

Ayşe Kılıç Cengiz, Anna Turanskaya

## Old Uyghur *Sitātapatrā dhāraṇī* Fragments Preserved in the State Hermitage Museum

DOI 10.17816/wmo71598

*Abstract:* Due to the publication of Nikolai Pchelin and Simone-Christiane Raschmann “Turfan manuscripts in the State Hermitage — a rediscovery” published in 2016, it became obvious that some manuscript and blockprint fragments in different languages used in Central Asia, that had been discovered in the course of four German Turfan expeditions (1902–1914) and later housed in the Museum für Völkerkunde (Berlin) for exhibition reasons, nowadays are preserved in the depot of the State Hermitage Museum. The present article deals with two Old Uyghur fragments of *Sitātapatrā dhāraṇī* blockprinted during the Yuan era. This paper presents codicological description of the fragments, and transcription, transliteration, translation and facsimiles of the preserved parts of the text.

*Key words:* Old Uyghur Buddhist literature, Old Uyghur blockprinted editions, State Hermitage Museum

It is commonly known that so called tantric texts, more typical for Tibetan Buddhism tradition, became widely spread among the Old Uyghurs in the Yuan era (1271–1368). The text of *Sitātapatrā dhāraṇī* (Skt. *Ārya sarva tathāgata usṇīṣa sitātapatrā aparājitā nāma dhāraṇī*), dedicated to the ‘Goddess with the White Parasol’, gained special popularity. Believed to be a protection against disasters, black magic, spells and all kinds of evil, this text was translated into the Old Uyghur most probably in the 13th c. The colophons of two blockprinted editions<sup>1</sup> do not mention neither the date of translation, nor the language the translation was based on.

© Ayşe Kılıç Cengiz, Berlin Brandenburg Academy of Sciences and Humanities, Turfan Studies (Berlin/Germany) (kiliccengiz@bbaw.de).

© Anna Turanskaya, Institute of the Oriental Manuscripts, Russian Academy of Sciences, St. Petersburg (turanskaya@mail.ru).

<sup>1</sup> The fragments of the colophons of two blockprinted editions are preserved in the Berlin-Turfan collection under call numbers 4762 and 4292 (T III M 225). Prof. Peter Zieme was the first to notice that the fragments kept in Berlin and St. Petersburg collections are parts of the

The original text that was used for the Old Uyghur translation is still a matter of discussion. Following Friedrich Wilhelm Karl Müller and Louis Ligeti, Peter Zieme suggested that this sūtra was translated from Tibetan or at least Tibetan text was taken in consideration in the translation process. Tibor Porció in turn outlined the remarkable differences between the Old Uyghur and the available nowadays Tibetan canonical (included in bKa' 'gyur) versions and made an assumption that the Old Uyghur translation was based on an original Sanskrit version or the latter was used as an auxiliary source.<sup>2</sup>

One may assume that this text gained popularity among the Old Uyghurs as multiple manuscript and blockprint fragments are preserved in various world collections. Earlier studies on the *Sitātapatrā dhāraṇī* have been conducted by Friedrich Wilhelm Karl Müller (1911), Albert von Le Coq (1919), Sergei Efimovich Malov (1930), Reşid Rahmeti Arat (1965), Louis Ligeti (1973), Peter Zieme (1975, 1982, 1984, 1985, 1989, 2014), Masahiro Shōgaito (1979), Talat Tekin (1986), Simone-Christiane Raschmann (1995), Tibor Porció (1997, 2000, 2003a, 2003b), Klaus Röhrborn and András Róna-Tas (2005), Abdurishid Yakup and Michael Knüppel (2007), Yukio Kasai (2008), Abdurishid Yakup (2009, 2016), Ayşe Kılıç Cengiz (2017, 2018, 2019). Although they made a considerable contributions to the research of this text, the full comparative edition is still awaited.

The present article deals with two fragments preserved in the collection of the State Hermitage Museum.<sup>3</sup> These fragments were considered to be lost until 2016, when the article by Nikolai Pchelin and Simone-Christiane Raschmann “*Turfan manuscripts in the State Hermitage — a rediscovery*” was published.<sup>4</sup> The article shed light on 23 fragments of manuscripts and blockprints in five different languages (Chinese, Old Uyghur, Sanskrit, Ti-

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different blockprint editions (ZiEME 1985: 171). Some researchers assume the existence of others (PORCIÓN 2003b: 93). The fragment SI 1676 (Kr III/8), preserved in the collection of the Institute of Oriental Manuscripts, RAS, is of special interest as it outlines that ten thousand copies of *si[tatapatrī sudur]* were printed in the second year of reign of Yuan second emperor, Dade (大德, r. 1297–1307), also known as Temür Öljeitü Qayan (1265–1307), i.e. in 1298 (KASAI 2008: No. 48). The latter is too small to be joined with Berlin fragments, thus it is still not clear whether it belongs to one of the above mentioned editions or not.

