Jin-il Chung.[13] Unfortunately none of the preserved Sanskrit fragments matches the text of the *Saṃyuktāgama* fragment (catalogue number 9) which is published by Raschmann[14]. But a Sanskrit parallel of Sutra 57 – one of the three Sutras which are preserved in the shape of an extract on this folio, is partly preserved in the *Dharmaskandha*, edited by Siglinde Dietz.[15]

At the end of this introduction a complete overview of the published Old Uyghur Āgama fragments with their Chinese parallels is given and may help to show the extent to which the Old Uyghur versions of the different Āgama texts can be reconstructed with the help of the remains of very different copies.

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[9] Yakup (2006), 2.
[10] Kudara (1990a), 168-170.
[11] Cf. Wilkens (infra), 200-201.
[12] Cf. Yakup (infra), 282.
[13] Chung (2008).
[14] Cf. Raschmann (infra), 139-162.
[15] Dietz (1984).

The Āgama texts including those in the Sven Hedin collection occupy, besides some Abhidharma texts, a special place within Old Uyghur Buddhist literature. One important reason for this is the style of the translation. Since they converted to Buddhism in the 10th century, the Uyghur Buddhists translated numerous texts into Old Uyghur. At the beginning they took both Tocharian and Chinese texts as original, but in the course of time the Chinese texts became the main source of the Uyghur Buddhist texts. When they translated them into Old Uyghur, they used as the original Chinese texts which are now no longer preserved, or often inserted additional sentences. Because of that, we are usually unable to find Chinese texts which exactly correspond to the Uyghur ones. Even so, most of the Buddhist texts seem to be translated into Old Uyghur completely and written in Uyghur script.

In contrast, none of the preserved Āgama texts, beginning with those in the Sven Hedin collection, are a complete translation. They are also not entirely Old Uyghur as they quote some Chinese characters at the beginning of every new sentence, giving the corresponding Uyghur translation after these quotations.

But the Old Uyghur translation is not limited to that Chinese quotation at the beginning and mostly goes further. For example, the following sentences are quoted from ll. 3-8 of the verso side of the folio 1935.52.0004 in the Hedin collection:

> 若汝從如來 birök s(ä)n mintirdin äšidtiŋ ärsär : ulug ärän-lär-niŋ töz tüp bilgä bilig üzä bölmäk aḍırṭ-lamak-ıg : otgurak bulup yeg üstünki kertgünčüg : mini-tä inčip öriṭgäy ärdiŋ ögrünčüg sävinčig tep
>
> "If you heard from me the dividing and the distinguishing of the root$_2$ of great men, you would have surely found the highest belief, and nevertheless you would have aroused joy and delight in me."

Those sentences correspond to the 601a15-16 of the sutra No. 111 in the Chinese *Madhyamāgama* text:

> 若汝從如來聞大人根智分別者。必得上信如來而懷歡喜。

As the Chinese correspondence clearly shows, the Old Uyghur translation goes farther than the Chinese quotation, which is limited to the first five characters.

A further remarkable point is the word order of the translation. The translator of this text tried to reproduce the word order of the Chinese sentence as accurately as possible. For example, the sentences quoted above would normally be written in Old Uyghur in the following manner (the typical Old Uyghur word order is given in the third line; the Old Uyghur text as it actually appears is given in the first):

birök	s(ä)n	mintirdin	**äšidtiŋ**	**ärsär**	*ulug*	*töz*	*bilgä*	*bölmäk*	
				:	*äränlärniŋ*	*tüp*	*bilig*	*adırtlamakıg :*	
							üzä		
若	汝	從如來	聞	者	大人	根	智	分別	

birök s(ä)n mintirdin *ulug äränlärniŋ töz tüp bilgä bilig üzä bölmäk adırtlamakıg* **äšidtiŋ ärsär**

otgurak	**bulup**	*yeg*	*kertgünčüg*	mini-	inčip	**öritgäy**	*ögrünčüg*	
		üstünki	:	tä		**ärdiŋ**	*sävinčig* tep	
必	得	上	信	如來	而	懷	歡喜	

yeg üstünki kertgünčüg **otgurak bulup** mini- inčip *ögrünčüg sävinčig*
tä **öritgäy ärdiŋ** tep

It is obvious that the word order of the Old Uyghur sentence corresponds almost word for word to the Chinese one and does not maintain Old Uyghur word order. The Old Uyghur translation is also not always correct and sometimes shows strange interpretations. In the above-quoted sentence, for example, the Buddhist term *rulai* 如來 "tathāgata" is translated into Old Uyghur as *m(ä)n* "I"; maybe the Uyghur translator understood this sentence as one spoken by the Tathāgata himself. This does not mean, however, that the Old Uyghur translation of the Āgama texts was made uncarefully. Quite the contrary, as at some positions the translator offers an alternative translation as well.

The Chinese sentence 王者繫縛人 以鐵木及繩 which forms a part of the stanza in an additional translation of the *Saṃyuktāgama* (T. 100, 395b13) is translated into Old Uyghur:

王者繫縛人 eliglär hanlar basar bäkläsär kišilärig . 以 kišän töŋörkä ulatı kıl ıšıg üzä

> "(The Buddha recited these verses:) 'If the kings$_2$ suppress and lock up people with ankles or wooden collars etc.'"[16]

The translation is acceptable to some degree. But the translator seemed to be unsure of his interpretation of the three characters *tie* 鐵 "iron", *mu* 木 "wood", and *sheng* 繩 "rope", and so immediately after this translation, he gave an alternative for the second half of the stanza. It begins with the Chinese character *you* 又 "or":

> urug ymä ter
>
> "with strings and hooks"[17]

There are many such alternative translations in these Āgama texts, and these show that the Uyghur translator tried to render the Chinese sentences as

[16] Wilkens (infra), folio no. 1935.52.0012, v08-10.
[17] Wilkens (infra), folio no. 1935.52.0012, v11.

correctly as possible. Considering the writing of the Chinese characters, the word order of the Old Uyghur sentences and the flair seen in the translation, it is assumed that the translators of the Old Uyghur Āgama texts were highly capable in their understanding of Chinese Buddhist texts.

But, how about the readers of those texts? Could they have used those texts effectively only if their understanding of Chinese was good enough? Looking at those Āgama texts as a reading book, it can immediately be recognised that they cannot be read though at all. The texts are cut too fragmentarily to understand without having the complete text either in Chinese or in Old Uyghur at hand. The sentences quoted above are at least used as a whole, but there are some places where just several words are quoted or the Old Uyghur translation stops in the middle of a sentence. One clearly recognisable example of such a case can be found in ll. 06-09 of the verso side on the folio 1935.52.0005:

> 龍象 naga sudur : 烏陁姨 uday-i 東河 purvakosṭak ügüz-kä : 拭體著 ätözin sürtüp tonın käḍdi : 念作 sikadi tep
>
> „Nāga-sūtra (...) Udāyi (...) To the Pūrvakoṣṭhakā-river (...) He rubbed his body and put on his clothing. (...) ‘sikadi’“

As mentioned above, the Chinese characters mostly stand at the beginning of every new sentence after skipping some words or sentences. Thus it is clear that the sentence quoted above contains several new beginnings. If one reads it without any comparison, it is, of course, hardly understandable. Only after comparing it with the Chinese text (T. 26, 608b02-10) does the content become clear:

> 龍象經第二第三念誦
> 我聞如是。一時佛遊舍衛國在東園鹿子母堂。爾時世尊則於晡時從宴坐起。堂上來下告曰。烏陀夷。共汝往至東河澡浴。尊者烏陀夷白曰。唯然。於是世尊將尊者烏陀夷。往至東河脫衣岸上便入水浴。浴已還出拭體著衣。爾時波斯匿王有龍象名曰念作一切妓樂。
>
> “**Nāga-sūtra**, the second. The third chanting.
> Thus I have heard: Once Buddha wandered to Śrāvastī and stayed in Pubbārāma Migāra-mātupāsāda. At that time, Tathāgata stood up from the sitting meditation in the evening and came down from the (dharma)-hall and said: ‘**Udayi**, I will go together with you to the **Pūrvakoṣṭhakā-river** and bathe.’ The worthy Udayi said: ‘yes, please do so.’ So Tathāgata led the worthy Udayi, went to the Pūrvakoṣṭhakā-river, put off their clothes on the shore, went into the water and bathed. After he finished to bathe, he came out, **rubbed his body and put on his clothes**. At that time, Prasenajit had the elephant king whose name is ***smṛti*** and which could create all kinds of music.”

This example is not an unusual case and one can find many such sentences in the Old Uyghur Āgama texts. Thus it is hardly to be assumed that the readers

of those Āgama texts could easily use them without having a complete text in any language in their hands.

So, why did they make such texts and what were their selection criteria? In the first place, one can assume that the translator of those texts chose only the difficult words or sentences and added their Old Uyghur translation for their better understanding. It sounds like a reasonable assumption, because amongst the Old Uyghur Buddhist literature there are some Buddhist commentaries, and one could perhaps understand these Āgama texts as belonging to that group. But this assumption can be easily rejected. As the example mentioned above and its comparison with the Chinese text show, the chosen words or sentences are not always difficult to understand. From the first three words and the last one, one could almost conclude that the Uyghur translator just added the Old Uyghur counterpart for the Sanskrit loan words. But in this case, the choice of the sentence 拭體著衣 *shitizhuyi* "(He) rubbed his body and put on his clothes" is not clear, because this sentence neither contains any Sanskrit terms nor is difficult to understand.

In some Sanskrit-Tocharian bilingual texts, indeed, the writer sometimes skips several sentences.[18] Even so, the content remains somehow clear. In the case of the Old Uyghur Āgama texts, however, the sentences are cut too short to even understand the topic.

So the question of how those texts were used remains difficult. On the character of those Āgama texts and their use, Aydar Mirkamal's suggestion is noteworthy.[19] In his opinion, the texts were used for learning the translation method from Chinese into Old Uyghur, and the Uyghur monks used the Chinese texts during their study as well. The Āgama texts in the Sven Hedin collection are all written on large paper using both sides and the writing is careful, although the script is cursive. Thus they could not be a kind of a practical notebook for someone's personal use and from this viewpoint Mirkamal's indication makes sense.

But in this context, one further point has to be taken into consideration. There are some fragments that contain parallels to other fragments, although their number is not large. For example, one fragment in the Berlin Turfan collection Ch/U 8054 (T II T 1823)[20] contains the parallel part to the folio 1935.52.0004, verso ll. 14-17 which corresponds to the following Chinese sentence T. 26, 601a25-26 餘有善根而不斷絶:

[bil]täči [ad]ırtladačı-sın [üzülmä]dük käsilmädük

[18] Waldschmidt (1955); Couvreur (1968); Enomoto (1997). See also Wilkens (infra), 200 fn. 25.
[19] Mirkamal (2014), 83-86.
[20] This fragment is published by Koichi Kitsudo, see Kitsudo (2008), 99-100. Besides that parallel, there are parallel sentences between the leaf 1935.52.0015 from the Hedin Collection and leaf B159:3-2 from Dunhuang which both belong to the 別譯雜阿含經 *Bieyi za ahanjing*. As Wilkens points out, the leaf B159:3-2 is so fragmentary and only a poor quality photo was published, up to now. Thus they are not quite suitable for the comparative study, see Wilkens (Infra), 206.

ll. v14-17
餘有善根 adın bolup ädgülüg yıltızı inčip üẓülmädük käsilmädük : bo ädgülüg yıltız-tın ((inčip yänä)) ikiläyü tuggu-sın ädgüg :

As this comparison clearly shows, the translation partly differs. In addition, the following sentences are more problematic. While the fragment Ch/U 8054 immediately skips to another sentence, the latter one continues the translation of the following sentence.

From these two different text cuttings and translations it can hardly be assumed that one version of the Āgama text was widespread and that the Uyghur monks learned their translation method with this text. Maybe those Āgama texts were made for use inside of a closed community like a certain temple or a certain Buddhist school. Furthermore they probably used the texts rather privately, because the selection criteria of the sentences or the words are not really consistent and give us a random impression.

Then, was there only this kind of Old Uyghur Āgama texts and was their full translation never made? Shōgaito, who began with the research of those Āgama texts in the early period, already suggested that the texts were made in comparison with their full translation.[21] His suggestion was based on corrections in the text which very probably indicate mistakes in the original full translation. Up to now, however, the full Old Uyghur translation of any Āgama text has not been found and the example mentioned above argues against Shōgaito's assumption. Thus the possibility that the Āgama texts occupied a special position in their usage amongst the Old Uyghur Buddhist literature cannot be completely eliminated.

On the other hand, the preserved Old Uyghur Āgama texts are rich in their varieties. Not only are there texts written in the same style as those in the Sven Hedin collection, but there are also some texts which contain only Sanskrit terminologies or verse parts.[22] These varieties show that the Āgama texts were well studied amongst the Uyghur Buddhists from different aspects. Considering the importance of these texts, it is not very likely that their full Old Uyghur translation was never made. The Uyghur Buddhists probably had several different kinds of Āgama texts, each of which was suited for a certain purpose in their studies.

Since the Uyghurs converted to Buddhism they produced numerous Old Uyghur Buddhist texts. The Āgama texts in the Sven Hedin collection are without a doubt among the most well-preserved proofs for Uyghur Buddhist devotion, not only from the viewpoint of the condition of their conservation, but also from their characteristics. Uyghur monks who were well trained in translating Chinese Buddhist works into Old Uyghur used those texts, and the rich varieties of the Old Uyghur Āgama texts show their importance and the florescence of their study amongst the Uyghur Buddhists.

[21] Shōgaito (1980), 4-5; Shōgaito (1981), 90-92.
[22] See e.g. UigĀg I, 281-286: text B; UigĀg III, 35-40; Shōgaito (2000), 157-163.

Overview of Old Uyghur Āgama fragments translated from Chinese

In 2010, Aydar Mirkamal edited an Āgama folio which is preserved in the Gest Library in Princeton, USA.[23] In this article he gave a comprehensive list of Āgama texts on pp. 1-4. What follows here is an updated list arranged according to the Taishō edition in volumes 1 and 2.

Taishō Shinshū Daizōkyō Vol. I

T. 1 長阿含經 *Zhang ahanjing* (*Dīrghāgama*)

T. 1, colophon	Ch/U 3910a verso	UigĀg I, 272: 3, 312: fig. 4; VOHD 13,22 # 476
T. 1, colophons	Ch 5546 [T II 1036]	BT VI, 16-17; UigĀg I, 271: 2, 311: fig. 3; VOHD 13,22 # 474
T. 1, title: 21st *juan*	Ch/U 7555 verso	UigĀg I, 272: 4, 313: fig. 5; VOHD 13,21 # 248
T. 1, 2a28-3c6	SI 2Kr. 18	Shōgaito (2000), 157-163; Shōgaito (2003), 253-260 (6.3)
T. 1, 2b10-19	Or. 8212/1689(A) (British Library)	identified by Zieme
T. 1, 5a22-6b7	Kr IV 298	Shōgaito (1998), 374-378
T. 1, 9c24-10a3	B 157:16	Zhang (2003c), 47-49
T. 1, 10b24-c24	Ch/U 7262	UigĀg I, 276-281: A, 313: fig. 6
T. 1, 17a5-18b26	Ch/U 3913	UigĀg I, 281-286: B, 314: fig. 7
T. 1, 34b4- 39b5	Ch/U 6092 recto	UigĀg I, 286-288: C, 315: fig. 8
T. 1, 36c1-49b26	MIK III 40	UigĀg I, 288-291: D, 315: figs. 9-10
T. 1, 37c26-39c11	U 6026	UigĀg III, 64-69: Q, pls. IX-X: figs. 11-12
T. 1, 41a14-51b1	Mainz 22 (Berlin Turfan collection)	identified by Zieme
T. 1, 42b21-43a20	Ch/U 6113	UigĀg I, 292-296: E, 316: fig. 11
T. 1, 90b	Ch/U 8164 + Ch/U 6159a + Ch/U 6585 (Berlin Turfan collection)	identified by Zieme
T. 1, 107a21-c24	B 157:25	Mirkamal (2011), 59-62.

T. 26 中阿含經 *Zhong ahanjing* (*Madhyamāgama)*

T. 26, 425b10-428c3	Ch/U 8051 verso	UigĀg III, 69-73: R, pl. XI: fig. 13
T. 26, 438c1-440b24	National Library of China	Zhang (2000), 12-16

[23] Mirkamal (2010).

T. 26, 452a22-c18	H No. 22.2 (Haneda collection)	Shōgaito (1981), 96-97; Shōgaito (1982), 190, 197-198
T. 26, 453a20-c10	H No. 22.1 (Haneda collection)	Shōgaito (1981), 97; Shōgaito (1982), 190-191, 197-198
T. 26, 468c02-21	Ｋ七ウ (Fujii Yūrinkan no. 7; photo collection at Kyōto University)	Shōgaito (1980), 16-17, 22; Shōgaito (1982), 191-192, 198-199
T. 26, 469a18-b11	Ｋ七 (Fujii Yūrinkan no. 7; photo collection at Kyōto University)	Shōgaito (1982), 192-193, 198-199
T. 26, 471b01-472b12	1935.52.0001 (Hedin collection)	Semet (infra)
T. 26, 487a20-c23	H No. 27.2	Shōgaito (1981), 98; Shōgaito (1982), 193, 199
T. 26, 490a04-25	H No. 27.1	Shōgaito (1981), 98; Shōgaito (1982), 193, 199
T. 26, 509a9-512a18	Ch/U 7559	Kitsudo (2008), 110-112
T. 26, 520b19-521c26	Ch/U 6708	UigĀg II, 131-138: H 1, pl. IV-V: figs. 2-3
T. 26, 522c10-523b20	Ch/U 6793	UigĀg II, 138-141: H 2, pl. VI: fig. 4
T. 26, 533c03-12	H No. 19.1 (Haneda collection)	Shōgaito (1981), 98-99; Shōgaito (1982), 193-194, 200
T. 26, 534a03-06	H No. 19.2 (Haneda collection)	Shōgaito (1981), 99; Shōgaito (1982), 194, 200
T. 26, 535b12-c10	1935.52.0002 (Hedin collection)	Semet (infra)
T. 26, 571c28-573c07	Peald 6b (Gest Library collection)	Mirkamal (2010), 4-22
T. 26, 585c17-587b19	B 54:15	Zhang (2003c), 44-47
T. 26, 596c26-600a15	Ch/U 7209	UigĀg II, 141-143: I, pl. VII: fig. 5; Kitsudo (2008), 98-99
T. 26, 598b28-600b15	1935.52.0003 (Hedin collection)	Semet (infra)
T. 26, 600b15-601b21	1935.52.0004 (Hedin collection)	Kasai (infra)
T. 26, 601a19-603a8	Ch/U 8054 + Ch/U 8073	Kitsudo (2008), 96-102
T. 26, 603a04-13	H No. 21.1 (Haneda collection)	Shōgaito (1981), 99-100; Shōgaito (1982), 194-195, 201-202
T. 26, 603a28-b20	H No. 21.2 (Haneda collection)	Shōgaito (1981), 100-101; Shōgaito (1982), 195-196, 201-202
T. 26, 607c28-608c2	1935.52.0005 (Hedin collection)	Kasai (infra)

T. 26, 618a15-b3	Ch/U 6751	Kitsudo (2008), 107-109
T. 26, 642a26-b4	Ch/U 8115	Kitsudo (2008), 105-107
T. 26, 648a21-c5	Ch/U 6566	UigĀg II, 143-144: J, pl. VIII: fig. 6
T. 26, 650c29-651c17	1935.52.0006 (Hedin collection)	Kasai (infra)
T. 26, 678c1-679a18	SI 2Kr. 88	Sugahara (2001), 225-240
T. 26, 706c26-27	C16 (北大 collection)	Zhang (2000), 17
T. 26, 708c12-26	C01 (北大 collection)	Shōgaito (1999), 93, fn. 1; Zhang (2001d), 99-101
T. 26, 716b13-718b17, 178b25-c3	1935.52.07 (Hedin collection)	Röhrborn (infra)
T. 26, 727a28-729c7	1935.52.0008 (Hedin collection)	Özertural (infra)
T. 26, 736b01-09	H No. 24.1 (Haneda collection)	Shōgaito (1980), 17, 22; Shōgaito (1982), 196, 202
T. 26, 752a12-b15	B 52:18	Zhang (2001a), 128-131; Yakup (2003), 261, 262
T. 26, 759b3, b28	Ch/U 8196 (Berlin Turfan collection)	identified by Zieme
T. 26, 809a end	National Library of China	Zhang (2000), 16-17
T.26, 809b27-29	Ch/U 6232	UigĀg II, 144-145: K, pl. VIII: fig. 7

Taishō Shinshū Daizōkyō Vol. II

T. 99 雜阿含經 *Za ahanjing* (*Saṃyuktāgama*)

T. 99, title 3rd *čir*	Ch/U 6584 verso	UigĀg I, 274: 5; UigĀg II, pl. III: fig. 1
T. 99, title	Ch/U 6603	UigĀg I, 274: 6; VOHD 13,21 # 240
T. 99, 1a07-2c13	Dx12133 (National Library of China)	Zhang (1996), 349-355 + 1 pl.
T. 99, 2a4-3b19	SI 4bKr 183	Shōgaito (1998), 365-367
T. 99, 13c18-15b18	1935.52.0009 (Hedin collection)	Raschmann (infra)
T. 99, 44a2-21, T. 99, 44b24-c18	B 53:13 C, B B 53:13 A, D	Zhang (2001b), 101-106; Yakup (2003), 261, 262
T. 99, 108c22-111b4	1935.52.0010 (Hedin collection)	Zieme (infra)
T. 99, 124b-128b	U 5522 (Berlin Turfan collection)	identified by Zieme

T. 99, 146b28-161a16	Manuscript N (Nakamura Fusetsu collection; today Museum of Calligraphy, Tokyo)	Shōgaito (1982), 121-156, 158-189; Shōgaito (2003), 261-309: 7
T. 99, 155a27-b18	U 5473 verso; U 5402	UigĀg I, 296-301: F, 316: fig. 12; Zieme (2000), 65-80
T. 99, 156-157	U 5464, U 5501 (Berlin Turfan collection)	identified by Zieme
T. 99, 169a24-170b7	1326 (Urumqi)	Qurban Väli (1988), 11
T. 99, 170b7-171b27	C57 (北大 collection)	Zhang (2002), 108-112
T. 99, 176b26-177b22	1935.52.0011 (Hedin collection)	Kasai (infra)
T. 99, 200c14-212b28	U 3333	UigĀg I, 301-307: G, 317-318: figs. 13-14
T. 99, 219a29-227b15	SI KrIV 797	Shōgaito (1998), 367-374
T. 99, 242b1-278a13	Ch/U 3912 + Ch/U 6179	UigĀg III, 23-35: L, pls. I, II
T. 99, 303a1-b16	SI Kr.I 161	Shōgaito (2000), 148-150; Shōgaito (2003), 215-216: 6.1.1
T. 99, 304a5-306c8	SI Kr.I 159	Shōgaito (2000), 150-156; Shōgaito (2003), 216-223: 6.1.2
T. 99, 310b1-c3	SI Kr.I 164	Shōgaito (2000), 156-157; Shōgaito (2003), 224: 6.1.3
T. 99, 328c3-15	U 1864	UigĀg III, 35-40: M, pl. III
T. 99, 366c22-367a19	Ｋ十ウ, 十 (Fujii Yūrinkan no. 10; photo collection at Kyōto University)	Shōgaito (1980), 17-18, 22; Shōgaito (1982), 157, 189

T. 100 別譯雜阿含經 *Bieyi za ahanjing* ("Additional translation of the *Saṃyuktāgama*")

T. 100, colophon	Huang Wenbi (1954), pl. 13	UigĀg II, 130-131
T. 100, 394c4-396a2	1935.52.0012 (Hedin collection)	Wilkens (infra)
T. 100, 397a24-c26	1935.52.0013 (Hedin collection)	Wilkens (infra)
T. 100, 397c26-399b6	1935.52.0014 (Hedin collection)	Wilkens (infra)
T. 100, 403b23-c3	Ch/U 6345	Kitsudo (2008), 109-110
T. 100, 411a21-412b25	Pelliot Ouigour 218	Shōgaito (1981), 92-95; Kudara (1990a), 167-174; Kudara (1990b), 99-124

T 100, 420a5-422b25	B 159:3-1, B 159:3-2, B 159:3-3, B 159:3-4	Zhang (2001c), 36-46; Zhang (2003a), 59-67; Yakup (2006), 6
T. 100, 422b27-423b15	1935.52.0015 (Hedin collection)	Wilkens (infra)
T. 100, 462a29-463a23	U 5486	UigĀg III, 40-52: N, pl. IV
T. 100, 481b-c	B 54:14	Zhang (2003b), 79-83

T. 125 增壹阿含經 *Zengyi ahanjing* (*Ekōttarikāgama*)

T. 125, colophon	Ch 5555 [TM 46]	Gabain (1967), 28-29; BT VI, 25; UigĀg I, 270, 309-310: figs. 1-2; BT XXVI, 52-53; VOHD 13,22 # 475
T. 125, 549b7-11	ウ[= U] 835 (Ōtani collection)	UigĀg III, 52-53: O, pl. VI: fig. 6
T. 125, 549b11-14	Ch/U 8166	Kitsudo (2008), 102-104
T. 125, 549b26-28, c20-21	B 157:17	Mirkamal (2011), 62-66
T. 125, 549c3-11	Mainz 609a	UigĀg III, 53-64: P 1, pl. VI: fig. 7
T. 125, 550a3-19	U 2068 + Mainz 609b + U 1436 + U 1420	UigĀg III, 53-64: P 2, pl. VI-VIII: figs. 8-10
T. 125, 550b17-c14	National Library of China	Zhang (1997), 28-33 + 1 pl.
T. 125, 564a15-16	Ch/U 7221 (Berlin Turfan collection)	identified by Zieme
T. 125, 622b20-27	Ch/U 6680	Kitsudo (2008), 104-105
T. 125, 679a1 (or 821c29)	Ch/U 6918 (Berlin Turfan collection)	identified by Zieme
T. 125, 679b23-680b21	Ｋ六ウ (Fujii Yūrinkan no. 6; photo collection at Kyōto University)	Shōgaito (1980), 7-9, 19-20; Shōgaito (1982), 203-204
T. 125, 681b11-c01	Ｋ六 (Fujii Yūrinkan no. 6; photo collection at Kyōto University)	Shōgaito (1980), 9-11, 20; Shōgaito (1982), 204-205, 208-211
T. 125, 683b1-2	80TBI:661, 80TBI:745 (Turfan Museum)	identified by Umemura, Zhang, Zieme, Kasai
T. 125, 693c22-697c23	1935.52.0016 (Hedin collection)	Yakup (infra)
T. 125, 715a4-21	Ms. A (Tenri Central Library, Nara)	Kudara (1986), 177-172
T. 125, 731c27-738c16	B 125:1	Zhang (2005), 6-21; Yakup (2006), 5
T. 125, 795a26-796b20	SI Kr.I 186	Shōgaito (1999), 96-99 + facs.; Shōgaito (2003), 227-230: 6.2.2.1

T. 125, 796b27-798b25	SI Kr.I 172, SI Kr.I 178, SI Kr.I 188, SI Kr.I 189	Shōgaito (1999), 99-107 + facs.; Shōgaito (2003), 230-237: 6.2.2.2
T. 125, 798c19-801b23	SI Kr.I 173 (b), SI Kr.I 173, SI Kr.I 175, SI Kr.I 186 (a)	Shōgaito (1999), 107-113 + facs.; Shōgaito (2003), 237-246: 6.2.2.3
T. 125, 802a29-804b14	SI Kr.I 174, SI Kr.I 187	Shōgaito (1999), 113-119 + facs.; Shōgaito (2003), 247: 6.2.2.4
T. 125, 824a08-b17	Ｋ九ウ(Fujii Yūrinkan no. 9; photo collection at Kyōto University)	Shōgaito (1980), 11-13, 20-21; Shōgaito (1982), 205-206, 211-212
T. 125, 825c14-826a17	Ｋ九(Fujii Yūrinkan no. 9; photo collection at Kyōto University)	Shōgaito (1980), 13-14, 21; Shōgaito (1982), 206-207, 211-212

Abbreviations

AoF	Altorientalische Forschungen
BT	Berliner Turfantexte
fac., facs.	facsimile(s)
fig., figs.	figure(s)
pl., pls.	plate(s)
T.	Taishō
UigĀg I	Kudara/Zieme (1983)
UigĀg II	Kudara/Zieme (1990)
UigĀg III	Kudara/Zieme (1995)
VOHD	Verzeichnis Orientalischer Handschriften in Deutschland
#	catalogue number

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NEW TRACES OF AN OLD UYGHUR EXTRACT OF THE *MADHYAMĀGAMA*. THREE OF EIGHT FOLIOS PRESERVED IN THE HEDIN COLLECTION IN STOCKHOLM (1935.52.0001-0003)

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I. Introduction

This paper concentrates on the first three folios from the Uyghur translation of the Chinese Buddhist work 中阿含經 *Zhong ahanjing*, Taishō 26 (T. 26), which are preserved at the Museum of Ethnography in Sweden.[1] According to information in T. 26, 809b26, the Chinese version of the *Madhyamāgama* (MĀ), "Middle Length Sayings" of the *Sarvāstivāda* school was translated in 397-398 into Chinese under the leadership of the Kashmirian monk Gautama Saṅghadeva. The translation was based on a written Indic original. Read aloud by Saṅgharakṣa and another Kashmirian monk, the translation was transcribed by the monk 道慈 Dao Ci with the assistance of 李寶 Li Bao and 康化 Kang Hua. The 222 discourses (*sūtras*) in the *Madhyamāgama* collection are assigned to 18 chapters,[2] in contrast to the 152 discourses in the Pāli *Majjhima Nikāya*. Parts of the *Madhyamāgama* also survived in Sanskrit, Tibetan, Khotanese[3] and Tocharian.

According to K. Kudara, the Uyghur *Āgama* manuscripts from the Hedin Collection belong to the same manuscript as Pelliot Ouigour 218 in Paris from the 13th – 14th century.[4] The precision and high level of translation suggests that the translation was made around the 14th century, a period when Chinese-Uyghur translation work was at its peak.

In 1980, K. Kudara was the first researcher who worked on these Uyghur manuscripts and made a provisional catalogue and transcription.[5] He also replaced the Uyghur words with Chinese characters in the transcription.
Among the Stockholm manuscripts are seven folios from the *Madyamāgama*, which are numbered Catalogue No. 1 to Catalogue No. 7. According to K. Kudara, the Uyghur version is a partial translation of the Chinese text that draws on complete sentences or, at times, characters from phrases. The

[1] I would like to express my sincere thanks to my colleagues Peter Zieme, Jens Peter Laut, Klaus Röhrborn, Simone-Christiane Raschmann, Jens Wilkens and Yukiyo Kasai. I would not have been able to finish this work without their friendship, continuous encouragement and support. I am also grateful to Klaus Wille and Siglinde Dietz for their valuable comments. Any mistakes in this work are my own.

[2] T. 26, 809b27-b28: 請罽賓沙門僧伽羅叉令誦胡本, 請僧伽提和轉胡為晉, 豫州沙門道慈筆受, 吳國李寶, 康化共書. For further information about the Chinese translation of *Madhyamāgama* , see Anālayo (2008). K. Kudara and P. Zieme have identified and edited a fragment of an Uyghur translation of the Chinese colophon, cf. UigĀg II, 144.

[3] Skjærvø (2003), 417.

[4] Kudara (1990a), 168; Kudara (1990b).

[5] Kudara (1980).

Stockholm folios have not been edited. Other Old Uyghur Āgama fragments are preserved in Dunhuang, Peking, Paris, Berlin and at the University of Princeton in the USA. Those texts have already been published in a collaborative work by K. Kudara and P. Zieme[6], and also by M. Shōgaito[7], Zhang Tieshan[8], Y. Ashuri[9], K. Kitsudō[10] and A. Mirkamal[11]. A. von Gabain[12] and D. Maue[13] worked on the MĀ text which was translated from Sanskrit and written in Brāhmī script.

The first folio (1935.52.0001) in the Hedin Collection has 32 lines on both sides. The second (1935.52.0002) and the third folio (1935.52.0003) have 30 lines on both sides.

The Uyghur text in those three folios contains 6 *sūtra*s from three different chapters from MĀ in T 26. All but the *Upasthāyaka-sutta* are partly preserved in Pāli.

MĀ	MN III	AN	Titel	Taishō	Chapter	Uygh. MS
32	123 (118-124)	–	未曾有法經 *Acchariyabbhutadhamma-sutta*	471b1-471c2	8	01r01-01v07
33	–	–	侍者經 *Upasthāyaka-sūtra*	471c27-472b12	8	01v07-01v32
72	128 (152-162)	–	長壽王本起經 *Upakkilesa-sutta*	535b12 – 535c11	17	02r01-02v30

[6] UigĀg II. They edited five fragments in the second part of their series of articles concerning the Uyghur *Āgama* fragments. The first (H1: Ch/U 6708) and the second fragment (H2: Ch/U 6793) are from the *Cakkavatti-Sutta* Nr. 70 (T 26, 520b22-521c06 and 520c10-523b20). The third fragment (I: Ch/U 7209 verso) contains quotations from the *Sacitta-Sutta* 1 (T. 26, 597c14-599c02) and the *Nibbhedika-Sutta* (T. 26, 599b28-600a15). Later K. Kitsudō re-edited this fragment, see Kitsudō (2008), 96-99. The fourth fragment (J: Ch/U 6566 verso) is part of the translation from the *Vassakāra-Sutta* (T. 26, 648a21-c05). The fifth fragment (K: Ch/U 6232 verso) corresponds to the translation of the *Madhyamāgama* colophon (T. 26, 809b27-29).

[7] Shōgaito (1980), 16-17, 22; Shōgaito (1981), 96-100; Shōgaito (1982), 190-202.

[8] Zhang (2000); Zhang (2001).

[9] In his summary of the Uyghur texts unearthed from the Northern Grottoes of Mogaoku, Dunhuang, Y. Ashuri gave a very brief introduction to Chapter 51, page 7 from the MĀ. See also Yakup (2003), 262. Y. Ashuri characterized the fragment B54:15 as a Buddhist text. Zhang Tieshan identified this fragment (T. 26, 585-587) and published it in 2003. See also Mirkamal (2011), 58.

[10] Kitsudō (2008), 95-113.

[11] Mirkamal (2010).

[12] Gabain (1954), 25-29.

[13] Maue (1996), 193-196.

109	–	10.54 = V 98-102	自觀心經 1 (*Satthā-*)*Sacitta-sutta 1*	598b25-598c18	27	03r01-03r10
110	–	10.51 = V 92-94	自觀心經 2 (*Satthā-*)*Sacitta-sutta 2*	598c21-599a02	27	03r10-03r20
111	–	6.63 = III 410-417	達梵行經 *Nibbedhika-sutta*	599b08-600b15	27	03r20-03v30

The *sūtra*s MĀ 32 ("discourse on [the Buddha's] wonderful and marvelous qualities") and MĀ 33 ("discourse to an attendant") present a description given by Ānanda about a range of extraordinary qualities and events related to the birth of the "Bodhisattva", who was to become the Buddha Gautama. Parallels to the *Acchariyabbhutadhamma-sutta* in Pāli [14] have also been preserved in Sogdian[15]. In the first *sutta*, a short description of the four Marvelous Qualities of the Buddha is given:

1. The rain cloud stops until the sitting mat of the Blessed One is dry.
2. The shadow of the tree does not move.
3. The Blessed One meditates without hearing the storm.
4. During the flood the earth emerges and can be walked upon.

The second *tra* contains the beginning of the *Upasthāyaka-sutta*, and describes the conversation between Buddha and Ānanda. This *sutta* has a parallel in Sanskrit.[16]

The *Upakkilesa-sutta*, the "discourse on [minor] defilements", records the Buddha's attempt to settle a quarrel among the monks at *Kosambī.* It also details a subsequent visit to another group of monks during which the Buddha gave a detailed description of various mental obstacles to the cultivation of a deeper stage of meditation.[17]

There is another version of this *sūtra* in the *Ekottarika-āgama* (EĀ 24.8, T II 626b). The verses spoken by the Buddha have parallels in the Sanskrit

[14] Anālayo (2011), 702.
[15] W. Sundermann identified a Sogdian fragment that also expresses this event. This Sogdian translation is based on the Sanskrit Version of the *Mahāyāna Mahāparinirvāṇasūtra*, cf. Sundermann (2008), 279-288. He wrote: "The Sogdian text corresponds to p. 601b6-17 (Recto) and p. 601b28-c9 (Verso) of this version.", cf. Sundermann (2008), 380.
[16] Chung/Fukita (2011), 66.
[17] Anālayo (2011), 703.

Udānavarga and *Kośāmbakavastu*, - Pāli versions (*Upakkilesa-sutta* in MN 128, *Mahāvagga*, Jā 371, Jā 428), and in a discourse quotation in *Śamathadeva*'s commentary on the *Abhidharmakośabhāṣya* in Tibetan.[18] A small part appears in another Uyghur version (Mainz 642) in Brāhmī script which is preserved in Berlin.[19] The context of these poems is almost identical.[20]

The Chinese *gāthā*s are completely translated into Uyghur, but this translation is not in verse, but in prose.

The 4th and 5th *sūtra*s are self-reviews and teachings of the *Sacitta-sutta* in an internal practice, following up on one's moral virtue, through the proper keeping of the precepts and before going on to mental cultivation. They have parallels in AN 10.54 and 51.

The last *sūtra* is part of *sūtra* MĀ 111. This is a summary of the whole teaching as the way in six parallel methods, each with six steps:

küsüš "sensual desire"	Skt. *kāma*	Pāli *kāma*	Chin. 欲 *yu*
täginmäk "feeling"	Skt. *vedanā*	Pāli *vedanā*	Chin. 覺 *jue*
sakınč "perceptions"	Skt. *saṃjñā*	Pāli *saññā*	Chin. 想 *xiang*
akıg "mental influxes"	Skt. *āsrava*	Pāli *āsava*	Chin. 漏 *lou*
kılınč "karma"	Skt. *karma*	Pāli *kamma*	Chin. 業 *ye*
ämgäk "suffering"	Skt. *duḥkha*	Pāli *dukkha*	Chin. 苦 *ku*

This *sūtra* has a Pāli parallel in ĀN 6. 63.

The Chinese characters in the text change at times. This is because several people worked together on the translations: one was responsible for reading the original Chinese text, another for translating it, and a third for transcribing the Uyghur translation and the original Chinese characters in the blank spaces. Comparing the Chinese characters in the three folios, it was evident that the writer in the first and third folios was a different person from the writer of the second folio. It was also possible to ascertain that a third copyist wrote folio 6 and folio 16. The copyist of folio 16 was a different person, compared to the first 15 folios.

It is possible that these people used the same translation method as those translators who compiled the Chinese original of the Uyghur translation from the Sanskrit original. The scribe also had similar problems like the translator; he changed the Chinese characters because he misinterpreted them. Sometimes he even left out characters he was uncertain about or forgot.

For example:

Taishō Original		Uyghur Text	
472a04	梨 *li*	01v14	利 *li*
472a05	哆 *duo*	01v16	多 *duo*
535b21	道 *dao*	02r15	導 *dao*

[18] Dietz (1998); Anālayo (2011), 1052.
[19] Gabain (1954), 25-29.
[20] Dietz (1998), 9-21.

535b21	道 *dao*	02r15	導 *dao*
535c23	學 *xue*	02r18	孝 *xue*

II. Transcription

1935.52.0001 recto (**plate 1**)

r01 kün tapa kurıṭıp parišdan-ın silkip	**[sūtra 32]** 471b01 曝曬坐具。
	抖擻
r02 čapıp[21] sürṭär süŋär ärkän 欲雨而住	拂拭 (...)
r03 yaggalı ugrap inčip särilip kärgäk-	b02 欲雨而住。
r04 inčä küdmiš 舉著一處 köṭürüp bir	須待 (...) b03 舉著一
r05 orun-ta urgu-sın yıga tükäṭtükdä	處已。攝
r06 tuṭup sipirgüg bırıg sädki-sinda	b04 持掃帚住屋基上。
	(...)
r07 turgu-sın 便下大雨 ötrü ulug	b05 便下大
r08 yagmur yagıp oy köṭki yer-lärdä	雨。於卑高地
r09 滂霈 samak suv tüp tüz tolu	滂霈平滿。(...)
r10 bolmıš tep , 跋耆 barak el-tä 在溫	b08 跋耆中
r11 泉林 tapodar arıg-ta , 娑羅樹王下	在溫泉 b09 林
r12 坐 šala sögüt-lär eligi-niŋ altın-	娑羅樹王下坐。(...)
r13 ınta olurmıš , 羅摩園主 ramika	b11 羅摩
r14 yemiš-lik-či yemiš-lik körü yorımıš	園主行視園
r15 üdtä , 阿浮神室中 turur ärk(ä)nmiš[22]	時。(...) b19 在阿浮
r16 budagay atl(ı)g t(ä)ŋri-lik-tä , 阿浮村	神室中。(...)
r17 adumay suẓak-ka , 入神室 kirip t(ä)ŋri-	b20 入阿浮村。(...)
	b22 入神室。
r28 mü äšidmäti ärki , 極息 artokrak	不聞 (...) c06 極
r29 amrılmıš-ta ärṭä amrılmıš ärür , 所行	息至寂。(...) 所行
	(...)
r30 kayu yorır ärip 鬱 羅[23] urubilvay-	c09 鬱鞞羅尼連然河 邊。
r31 ta nairančan ögüz kıdıg-ınta ačapal aṭl(ı)g	c010 阿闍和羅
r32 nyagrot sögüt altın-ınta 高下悉滿	尼拘類樹下 (...)

[21] In the facsimile -P- looks like a –T- or –K-. But we believe that it is just a small writing problem.

[22] It seems that at the end of line 15 and at the beginning of the line 16 there is space left for two Chinese characters each. It could be possible that the writer initially reserved these places for Chin. 阿浮神室 *afushenshi* but later realised that these characters already had a place.

[23] There are three Chinese characters instead of two characters in the Chinese original. The second Chinese character 鞞 *bing* is also missing in the original. As P. Zieme has observed, the Chinese characters were added after the Uyghur translation was finished and written down. It is possible that the writer of the Chinese characters forgot to add the character. We can also find some fragments in which free spaces for the Chinese characters stand amongst the fragments in the Berlin collection, cf. UigĀg III, 74-75.

1935.52.0001 verso (**plate 2**)

中阿含第八卷　　二葉

v01 oy köṭki yerlärin barča tolguru 潢　　471c11 高下悉滿 (...) 潢
v02 samak suvlar arkuru turkaru akıltukta ,　　滂橫流。(...)
v03 經行 čankramit kılu yorıp , ol oron-ta　　c12 經行其處
v04 toz tuman turmıš tep , 更受持 ikiläyü　　塵起。(...) c20 更
v05 tägingil tuṭgıl 知覺生 bilirm(ä)n täginmäk-niŋ　　受持 c21 知覺生 (...)
v06 tugmak-ın , uẓaṭı bilip bolmaz bilmämiš üd-　　常知無不知時。(...)
v07 üm , 侍者經第二 ikinti adbuda sudur 多　　**[sūtra 33]** 471c27 未曾有法品侍者經第二 (...)
v08 üküš-kä bilsikmiš atl(ı)g küülüg ädgülüg　　c28 多識 (...)
v09 yeg üstünki ayaguluk istavari toyınlar　　名 c29 德上尊長老比丘 (...)
v10 拘鄰若 atyaṭakondini , 阿攝貝 ašvači ,　　拘鄰若。(...)472a01 攝貝 (...)
v11 跋提 badiriki šaki-lar han-ı , 摩訶男　　跋提釋迦王 (...)
v12 m(a)hanami , 拘隸 bakuli , 恕破 bašpi 耶舍　　摩訶男 (...) a02 拘隸 (...) 和恕(...)
v13 yaši 邠耨 purni , 維摩羅 vimali , 伽恕　　耶舍 (...) 邠耨 (...) 維 a03 摩羅(...)
v14 波提 gavampaṭi , 須陀耶 subahu 舍利子　　伽恕波提 (...) 須陀耶 (...)
v15 šariputiri , 阿那律 anurudi , 難提 nanḍi[24]　　舍利 a04 子 (...) 阿那律陀 (...) 難提(...)
v16 金毘羅 kimbili , 隸婆[25]多 revaṭi , 大目揵　　金毘羅 (...) 隸婆多 (...)
v17 連 m(a)ha-moḍgiliyani , 大迦葉 m(a)hakašapi 大拘　　大目揵連。(...) 大迦 葉 (...)
v18 絺羅 m(a)hakošṭili 大周那 m(a)hačundi 大迦旃　　a06 大拘絺羅。(...) 大周那。
v19 延 m(a)hakaṭyayani[26] , 邠耨加[少/(兔-、)][27]長老 purni[28]　　大迦旃延。(...) a07 邠耨
v20 kundu pašdanyak-lıg istavari 耶舍行　　加[少/(兔-、)]長老。(...)
v21 籌 yašı šilaka viharika istavari 葉　　耶舍行籌長老。(...)
v22 屋邊住 ot alaču y(a)kında turur-lar ärdi ,　　a09 葉屋邊住。(...)
v23 壽過垂訖 yašaguluk-um ärtip üẓlünčü-　　a10 壽過垂訖。(...)
v24 kä yagumıš ol , 汝等見為 sizlär körüp　　472a11 汝等。見

[24] Both medial N are marked with one dot.
[25] In Taishō, 哆 *duo* is used instead of 多 *duo*.
[26] The medial N is marked with one dot.
[27] For 長老 *zhanglao* there is one more Chinese character 写 *xie*.
[28] -N- marked with one dot.

v25 säčingäli bir tapıgčı , kim tapıngalı körgäli 為舉一侍者。令瞻視
v26 maŋa yarag-lıg näŋ yarag-sız ärmäz , 又 我可 [a12] 非不可。
v27 taplaguluk bolzun taplamaguluk ärmäz y(e)mä ter ,
v28 täginip mäniŋ kayu y(a)rlıkamıš y(a)rl(ı)g-ımın 及受我所說。
v29 yiṭtürmädäči anıŋ yörügin tep 意住[29] 不失其義。(...)
v30 köŋül-i turdı ärki 如其像定 antag osug- [472b02] 意住。(...) [b04] 如其
v31 lug dyan-ka , 欲得 tapı ol bulup tözün 像定 (...) [b06] 欲得賢者
v32 ananṭ-ıg tapıgčı kılguluk , 勸喻 öṭlägäli 阿難以 [b07] 為侍者。(...) [b12] 勸喻 (...)

1935.52.0002 recto (**plate 3**)

r01 elig-lär-niŋ han-lar-nıŋ yuuguk-ı **[sūtra 72]** [535b12] 以王沐浴。(...) [b13] 塗以
r02 üzä 塗以 käriš kılıp elig-lär-niŋ 王
r03 han-lar-nıŋ yıḍ-ı yıpar-ı üzä 香。(...)
r04 tonaṭıp elig-lär-niŋ han-lar-nıŋ tonı [b14] 衣以王服 (...)
r05 üzä 女妻之還 kız-ın kisi-lig berip 女妻之。還 (...)
r06 復稱歎 yänä ögdi-lär külädi-lär 自 [b16] 復稱歎 (...)
r07 行恩惠 käntü özläri yorıp utlı 自行恩 [b17] 惠。(...)
r08 bilmäk-tä 亦應 y(e)mä ök tägimlig ol 亦應
r09 munṭag kılgalı čın kertü kertgünč üzä 如是。至信
r10 ävig tiṭip äv suzak barıp toyın 捨 [b18] 家無家學道。
r11 dintar bolmıš ärür-siz-lär inčip yorıp 當行
r12 särmäk särinmäk-tä yänä ögüŋlär küläŋlär 忍辱。(...) 復稱歎
r13 särindäči-lärig 世尊法主 atı köṭrülmiš 忍。(...) [b18] 世尊
r14 nom ediși y(a)rlıkar amṭı az tura ök 法主今 [b21] 且住也。
r15 彼道[30]說我 ol tesär sözläsär maŋa 彼導說我。
r16 我那得不道[31] m(ä)n näṭäg-in temägäy söz- 我那得不導。
r17 lämägäy m(ä)n ärki tep 不悅可 taplanu 不悅可。(...)
r18 tapırganu y(a)rlıkamadın 禮節所孝 törö-sin 禮
r19 toku-sın kayu bošgunmıš-ın kayu ögräṭın- [b23] 節所學所習。(...)
r20 miš-in 以若干言語 öŋi öŋi törlüg [b24] 以若
r21 sav söz üzä saṇgabeḍ kılsar kamag- 干言語破壞
r22 ka ayaguluk bursaŋ kuvrag-ıg saṇgabeḍ 最尊眾 [b25] 破壞
r23 kılmıš üdtä tözün bursaŋ kuvrag-ıg 聖眾時
r24 bolmaz tıdgalı särgürgäli udačı ätözi 無有能訶止
r25 buẓulup isig özi üẓülmäk-kä [b26] 碎身至斷命
r26 tägip kunsukup yaŋa-sın ud-ın at- 奪象牛馬
r27 ın äd-in tavar-ın buẓulup el-i uluš-ı 財 [b27] 破國
r28 yiṭlinip yokadıp alkınsar y(e)mä olar 滅亡盡 彼

[29] In Taishō, 在 *zai* instead of 住 *zhu*.
[30] In Taishō, 道 *dao* instead of 導 *dao*. This is based on the Chinese original of the *San*-Version of Taishō.
[31] In Taishō, 道 *dao* instead of 導 *dao*.

r29 anı-layu ok bilip tüz baz bolmak-ıg　猶故和解
r30 ögsär-lär takı nä ayıṭmıš k(ä)rgäk siz-　[535b28]況汝

1935.52.0002 verso (**plate 4**)

中阿含第十七卷　　四葉

v01 lär azk(ı)ya tuṭug söküš-üg umagu mu　[535b28]小言罵
v02 ol tıdıp tüz baz bolgalı birök sakın-　不能制和合[b29]若
v03 masar sizlär čın kertü yörüg-üg öč-　不思真義怨
v04 üg käk-ig nätäg-in bulgay sizlär amırt-　結必得息[32]
v05 gurgalı todayu sökä erä kınayu söz-　[535c01]罵詈責數說
v06 lädük-tä inčip ugu-luk ol tıdınıp　而能制
v07 tüz baz bolgalı birök sakınsar sizlär　和合若思
v08 čın kertü yörüg-üg öč-üg käk-ig　真實義怨結
v09 oḍgurak bulgay sizlär amırtgurgalı 若　必得息
v10 以諍 birök töṭüš üzä tıṭayın　[c03]若以諍止諍
v11 tesär töṭüš-üg apamu-ka tägi körmäz　至竟不見止
v12 tıṭılmışın yinṭäm särindäči-lär ök　唯忍能止諍
v13 uyur-lar tıdgalı töṭüšüg bo nom　是法
v14 ayagu-luk agır-laguluk ärür övkä-　可尊貴[c05]瞋
v15 lig-in ülänip čın bilgä biliglig čın　向慧真
v16 kertü kišilär-kä tıl-ın sözläp nom-　人口說
v17 ug seẓirätdäči sav-larıg 又 asıg-sız　無賴言
v18 sav-larıg y(e)mä ter ärsär münäsär　[c06]誹謗
v19 örmiš amrılmıš tözün-lärig bo　牟尼聖是
v20 ärür kudık-ı aṣır-a-kı näŋ bilgä　下賤非智
v21 ärmäz , adın kiši-lär ukmazlar yörüg-üg　[c07]他人不解義
v22 yintäm m(ä)n ök yal(a)ŋuz uyur m(ä)n bilgäli　唯我獨能知
v23 kim-lär birök usar-lar ukgalı yörüg-　[c08]若有能解義
v24 üg olar övkä kakıg-ıg bulur-lar　彼恚便
v25 amırtgurgalı birök bulsar dyan-ıg　得息[c09]若得定
v26 eš kılgalı bilgä bilig-ig y(e)mä birlä　為侶慧者共
v27 bolup yaraṭınsar ädgü-tä tıṭıp öŋräki　修善[c10]捨
v28 kayu adkangučı köŋül-in ögrünč-lügin　本所執意歡喜
v29 sävinč-lüg-in uẓatı bir ikinti-kä　常相
v30 eyin bolušur-lar , birök bulmadın dyan-lıg　隨[33][c11]若不得定伴

[32] 況汝小言罵, 不能制和合, 若不思真義, 怨結必得息 This part also appears in 法句經 *Fajujing* (Dhp. 3, 4, 5) and 本生經 B*enshengjing* (Jā 371).
[33] 若得定為侶, 慧者共修善, 捨本所執意, 歡喜常相隨 cf. 法句經 *Fajujing* (Dhp. 328, 329) and 經集 *Jingji* (SN. 45, 46).

1935.52.0003 recto (**plate 5**)

r01 katıglanmak tavranmak-ta , köni öglüg köni

r02 bilgä biliglig-in taplag-ıntın kim taymaṭın
r03 我說不得畜 m(ä)n nomlayur m(ä)n bolmaz
r04 yıggalı alku ton-larıg tep , 不得狎習
r05 bolmaz tüšüt ögräṭig kılgalı alku kiši-

r06 lär birlä tep , 彼可習法知 ol ögräṭingü-
r07 lük nom-larıg bilgülük ol čınınča kertü-sinčä
r08 善自觀心 ädgüti k(ä)ntü özi kolulamıš
r09 kөŋül-in ädgüti k(ä)ntü özi bilmiš kөŋül-in
r10 ädgüti almıš ädgüti titmiš tep , 自觀
r11 心經 ikinti čidana barini sudur , 我為
r12 多行增伺 m(ä)n aẓu üküš arṭok sakınč-

r13 lıg-ta mu yorıyur m(ä)n aẓu üküš arṭok
r14 sakınčsız-ta mu yorıyur m(ä)n 我為多行
r15 睡眠纏 m(ä)n aẓu üküš uu udık üzä
r16 ägrikmäk-tä mu yorıyur m(ä)n aẓu üküš uu
r17 udık üzä ägrikmäk-siz-tä mu yorıyur m(ä)n
r18 我為多行身諍 m(ä)n aẓu ätöznüŋ
r19 tigirtin-tä mu yorıyur m(ä)n 又 ätözin karıš-
r20 mak-ta mu y(e)mä ter , 達梵行經 nayur vidika
r21 sudur , 謂名達梵行 k(a)ltı aṭı ol arıg

r22 yorıg-ıg , ötgürüp alku akıg-larıg alkdur-

r23 tačı tep , 當知漏知 inčip biliŋlär
r24 akıg-ıg , biliŋlär akıg-nıŋ kayu turgu-luk
r25 tılṭag-ın , biliŋlär akıg-nıŋ bulgu-luk
r26 tüš-in , 勝如 yeg-in kudıkı-sın 滅盡

r27 öčmäk-in alkınmak-ın , 欲所因生 küsüš-
r28 nüŋ tuggu-luk tılṭag-ın , 謂無明纏 k(a)ltı
r29 bilig-siz üzä ägrikmiš-lär ärsär , alku akı[g]-
r30 lar üzä ölitilgülük bolup olar munuŋ

[sūtra 109] 598b28 精勤。正念正智。忍不令 b29 退。(...) c03 我說不得畜一切衣。(...) c09 不得狎習一切人。(...) c14 彼可習法知如真。(...) c18 善自觀心。善自知心。善取善捨。(...) c20 自觀心經 (...) **[sūtra 110]** c27 我為多行增伺。為多行無增伺。c29 我為多行睡眠纏。為多行無睡眠纏。(...) 599a02 我為多行身諍。(...) **[sūtra 111]** b08 達梵行經。(...) b13 謂名達梵行。能盡諸漏。(...) b15 當知漏。知漏所因生。知漏受報。(...) b17 勝如。(...) b18 滅盡。(...) b20 欲所因生。599b28 謂無明纏者。為諸漏所漬。彼

1935.52.0003 verso (**plate 6**)

中阿含第二七　　二葉

v01 tılṭag-ında , täginür-lär tüš-in , aẓu y(e)mä bulur-

v02 lar ädgü oron-ug , 覺樂覺時 mäŋi täginmäk-

599b28 因 b29 此受報。或得善處。(...) 599c14 覺

v03 ig täginmiš üdtä ötrü bilir-lär tägintim
v04 mäŋi täginmäkig tep , 樂身 ätözin mäŋig
v05 ašanduk-ta 又 arsıkduk-ta y(e)mä ter , 樂欲無
v06 mäŋig küsämädük-tä ämgäkig küsämädük-tä
v07 täginmiš üdtä täŋ-ig küsämämäklig täginmäk-

v08 ig 無所有處 ančak(ı)yalıg-sız oron-takı

v09 sakınčıg y(e)mä ök bilir-lär , 謂說也 k(a)ltı
v10 sözlämäk ärür , ol sakınč eyin ötrü söz-

v11 läyür , 或有想想色 aẓu-ča y(e)mä bar sakınč
v12 öŋüg sakınturdačı , 可愛可喜 amragu-

v13 luk sävgülük säviglig öŋ-üg 欲想應
v14 amranmak birlä yaratılmıš 相 bo so üžik kärgäk
v15 ärip sakınč tegüči 想 üžik-ni yaŋluk bitimiš
v16 謂隨欲種 k(a)ltı küsüš-lüg urug eyin
v17 amrap sävip yapšınıp inčip tursar , 無
v18 福處 buyan-lıg oron-ta buyan-sız oron-ta

v19 täpränčsiz oron-ta , 或有欲欲色 aẓu-ča y(e)mä
v20 bar küsüš öŋüg küsätdäči , 思已思業
v21 kınmak tözlüg kına tükätmiš kılınč ärür
v22 或有業黑白黑 aẓu-ča y(e)mä bar kılınč
v23 kara ärip kara tüš-lüg , 黑白 kara
v24 yürüŋ ärip kara yürüŋ tüš-lüg
v25 不黑不白 kara y(e)mä ärmäz yürüŋ y(e)mä ärmäz
v26 ärip tüš-süz , kılınč üzä kılınč-nıŋ
v27 alkınmakı ärür , 或有苦微 aẓu-ča y(e)mä bar
v28 ämgäk küċsüz ärip keč öčdäči , 盛 küčlüg
v29 ((türk))[34] ärip 苦苦盡 ämgäk üzä ämgäk-niŋ
v30 alkınmak-ı ärür , 善知識 ädgü ögli-lärkä

覺時便知覺。(...)
c16 樂身。(...)
c17 食。(...)
c19 樂無欲。苦無欲覺。不苦不樂無欲覺時。(...)
599c27 無所有處。想亦知。(...)
600a01 謂說也。隨其想便說。(...)
600a02 或有想想色。(...)
600a10 可愛。可喜。美色。欲想應 (...)

a14 謂隨欲種愛樂。著而住。(...)
a15 有福處。無福處。不動處 (...) a16 或有欲欲色。(...)
a24 思已思業。(...)
a27 或有業黑有黑報。黑白黑 a28 白報。不黑不白無報。業業盡。600b12 或有苦微遲滅。(...)
b13 盛 (...) 苦苦盡 (...)
b15 不遇[35]善知識

[34] It is possible that the writer started line 29 with the word *türk* and then realized that there was very little space between lines 28 and 29. In light of this, he made the correction and started the new line with *ärip*. He indicated mistakes in the text with a "+" sign and added the missing word on top of the corresponding word.
[35] The counterpart of Chin. 不遇 *buyu* is *tušmaduklar*, which is attested in 04r01.

III. Translation

1935.52.0001 recto[36]

[Sūtra 32]

(r01-02) At that time, while [the Blessed One (*Bhagavat*)] dried his sitting mat under the sun, shook and folded it (...) (r02-05) The rain wanted to start, (...) but waited for the necessary time, (...) so that [the Blessed one] could take his sitting mat and put it somewhere. (r05-08) After He collected his sitting mat, He held a broom$_2$ and stood on the porch (...) (r07-10) And a heavy rain poured down on cavities and elevated grounds, and they were thoroughly filled with rain water. (...) (r10-13) and [the Blessed one (*Bhagavat*) wandered] through [the land] Vṛji, in the *Tapodārāma* forest and sat under the King of Śāla tree. (...) (r13-17) At that time, the Lord of the Ramaga, the gardener was looking at the garden. And [the Blessed one (*Bhagavat*) traveled] to the *Buddhagayā* temple (...) in *Atuma* village. (...) (r17-18) and [he] entered the temple and sat down to meditate. (...) (r19-21) [At that time] the heaven thundered and rained hail, killing four oxen and two ploughmen. (r21-24) At their burial ceremony, the great crowd was noisy. Their strong voices echoed and vibrated$_2$. (...) (r26) There was a person [looking at the *Bhagavat*]. (...) (r27-28) At that time, [the Blessed one (*Bhagavat*)] awoke. Why didn't He hear [those voices]?! (...) (r29) [The Blessed one (*Bhagavat*)] was deep in meditation, deeper than any other form of meditation. (...) (r30-32) He was practicing meditation [for correct enlightenment] (...) in the land of *Uruvilvā*, at the border of the *Nairañjanā* river, under the *Nyagrodha* tree, which was also called *Ajapāla*. (...) (v01-02) The cavities and elevated places completely filling [with water] (...) and while the rain-water flowed in all directions. (...) (v03-04) [The Blessed one (Bhagavat)] began doing *cańkrama*, [and] the dust$_2$ in that area rose. (...) (v04-05) [The Blessed one (Bhagavat)] said: [You [Ānanda] should receive and follow [the wonderful *dharma* of the Blessed one (*Bhagavat*)] again. (v05-06) I know where enlightenment comes from. (...) I know which time it comes from. (...)

[Sūtra 33]

(v07) *Acchariyabbhuta-dhamma-sutta* "discourse on the Buddha's wonderful and marvelous qualities" (...) (v08-21) Those well-known, famous, good and honored, respected, sthavira bhikṣu (...) [were]: (v10) Ājñā (ta)kauṇḍinya, (...) Aśvajit, Bhadrika – the King of the Śākya, (...) Mahānāma, Bakkula, (...) Vāṣpa, (...) Yaśa, (...) Pūrṇa, (...) Vimala, (...) Gavāṃpati, (...) Subāhu, (...)Śāriputra, Aniruddha, (...) Nanda, (...) Kimbila, (...) Revata, (...) Mahāmaudgalyāyana, (...) Mahākāśyapa, (...) Mahākauṣṭhila, (...) Mahācunda, (...) Mahākātyāyana, (...) Pūrṇa Kuṇḍu Padhānīyaka (...) and Yaśa Śalākā Vihārika Sthavira. (...) (v22) [They] lived near the grass-tent [of Bhagavat]. (...) (v23-24) [At that time the Blessed one said to those bhikṣus], (...) my life has passed and it is coming to

[36] 01r01-01v06 this part belongs to the *Acchariyabbhuta-dhamma-sutta* "discourse on the Buddha's wonderful and marvelous qualities". It is also called *Adbhutadharma-paryāya*, one of the twelve divisions of the *sūtras* 十二部經 *Shierbujing*. Cf. SH 189a.

an end. (...) (v24-26) You must search and choose a servant, who must be suitable and by no means unsuitable to serve and look after me. (v27) [Alternative Uyghur translation:] (v28) He should be desirable and not undesirable. (v28-29) He should accept all of my words and not lose their meaning. (...) (v30-31) He meditates to (find his servant) (...) through the meditation of *dhyāna*. (...) (v31-32) He wants to make the noble Ānanda his servant. (...) in order to advise (...)

1935.52.0002 recto[37]

[Sūtra 72]
(r01-03) [He takes the bath] in the king$_2$'s bathroom. (...) and he wears the king's perfume$_2$. (...) and he wears the kings' clothes. (...) (r05) The king offers him his daughter as his wife. (...) (r06) (and the king) also praises$_2$ him. (...) (r07-08) They practice thankfulness. (...) They are worthy to do this. (r09-11) You give up your house for true faith. You go to the village and become a monk. (r11-13) You should practice patience, and praise one who is tolerant. (...) (r13-14) The venerable Lord of Dharma stays for a while. (...) (r15-17) If he speaks to me, why shouldn't I speak with him?! (r17-20) We should have the desire to (...) learn and practice the tradition. (...)
(r20-24) If one splits a community, through manifold words, then there is nobody who can restrain and withhold the noble community$_2$ at the time when one carries out a saṅghabheda, (i.e. splitting) the community$_2$ which is honorable for all.
(r24-28) Even if a person manages to ruin his body and destroy his life, or if his elephants, cows and wealth are stolen, or his country is destroyed and collapses, (r28-30) he should understand these events, and even praise the unity (of the community). (v01) What must you ask about such a small dispute$_2$ then? (r02-07) Can it be solved to have harmony again? If you don't think about the true meaning, how can you (calm) the hate$_2$? How can you restrain and reconcile when someone humiliates, fights and tortures you with words? (v07-09) If you think about the true meaning, you can stop the hate. (v10-12) If you say I want to end the fight through fighting, then you will never experience the end of the fight. (v12-13) Only patient persons are able to end the fight. (v13-14) This is a truly honorable$_2$ Dharma. (v14-18) If you go to a true man with true wisdom and show your anger, insult, criticize and condemn the noble people with hurtful words, this is humiliating and unwise.
(v18-22) If they say again, "The other people cannot understand the true meaning, only I alone am able to understand the true meaning". (v23-25) If there was someone else who could also understand the true meaning, then this person would also be capable of ending the anger. (v25-30) If you use meditation as your companion and practice goodness with a wise person, then you give up all the ideas you used to think and always follow each other with joy (*prāmodya*) (v30) If you cannot find a meditation (companion, then

[37] Lines 02r01 to 02v30 belong to the *Upakkilesa-sutta* "discourse on [minor] defilement".

the wise person, you alone can practice goodness, like a king who commands and rules in a land or like an elephant that lives alone in the forest).

1935.52.0003 recto[38]

[Sūtra 109]
(r01-02) [You] endeavor$_2$ [learn much] without giving up the desire, with the correct thoughts and correct knowledge. (...) (r03-06) I say [that] it is impossible to collect all clothes and (...) you cannot practice (meditation) with everyone. (...) (r06-07) You should know the (*dharma*), which you need to practice with their truth. (...) (v08-10) Through the heart that you have well observed and through the heart that you have well known, you can reach (*dharma*) well or give up (*dharma*). (...) (r11) 2. (*Satthā-*) *Sacitta-sutta* "Discourse on One's own mind" (...)

[Sūtra 110]
(r12-14) Do I dwell with many thoughts or do I dwell without thoughts? (r15-19) Do I dwell wrapped in sleep and apathy or not wrapped in sleep and apathy? (...) (r19-20) Do I dwell with a restless body? (...)

[Sūtra 111]
(r20-23) *Nibbedhika-sutta* also known as the "dharma exposition on penetrating insight" (...) (r 23-25) You should know the sensual influx (*āsrava*). You should know the source of influx (*āsrava*). (r25-27) You should know the result (*vipāka*) of influx (*āsrava*), (...) the excellent and the bad, (...) and the cessation of [influx (*āsrava*)]. (...) (r27-28) [You should know] the source for the arousal of desire. (r28-v02) As regards those who have become entangled by nescience, they have necessarily become stained with all *āsrava*s, (v01-02) and account of this they obtain the result of this or they find a a good place. (...) (v02-04) At the time they experience the experience of joy, they know that they have experienced the experience of joy. (...) (v04-05) If one revels in joy with the body, [Alternative Uyghur rendering:] (...) if one is enticed (...) (v06-08) at the time one does neither have desire for pleasure and nordesire for pain, and when one experiences (this) one cannot feel "No Desire Awakenings". (...) (v08-09) In a very short time one knows the thoughts in the realm of nothingness (*ākiñcanyāyatana*). (...) (v09-v11) Just like speaking, after that conception (of speaking) one speaks. (...) (v11-12) (...) or there is one who makes thoughts, about the concept of form (*rūpa*). (...) (v12-13) And the lovely$_2$ and pleasant form (Acc.) fashioned with desire (...) (v14-15) [Commentary of the Uyghur Translator] The symbol 相 *xiang* is needed here, but is written incorrectly 想 *xiang*, with the meaning "thought". (v16-19) And if one loves$_2$ according to the seed of sensual desire and attaches (to an object), there arises (...) in the field of merit (*puṇyakṣetra*), in the field without merit (*puṇya* or at the immovable place (...) (v19-20) On the other hand, there is desire which arouses desire for form (*rūpa*) (...) (v21) It is action (*karma*) which is based on longing and has completed longing (...) (v22-24) Or there is

[38] Lines 03r01 to 03r10 belong to the 1. (*Satthā-*)*Sacitta-sutta* "Discourse on One's own mind".

also the *karma* which is dark and has a dark reward. There is dark and white *karma* with a dark and white reward. (v25-26) There is *karma* which is neither dark nor white and without reward. (v26-29) [This is] the end of the *karma* through *karma*. And there is suffering which is extinguished late even though it is powerless. [There is also suffering which is extinguished late] while it is strong$_2$. (...) (v29-30) It is the end of the suffering (*duḥkha*) through suffering (*duḥkha*). (...) (v30) [Who did not meet][39] with friends (...)

IV. Commentary

01r01 parišdan < Skt. pari-+sthāna "abode, residence" (MW 603b) is the equivalent of Chinese 坐具 zuoju "sitting mat" in the Old Uyghur translation. The first character 坐 zuo "to sit, sitting" maybe a rendering of the Skt. ṣthāna "place of standing or staying, any place, spot, locality, abode, dwelling, house" (MW 1263a). The second Chinese character 具 ju means "implement; utensil, tool" (Mathews No. 1556). The Uyghur equivalent for the second Chinese character is yeväg "implement", see Uygh. yaṭgıš yevägi ~ Chin. 卧具 woju "bedding" in Hedin fol. 1935.52.0013v26 (see the article by Jens Wilkens in this volume). Skt. pari- is a prefix with the meaning "round, around, about, round about" (MW 591b).
01r02 *sürṭär süŋär* (?) the spelling is somewhat unclear, but cf. Chin. 拂拭 *fushi* "to wipe off; to wipe clean" (Mathews No. 1986). The second word is written as SWYNK'R(?).
01r05 *yıga* is an addition by the translator of the Old Uyghur text.
01r03 to *yaggalı ugrap* one should add the subject [yagmur] 欲雨 *yuyu* "the rain wants to start". See *yagmur yagıp* in line 08 of this fragment.
01r06 *bır* < Chin. 箒 *bi*. *sipirgü bır* renders the Chin. 掃帚 *saozhou* "broom$_2$".
01r09 *samak suv* is a translation of different Chinese characters with fine differences in meaning. For example: this line as translation from Chin. 滂霈 *pangpei* "torrent of heavy rain" and in line 01v02 *samak suv* is the counterpart of Chin. 潢涝 *huanglao* "flood lake". The way people thought about rain could be based on where they lived. People from the dry area of Central Asia and India would have found it difficult to determine if the rainfall constituted a flood. Unable to imagine the amount of rainfall, so they used one term *samak suv* to describe different levels of rainfall. *samak suv* can be translated as simply "rainwater". For *samak suv*, see also UigĀg III, 26.
01r10 *barak el* Chin. 跋耆 *bazhi* < Skt. *vṛji*, Pali *vajjī* cf. Akanuma 727a. *el* "kingdom" is an addition by the translator.
01r11 *tapodar* Chin. 溫泉 *wenquan* < Skt. Pāli *tapodārāma* cf. Akanuma 680a. *tapodar arıg* Chin. 溫泉林 *wenquanlin* "*tapodārāma* forest".
01r13 *ramika* < Skt. *ārāmika* Chin. 羅摩園主 *luomo yuanzhu* cf. Hirakawa (1997), 639.8. Here is given the Chinese transcription 羅摩 *luomo* for Skt. *Ārāma* with the meaning "garden", cf. SH 472a. The Chinese character 園 *yuan* "garden" is a rendering of the meaning from Skt. *rāma*.

[39] "*Who did not meet*" is an addition for *tušmaduklar* in 04r01.

01r14 *budagay* Chin. 阿浮 *afu*, Skt. *Buddhagayā. budagay atl(ı)g t(ä)ŋri-lik* 阿浮神室 *afushenshi* "Buddhagayā Caitya" is one of eight famous Caityas[40] (Uyghur *säkiz ulug orunlardakı śaytilar*), where Śākyamuni became Buddha, cf. SH 224b. For Caityas see Maue/Röhrborn (1979), 282-320 and Zieme (2007), 165-172. According to the Old Uyghur Sūtra of Golden Light the Uyghur translation of *Buddhagayā* is *tuyunmaknıŋ tayakı bolmıš šayti*.[41]

01r15 *turur ärk*(*ä*)*nmiš* is the translation of Chin. 在 *zai*. In this context, the character is marked with the meaning "in". I think *ärkämiš* is a miswriting for *ärkänmiš*. From the characteristic of Āgama-translations, we can imagine that each Uyghur word is an interpretation of a Chinese character. If the translator added a word, he indicates it with Chin. 又 *you* ... . I think we have here the verb *är-* and the *-GAn* participle just like in line 01r02, a common usage in modern Uyghur. This word has appeared three times in old Uyghur texts. *ärk*(*ä*)*nmiš* was found twice in this text and once in a colophon (BT VIII A, 190). See also RaschmaKatDoc II, 208. K. Röhrborn suggested that the word is a writing error, reading it as *ärk*(*ä*)*miš* and translating it as "(durch Zauberkraft) hervorbringen, produzieren".[42] In the Chinese original text, we found 在 *zai* as the original of *ärkämiš*, which is a character for the locative and also can be translated as the verb "to be present".

01r21 *karasın uẓaṭ-mıš* renders Chin. 送葬 *songzang* "funeral". In ED, among the various meanings of the word *kara*, 'funeral' is not mentioned. Cf. ED 633-634. However, *kara* with the meaning 'funeral' is well documented in Old Turkic literature. Cf. HT X, 911, *k(a)ra törösi* Chin. 喪事 *sang shi* (CEZ 278a27) "Funeral"; *kara* "body (HT X, 399, 888, 900, 918, 923, 926, 929). In DLT, *kara* was used with *oron* and means "grave". DLT III, 129. This phrase still exists in modern Uyghur.

01r26 For *bar ärk*(*ä*)*nmiš* with the Chinese equivalent 有 *you* 'available, existence' see *turur ärk*(*ä*)*nmiš*.

01r30 *urubilvay* Chin. 鬱鞞羅 *yubingluo* Pāli *uruvelā* (Akanuma 717b), Skt. *uruvilvā*, "the forest near Gayā where Śākyamuni practiced austere ascetism before his enlightenment " cf. SH 456a.

01r31 *nairanśan* Chin. 尼連然 *nelianran*, Pāli *nerañjarā* (Akanuma 453b), Skt. *nairañjanā. nairanśan ögüz* = Chin. 尼連然河 *nelianranhe* "*Nairañjanā*- river".

01r32 *aśapal aṭl*(*ı*)*g nyagrot* Chin. 阿闍和羅尼拘類 *aduheluonijulei* < Skt. *Ajapāla-nyagrodha*, Pali *Ajapāla nigrodha* cf. Akanuma 96.

01r32 *nyagrot* < Skt. *nyagrodha*, "the down-growing tree, Ficus Indica, or banyan; high and wide-spreading, leaves like persimmon-leaves, fruit called 多勒 to-lo used as a cough-medicine" cf. SH 185a.

01v03 *šankramit* < Skt. *cańkramaṇa* cf. Nakamura (1975), 125. *šankramit kılu yorı-* is the Uyghur counterpart of Chin. 經行 *jingxing* "To walk about when meditating to prevent sleepiness; also as exercise to keep in health; the cańkramaṇa was a place for such exercise, e.g. a cloister, a corridor." cf. SH 409b.

[40] Maue/Röhrborn (1979), 291.
[41] SH 152b.
[42] UWV 178.

01v07 *adbuda* Chin. 侍者 *shizhe* < Skt. *adbhuta*, Pāli *abbhuta* cf. Nakamura (1975), 1290d.
01v09 *istavari* Chin. 長老 *zhanglao* < Skt. *sthavira*, Pāli *thera.* "Senior, venerable, title for aged and virtuous monks; also an abbot" cf. SH 284a.
01v10 *atyaḍakondini* Chin. 拘鄰若 *julinruo* < Skt. *Ājñāta-kauṇḍinya* Pāli *Aññāta-kondañña* (Akanuma 42b) is one of the first five converts of Buddha cf. SH 291a.
01v10 *ašvači* Chin. 阿攝貝 *ashebei* < Skt. *Aśvajit*, Pāli *Assaji* (Akanuma 61): "Name of one of the first five disciples and a relative of Śākyamuni; teacher of Śāriputra" cf. SH 289b.
01v11 *badiriki* Chin. 跋提 *bati* < Skt. *Bhadrika*, Pāli *Bhaddiya* cf. Akanuma 89a. *badiriki šaki-lar han-ı* Chin. 跋提釋迦王 *batishijiawang*, one of the first five converts of Buddha.
01v11 *m(a)hanami* Chin. 摩訶男 *mohenan* < Skt. *Mahānāma*, Pāli *Mahānāma* cf. Akanuma 381.
01v12 *bakuli* Chin. 拘隸 *juli* < Prt. *Bakkula, Bākula*, *Vakkula*, Skt. *Bakkula, Bakula, Vakkula, Vakula, Vatkula* cf. Akanuma 73.
01v12 *bašpi* Chin. 恕破 *hepo* < Skt. *Vāṣpa*, Pāli *Vappa* cf. Akanuma 737a.
01v12 *yaši* Chin. 耶舍 *yeshe* < Skt. *Yaśas*, Pāli *Yasa*, a disciple of Ānanda cf. Akanuma 779a.
01v13 *purni* Chin. 邠耨 *binnou* < Skt. *Pūrṇa*, Pāli *Puṇṇa* cf. Akanuma 517a.
01v13 *vimali* Chin. 維摩羅 *weimoluo* < Skt. *Vimala*, Pāli *Vimala* cf. Akanuma 767a.
01v14 *gavampaḍi* Chin. 伽恕波提 *gaheboti* < Skt. *Gavāṃpati*, Pāli *Gavaṃpati* cf. Akanuma 199a.
01v14 *subahu* Chin. 須陀耶 *xutuoye* < Skt. *Subāhu*, Pāli *Subāhu* cf. Akanuma 636.
01v15 *šaripuḍiri* Chin. 舍利子 *shelizhi* < Skt. *Śāriputra*, Pāli *Sāriputta* cf. Akanuma 593b. Also written in different Chinese forms in different Buddhist texts like 舍利弗 奢利弗羅 (or 奢利弗多羅 or 奢利富羅 or 奢利富多羅); 奢利補担羅. "One of the principal disciples of Śākyamuni, born at Nālandāgrāṃa (sic), the son of Śārikā and Tiṣya, and known as Upatiṣya; noted for his wisdom and learning; he is the "right-hand attendant on Śākyamuni". The followers of the Abhidharma count him as their founder and other works are attributed, without evidence, to him. He figures prominently in certain sūtras. He is said to have died before his master; he is represented as standing with Maudgalyāyana by the Buddha when entering nirvāṇa. He is to reappear as Padmaprabha Buddha 華光佛." (SH 279a).
01v15 *anurudi* 阿那律 *analü* < Skt. *Aniruddha*, Pāli *Anuruddha* Akanuma 47b, means "unrestrained", named as "One of the ten chief disciples of Buddha ; to reappear as the Buddha Samantaprabhāsa ; he was considered supreme in 天眼 deva insight." (SH 293a).
01v15 *nanḍi* Chin. 難提 *nanti* < Skt. and Pāli *Nandi* (Akanuma 449b), means "the happy one", name of a Buddhist monk cf. SH 475a.
01v16 *kimbili* 金毘羅 *jinpiluo* < Skt. and Pāli *Kimbila* cf. Akanuma 307a.
01v16 *rivaḍi* 隸婆多 *lipoduo* < Skt. and Pāli *Revata* cf. Akanuma 546a.

