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Old Uyghur Blockprint of *Sitātapatrā Dhāraṇī* in the Serindia Collection of the IOM, RAS

Abstract: *Sitātapatrā*, referred to as ‘White Umbrella One’ Goddess who averts evil influences and protects from all kind of disasters and malignant beings with her *dhāraṇī*. Multiple manuscripts and blockprints dedicated to this goddess, in Old Uyghur and other languages of Central Asia are stored in different world collections. This paper deals with the Old Uyghur fragments of the *Sitātapatrā dhāraṇī* preserved in the Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS). These fragments refer to the same blockprint edition and this study involves the transliteration, transcription and translation of these fragments within the scope of semantic sequence.

Key words: Old Uyghur, *Sitātapatrā dhāraṇī*, Buddhism, blockprint, Yuan dynasty

Sitātapatrā (literally ‘Goddess with the white parasol’) became one of the highly honoured female deities in the Mahāyāna and Vajrayāna Buddhist traditions. The original text dedicated to the goddess *Ārya sarva-tathāgata-uṣṇīṣa-sitātapatrā-aparājitā nāma-dhāraṇī* (literally ‘White Umbrella One’ Goddess who will protect all devotees from evil, also known under the short name *Sitātapatrā dhāraṇī*) was compiled in Sanskrit before 7th c.¹ Later, it was translated into numerous languages of Central Asia² as it was regarded as a kind of protection against any negative influence of life or evil. It was

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¹ According to Prof. Sengupta, the earliest versions of the text (written in Gupta script) were found in Eastern Turkestan and date from the seventh century AD (SENGUPTA 1988, 71–72).

² For the Tibetan version, see PORCIÓ 2000, for the Chinese version see Taishō Tripiṭaka, vol. 19, No: 944, 945, 947, 975–977 (GIEBEL 2011, 31), for Sanskrit and Khotanese versions see SANDER and WALDSCHMIDT 1980, 274–279; 1985, 184–185; HOERNLE 1911, 461–463; 1916, 56–57; BAILEY 1963, Nr. 728 and Nr. 729.

translated several times into Chinese, Tibetan and Mongolian. Two *Sitātapatrā* texts in Khotanese sources are known.³

The text became widely spread among the Old Uyghurs during the era of the Mongol empire (1206–1368).⁴ *Vidyārājñī-sitātapatrā-sūtra* (Uyg. *arvišlar eligi sitātapatri sudur*) probably was of great popularity among the Old Uyghurs as it was blockprinted at least two times under the patronage of the Yuan emperor's family.⁵ The colophons of the blockprints do not provide any information about the original text that was used for the translation, as also translators or compilers of the Old Uyghur version, date of the translation etc.⁶

Three fragments of one *Sitātapatrā dhāraṇī* blockprint in Old Uyghur are preserved in the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS). Two separate fragments are kept under the call number SI 4502 (inv. 4558 (Old call number: M/5). They represent sixteen complete and two damaged folios of the blockprint. According to inventory book, these fragments were obtained by S.E. Malov in 1914 in Turfan city during his second expedition to Western China (1913–1915). Later, according to the note attached to the text, on July 27, 1952, they were granted (along with two other manuscripts) to the Department of Oriental Manuscripts of the Institute Oriental Studies of the Academy of Sciences of the USSR [Pl. 1].⁷ These fragments were published by S.E. Malov in 1930.⁸

³ PORCIÓ 2003.

⁴ The popularity of the *Sitātapatrā* text is probably connected with the cult of this goddess among the Mongolian rulers. It is known that the ritual services to *Sitātapatrā* took place in the capital of Yuan empire Dadu during the reign of Qubilai Khan [VAN DER KUJIP 2004, 8]. Moreover, the two Chinese translations refer to the Mongolian period (Taishō No: 976, Taishō No: 977).

⁵ Prof. Peter Zieme was the first to notice that the fragments kept in Berlin and Russian collections are from the different blockprint editions (ZIEME 1985, 171). Some researchers assume the existence of even more editions (PORCIÓ 2003, 93). The above mentioned editions look almost similar and differ mostly in page size. Textual collation has shown minor differences in orthography and grammar. They both have Brāhmī parts included into the text. These inserted glosses pertain to Northern Turkistan Brāhmī (type B, subtype u) according to the Sander's classification (SANDER 1968, charts 29–40).

⁶ The colophons of both editions were published by KASAI 2008, 121–124. According to the exterior, the fragment U 4762 that contains the complete colophon refers to the same edition of the blockprint kept in the IOM, RAS.

⁷ The archival materials kept in the Archive of the Russian Academy of Sciences St. Petersburg Branch (where all his working and private documents are kept nowadays) do not mention where these fragments were kept since 1914. Probably they stayed in his personal archive being prepared for the publication in 1930 (cf. MALOV 1930).

⁸ The publication includes the text printed in Uyghur script (the transliteration is absent) and translation that needs correction as the majority of the buddhist terms had not been translated carefully. Moreover the article was published without a detailed archeological and codicological description or facsimile.

В Институт востоковедения АН СССР
(в Ленинграде)

Прому приняты от меня две руко-
писи и 1 килограф на уйгурском яз.
XIII в. Описание этих (уже опубликован-
ных) документов прилагаю.

Эти прибукии-распределительные и мои
второй командировки в Китай в 1913-15 гг.

27 июня 1952 г.

Зн.-контр. АН СССР

Сер. Малов.

The third fragment kept in the Serindia collection of the IOM, RAS under the call number SI 4571 (inv. 4627 (Old call number: MA/10) comprises of two folios. They are well preserved except for the fact that the left upper part of the folio with Chinese pagination 'twelve' is missing. According to inventory book, this fragment was obtained by S.E. Malov (this also attests the old called number (MA for 'Malov's collection') but the date and circumstances of acquisition are not clear.

The fragments definitely refer to the same blockprint edition.⁹ The blockprint was produced in the format of ‘vertical’ accordion (concertina)-style book that was widespread among the Mongols and Uyghurs in the Yuan era. The size of the folded folios is 11.5×28 cm (21.5 cm between the ‘rails’ denoting the upper and lower borders of the text). For production of the blockprint Chinese thin matte laid paper (4 vergé lines in 1 cm) was used. The blockprint folios (printed from one wooden board) were folded two times and glued to each other (along the long edge) that is why the Chinese pagination is on every third folded page. Text is on side recto only. The folded page contains five lines of the Old Uyghur text. Interval between the text lines — 1.5 cm.