<sup>2</sup> PORCIÓN 2003a: 88.

<sup>3</sup> We would like to express gratitude to the State Hermitage Museum, and in particular Nikolai Pchelin, for providing the facsimiles of the fragments for the research, along with the permission for publication.

<sup>4</sup> PCHELIN & RASCHMANN 2016.

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betan, and Syriac) originally discovered during the four German Turfan expeditions (1902–1914). Due to the article it became obvious that, being one of the most important findings of these expeditions, the fragments, that had been housed in the Museum für Völkerkunde (Berlin) for exhibition reasons, by twist of fate appeared in the depot of the State Hermitage Museum after the World War II.

The above mentioned fragments of *Sitātapatrā dhāraṇī sūtra* are preserved under codes ВФ–4191 а.д. and ВД–531. The parts of different blockprints in the format of concertina-style (folded) book are preserved in the ‘original’ wooden glass frames used for exhibiting in the Museum für Völkerkunde. Fragment *ВФ–4191 а.д.* (old finding number — T III M 225)<sup>5</sup> comprises three paper panels (5 folios) pasted together and glued to non-transparent modern paper. The size of the fragment is 27.5×55.8 cm. Each page contains five lines of the Old Uyghur text, in total 25 lines. Line length is 23.4 cm, interval between the text lines — 1.8–1.9 cm. For blockprint Chinese laid (6–7 laid lines/cm), one-layered, thin paper of light yellowish colour was used.

The fragment *ВД–531* is preserved in the wooden frame marked ‘Raum X, Koje 5 r’.<sup>6</sup> According to Müller (1911), the blockprint consists of three fragments with old finding numbers T III M 182, T III M 231.5, T III M 231.<sup>7</sup> However, only old finding numbers T III M 182 and T III M 231 are marked in pencil in the top margins. Three parts of concertina-style book are glued with gaps to non-transparent modern paper of size 30.5×170 cm. Each of 14 folios contains five lines of the Old Uyghur text, in total 70 lines and Chinese pagination. For blockprint ‘woven’, one-layered, thin paper of light yellowish colour was used. The folios are pasted in incorrect order.<sup>8</sup> More-

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<sup>5</sup> The fragment is mentioned in the catalogue compiled by Abdurishid Yakup and Michael Knüppel under inventory numbers \*\*U9203, \*\*U9204, \*\*U9205 (YAKUP & KNÜPPEL 2007: No. 51, 52, 53). Double asterisk mark ‘\*\*’ was used at the time of the catalogue volume compilation to indicate fragments with unknown location and preservation state.

<sup>6</sup> This note was added in order to remember the location where the fragment was exhibited in the Berlin Museum für Völkerkunde before WW II. Notes like this are found on the majority of wooden frames and were most probably added during the packaging of the Museum’s objects in order to prepare their transport to places for safekeeping during the war.

<sup>7</sup> The fragment is mentioned in the catalogue compiled by Abdurishid Yakup and Michael Knüppel under inventory numbers \*\*U9206, \*\*U9207, \*\*U9208 (YAKUP & KNÜPPEL 2007: No. 47, 49, 54).

<sup>8</sup> Semantic sequence of ВД–531 must be: [1], [2], [3]/[10], [4]/[11], [5]/[12], [13], [14], [6], [7], [8], [9].

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over, two parts (ff. 3, 4, 5 and 10, 11, 12) appear to be the identical text parts of different blockprint editions.

Although the fragments were edited several times,<sup>9</sup> their re-edition still seems appropriate and could be used for the further full edition of the text. Moreover, one should note that present edition includes Brahmī glosses,<sup>10</sup> inserted interlineally into the Old Uyghur text (given in angle brackets in the footnotes).

### Transcription and transliteration:

#### **ВФ–4191 а.д.**<sup>11</sup>

#### [1] Pagation 8 (Chin. 八 *ba*)

- 01 (1) ančulayu kälmišläрниң ušnir lakšan-  
 ’nčwl’yw k’lmyš l’r nynk ’wšñyr l’kš’n  
 02 (2) larıntın ünmiš atı kötrülmiš sita-<sup>12</sup>  
 l’r yntyn ’wyñmyš ’dy kwytrwlmyš syt’  
 03 (3) tapařiri<sup>13</sup> atl(i)g utsukmaksız ulug yanturda-  
 t’p’dyry ’tlq ’wtswqm’qsyz ’wlwq y’ntwrđ  
 04 (4) čını sözläyür m(ä)n : alku kor ayıg  
 čy ny swyz l’ywr mn : ’lqw qwr ’yyq  
 05 (5) tütüş kăriš karišmakıg amırtgurdači  
 twydwš k’ryš q’ryšm’q yq ’myrtqwrđ’čy

#### [2]

- 06 (1) ärür : alku bute<sup>14</sup> yäk içgäklärig  
 ’rwr : ’lqw pwty y’k ’yčk’k l’ryk  
 07 (2) tıdđači : adınlarınıñ alku türlüg  
 tytd’čy : ’dyn l’r nynk ’lqw twyrlwk

<sup>9</sup> ВФ–4191 а.д. was edited in (MÜLLER 1911: 57–59), and (RÖHRBORN & RÓNA-TAS 2005: 257–259). ВД-531 — in (MÜLLER 1911: 57–59; LE COQ 1919: 105–107, pl. 5), and (RÖHRBORN & RÓNA-TAS 2005: 263–265, 268–269).