01v17 *m(a)ha-moṭgiliyani* Chin. 大目揵連 *damulianlian* < Skt. *Mahāmaudgalyāyana*, Pāli *Mahāmoggallāna* (Akanuma 375b), is one of the four great disciples of Buddha.
01v17 *m(a)hakašapi* 大迦葉 *dajiaye* < Skt. *Mahākāśyapa*, Pāli *Mahākassapa* cf. Akanuma 369. He was also one of the four great disciples of Buddha.
01v18 *m(a)hakošḍili* Chin. 大拘絺羅 *dajuchiluo* < Skt. *Mahākauṣṭhila*, Pāli *Mahākoṭṭhita* (Akanuma 373a), written in Chinese also 大拘絺那, 摩訶俱絺羅, 摩訶俱袒羅, "an eminent disciple of Śākyamuni, maternal uncle of Śāriputra, reputed author of the Saṃgītiparyāya śāstra." (SH 89b).
01v18 *m(a)hašundi* Chin. 大周那 *dazhouna* < Skt. *Mahācunda* cf. Akanuma 359b.
01v19 *m(a)hakaṭyayani* Chin. 大迦旃延 *dajiazhanyan* also written in other similar phonetic forms like 摩訶迦旃延 *mahejiazhanyan*; 迦延 *jiayan*, v. 摩 *ma* and 迦 *jia*. < Skt. *Mahākātyāyana*, Pāli *Mahākaccāna* (Akanuma 364b), is a disciple of Śākyamuni cf. SH 96a.
01v20 *purni* Chin. 邠耨 *binnou* < Skt. *Pūrṇa* (Akanuma 519a), "a disciple of Śākyamuni, son of Bhava by a slave girl, often confounded with Maitreya. The chief preacher among the ten principal disciples of Śākyamuni." cf. SH 370a.
01v21 *šilaka* 行籌 *xingchou* < Skt. and Pāli *Śalaka* cf. Nakamura (1975), 244d.
01v22 *ot alačᵘ* translated Chin. 葉屋 *yewo* "grass tent". Skt. *tṛṇa-kuṭī* cf. Hirakawa (1997), 3183.9; UW 91; OTWF I, 23.
02r01 *yuuguk* is the translation of Chin. 沐浴 *muyu* "bathe".
02r10 *äv suzak bar-ıp* is the interpretation for Chin. 無家 *wujia* "homeless".
02r10 *toyın dintar bol-mıš* "became a monk" given as an interpretation for Chin. 學道 *xuedao* "learn the way".
02v15 *te- sözlä-* translated Chin. 道 *dao* with the meaning "to speak; to tell" cf. Mathews 884a. The Chinese character 導 *dao* "to lead, to guide" (Mathews 884a) must be translated *uduz-* "to lead". Cf. HT VII 123 = CEZ 260b03.
02v18 In the manuscript *bošgun-* renders Chin. 孝 *xue* which is also a variant of Chin. 學 *xue* "to study, to learn". The Chinese Taishō original uses Chin. 學 *xue*.
02r20-02v30 these lines are abbreviated translations of Chinese *gāthās* which can be grouped in the following way:

以若干言語	öŋi öŋi törlüg sav söz[43] üzä
破壞最尊眾	saṇgabeḍ kılsar[44] kamagka ayaguluk bursaŋ[45] kuvrag-ıg
破壞聖眾時	saṇgabeḍ kılmıš üdtä tözün bursaŋ kuvrag-ıg
無有能訶止	bolmaz tıdgalı särgürgäli udačı
碎身至斷命	ätözi buẓulup isig özi üẓülmäk-kä tägip

[43] *sav söz* "words, speech, verbal expression" given as the Old Uyghur counterpart for Chin. 干言語 *gan yanyu* "to speak". Here the translator did not follow the Chinese original. Firstly, he translated *yanyu* not as plural like *sözlär savlar*, but added the attribute *öŋi öŋi törlüg,* but the expression has become more effective. Secondly, he did not translate Chin. 干 *gan* "to do sth". This is because, in Uyghur, there are no differences between *sav söz kılmak* and *sav söz* in this sentence.
[44] For *saṇgabeḍ kıl-* one would expect Chin. 破和合僧 *po hehe ceng* "Saṅghabheda, disrupt the harmony of the community of monks, to cause schism, e.g. by heretical opinions" (SH 334a) but it renders Chin. 破壞 *pohuai* "to break$_2$, disrupt$_2$, destroy$_2$".
[45] *bursaŋ* is an explanatory addition of the translator.

奪象牛馬財	kunsukup yaŋa-sın ud-ın atın äd-in tavar-ın[46]
破國滅亡盡	buẓulup el-i uluš-ı yiṭlinip yokaṭıp alkınsar y(e)mä
彼猶故和解	olar anı-layu ok bilip[47] tüz baz bolmak-ıg ögsär-lär[48]
況汝小言罵	takı nä ayıṭmıš k(ä)rgäk sizlär azk(ı)ya tuṭug süküš-üg
不能制和合	umagu mu ol tıdıp tüz baz bolgalı
若不思真義	birök sakınmasar sizlär čın kertü yörüg-üg
怨結焉得息	öčüg käk-ig nätäg-in bulgay sizlär amırtgurgalı
罵詈責數說	todayu sökä erä kınayu sözlädük-tä
而能制和合	inčip ugu-luk ol tıdınıp tüz baz bolgalı
若思真實義	birök sakınsar sizlär čın kertü yörüg-üg
怨結必得息	öč-üg käk-ig oḍgurak bulgay sizlär amırtgurgalı
若以諍止諍	birök töṭüš üzä tıṭayın tesär töṭüš-üg
至竟不見止	apamu-ka tägi körmäz tıṭılmışın
唯忍能止諍	yinṭäm särindäči-lär ök uyur-lar tıdgalı töṭüšüg
是法可尊貴	bo nom ayagu-luk agır-laguluk ärür
瞋向慧真人	övkälig-in ülänip čın bilgä biliglig čın kertü kišilär-kä
口說無賴言	tıl-ın sözläp nomug seẓirätdäči sav-larıg 又 asıg-sız sav-larıg y(e)mä
誹謗牟尼聖	ter ärsär münäsär örmiš amrılmıš tözün-lärig
是下賤非智	bo ärür kudık-ı aṣır-a-kı näŋ bilgä ärmäz
他人不解義	adın kiši-lär ukmazlar yörüg-üg
唯我獨能知	yintäm m(ä)n ök yal(a)ŋuz uyur m(ä)n bilgäli
若有能解義	kim-lär birök usar-lar ukgalı yörügüg
彼恚便得息	olar övkä kakıg-ıg bulur-lar amırtgurgalı
若得定為侶	birök bulsar dyan-ıg eš kılgalı
修善慧者共	bolup yaraṭınsar ädgü-tä
捨本所執意	tıṭıp öŋräki kayu adkangučı köŋül-in
歡喜常相隨	ögrünč-lügin sävinč-lüg-in uẓatı bir ikinti-kä eyin bolušur-lar
若不得定伴	birök bulmaṭın dyan-lıg [eš kılgalı][49]

"The verses are spoken by the Buddha in order to settle controversies that have arisen among the bhikṣus of Kauśāmbī and as an important ethic concept widely spread in Buddhist literature."[50] There are also many tranlations of the Sanskrit into many different languages. The context and order of these tranlations are relatively similar. Dietz compared studies among the Sanskrit, Pāli, Tibetan and Chinese versions and found that "with the exception of Uv (Chin) and MĀ (Chin), the transmission of these stanzas is

[46] *äd-in tavar-ın* is the counterpart of Chin. 財 *cai* "wealth; property, valuables".
[47] *ok bilip* is an addition of the translator.
[48] *ögsär-lär* has also no counterpart in Chinese.
[49] *eš kılgalı* added according to Chin. 為侶 *weilü*. Chin. 若 *ruo* is a character for the conditional translation of *birök ... –sAr* "if", cf. same page lines v07, v25. *bul-* is the Uyghur counterpart of Chin. 得 *de* "to get sth., to recieve sth.", cf. same page line v04, v09. Uyghur *eš* is the Uyghur counterpart of Chin. 伴 *ban* "companion". Uyghur *kıl-* is the translation from Chin. 為 *wei* "to do sth.". This instance is a parallel explanation for Chin. 若得定為侶 Uyghur *birök bulsar dyanıg eš kılgalı* in line v25-26 in this page.
[50] Dietz (1998), 9.

quite uniform. The arrangement is the same in the Skt. versions, but is different from that of the Pāli versions".[51]
03r01 *katıglanmak tavranmak-ta* is the Uighur counterpart of Chin. 精勤 *jingqin*. 精勤 *jingqin* translated also as verb *tavran- katıglan-* "to strive and exert onself", cf. BT XXVIII, 303.
03r05 *tüšüt ögräṭig* translates Chin. 狎習 *xiaxi* "intimate with; expert in", cf. Mathews' 2528. In Shōgaito (2008), line 835, 993, 1006 and 1012 *tüšüt ögräṭig* was translated from Chin. 慣習 *guanxi*. 慣習 *guanxi or* 習慣 *xiguan* "custom; habit", cf. Mathews' 3567.10.
03r12 *sakınčlıg* is the Uyghur counterpart of Chin. 伺 *ci* "*vicāra*, 毘遮羅 *pizheluo* "Investigation, consideration, search for truth; to spy; wait on", cf. SH 223a.
03r29-03v02 *[kalt]ı biligsiz ... ädgü orunug* (= T. 599b 28-29): this section and its Chinese original are cited in UigĀg II, 142.
03v19 *küsüš öŋüg* translates Chin. 欲色 *yusi* "The two realms of desire and form, or the passions and the sensuous.", cf. SH 356a.
03v22 *arıg yorıg* Chin. 梵行 *fanxing* "Pure living; noble action; the discipline of celibacy which ensures rebirth in the Brahmaloka, on in the realms beyond form", cf. SH 354b.
03v29 *ämgäk üzä ämgäk-niŋ* is the Old Uyghur counterpart of Chin. 苦苦 *kuku* "duḥkha-duḥkhatā. The pain or painfulness of pain; pain produced by misery or pain; suffering arising from external circumstances, e.g. famine, storm, sickness, torture, etc.", cf. SH 313.

V. Word Index[52]

ačapal	ača[p]al aṭl(ı)g nyagrot sögüt 阿闍和羅拘類樹 01r31
adbuda	a. sudur 侍者經 01v07
adın	a. 他 02v21
adkan-	a.-gučı köŋülin 執意 02v28
adumay	a. suẓakka 阿浮村 01r17
agırlaguluk	ayaguluk a. 可尊貴 02v14
akıg	alku akı[g]lar 諸漏 03r29, alku a.+ larıg 諸漏 03r22, a.+ıg 漏 03r23, a.+nıŋ 漏 03r24, 03r25
akıl-	arkuru turkaru a.-tukta 橫流 01v02
al-	köŋülin ... a.-mıš 心 ... 取 03r10
alaču	ot alaču 葉屋 01v22
alkdur-	alku akıglarıg a.-dačı 盡諸漏 03r22
alkın-	a.-sar 盡 02r28
alkınmak	a.+ı 盡 03v26, 03v30 a.+ın 盡 03r27
alku	a. ton-larıg 一切衣 03r04, a. akıglarıg 諸漏 03r22, a. akı[g]lar 03v29, a. kiši-lär 一切人 03r05

[51] Dietz (1998), 9.
[52] If the Chinese character is not the equivalent for the Uyghur word, I took the symbol ~ to indicate this case.

altın a.+ınta 下 01r13, 01r32
amırtgur- a.-galı 息 02v04, 02v09, övkä käkig bolurlar a.-galı 恚便得息 02v25
amra- a.-p 愛 03v17
a.-guluk 可愛 03v12
amranmak a. 03v14
amrıl- a.-ıp olurmıš 燕坐 01r18
a.-mıš 寂 01r29, örmıš a.-mı tözünlärig 牟尼聖 02v19
a.-mıšta 息 01r29
amtı a. 今 02r14
ananṭ a.+ıg 阿難 01v32
ančak(ı)yalıgsız a. orontakı 無所有處 03v08
anılayu a. ok 猶故 02r29
anıŋ a. 其 01v29
antag a. 彼 02r14, a. 如其 01v30
anurudi a. 阿那律陀 01v15
apamu a.+ka 竟 02v11
ar- a.-sar münäsär 誹謗 02v18
arıg a. yorıgıg 梵行 03r21
arıg tapodar a.+ta 在 ... 溫泉林 01r12
arkuru a. turkaru 橫 01v02
arsık- a.-dukta 03v05
arṭok a. 增 03r13
artokrak a. ~ 大 01r19, a. 極 01r28
asıgsız a. savlarıg 02v17
asırakı a. ~ 賤 02v20
ašan- mäŋig a.-dukta 樂 ...食 03v05
ašvači a. 阿攝貝 01v10
at a.+ı 名 03r21
a.+ı kötrülmiš 世尊 02r13
at a.+ın 馬 02r26
atl(ı)g ača[p]al aṭl(ı)g nyagrot sögüt 阿闍和羅拘類樹 01r31
bodagay a. t(ä)ŋriliktä 阿浮神室中 01r16
a. küülüg 名 01v08
atyaṭakondini a. 拘鄰若 01v10
ayaguluk a. 尊 01v09, 02r2, 02r23
a. agırlaguluk 可尊貴 02v14
ayṭ- nä a.-mıš k(ä)rgäk ... -gu mu ol 況 02r29
azk(ı)ya a. 小 02v01
aẓu a. ... a. 為 ... 為 03r12 ... 03r13, 03r15 ... 03r16, 03r18
a. y(e)mä 或 03v01
aẓuča a. y(e)mä 或 03v11, 03v19, 03v22, 03v27

äd ä.+in tavarın 財 02r27
ädgü ä. oronug 善處 03v02, ä. öglilärkä 善知識 03v30
ä.+tä 善 02v27
ädgülüg ä. 德 01v08

ädgüti	ä. 善 03r08, 03r09, 03r10, 03r10
ägrik-	ä.-mišlär 纏 03r29
ägrikmäk	ä.+tä mu 纏 03r16
ägrikmäksiz	ä.+tä mu 無 ... 纏 03r16
ämgäk	ä. 苦 03v28, 03v29
	ä.+ig 苦 03v06
	ä.+niŋ 疾 03v29
är-	ä.-di 01v22
	ä.-ip 03v23, 03v24, 3v25, 3v26, 3v28, 3v29
	ä.-mäz 非 01v27, 不 3v25, näŋ ... ä.-mäz 非 02v21
	ä.-sär 者 03r29
	ä.-ür 02v20, 02v14, 也 03v10, 03v21, 3v27, 03v30
	ä.-ürsizlär 02r11
	ä.-ip 01r30
	k(ä)rgäk ä.-ip 應 03v15
	odug ä.-ip mü 寤 01r27
	ä.-kän 住 01r02
	turur ä.-k(ä)nmiš 在 01r15, bar ä.-k(ä)nmiš 有 01r26
ärki	ä. 01r28
	m(ä)n nätägin temägäy sözlämägäy m(ä)n ä. 我那得不導 02r17
	köŋüli turdı ä. 意在 01v30
ärt-	ä.-ip 過 01v23
ärṭä	ä. 至 01r29
äšid-	ä.-mäti 不聞 01r28
ätöz	ä.+i 身 02r25,
	ä.+in 身 03r20, 03v04
	ä.+nüŋ tigirtintä mu 身諍 03r19
äv	ä. suzak 02r10
	ä.+ig 家 02r10
badiriki	b. 跋提釋迦王 01v11
bakuli	b. 拘隸 01v12
bar-	äv suzak b.-ıp 02r10
bar	b. 有 01r26, 03v11, 03v20, 03v22, 03v27
barak	b. eltä 跋耆中 01r10
barini	čidana b. sudur 自觀心經 03r11
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uu u. udık 睡眠 03r15, 03r16
uẓaṭ- karasın u.-mıš 葬送 01r22
uzaṭı u. 常 01v06, 02v29

üd ü.+tä 時 01r15, 01r22, 01r27, 02r23, 03v03, 03v07 täginmiš ü.+tä 覺時 03v07
ü.+üm 時 01v06

üküš	ü. 多 03r12, 03r13, 03r15, 03r16
	ü.+kä 多 01v08
ün	ü.+i 聲 01r23, ü.+lärinıŋ 音 01r24
üstünki	yeg ü. 上 01v09
ütlä-	ü.-gäli 勸 01v32
üzä	ü. 01r24, 01r25, 02r09, 03r15, 03r17, 03r30, 03v26, 03v29, ü. 以 02r02, 02r03, 02r05, 02r21
üẓlünčü	ü.+kä 訖 01v23
üẓülmäk	ü.+kä 斷 02r25
üžik	so ü. 03v14
	ü.+ni 03v15
vidika	nayur v. sudur 達梵行經 03r20
viharika	v. istavari 籌 01v21
vimali	v. 維摩羅 01v13
yag-	y.-galı 雨 01r03
	y.-ıp 下 01r08, tolı y.-ıp 雨雹 01r19
yagmur	ulug y. 大雨 01r08
yagu-	üẓlünčükä y.-mıš 垂訖 01v24
y(a)kın	y.+da 邊 01v22
yal(a)ŋuz	y. 獨 02v22
yaŋa	y.+sın 象 02r26
yaŋku	y.+sı 響 01r25
yaŋluk	y. 03v15
yapšın-	y.-ip 著 03v17
yaraglıg	y. 可 01v25
yaragsız	y. 不可 01v25
yaratıl-	y.-mıš 03v14
yaratın-	y.-sar ädgütä 修善 02v27
y(a)rl(ı)g	y.+ımın 說 01v28
y(a)rlıka-	kayu y.-mıš y(a)rl(ı)gımın 所說 01v28
	y.-r 02r14
	taplayu tapıngaru y.-matın ~ 不悅可 02r17
yašaguluk	y.+um 壽 01v23
yaši	y. 耶舍 01v13, 01v21
yänä	y. 復 02r06, 02r12
yeg	y. üstünki 上 01v09
	y.+in 勝 03r26
yemišlik	y. 園 01r14
yemišlikči	ramiga y. 羅摩園主 01r14
y(e)mä	y. 01v27, 02r28, 02v18, 02v26, 03r20, 03v05, 03v25, y. 亦 02r08
	aẓu y. 或 03v01, aẓuča y. 或 03v19, 03v22, 03v27
	y. ök 03v09
yer	y.+lärdä 於 ... 地 01r08
	y.+lärin 01v01
yıd	y.+ı yıparı 香 02r03

yıg-	y.-a 01r05
	y.-galı ... alku tonlarıg 畜一切衣 03r04
yıpar	yıdı y.+ı 香 02r03
yintäm	y. 唯 02v12, 02v22
yiṭlin-	y.-ip yokadıp 滅亡 02r28
yiṭtür-	y.-mädäči ... yörügin 不失 ... 義 01v29
yokaḍ-	yiṭlinip y.-ıp 滅亡 02r28
yorı-	y.-mıš 行 01r14
	y.-r 行 01r30
	y.-p 行 01v03, 02r07
	arṭok sakınčlıgta mu y.-yur m(ä)n 行增伺 03r13, arṭok sakınčsıztamu y.-yur m(ä)n 行無增伺 03r14, ägrikmäktä mu y.-yur m(ä)n 行 ... 纏 03r16, ärikmäksiztä mu yorıyur m(ä)n 行 ... 無纏 03r17, ätöznüŋ tigirtintä mu y.-yur m(ä)n 行身諍 03r19
yorıg	y.+ı 02r01
	arıg y.+ıg 梵行 03r22
yölän-	y.-ip 向 02v15
yörüg	y.+in 義 01v29
	y.+üg 02v03, 02v08, 02v21, 02v23
yürüŋ	y. 白 03v25, kara y. 黑白 03v24, kara y. tüšlüg 黑白報 03v24

VI. Abbreviations

ADAW	Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst.
Akanuma	Akanuma (1979)
AoF	Altorientalische Forschungen
AN	*Aṅguttara Nikāya*
BT	Berliner Turfantexte
BT VIII	Kara/Zieme (1977)
BT IX	Tekin (1980)
BT XIII	Zieme (1985)
BT XXV	Wilkens (2007)
BT XXVIII	Yakup (2010)
CEZ	大唐大慈恩寺三藏法師傳 *Datang daciensi sanzang fashi zhuan*
Chin.	Chinese
Dhp	Dhammapada
DLT	Dīwān luγāt at-Turk (s. Dankoff/Kelly 1982-1985)
ED	Clauson (1972)
HT VII	Röhrborn (1991)
HT X	Mirsultan (2010)
Jā	Jātaka.
MĀ	Madhyamāgama .
Mathews	Mathews (1972)
MN	Majjhima-Nikāya.
MW	Monier-Williams (1899)

OTWF	Erdal (1991)
RaschmaKatDoc I	Raschmann (2007)
RaschmaKatDoc II	Raschmann (2009)
SĀ	*Saṃyukta Āgama* (T. 99)
SH	Soothill/Hodous (1937)
SN	Sutta Nipāta
Skt.	Sanskrit
T.	高楠順次郎・渡辺海旭(編) Takakusu, Junjirō /Kaikyoku Watanabe (eds.), (1924-1935): 大正新修大藏經 *Taishō shinshū daizōkyō* [Taishō-Tripiṭaka], Tokyo.
UigĀg II	Kudara/Zieme (1990)
UigĀg III	Kudara/Zieme (1995)
Uygh.	Uyghur
Uv	*Udānavarga*, ed. Bernhard (1965).
UW	Röhrborn (1977-)
UWV	Röhrborn (2010)
VdSUA	Veröffentlichungen der Societas Uralo-Altaica
VOHD	Verzeichnis der Orientalischen Handschriften in Deutschland
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

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THE OLD UYGHUR EXTRACT OF THE *ZHONG AHANJING* (T. 26) THREE OF EIGHT FOLIOS PRESERVED IN THE HEDIN COLLECTION (1935.52.0004-0006)*

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The three folios (Hedin collection, folios 1935.52.0004-0006) whose transcription and English translation are presented here belong to the Old Uyghur translation of the Chinese 中阿含經 *Zhong ahanjing* (*Madhyamāgama*). In the Hedin Collection there are, beside these three, five further folios (1935.52.0001-0003, 1935.52.0007-0008) which are also parts of a translation of this sutra. The *Madhyamāgama* is a work that consists of various sutras like the other Āgama sutras, so that it is difficult to date its origin exactly. This Āgama sutra, however, was very probably first written as a Gāndhārī text in Kharoṣṭhī script among the Sarvāstivādin in Kashmir[1] and was twice translated into Chinese. One translation was that of Dharmanandin (Chin. 曇摩難提 Tanmo nanti) composed ca. 384-385, while the other stems from Saṃghadeva (Chin. 僧伽提婆 Sengga tipo) from ca. 397-398. Now only one Chinese version, the latter one, is preserved.[2]

Up to now, besides the folios of the Hedin collection, some Old Uyghur fragments in other collections have been identified as fragments from a translation of the *Madhyamāgama*.[3] They are now scattered all over the world. Although some fragments were found in Turfan[4], most of them stem from Dunhuang. According to Kōgi Kudara, who began the work on the whole collection of Old Uyghur fragments in the Hedin collection, the fragments from Dunhuang, which are now preserved in the Museum of Fujii Yūrinkan[5] and in the Haneda Photo collection (both Kyoto), stem together with those of our Hedin collection (Stockholm) from one and the same manuscript and

* First I would like to express my sincere thanks to Prof. Zieme and Dr. Wilkens who gave me useful advice about the Old Uyghur reading; the former pointed out the existence of the parallel Pāli text. While I am grateful to these colleagues for their bountiful assistance, I alone am responsible for any mistakes.

[1] O. von Hinüber examined some words in the Sanskrit text of Upāligāthās in the *Madhyamāgama* and showed that their Sanskrit forms can be explained only by an intermediate text written in Kharoṣṭhī and consequently in Gāndhārī Prakrit, see Hinüber (1982), Hinüber (1983). His thesis was also supported by F. Enomoto who added some more items to prove it, see Enomoto (1984b), 95. About the affiliation of this sutra see e.g. Schmithausen (1970), 89-114; Enomoto (1980); Enomoto (1984a); Thich (1991), 18-27. Thich Minh Chau compared the Chinese *Madhyamāgama* and the Pāli *Najjhima Nikāya*, see Thich (1991).

[2] See Enomoto (1984b).

[3] The fragments which were until now found are listed by Zhang Tieshan, see Zhang (2003), 67-68.

[4] They were researched by K. Kudara, P. Zieme and K. Kitsudō, see Kudara/Zieme (1990); Kitsudō (2008).

[5] These fragments in both collections were researched by M. Shōgaito, see Shōgaito (1980), Shōgaito (1981) and Shōgaito (1982).

were probably found in cave No. 464 (Pelliot Grotte 181) in Dunhuang.[6] As K. Kudara claimed, this cave dates from the Mongolian period (13th-14th c.), meaning that these fragments should have been written during that period.[7] The cursive script of the fragments also supports this thesis. Besides the fragments that K. Kudara mentioned, five further folios of the Old Uyghur *Madhyamāgama* were recently found in Dunhuang. Two of them are now preserved in Peking University, two in the State Library of Peking, and one in the Research Institute of Dunhuang (敦煌研究院 Dunhuang yanjiuyuan). Only of the last folio do we know that it was found in the Dunhuang Northern Cave B52. Zhang Tieshan, who investigated these folios[8], is of the opinion that because of the script one folio in the State Library of Peking and one in the Research Institute of Dunhuang belong to one and the same manuscript.[9] The relationship between these newly found fragments in China and those in Kyoto and Stockholm is uncertain, and so this problem demands further research.[10]

Our fragments 1935.52.0004-0006 of the Hedin collection contain passages from the 27th, 29th and 35th volumes whose complete parallels have not been found in any other fragments. Like the other fragments of the *Madhyamāgama* they do not have any colophons, and for this reason we cannot say anything about the origin of the translation apart from an approximate date derived from an examination of the writing and consideration of the possible find-site of the manuscript. What M. Shōgaito noticed regarding the characteristics of the translation of the Āgama sutras as well as the Abhidharma texts, we can accept that: 1) The texts consist of Old Uyghur sentences of extracts and at the beginning of each extract the Chinese characters are quoted, 2) The structure of the Old Uyghur sentences is very similar to that of the Chinese, and 3) There are some variants that were probably added by the scribe.[11]

Folio 1935.52.0004

This folio contains the translation of passages from sutras No. 111 and 112 in the 27th volume.[12] The translation of sutra No. 111 corresponds only to the

[6] K. Kudara gives a list of the fragments that were probably found in this cave in Dunhuang. They contain various sutras, so that these fragments can be classified into some groups following their contents. But every group belongs to the same manuscript, see Kudara (1990a), 106, and Kudara (1990b), 168.

[7] Kudara (1990a), 100-101; Kudara (1990b), 167. K. Kudara underlined that this dating was given by T. Moriyasu, see Moriyasu (1985), 3-13.

[8] Zhang (2000); Zhang (2001).

[9] Zhang (2001), 129.

[10] We have to take into consideration especially the relationship between the fragments from the Northern Caves and those of the Kyoto und Hedin collections, because according to K. Kudara's and Zhang Tieshan's information they have almost the same size and their script is also very similar, see Kudara (1990a), 103; Zhang (2001), 128.

[11] Shōgaito (1981), 87, 89.

[12] The Pāli parallel of these both texts are found in *Anguttara-Nikāya* vol. 6, No. 63 (for No. 111) and No. 62 (for No. 112), Hara (1952), 286-295. They are also translated into Chinese as an

final part of the sutra, where Buddha Śākyamuni gives explanations on suffering. From sutra No. 112 its beginning is preserved, even its title: 阿奴波經 *Anubo jing* in Chinese and in Old Uyghur. From the translation of sutra No. 112 a small passage is also found in the fragment Ch/U 8054 (T II T 1823) from Turfan.[13] In comparison with our fragment, neither the quoted Chinese characters nor the Old Uyghur translation are identical. Therefore one has to assume that these two fragments are not based on the same original.

In our folio some Chinese characters differ from those in the Taishō version or their order is different. It raises the question of whether the Chinese text which was used by the Uyghur translator was the same version as that later brought into the Taishō. Because of a lack of evidence, this question remains unanswered. Commentaries given by the scribe that are characteristic of the Old Uyghur translation of Āgama texts can also be seen in this folio. In line v13 the scribe gave the alternative translation for the Chinese sentence 已滅 *yimie* "(It has) already decayed" introduced by the Chinese character 又 *you* "or". In addition, in line v16 we can recognise a correction between the lines which was added later. These show that not only did the scribe check the original translation, but also that a corrector or a later user must have compared the text with the Chinese original.

Folio 1935.52.0005

This folio can be identified as the translation of the second half of sutra No. 117 and of the beginning part of sutra No. 118 in the 29th volume.[14] From sutra No. 117 柔軟經 *Rouruan jing* our fragment has only the part in which Buddha Śākyamuni talks about illness and old age. At the end of the sutra, the Buddha taught his teaching as a strophe with four Chinese characters per verse. This stanza does not have a corresponding poetical rendering in Old Uyghur, but unlike the other prose sections it is translated in full. Thus we can assume that the translator at least recognised this part as a unit. Sutra No. 118 龍象經 *Longxiang jing* presents a discussion between Udāyi and Buddha Śākyamuni about the topic "Who is the dragon of dragons, the king of dragons?" This sutra also contains a strophe of five characters, each line of which is recited by Udāyi. In our fragment only the beginning of this stanza is preserved. Like the stanza in sutra No. 117 the text is not given in a poetical manner. But from this passage there is also no lacking correspondence in the translation. Moreover, in line r15 we can find the small check mark between the two Chinese characters 病 *bing* and 不 *bu*. These characters were written in the wrong order, the check marks the correction. It perhaps points out that someone proofread the Old Uyghur text.

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independent sutra, see T. 57 佛説漏分布經 *Foshuo loufenbu jing* and T. 58 佛説阿耨風經 *Foshuo anoufeng jing*.

[13] See Kitsudō (2008), 99-100. It corresponds to the text on the reverse side of our fragment.

[14] The Pāli parallel of these both texts are found in *Anguttara-Nikāya* vol. 3, No. 38 and 39 and vol. 5, No. 57 (for No. 117) and vol. 6, No. 43 (for No. 117), see Woodward (1951), 128-130; Hara (1952), 59-61, 243-246.

Folio 1935.52.0006

This folio is the translation of sutra No. 143 傷歌羅經 *Shanggeluo jing* in the 35th volume.[15] In this sutra Saṅghārava (Chin. 傷歌羅 Shanggeluo) criticises Buddha Śākyamuni and the Buddhist practices at first, but is eventually convinced by the Buddha of the Buddhist doctrine. Our fragment preserves the discussion between Buddha Śākyamuni and Saṅghārava. In this part there are some keywords like 示現 *shixian* (= Skt. *saṃdarśana*) which is recognised as an important topic in the discussion and thus appears repeatedly. The Uyghur translator almost consistently uses the same Old Uyghur words for them, showing that at least he gave a correct translation for certain important Buddhist terms.

1935.52.0004 recto *(***plate 7***)*

Transcription and Chinese parallel

r01	tušmaduk-lar : tözün nom-ta turulmaduk-lar :	**[sutra 111]** 600b15 不遇[16]善知識。不御聖法法
r02	ätöz-lärindä tugduk-ta tägingülük artokrak	身 b16 生覺。極
r03	ämgäki ärtä agır ämgäki : isig özüg	苦甚重苦命
r04	ugrayu üẓgäli ugradačı : ünüp mundın	將欲絕。出此
r05	taštın sıŋar-tın ikiläyü tiläyür-lär : anda	從外更 b17 求於彼。
r06	antag y(e)mä bar ärsär toyın-lar braman-lar	或有沙門梵志。
r07	持一句呪 bir padak-lıg arvıš tutdačı-	持一句呪
r08	lar : aẓu y(e)mä iki üč tört üküš tälim	或二 b18 三四多
r09	padak-lıg arvıš-larıg aẓu y(e)mä yüz padak-	句呪。或持百句
r10	lıg arvıš tutdačı-lar : 彼治我苦如是	呪。
r11	olar yürüngäg kılzun-lar mäniŋ ämgäkim-kä	彼治我苦。
r12	munı munčulayu tilämäk tılṭag-ınta : tugmıš	如 b19 是因求生
r13	ämgäk : ögrätinmäk tılṭag-ında tugmıš	苦。因習生
r14	ämgäk ärsär : ämgäk öčüräyin tep 阿奴	苦苦滅。 (...)
r15	波經 mantu kalp sudur : 跋耆瘦 šaki-	**[sutra 112]** b28 阿奴波經 (...) c1 跋
r16	lıg-lar elindä 在阿奴波 mantu kalp	耆瘦在阿奴波
r17	atl(ı)g 跋耆都邑 šaki-lıg-lar känt-indä	跋 c2 耆都邑。(...)
r18	阿夷羅和帝 ačiravaṭi ügüz-tä yunalım	c3 阿夷羅恕帝 c4 河浴。 (...)

[15] The Pāli parallel of these both texts are found in *Anguttara-Nikāya* vol. 3, No. 60, see Woodward (1951), 151-156.

[16] Only the parallel translation of those first two characters remains in the Old Uyghur text.

r19	tep : 拭體著衣 ätöz-in sürṭüp	[c6] 拭體
r20	ton-ın kädti : 提和達哆 divaḍaṭ	著衣。 (...) [c7] 提恕達哆[17] (...)
r21	或有 aẓu-ča y(e)mä bar ärsär kičig-lär aẓu-	[c16] 或有小或
r22	ča y(e)mä bar ärsär orṭun-lar aẓu-ča y(e)mä bar	有中或
r23	ärsär ulug-lar aẓu-ča y(e)mä bar ärsär türk	有大。或年
r24	yigit-lär käntü öz-läri bilmäz-lär 如來	少不自 [c17] 知。(...)
r25	一向[18] m(ä)n käntü özüm bir yintäm vyakrit	如來已一向
r26	kılmıš ärip : ol anılayu ok kıldı sez-	記彼故有疑
r27	ik yaŋılmak-ıg : 謂我一向記 kaltı	惑。(...)
r28	maŋa bir yintäm vyakrit kılgu-luk-ug	[c19] 謂我一向記 (...)
r29	若我見 birök m(ä)n körtüm ärsär 有大深	[c21] 若我見 (...)
r30	厠 bolsar artokrak täriŋ baṭıg-lıg 可得	[c27] 有大深厠。 (...)

1935.52.0004 verso (**plate 8**)

Title, scroll, pagination: 中阿含第二十七　　三葉

v01	一處 yaraši bulgay mu m(ä)n bir oron-ın 令我	[601a1] 可得一處 (...)
v02	得捉 kim m(ä)n tuṭgalı bolup tarṭıp ün-	[a2] 令我得捉挽出 (...)
v03	türgülük tep : 若汝從如來 birök s(ä)n	[a15] 若汝
v04	mintirdin äšidtiŋ ärsär : ulug ärän-lär-niŋ	從如來聞大人
v05	töz tüp bilgä bilig üzä bölmäk aḍırṭ-	[a16] 根智分別者。
v06	lamak-ıg : otgurak bulup yeg üstünki	必得上
v07	kertgünčüg : mini-tä inčip öriṭgäy ärdiŋ	信如來而懷
v08	ögrünčüg sävinčig tep : 觀他大[19]心 kolu-	歡喜。 (...) [a22] 觀
v09	lap adın kiši-lär-niŋ köŋül-in bilirm(ä)n bo	他人心。知此
v10	kiši-niŋ tükäl-lig bolgu-sın ädgü nom-	[a23] 人成就善法。(...)
v11	ka : 生不善法 tugurmiš-ın ayıg nomlarıg	[a24] 生不 [a25] 善法。
v12	bo kiši ädgü nom-ug öčürü tükädtükdä	此人善法已滅
v13	ayıg nom-larıg tuguru tükätdi 又 öčürü	不善法已生。
v14	tükädip y(e)mä ter : 餘有善根 adın	餘
v15	bolup ädgülüg yıltızı inčip üẓülmädük	有善根 [a26] 而不斷
v16	käsilmädük : bo ädgülüg yıltız-tın ((inčip yänä))[20] ikiläyü	絕。從此善根當復更

[17] The same name appears also in the lines 10, 13, and 14. Because only the name is cited in the Old Uyghur text, it is impossible to decide from which one the Uyghur translator picked up the quotation.

[18] The third character 已 *yi* of the Chinese sentence 如來已一向 *rulai yi yixiang* is lacking in the Old Uyghur text.

[19] According to the Chinese text in Taishō Tripiṭaka the fourth character has to be 人 *ren*, and there is no other version, which gives the character 大 *da* as a variant. Though this sentence is quoted in the Old Uyghur text wrongly, the following translation is correct.

v17	tuggu-sın ädgüg : 得淨清[21] bulgu-sın	生善。 (...) [a27] 得清淨法 (...)
v18	arıg süzök nomug : 闇滅明生 karaŋgu	闇
v19	öčüp y(a)ruk tugsar : kün ärü ärü yo[kar]*u*	滅 [a28] 明生 (...)日轉昇
v20	agtınıp aš üdiŋä tägdükdä 猶如穀	上至于食時。(...)
v21	種 inčä kaltı ı tarıg urug-ın artamaduk	[601b6] 猶如穀種。不壞
v22	buẓulmaduk yirümädük[22] büksülmädük yeel	不破不 [b7] 腐不剖。不爲風
v23	kuyaš üzä bärt baš bolmaduk 秋時密藏	熱所傷。
v24	küz üdtä yıgmıš kiẓlämiš : 以種灑中	秋時密藏。 (...)
v25	urug sačduk üd eyin yagsar : 大人根	[b8] 以種灑中隨時雨澍。 (...)
v26	智 ulug ärän-lär-niŋ ärklig-lärin bil[däči]	[b16] 大人根
v27	bilgä bilig üzä : munı munčulayu ančulayu	智。如是如
v28	kälmiš-niŋ köni-sinčä bilmäkim 必當	來正知 (...)
v29	斷絕 otgurak inčip üẓülgü-sin	[b21] 必當斷絕

Translation

[Sutra 111]

(r01) Those who have (never) met ... Those who have not calmed down in the noble dharma (r02-04) will suffer, after they were born in their bodies, from their excessive pains, from their very heavy pains totally intending to tear their lives. (r04-05) They rise from here and from outside and seek (it) again. (r05-06) So if there are again monks and *brāhmaṇa*s, (r07-08) those who hold magic spells consisting of one *pāda*, (r08-10) or also those who hold magic spells consisting of two, three, four or many$_2$ *pāda*s or the magic spell consisting of hundred *pāda*s, (r11) they may make a remedy against my pain. (r12-14) As regards a pain which arose in this way from desiring or a pain which arose because of learning, I want to extinguish (it)! (...)

[Sutra 112]

(r15) *Mantukalpa-Sūtra (...) (r15-16) in the land of the Śākyas (...) (r16-17) in the city of the Śākyas named *Mantukalpa (...) (r18-19) „Let us wash ourselves in the river Ajiravatī“. (...) (r19-20) (He) rubbed his body and put on his clothing. (...) (r20) Devadatta (...) (r21-24) On the other hand if there are small ones, or if there are middle ones, or if there are large ones, or if there are young men in the prime of their youth they themselves do not know. (...)

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[20] Between *yıltız-tın* and *ekiläyü* there is a character +. The additional words *inčip* and *yänä* are written between l. 15 and l. 16.

[21] The second and third character are switched their position.

[22] On the left side of the last letter a point was written, so that one has to read it as *n*. In consideration of the Chinese original in which four verbs 不壞不破不腐不剖 stand parallel this letter has to be read as *k*, because other three verbs have the form *-mAdOk* in Old Uyghur.

(r25-27) I myself have made only one prophecy, thus he made the doubt and erring. (...) (r27-28) How is (he) to make only one prophecy for me? (...) (r29) If I saw (...) (r30) If (it) has an extremely deep lavatory (...) (v01) Do I find suitably the one place? (...) (v02-03) „that I can hold and pull (him) to bring (him) out“ (...) (v03-08) If you heard from me the dividing and the distinguishing of the root$_2$ of great men, you would have surely found the highest belief, and nevertheless you would have aroused joy and delight in me. (...) (v08-11) Meditating on the mind of other persons I know that this person become perfect through the good law. (...) (v11-14) When this person completely extinguished the good law by having given birth to the bad laws, he completely engendered the bad law. Or it is said; „completely extinguishing“ (...) (v14-16) And there is another one whose wholesome roots have nevertheless not been severed or cut off, (v16-17) and from these wholesome roots he can also engender something good. (...) (v17-18) To achieve the clean and pure law (...) (v18-19) If the darkness is extinguished and the light is born (...) (v19-20) When the sun arose gradually upwards and (it) reached to the time of meal (...) (v21-22) Thus one has never putrified the seed of grains$_2$ and (it) has never been damaged, has never decayed and split open. (v22-23) And there are no wounds$_2$ (caused) by wind or sun heat. (v24) In autumn (one) has collected and hidden (it) (...) (v25) (if one) throws the seed, if it rains in time (...) (v26-28) My knowing in this way like Tathāgata's truth by the knowledge of the sense organs of great men (...) (v29) surely so much for that to be torn (acc.) ...

Commentary

04r01-04 The Chinese original says: 不御聖法，法身生覺極苦甚重苦，命將欲絶, but according to the Taishō Tripiṭaka there is another version where the second 法 *fa* in the text is lacking. Sh. Tachibana reads this sentence based on the latter version: "(The worldlings who do not learn much through listening extensively and are foolish) do not steer the true *dharma*, and their body sets up sensation (= Skt. *vedanā*). It is extremely painful and they suffer very heavily. Their life wants to pass away."[23] Even if the Uyghur translator used this version too, he interpreted 身生 *shensheng* as a meaningful unit and translated both 覺極苦 *juejiku* and 甚重苦 *shenzhongku* as the subjects of the next sentence 命將欲絶. This interpretation does not match the Chinese original.
04r04-05 The Chinese original says: 出此從外更求於彼 „One goes out from here, and from the outside he seeks (it) there again“. The Old Uyghur text translated only the sentence 出此從外更求. The Uyghur translator translated the last two characters 於彼 *yubi* as *anda*, but he interpreted them as a part of the next sentence.
04r07-10 This sentence is written in Old Uyghur word order.

[23] Tachibana (1915), 539.

04r10 The last two characters 如是 *rushi* of the Chinese quotation in the Old Uyghur text belong to the next sentence.
04r15, 16 In the Chinese original the transcription of the Sanskrit name of the city Anupiya, 阿奴波 *anubo*, can be found. But the following Old Uyghur equivalent *mantu-kalp* matches neither the Chinese transcription nor the Sanskrit original. Probably it can be explained by a re-sanskritization using the city name of the Anguttara-Nikāya version: Daṇḍakalpaka. Disregarding the last syllable –ka, Daṇḍakalpa semantically matches *Mantukalpa if we assume that daṇḍa was interpretated not in the meaning of "stick", but of "application of power, control, embodied power" which has some resemblance to *mantu* "adviser, manager, ruler etc.".[24]
04r15, 17 The Chinese word 跋耆瘦 *baqishou*, the transcription of the name of a state, Bhaggā, where the Buddha stayed for a while, is not transcribed in the Old Uyghur text phonetically but semantically.
04r25 The Chinese word 如来 *rulai* "Tathāgata" is consistently translated by the Old Uyghur word *män* "I" in this folio. The third character 已 *yi* "already" which is lacking in the Old Uyghur citation of the Chinese sentence is translated into Old Uyghur, but the Old Uyghur translation does not match the character 已 *yi*, but the similar one 己 *ji* "oneself". According to the Taishō Tripiṭaka such a variant is not recorded.
04r27-28 In the Chinese original 我 *wo* "I" (= Buddha) make(s) a prophecy, but it was mistaken by the Uyghur translator and interpreted as to make a prophecy "for me".
04r29 Only the first three words 若我見 *ruowojian* were translated into Old Uyghur, and the translation for 提恕達哆 *tihedaduo*, the object of the verb 見 *jian*, is lacking.
04v01 The Old Uyghur text quoted only four characters from the middle of the Chinese long sentence: 此人可得一處如毛髮許糞所不污 leaving the Old Uyghur translation incomplete. While the subject of the Chinese text is 此人 *ciren* "this person", the Old Uyghur translation is furthermore a matter of *män* "I". It is not clear how the Uyghur translator understood this Chinese sentence. About the equivalence between the Chinese characters 可得 *kede* and Old Uyghur *yaraši bul-*, cf. Shōgaito (1984), 97; Shōgaito (2008), 534-535, 723.
04v02-03 The Old Uyghur text quotes and translates the Chinese sentence 令我得捉挽出. But the unit of the Chinese meaning is 令我得捉挽出之耶, and the translation does not contain the object for the verb 挽出 *wanchu* "to haul out".
04v04 According to the Chinese original it is expected that because of the genitive suffix in the word *äränlärniŋ* all or some of the words *töz*, *töp* and *bilig* have a possessive suffix. But this is not the case.
04v06-07 The main sentence of the Chinese original says: "You can believe in the Tathāgata and bear the happiness." But in the Old Uyghur translation it is not a matter of the belief in the Tathāgata (Chin. 如来 *rulai*), which was

[24] About the meanings of *daṇḍa* and *mantu* see SED 466b-c, 785c.

translated into Old Uyghur by *minitä* "in me", and the word "Tathāgata" belongs to the second half of the sentence.

04v08-11 What the Tathāgata knows is in the Chinese original not only 此人成就善法 "This person accomplishes the good *dharma*", but also 亦成就不善法 "And (he) accomplishes the bad *dharma*". But in the Old Uyghur translation the latter part is lacking.

04v11 The meaningful unit in the Chinese parallel sentence has to be here 此人滅善法，生不善法 "This person extinguishes the good law and creates the bad law". But the Uyghur translator took only the second half and interpreted it as a part of the next sentence.

04v13-14 The Old Uyghur sentence *öčürü tükäṭip y(e)mä ter* is the alternative translation for the verb in the subordinate clause *öčürü tükädtükdä*.

04v14-15 The translation of the Chinese sentence 餘有善根而不斷絕 is also contained in the fragment Ch/U 8054 from Turfan.[25] In Ch/U 8054 only the translation of the verb 不斷絕 *[üzülmä]dük käsilmädük* is preserved. This part perfectly agrees with the translation in the fragment in question.

04v16-17 The sentence *bo ... ädgüg* corresponds to the Chinese original 從此善根當復更生善.[26] Although this Chinese text has to be interpreted as one sentence, it is translated as an object in the Old Uyghur text. But the verb that stands for this object is lacking.

04v17-18 In the Chinese quotation 得清淨 *deqingjing* the last character 法 *fa* that has to belong to this sentence is lacking, although the following Old Uyghur translation corresponds to the complete sentence 得清淨法. Like the sentence 04v1-17 this one, too, is translated as an object for a non-existent verb in the Old Uyghur text.

04v18-19 The Old Uyghur translation is only a part of the whole Chinese sentence: 猶如平旦日初出時闇滅明生 "It is like that when at the break of dawn the sun rises up for the first time, the darkness disappears and the light arises". The Old Uyghur translation interpreted the last part of this sentence as a conditional.

04v19-20 The sentence that begins in line 18 ends in line 19 with the word *tugsar*, and with the word *kün* in line 19 the new sentence begins. In the Chinese original the two sentences are not directly connected. In such a case normally the Chinese words are cited at the front of an Old Uyghur translation, but in this sentence it is not the case.

04v20 The small part of this sentence *aš üdiŋä* is also found in the fragment Ch/U 8054. This part is not the translation of the Chinese sentence 猶如穀種 as K. Kitsudō supposed,[27] but that of the sentence 于食時 "to the time of the meal".

04v21-23 The Chinese original sentence 猶如穀種，不壞不破不腐不剖 says "(It is) like grain seeds. (They) do not break down, do not tear, do not decay,

[25] See Kitsudō (2008), 99-100.

[26] This sentence which is also found with a few variations in 601b5 is also contained in the fragment Ch/U 8054 with two Chinese characters only, see Kitsudō (2008), 99-100.

[27] See Kitsudō (2008), 99-100.

and do not split out". The Uyghur translator interpreted 穀種 *guzhong* as an object of the first verb 不壞 *buhuai*.

04v23 The Old Uyghur word *bärt* "wound" forms together with the following word *baš* a hendiadys and corresponds to Chinese 傷 *shang*. About this hendiadys see Yakup (2006), 56, 10b158.

04v25 Compared with other parts the Old Uyghur translation of the Chinese sentence 以種灑中隨時雨澍 is very short and non-literal even though the translation is correct and almost complete.[28]

04v26-28 The Chinese sentences 是謂如来大人根智。如是如来正知諸法本。 are not completely translated into Old Uyghur. The Old Uyghur translation corresponds only to the second half of the former sentence 大人根智 and the first half of the latter sentence 如是如来正知 and mistakes them as a meaningful unit.

1935.52.0005 recto (**plate 9**)

Transcription and Chinese parallel

r01	säčm-ä yeg üstün-kig kölünüp : 鹵簿	**[sutra 117]** 607c28 簡撰上乘。
r02	at bašlap[29] öŋdün kedin tapınturulu udun-	鹵簿前後侍從
r03	turulu : yol uduẓgak-latdurur ärtim : takı nä	導引。況
r04	ayıtmıš kärgäk : yänä olar-ta adın-ın : 此最柔	復其餘。 (...)
r05	軟 bo ärür kamag-ta arṭok oglagu[30] 看田作	c29 此最柔軟。 (...)
r06	人 körüp ı tarıg iš-in kıldačı kiši-[31]	c29 看田 608a1 作人
r07	lär-niŋ aruklamıš-ın tarıg-lag-ta barıp tägip	止息田上。往詣
r08	čampu sügüt tüpiŋä : 自有病 käntü öz-	閻浮樹下 (...) a4 自
r09	läri-niŋ bar ärip iglämäk törö-si öŋi	有病法
r10	üḍrülmädük ärip iglämäk-tin : körtükdä	不離於病。見
r11	adın kiši-lär-niŋ iglämiš-in : erip aklap	他人病憎惡
r12	kodıkarur-lar učuz-layur-lar : amramaz-lar ögir-	薄 a5 賤不愛不喜
r13	mäz-lär : käntü öz-lärin körü tükädmäz-lär 我	不自觀己。 (...)
r14	不宜*然* maŋa yarag ärmäz anṭag kılgalı 因	a7 我不宜然。 (...)
r15	病不起[32] iglämämäk tılṭag-ında turmıš kürägür-	a8 因不病起貢
r16	mäk bagragurmak-ım ärsär inčip ötrü öz-	高者即便自
r17	in ök öčdäči : 不病貢高 igsiz bolmak	滅。 (...) a15 不病

[28] The second half of this sentence 隨時雨澍 is also partly found in the fragment Ch/U 8054, see Kitsudō (2008), 99-100. But the translation is different.

[29] The hook of *l* is lacking.

[30] The last *u* is written twice.

[31] The word *kiši* was written, after the other word that stands here originally was erased.

[32] There is a check mark between 病 *bing* and 不 *bu* to correct the order of the Chinese characters. The right word order is 因不病起.

r18	üzä kürägürüp bagragurup yeg ayaglıg	貢高豪貴
r19	bolmak üzä osal sımṭag bolup amr*an*mak tılṭag-	放逸。因
r20	ında tugurup biligsiz biligin yorımaz-lar	欲生癡不行
r21	arıg yorıg-ta : 病法老法 igl(ä)mäk törö	梵 [a16] 行。 (...) [a20] 病法
r22	karımak törö ulatı ölmäk iṭmäk-lig törö	老法及死亡法
r23	munṭag osuglug törö-lär käntü öz-läri-niŋ	[a21] 如法自
r24	bar ärip : midik partagčan-lar körtükdä	有凡夫見
r25	aklayur-lar : birök m(ä)n ersär m(ä)n aklasar m(ä)n	惡 [a22] 若我憎惡
r26	oẓmaduk ärip bo törö-tin maŋa yarag ärmäz :	不度此法 [a23] 我不宜
r27	anṭag kılgalı y(e)mä ök bar üčün bo töröm tep	然亦有是法
r28	anta munda munı munčulayu yorımak üzä bildim	[a24] 彼如是行知法
r29	tugmak-tın öŋi üḍrülgülük nomug : igsiz	離生 [a25] 無病
r30	kämsiz bolmak türk yigit bolmak öz-lüg yaš-lıg	少壯爲壽

1935.52.0005 verso (**plate 10**)

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v01	bolmak üzä kürägürmäk bagragurmak-ım ärsär :	貢高
v02	tarkardım alku kürägürmäk bagragurmak-ıg : kör-	[a26] 斷諸貢高見
v03	tüm küsüš-süz-nüŋ enčgülük-in anı munı munču-	無欲安 [a27] 彼如是
v04	layu tuymak-ım üzä korkınčsız bolup amran-	覺無怖於欲
v05	mak-ta bolup yokaḍṭurgalı sakınčıg yorıdım	得無有想行
v06	arıg-ın süzökin : arıg yorıg-ta tep : 龍	淨梵行 (...)
v07	象 naga sudur : 烏陁姨 uday-i 東河	**[sutra 118]** [b2] 龍象經 (...) [b5] 烏陀夷 (...)
v08	purvakoṣṭak ügüz-kä : 拭體著 ätözin	[b5] 東河 (...) [b8] 拭體
v09	sürtüp tonın käḍḍi : 念作 sikadi tep	著衣 (...) [b9] 念作 (...)
v10	是龍中龍 bo yaŋa-lar-nıŋ yaŋa-sı :	[b10] 是龍中龍
v11	ulug yaŋa-lar bolmıš : aẓu kim-niŋ ärki tep	爲 大 龍 王 爲 是 誰 耶 。 (...)
v12	象受大身 yaŋag ulug ätöz-üg tägi(n)miš-	[b11] 象受大 [b12] 身。 (...)
v13	in : 駱駝 täväg ud-ug äšgäk-ig : 胸行	[b15] 駱 [b16] 駝牛驢
v14	人 bagır-ın yorıgma tınl(ı)g-larıg : sög[ü]t täg	胸行人樹
v15	törümiš ulug ätözlüg-lärin 若有世間	生大形。 (...)

v16	kim-lär yertinčü-täki t(ä)ŋri-lärig ulatı šmnu-larıg	[b18] 若有世間天及魔
v17	äzrua-larıg : 以身口意害 ätöz üzä til	梵 (...) [b19] 不以身口
v18	üzä köŋül üzä : ämgäṭmäsär : 加我威力	意害者。 (...)
v19	asa y(a)rlıkazun mäniŋ čoglug yalın-lıg küčüm-	[b23] 加我威力。 (...)
v20	in : 龍相應 yaŋa birlä yaratılmıš šlok	[b24] 以龍相應頌
v21	üzä : takšuru ögäyin atı kötrülmiš-ig	頌讚世尊。 (...)
v22	tep : 正覺生世[33]間 köni tüz tuyuglı :	[b27] 正覺
v23	tugup yalŋok-lar arasında : käntü yavalıp köni	生人間自御得正
v24	dyanıg bulmıš : bıšrunup ögräṭinip arıg	定 [b28] 修習
v25	yorıg-lıg iz oruk-ta : amırṭgurup köŋülin	行梵跡息意
v26	k(ä)ntü özi mäŋi mäŋilägäli umıš : yalŋok-lar-	能自樂 [b29] 人
v27	nıŋ ayaguluk agırlaguluk-ı alku nom-lardın	之所敬重越超一切法
v28	ärtmiš ašmıš : y(e)mä ök t(ä)ŋri-lärkä ayaguluk	[c1] 亦爲天所敬
v29	bolmıš : ayag-ka tägimlig čin kertü är ärtip	無著至真人
v30	ašıp alku košug-lartın nizvani-ta ärip niẓvani	[c2] 越度一切結於林離林

Translation

[Sutra 117]

(r01) ... to choose ... (they) ride the highest. (r02-03) Leading the horse, causing to be served and obeyed in front and behind, I caused to lead the way. (r03-04) And what should (one) ask else? (...) (r05) This is more gentle than everything. (...) (r06-07) One sees that the persons who do the work of grains$_2$ took a rest on the cultivated field, went to and reached the root of the *jambu* tree (...) (r08-10) (Among) themselves there is the law of illness, and nobody is separated from illness. (r10-12) When they saw that other people became ill, they mope, hate, disparage and treat (it) with disrespect. (r12-13) They do not love (it), do not rejoice (it) and do not completely see themselves. (...) (r14) It is not appropriate for me to act in this way (...) (r15-17) As regards my unruliness and arrogance that arose because of not becoming ill, then they will be extinguished by themselves. (...) (r17-21) By being free from disease one is unruly and arrogant, by becoming outstanding and respected they become negligent$_2$, and because of desiring (they) give birth to ignorance and do not walk on the pure path. (...) (r21-22) "The law of being sick, the law of being old (r22) and the law of dying and disappearing. (r23-24) There are the laws like this (in?) themselves. (r24-25) When the laymen$_2$ saw (them), they

[33] The Chinese character 人 *ren* was written in the Old Uyghur text as 世 *shi*. But the Old Uyghur translation exactly matches the Chinese original. In the Taishō Tripiṭaka there is no such variation.

hate (them). (r25) If I hate and despise (them), (r26) although I have not escaped from this law (yet), (r26-27) (it) is not appropriate for me to act like this. (r27) "Because there is also my law." (r28) "By going here and there in this way, (r28-29) I knew the law to be separated from birth. (r29-v02) If I am unruly and arrogant by being free from disease$_2$, being strong and young and being living, (v02) I broke all such unruliness and arrogance. (v02-03) I saw the peacefulness of being without desire. (v03-04) Because I perceived this in that way, (v04-05) I became fearless in the desire, (v05) and reached the thought of destroying (v05-06) and walked with clarity$_2$ in the pure way." (...) (v07) Nāga-sūtra (...)

[Sutra 118]
(v07) Udāyi (...) (v08) To the Pūrvakoṣṭhakā river (...) (v08-09) He rubbed his body and put one his clothing. (...) (v09) "sikadi" (v10-11) "This elephant of elephants has become a big elephant. (v11) Or to whom does he possibly belong?" (...) (v12-13) "By that one attains the elephant on the big body (...) (v13-15) A camel, a cow, a donkey, and creatures that crawl on their bellies, those with large bodies grown (large) as trees. (...) (v16-17) Whoever of gods, Māras and *brahmā*s in the world (...) (v17-18) If one does not cause pain by body, by tongue and by mind (...) (v19-20) May it augment my majestic$_2$ power! (...) (v20-22) "Through composing *śloka*s made on elephants I will praise the Tathāgata" (...) (v22-23) true, even, perceiving, born among the people. (v23-24) Oneself becoming calmed one found the true meditation. (v24-25) One trains and learns in the trace$_2$ of the pure way. (v25-26) One pacifies his mind and became able to rejoice oneself. (v26-28) One who is to be honoured and estimated by the people surpassed$_2$ all *dharma*s. (v28-29) Now, he is to be honoured by the gods. (v29-30) The true$_2$ person who is worthy of respect surpasses$_2$ all joints. (v 30) (One) is in the *kleśa* and ... *kleśa* ...

Commentary

05r01 Compared with the Chinese original 簡選 *jianzhuan* "to choose" before the word *säčmä* „elect" another synonymous Old Uyghur word could be expected. The Chinese word 上乘 *shangcheng* "a four-horse coach" was mistaken by the Uyghur translator and translated literally.
05r02-03 The whole sentence is 我欲出至園觀之時。三十名騎簡選上乘。鹵簿前後侍從導引。"When I (= Buddha) wanted to go out and to arrive at the garden terrace, thirty horsemen chose four-horse coaches, and before and after the procession of mine (literally: the king) they attended on and led (me)". The Chinese term 鹵簿 *lubu* "procession of the king" is translated as *at bašlap* "beginning with a horse". It is not clear, whether the Uyghur translator misunderstood this Chinese term or his translation corresponds to the true subject of this sentence 三十名騎 *sanshi ming qi* which may have been translated on the preceding folio. The Old Uyghur words *yol uduẓgaklatdur-* have to correspond to the Chinese term 導引 *daoyin* "to lead". The verb *uduẓgaklatdur-* is interpreted as the verb *uduẓ-* "to lead" augmented

by the suffix *gAk*[34] which "forms agent nominals, instrument nouns and names of ailments" plus the denominal verbal suffix *+lA-*, and two causative suffixes *-t* and *-tUr-*.

05r03-04 The first Chinese character 況 *kuang* is translated as *takı nä ayıtmıš kärgäk* in Old Uyghur. This translation is also attested in the Old Uyghur translation of the *Abhidharmakośabhāṣya-tīkā Tattvārthā*, see Shōgaito (1991-1993), 296-297 = Shōgaito (2008), 456-457, line 4409.

05r14 In the Chinese sentence 我不宜然 *wobuyiran* "I should not be like this" that follows the conditional the Chinese word 我 *wo* is the subject of this sentence, but the Uyghur translator misunderstood and rendered it as a dative.

05r15, 18 The verb *kürägür-* forms with *bagragur-* "to be arrogant" a hendiadys and corresponds to 貢高 *gonggao* "pride, arrogance". Like the verb *bagragur-* that consists of *bag(ı)r + agu + r-*, one can interpret *kürägür-* as *kür + ägü + r-* "to be unruly".[35]

05r17-19 Without the first character the Chinese original sentence 爲不病貢高 is cited in the Old Uyghur text, and the translation corresponds to this incorrect quotation, too. The Uyghur translator misunderstood the Chinese sentence 爲不病貢高豪貴放逸 "Because of being free from disease (a worldling) is arrogant, distinguished and arbitrary" and interpreted each four characters (without the first character 爲 *wei*) as a meaningful unit. According to the Old Uyghur interpretation the first part in each unit, 不病 *bubing* "being free from disease" and 豪貴 *haogui* "to be distinguished", the explanation for the second part, 貢高 *gonggao* "to be arrogant" and 放逸 *fangyi* "to be arbitrary".

05r21-v06 The Chinese stanza with four characters in everyverse was not recognized by the Uyghur translator as verse and its translation is in prose. The correspondence is as follows:

igl(ä)mäk törö karımak törö	病法老法
ulatı ölmäk iṭmäk-lig törö	及死亡法
munṭag osuglug törö-lär käntü öz-läri-niŋ bar ärip :	如法自有
midik partagčan-lar körtükdä aklayur-lar :	凡夫見惡
birök m(ä)n ersär m(ä)n aklasar m(ä)n	若我憎惡
oẓmaduk ärip bo törö-tin	不度此法
maŋa yarag ärmäz : anṭag kılgalı	我不宜然
y(e)mä ök bar üčün bo töröm tep	亦有是法
anta munda munı munčulayu yorımak üzä	彼如是行
bildim tugmak-tın öŋi üḍrülgülük nomug :	知法離生
igsiz kämsiz bolmak türk yigit bolmak	無病少壯
öz-lüg yaš-lıg bolmak üzä kürägürmäk bagragurmak-ım ärsär :	爲壽貢高
tarkardım alku kürägürmäk bagragurmak-ıg :	斷諸貢高

[34] About this suffix cf. OTWF 3.327, 391-396.

[35] About the formative *+ AgU* cf. OTWF 162-165; about the verb form *bagragur-* cf. OTWF 499-500.

körtüm küsüš-süz-nüŋ enčgülük-in	見無欲安
anı munı munčulayu tuymak-ım üzä	彼如是覺
korkınčsız bolup amranmak-ta	無怖於欲
bolup yokaḍṭurgalı sakınčıg	得無有想
yorıdım arıg-ın süzökin : arıg yorıg-ta tep :	行淨梵行

05r23-24 The Old Uyghur sentence *munṭag osuglug ... bar ärip* corresponds to the Chinese 如法自有 "(They are something), which is according to the *dharma*, and are existent by themselves", but the Old Uyghur interpretation does not perfectly render the Chinese original.

05r26-27 Compared with line 05r14, which is also the translation of the Chinese sentence 我不宜然, the Old Uyghur sentence *maŋa ... kılgalı* corresponds to the same Chinese original, although between the two words *ärmäz* and *anṭag* there is a punctuation mark. About the difference between the Old Uyghur interpretation and the Chinese original see commentary for **05r14**.

05r27 The Old Uyghur word *üčün* and *tep* in the sentence *y(e)mä ök bar üčün bo törö tep* which corresponds to the Chinese original 亦有是法 "And there is this law" are Old Uyghur additions.

05r28-29 The subject of the Chinese sentence 彼如是行 "If he practises (it) like this" is 彼 *bi* "he". But the Uyghur translator took this character for the statement of location and translated it as a lokative *anta munda*. The Uyghur translator misunderstood also the Chinese sentence 知法離生 "One knows the law and escapes from life". According to his interpretation the object of 知 *zhi* "to know" is 法離生 *falisheng* that he translated "the law to be separated from birth".

05r29-v03 The Chinese original says: 無病少壯爲壽貢高斷諸貢高見無欲安 "Someone, who is free from disease and is young and healthy, is for his life unruly and arrogant. If he breaks every arrogance, he sees the peace of the selflessness". In the Old Uyghur translation it seems that 無病 *wubing*, 少壯 *shaozhuang* and 爲壽 *weishou* stand in parallel and that they are the reason for 貢高 *gonggao* "to be arrogant" whose subject is "I". The whole sentence 無病少壯爲壽貢高 is interpreted as a conditional for 斷諸貢高 "One breaks every arrogance".

05v03-4 The character 彼 *bi* "he" is here also the subject of the sentence 彼如是覺 "If he understands (it) like this" like the appropriate Chinese sentence in 05r28-29 that has the same structure. It is also misunderstood here and translated as an object of the verb *tuy-* "to perceive" which corresponds to the Chinese 覺 *jue*.

05v05 The Old Uyghur equivalent of the character 有 *you* "to exist" in the sentence 得無有想 is lacking.

05v06 In the Chinese phrase 淨梵行 *jingfanxing* the first character 淨 *jing* "clear" modifies 梵行 *fanxing* "*brahma-caryā*". But it is translated in Old Uyghur as a noun with instrumental suffix.

05v09 The Word *sikadi* corresponds to 念 *nian*, the name of the elefant king. The Pāli name of this elefant king is *seta* which does not match *sikadi*. The Chinese quotation in the Old Uyghur text shows that the translator could

misunderstand this name, because not only this character, but also the next character 作 *zuo* which is the verb of the next sentence is quoted. How the Uyghur translator came to the translation *sikadi* is not clear.

05v11 In the Old Uyghur translation the equivalent of 王 *wang* "king" in the sentence 爲大龍王 is expressed by the plural form *ulug yaŋalar*. On this use of the plural see Erdal (2004), 159.

05v12 The Chinese sentence 象受大身 "Elephants gain a big body" is misunderstood by the Uyghur translator and interpreted as an instrumental phrase, in which the subject 象 *xiang* "elephants" (Uyg. *yaŋa*) is rendered as the object of the verb 受 *shou* "to attain" (Uyg. *tägin-*).

05v13 As regards the Chinese sentence 馬駱駝牛驢胸行人樹生大形 "Horses, camels, cows, donkeys, snakes, human beings and trees create a big form", the first character 馬 *ma* is not translated into Old Uyghur. According to the Chinese quotation in the Old Uyghur text the Chinese word 胸行 *xiongxing* that means "snake" by itself was falsely interpreted together with the next character 人 *ren* "human being", so that the Old Uyghur equivalent for this character is lacking. Futhermore in the Old Uyghur translation the first four of all enumerated living beings, 駱駝 *luotuo*, 牛 *niu*, 驢 *lü*, 胸行 *xiongxing* are given in the accusative form, and the last one, 樹 *shu*, is mentioned as comparison for 生 *sheng* "to accrue". The binominal 大形 *daxing* "big form" which had to be the object of the verb 生 *sheng* is rendered as instrumental.

05v16-17 The whole Chinese clause which begins with the quoted phrase 若有世間 in line 15 of the Old Uyghur text is 若有世間天及魔梵沙門梵志 "If there are sentient beings, deva, māra, Brahmā, śramaṇa and brāhmaṇa". The Uyghur translator cut this conditional clause in the middle of the enumeration and interpreted the verb and the first enumerated item, 有世間 *youshijian*, together as a modifier for the following terms.

05v17 Though the Chinese quotation in the Old Uyghur text begins with the second character 以 *yi* and ends before the last one 害 *hai* of the Chinese original sentence, the translation corresponds to the complete clause: 不以身口意害者.

05v19 In the Chinese sentence 加我威力 "May (Buddha) add the power to me!" the character 我 *wo* is the object. But the Uyghur translator interpreted it as a genitive for the following term.

05v20-22 The complete Chinese sentence which contains the corresponding part is 令我在佛前以龍相應頌頌讚世尊. In the Chinese original the causative auxiliary 令 *ling* stands not only for the first verb 在 *zai* "to exist", but also for the second one 頌讚 *songzan* "to praise". But in the Old Uyghur translation which contains only the second part of this Chinese sentence this causative auxiliary is ignored. According to the translation the Chinese quotation in the Old Uyghur text had to begin with the character 以 *yi*, but in fact we find 龍相應 *longxiangying* as a quotation in the Old Uyghur text.

05v22 From this line the translation of the Chinese stanza praising the Buddha begins. The Chinese stanza whose first phrase is 正覺生人間 has five characters in every line, but the corresponding Old Uyghur translation is in prose. The idiom 正覺 *zhengjue* means here Buddha, but it is translated into

Old Uyghur literally. The correspondence between the Old Uyghur and Chinese stanza is as follows:

köni tüz tuyuglı : tugup yalŋok-lar arasında :	正覺生人間
käntü yavalıp köni dyanıg bulmıš :	自御得正定
bıšrunup ögräṭinip arıg yorıg-lıg iz oruk-ta :	修習行梵迹
amırṭgurup köŋülin k(ä)ntü özi mäŋi mäŋilägäli umıš :	息意能自樂
yalŋok-larnıŋ ayaguluk agırlaguluk-ı alku	人之所敬重
nom-lardın ärtmiš ašmıš :	越超一切法
y(e)mä ök t(ä)ŋri-lärkä ayaguluk bolmıš :	亦爲天所敬
ayag-ka tägimlig čin kertü är ärtip	無著至眞人
ašıp alku košug-lartın	越度一切結
nizvani-ta ärip niẓvani	於林離林去

05v24 The Old Uyghur sentence *bıšrunup ögräṭinip ... iz oruk-ta* corresponds to the Chinese 修習行梵跡, but the translation of the verb 行 *xing* "to practise" is lacking. In consideration of *arıg yorıg-lıg* which corresponds to the Chinese compound 梵行 *fanxing* in the line 05r21 it seems that in the Chinese master copy that the Uyghur translator had at his disposal the characters 行梵 *xingfan* stood in reverse order.
05v26 The subject of the Chinese sentence 人之所敬重 "(He) is respected by people" is the Buddha. But the Uyghur translator interpreted this whole sentence as a nominative clause for the next sentence 越超一切法.
05v28 The Chinese passive sentence 亦爲天所敬 "(He) is also respected by deva" is misunderstood and interpreted as active by the Uyghur translator.
05v29 The Chinese sentence 無著至真人 "(He) is the person who is *niravagraha* and *arhat*" is falsely translated as the subject for the next sentence 越度一切結 into Old Uyghur.
05v30 The character 林 *lin* in the phrase 於林離林 is translated twice as *nizvani* "*kleśa*". Perhaps the Uyghur translator interpreted this character as 煩惱林 *fannaolin* "forest of affliction".

1935.52.0006 recto (**plate 11**)

Transcription and Chinese parallel

r01	adın-larka sözläsär 无家学道	**[sutra 143]** 650c29 爲他説。 (...)
r02	äv-siz-kä barıp toyın dentar bolsar-	651a2 無家學道。
r03	lar yorımıš bolup bir buyan-lıg iz	行一福跡。
r04	oruk-ta yorımıš bolmaz mu ülgüläncsiz	不行無量
r05	buyan-lıg iz oruk-ta toyın dentar	a3 福跡。因學道
r06	bolmak tılṭag-ında tep 有三示現	故耶。 (...)
r07	bar üč törlüg ukıṭmak körgiṭmäk	a7 有三示現。
r08	ridi-lıg adak üzä ukıṭmak körgiṭmäk	如意足示 b8 現。
r09	bälgü-sin ömäk üzä ukıṭmak kör-	占念示現。
r10	giṭmäk üṭlämäk äriglämäk üzä	教訓
r11	ukıṭmak körgiṭmäk ärür 有一沙門	示現。(...)

r12	bar birär toyın-lar br(a)man-lar bar ulug	[a9] 有一沙門梵志。有大
r13	ridi-lıg adak-lıg 如意足 ridi-	如意足。 (...) [a10] 於如意
r14	lıg adak-ta kөŋül-in ärksinmäk-in bulmıš-	足心得自在。
r15	lar yorıyur-lar ülgüläńčsiz ridi-lıg	[a11] 行無量如意
r16	adak-lıg ädgü-lär-tä 謂分一為	足之功德。
r17	kaltı bölüp bir-ig kamag kılur-lar	謂分一爲衆
r18	kavšurup kamag-ıg bir kılur-lar 一則	合衆 [a12] 爲一。
r19	住 bir-ig ötrü turgurur-lar bir-tä	一則住一
r20	bilmäk-lig-in körmäk-ligin tıdılmaz-	有知有見。
r21	lar taš-ta tam-ta inčä kaltı kök	不礙石壁猶 [a13] 如
r22	kalık-ta yorımıš täg yagız yer-tä	行空。沒地
r23	baṭar-lar suv-takı täg 上昇 yokaru	如水。 (...) [a14] 上
r24	agṭınur-lar kök kalık-ka 猶如鳥	昇虛空
r25	kanat-lıg kuš täg 大如意足 ulug	猶如鳥翔。(...) 大
r26	ridi-lıg adak-lıg-larıg 以他相	如意 [a15] 足。 (...)
r27	adın-lar-nıŋ b(ä)lgü-si üzä bälgüläyür-	[a17] 以他相 [a18] 占
r28	lär adın-lar-nıŋ kөŋül-in bar turur	他意。有
r29	bo kөŋül-i munṭag ärür kөŋül-i čın kertü	是意如是意。實
r30	bar turur bo kөŋül-i tep ülgüläńčsiz	有是意。無量
r31	bälgüläyür-lär az bälgülämäz-lär olar alku	占 [a19] 不少占。彼一切
r32	barča čın kertü bolur inčip äẓüg-süz	眞諦而無有虛
r33	igiḍ-siz 設不以他 birök adın-	設。不以他
r34	lar-nıŋ bälgü-si üzä bälgülämäsär adın-	[a20] 相占他
r35	lar-nıŋ kөŋül-in 但以他念 täk adın-	意者。 (...) [a24] 但以他

1935.52.0006 verso (**plate 12**)

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v01	lar-nıŋ sakınč-ı adın-lar-nıŋ kınmak-ı	念他思
v02	adın-lar-nıŋ sözlämäki üzä äšidü	他說。聞聲
v03	tükätdükdä sav-ın bälgüläyür-lär adın-	已占他
v04	lar-nıŋ kөŋül-in 但以見他 täk körmäk	意。 (...) [651a28] 但以見
v05	üzä adın-lar-nıŋ kirmiš-in yogun	他 [a29] 入
v06	sakınčsız inčgä sakınčsız ((dyan-ta)) körü tükäd-	無覺無觀定。見已
v07	tükdä munṭag tep sakınur-lar 如此賢	作是念。
v08	者 munṭag osug-lug tözün-lär sakın-	如此賢者不 [b1] 念
v09	madın kınmadın öz kөŋül-indäki kayu	不思。如意
v10	küsüš-inčä ol tözün-lär bo dyan-ındın	所願。彼賢者從此定
v11	oduntuk-ta munṭag sakınur-lar 彼亦召[36]	寤如是念。 (...)
v12	olar y(e)mä ök b(ä)lgüläyür-lär ärtmiš üd-	[b2] 彼亦占 [b3] 過去。 (...)
v13	kig 久所作 öŋräki kayu kılmıš-ın	久所作 (...)

[36] According to the Chinese original it has to be 占 *zhan*, but the form of the character in the Old Uyghur text looks rather like 召 *zhao*. In the Taishō Tripiṭaka there is no other variant for 占 *zhan*.

v14	亦召[37] y(e)mä ök bälgü-läyür-lär amıl aglak	[b4] 亦占安靜
v15	oron-lug ärip amıl aglak oron-ta turmıš-	處。住安靜處。
v16	ın y(e)mä ök bälgü-läyür-lär čın kertü	亦占
v17	köŋül köŋül-täki nom-lar-ın 知如眞	至心心所有法。 (...)
v18	bilir-lär čınınča kertü-sinčä olar adın-	[b9] 知如眞。彼爲
v19	larka {ka} sözläyür-lär 若有沙門	他說。 (...)
v20	birök bar ärsär toyın-lar braman-lar	[b24] 若有沙門梵志。
v21	bar ärsär ulug ridi-lıg adak-lıg-lar 乃	有大如意足。 (...)
v22	及身至 munčulayu yiṭgürüp ätöz-in	[b26] 乃及身
v23	tägürdäči-lär äzrua t(ä)ŋri yer-iŋä 此	至梵天者。 (...)
v24	自作 bolar käntü öz-läri kılıp	[b26] 此自作
v25	k(ä)ntü öz-läri bolur-lar k(ä)ntü öz-läri	自有自
v26	täginür-lär anıŋ tüš-in 於諸示	受其報。 (...)
v27	alku ukıṭmak körgiṭmäk-lär-tä bo ukıṭmak	[b27] 於諸示現此示
v28	körgiṭmäk ulug nom ärür 以他相	現 [b28] 大法。 (...)
v29	adın-lar-nıŋ b(ä)lgü-si üzä bälgüläsär	以他相占
v30	adın-lar-nıŋ köŋül-in 自行 k(ä)ntü	他意。 (...) [c2] 自
v31	öz-läri yorısar-lar munṭag osug-lug	行如是
v32	yol-ta 我称説 m(ä)n ögä sözläyür	道 (...) [c9] 我稱說
v33	m(ä)n toyın gavṭam-nıŋ-ın 為他説 adın-	沙門瞿曇。 (...) [c17] 爲他
v34	lar-ka sözläyür adın-lar adın-lar-ka	說他爲他

Translation

[Sutra 143]

(r01) If one speaks to others (...) (r02-06) "If they go to the homelessness and become monks$_2$, have they walked in the trace$_2$ with one merit or have they not walked in the trace$_2$ with immeasurable merits because of becoming monk$_2$?" (...) (r07) There are three kinds of explanation and demonstration. (r08-11) These are the explanation and the demonstration through *ṛiddhipāda*, the explanation and the demonstration through thinking of the sign, and the explanation and the demonstration through advice$_2$. (...) (r12) There are single monks and *brāhmaṇa*s who (r12-13) have big *ṛiddhipāda*s. (...) (r13-15) By the *ṛiddhipāda* they have obtained the ability to rule the mind. (r15-16) They walk in merits of immeasurable *ṛiddhipāda*s. (r17-18) For instance, they divide one and make (it) complete. They bring together all and make (them) one. (r19-21) Then they rouse one in the one by having knowledges and insights. They are not hindered by stone or by wall. (r21-23) Just as they have walked in the sky$_2$ they sink into the brown earth like into water. (r23-24) They mount upwards into the sky$_2$. (r25) Like a bird with wings (...) (r25-26) Those with big *ṛiddipāda*s (...) (r27-28) By the sign of others they explain the mind of others. (r28-30) "There is this mind. That mind is like this. Truly$_2$ there is their mind." (r30-32) They appear as immeasurable, they do not appear as few, they become all$_2$ true$_2$ and thereupon free from falsehoods and

[37] See fn. 36.

lies. (r33-35) If they do not explain the mind of others by the sign of others (...) (r35-v04) Only through the thoughts of others, the longing of others, after they completed hearing the speech of others, they explain the mind of others. (...) (v04-07) When they completed seeing only by the seeing that others have entered into the meditation free from thick and fine thought, they think that "(it is) like this"; (v08-11) When the noble men like this have not thought and have not longed and those noble men have woken up from this meditation and as some their wishes in their own mind, they think (it) like this. (...) (v12-13) They also explain the past one. (...) (v13) what one previously has made (...) (v14-16) Now they explain that they have had quiet and lonely places and arisen in quiet and lonely places. (v16-17) And they also explain the laws, which are in the the true$_2$ mind$_2$. (...) (v18-19) They know (it) as their truth$_2$. They speak to the others. (...) (v20-21) If there are monks and *brāhmaṇa*s and if there are ones with big *ṛiddhipāda*s (...) (v22-23) They make their bodies range in this way, and the people who will cause to reach to the land of god Brahma (...) (v24-26) They make (it) themselves and they exist themselves. They themselves experience the reward. (...) (v27-28) This explanation and the demonstration is the great law in all explanations and demonstrations. (...) (v29-30) If one explains the mind of others by the sign of others (...) (v30-32) If they themselves walk in the way like this (...) (v32-33) Praising I speak about (things) of the monk Gautama (...) (v33-34) One speaks to others. Others ... for others (...)