Happened by circumstance to be the sequential parts the fragments are transcribed and transliterated in the order of the text:

1. Transcription and Transliteration

Fragment 3

SI 4502

[1]

01 (1) *lug y[ürün] ymä : yip[ün] lenh[ua köz]*¹⁰-

lwk y[] ym' : yyp[] lynq[]

02 (2) *lüg : amrılmiş yavalmış köñül[i]g ymä :*

lwk : ''mrylmyş y'v'lmyş kwynkwł lw[] ym' :

03 (3) *ätöz ädgüsin biltäči ay t(ä)ñ[r]i y(a)ruk-*

't'wyz 'dkw syn pylt'čy ''y tnk[] y yrwq

04 (4) *lug : munčulayu bolar mudur kuvragları : alku*

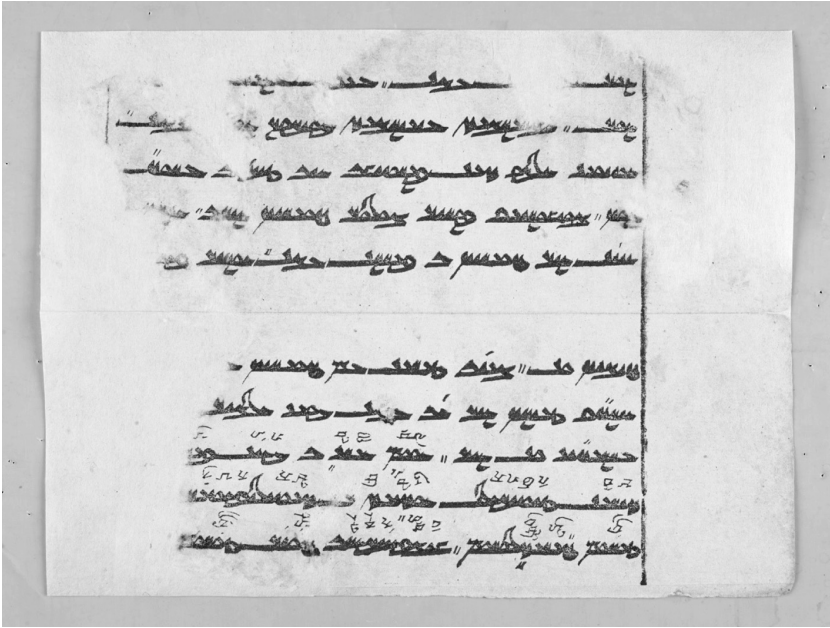
lwq : mwnčwl'yw pwl'r mwdwr qwvr'ql'ry : ''lqw

05 (5) *analar kuvragı birlä ymä : olar bar[ča]*

'ñ' l'r qwvr'q y pyrl' ym' : 'wl'r p'r[]

⁹ All fragments were restorated to the exhibition ‘Brush and Calamus’ organised to 200-years anniversary of the Asiatic museum (nowadays IOM, RAS).

¹⁰ The last line of U 4658 (T I μ) is parallel to this line; therefore, the reconstructions of *yipün*, *lenhua* and *köz* are in accordance with U 4658 (T I μ).



Fragment #3
SI 4502 [1], [2]

[2]

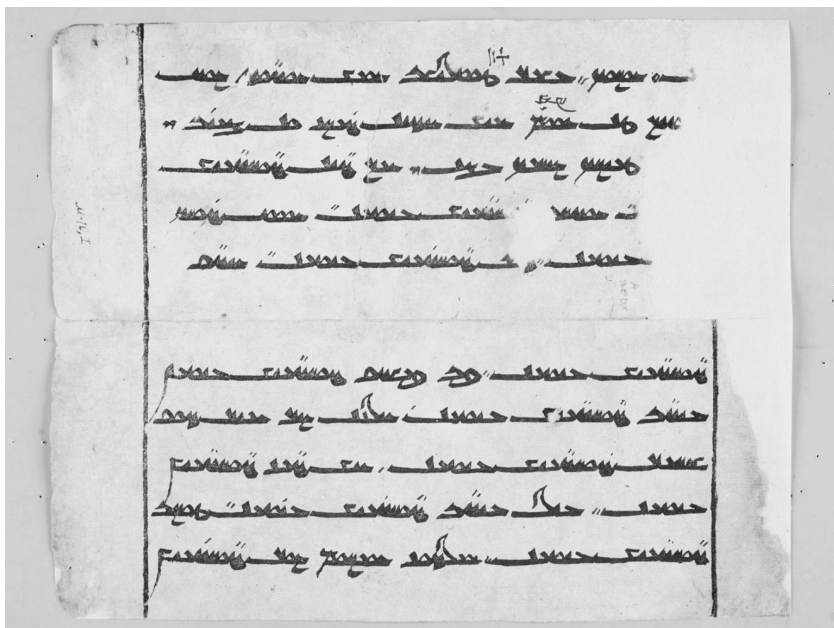
- 06 (1) kamagun : meni terinim kuvragz[m] [birlä]¹¹
 q'm'q wn : myñy tyryn ym qwvr'q y[] []
 07 (2) alku tñl(ı)glarnı ymä küzädmäk [kılıu]¹²
 'lq̄w tynlq l'r ñy ym' kwyz 'dm'k [] []
 08 (3) y(a)rıkazunlar : oom erži gana pi[šastana]¹³
 yrlyq̄'z wn l'r : 'wwm 'yrž y k'n' py[] []
 09 (4) sarva tatagaṭa uṣṇiṣa sitaṭapatiri [huṇ]¹⁴
 s'rv' t't'k'd' 'wṣnyš ' syt'd'p'tyry [qwnk]
 10 (5) turum hiriṣturum : čambanakari huṇ turum
 twrwm q̄yryṣdwrwm : č'mp'n'k'ry qwnk twrwm

¹¹ Cf. RÖHRBORN and RONA-TAŚ 2005, 261, line 163.

