"Rejoicing wholeheartedly" – A Chinese Buddhist text in Uigur transcription

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Research on Chinese words in Old Uigur started in a systematic way by the Hungarian scholars like D. Sinor and B. Csongor, although editors of Uigur texts have always paid attention to the investigation of such words. Important studies were added later by Gy. Kara. In recent years Chinese, Korean, Turkish and other scholars contributed to this special field, while Japanese scholars like T. Takata, M. Shōgaito and Y. Yoshida not only edited new materials but also presented their general views.

Here I want to add a small piece of evidence without the intention to discuss general questions of the historical Chinese phonology which must be seen in the light of the whole material.[①] Y. Yoshida writes: "Thus the Chinese elements in Uighur cannot simply be regarded as loan words, because every Chinese character can potentially be employed by them. In other words the Uighurs acquired the whole Chinese characters as their lexical items".[②]

The fragment Ch/U 8026 (T II 1001) is from a Chinese Buddhist scroll[③]. The entries on the folded verso side are manifold. They are described in detail by S.-Chr. Raschmann in her catalogue.[④]

Side I

There are two sections on side I.

① Shōgaito 2003.
② Yoshida 2000, p. 2.
③ The Chinese text corresponds to T. 375, vol. XII, p. 784a13-23 identified by Ts. Nishiwaki.
④ Raschmann 2009, no. 533.

a) A scribal note

01 pw
02 pw c’qsy q’lymdw qyd’y p’rk twdqyl
03 pw t’vq’c kwyn t’ pytyr’ pwlwr mw
04 typ m’n pyr pylyksyz mwyrky twymk’
05 ’wylwrkw y’vyz kysy

This transliterated text can be interpreted as follows: *bo čaxsı kalımdu kıtay bärk tutgıl bo tavgač köntä pitira bolur mu tep män bir biligsiz mürki tümgä ölürgü yavız kiši*
“This booklet[①] (belongs to)[②] Kalımdu Kıtay[③]. Keep it tightly! Is in this Chinese scroll[④] a (free?) leaf[⑤]? - I, a negligent, stupid, foolish man (too) bad to kill[⑥] (?).”

b) The transcribed Chinese text section

The Chinese text in Uigur script corresponds to a well-known formulaic worship text known from T. 1934, T. 1982[⑦] and T. 2844. The nearest parallel as a possible basis of the Uigur transcription can be seen in a scroll of the Stein Collection of the British Library: Or. 8210/S.236, ll. 88-91.[⑧] This part is also available in Tibetan script in the Tibetan “Long Scroll” edited by T. Takata.[⑨] The correspondence of this text with the Dunhuang materials is a further stone in the chain of evidence of strong relations between the Buddhist centres of Turfan and Dunhuang.

Transliteration of lines 06-10

06 cy sym swky . sww yww sy vwq . cy qy syv syn kww .
07 swnk šyn qyv ’y š’ . kw l’y kym šww yw . syp qwq
08 s’m šynk šyn . kw swq ’yr šynk c’ . ’wlw šyn tyn pwq .
09 cwnk nynk qy swky . swky ’y cy sym . kw myly y’ s’mpwq
10 cy sym qwy kw ’ynk’ . [ ]w s’ vwq yyp . ’yr sy q[ ]

① The word *čaxsi/čaxsı* is derived from Chinese 冊子 *cèzi* “documents, records” in the sense of “booklet” attested in Uigur, cf. BT III, p. 87b.
② One expects a copula *ol*.
③ The name is unique, but both elements are known from other sources, too, cf. Rásonyi/Baski 2007, p. 412a (Qalïmdu); p. 459a (Qïtay).
④ The word *kön* (pronunciation is not certain) is derived from Chinese 卷 *juàn* “scroll”.
⑤ The word pytyr-’ < Skt. *pattra* “leaf” is a strange, but possible adaptation, the usual loan form is simply ptr, mainly in the pagination of all kinds of books. Originally *pattra* designates a leaf of an Indian *pustaka*.
⑥ The Old Uigur expression *ölürgü yavız* “(too) bad to kill” remains unclear.
⑦ Nanjio no. 1505: “A collection of writings on worship and confession from several Sûtras. A.D. 730, 4 fasciculi”. Kuo 1994, p. 131.
⑧ Cf. the excellent digital images in the International Dunhuang Project (IDP London).
⑨ Takata 1993, p. 315, verso ll. 176-179.