Commentary

06r13 The Old Uyghur translation corresponds to the Chinese sentence 於如意足心得自在行無量如意足之功德, but in the Chinese quotation 如意足 *ruyizu* the first character 於 *yu* is lacking.
06r16 The Chinese quotation 謂分一爲 *weifenyiwei* in the Old Uyghur text is not complete. It should be 謂分一爲衆.
06r19-20 The Chinese quoation in the Old Uyghur text 一則住 is not complete. It had to be 一則住一. In the Old Uyghur translation all characters of the Chinese sentence 一則住一有知有見 "Then one stays on the one, and there are knowledges and sights" have their equivalents, but the Old Uyghur interpretation is problematic. In the Chinese original every four characters form a meaningful unit, but in the Old Uyghur translation the second four characters are interpreted as the reason for the first part.
06r25 The Old Uyghur translation corresponds to the Chinese phrase 猶如鳥 *youruniao* "(It is) like birds" which is also quoted in the Old Uyghur text. But if one regards the adjective *kanatlıg* "with wings" which is added to *kuš* "bird", it is possible that the following character 翔 *xiang* "to fly" which belongs to this phrase was also translated. In that case the Uyghur translator perhaps took this character for 翅 *chi* "wing" that is not attested according to the Taishō Tripiṭaka in any versions.

06r29 The Chinese original says: 如是意 "(It is) like this mind". It is translated into Old Uyghur as *munṭag ärür köŋül-i* that interpreted the last character 意 *yi* as a subject of this sentence.
06r30 Between the words *köŋül-i* and *ülgüläńčsiz* the Old Uyghur word *tep* marks the end of a quotation. Perhaps the Uyghur translator interprets the sentence from *bar turur* in line 28 to *köŋül-i* in line 30 the contents of *bälgüläyür-lär* "to explain" that stands in the line 27.
06r30-31 In the Chinese original both phrases 無量占 *wuliangzhan* and 不少占 *bushaozhan* are interpreted as a noun, while they are translated into Old Uyghur as two sentences. According to the Old Uyghur translation the second phrase 不少占 *bushaozhan* can be reconstructed as 少不占 *shaobuzhan*. It is not clear whether the Chinese original that the Uyghur translator used contained this fault or it depends on a misunderstanding of the Uyghur translator.
06r33-35 The first character 設 *she* in the Chinese quotation belongs to the preceding sentence and forms a compound together with 虛 *xu*. This character is translated correctly in the preceding sentence.
06r35-v04 The corresponding Chinese original consists of two sentences: 但以他念他思他說。聞聲已占他意。 But the Uyghur translator interpreted the first sentence in connection with the verb 聞 *wen* "to hear" of the second sentence.
06v03 As regards the Chinese character 聲 *sheng* "voice", the corresponding Old Uyghur word *ün* is expected as the object of the Old Uyghur verb *äšid-* "to hear", but in the Old Uyghur translation instead of this word *sav* "word" is used. The reason why this word was chosen for the translation of the character 聲 *sheng* is not clear.
06v04-07 In the Chinese original the sentence 但以見他入無覺無觀定。見已作是念。 "Only by the seeing that the others enter *avitarka-avicāra-samādhi*, one has already seen (it) and makes this thought" is divided into two parts. The first meaningful unit is 但以見他入無覺無觀定, but in the Old Uyghur translation the first part contains also 見已 *jianyi*, which had to belong to the second unit. While the subordinate clause is translated in Old Uyghur very literally and nearly keeps the Chinese word order, the main clause 作是念 *zuoshinian* is translated rather freely and has the Old Uyghur word order.
06v14-16 The Chinese original says: 亦占安靜處住安靜處 "And one explains the peaceful and silent place and abides in the peaceful and silent place". The Old Uyghur translation for 安靜處住安靜處 looks, however, like the object of the verb 占 *zhan*.
06v16-17 The Old Uyghur phrase *čin kertü köŋül köŋül-täki nomlar* is the translation of Chinese 至心心所有法. While the binominal 至心 *zhixin* is translated by *čin kertü köŋül* nearly literally, the phrase 心所有 *xinsuoyou* is expressed by one word *köŋül-täki*.
06v22-23 In the Old Uyghur translation the Chinese character 者 *zhe* is interpreted as "human being", but in the corresponding Chinese phrase 乃及身至梵天者 "As regards that then their body amounts to reaching to (the

land of) Brahmā" this character indicates that this phrase is the subject of the following sentences.
06v27-28 The Chinese original says: 於諸示現此示現大法 "In all appearance (Skt. *rūpa*) this shows the great *dharma*". Only the first three characters 於諸示 *yuzhushi* are quoted in the Old Uyghur text, although this phrase had to be 於諸示現 *yuzhushixian*. As regards the translation, the Uyghur translator interpreted the second 示現 *shixian*, which has to be taken here for the verb of the whole sentence, as a subject of this sentence.
06v30-32 The Old Uyghur translation of the Chinese phrase 如是跡 *rushiji*, which also belongs to the sentence 自行如是道, is lacking.

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Abbreviations

OTWF: Erdal, Marcel (1991): *Old Turkic Word Formation.* A Functional Approach to the Lexicon, 2 volumes. Wiesbaden.

SED: Monier-Williams, Monier (1899): *Sanskrit-English Dictionary*. Etymologically and Philologically Arranged with Special Reference to Cognate Indo-Eurpopean Languages. London.

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Das alttürkische „Diskurs-Sūtra“ und das *Nivāpa-Sūtra* (1935.52.0007)

Klaus Röhrborn (Göttingen)

1. Einführung

Das Blatt 1935.52.0007 der Stockholmer Āgama-Texte enthält Bruchstücke von 2 Texten: den größten Teil des so genannten „Diskurs-Sūtras“ (chin. *Shuo-jing*), von dem nur der Anfang fehlt, und den Anfang des *Nivāpa-Sūtra*. Die beiden Texte sind so genannte Lücken-Texte. Der Text wird also nicht vollständig gegeben, sondern es werden nur kurze Auszüge aus der chinesischen Vorlage zitiert. Die Lücken-Texte geben uns noch immer Rätsel auf, und die Gesichtspunkte für die Auswahl der Text-Exzerpte sind noch nicht völlig klar. Masahiro Shōgaito[1] hatte angenommen, dass die alttürkischen Lücken-Texte verkürzte Versionen von vollständigen alttürkischen Texten sind. Einen Beweis dafür wollte Shōgaito in der Tatsache sehen, dass in den Lücken-Texten isolierte Kasus-Endungen vorkommen, die auf ein Verb im vollständigen alttürkischen Text hinweisen, wie z.B. die Kasus-Endungen in Phrasen wie *... turgurmamıška* oder *... ešidtöktä*. Allerdings sind das Elemente, die bei den meisten Verben nicht zu den obligatorischen Aktanten gehören. Der Dativ in *-mIškA* und der Lokativ in *-tOktA* haben einen semantischen Inhalt („weil ...“ und „nach der Zeit des ...“). Diese Elemente sind anders zu bewerten als z.B. ein obligatorischer Akkusativ, der nur eine syntaktische Funktion hat und der nur die Verknüpfung des Objekts mit dem Verb markiert. Elemente wie *... turgurmıška* und *... ešidtöktä* kommen in den Lücken-Texten relativ häufig vor, in Adverbialsätzen, die man übersetzen kann, auch wenn man den Hauptsatz (mit finitem Verb), zu dem ein Adverbialsatz gehört, nicht kennt. Bei einem Akkusativ wäre das anders, und ein solcher Akkusativ scheint in dem Exzerpt von Zeile verso 02 des „Diskurs-Sūtras“ vorzuliegen: *kılınč kalınčusı bavagırıg* „Bhavāgra mit Karma-Rest“. Das ist das Ende eines chinesischen Satzes, der in der Vorlage lautet: *nai zhi fei-you-xiang-fei-wu-xiang chu xing-yu di-yi-you*[2] „und man gelangt in den Bereich, wo weder Bewusstsein noch Nicht-Bewusstsein [ist], zu dem Höchsten Sein mit Karma-Rest“. Das atü. *bavagir* entspricht dem chin. *di-yi-you* „das Höchste Sein“, und das steht appositionell zu *fei-you-xiang-fei-wu-xiang chu* „Bereich, wo weder Bewusstsein noch Nicht-Bewusstsein [ist] (skr. *naivasamjnānāsamjnāyatana*). Allerdings ist im chinesischen Text kein Verb vorhanden, dessen alttürkisches Äquivalent den Akkusativ von *bavagir* regieren könnte. So bleibt nur die Möglichkeit, diesen Akkusativ mit dem Verb *nomla-* in Zeile verso 04 zu verbinden. Tatsächlich gibt es Belege für *nomla-* mit Akkusativ in der Bedeutung: „predigen über etw.“[3]. Der uigurische Übersetzer hat also hier – gegen die Interpunkti-

[1] Vgl. Röhrborn (1985), 88 ff.
[2] G. 8113 1817 3459-13376-4251-3459-12753-4251 2660 4624-13615 10955-5342-13376.
[3] Suv 643:6; U IV C 196 usw.

on des Taishō-Textes – den Schluss des oben zitierten chinesischen Satzes zum nächsten Satz gezogen[4]. Auch hier liegt also kein „ungesättigter“ Akkusativ vor, und auch dieser Akkusativ ist daher kein Beweis für die These, dass die alttürkischen Lücken-Texte Auszüge aus vollständigen alttürkischen Texten sind.

2. Das „Diskurs-Sūtra“

2.1 Vorbemerkungen

Die alttürkische Übersetzung des „Diskurs-Sūtras“ findet sich auf dem Blatt 1935.52.0007, auf der recto-Seite, Z. 01-32, und auf der verso-Seite, Z. 01-04. Eine Pāli-Version liegt nicht vor. Wir kennen nur die chinesische Vorlage im Taishō-Tripiṭaka, Band 1, Nr. 26, S. 716b13 bis S. 718b17. Eine Übersetzung in eine andere Sprache scheint nicht zu existieren, lediglich eine Paraphrase des Textes in der Dissertation von Thich (1991), S. 354, ist bekannt. Sie ist nicht sehr erhellend. Die alttürkische Übersetzung beginnt nicht am Anfang, sondern erst in der neunten Zeile des chinesischen Textes. Wir wissen nicht, warum dieses Sūtra seinen Namen trägt, und auch der Sinn des ganzen Textes ist nicht besonders klar. Der Text beschäftigt sich mit den vier Meditations-Stufen. Offenbar soll gezeigt werden, wie ein Mönch erkennen kann, ob er auf dem Pfad der Meditation fortschreitet, stagniert oder zurückfällt. Für die buddhistischen Meditations-Stufen vergleiche man Schlingloff (1962), S.60 ff.

Eine fortlaufende Übersetzung des Textes ist bei Lücken-Texten nur selten möglich. Wenn der alttürkische Text sich eng an die Vorlage hält und die Vorlage gut bearbeitet ist, können manche Lücken ausgefüllt werden. Das ist aber selten der Fall. Meist haben die Bearbeiter die alttürkischen Text-Zitate im Rahmen des Kommentars übersetzt, bei kurzen Zitaten wurde auch auf eine Übersetzung ganz verzichtet[5]. Im Falle unseres Sūtras ist eine Übersetzung besonders problematisch, weil die chinesische Vorlage noch nicht bearbeitet und erschlossen ist. Bei längeren Zitaten geben wir deshalb im Kommentar eine Übersetzung, bei kurzen Zitaten verzichten wir darauf.

Auffällig ist die doppelte Punktierung von <q> in Zeile recto 17 (Futur auf *-gay*), die an die Punktierung in sehr späten Handschriften erinnert, vgl. Röhrborn (2002), 245. Die doppelte Punktierung der beiden Gutturale in *alkgalı* (Zeile recto 20) könnte dagegen ein Reflex der tatsächlichen Realisierung dieser Laute sein.

[4] Für die alttürkische Übersetzung s. u. im Kommentarteil.
[5] So z. B. in Kudara/Zieme (1983), bei den Textstücken C und D wurde auf die Übersetzung verzichtet.

2.2 Transkription des Textes

1935.52.0007 recto (**Plate 13**)

r01 bo yorıkıg, **wei xing** (G. 12594 4624) yintäm yorısar amran-
r02 makta ögirmäk birlä yaratılmıš sakınč-
r03 ta , sakınıp taymak ävrilmäkkä tükäl-
r04 ligin , ol toyınlarka tägimlig ol inčip
r05 bilgäli , **wo sheng** (G. 12680 9865) mäniŋ tugmıš bo nomum-
r06 ta , **bu tui (**G. 9456 12183) taymagay adormagay m(ä)n , ymä
r07 ök yänä ermägäy m(ä)n , mäniŋ tugmıš bo
r08 nomum udačı ärür kim meni turgurgalı
r09 inčip m(ä)n bo dyanta odgurak bulgay
r10 m(ä)n ür keč turgalı tep , **wei xing** (G. 12594 4624) yintäm
r11 yorısar , ikinti dyan birlä yaratıl-
r12 mıš sakınčta , **xiang sheng** (G. 4251 9880) sakınıp adromak-
r13 ka tükälligin , **ling wo** (G. 7199 12680) kim meni adort-
r14 tačı ärür , **xi mie** (G. 4034 7874) öčmäk amrılmak bi‹r›lä[6]
r15 yaratılmıš sakınčta , sakınıp küsüš-
r16 süzkä tükälligin , **yi bu** (G. 5395 9456) ymä ök
r17 aduromagay m(ä)n , mäniŋ tugmıš nom-
r18 um udačı ärür kim meni , ertürgäli ,
r19 montagın kirmäzkän inčip bulgay m(ä)n
r20 akıg alkgalı tep , **xiang wu** (G. 4251 12753) sakınıp
r21 küsüššüzkä tükälligin , **li yu** (G. 6906 13515) öŋi
r22 üdrülüp ögrünč bodulmaktın , täŋin
r23 tiliksizin ärip , **er shen** (G. 3345 9813) inčip ätöz
r24 mängi täginü , k(a)ltı tözünlärniŋ söz-
r25 lägülüki , tözünlärniŋ täŋ öglüg
r26 mäŋilig ärgülük ärigi **de** (G. 10842) bulturdačı
r27 üčünč dyanıg yakın bütürüp ärgäli ,
r28 **se le** (G. 9602 7331) öŋtä ögirmäk birlä
r29 yaratılmıš sakınčta , sakınıp taymak

[6] Kudara hat das Wort *birlä* gelesen.

r30 ävrilmäkkä tükälligin , **you xiang** (G. 13376 4251)

r31 sakınčlıg bilmäkkä tükälligin

r32 **you** (G. 13428) kayu sakınč kayu bilmäk ärsär , ymä ter[7]

1935.52.0007 verso (**Plate 14**)

(Chinesische Paginierung:) **zhong a han di si shi qi juan**[8]

v01 munča täŋligtin bulur bilgäli , **xing yu** (G. 4624 13615)

v02 kılınč kalınčusı bavagırıg ymä dyana-

v03 labi toyınlar , muntırdın turup inčip

v04 adınlarka nomlayurlar , **liao ye** (G. 7073 12988)[9]

(Lücke von etwa 4 Zeilen)

2.3 Kommentar

recto 1-3: *amranmakta ögirmäk birlä yaratılmıš sakınč* „Gedanken, die mit Freude am Begehren verbunden sind“; ähnliche Formulierungen auch in den Zeilen recto 11-12, 14-15, 28-29. Das Verb *birlä yaratıl-* ist das Äquivalent von von chin. *xiang ying* (G. 4249 13294), das als Lehnprägung nach skt. *samprayuj-* „zusammen anschirren“ zu betrachten ist. Das ist auch das Vorbild für atü. *birlä yaratıl-* geworden, entweder direkt oder über das Chinesische. *Birlä yaratılmıš* entspricht dann dem sanskritischen *samprayukta* „der seine ganze Aufmerksamkeit auf einen Gegenstand gerichtet hat“ (PW 1316c).

recto 3-4: *sakınıp taymak ävrilmäkkä tükälligin* „indem man Gedanken hegt, die zum völligen Abgleiten und Umkehren führen“; die gleiche Formulierung auch in den Zeilen recto 29-30 und ähnliche Formulierungen in den Zeilen recto 12-13 und 20-21. Das atü. Verb *sakın-* „denken, hoffen“ usw. ist in unserem Text die Übersetzung von chin. *xiang* (G. 4251). In den Zeilen 12-13 und 20-21 ist „erstreben, wünschen, hoffen“ die richtige Übersetzung, in den Zeilen 3-4 und 29-30 aber liegt eine neutrale Bedeutungsvariante vor („Gedanken hegen, die zu ... führen“), die zu beiden Kontexten passt. Das Verb *tay-* kommt ebenfalls mehrfach in unserem Text vor (auch Z. recto 6, 29). Es ist in den Texten häufig in der Bedeutung „(aus dem Himmel) herabgleiten“ belegt, gebraucht mit Bezug auf Götter, deren Zeit abgelaufen ist. Es ist aber auch allgemein als Terminus technicus für „das Zurückfallen“ im Kreislauf der Geburten belegt (TT VIII C 13), und eine ähnliche Bedeutung liegt in unserem Text vor: „zurückfallen“ auf dem Pfad der Meditation. In zwei von den genannten Belegen (Z. recto 3, 29) steht *tay-* in Worthäufung mit *ävril-* „umkehren“, in Zeile recto 6 steht es in Worthäufung mit seinem Antonym *ador-*

[7] *Ter* ist unter der letzten Zeile geschrieben.
[8] G. 2875 1 3818 10955 10291 9959 1055 3146 („Madhyamāgama, 47. Rolle“).
[9] „Es ist zuende“.

„Fortschritte machen“ (s.u.). Atü. *tükällig* ist die Wiedergabe von chin. *ju* (G. 3018), das hier für *ju* (G. 3019) „alles, jeder, das Ganze“ steht.

recto 4-5: *ol toyınlarka tägimlig ol inčip bilgäli* „diese Mönche sollten wissen“. Merkwürdig ist bei *inčip* die Schreibung des finalen <p>, die in Zeile verso 3 ähnlich ist.

recto 5-6: *mäniŋ tugmıš bo nomumta* „dieser mein Dharma, der [durch mich] entstanden ist“ ist eine sklavische Übersetzung der Vorlage. Eine parallele Formulierung auch in Zeile recto 17-18.

recto 6: *taymagay adormagay m(ä)n* „ich werde nicht zurückfallen und keine Fortschritte machen“. Das lange Zeit verkannte Verb *ador-* liegt in unserem Text in 3 verschiedenen Formen vor: *ador-* (recto 6), *adro-* (recto 12) und *aduro-* (recto 17). In Zeile recto 13 ist außerdem die Weiterbildung *adort-* „Fortschritte machen lassen“ belegt. Dieses Verb hat an allen 3 Stellen (recto 06, 12, 17) das chin. Äquivalent *jin* (G. 2075) „nach vorn gehen“, *adrot-* in Zeile recto 13 hat das chin. Äquivalent *sheng jin* (G. 9880 2075) „aufsteigen und vordringen [lassen]“. Über die Etymologie dieser Wortsippe hat man viel diskutiert (vgl. die Neuauflage des UW 2010 s.v.). Es scheint sicher, dass *adro-* eine Rückbildung von *adrok* „vorzüglich“ usw. ist. Andere Etymologien, die man vorgeschlagen hat und die *adro-* usw. auf *adır-* zurückführen, können nicht erklären, warum *adro-* nur in der Bedeutung „Forschritte machen, exzellent sein“ usw. vorliegt, nicht aber in der Hauptbedeutung von *adır-* („trennen“ usw.). Für einen tiefen Vokal in der zweiten Silbe sprechen auch die Schreibungen: *atra- / ”tr’-* in HT IX 829 und *adrat- / ”dr’t-* in HT VI 1565.

recto 6-7: *ymä ök ermägäy m(ä)n* „es wird mir auch nicht lästig sein“. Das Verb *er-*, hier als Übersetzung von chin. *yan* (G. 13031), bezeichnet gewöhnlich den Überdruss mit der Welt. Die Kausativform s.u., Zeile recto 18, wo atü. *udačı ärür kim meni ertürgäli* die Übersetzung ist von chin. *neng ling wo yan* (G. 8184 7199 12680 13031).

recto 9-10: *m(ä)n bo dyanta odgurak bulgay m(ä)n ür keč turgalı* „ich werde erlangen, in dieser Meditation lange² zu verweilen / ich werde in dieser Meditation lange² verweilen können“, ähnlich auch unten in Zeile recto 19-20. Das Verb *bul-* entspricht hier dem chin. *de* (G. 10842) in der Bedeutung: „in der Lage sein, zu ...“. Kōgi Kudara hat das Verb stets *bul-* transkribiert, und so auch in der provisorischen Bearbeitung dieses Sūtras, die dem Verfasser vorliegt. Die schöne Entdeckung von Jens Wilkens (vgl. BT XXV, S. 318 f.) bestätigt Kudaras Vorgehen: *-gAlI bul-* ist also schon älter und als Lehnwendung nach dem Tocharischen zu betrachten. Chin. *de* (G.10842) muss natürlich nicht immer einem atü. *bul-* entsprechen. Vor allem nicht, wenn das chin. *de* mit unpersönlichen Verben auftritt, wie in der Junktur *de ... man* (G. 10842 ... 7622) „das Voll-Sein ... erlangen“. Hier findet man im Atü. die freiere Wiedergabe : *... kanmakı bolzun* „ das Sich-Erfüllen möge sein, es möge sich erfüllen“ (vgl. BT XXV Z. 3553 usw.).

recto 10-11: *yintäm yorısar, ikinti dyan birlä yaratılmıš sakınčta* „wenn man wandelt in Gedanken, die mit der Zweiten Meditation verbunden sind“ (s.o. Kommentar zu Zeile recto 1-3).

recto 12-13: *sakınıp adromakka tükälligin* „erstrebend das absolute Fortschreiten“ (s.o. Kommentar zu den Zeilen recto 1-3, 6).

recto 13-14: *kim meni adorttačı ärür* „lässt mich fortschreiten (auf dem Weg der Meditation)“ (s.o. Kommentar zu Zeile recto 6).

recto 14-16: *öčmäk amrılmak birlä yaratılmıš sakınčta, sakınıp küsüšsüzkä tükälligin* „mit Gedanken, die mit dem Erlöschen und Zur-Ruhe-Kommen verbunden sind, die völlige Wunschlosigkeit erstrebend“ (s.o. Kommentar zu den Zeilen recto 1-3, 3-4).

recto 16-20: *ymä ök aduromagay m(ä)n, mäniŋ tugmıš nomum udačı ärür kim meni, ertürgäli, montagın kirmäzkän inčip bulgay m(ä)n akıg alkgalı tep* „ich werde nicht fortschreiten (auf dem Weg der Meditation); dieser mein Dharma, der [durch mich] entstanden ist, kann mich dazu bringen, dass es mir lästig wird; bevor ich in dieser Weise eintrete (?), werde ich die ‚Einflüsse’ vernichten können“. Für atü. *ertür-* s.o. Kommentar zu Zeile recto 7.

recto 20-21: *sakınıp küsüšsüzkä tükälligin* „erstrebend die völlige Wunschlosigkeit“ (s.o. Kommentar zu den Zeilen 14-16).

recto 21-23: *öŋi üdrülüp ögrünč bodulmaktın, täŋin tiliksizin ärip* „sich trennend von der Entzückung über Freude, gleichmütig und wunschlos seiend“. Atü. *ögrünč* ist hier das Äquivalent von chin. *yu* (G. 13642) „Leidenschaft (skr. *rajas*)“ oder „Begierde, Liebe (skr. *kāma*)“, während man im Kontext der ersten Meditations-Stufe eigentlich an skr. *prīti* denken würde. Atü. *bodul-* „entzückt sein“ ist durch die Brāhmī-Texte schon länger bekannt. Hier ist es Äquivalent von chin. *xi* (G. 4073) „sich freuen über“. Atü. *ärip* ist mit einem hypertrophen Alif geschrieben, wie stets in diesem Text.

recto 23-27: *inčip ätöz mäŋi täginü, k(a)ltı tözünlärniŋ sözlägülüki, tözünlärniŋ täŋ öglüg mäŋilig ärgülük ärigi DE* (G. 10842) *bulturdačı üčünč dyanıg yakın bütürüp ärgäli*: Dieses Zitat ist inhaltlich nicht klar. *tözünlärniŋ täŋ öglüg mäŋilig ärgülük ärigi* bedeutet etwa: „die gleichmütige, freudige Wohnstätte der Āryas“, und atü. *täŋ* ist das Äquivalent von chin. *she* (G. 9790) „Indifferenz (skr. *upeksā*)“. Gegen die Interpunktion des Taishō-Textes steht *täŋ* in unserem Text als Attribut zu dem nächsten Zeichen.

recto 28-30: *öŋtä ögirmäk birlä yaratılmıš sakınčta, sakınıp taymak ävrilmäkkä tükälligin* „in Gedanken, die verbunden sind mit der Freude an Rūpa, Gedanken hegend, die zum völligen Abgleiten und Umkehren führen“ (s. o. Kommentar zu den Zeilen recto 1-3, 3-4).

recto 31-verso 1: *sakınčlıg bilmäkkä tükälligin YOU* (G. 13428) *kayu sakınč kayu bilmäk ärsär, ymä ter munča täŋligtin bulur bilgäli* „in Vollkommenheit des meditativen Wissens, ALTERNATIV kann man auch sagen: welche [Art von] Gedanken, welche [Art von] Wissen es sein mag, von so vielen Arten kann man wissen“. Der Instrumental *tükälligin* hat kein direktes Äquivalent in der chine-

sischen Vorlage. Die Junktur *munča täŋligtin* entspricht dem chin. *qi shi* (G. 1074 9940) „wie dieses“.

recto 32: *kayu ... ymä ter* führt eine alternative Übersetzung ein. Für *sakınč* kann man im Atü. also auch *bilmäk* sagen. Dieser Satz hat natürlich kein Äquivalent in der chin. Vorlage.

verso 2-4: *kılınč alkınčusı bavagırıg ymä dyanalabi toyınlar, muntırdın turup inčip adınlarka nomlayurlar* „die Mönche, die diese Meditation erreicht haben, erheben sich von dort (von dieser Meditation) und predigen anderen über den Bhavāgra mit Karma-Rest“. Für atü. *bavagir* s.o. Abschnitt 1. Atü. *dyanalabi toyınlar* ist die Entsprechung von chin. *xing-chan bi-qiu-zhe* (G. 4624 348 8942 2310 542) „geistige Konzentration praktizierende Mönche“. Atü. *dyanalabi* ist eigentlich: „einer, der das Dhyāna erreicht hat (skr. *dhyāna-lābhin*)“. Diese anspruchsvolle Formulierung hängt vielleicht damit zusammen, dass es sich hier um hohe oder höchste Meditations-Stufen handelt.[10] Bei weniger hohen Stufen hätte man sich vielleicht mit der Übersetzung begnügt, die Nakamura (S. 244 b) unter dem Stichwort *Gyozen* gibt: *seishin tōitsu-o jissen suru koto* „geistige Konzentration praktizieren“. Atü. *dyanalabi* ist vielleicht wieder ein Beispiel für die wortschöpferische Tätigkeit der Uiguren auf dem Gebiet des Sanskrit. Die Wörterbücher führen nur den Terminus *samādhi-lābha* (vgl. Wogihara s.v.). Der Buchstabe *n* in *dyanalabi* ist punktiert. In BT XXV 0101 ist unser Wort in der Form *dyanlabi* belegt.

3. Nivāpa-Sūtra

3.1 Vorbemerkungen

Diese Predigt lehrt, wie man den „Fünf Leidenschaften“ (Begehren, Ärger, Dummheit, Hochmut, Zweifel) nur durch die Meditation entkommen kann. Das Futter (atü. *yimšäk*) sind in diesem Gleichnis die Leidenschaften. Der Jäger (atü. *käyikči*), der das Futter ausstreut, ist die böse Natur, und die Wildtiere (atü. *käyik*) sind Asketen und Büßer, die den Leidenschaften entkommen wollen.

Der chinesische Originaltext findet sich im Taishō-Tripiṭaka, Band 1, Nr. 26, S. 178b25 - c3. Im Alttürkischen ist nur dieses Stück des Gleichnisses erhalten. Der Text ist aber am Anfang ziemlich lückenlos. Nach *ašın* in Zeile verso 23 und nach *bolur* in Zeile verso 24 sind einige Zeichen des chinesischen Textes nicht ins Alttürkische übersetzt worden. Der Zusammenhang ist dennoch klar. Das Vokabular des Textes ist sehr verständlich, so dass nur wenige Wörter kommentiert werden müssen. - Für die Übersetzung des gesamten Gleichnisses aus dem Pālī vergleiche man Karl Eugen Neumann: „Die Reden Gotamo Buddhos“, 3. Auflage, München 1922, Band 1, S. 366-379.

[10] Nach der freundlichen Auskunft von Kollegin Siglinde Dietz.

3.2 Text

v05 (Chinesische Überschrift:) **zhong a han jing juan di si shi qi**[11]
v06 **lian shi jing** (G. 7104 9909 2122) nivapa sudur , **lian shi** (G. 7104 9909)
v07 käyikčiniŋ yimšäk urmakı ärsär ,
v08 käyikkä , montag köŋül üzä ärmäz ,
v09 kim käyik bulzun s(ä)mrigäli bulzun
v10 öŋüg , bulz[un][12] küčüg , bulzun mäŋig
v11 uzun özüg yašıg tep , **lian shi** (G. 7104 9909)
v12 käyikčiniŋ yimšäk urmakı ärsär
v 13 käyikkä , montag köŋül üzä yimšäk
v14 urur , **wei yu** (G. 12594 13642) yintäm küsäyür yakın
v15 barıp yezün , yakın barıp yeyü
v16 tükättökdä kim kürägürüp bagragurup ,
v17 tüšinäzün tüšinäyü tükättökdä
v18 eyin bolzun käyikčikä , käyikčiniŋ
v19 teriniŋä kuvragıŋa tep käyikči-
v20 niŋ yimšäk urmakı ärsär käyikkä
v21 montag köŋül üzä ärür , **di yi** (G. 10955 5342) äŋilki
v22 ügür käyik yakın barıp yeyür käyik-
v23 činiŋ ašın , **bian sui** (G. 9187 10396) ötrü eyin
v24 bolur , **bu tuo** (G. 9456 11375) ozmaz käyikčiniŋ terini-
v25 niŋ kuvragınıŋ simıntın čızıg-
v26 ıntın , **di er** (G. 10955 3363) ikinti ügür käyik
v27 inčip montag tep sakınur , **jin shi** (G. 2021 9971)

3.3 Übersetzung

v06 Nivāpa-Sūtra. **v07** Das Futter-Streuen des Jägers **v08** für das Wild geschieht nicht aus der folgenden Gesinnung heraus: **v09-v10** „Das Wild soll sich mästen können. Es soll Rūpa erlangen, es soll Kraft erlangen, soll Freude erlangen **v11-v12** und langes Leben[2]“. Was das Futter-Streuen des Jägers **v13-v14** für das Wild betrifft, so streut er Futter aus der folgenden Gesinnung heraus. Er wünscht nur: [Das Wild] soll nahe **v15-v16** kommen und fressen.

[11] G. 2875 1 3818 2122 3146 10955 10291 9959 1055 („Madhyamāgama-sūtra, 47. Rolle“).
[12] Der Schreiber des Textes hat *-un* vergessen.

Nachdem es nahe gekommen ist und das Fressen beendet hat, **v16-v17** soll [das Futter-Streuen] veranlassen, dass [das Wild] sich gehen lässt und lax wird, und [dann] soll es sich in Ruhe niederlassen. Nachdem [das Wild] sich in Ruhe niedergelassen hat, **v18-v19** soll es dem Jäger und den Leuten[2] des Jägers folgen. **V19-v21** Das Futter-Streuen des Jägers für das Wild geschieht aus dieser Gesinnung heraus. Die erste **v22-v23** Herde des Wildes kommt nahe und frisst das Futter des Jägers ... (Lücke) ... **v23-v24** dann folgt [das Wild dem Jäger] ... (Lücke) ... **v24-v26** es entkommt nicht aus dem Bereich und aus den Zäunen des Jägers und seiner Leute[2]. **v26-v27** Die zweite Herde des Wildes denkt folgendermaßen: ... (Lücke und Ende des Blattes)

3.4 Kommentar

verso 16: *kürägürüp bagragurup* entsprechen dem chin. *ling jiao zi* (G. 7199 1333 12340) „Prahlerei (Stolz, Laxheit) und Wollust (Liederlichkeit) hervorrufen". Von dem ersten Verb ist nur das Simplex *kürä-* belegt (OTWF 422), *bagragur-* ist dagegen relativ gut bezeugt (OTWF 499 f.; freundlicher Hinweis von Jens Wilkens).

4. Literatur-Verzeichnis

Die verwendeten Siglen sind die Siglen des „Uigurischen Wörterbuchs" und sind dort nachzuschlagen.

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MAHĀGOSIṄGAMA-SUTTA *UND* NANDAKOVĀDA-SUTTA (1935.52.0008)

ZEKİNE ÖZERTURAL (GÖTTİNGEN)

Einleitung

Das Blatt 1935.52.0008 der Hedin-Kollektion des Etnografiska Museet Stockholm ist ein großes Papier-Blatt mit den Maßen 15,4 cm Höhe x 38,8 cm Breite, ohne Pothi-Loch. Die Schrift wird oben und unten von einer durchgehenden Linie begrenzt. Die Zeilenanzahl beträgt recto und verso je 30 Zeilen. Der Schrifttyp ist eine uigurische Kursivschrift mit eingestreuten chinesischen Zeichen. Eine Notiz mit chinesischem Titel und Paginierung auf der Rückseite am linken Rand lautet: *zhongahan di sishiba juan wu ye* (G. 2875 1 3818 10955 10291 9959 8504 3146 12698 12997) „Madhyama-āgama-sūtra: Band 48, Blatt 5“[1]. Der Text enthält zwei Sūtras: ab Vorderseite Zeile 1 bis Rückseite Zeile 20 das *Mahāgosiṅgama-Sutta* und ab Zeile 20 der Rückseite bis Zeile 30 der Rückseite das *Nandakovāda-Sutta*.

Mahāgosiṅgama-Sutta

Die chinesische Version ist im Taishō-Tripiṭaka, Band 26, Seite 727 a28 ff., zu finden; und die Pāli-Version unseres Textes hat die Nummer 32 in Neumann (1922), Band I, 497-513. Inhalt: Sieben bedeutende Mönche[2] diskutieren mit dem Mönch Sāriputta über die Frage, welche Art von Mönch den Mahāgosiṅga-Wald schmücken könnte: Revata, Anuruddha, Mahākaccāna, Mahākassapa, Mahāmoggallāna und Ānanda, der in der lückenhaften uigurischen Fassung allerdings nicht erwähnt wird. Jeder dieser sieben Mönche äußert seine Ansicht und beschreibt den - nach seiner Ansicht - idealen Mönch. Für Ānanda ist der ideale Mönch einer, der alles, was er hört und lernt, im Gedächtnis behält. Für Revata ist es ein Mönch, der die Meditation praktiziert und in Einsamkeit lebt. Für Anuruddha ist es ein Mönch, der das „Himmlische Auge“ besitzt. Für Mahākaccāna ist es ein Mönch, der im Wald als Asket lebt. Für Mahākassapa ist es ein Mönch, der die Waldeinsamkeit liebt und die Waldeinsamkeit preist, der wenig Wünsche hat und die Wunschlosigkeit preist usw. Für Mahāmoggallāna ist es ein Mönch mit großer übernatürlicher Kraft: er geht durch Mauern, er läuft auf dem Wasser, ohne zu versinken, er fliegt zum Himmel und sitzt dort mit untergeschlagenen Beinen, berührt Sonne und Mond usw. Für Sāriputta ist es ein Mönch, der sein Herz in der Gewalt hat und nicht unter der Gewalt seines

[1] Vgl. Kudara (1980), No: 8. Ich danke Herrn Dr. Zihui Wu für seine Hilfe beim chinesischen Text.

[2] Wir nehmen an, dass es sich um sieben Mönche handelt, wie in der chinesischen Vorlage. In der Pāli-Version sind es nur sechs Mönche.

Herzens lebt[3]. Jedes dieser sieben Idealbilder entspricht dem, was wir über den jeweiligen Mönch aus der buddhistischen Literatur wissen.

Nandakovāda-Sutta

Die chinesische Fassung findet man im Taishō-Tripiṭaka, Band 26, unter der Nummer 185, Seite 729 b ff. Die Pāli-Version hat die Nummer 146 in Neumann (1922), Band III, 586-599. In diesem Text predigt der Mönch Nandaka über die Vergänglichkeit der Sinnesorgane und der Sinnesobjekte. Damit soll die Vergänglichkeit und Nichtigkeit der Gefühle und Wahrnehmungen, die auf den Sinnesorganen und Sinnesobjekten beruhen, gezeigt werden.

Mahāgosiṅgama-Sutta

Die uigurische Version dieses Sūtras ist ein Lücken-Text[4]. Das erste Zitat beginnt mit dem 16. Zeichen in Zeile 28, Seite 727 a, Band 26 des Taishō-Tripiṭaka. Der uigurische Text endet mit dem 11. Zeichen in Zeile 22, Seite 729 b desselben Bandes.

Transkription[5]

1935.52.0008 recto (**Plate 15**)

r01 kayu bilmiši eyin , **luo**[6] sävip amrılıp

r02 olurmakıg , ičtin sıŋar dyanta

r03 katıglanıp , erinöksüzin[7] dyan

r04 olursar , tükällig bolup bilgä

r05 biligkä , uzatı sävip aglak

r06 ärigig , ögirsär enč amıl oron-

r07 ta , **xu**[8] **yu**[9] turum ara alkunı barča

r08 körsär , **you**[10] **qian**[11] miŋ kat karıml‹a›rıg

r09 **you**[12] **er**[13] **bi**[14] **qiu**[15] inčä k(a)ltı iki toyınlıg

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[3] Diese Besonderheiten der Mönche nach Thich Minh Chau (1991), 252-255. Vgl. außerdem Malalasekera (1983), Band II, 490.

[4] Zu den uigurischen Lücken-Texten vgl. Röhrborn (1985), 85-97.

[5] Herr Prof. Röhrborn hat mir nachträglich die Transkription dieses Textes von Kōgi Kudara zur Verfügung gestellt, so dass ich meine Transkription mit Kudaras Version (mit der alten Berliner Transkription) vergleichen konnte. Auf größere Abweichungen werde ich in Fußnoten hinweisen.

[6] *luo* (G. 7331) „Freude“.

[7] Kōgi Kudara hat dieses Wort nicht gelesen.

[8] *xu* (G. 4716) „erwarten, warten; Moment“.

[9] *yu* (G. 13594) „Moment, eine kurze Zeit“.

[10] *you* (G. 13376) „haben, existieren“.

[11] *qian* (G. 1725) „tausend“.

r10 nomčılar birgärü sözläšdükdä

r11 täriŋdä täriŋ abidarimıg , anıŋ

r12 kayu ayıṭmıš savın uz ukup ,

r13 alku ugrın bilip kikinč bertäči

r14 ärsär , ymä ök tıdıgsız nomladačı tärk[16]

r15 tavrak tılaŋu ärsär , **zi**[17] **wu**[18] **shi**[19] käntü

r16 özi aranyadike[20] ärip , ögä söz-

r17 lädäči ärsär aranyadikelarıg[21] , **ke**[22]

r18 **yang**[23] küzäṭip kärgäkläṭip , **zi zai**[24]

r19 ärksinmiš ärsär ülgül‹ä›nčsiz ridilıg

r20 adakta , ol yorıp ülgül‹ä›nčsiz

r21 ridilıg adakta , tägšürüp bir-

r22 in[25] kıldačı ärsär t‹ä›lim kavšurup

r23 kamagıg kıldačı ärsär bir , **yi**[26] **ze**[27]

r24 birig ötrü turgursar birtä

r25 bilmäkligin körmäkligin

r26 **che**[28] **guo**[29] ötgürdäči tupuldačı ärsär

r27 tašıg tamıg , inčä k(a)ltı kök

r28 kalıktakı täg tıdıgsız , ünsär

r29 kirsär yagız yerkä , inčä k(a)ltı

r30 suvtakı täg , **er**[30] **bu**[31] **xian**[32] **mo**[33] inčip

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[12] *you* (G. 13405) „wie, gleich, ähnlich“.
[13] *er* (G. 3363) „zwei“.
[14] *bi* (G. 8942): siehe Fußnote 15.
[15] *qiu* (G. 2310): *bi qiu* „Mönch (skr. *bhikṣu*)“.
[16] *tärk* ist hier mit Vokal geschrieben, während es normalerweise ohne Vokal ist.
[17] *zi* (G. 13365) „selbst“.
[18] *wu* (G. 12753) „nicht“.
[19] *shi* (G. 9990) „Sache“.
[20] Kudara konnte dieses Wort nicht erkennen.
[21] Kudara konnte dieses Wort nicht erkennen.
[22] *ke* (G. 6126) „durstig“.
[23] *yang* (G. 12885) „nach oben schauen“, vgl. Kommentar zu r18.
[24] *zi zai* (G. 13365 11481) „souverän sein“, das gewöhnliche Äquivalent von uigurisch *ärksin-* vgl. UW 1998: 442b.
[25] Hier hat Kudara *birig* gelesen, vgl. Kommentar r21-22.
[26] *yi* (G. 5342) „eins“.
[27] *ze* (G. 11652) „dann“.
[28] *che* (G. 578) „eindringen, durchdringen“.
[29] *guo* (G. 6622) „passieren, durchgehen“.

1935.52.0008 verso (**Plate 16**)

[Chinesische Paginierung:] zhongahan di sishiba juan wu ye

v01 čomrulmadın[34] baṭmadın **jin**[35] **ci**[36] **yue**[37] **ri**[38] amtı bo

v02 kün ay t(ä)ŋrilärig **yi**[39] **shou**[40] eligi üzä

v03 büriṭip kavrap ätözin tägürdäči

v04 ärsär äzrua t(ä)ŋri yeriŋä , **sui**[41] **yong**[42] **xin**[43]

v05 eyin kılıp išläṭip köŋülin ärksinip

v06 inčip eyin bolmasar könüliŋä , **bi**[44] **ruo**[45]

v07 olarnıŋ birök tapı bolsar kayu ärsär

v08 turguluk ärigtä kün orṭota öŋdün

v09 käzä yorıguluk , inčip ol ok turguluk

v10 ärigtä kün orṭota öŋdün käzä

v11 yorısar , **ri**[46] **zhong**[47] kün orṭota kečälig[48]

v12 üdtä , **yu**[49] **zhong**[50] anta kimniŋ bilmišim(i)z[51]

v13 kamagta uz sözlämiš bolur ärmiš

v14 tep , **shuo**[52] **yi**[53] sözläyü tükätdükdä

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[30] *er* (G. 3345) „und, aber“ usw.
[31] *bu* (G. 9456) „nicht“.
[32] *xian* (G. 4528) „niederfallen, versinken“.
[33] *mo* (G. 8016) „versunken“.
[34] Kudara liest hier *čomnulmadın*, obwohl die Handschrift deutlich *čomrulmadın* hat. Einen ähnlichen Irrtum hat Erdal auch in einem anderen Werk von Kudara-Zieme festgestellt. Siehe Erdal (1991), 657-658.
[35] *jin* (G. 2027) „jetzt“.
[36] *ci* (G. 12387) „dieses“.
[37] *yue* (G. 13768) „Mond“.
[38] *ri* (G. 5642) „Sonne“.
[39] *yi* (G. 5462) „nehmen, mit“.
[40] *shou* (G. 10011) „Arm, Hand“.
[41] *sui* (G. 10396) „folgen, gemäß“.
[42] *yong* (G. 13449) „gebrauchen“.
[43] *xin* (G. 4562) „Herz“.
[44] *bi* (G. 8966) „jener“.
[45] *ruo* (G. 5644) „wenn“.
[46] *ri* (G. 5642) „Sonne“.
[47] *zhong* (G. 2875) „Mitte“.
[48] Kudara hat dieses Wort nicht gelesen.
[49] *yu* (G. 13515) „bei, für, in der Mitte von“.
[50] *zhong* (G. 2875) „Mitte“.
[51] Statt *bilmišim(i)z* liest Kudara *bilmiš ymä*.
[52] *shuo* (G. 10164) „sprechen“.

v15 m(ä)n yänä ayıtdım inčä tep , **sui**[54] **suo**[55] **yi**[56]

v16 kayu ärsär balıkka uluška suẓakka

v17 käntkä tayaklıgın turmıšı eyin

v18 **bu**[57] **jie**[58] šäšmäz m(ä)n bäk bagḍašınu olurmak-

v19 ımın , ulatı akıg alkgınča tep , ol ötrü

v20 šäšmäsär **niu**[59] **jiao**[60] **suo luo**[61] **lin**[62] **jing**[63] [nanṭika]

Nandakovāda-Sutta

Die uigurische Version dieses Sūtras ist ebenfalls ein Lücken-Text. Das erste Zitat ist das 9. Zeichen in Zeile 29, Seite 729 b, Band 26 des Taishō-Tripiṭaka. Der Text endet mit der Übersetzung des 4. Zeichens in Zeile 7, Seite 729 c, dieses Bandes.

v20 [šäšmäsär **niu jiao suo luo lin jing**] nanṭika

v21 sudur , **na mo ti**[64] **shou**[65] naṭikayta , **qian**

v22 **qi jing**[66] **she**[67] gunčika avasat üŋürtä

v23 **gong**[68] **zai**[69] **zhong**[70] yumgıgun anta tururlar ärti

v24 **suo**[71] **xing**[72] kayu yorıkları muntag ärti ,

v25 birök olarta pinvat[73] kolup bar ärsär

v26 öŋdün yantačı ötrü oron töltäp

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[53] *yi* (G. 5464) „zu Ende sein“.
[54] *sui* (G. 10396) „folgen, gemäß“.
[55] *suo* (G. 10211) „das, was“.
[56] *yi* (G. 5387) „sich stützen auf“.
[57] *bu* (G. 9456) „nicht“.
[58] *jie* (G. 1515) „lösen“.
[59] *niu* (G. 8346) „Kuh“.
[60] *jiao* (G. 2215) „Horn“.
[61] suo *luo* (G. 10195 7291) „Śāla-Baum“.
[62] *lin* (G. 7157) „Wald“.
[63] *jing* (G. 2122) „Sūtra“, *niu jiao suo luo lin jing* (G. 8346 2215 10195 7291 7157 2122) chinesischer Titel des Mahāgosiŋga-Sūtras.
[64] *na mo ti* (G. 8090 7969 11003) Transkription eines Ortsnamens.
[65] *shou* (G. 10021) wörtlich: „dünn, schwach; arm“. Es bleibt unklar, was das in unserem Text bedeuten soll.
[66] *qian qi jing* (G. 1779 1089 2133) Transkription des Namens einer Hütte.
[67] *she* (G. 9789) „Hütte“.
[68] *gong* (G. 6571) „alle“.
[69] *zai* (G. 11481) „sein, existieren“.
[70] *zhong* (G. 2875) „Mitte“ usw.
[71] *suo* (G. 10211) „Ort; was, was auch immer“.
[72] *xing* (G. 4624) „gehen“ usw.
[73] Kudara hat dieses Wort nicht gelesen.

v27 suv tarṭıp , ünṭürüp adak

v28 yugu idišig , ornaṭurlar ärti

v29 adak täpgü ıgačıg , ulatı adak yod-

v30 gu šivkinig **shui**[74] **ping**[75] suvlukug

Übersetzung[76] des *Mahāgosiṅgama-Sutta*

Recto

[Sāriputtas Antwort auf die Rede des Ānanda:] *Der verehrte Ānanda hat gesprochen* **r01-02 gemäß dem, was er weiß**: [Anfang der Rede des Revata:] *Geehrter Sāriputta, wenn ein Mönch* **r01-02 es liebt, ruhig zu sitzen, r02-04 wenn er sich anstrengt in der inneren Meditation, wenn er ohne Ermüdung meditiert**, **r04-07 wenn er, nachdem er in der Weisheit vollkommen geworden ist, stets einsame Aufenthaltsorte liebt und sich an ruhigen Orten erfreut.** [... Solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.]

(Lücke)

[Rede des Anuruddha:] *Wenn ein Mönch; der das Göttliche Auge erlangt hat, tausend Welten mit wenig Anstrengung* **r07-08 in einem Moment, insgesamt sieht,** *wie ein Mann mit Augen, der auf einem hohen Turm (?) steht, in dem unten liegenden Gebiet* **r08 tausendfache Gräben** mit wenig Anstrengung in einem Moment insgesamt sieht ... *Solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.*

(Lücke)

[Rede des Mahākaccāna:] **r09-11 Wenn nämlich zwei Mönche und Dharma-Lehrer beim Diskutieren über das sehr tiefe Abhidharma, r11-14 wenn sie alle Dinge, die gefragt werden, in fähiger Weise verstehen und wenn sie bei allen Gelegenheiten Bescheid wissen und Antwort geben (können), r14-15 wenn sie hindernislos predigend, schlagfertig (Hend.) und eloquent sind**. ... *Solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.*

(Lücke)

[Rede des Mahākassapa:] **r15-17 Wenn** *ein Mönch* **selbst Waldeinsiedler ist und das Waldeinsiedlertum preist** ... **r17-18** behütend und für wichtig haltend (?)[77]*... Solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.*

(Lücke)

[74] *shui* (G. 10128) „Wasser“.
[75] *ping* (G. 9321) „Krug“, *shuiping* (10128 9321) „Wasserkrug“.
[76] Teile in eckigen Klammern sind mein Kommentar nach den Angaben bei Thich Ming Chau (1991), 251-257. Die kursiven Textteile sind eine Übersetzung des chinesischen Textes, um die uigurischen Zitate zu vervollständigen. Die fetten Textteile sind die Übersetzung des uigurischen Textes.
[77] Siehe Kommentar r18 *küzätip kärgäklätip*.

[Die Antwort des Mahāmoggallāna:] *Wenn es einen Mönch gibt*, r19-20 der souverän ist in der unbeschränkten magischen Kraft, r20-22 Wenn er in der unbeschränkten magischen Kraft wandelt, wenn er das Eine verändert und Vieles [daraus] macht, r22-23 wenn er Vieles zusammenfasst und Eines [daraus] macht, r24-25 wenn er dann das Eine in einer [Person] mit Wissen und Schauen zum Stehen gebracht hat (?), r26-27 wenn er dann durch Stein und Mauern hindurchgeht (Hend.), r27-28 ohne Hindernis wie einer der im Luftraum [sich befindet], r28-30 wenn er [aus der Erde] herauskommt und in die Erde (Hend.) hineingeht, wie einer der im Wasser [sich befindet], r30 *wenn er auf dem Wasser geht*, dann

Verso [chinesische Paginierung:] Madhyama-āgama[sūtra]: Band 48, Blatt 5

v01 versinkt (Hend.) er nicht,

(Lücke)

wenn er in den Luftraum fliegt, v01-04 wenn er (dann) nun Sonnen- und Mond-Gott mit seiner Hand berührt und ergreift, wenn er mit seinem Körper den Brahma-Himmel erreicht, *solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.*

(Lücke)

[Die Rede des Sāriputta]: *Wenn ein Mönch* v05-06 sein Herz gehorchen und handeln lässt, indem er es beherrscht, und wenn er seinem Herzen nicht folgt, v07-11 wenn er den Wunsch hat, an irgendeinem Aufenthaltsort am Vormittag herumzuwandern, wenn er dann gerade an diesem Aufenthaltsort am Vormittag herumwandert, *wenn er wünscht, an irgendeinem Aufenthaltsort* v11-12 am Mittag [oder] am Abend *herumzuwandern ... solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.*

[Nachdem alle Mönche ihre Meinung gesagt haben, fragen sie Buddha, welcher Mönch die beste Antwort gegeben hat:] v12-13 Nun, wer von uns hat seine Meinung am Besten gesagt?

v14-15 [Danach berichtet der Mönch Sāriputta dem Buddha die Antwort des Ānanda, die Buddha zur Kenntnis nimmt. Darauf spricht Sāriputta weiter:] *Ehrwürdiger*! Nachdem *Ānanda in dieser Weise* die Rede beendet hatte, fragte ich wiederum folgendermaßen *den Revata*. v16-17 [Nach dem Bericht des Sāriputta über die verschiedenen Antworten der Mönche sagt Buddha, wie der Mönch sein muss, der nach seiner Ansicht den Mahāgosiṅgama-Wald schmücken kann:] *Wenn ein Mönch* gemäß seinem Aufenthalt, in irgendeiner Stadt, einem Land, einem Dorf oder einer kleinen Stadt, ...

(Lücke)

v18-19 *... wenn dieser Mönch dann an einem einsamen Platz oder am Fuß eines Baumes oder an einem leeren ruhigen Ort seine Sitzmatte ausbreitet und mit gekreuzten Beinen sitzt und das Gelübde ablegt*: „Nicht löse ich meine Sitzhaltung mit fest gekreuzten Beinen, bis der ‚Einfluss' erschöpft ist". v19-20 Wenn er

dann nicht löst *die Sitzhaltung mit gekreuzten Beinen bis der ‚Einfluss' erschöpft ist … solch ein Mönch wird den Mahāgosiṅgama-Wald glänzen lassen.* **(chin.) Mahāgosiṅga-Sutta.**

v20-21 ***Nandakovāda-Sutta***

v21-22 *Zu einer Zeit weilte der Buddha* **in Natikay, in der Giñjakāvasatha-Grotte**. [Zeitig am Morgen ging er nach Nātika, um zu betteln. Dann ging er in den Gosiṅga-Wald. Die drei Mönche Anuruddha, Nandiya, Kimpila[78]] **v23 insgesamt waren dort**. …

(Lücke)

v24 Ihre Lebensgewohnheiten waren folgendermaßen: v25-26 [Wenn einige] von ihnen vorher zurückkehrten vom Almosen-Betteln, dann haben sie einen Platz mit Kissen (zum Sitzen) belegt, v27 sie haben Wasser (aus dem Brunnen) geholt, v27-28 sie haben ein Gefäß zum Fuß-Waschen (aus dem Haus) herbeigebracht, v28-29 und sie haben ein Holz, um die Füße darauf zu stellen[79], v29-30 und ein Handtuch, um die Füße abzutrocknen, und einen Wasserkrug hingestellt.

Kommentar

r02 dyanta: *dyan olur-* wörtlich „Meditation sitzen". Eine Bildung wie „(Buch) lesen".

r18 küzätip kärgäklätip: Während *küzät-* die Übersetzung des vorhergehenden chin. Zeichens *ke* (G. 6126) „durstig" sein kann, kann man bei *kärgäklät-* nur schwer eine semantische Ähnlichkeit mit dem chin. Zeichen *yang* (G. 12885) „nach oben schauen" finden.

r19-20 ridilıg adak: *ridilıg adak* (skr. *ṛddhipāda*) chin. ***yi***[80] ***zu***[81] siehe SH 61a, 173b, 211a, 355a: „magische Kraft".

r21-22 birin: Die Schreibung kann als *birig* oder *birin* gelesen werden, ist aber durch einen Punkt eindeutig als *birin* charakterisiert. Nach dem klassischen Uigurisch müsste hier stehen *birägüni* und *kamagunı* (r23). *Birig* und *kamagıg* bedeuten im klassischen Uigurisch „die Eins" und „die Gesamtheit".

v03 büritip kavrap: Für diese Fähigkeiten der *Ṛṣis* vgl. Lindquist (1935), 64.

v07 olarnıŋ: In Zeile 7 steht *olarnıŋ*, wir übersetzen aber trotzdem so, als würde dort *anıŋ* stehen.

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[78] Siehe Malalasekera (1983), Band II, 26.

[79] Im Taishō-Text heißt es: „Orangensaft, um die Füße zu waschen". Vielleicht hatte der uigurische Übersetzer einen anderen Text vor sich. Es könnte aber auch sein, dass er das Zeichen *cheng* (G. 774) „Orange" nicht verstanden hat. Weil dieses Zeichen mit dem Radikal 75 (*mu* „Holz") geschrieben wird, könnte er deshalb an ein Holzgerät gedacht haben, dass man bei den Uiguren beim Waschen der Füße verwendete.

[80] *yi* (G. 5367) „Gedanke, Bedeutung, Wille".

[81] *zu* (G. 11840) „Fuß".

v12 kimniŋ: Die alttürkische Formulierung lässt sich weder auf Deutsch noch auf Türkei-Türkisch imitieren. Nach *kimniŋ* erwartet man ein Possessiv-Suffix der 3. Person. Hier haben wir aber ein Possessiv-Suffix der ersten Person Plural.

v12 bilmišim(i)z: Im Gegensatz zu den meisten modernen türkischen Sprachen wird *kim* hier mit dem Possessiv-Suffix der ersten Person Plural verbunden. Vergleichbare Beispiele findet man im Protokoll von Sultansurkunden. Die Lesung ist sehr sicher, weil der letzte Buchstabe von *bilmišim(i)z* nicht als *Elif* oder *n* gelesen werden kann, sondern nur als *z*.

v16-17 balık ... känt: Im Chinesischen steht hier nur ein Zeichen: G. 5481 *yi* „a city or town, a capital city, a hamlet, district". Man kann nicht erkennen was der Unterschied zwischen *balık* und *känt* sein soll. *Balık* ist im Chinesischen G. 763 *cheng* „Stadtmauer, Stadt".

v17 tayaklıgın wörtlich „Aufenthalt, gestützt [auf eine Stadt ...]".

v19 ulatı: Im chinesischen Text G. 8113 *nai* „thereupon; accordingly, in that case; now; so, howewer; but; if; namely; to wit".

v19 akıg wörtlich „Einfluss", gemeint ist das auf den 6 Sinnesorganen und den 6 Sinnesobjekten beruhende Verlangen nach Sinnesgenuss, nach Werden und nach Vergehen (freundlicher Hinweis von Dr. Siglinde Dietz).

v20 niu jiao suo luo lin jing ist der chinesische Titel des Mahāgosiṅgama-Sutta, der hier am Ende dieses Sūtras steht.

v20-21 nantika sudur: Es fällt auf, dass dieser Titel kein chinesisches Äquivalent hat.

v21 natikayta: *Natikay* hängt zusammen mit dem Ortsnamen *Ñatika, Nādika* oder *Nātika* zwischen Koṭigāma und Vesāli, vgl. Malalasekera (1983), Band I, 976 ff. und Thich Ming Chau (1991), 369. Nach Akanuma (1980: 433 a) entspricht das dem skr. *Nāḍakantha*. Diese Form könnte verantwortlich sein für *ta* am Ende des uigurischen Ortsnamens.

v22 gunčika: Hängt zusammen mit skr. *kuñjikāvasatha* (?) „Name einer Halle in Nādikā", vgl. SWTF (1998), 82 a. Die chinesische Form scheint auf die Pāli-Form *Giñjaka* zurückzugehen", vgl. Akanuma (1980), 210: *Giñjakāvasatha*. Siehe auch Pāli *Giñjakāvasatha* „Name eines Hauses, das die Einwohner von *Nātika~Nādika~Ñātika* für den Buddha gebaut hatten" (Malalasekera (1983), Band I, 976).

v22 avasat: MW 104 c *avasatha* „habitation, a village; a college, school, a house, dwelling". *Avasat* bildet vielleicht mit *üŋür* ein Hendiadyoin nach dem Muster *čakir tilgän*. Eine Sanskrit-Form findet man auch bei Akanuma (1980: 210 a) nicht. Vgl. auch Böhtlingk (1991), 126a.

v22 üŋür: chin. (G. 9789) *she* „a cottage; a shed". Im Uigurischen haben wir hier *üŋür*, das sonst als „Höhle" oder „Grotte" bekannt ist. Das Uigurische *äv* war offenbar nicht für die Wiedergabe des chinesischen Wortes *she*, beziehungsweise des sanskritischen Wortes *āvasatha ~ avasatha* geeignet. Es

handelt sich bei diesem Hause offenbar um eine Halle aus Ziegeln, vgl. SWTF (1998), 82a. Die Uiguren haben das nach ihren Vorstellungen mit *üŋür* übersetzt.

v26 öŋdün: In der Übersetzung dieser Stelle bei Zieme (2010: 277) hat *öŋdün* keine Entsprechung.

v29-30 adak yodgu šivkin entspricht im Chin. [G. 9986 1362 2041] *shi jiao jin* „Tuch für das Reinigen der Füße". Möglicherweise ist das ein Handtuch. Die Reihenfolge der Gegenstände im türkischen Text würde für diese Interpretation sprechen.

v30 šivkin: Dieses Wort hat Zieme (2010: 277) mit dem folgenden *suvluk* „Wasserkrug" zusammengestellt, es wird aber im chin. Paralleltext als „Tuch" definiert (chin. *jin* G. 2041). *Suvluk* ist keine alternative Übersetzung von *šivkin*, wie Zieme vermutet.

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Abkürzungen

CAJ Central Asiatic Journal
chin. chinesisch
G. Giles (1912)
MW Monier-Williams (1974)
SH Soothill-Hodous (1937)
S. Seite
s. siehe
skr. sanskritisch
SWTF Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan Funden (1994-)
usw. und so weiter
UW Uigurisches Wörterbuch (1977-1998)
vgl. vergleiche

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NEW TRACES OF AN OLD UYGHUR EXTRACT OF THE *ZA AHANJING* (T. 99) THE FIRST OF THREE FOLIOS PRESERVED IN THE HEDIN COLLECTION (1935.52.0009)

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The main subject of this article is the edition of folio 1935.52.0009 from the Hedin collection of the Etnografiska Museet in Stockholm. Folio 1935.52.0009 was first described by Kōgi Kudara in "A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden" in 1980.[1] K. Kudara was able to identify the text of this folio as being part of an Old Uyghur Āgama text, namely an Old Uyghur extract of the 雜阿含經 *Za ahanjing* (T. 99, vol. 2, 1 – 373) - one of the three Chinese *Saṃyuktāgamas*[2] known to us.[3] The original Sanskrit text of this Chinese translation is lost.[4] The parallel passage of the text of folio 1935.52.0009 is found in Taishō 99, vol. 2, p. 13c 18 – 15b 15 (sūtra 57-59). As K. Kudara explained in a footnote to his identification: "The Ch. text of this part is not completely translated but partially into Uig." This is a well-known feature of almost all fragmentarily preserved Old Uyghur Āgama texts. Another common feature is the quotation of longer or shorter phrases from the Chinese text which are incorporated in the Old Uyghur version. Two further folios of the Hedin collection were identified by K. Kudara as being part of this Old Uyghur translation of the 雜阿含經 *Za ahanjing*, too: folio 1935.52.0010 and folio 1935.52.0011.

In this article I will deal with folio 1935.52.0009 only. The edition is based on my own transcription and translation. I would like to express my sincere thanks to my colleagues Peter Zieme, Yukiyo Kasai, Ablet Semet, Klaus Wille and Jin-il Chung[5] for their useful suggestions and valuable comments. The edition on hand also benefited from Choong Mun-keat's comparative study of the five items in the Pāli *Saṃyuttanikāya* and the Chinese *Saṃyuktāgama*.[6]

In the first part of their series of articles concerning the Old Uyghur Āgama fragments, Kōgi Kudara and Peter Zieme mention two references for the quotation of the title *Za ahanjing* in Old Uyghur fragments.[7] The first reference is on the verso of the fragment Ch/U 6584, where the authors assume line /v/2/ as being the translation of line /v/1/. In this line the title

[1] Unpublished manuscript.
[2] In the following quoted as SĀ.
[3] Cf. Nakamura (1980), 37-38.
[4] But fragments of the Sanskrit text are preserved in different Central Asian manuscript collections worldwide. "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" was recently published by Jin-il Chung, cf. Chung (2008).
[5] Jin-il Chung even made his manuscript of "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" accessible to us before publishing. Unfortunately none of the preserved Sanskrit fragments matches our folio 1935.52.0009.
[6] Choong (2000), 24-72. Choong uses the term "the five aggregates".
[7] ĀgFrag.

Za ahanjing is quoted. In line /v/2/ the Chinese title in 'the inherited Uyghur pronunciation of Chinese characters' (IUPC) is only partly preserved: [... *sa*]*p agam*. Furthermore, the second line (Ch/U 6584/v/2/) being a translation of the first (Ch/U 6584/v/1/), the Chinese one, means we also have to assume that the 50 fascicles (卷 *juan*) of the *Za ahanjing* were subdivided into bundles (Old Uyghur *čir* < Chin. 帙 *zhi*), probably of 10 fascicles each, in the Old Uyghur version. Otherwise the preserved titles with the added subdivision would not fit with each other.[8] The Old Uyghur counterpart of the Chinese title *Za ahanjing* we find in the second reference: Ch/U 6603/v/1/ 雜阿含經卷第一 *äsriŋü sudur-lug bošgut* "*Za ahanjing,* 1st fascicle, instruction consisting of variegated sūtras".[9]

For a better understanding of the position of the text preserved on folio 1935.52.0009 in the Old Uyghur extract of the *Za ahanjing* I will give a brief summary of the structure of the latter:

The *Za ahanjing*[10] consists of 50 fascicles (卷 *juan*) with 1362 sūtras[11] (T. 99).[12] The underlying structure has been reconstructed by several scholars.[13] The grouping into 卷 *juan* („fascicle") represents the Chinese tradition for organising Buddhist texts.

The text of folio 1935.52.0009 contains quotations from the sūtras 57, 58 and 59. [14] These sūtras are to be found in the first section, i.e. the *Pañcopādānaskandhika-Nipāta* (五受陰(品)[15], which corresponds to the *Khandhavagga* of the *Saṃyuttanikāya*. As Tilmann Vetter quoted in the chapter on the '*Khandha* Passages' in the *Saṃyuttanikāya* of his book "The '*Khanda* Passages' in the Vinayapiṭaka and the four main Nikāyas" all suttas of the 22nd *Saṃyutta* deal with the five items (Skt. *pañcopādānaskandha*):

> body (Skt. *rūpa*, Chin. 色 *se*),
> feeling (Skt. *vedanā*, Chin. 受 *shou*),
> ideation (Skt. *saṃjñā*, Chin. 想 *xiang*),

[8] Cf. ĀgFrag 274. According to the table, which shows the distribution of the 50 juans of the SĀ into the 7 Nipātas (Nipāta I – VII), presented in Chung (2008), 23 (Table 3: Supposed Original Structure of the Za-ahanjing), *Juan* 21, quoted in line /v/1/ of Ch/U 6584, is located in Nipāta IV. That is why the quoted "third bundle" (*üčünč čir*) in line /v/2/ can not be assumed either an equivalent of this Nipāta organisation.

[9] Cf. ĀgFrag 274.

[10] T. 99.

[11] The sūtras are also referred to as discourses.

[12] Concerning the structure of the Saṃyuttanikāya cf. Vetter (2000),153: "The Saṃyuttanikāya consists of 56 'groups' (*samyutta*) and contains 2889 suttas in the PTS edition (Norman (1983),49-50; von Hinüber (1996),36) and 2941 in NDP (vol. I, Introduction IX)."

[13] For an overview see among others EncBuddh, vol. VII, fasc. 4, 684b-687b (Saṃyuktāgama); Glass (1973), 36-50; Choong (2000), 16-23; Chung (2008), 20-25.

[14] Their counterparts in the Pali text are as follows: SĀ 57 ~ SN 22.81, SĀ 58 ~ SN 22.82, SĀ 59 ~ SN 22.5.

[15] Cf. Chung (2008), 23, 41-72.

impulses (Skt. *saṃskāra*, Chin. 行 *xing*) and
sensation (Skt. *vijñāna*, Chin. 識 *shi*).[16]

The sequence of the sūtras in the Old Uyghur text is the same as that of their Chinese counterparts in the Taishō edition, where sūtras 57 and 58 are found at the end of *juan* 2 and sūtra 59 at the beginning of *juan* 3.[17]
The Old Uyghur terms denoting the five items (*beš yükmäk/beš yapıg*) are attested in the Abhidharma fragment Mainz 71v: *akıglıg beš yükmäk ärsär öŋ, täginmäk, sakınč, kılınč, bilig ärür* "in terms of the five *āsrava* heaps (i.e. *upādānaskandha*) [18], these are body, feeling, ideation, impulses (and) sensation".[19]

A partly preserved Sanskrit parallel of sūtra 57, the *Pātaleya-sūtra* (also quoted under the name *Pātaleya-vyākaraṇa*[20]) together with its Chinese text from the *Za ahanjing* and its Sanskrit text, as passed down in the *Dharmaskandha*[21], is published by Jin-il Chung in the appendix to his publication "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama".[22] In the introduction to his publication he listed the names and all references for sūtra 57 and sūtra 58.[23] Apart from a mention in a footnote, sūtra 59 is not dealt with in Chung's publication.

The folio 1935.52.0009

Description of the folio according to Kudara (1980), No. 9 (i-iv):[24]

Size: 14.4 x 34.5 cm
Paper-pattra without an eyelet
Lines: recto 42, verso 38.
Script-type: Cursive Uyghur, with Chinese characters.

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[16] For these definitions see Vetter (2000), 19-73.
[17] For further references concerning the sequence of the sūtras as shown by Old Uyghur fragments see Chung (2008), 20 fn. 63.
[18] For the translation and interpretation of *akıglıg beš yükmäk* see UW 80a: „die 5 Āsrava-Haufen" (d.h. die Upādana-Skandhas ...).
[19] This passage of the fragment in question is quoted several times, amongst others in TT VI, 156-157 (here by using the old finding mark T I 233).
[20] According to Chung (2008), 26 fn. 89: "The three terms, i.e. *Sūtra*, *Dharmaparyāya,* and *Vyākaraṇa*, are seemingly interchangeable."
[21] An edition was published by Siglinde Dietz, see Dietz (1984). According to her, the quotation of the *Pātaleya-vyākaraṇa* is located in a passage that "die Entstehung von "Ergreifen" aufgrund von acht Arten von "Besessenheit" (*paryavasthāna*) erklärt". Within this passage it is added after the explanation of the second type, i.e. *ārūpyarāga* "the craving for the formless realm", cf. Dietz (1984), 20, 52-55.
[22] Chung (2008), 329-335.
[23] Chung (2008), 65-66 (sūtra 57), 66 (sūtra 58).
[24] Unfortunately I had no chance to study the original manuscript. The edition is based on an excellent digital image, kindly provided by the Etnografiska Museet (Museum of Ethnography) in Stockholm. I express my sincere thanks to Håkan Wahlquist and Peter Zieme, the initiators of this publication project, for giving this chance of publication to me.

Concerning the provenance of this folio, as well as all folios of the Hedin collection of the Etnografiska Museet in Stockholm, we get important information from another article published by K. Kudara: *"Pelliot Ouigour 218": Its significance*. In this article K. Kudara was able to show that the folios stem from the Dunhuang cave No. 464 [Pelliot: grotte 181; actually: B464, see Yakup (2006), 2] and according to K. Kudara date from the 13th/14th centuries, the Mongol-Yuan Dynasty (cf. KudSaṃy 170).

The lines /r/1/-/r/39/ of folio 9 contain Chinese quotations and an Old Uyghur extract of sūtra 57 of the *Za ahanjing* (T. 99, vol. 2, 13c 07 – 14b 11, title: Chin. 險坑經 *Xiankengjing*, Skt. *Pātaleya-vyākaraṇa*, ~ SN 22.81). The counterpart of the first Chinese quotation on folio 9 /r/1/ is line 13c 18 in T. 99, vol. 2. This sūtra, as well as the next, sūtra 58, are located in *juan* 2 of the *Za ahanjing* (T. 99, vol. 2, 7b 19 – 15b 04 雜阿含經卷第二). We do not know whether there were further quotations from the beginning of the sūtra 57 (13c 07 – 13c 17) on a previous folio of the manuscript, which is not preserved. The lines /r/39/-/v/35/ form the Old Uyghur counterpart to sūtra 58 (T. 99, vol. 2, 14b 12 – 15b 04, title: Chin. 滿月經 *Manyuejing*, Skt. *Paurṇamāsika-vyākaraṇa*, ~ SN 22.82). It is the only sūtra on this folio for which the Old Uyghur extract, including Chinese quotations, is fully preserved. The last three lines of folio 9, namely /v/36/-/v/38/, are the beginning of the Old Uyghur extract of sūtra 59 (15b 10 – 15b 21, ~ SN 22.5 *Samādhi*). Sūtra 59 is located in *juan* 3 of the *Za ahanjing* (T. 99, vol. 2, 15b 07 – 22b 14 雜阿含經卷第三). It is again unclear, whether there was a continuation of the Old Uyghur extract of this sūtra on the next folio, not preserved either.

The contents of the text of folio 1935.52.0009 can be described as follows:

[sūtra 57]
/r/01/-/02/ location
/r/03/-/07/ meeting with Buddha; beginning of the discourse concerning the five aggregates
/r/08/-/18/ explanation of Buddha concerning the five aggregates
  /r/11/ "four bases of mindfulness"
  /r/14/-/16/ the rejection of exertions (Skt. *vīrya*)
  /r/16/-/18/ no progress in destructing the leakages (Skt. *āsrava*)
/r/19/-/38/ discourse on the effect of holding self-view with regard to the aggregates and the causes of suffering

[sūtra 58]
/r/39/-/40/ location
/r/40/–/v/18/ an explanation regarding the distinction between the five aggregates and the five aggregates with attachment
/v/19/-/23/ discussion about the causes and conditions for the coming into existence of the five aggregates
  - the cause and the condition for the name of the five aggregates
/v/23/-/35/ teaching on seeing the five aggregates as not-self

[sūtra 59]
/v/37/-/38/ discourse on the arising of the five aggregates

Transcription

1935.52.0009 recto (**plate 17**)

r01 一[25]跋陀薩羅樹 eka badir-a šala mul	[13c18]一跋陀薩羅
r02 sögüt altın-ında 聞今 amtı äšiṭigsäyür biz	樹下… [13c20]今聞…
r03 知 bilzün biziŋä körüšmägäli atı kötrülmiš	[13c23]知我等不見世尊
r04 -kä . keč bolu[26] tükäṭti . birök ämgänmägü alpırkan[27]-	已久若不憚勞
r05 -magu ärsär . 若有比丘 birök kim kayu toyın-	者 … [14a4]若有比丘
r06 –lar bo oron-ta munṭag tep sakınsar . nägüni[28]	若有比丘於此座中作是念。云何
r07 bilmäk . nägüni[29] körmäk üzä . 我已說法	知・云何見。…
r08 mäniŋ nomlayu tükäṭmiš nomlug savım-ta	[14a6]我已說法言
r09 inčip ädgüti körgülük aḍırṭlagu-luk ol .	當善觀察
r10 alku yapıg-larıg . ol kayu ol tep tesär . kaltı	諸陰。[14a7]所謂
r11 tört törlüg ög turug-ları 我已說如	四念處 …
r12 是 mäniŋ nomlayu tükäṭmiš munṭag osug-	[14a8]我已說如是
r13 –lug nom-um-ta körüp aḍırṭlap alku yapıg-	法觀察諸 [14a9]陰
r14 –larıg – inčip amtı anılayu ok bolsar . tözün-	而今猶有善男
r15 –lär oglılar . katıglanmak[30]-ıg kılgalı küsä{-mä-}däči[31]	子不勤欲作
r16 katıglanmak[32]-ıg säv{-mä-}däči[33] . 而自 inčip k(ä)ntü[34]	不勤樂 … [14a10]而自
r17 özi ärmägü tüšin[35] bulsar umaz adruyu barıp[36]	慢惰。不能增進得
r18 alkıngalı alku akıg-larıg . 於色見是我	盡諸漏。…

[25] Here the fn. 15 in T. 99, vol. 2, p. 13 is added: "~ Bhaddasāla."
[26] Two circlets are added on the left side of *bolu* in order to clarify the reading of the first two letters (P-, -W-).
[27] The medial –Q- is marked with two dots and the final –N with one dot.
[28] Both letters N, the initial N- and the medial –N- are marked with one dot.
[29] This word is written in the same manner like it is in the line before, see fn. 23.
[30] Single letters are marked in the following way: the medial –Q- with two dots, the medial –N- with one dot, another single dot probably marks the final –Q.
[31] The primary writing *küsädäči* was corrected by the scribe himself to *küsämädäči* by adding in place a correction mark on the right side and the letters M³ on the left side.
[32] The medial –N- is marked with one dot.
[33] *sävdäči* is corrected to *sävmädäči* by the scribe in the same manner like *küsädäči* → *küsämädäči*, see fn. 31.
[34] The medial –N- is marked with one dot.
[35] The medial –Š- is marked with two dots (on the right-hand side).
[36] The writing of the final letter –P is effected by the missing space at the end of the line. In order to make the reading of the last letter clear, a small circle (like a W), clarifying the arc of the letter, is added.

r19 öŋüg körüm-länür-lär . m(ä)n ol tep . kayu .	[14a13]於色見是我若
r20 m(ä)n ol tep körüm-länmäk ärsär munuŋ aṭı	見我 [14a14]者。是名
r21 bolur kılınč tep . ol kılınč-nıŋ kayu ol	為行。彼行何
r22 tılṭag-ı . kayu ol terkin-i . kayu-tın tugar .	因。何集。何生。
r23 kayu-tın ävrilür tep tesär . biligsizlig bürṭ-	何轉。無 [14a15]明觸
r24 –mäk-tin tugar . az ///[37] tılṭag-ı . aztın turur[38]	生愛。緣愛起
r25 ol kılınč . ol aznıŋ kayu ol tıltag-ı 彼	彼行。彼愛何因。...
r26 愛受因 ol aznıŋ täginmäk ärür tılṭag-ı	[14a16]彼愛受因・...
r27 有為。心緣 eṭiglig köŋül tılṭag-ınta	[14a20]有為。心緣
r28 turdačı nom ärür . ol bürṭmäk täginmäk kılınč	起法。彼觸受・行
r29 täginmäk . 如是觀者。 munṭag aḍırtlasar in-[39]	受。...[14a21]如是觀者。而
r30 –čip körümländäči[40] ärsär öŋ[41] ärür m(ä)n tep .	見色是我。...
r31 復作斷見 yana kılṭačı ärür . üzüldä-	[14b6]復作斷
r32 –či ol temäklig körüm[42]-üg . artadačı ol temäk-	見壞有
r33 –lig körüm-üg . kılmasar . 而不離我 inčip	見。不作 ...[14b7]而
r34 öŋi üḍrülmäzlär m(ä)n küvänč-tin . öŋi üdrül-	不離我慢。不離
r35 –mäsär . m(ä)n küvänč-tin . inčip yana körümlänür[43] . m(ä)n	我慢者。而復見我。
r36 tep . körümlänmäk[44] ärsär m(ä)n tep . bo ok[45]	見我者即是
r37 inčip kılınč . 乃至我慢 ulatı m(ä)n küvänč-	行。... [14b9]乃至我慢。
r38 –ig ymä . kılsar ančulayu bilmäkig . munčulayu	作如是知・如是
r39 körmäkig . 東園 purvaram saŋram-ta . mar-	見者。... [14b12]東園
r40 –gari anası[46]-nıŋ kalık-ında . 此五受陰	鹿母講堂。...
r41 bo beš tuṭyak[47] yapıg ärsär . öŋ tuṭyak 以	[14b17]此五受陰。色受...
r42 何為根 kayu yıltızlıg ärür . kayu-nı üzä	[14b20]以何為根。以何

[37] The letters are faded out. Probably we have to add the genitive suffix –NYNK.
[38] In order to clarify the reading, the writing of the medial -R- is repeated on the left-hand side of the letter.
[39] -N is marked with one dot.
[40] -N- is marked with one dot.
[41] The reading is clarified by adding repeating the –W- on the left-hand side.
[42] The first –W- is repeated on the left-hand side.
[43] -N- is marked with one dot.
[44] -N- is marked with one dot.
[45] –W- (*ʾWQ/ok*) is repeated on the left-hand side.
[46] -N- is marked with one dot.
[47] -Q is marked with two dots.