¹² Cf. RÖHRBORN and RONA-TAŚ 2005, 261, line 164.

¹³ Reconstructed in accordance to the Sanskrit *dhāraṇī* preserved in the texts in different languages.

¹⁴ Reconstructed in accordance to the Sanskrit *dhāraṇī* preserved in the texts in different languages.



Fragment #2
SI 4571 [1], [2]

Lacuna

Fragment 2

SI 4571

[1]¹⁵ Pagination 12 (Chin. 十二)

- 11 (1) [] ulug : v(a)čir tutdači üč ugušlug
 [] 'wlwq : včyr twtd'čy 'wyč 'wqws lwq
- 12 (2) [man]dalta¹⁶ oom enč äsän kılzun meni :
 [] t'l t' 'wwm 'ynč 's'n qylz wn myny
- 13 (3) [alku]¹⁷ tnl(1)glarig ymä : el han korkinč-
 [] tynlq l'ryq ym' : 'yl q'n qwrqynč

¹⁵ U 4472 (o.F.) is parallel to this fragment.

¹⁶ The reconstruction is in accordance with other versions. Here *üč ugušlug maṇḍal* 'the maṇḍala of the three spheres' stands for Skt. *tribhuvana maṇḍala* (*maṇḍal* < Toh. A *maṇḍal* / Toh. B *maṇḍāl* < Skt. *maṇḍala*). In other versions of *Sitātapatrā* also have Tib. *dkyil 'khor-maṇḍala* (PORCÍO 2000, 102, line 99); Chin. *sān jièzhōng wéi* (Taishō No: 977 405a 11) as its counterparts. For *tribhuvana*; cf. MONIER WILLIAMS 1899, 459.

¹⁷ Cf. SI 4502 [2], line 2.

- 14 (4) [intin]¹⁸ : ogrı [ko]rkınčınt[ı]n : oot kork-
 [] : 'wqry []rǣynč ynt[]n : 'wwt ǥwrǥ
 15 (5) [inč]intin : swv korkınčıntin : agu
 [] yntyn : swv ǥwrǥynč yntyn : ''ǥw

[2]¹⁹

- 16 (1) korkınčıntin : bı bıçgu korkınčıntin
 ǥwrǥynč yntyn : py pyčqw ǥwrǥynč yntyn
 17 (2) yaǥı korkınčıntin : adınlarınǥ süü
 y'ǥy ǥwrǥynč yntyn : ''dyn l'rnyk sww
 18 (3) čärig korkınčıntin : ač kız korkınč-
 č'ryq ǥwrǥynč yntyn : ''č ǥyz ǥwrǥynč
 19 (4) intin : yad yaǥı korkınčıntin tolı
 yntyn : y'd y'ǥy ǥwrǥynč yntyn twly
 20 (5) korkınčıntin : üdsüz ölümlüǥ korkınč
 ǥwrǥynč yntyn : 'wydswz 'wylwm lwk ǥwrǥynč

Fragment 3

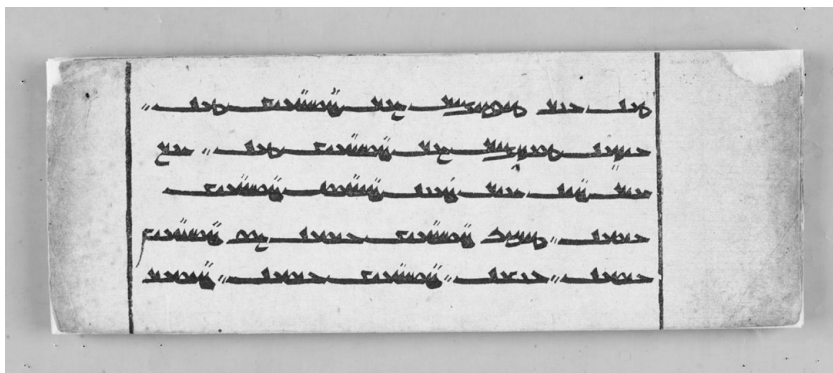
SI 4502

[1]

- 21 (1) tın yer täprämklig korkınčtın :
 tyn yyr t'pr'm'k lyk ǥwrǥynč tyn :
 22 (2) yašin tüšmäklig korkınčtın : el-
 y'šyn twyšm'k lyk ǥwrǥynč tyn : 'yl
 23 (3) niǥ hannıǥ kıy(ı)n kagut korkınč-
 nynk ǥ'n nynk ǥyyn ǥ'ǥwt ǥwrǥynč
 24 (4) intin : t(ä)ǥri korkınčıntin luu korkınč-
 yntyn : tnkry ǥwrǥynč yntyn lww ǥwrǥynč
 25 (5) intin : yičın : korkınčıntin : kađır
 yntyn : yyčyn : ǥwrǥynč yntyn : ǥ'tyr

¹⁸ There is a repetitive sequences for *korkınčıntin*; see following lines.

¹⁹ U 4223 (T II T 630) and U 4265 (T III 218.519) are parallel to this fragment.



Fragment # 3
SI 4502 [1]

[2]²⁰

- 26 (1) yavlak käyiklär korkinčintın : isig-
y'vl'k k'yyk l'r qwrqynč yntyn : 'ysyk
27 (2) kum korkinčintın garude kuš korkinč-
qwm qwrqynč yntyn k'rwdy qwš qwrqynč
28 (3) intın : alku ig kām ada tuda sıkış
yntyn : ''lqw 'yk k'm ''d' twd' syqyš
29 (4) taqış korkinčlarıntın : yäklär kork-
t'nyš qwrqyč l'r yntyn : y'k l'r qwrq)
30 (5) inčintın : t(ä)ñri tutmaktın : luu
ynč yntyn : tnkry twtm'q tyn : lww

[3]²¹ Pagination: 13 (Chin. 十三)

- 31 (1) tutmaktın : asure tutmaktın : yäk
twtm'q tyn : ''swry twtm'q tyn : y'k
32 (2) tutmaktın : rakšaz tutmaktın gandar-
twtm'q tyn : r'kš'z twtm'q tyn k'nt'r
33 (3) ve tutmaktın : garuđe tutmaktın :
vy twtm'q tyn : k'rwty twtm'q tyn :

²⁰ U 4355 (o.F.) and U 4387 (o.F.) + U 4416 (o.F.) are parallel to this fragment.