Transcription and interpretation

a)

či sim① suki② [458a12]至心隨喜 *zhì xīn suí xǐ*
suu yuu vu ši vuγ③ [a13]所有布施福 *suǒ yǒu bù shī fú*
či xi siv šin④ kuu⑤ 持戒修禪惠 *chí jiè xiū chán huì*
sung šin qiv i ša⑥ 從身口意生 *cóng shēn kǒu yì shēng*
ku⑦ lai kim suu⑧ yu⑨去[a14]來今所有 *qù lái jīn suǒ yǒu*
šip qoγ⑩ sam šing šin 習學三乘人 *xí xué sān chéng rén*
gu soγ ir šing ča 具足一乘者 *jù zú yī chéng zhě*
ulu šin tin buγ 無量人天幅 *wú liàng rén tiān fú*
čong ning xi suki [a15]眾等皆隨喜 *zhòng děng jiē suí xi*
suki i či sim 隨喜已至心 *suí xi yǐ zhì xīn*
ku mili y-a samboγ歸命禮三寶 *guī mìng li sān bǎo.*

The Chinese text begins with the title "Rejoicing wholeheartedly"[21]. The main part consists of 40 characters divided into 8 five syllable verses[22] followed by a concluding phrase (transfer and veneration of the *triratna*). On the other hand, the Uigur scribe transformed the concluding formula into five syllable verses so that the

① Same transcription in Shōgaito 2003, p. 36 ll. 35, 39, 40, 43.
② Takata 1993, p. 315 l. 176 *ji'sim* 177 *'syu 'hyi*.
③ Takata 1993, p. 315 l. 177 *'zhi yi'u 'bu 'zhi 'phug*.
④ The word seems to be corrected.
⑤ This word is different from T. 1982, p. 854a13 行 *xing*. For the whole line cf. Takata 1993, p. 315 l. 177 *'ji ge'u 'si'u zhan 'hywe*.
⑥ Takata 1993, p. 315 l. 177 *jung 'shin khi'u ''yi 'she'u.*
⑦ Takata 1993, p. 315 l. 177 *khyi'u* = 起 *qi.*
⑧ By mistake written with initial *š-*.
⑨ Takata 1993, p. 315 l. 177 *khyi'u la'u kyim zhi yi'u.*
⑩ T. 1982, p. 458a14; T. 1934, p. 795a3 行 *xing.*
⑪ Takata 1993, p. 315 l. 177 *'jib* 178 *'heg 'sam 'shing 'zhin.*
⑫ Takata 1993, p. 315 l. 178 *gyu tso ''i 'shin ja.*
⑬ T. 1982, p. 458a14; T. 1934, p. 795a4 三 *sān.* This "three" must be a mistake, correctly in Or. 8210/S.236 l. 90. Cf. also the Tibetan transcription in the preceding footnote: *''i* for 一 *yī.*
⑭ Cf. the different writing of the initial labial in the first line (vuγ).
⑮ This line is different from T. 1982, p. 458a14; T. 1934. p. 795 a4-5 (hereafter a more different text) 一切凡夫福 *yi qiē fánfū fú*. But the Long Scroll has the same as the Uigur text, cf. Takata 1993, p. 315 l. 178 *'wu lyo 'zhin then 'phug.*
⑯ Takata 1993, p. 315 l. 178 *jung ding ke'u 'syu 'hyi.* In Or. 8210/S. 236 l. 90 two repitition characers 々々 follow (for the last two preceding characters 隨喜).
⑰ Takata 1993, p. 315 l. 178 *'syu hyi yi.* That means that the Tibetan scribe followed more strictly the Chinese text.
⑱ The first two characters are in the same way (kw my) written in Shōgaito 2003, p. 36, l. 39.
⑲ It is impossible to find a correct original for *ya*, probably it can be neglected.
⑳ Takata 1993, p. 315 ll. 178-179 *kyu mye le 'sam ba'u.*
21 For the title 至心隨喜 *zhìxīn suíxǐ* "Rejoicing wholeheartedly" cf. SH 219b: "with the utmost mind, or a perfect mind"; SH 452b: "to rejoice in the welfare of others. To do that which enjoys, to follow one's inclination".
22 It is noteworthy that in fn. 4 to p. 458 (T. 1982) there is a reference that 40 characters form five syllable verses in two Yuan/Ming mss.

whole passage makes 50 characters, i.e. 10 verses à 5 syllables.

Translation

“Rejoicing① wholeheartedly②.
All (one obtains) from giving alms,
keeping *śīla* and exercising *dhyāna*③ is *puṇya*.
From body, tongue and sense
all emerges in past, future, and presence.
(Opposite) to the people who are training and exercising in the three *yāna*s
perfect are those who do it in one *yāna*.
The *puṇya* of innumerable people and gods
is the rejoicing of all people.
‘Rejoicing wholeheartedly’ is finished,
taking refuge in and venerating the Triratna.”④

b)

či sim qoi ko⑤ [458a16]至心迴向 zhì xīn huí xiàng
inga [s]u sa⑥ vuγ yip⑦ [a17]我所作福業 wǒ suǒ zuò fú yè
ir si x[i / /]⑧ 一切皆和合 yī qiè jiē hé hé

Translation

“Rejoicing in transferring⑨
All of my *punya* deeds
all in harmony (…)”.

