

New Traces of Old Uighur *Vinaya* Literature

Simone-Christiane RASCHMANN

Göttingen Academy of Sciences and Humanities

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Abstract: Only a few remnants of the ancient Uighur *Vinaya* literature have survived. The incomplete state of the two fragments presented here does not allow any firm statements to be made about a specific textual affiliation, but the textual preservation clearly points to an affiliation with *Vinaya* literature. The aim of this first publication is, on the one hand, to make other Old Uighur *Vinaya* text fragments known and, on the other hand, to stimulate discussion of the content.

Key words: *Vinaya* literature, Old Uighur Buddhist literature, *pāṭayantika*, *Prātimokṣasūtra*.

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About the author: Dr. RASCHMANN Simone-Christiane, Research Associate, Göttingen Academy of Sciences and Humanities (Berlin, Germany) (raschmann@bbaw.de).

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It is my great honor and pleasure to make a modest contribution to the Festschrift for Irina F. Popova. We have worked together for many years in a spirit of trust and the Institute for Oriental Manuscripts, which she has been directing for many years, has become a second academic home for me. I hope my little article might find some interest with her.

I would like to bring two small fragments to the edition, which can be assigned to the Old Uighur *Vinaya* literature. Even though fragments have been catalogued and edited from time to time in recent years, the proportion of *Vinaya* literature remains relatively small compared to the surviving written sources of other categories of ancient Uighur Buddhist literature.¹

¹ For an overview with further bibliographical data see Zieme 1991: 137–138; Elverskog 1997: 29–32; VOHD XIII,9 No.1–No. 4; VOHD XIII,27 No.85–No.88.

The text of the two fragments was written on the back of a Chinese scroll. Thanks to the identification of the Chinese front pages, it was possible to reconstruct not only the affiliation but also the sequence of the texts.² The gap of about 71 lines of Chinese text between the two fragments on the recto side indicates that the Old Uighur text on the verso side must have been quite extensive.

Unfortunately, it has not yet been possible within the framework of the present work to determine the exact translation template for the text edited here. The small amount of preserved textual context is only one reason for this. However, it also makes the interpretation of individual sections of the text more difficult. It would certainly be very helpful to find further fragments of this extensive text. The extensive collection of Old Uighur fragments in Saint Petersburg could perhaps be considered for this.

To further this identification, the two fragments are to be published today. In addition they also offer interesting lexical material.

And, it is for the first time that we are faced with remnants of a monolingual Old Uighur Vinaya text in Uighur script. Only recently Jens Wilkens was able to identify and publish the Berlin fragment U6044 as a bilingual text in Sanskrit and Old Uighur relating to the *pravāraṇā* ceremony written in Uighur script. As he pointed out: “In terms of the appropriation of Sanskrit literature, it is clearly highly relevant that Vinaya (“monastic discipline”) related materials have been so far identified only in bilingual texts in Brāhmī script. The piece edited below is the only exception that has come to light so far.” (Wilkens 2020: 139)

As far as I can see, it is also for the first time that the term *padayantik/paṭayantik*, the Old Uighur calque for Sanskrit *pāṭayantika* in Uighur script is attested in the fragment Ch/U6722 verso. *pāṭayantika* “causing fall (to an evil existence, if not repented and expiated)” designates “one of the three main kinds of monkish transgressions, the others being *pārājika* and *saṃghāvaśeṣa*”.³ The occurrence of this term suggests that we are thinking here of a fragment of an Old Uighur version of the *Prātimokṣasūtra*, or the *Vinayavibhaṅga*, or a text that is related to the two aforementioned ones. The text of the fragment also mentions the twice-monthly *poṣadha* ceremony (Old Uighur *požad/požad*) during which the *Prātimokṣa* (list of precepts) was recited.⁴ The last two extant lines of text make most probably reference to the *Prātimokṣa* by mentioning a “vinaya sutra” that is brought to the assembly's attention during the *poṣadha* ceremony.