1935.52.0009 verso (**plate 18**)

雜阿含第三 一葉

v01 terilür . kayu-nı üzä tugurulur-lar kayu-nı 集。以何生。以何
v02 üzä bürṭilür-lär tep 欲為根欲集 觸。...
v03 küsüš yıltızlıg ärür . küsüš-tin terilür. [14b22]欲為根。欲集・
v04 küsüš-tin tugar . küsüš-tin tugar . küsüš 欲生・欲
v05 –tin bürṭilür tep . 世尊為說 atı 觸。... [14b23]世
v06 kötrülmiš y(a)rlıkagučı beš yapıg kayu ärsär 尊為說五陰
v07 tuṭyak ymä ol ok ol . ädgü ay kayu nomlamıš- [14b24]即受。善哉所說。
1
v08 amtı inčip ikiläyü ayıtur m(ä)n atı kötrülmiš 今當更問。世尊。
v09 –kä . yapıg kayu ärsär tuṭyak ymä ol ok mu ol 陰即受。
v10 aẓu beš yapıg tuṭyak-ta öŋi mü ol tep . [14b25]為五陰異受耶。...
v11 非五陰即受 beš yapıg kayu ärsär tuṭyak [14b25]非五陰即受
v12 ymä ol ok ärmäz . ymä ök beš yapıg tuṭyak-ta 亦 [14b26]非五陰
v13 öŋi ärmäz . 能於 usar anṭa kılgalı amran- 異受。能於彼有欲
v14 –mak azıg. 有二陰相關 bolur mu iki 貪者。... [14b28]有二
v15 yapıg-lar-nıŋ bir ikintikä ilinišmäki[48] 陰相關耶。...
v16 tep 猶若一人 inčä kaltı kim kayu birär [14b29]猶若有一
v17 kiši-lär munṭag tep sakınsar . m(ä)n 人。如是思惟。我於
kälmädük [14c1]未
v18 üdtä bulayın munṭag osuglug öŋ-üg . 來。得如是色 ...
v19 何因何緣 kayu tılṭag kayu basuṭčı [14c10]何因何緣
v20 üzä . atı bolmıš ol öŋ yapıg tep 名為色陰...
v21 四大緣四 tört m(a)habut basuṭčı-lar tört [14c13]四大。緣四
v22 m(a)habut-lar-tın bolmıš üčün 名色因 *aṭ* 大造故。... [14c15]名
v23 öŋ tıltag-lıg . 云何生我慢 nätägin 色因... [14c28]云何
v24 *tugar* m(ä)n küvänč tep 於色見 öŋüg 生我慢。... [14c29]於色
v25 körüm-länür-lär m(ä)n ol tep . m(ä)n-tä öŋi 見我異我相
ol bälgü[49]
v26 -sindä turdačı ol tep . 鈍根無知 tümgä 在。... [15a11]鈍
v27 ärklig-lig bilmäksiz turmıš ärdi biligsiz 根無知。在無明
v28 –lig küvänč-tä . 若無我者 birök yok ärsär [illegible][=穀-禾+卯]... [15a12]若
無
v29 m(ä)n . kılsar m(ä)n-siz kılınč-ıg . kälmädük 我者。作 [15a13]無我
üdtä[50] 業。於未來世。
v30 kim ol inčip tägindäči tüš-in tep . 若 誰當受報。...
v31 有愚癡 antag ymä tümgä biligsiz kiši [15a14]若 [15a15]有愚癡人。
v32 –lär . bilgä biligsizlär . inčip munṭag tep 無智明。而作是
v33 sakınsar . birök öŋtä yok ärsär m(ä)n . 念。若色無我。...
v34 如是所 muntag osuglug seẓik-ig ašnuča [15a16]如是 [15a17]所疑。先

[48] The medial –N- is marked with one dot (on the left-hand side), the medial –Š- by two dots (on the right-hand side).
[49] The final –W is repeated on the left-hand side, beneath the lower border line of the page.
[50] –W- is repeated on the left-hand side.

v35 ok ukıṭu yördüm ärti anı . (Brāhmī) sādhū 了也	以解釋。彼...
v36 雜阿含經第三卷 愛喜集	[15b08]雜阿含經卷第三 ...
v37 az . ögrünč . terilmäkintin . bo öŋ terilür.	[15b15]愛喜 [15b16]集是色集。
v38 如是色集 muntag ärür öŋ-nüŋ	[15b18]如是色

Translation

[sūtra 57 ~ SN 22.81]
(r01-02) under one Badhrasāla tree of ...
(r02-03) Now we wish to listen ...
(r03-04) You shall know, our non-meeting with "The Honored One" (Bhagavat), lasting for a long time, has finished. (r04-05) If one does not have to exert oneself nor to labour under difficulties ...
(r05-07) If any monk at this place meditates on it in this way: (by) knowing what, by seeing what ...
(r08-10) In my doctrines, that I have just completed preaching, they could be seen and distinguished in the right way, (r10-11) all the items (Skt. *upādānaskandha*). If one asks, which ones they are, namely the *catvāri smṛtyupasthānāni*, ...
(r12-13) In my suchlike doctrines, that I have just completed preaching, viewing and distinguishing all items (r14-16) - if there is, sons of nobles, however, still existent the one, who does not seek to make exertions (Skt. *vīrya*), who does not like exertions ...
(r16-18) But if he himself obtains the fruit of his indolence, he is not able to make progress in destroying all leakages (Skt. *āsrava*) ...
(r19) The *rūpa* is regarded as the self. (r19-21) If there is such a regard, (that) the *rūpa* is the self, it's name is activity. (r21-22) If it is said: 'What is the cause (Skt. *kiṃnidāna*) of this activity? What is its aggregate (Skt. *kiṃsamudāya*)? In what it originates (Skt. *kiṃjātīya*)? (r23-24) From what it turns away (Skt. *kiṃprabhava*)?', (it is) because of craving, born from ignorant contact. (r24-25) These impulses arise from the craving. (r25) What is the cause of this craving? (r26) The feeling is the cause of this craving ...
(r27-28) (It is) compounded, it is subject to arising conditioned by mind. (r28-29) This contact-feeling, activity-feeling ...
(r29-30) If this is recognised, if there are human beings who hold this view, that *rūpa* is the self ...
(r31-32) And again, there are the activities, those, who destroy the views, (r32-33) those, who refute the views. (r33) If (they?) do not act ...
(r33-34) This being so, they will not set apart from the conceit 'I am' (Skt. *asmi-māna*). (r34-35) If they do not set apart from the conceit 'I am', and again hold the view of the self ("I am") and if this holding the view of the self ("I am") exists, (r36-37) just these are impulses.
(r37-38) Furthermore if self-conceit is practised, so it is the knowing and also the viewing ...

[sūtra 58 ~ SN 22.82]
(r39-40) In the Purvaram monastery, in the Mṛgāra-mātṛ Hall ...
(r41) Concerning the five items with attachment: the body (Skt. *rūpa*) with attachment ...
(r42-v01) Which is their root? By what do they assemble? (v01) By what are they born? (v02) By what are they touched? ...
(v03) They are of the wish-root. They assemble (i.e. arise) by the wish. (v04) They are born by the wish. They are born by the wish. (v04-05) They are touched by the wish.
(v05-06) Concerning (the question) 'which are the five items' on which the one 'Whose name is exalted' preached, (v07) they are just the attachment(s).
(v07) How good, what he has preached! (v08-09) Now again I ask a second time the one 'Whose name is exalted'. (v09-10) Concerning (the question) what are the items, are they just the attachments, or are the five items different from the attachments?
(v11-13) Concerning (the question) which are the five items, either they are attachment, nor yet are the five items different from attachment.
(v13-14) If it is possible, in this case, to produce the craving desire (Skt. *rāga*) ...
(v14-16) Do there exist an adhesion of the two items to each other?
(v16-18) As if one among the human beings, whoever, thinks 'May I in future time will obtain such a body (Skt. *rūpa*).' ...
(v19-20) 'What is the cause (Skt. *hetu*), what is the condition (Skt. *pratyaya*) for the designation of 'body item (Skt. *rūpa-skandha*)?' ...
(v21-22) The four great elements (Skt. *mahābhūta*) are the conditions, because (they) came from the four great elements ...
(v22-23) Having name-and-body (Skt. *nāmā-rūpa*) as the cause ...
(v23-24) 'In analogy to what the self-conceit arose?' ...
(v24-25) 'The *rūpa* is regarded as the self'. 'It is other than self; it is that which consists in the objective constructs.' ...
(v26-28) Single-minded ignorance came into existence from pride lacking intelligence.
(v28-30) 'However, if there is no self, (and) if the not-self performs impulses, who will be thus the one, who receives their results in future times?' ...
(v31-33) If such foolish, ignorant people, the ignorami, think so, like this: 'However, if the self does not exist in the *rūpa* ...'
(v34-35) First explaining doubts like these, I had interpreted them.
Sādhu.
(v36) *Za ahanjing* (*Saṃyukta-āgama-sūtra*), *juan* 3 ("3rd scroll")

[sūtra 59 ~ SN 22.5]
(v37) From the arising of delight and desire (Skt. *nandi-rāga*) this *rūpa* arises.
(v38) It is like this, the *rūpa*'s (arising?)...

Commentary

09r01 Skt. *eka* is the translation of Chin. 一 *yi* "one". It is highly probable that the Old Uyghur translator prefered a Sanskrit counterpart because of the immediately following Sanskrit loan *badir-a šala mul*. As already given in a footnote to the Taishō edition, 跋陀薩羅 *batuosaluo* is the Chinese equivalent for Pāli *Bhaddasāla*, that is *Bhadra-śāla* in Sanskrit. The Old Uyghur counterpart is *badir-a šala*. The Sanskrit counterpart of Chinese 樹下 *shuxia* is *vṛkṣamūla*. I owe this information Jin-il Chung. Additionally the Old Uyghur translator added *sögüt* for Chinese 樹 *shu* „a plant, a tree" (M. 5879). The *Bhadra-śāla* tree is located in Pātaleya (Pāli: Pārileyya). This is why the sūtra is called *Pātaleya-vyākaraṇa* (Pāli: Pārileyya), cf. http://www.palikanon.com /namen/pa/parileyya.htm: "Pārileyya, Pārileyyaka. A town (nagara) near Kosambī. When the Buddha found that he could not persuade the Kosambī monks to refrain from quarrelling, he left Kosambī alone and unattended, and passing through Bālaklonakāragāma and Pācīnavamsadāya, went to Pārileyyaka, where he stayed at the foot of Bhaddasāla in the Rakkhitavanasanda. There a certain elephant who, finding communal life distasteful, had left his herd, waited on the Buddha, ministering to all his needs. From Pārileyyaka the Buddha went on to Sāvatthi (Vin.i.352f.; S.iii.95; Ud.iv.5; J.iii.489; M.i.320)".
09r02 For the meaning of *äšiṭigsä-* cf. DTS 185b: "ešitigsämäk желание слушать".
09r04 *keč bolu tükäṭti* is the Old Uyghur counterpart of Chin. 已久 *yijiu*. According to ErdalGram *-U tükät-* denotes completion. We find *ärü ärü keč bolu* as Old Uyghur counterpart of Chin. 稍久 *shaojiu* in Ht VII 2064 (also quoted in Semet (2005), 110), translated into German "ziemlich lange her sein".
It was Jin-il Chung who suggested with regard to Sanskrit parallels another interpretation of the Chinese phrase: "for a long time we did not see the Bhagavat" (Skt. *ciradṛṣṭo 'smābhir bhagavān*). For a similar phrase he refers for example to AVŚ II 90.10 ff. It is unclear whether the translator misinterpreted the Chinese phrase.
09r04-05 The translation is given here in accordance with UW 374b: *birök ä.-mägü alpırkanmagu ärsär ///* „wenn man sich nicht anstrengen und nicht mit Schwierigkeiten kämpfen muß ///" (?) Saṃy Ms. Stockh H 9 a.
09r10 Old Uyghur *alku yapıglar* "all items" (Chin. 陰 *yin*, Skt. *upādānaskandha*), i.e. "the five items" (Skt. *pañcopādānaskandha*; Old Uyghur *beš yapıg*, see /v/06/, /v/10/, /v/11/, /v/12/). See also the quoted list of the five items in the introduction. As K. Kudara (1988, 50-51) stated, the Buddhist term *skandha* was translated into Old Uyghur in two different ways: 1. *yükmäk* (Old Uyghur Abhidharma texts, for instance *Abidarim kosavarti šastr*, Mainz 71 v, also *Säkiz Yükmäk Yaruk*), 2. *yapıg* (*altun yaruk sudur*, *vapxuaki atl(ı)g nom čäčäki sudur* (*xuanzan*), Dharmalakṣaṇa texts). In his lecture at the Berlin Brandenburg Academy of Sciences and Humanities in November 2009 Koichi Kitsuda pointed out, that the so-called „Lehrtext" also belongs to this Dharmalakṣaṇa group of texts. The translation of this group is closely related to the activities

of the well known translator of Old Uyghur texts Šıŋko Šäli Tutuŋ and may give a hint for the time of translation.

09r11 Old Uyghur *tört törlüg ög turug* translates Chin. 四念處 *sinianchu* (Skt. *catvāri smṛtyupasthāna*). For the Chinese phrase 四念處 *sinianchu* see DDB: "This is the pre-Xuanzang translation of this term. See the post-Xuanzang rendering 四念住." Choong (2000), 47, 215ff. translates 四念處 *sinianchu* with "the four stations of mindfulness". It is the first of seven categories, which altogether comprise thirty-seven items. These are "the thirty-seven conditions leading to Buddhahood". In the Sanskrit text (cf. Dietz (1984), 52; Chung (2008), 329) as well as in the Chinese SĀ text (T. 99, vol. 2, 14a 7-8) the enumeration of these six further categories continues.[51]

09r17 For the translation of Old Uyghur *ärmägü* "indolence (Skt. *kausīdya*)" cf. UW 444b. K. Röhrborn refers to *kausīdya* as one of the six *kleśamahābhūmika dharma* "general factors of defilement".

09r18 For Old Uyghur *akıg* cf. UW 80a: "A) „die Einflüsse" (im Buddh. 4 schädliche ‚Einflüsse' des Bewußtseins ...); DDB: chin. 漏 *lou* "*taints*"; SH 425a: "漏 *āsrava*, 'flowing, running, discharge; distress, pain, affliction'." For further attestations showing *akıg* as Old Uyghur counterpart of Chin. 漏 *lou* see, among others, Shōgaito (2003), 350 (glossary); BT XXV (2), 323 (Glossar). For instance in BT XX, 191b the other Old Uyghur counterpart is attested: *nizvani*.

09r19 *öŋ* is the Old Uyghur counterpart of Chin. 色 *se*, Skt. *rūpa* "body" cf. Vetter (2000), 20-22.

09r19 *tep*: Here, as well as at the end of several other statements in the text of this fragment (/r/20/, /r/21/, /r/30/, /r/36/ (2x), /v/2/, /v/5/, /v/10/, /v/16/, /v/20/, /v/25/, /v/26/, /v/30/) *tep* is located at the end of a question or a discourse and indicates the end of this idea, question, the direct or indirect speech. It marks the character of the text as a discussion between Buddha and the monks. After questions put by the assembly (cf. /r/14/-/15/ *tözünlär oglılar*; /v/8/ *ayıtur m(ä)n*) Buddha (cf. /r/03/, /v/05/-/06/, /v/08/-/09/ *atı kötrülmıš*) answers them and explains the doctrine (cf. /r/08/ *mäniŋ nomlayu tükäṭmiš nomlug savım-ta*, /r/12/-/13/ *mäniŋ nomlayu tükäṭmiš munṭag osuglug nomumta*). In few cases the sequence *tep sakınsar* (/r/06/, /v/32/-/33/) or *tep tesär* (/r/10/, /r/23/marks the quoted question or thought. Cf. ErdalGram 504-507 (4.7).

09r21 *kılınč* translates Chin. 行 *xing* "impulses", cf. Vetter (2000), 27-63.

09r22 Concerning the word formation of *terkin* (from *ter-* "arrange together, collect") see OTWF I, 327.

09r23-24 *biligsiz bürtmäk*: *biligsiz* translates 無明 *wuming*, cf. DDB: "Ignorance, delusion, folly (Skt. *avidyā*; Tib. *ma rig pa*; Pāli *avijjā*). As the fundamental misunderstanding of reality that underlies all of the suffering of unenlightened people, it is the first of the twelve limbs of conditioned origination 十二因緣 *shier yinyuan*. Rather than a lack of factual knowledge it

[51] Choong (2000), 47 arrives at the conclusion: "This thirty-sevenfold way is here identified as the way leading to fully knowing-and-seeing the arising and passing away of the five aggregates, or the destruction of the influxes."

is a basic error in mode of perception that prevents people from seeing things as they really are 不如實智見. For example, not being aware of the fact that all things are ultimately impermanent 無常 *wuchang*, or that there is in reality, no such thing as an inherent self 無我 *wuwo*. Generally speaking, nescience is seen as the basis for all delusions 迷 *mi* and afflictions (惑 *huo*, 煩惱 *fannao*)." *bürtmäk* translates Chin. 觸 *chu* "contact, touch", cf. DDB: "The mental function that brings consciousness into contact with external objects. ... One of the twelve limbs of conditioned arising 十二因緣."

09r24 For the equivalent of Old Uyghur *az* and Chin. 愛 *ai* = Skt. *rāga* here as well as in the lines /r/25/, /r/26/ and /v/37/ see UW 317b: "Nom.: A) Adv.: a) „Gier, Begierde, Habgier" (in buddh. Texten; in Saṃy Ms Stockh H 9 b 14 ... Übers. von chin. 貪 *t'an* Skt. *rāga* ...)." On this folio only in the quoted line /v/14/ *az* is the Old Uyghur counterpart of Chinese 貪 *tan*.

09r26 *täginmäk* translates 受 *shou* "the aggregate of feeling", see Choong (2000), 26. It is the third of the five *skandhas*.

09r27 *eṭiglig köŋül tılṭag-ınta turdačı nom ärür* translates Chin. 有為。心緣起法. The Sanskrit parallel of this phrase is preserved in the quotation of the *Pātaleya-sūtra* in the *Dharmaskandha*: ... *saṃskṛtaṃ cetitaṃ pratītyasamutpannaṃ*, cf. Dietz (1984), 53; Chung (2008), 331. For the meaning of *etiglig* as a counterpart for Chin. 有為 *youwei* see ED 53b: "... translates the Bud. technical term *saṃskṛta* 'active, creative, functioning, productive, causative, subject to cause, condition, or dependence', contrast etigsiz". The Chinese phrase 心緣起法 *xinyuan qifa* "subject to arising conditioned by mind" is translated and interpreted in Choong (2000), 71. According to him it "may reflect influence from the theory of conditioned arising by "mind-only (vijñapti-mātratā or citta-mātra), a teaching of the Mahāyāna Vijñānavāda school, to which Guṇabhadra is believed to have belonged."

09r30 *körümlän-* as the Old Uyghur counterpart of Chin. 見 *jian* is also attested in Shōgaito (2003), 276 (AN125, 126, 127). Concerning the attested conditional (*ärsär*) in the Old Uyghur translation we have to consider that there is no conditional in the Chinese counterpart.

09r33 *kılmasar* seems to form the Old Uyghur counterpart of the beginning of the next Chinese sentence. Even though the two Chinese characters 不作 *buzuo* are at the top of the next Chinese sentence, we have to consider, that the Old Uyghur translator misunderstood the verbal negation in this Chinese sentence.

09r34 *m(ä)n küvänč* translates Chin. 我慢 *woman*. For an explanation see DDB: "[Basic Meaning:] identity". One of the senses of 我慢 *woman* in DDB reads as follows: The conceit 'I am.' Egoism; self-pride, pride; conceit. Pride in the belief that the aggregates are self and are possessed by self. (Skt. *asmi-māna*; *asmi*, *ātma-māna*; Tib. *nga*, *nga'o snyam pa'i nga rgyal*)." For further explanation of this term concerning the Chinese SĀ text see Choong (2000), 58.

09r39 In the Taishō edition of the Chinese SĀ (T. 99) the following Pāli counterpart is added in fn. 3 to the Chinese phrase (T. 99, vol. 2, 14b 12-13): 東園鹿母講堂 ~ Pubbārāma Migāramātupāsāda. The Old Uyghur counterpart is more detailed and adds some explanations. *purvaram saŋram-ta* "in the *purva-*

ārāma monastery garden". For Chin. 東園 *dongyuan* (cf. SH 263b: 東 *dong* Pūrva, East; SH396a 園 *yuan* Vihāra ~ SH 340b Ārāma, pleasaunce, garden, grove; a monastery, hall, court) the Old Uyghur translator gives the Skt. equivalent and as a second equivalent the other loanword from Skt. in Old Uyghur *saŋram* ~ Skt. *saṅghārāma* (SH 290b: a monastery with its gardens), which probably was much more popular. In the fragment Ch/U 6092/v/2/, an extract of the Dīrghāgama (cf. the edition in ĀgFrag 286-288), we find *purvaram* [...] as Old Uyghur counterpart of Chinese 園林 *yuanlin*. See also the notes to this phrase given by the authors. Chin. 鹿母講堂 *lumu jiangtang* (Pāli: Migāramātupāsāda "Migara's mother's palace") is translated in the Old Uyghur text in the following way: *margari anasınıŋ kalıkında* "in the Mṛgāra-mātṛ hall". *margari anası* is the Old Uyghur counterpart of Skt. Mṛgāra-mātṛ, in Chin. also known as 鹿母夫人 *lumu furen* or 鹿子母 *luzimu* cf. DDB: "A daughter of a rich man in Aṅga 鴦伽國 *yanggaguo*, originally named Viśākhā 毘舍佉 *pishequ*. She became an adherent of Buddhism, and after she married the rich man, Mṛgāra 彌伽羅 *migaluo* of Śrāvastī, she converted her husband to Buddhism. The husband was so delighted that he called her *mātṛ* (mother). Both of them made offerings to Śākyamuni and his disciples, and built the Mṛgāra-mātṛ Hall to the east of Jetavana-vihāra. All of their thirty-two descendants were devout Buddhists." The same Old Uyghur counterpart for Chin. 鹿母講堂 *lumu jiangtang* was probably given in the above mentioned *Dīrghāgama* fragment Ch/U 6092/v/2/-/3/ *margari [... kalık]-ınta* (ĀgFrag 287) and in another *Dīrghāgama* fragment with the parallel to Ch/U 6092 verso text passage: MIK III 40/r/1/ *mirgari(!) anası-nıŋ kalı[kınta]* (ĀgFrag 288-289 with detailed notes concerning this phrase by the authors). See also the phrase *višaki mar[gari anası]* in Kasai (2004), 3 , 5 (note to line 11).

09r41 *beš tuṭyak yapıg* is the Old Uyghur counterpart of Chin. 五受陰 *wushouyin* "the five aggregates with attachment". In sūtra 55 of the Chinese SĀ Buddha gives an explanation of 'what are the aggregates with attachment'. I quote the English translation given in Choong (2000), 31 here: "If material form is accompanied by influxes, is [associated with] attachment; if that form, in the past, future, or present, gives rise to sensual desire, anger, ignorance, and various other distressing mental phenomena; and similarly for feeling, perception, activities, and consciousness; these are called the *aggregates with attachment*."

09r41 *öŋ tuṭyak* is the Old Uyghur counterpart of Chin. 色受 *seshou* "*rūpa*-attachment".

09r42-v02 The English translation of the Chinese text (14b20) according to Choong (2000), 32 reads as follows: "... in what do these *five aggregates with attachment* have their root, their arising, their birth, their occurrence?" Choong translates Chin. 觸 *chu* as "occurrence" here, but also as "touch/contact" in other phrases of the Chinese SĀ. The Old Uyghur counterparts in this phrase are:

根 *gen* ~ *yıltız* "the root",
集 *ji* ~ *teril-* "to assemble, to get together, to arise",
生 *sheng* ~ *tugurul-* "to be given birth; to be borne",

觸 *chu* ~ *bürtil-* "to be touched; to have contact" (*bürtül-* cf. Shōgaito (2003), 274: AN 119).

09v03-05 The English translation of the parallel Chinese text (14b22) according to Choong (2000), 32 reads as follows: "These five aggregates with attachment have their root in *excitement/impulse* (欲), their arising in excitement, their birth in excitement, their occurrence in excitement."

欲 *yu* "excitement/impulse" is translated as *küsüš* in the Old Uyghur text.

09v04 The Chinese phrase 欲生 *yusheng*, for any reason, is translated twice in the Old Uyghur text: *küsüš-tin tugar . küsüš-tin tugar .*

09v08-10 The English translation of the parallel Chinese text (14b 24-25 陰即受為五陰異受耶) according to Choong (2000), 32 reads as follows: "... World Honoured One, is it that the *aggregates* are attachment, or are the *five aggregates* distinct from attachment?" Here the Old Uyghur counterpart differs slightly from the Chinese version. This question, addressed to Buddha (*atı kötrülmiškä* "the one 'Whose name is exalted'") is translated into Old Uyghur like this: *yapıg kayu ärsär tuṭyak ymä ol ok mu ol aẓu beš yapıg tuṭyak-ta öŋi mü ol tep .* "Concerning (the question) which are the aggregates, are they just attachment, or are the five aggregates different from attachment?"

09v11-13 The English translation of the parallel Chinese text (14b 25-26) according to Choong (2000), 33 reads as follows: "The five aggregates are not attachment, nor yet are the five aggregates different from attachment."

09v13-14 The English translation of the parallel Chinese text (14b 26) according to Choong (2000), 33 reads as follows: "But where there is exciting/impulsive desire (欲貪), ...". In the Old Uyghur text Chinese 欲貪 *yutan* "exciting/impulsive desire" (Choong (2000), 33) is translated as *amranmak azıg*. In the entry for *az* in UW 317b (see also r24 in this commentary) we find the following German translation of the passage in question: "usar anṭa kılgalı amranmak azıg "wenn man dann Gier[taten][2] ausführen kann"(?) Saṃy Ms Stockh H 9 b 14."

09v14-16 The English translation of the parallel Chinese text (14b28) according to Choong (2000), 33 reads as follows: "... are two *aggregates* connected?". Old Uyghur *bir ikintikä ilinišmäki* translates Chin. 相關 *xiangguan*. For a similiar translation see Shōgaito (2003), 355 (entry *ikinti*): *ikintikä eyin yetrüš-* 相從 *xiangcong* Hg 35.

09v16-18 The English translation of the parallel Chinese text (14b29) according to Choong (2000), 33 reads as follows: "... Suppose a person thinks thus: May I in future time have such a material form, ..."

09v19-20 The translation of Chin. 因 *yin* (Skt. *hetu*) "the cause" is *tıltag* in the Old Uyghur text, that of Chin. 緣 *yuan* (Skt. *pratyaya*) "the condition" is *basutčı* (OTWF I, 314: 'helper; secondary cause'). In our context see also the following definition of 緣 *yuan* (Skt. *pratyaya*) in SH 440b: "It is the circumstantial, conditioning, or secondary cause, in contrast with 因 hetu, the direct or fundamental cause. Hetu is as the seed, pratyaya the soil, rain, sunshine, etc." *öŋ yapıg* "the aggregate of material form (Skt. *rūpa-skandha*)" is the first of the five aggregates. In the successive text of the Chinese SĀ this question is repeated for the remaining four aggregates, i.e. "the aggregate of

feeling", "the aggregate of perception", "the aggregate of activities" and "the aggregate of consciousness".
09v21 *tört m(a)habut* is the Old Uyghur counterpart of Chin. 四大 *sida*, Skt. *catvāri mahābhūtāni*. In the text they are not listed in detail. They are known as (1) the earth element (Skt. *prthivīdhātu*, Chin. 土 *tu*), (2) the water element (Skt. *abdhātu*, Chin. 水 *sui*), (3) the fire element (Skt. *tejodhātu*, Chin. 火 *huo*) and (4) the wind element (Skt. *vāyūdhātu*, Chin. 風 *feng*).
09v22-23 *at öŋ* "name-and-material form" translates Chin. 名色 *mingse*, Skt. *nāmarūpa*. From the Chinese text we learn, that *nāmarūpa* is the cause and condition for the name of "the aggregate of consciousness" (識陰 *shiyin*), the fifth of the five aggregates.
09v25-26 *m(ä)n-tä öŋi ol* is the Old Uyghur translation of 異我 *yiwo*. It is one of the rare cases that the word order in the Old Uyghur version was arranged against that in the Chinese text, cf. P. Zieme's remarks concerning the translation of *gāthas* from the Chinese version into an Old Uyghur Āgama extract in StabUig 50 (B 2 Āgamas): "Trotz einer ganz strikten Worttreue, die sich sogar auf die Anzahl der Wörter in einer Zeile erstreckt (5 Wörter für 5 chin. Zeichen), muß man dem Uiguren bescheinigen, daß er alle grammatischen Formen richtig eingesetzt hat, so daß auch im Uig. ein verständlicher Text vorliegt. Was dabei befremdlich bleibt, ist vor allem die ungewöhnliche Wortfolge." *bälgüsindä turdačı ol tep*: For the interpretation of *bälgü* and it's Chinese counterpart 相 *xiang* here see: DDB: 相 "Discriminated aspect(s). When juxtaposed with the notions of self, such as 人 and 我, it is equivalent in connotation to 法, i.e. objective constructs. [cmuller]" Choong (2000), 58 deals with these difficult phrases: "This is not self, this is not other than self, neither is self in this nor this in self (非我/不是我, 不異我, 不相在)." The phrase 不相在 *buxiangzai* he interprets as "neither is self in it nor this in self" (Choong (2000), 59). According to him, the meaning is "there is nothing in compounded phenomena (whether within or beyond the five aggregates) that is self or belongs to self" (Choong (2000), 59). This view forms the background of our text in lines 09v25-26 and the answer on the question 'In analogy to what the self-conceit arose' in line 09v23-24. Liberation from the self-conceit retails the insight of not-self. Freedom from from self-conceit requires the notion of not-self. The translation given here, is based on this interpretation.
09v28 *küvänč* is here the Old Uyghur counterpart of Chinese [=穀-禾+卯] k'o/ke "eggshell". This Chinese character is very rarely attested. In Morohashi, vol. 6, 790c we find among others a quotation from our folio and the following translations (in Japanese): "eggshell; hull; object, which covers the surface of an item". In the Japanese translation of the Chinese SĀ the sentence in question is translated as follows (in Japanese): "There exists a monk and he is foolish and ignorant; he is situated in a hull of ignorance and aroused a bad faith.", cf. Shi'io (1935), 79. I would like to express my sincere thanks to Yukiyo Kasai, who did the translation from Japanese for me. For *küvänč* as the Old Uyghur counterpart of Chin. 慢 *man* in the phrase *m(ä)n küvänč* (~ Chin. 我慢 *woman*) see lines /r/34/, /r/35/, /r/37/, /v/24/.

09v28-30 An English translation of the Chinese counterpart (T. 99, vol 2, 15a 12-13: 若無我者。作無我業。於未來世。誰當受報。) is given in Choong (2000), 67: "So if there is *no self*, who will in future time receive the results (受報) of *karmas* performed by the *not self* (作無我業)?" The question in the Old Uyghur version is literally the same.
09v 35 The Chinese ligature 了也 *liaoye* is well attested in Old Uyghur manuscripts, cf. for example AvStava 221; UigTot 160 (l. 1001), 176 (l. 1222), 182 (l. 1297a); Kudara (1988), 53; VOHD 13,22 # 502 (Ch/U 6845/r/); VOHD 13,22 # 551 (U 3280). The Old Uyghur counterpart for Chin.了也 *liaoye* is *tükädi*. In UigTot 162 line 1011 we find also Brāhmī *sādhū* inserted in an Old Uyghur text. Furthermore UigTot 182 line 1297a has the following Chinese insertion: 善哉了也挲土了也. According to the editors the Chinese text reads „Gut! Es ist beendet. Sādhu! Es ist beendet." (UigTot 183). Chin. 挲土 *satu* is the „Umschrift von skr. *sadhū* >>gut<<" cf. UigTot 182 note 1297a. In the manuscript at hand at the end of the Old Uyghur text line Brāhmī *sādhū* followed by Chin. 了也 *liaoye* is attached: "Good! It is finished!". K. Kudara stated concerning the attestation of 了也善哉 *liaoye shanzai* at the end of a colophon: „Die beiden Zeichen am Satzende (了 也) wurden zusammengeschrieben. Diese vereinfachte Schriftform, sowie die Methode, die Schlußformel mit chin. Zeichen (善哉) zu schreiben, wird oft am Ende von uig. Handschriften der späteren Zeit – bis hinab zur Yüan-Zeit – angetroffen." cf. Kudara 1988, 53. Concerning the use of Brāhmī script in Old Uyghur texts and in Old Uyghur texts translated from Chinese in particular, D. Maue stated: „Die schrift-, kultur- und kirchengeschichtlichen Erwägungen führen zu der Annahme, daß wir die Anfänge der uigurischen Brāhmīverwendung im hīnayānistischen Mönchsgemeinden indo-tocharischer Pägung zu suchen haben. Diese schufen sich – wohl als äußeres Erkennungsmerkmal – eine eigenständige Schrift, die – spätestens in der Yüan-Zeit – auch Eingang in das Schriftgut der sinobuddhistischen Observanz fand." cf. VOHD 13,9, XXXI-XXXII. For further remarks concerning the use of Brāhmī script see Neujahr and for further details concerning 了也 *liaoye* see Zieme (2009).
09v37 The phrase *az ögrünč terilmäki* from our folio is quoted in UW 318a. It is translated (into German): „Ansammlung von Begierde und Freude"(?). The question mark is redundant here. *az ögrünč* are the Old Uyghur counterparts of Chin. 愛喜 *aixi* "delight and desire", cf. Choong (2000), 38.
09v38 The Old Uyghur translation for the fourth character of the Chinese quotation (集 *ji*) is missing on this folio but we would expect it on the next folio. The common Old Uyghur counterpart of 集 *ji* in our text is *teril-/ terilmäk*.

Glossary

aḍırṭla- 察 09r09, 09r13, 觀 09r29
    kör- adırtla- 觀察 09r13
adruyu bar- 增進 09r17
akıg 漏 09r18
alkın- 盡 09r18
alku (...)+lAr 諸 09r10, 09r13, 09r18
alpırkan- 勞 09r04
altın 下 09r02
amranmak 欲 09v13-14
    amranmak az 欲貪 09v13-14
amtı 今 09r02, 09r14, 09v8
ančulayu 如是 09r38
anda 於彼 09v13
anı 彼 09v35
anılayu ok (...) {-sAr} 猶 09r14
antag ymä (...) {-sAr} 若 09v31
arta- 壞 09r32
ašnuča 先 09v34
aṭ 名 09r20, 09v20, 09v22
    aṭ öŋ 名色 09v22-23
atı kötrülmiš 世尊 09r03, 09v5-6, 09v8
ay
    ädgü ay 善哉 09v07
ayıt- 問 09v8
az 愛 09r24, 09r25, 09r26, 09v37; 貪 (Skt. rāga) 09v14
    amranmak az 欲貪 09v13-14
aẓu 09v10

ädgü
    ädgü ay 善哉 09v07
ädgüti 善 09r09
ämgän- 憚 09r04
    ämgänmägü alpırkanmagu är- 不憚勞者 09r04-05
är- 是 09r30, 為 09r42, 09v3, 09v6
    ärmäz 非 09v12
ärkliglig 根 09v27
ärmägü 慢惰 09r17
äšidigsä- 09r02
    äšid-igsäyür 聞 09r02
ävril- 轉 09r23

badir-a šala mul sögüt 跋陀薩羅樹 09r01-02
basutčı 緣 09v19, 09v21
bälgü 相 09v25
beš 五 09r41, 09v6, 09v10, 09v11
    beš yapıg 五陰 09v6

beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
bil- 知 09r03, 09r07, 09r38
bilgä biligsizlär 無智明 09v32
biligsizlig 無明 09r23, 09v27-28
bilmäksiz 無知 09v27
birär 一 09v16
birök (...)–{sAr} 若 09r04, 09r05, 09v28, 09v33
biz 我等 09r03
biziŋä 09r03
bo 此 09r06, 09r41, 是 09r36-37, 09v37
bol- 為 09r14, 09v14, 有 09r21
bolur mu 有...耶 09v14
-tın bolmıš 造 09v22
bul- 盡 09r17, 得 09v18
bürṭil- 觸 09v2, 09v5
bürtmäk 觸 09r23-24, 09r28

eka 一 09r1
eṭiglig 有為 09r27

iki 二 09v14
ikiläyü 更 09v8
ilinišmäk 關 09v15
bir ikintikä ilinišmäk 相關 09v15
inčä kaltı kim (...){-sAr} 猶若 09v16
inčip (...){-sAr} 而 09r14, 09r16, 09r29-30, 09r33, 09r35, 09v32, 當 09v30

kalık 講堂 09r40
kaltı 09r10
katıglan- 勤 09r15, 09r16
kayu 若 09r19; 何 09r21, 09r22, 09r23, 09r25, 09v19, 以何 09r42, 哉 09v7
kayu-nı üzä 以何 09r42, 09v1, 09v1-2
kayu-tın 何 09r22, 09r23
kayu ärsär 即 09v9, 09v11
kälmädük üdtä 於未來 09v17-18, 於未來世 09v29
k(ä)ntü öz 自 09r16-17
keč bol- 久 09r04
kıl- 作 09r15, 09r38, 09v29
kılma- 不作 09r33
kıltačı 作 09r31
kılınč 行 09r21, 09r25, 09r28, 09r37, 業 09v29
kim 若 09v16, 誰 09v30
kiši-lär 人 09v17, 09v31-32
köŋül 心 09r27
kör- 見 09r07, 觀 09r09, 09r13
kör- adırtla- 觀察 09r13
körmäk 見 09r39
körüm 見 09r32, 09r33

körümlän- 見 09r19, r20, 09r30, 09r35, 09r36, 09v25
    körümlänmäk ärsär m(ä)n 見我者 09r36
körüš-
    körüšmä- 不見 09r03
küsä- 欲 09r15
küsüš 欲 09v3, 09v4
küvänč 慢 09r34, 09r35, 09r37, 09v24
    m(ä)n küvänč 我慢 09r34, 09r35, 09r37, 09v24

m(a)habut 大 09v21, 09v22 margari anası 鹿母 09r39-40
margari anası 鹿母 09r39-40
m(ä)n 我 09r19, 09r20, 09r30, 09r36, 09v17, 09v26, 09v29, 09v33
    mäniŋ 我 09r08, 09r12
    m(ä)n küvänč 我慢 09r34, 09r35, 09r37, 09v24
m(ä)nsiz 無我 09v29
mu 耶 09v14
munčulayu 如是 09r38
munṭag 是 09r06
    munṭag 如是 09r29, 09v17, 09v38
    munṭag osuglug 如是 09r12-13, 09v18, 09v34

nägüni 云何 09r06, 09r07
nätägin 云何 09v23
nom 法 09r13, 09r28
nomla- 說 09r08, 09r12
    nomlayu tükätmiš 已說 09r08, 09r12
    nomlamıš 所說 09v7
nomlug 法 09r08

oglı 子 09r15
ok 09r14, 09v07, 09v12, 09v35
    ok 即 09r36
    anılayu ok (...) {-sAr} 猶 09r14
ol 是 09r19, 彼 09r21, 09r25, 09r26, 09r28
oron 座 09r06
    bo oron-ta 此座中 09r06
osuglug
    munṭag osuglug 如是 09r12-13, 09v18, 09v34

ög 念 09r11
    ög turug 念處 09r11
ögrünč 喜 09v37
öŋ 色 09r19, 09r30, 09r41, 09v18, 09v23, 09v24, 09v33, 09v37, 09v38
    öŋ tuṭyak 色受 09r41
    öŋ yapıg 色陰 09v20
    aṭ öŋ 名色 09v22-23
öŋi 異 09v13, 09v25
öŋi üḍrül- 離 09r34
    öŋi üḍrülmäzlär 不離 09r34

öŋi üdrülmä- 不離 09r34-35

purvaram saŋram 東園 09r39

sakın- 念 09r06, 09v33, 思惟 09v17
inčä kaltı ... sakınsar 猶...思惟 09v16-17
sav 言 09r08
säv- 樂 09r16
sezik 疑 09v34

tägin- 受 09v30
täginmäk 受 09r26, 09r28, 09r29
te-
tep 09r06, 09r20, 09r21, 09r30, 09r36 (2x), 09v02, 09v05, 09v10, 09v16, 09v17, 09v20, 09v24, 09v25, 09v26, 09v30, 09v32
tep tesär 09r23
ol kayu ol tep tesär . kaltı (...) tep 所謂 09r10 ... 09r19
teril- 集 09v1, 09v3, 09v37, 09v37
terkin 集 09r22
tılṭag 因 09r22, 09r25, 09r26, 09v18, 緣 09r24
tıltag-lıg 因 09v23
toyın 比丘 09r05
tört 四 09r11, 09v21
tözün 善男 09r14
tug- 生 09r22, 09r24, 09v4, 09v24
tugurul- 生 09v1
tur- 起 09r24, 09r28
+tA tur- 在 09v26
+tA turmıš är- 在 09v27
turug 處 09r11
ög turug 念處 09r11
tuṭyak 受 09r41, 09v7, 09v9, 09v11, 09v13
tuṭyak-ta öŋi mü 異受耶 09v10
beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
öŋ tuṭyak 色受 09r41
tükäṭ- 已 09r04
tümgä 鈍 09v26
tümgä biligsiz 愚癡 09v31
tüš 報 09v30

u- 能 09r17, 09v13
umaz 不能 09r17
usar 能 ... 者 09v13
ukıt- 解 09v35
ulatı 乃至 09r37

üčün 故 09v22
üzül- 斷 09r31

yana 復 09r31, 09r35

yapıg 陰 09r10, 09r13, 09r41, 09v6, 09v9, 09v10, 09v11, 09v12, 09v15
beš yapıg 五陰 09v6
beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
öŋ yapıg 色陰 09v20
y(a)rlıkaguči 說 09v6
yıltız 根 09r42, 09v3
ymä 亦 09v12
yok 無 09v28
yok är- 09v33 無
yördüm 09v35 釋

Abbreviations

AoF	Altorientalische Forschungen
BOH	Bibliotheca Orientalis Hungarica
BT	Berliner Turfantexte
Chin.	Chinese
DDB	Digital Dictionary of Buddhism, http://www.buddhism-dict.net
fn.	footnote
M.	Mathews (1972)
p.	page
r	recto
SĀ	Saṃyuktāgama (Chinese text)
Saṃy Ms. Stockh H 9	Saṃyuktāgama Manuskript Stockholm H 9
SH	Soothill/Hodous (1937)
Skt.	Sanskrit
SN	Saṃyuttanikāya (Pāli text)
T.	Taishō Shinshū Daizōkyō
T. 99	Taishō Shinshū Daizōkyō 大正新修大藏經, vol. 2, no. 99 (http://www.cbeta.org/result/T02/T02n0099.htm)
Tib.	Tibetan
v	verso
VdSUA	Veröffentlichungen der Societas Uralo-Altaica
VOHD	Verzeichnis der Orientalischen Handschriften in Deutschland
vol.	volume

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THE EXPOSITION OF THE FOUR NOBLE TRUTHS IN SHORT EXTRACTS FROM THE SŪTRAS NOS. 407-418 OF THE *ZA AHANJING* (1935.52.0010)

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Introduction

The folio 1935.52.0010 contains, like the preceding and the following ones, extracts of several sūtras from the 雜阿含經 *Za ahanjing* (*Saṃyuktāgama*): T. 99, Vol. II, 108c22 ... 111b4.[1] The first one (No. 407) has a parallel in SN 56.41[2] Cintā. It relates that once a man thought of the world (*lokacintā*). He came to a riverside and sat down. Then he saw an army entering a lotus root. When he saw that, he thought that he had become mad. When he met people, he told them that he had seen how the *asura*s entered a lotus root after being besieged by the gods. By this simile monks are advised not to think of the state of the world. At the end, several reasons for why reflecting the state of the world is not beneficial are enumerated. The setting here is different, but the essential points are the same. No. 408[3] is a shorter version of the *Cintā sutta* in SN 56.8 Cintā. Like No. 407 it advises to not think of the state of the world and instead concentrate on the thought of the fourfold truth of suffering. The next sūtra is No. 409[4] which has a parallel in S 56.7 with a similar contents, and the following No. 410 is equivalent to SN 56.7 Vitakkā. It is a very short text of only three lines. No. 411 is a parallel to SN 56.10 Kathā. Here, too, the monks are advised not to discuss worldly matters but to concentrate on the four truths: "When you have discussions, monks, you should discuss Suffering, the Arising of Suffering, its Cessation, and the Path that leads to its Cessation."[5] The same content is given in No. 412 which parallels to SN 56.9 Viggāhikā. The two following texts No. 413 and No. 414 have no parallels. There is no quotation from No. 415[6]. No. 416[7] has a parallel

[1] This identification was given by K. Kudara in his preliminary catalogue. For a revision of my manuscript I extend my sincere thanks to the co-editors of this volume, Simone-Christiane Raschmann and Yukiyo Kasai. Any mistakes that remain are my own ones.

[2] *Saṃyutta Nikāya* (SN). The number of *sutta*s differs extremely, it is divided into 5 *vagga*s (chapters) containing a total of 56 *saṃyutta*s (groups) of *sutta*s. O. von Hinüber wrote on the diversity and complexity of the collection that is called *Saṃyutta Nikāya*. Many websites are available for further clarification.

[3] Chung (2008): [58] No. 408 (T 109 a27–b18) N.: ø; Ud.: ø; ~ SN 56.8 = V 418 f. (Ud.: 'cintā') A Skt. counterpart of unknown affiliation corresponding to sūtra 408: Baltimore G17.1 recto–verso 4.

[4] Chung (2008): [59] No. 409 (T 109 b19–c3) N.: ø; Ud.: ø; ~ SN 56.7 = V 417 f. (Ud.: 'vitakkā') A Skt. counterpart of unknown affiliation corresponding to sūtra 409: Baltimore G17.1 verso 5 f.

[5] Viggahika Sutta: Wordy Warfare, translated from the Pali by Maurice O'Connell Walshe (website: tipitaka).

[6] Chung (2008): [61] No. 415 (T 110 b5–14) N.: ø; Ud.: ø; SHT (II) 51 d3+d2 recto 1 f. = SĀc(1) 110 b10–12 (cf. SHT (II), p. 3, summary of content [Ger.]).

[7] Chung (2008): [62] No. 416 (T 110 b15–26) N.: ø; Ud.: ø; ~ SN 56.15 = V 426 f. (Ud.: 'dhāraṇāya

in SN 56.15 Dhāraṇā, but the leaf contains only one extract. No. 417[8] finds a short parallel in SN 56.20 or in SN 56.27 Tathā. Both are very short expositions on the four truths. The same content is seen in No. 418 which parallels SN 56.16 Dhāraṇā. The text has no extracts from the following sūtras No. 419 and 420. The last section consists of passages from No. 421 which parallels SN 56.42 Papāta. Like all the preceding sūtras its main contents contain sayings about the Four Noble Truths. Chung[9] compiled a useful list of Sanskrit equivalents to the *sutta*s of SN. As those from Eastern Turkistan (Xinjiang) are the closest ones, at least in case Brāhmī bilinguals show up (which has not happened so far), I repeat his references in the footnotes. The entry 一葉 *yiye* "one (= first) leaf" on the margin of the verso informs us that it is the first leaf of the 16th book of the *Saṃyuktāgama*.

Transcription of 1935.52.0010 recto (plate 19)

r01 雜阿含經卷第十六[10] 集於食[11]	[108c25]雜阿含經卷第十六 [c29]集於食堂,
r02 yıgılıp čoṣal-ta . yertinčü-lüg sakınč-larıg	思惟世間
r03 inčip sakındı-lar bögünti-lär . 非義 yörüg	[109a1]而思惟 (...) [a3]非義
r04 üzä asıg-lıg ärmäz . nom üzä asıg-lıg	[a4]饒益, 非法饒益,
r05 ärmäz . arıg yorıg üzä asıg-lıg ärmäz . bil	非梵行饒益,
r06 -gä bilig ärmäz . tuymak ärmäz . nirvan-ka eyin	非智非覺. [a5]不順涅槃. (...)
r07 ärmäz . 如此義 mundag osug-lug sakınč ärsär .	[a7]如此思惟
r08 ötrü yörüg üzä asıg-lıg . 拘絺羅	則義饒益. (...) [a9]於拘絺羅
r09 池 koṭtili yuul-nuŋ yaṅında . 入於一孔藕[12]	池側 (...) [a11]入於一藕孔中. (...)
r10 kirmiš-in bir lenhu-a yiltizi-niŋ üüt	
r11 -iŋä . 我狂失 m(ä)n kaldurup . köŋül-ümin ıd	[a12]我狂失性,
r12 -turdum . yertinčü-tä yok-ug inčip amtı	世間所無, 而今見之. (...)
r13 kördüm tep . 狂發失世 kalturup köŋül-in	[a16]狂發失性,
r14 ıḍṭurmıš . yertinčü-tä yok-ug inčip ol	世間所無, 而彼[a17]見之 (...)
r15 körmiš tep .敗退 utsukup yaṅıp	[a20]敗. 退
r16 kirdi-lär . ol lenhu-a yiltizi-niŋ üṭiŋä .	入彼池一藕孔[a21]中 (...)
r17 如來死後 m(ä)n ölmiš-tä ken bar . 論議	[b3]如來死後有 (...) [b6]論議 (...)
r18 käŋṣäṣü sözläšmäkig . 或有貪覺 andag	[b20]或有貪[b21]覺
r19 y(e)mä bar ärür az sakınč-ıg sakındačı-lar . 莫	覺者, (...) [b23]汝等莫

dve vuttā'); SHT (II) 51 d3+d2 recto 3–verso 1 = SĀc(1) 110 b16–25.

[8] Chung (2008): [63] No. 417 N.: ø; Ud.: ø; ~ SN 56.16 = V 427–429 (Ud.: 'dhāraṇāya dve vuttā');73; SHT (II) 51 d3+d2 verso 1–8 = SĀc(1) 110 b27–c11.A Tib. version cited in AK-up(Tib): cf. AK-up(Tib: Honj) VI.1: 4 f., § 6002 (with a Jap. translation).

[9] Chung (2008).

[10] It equals to the title in T. 99: 108c25: 雜阿含經卷第十六.

[11] In front of the first Chinese passage there is a small place left free.

[12] In T. 99, Vol. II, 109a11 the order of the characters is correct: 藕孔. It is remarkable that the Old Uyghur translation also follows the latter order.

r20 起 ṅäŋ turgurmaŋlar az sakınčıg sakınmak　起貪覺覺 (...)
r21 -ıg 起 turguruŋlar[13] ämgäk tözünlär kertü　[b26]起苦聖諦覺 (...)
r22 -si sakınčıg 起親里覺 turgurdı-lar[14]　[c5]起親里覺,
r23 kakadaš[15] sakınčıg . el uluš bodun kara sakınč　國土人民覺,
r24 -ıg . ölmäyin[16] temäklig sakınč-ıg . 語事々　不死覺, (...) [c10]言語事
r25 言[17] sav-nıŋ söznüŋ sav-ın 業事說[18]　事業事諸 (...)
r26 iš-niŋ ködük-nüŋ savıṅ 若論說者　[c16]若論說[c17]者 (...)
r27 birök sözläšäyin teṣäyin tesär-lär 我　[c24]我
r28 所說我 mäniŋ kayu sözlämiš-im tükäl　所說成就
r29 -lig ol[19] . yörüg[20] birlä[21] yaraš ol 應前說者　(我等所說)[c25]與理合(...)
　　應前 [c26]說者
r30 öŋdün sözlägäli tägimlig-ig ötrü ken[22]　則在後說 (...)
r31 turgurup sözläyür-s(ä)n . 汝等不如 siz　[c27]汝等不如,
r32 -lär-niŋ-i yetmäz . usar-s(ä)n kiginč bergäli .　能答者當答 (...)
r33 inčip kiginč bergil tep . 又 lar tesär y(e)mä bolur
r34 波斯匿王 pirasaṅči han-ta . bimbasari　[110a4]波[a5]斯匿王, 婆娑羅王
r35 han-ta . kayu-sı ulug küčlüg[23] . kayu-sı ulug　何者大力? 何者
r36 bay barımlıg ärki tep . 用說 iš-i ṅägül　大富? (...) [a9]用說
r37 sözläšip . 汝等宿命作 sizlär　(...) [a20]汝[a21]等宿命作
r38 öŋrä ažun-ta kılur ärtiŋiz-lär . kayu iš　何等業?
r39 -ig ködüküg . aẓu nätäg uẓanmak-lıg　為何工巧?

1935.52.0010 verso (plate 20)

v01 雜阿含經卷第十六　　一葉
v02 ärtiŋizlär . kayu-nı üzä käntü özüŋüz　以何自
v03 -lär öz ilgüṅür ärtiŋizlär tep . 某甲檀　活? (...) [110b7]某甲檀
v04 越 antag atl(ı)g upasi kıldı yogun irig　越. 作麁疎食
v05 aš-ıg . biz aṣaṅu[24] tükäṭtükdä taṭıg-sız　食, 我等食已, 無味
v06 küčsüz boldumuz . biziŋä yaramaz . taṭıp　無 [b8]力, 我等不如捨
v07 ol yogun aš-ıg inčip pinvat kolu yorı　彼麁食, 而行乞食. (...)
v08 -lım tep . 得好食 bulgay-biz ädgü aš-ıg .　[b9]得好食,
v09 yana körgäy-biz ädgü öŋüg . 持我所說　又見好色(...)
　　[b16]汝等持我所說 (...)
v10 tuṭyuk mu sizlär mäniŋ kayu nomlamıš

[13] The small letter to the left of the line, a -w-, is to make clear the spelling of -u-.
[14] The letter -q- is repeated on the left side.
[15] The second q has two dots.
[16] The small letter to the left of the line, a -w-, is to make clear the spelling of -u-.
[17] The character 言 *yan* stands for 業 *ye*.
[18] The last character 說 *shuo* seems to be wrong here, Chinese has 諸 *zhu*.
[19] The small letter to the left of the line, a -w-, is to make clear the spelling of -o-.
[20] The small letter to the left of the line, a -w-, is to make clear the spelling of -ö-.
[21] The word *birlä* is written beside the line marked by +.
[22] The two words *ötrü ken* are written nearly as one.
[23] The small letter to the left of the line, a -w-, is to make clear the spelling of -ü-.
[24] Two diacritic dots right of -š.

v11 如々[25] kertü-tä kertü . kertü-tä öŋi-siz .	[110c4]如如, 不離如
v12 kertü-tä aḍ[ı]nsıg-sız . 如真實審	不異如. 眞實審
v13 čınınča kerṭü-sinčä čıṁgarmıš teṭürmiš .	[c5]諦
v14 tätrü-süz ärür . tözün-lärkä teṭürgülük	不顛倒. 是聖所諦. (...)
v15 不顛倒 tätrü[26]-süzüg 但有言數	[c7]不顛倒 (...) [c22]但有言數
v16 täk sav täŋinčä ök bolur . ayıṭu tükäṭ	問已
v17 -tükdä bilmädin . üklıṭür-lär ol sezik yaŋıl	不[c23]知, 增其疑惑,
v18 -mak-ıg . olar-ka bilgülük[27] uguš ärmäz üčün .	以非其境界故. (...)
v19 於佛有疑 burhan-ta bar kılsar seẓikig .	[111a2]於佛有疑[a3]者,
v20 ötrü ämgäk kertü-tä bar kılmıš bolur	則於苦聖諦有
v21 sezikig . 不疑惑者 seziksiz yaŋılmak	疑, (...) [a6]不疑惑者,
v22 -sız bolsar . ötrü ämgäk kertü-tä sezik	則於[a7]苦聖諦不疑惑 (...)
v23 -siz yaŋılmak-sız bolur . 深險巖 praṭi	[a21]至深嶮[a22]巖 (...)
v24 -padakut üŋür-kä tep . 此巖敷極	[a24]此巖極
v25 大 bo üŋür ärṭä artokrak täriŋ učrum	大深嶮 (...)
v26 ärür tep . 有一極深 yana bar mu birär	[a27]有一極深嶮極嶮
v27 ärṭä täriŋ učrum-ta . ärtiŋü učrum .	
v28 munda arṭokrak korkınč-ıg äyinč-ig tep .	[a28]於此,甚可怖畏者不? (...)
v29 不如實者 čınınča kertü-sinčä bilmäsär .	[111b1]不如實知,
v30 彼於生本諸 olar tugmak-nıŋ tözin	[b2]彼於生本
v31 kıldačı alku kılınč-larıg sävär-lär yapṣınur	諸行樂著,
v32 -lar . karımak iglämäk ölmäk busuš kadgu	[b3]於老, 病, 死, 憂, 悲,
v33 örlätilmäk ämgäk-niŋ y(e)mä . 生本諸行	惱, 苦, 生本諸行
v34 tugmak-nıŋ tözin kıldačı alku kılınč-lar	
v35 -ıg sävip yapṣınıp . inčip kılur-lar	樂著, 而作
v36 bo ok kılınč-ıg . karımak iglämäk ölmäk	是 [b4]行, 老, 病, 死,
v37 busuš kadgu örlätilmäk ämgäk-niŋ y(e)mä	憂, 悲, 惱, 苦,
v38 行轉增 kılınč-ıg ärü ärü üklıṭmiš	行, 轉增 (...)

Translation

No. 407 = 56.41 Cintā

(r02-03) Assembled in the dining room, therefore they were thinking and reflecting worldly thoughts (...)
(r03-07) not profitable for explanation, not profitable for *dharma*, not profitable for the pure conduct, not wisdom, not insight, not following *nirvāṇa* (...)
(r07-08) Thoughts of such kind: then they are profitable for explanation (...)
(r09) On the riverside of the brook Koṣṭhila (...)
(r09-11) (seeing how an army) enters the hole of a lotus root (...)
(r11-13) Become crazy I lost my mind. That there is nothing in the world, I

[25] Repetition sign.
[26] The small letter to the left of the line, a -w-, is to make clear the spelling of -ü-.
[27] The small letter to the left of the line, a -w-, is to make clear the spelling of -ü-.

thus have realised.
(r13-15) Become crazy (he) lost (his) heart. That there is nothing in the world, thus realised. (...)
(r15-16) Defeated and returned they entered the hole of the lotus root.

No. 408 = 56.8 Cintā

(r17) After death the ego exists. (...)
(r17-18) Discussing their talk (...)

No. 409 = 56.7 Vitakkā

(r18-19) Thus there are also those who were thinking greed thoughts. (...)
(r19-21) Do not give rise to thinking greed thoughts!

No. 410 = 56.7 Vitakkā

(r21-22) Awake the thought of the noble truth of suffering!
(r22-24) They awoke the thought of family and relatives, the thought of realm and country, people and subjects, the thought of saying "I will not die". (...)

No. 411 = 56.10 Kathā

(r24-26) the matter of word and saying, the matter of affair and doing (...)
(r26-27) When they say; we want to discuss and to talk (...)

No. 412 = 56.9 Viggāhikā

(r27-29) All I spoke is complete, it is suitable to the explanation (...)
(r29-31) You speak what was due to speak before (like) you brought it forward later (...)
(r31-33) Yours is not sufficient, if you are able to give response, then give response. Also: saying "lar" (plural) is likewise fitting.

No. 413 = ?

(r34-36) Asking, who is more powerful: king Prasenajit or king Bimbasārin, who is richer?
(r36-37) discussing how is this matter (...)

No. 414 = ?

(r37-v03) Every matter and affair you used to do in a previous existence, either how much you were mastering or on what you yourself were engaged in (...)
(v03-08) Such and such layman (*upāsaka*) made disgusting and decayed food. After having finished eating it we became tasteless and powerless. It was not fitting for us to taste that disgusting food, now let us go beg for alms. (...)
(v08-09) We will find good food, moreover we will see good colour. (...)

No. 416 = 56.15 Dhāraṇā

(v09-10) Did you keep to what I preached?

No. 417 = 56.20.27 Tathā

(v11-12) Unseparated from the most truthful, from the truth, not different from the truth (...)
(v12-15) Like the true, like the real, it is true, it is real, it is without false, as said by the noble men about the falselessness. (...)

No. 418 = 56.16 Dhāraṇā

(v15-18) It exists only through the way of words. Not knowing to finish asking they increase doubt and erring, because there are no objects to be known by them. (...)
(v19-21) If one doubts that is from the Buddha, then it is as if one doubts about the truth of suffering. (...)
(v21-23) If one is without doubt and erring, then one is without doubt and erring about the truth of suffering. (...)

No. 421 = SN 56.42 Papāta

(v23-24) (reaching) the *pratibhānakūṭa* cave (...)
(v24-26) This cave is really very deep and high (...)
(v26-28) Is there any higher than the very deep and high. Here (one sees) excessively fear and terror. (...)
(v29) If one does not know truly and really (...)
(v30-33) They love and cling to all deeds making the root of birth, also of the sorrow and the state of being disturbed by the suffering of age, illness and death (...)
(v33-37) They love and cling to all deeds making the root of their birth, but if they make these deeds, it (concerns) also of the sorrow and the state of being disturbed by the suffering of age, illness and death (...)
(v38) Increasing slowly by slowly the deeds (...)

Notes

10r02 *čošal* or *čožal* is here the equivalent of Chin. 食堂 *shitang* "dining hall"[28], according to F. W. K. Müller and Ş. Tekin the spelling in the *Maitrisimit* (plate 184) is cʾwžʾl or cwžʾl and should be derived from Tokh. *śośāl.* One may change the meaning of "*Wohnplatz" to "dining room" as above. In a passage about good deeds of monks in the XVI. chapter of the *Maitrisimit* we read i.a.: (XVI 14r11-13) *yol etsär : yer sipirsär v(a)rhar saŋram šal čožal etsär : säpsär suvasar yürüŋ toprak tokısar bädzäsär* "If one builds ways, if one sweeps the ground, if one builds *vihāra*s *saṃghārāma*s (= monasteries), *śālā*s (= halls), dining rooms,

[28] Cp. DDB where the "dining hall" is mentioned as "one of the seven kinds of buildings".

if one repairs, colours (rooms), lays white soil, paints (rooms)".[29] G. Carling quotes an explanation by G.-J. Pinault for Tokh. *śośal* with the meaning "Viehstall".[30] The *č-* of the Turkic form can be explained as the result of a regressive dissimilation. Derived from TokhA *śo-* "to live" one has to consider the meaning of *śośal* as "living" or accordingly "dining room".
10r02 *yertinčülüg sakınčlarıg* is understood prima vista "worldly thoughts", but here it corresponds to the expression "to think on the world".
10r03 Like in Chin. we see here a biverb *sakın- bögün-* recorded already in DTS 116b. Further information is given by M. Erdal, cp. OTWF, 595.
10r03 The word 義 *yi* has a wide range of senses shown in DDB, here it is translated by *yörüg* "explanation".
10r05 *arıg yorıg* "pure conduct" is a term translating *brahma-caryā* (cp. DDB).
10r06 *eyin ärmäz* "is not following ...", equivalent of Skt. *anu*, cp. Maue (1989), 53-54.
10r08-09 拘絺羅池 = *koštili yuul* "brook *Koštili". The three characters *juchiluo*, the name of the otherwise not recorded brook (池 *chi*), are known from the name (Mahā)Kauṣṭhila/Koṣṭhila, "one of the prominent direct disciples of Śākyamuni" (DDB). Skt. *kusarit* "a shallow stream" (MW 286c) seems to be one possibility of the underlying word.
10r09 *bir lenhua yiltizi* "a lotus root" is an exact match of Chin. 一藕 *yiou* as *ou* means "the water-lily root" (cp. DDB). The Pāli equivalent is *bhisa-muḷāḷan,* cp. *caturaṅginiṃ senaṃ bhisamuḷālaṃ pavisantaṃ* "he saw the fourfold army entering the lotus root."[31] According to the article "ashura", "Très souvent les Asuras vaincus cherchent un refuge dans les trous des fibres de lotus"[32] referring to the following texts: T. 99 xvi, T. 125 xxi, T. 279 xlii; T. 1509 XXX. One may add other texts, i.a. T. 647, T. 2121.
10r10-11 The spelling ʾwwt otherwise noted for *ot* "fire" is here for *üt* "hole".
10r13 *kalturup* (cp. *kaldurup* 10r11). It looks like one verb, but apparently it is a compound of *kal* "mad" + *tur-* "to stand" expressing "to become mad", clearly shown by Chin. 狂 *kuang* "mad".
10r13, r 14 In the group 見之 *jianzhi* there is no exact equivalent for 之 *zhi*.
10r17 Apparently the Old Uyghur translation has an equivalent only for 論議 *yilun*, not for the syntagma 論議之聲 *yilunzhisheng*.
10r17 Here the translation deviates from Chin. 如來死後有 *rulai sihou you* "the Tathāgata exists after death" (DDB). The reason for this mistake is

[29] Geng/Laut/Pinault (2004), 62.
[30] Carling (2000), 155, fn. 351.
[31] The whole passage according to Bhikkhu Bodhi (2000), 1864: "Bhikkhus, once in the past a certain man set out from Rājagaha and went to the Sumāgadhā Lotus Pond, thinking: 'I will reflect about the world.' He then sat down on the bank of the Sumāgadhā Lotus Pond reflecting about the world. Then, bhikkhus, the man saw a four-division army entering a lotus stalk on the bank of the pond. Having seen this, he thought: 'I must be mad! I must be insane! I've seen something that doesn't exist in the world.' The man returned to the city and informed a great crowd of people: 'I must be mad, sirs! I must be insane! I've seen something that doesn't exist in the world." The aim of the sutta is summarised (p. 1865): "Therefore, bhikkhus, do not reflect about the world(...)".
[32] Hōbōgirin, 43a.

unclear, a misunderstanding of the Chinese character is rather improbable.[33]
10r21 *ämgäk tözünlär kertüsi* renders Chin. 苦聖諦 *kusheng di*, the first of the Four Noble Truths. In the 25th chapter of the Lotus sūtra the Bodhisattva appears in different forms, i.e. as an arhat to those who want to see him as an arhat: (ll. 106-108) *birök šravaklar körkin körü kurtulgu tınlıglar ärsär kuanši im pusar ol tınlıglarka šravaklar körkin körtgürü nomlayur kutgarur* "If there are beings to be released by seeing (the Bodhisattva) in the form of *arhat*s, the Bodhisattva Guanshiyin teaches to those beings showing the form of *arhat*s and (thus) releases (them)." In addition there are many variants in Old Uyghur, the longest one was edited by J. Oda: *birök kim kayu tınlıglar üküš ažunlarda arhant dentarlar ädgüsiŋä süzülüp ämgäk tirgin öčmäk yol tegmä bo tört [türlüg tözünlär] kertüsi nomlarka sapši oronlar ičintä ögrätig kılmıš ärsärlär ötrü körgäli ärklig kuanšim bodistv ol tınlıglarka arhant dentarlar körkin körkitip nom nomlayu kutgarur* "If there are beings who believe during many lives in the goodness of *arhat*s and who have taught about the stages in accordance to the four noble truths, i.e. suffering, aggregation, extinction, way, then the Bodhisattva Guanshiyin teaches to those beings shows the form of *arhat*s and (thus) teaching releases (them)." (Oda (1996), 233-235, translation slightly changed).
10r23 *kakadaš* (written as one word) "family and family members" is the equivalent of Chin. 親里 *qinli* "relatives".
10r23 The Chin. has two units 國土人民 *goutu* "land" and *renmin* "people", accordingly Uygh. has *el uluš* and *bodun kara* (with *kara* as the second element of the word pair, more often it is recorded as *kara bodun*).
10r24 The sequence 語事々[34]言 *yushishiyan* deviates from [c10]言語事事 *yanyushishi*, but the Uyghur translation *savnıŋ söznüŋ savın* rather follows the Taishō text, if one accepts that the compound *yanyu* is split into *sav* and *söz.* On the other hand, the word *sav* is also the equivalent of *shi* "matter, affair".
10r33 With Chin. *you* an alternative translation is given.
10r34 Two famous kings of the time of the Buddha are mentioned: [110a4]波斯匿王 *pirasanči hanta* . *bimbasari hanta* = [110a4]波[a5]斯匿王, 頻婆娑羅王, Prasenajit and Bimbisāra.
10r36 The word ʾys y = *iši* is unclear, there seems to be no Chin. equivalent.
10v03 Here a new attestation of the debated verb *ilgün-* is recorded, it corresponds to Chin. 活 *huo* "To live, be alive, (...) To enliven, give life to, revive (...)" (DDB). M. Erdal reconstructed the meaning as "to develop energy" (OTWF 602).
10v04 檀越 *tanyue*, a term for "almsgiver, patron (= Skt. *dānapati*) (cp. DDB) is here translated as *upasi* < Skt. *upāsaka* "layman".
10v04 The compound *yogun irig* is the translation of the binomen 麁疎 *cushu* "rough and coarse".
10v18 For further explanation of the 境界 *jingjie* "objects" cp. DDB.

[33] Yukiyo Kasai informed me that in the text she edited here, *rulai* is translated in the same manner by *män*, cp. 1935.52.0004, sūtra 112.
[34] This character is the representative for the preceding word.

10v23-24 深險[35]巖 *pratipadakut üŋürkä tep* = [a21]至深嶮[a22]巖 (...). The Chinese compound *shenxian yan* "deep and precipitous cliff" was resanskritised by the Uyghur translator, probably by considering the original Pāli rendering *paṭibhāna* or Pāli words like *pabbatakūṭa* "peak" (Rhys David/Stede (1992), 414b), *papāta* "cliff, precipice" (Rhys David/Stede (1992), 413a) or similar ones. On the other hand, one may refer to Skt. *pratibhāna* "understanding, intelligence" (cp. MW 673a *pratibhāna-kūṭa* is a special Samādhi; MW 678c *pratibhānakūṭa* the name of a Bodhisattva). Probably, the Uyghur form *pratipadakut* can be explained by assuming that the author equalled the word with *pratyekabuddha*[36] which might have been more familiar to him.
10v24 Chinese *yan* means "cliff, precipice" as well as "cave". While the Uyghur translator opted for the second meaning, the text itself requires the first one. The character 敷 *fu* is found only in the MS.
10v25 The word *učrum* is equivalent of Chin. 嶮 *xian* "dangerous, precipitous", cp. Wilkens in this volume.
10v29 The last character 者 *zhe* instead of 知 *zhi* seems to be a mistake.
10v29 The word *bilmäsär* could only be established after considering the meaning of the Chinese text, because it rather looks like *ölmäsär*.
10v38 *ärü ärü* "repeatedly" known from Old Uyghur texts, but here it is the equivalent of Chin. 轉 *zhuan* "to transform". Probably the author thought of Chin. *zhuan zhuan* "repeatedly".

[35] Instead of 嶮 *xian* the MS has 險 *xian*, a more general word for "risky, dangerous".
[36] Cp. Bhikkhu Bodhi (2000), 1865: "Then the Blessed One, together with a number of bhikkhus, went to Paṭibhāna Peak. A certain bhikkhu saw the steep precipice off Paṭibhāna Peak and said to the Blessed One: 'That precipice is indeed steep, venerable sir; that precipice is extremely frightful. But is there, venerable sir, any other precipice steeper and more frightful than that one'." In his answer the Buddha dwells on the reasons of suffering that are one by one and all together much steeper and more frightful than all other precipices. (ibid. 1866).

Glossary

aḍ[ı]nsıgsız 10v12 不異
alku 10v31, 10v34 諸
amtı 10r12 今
andag 10r18 或; antag 10v04 某甲
arıg 10r05 梵
artokrak 10v25 深; 10v28 甚
asıglıg 10r04, 10r04, 10r05, 10r08 饒益
aš+ıg 10v05, 10v07, 10v08 食
ašaṅ-u 10v05 食
atl(ı)g 10v04 add. Uygh.
ayıṭ-u 10v16 問
az “greed” 10r19, 10r20 貪
aẓu 10r39 ~ 爲
ažun+ta 10r38 命

ädgü 10v08, 10v09 好
ämgäk 10r21, 10v20, 10v22; ä.+niŋ 10v33, 10v37 苦
är-ür 10r19, 10v14, 10v26 add. Uygh.; ä.-mäz 10r04, 10r05, 10r05, 10r06, 10r06, 10r07, 10v18 非; ä.-tiŋiz 10r38; ä.-tiŋizlär 10v02, 10v03 add. Uygh.; ä.-sär 10r07 add. Uygh.
ärki 10r36 add. Uygh.
ärṭä 10v25, 10v27 極
ärtiŋü 10v27 極
ärü ärü 10v38 轉
äyinč+ig 10v28 畏

bar 10r17, 10r19, 10v19, 10v20, 10v26 有
bay barımlıg 10r36 富
ber-gäli 10r32; b.-gil 10r33 add. Uygh.
bil-mädin 10v17 不知; b.-mäsär 10v29 不如; b.-gülük 10v18 境
bilgä bilig 10r05-06 智
bimbasari 10r34 頻婆娑羅
bir 10r10 一
birär 10v26 一
birlä 10r29 與
birök 10r27 add. Uygh.
biz 10v05 我等
biziŋä 10v06 我等
bo 10v25 此, 10v36 是
bodun kara 10r23 人民
bol-ur 10r33 add. Uygh., 10v16 有, 10v20 add. Uygh., 10v23 add. Uygh.; b.-dumuz 10v06 add. Uygh.; b.-sar 10v22 ~ 者
bögün-tilär 10r03 惟
bul-gaybiz 10v08 得
burhan+ta 10v19 於佛
busuš 10v32, 10v37 憂

čın+ınča 10v13, 10v29 如眞
čıngar-mıš 10v13 諦
čošal+ta 10r02 於食堂

el uluš 10r23 國土
eyin ärmäz 10r06 不順

han 10r34, 10r35 王

ıdtur-dum 10r11; ı.-mıš 10r14 失

iglämäk 10v32, 10v36 病
ilgün-ür 10v03 活
inčip 10r03, 10r12, 10r14, 10v07, 10v35 而; 10r33 add. Uygh.
irig 10v04 踈
iš+niŋ 10r26 事; i.+ig 10r38 業; i.+i 10r36 (?)

kadgu 10v32, 10v37 悲
kakadaš 10r23 親里
kaldurup (> kal tur-up) 10r11, 10r13 狂
kara 10r23 (cp. bodun) 人民
karımak 10v32, 10v36 老
kayu 10r28, 10v10 ~ 所, 10r38 何; k.+sı 10r35, 10r35 何者; k.+nı 10v02 何
käntü 10v02 自
käŋšäš-ü 10r18 論
ken 10r17, 10r30 後
kertü+si 10r21 諦; k.+sinčä 10v13, 10v27 cp. čın+ınča
kertü+tä kertü 10v11 如如
kertü+tä 10v12 如; 10v20, 10v22 聖
kıl-ur 10r38; k.-urlar 10v35; k.-dı 10v04; k.-mıš 10v20; k.-sar 10v19;
k.-dačı 10v31, 10v34 作
kılınč+ıg 10v36, 10v38; k.+larıg 10v31, 10v34 行
kiginč 10r32, 10r33 答
kir-dilär 10r16; k.-mišin 10r10 入
kol-u 10v07 乞
korkınč+ıg 10v28 怖, cp. äyinč
koštili 10r09 拘絺羅
ködük+nüŋ 10r26, k.+üg 10r39 業, cp. iš
köŋül+ümin 10r11, k.+in 10r13 性
kör-düm 10r13, k.-gäybiz 10v09, k.-miš 10r15 見
küčlüg 10r35 力
küčsüz 10v06 無力

lenhua 10r10, 10r16 藕

mäniŋ 10r28, 10v10 我
mu 10v10, 10v26 add. Uygh.
munda 10v28 於此
mundag 10r07 如此

nägül 10r36 add. Uygh.

näŋ 10r20 莫
nätäg 10r39 何
nirvan+ka 10r06 涅槃
nom 10r04 法
nomla-mıš 10v10 說

ok 10v36 add. Uygh.
ol 10r14, 10r16, 10v07 彼; 10v17 其; 10r29, 10r29 add. Uygh.
olar 10v30 彼; o.+ka 10v18 其
osuglug 10r07 add. Uygh.

ök 10v16 add. Uygh.
öl-mäyin 10r24 不死; ö.-mištä 10r17 死
ölmäk 10v32, 10v36 死
öŋ+üg 10v09 色
öŋdün 10r30 前
öŋi+siz 10v11 不離
öŋrä 10r38 宿
örlätilmäk 10v33, 10v37 惱
ötrü 10r08, 10r30, 10v20, 10v22 則
öz 10v03 add. Uygh.; ö.+üŋüzlär 10v02 自

pinvat 10v07 食
pirasanči 10r34 頻婆娑羅
pratipadakut 10v23 深嶮巖

sakın-dılar 10r03 思; s.-dačılar 10r19 覺者
sakınč 10r07 思惟 ; s.+larıg 10r02 思惟; s.+ıg 10r19, 10r20, 10r22, 10r23, 10r23, 10r24 覺
sakınmak+ıg 10r20 覺
sav 10v16 言; s.+ın 10r25 言; s.+ın 10r26 事; s.+nıŋ 10r25語
säv-ärlär 10v31; s.-ip 10v35 樂
sezik 10v17, s.+ig 10v19, 10v21 疑
seziksiz 10v21, 10v22 不疑
sizlär 10r37, 10v10; s.+niŋi 10r31 汝等
söz+nüŋ 10r25 語
sözlä-yürs(ä)n 10r31; s.-miš 10r28; s.-gäli 10r30 說
sözläš-äyin 10r27 論; s.-ip 10r37 說
sözläšmäk+ig 10r18 聲

taṭ-ıp 10v06 捨
taṭıgsız 10v05 無味
tägimlig+ig 10r30 ~應
täk 10v16 但
täŋ+inčä 10v16 數
täriŋ 10v25, 10v27 深
tätrüsüz 10v14; t.+üg 10v15 不顛倒
te-sär 10r33 add. Uygh.; t.-särlär 10r27 ~ 者; t.-p 10r13, 10r15, 10r33, 10r36, 10v03, 10v24, 10v26, 10v28 add. Uygh.

temäklig 10r24 add. Uygh.
teš-äyin 10r27 說
teṭür-miš 10v13; t.-gülük 10v14 add. Uygh.
töz+in 10v30, 10v34 本
tözün+lär 10r21; t.+lärkä 10v14 聖
tugmak+nıŋ 10v30, 10v34 生
turgur-dılar 10r22; t.-uŋlar 10r21; t.-up 10r31 起; t.-maŋlar 10r20; 莫起
tuṭ-yuk 10v10
tuymak 10r06 覺
tükällig 10r28 成就
tükäṭ-tükdä 10v05, 10v16 已

u-sars(ä)n 10r32 能
učrum 10v25; u.+ta ärtiŋü u. 10v27 嶮
uguš 10v18 界
ulug 10r35, 10r35 大
uluš 10r23 土, cp. el uluš
upasi 10v04 檀越
utsuk-up 10r15 敗
uẓanmaklıg 10r39 工巧

üčün 10v18 故
ükliṭ-ürlär 10v17; ü.-miš 10v38 增
üŋür 10v25; ü.+kä 10v24 巖
üṭ+iŋä 10r10, 10r16 孔
üzä 10v02 以; ü. 10r04, 10r04, 10r05, 10r08 add. Uygh.

yaṅ+ında 10r09 ~ 於
yaṅ-ıp 10r15 退
yana 10v09 又; y. 10v26 add. Uygh.
yaŋılmak+ıg 10v17 惑
yaŋılmaksız 10v21, 10v23 不(疑)惑
yapšın-urlar 10v31; y.-ıp 10v35 著
yara-maz 10v06 不如
yaraš ı 10r29 ~ 與
y(e)mä 10r19, 10v37或; y. 10r33, 10v33 add. Uygh.
yertinčü+tä 10r12, 10r14 世間; y.+lüg 10r02世間
yet-mäz 10r32 不如
yıgıl-ıp 10r02 集
yiltiz+iniŋ 10r10, 10r16 add. Uygh.
yogun 10v04, 10v07 麁
yok+ug 10r12, 10r14 無
yorı-lım 10v07 行
yorıg 10r05 行
yörüg 10r03, 10r08 義; y. 10r29(?)
yuul+nuŋ 10r09 池

Abbreviations

add. additional
Chin. Chinese
cp. compare
Ger. German
Jap. Japanese
Skt. Sanskrit
T. Taishō shinshū Daizōkyō
Tokh Tokharian
Uygh. (Old) Uyghur

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THE OLD UYGHUR EXTRACT OF THE *ZA AHANJING* (T. 99) THE THIRD OF THREE FOLIOS PRESERVED IN THE HEDIN COLLECTION (1935.52.0011)*

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Saṃyuktāgama, 雜阿含經 *Za ahanjing* (T. 99), is one of the four Āgamas which are regarded as belonging to one of the oldest Buddhist texts and they consist of numerous short sutras. The Sanskrit original of the *Saṃyuktāgama* has not been passed down in its entirety, but some parts are preserved amongst the fragments found in Central Asia. The comparative study of the *Saṃyuktāgama* shows that with regard to its contents it has a close relationship with the Mūlasarvāstivādin.[1]

The Chinese version was translated by Guṇabhadra in around the middle of the 5th century. Unlike the other three Āgamas which maintain a relative closeness to their corresponding Pāli version in their structure and contents, the existing Chinese version of the *Saṃyuktāgama* shows much confusion in the order of the sutras it contains. In addition, scrolls 23 and 25 were lost and instead of them the *Aśoka-Avadāna* was inserted.[2]

The *Saṃyuktāgama* was translated into Old Uyghur and up to now some fragments belonging to this text could be identified.[3] They all are written in the same manner as the folio in question; the translation is not continuous, and often stops in the middle of the sentences or sometimes only some phrases are translated. At the beginning of every sentence or phrase some Chinese characters are quoted in original and directly after them the Old Uyghur translation follows. None of the already identified Old Uyghur fragments of *Saṃyuktāgama* contains sentences parallel to the folio in question. The number of the sutras which are comprised in this folio is altogether four: No. 637, 638, 639, and 640.