<sup>10</sup> The research on Brahmī glosses in Old Uyghur *Sitātapatrā dhāraṇī* blockprints was conducted by Tibor Porció (2003b) and Olga Lundysheva (2019).

<sup>11</sup> Lines 1–5 are parallel to lines 3–5 of U4273 (T III M 123). The latter is a folio of concertina-style blockprint edition. However, its ‘outward’ appearance seems to be different: double ‘rails’ denoting the upper border of the text is preserved.

<sup>12</sup> <sitā>.

<sup>13</sup> <tapařiri>.

<sup>14</sup> <bhuti>.

- 08 (3) arvišların kāsdači alku üdsüz ölüm-  
 ''rvyš l'ryn k'sd'čy ''lqw 'wydswz 'wylwm  
 09 (4) lārdā umug ınag boltači : alku tnl(1)glar-  
 l'rd' 'wmwq 'yñ'q pwl't'čy : ''lqw tynlq l'r  
 10 (5) niŋ baglarıntın ozgurdači : alku  
 nynk p'q l'ryn tyn 'wz qwr'd'čy : ''lqw

[3]<sup>15</sup>

- 11 (1) bulganmış yavız tülläriḡ yanturdači : alku  
 pwlq'ñmyš y'vyz twyl l'ryk y'ntwr'd'čy : ''lqw  
 12 (2) yäk rakšaz<sup>16</sup> butelarıḡ<sup>17</sup> artaŋtači : säkiz  
 y'k r'kš'z pwtı l'ryq ''rt'dt'čy : s'kyz  
 13 (3) tümän tört miŋ butelarıḡ buzdači  
 twym'n twyrt mynk pwtı l'ryq pwz d'čy  
 14 (4) säkiz otuz yultuzlar kuvragın ögirt-  
 s'kyz 'wtwz ywltwz l'r qwvr'q yn 'wykyrt  
 15 (5) türdäči<sup>18</sup> : säkiz ulug garhlarıḡ<sup>19</sup> artaŋtači :  
 twrd'čy : s'kyz 'wlwq k'rq l'ryq ''rt'dt'čy :

## [4]

- 16 (1) alku yagılarıḡ yanturdači : kadir yavlak-  
 ''lqw y'qy l'ryq y'ntwr'd'čy : q'dyr y'vl'q  
 17 (2) larıḡ bulganmış köñüllüḡläriḡ alku yavız  
 l'ryq pwlq'ñmyš kwynkwł lwk l'ryk ''lqw y'vyz  
 18 (3) tülläriḡ yokađdurtači alku türlüḡ  
 twyl l'ryk ywq'tdwr't'čy ''lqw twyrlwk  
 19 (4) agu bı bičgu oot suvta ulatı ada-  
 ''qw py pyčqw 'wwt swv t' 'wl'ty ''d'  
 20 (5) larıḡ tıđdači : alku üç yavlak yollug  
 l'ryq tytd'čy : ''lqw 'wyč y'vl'q ywl lwq

[5]<sup>20</sup> Pagination: 9 (Chin. 九 *jiu*)

- 21 (1) korkinčlardın tartdači : säkiz türlüḡ  
 qwrqynč l'rdyn t'rt'd'čy : s'kyz twyrlwk

<sup>15</sup> Fragments U4174 (T III M 225 (24)) + U4173 (T II M 166.501) preserved in the Berlin-Turfan collection are parallel fragments of the same blockprint edition. U4322 (o.F.) is parallel to the fragment.

<sup>16</sup> <rakšās>.

<sup>17</sup> <bhuti>.

<sup>18</sup> MÜLLER 1911: 58 — *ögirüntürdäči*.

<sup>19</sup> <grh>.

<sup>20</sup> Old finding number: T III M 225 (10) (\*U9205).

