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Olga Lundysheva, Dieter Maue, Klaus Wille

**Miscellanea in the Brāhmī Script  
from the Berezovsky and Krotkov Collections (IOM, RAS)  
with an Appendix: BΦ-4190<sup>1</sup>**

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*Abstract:* The main part of this article provides a complete edition (description, transliteration, transcription, preliminary translation, annotation as well as the reproduction of the photographs) of forty-two fragments in different languages, circulated along the northern Silk Road, today in the territory of modern Xinjiang Uighur Autonomous Region (PR China) in pre-Mongolian times: Sanskrit, Tocharian A/B, Old Uyghur [hereafter: Uyghur]. Their common feature is the use of the standard North Turkestan Brāhmī and its Tocharian and Uyghur varieties. In terms of content, the fragments include extracts from Buddhist texts such as Abhidharmadīpavibhāṣaprabhāvṛtti, Prajñāpāramitā, Prasādapratibhodbhava, Prātimokṣasūtra, Pravāraṇasūtra, Saṃyuktāgama, Suvarṇabhāsottamasūtra, Udānavarga. There are also some Tocharian B document fragments. Several of these texts are found on the back of Chinese scrolls. The Chinese texts have been identified. Where possible, a reconstruction of the relevant section of the scroll has been added. An introduction provides general background information. The lexis of the edited manuscripts is given in concordances.

*Key words:* Sanskrit, Tocharian A, Tocharian B, Uyghur, North Turkestan Brāhmī, Buddhist literature, Mātṛceṭa, Prasādapratibhodbhava, bilinguals (Sanskrit – Tocharian A, Sanskrit – Tocharian B, Sanskrit – Uyghur, Tocharian B – Uyghur)

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<sup>1</sup> Since, according to the requirements of the journal, the paper should not exceed a certain size, the article has been divided into two parts. The first one includes monolingual manuscripts (nos. 1 to 25), the second one includes bilingual manuscripts (nos. 26 to 38), manuscripts in unidentified language(s) (nos. 39 to 42), an appendix containing a Sanskrit fragment of the Prasādapratibhodbhava (= Śatapañcāśatka) of Mātṛceṭa with scribal notes in Uyghur and Tocharian B, now kept in the State Hermitage (no. 43) as well as concordances.

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<sup>2</sup> Part II will appear in WMO No. 14.

## 1.1 The Berezovsky and Krotkov collections

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The fragments reviewed in the present article belong to the Berezovsky and Krotkov sub-collections (old numbers B/ and Kr/) of the Serindian collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS).

The Serindia (formerly: Central Asian) collection comprises 6737 items in more than 10 languages. They were obtained during expeditions to Eastern Turkestan organized by the Russian Geographical Society (RGS), Russian Archaeological Society (RARs) and Russian Committee for Middle and East Asia Exploration (RCMA) in the first quarter of the 20th c.<sup>3</sup>

To date, less than 18% of the total number of items have been published, primarily those manuscripts that were easy to identify or understand: bilinguals, largely intact manuscripts, manuscripts containing proper names, and documents. A large number of fragments were not paid attention to because of their size (too small to provide a complex analysis). For historical reasons most of the published materials were Uyghur manuscripts in the Uyghur script and Sanskrit texts in varieties of the North Turkestan Brāhmī (NTB), mostly large-sized. Several Uyghur fragments written in NTB were regarded as Tocharian B and due to the absence of a specialist put aside for more than a century.

As the sub-collection names imply, the manuscripts under discussion were obtained by Michail Berezovsky and Nikolay Krotkov.

Michail Berezovsky (1848–1912), prominent explorer of Central Asia, headed an expedition to the northern oases of the Tarim Basin in 1905–1907, in particular, to Subashi, Duldur-akhur, Tajik,<sup>4</sup> Kumtura, Kucha, Kizil and

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<sup>3</sup> More about the Serindian collection see in LUNDYSHEVA 2018. The history of formation of the Uyghur subcollection within the Serindian collection of the IOM, RAS is described in LUNDYSHEVA & TURANSKAYA 2020, of the Tocharian B texts in LUNDYSHEVA *fc.* The Uyghur texts (nowadays preserved under 4730 call numbers) are scattered among eight sub-collections that significantly differ in number and contents. More than 383 Tocharian B paper fragments are distributed among six sub-collections. An unknown number of small sized manuscript fragments has not yet been registered.

<sup>4</sup> There is an uncertainty with the place name. Michail Berezovsky spelled it “Таджит,” while Paul Pelliot has “Tadjik” (PELLIOT 2008: 132: “*Tadjik n’a plus d’importance comme poste de police sur une route peu fréquentée, mais directe entre Koutchar et Aqsou, et que les*

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Kirish. The manuscript fragments excavated by him are considered to be of special value due to the precise indication of their provenance (all fragments were packed in envelopes with the places of findings marked). Thus, it is known that Uyghur fragments were found in On baš Ming öy. The Uyghur part of the Berezovsky sub-collection includes four Buddhist fragments in a calligraphic variant of the Uyghur script SI 2951 (B/22), 23 fragments of yet unidentified texts in a cursive variant of the Uyghur script SI 2952–2954 (B/23), SI 2966 (B/30), and three fragments with text written in NTB: SI 2965/1, SI 2965/2, SI 2965/3 (B/29-1, B/29-2, B/29-3) (Sanskrit – Uyghur bilinguals on re-used Chinese scrolls). These three pieces are being reviewed in the present article (nos. **34–35**) as well as a Tocharian B text written on the back of a Chinese scroll – SI 2965/4 (B/29-4) (no. **13**) and a fragment of undetermined content in the Uyghur script and Uyghur Brāhmī – SI 2964 (B/28) (no. **25**). Thirteen fragments kept under the shelf number SI 6378 are predominantly Tocharian, A or B. Two of them (SI 6378/12, no. **27** and SI 6378/13, no. **26**) are Sanskrit – Tocharian bilinguals. Though the old number of these fragments is missing (“без шифра”), the provenance is otherwise recorded, Tajik Ming öy.<sup>5</sup> They are also reviewed in the present article (nos. **11–12, 15–20, 26–27, 39–41**).

Nikolay Nikolaevich Krotkov (1869–1919), consul in Urumchi and later the secretary of the consulate in Girin, Tsitsikar and Kulja, granted to the Serindian collection the majority of its Uyghur manuscript and blockprint

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*gens ayant maille à partir avec la justice pèfèrent à la route mandarine. Ces vagabonds passent par Tadjik... le nom de Tadjik a obtenu une mention dans le Si yu t'ou tche [西域圖志]...)*” and accordingly Marc Aurel Stein (STEIN 1928: 812) “Tajik” using English orthography. Stein’s spelling will be applied here.

<sup>5</sup> All the fragments of the Berezovsky sub-collection were divided into five groups and deposited into several envelopes marked by Berezovsky himself (or following his notes) according to their provenance: one for Kizil Ming öy (bearing four envelopes inside), one for Tajik monastery, one for Tajik Ming öy, one for Kizil Karga, ten for On baš Ming öy. Later due to inventory process, all the fragments were re-deposited in 140 envelopes. These envelope numbers are identical with the old shelf numbers following the sub-collection’s grammalogue. It happened that several manuscripts were taken from envelopes and put aside. As their “mother”-envelope is not known, they are “без шифра” (without number). That the provenance of a number of them is nevertheless known is due to the note “Мелкие фрагменты из Таджит Мин-уя” (Tiny fragments from Tajik Ming öy), supposedly written by Margarita Vorobiova-Desiatovskaya, who led the catalogisation process in 1998 when all these fragments were restored and put into melinex covers. One could suppose that such a note was written on a cover where those fragments were kept before 1998.

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fragments. Being interested in Eastern Turkestan history and culture, Nikolay Krotkov not only purchased numerous manuscript fragments from local people but also carried out archaeological excavations in the Turfan area: Toyuk, Yar-khoto and Gaochang. The Krotkov sub-collection comprises 4104 Uyghur manuscript and blockprint fragments and only a few Tocharian B and Sanskrit materials. The fragments with text written in NTB are SI 3713/1, SI 3714/1, SI 3715/1–7, SI 3716/1–7, SI 3717/1–14, SI 3718, SI 3722, SI 3726/1–3, SI 3728/1–2, SI 3752, SI 3754. Of these, eight fragments (SI 3715/1, SI 3716/4, SI 3716/5, SI 3716/6, SI 3717/1, SI 3718, SI 3754, “3718-(1)”<sup>6</sup>) are parts of two Uyghur – Tocharian B bilingual texts (nos. **37–38**), written on the verso of Chinese scrolls. Also, there are twelve fragments of a Sanskrit text (nos. **01, 05, 06, 07, 09, 10**) written on the back of Chinese scrolls (SI 3713/1, SI 3714/1, SI 3715/2, SI 3715/4, SI 3715/5, SI 3715/6, SI 3716/2, SI 3717/10, SI 3717/11, SI 3722, SI 3728/1, SI 3728/2). Another two fragments with blank verso form a part of the Sanskrit *Pravāraṇasūtra* (3726/1–2, no. **08**). One fragment with Brāhmī on both sides contains part of the Sanskrit *Abhidharmadīpavibhāṣāprabhāvṛtti* (SI 3717/3, no. **02**). Five fragments are from different Sanskrit – Tocharian B bilinguals (SI 3716/3, no. **30**; SI 3717/4, no. **28**; SI 3717/5, no. **31**; SI 3717/6, no. **29**; SI 3717/7, no. **32**) and there is a Tocharian B – Uyghur bilingual (SI 3752), possibly containing a text of the prophecy of Arhat Candravasū.<sup>7</sup> The others are small fragments of unidentified content and sometimes even with unidentified language. The exact location cannot be given for any of them. However, half a dozen fragments show the same characteristic damage (SI 3717/1, no. **37**; SI 3717/5, no. **28**; SI 3717/6, no. **29**; SI 3717/10, no. **01**; SI 3717/12, no. **22**; SI 3717/14, no. **14**). They belong to different manuscripts but must have come from the same archaeological context.