Sutra 637

This is a very short sutra which underlines the importance of practicing the four bases of mindfulness (Skt. *caturṇāṃ smṛty-upasthānānām*). It was taught by Buddha Śākyamuni to the monks during his stay in the Jetavana park in

* First I would like to express my sincere thanks to Dr. Simone-Christiane Raschmann, who gave me useful advice about the Old Uyghur readings. While I am grateful to her for her bountiful assistance, I alone am responsible for my mistakes.

[1] Lü (1924); Enomoto (1980). The first publication is not accessible to me, but his thesis is partially introduced in his article in EncBuddh I, 242.

[2] Chung Jin-il listed the works which are related this topic, see Chung (2008), 24, fn. 83. According to A. Mukai, M. Anesaki already suggested that the *Aśoka-Avadāna* was mixed in the *Saṃyuktāgama* instead of the two lost scrolls 23 and 25, see Mukai (1985), 19. M. Anesaki's work was not available for me, see Anesaki (1908).

[3] See Kudara/Zieme (1983), 296-306, text F and G; Kudara/Zieme (1995), 23-35, text L; Zhang (1996); Zhang (2001).

the state of Śrāvastī. The Pāli counterpart of this sūtra is preserved as *Pātimokkhasaṃvarasuttaṃ* in *Nipāta* V, *Mārgavarga*, of the *Saṃyutta Nikāya*. But the Chinese and Pāli versions strongly differ from each other.[4]

Sutra 638

As with the other sutras which are contained in the text of this folio, the Sanskrit original of this sutra could not be identified among the findings up to now. But some sentences are preserved in some other Sanskrit texts.[5] In this sutra the death of Buddha's famous pupil Śāriputra in the village of Nadakantha in the kingdom of Magadhā was reported by the novice Cunda to Ānanda, and once again from Ānanda to the Buddha. Taking this opportunity, the Buddha preached to Ānanda that there is no need to suffer sadness, because nothing is eternal and thus one has to rely on oneself and the *dharma*. The Pāli version of this sūtra *Cundasuttaṃ* is preserved in *Nipāta* V, *Mārgavarga*, of the *Saṃyutta Nikāya*.[6]

Sutra 639

Along with the sutra No. 638 this short sutra explains the situation shortly after the death of Śāriputra and a further pupil of the Buddha, Maudgalyāyana. The Buddha, who stayed in the *chatra-āmravāna* forest on the edge of the river called Bhadra in the kingdom of Mathurā, observed the community of monks and realised that it had become empty. Thus the Buddha emphasized once again the importance of his teaching which was preached in sutra No. 638. The Pāli version of this sutra *Ukkacelā* is preserved in *Nipāta* V, *Mārgavarga*, of the *Saṃyutta Nikāya*.[7] Both in Chinese and Pāli version this sutra directly follows sutra No. 638.

Sutra 640

As mentioned, it is assumed that the part of *Saṃyuktāgama* containing this sutra was added later in order to fill the gaps of the lost scrolls 23 and 25. This sutra forms the beginning of scroll 25 in the Chinese version. In comparison with the other three sutras which are contained in this Old Uyghur folio, the text of this sutra is relatively long and deals with prophecy in the future, after the Buddha's death. On the Old Uyghur folio, however, only the beginning part of this sutra is preserved.

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[4] About the Pāli version, see SN 676; Bhikkhu Bodhi (2000), 1662-1663.
[5] See Chung (2008), 159-160.
[6] See SN 663-664; Bhikkhu Bodhi (2000), 1642-1644.
[7] See SN 664; Bhikkhu Bodhi (2000), 1644-1645.

Transcription and Chinese Parallel

1935.52.0011 recto (**plate 21**)

r01	kaltı kuš-nuŋ iki tart-ı[8] täg . munı munču-	[Sutra 637] 176b26 如鳥兩翼。如是學戒
r02	layu ögräṭınmäk üzä čahšap(u)t-ıg . tükäl-lig	成就。
r03	bolur-lar tört törlüg ög turuk-larınta[9]	修四念處。(...)
r04	bıšrunmak-ta[10] tep . 那羅聚落 nalatikirim(?)[11]	[Sutra 638] b29 那羅聚 c01 落。
r05	suṣak-ta . ig üzä nirvan buldı . 純 čundi[12]	疾病涅槃。純陀
r06	šarmire körüp kayıp tapınur ärdi 和	沙彌瞻視供養。(...)
r07	尚 upadyayim 擧體解 tolp ätöz-üm	c06 我和上 (...) c08 擧 c09 體
r08	aḍrılıp öŋi bulgalır . tört-tin yıŋakı	離解。四方
r09	見韻 özüm tägšilip tılaŋurmak-ım tuṭ-	易韻。持辯
r10	ulup . tundı[13] bäkländi[14] čundi[15] šarmire kälip	閉塞。純陀沙彌來
r11	sözlämäk üzä maŋa inčä tep . 持餘	c10 語我言。(...)
r12	舍利 tuṭup kalınču šarir-in 持所受	持餘舍利 (...)
r13	tuṭup mu kayu täginmiš čahšap(u)t kuvrag-ın	c11 持所受 c12 戒身
r14	nirvan buldı . dyan kuvrag-ı bilgä bilig	涅槃耶。定身慧
r15	kuvrag-ı kutrulmak kuvrag-ı kutrulmak-	身解脫身解脫
r16	ıg bilmäk körmäk kuvrag-ı üzä mu nirvan	知 c13 見身
r17	buldı tep . 若法我自知 kayu nom ärsär	涅槃耶。(...) c14 若法
r18	m(ä)n käntü özüm bilip körüp(?)[16] . büṭürüp[17]	我自知。
r19	köni tüz tuymak-ıg nomlamıš . kaltı tört	成等正覺所説。謂四
r20	törlüg ög turuk-ları . 八道支涅	念處。 (...)
r21	säkiz törlüg yol bölök-läri üzä mu	c15 八道支
r22	nirvan buldı tep . 雖不持所受 näčä	c16 涅槃耶。 (...) 雖
r23	tuṭup kayu täginmiš čahšap(u)t kuvrag-ın	不持所受 c17 戒身
r24	ulatı yol bölöklüg nomta . inčip nirvan	乃至道品法而涅槃。(...)

[8] The first *t* looks like *q*.
[9] The final *q* is marked with two dots. In terms of the suffix *-l'rynt'*, it seems that the scribe first thought to finish writing the suffix after *–y* (final shape of *-y*) and then he realised that he had to add three further letters.
[10] The final *q* is marked with two dots.
[11] The first *n* is marked with one dot.
[12] The medial *n* is marked with one dot.
[13] The medial *n* is marked with one dot.
[14] The medial *n* is marked with one dot.
[15] The medial *n* is marked with one dot.
[16] The reading which is suitable for the Chinese counterpart is *ukup*. In fact, beside *y* for *ö* a correction which possibly stands for a deletion was written. It is not easy to read the first *k* as *alif* and *r* as *q*. But if we assume that the scribe tried to make as few corrections as possible, the reading *ukup* is not completely impossible.
[17] The last *p* is written like *w*, but it is stretched longer than the normal *w*.

r25	bulmasar y(e)mä 持戒 čahšap(u)t tutdačı ärti .	持 [c18] 戒
r26	üküš äšidmäklig ärti . az-ky-a küsüš-	多聞。少欲
r27	lüg kanımlıg ärti . uẓaṭı yorıdačı ärdi	知足。常行遠離。
r28	katıglanmak tavranmak-ta . katıglanmak-lıg	精勤
r29	al-lıg altag-lıg ärti . ögin yıgıp	方便。攝 [c19] 念
r30	ornatıp turgurmıš ärti . bir učlug	安住。一
r31	kөŋül-in yıgındačı ärti . 智寶成就	心正受 (...)
r32	bilgä biliglig ärdini-kä tükäl-lig ärti	[c21] 智寶成就。
r33	能視 körgitdäči . 能教 bošgurdačı[18] 能	能視能教
r34	照 yaltrıṭtačı 能喜 ögirtdürtäči	能照能喜 (...)
r35	ärti . 我為法故 m(ä)n nom üčün . nomug	[c22] 我爲法故。爲
r36	tägindäči-lär üčün . 若起若作 kayu bol-	[c23] 受法者故。(...) [c24] 若坐
r37	mıš . kayu turmıš . kayu kılılmıš ärsär .[19]	若起若作。
r38	eṭiglig buẓulmak ạrtamak törö-lüg ärür .	有爲敗壞 [c25] 之法。
r39	nätägin bulgay ạrtamaklı[20] 乖離之法 өŋi	何得不壞。(...) [c27] 乖
r40	aḍrılmak törö-lüg . bolmaz uẓatı küẓäṭgäli	離之法。不可常保。(...)
r41	大枝先折 ulug buṭık-ı ašnu-ča sınmıš	[c28] 大枝先折。
r42	täg . kaltı ulug ärdini-lig tag-nıŋ	如大寶山
r43	ulug säŋir-i ašnu-ča yemrilmiš täg	[c29] 大巖先崩。(...)

1935.52.0011 verso (**plate 22**)

Title, scroll, pagination: 雜阿含第二十五　　一葉

v01	若方 kayu buluŋ yıŋak-ta . šariputiri bolup[21]	[177a01] 若彼方有舍利弗住者。
v02	tursar . ol buluŋ yıŋak-ta mäniŋ ötrü yok	於彼方 [a02] 我則
v03	ärti iš-im küdöküm . 又 m(ä)n iš-siz ärtim y(e)mä ter .	無事。
v04	ol buluŋ yıŋak mini üzä ötrü kurug	然其彼方。我則
v05	ägsük bolmıš bolmaz ärti 又 -ta . m(ä)n yok bolmıš	不空。(...)
v06	bolmaz ärtim y(e)mä ter . 當自作洲 inčip	[a06] 當
v07	käntü özüŋüzlärkä umunurgalı[22] . inčip	作自洲而
v08	käntü özüŋüzlärkä tayanırgalı . 摩偷	自依。 (...)
v09	羅國 maṭur el-tä . 跋陀羅 birada	[Sutra 639] [a15] 摩偷羅國跋陀 [a16] 羅
v10	tirig ügüz kıdıg-ında . 傘蓋菴羅	河側

[18] The medial *q* is marked with two dots.
[19] Between *kılılmıš* and *ärsär* there are some more letters which is maybe a certain suffix. It is, however, deleted.
[20] The medial *q* is marked with two dots.
[21] The last *p* is written like *w*. See also fn. 17.
[22] The medial *n* is marked with one dot.

v11 樹林 čaṭir-a amravan arıg-ta . 見已虛 傘蓋菴羅樹林 (...)
v12 空 körü tükäṭürim kop kurug ärür . 有 [a19] 見已虛空。 (...)
v13 二種財 bar iki törlüg yem ičim-lär [a21] 有二種財。
v14 錢財 tavar-lıg yem ičim 及法財 ulatı 錢財及
v15 ulatı nomlug yem ičim . äntäkäk-čä amiš-a [a22] 法財。
v16 sanboga[23] darm-a sanboga[24] teyür . 錢財者
v17 äd tavar-lıg yem ičim ärsär . yertinčüdäki 錢財者從世人
v18 kiši-lär kulguluk ärür . nomlug yem ičim 求。法財者 (...)
v19 ärsär . 財及法財 äd tavar-lıg yem ičim- [a23] 財
v20 tin ulatı nomlug yem ičim-tin . 先折 及法財。(...)
v21 ašnu-ča sınar[25] ärsär . 何有生法 nätägin [a25] 先折。(...) [a28] 何
v22 bolgay tugmak törö-lügüg . 起法 turmak 有生法起
v23 törö-lügüg . kılılmak törö-lüg-üg . 法作法
v24 eṭilmäk törö-lügüg . buẓulmak ạrtamak [a29] 爲法。壞敗
v25 törö-lügüg . inčip buẓulmazun öčmäzün 之法而不磨滅。
v26 tegäli . 善哉 了也

(gap of several lines)

Title, scroll: 雜阿含第二十五

v27 maṭur el-tä ken käligmä üdtä inčip bol- [Sutra 640] b15 摩偸羅國。b16 將來世當
v28 gay . saṭıgčı-nıŋ ogul-ı 掘多 gupdi 有商人子。(...) 掘多。
v29 tep . gupdi-niŋ bolgay ogul-ı 優波 掘多有子。(...)
v30 掘多 upagupṭi tep . 當作佛事 [b17] 優波掘多。(...)
v31 inčip kılgay burhan-lar-nıŋ iš-in 當作佛事。
v32 küdökin . üṭ ärig berdäči bahšı-larda 於 [b18] 教授師中。
v33 kamag-ta yeg baštınkı bolgay . 青色 最爲第一。(...)
v34 叢林 kök öŋlüg arıg sämäkig tep[26] 青色 [b19] 叢林 (...)
v35 優留曼茶 urumant tag tep 那 [b20] 優留曼茶山。(...)
v36 吒跋 natibaṭi{n}k[27] aranyadan oron {{tep}}[28] [b21] 那吒跋置迦阿蘭若處。
v37 bo oron eyin udu öčmiš ạmrılmıš-larda 此處隨順寂默。
v38 kamag-ta baštınkı bolgay tep 又 öčgükä 最 [b22] 爲第一。
v39 ạmrılgu-ka eyin yaraši-larda y(e)mä ter .

[23] The medial *n* is marked with one dot.
[24] The medial *n* is marked with one dot.
[25] The medial *n* is marked with one dot.
[26] The last *p* is written like *w*.
[27] The first *n* is marked with one dot.
[28] This word was placed in brackets, i.e. deleted.

Translation

[Sutra 637]

(r01) (...)"(The robe and bowl are carried on one's body) like two wings of the bird. (r01-03) By teaching oneself in this way, they become perfect in commandments. (r03-04) During leaning (under the condition of) the four bases of mindfulness". (...)

[Sutra 638]

(r04-05) (...) (When Śāriputra stayed) in the village Nadakantha (of Magadhā), because of his illness he reached (the state of) Nirvāṇa. (r05-06) The novice Cunda saw (it), payed attention and served (him). (...) (r06-07) "My *upādhyāya* (...)" (r07-08) "My whole body will be split and confused (in) four directions. (r09-10) Myself was changed and my eloquence was held, closed and shut. (r10-11) The novice Cunda came in order to speak to me as follows: (...) (r11-12) '(I = Cunda) hold his (= Śāriputra's) remaining *śarī* (...)'" (r13-14) (Buddha asked Ānanda): "Did (Śāriputra) hold the morality-gathering that he attained and reached (the state of) Nirvāṇa? (r14-17) Did he reach (the state of) Nirvāṇa through the meditation-gathering, the wisdom-gathering, the liberation-gathering, and (through) the gathering of knowing and seeing the liberation? (...)" (r17-19) (Buddha told Ānanda): "Whatever the *dharma* is, (it is that) I myself$_2$ know, see(?) and complete (that one) has preached the perfect awareness. (r19-20) Just like the four bases of mindfulness (...) (r21-25) Did (Śāriputra) reach (the state of) Nirvāṇa through the eightfold path? (...)" (r22-24) (Ānanda told Buddha): "Even if he (= Śāriputra) held the morality-gathering whatever he attained and then did not reached (the state of) Nirvāṇa in the *dharma* with the path-part (Skt. *bodhi-pakṣa*), (...) (r25-31) He (= Śāriputra) was the holder of morality. He was the much-listener. He had few wishes and was satisfied. He was the always-walking one. He had the devices of exertion in the exertion and striving. He gathered his mindfulness, established and settled it. He concentrated himself with a fully concentrated mind. (...) (r32-35) He was perfect in the jewel of wisdoms. He was in charge of showing, teaching, illuminating, giving joy. (...) (r35-36) I, for the *dharma* and those who attained the *dharma* (...)" (r36-38) (Buddha told Ānanda): "If it has existed, if it has arisen, if it has been made, it has the conditioned law of being destroyed and of deterioration. (r38-39) How it will attain non-deterioration? (...) (r39-40) (It) has the law of the division. It is impossible to protect (it) always. (...) (r41-43) As if the big branch has previously broken. As if the big projecting part of the big jewel-mountain has previously been destroyed. (...) (v01-03) In whatever direction$_2$ Śāriputra has stayed, my affair$_2$ was then not existent in that direction$_2$. (v03) [Alternative Old Uyghur translation:] One (might) say 'I was without affair.' (v04-05) That direction$_2$ did not achieve then through me (the state of) having been empty and deficient. (v05-06) [Alternative Old Uyghur translation:] One (might) say 'I did not achieve (the stage of) having been empty in (that direction).' (...) (v06-08)

So much for that, to let request yourselves$_2$. So much for that, to let rely on yourselves$_2$. (...)"

[Sutra 639]

(v09-v10) In the country Mathurā, on the edge of the vivid river (called) Bhadra, in the *chatra-āmravāna* forest (...) (v12) (Buddha uttered to the monks): "I see exhaustively. Everything is empty. (...) (v13-17) There are two kinds of goods (literally: "food and drink"). The goods (in the meaning) of wealth and the goods of *dharma*. These are called in the Indian language *āmiṣa saṃbhoga* (and) *dharma saṃbhoga*. (v17-19) In terms of the material$_2$ goods, they are those which the persons in the world have to ask for. In terms of the goods of *dharma*, (...) (v19-20) From the material$_2$ goods (in the meaning) of wealth$_2$ and from the goods of *dharma* (...) (v21) If (the big branch) previously breaks (...) (v21-26) Saying: How does it exist that one does not destroy$_2$ those who have the birth-law, those who have the standing-law, those who have the law of being done, those who have the law of being created, and they should not destroy$_2$ (...)"

[Sutra 640]

(v27-28) (Buddha told Ānanda): "In the country Mathurā, in the future there will be the son of a merchant. (...) (v28-29) (His name is) Gupta. (v29) There will be the son of Gupta. (...) (v30) (His name is) Upagupta. (...) (v31-33) Then he will make the affair$_2$ of the Buddhas. He will be the best$_2$ of all advisers and masters. (...) (v34) The blue coloured forest$_2$ (...) (v35) The Urumuṇḍa mountain (...) (v36-38) The Naṭabhaṭikā monastery place. In accordance with this place, (Upagupta) will be the best of all who are extinguished and quenched. (v38-39) [Alternative Old Uyghur translation:] One (might) also say 'amongst the suitable (ones) for being extinguished and quenched.'"

Commentary

r01-03 The Chinese text reads: 如是學戒成就。"In this way, the cultivation of moral discipline (Skt. *adhiśīla-śikṣā*) became perfect." The Old Uyghur text interpretes this Chinese sentence wrongly by separating the meaning unit 學戒 *xuejie* into two parts and regarding 戒成就 *jiechengjiu* as the unit.
r03-04 Although the Chinese sentence 修四念處 "Practice the four bases of mindfulness (Skt. *caturṇāṃ smṛty-upasthānānām*)!" is expressed as Buddha's order, the Uyghur translator does not interpret it as a complete sentence but as a nominal phrase.
r04-05 The Old Uyghur word *nalatikirim*(?) should be taken as the phonetic translation of the Indian place name, Nadakantha (Chin. 那羅聚落 *naluo juluo*). The Old Uyghur form, however, differs from this name especially in the first part. A. Hirakawa reconstructed **nara-nigama*[29] as the original

[29] BCSD 1170b.

Sanskrit word of the above-mentioned Chinese translation. Its first part and the last consonant *m* correspond to the Old Uyghur form rather well. The questions of whether there was a mixed form of these both and whether the Old Uyghur form was borrowed from that remain unanswered.

r06 The Chinese idiom 瞻視 *zhanshi* normally means "to look up", but with regard to the context here the meaning "to nurse someone to health" is more suitable.[30] The Old Uyghur correspondence *kör- kay-* "to see and to pay attention" shows a close translation to the latter meaning.

r07 Although the Old Uyghur text quotes only the first two characters 和尚 *heshang* [31], the Old Uyghur counterpart of this idiom *upadyayim* which bears the possessive suffix of the 1. person singular obviously indicates that it translates 我和上 *woheshang* "my *upādhyāya*" here. This is a part of the conversation between the novice Cunda and the Buddha's famous pupil Ānanda. The novice Cunda reported the death of the other pupil Śāriputra who is indicated here with the expression "my *upādhyāya*".

r07 The four Chinese characters 擧體離解 *jutilijie* are to be found in the version of the Taishō Tripiṭaka. The Old Uyghur text quotes only the three characters 擧體解 *jutijie* at the beginning of the sentence.

r08 The Chinese text reads: 擧體離解。四方易韻。"(I, Ānanda,) lost control of (my) body (because of great sadness) and the four directions became dark (because of getting dizzy)." With those sentences Ānanda describes to the Buddha his state when he heard about the death of Śāriputra from the novice Cunda. The Old Uyghur text quotes the last two characters probably as the remark of the beginning of the next sentence, so that the Uyghur translator seems to interpret the first six characters as one meaning unit. In fact, the last two characters 四方 *sifang*, however, belong to the next sentence.

r09 The Old Uyghur text quotes the two Chinese characters 見韻 *jianyun*. At least the Taishō Tripiṭaka denotes no other variant than 易韻 *yiyun*. In addition, the following Old Uyghur translation *özüm* "myself" indicates that the translator probably confused the character 見 *jian* "to see" with the other one 自 *zi* "oneself".

r09-10 The Chinese text reads: 持辯閉塞 which expresses the situation that one becomes insensible. The Uyghur translator considers this sentence together with the latter half of the preceding sentence, 見韻 *jianyun*, as one meaning unit and translated it literally.

r13-16 In these sentences the terminology 身 *shen* "body" is consistently translated by the Old Uyghur word *kuvrag* "gathering, crowd". Normally one expects for this word the other literal translation *ätöz* "body", but there are

[30] This meaning is not attested for the idiom in question itself. But the other idiom 瞻病 *zhanbing* "to nurse someone to health" clearly shows that the character 瞻 *zhan* could be used for this meaning, see BDJT 842-2. B. Shi'io suggests this meaning, too, see Shi'io (1935), 187, fn. 60.

[31] The second character is the variation of the character 上 *shang* which is reported in the Taishō Tripiṭaka, too. The meaning of those both idioms 和尚 *heshang* and 和上 *heshang* is exactly same.

attestations of the former interpretation in the *Abhidharmakośa-bhāsya-tattvarta.*[32]

r13-17 In this part the Buddha asks his pupil Ānanda how the other pupil Śāliputra went into Nirvāṇa. The Old Uyghur text correctly translates those sentences as questions.

r20 The Old Uyghur text quotes only the first four characters 八道支涅 *badaozhinie* instead of the whole sentence 八道支涅槃耶. The famous Buddhist idiom 涅槃 *niepan* "Nirvāṇa" must have been known by the Uyghur translator, and so the reason for this incomplete quotation is unclear.

r22-25 The Chinese text says: 雖不持所受戒身乃至道品法而涅槃。 "Even if he went into Nirvāṇa without holding the morality body and the *dharma* of the factors of enlightenment which he attained". The Uyghur translator considers the negation 不 *bu* as negating the whole sentence, but in fact it negates only the first part of the Chinese text.

r27 The Chinese phrase 常行遠離 means "always not to mix with worldly defilements or not to do afflicted activities". The Old Uyghur translation literally corresponds only to the first two characters.

r28 Although the Chinese text consists of only the four characters 精勤方便 *jingqin fangbian* "to apply practices", the Uyghur translator tries to define the sort of 方便 *fangbian* "devices" with the additions of *katıglanmak-lıg* "with exertion".

r33-35 In the Chinese text all verbs which are listed in these sentences have the adverb 能 *neng* which adds the meaning of capability. The combination of this adverb and the verb is given in the form of *–dAčI* in Old Uyghur and is also attested in other texts.[33]

r33 The Chinese idiom 能視 *nengshi* "to be able to see" was translated into Old Uyghur as *körgit-* "to show"[34] which is not perfectly suitable for the second Chinese character.

r36 The Old Uyghur text quotes only the last four characters of the phrase 若坐若起若作, although the following Old Uyghur translation contains the counterpart of the first two characters 若坐 *ruozuo*, too.

r36-37 The Old Uyghur verbs *bol-* "to be"[35], *tur-* "to stand"[36] and *kılıl-* "to be done"[37] have their counterpart each in 坐 *zuo* "to sit down", 起 *qi* "to stand up" and 作 *zuo* „to do". Although the second one *tur-* "to stand" is a faithful translation of the Chinese character, the Old Uyghur translation of the other two Chinese characters differs slightly from the original ones.

r38 The Chinese text says: 何得不壞 "Why can it be not-destroying?" The negation is not translated into Old Uyghur.

v01 While in the Chinese text there are three characters 若彼方 *ruobifang*, the Old Uyghur text quotes only the first and the third character and the

[32] Shōgaito (2008), 629b.
[33] Shōgaito (2008), 657a.
[34] ED 743b-744a.
[35] ED 331-332a.
[36] ED 529b-530.
[37] ED 621b.

following translation consequently corresponds rather to those two characters. Whether this mistake is due to the Chinese text which the Uyghur translator used as the source or to his own initiative is unclear.

v01-03 The Chinese text reads: 於彼方我則無事。 "I am safe in that direction". The Old Uyghur text shows a very literal translation of every Chinese character especially with regard to the last two.

v06-08 The Chinese text says: 當作自洲而自依。 "One just has to make oneself into a stream island and has to rely on oneself". The Uyghur translator interprets the verb 作 *zuo* as a causative helping verb affecting the whole sentence. Because of this interpretation the first part of the sentence has no verb, so that he had to add the additional verb *umunur-* "to let someone request" which is probably inspired by the verb 依 *yi* "to rely on" in the second part of the sentence. The character 自 *zi* is, furthermore, given with possessive suffix. For the character 洲 *zhou* "stream island" there is no correspondence in the Old Uyghur text.

v09 The Sanskrit river name Bhadra is given as *birada* in the Old Uyghur text, the second part of which shows metathesis. After the mentioning this river name, and before the Old Uyghur translation of "river" *ügüz,* the Old Uyghur word *tirig* "living" is added, although it seems not quite suitable for the river. Why the Uyghur translator chooses this word as the requisite supplement for this phrase is unclear.

v12 The Chinese text says: 見已虛空 "(I, the Buddha,) have already seen the emptiness". This sentence belongs to Buddha's comment to the community of monks after the death of Śāriputra and Maudgalyāyana. The Uyghur translator, however, does not understand the proper context and interprets the first two characters as a separate sentence from the following two characters.

v14-15 The Chinese conjunction 及 *ji* is translated into Old Uyghur twice.

v15-16 In these lines the Sanskrit counterparts *āmiṣa saṃbhoga* and *dharma saṃbhoga* are mentioned for the terms 錢財 *qiancai* and 法財 *facai*. This kind of additional comment, which surely stem from the Uyghur translator, is not often found in Āgama texts. The Sanskrit forms used in the Old Uyghur translation are very close to the original Sanskrit term, and do not show a Tocharian transmission as usual for Sanskrit expressions in other Old Uyghur translations.

v19-20 The Chinese original sentence says: 如来已離施財及法財。 "Tathāgata already left the given goods and *dharma*-goods behind." Thus the ablative case of both words *äd tavarlıg yem ičimtin* and *nomlug yem ičimtin* in the Old Uyghur text is an entirely correct interpretation.

v21 Along with the sentence in r41 the two quoted characters 先折 *xianzhe* and the following Old Uyghur translation belong to the metaphor which is used to describe the death of the two famous pupils of the Buddha, Śāriputra and Maudgalyāyana. The Uyghur translator, however, does not seem to understand this context and puts the sentence in the conditional form.

v35 The Old Uyghur counterpart for the mountain's name Urumuṇḍa is not a faithful rendering of the Sanskrit form especially in the second part. Where the Old Uyghur form was borrowed from remains unclear.
v 37-38 The Chinese text says: 此處隨順寂默。最爲第一。 "(Utagupta) will live alone in silence in accordance with this place and become the best of all." This sentence explains how Utagupta will become the best of all masters after the Buddha's attaining Nirvāṇa. The idiom 寂默 *jimo* "to live alone in silence" is presented here as a kind of precondition to becoming the best. The Uyghur translator, however, interprets that Utagupta will become the best in the issue of 寂默 *jimo* and gives literal translation for every single character.

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Abbreviations

AoF	*Altorientalische Forschungen*.
BCSD	平川彰 Akira Hirakawa (1997): 佛教漢梵大辭典 *A Buddhist Chinese-Sanskrit Dictionary*. Tokyo.
BDJT	中村元 Nakamura, Hajime (1975): 佛教語大辭典 *Bukkyōgo Daijiten* [The great Lexicon of Buddhist terminologies]. Tokyo.
ED	Sir Gerard Clauson (1972): *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. Oxford.
EncBuddh	G. P. Malalasekera et al. (eds.) (1961-): *Encyclopaedia of Buddhism*. Colombo.
SN	*Saṃyutta Nikāya, or the Conneced Discourses of the Buddha*. Florida 2010.

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THE OLD UYGHUR TRANSLATION OF THE *BIEYI ZA AHANJING* (1935.52.0012-0015)[1]

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I. Introduction

The four leaves (1935.52.0012-0015) which are presented below in transcription and translation[2] are (Old) Uyghur[3] excerpts of the Chinese Buddhist work 別譯雜阿含經 *Bieyi za ahanjing* "Additional translation of the Saṃyuktāgama" (= T 100: in the following abbreviated as *BZA*).[4] The original Chinese work as it is presented in the Taishō edition is a compilation of 364 more or less short sūtras in sixteen fascicles (Chinese 卷 *juan*).[5] It was translated from Sanskrit into Chinese by an anonymous translator or a group of translators between 350 and 431 A.D.[6] in the Gansu corridor, presumably in 涼州 Liangzhou.[7] The *BZA* is divided into two main parts (*varga*), the

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[1] A comprehensive study of the literature on Pāli *Saṃyuttanikāya* and Chinese *Saṃyuktāgama* in its different versions is Choong (2000). On p. 6, note 18, studies referring to the problem of school affiliation of the Chinese *Saṃyuktāgama* T 99 are collected. See also Chung (2008), 11 n. 13 with plentiful bibliographical references on this topic. The "Additional Translation of the Saṃyuktāgama" 別譯雜阿含經 (T 100) which corresponds in large parts to T 99 – in content but not in its structure and length – is ascribed to the Kāśyapīya school by Choong (2000), 7; Choong (2006a), 62 n. 3; Choong (2007), 36, n. 6. Bingenheimer (2006), 22, lists other school ascriptions such as to the Dharmaguptakas and to the Mahīśāsakas and opts for his part for the (Mūla)sarvāstivādins. See also Bingenheimer (2009). In Bingenheimer (2011), 23-50 this issue is discussed at length. See p. 23, note 3 where older works expressing the same view are cited. The article by Mayeda (1985) refers to the school affiliation of all Chinese Āgamas. He detected some similarities to the Mahīśāsakas or Dharmaguptakas (p. 101). See Hiraoka (2000) and Chung (2008), 22 n. 72 as well.

[2] I would like to thank Dr. Yukiyo Kasai for her valuable remarks on an earlier draft of this paper and Dr. Ablet Semet for his help in preparing the word index.

[3] If in the following the term "Uyghur" is used it refers to Old Uyghur.

[4] Recently a new study on this text has been released by Bingenheimer (2011) in which materials from earlier articles have been included (see pp. 59-105, 127-150, 162-181, 197-243 for translations of sūtras 1-22, 23-32 [note that sūtra 23 is numbered 33 by Bingenheimer], 214-223, 33-52). On this text see also the study by Bingenheimer (2006) in which the first fascicle is translated. See pp. 21-22 for the other Chinese *Saṃyuktāgama* translations. Translations of the *Māra Saṃyutta*, *Bhikkhunī Saṃyutta* and *Sakka Saṃyutta* of T 100 are provided by Bingenheimer (2007), Bingenheimer (2008a), Bingenheimer (2008b) and Bingenheimer (2009) respectively. Comparative studies of the *Bhikkhu Saṃyutta* and the *Vaṅgīsa-thera Saṃyutta* in Pāli and in T 99 and T 100 are Choong (2006a) and Choong (2007). Choong (2009) is a comparative investigation of the *Brāhmaṇa Saṃyutta* in Pāli and the corresponding sūtras in T 99 and T 100. On T 100 see Bucknell (2008) as well. Chung (2008), 300 lists in his bibliography the article by Koh (1975) which seems to be of relevance to our study.

[5] T 99 comprises 1359 sūtras.

[6] According to Mizuno, quoted in Bingenheimer (2007), 64, n. 64 the text was translated during the Western Qin 西秦 dynasty (385-431 A.D.). See also Bingenheimer (2011), 1-6.

[7] Bingenheimer (2006), 26.

**Saṃgītavarga* and the **Buddhabhāṣitavarga*.[8] As Bingenheimer (2011, *passim*) has shown recently, the *BZA* was not carefully revised after translation. In recent years several studies were devoted to parts of the Chinese work. Unfortunately, these passages do not cover parts of the Uyghur version edited below.

The first specimen of the Uyghur translation of the *BZA* (Pelliot Ouigour 218) was introduced to the public by Kudara in two articles (1990a, 1990b). It corresponds to T 100, pp. 411a21-412b25 (sūtras 104-108).[9] In the year 1995 Kudara and Zieme published important extracts from the Uyghur version of T 100, pp. 462a29-b18, 462b19-c8, 462c9-463a23 (sūtras 252, 253, 254) in the third part of their series of articles "Uigurische *Āgama*-Fragmente".[10] The fragment U 5486 (= text N) is from the Berlin Turfan collection and comprises chiefly extracts from *gāthā*s.

A large fragment from a scroll unearthed in the year 1988 from the Northern Mogao Caves in Dunhuang was published some years ago by Zhang (2001) corresponding to T 100, pp. 420a5-422a12. The signature is B159:3–1 (背) in Zhang's edition but given as B159:3–1 左 (背) in the volume which provides the facsimile for the first time,[11] indicating that the fragment is the left half of the remaining part of the scroll. The second large fragment, i.e. the right half of the remaining part of the scroll, was published in Zhang (2003a) including two small fragments from the same scroll. The corresponding Chinese section in T 100 is pp. 422a12-423b25. Thus the fragments contain parts of sūtras 122-129. There is a certain amount of confusion as to the signatures of the three fragments edited in Zhang (2003a). Zhang gives the signatures B159:3–2 (背) for the large fragment and B159:3–3 (背) and B159:3–4 (背) for the small fragments respectively whereas Peng and Wang give the signatures B159:3–1, 2, 3 右 (背).[12] Another fragment from Dunhuang (B54:14) was published by Zhang (2003b) which corresponds to T 100, p. 481b-c (sūtra 322). A small fragment from the Berlin Turfan collection (Ch/U 6345) corresponding to T 100, p. 403b23-c3 was recently published by Kitsudo (2008a, 109-110).

The date when the Uyghur translation was made is uncertain, but most probably it can be ascribed to the Yuan period (13th–14th century). At least, the manuscript in question was likely written during the Yuan dynasty.[13] We know that this work was known among the Uyghurs under the short title *piryik* which is a transcription of the first two characters of the Chinese title, i. e. 別譯 *bieyi*. The attestations of this short title have been

[8] See Bingenheimer (2011), 2. On the structure of the text see *ibid.*, 10-11.
[9] On this fragment from Dunhuang see below.
[10] See UigĀg III, 41-52.
[11] Peng/Wang (2000), pl. XVIII, 1.
[12] Peng/Wang (2000), pl. XVIII, 2.
[13] Confusion of dentals and sibilants is attested several times.

collected by Kudara and Zieme in the introduction to the second part of their joint work on the Uyghur Āgama fragments.[14]

An interesting question is from which Chinese original the Uyghur translation was made. There are some hints that can help to answer this question. An important issue is the pagination of the Uyghur leaves in the Hedin collection, namely the indication of the number of fascicles or scrolls (Chinese 卷 *juan*). A seemingly wrong indication of the scroll on the verso of leaf 1935.52.0015 is remarkable. The leaf is paginated as the 15th scroll (note that the character 卷 *juan* is missing here), leaf No. 5. Following the Taishō edition one would expect the number 7 as regards the 卷 *juan*. The Taishō edition is based on a version in sixteen scrolls but versions in twenty scrolls are also attested. In the latter scroll No. 15 corresponds to No. 7 in the Taishō edition.[15] So our Uyghur text reflects the twenty-scroll division. In his important article Bucknell (2008) describes the differences between these two versions. He comes to the conclusion that the sequence of the sixteen-fascicle version is in disarray.[16] In the twenty-fascicle version the sūtras 258-268 in T 100 are missing.[17] In all early Chinese catalogues the *BZA* is described as comprising twenty fascicles.[18] In his quoted article Bucknell traces the history of the two different versions and describes how the disarrangement of the sūtras occurred.[19] Consequently it is somewhat misleading to give the corresponding Chinese parts with reference to the Taishō edition. But, as it is the most widespread edition of the Chinese canon and easy to consult in its online edition on the CBETA website (http://jinglu.cbeta.org), I chose to refer to it in linking the Uyghur translation to its Chinese original. Comparative research carried out by Bucknell and others proved that even T 99 is in some parts in disorder. The rearrangement yielded the result that originally the Chinese *Saṃyuktāgama* compilations were – just like their Pāli counterpart – divided into *saṃyukta*s.

Kōgi Kudara, to whom we owe so much valuable information on the Hedin collection in Stockholm, discovered that the four leaves edited here must belong to the same manuscript as Pelliot Ouigour 218 from the Paris collection (Bibliothèque Nationale) which is also part of the Uyghur translation of the Chinese 別譯雜阿含經 *Bieyi za ahanjing*.[20] This leaf is supposed to originate from Cave No. 181 (= No. 464 in modern numbering

[14] See UigĀg II, 130-131.
[15] See the table in Chung (2008), 24.
[16] In table 5 he shows how groups of sūtras in this version became transposed.
[17] See Bucknell (2008), 26 n. 6.
[18] *Ibid*., 26.
[19] Recently, Bingenheimer (2011, 8-10) ascribed to Bucknell's findings.
[20] See Kudara (1990a), 168. He writes on p. 169: "In 1987 I had the opportunity to examine the fragment in question at the Bibliothèque Nationale. After examining it, it is absolutely clear that the fragments preserved in both Paris and Stockholm must have come from the same book." An enlarged Japanese version with facsimiles of this article is Kudara (1990b). Lines /r/11-17/ and /v/12-15, 29-33/ of Pelliot Ouigour 218 were cited in an article by Shōgaito (1981, 92-93, n. 5) before.

according to Kudara) from Dunhuang. Kudara dates this cave to the 13th-14th century[21], a date which corresponds well with the style of the handwriting. According to the Chinese parallel Pelliot Ouigour 218 can be assigned to the large missing part between leaves 14 and 15 of the Stockholm collection (= T 100, pp. 411a21 – 412b25) and contains extracts from sūtras Nos. 105-108. Folios 1935.52.0014 and 1935.52.0015 of the Hedin collection are separated by a large gap of missing leaves which in all probability had entered a still unknown private collection soon after their discovery.

In the following a short description of the individual leaves and their respective contents is given with reference to parallels in the Pāli *Saṃyuttanikāya.*[22] What is noteworthy is that considerably large parts of Chinese *gāthās*[23] have been extracted by the Uyghur translator. Sometimes the whole verse was translated, whereas in other cases only the first or the second half of the verse was rendered into Uyghur. In the commentary the structure of the Chinese verses is given in spite of the fact that the Uyghur rendering is generally a rather provisional conversion into prose. For quite a few phrases an alternative translation is appended which is generally introduced by the Chinese character 又 *you* "and, also".[24] I leave this character untranslated but indicate such an alternative rendering in square brackets.

A difficult question is how we are to interpret the Uyghur version in general. One impediment is the character of the translation itself, because we often have to deal only with short phrases without any context.[25] It is not unusual that the main verb is missing. This renders a determination of the grammatical subjects of the sentences rather difficult. And what is more, the translator sometimes misunderstood the Chinese text so that his interpretion is hardly translatable into English. On the other hand, the English translation should reflect as far as possible the Uyghur wording, although more often than not the reader will be irritated by this. Some passages are perfectly clear whereas others seem to be a kind of preliminary one-to-one conversion

[21] Kudara (1990a), 167.

[22] An overview of editions, translations and commentaries of this compilation as well as information as regards the structure of the work is found in von Hinüber (1996), 35-38.

[23] On *gāthā*s in the Chinese *Saṃyuktāgama* (especially from T 99) with a discussion of extant parallels in Indian languages see the study by Meisig (2001). A very short treatment of *gāthā*s in Uyghur Āgamas in comparison with their Chinese originals can be found in Zieme (1991), 49-50.

[24] Giving alternative translations with the help of this Chinese character is also common for Uyghur Abhidharma texts.

[25] Röhrborn deals with this problem in his well known article written in 1985. On p. 92f. he compares the Chinese/Uyghur Āgama texts with bilingual texts in Sanskrit/Uyghur and Sanskrit/Tocharian with the following statement: "Als gemeinsames Merkmal fällt auf, daß alle diese Texte diskontinuierlich sind, daß sie aber die Strophen anders behandeln als nicht-metrische Partien." Further on he describes the differences between these texts. The Chinese manuscript from Dunhuang (Pelliot collection P 2301) contains excerpts from different fascicles, see e.g. Bingenheimer (2011), 12-13. Maybe the Uyghurs were inspired by Chinese Buddhist tradition in making extracts from the Āgamas.

which preserved the original Chinese word order. As in other Uyghur Āgama translations the value of the leaves edited below lies, on the one hand, in the rich vocabulary and, on the other hand, in the way the translator understood the Chinese original. Hopefully, the edition of the Uyghur version of the *BZA* will contribute to comparative Āgama studies.[26] The utilization of Chinese Āgamas by Uyghur Buddhists points to a high degree of scholarly specialization of Uyghur Buddhist culture in the 13th and 14th century. Sanskrit technical terms and names which do not belong to the "basic" Buddhist vocabulary are not rare.

I would like to emphasize that the work on the Uyghur translation of T 100 profited considerably from the online digital edition of T 100 where the corresponding parts in T 99 and T 100 are conveniently presented in facing columns.[27] The digital edition contains rich bibliographical references and the Pāli and Sanskrit parallels as well. It is particularly praiseworthy that even the published Uyghur fragments are listed. Most Chinese parallels referred to below were taken from this website which is especially convenient because a concordance of the individual sūtras of T 100 and the corresponding ones in T 99 is provided.[28] Now, this indispensable tool is avaible in printed form as well, cf. Bingenheimer (2011), 247-302. The corresponding Chinese parts of Hedin Nos. 12-15 (1935.52.0012-0015) were already given in Kudara (1990b), 103.

II. Description

First of all, I should mention that leaf 1935.52.0015 is from a different scribe than leaves 1935.52.0012-0014. This can be inferred from the handwriting and the use of diacritics. Let us look at the following table listing diacritics used with the letters q, n and š on the individual leaves in transliteration. Taking especially the use of diacritics with the letter q into account, leaf 1935.52.0015 differs from the other three leaves in its frequent use of diacritics.

	Leaf 12	Leaf 13	Leaf 14	Leaf 15
Q	ywq̈ 12r02 pʾsytylq̈wlwq 12r5-6	twq̈wrwp 13r22	ʾwz-ʾq̈wt-lʾr-nynk 14r6-7 qyvyrq̈ʾq̇-yq 14r17	yʾq̈wn 15r02 pʾrq̈ʾly 15r02 yʾq̈wq̈ 15r06 tʾplʾq̈ʾy 15r20 pwq̈wn 15r32 ʾʾlq̈wny 15r33

[26] See the article by Anālayo (2008) which does not mention Uyghur sources at all.
[27] See the short discription of the project by Anonymus (2007). Chung (2008, 21) has recently drawn our attention to the fact "that the Bieyi Za-ahanjing corresponds to the last two nipātas, namely to Nipāta VI and Nipāta VII of the Za-ahanjing." Tables of correspondences are provided by Chung on pp. 23-25, 247-270.
[28] See http://buddhistinformatics.chibs.edu.tw/BZA/.

				ʾwčwz-wq̈ 15v01 ʾwdqwrʾq̈ 15v03 ʾmrʾqwlwq̈ 15v05 twqwrq̈ʾly 15v06 ʾmrʾq̈wlwq 15v07 yʾq̈yn-yntʾ 15v09 ʾwq̈lwnk 15v10 yʾq̈wq 15v13 ʾmrʾmʾq̈-ynk 15v14 ʾwlwq̈ʾdw 15v15 ʾʾq̈wq̈wp 15v17 tʾq̈y 15v18 ʾʾrq̈yš 15v21 ʾʾrq̈yš-ym 15v22 ʾʾrq̈yš-ymyz 15v24 ʾmrʾq̈w-lwq-y 15v26 twq̈ʾr 15v28 twq̈wrwr 15v30
N	qyṅʾtylmʾqqʾ 12r30-31	ʾʾṅčw 13v14 ʾwykrwṅčwk 13v44	ʾʾṅčw 14v12 ʾʾṅdʾ 14v27 ʾʾṅčky-ʾ 14v27 ṅykrʾndy 14v34	ṅyrvʾṅ 15r02 nyrvʾṅ-qʾ 15r07 mʾlʾmʾṅdy 15r12 ş̈wkʾčʾṅmwky 15r13-14 mʾṅkʾ 15v08 tʾyʾṅmʾywq 15v11 ʾʾṅʾsynkʾ 15v11 ʾrkʾṅ-ky 15v12 yʾṅsʾr 15v22 ʾʾṅʾsy 15v22 ʾynčlʾṅmʾz 15v23

				ʾvrwlʾṅwr 15v23
Š	kyš̤ʾn 12v09	yʾš̤wtw 13v36	ʾwvš̤ʾdwr 14r40-41 ʾwvš̤ʾdwr 14r40-47 ʾykʾš̤ʾly 14v35 ʾʾṅčʾdʾ 14v39	š̤wkʾčʾṅmwky 15r13-14 tʾkš̤ylsʾr 15v27

In the following, short remarks on the sūtras which were extracted are given together with parallels mainly in Sanskrit and Pāli. As regards translations of the *Saṃyutta-nikāya*, the old German translation by Geiger (1930) and the rather new English translation by Bodhi (2000) were used. I did not consult the older English translations by Rhys Davids (1917-1922) and Woodward (1925-1930).

Leaf 1935.52.0012

Our first leaf[29] – a part of sūtra No. 60 stemming from the 3rd 卷 *juan*[30] - begins with *gāthā*s which correspond to the Pāli *Saṃyutta-nikāya* I, 91, *Kosala-Saṃyutta*, *Dutiya-Vagga* § 10,9-11.[31] The sutta is named *Aputtaka* ("without any heirs", "childless").[32] Enomoto (1994), No. 1233 refers to some parallel *gāthā*s in *Uv* 5,20-23. A further close parallel to the first two verses cited in Uyghur can be made out in the famous Chinese Manichaean hymnscroll 下部讚 *Xiabu zan* which was found in Dunhuang as well (vv. 116-117).[33]

The following sūtra (No. 61) was equally extracted and again we come across some *gāthā*s after short extracts from the prose section. The sutta is named *Yaññ*a ("sacrifice") in the Pāli tradition (*Saṃyutta-nikāya* I, 75, *Kosala-Saṃyutta*, *Paṭhama-Vagga* § 9).[34] But this version differs remarkably from the Uyghur one. For this reason it is not necessary to quote the Pāli *gāthā*s on the whole. Enomoto (1994), No. 61 refers to parallel Sanskrit verses in the *Uv* 24,21-23, 26, 30 which are somewhat closer to the Chinese and the Uyghur version. This sūtra ends in line 4 on the verso side.

The next one, i. e. sūtra No. 62, starts with the quotation of the Chinese characters in the same line. In the Pāli version this is likewise the

[29] Note some brown blots on the lower right corner.
[30] The pagination on the verso side indicates that it is leaf no. 7 of the 3rd scroll.
[31] A comparative study of the *Kosala Saṃyutta* with the corresponding Chinese versions (T 99 and T 100) is Choong (2006b). See especially p. 23 for a chart showing the corresponding sūtras in the three compilations. The Pāli *Kosala Saṃyutta* has 25 sūtras whereas the two Chinese versions have 21 each.
[32] Or more correctly: *Dutiya-aputtaka* (*Paṭhama-aputtaka* = SN I, 89 corresponds to *BZA* 59). See the edition of SN I, 91-92 and the translation of the passage in Bodhi (2000), 183-185 (English) and Geiger (1930), 143-145 (German).
[33] See the translation in Schmidt-Glintzer (1987), 24.
[34] English transl. Bodhi (2000), 171-172, German transl. Geiger (1930), 121-123.

immediately following sutta named *Bandhana* ("ties", "bondage") incorporated in the *Saṃyutta-nikāya* I, 76, *Kosala-Saṃyutta*, *Paṭhama-Vagga* § 10.[35] Enomoto (1994), No. 1235 mentions parallel verses in Sanskrit from the *Uv* 2,5-6. See also the verses in Jātaka No. 201, translation in Cowell (1895-1913), II, 98.

After line 23 there is a blank space and the title mentioning the scroll or volume (卷 *juan*) and the leaf is given. Here starts sūtra No. 63 which despite its shortness was only extracted whereas the *gāthā*s were given *in toto*. This sūtra belongs to the 4th 卷 *juan*. In the Pāli tradition the corresponding sutta is found in the *Saṃyutta-nikāya* I, 82, *Kosala-Saṃyutta*, *Dutiya-Vagga* § 14 and named *Paṭhamasaṅgāma* ("first battle").[36] In Enomoto (1994), No. 1236 *Uv* 30,1 and *Avadānaśataka* 1,57 are quoted as Sanskrit parallel verses.[37]

The last five lines of leaf 12 contain excerpts from sūtra No. 64 which corresponds to the sutta *Dutiyasaṅgāma* ("second battle") in the *Saṃyutta-nikāya* I, 82, *Kosala-Saṃyutta*, *Dutiya-Vagga* § 15.[38] Enomoto lists *Uv* 9,9 as a corresponding Sanskrit verse. The sūtras Nos. 60-64 in T 100 correspond to sūtras Nos. 1233-1237 in T 99.[39] An additional parallel version of sūtra No. 60 in T 125, pp. 612c1-613b9 is indicated in the digital edition of the *BZA* and in Bingenheimer (2011), 260.

Leaf 1935.52.0013

Our second leaf[40] starts with sūtra No. 67 the beginning of which was originally to be found on the lost preceding leaf. This and the following sūtra (No. 68) are both part of the 4th 卷 *juan*.[41] Nothing of the prose section is extant and what is left are translations from the *gāthā*s. Some were translated on the whole, some only partly. The sūtra corresponds to the sutta named *Rājā* ("king") or *Jarāmaraṇa* ("old age and death")[42] in Pāli which is part of the *Paṭhama-vagga* in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (SN I, 71).[43] In fact, the Pāli text differs considerably from the Uyghur and the Chinese text. It contains only one *gāthā*. This may be the reason why Choong (2006b, 22) states that this sūtra has no counterpart in the Pāli *Kosala Saṃyutta*. In Enomoto (1994), No. 1240 *Uv* 1,28-30 is referred to as a Sanskrit parallel. In fact, *Uv* 1,42 is a further parallel to lines 13r09-14 of the Uyghur version.

[35] English transl. Bodhi (2000), 172-173, German transl. Geiger (1930), 123-124.
[36] English transl. Bodhi (2000), 177, German transl. Geiger (1930), 131-133.
[37] See the remarks on this sūtra in Choong (2006b), 25-26.
[38] English transl. in Bodhi (2000), 178, German transl. in Geiger (1930), 133-135. See the comparative remarks on this sūtra in Choong (2006b), 26-29. The differences between the Pāli and the two Chinese versions are summarized on p. 29.
[39] For the Sanskrit correspondences see Chung (2008), 218.
[40] Note a brown blot in the upper right corner extending to the beginning of the last three lines.
[41] The pagination on the verso side indicates that it is leaf no. 2 of the 4th scroll.
[42] See Bingenheimer (2011), 261.
[43] English transl. Bodhi (2000), 167-168, German transl. Geiger (1930), 113-114.

Parallels in T 125, p. 637a18-638a1 and T 801, p. 745c15 are listed in Bingenheimer (2011), 261.

In line 13r14 the Chinese characters mark a new sūtra, i. e. No. 68, the beginning of which was left out by the translator. The prose section was extracted in parts, but this time at least the first sentences were given in context. The *gāthā*s were translated on a whole, only the last ten characters were left out. Sūtra No. 68 runs as far as line 14r03. The corresponding Pāli sutta is named *Issattam* ("archery") and is § 4 in the *Tatiya-vagga* in the *Kosala-Saṃyutta* of the *Saṃyutta-nikāya* (I, 98-100).[44] The sūtra No. 67 in T 100 corresponds to T 99 sūtra No. 1240[45] whereas T 100 sūtra No. 68 corresponds to T 99 sūtra No. 1145.

Leaf 1935.52.0014

In line 14r03 the Chinese characters introduce a new sūtra, viz. No. 69, which like the other two on this leaf[46] (Nos. 70 and 71) belongs to the 4th 卷 *juan*.[47] In the Pāli tradition the sutta is called *Puggala* ("person(s)") and belongs to the *Tatiyo-Vagga* (§ 1) in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 93).[48] Enomoto (1994), No. 1146 notes a Sanskrit parallel from SHT V, No. 1112. For sūtra No. 69 in T 100 the digital edition of the *BZA* and Bingenheimer (2011), 261 refer to further parallel versions in T 125, pp. 636a6-637a17 and in T 127, pp. 834c1-835c12. From the introduction only a few characters were translated. The whole setting of the sūtra was left out and even from the *gāthā* section only parts were translated. The sūtra ends in line 14r27.

In this line four Chinese characters introduce sūtra No. 70. The setting was again left out in the excerpts. The sūtra ends in line 14v33. In the *Tatiyo-Vagga* in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 98) it is § 5 with the title *Pabbatūpamaṃ* ("simile of the mountain").[49] Enomoto (1994), No. 1147 quotes a Sanskrit parallel of considerable length from the *MSV* (2,74-77).

In line 14v34 begins sūtra No. 71, and again the setting was left out by the Uyghur who excerpted the text. As there is a lacuna of several leaves between leaf 14 and 15 the final part of the sūtra is not preserved. In the Pāli canon the sutta can be found in the *Dutiyo-Vagga* (§ 1) in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 77). The title of the sutta is given as *Jaṭila* ("ascetic") or *Sattajaṭila* "seven ascetics").[50] Enomoto (1994), No. 1148 cites *Uv* 29,11-12 as parallel Sanskrit verses. A further Pāli parallel in the *Osajjanasutta* from the

[44] English trans. Bodhi (2000), 190-192, German transl. Geiger (1930), 153-156.
[45] On the Sanskrit correspondences see Chung (2008), 219.
[46] The left margin bears some brown blots. On the lower part of lines 14r43-45 extending as far as the lower margin we find a blot of grey colour. The lower right corner of the leaf was folded.
[47] The pagination on the verso side indicates that it is leaf no. 3 of the 4th scroll.
[48] English transl. Bodhi (2000), 185-188, German transl. Geiger (1930), 145-150.
[49] English transl. Bodhi (2000), 192-194, German transl. Geiger (1930), 156-159.
[50] English transl. Bodhi (2000), 173-174, German transl. Geiger (1930), 124-127.

Udāna (VI, 2) from the *Khuddakanikāya* is listed in Bingenheimer (2011), 262. For an English translation see Woodward (1948), 78-80.

In the gap after leaf 14 we can place the long scroll edited by Zhang (2001) which corresponds to the Chinese version in T 100, pp. 420a5 – 422a12. The sūtras Nos. 69-71 in T 100 correspond to sūtras Nos. 1146-1148 in T 99.[51]

Leaf 1935.52.0015

Leaf 1935.52.0015 which bears a dark brown blot in the lower right corner contains text from the 7th 卷 *juan*.[52] The first lines preserve the rest of extracts from sūtra No. 127 which corresponds to the sutta *Rāsiya* (n. pr.) in the *Gāmani-Saṃyutta* of the *Saṃyutta-nikāya* (sutta 12 of the *Salāyatana-Vagga*, SN IV, 330-340).[53] The headman Rāsiya is the interlocutor of the Buddha. The sūtra ends in line 15r11.

In the same line begins the next sūtra No. 128 with a quotation of Chinese characters and runs as far as line 15v33. The Pāli parallel is § 11 in the *Gāmani-Saṃyutta* of the *Saṃyutta-nikāya* where the sutta is named *Bhadra* or *Bhadraka* (n. pr.)[54] or alternatively: *Bhagandha-haṭṭhaha*.[55]

Only the rest of sūtra No. 129 is preserved in the last line. It corresponds to § 9 in the *Gāmani-Saṃyutta* of the *Saṃyutta-nikāya* where the sutta is named *Kula* ("family").[56] This leaf is one of the precious and rare cases where we can assign a parallel to an Āgama text in Uyghur.[57] From line 15r02 onwards the text has a parallel in the scroll edited in Zhang (2003a), lines 24 sqq. It is possible to detect several variants and improve Zhang's edition. But as the facsimiles so far provided are far from being reliable, several readings are to be regarded as preliminary. The sūtras Nos. 127-129 in T 100 correspond to sūtras Nos. 912-914 in T 99.[58]

III. Edition, English translation and commentary[59]

Leaf 1935.52.0012 recto (**plate 23**)

[Sūtra 60]

r01 birlä yänä yinčü monču̇k ärdinilärtä .

394c4 錢財穀帛并珍寶 (...)

r02 一切無隨无隨者 alkuta barča yok ärmiš

c5 一切無

[51] On the Sanskrit correspondences see Chung (2008), 219-220.
[52] On the seemingly "wrong" pagination see the introduction. On the additional text in small characters running over three margins of leaf no. 15 see below.
[53] English transl. Bodhi (2000), 1350-1359.
[54] The name of the interlocutor of the Buddha in this sutta is Bhadra(ga)ka.
[55] SN IV, 327-330 (*Salāyatana-Vagga*). English transl. Bodhi (2000), 1348-1350.
[56] SN IV, 322 (*Salāyatana-Vagga*).
[57] See for an example Röhrborn (1985), 91. For another instance, i. e. the *Candrasūtra*, see Zieme (2000), 69 [reprint Zieme (2009), 37].
[58] On the correspondences of sūtras no. 912 and 914 in Sanskrit texts see Chung (2008), 191.
[59] Middle Chinese reconstructions follow the system of Pulleyblank (1991).

r03 eyin edärdäči . yok ärdöki üzä eyin
r04 edärdäči . ymä ök umaz ärmiš algalı ol
r05 az ülüšk(i)yäsin . ölümkä basıtılgu-
r06 luk bolmak üzä tiṭilmiš äski kövdöŋ-
r07 nüŋ . alku äd tavarları näčä käzigčä
r08 tizigčä tursar ymä . arıṭı yok ärmiš bir-
r09 k(i)yä ymä tavar kim munta boldačı . ymä ök
r10 yänä umaz ärmiš azk(ı)ya ärsär ymä köṭürüp
r11 bargalı . azu bar kayu äd tavar eyin
r12 edärip kišilärig . inčä kaltı köligä
r13 täg ätöz eyin edärtäči tep tesär .
r14 ädgünüŋ ayıgnıŋ tägingülük tüši
r15 oḍgurak yiṭlinmäz . 善惡隨逐人
r16 ädgü ayıg kılınč eyin edärür kiši-
r17 lärig . 譬如少 inčä kaltı azk(ı)ya aš-
r18 lıg aẓukluglar . učrum[60] adalıg yol-
r19 ta ärtär ärkän üklimiš täg ämgäk örlä-
r20 tilmäki . ayıgta yorıdačılar ymä antag
r21 ok . umazlar täggäli ädgü yolka . 譬
r22 如久 inčä aḍrılgalı ür keč bulmišlar .
r23 tägip öŋ körṭük ırak oronka .
r24 善業來迎接 ädgü kılınčı uṭru kälip
r25 kavšurdokta 又 edärü kälip ymä ter .
r26 亦 ymä ök antag bolur kaltı ol teriniŋä

r27 kuvragıŋa . katıldokta kavišdokta
r28 bulmišlar ögrünčüg sävinčig . 當
r29 ken ažuntakı kılgu üčün . 今不被
r30 yügärütä tägmätin erinṭilig kınatılmak-
r31 ka .[61] 牛王 bukalarıg[62] 犛牛 koduz öküz-

r32 lärig 水牛 suv öküzlärin . 乳牛
r33 ingäklärig 小牛 tadunlarıg . 牂羖
r34 ärkäč kočuŋarta ulatılarıg . 又 irk
r35 ärkäčtä ulatılarıg ymä ter . 祀場
r36 yagıšlıg oronta 進集 tavrak yıgıl-
r37 dılar 月月百千祀 ay ay sayu
r38 yüẓär miŋ yagıš yaga̮p . bišrunsar
r39 munda tilämäk üzä buyanıg .[63] 不如於
r40 佛說 yetmäz t(ä)ŋri burhannıŋ nomlamiš-
r41 ınta . tugurup kertgünčüg amramak sävm(ä)k-

隨無隨者
亦不能取其
少分 [c6]為死所侵
捨故尸
一切財寶雖羅列
[c7]都無一
物是儲有 亦復
不能持少
去 [c8]為有何物
隨逐人 譬如有影
隨其形
[c9]善惡受報
必不失(...)
[c11]善惡隨逐人(...)
[c13]譬如少資
糧 越險
增苦惱
[c14]行惡亦如是
不能至善徑(...)
[c17]譬如久別離
至於曠遠處(...)
[c20]善業來迎
接
[c21]亦如離([Var.10]彼)眷
屬
會合
得歡喜(...)
[c22]當為後世故(...)
[c24]今不被譏呵(...)
[Sūtra 61] [c27](...)牛王
(...)[c28]犛牛
水牛
乳牛(...)小牛(...)[c29]
牂羖羊等(...)
[395a1]祀場(...)
[a2]進集(...)
[a12]月月
百千祀　修
此以求福(...)
[a26]不如於佛說
[a27]生信而愛樂(...)

[60] The second <w> is filled out. It looks like a correction by the scribe.
[61] The <n> has a dot as a diacritical mark.
[62] Here and in the following the extracts are made only from single terms.
[63] Because the verse 月月百千祀　修此以求福 is repeated several times it is not possible to give the exact location.

r42 niŋ 假使 ugrayu kim yaratınıp alku [a28] 假使修諸
r43 yagıšlarda . ulatı birlä yänä ootka 祀 及與事火
r44 tapınmaklıg törötä . bišrunup munda 法 [a29] 修此
r45 küsäsär tiläsär buyanıg . yorısar bo alku 欲求福 行此諸

1935.52.0012 verso (**plate 24**)

Title, scroll, pagination 別譯第三卷七葉

v01 yagıš yagamakta . tolgınča tošgınča 祠祀 [b1] 滿足
v02 bir yıl . yetmäz köni ätözin turup 一年中 不如正身立
v03 birk(i)yä ayayu yükünürm(ä)n tep t(ä)ŋri [b2] 一禮敬
v04 burhanka yöölänmäkniŋ . 剎利毘舍 向佛(...)[**Sūtra 62**]
v05 kišatiryalarıg . uzlarıg 首陀羅 (...)[b5] 剎利毘舍
v06 tarıgčılarıg . 伎兒 töšnäkči oglan- 首陀羅(...)伎兒
v07 larıg 旃陀羅 čanḍalta ulatılarıg 旃陀羅等。(...)
v08 王者繫縛人 eliglär hanlar [b13] 王者
v09 basar bäkläsär kišilärig . 以 kišän 繫縛人 以鐵
v10 töŋörgä ulatı kıl ıšıg üzä 又 木及繩
v11 uruk ymä ter . tözünlär ıdoklar [b14] 賢聖
v12 kördöktä bo savlarıg . täriŋinčä 觀斯事 深
v13 bilirlär bärk y(a)rp bag ärmäzin . 知非牢縛
v14 kimlär ilinsär kišisiŋä oguliŋa . [b15] 若戀於妻子(...)
v15 munṭag osuglug bag bayur kišilärig . [b16] 如是繫縛人
v16 bärk y(a)rp ärtä arṭok . kiši ogul 堅牢過於彼 [b17] 妻子
v17 ulatı äd tavar ärdinitä . 其實 及財寶(...)
v18 如 olar čın kertü savrıg kälgin täg . [b18] 其實如瀑流
v19 tokıyur baṭurur alku parṭakčanlarıg . 漂沒諸凡夫
v20 anın yaraši tärk tavr(a)k katıglangu- [b19] 是以宜速逝
v21 luk ol . ozup kuṭrulup barayın 趣向
v22 tesär nirvanka 又 yöölänäyin tesär 於解脫(...)
v23 ozmak kutrulmakka ymä ter . 了也
[blank space of some lines]
Title, scroll 別譯雜阿含經卷第四 [**Sūtra 63**]
v24 將統[64]四兵 uduẓup elänmiš ärksinmiš [c5](...)將領
v25 tört törlüg süüsin 交陣大戰 四兵(...)
v26 čärig urup artokrak čärgäšdi 韋提 [c6] 交陣大戰(...)
v27 希子 vaideh haṭun oglı 單乘 yalŋuzın 韋提希子(...)c7 單
v28 {{kölüp}} ((kölünüp)) 一身 bir käntü özi ök . 勝則 乘(...)[c12] 一身(...)
v29 多怨 utdačılar ötrü üküš ööč- [c14] 勝則多怨
v30 lüg künilig bolurlar . uṭsukdačı- 疾 負
v31 lar ötrü örläṭilip udımazlar 則惱不眠
v32 birök yokaḍṭursar utmak utsukmak- [c15] 若無勝負者
v33 ıg . öčüp amrılıp enčgülügin udıyur- 寂滅安睡眠(...)
v34 lar tep 擒得 tirig tutdı 同載 [**Sūtra 64**] [c20] 擒得(...)

[64] In the Taishō we find the character 領 *ling* instead. There is no variant reading 統 *tong* indicated.

v35 birgärü kölünüp 我於彼所 m(ä)niŋ
v36 anta[65] arıṭı yok ärip ööčüm käkim[66]

v37 力能破他軍 küč üzä usar
v38 buẓgalı adınlarnıŋ süüsin yanturu[67]

c21 同載(...)c23 我於彼所。初無 c24 怨嫌。(...)
396a2 力能破他軍 還

Translation[68]

[**Sūtra 60**] (r01) "(...) and among pearls$_2$ and jewels (...) (r02-03) Among all (these riches) there is nothing which is going to follow (the owner after death). (r03-05) Because there is nothing which is going to follow (after death), it is likewise impossible to take even the smallest part of it (scil. the belongings) along with one. (r05-09) Because one is necessarily oppressed by death, even if so many riches and belongings of the abandoned dead body are standing there in line and order, there is absolutely not a single small property which would be there (in his life after death). (r09-11) What is more, (the dead person) is said to definitely not be able to take away even the smallest (part of it). (r11-13) Besides, what riches and property would follow the people as a shadow follows the body? (r14-15) (Only) the fruit of good and evil (deeds), which one must experience, will definitely not disappear. (...) (r16-17) Good and evil actions (*karma*) follow the people. (...) (r17-21) Just as the torment by pain has increased when people equipped with little food and provisions are crossing a precipitous and dangerous road, exactly the same holds true for those people behaving in evil (conduct). (r21) They are not able to reach the good road. (...) (r22-23) They are later on$_2$ likewise able to part, reaching a desert$_2$ or a distant place (...). (r24-25) Their good deed(s) approach when they cause to meet each other. (r25) [Alternative Uyghur rendering:] One also says: "it follows". (r26-28) And it is exactly the same when those who meet$_2$ with their families$_2$ find joy and happiness. (...) (r29) In order to do it (again) in a later existence (...). (r30-31) Without reaching loathsome torment in the present time (...)."

[Sūtra 61] (r31-34) (...) bulls (Acc.) (...) yak bulls (Acc.) (...) water buffaloes (Acc.) (...) cows (Acc.) (...) calves (Acc.) (...) and others such as goats and rams. (r34-35) [Alternative Uyghur translation:] One (might) say 'Others such as young rams and goats' as well. (...) (r36) (...) at the place of sacrifice (...) (r36-37) (...) they quickly gathered (...) (r37-39) (The Buddha recited in verse:) "(...) And if each month they offer a hundred thousand sacrifices each and exercise themselves in it through yearning after *puṇya* (...) (r40-41) (...) that does not reach (the faith) in the preaching of the godlike Buddha. (r41-42) Having aroused belief and of love and appreciation (...) (r42-v04) (Thinking) 'If I especially stand by in all sacrifices and other ceremonies of offerings into fire,

[65] The Chinese original requires this reading.
[66] Below the line we find the small character 了 *liao*.
[67] The letter <n> has a dot as a diacritical mark. The word is not written carefully.
[68] Explanations are in round brackets.

and if I exercise myself herein and long and strive for *puṇya*, if (therefore) I am active in every offering (of) a sacrifice until it is fulfilled$_2$ in one year, it is not sufficient to stand up with upright body; (therefore) I respectfully bow down only once' (thus) saying (...) of turning to the Buddha."

[**Sūtra 62**] (v05-07) (...) *kṣatriya*s (Acc.) (...) craftsmen (*vaiśya*s) (Acc.) (...) peasants (*śūdra*s) (Acc.) (...) paramours (Acc.) (...) *caṇḍāla*s etc. (...) (v08-10) (The Buddha recited these verses:) "If kings$_2$ suppress and lock up people with ankles or wooden collars etc. (or) with strings$_2$ (...) (v11) [alternative Uyghur translation:] One could say 'lasso' as well. (v11-13) When noble and charismatic people perceive these things, they know it according to its profound (meaning) that (this kind of) bondage is neither tight nor firm. (v14-15) Instead, whoever clings to his wife and children (...) this very same bondage binds people. (v16) (This bondage) is exceedingly$_2$ tight and firm. (v16-17) Wife, children and other belongings and jewels (...) (v18-19) They hit and drown all *pṛthagjana*s as a veritable$_2$ torrent and stream. (v20-21) One should exert oneself quickly$_2$ in the right manner. (v21-22) If one should say 'Let me escape$_2$ and go to *nirvāṇa*!' (...) [Alternative Uyghur translation:] One might say: 'if he says 'Let me turn to deliverance!$_2$'' (...)".

[**Sūtra 63**] (v24-25) (...) led and controlled$_2$ his four-division army (...). (v26) (King Prasenajit) mobilized an army and (both armies) fought with each other strenously. (...) (v27) the son of queen Vaidehī (i.e. Ajātaśatru) (...) (v27-28) mounted (a chariot) alone (...) (v28) only he himself alone (...) (v29-30) (The Buddha said:) "(...) because people are victorious many (others) become angry and jealous. (v30-31) Because (if people) are defeated they suffer pain and do not sleep afterwards. (v32-34) If they would exterminate (the notion) of defeating and being defeated, (these feelings) would calm down$_2$ and they would sleep peacefully." (...)

[**Sūtra 64**] (v34) (King Prasenajit) captured (King Ajātaśatru) alive (...) (v35) mounting together (...) (v35-36) (King Prasenajit had the following thought:) "With respect to him I formerly had no feelings of hatred and malice (...)" (v37-38) (The Buddha comments:) "If one would by force be able to crush the army of others, (he could) in turn (be destroyed by others) (...)."

Commentary

(12r01ff.) According to the Chinese text the *gāthā*s can be grouped as follows:[69]

錢財穀帛并珍寶	(...) birlä yänä yinčü monçuk ärdinilärtä
奴婢僕使及眷屬	(missing in the translation)

[69] The Pāli parallels are not very close.

Pāli:
dhañ̃ñaṃ dhanaṃ rajataṃ jātarūpaṃ
pariggahaṃ vā pi yad atthi kiñci
dāsā kammakarā pessā ye c-assa anujīvino
sabbaṃ nādāya gantabbaṃ sabbaṃ nikkhippa-gāminaṃ

一切無隨無隨者	alkuta barča yok ärmiš eyin edärdäči yok ärdöki üzä eyin edärdäči
亦不能取其少分	ymä ök umaz ärmiš algalı ol az ülüšk(i)yäsin
為死所侵捨故尸	ölümkä basıtılguluk bolmak üzä tiṭilmiš äski kövdöŋnüŋ
一切財寶雖羅列	alku äd tavarları näčä käzigčä tizigčä tursar ymä
都無一物是儲有	arıṭı yok ärmiš birk(i)yä ymä tavar kim munta boldačı
亦復不能持少去	ymä ök yänä umaz ärmiš azk(ı)ya ärsär ymä köṭürüp bargalı
為有何物隨逐人	azu bar kayu äd tavar eyin edärip kišilärig
譬如有影隨其形	inčä kaltı köligä täg ätöz eyin edärtäči tep tesär .

Pāli:
yañ ca karoti kāyena vācāya uda cetasā
taṃ hi tassa sakaṃ hoti tañca ādāya gacchati
tañc-assa anugaṃ hotu chāyāvā anapāyinī

善惡受報必不失	ädgünüŋ ayıgnıŋ tägingülük tüši oḍgurak yiṭlinmäz
唯此隨人猶如影	(translation missing)

Pāli:
tasmā kareyya kalyāṇam nicayam samparāyikaṃ
puññāni paralokasmiṃ patiṭṭhā honti paṇinan-ti

The lines beginning with 12r31 have a parallel in the Pāli version (SN I, 75-76).

(12r05) The Uyghur translator has aptly rendered the Chinese passive construction with 為 *wei* ... 所 *suo*. See Meisterernst/Durkin-Meisterernst (2005), 122ff. on this construction and on problems in translating it into Sogdian.
(12r05ff.) The Uyghur translator combined two separate sentences.
(12r06) On Uyghur *äski* which corresponds to Chin. 故 *gu* see BT XXV 0815.
(12r07-08) *käzigčä tizigčä tursar* renders Chin. 羅列 *luolie* "to set out in order".
(12r15) *yiṭlinmäz* (= Chin. 不失 *bushi*): In BT XXV 0803-0804 the characters 不失 *bushi* are translated as *yitlinmäz yokaḍmaz*.
(12r17-20) *inčä* (...) *örlätilmäki*: The whole phrase is quoted in UW 327b where *učrum* is read as *ölüm*. One would have to assume that the hook of the letter <l> is missing. In the UW it is not indicated that this is the case. Instead, I would like to read *učrum* which is attested in a damaged context in Kara/Zieme (1986), line 335 as *učrum ediz adalıg*. The editors take *učrum* to be a mistake for

učrug. In OTWF 294 this has been rightly refuted on semantic grounds. Erdal hints at Modern Turkish *uçurum* "precipice".[70] In both Uyghur texts *učrum* is supposed to be an adjective. Furthermore, *učrum adalıg* is documented in Shōgaito (2008), 697b.

(12r23) The Chinese character 曠 *kuang* can in fact mean "desert, wilderness" (cf. the translation *öŋ körṭük*) but in combination with 遠 *yuan* it means "far distant". In HT III, p. 173 (note to line 731) the authors prefer the vocalization *kürtük* without giving any reasons. They refer to Mong. *ködege* (Khalkha *xödöö*). The material of modern Turkic languages collected by Räsänen (1969), 311a-b s. v. *kürt* does not allow a definite decision regarding the vowel of the first syllable.

(12r25) 又 *edärü kälip ymä ter* is an alternative translation of Chin. 來迎接 *laiyingjie*. On *ymä ter* indicating variant translations see Zieme (2000), 67 and GOT 435.

(12r26) The translation was presumably made from a Chinese text showing the indicated variant; *ol* is the translation of 彼 *bi*.

(12r34-35) The expression 又 *irk ärkäčtä ulatılarıg ymä ter* is an alternative translation of the preceding *ärkäč kočuŋarta ulatılarıg*. Both lines are quoted in UW 432b s. v. *ärkäč*.

(12r36) It is likely that the Uyghur translator misread 進 *jin* "to advance" and translated the character as 速 *su* "fast" which corresponds to Uyghur *tavrak*. For the latter correspondence see Shōgaito (2008), 656b.

(12r37-39) The Chinese is written in verse which the translation follows slavishly:

月月百千祀	ay ay sayu yüẓär miŋ yagıš yagap
修此以求福	bıšrunsar munda tilämäk üzä buyanıg

In the Chinese original 以 *yi* "thereby" refers to the whole action performed in the first half of the verse whereas the Uyghur translator placed the equivalent *üzä* after *tilämäk*.

(12v05) *kišatiryalar* is the Uyghur rendering of Chin. 剎利 *chali* (= Skt. *kṣatriya*) just like in ShōAgon 194 (No. 19.2, line 4: *kšaṭirya*). In UigĀg II, H 1, line 10, Chin. 剎利 *chali* is translated by *kišaṭirik*. The editors explain the latter term as a full resanskritisation and transcription of Skt. *kṣatriyi(ka)*. In U I 41_1 *kšatrik* is attested.

Regarding 毘舍 *pishe* (= Skt. *vaiśya*) the translator chose not to use the foreign term but gave the Uyghur equivalent *uzlar* instead.

(12v06) The translator chose to give an Uyghur equivalent as well and translated Chin. 首陀羅 *shoutuoluo* (Skt. *śūdra*) with *tarıgčılar*.

[70] He thinks that *učur-* "to cause to fly" is the base. One may think of a cognate of Mong. *učira-* "to meet, come across, to be confronted" instead. In Čagatai and other Turkic languages we find *učra-*. One would have to assume a syncopation of the final *–a*. So Erdal's etymological explanation is more likely. One can corroborate it by quoting a sentence from the *Book of Dede Korkut* where the verb *uçur-* is directly linked with a precipice of a mountain: *ḳarşu yatan Alą Ṭaġdan bir oġul uçurduŋısą dėgil maŋa* (the transcription follows the edition by Tezcan/Boeschoten (2001), 42).

töšnäkči is written defectively without a Yod in the first syllable. The Chinese equivalent is 伎 *ji* "talent; ability; cleverness". But because this character can be translated as "dancer; prostitute" I tend to interprete Chin. 伎兒 *jier* as "paramours". In Hirakawa (1997), No. 85 we find the Sanskrit equivalent *naṭa* "actor" for these two characters. The Uyghur translation *töšnäkči oglan* fits quite well. See Wilkens (2007), line 3 (Kāmapriya-Avadāna of the *DKPAM*) for the sexual connotation of the verbal form *töšnäklä-*. There - following OTWF 251 – the word is written *tüšnäklä-* but the instance in HT VII 1274 "daybed" shows that it is most probably to be connected with *töšä-* and *töšän-*. This etymological suggestion is refuted by Erdal because of the suffix *–Ak* which in his opinion should not be present in Old Turkic.
(12v07) See SH 326a for Chin. 旃陀羅 *zhantuoluo* = Skt. *caṇḍāla*. The Uyghur translator chose the well known foreign term here.
(12v08ff.) These lines have a close parallel in the Pāli *gāthā*s (SN I, 77):

na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyasam dārujaṃ pabbajañ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā
etam daḷham bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
anapekkhino kāmasukham pahāyāti

I found another parallel in Jātaka No. 201 Bandhanāgāra-Jātaka, ed. Fausbøll (1877-1896), II, 140; transl. by Rouse in Cowell (1895-1913), II, 98.
(12v08-10) The apodosis is missing in this sentence which is not abbreviated if one looks at the Chinese original. So the Uyghur translation is incomplete.
(12v09) For *kišän* (here written with two dots as a diacritical mark for the letter <š>) see BT XXV 3057. The Chinese equivalent in the *Kšanti Kılguluk Nom Bitig* is 枷 *jia*. The Uyghur translator of the Āgama text chose a translation which differs in terminological perspective, because the Chinese text alludes to the material (鐵 *tie* "iron"). The material of the different fetters is important for the quoted Pāli verses as well.
(12v10) For Uyghur *töŋörgä* see BT XXV 3058 (with the Chinese equivalent 械 *xie*). In the Chinese Āgama text we find an allusion to the material as well (木 *mu* "wood") from which the Uyghur translation differs.
Because Uyghur *kıl* does not only have the meaning "hair" but "string" as well we have to assume that the second meaning is better suited for our instance. Here certainly a tool for carrying out punishment is mentioned. Chin. 繩 *sheng* "string, rope" is the equivalent of *kıl ıšıg*. This reminds us of the punishment in the hell *kālasūtra* where Indian methods of punishment might be the model. See Müller (1896).
(12v14) Because in Old Uyghur *kiši* most likely had two meanings: 1) "wife" and 2) "person", I refrain from using the transcription *kisi* for "wife". See GOT 124.
(12v16) *bark y(a)rp ärtä arṭok*: The corresponding Chinese phrase is 堅牢過於彼 "(And) the firmness transcends (all) others".