- 22 (2) üdsüz ölümtä ulatılarta umug  
 'wydswz 'wylwm t' 'wl'ty l'rt' 'wmwq
- 23 (3) inag boltači ärür : muni munčulayu adın-  
 'yn'q pwl't'čy 'rwr : mwñy mwñčwl'yw ''dyn
- 24 (4) ka utsukmaksız ulug kađır yavlak ulug  
 q̄' 'wtswqm'q syz 'wlwq q̄'tyr y'vl'q 'wlwq
- 25 (5) küčlüg küsünlüg : ulug čoglug yalın-  
 kwyčlwk kwyswn lwk : 'wlwq čwq lwq y'lyn  
 [Lacuna]

### BD-531<sup>21</sup>

#### [1]

- 26 (1) tın čaya<sup>22</sup> tutmaktın : oštārake<sup>23</sup> tutmak-  
 tyn č'y ' twtm'q tyn : 'wsd'r'ky twtm'q
- 27 (2) tın : irevati<sup>24</sup> tutmaktın : čamika  
 tyn : 'yryv'ty twtm'q tyn : č'myk'
- 28 (3) tutmaktın : šakuni<sup>25</sup> tutmaktın : matar<sup>26</sup>-  
 twtm'q tyn : š'kwny twtm'q tyn : m't'r
- 29 (4) nanđi<sup>27</sup> tutmaktın : lambika<sup>28</sup> tutmaktın :  
 n'nty twtm'q tyn : l'mpyk' twtm'q tyn :
- 30 (5) šamika<sup>29</sup> tutmaktın : alambana<sup>30</sup> tutmak-  
 š'myk' twtm'q tyn : ''l'mp'n' twtm'q

#### [2]

- 31 (1) tın : đakini tutmaktın : kađađakini<sup>31</sup> tutmak-  
 tyn : t'kyny twtm'q tyn : k'd't'kyny twtm'q

<sup>21</sup> The fragment preserved in the Serindia Collection of the IOM, RAS under call number SI 4502 (M/5) [ff. 5–10] is parallel to ff. 1–5, 10–13.

<sup>22</sup> <jaya>.

<sup>23</sup> <ostāraki>.

<sup>24</sup> <revati>.

<sup>25</sup> <šakuni>.

<sup>26</sup> <matr>.

<sup>27</sup> <nanđi>.

<sup>28</sup> <lambika>.

<sup>29</sup> <šamika>. RÖHRBORN & RONA-TAŠ 2005: 264 — *samika*.

<sup>30</sup> <alambhāna>.

<sup>31</sup> <kađađagini>.

- 32 (2) tın : katan̄kaṭa<sup>32</sup> malita<sup>33</sup> ulatılarnıñ  
tyn : k't'nkk'd' m'ly t' 'wl'ty l'r nynk
- 33 (3) tutmaklıg adalarıntın alku tutdaçı-  
twtm'q lyq ''d' l'r yntyn ''lqw twtd'čy
- 34 (4) lartın enč äsän kılzun meni : buu<sup>34</sup>  
l'r tyn 'ynč 's'n qylz wn myny : pww
- 35 (5) sigšil kundačılar karıntakı känčig  
sykšyl qwnd'čy l'r q'ryn t' qy k'nč yk
- [3]<sup>35</sup> Pagination: 14 (Chin. 十四 *shi si*)<sup>36</sup>
- 36 (1) kundačılar : kan ičtäčilär : münčik ašlıg-  
qwnd'čy l'r : q'n 'yčt'čy l'r : mwynčyk ''š lyq
- 37 (2) lar ät ašlıglar : yagrı ašlıglar :  
l'r 't ''š lyq l'r : y'qry ''š lyq l'r :
- 38 (3) yilik ašlıglar : tugmišig kundačılar<sup>37</sup> :  
yylyk ''š lyq l'r : twqmyš yq qwnd'čy l'r :
- 39 (4) isig özüg kundačılar : yagış ašlıg-  
'ysyk 'wyz wk qwnd'čy l'r : y'qyš ''š lyq
- 40 (5) lar : psak kundačılar : yid ašlıglar  
l'r : ps'k qwnt'čy l'r : yyd ''š lyq l'r
- [4]
- 41 (1) tütsüg ašlıglar : hua čäčäk ašlıg-  
twytswk ''š lyq l'r : qw 'č'č'k ''š lyq
- 42 (2) lar : tüš yemiš ašlıglar : ı tarıg aš-  
l'r : twyš yymyš ''š lyq l'r : 'y t'ryq ''š

<sup>32</sup> <kaṭaṅkāṭa>.

<sup>33</sup> <mali>.

<sup>34</sup> RÖHRBORN & RONA-TAŠ 2005: 264, line 215 *poo. buu sigšil* occurs in many Old Uyghur texts and corresponds to Chin. 精氣 *jīngqì* (YAKUP 2019: 26).

<sup>35</sup> According to semantic sequence and pagination, it should be continued with [10], [11], [12] and [13] (\*U9207 (T III M 231)) but it can be also assumed that the folios [3], [4], [5] (\*U9206) and [10], [11], [12] (\*U9207) of fragment BД-531 are parallel folios of different blockprinted editions.

<sup>36</sup> Simone-Christiane Raschmann marks Chinese pagination as 二十四 *er shi si* 'twenty four' under question. She makes this assumption based of the sequential pagination. However, it is more likely that the fragments were pasted together later while being glued to modern paper (PHELIN & RASCHMANN 2016: 24).