Finally, a comment on the shelfmarks of the Krotkov sub-collection. Originally, they ran from Kr I to Kr XL and contained materials in different languages. Later on the Uyghur manuscripts were separated and given the new shelfmarks Kr I–IV/, while all non-Uyghur pieces retained their former marks. As a result, Kr V and VI remained empty.

<sup>6</sup> Read by Ogihara; the respective fragment is untraceable.

<sup>7</sup> Re-published separately in LUNDYSHEVA & MAUE *fc*.

## 1.2 Notes on the script, language and paper

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The manuscripts described and edited here were previously unpublished with the exception of numbers **37** and **38** published by H. Ogihara<sup>8</sup>. We think that we are proposing a larger number of improvements which justify their re-edition, not least since we can add photos enabling the reader to review the readings and interpretations.

In our manuscripts the Brāhmī script is used to record partly monolingual texts in Sanskrit (nos. **01–10**; **43.1**), Tocharian A (nos. **19–20**) and B (nos. **11–18**; **43.2**) and Uyghur (nos. **21–24**; **43.2**), partly bilingual texts in the combinations Sanskrit — Tocharian A (no. **26**) or Tocharian B (nos. **27–32**) or Uyghur (nos. **33–36**) and Tocharian B — Uyghur (nos. **37–38**).

Tocharian B — Uyghur bilinguals in the Brāhmī script deserve a special interest. They remained undiscovered for a long time<sup>9</sup> and are extremely rare. Therefore, it was by happy circumstances that H. Ogihara came across the above-mentioned new materials. Low in number as these bilinguals are, they testify to the active use of TochB texts by Uyghurs just as glosses<sup>10</sup> do. There is a noteworthy difference between glosses and bilinguals. The former are predominantly met with in Vinaya, Sūtra and Abhidharma texts, while the latter are concerned with medicine and perhaps narrative literature. The lack of certainty has various reasons: the small number of samples, their fragmentary condition and in particular the fact that they are not fragments of continuous texts, but of compilations of irregular excerpts from such texts. Being incoherent words or short phrases, they do not serve as catchwords or keywords with the help of which one could reconstruct the plot.

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<sup>8</sup> OGIHARA 2018: 28 ff.

<sup>9</sup> Late 1979, D. Maue detected the first two specimina in the Göttingen photo collection of East Berlin Turfan manuscripts. Their photos among others had been lent to him for closer inspection and classification. In a letter to Prof. H. Bechert (dated 22 Febr 1980) he announces the return of the photos. However, “[e]s fehlen noch die beiden Fragmente Nr. 923 [= DTA U5208] und 940 [= DTA U5207] (tochar.-uig. Bilingue), die Herr Schmidt (Saarbrücken) unbedingt noch einmal sehen wollte.” Only 35 years later the Uyghur part was published in MAUE 2015: 499 ff. (in cooperation with P. Zieme), the Tocharian B part in PEYROT 2015 and the whole text in PEYROT, PINAULT & WILKENS 2019. Two small fragments of the same manuscripts were found by H. Ogihara in the Lüshun Museum, but not published so far, s. MAUE 2015: 499 n. 2. Two more fragments, one of medicinal content, they again belonging to the Berlin Turfan collection, were edited as nos. 233 and 234 in MAUE 2015.

<sup>10</sup> MAUE GLOSSEN I–II.

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Another remarkable observation can be made: no TochA — Uyghur bilingual has come to light yet and the number of TochA texts with Uyghur glosses<sup>11</sup> is significantly smaller than that of TochB texts. That seems to be inconsistent with the high estimation of the TochA literature which led to the early Uyghur translation of two major works, *Maitreyasamiti* and *Daśakarmāvadānamālā*, from Tocharian A. But these translations were written and handed down in Uyghur script. They left no traces among the Uyghur users of the Brāhmī script who were obviously adherents of a different Buddhist observance, in all probability of the conservative Hīnayānistic (Mūla-)Sarvāstivāda.<sup>12</sup>

Of the texts with literary background a considerable number could be identified (Nos. **02, 04, 07–09, 11, 27, 33, 43.1**); others were at least roughly categorisable (Nos. **01, 03, 05, 10, 12, 21, 22, 28, 29, 34, 35, 37, 38**), but not a few remained indefinite.

The Brāhmī script is the standard North Turkestan Brāhmī [=NTB], Sander alphabet u, which is certainly attested since the beginning of the 7th c. AD, the Tocharian, Tumshukese, Sogdian and later Uyghur varieties with additional special signs. It remained in use without significant changes to the end of the Uyghur era. The only dated Uyghur Brāhmī manuscript is from 1277/78;<sup>13</sup> Brāhmī as a second script beside the Uyghur script is even attested in manuscripts of the 14th century.<sup>14</sup> Thus, palaeography is unusable for dating the manuscripts.

The ductus varies from highly formal in accurate copies of (religious) literary works (e.g. no. **04**) to extremely cursive, especially in documents (e.g. no. **15**). It also depends on the individual skill of the scribe and the writing instruments. As such served broad (e.g. no. **04**) or pointed reed pens (e.g. no. **43.2**) or brushes (particularly in documents, e.g. no. **15**).

The paper is presumably either from Chinese or local production. As good quality paper was valuable and rare at times, it was not uncommon to re-use disused Chinese scrolls. There are several manuscripts (e.g. nos. **01, 05, 06, 07, 09, 10, 13, 21, 33, 34, 35, 36, 37, 38**) written on the verso of Chinese scrolls in the collection. With a certain probability, we can assume that they

<sup>11</sup> Hitherto two manuscripts; one is an important Sankrit – Tocharian A bilingual with excerpts from a number of sūtras of the Dīrghāgama (MAUE GLOSSEN II: no. 21), the other fragment belongs to a TochA story with Indian background (MAUE GLOSSEN I: no. 8).

<sup>12</sup> MAUE 1997: 13f.

<sup>13</sup> MAUE 2002.

<sup>14</sup> ZIEME 1984.

were made of Chinese paper. The paper is of wove structure,<sup>15</sup> one-layered, pale yellowish-brown colored. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The thickness varies from 0.06 up to 0.08 mm (except nos. **10** and **33** with thickness 0.10–0.11 mm). Paper was primed neither on the recto nor on the verso of the leaves. However, it is most likely that the paper has been processed in one way or another, as the surface looks polished. The ruling lines intended for the primary Chinese text were sometimes visible on the reverse and could be used as a such for the text written on the verso.

Some paper samples might be locally produced. It is difficult to state with certainty the place of paper production. Further research is required.

Some correlation can be traced between the functional purpose of manuscripts and the quality of the paper used.

The paper used for the documents (e.g. nos. **15**, **16**, **17**, **18**) is one-layered, thin (0.06–0.08 mm), pale brown colored and almost transparent. The laid lines are visible (6 lines per 1 cm). Insufficient pulping caused the presence of large fragments of fibre. The surface of the sheets was most likely not further processed in any way and looks rough.

The manuscripts with Buddhist texts are made of better-quality paper, one- or multi-layered.<sup>16</sup> The surface is usually polished or primed with bright white or whitish dust-colored paste.

There are several types of sheets used.

Thin (0.06–0.08 mm; e.g. nos. **03**, **28**) or thick (0.12–0.14–0.2 mm; e.g. nos. **02**, **22**) yellowish-brown wove paper. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The surface looks polished.

Thick (0.10–0.14 mm; e.g. nos. **11**, **27** or 0.15–0.16 mm; e.g. no. **12**) light dust-colored paper. Laid lines are not observed.<sup>17</sup> It is difficult to judge the quality of the paper pulp as the surface is coated with a primer.

Thick (0.12–0.14 mm; e.g. no. **08**) light dust-colored laid paper (7 lines per 1 cm). Paper pulp is even, intact fragments of fibre are not observed. The surface looks primed.

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<sup>15</sup> About paper structure see: DURKIN-MEISTERERNST ET AL. 2016: 7–13.

<sup>16</sup> It is difficult to say whether paper sheets were made of several layers glued together or additional pulp was layered on the sheet during the manufacturing process. It is true both for the wove and laid paper.

<sup>17</sup> May be because of priming or because the paper is of woven structure.

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The paper of the manuscript SI 2966/1 stands out for its particularly low pulp quality. Insufficient pulping caused the presence of large fragments of intact fibre visible over the entire surface of the sheet. The surface of thick (0.15–0.2 mm) yellowish-brown laid paper (5 lines per 1 cm) is notably uneven.

### 1.3 Technical instructions

In this article fragments of four languages (Sanskrit, Tocharian A, Tocharian B, Uyghur) are published. Unfortunately, Central Asian philologists are using different signs and symbols or, what is more puzzling, partly the same signs and symbols in different meaning. To avoid confusion the following conventions apply to the edition of all languages concerned and also to quotations from works with different editorial conventions such as SHT<sup>18</sup> or THT.

⊙	space left blank for the string hole
+	equivalent of 1 akṣara
×	part of an akṣara
#	marks word boundary
...	text of undefined extent
*yakčır-	unattested or reconstructed form
yakčır-*	in the glossaries: previously unattested lexeme
<i>a</i>	1. in transliteration, transcription, glossaries: uncertain reading 2. elsewhere: according to the conventions of the editor
(a)	1. in transcription of Toch. and Uygh.: normalizing addition, e.g. Uygh. y(a)raşı, spelled <yraşı> 2. in translations: phraseological or commentarial complement
[ ]	loss
[ati]	1. lost text restored by conjecture 2. phonetic value
[ü̇]	u lost, palatalisator (-y-) preserved
[ü̇]	u preserved, palatalisator (-y-) lost
<a>	1. restored by emendation 2. graphematic representation in the ms

<sup>18</sup> SHT I-XII 1965 ff.