²¹ Some parts of U 2749 (T II M 501) and U 2752 (T II M 504) are parallel to this and following fragment.

- 34 (4) marute tutmaktin : kinare tutmaktin :
 m'rwtý twtm'q̃ tyn : kyn'ry twtm'q̃ tyn :
 35 (5) mahorage tutmaktin : manuši tutmak-
 m'qwr'ky twtm'q̃ tyn : m'nwšy twtm'q̃

[4]²²

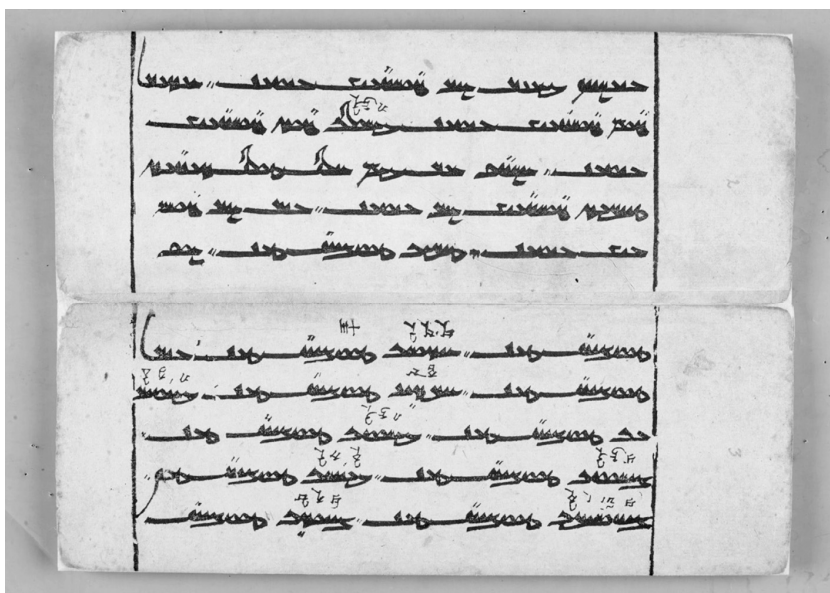
- 36 (1) tın : amanuži tutmaktin : pret
 tyn : 'm'nwž y twtm'q̃ tyn : pryt
 37 (2) tutmaktin : pišače tutmaktin : kum-
 twtm'q̃ tyn : pyš'čy twtm'q̃ tyn : kwm
 38 (3) paṇḍe tutmaktin puṭane tutmaktin
 p'nty twtm'q̃ tyn pwd'ny twtm'q̃ tyn
 39 (4) katapuṭane tutmaktin skanḍa tutmak-
 k't'pwd'ny twtm'q̃ tyn sk'nt' twtm'q̃
 40 (5) tın utmada tutmaktin apasmar tutmak-
 tyn 'wtm'd' twtm'q̃ tyn 'p'sm'r twtm'q̃

[5]²³

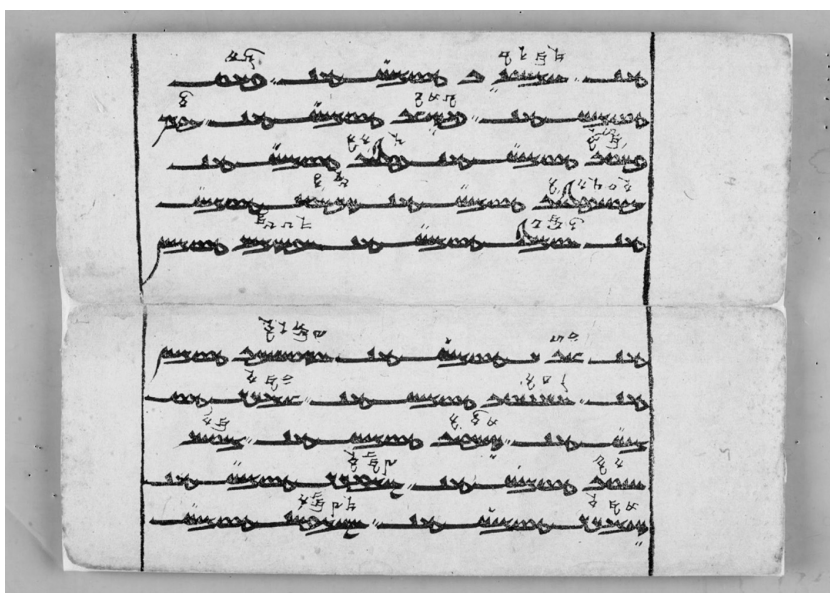
- 41 (1) tın čaya tutmaktin ostarake tutmak-
 tyn č'y ' twtm'q̃ tyn : 'wst'r'ky twtm'q̃
 42 (2) tın : irevati tutmaktin : čamika tut-
 tyn : 'yryv'ty twtm'q̃ tyn : č'myk'
 43 (3) maktin : šakuni tutmaktin : matar-
 m'q̃ tyn : š'kwny twtm'q̃ tyn : m't'r
 44 (4) naṇḍi tutmaktin : lambika tutmaktin
 n'nty twtm'q̃ tyn : l'mpyk' twtm'q̃ tyn
 45 (5) samika tutmaktin : alambana tutmak-
 š'myk' twtm'q̃ tyn : 'l'mp'n' twtm'q̃

²² U 4633 (T II D) is also parallel to this fragment.