Dieter Maue was able to identify several bilingual (Sanskrit/Old Uighur) fragments in Brāhmī script as remains of the Mūlasarvastivādin *Vinayavibhaṅga*, dealing with different *pāṭayantika* offences in his two edited catalogue volumes of Old Uighur fragments preserved in the Berlin Turfan collections.⁵ With some hesitation, Maue identifies another fragment U6820 as a remnant of an Old Uighur version of the *Prātimokṣasūtra*, dealing with the Niḥsargikā Pāṭyantikā offence 12. This fragment also belongs to group of the bilingual fragments (Sanskrit/Old Uighur) in Brāhmī script.

² Ch/U6722 recto: 小品般若波羅蜜經 *Xiaopin Boreboluomi Jing* (*Aṣṭasāhasrikā Prajñāpāramitā*), Taisho 227, vol. 8, 574b 15–21; Ch/U6312 recto: 小品般若波羅蜜經 *Xiaopin Boreboluomi Jing* (*Aṣṭasāhasrikā Prajñāpāramitā*), Taisho 227, Bd. 8, 575b 06-08.

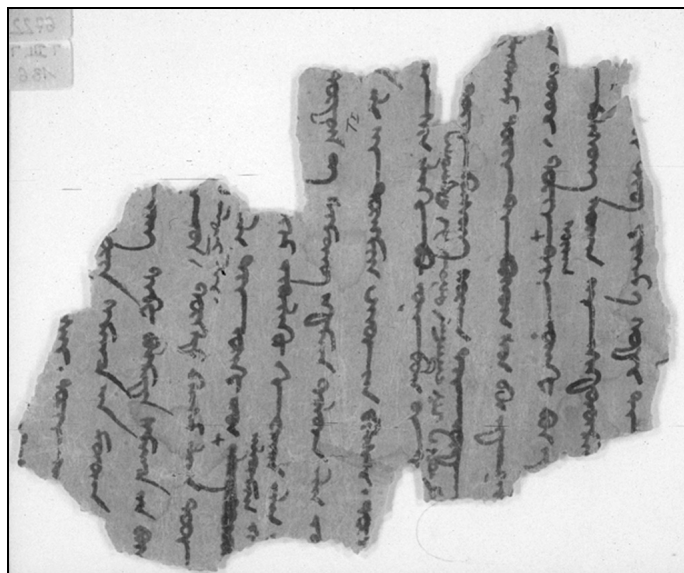
³ <https://www.wisdomlib.org/definition/patayantika>. Accessed: Sep 8, 21, 2:15.

⁴ The *poṣadha* ceremony is mentioned several times in the Old Uighur Insadi Sutra, the main subject of which is the *pravāraṇā* ceremony, cf. Tezcan 1974: 29 (with the detailed commentary to *poṣat*), 53, 57.

⁵ VOHD XIII,9 No. 3, 4; VOHD XIII,27 No. 86, 87.

A still unpublished monolingual Old Uighur fragment in Uighur script U3440 preserves the Old Uighur title of the work *idok pr(a)timokš sudur*. Considering the text arrangement on the folio U3440 verso and the formula of the Triple Refuge immediately following the title of the work, we may assume that the fragment on hand is the last folio of an Old Uighur version.⁶ In view of these new findings, we can assume that the quantity of monolingual Old Uighur Vinaya material may be greater than previously suspected.