The letter <k> in *kiši* looks like a <y>.
(12v18) *savrıg*: This is a deverbal noun with a syncopated second syllable going back to **savır-ıg*. To my knowledge it has been attested until now only in verbal form such as *savrıl-* "to spray or spatter (intr.)" (OTWF 671) and *savruk-* "(of tears,) 'to trickle' from the eye; also 'of water in flowing rivers when it surges'". The verbal base *savır-* "(wind) to blow", from which *savrıg* is derived, is attested in DKPAMPb 809. *savrıg kälgin* would best be translated as "waterfall; torrent".
(12v19) The translation *tokı-* "to beat" for Chin. 漂 *piao* "to float" is unusual but we know of different meanings of *tokı-*; one is "(of wind) to blow". See BT XXVIII C 171 (here *[kaltı y]el tokımıš kamgak täg* is translated "like a salt-wort hit by the wind") and BT XXV, p. 419 (s.v. *tokımaklıg*).
(12v21) *ozup kuṭrulup* is an addition of the Uyghur translator.
(12v23) The Chinese characters 了也 *liao ye* at the end of the line mark the end of the Sūtra. P. Zieme (2009) published a study on these two characters in Uyghur manuscripts.
(12v24) The first two signs of this scroll were not translated into Uyghur.
(12v24-25) The phrase *uduẓup ... süüsin* is cited in UW 441b s. v. *ärksin-*. In UWV 181 the translation "to rule, to control" is given for *elän- ärksin-*. The Chinese equivalent 統 *tong* is mentioned as well (in the Taishō edition a different character is given).
(12v25) *tört törlüg süüsin*: On the four divisions of the army see SH 171a (elephant, horse, chariot, foot troops). In the Pāli parallel (SN I, 82) Ajātasattu and Pasenadi each raise a fourfold army (*caturaṅginiṃ senaṃ sannayhitvā*).
(12v26) The Chinese equivalent for Uyghur *čärgäš-* is 戰 *zhan*. Another attestation can be found in line 13v11 of our text and in Hedin collection leaf 1935.52.0016v45 (see the article by Abdurishid Yakup in this volume). Clauson claims that *čärgäš-* is peculiar for Kāšγarī (ED 429a-b). Our attestation proves that this verb was used in the Uyghur literary language as well. In Zhang (2001), lines 11, 16 (twice) this verb is attested as *čärigäš-*. Thus the usually syncopated vowel of the second syllable is preserved. The base of the reciprocal/cooperative verb *čärgä-* is – at least to my knowledge – so far not attested.
(12v27) In Hirakawa (1997), No. 4107 we find s. v. 韋提希子 *weitixi zi* the name Vaidehī-putra as a proper noun. The translator into Uyghur has decided to give a mixed rendering and transcribed Chin. 韋提希 *weitixi* with *vaideh* and translated Chin. 子 *zi* by *oglan* marked with a possessive suffix. He identified 韋提希 *weitixi* correctly as a name of a queen and added accordingly *hatun*. See the DPPN for Pāli Vedehaputta: "An epithet of Sotthisena, King of Kāsī. The scholiast explains that his mother was a Videha princess." But in our Text Ajātaśatru is the person in question because he is often referred to by using the epithet Vaidehīputra. In the Sanskrit texts from the Turfan finds he appears very often as *rājā Māgadha(ḥ) Ajātaśatrur Vaidehīputraḥ* (see SWTF 17a s. v. Ajātaśatru). The story concerning the epithet is summarized in Panglung (1981), 63. In the Chinese text in the same line we have the name of the king 阿闍世 *asheshi* (= Ajātaśatru) which was not translated into Uyghur. The

correct explanation (= Ajātaśatru) for Uyghur *vaiḍeh hatun oglı* is given in UigĀg II, J in the note to line 2 and in UigĀg III, L note to line 39 (phrase No. 91). Notice that there *hatun* is added as well. The name of the land *vaideh* with the letter <q> with two dots is attested in the *DKPAM*, see the manuscript Ot. Ry. 1338 /r/7/, edited recently in Kitsudo (2008b), 37. A further attestation from the *DKPAM* stems from U II 22_{23}, where we have to restore to *vaid[eh]*.
(12v29-34) These lines are *gāthā*s in the Chinese text which can be structured as follows:

勝則多怨疾	utdačılar ötrü üküš ööčlüg künilig bolurlar
負則惱不眠	uṭsukdačılar ötrü örläṭilip udımazlar
若無勝負者	birök yokatdursar utmak utsukmakıg
寂滅安睡眠	öčüp amrılıp enčgülügin udıyurlar

The digital version of the *BZA* (= T 100, cluster 63) and Bingenheimer (2011), 260 refer to Enomoto (1994), No. 1236 where *Uv* 30,1[71] is quoted as the equivalent:

jayād vairaṃ prasavate	"Ein Sieg zeugt Feindschaft,
duḥkhaṃ śete parājitaḥ	denn in großem Leid lebt der Besiegte;
upaśāntaḥ sukhaṃ śete	glücklich lebt der Abgeklärte,
hitvā jayaparājayau	für den es weder Sieg noch Niederlage gibt." [Hahn (2007), 116]

The Pāli version is nearly the same as in Dhp verse 201 (but note the ablative at the beginning of the Sanskrit stanza):

jayaṃ veraṃ pasavati
dukkhaṃ seti parājito
upasanto sukhaṃ seti
hitvā jayaparājayan'ti

It is quite possible that an abbreviated *śloka* which is quoted in the *DKPAM* refers to this verse: *mäŋilig yaturlar nizvanisız aržilar* "the passionless seers are lying joyfully" (TT X 522-523; today the fragment U 2022 (T III 84-72) is heavily damaged). If this is true, then only one canonical *pāda* was quoted most likely by the author of the Tocharian *DKPAM* and newly combined with following *pāda*s referring to the story of Ajātaśatru and Māmikā.
(12v29-30) *ööčlüg* is written without a Yod.
(12v35) In line v28 of the same leaf the character 乘 *cheng* is the equivalent of Uyghur *kölün-*, whereas in this line we have 載 *zai*.
(12v36) The character 初 *chu* "first; at the beginning" is rendered by *arıṭı* in the Uyghur version. Shōgaito (2008), 487a, records the unusual meaning "formerly" for *arıtı* in his glossary. This is not found in the UW s. v.
ööčüm: Again the word is written without a Yod.

[71] The verse is equally to be found in the *Avadānaśataka*. See Enomoto (1994), No. 1236 for the reference. With recourse to the Pāli version, Choong (2006b, 25) remarks that the verse is intended for monks and not for lay people.

(12v37) Again the Chinese original is written in *gāthā*s consisting of five characters each. Unfortunately, the Uyghur text breaks up after *yanturu*:

力能破他軍	küč üzä usar buẓgalı adınlarnıŋ süüsin
還為他所壞	yanturu (...)

Pāli:

vilumpateva puriso,	"A man will go on plundering,
yāv'assa upakappati,	so long as it serves his ends,
yadā c'aññe vilumpati,	but when others plunder him,
so vilutto vilupati.	the plunderer is plundered."[72]

[Then follows a gap in the manuscript]

Leaf 1935.52.0013 recto (**plate 25**)

r01 öṭlüm bir ikintiškä tuṭuẓušur

r02 üčün . aya karımaklıg uṭun y(a)vlak
r03 yagı . tokılıg körklä säčä taŋlančıg öŋ-
r04 lärig s(ä)n uyur s(ä)n buẓgalı artaṭgalı .
r05 birök yašasar ymä yüz yıl tolgınča .
r06 oḍgurak kirür ölümlüg iz oruk-
r07 ka . iglämäk kälip kunar ol küčüg
r08 küsünüg . karımak uduẓup tuṭuẓu
r09 berür ölmäkkä 撿心 köŋülin yıgıp
r10 isinü yılınu katıglanguluk ol . bilgä
r11 biligi üzä bilip tugmaknıŋ uuč-
r12 ın kıdıgın . 度有 ärtär tugmak öl-
r13 mäklig ıntın kıdıgka tep . 又 sansar-
r14 nıŋ ıntın kıdıgıŋa ymä ter .[73] 隨意所
r15 樂 köŋül kayu*ka* ögirmiši eyin bušı

r16 bergülük ol *an*ta tep . 盛壯有力 yılı
r17 yašı türk yigit küčlüg küsünlüg antag
r18 ärip ädgüti ukmatačı süü čärig törö-
r19 sin . yänä ymä bilmädäči ädgüti yavalṭurgalı
r20 öz ätözin ulatı danur{ır}ved atmak-
r21 lıg uzanmakıg . 畏憚 korklık turkıg
r22 yakın bardokta yagıka tugurup korkmak[74]
r23 ürkmäkig . isdim uẓatı ašnuča kačıp .
r24 turmadačı ol turguluk oronta . atmıš

[**Sūtra 67**] [a24]397 展轉
相付
故 [a25] 咄哉老賊惡
端正殊妙色
[a26] 汝能壞敗也
設壽滿百年
[a27] 必入于死徑
病來奪其力
[a28] 老將付
與死(...) [a29] 撿心
勤精進
了知生邊際(...)
[b1] 度有生
死岸(...)

[**Sūtra 68**] [b6] 隨意所
樂。布施於彼。
(...)[b9] 盛壯有力。
然其不能
善 [b10] 解兵法。
亦復不知善調
其身。及以射術。
畏憚
[b11] 前敵。生于驚懼。
每常先退。
不能住其所止之 [b12]
處。

[72] Translation after Choong (2006b), 27. On p. 28 the differences in T 99, T 100 and the SN of this verse are given in a chart.
[73] The letter <r> in *ter* is written rather carelessly.
[74] The second <q> is hardly recognizable.

r25 okı ıramadačı birök yänä atsar ymä 射箭不遠。設復射箭。
r26 okug . arıṭı urmadačı orn(a)gsız sınag- 終無所中。(...)
r27 sız . ulug čärigniŋ arasında bar ärsär [b13] 大陣之中。(...)
r28 munṭag ((uguluk)) kiši . elig bäg inčip üṭläp ärig- 有如此人。王當安[b14]慰。
r29 läp . s(ä)n inčip yakın yaguk bolgıl maŋa 汝親近我。
r30 inčip kaṭnayu ögdir beräyin tep . 不 當重賞賜。(...)
r31 用 ädlämäz m(ä)n 所不須故 k(ä)rgäklätilmäz [b15] 我實不用(...)所 [b16] 不須
r32 üčün . 又 nä k(ä)rgäki yok üčün ymä ter . 大 故。
r33 ulug bädük 驍勇 alp kaṭıg teṭimlig [b19](...)丁大驍勇(...)
r34 kınımlıg 多諸手伎 üküš alku uẓanmak- [b20] 多諸手伎。
r35 lıg 又 üküš tälim eligtäki uẓanmaklıg (...)
r36 tesär *m*-ä bolgu täg . 勇於向敵 teṭimlig [b21] 勇
r37 kınımlıgın yagıka öländäči 大膽 於向敵。
r38 bagır(a)gu 見敵不退 yagı kördökdä kačmadačı 大膽(...)。見 [b22] 敵不退。
r39 turgu oronta turdačı 彎弓遠射 住所住處。
r40 kaṭıg {.} y-a . tarṭıp ırak atdačı 又 yüz- 彎弓遠射。
r41 däči ymä ter 又 lukuŋ ymä ter . 能中於物 能中於物。
r42 urdačı[75] tınl(ı)glarıg . 箭不 okı yoksuz 箭 [b23] 不虛發。
r43 kurug barmadačı . 勇捍直進 teṭimligin 勇
r44 kınımlıgın togru sekriṭip 用勇健 捍直進。(...)
r45 者 ädlär m(ä)n teṭimlig kınımlıg ärsär 若 [b24] 用勇健者。(...)
r46 有沙門 antag ymä ((bar)) {birär} toyınlar br(a)m(a)n- [b26] 若有沙門婆羅門。
r47 lar beš bölöklärkä tükälligsiz buyan- 五支不 [b27] 具。
r48 lıg tarıglag bolgalı yaragsız 復有五 不任福田。
r49 支 yänä bar beš bölöklärkä tolu tükäl- 復有五支滿足。
r50 liglär . učuzın oŋayın buyanlıg tarıg- 堪任福田。
r51 lag bolgalı yaraglıg . buši bersär bulṭurtačı 施得
r52 ulug tüšüg . 自知除五欲 käntü özi [b28] 大果(...)[c1] 自

1935.52.0013 verso (**plate 26**)

title, scroll and pagination: 別譯第四卷 二葉

v01 bilip tarkarsar beš törlüg küsänčig- 知除五欲。(...)
v02 lärig . 若能滿足 kayu munṭag osuglug [c3] 若能滿足
v03 beš bölöklärkä tükällig boldačı 施得 如是五支。(...)
v04 bušı bersär bulur ulug tüšüg uṭlıg . [c4] 施得大果。
v05 aṭı küüsi ükliyür asılur 譬如有一 名大熾然。(...)
v06 人 inčä k(a)ltı bolsar bir kiši . alp [c6] 譬如有一人
v07 kaṭıg teṭimlig kınımlıg ulug küčlüg . 驍勇有大力
v08 birlä yänä uz ukdačı danur{ir}veḍ [c7] 兼善解射術

[75] Here two loops are written for the letter <d>.

v09 aṭmaklıg ädrämig . kamag ädrämlärig barča-	眾技悉
v10 nı tüẓü tükäl bildäči . süŋüšdökdä	備知 [c8] 鬪
v11 čärgäšdökdä kärgäklätilür üčün bo kiši .	戰須此人
v12 inčip artokrak ögdir lab äd tavar	當厚賜財
v13 ärdini : birlä yänä berip aŋa ögdir	寶 [c9] 并與其爵賞
v14 ančo : aḍırṭlamatın anıŋ tözin ugušın .	不擇其種姓
v15 täk almıšı täg anıŋ ädgüsin ädrämin .	[c10] 但錄其功勳
v16 又 ögdir bermiši täg anıŋ ädgüsin	
v17 ädrämin tuṭa ymä ter . ulug elig-a	大王
v18 ančulayu ok ymä tägimlig ol . antag ymä	應如是 [c11] 若
v19 ädgü nomta yorıdačılarıg[76] . yaval yavaš	能行善者 柔和
v20 särmäk särinmäktä bıšrundačılarıg . tört	修忍辱
v21 kertülärig kördäčilärig . tözünlärniŋ	[c12] 能見四真諦
v22 oronıŋa kirgäli bulmıšlarıg . tapınayın	得入於聖位。[c13] 供
v23 udunayın tedäči teṭik bilgälär ärsär	養黠慧者
v24 tägimlig ärmäz aḍırtlagalı tözin ugušın .	不應擇種姓
v25 turmıš oronta alku ätöz yaraši barınča[77] .	[c14] 住處悉應有
v26 aš ičgü birlä yänä[78] yaṭgıš yevägi üzä .	飲食并臥具
v27 munṭag osugluglar üzä tapınguluk	[c15] 如此之供養
v28 udunguluk ol . yaraši č(a)hšap(a)tka tükäl-	應有具戒者
v29 ligin tuṭa . ulug bädük kälgintä . yaraši	[c16] 於大洪流中應
v30 kılıp üzgülük kap . tar . birlä yänä	作浮囊筏 [c17] 并
v31 kılıp kemi köprüg . käntü özi käčip	造作橋船 自渡
v32 ymä ök umug bolmıši täg adınlarka .	亦濟他
v33 ančulayu ok ärür köni könimäntä ornanmıš	[c18] 安直
v34 üküš äšidmäkliglär . inčä kaltı bokun	多聞者 譬如有密
v35 bulıt . tüẓü ürṭüp yertinčüg . yašın	雲 [c19] 遍覆於世界
	電
v36 y(a)rukı üzä artokrak yaltrıṭu yašuṭu .	光甚赫曜
v37 kükürt üni üzä ırak yaŋkurṭu .	[c20] 雷音聲遠震
v38 kudulturu yagıṭtokta ulug yagmur-	降注于大雨
v39 ug yer oronlar tüẓü ölitilip	[c21] 土地普沾
v40 šılalıp kamag ot ıgačlar arıglarda	洽眾卉木叢
v41 sämäklärdä . yok bolup bulmadačı ölitil-	林 [c22] 無不蒙潤者
v42 mäk šılaṭılmakıg . ı tarıg köp yigi	禾稼
v43 bolu tükäṭmäk üzä . tarıgčı äränlär	既滋茂 [c23] 農夫
v44 tugurmıši täg ögrünčüg[79] sävinčig	生悅慶
v45 ančulayu ymä kertgünč köŋüllüg upaselar .	如是信施主
v46 üküš äšidmäkligin usar buši bergäli .	[c24] 多聞能惠施
v47 yokaḍṭurup azlanmak saranla{a}nmakıg .	無有慳嫉者
v48 ölitmäk šılamak yöläš(ü)rüg ärür ašıg	[c25] 潤澤喻飲食
v49 ičgüg . üṭläyü öṭünüp isṭäyü	勸讓益

[76] Maybe we have to read the vowel of the accusative suffix as an Alif here.
[77] Reading not certain.
[78] The second Alif was written separately.
[79] The word is written <ʾ*wykrwṅčwk*>.

v50 elṭip bermäkkä . antag bolur k(a)lṭı　　進與 [c26]如
v51 kükürt üni ırakta yaŋkurmıš täg　　雷音遠震

Translation

[**Sūtra 67**] (...) (The Buddha spoke the following *gāthā*s to King Prasenajit:) (r01-04) "Because they repeatedly entrust each other to one another, o vile and evil enemy of old age, you are able to destroy and exterminate decorated, beautiful, exquisite and wonderful forms (*rūpa*) (lit. colours). (r05-07) Even if one lives a full hundred years, one definitely enters the path$_2$ of death. (r07-09) Sickness will come and carry away that force$_2$ (of him). (r08-09) Old age leads (him) and entrusts (him) to death. (...) (r09-10) One should concentrate one's mind and exert oneself by taking an interest$_2$. (r10-12) Knowing through his wisdom the far ends of birth (...) (r12-13) (...) he crosses to the other shore of birth and death. (r13-14) [Alternative Uyghur translation:] One could also say 'to the other shore of *saṃsāra*.' (...)"

[**Sūtra 68**] (...) (r15-16) (The Buddha gave the following answer to King Prasenajit:) "One should give alms in case (one's) heart takes pleasure in it." (...) (The Buddha explains further:) (r16-19) "(Take a young man from the warrior caste –) even if he is young of age$_2$, (and should be) strong and mighty$_2$, he cannot understand properly the customs of the army$_2$. (r19-21) And what is more, he does not know how to properly control himself etc. (nor) does he know the art of shooting (called) *dhanurveda*. (r21-24) When fear and shame approach (him) he gives rise to fright$_2$ at the sight of the enemy; he is always$_2$ the first to run away and does not stay at the place where he is supposed to stay. (r24-25) The arrow which he let fly does not go away (i. e. does not fly far). (r25-27) And if he lets his arrow fly again – being (himself) unsteady and unexperienced – he does not hit (anybody) at all. (r27) In the great army (...) (r27-30) If there should be a person who is able to do this, the king$_2$ accordingly encourages$_2$ (him with the following words): 'You should be close$_2$ to me; I will give (you) a reward repeatedly.'" (...) (r31) (The King Prasenajit gave an answer to the Buddha after being asked a question:) "I do not employ (him) (...) (r31-32) (...) because he is useless (...) (r32) [Alternative Uyghur translation:] One could say 'because there is no need for him' as well. (...)" (r33) (The Buddha continues:) "(...) (a man who is ...) big$_2$, (r33-34) brave$_2$ and valiant$_2$ (...) (r34-35) (...) and provided with all the manifold skills. (r35-36) [Alternative Uyghur translation:] It is likewise possible if one says 'with many$_2$ skills in (one's) hand'. (...) (r36-37) (... a man) who faces the enemy with valour$_2$ (...) (r38) (...) aggressive (...) (r38-39) (...) and when he sees an enemy he (is one) who does not run away and who stays at the place where he is supposed to stay. (r40) (...) he is (somebody) who draws a firm bow and shoots far (...) (r40-41) [Alternative Uyghur translation:] One could say 'he fires' as well. (r41) [Alternative translation:] One could say 'crossbow' as well. (r42) He (is somebody) who hits the (enemy) people. (r42) His arrow does not proceed in vain$_2$. (r43-44) And he valiantly$_2$ sets in motion outright (... would you, King, employ such a person?)" (r45) (King Prasenajit gave the following answer:) "I

(would) employ (him), insofar as he is valiant$_2$ (...)" (r46-48) (The Buddha continues:) "And suppose there are monks and brahmins who are not fully equipped with the five members (*pañcāṅga*) and not fit to become a field of merit (*puṇyakṣetra*) (...). (r49-51) And there are some who are fully equipped with the five members (*pañcāṅga*) and they are fit to become a field of merit (*puṇyakṣetra*) easily$_2$. (r51-52) If they (i. e. lay people) give alms they let (the monks) obtain a great reward (...). (r52-v02) And if he knows (it) by himself and removes the fivefold qualities of desire (*pañcakāmaguṇa*) (...). (v02-03) Whoever is equipped with such five members (*pañcāṅga*) (...). (v04) If he gives alms he obtains a great reward$_2$. (v05) His fame$_2$ increases$_2$." (...) (v06-10) (And the Budddha spoke the following *gāthā*s:) "Suppose there is, for instance, a person, valiant$_2$, resolute$_2$ and very strong, and who, moreover, knows well the art of shooting (called) *dhanurveda*, and who understands completely$_2$ all arts (of war) altogether. (v10-14) And when it comes to a fight$_2$, because this person is indispensable, (the king) gives him accordingly excessively rewards, donations, goods$_2$ together with jewels (and) gifts$_2$. (v14-15) Without paying heed to (lit. without discerning) his lineage$_2$, (the king) only takes into account his virtue$_2$. (v16-17) [Alternative Uyghur translation:] One can also say 'he gives a reward in respect to his virtue$_2$.' (v17-18) O great King, in such a way is he worthy. (v18-24) As regards wise people$_2$ who say: 'Let me worship$_2$ for instance those who lead a life in the good *dharma*; (let me worship) those who exercise themselves in mild and gentle forbearance$_2$ (*kṣānti*); (let me worship) those who perceive the four (noble) truths and those who managed to enter the place of the noble.', it is not appropriate to investigate their lineage$_2$. (v25-28) According to the existence of what is befitting to all their bodies at the place where they stay, with those things such as food, drink and bedding they should be venerated$_2$. (v28-32) As regards those who are fully equipped with the befitting morality (*śīla*), just as in a huge$_2$ flood they make the appropriate water bag or raft with which one might swim; or they even make a boat or a bridge; they traverse (the flood) themselves but (their escape) is equally a hope for others as well. (v33-34) The same holds true for those who have heard a lot (*bahuśruta*), (i. e. those) who have established themselves in truth$_2$. (v34-36) There is, for instance, a thick cloud which covers the world completely and illuminates$_2$ (it) excessively by a flash of lightning. (v37-39) By the voice of thunder it produces a far (reaching) echo. (v39-42) After having caused to pour out (water) and having let it rain a huge rain, the lands$_2$ become wet$_2$ completely and on all plants and trees and all forests$_2$ there is not a (single place) where one would not find this moisture$_2$. (v42-44) While grain$_2$ is becoming perfectly plentiful and dense, the peasants have likewise produced joy$_2$. (v45-47) In the same way lay people (*upāsaka*s) with belief eliminate greed and stinginess if they are able to give alms by virtue of having heard a lot (*bahuśruta*). (v48-49) And the moistening$_2$ (described above) is a simile for food and drink. (v49-51) They advise them politely and urge them towards giving; this is like the voice of thunder which echoed in the distance. [the translation continues on the following leaf]

Commentary

(13r01-14) These lines are translations from Chinese *gāthā*s – each one consisting of five characters – with an alternative translation of a phrase at the end. The first line is the rest of a *gāthā* (in Sanskrit only of the 4th *pāda*) for which I quote the corresponding Sanskrit equivalent from *Uv* 1,28 as a whole. The structure of the Chinese text and – following it – the Uyghur translation is different from the Sanskrit verses. *Uv* 1,29 consists of four *pāda*s only three of which are extant in the Chinese text of T 100. And what is more, the third line in the Chinese text is linked to the following line which in the Sanskrit text belongs to the next verse (*Uv* 1,30). And even the next verse is in the wrong order in the Chinese text (and accordingly in the Uyghur one). These verses have the following original structure according to the Sanskrit text:[80]

(...)	(...)
展轉相付故[81]	öṭlüm bir ikintiškä tuṭuẓušur üčün
jīryanti vai rājarathāḥ sucitrā	"Die bunten königlichen Wagen werden brüchig,
hy atho śarīraṃ api jarām upaiti	und auch der Leib wird alt und schwach;
satāṃ tu dharmo na jarām upaiti	die Lehre edler Menschen aber altert nie,
santo hi taṃ satsu nivedayanti	die Edlen geben sie an Edle weiter." [Hahn (2007), 15]
咄哉老賊惡	aya karımaklıg uṭun y(a)vlak yagı
端正殊妙色	tokılıg körklä säčä taŋlančıg öŋlärig
汝能壞敗也	s(ä)n uyur s(ä)n buẓgalı artaṭgalı
dhik tvāṃ astu jare grāmye[82]	"O du gemeines Alter, pfui über dich
virūpakaraṇī hy asi	- du machst die Menschen alt und häßlich!
tathā[83] manoramaṃ bimbaṃ	Als erstes hat das Alter
jarayā hy abhimarditam (*Uv* 1,29)	diese wunderbare Form zerstört." [Hahn (2007), 15]
設壽滿百年	birök yašasar ymä yüz yıl tolgınča
必入于死徑	oḍgurak kirür ölümlüg iz orukka
病來奪其力	iglämäk kälip kunar ol küčüg küsünüg

[80] The Sanskrit equivalent from *Uv* 1,28-30 is given after Enomoto (1994), 52 No. 1240. The wording in the 雜阿含經 *Za ahanjing* is different. The correspondences with the Sanskrit text of the *Uv* can be completed if we look at verse 1.42 of this work, ed. Bernhard (1965), 111.
[81] The first half-verse (according to the structure given in the Taishō) is missing.
[82] See Hahn (2007), 375, on the interpretation of *grāmye* which he considers a "mißlungene Sanskritisierung" of a Middle Indic form. He quotes Pāli *jammī*.
[83] On the difficult *tathā* see Hahn (2007), 376, who chose to follow the Pāli text in this case.

老將付與死[84]	karımak uduẓup tuṭuẓu berür ölmäkkä
yo ʾpi varṣaśataṃ jīvet	"Auch wer einhundert Jahre lebt,
so ʾpi mṛtyuparāyaṇaḥ	fällt schließlich doch dem Tod anheim;
anu hy enaṃ jarā hanti	nacheinander treffen ihn
vyādhir vā yadi vāntakaḥ (*Uv* 1,30)	Alter, Krankheit, dann der Tod." [Hahn (2007), 15]
撿心勤精進	köŋülin yıgıp isinü yılınu katıglanguluk ol
了知生邊際	bilgä biligi üzä bilip tugmaknıŋ uučın kıdıgın
勝彼魔軍眾	(translation missing in the Uyghur text)
度有生死岸[85]	ärtär tugmak ölmäklig ıntın kıdıgka
tasmāt sadā dhyānarathāḥ samāhitā	"Daher sollt ihr stets gesammelt sein, euch mühen
hy ātāpino jātijarāntadarśinaḥ	und an der Versenkung Freude finden,
māraṃ sasainyaṃ hy abhibhūya bhikṣavo	den Tod als Abschluß von Geburt und Tod stets im Blick.
bhaveta jātīmaraṇasya pāragāḥ (*Uv* 1,42)	Den Todesgott samt seinem Heer bezwingend überwindet dann Geburt und Tod als Mönche." [Hahn (2007), 17]

(13r01) It can be expected that the first word on this leaf (*öṭlüm*) is the rest of the expression *ötlüm ötlüm*. Erdal proposes "strenuously, unflaggingly" as a translation (OTWF 293). He argues against Kara/Zieme (1986), line 236, where the translation "repeatedly" ("wiederholt") is proposed. But the latter is exactly the meaning which is required here if we compare Chin. 展轉 *zhanzhuan*. Cf. RS p. 532a for the characters 展轉 *zhanzhuan*: "wiederholt". For the equivalence Uyghur *öṭlüm* = Chin. 展轉 *zhanzhuan* see Shōgaito (1998), 378 (the reference is from the *Dīrghāgama*). The author remarks that in some cases *öṭlüm öṭlüm* is used.
(13r02) The exclamation *aya* is the translation of Chin. 咄哉 *duozai*. See ED 267a for *aya*.
(13r07) *kunar* is difficult to decipher. The Chinese text has 奪 *duo* "to snatch; to grasp; to take away" as an equivalent (cf. Mathews 6433).
(13r08) The translator interpreted the character 將 *jiang* which is a function verb here "to be on the point of" as a full verb and gave the equivalent *uduẓ-*.

[84] The second half-verse (according to the structure given in the Taishō) is left out in the translation.
[85] Here the first half-verse (according to the structure given in the Taishō) is missing in the translation.

(13r20ff.) The Uyghur translator misinterpreted the Chinese verb 及 *ji* "to extend, to attain to" and chose the standard equivalent *ulatı* instead (s. BT XXV, 428). For this reason the Uyghur sentence does not make good sense. This is also due to the fact that the translator combined two independent sentences into one. The character 以 *yi* is without any equivalent.
(13r20-21) *danurved aṭmaklıg uzanmak*: Note that below in lines 13v08-09 the characters 射術 *shishu* are translated by *danurveḍ aṭmaklıg ädräm*.
(13r21-22) The syntax of the Uyghur sentence follows the Chinese word order. Thus *yagıka* is placed after *bardokta* to which it functions as an indirect object. In the Uyghur version the verb 畏憚 *weidan* "to fear" is rendered as a noun (*korklık turkıg*). So the translator interpreted 前 *qian* "in front of, preceeding" in this context as a verbal phrase (*yakın bar-*). The direct object in the Chinese version 敵 *di* "the enemy" is treated as an indirect object in the Uyghur translation (*yagıka*).
(13r24) *turguluk oron* renders Chin. 所止之處 *suo zhi zhi chu* whereas in line 13r39 *turgu oron* is used as the translation of 所住處 *suo zhuchu*.
(13r25-26) *birök ... okug*: The passage is cited in UW 254a.
(13r28) *uguluk* is an addition by the translator.
(13r30) *ögdir ber-* is the translation of Chin. 賞賜 *shangsi* "to reward".
(13r31) For *ädlä-* with the Chinese equivalent 用 *yong* see UW 357a (our passage is quoted there). The verb is present in Mong. (*edle-*) as well.
k(ä)rgäklätilmäz is the translation of Chin. 所不須 *suo bu xu*.
(13r32-33) In his quotation of the Chinese character the Uyghur scribe or translator did not treat 丁大 *ding da* as a semantical unit but cited only 大 *da*.
(13r36) *m-ä*: In later Uyghur texts *ymä* is some kind of enclitic particle which can at times be abbreviated. In BT XIII 14.1 it is assumed – in my opinion correctly – that it probably underlies synharmonism because *amtı-ma* is transcribed there. On *mA* as a shortened variant of *ymä* see GOT 347-348 with copious examples.
(13r37) *öländäči* is a variant of *yöländäči*. For the correspondence *yöläṅ-* = Chin. 向 *xiang* see e. g. BT XXV, 448 and ShōAgon 1, 21.
(13r38) *bagır(a)gu*: See OTWF 162.
kačmadačı: The writing is somewhat unclear but cf. Chin. 不退 *butui*.
(13r40-41) *yüzdäči*: The word is written *ywz-dʾčy* in the MS and it is marked as an alternative for *atdačı*. The meaning of *yüz-* is clearly "to shoot" and renders Chin. 射 *she*. Cf. Modern Uyghur *oq üz-*, for which see one example from the novel *Iz* by Abdurehim Ötkür: *eyiqqa oq üzdi* "He shot at the bear", cf. Ötkür (1998), 2. One would like to connect this verb with the substantive *özkän* "rain" which is also attested with an intitial *y-* and without specifying the first syllable as palatal in Maitr pl. 18 /v/7/ (= ed. BT IX, Vol. 1, 59). The etymology of this word has not yet been sufficiently explained in spite of the excellent article by Tezcan (1989) who gives copious material from modern languages. The verbal base of *(y)özkän* is likely *(y)üz-* "to shoot" with the extended meanings "to pour out, to pour forth, to loose", so I would like to propose a reading *(y)üzkän*. The verb *(y)üz-* "to shoot" – and maybe *yüz-* "to swim" – is likely to be connected with *üz-* "to break". In both cases a

movement through some kind of substance (air, water) is indicated. Erdal (OTWF 385, n. 442) mentions the hapax verb *yẅš-* from the *DLT* which has the meaning "to pour out (beer) from tap in a vat" but which according to him has the wrong sibilant.

(13r41) *lukuŋ*: This is a transcription of a Chinese term. I would like to thank Peter Zieme for giving me the reference to the manuscript U 5464 /r/4/ where *lukuŋ atmakıg* is attested. This corresponds to T 99, p. 167a2 弓弩 *gong nu*. Zieme rightly presumes that *lukuŋ* is a Uyghur transcription of Chin. 弩弓 *nu gong* the meaning of which is given in the dictionaries as "crossbow". In HT IX 415 we find *luikuŋ ya* as a translation for Chin. 弩 *nu*. For the fluctuation n ~ l in Uyghur see *nom ~ lom*, *načın ~ lačın.*

(13r42) The character 能 *neng* "to be able" is not translated. In the Chinese version the object of the verb 中 *zhong* "to hit" is 於物 *yuwu* which may have two meanings "the things (Acc.)" or "the creatures (Acc.)". The latter was chosen by the translator and rendered as *tınl(ı)glarıg*.

(13r43-44) *teṭimligin kınımlıgın*: Note that in lines 13r36-37 only the second word bears the suffix.

(13r45) *ädlär ... ärsär*: The phrase is cited in UW 357a and in UWV 130 s.v. *ädlä-*. In both cases *kınımlıg* is transcribed *kırımlıg*. However, see OTWF 375 on *kınımlıg*.

The Uyghur phrase does not make good sense because Chin. 者 *zhe* is translated as *ärsär*. Instead, the characters 勇健者 *yongjianzhe* "the valiant person" should be the object of 用 *yong* "to use, to employ".

(13r46) The scribe most likely did not erase the mistake *birär* after inserting *bar*. There is no Chinese equivalent for this word.

(13r47, 47) *beš bölöklär*: On Skt. *pañcāṅga* – here a set of five "gentlemanly qualities" – see BHSD 5b s. v. *aṅga*. Bodhi (2000, 410, n. 255) comments on the Pāli version, where a different set of five qualities is referred to, as follows: "(...) the five factors possessed are the five aggregates of one beyond training (*pañca asekhakkhandhā*), the *asekha* being the arahant."

(13v01) *beš törlüg küsänčiglär* renders Chin. 五欲 *wuyu*. This is the equivalent of Skt. *pañcakāmaguṇa*. On this term in the Chinese Āgamas see Bingenheimer (2007), 59, n. 44. In BT XXV 3747-3748 we have the adjective *beš törlüg küsänčig mäŋilig* as a translation of Chin. 五欲 *wuyu* and in lines 2887-2888 *beš törlüg küsänčig mäŋilär* as a translation of Chin. 五欲樂 *wuyule*. In Zhang (2003a), line 21 we can restore *[üč] törlüg küsänčig mäŋilär* after Chin. 三種欲樂 *sanzhong yule*.

(13v06-14r03) The following lines are translations of *gāthā*s consisting of five characters in each half-verse. These can be structured as follows:

譬如有一人	inčä k(a)ltı bolsar bir kiši
驍勇有大力	alp kaṭıg teṭimlig kınımlıg ulug küčlüg .
兼善解射術	birlä yänä uz ukdačı danurveḍ aṭmaklıg ädrämig
眾技悉備知	kamag ädrämlärig barčanı tüẓü tükäl bildäči
鬥戰須此人	süŋüšdökdä čärgäšdökdä kärgäklätilür üčün bo kiši
當厚賜財寶	inčip artokrak ögdir lab äd tavar ärdini
并與其爵賞	birlä yänä berip aŋa ögdir ančo

不擇其種姓	aḍırṭlamatın anıŋ tözin ugušın .
但錄其功勳	täk almıšı täg anıŋ ädgüsin ädrämin .
	[alternative] ögdir bermiši täg anıŋ ädgüsin ädrämin tuṭa ymä ter
大王應如是	ulug elig-a ančulayu ok ymä tägimlig ol
若能行善者	antag ymä ädgü nomta yorıdačılarıg
柔和修忍辱	yaval yavaš särmäk särinmäktä bıšrundačılarıg
能見四真諦	tört kertülärig kördäčilärig
得入於聖位	tözünlärniŋ oronıŋa kirgäli bulmıšlarıg
供養黠慧者	tapınayın udunayın tedäči teṭik bilgälär ärsär
不應擇種姓	tägimlig ärmäz aḍırtlagalı tözin ugušın
住處悉應有	turmıš oronta alku ätöz yarašı barınča
飲食并臥具	aš ičgü birlä yänä yaṭgıš yevägi üzä
如此之供養	munṭag osugluglar üzä tapınguluk udunguluk ol
應有具戒者	yaraši č(a)hšap(a)tka tükälligin tuṭa
於大洪流中	ulug bädük kälgintä
應作浮囊筏	yaraši kılıp üzgülük kap tar
并造作橋船	birlä yänä kılıp kemi köprüg
自渡亦濟他	käntü özi käčip ymä ök umug bolmıšı täg adınlarka .
安直多聞者	ančulayu ok ärür köni könimäntä ornanmıš üküš äšidmäkliglär
譬如有密雲	inčä kaltı bokun bulıt
遍覆於世界	tüẓü ürṭüp yertinčüg
電光甚赫曜	yašın y(a)rukı üzä artokrak yaltrıṭu yašuṭu
雷音聲遠震	kükürt üni üzä ırak yaŋkurṭu
降注于大雨	kudulturu yagıṭtokta ulug yagmurug
土地普沾洽	yer oronlar tüẓü öliṭilip šılalıp
眾卉木叢林	kamag ot ıgačlar arıglarda sämäklärdä
無不蒙潤者	yok bolup bulmadačı öliṭilmäk šılaṭılmakıg
禾稼既滋茂	ı tarıg köp yigi bolu tükäṭmäk üzä
農夫生悅慶	tarıgčı äränlär tugurmıšı täg ögrünčüg sävinčig
如是信施主	ančulayu ymä kertgünč köŋüllüg upaselar
多聞能惠施	üküš *äšidmäkligkä usar bušı bergäli
無有慳嫉者	yokaḍṭurup azlanmak saranla{a}nmakıg .
潤澤喻飲食	ölitmäk šılamak yöläš(ü)rüg ärür ašıg ičgüg
勸讓益進與	üṭläyü öṭünüp isṭäyü elṭip bermäkkä
如雷音遠震	antag bolur k(a)lṭı kükürt üni ırakta yaŋkurmıš täg
譬如降注雨	inčä k(a)ltı kudulturu yagmur yagdokda
大獲於子實	artokrak bulmışta urugnuŋ tüšin
能修布施者	ančulayu ymä bušıta yaraṭıntačılar

(13v08-09) *uz ... ädrämig*: The phrase is cited in UW 412b.
(13v09) *ädräm* is the translation of Chin. 技 *ji* "skill, ingenuity; talent, ability" (Mathews No. 442).
(13v10-14) The Uyghur translator combined the independent sentences in the Chinese version and related several objects to the verb *ber-*.

(13v12) See Zieme (1979) for Uyghur *lab*. The word is attested in Mong. as well. See the Lalitavistara fol. 44v16, ed. Poppe (1967), 52.
(13v12-13) The verb 賜 *si* "bestow" is interpreted as a noun "favour" by the translator so that he chose *ögdir lab* as a translation.
(13v13-14) *ögdir ančo* is the translation of Chin. 爵賞 *jueshang* "rank and reward".
(13v13, 26, 30) *birlä yänä* renders Chin. 并 *bing* "and, also, or, together (with)".
(13v14) *ančo*: The word is written with a dot next to the letter <n>.
(13v14-15) The sentence is cited in Röhrborn (1995), 139, where the construction *–mIš* with a following possessive suffix is discussed. Röhrborn rightly points out that the referent is sometimes missing. In our case the referent is likely to be the king. But this is not certain. One is tempted to assume that the possessive suffix after *–mIš* is conditioned by the particle *täg* just as in 13v16, 13v32, 13v44 and 14v31. But this is not obligatory as counterexamples in our text show.
(13v15) We have to read *täk* because of Chin. 但 *dan*.
almışı is the translation of Chin. 錄 *lu*.
(13v16-17) 又 *ögdir bermiši täg anıŋ ädgüsin ädrämin tuṭa ymä ter* is an alternative translation of the preceding sentence.
(13v18-23) In contradistinction to the Chinese model the Uyghur translation links several direct objects with the verb *tapınayın udunayın*. What is more, the translator took 者 *zhe* as a topicalizing element so that he translated *teṭik bilgälär ärsär* which functions as the subject of the Uyghur sentence whereas in the Chinese we have a conditional clause where 黠慧 *xiahui* "the wise" is the object of the verb 供養 *gongyang* "to honour".
(13v19) As regards the correspondance of Uyghur *ädgü nom* = Chin. 善 *shan* see BT XXV 2462-2463, 2841-2842, 4049.
yaval yavaš is the translation of Chin. 柔和 *rouhe*.
(13v24) *aḍırtla-* translates Chin. 擇 *ze*.
(13v25) *ätöz* has no equivalent in the Chinese text.
(13v26) *yänä* is written *yʾnʾ*.
yaṭgıš yevägi renders Chin. 臥具 *woju* "bedding". See OTWF 265 for *yatgıš* (ShōAv 41 und UigTot 1194).
(13v30) *üz-* is the translation of Chin. 浮 *fu* "to swim, to float".
For the Uyghur translation *kap* corresponding to Chin. 囊 *nang* see BT XXV 3635. Uyghur *tar* translates Chin. 筏 *fa* "bamboo raft".
(13v31) *kemi köprüg* appears in reversed order in comparison with the Chinese counterpart 橋船 *qiaochuan* ("bridge and raft"). In ShōAgon 1,71 we find *kemi köprüg* as the equivalent of Chin. 橋梁 *qiaoliang*.
(13v32) The character 濟 *ji* is treated in Uyghur translations differently. For the rendering *umug bol-* see the name of a Buddha *umug ınag bolmakda uzanmaklıg* "He who has skilfulness in being a hope and a refuge" (Sutīrthakara) = Chin. 善濟 *shanji* in BT XXV 2508-2509.
(13v33) *könimän* is a denominal formation in *+mAn* derived from *köni* "true" which is typical for the language of the Uyghur Āgama translations. See OTWF 73 and especially the attestations in ShōAgon 1,234 and 343. There *köni*

könimän bolmak (= Chin. 正直 *zhengzhi*) and *köni könimän köŋülintä* (= Chin. 正直心 *zhengzhixin*) is attested respectively. In the texts from Stockholm *köni könimän* (= Chin. 正直 *zhengzhi*) is attested in 14r34 as well.

(13v34) Because of Chin. 密 *mi* we need an Uyghur equivalent with the meaning of "thick, dense", which would be given in *bogur* (see BT XIII 39.14). But the word in question cannot be read like this, so we have to look for another solution. A connection with Mong. *boγoni* is likewise excluded because this word was explained as a cognate of Uyghur *boknı* in Tekin (1998). One might assume that the well known *bogun* "joint, knot, knuckle" (ED 316a) was also used as an adjective with the meaning "thick, dense". But the most likely explanation on semantic grounds and as regards the structure of the word is the connection with *bokun* which is normally used in combination with *bodun* meaning "people, populace". The notion of thickness or density is quite suitable as the underlying meaning of "people, populace" (cf. the expression *kalın kuvrag*). We have to assume that *bokun* was also used as an adjective meaning "thick, dense" in Uyghur. This doesn't cause any serious problems because nouns in Turkic languages can very often behave either as a substantive or an adjective. The only thing that would speak against this explanation is the fact that *bokun* is written in 15r32 with two dots as a diacritical mark next to the letter <q> whereas in 13v34 it is not. But it is obvious that leaves 13 and 15 in the Hedin collection were written by two different scribes.[86] In ShōAgon N236 the character 密 *mi* is translated as *bärk yigi*.

(13v34-42) In the Uyghur translation there is only one subject, i. e. *bokun bulıt*, whereas in the Chinese original each phrase consisting of five characters has its own subject.

(13v36) *yašuṭu*: The letter <š> has to dots on the right side.

(13v37) See OTWF 309 for the rare form *kükürt* "thunder" attested in ETS 10,39 (with reference to Abakan-Tatar *kügürt*).

(13v40) *šılal-*: This form is – at least to my knowledge - hitherto not attested in Uyghur. It is a denominal verb with a passive suffix, the base of which is *šıla-* derived from the noun *šı* (< Chin. 溼 *shi*) "something wet". For Uyghur *šı* cf. BT XIII 12.95 (note) with references and the discussion in UigTot 103 (note).

(13v42-43) *köp yigi bol-* is the translation of Chin. 滋茂 *zimao* "flourishing; to increase" (Mathews No. 6937).

(13v43) *tarıgčı äränlär* is the translation of Chin. 農夫 *nongfu* "peasant(s), farmer".

(13v45-47) *ančulayu ... saranlanmakıg*: The sentence is cited in UW 323a (slightly abbreviated).

(13v47) The Uyghur translator ignored the character 者 *zhe*.

(13v49) *öṭün-* renders Chin. 讓 *rang* "to yield; to resign; to cede. Polite; yielding." (Mathews No. 3085).

[86] See above.

Leaf 1935.52.0014 recto (**plate 27**)

r01 inčä k(a)ltı kudulturu yagmur yagdokda .
r02 artokrak bulmışta urugnuŋ tüšin . anču-
r03 layu ymä bušıta yaraṭıntačılar . 婆羅門
r04 種 bramanlar uguši uẓaṭı bramanlar äv-

r05 intä mü tugar . 或生魁膾 antag ymä

r06 tugmıš ärip čanḍallarnıŋ uz uzagut-
r07 larnıŋ ävintä . antag ymä ätözläri
r08 alaŋuk turuk bolup öz ätözläri arṭok-
r09 rak asıra bolur alku ärkliglärkä tükäl-
r10 liksiz bolurlar . adınlarka yumušči bolup
r11 bulmazlar ärksinmäkig . munṭag osuglug

r12 kišilär antag ymä ätözin yorısar ayıg
r13 kılınčta adınlarka yügürüp kačıp yumuš-

r14 či bolup bulmasar ärksinmäkig . 輔相 purohiṭe-

r15 sı 貧窮不信者 erinč čıgay ärip kertgünč-
r16 süz ärsär . övkälig kakıglıg bolup
r17 öriṭsär küni kıvırkakıg . 邪見 tärṣ
r18 körümlüg ayančaŋsız ärsär . 持戒 č(a)hšap(a)t
r19 tutdačılarıg ulaṭı bahušurutlarıg .
r20 無有 yokaḍṭurup ayayu bušı bermäklig
r21 köŋülüg . tutadačı sögdäči ärsär bušı
r22 berdäčilärig . 是業 bo ayıg kılınč üzä
r23 tüšsär tamuta . 受者亦讚嘆 tägin-
r24 däčilärig ymä ök ögsär küläsär . mun-
r25 ṭag osugluglar tägdöktä ken ažunka .
r26 慚愧得具足 uvutka ıyatka
r27 bulsar tükällig bolgalı . 乘駕輦輿
r28 kölünüp košuglug köṭürgülük kaŋlısıŋa .

r29 又 tın košturup tınka kölünüp
r30 ymä ter . 塵坌 tooz tuprak yukup 眾
r31 務猥多 bodunnuŋ iši küdöki ymä
r32 üküš tälim ol . 斷理訖[87] bodunnuŋ kara-
r33 nıŋ taylisın turušın üẓüp ärṭürüp
r34 稟性正直 kılıkı čaritı köni könimän
r35 石山 kaya tag 上連於天 üstüni
r36 kök t(ä)ŋri birlä tut<da>či altını yagız yer
r37 birlä tutdači 其所歷住 ol kayu

[c26] 譬如降注雨
[c27] 大獲於子實
能修布施者(...)
[**Sūtra 69**] [398a3] 婆羅門
種。常生
婆羅門 [a4] 家。(...)[a8]
或
生魁膾技巧之
家或身
羸瘦。其 [a9] 形極
黑。(...)諸根不具。
為他作使。
不 [a10] 得自在。如此
之
人。或身行惡
業。(...)[a14] 為他 [a15] 走
使。
不得自在。[a22] 輔相
(...)
[b9] 貧窮不信
者 [b10] 瞋恚
懷嫉妒(...)[b11] 邪
見無恭敬(...)[b12] 持戒
及多聞(...)
[b13] 無有奉施
心 [b14] 毀罵施與者(...)
[b15] 是業
墮地獄(...)[b21] 受
者亦讚嘆
如是至後世(...)
[c1] 慚愧
得具足(...)
[**Sūtra 70**] [c10] 乘駕輦
輿(...)

[c11](...)塵坌(...)
[c13] 眾務
猥多。斷理庶
訖。(...)
[c15] 稟性正 [c16] 直。(...)
[c17](...)石山。上
連於天。下連於地。
(...) [c18] 其所

[87] The scribe left out the character 庶 *shu*.

r38 käzmiš oronlarda kayu näčä bar ärsär 歷處所{。}[88]有
r39 arıglar sämäklär ılar ıgačlar tınl(ı)g- 林卉有生
r40 lar uguši . olarnı barča sıyur uvša- 之類。悉皆摧碎。
r41 ṭur . tep 皆為眾人 barča kamag kiši- (...) [c19] 皆為眾人。
r42 lärkä arṭokrak kertgünč köŋülüg turgurguluk 深生信心。
r43 ärsär 亦相謂言 ymä saŋa sözläsär 亦相 [c20] 謂言。(...)
r44 inčä tep 又無穴孔 yänä yok 又無
r45 tälöki tolpokı onguluk apınguluk 孔 [c21] 穴可逃避
r46 oronı 咸皆碎滅 tüzüni barča 處。(...)咸皆
r47 uvšaṭur yokadturur artokrak kork<g>u- 碎滅。[c22] 甚可怖
r48 luk ʾäymängülük tep 設何方便 kılmak 畏。(...)設

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v01 üzä kayu al *altagın[89] inčip bulur s(ä)n 何方計而 [c23] 得
v02 oẓgalı adatın tep . 唯信佛法 yinṭäm 免難。(...)唯
v03 kertgünüp burhan nomıŋa bišrunu yorıguluk [c24] 信佛法。修行
v04 ol čın kertü yorıkta 除信佛法 burhan 真行。(...)
v05 nomıŋa kertgünmäktä öŋi 設如灌頂 [c25](...)除信佛法(...)
v06 birök čın kertü abišek kılmıš töpölüg [c26] 設如灌頂
v07 el oronın täginmišlär ärsär yadag süü üzä [c27] 受王位者。(...)步兵。
v08 öŋin öŋin tümäp süŋüšgülük čärgäšgülük 各嚴戰
v09 yeväglärig bulmaz birlä čärgäšgäli kılıč- 具。(...)[c28] 無可共鬪。刀
v10 ıg okug y-ag süŋüg yok išlätgülük 箭弓槊。無可用
v11 oronı antag ymä arvıš uẓanmak ädräm 處。若 [c29] 以咒術。
v12 äd tavar artuṭ ančo[90] munṭag osuglug 錢財貢獻。如此之
v13 savlar üzä bulmaz nä ärsär kılgalı 亦得[91] 事。無如之何。
v14 無有 ymä ök yänä yok kılur 求名力挊 亦 [399a1] 復無有
v15 aṭın tiläyü küč üzä tiräšip karišıp 求名挊力諍
v16 uṭguluk oronı 衰耗之山 korılmak kävil- 勝之處。(...)[a4] 衰 [a5] 耗
v17 mäklig tag 榮華 eṭigig yaratıgıg bay 之山(...)榮華富
v18 barımlıg bolmakıg kišig ogulug {.} ölür- 貴。妻子喪
v19 gäli iṭürgäli terinig kuvragıg aḍırgalı 沒。眷屬 [a6] 分
v20 sačgalı 有如是四方 bar bolup munṭag 離。(...)有如是
v21 osuglug törttin yıŋaktın yertinčüg 四方
v22 buẓdačı artaṭṭačı eyin edärdökdä kišilär- 碎壞世間 [a7] 隨逐於人。(...)
v23 ig 譬如四方有大山 inčä kaltı tört- [a9] 譬如四

[88] The Uyghur translator had a text in front of him without an interpunction here.
[89] In the MS *altagıg* is written.
[90] The word is written again with a dot next to the letter <n>.
[91] The character 得 *de* was written instead of 復 *fu* in the Taishō where a variant 得 *de* is not recorded.

v24 tin yıŋaktın bolup ulug tag . keŋ ulug	方有大山 廣大
v25 artokrak kalın učsuz kıḍıgsız . törttin	深厚無涯際 [a10]從四
v26 yıŋaktın kälip bir üdtä tägdökdä .	面來一時至
v27 憧 alvara yalvara 又 anda[92] anč(a)k(ı)ya[93] ymä ter	憧惶
v28 yügürüp kačıp yok ärsär[94] apınguluk	奔走無避
v29 oron . yaŋalıg kaŋlılıg atlıg süü üzä	處 [a11]象車馬兵
v30 umatın tıdgalı . arvıš uẓanmak ädräm äd	不能拒 咒術財
v31 tavar ärdini üzä umamıši täg keṭärgäli	寶不能卻(...)
v32 殘滅 {{yˀnčˀ}} yančar yapırur alku tınl(ı)g-	[a13]殘滅一切有生
v33 lar ugušın . 又 öčür alkar ymä ter	類(...)
v34 長髮 čatile 裸刑[95] ačele tirṭe nigrante[96]	**[Sūtra 71]** [a21]長髮(...)
	裸 [a22]形尼乾
v35 yeti kišilär 一衣 ekašali[97] 他心所趣 adın-	七人。(...)一衣(...)[a28]
	他
v36 larnıŋ köŋül barıgın nätägin bilgäy sän	心所趣。云何知
v37 arhant ärürüg 如供[98]久處 kaltı birlä	是 [a29]羅漢(...)如共
v38 ür keč turup kop köŋülin körmäk aḍırṭ-	久處。用意觀察。
v39 lamak üzä ančada[99] temin bilgäli bulur .	爾乃 [b1]可知。(...)
v40 雖久 näčä ür ((keč)) tursar ymä teṭiklär bilgä-	雖復久處。聰智
v41 lär uyurlar bilgäli 若其父母 antag ymä	能知。(...)[b2]若
v42 anıŋ ögindä kaŋında[100] 有 bar ärsär	其父母(...)有
v43 öldäči yitdäčilär . bulur bölä aḍırtlayu	死亡者。可分別
v44 bilgäli birök yok ärsär bo savlar 若遭	[b3]知。若無此事。
v45 厄難 antag ymä tušup sıkıgka ada<ka>[101]	(...) 若遭厄難。
v46 kišilärkä sıkguluk bolup küčäsär kim	為人強 [b4]逼。
v47 yorıgıl ölürmäk ämgäṭmäktä tep anṭag	令行殺害。或
v48 tiši tınl(ı)glarka yašuru oronta sıkguluk	為女人私處逼
v49 taŋguluk bolup inčip yaẓmasar č(a)hšap(a)tın	迫。而不犯戒。
v50 bilgäli bulur bärkin yarpın 欲試其智	[b5]可知堅實(...)
v51 küsäsär sınagalı anıŋ bilgäsin äšidtök-	欲 [b6]試其智。聽
v52 intä anıŋ {.} kayu sözlämišin yintäm bilgä	其所說。唯有智者。

Translation

(r01-03) As (the peasants) acquired exceedingly fruit from the seeds, when (the cloud) poured down rain, in the same way those who engage in (giving) alms (acquire copious rewards). (...)"

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[92] The word is written with a dot next to the letter <n>.
[93] The word is written *ˀnčky*ˀ in the MS.
[94] Hereafter follows a small hook which I cannot explain.
[95] In the MS the scribe wrote 刑 *xing* instead of the correct 形 *xing*.
[96] The initial <n> has a small stroke as diacritical mark.
[97] The letter <š> has two dots on the right side. Hereafter the translation breaks up.
[98] In the MS we find the wrong character 供 *gong* instead of 共 *gong*.
[99] The letter <n> has a dot on the left side.
[100] Then follows the letter <p> in the MS. The scribe most likely wanted to write *bar* first, but then he noticed that he had forgotten the Chinese character 有 *you*.
[101] So emend!

[**Sūtra 69**] (r04-05) (The Buddha said to King Prasenajit:) "Is a scion of brahmins always born in the house of brahmins?" (...) (r05-09) (And the Buddha continued:) "There are, for example, those who are born in the house of *caṇḍāla*s or craftsmen, their bodies are sometimes weak and lean and their own bodies are extremely inferior. (r09-10) They (...) are not completely equipped with all senses. (r10-11) As servants for others they do not acquire sovereignty. (r11-14) If sometimes people of such a kind themselves lead a life in sin they run fast and flee at (the sight of) others; and if they become servants and do not obtain sovereignty (...) (r14-15) (...) his *purohita* (...)" (r15-17) (And the Buddha spoke the following *gāthā*s:) "If they are wretched and poor and without belief, (or) if they are hateful and full of anger and give rise to jealousy or grasping thoughts, (...) (r17) If they harbour heretical views (*mithyādṛṣṭi*) and are without respect (...) (r18-19) Those people (Acc.) who hold the precepts (*śikṣāpada*, *śīla*) and other *bahuśruta*s (Acc.) (...) (r20-22) If they destroy the disposition to give alms respectfully (or) if they disparage and curse those who (actually) give alms (...) (r22-23) If by this evil deed they fall into hell (...) (r23-25) If they even praise$_2$ those who attain (...) people of such a kind having met with a future existence (...) (r26-27) If they manage to be fully equipped with shame$_2$ (...)"

[**Sūtra 70**] (r28) (The King), getting to ride on his harnessed vehicle by which he can raise (...) (r29-30) [Alternative Uyghur translation:] One could also say 'having conjoined the rein and harnessed to the rein'. (r30) (...) dust$_2$ sticking to (...) (r31-32) (King Prasenajit said to the Buddha:) "And the deeds$_2$ of the people are numerous$_2$. (r32-33) Destroying$_2$ the principles and attitude of the people$_2$ (...)" (r34) (The Buddha said to King Prasenajit:) "(Assume that from the east a man approaches you,) his character and behaviour serious and trustworthy (... and he would say:) (r35) '(I saw ...) a rocky mountain (...) (r35-37) Its upper part encompasses the sky and its lower part encompasses the earth (...) (r37-41) It is reported that whatever places he passes by, and whatever forests$_2$, trees$_2$ or (other) kinds of living beings there should be, all those he breaks and crushes. (r41-43) If one (only) would be able to awaken all$_2$ people to firm faith! (...)' (r43-44) And if (another person) speaks to you as follows: '(...) (r44-46) (The mountain) has no hole or crack or a place where one could hide$_2$ (...) (r46-47) It crushes and destroys them all. (r47-48) (One) ought to fear$_2$ (it) greatly. (...)' (r48-v02) (O King,) by acting in this way by what means$_2$ are you able to escape from (this) danger? (...)" (v02-04) (And King Prasenajit gave the following answer:) "(One) should only believe in Buddha's *dharma* and walk on that true$_2$ path by exerting oneself." (...) (v04-05) (And the Buddha said:) "Except from believing in Buddha's *dharma* (...)" (v06-07) (And King Prasenajit said:) "If on (the king's) head the true *abhiṣeka* (royal consecration) has been performed and he has attained the throne of the land (...) (v07-09) (...) with (his) infantry (...) he organizes in different manners the equipment with which he would combat$_2$ (...) (v09-11) He is not able to combat and does not have a place to employ a sword, an arrow, a bow or a lance. (v11-13) Sometimes he is not able to accomplish anything through skill$_2$ (in the application) of magical formulas, riches$_2$, presents$_2$ and things

like that. (v14) And further he destroys (...) (v15-16) He seeks for his fame and by force he contends and quarrels and his place (where) he is supposed to win (...)" (v16-17) (The Buddha said:) "(...) a mountain of deminishing$_2$ (property) (...) (v17-18) (...) the outfit$_2$ and the state of being rich$_2$ (Acc.). (v18-20) In order to kill wife and son (and) in order separate and scatter the family$_2$ (...) (v20-23) There are such (things) which break and spoil the world in the four quarters and when (these things) follow persons (...)" (v23-29) (And the Buddha spoke the following *gāthā*s:) "There is, for instance, a big mountain originating from (all) four quarters, (it is) wide, big, extremely massive and without limits$_2$; it comes from the four quarters and arrives at one time (while the people) being confused and begging - [Alternative Uyghur translation:] One could also say here '(not) at all' - run fast and flee (but) there is no place to hide. (v29-31) (People) are not able to restrain (the mountain) with an army of elephants, chariots and horses and they are as it were unable to remove (the mountain) with skills$_2$ (in applying) magical formulas, belongings$_2$ or jewels (...) (v32-33) It crushes and crunches the race of all living beings. (v33) [Alternative Uyghur translation:] One could also say 'it *extinguishes and destroys'."

[**Sūtra 71**] (v34-35) (...) a *jaṭila* (...) an *acela*, a *tīrthika*, a *nirgrantha*, seven persons (...) an *ekaśāṭin* (...) (v35-37) (The King Prasenajit asks the Buddha): "How can you know the heart and character of others (or) whether they are arhats (or not)? (...)"[102] (v37-39) (The Buddha answers): "Only if one stays together (with one of them) for a long time$_2$ is one able to know (it) by concentration (or) through perception and inspection. (...) (v40-41) As long as wise men$_2$ stay (together with one of them) for a long time$_2$ are they able to know (his character). (...) (v41-42) Sometimes (except) for his mother and father (...) (v42-44) If there are people who die and perish they are able to know (it) in detail$_2$. (v44) If these things are not present (...) (v45-50) Assume that (such a person) gets into difficulties or danger, (or) that he can be urged by (other) people who force him to kill or torment (other people); or assume that at a place where he hides (himself) he is urged and constrained by female persons – and if he nevertheless does not break the precepts (*śikṣāpada*, *śīla*), (only then) is one able to know whether he has a firm character$_2$. (...) (v51-52) If one would test his wisdom, and after having heard what he had to say only (by) wisdom (...)"

Commentary

(14r06) *čanḍallar* is the translation of Chin. 魁膾 *kuikuai*, which is attested in AbhidhKbh(Hi) II, 72a as the equivalent of Skt. *vadhya-ghātaka*. The meaning *caṇḍāla* is recorded in Hirakawa (1997), No. 4258: *vadhaka, vadhya-ghāta, vadhya-ghātaka, badhaka-puruṣa, caṇḍāla*.
uz uzagutlar is the translation of Chin. 技巧 *jiqiao* "ingenious; clever; expert" (Mathews No. 442).

[102] The question refers to the ascetics mentioned before.

(14r08) For Uyghur *alaŋuk* see OTWF 175 (with only one reference taken from TuoLuoNi (i. e. Kara/Zieme 1986), line 143; also in combination with *turuk*). *alaŋuk turuk* is the equivalent of Chin. 羸瘦 *leishou*.
(14r09) For the Uyghur translation *asra* – in our case written with an epenthetic *-i-* – of Chin. 黑 *hei* "black, evil" see UW 235a (our passage in question is quoted without indicating the deviating graphical representation).
(14r10-11) *adınlarka ... ärksinmäkig*: The phrase is cited in UW 442a s. v. *ärksin-*.
(14r11-14) There is obviously no break in the Uyghur sentence as one would expect with regard to the Chinese original which is abbreviated. One would expect a new sentence to begin after *kılınčta*.
(14r13) *yügür- kač-* is the translation of Chin. 走 *zou*. In BT XXV 0762 we find the Uyghur equivalent *yügür- kač-* for the Chinese binome 馳走 *chizou*.
(14r15-16) The character 者 *zhe* marking the persons being unfaithful was interpreted as a topicalizing element and translated as *ärsär*.
(14r15-27) These lines are abbreviated translations of Chinese *gāthā*s which can be grouped in the following way:

(...)
貧窮不信者 erinč čıgay ärip kertgünčsüz ärsär
瞋恚懷嫉妒 övkälig kakıglıg bolup öriṭsär küni kıvırkakıg
(...)
邪見無恭敬 tärṣ körümlüg ayančaŋsız ärsär
(...)
持戒及多聞 č(a)hšap(a)t tutdačılarıg ulaṭı bahušurutlarıg
(...)
無有奉施心 yokaḍṭurup ayayu bušı bermäklig köŋülüg
毀罵施與者 tutadačı sögdäči ärsär bušı berdäčilärig
(...)
是業墮地獄 bo ayıg kılınč üzä tüššär tamuta
(...)
受者亦讚嘆 tägindäčilärig ymä ök ögsär küläsär
如是至後世 munṭag osugluglar tägdöktä ken ažunka
(...)
慚愧得具足 uvutka ıyatka bulsar tükällig bolgalı
(...)

(14r17-18) *tärṣ ... ärsär*: The extract is quoted in UW 298a s. v. *ayančaŋsız*.
(14r23) *ög- külä-* translates Chin. 讚嘆 *zantan* "to praise and to lament". Following the attestation of *ög- külä-* in BT XXV 1015-1016 with the Chinese counterpart 讚歎 *zantan* it can be conjectured that the Uyghur translator had the character 歎 *tan* in his text.
(14r25) *tägdöktä ken ažunka*: The phrase is cited in UW 332a.
(14r29) Our instance shows that *tın* could be read with a back vowel. In ED 512b it is recorded with a front vowel.
(14r29-30) The sentence is a short remark of the translator.
(14r30) *yukup* is an addition of the Uyghur translator.
(14r31) Chin. 眾 *zhong* "several" was rendered as *bodunnuŋ*. The translator referred to the meaning "multitude" of this character.

iš küdök is the translation of Chin. 務 *wu*.
(14r32) *bodun kara* is the translation of Chin. 庶 *shu*. This is another proof that in Late Old Uyghur *kara bodun* was semantically restructured and *kara* came to mean "people" as a separate word.
(14r32-33) *bodunnuŋ ... ärṭürüp*: The phrase is cited in UWV 195 s.v. *ärtür-* with a somewhat different translation: "Recht und [Möglichkeit zur] Klage für das Volk[2] ausser Kraft setzen und beseitigen".
(14r33) *tayli turuš* renders Chin. 理 *li* "principle". The first word is likely to be etymologically related to Chin. 大理 *dali*. *turuš* is attested so far with the meaning "attitude". OTWF 269 lists the meanings "position, configuration" and "confrontation". Or is <twrws yn> a mistake for *törösin*?
(14r34) *kılık čarit* is the translation of Chin. 稟性 *bingxing* "disposition, character".
(14r35) *kaya tag*: Only a fragment of this sentence was translated.
(14r36) Here *tutčı* has to be emended to *tut<da>čı* because of the following line where *tutdačı* appears again.
(14r37) The character 住 *zhu* differs from the one given in the Taishō edition where such a variant is not recorded. The Uyghur translation is nevertheless correct.
(14r39) *ılar ıgačlar* translates Chin. 卉 *hui* "plants".
(14r44) Note that in the MS the quoted Chinese characters 穴孔 *xuekong* appear in reverse order compared to the Taishō text.
(14r45) See OTWF 247 for *tälök* "hole". *tolpok* is a metathetical variant of *toplok*. See OTWF 248 (after *DLT*) "cracks in the ground".
on-: One would follow Röhrborn (cf. his note to DhāSū 16) who interpreted the verb as "sich verstecken" (against OTWF 622, n. 292), because *apın-* with the same meaning follows immediately (*onguluk apınguluk* is the translation of Chin. 可逃避 *ketaobi*). The form *apın-* has been - at least to my knowledge – hitherto unattested. The derivate *apıtılmaksız* was assigned in UW 36a s. v. *abıtılmaksız* to the base **abı-* "verstecken".
(14r48) Note that the form of the character 便 *bian* in the MS differs from the one in the Taishō edition where such a variant is not recorded.
(14v06ff.) A close Sanskrit parallel from the *MSV* is given in Enomoto (1994), 33 (above): *yāni tāni bhadanta rājñāṃ kṣatriyāṇāṃ mūrdhābhiṣiktānāṃ janapadaiśvaryasthā(ma)vīryam anuprāptānāṃ mahāntaṃ pṛthivīmaṇḍalam abhinirjityādhyāvasatāṃ pṛthagbhavanti hastibhir hastiyuddhāny aśvair aśvayuddhāny rathai rathayuddhāny pattibhiḥ pattiyuddhāny mantrair mantrayuddhāny dhanair dhanayuddhāni / tāni teṣāṃ tasmin samaye asthāmāny abalāny aparākrakramāṇi yuddhāya.*
(14v07) *el oronı* is the translation of Chin. 王位 *wangwei*.
üzä was erroneously inserted by the Uyghur translator because one would expect *yadag süü* to function as the subject of the sentence. The scribe failed to indicate that the text is abbreviated.
(14v08) On the fluctuation *tümä- ~ timä-* see OTWF 620.
(14v11-13) *arvıš ... üzä*: The phrase is cited in UW 413a.

(14v12) *äd tavar* is the equivalent of Chinese 錢財 *qiancai* which is translated as *bakır yartmak* in BT XXV 2908.
(14v12) *artuṭ ančo* is the translation of Chin. 貢獻 *gongxian*.
(14v14) The characters 力挏 *li tong* quoted in the MS appear in reverse order in the Taishō edition.
(14v15) For the rare *tiräš-* "to quarrel" see OTWF 569.
(14v17-18) *eṭigig yaratıgıg bay barımlıg bolmakıg* is according to the Chinese version not related to the following words. A corresponding verbal phrase is missing. This is not at all obvious from the Uyghur text itself. The Chinese characters 榮華富貴 are rendered in Mathews 1137c (No. 7582) as "splendour, wealth and honour".
(14v18-20) The translator converted the subjects of the sentence (wife, son and family) into the direct object of a transitive verb which is intransitive in the Chinese.
(14v19) I assume that *terin kuvrag* is to be rendered as "family" because of Chin. 眷屬 *juanshu*.
(14v23-33) These lines are abbreviated translations of Chinese *gāthā*s which can be grouped in the following way:[103]

譬如四方有大山	inčä kaltı törttin yıŋaktın bolup ulug tag
廣大深厚無涯際	keŋ ulug artokrak kalın učsuz kıḍıgsız
從四面來一時至	törttin yıŋaktın kälip bir üdtä tägdökdä
憧惶奔走無避處	alvara yalvara[104] yügürüp kačıp yok ärsär apınguluk oron
象車馬兵不能拒	yaŋalıg kaŋlılıg atlıg süü üzä umatın tıdgalı
咒術財寶不能卻	arvıš uẓanmak ädräm äd tavar ärdini üzä umamıšı täg keṭärgäli
(...)	
殘滅一切有生類	yančar yapırur[105] alku tınl(ı)glar ugušın
(...)	

(14v23-33) There is a very close parallel to these lines in the Tibetan text *dPe chos rin chen spuṅs pa*:
„Wenn z.B. aus den vier Richtungen vier große, harte, feste Berge, die sehr hoch sind, herabfallen und [auf die Erde] einstürzen, dann werden alle Gräser und Bäume und Lebewesen darunter zermalmt, und sie werden ohne Unterschied zwischen gut und schlecht, groß und klein zerstört, und dabei kann man nicht einfach durch Schnelligkeit fliehen oder [die Berge] durch Kraft abwehren oder sie durch Reichtümer oder durch materielle Dinge (*rdzas*), Zauber (*sṅags*) und Arzneien abwehren." (translation Roesler (2011), 285)

[103] The Sanskrit *gāthā*s from the *MSV* are given in Enomoto (1994), 33 (No. 1147). As they differ in wording I refrain from quoting them.
[104] Alternative: *anda ančak(ı)ya ymä ter*.
[105] Alternative: *öčür alkar ymä ter*.

The parallel from the Āgama shows that this canonical text may have been one of the sources of the *dPe chos rin chen spuṅs pa*.
(14v25) *učsuz kıḍıgsız* renders Chin. 無涯際 *wuyaji*.
(14v27) *alvara yalvara* renders Chin. 憧惶 *zhanghuang* "scared out of one's wits; to be perturbated, to be confused"; *alvar-* is a variant of *alvır-*.
(14v32) *yančar yapırur* renders Chin. 殘滅 *canmie*. In ED 879a and OTWF 724 we find the variant *yapur-* cited from the *DLT* with a labial second syllable. The meaning assigned to this verb is given as "to level the ground". For our passage in question the meaning should be "to destroy, to crunch, to eradicate". The passive *yaprıl-* is given in OTWF 684 according to the attestation in Heilk II 3,156.
(14v33) Again an alternative translation is given for Chin. 殘滅 *canmie*. Here *öčür* is likely to be a mistake for *öčürür* which can be explained by haplology because we need a transitive verb. As an aorist one would expect *öčär* for the intransitive verb.
(14v34) *ačele*: The Uyghur word ultimately goes back to Skt. *acela* (for which see BHSD 7a: "a member of a sect of naked ascetics"). In Hirakawa (1997), No. 3379 we find the characters 裸形 *guanxing* with the Sanskrit equivalent *acelaka*. On the *acelaka*s see Bollée (1971, 74) with further references. The translator added *tirṭe* to clarify the term.
(14v35) The interpretation of *ekašali* poses some difficulties. The Chinese term 一衣 *yiyi* is given the Sanskrit equivalent *ekāśraya* in Hirakawa (1997), No. 1. This cannot be the required corresponding Sanskrit term for the *BZA*. The corresponding Pāli sutta mentions *ekasāṭaka satta* which is rendered by Bodhi (2000), 173 as "seven one-robed ascetics" (similarly Geiger (1930), 125: "sieben Einmantelträger"). See CPD 626b s.v. *eka-sāṭaka*: "1. wearing one robe, instead of two (...), hence regarded as indecent; 2. the 'one robe (ascetics)' (...), a derogatory designation of a non-Buddhist sect; evidence is scanty, identification is hardly possible." In the translation of the parallel in the *Udāna* Woodward (1948) translates with "those who wore one cloth only" (p. 78) or "one-clothers" (p. 79). The Uyghur *–l-* in *ekašali* goes back to a cerebral *-ṭ-* in an Indian language (most probably Middle Indic). On the correspondence of intervocalic Indic *-ṭ-* (and *-ḍ-*) vs. Uyghur *–l-* see Mirkamal (2010), 5. One has to assume that the underlying Indic term did not have the suffix *–ka*. I would propose a Skt. Term **ekaśāṭin* "one who owns (just) one robe".
(14v40) In giving the location in the Chinese text the copyist left out the character 復 *fu*.
(14v45) Because of *sıkıgka* we have to emend the text to *ada<ka>*.
(14v46) *sıkguluk*: Because of the shape of the third letter one is tempted to read *sınaguluk* but the Chinese original 強逼 *qiangbi* "to press, to constrain" makes it likely that we have to assume the reading *sıkguluk*. The spelling in 14v48 is much clearer. But notice that in 15v51 *sınagalı* is attested.
(14v47) The phrase *yorıgıl ölürmäk ämgäṭmäktä* is cited in UW 375a s.v. *ämgät-*.
(14v49) *taŋ-*: See ED 514a "to wrap up, tie up tightly", but only with references from the *DLT* and Middle Turkic sources. References from the *Maitrisimit* are

collected in OTWF 674. Nevertheless, the simplex is rare in Uyghur. For further occurrences see Shōgaito (2008b), 649b.
That we have to postulate the root *yaz-* here is proven by Chin. 犯 *fan* "to transgress; to offend; to violate."

[Hereafter follows a big gap]

Leaf 1935.52.0015 recto (**plate 29**)

r01 ätözüg 不擇時節 adırtlamadın	[**Sūtra 127**] [422b27] (...) 身(...)[422c4] 不擇
r02 üdüg kolug bulur yakun[106] bargalı nirvan-[107]	[c5] 時節。得近涅槃。
r03 ka[108] <.> bilgälär ärsär k(ä)ntü özläri bilip	(...) 智者自 [c6] 知。
r04 bäkiz b(ä)lgülüg ukup tıḍıgsız tuṭugsuzın	明了無滯。
r05 eyin kılmaz adınlarnıŋ üṭiŋä ärig-	不隨他教。(...)
r06 iŋä[109] 得近涅槃 yakın yaguk elṭtäči	[c7] 得近
r07 nirvanka[110] bilgälärig k(ä)nṭü özläri bilgülük	涅 [c8] 槃。智者自知。
r08 eyin kılmadačı adınlarnıŋ üṭiŋä ärig-	不隨他教。(...)
r09 iŋä[111] 不受異見 tägingülüksüz bolup öŋi	[c12] 不受異
r10 körümüg bulup ärkčä tapča ozmak-	見。(...)[c13] 得自在辯
r11 ıg[112] 出過 üngäli mün kadagtın 於末	[113](...) [c14] 出過(...)
r12 牢村 malamanḍi[114] suzakta 優樓頻螺	[**Sūtra 128**] [c18] 於末牢村邑(...)
r13 urubilagiram[115] suz((ak))ka 鸚鵡閣無 šuka-	[c19] 於優樓頻螺聚落。
r14 čanmuki[116] tuṭilug yemišlik arıgta	在鸚鵡閣無果林中。
r15 驢姓 gardabake suzak bägi 所說之法	驢姓聚落主。(...)
r16 kayu nomlamıš nomı udačı ärür öčürgäli	[c22] 所說之法。能滅
r17 közünür aẓundakı alku ämgäkniŋ	現在一切苦
r18 terginin tep ((m(ä)niŋ[117] ymä ök tapım ol	習。我亦欲
öčürgülük 或為我 aẓu ymä m(a)ŋa nomlagay	滅(...)[c23] 或為我說
ämgäkniŋ terginin öčürdäči nomug tep	於盡滅苦習之道。
垂哀矜愍 yagıg amramak üzä erinčkäyü	(...) [c27] 垂哀矜愍。

[106] Certainly a mistake for *yakın* and probably a contamination of *yakın yaguk*. See 15r06.
[107] Both letters <n> have a dot as a diacritical mark.
[108] The translation breaks up here without indicating the Chinese parallel with which to continue. Zhang (2003a), line 24, breaks up here and indicates with the characters 智者自知 *zhizhe zizhi* how to continue.
[109] The Uyghur translation in Zhang (2003a), line 25, breaks up here as well.
[110] Only the second <n> has a dot as diacritical mark.
[111] Zhang (2003a), line 27, breaks up here as well.
[112] Zhang (2003a), line 27, breaks up here as well.
[113] The translation is interrupted without indicating with which characters to continue. I assume that the Uyghur translator had a variant reading 避 *bi* at his disposal instead of 辯 *bian* in the Taishō. Afterwards one can again detect an interruption of the translation.
[114] The <n> has a dot as a diacritical mark.
[115] Written in three parts: *uru-bila-giram*.
[116] Again the letter <n> has a dot as a diacritical mark.
[117] I cannot explain two small dots next to the word.

tsuyurkayu y(a)rlıkap ämgäkniŋ terginin	(...)能滅苦習
öčürdäči[118] yörüg*üg*[119] tep . 說於過去	之義。(...)
nomlasar m(ä)n ärtmiš üdki öŋräki täginmiš	[c29]說於過去曾更
ülgülänčsiz kamag ämgäklärig ämgäkniŋ	無量眾苦滅苦
terginin {öčürdäči yörügüg} {說於過去 nomlasar	習
m(ä)n ärtmiš üdki öŋräki täginmiš ülgülänčsiz	
kamag ämgäklärig ämgäkniŋ terginin öčürdäči	
nomug}[120]))[121] öčürdäči nomug sän	法。汝
r19 antag ymä üdtä kertgüngäy sän antag	或 [423a1]時信。或
r20 ymä kertgünmägäy sän . antag ymä taplagay	不信。或樂
r21 taplamagay sän 欲為汝說 ugrayu saŋa	不樂。我(...)欲為汝
r22 nomlasar m(ä)n 為汝說 saŋa nomlayın 至心	說(...)[a3]為 [a4]汝說(...)
r23 受持 kop köŋülin tägingil[122] tuṭgıl kayu	至心受持。
r24 näčä bar ärsär tınl(ı)glar turdokta azk(ı)ya	諸有 [a5]眾生。起小
r25 ärsär ymä ämgäklig savları inčip bo	苦處。而此
r26 ämgäklärintä adrok adrok adırtı öŋi-	苦中。種種差別。
r27 si bolur mundata ulatı kamag ämgäklär küsüš	是等眾 [a6]苦。
r28 tılṭagınta inčip tugar barča küsüštin	因欲而生。皆習於
	欲(...)
r29 terilür 今我根鈍 mäniŋ amṭı ärklig-	[a7]今我根
r30 im ärsär tümgä ol ukmadım kavıra[123]	[a8]鈍。不解略
r31 nomlamışın 所有民眾 kayu näčä bar	說。(...)[a10]所有
r32 ärsär bodun bokun birök kim kayu kiši-	民眾。假設有人。
r33 lär alkunı barča basar bäkläsär assar	盡繫縛之。[a11]加

1935.52.0015 verso (**plate 30**)

Short title, scroll[124], pagination: 別第十五　五葉

v01 alku tuṭug učuzug[125] alkunı barča bıč-	諸罵辱。皆悉斬
v02 sar kässär 雖復憂慘 näčä yänä busansar	戮。(...)[a12] 雖復憂
	慘。
v03 m(ä)n ymä odgurak bir yinṭäm tugar ärmäz {.}	不必一向生
v04 ämgäkim örläṭılmäkim 是我愛者	大苦惱。(...)

