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# A New *Cakrasaṃvara* Text in Uighur

Abdurishid Yakup

## 0. Introduction

Facsimiles of 323 texts including 246 Dunhuang manuscripts and 77 supplementary texts preserved in Peking University Library were published under the title 北京大学図書館所蔵敦煌文献 *Bei-jing Da-xue suo-cang Dun-huang wen-xian* 'Dunhuang Documents Collected in the Peking University Library' as an independent volume of the series 敦煌吐魯番文献集成 *Dun-huang Tu-lu-fan wen-xian ji-cheng* 'The Corpus of Dunhuang-Turfan Manuscripts' which have been published by Shanghai Classics Publishing House. All of these texts are in Chinese with the exception of 36 : Khotanese (1), Tangut (6), Tibetan (10) and Uighur (19)[1].

As far as we know, among these Uighur texts only one alliterative poetry is secular and is identified as the praise of Mongolian ruler Sulayman wang who was appointed to Xining wang in 1330[2], the rest are all of Buddhist content. Among them there are two fragments of *Altun Yaruq* (北大附 T3, 北大附 T3V)[3], two Agāma texts (北大附 C61, 北大附 C61V and 北大附 C57, 北大附 C57V)[4] and two Tantric (北大附 T1, 北大附 T1V and 北大附 C60) as well as two śastras (北大 D012, 北大 D012V and 北大附 C58) and one alliterative Buddhist poetry (北大附 C29V)[5]. One of the two Uighur Tantric fragments, which was included in this facsimile edition under the signature 北大附 T1, is the subject of this paper. My understanding is that 北大 *Beida* is the shortened form for 北京大学 *Bei-jing Da-xue* 'Beijing University', and 附 *Fu* is the abbreviation for 附録 *fu-lu* 'supplementary', and T stands for 吐魯番文献 *Tu-lu-fan wen-xian* 'Turfan manuscripts'[6].

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[1] For further information concerning this facsimile edition and other related publications see FacsimileBeida (Explanatory Notes), volume 1, pp.1-2, Explanatory Records (附録) pp. 1-48; Yakup 1999, pp. 1-2.

[2] cf. Yakup 1999, pp. 3-4.

[3] cf. FacsimileBeida p. 301, Shōgaito 1999, p. 93 footnote 1. Other two fragments (北大附 T2 and 北大附 T2V) seem to belong to the same text, but we are not able to identify them with the specific part of *Altun Yaruq* at present.

[4] 北大附 C61 is the fragment of Madhyamāgama and 北大附 C57 is the fragment of *Saṃyuktāgama*. For detailed information see Shōgaito 1999, p. 93 footnote 1.

[5] For the edition of this fragment see Yakup 1999. The rest of the Uighur fragments are of Buddhist content, including 北大 D159V which was issued under the title "Uighur text".

[6] cf. FacsimileBeida (Explanatory Notes), volume 1, p. 1. In the following lines we will mention this text as Beida

## 1. Characteristics and the Content

From the facsimile of this text and the description found in the facsimile edition we found that this fragment consists of 46 lines: 23 lines both on recto and verso (definitely, it includes one line pagination on verso)[7]. The script used in this fragment is the late-square type of Uighur script which was used in some late Uighur Buddhist texts. According to the description given in this facsimile edition, the size of this fragment is 16 cm (h) x 41.7 cm (w). The paper is double-layer pasted, and bears red lines both on the upper and lower sides. The height at the paper's center (卷心 *juan-xin*) is 11.3 cm, the deep margin at the top (天頭 *tian-tou*) is 2.4 cm, the deep margin at the bottom (地脚 *di-jiao*) is 2.3 cm. Only two lines are in red color, the rest are written in black ink[8]. This fragment was unearthed from Turfan and originally used to be preserved under the number 232/4012.