(a)	addition or correction outside the main text
[[a]]	deletion by the scribe or corrector
{a}	deletion by emendation
{ā}	vowel length deleted by emendation
-m	in transliteration: m (or others) in virāma position
-i	graphematically: dependent i or other vowels
a < b	a comes from, or is a direct borrowing of b
a << b	a comes from, or is a borrowing of b through an intermediary
/a/	phonological value
°kṛta°	abridged notation leaving out the parts before and after kṛta
A, I, O, U	in transcription of Turkic words: the quality of the vowel cannot be determined, either front (ā, i, ö, ü) or back (a, ı, o, u)
K, P, T	in transcription of Turkic words: it cannot be decided whether /g, b, d/ or /k, p, t/ is intended, e.g. söK = /sög/ or /sök/
r(ecto)	obverse
v(erso)	reverse
words <sub>2</sub>	subscript 2 in translations marks the rendering of a hendiadys
mo	mo as part of a ligature
‘± knee’	approximate meaning

## 2 Manuscripts

### 2.1 Monolingual

#### 2.1.1 Sanskrit

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#### 01 SI 3715/2; 4–6; 3716/2; 3717/10–11 (Kr VII/1)<sup>19</sup>

Seven fragments of the Krotkov Collection turned out to be part of a Chinese scroll containing Kumārajīva's translation of the \*Pañcaviṃśatisāhasrikāmahāpraññāpāramitā (T 223), for the reconstruction s. pl. 1–1. The blank reverse was used to write a Sanskrit text on. For this purpose, the

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<sup>19</sup> The authors express their gratitude to Alla Sizova, a junior researcher of the Laboratoria Serindica (IOM, RAS), for the identification of Chinese texts (nos. **05**, **06**, **07**, **09**, **10**) and the preparation of the images of the Chinese scrolls reconstruction (pl. 1-1, 5-1, 5-2, 6-1, 7-1, 9-1, 10-1, 13-1).

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scroll was turned over the lower (or upper) edge and rotated by 90° counter-clockwise so that the former lower edge became the left edge of the Brāhmī side. Because all the fragments hail from the lower half of the scroll, the scroll was probably halved horizontally before it was re-used. It served as a scroll or was cut into leaves of unknown width.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size(s):** SI 3715/2 4.7 cm × 8.4 cm; SI 3715/4 2.5 cm × 5.3 cm; SI 3715/5 3.8 cm × 6.5 cm; SI 3715/6 6.4 cm × 7.2 cm; SI 3716/2 5.6 cm × 3.8 cm; SI 3717/10 4.4 cm × 5.3 cm; SI 3717/11 5.2 cm × 4.0 cm.

**Joining:** SI 3715/6 + SI 3715/4 + SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5 + SI 3717/11 ∞ SI 3716/2.

**Language(s):** Chinese (recto), Sanskrit (verso).

Undetermined **Buddhist** text

**Recto**

Pl. 1–1: SI 3715/6 + 3715/4 + 3715/2 ∞ 3717/10 ∞ 3715/5 + 3717/11 ∞ 3716/2 R (reconstruction)

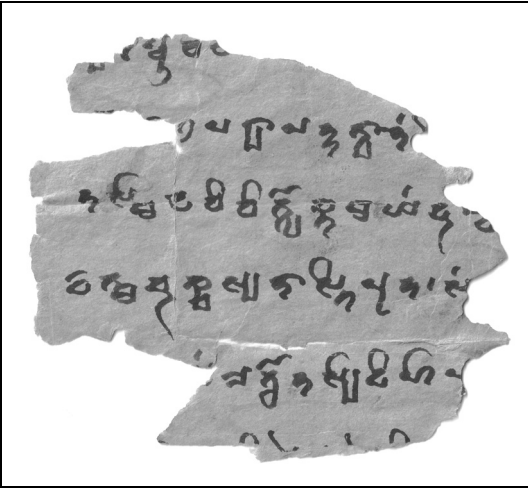
羅蜜欲滿一切衆生所願飲食衣服臥具塗	諸佛恭敬尊重讚歎 <small>隨喜成就當學</small> 若波	諸佛者當學般若波羅蜜 <small>以善善法供養</small>	波羅蜜欲生菩薩家欲得重真 <small>欲得不離</small>	似欲具足三十二相八十隨形好當學般若	波羅蜜菩薩摩訶薩欲使世世身體與佛相	羅蜜毘梨耶波羅蜜禪那波羅蜜 <small>當學般若</small>	訶薩欲行檀那波羅蜜尸羅 <small>波羅蜜羼提波</small>	量無邊功德者當學般若 <small>若</small> 維 <small>維</small> 蜜 <small>蜜</small> 菩薩摩	忍少進少禪少智欲以方 <small>便力</small> 回 <small>回</small> 故 <small>而</small> 得無	當學般若波羅蜜菩薩摩 <small>訶</small> 薩 <small>摩訶</small> 薩 <small>摩訶</small> 薩 <small>摩訶</small>	人諸禪定解脫三昧欲以隨喜心過其上者	上者當學般若波羅蜜一切求聲聞辟支佛	三昧智慧解脫解脫知見欲以隨喜心過其	者當學般若波羅蜜一切求聲聞辟支佛人	求聲聞辟支佛人持戒時欲以隨喜心過其上	以隨喜心過其上者當學般若波羅蜜一切	若波羅蜜一切求聲聞辟支佛人布施時欲
18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

T 223 VIII 219b5–23

## Verso

## 01.1 SI 3715/6

Pl. 1–2: SI 3715/6 V



## Transliteration

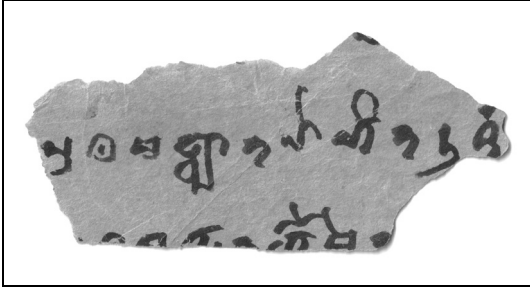
- 01 [ ]y[ ] × ā va × [...]  
 02 [+<sup>?</sup>] × × gra pa ryā pa nna tvā-t × e [...]  
 03 ta smā da vi ci ntyo kta ma yaṃ dṛ × [...]  
 04 ja nma vṛ kṣa sya nā sti pu na • saṃ [...]  
 05 [ + + + ] × aṃ ba nd<sup>h</sup>o na syā di hā × [...]  
 06 [ + + + + ] [ ]i [ ]e [ + ] [ ]e [ ]i [...]

## Transcription

- 01 [ ]y[ ] × āva × [...]  
 02 [+<sup>?</sup>] × × graṣaryāpannatvāt × e [...]  
 03 tasmād avicintyoktam ayaṃ dṛṣṭ[...]  
 04 janmavṛkṣasya nāsti puna<ḥ> • saṃ[...]  
 05 [ + + + ] saṃbandho na syād ihā × [...]  
 06 [ + + + + ] [ ]i [ ]e [ + ] [ ]e [ ]i [...]

## 01.2 SI 3715/4

Pl. 1-3: SI 3715/4 V



### Transliteration

- 01 [+++++++ × [...]  
 02 [+++++] pra t<sup>h</sup>a ma dd<sup>h</sup>yā na lā b<sup>h</sup>i na u rd<sup>h</sup>×[ ] [...]  
 03 [+++++] [ ]× [ ]× ×yā × b<sup>h</sup>au me × [...]

### Transcription

- 02 [+++++] prathamaddhyānalābhina <ū>rdhv[...]  
 03 [+++++] [ ]× [ ]× ×yā × bhaume × [...]

### Commentary

02 The spelling -ddhy- for -dhy- is taught by Indian grammarians.<sup>20</sup> The doubling does not occur in the following line.

03 The extant traces of akṣaras allow the restoring of [pra]thamadhyāna-bhaumena.

### 01.3 SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5

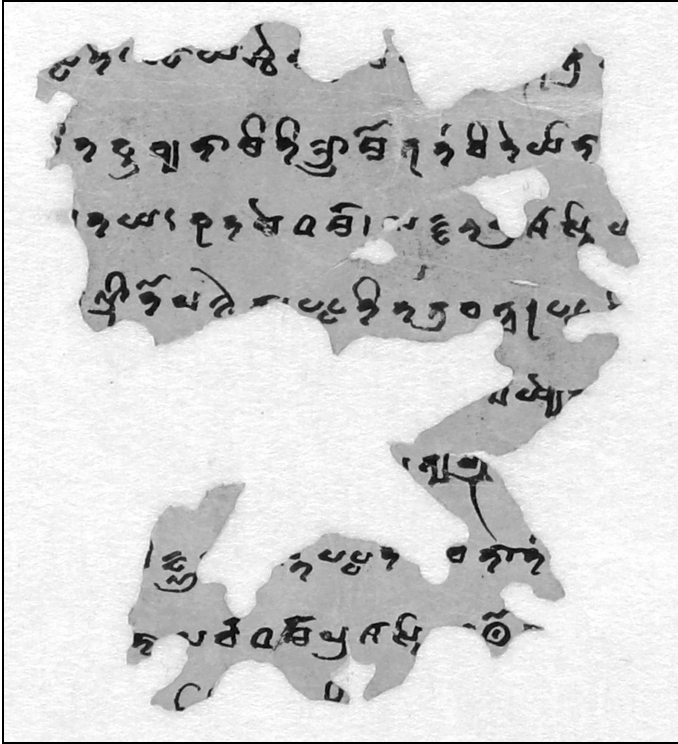
Pl. 1-4: SI 3715/2 ∞ 3717/10 ∞ 3715/5 V

### Transliteration

- 01 [+++++] s[ ] te • b<sup>h</sup>ū y[ ] śce × × × × [+++ ] × tr[ ] × [...]  
 02 [+++++] ×i ta du cya tā mi ti brū mo nu naṃ<sup>21</sup> vi ne yā nā [...]  
 03 [+++++] × na ya • ka ta me d<sup>h</sup>a rmā • sa jja na ×r[ ] śā sṭā y[...]

<sup>20</sup> Cf. AIGR 1957–1975: I § 98a.

<sup>21</sup> Or: taṃ.