[118] Afterwards a small word (ʾw//) seems to be deleted in the MS.
[119] The word is quite difficult to decipher.
[120] The scribe who corrected this part made a mistake in repeating some already written lines. We have to delete these lines. Only *öčürdäči nomug* is crossed out with a line around these words.
[121] A long insertion of missing parts in small characters, which begins at the upper part of the line and runs from the upper margin across the right margin (in three lines) to the lower margin (in two lines). The place, where the missing sentences had to be filled in, is marked by a small cross.
[122] The letter <n> is written with a diacritical dot.
[123] The last letter is written separately.
[124] On the numbering of this scroll see the remarks in the introduction.
[125] Instead of the final <q> with two dots a <k> was written previously and corrected by the scribe.

v05 ärür ärsär[126] maŋa amraguluk ötrü uyur — [a13] 是我愛者。[a14] 則能
v06 tugurgalı mäniŋ 心 köŋülümnüŋ ögirmämäk — 生我(...)心不悅
v07 yaẓılmamakın 非 maŋa amraguluk ärmäzi ärsär — 豫。非我愛者
v08 maŋa[127] küsägülük ärmäzi <ärsär> maŋa ögülük ärmäzi — 非 [a15] 我所欲。非我所念。
v09 ärsär mundata ulatılarnıŋ yakınınta — 於斯等邊。(...)
v10 若汝子未生 birök säniŋ ogluŋ[128] — [a18] 若汝子
v11 tugmayuk ärsär tayanmayuk[129] ärsär anasıŋa[130] — 未生。未 [a19] 依於母。
v12 körmäz äšidmäz ärkänki[131] *ü*dtä[132] 有欲親呢 — 未見聞時。(...)
v13 bolur mu ugrayu yakın yaguk isimäkiŋ — 有欲親呢。
v14 amramakıŋ amranmak ömäklig köŋülüŋ tep — 愛念 [a20] 心不。(...)
v15 而生長已 inčip tugup ulugadu — 而生長 [a21]
v16 tükäṭmiš ärsär 愁毒 busuš üzä — 已。(...) [a24] 愁
v17 agukup anṭag ymä ölür m(ä)n anṭag ymä — 毒。若死若
v18 ölüm[133] käsdämi bolur m(ä)n 況 takı nä[134] ayıṭmıš — [a25] 近死。況
v19 k(ä)rgäk tugurmagay mu m(ä)n 巧為方喻 — 復不生(...)
v20 uẓanıp ogšaṭı yöläšürüg kıldıŋız[135] tep — [a27] 巧 [a28] 為方喻。(...)
v21 遣使往看 arkıš[136] ıdurm(ä)n barıp körṭürgäli — 遣使 [a29] 往看。
v22 arkıšım birök keč yansar[137] däniŋ ol anası[138] — 使若還遲。我與其母。
v23 birlä köŋülümüz enčlänmäz[139] 怪使 ävrülänür biz — 心意不安。怪
v24 arkıšımız kečdi biziŋ oglumuz ugrayu — 使遲 [b1] 晚。我子將
v25 täŋsiz tüẓügsüz mü boldı ärki tep 假設 — 不平安耶。(...)
v26 四愛 kimlärniŋ birök tört amragulukı — [b3] 假使(Var. 設)四愛
v27 bolsar buẓulsar arṭasar tägšilsär öŋi bolsar — 敗壞變異。
v28 ötrü tugar tört törlüg ök busušı — 便生四 [b4] 種憂
v29 kadgusı[140] 若三 birök üč ärsär ymä ök — 悲(...)。若三亦
v30 barča tugurur 不從他心 eyin bolgu- — 皆生(...)[b8] 不從
v31 luksuz bolup adınlarnıŋ köŋüliŋä elṭ- — 他心。[b9] 不趣
v32 šigülüksüz bolup adın nomluglarka 辯力[141] — 異道。(...)

[126] The word is written carelessly.
[127] The letter <n> is written with a dot.
[128] The <q> is written with a double dot.
[129] The letter <n> is written with a dot.
[130] The first letter <n> is written with a dot.
[131] Written *ʾrkʾṅky*.
[132] The second letter looks like a <y>.
[133] The word is corrected in the MS. The second letter was originally a <d>.
[134] The letter <n> is written with a dot.
[135] The n of the digraph <nk> is barely distinguishable.
[136] The word is corrected in the MS. First the scribe had begun with a <q̈> but scraped out the first "tooth" of the letter and left the two diacritical dots!
[137] The letter <n> is written with a dot.
[138] The letter <n> is written with a dot.
[139] The letter <n> is written with a dot.
[140] The translation is not interrupted but the Chinese characters are given anyway.
[141] The two Chinese characters were written carelessly.

v33 tılaŋurmaklıg küčüg 乞兒 ličavilar　　辯力(...)[**Sūtra 129**]
b15 乞兒(...)

[Here ends the additional translation of the *Saṃyuktāgama* of the Hedin-collection]

Translation

[**Sūtra 127**] (...) the body (Acc.) (...) (r01-03) Without distinguishing the time and the moment he is able to approach *nirvāṇa*. (...) (r03-06) As regards wise men who know by themselves and understand clearly$_2$ that they are unhindered$_2$, they don't act according to advice and counsel of others. (...) (r06-07) They should know (by) themselves the wise people who guide them near$_2$ to *nirvāṇa*. (r08-09) Those who do not act according to advice and counsel of others (...) (r09-10) It is impossible to attain the differentiating view (...) (r10-11) Having acquired deliverance according to (one's own) might and wish (...) (r11) (...) in order to escape sin$_2$ (...)

[**Sūtra 128**] (r12) In the village of Mallamanda (...) (r13-15) to the village of Uruvilvāgrāma in Śukacampaka, (i. e.) the orchard$_2$ of parrots, the village headman (named) Gardhabaka (...) (r16-18) [Gardabhaka addressed the Buddha as follows:] "What teaching which (the *bhagavat*) preached is able to extinguish the accumulation of all sufferings (*duḥkhasamudaya*) in the present existence? (r18) And it is my wish that (I) should extinguish it (...) Or would you please preach (lit. he will preach) to me the *dharma* which extinguishes the accumulation of suffering (*duḥkhasamudaya*). (...) By loving the enemy (one) takes pity$_2$ on (him), preaching the meaning which extinguishes the accumulation of suffering (*duḥkhasamudaya*)." (...) [The Buddha answered:] (r18-20) "If I would preach to you all innumerable sufferings which (living beings) experienced in past times and the *dharma* which extinguishes the accumulation of suffering (*duḥkhasamudaya*), you might at times believe in it or might not believe in it. (r20-21) You might approve of it or you might not approve of it (...). (r21-22) (...) if I would preach to you intending to (...) (r22) Let me preach to you! (...) (r23) Receive it and cling to it with all (your) heart. (r23-27) If there should be any living beings whose circumstances for sufferings have arisen just a little, there are, nevertheless, various$_2$ differences$_2$ in their sufferings. (r27-30) And what is more, all sufferings (*duḥkha*) arise because of desire (*tṛṣṇā*); they are all accumulated from desire (*tṛṣṇā*). (r29-31) As regards now my (sense) faculties, they are dull. (r30-31) I did not understand what he has preached briefly. (...) (r31-v02) Whatever folk$_2$ there might be, if any persons bind or lock them all, they augment all these vile actions$_2$ and cut off$_2$ all other (...) (v02-04) If I should grieve somehow, certainly not only my sufferings and pains will arise. (...) (v05) If (...) should exist I should love it. (v05-06) Therefore (I) am able to produce my (...) (v06-07) (...) because my heart does not feel joy and does not get relaxed. (v07-09) If I should not love it, if I should not desire it or if I should not think of it, near to other things (...) (v10-12) If your son would not have been born

and would not have relied on his mother, at times he does not perceive and does not hear (...) (v13-14) Do you have especially close$_2$ feelings of warmth, love or a sense of friendship and regard? (...) (v15-16) (...) nevertheless (your son is) born and (afterwards) completely grown up (...) (v16-18) Poisoned by grief I am going to die someday, I am going to become a part of death someday. (v18-19) Let alone (the question:) will I never give birth (to) (...)?" [The village headman said:] (v20) "Being skilled you made the appropriate comparison. (...) (v21) I will go and send a messenger in order to make (him) see (whether my boy is well). (v22-23) If my messenger would return late, (the boy's) mother and our hearts won't be peaceful. (v23-24) We turn back and our messenger has been late. (v24-25) (So we ask ourselves:) Has our son presumably been especially uneven and unsound? (...) (v26-29) And if people have four things which they must love, (and these four) are destroyed, decay, change or disintegrate, then likewise a fourfold sorrow and grief (...) will arise in them. (v29-30) If they are just three then they all give rise (...) (v30-32) If they won't follow the mind of others and won't come into conflict with adherents of heritical religions (...) (v33) (...) the power (of) rhetoric (...)"

[**Sūtra 129**] (...) the Licchavis (...)

Commentary

(15r01-03) We can restore and emend the parallel in Zhang (2003a), lines 23-24 to *... [adırtl]amadın [üdüg] kolug . bulur yakın bargalı nirvanka.*
(15r03) *bilgälär*: Zhang (2003a), line 24, reads *biliglär* in his text but this should be *bilgälär* as well. The translator gave two equivalents for the character 者 *zhe* in that he translated 智者 *zhizhe* by *bilgälär* and added the topicalizing particle *ärsär*.
(15r03, 07) The same Chinese characters 智者自知 *zhizhe zizhi* are translated differently, the first time by *bilgälär ärsär k(ä)ntü özläri bilip*, the second time by *bilgälärig k(ä)nṭü özläri bilgülük*.
(15r04) *b(ä)lgülüg*: Zhang (2003a), line 25, reads *bilgülük* in his text but this is obviously wrong.
tuṭugsuzın: Zhang (2003a), line 25, is to be read in the same way. Zhang ignores the instrumental suffix.
(15r06-09) Zhang (2003a), lines 26-27, can be emended by comparing these lines.
(15r06) *elṭtäči*: Zhang (2003a), line 26, (there: *aldur///*) should be read in the same way.
(15r07) *nirvanka*: Zhang (2003a), line 26, (there: *nirvanıg*) should be read in the same way.
bilgälärig: Zhang (2003a), line 26, (there: *biliglär*) should be read in the same way.
bilgülük: Read Zhang (2003a), line 26, like this (there: *bilsär*).
(15r08-09) *üṭıŋä ärigiŋä*: Read Zhang (2003a), lines 26-27, like this (there: *///iŋä ämgäki(?)*).

(15r09) *tägingülüksüz bolup*: We can restore line 27 in Zhang (2003a) in the same way.
(15r09-10) *öŋi körüm*: The Chinese equivalent 異見 *yijian* is documented in Hirakawa (1997), No. 2384 with the corresponding Sanskrit terms *bhinna-mata* and *dṛṣṭi-gata*.
(15r10-11) The Stockholm text allows for a restoration of line 27 in Zhang (2003a).
(15r11) *üngäli mün kadagtın*: Zhang (2003a), line 28, can be read in the same way (no reading offered there).
(15r12) *malamanḍi*: Interestingly, Zhang (2003a), line 28, has only *mali*. The text breaks up after *suzakta* as well.
(15r13) *urubilagiram* is the reconstructed Uyghur transcription of Skt. *uruvilvāgrāma* but *urubila-* hints at a Middle Indic form. See e. g. Pāli Uruvelā. Zhang (2003a), line 28, differs regarding the name: *[ur]ubilva*. *suzakka* is maybe a mistake because Zhang (2003a), line 29, is likely to be restored to *[s]u[za]kta*. The translation breaks up there as well.
(15r13-14) *šukačanmuki* is difficult to explain mainly because its Chinese counterpart 鸚鵡閻無果 *yingwu yanwuguo* is – at least to my knowledge – only attested here. The first part 鸚鵡 *yingwu* is easily recognizable as *tuṭilug* "with parrots, belonging to parrots" in the Uyghur translation (but note the labial suffix). Zieme has drawn our attention to the word *totı* in Uyghur texts, see Zieme (2005), 290. He refers to Sogdian *twty* and hints at an early attestation in the still unpublished Tocharian-Uyghur wordlist which may have originated at the beginning of the second millennium CE. It is the counterpart of Tocharian *yamutse* (= Sogdian *ʾymʾwtsy*) which derives from Chin. 鸚鵡子 *yingwuzi*. The second part *°čanmuki* = Chin. 閻無果 *yanwuguo* (Middle Chin. *jiam vjyŏ kuaˊ*) is difficult to explain. It might be a transcription of Skt. *campaka* (= Michelia Champaka Lin.) which would match Uyghur *yemišlik* "orchard" because the *campaka* tree is a fruit tree. See Syed (1990), 277-284, with an illustration of the fruit on page 282. Zhang (2003a), line 29, where no reading is attempted, is likely to be read *šukačanmuki tu[tilıg*[142] *...]* as well. The translation in Zhang's text breaks up afterwards as well.
(15r15) *gardabake suzak bägi*: Zhang (2003a), line 29, has: *gardabay*[143] *suẓak bägi*. The translation breaks up afterwards as well.
gardabake ultimately goes back to Skt. *gardabhaka* which is mentioned in BHSD 210b as a proper name of a Yakṣa; for Tocharian A *gardabhake* see Carling/Pinault/Winter (2009), 189a. In our text it is clearly a name of a village headman.
(15r16ff.) The translator left out the subject of the sentence 世尊 *shizun* (= Skt. *bhagavat*).
Zhang (2003a), lines 30-31, differ remarkably. But the reading of the facsimile is difficult. Maybe we can read: *nä ymä [...]ᴘ //ᴡ[ ] nom [ ] öčürgäli köz[ünür až]untakı alku ämgäkn[i]ŋ terginin [te]p m(ä)niŋ ym[ä ...]* (the rest is unclear). The translation breaks up afterwards as well.

[142] The vowel of the suffix is not certain.
[143] The reading *gardabak[e]* is not excluded. The facsimile is not clear.

(15r18) Here and in the following the Uyghur translation has *tergin* "accumulation" in the translation whereas in the Pāli version the underlying *samudaya* means "origin".
(15r18) Instead of 或為我 *huoweiwo* Zhang's (2003a) text (line 31) extracts the characters 說於盡滅苦習之道 *shuo yu jinmie kuxizhidao*. The Uyghur translation differs. We can emend Zhang's reading most probably to: *nomlagay ämgäkniŋ tergini[n] öč[ürdäči] yol[ug] //[ ]*.
yagıg ... tep: Zhang (2003a), lines 32-33, can possibly be read: *[yagı]sın erinčkäyü tsuyurkayu y(a)rlıkamak üzä [yü]gärü yat-... /// ämgäk [terginin öčür]täči yörügüg tep*. The translation breaks up afterwards as well and the new phrase starts with the same Chinese characters. *yagıg* is an addition of the translator.
nomlasar ... nomug: Zhang (2003a), lines 33-34, can be emended according to our text (replace there *ötmiš* by *ärtmiš* and *yölägäli* by *öŋräki*). The translation breaks up afterwards as well and starts again with the quotation of the same four Chinese characters.
(15r18-21) Zhang (2003a), line 35, can be emended according to our text (replace *ödün* by *üdtä*, *kirtgünči-s(ä)n* by *kertgüngäy s(ä)n*, *kirtgünmäči-s(ä)n* by *kertgünmägäy s(ä)n*, *taplasar* by *taplagay*, *taplamasar-s(ä)n* by *taplamagay s(ä)n*). Zhang's text shows each time the variant *anṭag*. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.
(15r21) Because of Chin. 欲 *yu* we cannot interpret *ugrayu* as an adverb. It has to be a real converb here.
(15r21-22) Zhang (2003a), line 36, is identical. The Uyghur translation breaks up as well and starts again with the same three Chinese characters as in the Stockholm text.
(15r22) Zhang (2003a), line 36, is identical. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.
(15r23-27) Zhang (2003a), lines 36-38, is identical (but replace *anča* by *näčä*). The text edited by Zhang inserts the characters 諸有眾生 *zhu you zhongsheng* after *tuṭgıl*. And it shows the variant *ämgäklärindä* (instead of *ämgäklärintä*) with a punctuation mark afterwards. It has *ugrın* after *adrok adrok*. Because this is the better reading we should emend the Stockholm text. Zhang's text inserts the characters 是等眾苦 *shideng zhongku* at the beginning of the new sentence. One word is uncertain. It is not clear what follows after *öŋi* in Zhang's text. It looks like *öŋi täg*.
(15r27-29) Zhang (2003a), line 39, is identical except for the variant reading *tılṭagında*. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.
(15r29-30) The phrase *mäniŋ amtı ärkligim ärsär tümgä ol* is quoted in UW 439a s.v. *ärklig*.
(15r29-31) Zhang (2003a), line 40, should be read: *amtı mäniŋ ärkligim tümgä ol . ukmadım kav[ıra nomlam]išın*. The translation breaks up there as well and starts again with the same four Chinese characters as in the Stockholm text.

(15r31-32) Zhang (2003a), line 41, has the variant reading *bodun kara* instead of *bodun bokun*. In Zhang's edition we should replace *anča* by *näčä*. His text inserts the characters 假設有人 *jiasheyouren* afterwards.
(15r33-v01) *alkunı ... barča*: This part is missing in Zhang (2003a). There in line 41 the two characters 斬戮 *zhanlu* are visible. Afterwards the text is hardly legible. I would propose *[bıčsar] kässär ////*. The text starts again by a quotation of only one character, viz. 慘 *can*.
(15v02) For the rendition of Chin. 憂 *you* by Uyghur *busan-* see the name of a Buddha in BT XXV 2276 *busanmadačı atlıg* 無憂名 *wuyouming*.
(15v02-03) Zhang (2003a), line 42, is identical except for the missing words *näčä ymä* at the beginning of the translation (but replace the incorrect reading *tuggarmıš* by *tugar [ä]rmäz*).
(15v02-04) A translation for the character 大 *da* is missing.
(15v03) Zhang (2003a), line 42, has the variant *oḍgurak*.
(15v04) This part is likely to correspond to Zhang (2003a), line 42, which is quite difficult to decipher. The translation breaks up there as well and starts likewise again by a quotation of the characters 是我愛者 *shiwoaizhe*.
(15v05-07) The word order in the positive expression (*ärür ärsär maŋa amraguluk*) is different from the negative one (*maŋa amraguluk ärmäzi ärsär*). This change is solely due to the personal decision of the Uyghur translator.
(15v05-09) Some characters have obviously not been translated. The Uyghur text seems to be continous at first glance but this is misleading if we compare the Chinese text.
It is difficult to evaluate Zhang (2003a), lines 43-44. One may hint at the variant readings *amranguluk* (for *amraguluk*), *öṭrü* (instead of *ötrü*) and *tuggalı*[144] (for *tugurgalı*). Replace in Zhang's edition *mäniŋ* for *mänig*, *küsägülük* for *küsängülük*, *ärmäzi* for *ärmäz*. The character 心 *xin* present in the Stockholm leaf is missing there. Afterwards we can detect the variant readings *amranmamıš yaẓılmamıš* (but this reading is not certain) instead of *ögirmämäk yaẓılmamakın* and maybe *amranguluk* for *amraguluk*. Zhang's text inserts the characters 於斯等邊 *yusidengbian* afterwards.
(15v06) I render the genitive (*mäniŋ köŋülümnüŋ*) like a locative in the translation.
(15v09) Zhang (2003a), line 45, has *mundata ulatılartın sıŋar* (Zhang mistakenly reads *tüp* instead of the ablative suffix) with a following alternative translation which is introduced by the character 又 *you* (beginning with the genitive suffix). But the ablative suffix and *sıŋar* seem to be deleted by a small circle on the right side of these elements. Unfortunately the facsimile is unclear and the text seems to be severely damaged. The translation breaks up afterwards.
(15v10-12) Of the quoted Chinese characters of the next phrase in Zhang's (2003a) text only 生 *sheng* is still visible. But it is clear that fewer characters compared to the Stockholm text were extracted. The first Uyghur word starts with *tug///*. Lines 45-46 are most probably to be read as *ög kaŋka*, instead of *anasıŋa* in the Stockholm text. In Zhang's text follows an alternative

[144] But the facsimile is not sufficiently clear.

translation which is introduced by the character 又 *you*. I tend to read it as *aẓun tuṭmadok ärsär tayanmadok [ä]rsär ana[- ... .* The translation is interrupted there as well and the next phrase introduced by the same characters as in the Stockholm leaf.
(15v13-14) Zhang (2003a), line 47, can be emended according to these lines. The translation is interrupted there as well and the next phrase is likely to be introduced by the same Chinese characters as in the Hedin text.
(15v15-16) Zhang (2003a), line 48, is equally introduced by *inčip* (mistakenly read *ulug* in Zhang's transcription).
(15v16-18) The next phrase in Zhang (2003a), 48, differs from the Hedin text. It starts with *anṭag ymä ölüm käs[dämi ...] tugar //*. Hereafter the text is severly damaged.
(15v18) *ölüm käsdämi*: See ShōAgon 1,215 (*ölüm käsdämi ämgäk*) and UigĀg I F 1-4 with note.
(15v20) *ogšaṭı*: It can be assumed that the Uyghur translator had the character 彷 *fang* (or 倣 *fang* or 仿 *fang*) in his Chinese text instead of 方 *fang* in the Taishō edition.
kıldıŋız: The <n> of the digraph <nk> is hardly recognizable.
körṭür- is a late causative which is recorded by Clauson for Karachanidic (ED 740b).
(15v21) As far as we can tell from the facsimile, the first character which introduces the passage in Zhang (2003a), line 49, is 看 *kan*.
(15v22) After *keč yansar* the characters 心意 *xinyi* are quoted in Zhang (2003a), line 50.
(15v23) The translation is not interrupted but, nevertheless, the Chinese characters are indicated.
ävrülänür biz: For the rounding of the second syllable see ED 14b s. v. *evril-* where examples only from Karachanidic are given.
(15v24) *oglumuz*: The letter <q> looks like the letter <s>.
(15v25) Uyghur *täŋsiz tüẓügsüz ... bol-* renders the Chinese verbal phrase 不平安 *bupingan*. The counterpart of *tüzügsüz* is attested as *tüzüglüg* "well, sound, level" (see OTWF 252).
The Chinese characters in the manuscript follow the variant.
(15v28) *tugar* is written with a <q> which has a double dot as a diacritical mark.
(15v30) *tugurur* is written with a <q> which has a double dot as a diacritical mark.
(15v31) The last two graphs <nk> look like a single <k>. Both signs are hardly distinct.
(15v31-32) *elṭšigülüksüz* is most probably only a metathetical variant of *eltišgülüksüz*. See ED 134a s. v. *éltiş-*. The translation *elṭšigülüksüz bol-* is a reinforcement of the Chin. 不趣 *buqu* "does not go (to)".
(15v33) In this line starts sūtra No. 129 with the Chinese characters.

Word Index

- Words which are to be deleted have not been taken into account
- For alternative translations no Chinese equivalents are given
- If Chinese equivalents are given for a whole phrase no equivalents are given for the single words (note the cross-references)
- The sign ~ indicates an orthographic variant
- 15r18^{m} means that the word was written on the margin but refers to line 18 of leaf 15 (recto)
- An asterisk (*) indicates a conjecture
- Spelling variants are indicated by the sign ~

abišek 14v06
    abišek kılmıš töpölüg 灌頂 14v06
ačele 裸形 14v34
ada 難 14v02 (adatın), 14v45 (adaka) (s. sıkıg ada)
adalıg 12r18 (s. učrum adalıg yolta)
adın 他 12v38 (adınlarnıŋ), 他 13v32 (adınlarka), 為他 14r10 (adınlarka), 為他 14r13 (adınlarka), 他 14v35 (adınlarnıŋ), 他 15r05 (adınlarnıŋ), 他 15r08 (adınlarnıŋ), 他 15v31 (adınlarnıŋ), 異 15v32
aḍır- 14v19 (aḍırgalı)
    aḍır- sač- 分離 14v19-20 (aḍırgalı sačgalı)
adırt 15r26 (adırtı)
    adırt öŋi 差別 15r26 (adırtı öŋisi)
aḍırtla- ~ aḍırṭla- 不擇 13v14 (aḍırṭlamatın), 擇 13v24 (aḍırtlagalı), 14v43 (aḍırtlayu), 不擇 15r01 (adırtlamadın) (s. böl- aḍırtla-)
aḍırṭlamak 14v38-39 (s. körmäk aḍırṭlamak)
aḍrıl- 別離 12r22 (aḍrılgalı ... bulmıšlar)
adrok 15r26, 15r26
    adrok adrok 種種 15r26
aguk- 毒 15v17 (agukup)
al 14v01
    al altag 方計 14v01 (al altagın)
al- 取 12r04 (algalı), 錄 13v15 (almıšı täg)
alaŋuk 14r08
    alaŋuk turuk bol- 羸瘦 14r08 (alaŋuk turuk bolup)
alk- 14v33 (alkar) (s. öč- alk-)
alku 12r02 (alkuta), 一切 12r07, 諸 12r42, 諸 12r45, 諸 12v19, 諸 13r34, 悉 13v25, 諸 14r09, 一切 14v32, 一切 15r17, 15r33 (alkunı), 諸 15v01, 15v01 (alkunı)
    alku barča 一切 12r02 (alkuta barča), 盡 15r33 (alkunı barča), 皆悉 15v01 (alkunı barča)
alp 13r33, 13v06
    alp kaṭıg teṭimlig kınımlıg 驍勇 13r33-34, 驍勇 13v06-07
altag 14v01 (altagın) (s. al altag)
altın 下 14r36 (altını)

alvar- 14v27 (alvara)
alvar- yalvar- 憧惶 14v27 (alvara yalvara)
amra- 愛 15v05 (amraguluk), 愛 15v07 (amraguluk), 15v26 (amragulukı)
amraguluk bol- 愛 15v26-27 (amragulukı bolsar)
amramak 12r41, 15r18[m], 15v14 (amramakıŋ) (s. isimäk amramak)
amramak sävm(ä)k 愛樂 12r41 (amramak sävm(ä)kniŋ)
amramak üzä erinčkäyü tsuyurkayu y(a)rlıka- 哀矜愍 15r18m (amramak üzä erinčkäyü tsuyurkayu y(a)rlıkap)
amranmak 15v14
amranmak ömäklig köŋül 念心 15v14 (amranmak ömäklig köŋülüŋ)
amrıl- 12v33 (amrılıp) (s. öč- amrıl-)
amṭı 今 15r29
ana 於母 15v11 (anasıŋa), 母 15v22 (anası)
ančada 14v39
ančada temin 爾乃 14v39
anč(a)k(ı)ya 14v27
ančak(ı)ya ymä 14v27
ančo 13v14, 14v12 (s. artuṭ ančo, ber- ... ögdir ančo, ögdir ančo)
ančulayu 13v18, 13v33, 13v45, 14r02-03
ančulayu ok är- 13v33 (ančulayu ok ärür)
ančulayu ok ymä 如是 13v18
ančulayu ymä 如是 13v45, 14r02-03
anda (s. anta)
aŋa 其 13v13
anın 是以 12v20
anıŋ 其 13v14, 其 13v15, 13v16, 其 14v42, 其 14v51, 其 14v52
anta ~ anda 於彼所 12v36, 於彼 13r16, 14v27
antag ~ anṭag 12r20, 12r26, 13r17, 13r46, 13v18, 13v50, 14r05, 14r07, 14r12, 14v11, 14v41, 14v45, 或 14v47, 15r19, 15r19, 15r20, 15v17, 15v17
antag ärip 然其 13r17-18
antag bolur kaltı 如 12r26
antag bolur k(a)lṭı ... täg 如 13v50-51
antag ok 如是 12r20-21
antag ~ anṭag ymä 若 13r46, 若 13v18, 或 14r05, 或 14r07, 或 14r12, 若 14v11, 若 14v41, 若 14v45, 或 15r19, 或 15r19-20, 或 15r20, 若 15v17, 若 15v17
apın- 14r45 (apınguluk), 14v28 (apınguluk) (s. onguluk apınguluk oronı)
apınguluk oron 避處 14v28-29
arasında 中 13r27
arhant 14v37
arhant ärür 是羅漢 14v37 (arhant ärürüg)
arıg 13v40 (arıglarda), 14r39 (arıglar), 15r14 (arıgta) (s. ot ıgačlar arıglarda sämäklärdä, šukačanmuki tuṭılug yemišlik arıg)
arıg sämäk 13v40-41 (arıglarda sämäklärdä), 林 14r39 (arıglar sämäklär)
arıṭı 都 12r08, 初 12v36, 終 13r26

arkıš 使 15v21, 使 15v22, 使 15v24 (arkıšımız)
arṭa- 15v27 (arṭasar) (s. buẓul- arṭa-)
artaṭ- 13r04 (artaṭgalı), 14v22 (artaṭṭačı) (s. buẓ- artaṭ-)
arṭok 12v16 (s. ärtä arṭok)
artokrak ~ arṭokrak 大 12v26, 厚 13v12, 甚 13v36, 大 14r02, 極 14r08-09, 14r42, 甚 14r47, 深 14v25
arṭokrak kertgünč köŋül 深 ... 信心 14r42 (arṭokrak kertgünč köŋülüg)
artuṭ 14v12
artuṭ ančo 貢獻 14v12
arvıš 14v11, 14v30
arvıš uẓanmak ädräm 咒術 14v11, 咒術 14v30
as- 15r33 (assar) (s. ba- bäklä- as-)
asıl- 13v05 (asılur) (s. ükli- asıl-)
asıra 14r09
asıra bol- 黑 14r09 (asıra bolur)
aš 13v26, 13v48 (ašıg)
aš ičgü 飲食 13v26, 飲食 13v48-49 (ašıg ičgüg)
ašlıg 12r17-18
ašlıg aẓukluglar 資糧 12r17-18
ašnuča 先 13r23
aṭ 13v05 (aṭı), 名 14v15 (aṭın)
aṭ küü 名 13v05 (aṭı küüsi)
at- 射 13r24 (atmıš), 射 13r25 (atsar), 射 13r40 (atdačı)
atlıg 馬 14v29
atmaklıg ~ aṭmaklıg 13r20-21, 13v09 (s. danurveḍ aṭmaklıg ädräm, danurved atmaklıg uzanmak)
ay 12r37, 12r37
ay ay sayu 月月 12r37
aya 咄哉 13r02
aya- 12v03 (ayayu), 奉 14r20 (ayayu)
ayayu yükün- 禮敬 12v03 (ayayu yükünürm(ä)n)
ayančaŋsız 14r18
ayančaŋsız är- 無恭敬 14r18 (ayančaŋsız ärsär)
ayıg 惡 12r14 (ayıgnıŋ), 12r16, 惡 12r20 (ayıgta), 14r12, 14r22
ayıg kılınč 惡 12r16, 惡業 14r12-13 (ayıg kılınčta), 業 14r22 (s. ädgü ayıg kılınč)
ayıṭ- 15v18 (ayıṭmıš) (s. takı nä ayıṭmıš k(ä)rgäk)
az 少 12r05
az ülüšk(i)yä 少分 12r05 (az ülüšk(i)yäsin)
azk(ı)ya 12r10, 少 12r17, 15r24
azk(ı)ya ärsär ymä 少 12r10, 小 15r24-25
azlanmak 13v47
azlanmak saranlanmak 慳嫉者 13v47 (azlanmak saranlanmakıg)
azu ~ aẓu 12r11, 15r18[m]
aẓu ymä 或 15r18[m]
aẓuklug 12r18 (aẓukluglar) (s. ašlıg aẓukluglar)

ažun 14r25 (ažunka) (s. ken ažun)
aẓundakı (s. ažuntakı)
ažuntakı ~ aẓundakı 12r29, 15r17 (s. ken ažuntakı, közünür aẓundakı)

äd 12r07, 物 12r11, 12v17, 財 13v12, 14v12, 14v30
äd tavar 財寶 12r07 (äd tavarları), 物 12r11, 財 12v17, 13v12, 錢財 14v12, 財 14v30-31
ädgü 善 12r14 (ädgünüŋ), 12r16, 12r21, 12r24, 13v15 (ädgüsin), 13v16 (ädgüsin), 13v19
ädgü ayıg kılınč 善惡 12r16
ädgü ädräm 功勳 13v15 (ädgüsin ädrämin), 13v16-17 (ädgüsin ädrämin)
ädgü kılınč 善業 12r24 (ädgü kılınčı)
ädgü nom 善 13v19 (ädgü nomta)
ädgü yol 善徑 12r21 (ädgü yolka)
ädgüti 善 13r18, 善 13r19
ädlä- 我 ... 不用 13r31 (ädlämäz m(ä)n), 用 13r45 (ädlär m(ä)n)
ädräm 13v09, 13v09 (ädrämig), 技 13v09 (ädrämlärig), 13v15 (ädrämin), 13v17 (ädrämin), 14v11, 14v30 (s. arvıš uẓanmak ädräm, aṭmaklıg ädräm, ädgü ädräm, danurveḍ aṭmaklıg ädräm)
ämgäk 12r19, 15r17 (ämgäkniŋ), 15r18^{m} (ämgäkniŋ), 15r18^{m} (ämgäkniŋ), 於 ... 苦 15r18^{m} (ämgäklärig), 15r18^{m} (ämgäkniŋ), 苦中 15r26 (ämgäklärintä), 苦 15r27 (ämgäklär), 15v04 (ämgäkim)
ämgäk örlätilmäki, ämgäk örläṭılmäk 苦惱 12r19 (ämgäk örlätilmäki), 苦惱 15v04 (ämgäkim örläṭılmäkim)
ämgäkniŋ tergini 苦習 15r17-18 (ämgäkniŋ terginin), 苦習 15r18^{m} (ämgäkniŋ terginin), 苦習 15r18^{m} (ämgäkniŋ terginin), 苦習 15r18^{m} (ämgäkniŋ terginin)
ämgäklig 苦 15r25
ämgäṭmäk 14v47 (ämgäṭmäktä) (s. ölürmäk ämgäṭmäk)
är- 12r02 (ärmiš), 12r03 (ärdöki), 12r04 (ärmiš), 12r08 (ärmiš), 12r10 (ärmiš), 12r10 (ärsär), 非 12v13 (ärmäzin), 12v36 (ärip), 13r18 (ärip), 13r27 (ärsär), 者 13r45 (ärsär), 者 13v23 (ärsär), 13v24 (ärmäz), 13v33 (ärür), 13v48 (ärür), 14r06 (ärip), 14r15 (ärip), 者 14r16 (ärsär), 14r18 (ärsär), 14r21 (ärsär), 14r38 (ärsär), 14r43 (ärsär), 者 14v07 (ärsär), 14v13 (ärsär), 14v28 (ärsär), 14v42 (ärsär), 14v44 (ärsär), 者 15r03 (ärsär), 15r16 (ärür), 15r24 (ärsär), 15r25 (ärsär), 15r30 (ärsär), 15r32 (ärsär), 15v03 (ärmäz), 是 15v05 (ärür), 者 15v05 (ärsär), 非 15v07 (ärmäzi), 者 15v07 (ärsär), 非 15v08 (ärmäzi), 15v08 (ärsär), 非 15v08 (ärmäzi), 15v09 (ärsär), 15v11 (ärsär), 15v11 (ärsär), 15v16 (ärsär), 15v29 (ärsär) (s. ančulayu ok är-, antag ärip, ayančaŋsız är-, azk(ı)ya ärsär ymä, ärkän, bar är-, birök ... ärsär, bulmaz nä ärsär kılgalı, erinč çıgay är-, kayu näčä bar ärsär, tägimlig är-, täginmišlär ärsär, tugar ärmäz, turgurguluk ärsär, tutadačı sögdäči ärsär, udačı är-, yok är-)
ärän 13v43 (äränlär) (s. tarıgčı äränlär)
ärdini 12r01 (ärdinilärtä), 寶 12v17 (ärdinitä), 寶 13v13, 寶 14v31 (s. yinčü monçuk ärdini)
ärig 15r05-06 (äriginä), 15r08-09 (äriginä) (s. üṭ ärig)
äriglä- 13r28-29 (ärigläp) (s. üṭlä- äriglä-)

ärk 15r10 (ärkčä)
    ärkčä tapča 自在 15r10
ärkäč 牂 12r34, 12r35 (ärkäčtä)
ärkän 12r19
ärkänki 15v12
ärki 15v25 (s. mü boldı ärki)
ärklig 根 14r09 (ärkliglärkä), 根 15r29 (ärkligim)
ärksin- 12v24 (ärksinmiš) (s. elän- ärksin-)
ärksinmäk 自在 14r11 (ärksinmäkig), 自在 14r14 (ärksinmäkig)
ärmäz 15v07 (ärmäzi), 15v08 (ärmäzi), 15v08 (ärmäzi)
ärt- 越 12r19 (ärtär), 度 13r12 (ärtär), 15r18^{m} (ärtmiš)
    ärtmiš üdki 過去 15r18^{m}
ärtä 12v16
    ärtä arṭok 過 12v16
ärṭür- 訖 14r33 (ärṭürüp)
ärür (noun) 14v37 (ärürüg) (s. arhant ärür)
äski 故 12r06
äšid- 聽 14v51-52 (äšidtökintä), 未 ... 聞 15v12 (äšidmäz)
äšidmäklig 13v34 (äšidmäkliglär), 13v46 (äšidmäkligin) (s. üküš äšidmäklig)
ätöz 形 12r13, 身 12v02 (ätözin), 13r20 (ätözin), 13v25, 身 14r07 (ätözläri), 14r08 (ätözläri), 身 14r12 (ätözin), 身 15r01 (ätözüg) (s. öz ätözi)
äv 家 14r04 (ävintä), 家 14r07 (ävintä)
ävrülän- 怪 15v23 (ävrülänür biz)
ʾäymän- 14r48 (ʾäymängülük) (s. kork- ʾäymän-)

ba- 12v09 (basar), 繫 12v15 (bayur), 15r33 (basar)
    ba- bäklä- 繫縛 12v09 (basar bäkläsär), 15r33 (basar bäkläsär)
    ba- bäklä- as- 繫縛之。加 15r33 (basar bäkläsär assar)
bag 縛 12v13, 縛 12v15
bagır(a)gu 大膽 13r38
bahušurut 多聞 14r19 (bahušurutlarıg)
bar 有 12r11, 13r27, 有 13r46, 有 13r49, 有 13v25 (barınča), 14r38, 14v20, 14v42, 15r24, 15r31 (s. ädgü ayıg kılınč, kayu näčä bar ärsär)
    bar är- 有 13r27 (bar ärsär), 14r38 (bar ärsär), 有 14v42 (bar ärsär)
    bar bol- 有 14v20 (bar bolup)
bar- 去 12r11 (bargalı), 趣向 12v21 (barayın), 13r22 (bardokta), 不 ... 發 13r43 (barmadačı), 15r02 (bargalı), 往 15v21 (barıp) (s. yakın bar-)
barča 12r02, 悉 13v09-10 (barčanı), 14r40, 皆 14r41, 14r46, 皆 15r28, 15r33, 15v01, 皆 15v30 (s. alku barča, olarnı barča, tüzüni barča)
    barča kamag 14r41
barıg 所趣 14v36 (barıgın)
barımlıg 14v18 (s. bay barımlıg bolmak)
basıtıl- 12r05 (basıtılguluk)
    basıtılguluk bolmak 所侵 12r05-06
baṭur- 沒 12v19 (baṭurur)
bay 14v17
    bay barımlıg bolmak 富貴 14v17-18 (bay barımlıg bolmakıg)

bädük 13r33, 13v29 (s. ulug bädük)
bäg 13r28, 15r15 (bägi) (s. elig bäg, suzak bägi)
bäkiz 15r04
    bäkiz b(ä)lgülüg 明 15r04
bäklä- 12v09 (bäkläsär), 15r33 (bäkläsär) (s. ba- bäklä-, ba- bäklä- as-)
b(ä)lgülüg 15r04 (s. bäkiz b(ä)lgülüg)
bärk 12v13, 12v16, 14v50 (bärkin)
    bärk y(a)rp ~ yarp 牢 12v13, 堅牢 12v16, 堅實 14v50 (bärkin yarpın)
ber- 13r09 (berür), 13r16 (bergülük ol), 13r30 (beräyin), 13r51 (bersär), 13v04 (bersär), 13v13 (berip), 13v16 (bermiši täg), 13v46 (bergäli), 14r22 (berdäčilärig) (s. bušı ber-, bušı bergülük ol, ögdir ber-)
    ber- ... ögdir ančo 與 ... 爵賞 13v13-14 (berip ... ögdir ančo, bušı ber-, ögdir ber-)
bermäk 13v50 (bermäkkä) (s. elṭip bermäkkä)
bermäklig 14r20 (s. bušı bermäklig kŏŋül)
beš 13r47, 13r49, 13v01, 13v03
    beš bölöklär 五支 13r47 (beš bölöklärkä), 五支 13r49 (beš bölöklärkä), 五支 13v03 (beš bölöklärkä)
    beš törlüg küsänčiglär 五欲 13v01-02 (beš törlüg küsänčiglärig)
bıč- 15v01 (bıčsar)
    bıč- käs- 斬戮 15v01-02 (bıčsar kässär)
bıšrun- 修 12r38 (bıšrunsar), 修 12r44 (bıšrunup), 修 13v20 (bıšrundačılarıg), 修 14v03 (bıšrunu)
bil- 知 12v13 (bilirlär), 了 13r11 (bilip), 不知 13r19 (bilmädäči), 知 13v01 (bilip), 知 13v10 (bildäči), 知 14v36 (bilgäy sän), 知 14v39 (bilgäli), 知 14v41 (bilgäli), 知 14v44 (bilgäli), 知 14v50 (bilgäli), 知 15r03 (bilip), 知 15r07 (bilgülük)
bilgä 13r10, 13v23 (bilgälär), 14v40 (bilgälär), 智 14v51 (bilgäsin), 智 14v52, 智 15r03 (bilgälär), 智者 15r07 (bilgälärig) (s. teṭik ~ teṭiklär bilgälär)
    bilgä bilig 知 13r10-11 (bilgä biligi)
bilig 13r11 (biligi) (s. bilgä bilig)
bir 一 12v02, 一 12v28, 13r01, 一 13v06, 14v26, 15v03
    bir ikintiškä 相 13r01
    bir üdtä 一時 14v26
    bir yinṭäm 一向 15v03
birgärü 同 12v35
birk(i)yä 12r08-09, 一 12v03
    birk(i)yä ymä 一 12r08-09
birlä 12r01, 12r43, 13v08, 13v13, 13v26, 13v30, 14r36, 14r37, 共 14v09, 共 14v37, 與 15v23
    birlä yänä 并 12r01, 與 12r43, 兼 13v08, 并 13v13, 并 13v26, 并 13v30
birök 若 12v32 (birök ... -sar), 設 13r05 (birök ... -sar ymä), 設復 13r25 (birök yänä ... -sar ymä), 設如 ... 者 14v06 (birök ... -mišlär ärsär), 若 14v44 (birök ... -sär), 假設 15r32 (birök ... -sar –sär –sar), 若 15v10 (birök ... -sär), 若 15v22 (birök ... -sar), 15v26, 若 15v29 (birök ... ärsär) (s. kimlärniŋ birök ...)
biz 15v23 (vb.), 我 15v24 (biziŋ)

bo 12r09 (munta), 此 12r39 (munda), 斯 12v12, 此 12r44, 此 12r45, 此 13v11, 是 14r22, 此 14v44, 此 15r25, 15r27 (mundata), 15v09 (s. munda, munta, mundada ulatı)
bodun 眾 14r31 (bodunnuŋ), 14r32 (bodunnuŋ), 15r32
    bodun bokun 民眾 15r32
    bodun kara 庶 14r32-33 (bodunnuŋ karanıŋ)
[1]bokun 有密 13v34
[2]bokun 15r32 (s. bodun bokun)
bol- 儲有 12r09 (boldačı), 12r26 (bolur), 12v30 (bolurlar), 13r29 (bolgıl), 13r36 (bolgu täg), 13r48 (bolgalı), 13r51 (bolgalı), 13v03 (boldačı), 有 13v06 (bolsar), 13v32 (bolmıšı), 13v41 (bolup), 13v43 (bolu), 13v50 (bolur), 14r08 (bolup), 14r09 (bolur), 14r10 (bolurlar), 14r10 (bolup), 14r14 (bolup), 14r16 (bolup), 14r27 (bolgalı), 14v20 (bolup), 有 14v24 (bolup), 14v46 (bolup), 14v49 (bolup), 15r09 (bolup), 是 15r27 (bolur), 有 ... 不 15v13 (bolur mu), 15v18 (bolur m(ä)n), 15v25 (boldı), 15v27 (bolsar), 15v27 (bolsar), 15v30-31 (bolguluksuz), 15v31 (bolup), 15v32 (bolup) (s. alaŋuk turuk bol-, amraguluk bol-, antag bolur kaltı, antag bolur k(a)lṭı ... täg, asıra bol-, bar bol-, elṭšigülüksüz bol-, eyin bolguluksuz bol-, köp yigi bol-, mü boldı ärki, ölüm käsdämi bol-, öŋi bol-, ööčlüg künilig bol-, övkälig kakıglıg bol-, sıkguluk bol-, sıkguluk taŋguluk bol-, tägingülüksüz bol-, tükällig bol-, tükälligsiz bol-, umug bol-, umug bolmıšı täg, yakın yaguk bol-, yok bol-, yumuščı bol-)
    bolgalı yaraglıg 任 13r51
bolmak 為 12r06, 14v18 (bolmakıg) (s. basıtılguluk bolmak, bay barımlıg bolmak)
böl- 14v43 (bölä)
    böl- aḍırtla- 分別 14v43 (bölä aḍırtlayu)
bölök 13r47 (bölöklärkä), 13r49 (bölöklärkä), 13v03 (bölöklärkä) (s. beš bölöklär)
braman ~ br(a)m(a)n 婆羅門 13r46-47 (br(a)m(a)nlar), 婆羅門 14r04 (bramanlar), 婆羅門 14r04 (bramanlar)
buka 牛王 12r31 (bukalarıg)
bul- 12r22 (bulmıšlar), 得 12r28 (bulmıšlar), 得 13v04 (bulur), 得 13v22 (bulmıšlarıg), 不蒙 ... 者 13v41 (bulmadačı), 獲 14r02 (bulmıšta), 不得 14r11 (bulmazlar), 不得 14r14 (bulmasar), 得 14r27 (bulsar), 得 14v01 (bulur s(ä)n), 無可 14v09 (bulmaz), 14v13 (bulmaz), 可 14v39 (bulur), 可 14v43 (bulur), 可 14v50 (bulur), 得 15r02 (bulur), 得 15r10 (bulup)
    bulmaz nä ärsär kılgalı 無如之何 14v13
bulıt 雲 13v35
bulṭur- 得 13r51 (bulṭurtačı)
burhan 12r40 (burhannıŋ), 12v04 (burhanka), 14v03, 14v04 (s. t(ä)ŋri burhan)
    burhan nomı 佛法 14v03 (burhan nomıŋa), 佛法 14v04-05 (burhan nomıŋa)
busan- 憂慘 15v02 (busansar m(ä)n)
busuš 愁 15v16, 15v28 (busušı)
    busuš kadgu 憂悲 15v28-29 (busušı kadgusı)
bušı 13r15, 13r51, 13v04, 13v46, 布施 14r03 (bušıta), 14r20, 14r21

bušı ber- 布施 13r15-16 (bušı bergülük ol), 施 13r51 (bušı bersär), 施 13v04 (bušı bersär), 惠施 13v46 (bušı bergäli), 施與者 14r21-22 (bušı berdäčilärig)
bušı bermäklig köŋül 施心 14r20-21 (bušı bermäklig köŋülüg)
buyan 福 12r39 (buyanıg), 福 12r45 (buyanıg)
buyanlıg 13r47-48, 13r50
buyanlıg tarıglag 福田 13r47-48, 福田 13r50-51
buẓ- 破 12v38 (buẓgalı), 13r04 (buẓgalı), 14v22 (buẓdačı)
buẓ- artaṭ- 壞敗 13r04 (buẓgalı artaṭgalı), 碎壞 14v22 (buẓdačı artaṭdačı)
buẓul- 15v27 (buẓulsar)
buẓul- arṭa- 敗壞 15v27 (buẓulsar arṭasar)

č(a)hšap(a)t 13v28 (č(a)hšap(a)tka), 14r18, 戒 14v49 (č(a)hšap(a)tın)
č(a)hšap(a)t tut- 持戒 14r18-19 (č(a)hšap(a)t tutdačılarıg)
č(a)hšap(a)tka tükälligin tuṭa 有具戒者 13v28-29
čanḍal 旃陀羅 12v07 (čanḍalta), 魁膾 ... (之) 14r06 (čanḍallarnıŋ)
čarit 14r34 (čaritı) (s. kılık čarit)
čatile 長髮 14v34
čärgäš- 戰 12v26 (čärgäšdi), 13v11 (čärgäšdökdä), 14v08 (čärgäšgülük), 鬪 14v09 (čärgäšgäli) (s. süŋüš- čärgäš-)
čärig 12v26, 13r18, 陣之 13r27 (čärigniŋ) (s. süü čärig törö)
čärig ur- 交陣 12v26 (čärig urup)
čıgay 14r15 (s. erinč čıgay är-)
čın 12v18, 14v04, 14v06
čın kertü 實 12v18, 真 14v04, 14v06

danurved 13r20, 13v08
danurveḍ aṭmaklıg ädräm 射術 13v08-09 (danurveḍ aṭmaklıg ädrämig)
danurved atmaklıg uzanmak 射術 13r20-21 (danurved atmaklıg uzanmakıg)

edär- 12r03 (edärdäči), 12r04 (edärdäči), 12r12 (edärip), 12r13 (edärtäči), 12r16 (edärür), 12r25 (edärü), 14v22 (edärdöktä) (s. eyin edär-)
edärü käl- 12r25 (edärü kälip)
ekašali 一衣 14v35
el 14v07
el oronı 王位 14v07 (el oronın)
elän- 12v24 (elänmiš)
elän- ärksin- 統 12v24 (elänmiš ärksinmiš)
elig 12v08 (eliglär), 13r28, 王 13v17 (elig-a)
elig bäg 王 13r28
eliglär hanlar 王者 12v08
eligtäki 13r35
elṭ- 13v50 (elṭip), 15r06 (elṭṭäči) (s. yakın yaguk elṭ-)
elṭip bermäkkä 進與 13v50
elṭši- 15v31-32 (elṭšigülüksüz)
elṭšigülüksüz bol- 不趣 15v31-32 (elṭšigülüksüz bolup)

enčgülüg 安 12v33 (enčgülügin)
enčlän- 不安 15v23 (enčlänmäz)
erinč 14r15
erinč čıgay är- 貧窮 14r15 (erinč čıgay ärip)
erinčkä- 15r18[m] (erinčkäyü) (s. amramak üzä erinčkäyü tsuyurkayu y(a)rlıka-)
erinṭilig 12r30
erinṭilig kınatılmak 譏呵 12r30-31 (erinṭilig kınatılmakka)
eṭig 14v17 (eṭigig)
eṭig yaratıg 榮華 14v17 (eṭigig yaratıgıg)
eyin 12r03, 12r03, 12r11, 12r13, 12r16, 隨 13r15, 14v22, 15r05, 15r08, 15v30
eyin bolguluksuz bol- 不從 15v30-31 (eyin bolguluksuz bolup)
eyin edär- 隨 12r03 (eyin edärdäči), 隨者 12r03-04 (eyin edärdäči), 隨逐 12r11-12 (eyin edärip), 隨 12r13 (eyin edärtäči), 隨逐 12r16 (eyin edärür), 隨逐 14v22 (eyin edärdökdä)
eyin kıl- 不隨 15r05 (eyin kılmaz), 不隨 15r08 (eyin kılmadačı)

gardabake 驢姓 15r15

han 12v08 (hanlar) (s. eliglär hanlar)
haṭun 12v27 (s. vaideh haṭun oglı)

ı 13v42, 14r39 (ılar)
ı ıgač 卉 14r39 (ılar ıgačlar)
ı tarıg 禾稼 13v42
ıd- 遣 15v21 (ıdurm(ä)n)
ıdok 12v11 (ıdoklar) (s. tözünlär ıdoklar)
ıgač 13v40 (ıgačlar), 14r39 (ıgačlar) (s. ı ıgač, ot ıgačlar arıglarda sämäklärdä)
ıntın 13r13, 13r14
ıntın kıdıg 岸 13r13 (ıntın kıdıgka), 岸 13r14 (ıntın kıdıgıŋa)
ıra- 不遠 13r25 (ıramadačı)
ırak 遠 12r23, 遠 13r40, 遠 13v37, 遠 13v51 (ırakta)
ıšıg 12v10 (s. kıl ıšıg)
ıyat 14r26 (ıyatka) (s. uvut ıyat)

ičgü 13v26, 13v49 (ičgüg) (s. aš ičgü)
iglämäk 病 13r07
ikintiškä 13r01 (s. bir ikintiškä)
ilin- 戀 12v14 (ilinsär)
inčä 12r12, 12r17, 譬如 12r22, 13v06, 13v34, 14r01, 14r44, 14v23
inčä kaltı ~ inčä k(a)ltı 12r12, 12r17, 13v06, 譬如 13v34, 譬如 14r01, 譬如 14v23
inčä kaltı ... -sar 譬如 13v06
inčä kaltı ... täg 譬如 12r12-13, 譬如 12r17-19
inčip 當 13r28, 13r29, 當 13r30, 當 13v12, 而 14v01, 而 14v49, 而 15r25, 而 15r28, 而 15v15
ingäk 乳牛 12r33 (ingäklärig)
irk 12r34
isdim 13r23
isdim uẓatı 每常 13r23

isimäk 15v13 (isimäkniŋ)
    isimäk amramak 昵愛 15v13-14 (isimäkiŋ amramakıŋ)
isin- 13r10 (isinü)
    isinü yılınu katıglanguluk ol 勤精進 13r10
isṭä- 13v49 (isṭäyü) (s. üṭläyü öṭünüp isṭäyü)
iš 14r31 (iši)
    iš küdök 務 14r31 (iši küdöki)
išläṭ- 可用 14v10 (išläṭgülük)
iṭür- 14v19 (s. ölür- iṭür-)
isdim 13r23
    isdim uẓatı 13r23
iz 13r06 (s. ölümlüg iz oruk)

kač- 退 13r23 (kačıp), 不退 13r38 (kačmadačı), 14r13 (kačıp), 14v28 (kačıp) (s. yügür- kač-)
kadag 15r11 (kadagtın) (s. mün kadag)
kadgu 15v29 (s. busuš kadgu)
kakıglıg 14r16 (s. övkälig kakıglıg bol-)
kalın 厚 14v25
kaltı ~ k(a)ltı ~ k(a)lṭı 12r12, 12r17, 12r26, 13v06, 13v34, 13v50, 14r01, 14v23, 如 14v37 (s. antag bolur kaltı, antag bolur k(a)lṭı ... täg, inčä kaltı, inčä k(a)ltı ... -sar), inčä kaltı ... täg)
kamag 眾 13v09, 眾 13v40, 眾 14r41, 眾 15r18[m], 眾 15r27 (s. barča kamag)
kaŋ 14v42 (kaŋında) (s. ög kaŋ)
kaŋlı 14r28 (kaŋlısıŋa) (s. köṭürgülük kaŋlı)
kaŋlılıg 車 14v29
kap 13v30 (s. üzgülük kap)
kara 14r32 (karanıŋ) (s. bodun kara)
karımak 老 13r08
karımaklıg 老 13r02
karıš- 諍 14v15 (karıšıp)
kaṭıg 13r33, 13r40, 13v07 (s. alp kaṭıg teṭimlig kınımlıg)
katıglan- 逝 12v20-21 (katıglanguluk ol), 13r10 (katıglanguluk) (s. isinü yılınu katıglanguluk ol)
katıl- 12r27 (katıldokta)
    katıl- kavıš- 會合 12r27 (katıldokta kavıšdokta)
kaṭnayu 重 13r30
kavıra 略 15r30
kavıš- 12r27 (kavıšdokta) (s. katıl- kavıš-)
kavšur- 接 12r25 (kavšurdokta)
kaya 石 14r35
kayu 何 12r11, 所 13r15 (kayuka), 若 13v02, 所 14r37, 14r38, 何 14v01, 所 14v52, 所 15r16, 15r23, 15r31, 15r32 (s. kim kayu)
    kayu näčä bar ärsär 所有 14r38, 諸有 15r23-24, 所有 15r31-32
käč- 渡 13v31 (käčip)
käk 12v36 (käkim) (s. ööč käk)

käl- 12r24 (kälip), 12r25 (kälip), 來 13r07 (kälip), 來 14v26 (kälip) (s. edärü käl-, uṭru käl-)
kälgin 12v18, 於 ... 洪流中 13v29 (kälgintä) (s. savrıg kälgin)
käntü ~ k(ä)nṭü 12v28, 13r52, 13v31, 15r03, 15r07
    käntü özi ~ özläri 身 12v28 (käntü özi), 自 13r52 (käntü özi), 自 13v31 (käntü özi), 自 15r03 (k(ä)ntü özläri), 自 15r07 (k(ä)nṭü özläri)
k(ä)rgäk 13r32 (k(ä)rgäki), 15v19 (s. nä k(ä)rgäki yok, takı nä ayıṭmıš k(ä)rgäk)
k(ä)rgäklätil- ~ kärgäklätil- 不須 13r31 (k(ä)rgäklätilmäz), 須 13v11 (kärgäklätilür)
käs- 15v02 (s. bıč- käs-)
käsdäm 15v18 (käsdämi) (s. ölüm käsdämi bol-)
kävilmäklig 14v16-17 (s. korılmak kävilmäklig tag)
käz- 歷 14r38 (käzmiš)
käzig 12r07 (käzigčä)
    käzigčä tizigčä tur- 羅列 12r07-08 (käzigčä tizigčä tursar)
keč 12r22, 14v38, 14v40, 遲 15v22 (s. ür keč)
keč- 遲晚 15v24 (kečdi)
kemi 13v31
    kemi köprüg 橋船 13v31
ken 12r29, 14r25
    ken ažun 後世 14r25 (ken ažunka)
    ken ažuntakı 後世 12r29
keŋ 廣 14v24
kertgün- 信 14v03 (kertgünüp), 信 15r19 (kertgüngäy sän), 不信 15r20 (kertgünmägäy sän)
kertgünč 信 12r41 (kertgünčüg), 13v45, 14r42 (s. arṭokrak kertgünč köŋül)
    kertgünč köŋüllüg 信 13v45
kertgünčsüz 不信 14r15-16
kertgünmäk 信 14v05 (kertgünmäktä)
kertü 12v18, 13v21 (kertülärig), 14v04, 14v06 (s. čın kertü, tört kertülär)
keṭär- 卻 14v31 (keṭärgäli)
kıdıg 13r12 (kıdıgın), 13r13 (kıdıgka), 13r14 (kıdıgıŋa) (s. uuč kıdıg, ıntın kıdıg)
kıḍıgsız 14v25 (s. učsuz kıḍıgsız)
kıl 12v10
    kıl ıšıg 繩 12v10
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täg- 至 12r21 (täggäli), 至 12r23 (tägip), 不被 12r30 (tägmätin), 至 14r25 (tägdöktä), 至 14v26 (tägdöktä)

tägimlig 應 13v18 (tägimlig ol), 13v24 (with -galı)
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yaval yavaš 柔和 13v19
yavalṭur- 調 13r19 (yavalṭurgalı)
yavaš 13v19 (s. yaval yavaš)
y(a)vlak 13r02 (s. uṭun y(a)vlak yagı)
yaẓ- 不犯 14v49 (yaẓmasar)
yaẓılmamak 15v07 (yaẓılmamakın) (s. ögirmämäk yaẓılmamak)
yänä 12r01, 12r10, 12r43, 13r19, 13r25, 復 13r49, 13v08, 13v13, 13v26, 13v30, 又 14r44, 14v14, 15v02 (s. birlä yänä, birök yänä ... -sar ymä, näčä yänä ... -sar ymä, ymä ök yänä)
yänä ymä 亦復 13r19
yemišlik 15r14 (s. šukačanmuke toṭılug yemišlik arıg)
yer 13v39, 14r36 (s. yagız yer)
yer oron 土地 13v39 (yer oronlar)
yertinčü 於世界 13v35 (yertinčüg), 世間 14v21 (yertinčüg)
yet- 不如 12r40 (yetmäz), 不如 12v02 (yetmäz)
yeti 七 14v35
yeväg 13v26 (yevägi), 具 14v09 (yevägläriğ) (s. yaṭgıš yevägi)
yıg- 撿 13r09 (yıgıp)
yıgıl- 集 12r36-37 (yıgıldılar)
yıl 年 12v02, 年 13r05, 13r16 (yılı)
yıl yaš 13r16-17 (yılı yašı)
yılın- 13r10 (yılınu) (s. isinü yılınu katıglanguluk ol)
yıŋak 14v21 (yıŋaktın), 14v24 (yıŋaktın), 14v26 (yıŋaktın) (s. törttin yıŋak)
yigi 13v42 (s. köp yigi bol-)
yigit 13r17 (s. türk yigit)
yinčü 12r01
yinčü mončuk ärdini 珍寶 12r01 (yinčü mončuk ärdinilärtä)
yintäm ~ yinṭäm 唯 14v02, 唯 14v52, 15v03 (s. bir yinṭäm)

yit- 14v43 (yitdäčilär) (s. öl- yit-)
yiṭlin- 不失 12r15 (yiṭlinmäz)
ymä 亦 12r04, 12r08, 12r09, 12r09, 12r10, 亦 12r20, 12r25, 12r26, 12r35, 12v11, 12v23, 13r05, 13r14, 13r19, 13r25, 13r32, 13r41, 13r41, 13r46, 13v17, 13v18, 13v18, 13v32, 13v45, 14r03, 14r05, 14r07, 14r12, 14r24, 14r30, 14r31, 亦 14r43, 14v11, 14v14, 14v27, 14v33, 14v40, 14v41, 14v45, 15r18[m], 15r18[m], 15r19, 15r20, 15r20, 15r25, 15v03, 15v16, 15v16, 15v29 (s. ančak(ı)ya ymä, ančulayu ok ymä, ančulayu ymä, antag ymä, azk(ı)ya ärsär ymä, aẓu ymä, birk(i)yä ymä, birök ... -sar ymä, birök yänä ... -sar ymä, näčä yänä ... -sar ymä, yänä ymä)
    ymä ök 亦 12r04, 12r09, 亦 12r26, 亦 13v32, 亦 14r24, 14v14, 我 15r18[m], 亦 15v29
    ymä ök yänä 亦復 12r9-10, 亦復 14v14
yok 12r02, 12r03, 12r08, 12v36, 13r32, 13v41, 無 14r44, 無 14v10, 14v14, 14v28, 14v44 (s. nä k(ä)rgäki yok)
    yok är- 無 12r02 (yok ärmiš), 無 12r03 (yok ärdöki üzä), 無 12r08 (yok ärmiš), 無 12v36 (yok ärip), 無 14v28 (yok ärsär), 無 14v44 (yok ärsär)
    yok bol- 無 13v41 (yok bolup)
    yok kıl- 無有 14v14 (yok kılur)
yokadtur- ~ yokaḍṭur- 無 12v32 (yokaḍṭursar), 無有 13v47 (yokaḍṭurup), 無有 14r20 (yokaḍṭurup), 14r47 (yokadturur) (s. uvšaṭ- yokadtur-)
yoksuz 13r42
    yoksuz kurug 虛 13r42-43
yol 12r18-19 (yolta), 徑 12r21 (yolka) (s. učrum adalıg yolta)
yorı- 行 12r20 (yorıdačılar), 行 12r45 (yorısar), 能行 ... 者 13v19 (yorıdačılarıg), 行 14r12 (yorısar), 行 14v03 (yorıguluk ol), 行 14v47 (yorıgıl)
yorık 行 14v04 (yorıkta)
yöläšürüg ~ yöläš(ü)rüg 喻 13v48, 喻 15v20
yöölän- 12v22 (yöölänäyin) (s. ölän- as well)
yöölänmäk 向 12v04 (yöölänmäkniŋ)
yörüg 之義 15r18[m] (yörügüg)
yuk- 坌 14r30 (yukup)
yumušči 14r10, 14r13-14
    yumušči bol- 作使 14r10 (yumušči bolup), 使 14r13-14 (yumušči bolup)
yügärü 今 12r30 (yügärütä)
yügür- 14r13 (yügürüp), 14v28 (yügürüp)
    yügür- kač- 走 14r13 (yügürüp kačıp), 奔走 14v28 (yügürüp kačıp)
yükün- 12v03 (yükünürm(ä)n) (s. ayayu yükün-)
yüz 百 13r05
yüz- 13r40-41 (yüzdäči)
yüẓär 12r38
    yüẓär miŋ 百千 12r38

Abbreviations

AbhidhKbh(Hi)	Hirakawa, Akira (1973-1978): *Index to the Abhidharmakośabhāṣya*, pt. 1-3, Tokyo.
AKPAW	Abhandlungen der Königlich-Preußischen Akademie der Wissenschaften
AoF	Altorientalische Forschungen
BHSD	Edgerton, Franklin (1953): *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Vol. II: *Dictionary*. New Haven [reprint: Delhi 1985].
BOH	Bibliotheca Orientalis Hungarica
BSRV	Buddhist Studies Review
BT	Berliner Turfantexte
BT IX	Tekin, Şinasi (1980): *Maitrisimit nom bitig. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule*. 2 Vols. Vol. 1: *Transliteration, Übersetzung, Anmerkungen*. Vol. 2: *Analytischer und rückläufiger Index*. Berlin.
BT XIII	Zieme, Peter (1985): *Buddhistische Stabreimdichtungen der Uiguren*. Berlin.
BT XXV	Wilkens, Jens (2007): *Das Buch von der Sündentilgung. Edition des alttürkisch-buddhistischen Kšanti Kılguluk Nom Bitig*. Vols. 1-2. Turnhout.
BT XXVIII	Yakup, Abdurishid (2010): *Prajñāpāramitā Literature in Old Uyghur*. Turnhout.
BZA	別譯雜阿含經 *Bieyi za ahanjing* (see T 100)
Chin.	Chinese
CPD	*A Critical Pāli Dictionary,* begun by V. Trenckner, Copenhagen 1924-.
DhāSū	Röhrborn, Klaus (1976): Fragmente der uigurischen Version des „*Dhāraṇī-Sūtras* der großen Barmherzigkeit“, in: *ZDMG* 126, 87-100.
Dhp	Dhammapada
DKPAM	Daśakarmapathāvadānamālā
DKPAMPb	Shōgaito, M[asahiro], L[ilia] Tugusheva and S[etsu] Fujishiro (1998): *Uiguru-bun Daśakarmapathāvadānamālā no kenkyū = Ujgurskaja versija Daśakarma-pathāvadānamālā*. Kyoto.
DLT	Dīwān luγāt at-Turk (s. Dankoff/Kelly 1982-1985)
DPPN	Malalasekera, G[eorge] P[eiris] (1937): *Dictionary of Pāli Proper Names*. Vol. I-II. [Reprint: Delhi 2002].
ED	Clauson, Sir Gerard (1972): *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. Oxford.
ETS	Arat, R. R. (^{3}1991): *Eski Türk Şiiri*. Ankara. (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu: Türk Tarih Kurumu Yayınları VII. Dizi – Sa. 45b)

GOT	Erdal, Marcel (2004): *A Grammar of Old Turkic*. Leiden/Boston. (Handbook of Oriental Studies/Handbuch der Orientalistik, Section Eight: Central Asia, Volume Three)
Heilk II	Arat, R[eşid] R[ahmeti] (1932): *Zur Heilkunde der Uiguren II*. Berlin. Sitzungsberichte der Preußischen Akademie der Wissenschaften, Phil.-hist. Kl. 1932, 22. 401-448.
HT III	Ölmez, Mehmet/Klaus Röhrborn (2001): *Die alttürkische Xuanzang-Biographie III. Nach der Handschrift von Paris, Peking und St. Petersburg sowie nach dem Transkript von Annemarie v. Gabain herausgegeben, übersetzt und kommentiert*. Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 7.)
HT VII	Röhrborn, Klaus (1991): *Die alttürkische Xuanzang-Biographie VII. Nach der Handschrift von Leningrad, Paris und Peking sowie nach dem Transkript von Annemarie v. Gabain herausgegeben, übersetzt und kommentiert*. Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 3.)
HT IX	Aydemir, Hakan (2013): *Die alttürkische Xuanzang-Biographie IX. Nach der Handschrift von Paris, Peking und St. Petersburg sowie nach dem Transkript von Annemarie v. Gabain ediert, übersetzt und kommentiert*. Vol. 1-2. Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 10.)
IBK	Indogaku Bukkyōgaku Kenkyū / Journal of Indian and Buddhist Studies
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
Maitr	Maitrisimit, Turfan version (see the edition in BT IX)
Mathews	Mathews, R[obert] H[enry] ([12]1972): *Mathews' Chinese-English Dictionary*. Revised American Edition. Cambridge, Massachusetts.
Mong.	Mongolic
MS	Manuscript
MSV	Mūlasarvāstivādavinayavastu
n. pr.	nomen proprium
phil.-hist. Cl.	Philosophisch-historische Classe
phil.-hist. Kl.	Philosophisch-historische Klasse
pl.	plate
PTS	Pali Text Society
OTWF	Erdal, Marcel (1991): *Old Turkic Word Formation. A Functional Approach to the Lexikon*. Vol. I-II. Wiesbaden. (Turcologica 9.)
/r/	recto
RS	Rüdenberg, Werner (1963): *Chinesisch-deutsches Wörterbuch*. Dritte erweiterte, völlig neu bearbeitete Auflage von Hans O. H. Stange. Hamburg.
SH	Soothill, William Edward und Lewis Hodous (1937): *A Dictionary of Chinese Buddhist Terms with Sanskrit and English*

Equivalents and a Sanskrit-Pali Index. London 1937. [Reprint: Delhi 1997.]

ShōAgon — Shōgaito, Masahiro (1982-1984): *Uigurugo, uigurugo bunken no kenkyū. 1: "Kannonkyō ni fusawashii sanpen no Avadāna" oyobi "Agonkyō" ni tsuite.* [*English subtitle: On the two Buddhist Uigur Texts : with Special Reference to the Three Avadānas Suitable to Avalokiteśvara-sūtra and Āgama-sūtra*.] Vol. 1-2 (Indexes), Kōbe Shōwa 57-59 nen/1982-1984 (Kōbeshi gaikokugo daigaku kenkyū sōsho 12. 15). [pp. 91-212 quoted as ShōAgon].

SHT V — Waldschmidt, Ernst et al. (1965ff.): *Sanskrithandschriften aus den Turfanfunden*. Wiesbaden. (Verzeichnis der Orientalischen Handschriften in Deutschland X,1ff.)

Skt. — Sanskrit

SN — Saṃyuttanikāya, edition of the Pāli Text Society = Feer, Léon (1884-1898): *The Saṃyutta-Nikâya of the Sutta-Piṭaka*. Vol. I-V. London.

s.v. — sub verbo, sub voce

SWTF — Waldschmidt, Ernst et al. (1973ff.): *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule,* begonnen von Ernst Waldschmidt, hg. v. Heinz Bechert, bearbeitet von Georg von Simson, Michael Schmidt et al. Göttingen.

T 99 — 雜阿含經 *Za ahanjing*. In: *Taishō shinshū Daizōkyō* Vol. 2, No. 99.

T 100 — 別譯雜阿含經 *Bieyi za ahanjing*. In: *Taishō shinshū Daizōkyō* Vol. 2, No. 100.

T 125 — 增壹阿含經 *Zengyi ahanjing*. In: *Taishō shinshū Daizōkyō* Vol. 2, No. 125.

T 127 — 四人出現世間經 *Sijen chuxian shijian jing*. In: *Taishō shinshū Daizōkyō* Vol. 2, No. 127.

T 801 — 無常經 *Wuchang jing*. In: *Taishō shinshū Daizōkyō* Vol. 17, No. 801.

TT X — Kowalski, Tadeusz (1959): *Türkische Turfantexte X. Das Avadāna des Dämons Āṭavaka. Aus dem Nachlaß herausgegeben von Annemarie von Gabain*. Berlin. Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin. Klasse für Sprachen, Literatur und Kunst, Jahrgang 1958, Nr. 1.

U [I] — Müller, Friedrich Wilhelm Karl (1908): *Uigurica*. 1. *Die Anbetung der Magier, ein christliches Bruchstück*. 2. *Die Reste des buddhistischen „Goldglanz-Sūtra". Ein vorläufiger Bericht*. Berlin. (AKPAW, Phil.-hist. Cl. 1908:2)

U II — Müller, Friedrich Wilhelm Karl (1911): *Uigurica II*. Berlin. (AKPAW, Phil.-hist. Cl. 1910,3).

UigĀg I — Kudara, Kōgi/Peter Zieme (1983): Uigurische *Āgama*-Fragmente (1), in: *AoF* 10, 269-318.

UigĀg II	Kudara, Kōgi/Peter Zieme (1990): Uigurische *Āgama*-Fragmente (2), in: A*oF* 17, 130-145.
UigĀg III	Kudara, Kōgi/Peter Zieme (1995): Uigurische *Āgama*-Fragmente (3), in: *Bukkyōbunka kenkyūsho kiyo*, 23-84.
UigTot	Zieme, Peter/Georg Kara (1978): *Ein uigurisches Totenbuch. Nāropas Lehre in uigurischer Übersetzung von vier tibetischen Traktaten nach der Sammelhandschrift aus Dunhuang British Museum Or. 8212 (109)*. Budapest. (BOH XXII)
Uv	Udānavarga, ed. Bernhard (1965)
UW	Röhrborn, Klaus (1977-): *Uigurisches Wörterbuch. Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien*. Wiesbaden.
UWV	Röhrborn, Klaus (2010): *Uigurisches Wörterbuch. Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien – Neubearbeitung – I. Verben*. Band 1: *ab- – äzüglä-*. Stuttgart.
v.	verse
/v/	verso
VdSUA	Veröffentlichungen der Societas Uralo-Altaica
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

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THE OLD UYGHUR TRANSLATION OF THE *ZENGYI AHANJING* FROM THE HEDIN COLLECTION (1935.52.0016)

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1. Introduction

Thus far several fragments of the Old Uyghur translation of the Chinese Buddhist sutra 增壹阿含經 *Zengyi ahanjing* 'Increased by One Āgama Sūtras' (Taishō No. 125), widely known with the Sanskrit title *Ekôttarikâgama*, are known from the Berlin Turfan collection, the Haneda Photo collection, the Tenri Central Library in Nara, the Fujii Yūrinkan Museum in Kyoto, the Institute of Oriental Manuscripts of the Russian Academy in St. Petersburg, as well as from the Beijing Library.[1] The fragments of the *Ekôttarikâgama* in the Berlin Turfan collection were edited by the late Japanese scholar Kōgi Kudara and the German turkologist Peter Zieme,[2] whilst the fragments in the Tenri Central Library in Nara were also published by K. Kudara.[3] An edition of the fragments from the Haneda Photo collection and the fragments preserved in St. Petersburg were published by the late Japanese linguist Masahiro Shōgaito.[4] One fragment from the Beijing Library was edited by the Chinese scholar Zhang Tieshan,[5] while the fragments in the Fujii Yūrinkan Museum remained unedited.

The *Ekôttarikâgama* fragment (1935.52.0016) which will be edited in this paper is kept in the Hedin collection at the Museum of Ethnography in Stockholm. It contains 130 lines text in Uyghur script, 65 lines each on recto and verso, and in addition it includes a one line pagination in Chinese on the verso, namely 增壹阿含第二十六 二葉 *Zengyi ahanjing di ershiliu erye*, which can be translated as 'Ekôttarikâgama, volume 26, leaf 2'. The text is written between two marginal lines in red ink, though some lines clearly cross over the marginal line on the lower part. There is a string hole in red colour between ll. 16-20 on the recto and the verso, the string hole reaches also l. 21 on the verso. According to the description by K. Kudara, the size of the fragment is 13,3 cm x 44,7 cm.[6] The text first was briefly described by K. Kudara, later some lexical materials were cited by the German turkologist Klaus Röhrborn in the *Uigurisches Wörterbuch* and some of his other publications.[7]

Just like most Old Uyghur Āgama fragments this text also contains a large number of Chinese characters as part of the Old Uyghur translation. Most of

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[1] For a detailed information on the Chinese *Ekôttarikâgama* see Ono (1999), vol. 7, 57c, 60a; for an information on the Old Uyghur fragments of the text see Elverskog (1997), 23-24; Shōgaito (2003), 213, 225.
[2] See Kudara/Zieme (1995).
[3] See Kudara (1986).
[4] See Shōgaito (1982); Shōgaito (1985); Shōgaito (1999); Shōgaito (2003), 225-253.
[5] See Zhang (1997).
[6] Kudara (1980), No. 16.
[7] See UWb, HT VII.

them show original Chinese words or phrases, sometimes also original Chinese sentences, whose Old Uyghur translations very often directly follow them; sometimes the Chinese characters in Old Uyghur translation only show certain characters from the beginning of Chinese phrases, sentences or passages, also followed by their Old Uyghur translations. However, the Chinese character 又 *you* 'again, also' (given in the English translation with capital AGAIN) shows that the following sentence is the translator's comment or explanation, which actually is not the part of the original Chinese text. Once in r65 and v01 the translator's comment occurs without the Chinese character 又 *you*, where the comment clearly belongs to one Chinese character in the original Chinese text.

Some evidences clearly show that the Taishō edition of the Chinese text is not the direct model for the Old Uyghur translation. In the aforementioned translator's comment in ll. 16r65, 16v01, the translator mentions that the correct character must be 辭 *ci* 'to take leave, dismiss' instead of 乱 *luan* 'disorderly, chaotic', clearly showing that the Chinese original had the wrong character 乱 *luan* but not 辭 *ci* as the Taishō edition of the Chinese text shows. This fact also implies that the translator of the Old Uyghur text had consulted other copies of the Chinese text than the one included in the Taishō edition and was in the position to evaluate the reliability of the Chinese text. Interestingly, the Chinese character for 乱 *luan* in the Old Uyghur text is not the so-called traditional Chinese character 亂 *ci* but the simplified character 乱 *luan*, which speaks for late dating of the Old Uyghur fragment.

The text shows a considerable amount of new lexemes, including Sanskrit words which are not yet attested in the known Old Uyghur texts, e.g. *ätöz yin* 'body and form' (16r08, 16v19), *yıg kın* 'dues' (16r22), *suk* 'mattress' (16v44), *äviriš-* 'to follow one after another' (16r12), *čärkäš-* 'to dispute each other' (16v45), *yiringü-* 'to be miserable' (16r56), *ba- čo-* 'to bound and tie' (16v46-47), *ašvagarb* 'coral' (16r39, < Skt. *aśma-garbha*), *gošir* 'ox head' (16r47, < Skt. *go-śīrṣa*) etc. The Sanskrit words, including personal and place names, clearly imply that the translator had very good knowledge of Sanskrit, and perhaps constantly consulted the Sanskrit version of the text during the translation process.