<sup>37</sup> Some parts of U4611 (o.F.) and U4716 (T III M 225) are parallel to this and following lines with a different line and word sequences.

- 43 (3) lıglar : ootka čöklämišig yetäči-  
lyq l'r : 'wwt q' čwykl'myš yk yyt'čy  
44 (4) lăr : yiriŋ ašlıglar : akıg ašlıglar :  
l'r : yyrynk ''š lyq l'r : ''qyq ''š lyq l'r :  
45 (5) šöl<sup>38</sup> ašlıglar : yar ašlıglar : lešip  
šwyl ''š lyq l'r : y'r ''š lyq l'r : lyšyp

## [5]

- 46 (1) ašlıglar : yiŋ ašlıglar : kusok aš-  
''š lyq l'r : yynk ''š lyq l'r : qwsqw ''š  
47 (2) lıglar : ötmišig yetäčilăr : arıgsız  
lyq l'r : 'wytmyš yk yyt'čy l'r : ''ryq syz  
48 (3) ašlıglar : kalınču ašlıglar kašanıg  
''š lyq l'r : q'lynčw ''š lyq l'r q's'nyq  
49 (4) ičtäčilăr : nä năgü ašlıglar : köŋülüg  
'yčt'čy l'r : n' n'kw ''š lyq l'r : kwnkwl wk  
50 (5) kundačılar : munčulayu : bolarnıŋ alku  
qwnd'čy l'r : mwnčwl'yw : pwl'r nynk ''lqw

[6]<sup>39</sup>

- 51 (1) köŋüllüglăr : ayıg [ö]g/ilăr : ayıg ögli  
kwnkwl lwk l'r : ''yyq [ ]kly l'r : ''yyq 'wykly  
52 (2) köŋüllüglăr : olar kamagu meni alku tınl(ı)g-  
kwnkwl lwk l'r : 'wl'r q'm'qw myny ''lqw tynlq  
53 (3) larıg ymä : küzätmäk kılzunlar : yašatz-  
l'ryq ym' : kwyz 'tm'k qylz wn l'r : y's'tz  
54 (4) unlar : bizni yüz yıl tükäl körkitzün-  
wn l'r : pyz ny ywz yyl twyk'l kwykytz wn  
55 (5) lăr yüz küz üdläriŋ : kimlar [kayu]lar<sup>40</sup>  
l'r ywz kwyz 'wyd l'r yk : kym l'r [ ] l'r

<sup>38</sup> See the following footnotes.

<sup>39</sup> According to semantic sequence, it should be continued with BД-531 [13] (as mentioned before), and the following three folios ([6], [7], [8] and [9]) belong to another chapter of the text. For the semantic sequence of the text; see TAISHŌ No. 977 405a 29-405b 2; PORCIÓ 2000: 190–192.

<sup>40</sup> *kimlär kayular* is a repetitive structure in the text; see U397 (T III M 225 (41)), U398 (T III M 225 (38)), U4246 (T II T 661).



## [7] Pagination: 25 (二十五 er shi wu)

- 56 (1) birök yäklär bute<sup>41</sup> amanižilar<sup>42</sup> ärsärlär:  
pyrwk y'k l'r pwtý ''m'nyz y l'r 'rs'r l'r :
- 57 (2) buu sigšil kundačılar karıntakı känčig  
pww sykšyl qwnd'čy l'r q'ryn t'qy k'nč yk
- 58 (3) kundačılar : kan ičtäčilär : münčik ašlıg-  
qwnd'čy l'r : q'n 'yčt'čy l'r : mwynčyk ''š lyq
- 59 (4) lar : ät ašlıglar : yagrı ašlıglar :  
l'r : 't ''š lyq l'r : y'qry ''š lyq l'r :
- 60 (5) yilik ašlıglar : tugurmišig yetäči-  
yylyk ''š lyq l'r : twqwrmyš yq yyt'čy

[8]<sup>43</sup>

- 61 (1) lär : isig özüg kundačılar : yagiš aš -  
l'r : 'ysyk 'wyz wk qwnd'čy l'r : y'qyš ''š
- 62 (2) lıglar : psak ašlıglar : yıd ašlıglar  
lyq l'r : ps'k ''š lyq l'r : yyd ''š lyq l'r
- 63 (3) hua ašlıglar : tütsüg ašlıglar : tüš  
q̄w ''š lyq l'r : twytswk ''š lyq l'r : twyš
- 64 (4) yemiš ašlıglar : ı tarıg ašlıglar : oot-  
yymyš ''š lyq l'r : 'y t'ryq ''š lyq l'r : 'wwt
- 65 (5) ka čöklämišig yetäčilär : nä nägü aš-  
q' čwykl'myš yk yyt'čy l'r : n' n'kw ''š