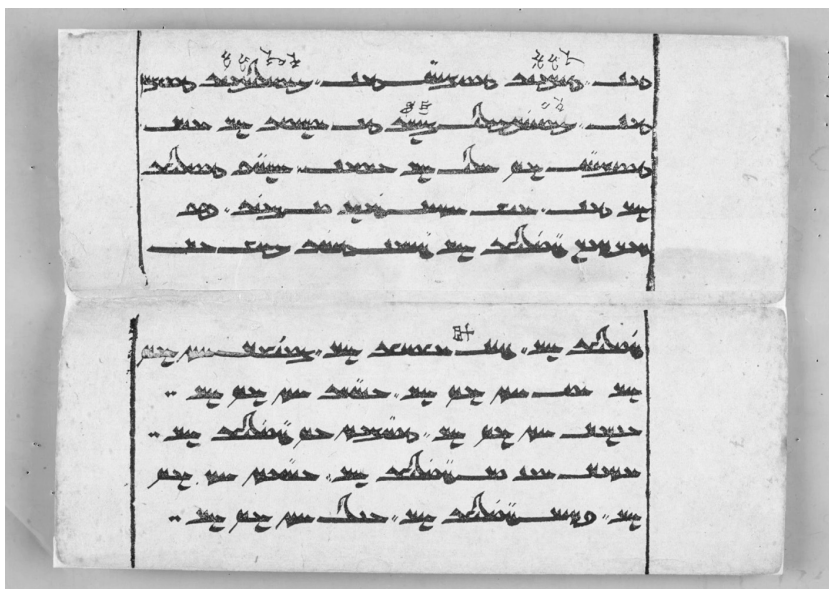
²³ *U 9206 (T III M 182) (1) is parallel to this fragment. For a long time it was considered that these *U fragments belong to the losses during World War II but now these fragments have been 're-discovered' in the storage of State Hermitage (for *U fragments, cf. PCHELİN and RASCHMANN 2016, 13–14, 23–24).



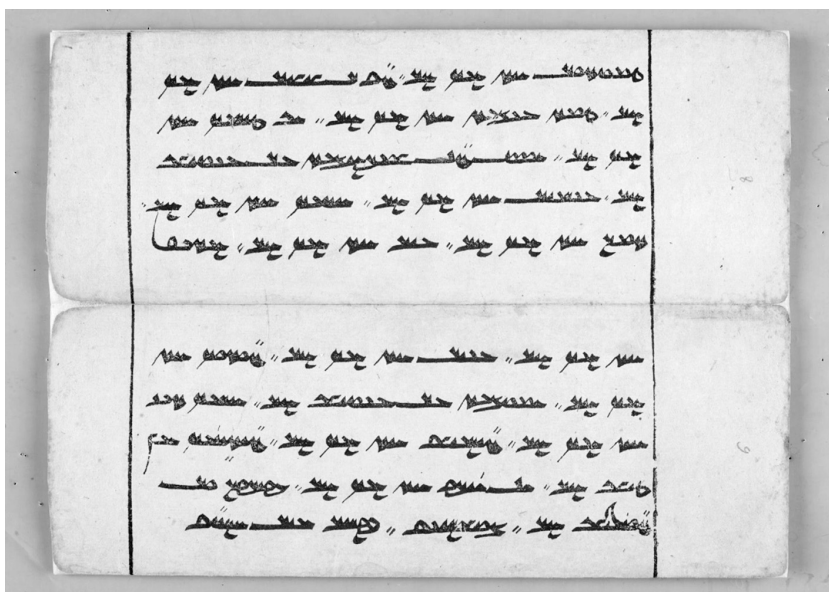
Fragment #3
SI 4502 [2], [3]



Fragment #3
SI 4502 [4], [5]



Fragment #3
SI 4502 [6], [7]



Fragment #3
SI 4502 [8], [9]

[6]²⁴

- 46 (1) tın : ɖakini tutmaktın : katadakini tutmak-
tyn : t'kyny twtm'q̄ tyn : k't'd'kyny twtm'q̄
- 47 (2) tın : katanğaŋa malita ulatılarnıŋ
tyn : k't'ñkk'd' m'ly t' 'wl'ty l'r nynk
- 48 (3) tutmaklıg adalarıntın : alku tutdaçı-
twtm'q̄ lyq ''d' l'r yntyn : ''lq̄w twtd'čy
- 48 (4) lartın : enč äsän kılzun meni : boo
l'r tyn : 'ynč 's'n q̄ylz wn myňy : pww
- 50 (5) sigšil kundačılar karıntakı känčig
sykšyl q̄wnd'čy l'r q̄ryn t'q̄y k'nč yk

[7]²⁵ Pagination 14 (Chin. 十四)

- 51 (1) kundačılar : kan ičtäčilär : münčik ašlıg-
q̄wnd'čy l'r : q'n 'yčt'čy l'r : mwyñčyk ''š lyq
- 52 (2) lar ät ašlıg-lar : yakrı ašlıglar :
l'r 't ''š lyq l'r : y'q̄ry ''š lyq l'r :
- 53 (3) yilik ašlıglar : tugmıšıg kundačılar :
yylyk ''š lyq l'r : twq̄myš yq q̄wnd'čy l'r :
- 54 (4) isig özüg kundačılar : yagış ašlıg-
'ysyk 'wyz wk q̄wnd'čy l'r : y'q̄yš ''š lyq
- 55 (5) lar : psak kundačılar : yid ašlıglar :
l'r : ps'k q̄wnd'čy l'r : yyd ''š lyq l'r :

[8]²⁶

- 56 (1) tütsüg ašlıglar : hua čäčäk ašlıg-
twytswk ''š lyq l'r : q̄w ' č'č'k ''š lyq
- 57 (2) lar : tüš yemiš ašlıglar : ı tarıg aš-
l'r : twyš yymyš ''š lyq l'r : 'y t'ryq ''š

²⁴ *U 9206 (T III M 182) (2) is parallel to this fragment.

²⁵ *U 9207 (T III M 231) (1) is parallel to this fragment (see PCHÉLIN and RASCHMANN, 2016: 24; LE COQ, 1919: 106). Some parts of U 4611 (o.F.) and U 4716 (T III M 225) are parallel to this and following fragment with a different line or word sequence.

²⁶ *U 9207 (T III M 231) (2) is parallel to this fragment.