This text was issued under the title 佛經 *fo-jing* 'Buddhist *sūtra*' in the facsimile edition and the description found in the facsimile edition does not provide further details concerning the content of this fragment. Based on the details of this text we can immediately relate it with the Buddhist Tantric texts that involve the *Cakrasaṃvara* cycle of teachings and put particular emphasis on the practice of yoga or *mahāmūdra* 'Great Seal' (Tib. *phyag rgya chen mo*). This school of Tibetan Tantric Buddhism is connected with the Indian Siddha Nāropa (1016-1100) which was developed by his student *Chos kyi blo* of Mar (1012-1096), better known as *Mar pa*, and occupies a unique position in the history of Tibetan Buddhism[9]. Such Tibetan texts were introduced and translated during the Yuan-Mongolian period into Mongolian due to the special kind of links between the court of Yuan dynasty and Tibet[10], and some of them were also translated or incorporated into Uighur, e.g. *Bar do thos grol* 'The Tibetan Book of the Dead', some parts of *chos drug* 'Six Doctrines' of Nāropa, as well as some other fragmentary texts[11]. It does not need to stress that such Uighur texts appeared under the strong influence of Tibetan Buddhism, and most of the Uighur Tantric texts are translations from Tibetan, in fact some of them are almost identical with the Chinese parallels, too. However, most Uighur Tantric texts are not completely identical with the texts in other languages. Supposedly our fragment also goes back to a Tibetan text or at least is based on a Tibetan original. Unfortunately we were not able to identify it with any Tibetan text if a parallel version exists.

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T 1. For the facsimile of this text see FacsimileBeida vol.2, p. 299.

[7] In the facsimile edition it was described as one side 24 lines and other side 25 lines. cf. FacsimileBeida vol.2, p. 35b.

[8] FacsimileBeida vol.2, p. 35b.

[9] Guenther 1963, pp. xi-xiv; Tucci 1980, pp. 35-39, 70-71.

[10] Kara/Zieme 1976, p. 10; Petech 1990, pp. 5-31, 71-84.

[11] Mainly cf. Kara/Zieme 1976, Kara/Zieme 1977 (text A) and Zieme/Kara 1979.

The very early edition of some block print Tantric fragments was published by F.W. K. Müller in his fundamental work Uigurica II[12]. Some texts were also edited by W. Radloff, R. R. Arat, S. E. Malov, K. Röhrborn, M. Shōgaito, Geng Shimin, J. Hamilton, Oda Juten and by other scholars[13]. However, the majority of Uighur Tantric texts were edited by G. Kara and P. Zieme in BT VII, BT VIII and in Totenbuch, respectively. A new text of Uighur Tantric Buddhism was published by M. _lmez very recently[14].

## 2. Dating

In the facsimile edition this text is considered as the manuscript of Tang period (唐写 *Tang-xie*), dating between the middle of 8th century and the beginning of 9th century[15]. The evidence of such dating is not clear to us. It is well known that Uighurs came into contact with Tibetans in 8-9th centuries. However, no Uighur Buddhist text appears under this cultural contact is known from this period so far. Even an Uighur text in Tibetan script (signature number: P. t. 1292) which is of early period of Uighur Buddhism dates from the first half or the middle of the 10th century[16]. The content of our fragment also denies its 8-9th centuries dating since it comprises *Cakrasaṃvara* cycle of teachings which is the religious theory and practice of Sa-skya-pas and numerous sections of Bka'-rgyudpas[17]. As we have stated above it was based on the teachings of Mahāguru Nāropa who was a famous teacher of Tibetan Lamaism and his teachings were developed by his pupils between 11th and 13th century[18]. Tibetan texts that involve such theory and practice were introduced and translated into Uighur mainly during the Yuan-Mongol period by the Lamaistic section of Uighur Buddhism[19]. Besides the content of this text, the type of the script (late square) and the spelling peculiarities (frequent confusion of d/t and s/z) of this fragment also tell us that this fragment is also of the 13th or 14th century like other Uighur Tantric texts. This text may date back to the first half of 14th century, when Nāropa's teachings and many other Tantric texts were introduced to Uighurs.