## [9]

- 66 (1) lıglar : ögüg köñülüg kundačılar : yiriñ  
lyq l'r : 'wykwk kwnkwł wk qwnd'čy l'r : yyrynk
- 67 (2) ašlıglar : akıg ašlıglar : šöl ašlıg-  
''š lyq l'r : ''qyq ''š lyq l'r : swyl ''š lyq
- 68 (3) lar : yar ašlıglar : lešip ašlıglar yin  
l'r : y'r ''š lyq l'r : lyšyp ''š lyq l'r yynk
- 69 (4) ašlıglar : kusok ašlıglar : ötmišig  
''š lyq l'r : q̄wsq ''š lyq l'r : 'wytmyš yk
- 70 (5) yetäčilär : arıgsız ašlıglar : kalıncü  
yyt'čy l'r : ''ryq syz ''š lyq l'r : q'lynčw

<sup>41</sup> <bhuti>.<sup>42</sup> <amanuši>.<sup>43</sup> U4045 (T I 653) is parallel to this fragment.

[Lacuna]<sup>44</sup>

Pagination: 14 (Chin. 十四 *shi si*)

- 71 (1) kundačılar : kan içtäčilär : münčik ašlıg-  
qwnd'čy<sup>45</sup> l'r : q'n 'yčt'čy l'r : mwynčyk<sup>46</sup> ''š lyq
- 72 (2) lar ät ašlıglar : yagrı ašlıglar :  
l'r 't ''š lyq l'r : y'qry ''š lyq l'r :
- 73 (3) yilik ašlıglar : tugmišig kundačılar :  
yylyk ''š lyq l'r : twqmyš yq qwnd'čy<sup>47</sup> l'r :
- 74 (4) isig özüg kundačılar : yagiš ašlıg-  
'ysyk 'wyz wk qwnd'čy l'r : y'qyš ''š lyq
- 75 (5) lar : psak kundačılar : yd ašlıglar  
l'r : ps'k qwnd'čy l'r : yyd ''š lyq l'r

[11]

- 76 (1) tütsüg ašlıglar : hua čäčäk ašlıg-  
twytswk ''š lyq l'r : qw 'č'č'k ''š lyq
- 77 (2) lar : tüš yemiš ašlıglar : ı tarıg aš-  
l'r : twyš yymyš ''š lyq l'r : 'y t'ryq ''š
- 78 (3) lıglar : ootka čöklämišig yetäči-  
lyq l'r : 'wwt q'<sup>48</sup> čwykl'myš yk yyt'čy
- 79 (4) lăr : yiriñ ašlıglar : akıg ašlıglar :  
l'r : yyrynk ''š lyq l'r : ''qyq<sup>49</sup> ''š lyq l'r :
- 80 (5) šöl<sup>50</sup> ašlıglar : yar ašlıglar : lešip  
swyl ''š lyq l'r : y'r ''š lyq l'r : lyšyp

[12]

- 81 (1) ašlıglar : yiñ ašlıglar : kusok aš-  
''š lyq l'r : yynk ''š lyq l'r : qwswq<sup>51</sup> ''š
- 82 (2) lıglar : ötmišig yetäčilär : arıgsız  
lyq l'r : 'wytmyš yk yyt'čy l'r : ''ryq syz

<sup>44</sup> Old finding number: T III M 231 (\*U9207). As it was mentioned above, the lacuna has been filled in accordance with the page [13].

<sup>45</sup> BД-531 [3] = qwnd'čy.

<sup>46</sup> BД-531 [3] = mwynčyk.

<sup>47</sup> BД-531 [3] = qwnd'čy.

<sup>48</sup> BД-531 [4] = 'wwt q'.

<sup>49</sup> BД-531 [4] = ''qyq.

<sup>50</sup> MÜLLER 1911: 61; LE COQ 1919: 106 — *söl*; RÖHRBORN & RONA-TAŠ 2005: 265 — *šöl*.

This term is also found in EDPT 824b — *söl* 'the juice in meat; lymph' (CLAUSON 1972: 824); DLT *söl* 'moisture in trees or in meat' (DANKOFF & KELLY 1984: 216); BTT XI: 61, 10 *söl* 'fleischsaft' (TEKIN 1980: 173); *söl* 'lympfe' (LAUT 2010: 62).

<sup>51</sup> BД-531 [5] = qwswq.

- 83 (3) ašlıqlar : kalınču ašlıqlar : kašanıg iç-  
 ’š lyq l’r : q’lynčw ’š lyq l’r : q’š’nyq<sup>52</sup> ’yč
- 84 (4) täčilär : nä nägü ašlıqlar : köñülüg  
 t’čy l’r : n’ n’kw<sup>53</sup> ’š lyq l’r : kwnkwl wk
- 85 (5) kundačılar : munčulayu : bolarnıñ alku  
 qwnd’čy<sup>54</sup> l’r : mwnčwl’yw : pwl’r nynk ’lq̄w