- 58 (3) lıglar : ootka čöklämişig yetäči-
lyq l'r : 'wwt q̇' čwykl'myš yk yyt'čy
59 (4) lār : yiriŋ aşıglar : akıg aşıglar :
l'r : yrynk ''ş lyq l'r : ''qyq ''ş lyq l'r :
60 (5) söl aşıglar : yar aşıglar : lešip
swyl ''ş lyq l'r : y'r ''ş lyq l'r : lyšyp

[9]²⁷

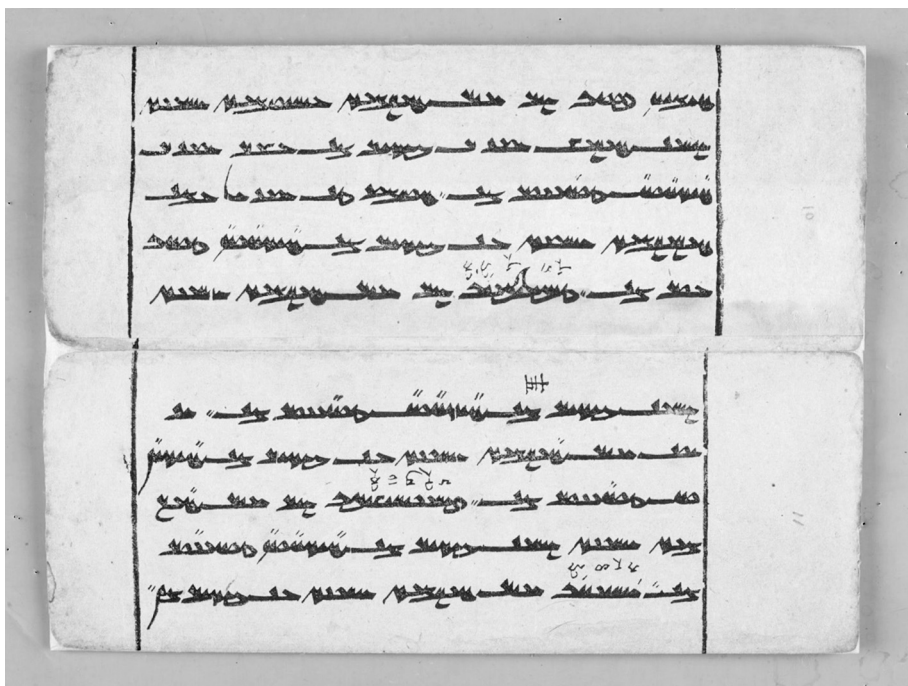
- 61 1. aşıglar : yiŋ aşıglar : kusok aš-
''ş lyq l'r : yynk ''ş lyq l'r : q̇wswq ''ş
62 2. lıglar : ötmişig yetäčilär : arıgsız
lyq l'r : 'wytmış yk yyt'čy l'r : ''ryq syz
63 3. aşıglar : kalınču aşıglar : kašanıg iç-
''ş lyq l'r : q̇'lynčw ''ş lyq l'r : q̇'ş'nyq 'yč
64 4. täčilär : nä nägü aşıglar : köŋülüg
t'čy l'r : n' n'kw ''ş lyq l'r : kwnkwł wk
65 5. kundačılar : munčulayu : bolarnıŋ alku
q̇wnd'čy l'r : mwnčwl'yw : pwl'r nynk ''lq̇w

[10]²⁸

- 66 (1) kamag butelarnıŋ kılmiş yaratmış arviş-
q'm'q pwtıy l'r nynk qylmyş y'r'tmyş ''rvyş
67 (2) ların kılıč üzä kāsār m(ä)n v(a)čir üzä
l'ryn qylyč 'wyz ' k's'r mn včyr 'wyz '
68 (3) kažgok tokiyur m(ä)n : hormuzta üzä ymā
q̇'sq̇wq̇ twq̇yywr mn : qwrmwz t' 'wyz ' ym'
69 (4) kılılmiş arvişın kāsār m(ä)n kažgok toki-
qylylmyş ''rvyş yn k's'r mn q̇'sq̇wq̇ twqy
70 (5) yur m(ä)n : ɖakadakinilarnıŋ kılmiş arviş-
ywr mn : t'k'd'kyny l'r nynk qylmyş ''rvyş

²⁷ *U 9207 (T III M 231) (3) is parallel to this fragment.

²⁸ *U 9207 (T III M 231) (4) is parallel to this fragment.

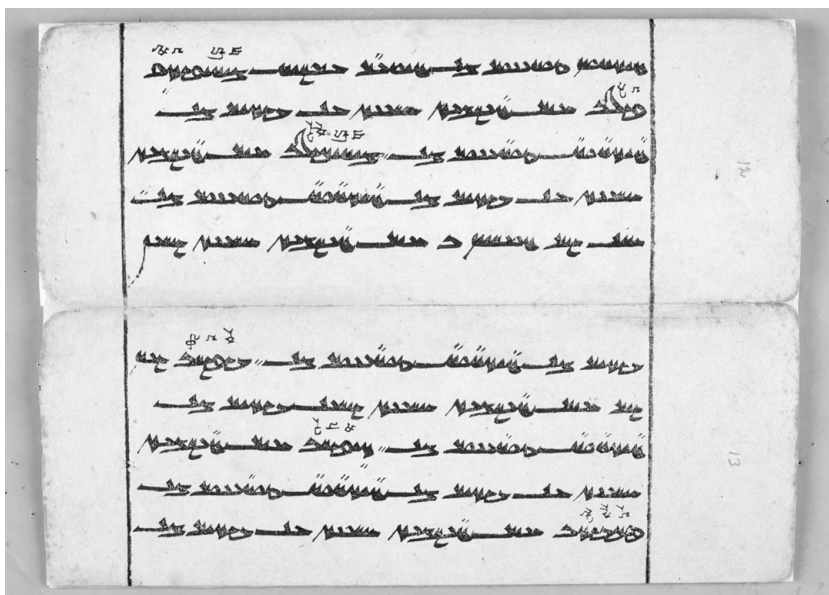


Fragment #3
SI 4502 [10], [11]