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12 U II, pp. 27-50; Facsimiles SEDTF Vol. IV, plates 9-34. Later Müller also published a Lamaistic ritual in the Uighur script. cf. SPAW 1928, pp. 379-386.

13 A survey of these editions was given in BT VII pp.5, 14-15; Elverskog 1997, pp. 105-125.

14 cf. Bahşi _gdisi, pp. 261-293 + 3 plates.

15 FacsimileBeida vol.2, p. 35b.

16 For edition and studies of this text mainly cf. Maue/Röhrborn 1984 (Teil I), Moriyasu 1985, Maue/Röhrborn 1985 (Teil II). Such dating was suggested in Moriyasu 1985.

17 Zieme/Kara 1979, p.26.

18 Guenther 1963, pp. ; Zieme/Kara 1979, pp. 26-30.

19 Zieme/Kara 1979, p.30; Zieme 1992, pp. 40-42.

## 3. Text

### 3.1 Transliteration and Transcription

**Beida Fu T1**

Recto

1.1 bu ymä ök yänä ančul[ayu ]
pw ym' 'wk y'n' ''ncw[ ]

2.2 nämäkä tayaq-lïγ-ïn bil[miš k(ä)rgäk ol sa-]
n'm'k' t'y'q lyq yn pylm[ ]

3.3 qïnsar ičtin sïngar ädgü köngül
qyns'r . 'yctyn synk'r 'dkw kwnkwl

4.4 [bïš]ïγ bïšγut bolup t[aštïn sïngar ]
[ ]yq pysqwt pwlwp t[ ]

5.5 ty iki tör{ü}lüg adïrtmaq-lar [üz]-ä
ty 'yky twyrwlwk ''dyrtm'q l'r [ ] '

6.6 ašnu yeg üstünki äz-rua-lar
''snw yyk 'wystwnky 'z rw ' l'r

7.7 taqï tägingü -lüg ašaγu-luγ
t'qy t'kynkw lwk ''s'qw lwq

8.8 -ta ulatï č(a)kravartin
'wq 'wl'ty ckrv'rtyn

9.9 qan äťöz-in bulγalï tapγalï
q'n 't'wyz yn pwlq'ly t'pq'ly

10.10 [ bolγay?] q(a)ltï alqu yogačari
[ ] qlty ''lqw ywk'c'ry

11.11 [-nïng köngülin]-tä ymä yügärüki
[ ] t' ym' ywk'rwky

12.12 äťöz üz-ä m(a)xa muďïra-nïng
't'wyz 'wyz ' mq' mwdyr ' nynk

13.13 sidi-sin bulmamïš ödtä antrabau
sydy syn pwlm'mys 'wydt' ''ntr'p'w

14.14 äťöz-in yänä čakir-a sambar-a
't'wyz yn y'n' c'kyr ' s'mp'r '

15.15 taqï alp-lar [yogi]ni-lar adruq
t'qy 'lp l'r [ ]ny l'r ''drwq

16.16 adruq xu-a čäčäk tuuɣ pra salïp

''drwq qw ' c'c'k twwq pr' s'lyp

17.17 kuž-atri tïɣ tutup yaraš ï oyun

kwz 'try tyq twdwp y'r'sy 'wywn

18.18 bädiz-lär-ig ätizip tüš äť öz

p'dyz l'r yk 'dysyp twys 't'wyz

19.19 ök turɣu-luɣ burxan-lar uluš

'wk twrqw lwq pwrq'n l'r 'wlws

20.20 -ïnga uduzup tusulup qamaɣ-ta

ynk' 'wdwswp twswlwp q'm'q t'

21.21 yeg üstünki m(a)xa mudir-a-nïng

yyk 'wstwnky mq' mwdyr ' nynk

22.22 sidi-sin bultï-lar :: ::

sydy syn pwlty l'r :: ::