Physical description of the fragments

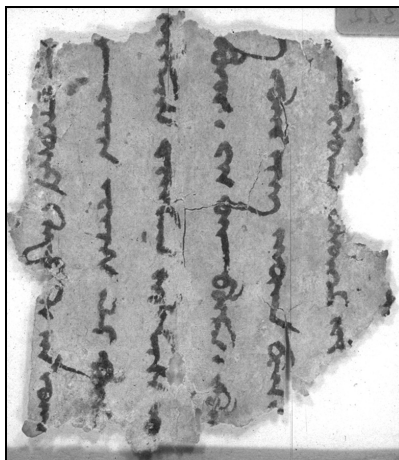


Ch/U6722 verso

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Ch/U6722 is a fragment from the center of the sheet. There is a slight damage due to tears. The finding sigla T I is noted in pencil on the back of the fragment in the Old Uighur text. According to this note, the fragment belongs to the findings of the First German Turfan expedition (A label on the glazing reads T III T 136. How this discrepancy came about cannot be explained here. It can be assumed that there was a transcription error). The text is written in a semi-cursive style of the Uighur script. Various text corrections have been made. Text omissions have been added between lines and the place of the text omission has been marked with the correction sign +. There is another text correction by crossing out at the end of the line /v/6/. As a special feature, an additional line interlinear /v/10/-/11/ has been added in the opposite direction of writing. The continuous outline of the beginning and end of the line in this fragment does not allow us to say whether a correction sign marked the place for the placement of this text addition in this case as well. The fragment is kept under full glazing.

⁶ For the catalogue entry with further comments see https://orient-mss.kohd.adw-goe.de/receive/KOHDOldUygurMSBook_islamhs_00000314



Ch/U6312 verso

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Ch/U6312 verso is a fragment of the lower half of the sheet. A slight damage due to tears, a smaller hole and abrasion of writing. Some darker paper discolouration is present at the edges of the break-off. The writing style differs in some details from that of the text of Ch/U6722 verso and therefore a change of scribe is assumed here. The text of this fragment also shows no textual corrections. No finding sigla is preserved and that is why we have no knowledge about the finding circumstances for this fragment. The fragment is also kept under full glazing.

Transcription and translation of Ch/U6722 verso and Ch/U6312 verso

/v/01/ []//[...]
/v/02/ []S'R . toyin-ka [...]
/v/03/ [t]oyin š(a)mnanč-ka muntag [...]
/v/04/ []-NYNK tapı bolmadın š(a)mnanč-ka *bus/uš* ...
/v/05/ []/-ol . { []/ altı-lar.} tükäti bahşı-larig tut [...]
/v/06/ []/L'R-TYN öñi yüz {altmış PY[]} <deletion> [...]
/v/07/ []KRY etilgü-kä *yarag-lıg* [...]
/v/08/ [] töüş-üg sımtap ıdmak tıtag-lıg YW[...]
/v/09/ []/-lar-ka tünmiş çant-ıg bersär . toyı[n...]
/v/10/ []Q' sizlärkä bo ok bolzun T[...]
*/v/10/-/11/ []R üzä çışınlamak tıtag-lıg *padayantik*
/v/11/ [] toyin bursoñ kuvrag-tın 'WYD/[...]
/v/12/ []L'TČY toyin-ta boşug-suz požad QYL[...]
/v/13/ // turur . toyin {kuvrag}-tın öñi požad [...]
/v/14/ [] bursoñ kuvrag-ka äşidtürmiş [...]
/v/15/ []// tep vinay-a sudar-ta [...]
/v/16/ []/[...]

[lacuna of approximately 71 Chinese text lines (Taishō 227, vol. 8 574b 23 – 575b 05)]

Ch/U6312

/v/01/ ...]/ yintām *karte*⁷-lar-ka ogš[atı]
 /v/02/ ...]/ yavız ävriš-lär *bolmaz*
 /v/03/ ...] kılmiš yıgmak kılmiš ///
 /v/04/ ...] bolur . yazok bolmaz . PWL[]
 /v/05/ ...]/ olar-nıñ antag *berzü[n]*]
 /v/06/ ...] tıltag boltaçı QY/[]

Ch/U6722 verso

... if ... To the monk ...
 ... the monk towards the nun in this way ...
 ... without it being the wish of ..., to the nuns grief ...
 ... {they received}. All master (acc.) despicable ...
 ... different from 160(?)⁸ ...
 ... in accordance with the setting up of the ...
 ... based on the settlement₂ of discord ...
 ... when offering the verses of regulation(?)⁹ to ...
 ... may it be just so for them ...
 {the *pāṭayantika*, having the cause in displaying the behaviour¹⁰ ...}¹¹
 ... from the assembly₂ of the monks ...