- 04 [++++++] × ṇḍi to pa jā ×ā i ti ta tra ca tva ra i ×i [...]  
 05 [ca. 17 Akṣaras] d' [ ] yye × [...]  
 06 [ca. 15 Akṣaras ] × tya ×ṛ<sup>22</sup> [...]  
 07 [++++++] × jñā × [ + ] × t [ ] i t [ ] [ + ] % a <sup>n</sup>/ā- <sup>1</sup>/<sub>n</sub> [...]  
 08 [++++++] tā?/tū sa rva d<sup>h</sup>a rmā pra śā s×ā × t<sup>h</sup>o × [...]  
 09 [++++++] [ ] ā × [ + ] [ ] i [...]

### Transcription

- 01 [++++++] s [ ] te • bhūy[a]ś cem [ ] × × × [ + ] × tr [ ] × [...]  
 02 [++++++] × i tad ucyatām iti brūmo n<sup>ū</sup> nam vineyā nā [...]  
 03 [++++++] × naya • katame dharmā(h) • sajjanapr[a]śāstā y [...]  
 04 [++++++] pa]ṇḍitopajā[t]ā iti tatra catv<sup>ā</sup>ra i[t]i [...]  
 05 [ca. 17 Akṣaras] dh [ ] yye × [...]

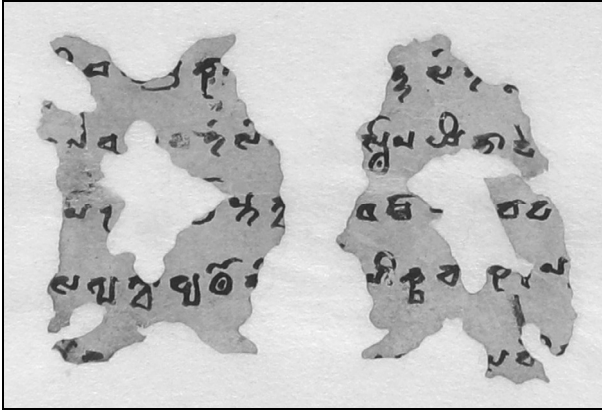
<sup>22</sup> Perhaps hr corrected from hr[i].



- 06 [ca. 15 Akṣaras] × tya × r[...]  
 07 [+++++++ ] × jñā × [ ] × t[ ] it[i] [va]canāt [...]  
 08 [+++++++ ] t<sup>23</sup> sarvadharmā praśās[t]ā [ya]tho[ktaṃ...]  
 09 [+++++++ ] [ ] ā [++ ] [ ] i [...]

#### 01.4 SI 3717/11 ∞ SI 3716/2

Pl. 1–5: SI 3717/11 ∞ 3716/2 V



#### Transliteration

- 01 [+++++++ ] [ ] i ṣa × r[ ] kā [++ ] <sup>n/n</sup> a saṃ <sup>n/i</sup> [ ] × [...]  
 02 [+++++++ ] × la vṛ [ ] va-t saṃ × [ ] st<sup>h</sup>ā pa yi tā de [...]  
 03 [+++++++ ] pā ra [++ ] [ ] rā pta tv[ ] [ ] d<sup>h</sup>a rmā × [ ]<sup>2</sup> va da [...]  
 04 [+++++++ ] sa tya tvā dya t<sup>h</sup>o × ṃ [ ] b<sup>h</sup>i kṣa va k[ ] r[ ] pa(?) [...]  
 05 [+++++++ ] × [+++++++ ] × [++ ] sa rvā × [...]

#### Transcription

- 01 [+++++++ ] [ ] iṣa × r[ ] kā [++ ] <sup>n/n</sup> / a saṃ <sup>n/i</sup> [ ] × [...]  
 02 [+++++++ ] × lavṛ [kṣa]vat saṃ [++ ] sthāpayit[v]ā de[...]  
 03 [+++++++ ] pāra [++ p]rāptatv[am] [ ] dharmā × [ ]<sup>2</sup> va da [...]  
 04 [+++++++ ] satyatvād yatho[kta]ṃ [ ] bhikṣava[h] k[ ] r[ ] pa(?)  
 [...]  
 05 [+++++++ ] × [+++++++ ] × [++ ] sarvā × [...]

<sup>23</sup> Or: tu.

## 02 SI 3717/3 (Kr VII/1)

Fragment of a leaf in poṭhī format. Its right margin is partly preserved which is also true for the upper/lower end. Since there were no rulings the lines show uneven spacing.

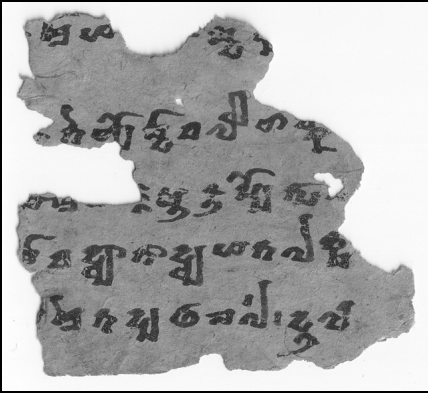
**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 5.2 cm × 5.7 cm.

**Language:** Sanskrit.

**Abhidharmadīpavibhāṣāprabhāvṛtti****Recto**

Pl. 2-1: SI 3717/3 R

**Transliteration**

01 [...] × mā<sup>24</sup> ya [+] × ṣṭ[ ] × [+]

02 [...] × te b<sup>h</sup>yo ṣṭā va lo b<sup>h</sup>a h<sup>25</sup>k[ ]

03 [...]y[ ]-m × 3 ā rū pyo tpā ×

<sup>24</sup> Or: rmā.

<sup>25</sup> *h* transliterates the jihvāmūliya (AIGr 1957–1975: I §226) which appears as superscript on the following velar occlusive. In the Brāhmī alphabet u it has two forms, one looking like <c> or <v> (cf. SIEG 1907: 470 fn. 8; SANDER 1968: Tafel 30). It refers to SHT 633 fol. 13v2, the original is kept in the Museum für Asiatische Kunst, Berlin, and therefore not yet digitized. A facsimile of this side is reproduced in EDS 1995: 46; cf. also the plate (p. 538) with jihvāmūliya-s and upadhmanīya-s in WIELIŃSKA-SOLTWEDEL 2018: 527–540, the other one is similar to the special sign <ḷ> (cf. SIEG 1908: 186 fn. 6). Since the upper part of the grapheme is destroyed, it is unclear which of the two forms was applied here.

- 04 [...] yā va dd<sup>h</sup>yā nā dd<sup>h</sup>ya ya na la kṣa  
 05 [...] × me ta dya t<sup>h</sup>ā ba laṃ • du rla

### Transcription

- 01 [...] × māya [+ ] × ṣṭ[ ] [+ +]  
 02 [...] × tebhyo 'ṣṭāv alobhaḥ k[ ]  
 03 [...]y[ ]m [1]3 ā rūpyotpād[a-]  
 04 [ṇaṃ ...] yāvād dhyānāddhyayanalakṣa-  
 05 [ṇaṃ ...] × m etad yathābalaṃ • durla-

### Commentary

The manuscript of the Abhidharmadīpavibhāṣāprabhāvṛtti from Potala (Tibet) edited by P.S. Jaini (ABHIDH-D 1977) was not complete. Only recently more folios of the same manuscript were discovered (see LI 2012, 2013, and 2019). According to LI 2012: 3 the title of the work is more likely Abhidharmadīpavṛtti Vibhāṣāprabhā. In addition, we could use Li Xuezhū's and Kano Kazuo's transliteration of parts of folio 151 made available to us through the kindness of Matsuda Kazunobu.

01 No parallel found yet.

02 Cf. fol. 151a4f.: kṛtsnāyatanāni || atha ka eṣāṃ svabhāvaḥ || **tebhyāṣṭāv** (sic) **a(151a5)lobhaḥ** || prathamāny aṣṭau kṛtsnāyatanāni alobhasvabhāvāni ||; Abhidh-k-bh<sup>26</sup> 457.13–17: daśa kṛtsnāni (kārikā 8.36a ~ Abhidh-d 599a): daśa kṛtsnāyatanāni nirantarakṛtsnaspharaṇāt / pṛthivyaptejovāyunīlapītalohitāvādātakṛtsnāni / ākāśavijñānānantyāyatanakṛtsne ca / teṣāṃ alobhāstau (kārikā 8.36a): prathamāny aṣṭāv alobhasvabhāvāni. — At the end of the line restore to k(atamāny aṣṭau)?

03 Cf. fol. 151a9:

**ārūpyotpādanaṃ dhātvor ūrdhvayoḥ karmahetutaḥ ||**

The verse numbers in the fragment at hand indicate that the text of the caturthapāda in the eight chapter starts with a new numbering.

04 Cf. LI 2013, 377 (fol. 151b2):

tāvaj jñāsyati saddharmaḥ śāstratarkaṃ śubhāsvaraḥ |  
 aste cakradvayaṃ **yāvād dhyānādhyayanalakṣaṇaṃ ||**

Pāda c: read: asti; remark by K. Kano. – As to -ddhy- d s. **01.2** comm. on l. 02.

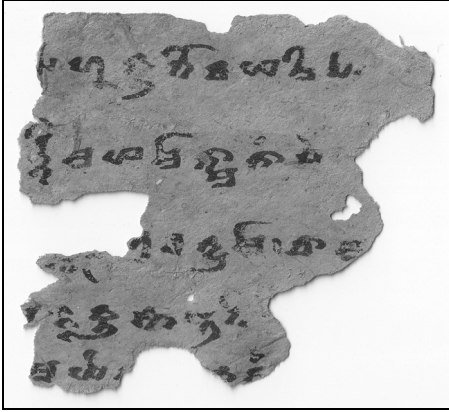
<sup>26</sup> ABHIDH-K-BH 1967.