23.23 ikinti köngül-in qaršï iš küdüg

'ykynty kwnkwl yn q'rsy 'ys kwydwk

**Verso**

pagination: säkiz-inč küün ä'lig

24.1 [ ]/ öngi üdrülmäk ärsär:

[ ]/ 'wynky 'wydrwlm'k 'rs'r

25.2 [ bölü]kin{t}-tä söz-lägäli :

[ ]kynt t' swyz l'k'ly

26.3 inčip bu nälüg tägi kert/ //

'yncyp pw n'lwk t'ky kyrt///

27.4 -tä öz-tinčä yaltïrtu y(a)ru[tɣuluɣ]

t' qwz tynk y'ltyrdw yrw[ ]

28.5 törütgü-lüg

twyrwtkwlwk

29.6 käz-ik-ig töküp nom

k'z yk yk twykwp nwm

30.7 -lamaq ärür: anïng bïšrunɣu-luɣ käz

l'm'q 'rwr: ''nynk pysrwnqw lwq k'z

31.8 -iki ärsär : ašnu-ča // [ ]

yky 'rs'r: ''snw c' //[ ]

32.9 keruka ät'öz-in tart/m/ [ ]
kyrwk' 't'wyz yn t'rt/m/[ ]

33.10 alqu tïnlγ-lar-qa asïγ tu[su bolz-un]
''lqw tynlq l'r q' ''syq tw[ ]

34.11 tep qut küsüš öritü söz-lägü
typ qwt kwysws 'wyrytw swyz l'kw

35.12 -lüg ol: muntaγ qut küsüš öritü
lwk 'wl: mwnt'q qwt kwysws 'wyrytw

36.13 tükätdük-tä bir kšan-ta käz-tä
twyk'tdwk t' pyr ks'n t' k'z t'

37.14 quruγ bolmïš-ïn saqïnïp ötrü
qwrwq pwlmys yn s'qynyp 'wytrw

38.15 quruγ-ta äsri önglüg včir
qwrwq t' 'sry 'wynklwk vcyr

39.16 -nïng otur-a-sïndaqï kün tilgäni
nynk 'wtwr ' synd'qy kwyn tylk'ny

40.17 üz-äsintä kök önglüg xung
'wyz 'synt' kwyk 'wynklwk qwnk

41.18 üž-ik itilmiš-in saqïṇγu ol:
'wz yk 'ytylmys yn s'qynqw 'wl:

42.19 andïrtïn y(a)ruq ünüp čakir-a
''ntyrdyn yrwq 'wynwp c'kyr '

43.20 sambar-a-nï ötünmäk oqïmaq üz
s'mp'r ' ny 'wytwnm'k 'wqym'q 'wyz

44.21 -ä kälip tägip yüüz uturu kök
' k'lyp t'kyp ywwz 'wtrw kwyk

45.22 qalïγ-ta turmïš-ïn saqïnγu ol : :
q'lyq t' twrmys yn s'qynqw 'wl

**3.2 Translation**

**Recto**

1. This also again such[ ]

2. [Should] know [ ] with the support of what [ ]

**(3-10)** If one think [ ] being good mind (and) skillful internal, with two kinds of differentiation [namely ] external, first one will [able?] to obtain the highest (Hend.) Brahmas as well as the body of

*Cakravartin*-kings including reception (*vedanā*). **(10-22)** At the time when one with the heart of *Yogācārya* and with the present body was not obtained the *Siddhi* (complete attainment) of *Mahāmudrā* (Great Seal), with the intermediate body again *Cakrasaṃvara* as well as *Vīras* and *Yoginis* vawing various and various flowers (Hend.), banners and flags, holding canopies and horizontal flute, playing pleasant music and tunes, leading to the Buddha's realm where only the fruit-body will be stayed, and being benefited, they obtained the highest (Hend.) *Siddhi* of *Mahāmudrā*.