2. Transcription and translation

2.1 Transcription

Leaf 1935.52.0016 recto (**plate 31**)

01	orun . bulmak üzä ädgü orunug . ädgülüg	[693c22] 得善處、得善
02	asıgıg bulmak ärsär 生 tugup 從事 bir iš-	利者 [c23] 生正見家，與善知識從事，
03	lig bolup bulmak ärür kertgünč ärklig-	於如來法中得信根 (...)
04	ig . 人爲天善處 yalnguklar bolurlar (+) ädgü	[c29] 人為

05 t(ä)ngrilärkä ädgü orun. ädgü ögli bolur ädgü — 天善處，良友為善
06 asıg kılınčı. ävtin barhtın ünmäk bolur — 利，[694a01]出家為
07 ädgülüg iš küdüg . bolmak akıgıg alkıp — 善業，有漏盡無漏。(...)
08 akıgsız bolmak ymä tep . 非 ätözi yini — [a04]非由
09 bulur ärmäz t(ä)ngri yerintä . inčip bulguluk 頻 — 天 [a05]而得也。(...) [a25]頻
10 毘娑羅 bimbasare elig 出入 ünüp — 毘娑羅王[乘寶羽之車]出[羅閱城]，(...)
11 kirgütä četavan sängrämkä. 相率 bir ikinti- — [a26]欲入祇洹精舍，(...)
12 kä ävirišü 此是其宜 bo ärür mü olarka — [694b12]各各相率，(...) [b23]此是其
13 yarag . azu olarka yarag ärmäz mu tep . — 宜？為非其宜？(...)
14 隨其貴賤 olarnıng yegi kodıkı - — [694c20]隨其貴賤，
15 si eyin 從家多少 ävlärining üküš- — 從家多少，(...)
16 indin azındın 次 P 應作食 — [c23]次應作食。(...)
17 käzig tägdi čayši P kılguluk 以供 — [c25]以供
18 食具 anı üzä P anuṭalım aš — 食具。(...)
19 ičgü yevägin tep . P 雞頭 kukuṭa — 名曰雞頭，
20 širši tep . artukrak P irinč čıgayın — [c26]極為貧匱，
21 趣自存活 käntü özi tirig bolup — 趣自存活，
22 ilgünmäkgä barır ärti . 可輸 yıg kın bergü- — 無金錢可輸，(...)
23 lük . 隨人舉債 kayu ärsär kišitä asıg- — [695a01]隨人
24 ka algıl . otgurak inčip bulgays(ä)n 當相 — 舉債，[a02]必當得之。(...)當相
25 報償 inčip sanga yanṭuru öṭäyin 設[8] turkaru — 報償。[a03]設
26 kul küng bolalım tep . 所在求索 kayu- — 不償者，我身及婦沒為奴婢。[a05](...) [吾]所在求索
27 ta (+) turup kolsar tiläsär m(ä)n umayın turur m(ä)n bulgalı . — 了不能得，
28 inčip nätäg kılayın ärki tep . 不奢蜜多羅 — [a06]當如之何？[a07]名不奢蜜多羅
29 viširmitri tep . 而求債之 inčip — [a08](...)而求債之：
30 asıgka koldı . körüp bergil iki stır . 從求 — 見與三兩金錢，(...) [a10]從求(...)
31 a'dıntın koldı . 自宣微意 k(ä)ntü öz- — [a20]自宣
32 ümüz ukıtalım azkya köngülümüzni . 又 enč- — 微意。(...)
33 l(ä)nmiš ymä ter . 化 b(ä)lgürüp boldı yalanguk körklüg 領 — [695b06]化作人像，[b07]領
34 elänmiš ärksinmiš beš yüz yäklär nayvasi-kilar — 五百鬼神

[8] This character looks like 没 *mei* or 設 *she* in the original.

35 ymä . 共 birgärü anutgalı 侍焉 tapınur udunur
共辦食具。[a28](...)侍焉。

36 ärti 而取栴檀 inčip alıp čindanıg ,
[695b08](...)而取栴檀。

37 tämirlig ašlıkta bäš yüz yäklär bolup
[b09] 鐵廚中有五百鬼神

38 aruk aš kılınglar . 自在天子 vašavardi t(ä)ngri
於中作食。[b10] (...)自在天子曰：

39 urısınga 馬瑙 ašvaknap 車璩 šišir 又
[b15](...)馬瑙[、赤珠、]車璩。

40 musiragavp ymä ter . 金梯陛上 altunlug šatu
[b17] 金梯陛上

41 yanlarınta . 金根銀莖 altun yıltızlıg
(...)金根、銀莖、

42 altun ulunlug kümüš budıglıg kümüš
[b18] 銀枝、銀

43 yalpırgaklıg . 而廁其間 inčip šašut-
葉。[5b20] (...)而廁其間，

44 lug anıng araları . 床座[9] orunluklar
[b22](...)床座，

45 orunlar , töltäglig ädgü suklar üzä salın-
敷以好褥，

46 duruglug äsringü para kušatrelar 以牛頭
[b23] 懸繒幡蓋，(...)[b24] 以牛頭

47 栴檀 gošir čindan üzä oot tamdurup
栴檀然火

48 öṭmäk kıldılar . 香熏遍滿 yıdı bur
作食(...) 香熏遍滿

49 a köṭiyü tüzütin tolu boltı anta . 初不聞
其中。(...) [b26] 初不聞

50 arıtı yıdlamatım ärti . 此是 bo ärür kukudaširši
此香，(...) [b27](...) 此是雞頭

51 braman turup ašlıkta . tamdurmiš t(ä)ngridäm
梵志在食廚中，[b28] 然天

52 čindannıng yıdı . ärür anıng irüsi b(ä)lgüsi tep .
栴檀香，是其瑞應。

53 問訊此緣 ayıdguluk ötüngülük tıltag-
[695c01](...)問訊此緣。

54 ıg tep . 將是何物 ugrayu ärür kayu tınlg-
[c14](...)將是何物？

55 nıng . azu ärür kimning b(ä)lgürtmiš tägšürmiš-
為是誰變？

56 i tep . 悲泣交集 yiringümäk ačımak birlä
[c17](...)悲泣交集(...)

57 kaṭıglıgın . 乃至於斯 ulatı munta tep
[c18](...)乃至於斯。(...)

58 敢 tedinmägäy ärtim 不睹聖興 kör-mägäylär t(ä)ngri
[c19] 不敢悲泣，(...)不睹聖興，

59 burhannıng ünmišin b(ä)lgürmišin 今蒙如
[c21](...)今蒙如

60 來 amtı bolmakım üzä ančulayu kälmišlig
來

61 mungadınčıg tanglančıg b(ä)lgürüp ünmišin
有奇特之變，

62 b(ä)lgürmišin yertinčütä . 授與金鋌 berdi altun
[c22] 出現於世，(...) [c27](...)授與金鋌，

63 käsäkig 又 suv altunug ymä ter . 手執香火
[696a04](...)手執香火，(...)

64 eligintä tutup kuulug 歡喜不辭 ögrünč-
[a23] 歡喜不辭。

65 in sävinčin sözlägäli bolmadı 乱 užik yangluk

[9] The first character is written somewhat different from the usual form of 床 *chuang* 'bed'.

Leaf 1935.52.0016 verso (plate 32)

00	pagination: 增壹阿含第二十六 二葉	
01	辭 užik k(ä)rgäk . inčip anılayu ok bar ärti	辭 [696a23] 然故有
02	kalınču artuk aš . 舍鳩利 šakuli tep . 羅漢	遺餘之食 (...)[696b1] 名舍鳩利 (...) [b5] 羅漢
03	真人 arhant ayagka tägimliglär yıgıldačı	真人運集 (...)
04	terildäči tep . 如此比丘尼等乎 kaltı	[b9] 如此比丘尼等乎？(...)
05	bo šmnanč birlä täng tep . 七寶交露臺	[b14] 七寶交露臺 (...)
06	yeti ärdinilär üzä etiglig yaratıglıg kurigar	
07	在道次 turup nomlug käzigtä toyın bolgalı	[b16-17] 在道次，得作沙門。(...)
08	bolgumın tep . 念而護眼根 ol köz ärklig-	[b19] 其眼根
09	in ömäkin . ymä ök yokatdurup ayıg sakınč-	亦無惡想
10	ıg akıldurtačı yügürdtäčig kim ögin inčip	流馳諸念。而護眼根 (...)
11	küzädinti 覆蔽人心者 ürtdäči köšitdäči-	[b22] 覆蔽
12	ig . kišilärning köngülin . kim kišilärig	人心者，令人
13	bilgä biligsiz kıldačıg . 無有虛詐 yokatdur-	無智慧；(...) [b29] 無有
14	up[10] äzüg igid üzä yertinčütäki kišilär-	虛詐誑惑世人 (...)
15	ig agmak yangıldurmak- P ıg 不著榮色	[696c04] 不著榮色
16	yapšınmadı etig P yaratıgka . öng-	
17	kä yapšınmadı . P sämrimäk yürüngär-	不著肥白，
18	mäkkä . täk P küsämiš üčün	但欲
19	ilgürdürüp öz P ätözin yinin	支其形體，
20	kim borduz kılgalı (+) öz isig . özün küsämiš üčün	[c05] 使全其命。欲
21	tarkarıp äski ämgäkin . 以脂膏塗瘡者 yag-	除故痛，(...) [c07] 以脂
22	ıg yakrıg türtmäki ärsär . kartınga bašınga	膏塗瘡者，
23	täk küsämiš üčün bolmišı täg tarkargalı	但欲除愈故也。(...)
24	öngädtürgäli 達曉行道 yarun yarukınga	[c09] 達曉行道,
25	nomta yürüp . ıdturmadı . 施心盡漏 yaratıp	不失時節(...) [697a05] 施心盡漏 (...)
26	köngülin akıg alkmakta . 應喪之物 yitlingäli	[a14] 應喪之物 (...)
27	tägimlig tavarıg . 恒住如故 turkaru turup.	[a20] 恒住如故，
28	öngräki täg . inčip yıramaz artamaz . 又 turkaru	而不朽敗，
29	turup ärtükdäkin ymä ter. 有喪滅之聲 yitlinmäk	有喪滅之聲，(...)
30	ölmäkliglär . ap ymä tugsarlar . ap ymä	[a21] 若生、若
31	barsarlar . barča barırlar tözingä . 家 „ kulamkule	逝，皆歸於本。(...) [a24] 家家、

[10] The verb *yokatdur-*, which stands for 除 *chu* 'eliminate' in the preceding Chinese clause in the Chinese text, seems to must be arranged before the Chinese characters.

32 一種 ekavičiki bolur . 轉進 ärü ärü adurunsar
一種 [a25] 轉進 (...)

33 不可療治 äm yöründäk kılgalı bolmaguluk 一 täv-
[697b04] 不可療治；(...) 一者

34 lig kürlüg kišilärkä bolmaz äm yöründäk
諛諂之人不可療治；

35 kılgalı täv üzä tärsikmiš kišilärkä . 姦
惡口之人不可療治；(...) [b09] 姦

36 邪惡口人 tävlig kürlüg t(ä)rs tätrü irig
邪惡口人；

36 sarsıg savlıg kišilärig . künilig kıvırgak-
嫉妒無反復，

37 lıg utlısız yakrısızlarıg . bo kišilärig
[b10] 此人

38 bolmaz ämlägäli . bilgälär ärsär kodguluk kämišgülük ol
不可療，智者之所棄。(...)

39 tep . 所 kayu sözlämišingizlärni 當知反復
[b12] 所說如法，當知反復，

40 識 inčip bilip utlılıg yagrılıg sav-
識其恩養，

41 larıg . ukup anıng yegädmišintäki utlısın
[b13] 小恩尚

42 azkya utlısın uzatı unıṭm(a)g(a)ylar . 毘摩質
不忘，何況大者(...) [b20] 毘摩質

43 多羅 vemačitri asureg . 身爲五繫 ätöz-
多羅阿須倫，將來至此，身為五繫。(...)

44 in beš türlügin bärklär tep . 二家共鬪 iki
[b23] 二家共鬪，

45 ugušluglar birgärü čärkäšdilär . 得勝 boldılar
[b24] 諸天得勝，[阿須倫]

46 utgalı . 不如 utsukdılar . 束縛其身 bap
不如。(...) [b25] 束縛其身，

47 čop anıng ätözin . 著 turgurdılar 自 käntü
[b26] 著中門外，自觀彼五繫。(...)

48 körkidgäli . 法整 törisi köni turur . asurelar-
[b27][諸天]法整，[b28] 阿須倫

49 nıng kayu yorıkı törü čın ärmäz . 身無縛
所行非法，(...) [697c03] 身無縛

50 繫 ätözintä yokadıp b(a)l(a)mıš bagı . 纏縛
繫，(...) [c07] 比丘當知，纏縛

51 之急 ägrikning bagnıng tıgrakınıng
之急，

52 ärtmäz bo savta . šmnunung kayu bagı yana
莫過此事；魔之所縛，

53 artuk ärür munda . birök üklitsär košug niz-
[c08] 復甚於斯。設與結

54 vanı{ı}g . šmnunung bagınga tägürlär . täpräsär
使魔以被縛，[c09] 動

55 šmnunung bagınga . tägirlär 境 sımı čızıgı
魔被縛(...) [c11] 境界。(...)

56 我今説此苦際 m(ä)n amtı nomlayın bo ämgäk-
[c13] 我今說此苦際。(...)

57 ning učın kıdıgın . 越出魔界 ärtmäk
[c16] 越出魔界。(...)

58 ünmäktä šmnunung sımındın . 夫言盡者
[c20] 夫言盡者

59 ymä alkınmak 又 alkmak ymä ter tep temiši ärsär . kayu
[c21] 名何等

60 nomug sözlädi alkınmak alkmak tep at üzä .
法言盡乎？(...)

61	tep . 色者無爲 öng ärsär simäksiz .	色者無為
62	tıltag basutčılartın inčip boltačı ärür . munung	[c22]因緣而有此
63	atı bolur küsüššüz simäksiz tep . atı bolur öč-	名；無欲、無為，名滅盡
64	täči alkındačı nom tep . anı alksar . atı bolur . r	法。[c23]彼盡者，名曰滅盡。(...)

2.2 Translation

Recto

(16r01-04) (...) condition. As far as to take an advantage (Skt. *sudurlabha*) through obtaining a happy condition (Skt. *sugati*, *kuśale-sthāne*) is concerned, it is being born (as a correct viewer) to associate (with good and virtuous friend) and obtaining the faculty of faith (Skt. *śraddhêndriya, śraddhā-mūla*, *śraddhā*). (16r04-09) (...) (That time the World-honoured-One told the following gāthā,) saying,

> "Human beings will be a good condition for good gods,
> Good friends will be their good gain,
> Leaving home (Skt. *pravrajyā, pravraj*) will be a good deed and good action,
> To exhaust the contaminated (Skt. *sāsrava, āsrava*) (is) also to become uncontaminated (Skt. *anāsrava*)."
> (... ....)

Its body and shape cannot be obtained in the divine land. It must be obtained in this way.
(16r10-13) As the king Bimbisāra came out (of Rājagṛha) and entered the Jetavana monastry (...) following one after another (... ...) (The king Bimbisāra asked) saying, "(... ...) Is this suitable for them or not suitable for them?" (16r14-16) (That time the *brāhmaṇa*) saw the types of people in the city), (they are classified) with regard to their nobleness and baseness (and) because of the number of their house (16r17-22) (...) It is the turn to have a meal. (...) (The *brāhmaṇa*s discussed) saying, "Let us (each pay two or three coins out) and prepare the meal service". (At that time in Rājagṛha there was a *brāhmaṇa*) called Kukkuṭaśīrṣa. Because he was extremely miserable and poor, being lively by himself, he used to go developing his energy. (He had no money) to pay his debt. (... ...) (16r23-28) (His wife said:) "(Follow others and float a loan,) take debt from whoever else, and being so, you will convincingly get it." (... Her husband) said: "(After seven days,) let me pay it back in this way. (If I cannot pay it back,) let us (I and my wife) continuously be slave and female slave." (...) (The *brāhmaṇa* said:) "Wherever I stay and ask and wish, it is clear that I cannot get it, in this case what shall I do?" (16r29-31) (His wife said:) "(In Rājagṛha there is a rich man) called Viśvāmitra. (...) Being so he

asked (him) for debt:[11] "Look and give (me) two *stır*. (...)" (...) (Following his wife) he asked (for debt). (...) (16r31-39) Let us explain our very little mind by ourselves. AGAIN it is also said it was brought in peace. (...) (The king Vaiśravaṇa) manifested and took on the appearance of a human being. Five hundred demons and *naivāsika*s who have become rulers and having become authority also waited on, preparing (meal service) together. (...) (The king Vaiśravaṇa gave the following order to the demons and *avenśika*s: "Go to the forest of sandalwood), take the sandalwood and being five hundred demons prepare refreshments in the iron kitchen." (...) (He told) the heavenly son of *Vaśa-vartin* (...) (16r39-46) coral (...) agate, AGAIN it is also called *musāragalva* (...) Besides the gold ladle (appeared a gold tree) of gold root, gold stalk, of silver branch and of silver leaf. (...) Being so, in the middle of them is stained. (...) beds and seats and various banners and visors which hanged out by means of furnished fine mattresses (...) (16r47-52) they prepared bread, making fire by means of ox head sandalwood. (...) Its smell emits a fragrance and spreads, and (the smell) was completely full over there. (...) I did not smell (it) at all. (...) (The ministers told the king), saying, "This is the smell of the divine sandalwood which was made by the *brāhmaṇa* Kukkuṭaśīrṣa, staying in the kitchen, (this) is its omen and sign." (...) (16r53-57) (The king Vaiśravaṇa gave order) saying, "(...) should ask the reason and tell (me)..." (...) (The king Vaiśravaṇa asked the World-honoured-One), saying, "After all what kind of living being's (thing) is (this)? Or whose manifestation and alternation is it?" (... The king of Magadha cannot control himself sitting there) because of the intersection of being miserable and being bitter (...) (16r57-62) (The World-honoured-One asked), saying, "(Why do you weep with grief) and (come) here?" (...) "... I would not have dared to oppose ... (Those who are born later) should not see the appearance and manifestation of the Lord Buddha. (...) Now it is because I found the appearance and manifestation of the One-who-Came-Thus in the world, appearing marvellously and surprisingly." (...) (16r62-16v01) (The king Vaiśravaṇa) gave the gold ingot (to the *brāhmaṇa* Kukkuṭaśīrṣa). AGAIN it is also said (he gave) the water gold. (...) holding the incense burner in the hand (...) their happiness and joy were not possible to describe. THE CHARACTER 乱 is wrong,

Verso

one needs the character 辯. (16v01-05) (...) Being so, furthermore there was residue and rest food. (...) (there is a *bhikṣuṇī*) named Sakula. (...) those who gathered and assembled (are) *arhant*s and those who are worthy of respect. (...) (The World-honoured-One told the Bhikṣus), saying, "... As equal with this *śrāmaṇerī*" (... ...) (16v06-11) a high building which was made and decorated with seven jewels (Skt. *saptaratnamaya kūṭāgāra*) (...) (The brāhmaṇa ... told the Buddha,) saying "(I just wish the World-Honoured-One to hear about) my staying in the stage of enlightenment (lit. *dharma* turn) in order to become a

[11] Actually this sentence is part of the speech of the wife of the *brāhmaṇa*. Perhaps the translator of the Old Uyghur text did not consider it as a part of the speech but an independent sentence.

monk." (...) By thinking of the faculty of sight (Skt. *cakṣur-indriya*) and by annihilating those that spread and run evil thought, that is the mind, (the *brāhmaṇa* Kukkuṭaśīrṣa) protected himself. (16v13-21) Destroying those who cover and hide, that is the human being's mind, which make people lacking in intelligence (Skt. *ajñāna, ajña*)... (...) the misleading and making the people in the world go wrong (...) did not attach ornaments, adornments and colour, did not attach getting fat (Skt. *sthūlatā*) and becoming white (Skt. *śukla*), only because he wished to have the body strengthened, that is to make own life a garden (?), restraining his old suffer... (16v21-25) As far as to rub fat and plaster on his ulcer and wound are concerned, it is because he only wished to heal and cure (them) (... ...) walking in the *dharma* (way) in the dawn, he did not have sent ... (...) (16v25-32) creating his mind in contamination and in extirpating (...) in order to perish the thing which must be obtained (...) continuously staying as before, being so will not disappear and will not get corrupt. AGAIN it is also said 'keep staying continuously as it was'. Those who should disappear and die, they will all go to their root and will become *kulaṃkula* and *ekavīcika*, even if they were born or have gone. If in turn there is a progress (...) (16v33-38) cannot be cured (...) there is no medicine and remedy for deceitful and tricky people, (there is also no medicine and remedy) for those who are confused with trick. (...) (The World-honoured-One told the following *gātha*,) saying,

the deceitful, tricky and false people of harsh word,
those who are jealous, miserly, without reward and useless,
all these people cannot be cured,
those who are wise should abandon and throw (them) away.

(16v39-42) (...) (The World-honoured-One said:) "What you have said, being so, they know the grateful and useful matters, they understand their reward in their succession, and they will never forget its reward, even though the reward is very small." (...) (16v43-55) (The World-honoured-One told the Bhikṣunīs,) saying, "(... bring) the *asura* (king) Vemacitra (Vimalacitra?), making his body firm by means of five suspensions (...) The two families fought together. (...) (The celestials) were able to win, and (the *asura*s) were defeated. (...) (The thirty-three celestials) binding and tying his body (...) raised (it), and they themselves in order to show (...) (Vemacitra thought,) "The traditional law of (the celestials) is upright, but *asura*s' behaviour is not true (according to) the traditional law. (...)" (...the king of *asura*s felt) he lost the tie which was bound around his body (...) (the World-honoured-One said: "... urgency) of cords, bonds and tough are not more than this, which bond of demon is again more than this? If one increases the passion of joining together (Skt. *saṃyojana*, *bandhana*), it will be bounded by demons, and if one moves, it will be bounded by demons. (...) its limit and area (...) (16v56-65) Now let me preach the end and the edge of this suffering (Skt. *duhkhasyântah*). (...) in surpassing and going out of the limit of demons (...)" (Ānanda asked the World-honoured-One,) saying "As far as to perish, AGAIN it is also said 'to come to the end', is concerned, which *dharma* was told with the name 'to perish' (or) 'to come to the end'?" (That time the World-honoured-One answered), saying "The form is uncreated (Skt. *asaṃskṛta*), reason is the one, which (got the

name) by the supporters like this; its name will be desireless (Skt. *vigata-rāga*) and uncreated (Skt. *asaṃskṛta*); its name will be the dharma which extinguishes and perishes. If it comes to the end, its name will be ... ..."

3. Commentary

16r01 *orun* 'condition' is part of *[ädgü] orun*, the Old Uyghur translation of 善處 *shanchu* 'welfare, a happy condition', the last word of the preceding sentence, which refers to 'welfare, happiness, bliss, rebirth as a god or human, or in the Pure Land'; see Nakamura (1975), 850b.

16r01-02 *ädgülüg asıgıg bulmak* 'to get a good gain' translates Chin. 善利 *shanli* 'good gain, advantage, benefit', however its Skt. corresponding *sudurlabha* means 'very difficult to be attained, very scarce or rare' cf. Monier-Williams (1899), 1225a.

16r08 *ätözi yini* 'body (Hend.)' or 'its body and shape', both *ätöz* and *yin* mean 'body', clearly is a binome; the same binome occurs again in 16v19, where we find 形體 *xingti* 'shape, body, form' as its corresponding in the Chinese text. We tentatively translate it 'its body and shape'.

tängri yerintä 'in the divine land', however the Chinese text only shows 天 *tian* 'heaven, got, divine'.

16r22 *yıg kın bergülük* stands for Chin. 可輸 *keshu* 'may pay one's dues', however there is no specific corresponding to *yıg kın* in the Chinese text, we tentatively translate it 'dues'.

16r27 *umayın tururm(ä)n bulgalı* 'it is clear that I will not able to get it', the construction "Converb in *–GAlI + umayın turur*" is modelled on the Chinese construction "了+ 不能得", which means 'it is known/clear that ... cannot be obtained".

16r34 *yäklär nayvasikilar* translates 鬼神 *guishen* 'demons and good spirits' in the Chinese text; *nayvasiki* originates from Skt. *naivāsika* 'dwelling', 'deity dwelling', cf. Monier-Williams (1899), 570a.

16r35 *birgärü anutgalı tapınur udunurlar ärti* 'they committed to prepare (meal service) together', in this sentence *tapın- udun-* clearly have auxiliary function, perhaps signifying 'wait on doing something', and both translate the preceding Chinese character 侍 *si* 'attendant, wait on'.

16r38 *aruk aš* lit. 'tiredness food', translates here Chin. 食 *shi* 'meal, food'. Modern Uyghur has the similar expression *harduq aš* or *harduq eši* 'the food for dispelling fatigue', which usually refers to noodle soup, in other words, food which refreshes, i.e. 'refreshments'.

16r39 *ašvagarb* 'coral' originates from Skt. *aśma-garbha*, the equivalent of the Chin. 馬瑙 *manao*. Interestingly, here Old Uyghur *–v-* stands for Sanskrit *–m-*.

šišir stands for Chin. 車璩 *chequ* 'agate', one of the seven precious metals; for its attestation in Old Uyghur texts see Zieme (1985), 128, fn. 21.31. Our frag-

ment also mentions the Sanskrit name of this metal, that is *musiragavp*; for *musiragavp* see below. By the way, in some Chinese texts we find 車渠 *chequ* instead of 車璩 *chequ*, 硨磲 *chequ* etc.

16r40 *musiragavp* originates from Skt. *musālagarbha* or *musāragalva*, see Ogiwara (1986), 1052a. Both, *musālagarbha* or *musāragalva*, are the words for agate. However, the phonetic correspondence of the last string to the corresponding Sanskrit part is somewhat unusual.

16r42 *altun ulu*nlug 'of gold stalk', in the Chinese text, however, we find 銀莖 *yinjing* 'silver stalk'. Perhaps the model text had the character 金莖 *jinjing* instead of 銀莖 *yinjing* 'silver stalk', if not, this must be a mistake by the translator.

16r43-44 *šašutlug*: The spelling of this word is *s'swt lwq*, might also be read *sašutlug* or *šašutluk*. Clearly, it is a derivation from the adjective *šašut* 'confused' by means of the denominal suffix *–lXg*. Here in the text it stands for Chinese 廁 *ce* 'toilet', which also means polluted, stained, muddy and also clean, pure; see *Digital Dictionary of Buddhism*, item 廁 *ce.* According to the context *šašutlug* seems to mean 'toilet' or 'stained (place)' and thus might also be read *šašutluk.*

16r44 *orunluk* is written as *'wr wn lwq*, and the spelling clearly differs from the following word *orun*, which is written as *'wrwn* as it is usually spelled. Clearly, *orunluk* is a derived noun by means of *orun* 'place' + *-l(X)k* and stands here for Chin. 床 *chuang* 'bed', whereas the following word *orun* translates the next character 座 *zuo* 'seat'. However, in HT VII, 412 we find *orun* stands for Chin. 床 *chuang*, which cannot be regarded as the exact rendering of 床 *chuang*, while *o[ronluk]*, according to the translation, was considered the corresponding Old Uyghur word for 褥 *ru* 'mattress'; see HT VII, 47. The base for the reconstructed word *o[ronluk]* is the word *orunluk* found in the *Maitrisimit* (BTT IX) and exactly the instance in discussion in our fragment. However, the reconstruction of the word next to *orun* as *o[ronluk]* in HT VII 412 is not certain, since *orunluk* as the corresponding word for 褥 *ru* 'mattress' is not yet proven. In our fragment the word for 褥 *ru* is *suk*, which goes back to Chin. 褥 *ru*, Middle Chin. *nʑiok*. In *XIN tözin ukıtdačı nom* 121 we find the same word as part of *suk sunčuk*.

16v45 *čärkäš-* 'to dispute, to fight' translates Chin. 共鬪 *gongdou* 'to dispute each other', and clearly is the vying and cooperative verb form of the verb *čärkä-* 'to fight, to dispute', which is not yet attested.

16r47 *gošir* goes back to Skt. *go-śīrṣa* 'ox head' and translates here Chin. 牛頭 *niutou* 'ox head'.

16r56 *yiringümäk ačımak* translates Chin. 悲泣 *beiqi* 'to be miserable and to weep', the verb *yiringü-* 'to be miserable', which stands for 悲 *bei* 'to be miserable' belongs to a new verb as we have mentioned in the last passage of the introduction.

16r62-63 *altun käsäk* 'gold ingot', stands for 金鋌 *jinting* 'gold ingot'. *käsäk* actually means 'a piece of', however, here it translates Chin. 鋌 *ting* 'ingot of metal; slab, bar, cake; sheet metal; metal as raw material' etc.; see *Digital Dictionary of Buddhism*, entry 鋌 *ting*. Interestingly, the translator explains that the *altun käsäk* is also called *suv altun*, which might be translated word for word 'water gold'. However, the definite meaning of *suv altun* is not clear. In *Altun Yaruq* we find *käsmiš swo altun täg*, which is translated by K. Röhrborn as 'wie ein geschnittener Goldriegel(?)'; see UWb 113a. However, in our text the first word is clearly written as *swv* and hardly can be read *swo*. However, the connection of *suv altun* to *altun käsäk* is not clear. It is worth noting that Modern Uyghur has the phrase *kesäk altun* 'a gold bar', a very similar phrase to *altun käsäk*. By the way, the word for 金鋌 *jinting* 'gold ingot' in the Old Uyghur translation of the *Xuanzang Biography* is *käsmiš altun etig*; cf. UWb 113b.

16r64 *kuulu* originates from Chin. 香爐 *xianglu* 'incense burner', Middle Chin. 香 *χιâŋ* see Shōgaito (2003), 134, 爐 *luəˇ*, *luˊ* see Pulleyblank (1991), 199.

16v02 *kalınču artuk aš* 'remained additional food' is the word for word translation of 遺餘之食 *yiyu zhishi* in the Chinese text, in the following lines of the Chinese text we find the same term in the form of 遺餘飯食 *yiyu fanshi*.

16v03 *ayagka tägimliglär* 'those who are worthy of respect' here translates Chin. 眞人 *zhenren* 'true man' which according to H. Nakamura is a term of Daoist origin, referring to a sage who is completely without artifice; see Nakamura (1975), 786c.

16v05 *yeti ärdinilär üzä etiglig yaratıglıg kurigar* translates Chin. 七寶交露臺 *qibao jiaolu tai* 'a high building made of seven jewels', Skt. *saptaratnamaya kūṭāgāra*. *kurigar*, which usually is transcribed as *kurikar*, goes back to Sanskrit *kūṭāgāra*, however, why the Sanskrit *ṭ* is given in Old Uyghur by means of *r* and the long vowel *ā* with *i* is not very clear.

16v20 *borduz kıl-* 'to make a park', Clauson explains *borduz* as 'a park' (EDPT 339a) and Dankoff/Kelly (1982-1985, 230) translates 'truck-garden', however the use of *borduz* together with *kıl-* is not yet attested. Neither the context nor the Chinese text provide clear clue to define the definite meaning of this phrase. In the text it goes on giving up one's life. Perhaps one may try to explain it as 'to give up' or 'to sell', because *borduz* actually refers to a market garden.

16v21 *äski ämgäk* 'old pain' or 'old suffering', as its parallel we find 故痛 *gutong* ,reason pain(?)' in the Taishō edition of the Chinese canon. The Old Uyghur phrase implies that the model text for the Old Uyghur translation had 古痛 *gutong* 'old pain' instead of 故痛 *gutong*, though one cannot exclude the possibility that the translator confused the two characters.

16v31 *kulamkule* goes back to Skt. *kulaṃ-kula*, translates Chin. 家家 *jiajia* 'one who goes clan to clan', the name of a kind of sage in early Indian Nikāya Buddhism; cf. Nakamura (1975), 296a.

16v32 *ekavičiki* or *ekavičike* goes back to Skt. *ekavīcik*a, cf. Ogiwara (1986), 294a, here it stands for Chin. 一種 *yizhong* 'one type' or 'the *ekabījin*, a type of stream-enterer'. According to Ogiwara, *ekavīcika* stands for Chin. 一閒 *yixian* 'one break, one respite' or 一閒人 *yixianren* 'one respite person'; cf. Ogiwara (1986), 294a.

adurun- translates here Chin. 進 *jin* 'to progress, to develop', clearly it is the other variant of the known verb *adrun-* (UWb 61a) or *adırın-* (OTWF 585).

16v43 *beš türlügin bärklär* 'five kinds of firm', stands here for 五繫 *wuxi* 'five suspensions', referring to five suspended corpses, or dead snakes, hanging from the four limbs and neck of Māra as Pāpīyān; see Soothill/Hodous (1937), 125. If this is a nominal phrase it usually would be *beš türlüg{in} bärklär,* however we have *ätözin* 'his body' before this phrase, this means that *bärklär* is the aorist of the verb *bärklä-* 'to fasten, secure', which actually occurs in the form of *bäklä-*; see OTWF 433.

16v54 *täpräsär šmnunung bagıga tägirlär* 'if moves, it will be bound by demons', this clause translates Chin. 動魔被縛 *dongmobeifu* 'the moved demon will be tied', so clearly the translator did not correctly render the clause. Unclear is, however, the Chinese text which served as model for the Old Uyghur translation had a clause of different structure than that which we find in the Taishō edition of the Chinese canon. By the way, the aorist form of *täg-* occurs as *tägürlär* (the spelling is *t'kwr l'r*) in 16v54, as it is clearly written as *t'kyr l'r*.

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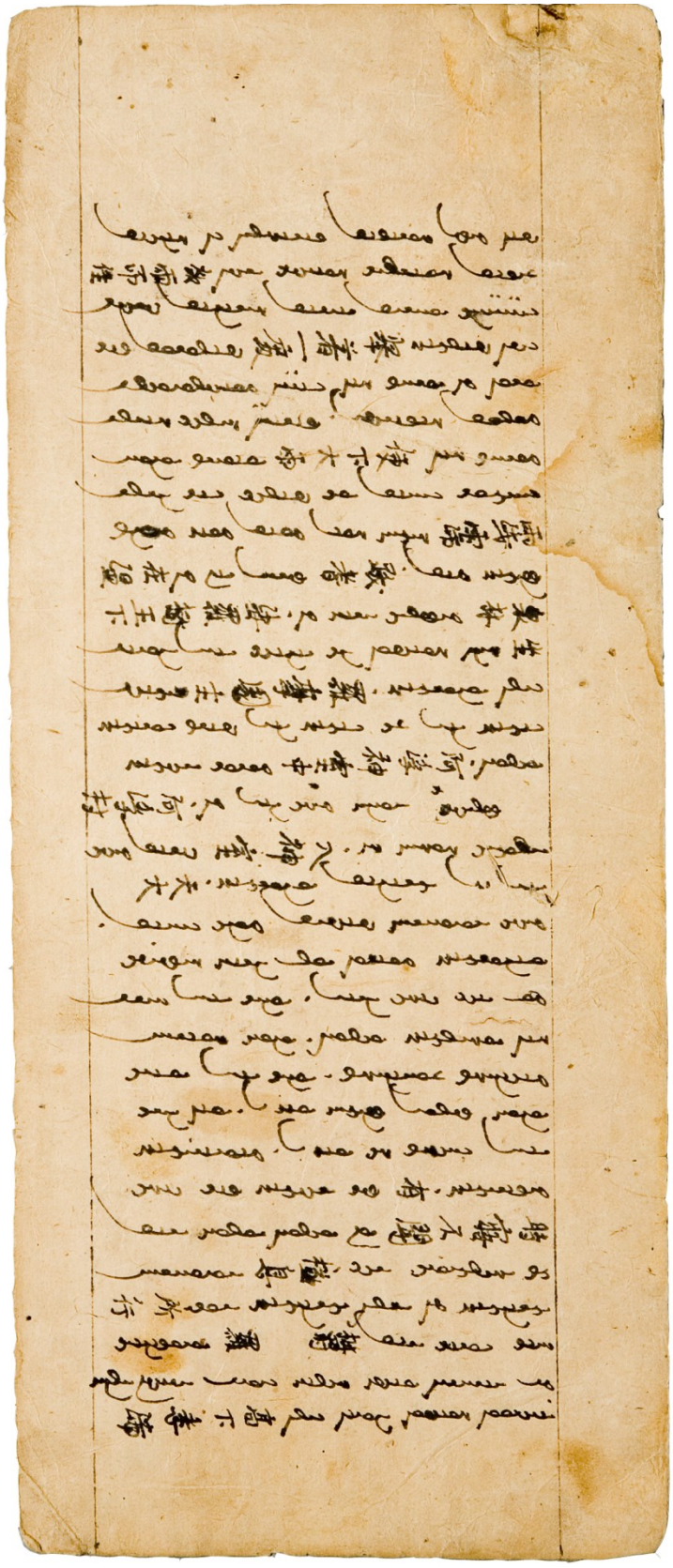
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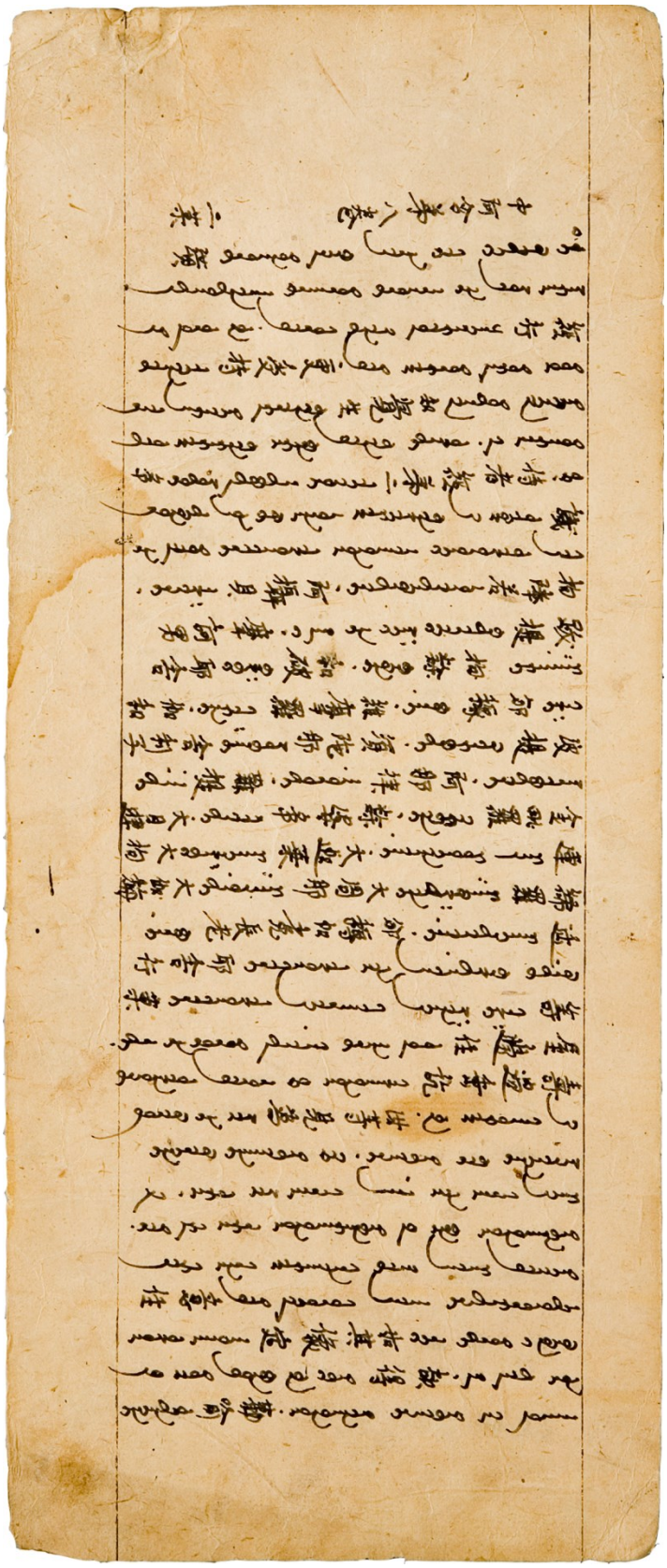
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PLATES



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PLATE 2

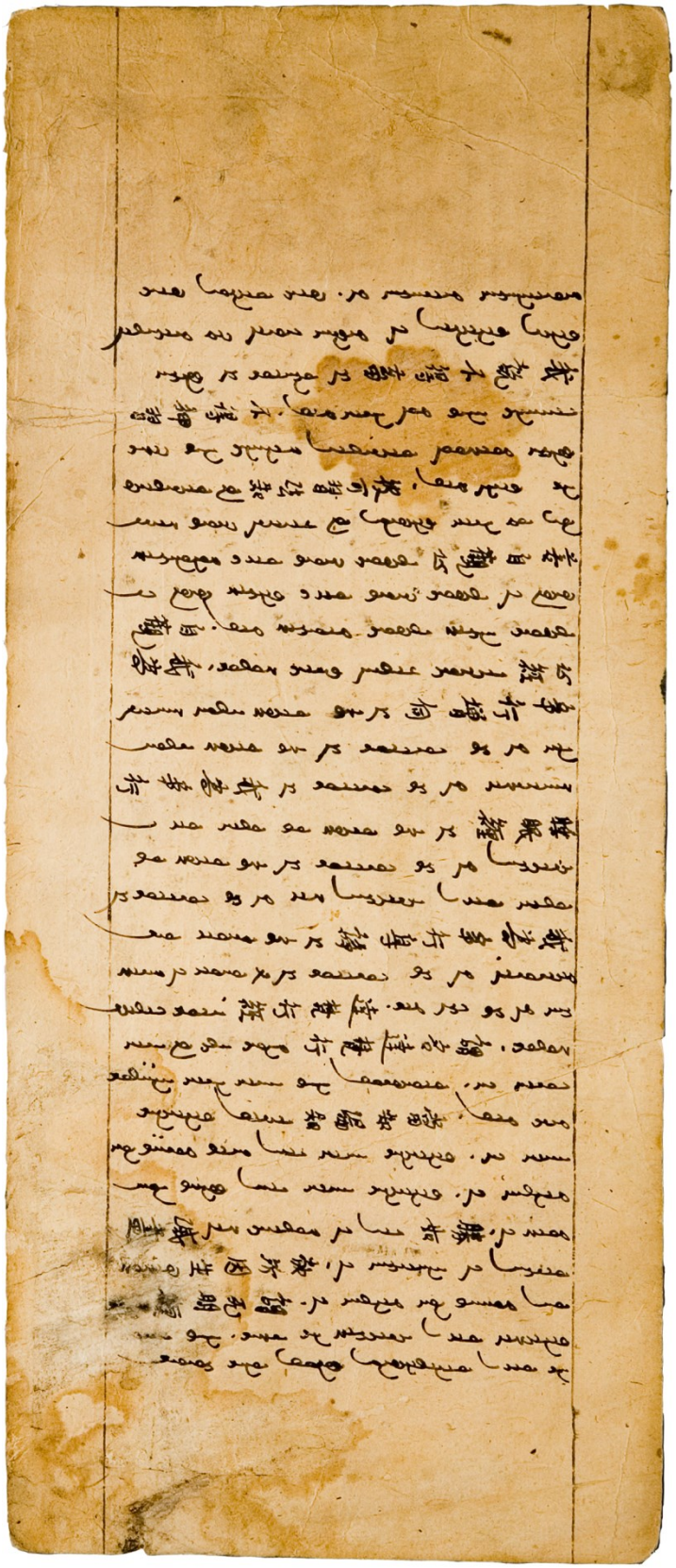


1935.52.0001 verso

1935.52.0002 recto

Plate 4

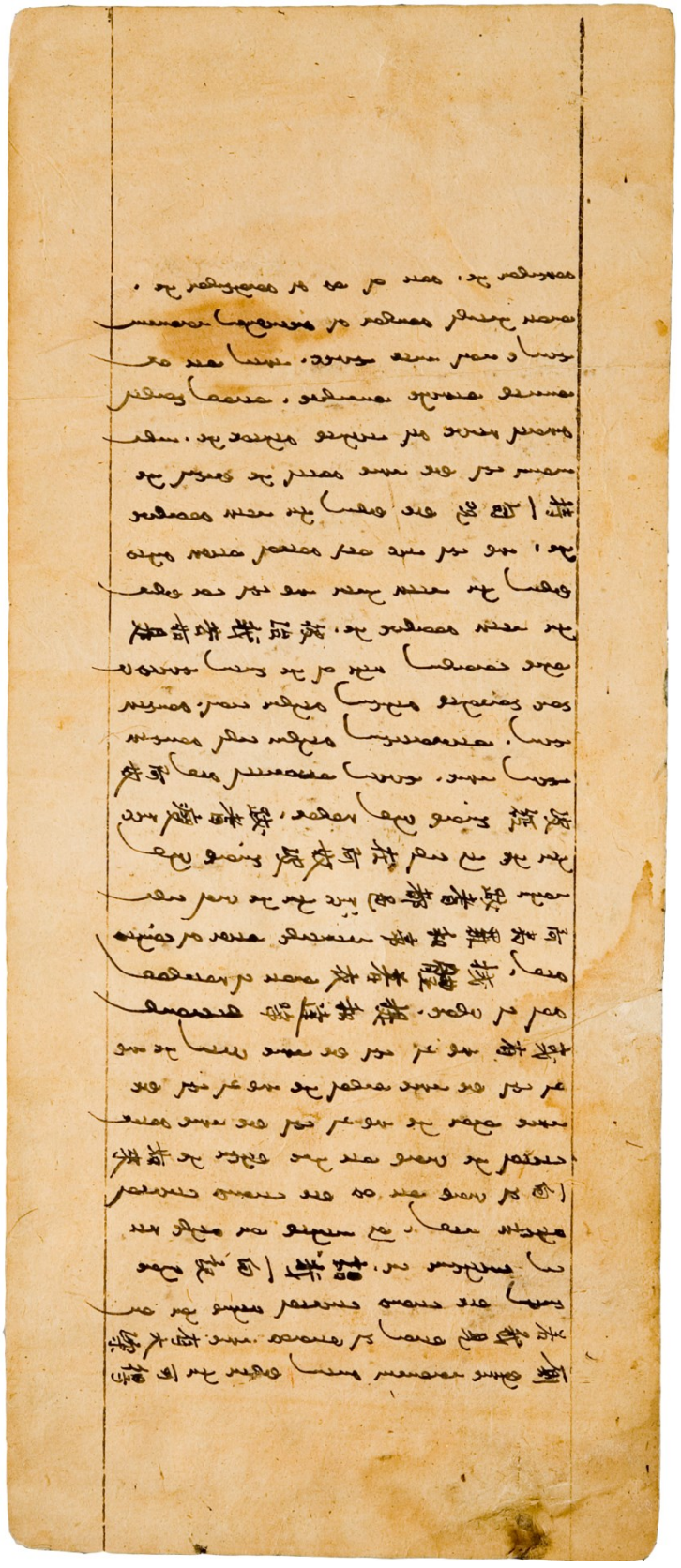
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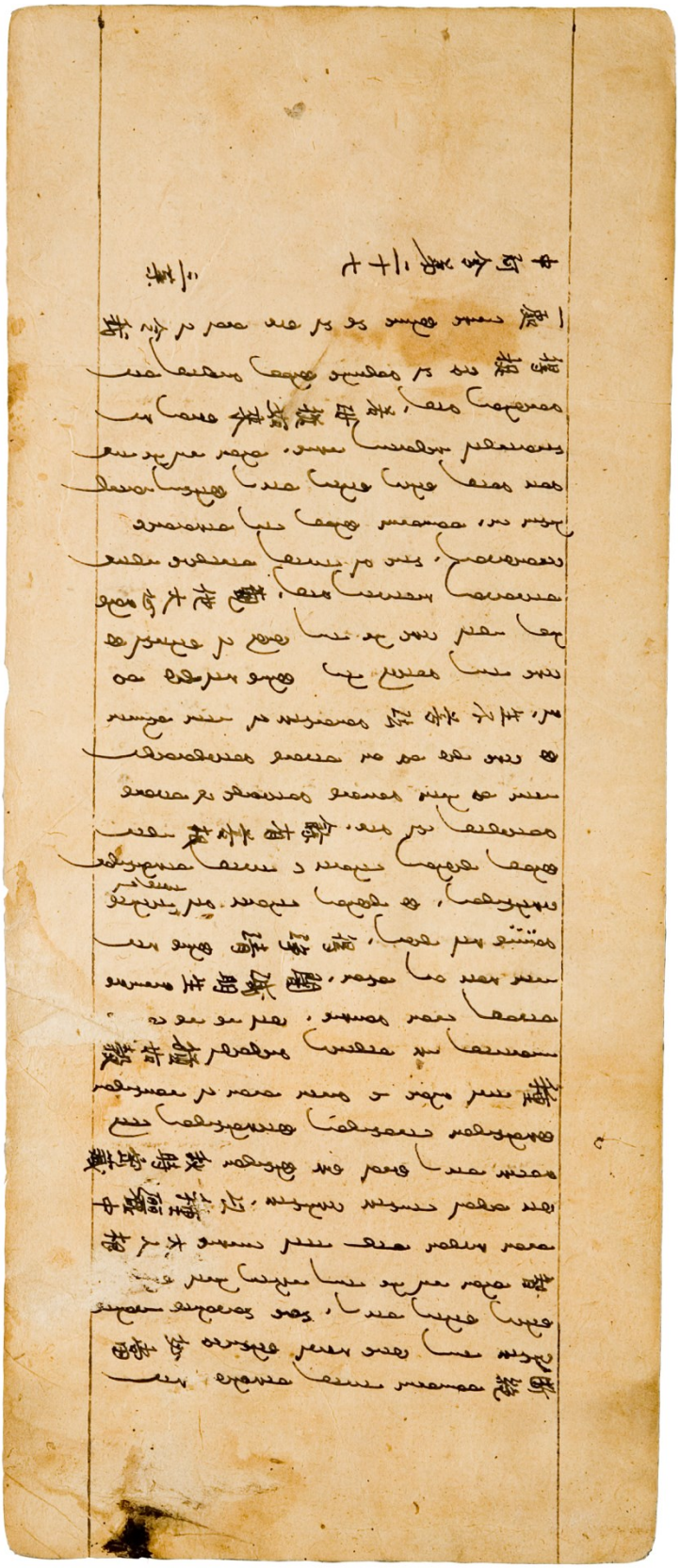
PLATE 6

1935.52.0003 verso



1935.52.0004 recto

PLATE 8



1935.52.0004 verso

1935.52.0005 recto

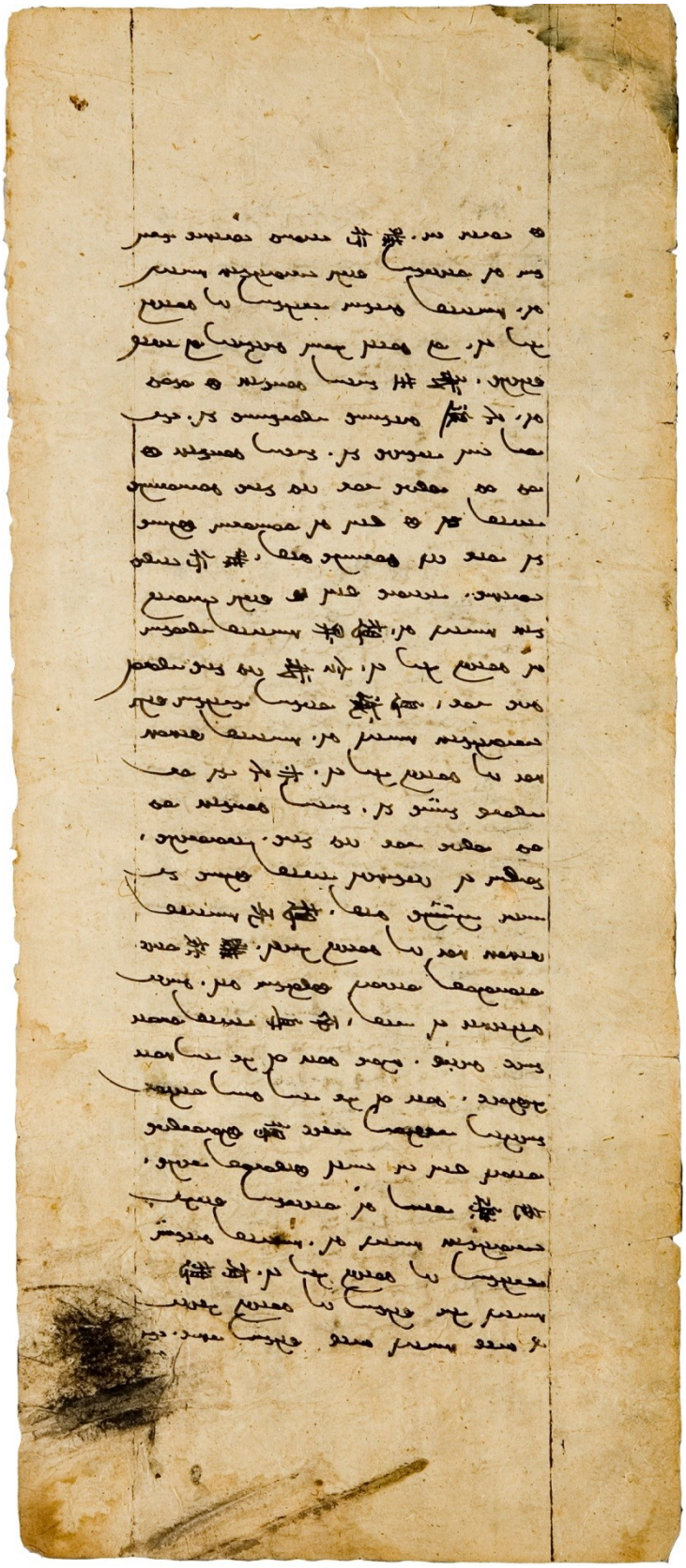
PLATE 10

1935.52.0005 verso

1935.52.0006 recto

PLATE 12

1935.52.0006 verso



1935.52.0007 recto

PLATE 14

1935.52.0007 verso

1935.52.0008 recto

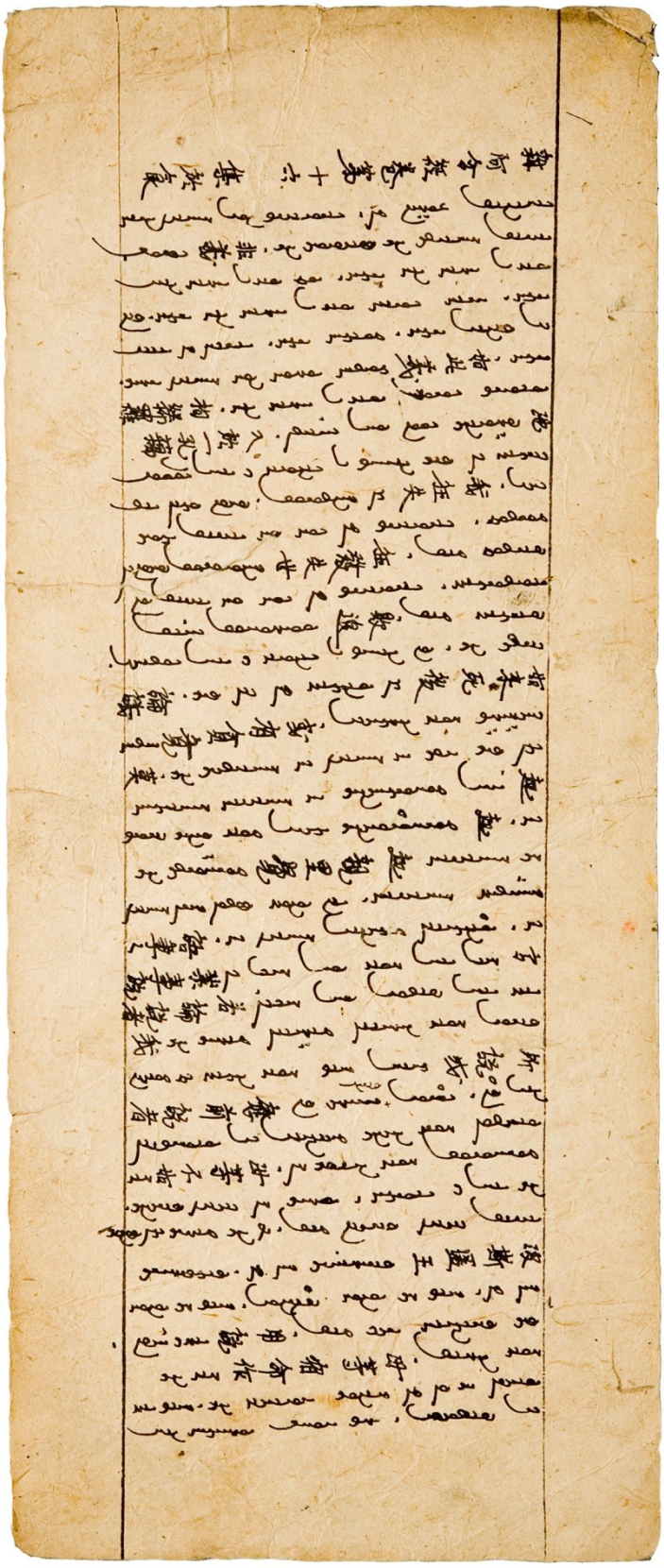
PLATE 16

1935.52.0008 verso

1935.52.0009 recto

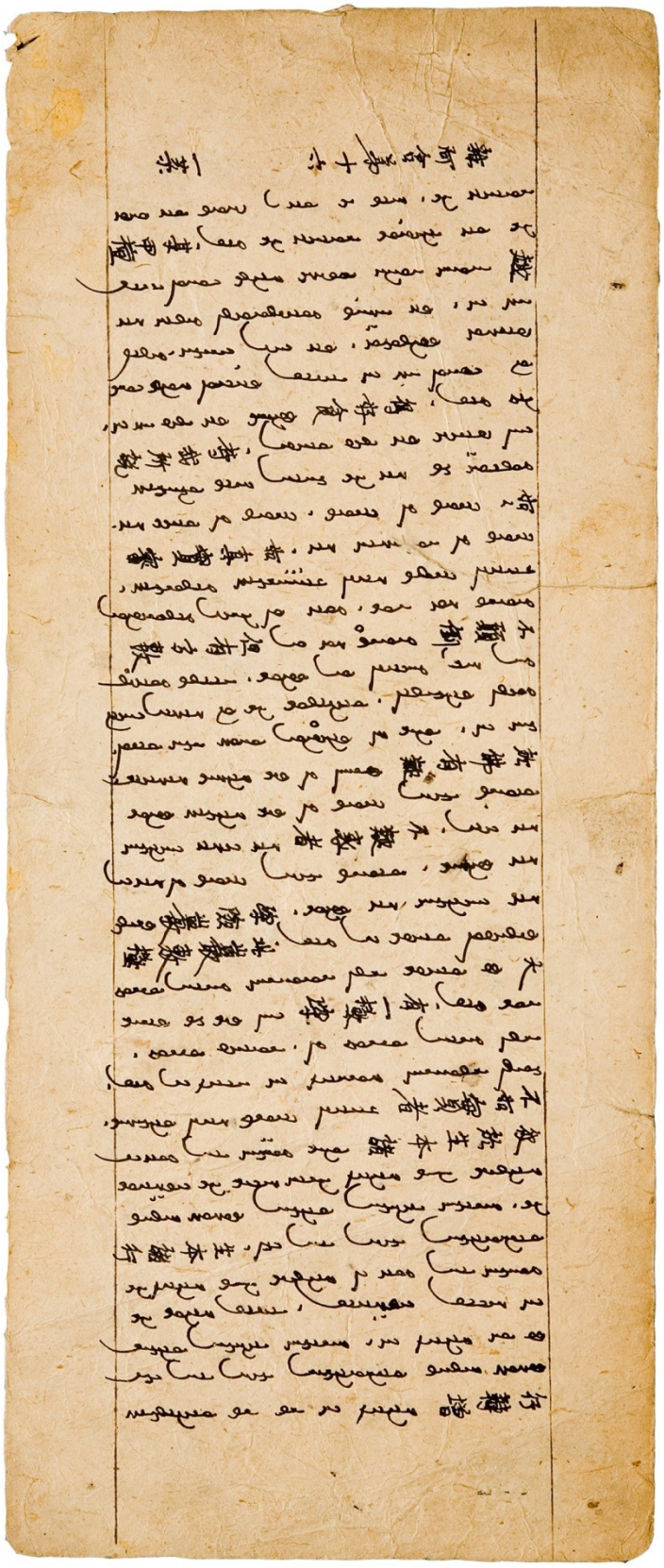
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1935.52.0009 verso

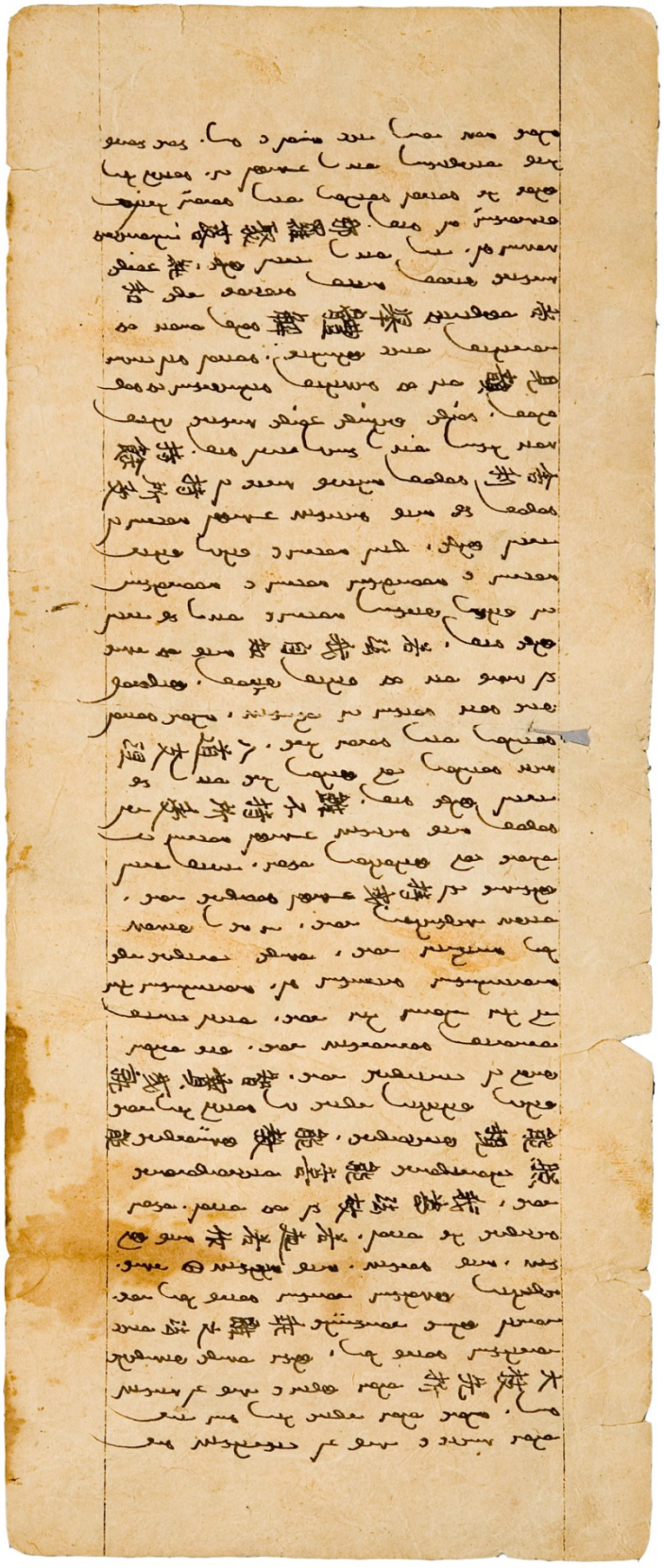


1935.52.0010 recto

PLATE 20



1935.52.0010 verso



1935.52.0011 recto

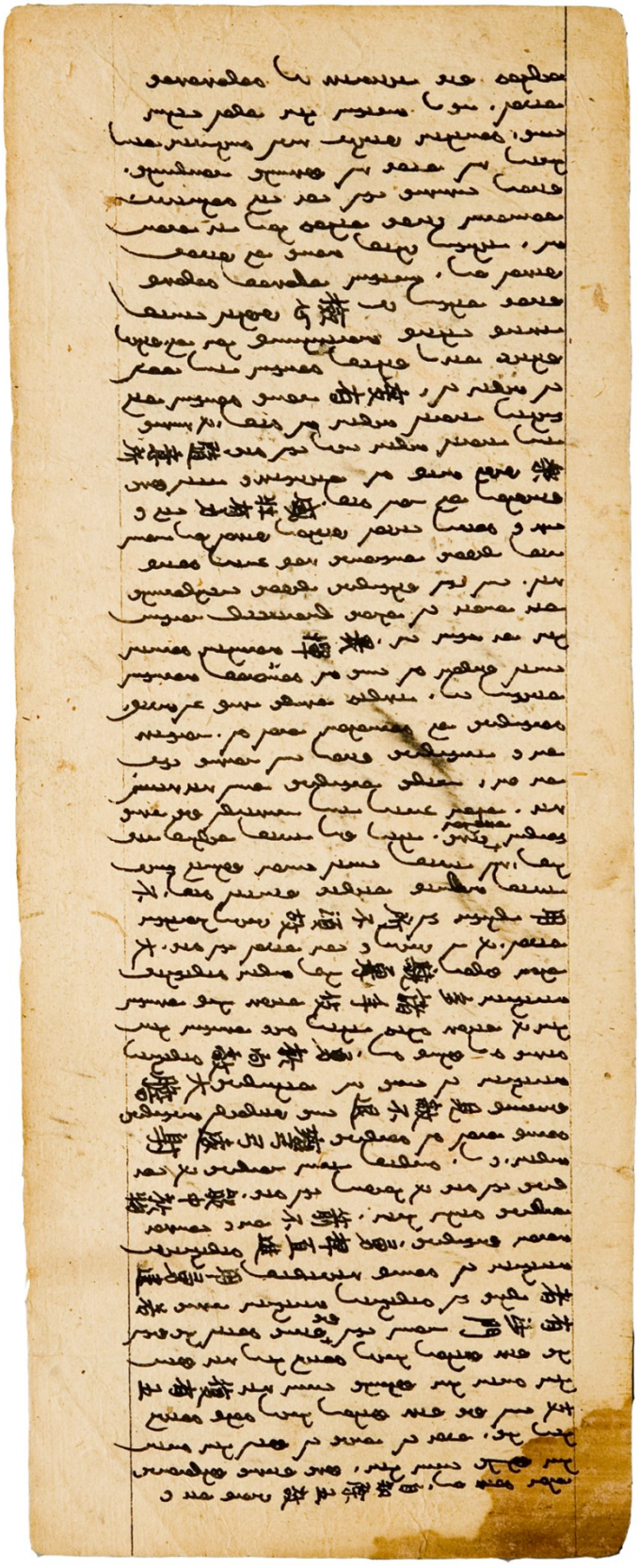
PLATE 22

1935.52.0011 verso

1935.52.0012 recto

PLATE 24

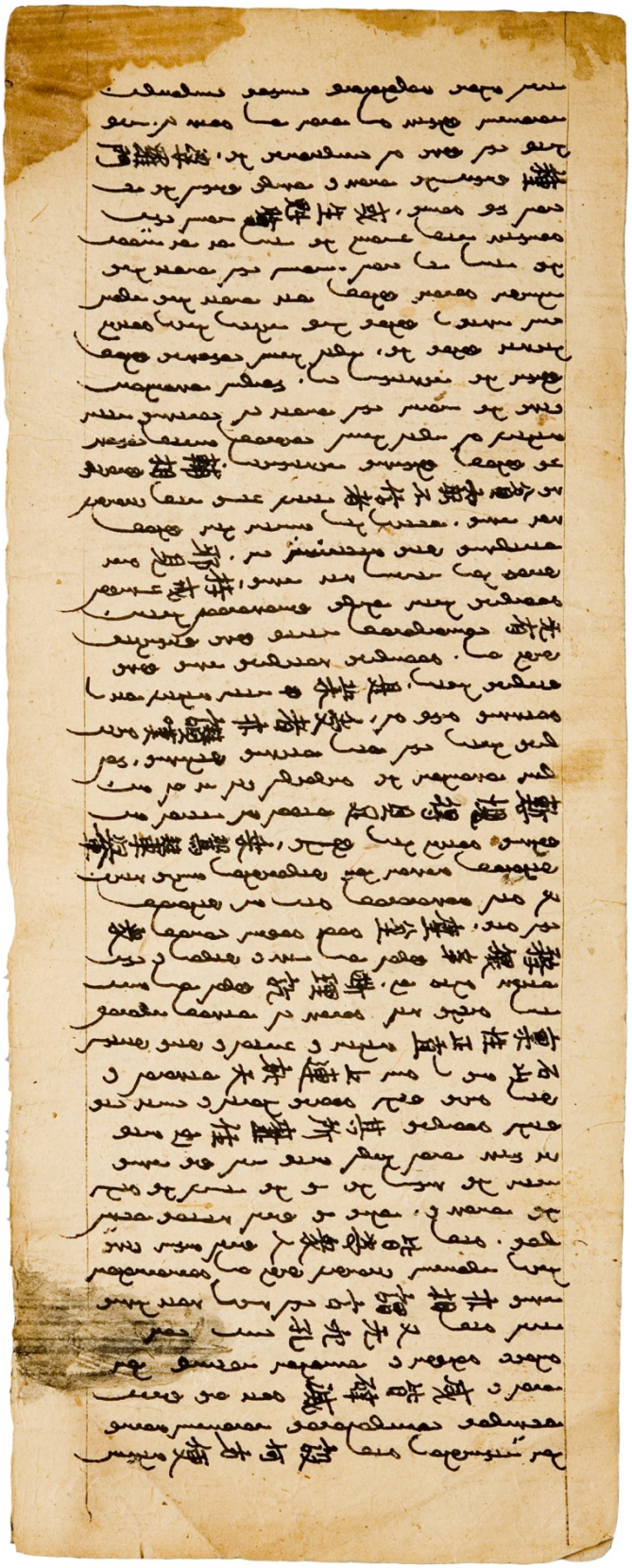
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1935.52.0013 recto

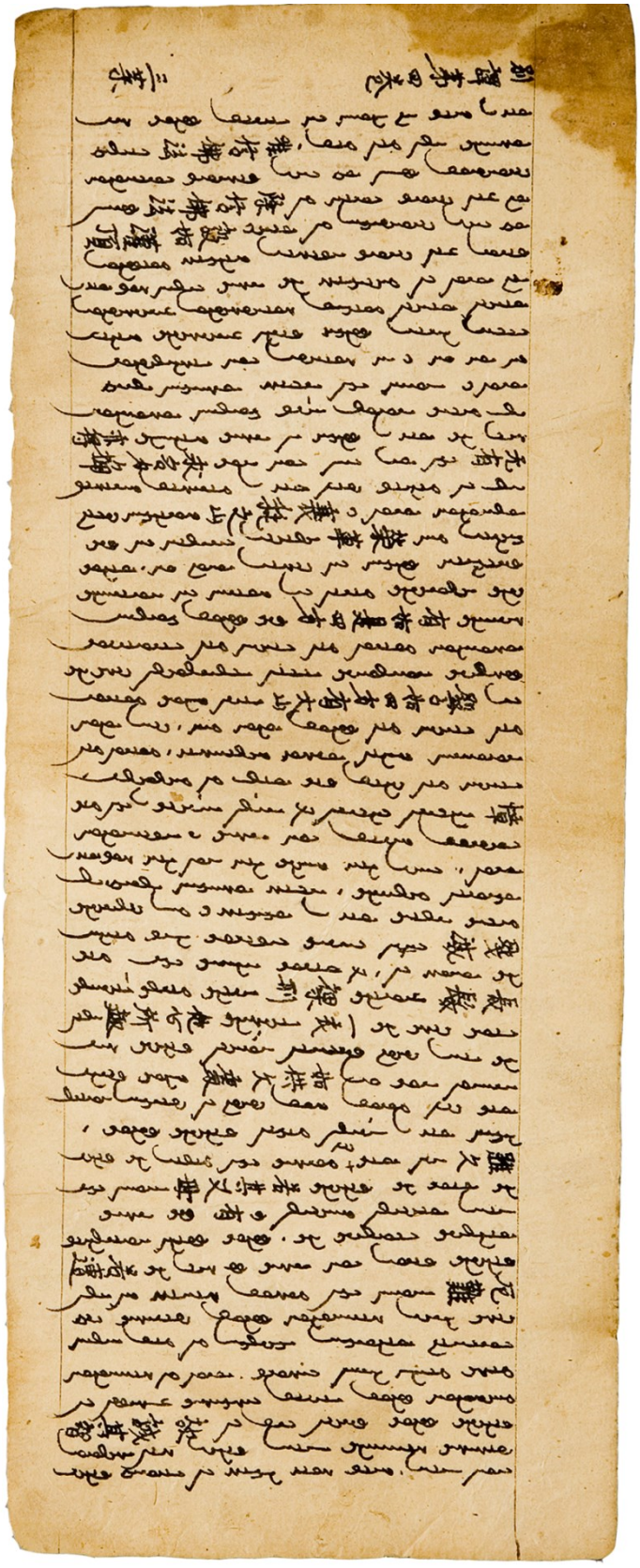
PLATE 26

1935.52.0013 verso

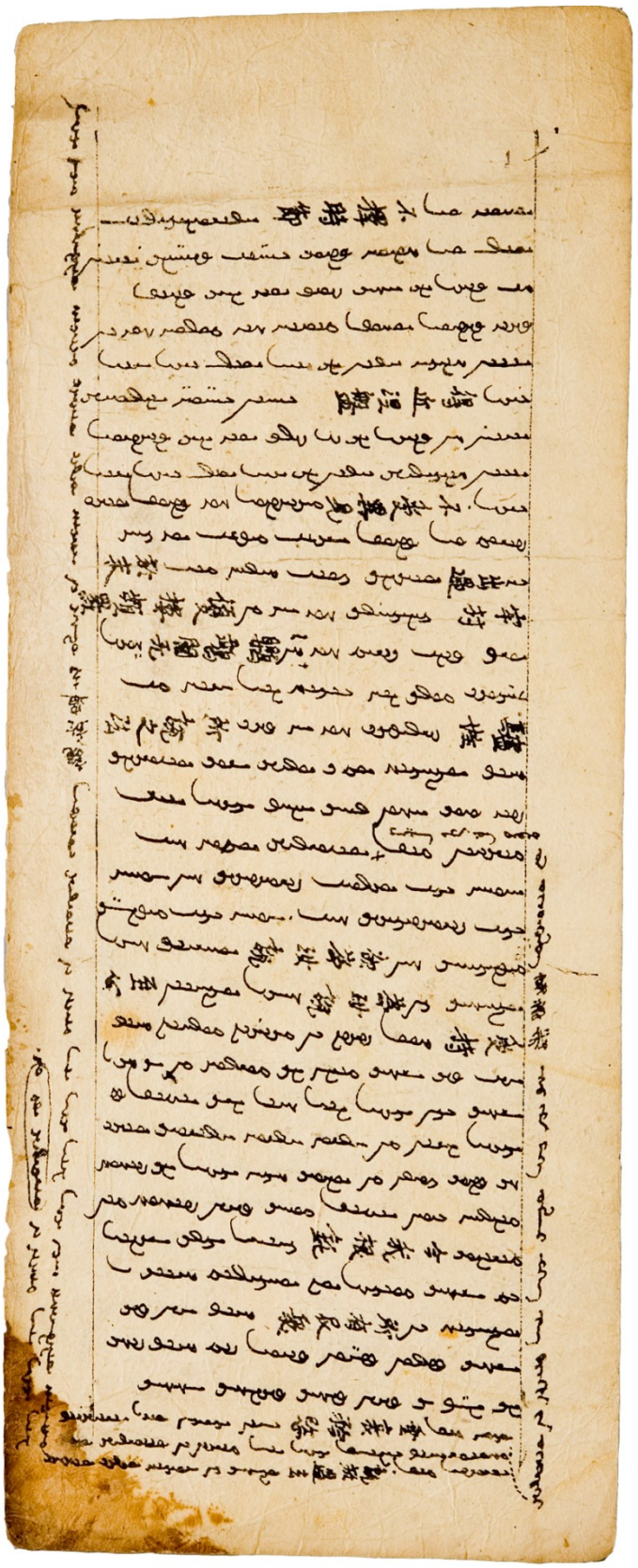


1935.52.0014 recto

PLATE 28



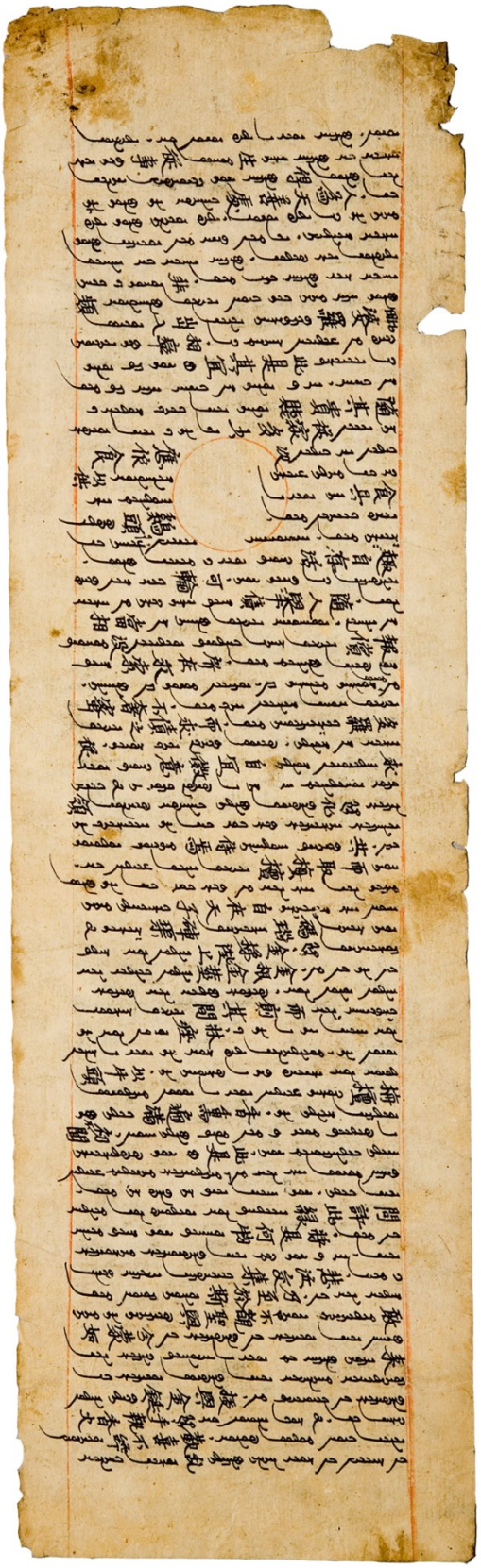
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1935.52.0015 recto

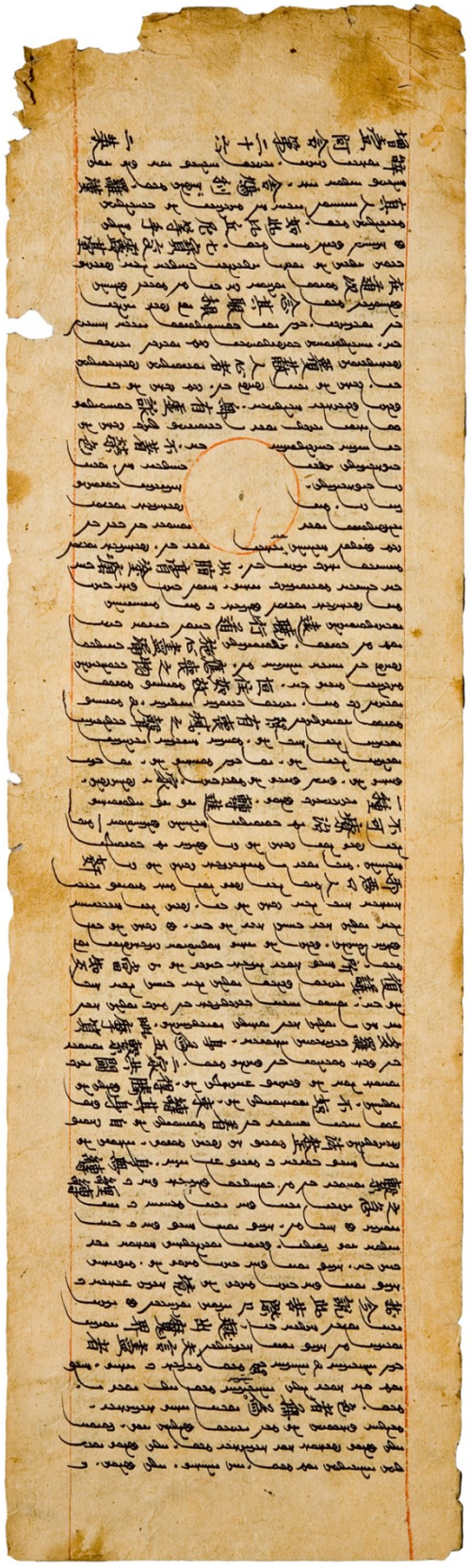
PLATE 30

1935.52.0015 verso



1935.52.0016 recto

PLATE 32



1935.52.0016 verso