05 Cf. fol. 151b3:

tasmāt sadbhir anuṣṭheyam dvayam etad yathābalaṃ ||  
 durlabhā hi satva[syā]lam kṣaṇasampattinīdṛṣṭī ||

### Verso

Pl. 2-2: SI 3717/3 V



### Transliteration

- 01 [...] ×<sup>27</sup> 8 ku to va ya mi hā  
 02 [...] rtti ma ya mā tmā nām ×e  
 03 [...] × × tra ca ndra mā • vā ma  
 04 [...] ×<sup>28</sup> 3 ku śā str[ ] ti × [++]  
 05 [...] ma ye × [+] × ×ṃ [++]

### Transcription

- 01 [...] 18 kuto vayam ihā  
 02 [...] rttimayam ātmānām ś[r]e  
 03 [...] [j]ñ[ah] [s]ūtracandramā<ḥ> • vāma<ṃ>  
 04 [...] 23 kuśāstr[a]ti[+++]  
 05 [...] maye × [+] × ×ṃ [++]

<sup>27</sup> Perhaps: 10.

<sup>28</sup> Perhaps: 20.

### Commentary

01 Cf. fol. 151b3f.:

**kuto vāyam ihāyātā** yāsyāmaḥ khalv itaḥ kva vā  
keva[laṃ] ... (154b4) pratīty[ai]vaṃ taccheyo (sic) dvāra[m a]veksyatām ||

02 Cf. fol. 151b4:

pratyayādḥīnajanmānām praktikṣaṇavinaśvaran |  
jñātvāntimayam ātmānām śreyāsi...

Pāda c: read: jñātvāntimayam yam? (conjecture by K. Kano). Pāda d: read: śreyasī (conjecture by K. Kano).

03 Cf. fol. 151b4:

tamo (')nudyotate yāvat sarvvajñāḥ sūryacandramāḥ |  
vāmaṃ hitvā pathaṃ tāvad dakṣiṇaṃ dharmā gr̥hyatām ||

The pāda-s a and b exemplify śleṣa,<sup>29</sup> the artistic literary device of expressing two (or even more) meanings through one wording. The keyword is sarvajña- 'omniscient' as kenning for both the Buddha and the sun. The two phrases encoded here and metaphorically intertwined are the following:

As (1) the omniscient (sun) illuminates the darkness (of night) through the moon,

just so (2) the omniscient (Buddha) illuminates the darkness (of mind) through the sūtra-s.

The comparison of the Doctrine (sūtra-s) with the moon deserves a note. The Buddha, after having left the world and saṃsāra, is present in the form of the Doctrine just as the sun while absent during night is represented by the moon. A close translation is impossible.

Pāda d: for dharmā read: vartma or karma (conjecture by K. Kano)

04 Cf. LI 2013: 374 (fol. 151b5):

**kuśāstratimirotśādī** jñānaprasthānabhāskaraḥ |  
loke ca dīpyate yāvat tatvaṃ tāvad parīkṣatām ||

Tentatively translated by K. Kano: "As far as the sun, that is, the *Jñānaprasthāna*, which destroys the *timira* disease of wrong teachings/treatises shines forth in the world, one should investigate the reality." An alternative translation by K. Kano is the following: "As far as [this *Abhidharmadīpa*] which destroys the *timira* disease of wrong teachings/treatises and which illuminates the *Jñānaprasthāna* shines forth in the world, one should investigate the reality."

<sup>29</sup> For short information cf. BRONNER 2013 (<https://journals.akademicka.pl/cis/article/view/1549>).

05 Cf. fol. 151b5:

vibhāṣā tatprabhā yāvat tamottamo [khī] (or sprī?) ○ bhuvi bhāṣate |  
śāstrajñānamaye kaya maha[nt]jaṃ tāvad īkṣyatāṃ ||.

The text is corrupt, an obvious emendation is not at hand.

### 03 SI 3717/13 (Kr VII/1)

Fragment from the middle of a leaf, probably in poṭhī format. Page B is blank except for two numerals. On A, we read sūtram 70 (A 02), the same word perhaps twice in fragmentary form (A 01, A 05) and again the numeral 70 in the end of A 03. Our fragment is similar to the better preserved SHT 364 with a list of sūtra titles followed by numerals which stand according to E. Waldschmidt<sup>30</sup> for the number of manuscript lines containing the respective text. The same may apply here though no complete sūtra title has survived.

**Provenance:** Turfan, coll. by Krotkov around 1907.

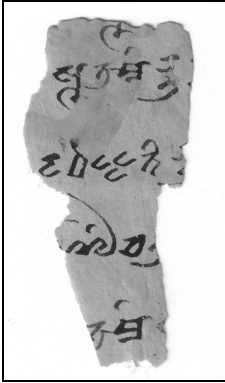
**Size:** 5.5 cm × 2.7 cm.

**Language:** Sanskrit.

#### Table of contents?

A

Fig. 3–1: SI 3717/13 A



<sup>30</sup> WALDSCHMIDT 1959: 1; WALDSCHMIDT 1967: 371.

**Transliteration**

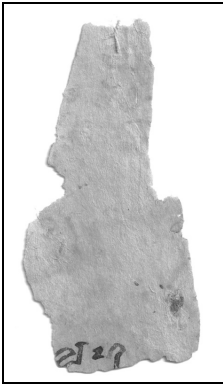
- 01 [...] [ ]ū [...]  
 02 [...] sū tra-m 70 × [...]  
 03 [...] da d<sup>h</sup>e i ti 70 [...]  
 04 [...] [ ]ā ṇāṃ ca ×r[ ] [...]  
 05 [...] tra-m [...]

**Transcription**

- 01 [... s]ū[tram...]  
 02 [...]sūtram 70 × [...]  
 03 [...] dadhe iti 70 [...]  
 04 [...]āṇāṃ ca ×r[...]  
 05 [... sū]tram [...]

**B**

Pl. 3–2: SI 3717/13 B

**Transliteration**

- 01 [...] 30 8

**Transcription**

- 01 [...] 38

**04 SI 2966 (B/30a1)**

The Berezovsky fragment belongs to the same folio as the Berlin fragment SHT XII 7157.<sup>31</sup> Originally the leaf was inscribed with Sanskrit text on one side (=recto), while the reverse (=verso) was free. It must have been cut vertically into two halves before a text in the Uyghur language and script was written on the verso. That is clear from the fact that the joining of the Sanskrit sides (s. below) does not work for the Uyghur ones.<sup>32</sup> The relatively smooth and straight lower edge of the fragment, which runs through the fourth line of the Sanskrit text, seems to indicate that the half sheets have been cut or at least folded once more, this time horizontally. It is unclear how the pieces were arranged to form the Uyghur manuscript. Both sides bear red rulings that are almost entirely faded on the verso. On the recto, the first ruling separates the margin from the writing area, the other ones being writing lines along which the Brāhmī of Sander type u was carefully written. Since the 4th line seems to be the middle one the original number of lines was accordingly seven and the height of the leaf 17 cm, the double of the preserved height. Due to the identification of the text (s. below) the number of lost akṣaras can be approximatively calculated as well as the length of lines (60–65 akṣara-s and 54 cm) and the minimal width of the folio (38–40 cm).

**Provenance:** On baš Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 8.3 cm × 18.9 cm.

**Joining:** SI 2966 ∞ SHT 7157.

**Language(s):** Sanskrit (recto), Uyghur (verso).

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<sup>31</sup> That clarifies that the Berlin fragment, the provenance of which was unknown so far, hails from the Kucha area. Given that the Berezovsky fragment's find spot was actually On baš Ming öy it is certain that the Berlin fragment was bought from an antique dealer by A. von Le Coq or A. Grünwedel either in 1906 or during the 4th expedition (1913–1914). — To mention it in passing, Berezovsky and Grünwedel met in Kucha in 1906, which is also documented by a photo, s. DREYER 2015: 166. The relationship between the German and Russian expeditions was tense because both sides accused each other of not having complied with agreements on the division of excavation sites, cf. LE COQ 1926: 109f.

<sup>32</sup> For the Uyghur inscription, both fragments were turned over the lower or upper edge, then rotated by 90°, the Berlin fragment counterclockwise, the St. Petersburg fragment clockwise, which would not have been possible with an uncut folio.

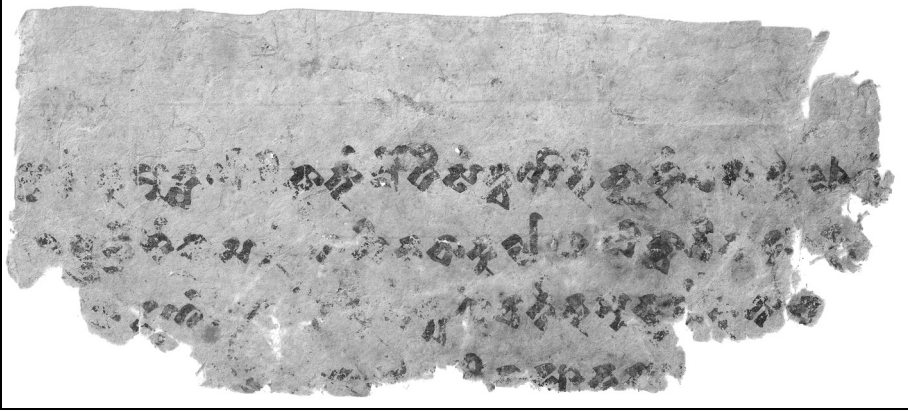
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## Larger Prajñāpāramitā

## Recto

Pl. 4–1: SI 2966/1 R



## Transliteration

- 01 [...] *pra t[ ] ka bu dd<sup>h</sup>a yā ni kā nām bo d<sup>h</sup>i sa tva yā ni kā nām ca pu  
dga lā n[ ]m [...]*
- 02 [...] ×ā ā kro še *dvā pa ri b<sup>h</sup>ā ṣi ta vā ka la ha yi tvā vi vādyā* × [...] ]
- 03 [...] s[ ] ra ṇaṃ × × *mi a × śya* × e va te na pu *dga le na tā* × [...]
- 04 [...] × × × × [ ] i × [ ] i ×ā *dyā k[ ] ṣ[ ]* × [...]