**23.** Second, with the heart [ ] conflicting affairs (Hend.)

**Verso**

pagination: Eighth volume fifty

24. to be set a part, [namely ], is

25. [ ] in order to speak in the [part of ]

26. then this why family (?) [ ] trust [ ]

**(27-35)** [that] is to preach the turn, which have to be shined (Hend.) by itself(?) and to be created, comprehensively. Its turn which has to be assimilated is that first [ ] by *Heruka*-body, should speak by arousing blessed desire, saying "[May all living beings to be benefited". **(35-41)** When one completed arising such a blessed wish, thinking had emptiness at a moment (Hend.), then one ought to think that at this emptiness, upon the sun's disc which is at the middle of spotted colored *vajra*, the blue colored *hūṃ* syllable is arranged. **(42-45)** One should think that from it a ray streaming forth and passing through *Cakrasaṃvara* comes, reaches and stays face-to-face on the firmament.

## 4. Explanations

**4. [bïš]ïγ bïšγut**: This appears in Totenbuch 1221 and 1240. *bïšïγ* 'ripe, mature; ripeness, maturity' (EDPT p. 378b) comes from *bïš-* 'to come to maturity, ripen' (EDPT p. 376b) and *bïšγut* perhaps derives from *bïš-* 'to come to maturity, ripen' + *-γut* (Zieme/Kara 1979 pp. 177-178 note 1221), most probably also belongs to deverbal nominals derived with –(U)t (OTWF pp. 313-314). The whole phrase translated as "herangereift" in Zieme/Kara 1979 and as "quite matured" in OTWF p. 313. Supposedly this phrase signifies "skillfulness in a practice" when it was in the abstract use, e.g. in our context, since in modern Uighur both *piš-* and *piššiq* often connect with "fluency, skillfulness in a training or craftsmanship", e.g. *u yaγaččïlïqqa pišti* 'he was mastered in wood-work', and *u xänzučïγa piššiq* 'he is fluent in Chinese'.

**7. tägingülüg ašaγuluγ**: *tägin-* and *aša-* are twin words and both correspond to Chin. 受 *shou* 'to receive', Skt. *vedanā* (cf. ShogKenkyu II p. 31, UW p. 241a, Kudara-Zieme 1988 p. 190a, ShogAbhi. II 350a).

**11-12. yügärüki ät'öz**: *yügärüki* derives from *yügärü* 'present' + *-ki*, *yügärüki ät'öz* corresponds to Chin. 現身 *xian-shen* 'the present body', skt. *nirmāṇa* (cf. Nakamura p. 338a, SH p. 359b).

**16. tuuɣ pra**: This phrase consists of *tuuɣ* 'standard ('alam)' (DLT p. 498) and *pra* <Sogd. pr'' (??) <Pkt. paḍāā (~paḍāga) : Skt. patāka, paṭākā 'banner' (BSHD p. 316a). *tuuɣ* corresponds to Chin. 幢 *chuang* 'pennant, streamer, flag, sign' (SH p. 431b), and *pra* corresponds to Chin. 幡 *fan* 'a flag, banner' (SH p. 431b). For further explanation see Zieme/Kudara 1985, pp. 151-152 note 142.

These words appear in the same form in Suv. 176: 20, but as *tuɣ-lar pra-lar* or *tuuɣ-lar pra-lar* in most Uighur texts, e.g. Suv. 81:8, Xuanzang V 13: 16, V 47: 7, VI 2 9, VI 5: 6-9 (In Xuanzang V, VI *pra* was given as *bra* in all places) and MaitriH 3446. In Suv. *pra* also appears together with *kušatre* as *pra kušatre* (342:5, 361: 16, 477: 11, 525: 5, 575: 1) or *pra kušatre-lar* (Suv. 487: 12). For further notes on its attestation in the Uighur texts see Tezcan 1975, p. 84 note 95; Zieme/Kudara 1985, pp. 151-152 note 142.