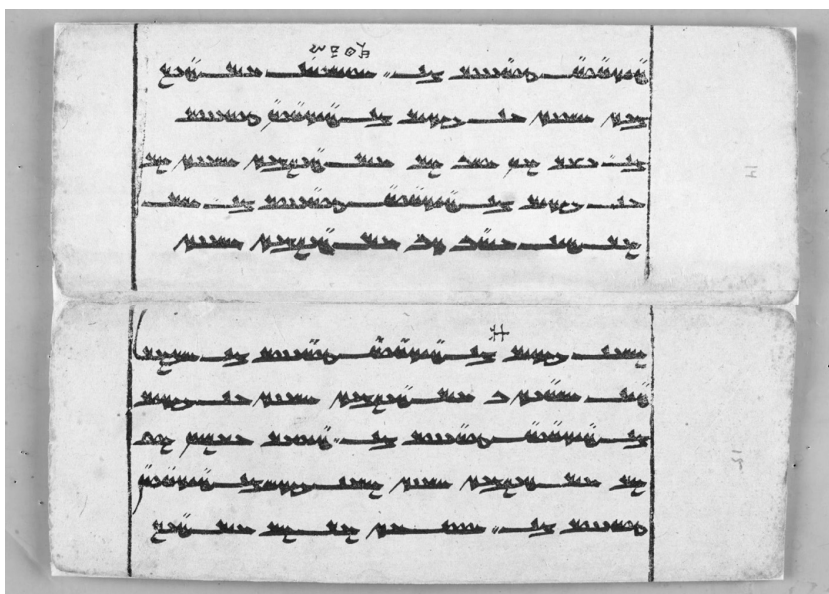
[11]²⁹ Pagination: 15 (Chin. 十五 shi wu)

- 71 (1) larin kāsār m(ä)n kazgok tokıyur m(ä)n : äz-
l'ryn k's'r mn q'sqwq twqyywr mn 'z
- 72 (2) rua-nıñ kılmiş arvişin kāsār m(ä)n kazg-
rw' nynk qylmyş ''rvyş yn k's'r mn q'sq
- 73 (3) ok tokıyur m(ä)n : parivaraçakelarnıñ kıl-
wq twqyywr mn : p'ryv'r'ç'ky l'r nynk qyl
- 74 (4) miş arvişların kāsār m(ä)n kazgok tokıyur
myş ''rvyş l'ryn k's'r mn q'sqwq twqyywr
- 75 (5) m(ä)n : narayanenıñ kılmiş arvişin kāsār m(ä)n :
mn n'r'y'ny nynk qylmyş ''rvyş yn k's'r mn :

²⁹ U 390 (T III M 225 (59)) and U 4658 (T I M) are parallel to this fragment.



Fragment #3
SI 4502 [12], [13]



Fragment #3
SI 4502 [14], [15]

[12]

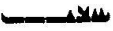
- 76 (1) kaṣṣok tokiyur m(ä)n kaḍir yavḷak mahapaṣu-
q'sqwq twqyywr mn q'tyr y'vl'q m'q'p'šw
77 (2) paṭiniṇ kılmiš arvišin kāsār m(ä)n
p'dy nynk qylmyš 'rvyš yn k's'r mn
78 (3) kaṣṣok tokiyur m(ä)n : mahakadeniṇ kılmiš
q'sqwq twqyywr mn : m'q'k'dy nynk qylmyš
79 (4) arvišin kāsār m(ä)n kaṣṣok tokiyur m(ä)n :
'rvyš yn k's'r mn q'sqwq twqyywr mn :
80 (5) analar³⁰ kuvraginiṇ kılmiš arvišların
'n' l'r qwvr'q y nynk qylmyš 'rvyš l'ryn


[13]

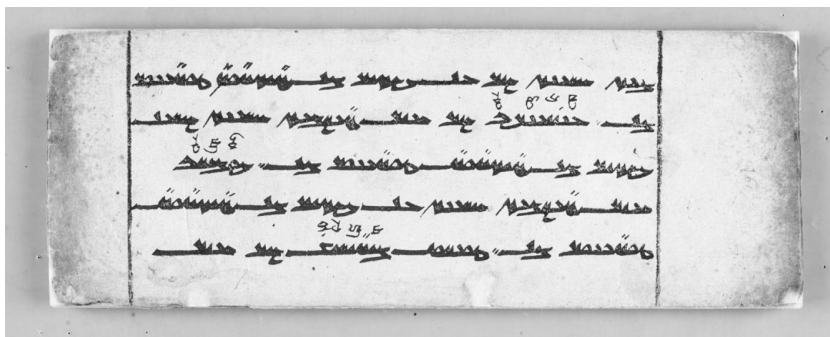
- 81 (1) kāsār m(ä)n kaṣṣok tokiyur m(ä)n : kapalilig-
k's'r mn q'sqwq twqyywr mn : k'p'ly lyq
82 (2) larniṇ kılmiš arvišların kāsār m(ä)n
l'r nynk qylmyš 'rvyš l'ryn k's'r mn
83 (3) kaṣṣok tokiyur m(ä)n : šabariṇiṇ kılmiš
q'sqwq twqyywr mn : š'p'ry nynk qylmyš
84 (4) arvišin kāsār m(ä)n kaṣṣok tokiyur m(ä)n
'rvyš yn k's'r mn q'sqwq twqyywr mn
85 (5) bukkakasiniṇ³¹ kılmiš arvišin kāsār m(ä)n
pwkk'k'sy nynk qylmyš 'rvyš yn k's'r mn

[14]

- 86 (1) kaṣṣok tokiyur m(ä)n : atarvananiṇ kıl-
q'sqwq twqyywr mn : 't'rv'n' nynk qyl
87 (2) miš arvišin kāsār m(ä)n kaṣṣok tokiyur
myš 'rvyš yn k's'r mn q'sqwq twqyywr
88 (3) m(ä)n : v(a)čirlig urılarniṇ kılmiš arvišlar-
mn : včyr lyq 'wry l'r nynk qylmyš 'rvyš l'r
89 (4) in kāsār m(ä)n kaṣṣok tokiyur m(ä)n : ärk
yn k's'r mn q'sqwq twqyywr mn : 'rk
90 (5) lig han yagısıniṇ kılmiš arviš-
lyk q'n y'qy sy nynk qylmyš 'rvyš

³⁰ MALOV 1930, 91:  "n'r".

³¹ MALOV 1930, 91:  "pwkk'k'sy".