⁷ On Old Uighur *karte*, cf. in detail Moerloose 1985: 301–308. Wilkens 2021: 340a: *karte* < Sogd. k'rt'k ~ k'rtk < Skt. gr̥hastha Laienanhänger, Hausvorstand || rahip olma-yan erkek Budist, ev idari heyeti (vgl./krş. TochB kattāke, TochA kātāk, kātāk, Khotansak. ggāṭhaa).

⁸ The reading and interpretation of the number is not certain in this corrected passage. It is also possible that the yüz (“hundred”) has also been crossed out. Due to this fact and due to the lack of context, it is difficult to establish a contextual reference for the number 160 or 60. In the present context, one could naturally think of a number related to the number of rules in the *Prātimokṣa*, which varies from school to school, but also between the rules for monks on the one hand and nuns on the other.

⁹ The phrase *tūṃiṣ čantıg bersār* is quoted in Zieme 2016a: 6 without adding a translation. However, Zieme presents suggestions for the interpretation of *čant* with reference to the present derivation of Skt. *chantas*. Wilkens 2021: 221b also gives the meanings “Metrum, Vers”. An interpretation of *čant* as ‘metre’ is probably ruled out in the present text. Crucial for the understanding is the meaning of *tūṃiṣ*, which, as far as I know, has not yet been attested. With reference to the attested derivations *tūṃül-* and *tūṃüš-*, however, the entry **tūṃ-* is found in Clauson 1972: 515a. Cf. also Dankoff/Kelly 1985: 205. Taking into account the meanings of the occupied derivatives, one could possibly consider a translation “instruct, regulate” in the given context. It cannot be ruled out that there is a reference here to the *Prātimokṣa*: The *Prātimokṣa* is an inventory of offenses, being primarily “a collection of liturgical formularies governing the conduct of the Bhikṣus and Bhikṣuṇis.” (Prebish 2010: 11) A reading *tōṃiṣ* is equally possible, but no evidence for *tōṃ-* is known either, cf. Clauson 1972, 515a: **tōṃ-*. But on the basis of Clauson’s statement “The basic meaning in any event is ‘opposite, upside down’”, this approach should not be completely ruled out here either, cf. Clauson 1972: 517a (*tōṃdi*).

¹⁰ On the kind advice of Peter Zieme, the hitherto unattested *čışınlanmak* could be a +IA-n- formation (a composite denominal intr. formative) of *čışın* “behaviour”. For details on *čışın* “behaviour” cf. Zieme 2016b: 6-7.

¹¹ This line, inserted upside down, is incomplete due to demolition. There is no indication in the manuscript where this text addition is to be inserted. Among other possibilities, it cannot be ruled out that this line is intended to join the text of the preceding line as a supplement. In any case, the line is treated here according to its position in the manuscript, albeit upside down.

... for a sorrowless¹² *poṣadha* among the monks, who ...
 Different from the monks assembly, a *poṣadha* ...
 ... heard by the assembly₂ ...
 ... in the aforementioned vinaya sūtra ...
 ...//...

Ch/U6312 verso

... only comparable to the layman ...
 ... It is not bad behaviour. ...
 ... the gathering carried out ...
 ... is it. It is not an offence.
 ... may give like theirs ...
 ... it is the cause ...
 ... / ...

Conclusion

As stated in the introduction, it was not possible to identify the text originals within the framework of this small fragment presentation. Regarding the fragment Ch/U6722 verso, it should be noted that there are probably introductory or explanatory remarks on the *poṣadha* ceremony and the recitation of the *Prātimokṣa*. The text is addressed directly to a specific group of people, as is evident from the address Ch/U6722/v/10/ *sizlärkä*. The first extant section of the text deals with forms of behaviour when monks and nuns meet. The information at the end of the surviving text of Ch/U6722 verso can be interpreted as referring to the parallel occurrence of several *poṣadha* ceremonies. As, among others, Prebish declares: “Second, extreme care was taken to establish a meeting hall for the *poṣadha* ceremony and delineate proper boundaries [*sīmā*] for each āvāsa, already verifying the fact that various *saṃghas* existed in several places.” (Prebish 2010: 25).