**17. kuž-atri**: <Toch. B kuśa(t)re <Skt. kṣattra (Tezcan 1975, p. 85, note 95). It corresponds to Chin. 蓋 *gai* 'a cover, anything that screens, hides, or hinders ...' (SH p. 428a). This word appears in the same form in Xuanzang VI 5: 7-8 and in MaitriH 3446, but as *kušatre* or *kušatri* in most Uighur texts. For further explanations see Zieme/Kudara 1985, pp. 151-152 note 142. However, in our context it seems to refer to a music instrument.

**tïɣ**: <Chin. 笛 *di*, Middle Chin. *diek* 'horizontal flute', it appears in BT III pp. 963, 989 and ShogDKPAM p. 1349. For detailed explanations see ShogDKPAM pp. 161-162 note 10.

**18. tüš ät'öz**: This can be translated as "fruit-body" literally. This phrase appears six times in Totenbuch: ll. 169, 292, 291, 901, 944, 969 and several times in Altun Yaruq: 43/20, 22, 45/17, etc. As a Buddhist term *tüš ät'öz* corresponds to Skt. sambhogakāya ( = Tib. *lons-sku*) and Chin. 報身 *bao-shen* 'the reward-fruit' or 'consequences of past deeds' (cf. Kara/Zieme 1976, note A 340-344; Nakamura p. 1142a,b; SH p. 369b).

**23. qaršï iš küdüg**: 'opposite affairs' (Hend.) or 'erroneous affairs' (Hend.). It supposedly corresponds to Chin. 違逆惡事 *wei-nie e-ji* 'erroneous evil matter' ( = Skt. vipratipati, Nakamura p. 43a).

**32. keruka**: <Skt. Heruka 'name of Gaṇeśa ...' (MW p. 1305b).

## 5. Word Index


**adïrtmaq** differentiation
iki tör{ü}lüg a.-lar [üz]-ä 5
**adruq** different
a. a. xu-a čäčäk 15-16
**alp** hero
a.-lar [yogi]ni-lar 15
**alqu** all
a.yogačari[-nïng
köngülin]-tä 10-11
a. tïnlɣlar-qa 33
**ančul[ayu]** such
1
**anïng** his/her/its
30
**antïrdïn** from it
a.y(a)ruq ünüp 42

**antrabau** <Skt. antarābhava
a. äť öz-in 13-14
**asïγ** benefit
a.tu[su bolz-un] 33
**aša-** to eat, to receive
tägingülüg a.-γuluγta ulatï 7-8
**ašnu** first
6
**ašnuča** first
31
**ädgü** good
ä. köngül 3
**ä'lig** fifty
säkiz-inč küün ä. P
**är-** to be
ä.-sär 24, 31
ä.-ür 30
**äsri** spotted
ä.önglüg včir 38
**ätiz-** to play
oyun bädiz-lär-ig ä.-ip 17-18
**äť öz** body
antrabau ä.-in 14
č(a)krav(a)rtin qan ä.-in 9
keruka äť öz-in 32
tüš ä. 18
yügärüki ä. üz-ä 12
**äz-rua** < Sogd. 'zrw'
ä.-lar 6
**bädiz** music
oyun b.-lär-ig ätizip 17-18
**[bïš]ïγ** ripe, skilled
b. bïšγut bolup 4
**bïšγut** skilful, fluent
[bïš]ïγ b. bolup 4
**bïšrun-** to assimilate
b.-γu-luγ käz-iki 30
**bil-** to know
b.-[miš k(ä)rgäk ol] 2
**bir** one
b. kšan-ta käz-tä 36
**bol-** to become
asïγ tu[su b.z-un] 33
b.-mïš-ïn 37
bulγalï tapγalï [ b.-γay?] 10
**[bölü]k** part
b.-in{t}-tä 25
**bu** this
1, 26
**bul-** to find
b.-γalï tapγalï 9
b.-mamïš ödtä 13
b.-tïlar 22
**burxan** Buddha
b.-lar uluš-ïnga 19
**čakir-a sambar-a** <Skt. Cakrasaṃvara
14
č.-nï 42-43
**č(a)krav(a)rt** <Skt. cakravartin
č. qan äť öz-in 8-9
**ič** inside
i.-tin sïngar 3
**iki** two
i.tör{ü}lüg adïrtmaq-lar [üz]-ä 5
**ikinti** second
23
**inčip** thus
26
**iš** work
i.küdüg 23
**itil-** to be decorated
i.-miš-in 41
**käl-** to come
k.-ip tägip 44
**[k(ä)rgäk]** must
bil[miš k(ä)rgäk ol] 2
**käz** moment
bir kšan-ta k.-tä 36
**käzik** turn
k.-ig 29
bïšrunγuluγ k.-i 30
**kert-** to trust
26
**keruka** <Skt. Heruka
k. äť öz-in 32
**kök** blue
k. önglüg xung už-ik 40-41
**kök** sky
k. qalïγ-ta 44
**köngül** heart
ädgü k. 3
alqu yogačari[-nïng k.-in]-tä 10-11
k.-in 23