## Transcription

- 01 [...] *prat[ye]kabuddhayānikānām bodhisatvayānikānām ca pudga-  
lān[ā]m [...]*
- 02 [...] [v]ā ākrośed *vā paribhāṣ<e>ta vā kalahayitvā vivādyā* × [+] [...]
- 03 [...] s[a]raṇaṃ × × *mi a × śyam eva tena pudgalena tāva* [+] [+] [...]
- 04 [...] × × × × [ ] i × [v]i[v]ādyāk[ru]ṣ[ya] × [+] [+] [+] [...]

## Commentary

SI 2966 ∞ SHT 7157 (here bold)

01 [...] ×āha • || **sanisaraṇo mayānan[d]a dharmo deśitaḥ śrāva-  
kayāni[kānām]** *prat[ye]kabuddhayānikānām bodhisatvayānikānām ca  
pudgalān[ā]m [...]*

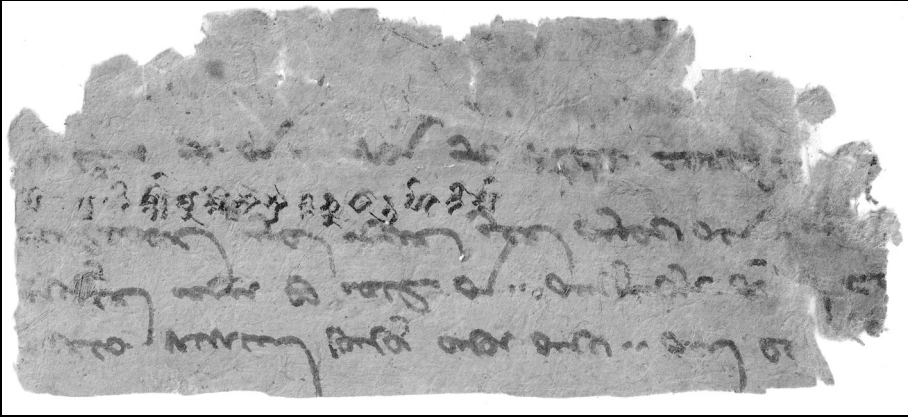
02 [...] × × **[d]g[a]lo bodhisatvayānikena pudgalena sārddhaṃ kalahed  
v[ā]** × + + [v]ā ākrośed *vā paribhāṣ<e>ta vā kalahayitvā vivādyā* × + [...]



vā na pratideśaty anuśayaṃ vahati anuśayabaddho viharati, nāham Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi, avaśyaṃ tena tāvata eva kalpān saṃnāhaḥ saṃnaddhavyaḥ, saced asyāparityaktā sarvākārajñatā. punar aparam Ānanda bodhisattvo mahāsattvaḥ kalahayitvā bhaṇḍitvā vighrayitvā vivaditvā ākrośitvā paribhāṣitvā pratideśayati.

### Verso

Pl. 4–2: SI 2966/1 V



Main text in the Uyghur script (vide infra)<sup>36</sup>; interlinear note in Uyghur Brāhmī script.

### Uyghur Brāhmī:

#### Transliteration

po + × ṇi myāṃ a mo śa<sup>37</sup> śr× 3 k̄a d<sup>h</sup>ā u he ti-m

#### Transcription

bo [dara]ṇi mān Amogaśr[i] 3(=üč) kata ukıdım

#### Translation

I, Amogaśrī, have recited this Dhāraṇī three times

<sup>36</sup> Transliteration, transcription, translation and comments were kindly provided by Peter Zieme.

<sup>37</sup> Error for ga.

**Uyghur script:****Transliteration**

- 01 [ ]nkrym syşynk kwnkwł wnkwz t'ky<sup>38</sup> : t'k<sup>39</sup> pw[...]<sup>40</sup>  
 02 [ ]'kymlyk 'rm'z pw 'wyd t' : t'nkl'k'ly ty'l[ ]k yw[...]  
 03 t[ ]y[ ]d[ ]twk ''lp 'mk'k lyk t'lwy tyn [...]  
 04 [ ]s d[ ]l'r t' : [ ]swn l'r s'yw ywrydy[...]

**Transcription**

- 01 [tä]ñrim sizñ köñülñüz täki<sup>41</sup> : täg<sup>42</sup> pw[...]  
 02 [t]ägimlig ärmäz bo üdtä : täñlägäli tmlig yo[rık...]  
 03 t[ ]y[ ]d[ ]twk<sup>43</sup> alp ämgäklig taloytın : [...]  
 04 [ ]s d[ ]lärtä : [a]žunlar sayu ywrydy[...]<sup>44</sup>

**Translation**

- 01 My Lord! Like Your mind / heart, ...  
 02 is not worthy at this time. In order to compare the conduct / movement of the beings  
 03 ...from the ocean of grave suffering. ...  
 04 ...in the... . Superior to all forms of existence... (your)...

**SHT 7157****Verso**

- 01 [...] twyz t' : m [...]  
 02 [...] l'r yq̄ : m'nky l [...]  
 03 [...] kwyč lwk : kwnkwł w [...]  
 04 [...] l'wyz y t'k [ : ] yrlyq'nčuçy kwnkwł wnkwz :  
 01 [...] töztä : m[ ]  
 02 [...] -lar-ıg : mänj-lig [ ]

<sup>38</sup> The spelling looks like t'ky, but it is rather difficult to assume +täki 'located in' without a following noun. So maybe one should read täg 'like'.

<sup>39</sup> Other spellings could be trk, t(ä)rk 'quick' or tnk, t(ä)ñ 'measure'.

<sup>40</sup> If we take the first verse as granted, it has 10 syllables, so one could suppose that this word should be of one syllable.

<sup>41</sup> Or täg.

<sup>42</sup> S. note 39.

<sup>43</sup> No clear idea, all is mere guesswork: tävrätidük, tükädütük etc.

<sup>44</sup> The last word perhaps: yorıdı[ñız].

- 03 [...] kŭč-lŭg : kŏŋŭl-ŭ(ŋŭz) [ ]  
 04 [...]l ōzi tŕg [ : ] y(a)rŭlŭkančŭcŭ kŏŋŭl-ŭŋŭz :
- 01 ...at the root. ...  
 02 ...the [...] (acc.pl.). Happy...  
 03 ...strong. Your heart...  
 04 ...like the self of... . Your compassionate mind.

### Commentary

The Uyghur sides do not match and are given separately. Periodical punctuation marks point to strophical structure, obviously alliterating stanzas which are better preserved in SI 2966 than in the Berlin fragment. The content of the Buddhist lyric poem can hardly be grasped. Some topoi can be recognized: the immensity of the Buddha's mind, salvation from the ocean of suffering. It is unclear whether we are concerned with an independent creation or an adaptation.

### 05 SI 3713/1-2 (Kr XXXa/4-1)

Fragment of a folio cut from a Chinese scroll with a portion of the Mahāparinirvāṣūtra translated by Kumārajīva's disciple 慧嚴 et al. (T 375). The free reverse was used to write a Sanskrit text on. The fragments belong to the same manuscript, though not to the same folio. The bigger fragment displays the declension paradigm of a neutral -man- stem, cf., e.g., SHT III 849 Fragm. g B; as specimen serves karman- 'deed'. From the fix order of cases, each in singular, dual and plural, we know that between ll. 02–03 and 03–04 six akṣara-s (≈ 4.3 cm) have been lost. That makes clear that only the upper or lower half of the Chinese scroll has been used. If we assume that the partly visible character at the top of the rightmost column was its first or second sign and we add an upper margin of about 3 cm, the resulting space would be sufficient for the lacking 6 akṣara-s. According to a rough calculation on this basis, however, the smaller fragment probably comes from the lower half of the scroll.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size(s):** SI 3713/1 7 cm × 8.2 cm; SI 3713/2 4.1 cm × 4.4 cm.

**Language(s):** Chinese (recto), Sanskrit (verso).

**Grammar:** On declension with paradigms

**Recto**

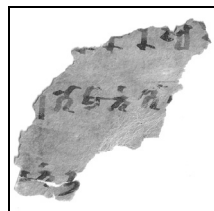
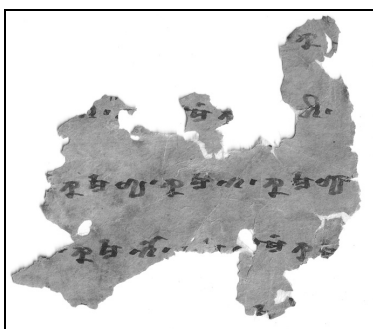
Pl. 5-1: SI 3713/1 R (reconstruction)

Pl. 5-2: SI 3713/2 R (reconstruction)

T 375 XII 758a11-15<sup>45</sup>**Verso**

Pl. 5-3: SI 3713/1 V

Pl. 5-4: SI 3713/2 V



<sup>45</sup> The exact localisation of the fragment is unclear. But according to what is said in the introduction to the item it should be placed in the upper half

**SI 3713/1 V****Transliteration**

- 01 [...] × ka × [...]  
 02 [...] ṅ[ ] • × [ + + ] -m k[ ] [ + + ] b<sup>hi</sup> • [...]  
 03 [...] × ka rma b<sup>hya</sup> • ka rma ṇa • ka rma b<sup>hyā</sup> [...]  
 04 [...] × • ka rma ṇo • × r × × -m ka *rma* [...]  
 05 [...] r × × [...]

**Transcription**

- 01 [...] [ + + + + + + + + ] • ka[rma...]  
 02 [... karma]ṅ[ā] • k[armabhyā]m k[arma]bhi(ḥ) • [...]  
 03 [...] × karmabhya(ḥ) • karmaṇa(ḥ) • karmabhyā[m...]  
 04 [...] × • karmaṇo(ḥ) • k[a]rma[ṅā]m karma[ṇi...]  
 05 [...] [ + + + + + + + + ] *rma* × [...]

**SI 3713/2 V****Transliteration**

- 01 [...] × k[ ] r[ ] sy[ ] × [...]  
 02 [...] | go mā-n go × [...]  
 03 [...] ×-n u [...]

**Transcription**

- 01 [...] × k[ā̃]r[a]sy[a] × [...]  
 02 [...] | gomān go[mantau gomantaḥ...]  
 03 [...]n u [...]