Fragment #3
SI 4502 [16]

[15] Pagination 16 (Chin. 十六 shi liu)

- 91 (1) larin käsär m(ä)n kazgok tokıyur³² m(ä)n ärklig
l'ryn k's'r mn q'sqwq twqyywr mn 'rklyk
- 92 (2) han arkişiniñ kılmiş arvişin käsär
q'n 'rқыş y nynk qylmyş 'rvyş yn k's'r
- 93 (3) m(ä)n kazgok tokıyur m(ä)n : kađır yavlak luu-
mn q'sqwq twqyywr mn : q'tyr y'vl'q lww
- 94 (4) larnıñ kılmiş arvişin käsär m(ä)n kazgok
l'r nynk qylmyş 'rvyş yn k's'r mn q'sqwq
- 95 (5) tokıyur m(ä)n : oot işligläрниñ kıl-
twqyywr mn : 'wwt'yş lyk l'r nynk qyl

[16]

- 96 (1) miş arvişların käsär m(ä)n kazgok tokıyur
myş 'rvyş l'r yn k's'r mn q'sqwq twqyywr
- 97 (2) m(ä)n : vinayikelarnıñ kılmiş arvişların
mn : vyn'yyky l'r nynk qylmyş 'rvyş l'ryn
- 98 (3) käsär m(ä)n kazgok tokıyur m(ä)n : kumare
k's'r mn q'sqwq twqyywr mn : kwm'ry
- 99 (4) niñ kılmiş arvişin käsär m(ä)n kazgok
nynk qylmyş 'rvyş yn k's'r mn q'sqwq
- 100 (5) tokıyur m(ä)n : tört maharaçların
twqyywr mn : twyrt m'q'r'ç l'r nynk

³² MALOV 1930, 91:  "twqyyw".

2. Translation

(01–08) [*Sitātapatrā* is... with charming eyes] and white, with violet lotus-eyes, with calm and peaceful mind, possessing knowledge of the virtue of the soul, shining like a moon-god (*Chandraprabha?*). May this groups of *mudrās* together with hosts of *mātr̥s* protect me and my community and all sentient beings and deign this way. (08–10) Om ṛṣi-gana-praśastana-sarva-tathāgatoṣṇīṣa-sitātapatre hūṃ trūṃ hrī ṣṭom jambhanakari hūṃ trūṃ (11–13) [...] the great *vajradhāra* in the *maṇḍala* of the three spheres! Om! Bestow me and all sentient beings tranquility and health! (13–30) [Protect me and all sentient beings] from the fear of the king, from the fear of robbers, from the fear of fire, from the fear of water, from the fear of poison, from the fear of weapons, from the fear of enemies, from the fear of enemy troops, from the fear of famine, from the fear of foreign enemies, from the fear of hail, from the fear of untimely death, from the fear of earthquake, from the fear of falling thunderbolt, from the fear of being punished by state and rulers, from the fear of the gods, from the fear of *nāgas*, from the fear of lightning, from the fear of ferocious furios animals, from the fear of hot sand [deserts], from the fear of bird *Garuḍa*, from the fear of all diseases and illnesses, misfortunes and afflictions, from the fear of demons, (30–48) from the [danger of] possession of devas, possession of *nāgas*, possession of *asuras*, possession of demons, possession of *rākṣas*, possession of *gandharvas*, *garudas*, possession of *marutas*, possession of *kinmaras*, possession of *mahoragas*, possession of *manuṣya*, from the possession of *amanuṣyas*, from the possession of *pretas*, from the possession of *piśācas*, from the possession of *kumbhāṇḍas*, from the possession of *pūtanas*, from the possession of *kaṭapūtanas*, from the possession of *skandas*, from the possession of *unmādas*, from the possession of *apasmāras*, from the possession of *chāyas*, from the possession of *ostārakas*, from the possession of *revatīs*, from the possession of *jāmikās*, from the possession of *śākunīs*, from the possession of *mātr̥naṇḍīs*, from the possession of *lambikās*, from the possession of *samīkas*, from the possession of *ālambhanas*, possession of *ḍakinīs*, possession of *kaṭa-ḍakinīs*, possession of *kaṭaṅkaṭa-mālis* etc., possession of all other grasper-demons, may [the *dhāraṇī*] give me peace and tranquility from the dangers. (48–55) The vigour-stealers, the fetus-snatchers [from mother's] womb, the blood-drinkers, the clot-eaters, the flesh-eaters, the fat eaters, the marrow-eaters, the newborn-stealers, the life-stealers, the offerings-eaters, the garland-stealers, (55–65) the fragrance-eaters, the incense-eaters, the

flowers-eaters, the fruits-eaters, the crops-eaters, the burnt offering-eaters, the pus-eaters, the discharge-eaters, the spittle-eaters, the saliva-eaters, the phlegm-eaters, the slime-eaters, the vomit-eaters, the excrement(?)-eaters, the impurity-eaters, the [food] residue-eaters, the urine-drinkers, everything-eaters, the consciousness-stealers; (65–100) in this way I cut off with a sword the spells performed by all of these [demons] and all *bhūtas* and I nail them down with a *vajra*. I cut off the spells also performed by *Indra* and nail them down. I cut off the spells performed by *ḍākas* and *ḍākinīs* and nail them down. I cut off the spells performed by *Brahma* and nail them down. I cut off the spells performed by *parivrājakas* and nail them down. I cut off the spells performed by *Nārāyaṇa* and nail them down. I cut off the spells performed by fierce and ferocious *Mahāpaśupati* and nail them down. I cut off the spells performed by *Mahākāla* and nail them down. I cut off the spells performed by host of *mātrīs* and nail them down. I cut off the magics performed by *Kāpālikas* and nail them down. I cut off the spells performed by *Śavarī* and nail them down. I cut off the magics performed by *Pukkasa* and nail them down. I cut off the spells performed by *Ātharvaṇa* and nail them down. I cut off the spells performed by *Vajrakaumārī* and nail them down. I cut off the spells performed by *Yamāntaka* and nail them down. I cut off the spells performed by the messenger of *Yama* and nail them down. I cut off the spells performed by ferocious *nāgas* and nail them down I cut off the spells performed by *agnikarmins*³³ and nail them down. I cut off the spells performed by *vināyakas* and nail them down. I cut off the spells performed by *Kumāra* and nail them down. [I cut off the spells performed by] four *Mahārājas* [and nail them down...]

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³³ Lit. engaged in fire actions.

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