**kšan** <Skt. kṣaṇa
bir k.-ta käz-tä 36
**kuž-atri** <Skt. kṣattra
k. tïγ tuḍup 17

**küdüg** affairs
iš k. 23
**kün** sun
k. tilgäni 39
**küsüš** desire
qut k. öritü 34, 35
**küün** <Chin. 卷 volume
säkiz-inč k. älig P
**m(a)xa mudïra** <Skt.mahāmudrā
m.-nïng sidi-sin 12-13, 21-22
**muntaγ** such
35
**nälüg** why
26
**nämä** what
n.-kä tayaq-lïγ-ïn 2
**nomla-** to preach
n.-maq 29-30
**ol** that, is
bil[miš k(ä)rgäk o.] 2
söz-lägü-lüg o. 34-35
saqïṇγu o. 41, 45
**oqïmaq** to call out aloud
ötünmäk o. 43
**otur-a** middle
o.-sïndaqï 39
**oyun** music
yarašï o. bädiz-lär-ig 17-18
**öd** time
bulmamïš ö.-tä 13
**ök** enclitic particle
19
**öngi** other
ö. üṭrülmäk 24
**önglüg** colored
äsri ö. včir 38
kök ö. xung už-ik 40-41
**örit-** arise
qut küsüš ö.-ü 34, 35
**ötrü** after that
37
**ötün-** to present something to a superior
ö.-mäk oqïmaq 43
**öztinčä?** itself(?)
27
**pra** <Sogd. pr" flag
tuuγ p. salïp 16
**q(a)ltï** like
10
**qalïγ** the air
kök q.-ta 45
**qamaγ** all
q.-ta yeg üstünki 20
**qan** king
č(a)krav(a)rtin q. 8-9
**qaršï** opposite
q. iš küdüg 23
**quruγ** empty
q. bolmïš-ïn 37
q.-ta 38
**qut** blessed
q.küsüš öritü 34, 35
**sal-** to move
tuuγ pra s.-ïp 16
**[sa]qïn-** to think
s.-sar 2-3
s.-ïp 37
s.-γu ol 41, 45
**säkiz-inč** eighth
s. küün ä'lig P
**sïngar** side
ičtin s. 3
**sidi** <Skt. siddhi
m(a)xa mudïra-nïng s.-sin 12-13, 21-22
**sözlä-** to speak
s.-gäli 25
s.-gü-lüg ol 34-35
**tap-** to find
bulγalï t.-γalï 9
**taqï** and
7, 15
**tart/m/** ?
32
**t[aš]** outside
t.- [tïn sïngar] 4
**täg-** to reach
kälip t.-ip 44