**Commentary**

In l. 02 we are probably concerned with the beginning of the paradigm of goma(n)t- ‘possessing cattle’, which serves as a pattern for the declension of the -mant- stems. However, unlike in fragment 1 with karma, not all forms can have been listed, since in l. 03 there is obviously already talk of something else.

**06 SI 3714 (Kr XXXa/4-2)**

The fragment is a piece from a Chinese scroll that contains part of the (Mahā)ratnakūṭa-Sūtra translated by Bodhiruci 菩提流志 (T 310). Before

the blank reverse was used for scribbling the scroll was cut into two halves perpendicular to the course of the columns; our fragment is the upper half, for the reconstruction s. pl. 6–1.

**Provenance:** Turfan, coll. by Krotkov around 1907.

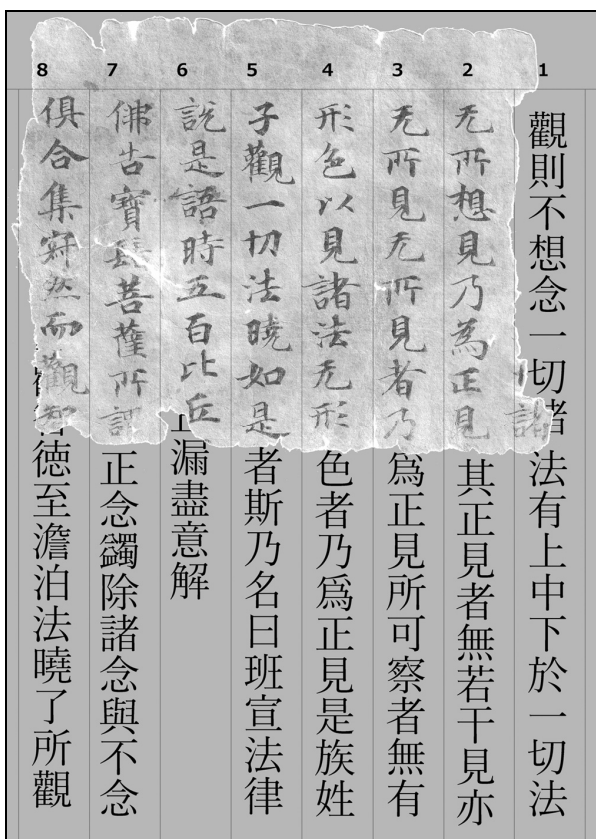
**Size:** 11.4 cm × 14 cm.

**Language(s):** Chinese (recto), Sanskrit (verso).

### Scribal exercises

#### Recto

Pl. 6–1: SI 3714 R (reconstruction)

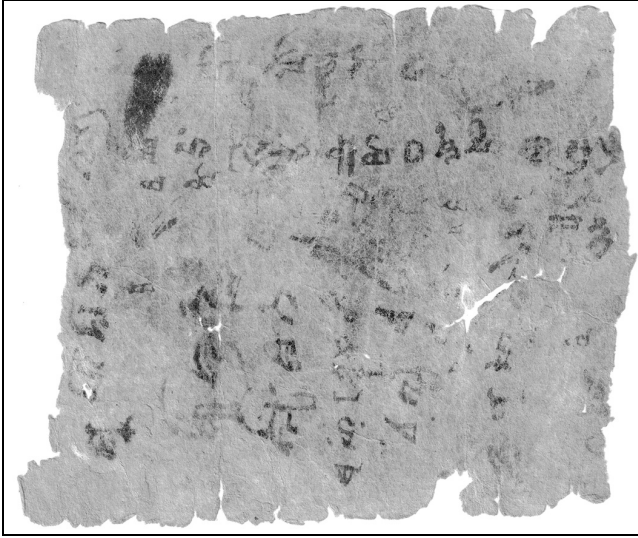


T 310 XI 666c25–667a03



**Verso**

Pl. 6–2: SI 3714 V

**Transliteration**01 □<sup>46</sup> hām mā ×<sup>47</sup> na da s×02 a haṃ ra tna śa b<sup>h</sup>a l<sup>48</sup> ye d<sup>h</sup>a rma hi tu pra × [...]

Below, several letters irregularly dispersed, inter alia ya and ye.

(after rotation through 90° clockwise:)

03 a hā mā na × sā tu-l04 myām<sup>49</sup> ma na

05 myām mā na

06 a haṃ ra tna śa b<sup>h</sup>i07 e lī<sup>50</sup> e ×

08 × a haṃ m[ ] na

<sup>46</sup> Inkblot.<sup>47</sup> Possibly: *tra* or *kṣa* provided that the hooked line below is part of the akṣara.<sup>48</sup> The double daṇḍa, which marks the beginning of the Buddhist “Credo”, is crossing out the previous b<sup>h</sup>a.<sup>49</sup> Miswritten for myām, Uygh. män ‘I’.<sup>50</sup> Or: lī.

**Transcription**

- 01 [a]haṃ mā × na da s×  
 02 ahaṃ *ratna* śab<ı> | ye dharm<ā> h<e>tupra[ ]  
 03 aha<ṃ> māna × *satul*  
 04 mǎn mana  
 05 mǎn mana  
 06 ahaṃ *ratna* śabı  
 07 eli e × ×  
 08 × ahaṃ *mana*

**Commentary**

Two persons introduce themselves by name ‘I (am) NN’ expressing ‘I’ in Sanskrit (aham) or Uyghur (mǎn). One name, Ratna, is shortened from one of the numerous Indian names with ratna- ‘jewel’ as first component; its bearer is a novice (śabı). The other name, Mǎna, is less perspicuous, perhaps also of Indian origin representing mana(s)- ‘mind’ or māna- ‘pride’.

Line 02 preserves the beginning of the Buddhist “credo”.

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat /  
 teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ //.

Cf. the translation by Oskar von Hinüber<sup>51</sup>: “Of the things (*dharmā*) that arise from a cause, the Tathāgata explained their cause and their cessation. This is the teaching of the great ascetic.”

The rest is unclear.

**07 SI 3722 (Kr XIII/1a)**

The lower half of a piece from a Chinese scroll that contained the translation of the Mahāparinirvāṇa-Sūtra by Dharmakṣema 曇無讖 (T 374), for the reconstruction s. pl. 7–1. The blank reverse was used to record a passage of the Prātimokṣasūtra. On both sides there are some scribbles in Uyghur script.<sup>52</sup>

<sup>51</sup> HINÜBER 2015: 3.

<sup>52</sup> Below the Chinese text P. Zieme (p.c. Feb 17, 2021) reads pw čqsi / mn s'nk' / pdyry, bo č(a)hsı (< 册子) m(ǎ)n saṅa-pdyry ‘this booklet is mine, Saṅhabhadra’. He notes that the proper name is uncertain.

**Provenance:** Turfan, coll. by Krotkov around 1907.

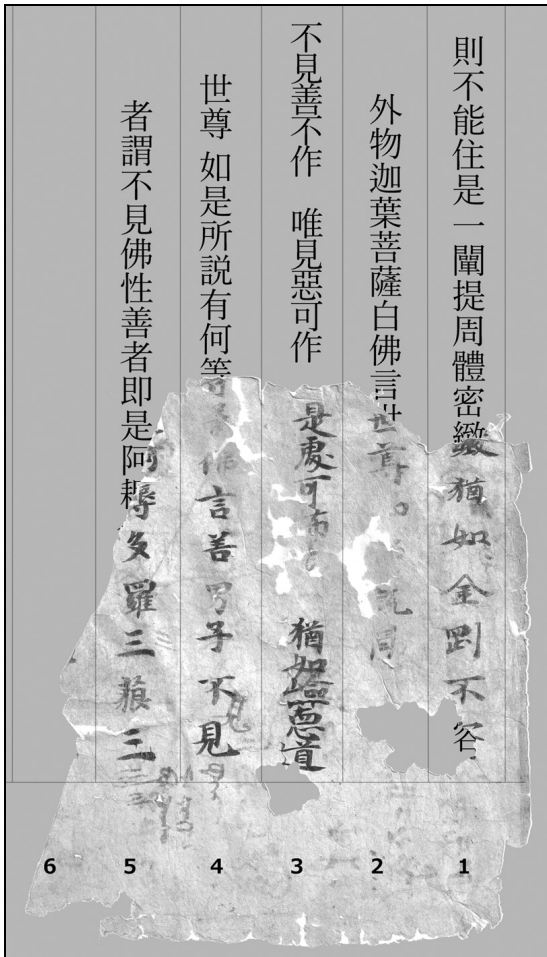
**Size:** 13 cm × 14 cm.

**Language(s):** Chinese (recto), Sanskrit and Uyghur (verso).

**Prātimokṣasūtra**

**Recto**

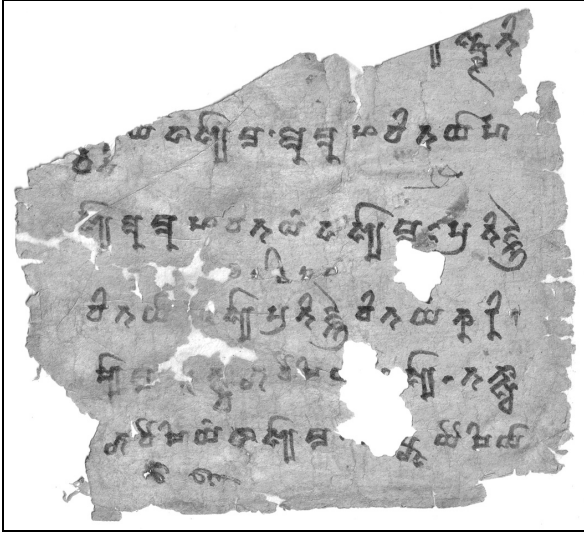
Pl. 7-1: SI 3722 R (reconstruction)



T 374 XII 418b23-c01

**Verso**

Pl. 7-2: SI 3722 V

**Transliteration**

- 01 [...] [ ]y[ ] smṛ ti  
 02 [+ ] × (v× na)<sup>53</sup> y[ ] dā syā ma • a mu p<sup>h</sup>a<sup>54</sup> vi na yā rha  
 03 syā a mu p<sup>h</sup>a<sup>55</sup> vi na yaṃ da syā ma : pra ti jñā  
 03a tu × vi na yaṃ  
 04 vi na yā rha syā pra ti jñā vi na yaṃ ka ri  
 05 ṣyā ma ta tsva b<sup>h</sup>a vai ṣi y[ ] r×[ ] syā • ta tsvā  
 06 b<sup>h</sup>a vai ṣi yaṃ d<sup>h</sup>ā syā ma × [+ ] × b<sup>h</sup>ū yai ṣi yā  
 06a (in the Uyghur script upside down:) p py'

**Transcription**

- 01 [+ + smṛtīvinayārhas]y[a] smṛti-  
 02 ((vīna)y[am] dāsyāma<ḥ> • am<ū><ḍh>avinayārha-  
 03 sya am<ū><ḍh>avinayaṃ d<ā>syāma<ḥ> :<sup>56</sup> pratijñā-

<sup>53</sup> This repeats or corrects the two lost akshara-s of the main text.