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① The Old Uigur equivalent of Skt. *anumodanā* is *eyin ögir-/eyin ögirmäk* “to rejoice”, e.g. *amtı män kop ugrın alkuka barčaka eyin ögirürmän sävinürmän* (Suv 123/15-15) “With all reasons and on because of all (the good deeds) I am now glad and rejoice.” This sentence equals to Chinese 我今皆悉生隨喜 (T. 665, p. 413b17).

② One of the possibilities to translate 至心 *zhì xīn* into Old Uigur is *bir učlug kӧŋülin* as can be seen from the translation of the 慈悲道場懺法 Cíbēi dàochǎng chàn fǎ, cf. Wilkens 2007, II, p. 350a. A. Yakup reminds me of U 4886 where the equivalent is *bir učlug süzük kӧŋülin*.

③ From the context the reading 禪行 *chán xíng* is better, but the Long Scroll has the same. 禪行 *chán xíng* is a term for Skt. *dhyāna-gocara* defined as the methods employed in meditation (cf. DDB).

④ Here I want to express my sincere thanks to Mr. Wang Ding who helped me to translate the text and to avoid stupid mistakes. Whenever such mistakes remained, it is my own responsibility.

⑤ Takata 1993, p. 315 l. 179 *ji 'sim 'ha'u 'hwo.*

⑥ T. 1982, p. 458a17 有 *yǒu*.

⑦ Takata 1993, p. 315 l. 179 *'ga' zhi tsag 'phug 'gyab.*

⑧ Takata 1993, p. 315 l. 179 *' 'i 'tshe ke'u 'hwa 'hab.*

⑨ One of the expressions to translate 迴向 *huí xiàng* is *ävir-/ävirmäk* “to turn, to transfer”, cf. Wilkens 2007, II, p. 342b.

Side II

Transliteration of further scribal entries

01 [ ]synm'cynwr ''y
02 [ ] pysync ''y ''y
03 [ ]kry pw–n mwkswz t'k t'k pw nwm
04 [ ] p'qs mn 'yryncyn
05 [m]n q'lymdw s'py qy
06 mn kyky s'py qy ' 'ylyp ky '
07 mn syl'ydw twtwnk qy ' 'ylyp ky ' (q'ntym ')[①]
08 s'ly qy ' t'kyntym t'nwq l'p'y syl'β'nty
09 y ' p'qsy m'nynk s'nk' ''z qy '
10 sysykym p'r swyz l'k'y mws'n kykync pyrw
11 kyky m'rk'y'dys p'qwswrwd k't p'ntyd
12 m'n q'lymdw spy qy '

Transcription and interpretation

The lines of the scribal entries on the other side (side II) can be divided into the following sections.

a) 1-3[②]

[...] bešinč ay ay[③]

[t(ä)]ŋri burhan (?) muŋsuz täg täg[④] *bo nom*

"[…] fifth month.

[… G]odly Buddha (?). Like Muŋsuz (?)[⑤], this *dharma* (book).

b) 4-5

[...] bahšı m(ä)n irinčin [m(ä)]n kalımdu šabi-ky[⑥]

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① Written between the lines, apparently to fit to both verb forms.
② The first line is almost unreadable.
③ Dittography.
④ Dittography.
⑤ As a name Muŋsuz is attested elsewhere, namely as the famous minister under Qubilay Khan, cf. Rybatzki 2006. Here I add a small colophon on the verso side of U 5078 (T III M 182): 01 *äŋitä yükünürm(ä)n m(ä)n muŋsuz üč ärdinilärkä* 02 *yükünürm(ä)n bahšımka temäk üzä alku ayıg kılınč* 03 *-larım barča arımakı alkınmakı bolzun yamu sävičük täz* "Bowing I venerate, I, Muŋsuz, the Three Jewels (*triratna*). I venerate my master. By (thus) saying may all my sins totally be cleansed and disappear! Sävičük Täz." The recto side has one Chinese line: 大乘正宗分第一 [> 三, only partly visible] *Dàchéng zhèngzōng fēn dì sān*. This is the name of the third chapter of the *Vajracchedikāsūtra*. Cf. e.g. S 5444 (Giles 1957, no. 1355), fol. 2 l. 9.
⑥ A final –' is missing here.

“[…] Master, I, Rin-čhen①. I, Kalımdu② Šabi-k(ı)y[a].”

c) 6-8

m(ä)n kiki šabi-k(ı)ya ilip k(i)yä

*m(ä)n silaidu tutuŋ k(ı)ya ilip k(i)yä kantım*③

salu (?) k(ı)ya tägintim tanuk labai šilavanti

“I, Kiki Šabi-k(ı)ya, have attached④ (these lines).

I, Silaidu⑤ Tutuŋ⑥, have attached (these lines).