**tägi** family?
26
**tägin-** to receive
t.-gülüg ašaɣu-luɣ 7
**te-** to say
t.-p 34
**tïɣ** <Chin. 笛 *di* horizontal flute
kuž-atri t. tutup 17
**tïnlɣ** living beings
alqu t.-lar-qa 33
**tilgän** disc
kün t.-i üz-äsintä 39-40
**tök-** pour out
t.-üp 29
**tör{ü}lüg** kind of
iki t. adïrtmaq-lar [üz]-ä 5
**törüt-** to create
t.-gü-lüg 28
**tut-** to hold
kuž-atri tïɣ t.-up 17
**tuuɣ** banner
t. pra salïp 16
**tur-** to stay
t.-ɣuluɣ burxanlar ulušïnga 19
t.-mïš-ïn saqïnɣu ol 45
**tu[su]** benefit
asïɣ t. [bolz-un] 33
**tusul-** to be benefted
uduzup t.-up 20
**tükät-** to complete
t.-dük-tä 36
**tüš** fruit
t. ät'öz 18
**uduz-** to lead
u.-up tusulup 20
**ulatï** etc.
tägingülüg ašaɣu-luɣ-ta u. 7-8
**uluš** country, realm
burxan-lar u.-ïnga 19
**uturu** confront
yüüz u. 44
**ün-** to rise
y(a)ruq ü.-üp 42
**üstünki** high
yeg ü. 21
yeg ü. äz-rua-lar 6
**üdrül-** to be set apart
öngi ü.-mäk 24
**üzä** above
ü.-sintä 40
**[üz]-ä** with
iki tör{ü}lüg adïrtmaq-lar ü. 5
yügärüki ät'öz üz-ä 12
ötürmäk yorïmaq üz-ä 43-44
**üž-ik** syllable
xung ü. 40-41
**včir** <Skt. vajra
äsri önglüg v.-nïng 38
**xu-a** <Chin. 花 *hua*
x. čačäk 16
**xung** <Skt. hūṃ
kök önglüg x. üž-ik 40-41
**yaltïr-** to shine
y.-tu 27
**yarašï** pleasant
y. oyun bädiz-lär-ig 17-18
**y(a)ruq** light
y. ünüp 42
**y(a)ru[t-]** to create
y. -[ɣuluɣ] 27
**ymä** and
11, y. ök 1
**yänä** again
1, 14
**yeg** best
y. üstünki 21
y. üstünki äz-rua-lar 6
**yogačari** <Skt. yogācārya
alqu y.[-nïng köngülin]-tä 10-11
**[yogi]ni** <Skt. yoginī
alplar y.-lar 15
**yügärüki** present
y. ät'öz 11-12
**yüüz** face
y. uturu 44

## Abbreviations and References


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（アブドラシテイ・ヤコブ　新疆大学人文学院）

**Abstract**

In this paper the text edition of the Uighur fragment (signature number: 北大附 T1) from Peking University Library was provided. It was originally published in facsimile in 北京大学図書館所蔵敦煌文献 *Bei-jing Da-xue suo-cang Dun-huang wen-xian* 'Dunhuang Documents Collected in the Peking University Library', the independent volume of the series 敦煌吐魯番文献集成 *Dun-huang Tu-lu-fan wen-xian ji-cheng* 'The Corpus of Dunhuang-Turfan Manuscripts' which have been published by Shanghai Classics Publishing House.

This text is of Tantric content and it involves the *Cakrasaṃvara* cycle of teachings and reflects practice of yoga or *mahāmūdra* 'Great Seal' like some other Uighur Tantric texts.

In the facsimile edition this text is considered as the manuscript of Tang period, dating between the middle of 8th century and the beginning of 9th century. The content of this text, the type of the script and the spelling peculiarities of this fragment tell us that this fragment is also of the 13th or 14th century like other Uighur Tantric texts. Most possibly it may dates back to the first half of 14th century, when Nāropa's teachings and many other Tantric texts were introduced to Uighurs.