## [13]

- 86 (1) kamağ butelarnıñ kılmiš yaratmiš arviš-  
 q’ m’q pwtıy l’r nynk qylmyš y’r’tmyš ’rvyš
- 87 (2) ların kılıč üzä käsär m(ä)n v(a)čir üzä  
 l’ryn qylyč ’wyz ’k’s’r mn včyr ’wyz ’
- 88 (3) kažgok tokıyur m(ä)n : hormuzta üzä ymä  
 q’sq̄wq̄ twq̄yywr mn : q̄wrmwz t’ ’wyz ’ ym’
- 89 (4) kılılmiš arvišin käsär m(ä)n kažgok tokı-  
 qylylmyš ’rvyš yn k’s’r mn q’sq̄wq̄ twqy
- 90 (5) yur m(ä)n : đakadakinilarnıñ<sup>55</sup> kılmiš arvišywr  
 mn : t’k’d’kyny l’r nynk qylmyš ’rvyš

## [Lacuna]

[14]<sup>56</sup>

Pagination: 22 (Chin. 二十二 *er shí er*)

- 91 (1) p(a)t : nai rirtiye p(a)t : varuni ye p(a)t maru  
 pt : n’y ryrtyyy pt : v’rwñy yy pt : m’rw
- 92 (2) tiye p(a)t : maha maruti ye p(a)t : suumiye  
 tyyy pt : m’q’ m’rwty yy pt : swwmyyy
- 93 (3) p(a)t : išaniye p(a)t : pukasiye p(a)t : atarvani  
 pt : ’yš’nyyy pt : pwk’syyy pt : ’’t’rv’ny
- 94 (4) ye p(a)t : šabarni ye p(a)t : karšna šabari ye  
 yy pt : š’p’rny yy pt : k’ršñ’ š’p’ry yy
- 95 (5) p(a)t : yamađuđı ye p(a)t : niši đıva čaribi  
 pt : y’m’twdy yy pt : nyšy tyw ’ č’rypy<sup>57</sup>

<sup>52</sup> BД-531 [5] = q’š’nyq.

<sup>53</sup> BД-531 [5] = n’kw.

<sup>54</sup> BД-531 [5] = qwnd’čy.

<sup>55</sup> <đagađagini>.

<sup>56</sup> Old finding number: T III M 231 (\*U9208). In view of the semantic sequence and the pagination of this folio with Brāhmī glosses, it should be before the sequential folios [6], [7], [8], [9] of the fragment BД-531. The transcription of this page can be seen also in Uigurica II (MÜLLER 1911: 64). For the catalogue entry, see YAKUP & KNÜPPEL 2007: No. 66.

<sup>57</sup> <phađ naiřtiye phađ varuñiye phađ māru tiye phađ mahāmāru tiye phađ saumyeye phađ aišaniye phađ pukkasiye phađ atharvañiye phađ šabareye phađ křšñāšabareye phađ yamadutiye phađ nišiřivacarihya>.

## Translation

(01-06) [...] I am reciting the invincible great averter called *Sitātapatrā*, the One whose name is exalted (Skt. *bhagavan*), who emerged from *Uṣṇīṣa*-signs (Skt. *lakṣaṇas*) of all the *tathāgatas*. She is the one who relieves all harms, dissensions, discords and confusions. (06-23) She is the one who averts all *bhūtas*, *yakṣas* and demons; cuts all kinds of spells (Skt. *vidyā*) of other [demons]; is the hope [and refuge] from untimely deaths; liberates all sentient beings from their bonds; averts all confusing evil dreams; vanquishes all *yakṣas*, *rākṣasas* and *bhūtas*; exterminates all 84000 *bhūtas*; makes rejoice of 28 *nakṣatras* assembly; abolishes [harmful influences of] eight great planets (Skt. *mahāgraha*); averts all enemies; destroys fierce evils, confused minds and all evil dreams; prevents [harms from] all kinds of poison, blade weapon, fire, water and other hazards; detaches from the fears of all three evil paths (Skt. *aparagati*);<sup>58</sup> becomes hope [and refuge] in eight types of untimely deaths and others. (23–25) Thus [following mudrās are to be declared]: “The invincible by others! The exceedingly fierce and evil one! The mighty powerful one! The exceedingly radiant one [...] (26-34) [...Protect me and all sentient beings] from possession of *chāyas*, from possession of *ostārakas*, from possession of *revatīs*, from possession of *jāmikās*, from possession of *śākunīs*, from possession of *mātrnaṇḍīs*, from possession of *lambikās*, from possession of *samīkas*, from 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. (34-50)/(71/85) The vigour-stealers, fetus-snatchers [from mother’s] womb, blood-drinkers, grease-eaters, flesh-eaters, fat eaters, marrow-eaters, newborn-stealers, life-stealers, oblations-eaters, garland-stealers, fragrance-eaters, incense-eaters, flower-eaters, fruit-eaters, crop-eaters, burnt offering-eaters, pus-eaters, discharge-eaters, lymph-eaters, saliva-eaters, phlegm-eaters, slime-eaters, vomit-eaters, the excrement-eaters, impurity-eaters, [food] residue-eaters, urine-drinkers, everything-eaters, consciousness-stealers; (86-90) 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 *ḍakas* and *ḍakinīs* [and nail