(I), Salu k(ı)ya⑦, have ventured (?). Witness is Labai Šilavanti⑧.”

d) 9-11

ya bahšı mäniŋ saŋa azk(i)ya sezikim bar sözlägäy müsän kiginč berü kiki margayadeš bahušurut käd pandit

“O my master! I have a little question⑨ to you: will you tell me giving answer to Kiki⑩ *Mṛgayādeśa, *bahuśruta*, the firm *paṇḍita*.”

e) 12

män kalımdu šabi-k(i)ya

“I, Kalımdu šabi-k(ı)ya.”

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① Cf. Rybatzki 2006, pp. 165-166.

② Cf. the section of the first scribe.

③ Between the two lines there is at the end a word which I transliterated as q’ntym ’ and which can also be read *santım*. I guess that the first reading can be understood as “I was content”. Probably it forms together with the preceding *ilip k(i)yä* a verbal phrase like *ilip k(i)yä kantım* “I somehow became content to have written down it”. A. Yakup mentions that Modern Uighur uses *ilip qoy- or ilip qına qoy*-“just write down”.

④ The verb *il*- “to be attached” is used in the sense of “to write”, cf. BT XIII, p. 192 (60.19).

⑤ This name is surely one of the 奴-*nú* “slave of X” names, but the X is unclear.

⑥ This name belongs also to the religious sphere. As in Kalımdu the last syllable is clearly the Chinese word 奴 *nú*, cf. Zieme 1994.

⑦ This reading is not certain.

⑧ The first part of this name is probably the word *labay* < Chinese 螺貝 *luobei* “conch-shell”. The second part is again a Buddhist title, the well-documented *tutuŋ*, cf. Oda 1987.

⑨ The word *sezik* has the meaning “doubt”, but sometimes it can denote also “question”.

⑩ For Kiki see above, fn. 55.

This is surely a Sanskrit word, but I cannot find such a compound, I suppose **mṛgayādeśa* “land of hunting”.

Derived from Skt. *bahuśruta*, epitheton of Buddha and others.

< Skt. *paṇḍita*, cf. BT VIII, p. 64 (A 492).

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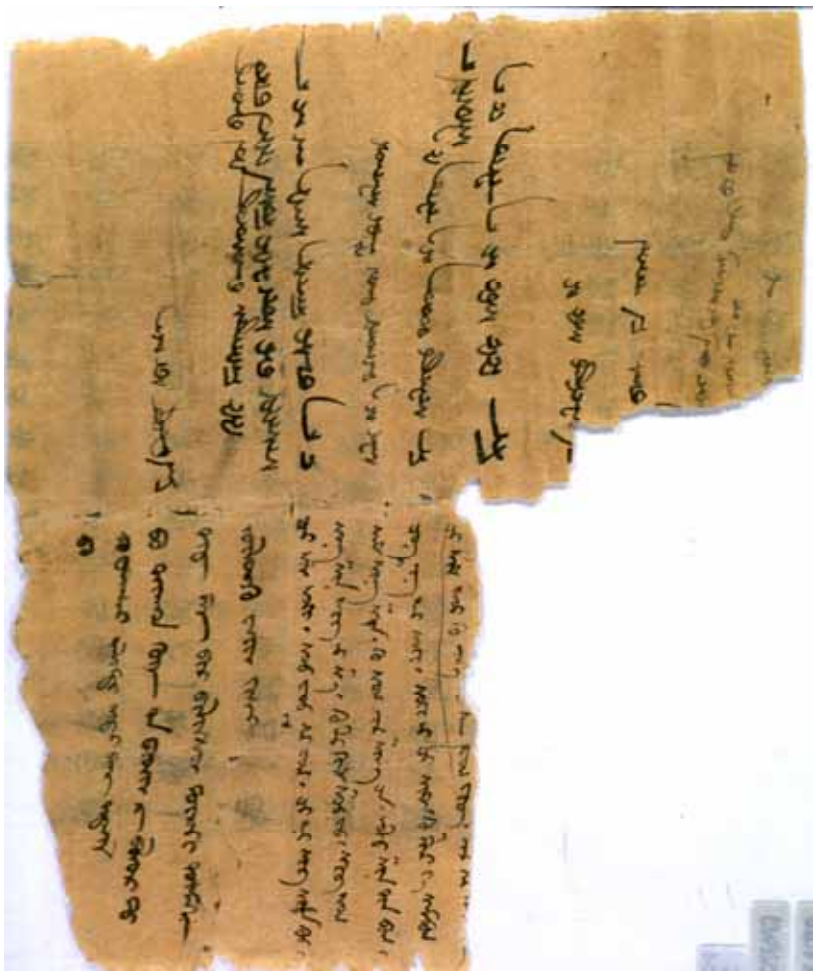


Fig. 1 Ch/U 8026 verso.