In my opinion, the textual preservation does not allow any statement on the school affiliation of the present text. Maue was able to assign the Vinaya fragments he catalogued to both the Sarvāstivādins and the Mūlasarvastivādins.

Furthermore, it should be noted that the formal characteristics of the manuscript and the careless style of writing suggest that we are faced with a personal copy.

Provided that the two fragments presented here are directly related, and assuming that there is a reference to the *Prātimokṣa* or *Vinayavibhaṅga*, the term *karte* could play a key role in the small fragment Ch/U6312 verso. The offences in dealing with *karte* “layman” (Skt. *grhastha* ~ *grhapati*) are listed in the Niḥasargika-Pāṭayantikā (Simson 2000: 344). The numbering of the offences differs in the various versions. As can be seen from the tran-

¹² If the reading *busuṣsuz* “without worry, without sorrow” is correct, one could perhaps think here of a reference in terms of content, which A. Heirman summarised as follows: “When strictly interpreted, all *vinayas* state that only a harmonious *saṃgha* (*samagrasaṃgha*) can perform legal procedures, such as ordinations. The terms *samagra* and *saṃgha* imply that all monks and nuns who are present in the legal district (*sīmā*) have to attend the ceremony; that there has to be unity in legal procedures and unity in the recitation of the precepts, this is unity in the recitation of the *prātimokṣa* at the *poṣadha* ceremony; and that there have to be enough monks or nuns in order to carry out a formal act in a legally valid way”. (Heirman 2007: 167–202). Another reading, which should also not be excluded here, would be *boṣugsuz* “without permission”.

scription and translation, there is little text available to unlock the content of this passage. Furthermore, for the reading *yıgmak* “gathering, accumulating” in line Ch/U6312/v/03/, another option is the reading *yıkmak* “destruction, annihilation”. Nevertheless, at the moment, Niḥasargika-Pāṭayantikā 10 seems to me the most promising candidate for a possible parallel, since this detailed rule, in addition to the offense, also describes what conduct is permitted towards a householder in connection with obtaining the permitted garment at the proper time (*yazok bolmaz*). Of course, this assumption is extremely hypothetical given the high degree of textual preservation. However, this could also be a fragment of a text from one of the explanatory chapters (*vibhaṅgas*) in which the rules are introduced and discussed in detail. May this small contribution stimulate both the search for further fragments of the text in other collections and discussion.

Abbreviations

VOHD — Verzeichnis der Orientalischen Handschriften in Deutschland
 VOHD XIII,9 — Maue 1996
 VOHD XIII,27 — Maue 2015

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Новые следы старой уйгурской литературы *виная*

Симоне-Кристина РАШМАН

Гёттингенская Академия наук и гуманитарных исследований

Берлин, Германия

Статья поступила в редакцию 09.06.2021.

Аннотация: В настоящее время сохранилось лишь несколько фрагментов старой уйгурской литературы *виная*. Два фрагмента, представленные в статье, достаточно отрывисты, и по ним невозможно установить, к какому конкретному тексту они относятся. Однако текстологический анализ имеющегося материала четко указывает на принадлежность этих фрагментов к литературе *виная*. Целью данной публикации является введение в научный оборот выявленных фрагментов старой уйгурской литературы *виная*, а также представление на обсуждение варианта их перевода для возможной дальнейшей научной работы.

Ключевые слова: литература *виная*, старая уйгурская буддийская литература, «Пратимокша-сутра».

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Об авторе: РАШМАН Симоне-Кристина, научный сотрудник, Гёттингенская Академия наук и гуманитарных исследований (Berlin, Germany) (raschmann@bbaw.de).