<sup>58</sup> Skt. *aparagati* “阿波那伽低 *ā bō nà jiā dī*, the three evil paths, i.e. animal, hungry ghost, hell, but some say only the path to the hells” (SOOTHILL & HODOUS 1937: 289).

them down ...]. (91-95) [...vayave] phaṭ nairṭiye phaṭ varuṇiye phaṭ marutiye phaṭ mahamarutiye phaṭ saumyaye phaṭ aiṣaniye phaṭ pukkasiye phaṭ atharvaṇiye phaṭ śabaraye phaṭ kṛṣnasabariye phaṭ yamadutiye phaṭ niśidivacarebhy[ah phaṭ...] (51-55) [...who are...] minded, seducers and seductive minded, they should guard me and all sentient beings! Let us live a hundred years and (let us) see a hundred autumns completely! (55-70) If there are any *yakṣas*, *bhūtas* and *amanuṣya*, vigour-stealers, fetus-snatchers [from mother's] womb, blood-drinkers, grease-eaters, flesh-eaters, fat eaters, marrow-eaters, newborn-eaters, life-stealers, offerings-eaters, garland-eaters, fragrance-eaters, flower-eaters, incense-eaters, fruit-eaters, crop-eaters, burnt offering-eaters, everything eaters, consciousness-stealers, pus-eaters, discharge-eaters, lymph spittle-eaters, saliva-eaters, phlegm-eaters, slime-eaters, vomit-eaters, excrement-eaters, impurity-eaters, [food] residue [-eaters...]

The detailed commentaries concerning various demons mentioned in the Old Uyghur translation could be found in translation of the Tibetan version<sup>59</sup>. Although the Old Uyghur text of *Sitātapatrā dhāraṇī* does not include any specific details (in comparison with translations in Chinese, Tibetan and Mongolian), its complete edition, collected as a puzzle of preserved fragments scattered among world collections, will ease cataloguing of the Old Uyghur texts collections, in particular preserved in St. Petersburg.

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<sup>59</sup> For details see PORCIÓ 2000.

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Facsimile

BΦ-531 (State Hermitage Museum)



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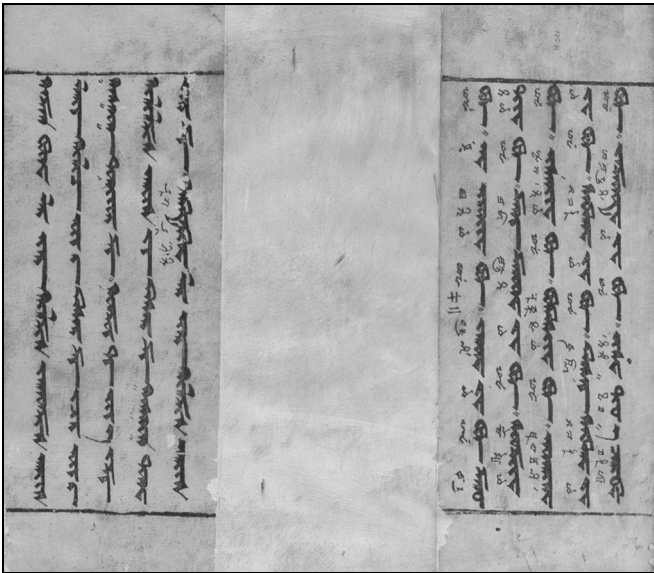


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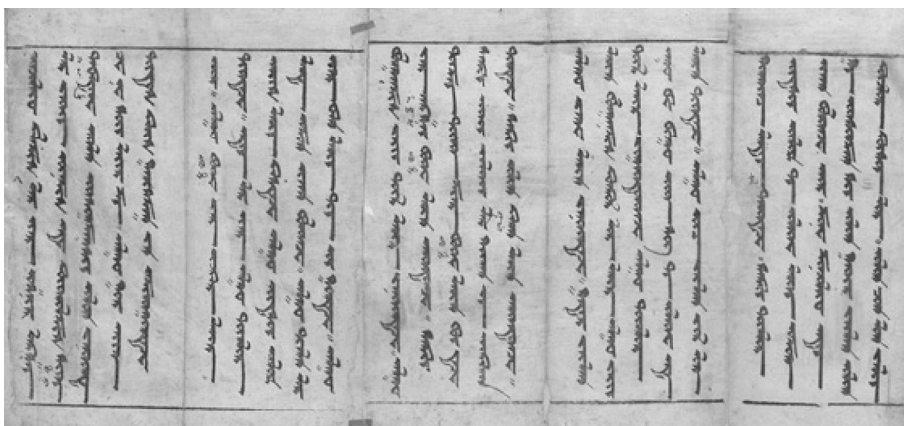
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