<sup>54</sup> Misspelled for similar ḍ<sup>h</sup>a (amūḍha-).

<sup>55</sup> Misspelled for similar ḍ<sup>h</sup>a.

<sup>56</sup> More likely punctuation mark than visarga.

- 03a *tu* × *vinayaṃ*  
 04 *vinayārhasy<sup>(ā)</sup>* pratijñāvinayaṃ kari-  
 05 *ṣyāma<ḥ>* tatsvabh<sup>(ā)</sup> vaiṣ<sup>(ī)</sup> y[ā]rh[a]sy<sup>(ā)</sup> • tatsv<sup>(ā)</sup>  
 06 bh<sup>(ā)</sup> vaiṣ<sup>(ī)</sup> yaṃ dāsyāma<ḥ> • [ya]dbhūyaiṣ<sup>(ī)</sup> yā  
 06a (in Uyghur script upside down:) p py'

### Commentary

The extant text of the fragment contains the adhikaraṇaśamathā dharmāḥ 2–6 of the Prātimokṣasūtra. The wording partly corresponds to the Mūlasarvāstivāda [MSV] version, the sequences, however, to the Sarvāstivāda.

PrMoSū(Sa)<sup>57</sup>, AŚ 2–6:

- [smṛti]vinayā[r]hasya [s]mṛti[vinayaṃ dāsyāma]ḥ 2 ~ MSV 2  
 amūḍha[v]i[na]yā[rhas]ya amūḍhavinayaṃ dāsyāmaḥ 3 ~ MSV 3  
 pratijñāvinayārhasya pratijñāṃ kāra[yi]ṣyāma[ḥ] 4 ~ MSV 7  
 tatsvabhāvaiṣikārhasya tatsvabhā[vaiṣikāṃ] dāsyāmaḥ 5 ~ MSV 5  
 yadbhūyeṣikārhasya yadbhūyeṣikaṃ dāsyāmaḥ 6 ~ MSV 4

PrMoSū of the Mūlasarvāstivādin,<sup>58</sup> AŚ 2–7:

- [PrMoSū(Hu) AŚ.2] smṛtvinayārḥāya smṛtvinayan dāsyāmaḥ  
 [PrMoSū(Hu) AŚ.3] | amūḍhavinayārḥāyāmūḍhavinayaṃ dāsyāmaḥ ||  
 [PrMoSū(Hu) AŚ.4] yadbhūyaiṣikārḥāya N<sup>59</sup> yadbhūya N<sup>^</sup> iṣik dāsyā-  
 maḥ || (ms. B' = VinT<sup>60</sup> 2.3 fol. 37a2 yadbhūyaiṣīyārḥāya yadbhūyaiṣīyaṃ  
 dāsyāmaḥ)  
 [PrMoSū(Hu) AŚ.5] tatsvabhāvepīyakārḥāya t{t}atsvabhāveṣīyakaṃ  
 dāsyāmaḥ || (ms. B' = VinT<sup>61</sup> 2.3 fol. 37a2f. tatsvabhāvaiṣīyārḥāya tatsvabhā-  
 vaiṣīyaṃ dāsyāmaḥ)  
 [PrMoSū(Hu) AŚ.6] tṇaprastārakārḥāya tṇaprastāraḥ dāsyāmaḥ  
 [PrMoSū(Hu) AŚ.7] prati<jñā>kāraḥ dāsyāmaḥ pratijñāṃ kārayiṣyāmaḥ ||

<sup>57</sup> PRMOsU(SA) 2000.

<sup>58</sup> PRMOsU(HU) 2003.

<sup>59</sup> “Zwei kleine Pünktchen in der Handschrift” (two tiny dots in the manuscript), Haiyan Hu-von Hinüber, p.c. 12.4.2021.

<sup>60</sup> VINT 2014.

<sup>61</sup> VINT 2014.

**08 SI 3726/1 ∞ 3726/2 (Kr XIIIli/1a)**

Two perfectly matching fragments (s. pl. 8–1), inscribed on one side only and perhaps hailing from a narrow scroll. The line length can be calculated to be about 10 cm according to the lost text. Together with the margin, a width of about 13 cm would be conceivable, half the height of a Chinese scroll. A scroll that is half this width (6.5 cm) is seen in SHT X 4308; for the survey of scrolls in the Turfan Collection s. HARTMANN & WILLE 2010: 382f. Cf. also SI 3728/2 (no. 09).

**Provenance:** Turfan, coll. by Krotkov around 1907.

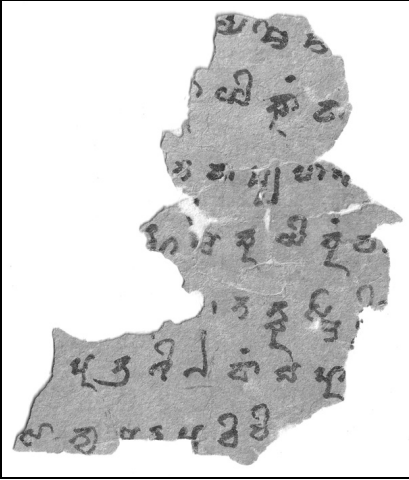
**Size:** SI 3726/1 ∞ 3726/2 7.8 cm × 6.7 cm.

**Joining:** SI 3726/1 ∞ SI 3726/2.

**Language:** Sanskrit.

**Pravāraṇasūtra****Recto**

Pl. 8–1: SI 3726/1 ∞ SI 3726/2 R

**Transliteration**

01 [...] yā mi m[ ] [...]

02 [...] [ ] ā yi kām vā [...]

03 [...] ta vā pya ha ś[ ] [...]

- 04 [...] rha me ka yi kaṃ vā [...]  
 05 [...] | ta tka smā ×i [ ]× [...]  
 06 [...] pu tra śi la vāṃ ba hu [...]  
 07 [...] sa tu ṣ[ ] × pr[ ] vi vi [...]

### Transcription

- 01 [...]yāmi m[ā ...]  
 02 [...] [k]āyik<sup>i</sup>ā<sup>1</sup>ṃ vā [...]  
 03 [...] tavāpy aha<ṃ> ś[ā ...]  
 04 [...]rh<sup>ā</sup> m<i> k<sup>ā</sup> yikaṃ vā [...]  
 05 [...] | tat kasmā[d dh]<e>[tos ...]  
 06 [...]putra ś<sup>i</sup>lavāṃ bahu[...]  
 07 [...] sa<ṃ>tuṣ[ṭa]h<sup>?</sup> pravivi[...]

### Commentary

Cf. Pravāraṇasūtra<sup>62</sup> 3.6–4.2:<sup>63</sup>

3.6: aham api bhagavantam pravārayāmi <|> mā me bhagavāṃ kiṃcid vigarhati kāyikaṃ vā vācikaṃ vā caitasikaṃ vā<|>

4.1: **tavāpy aham** śāriputra na ki<ṃ>cid vigarhāmi **kāyikaṃ vā** vācikaṃ vā caitasikaṃ vā |

4.2: **tat kasmā**d dhetos <|> tvam api śāriputra {ḥ} **śilavāṃ bahu**śruta alpecca<ḥ> **saṃtuṣṭaḥ praviviktaḥ** ārabdhavīryaḥ ...

### Verso

Blank.

## 09 SI 3728/2 (Kr XIII/1ж)

Fragment from a scroll with the Chinese translation of the Pañcaviṃśatisāhasrikā Prajñāpāramitā by Kumārajīva (T 223). The free reverse was used to write a Sanskrit text on which was identified as part of the Suvarṇabhāsottamasūtra. From calculating the preserved and lost passages it follows that the disused scroll was halved before the upper half was reused,

<sup>62</sup> HARTMANN fc.

<sup>63</sup> The passages in **bold** are attested in our fragment.

possibly again as a scroll. Cf. no. **08**. For a similar narrow scroll see for example SHT X 4308, which contains Indrasena's confession (deśanā).

**Provenance:** Turfan, coll. by Krotkov around 1907.

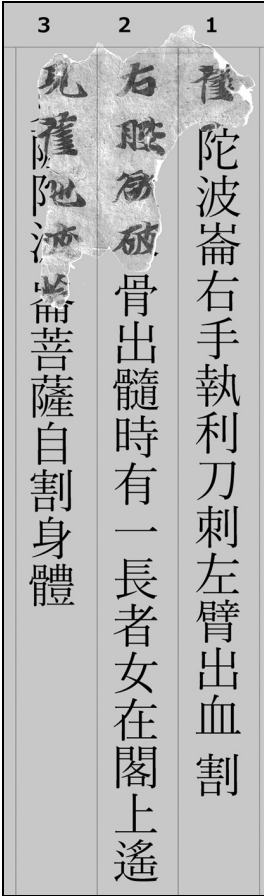
**Size:** 5.2 cm × 6.6 cm.

**Language(s):** Chinese (recto), Sanskrit (verso).

**Suvarṇabhāṣottamasūtra**, Deśanāparivarta (chapter 3)

**Recto**

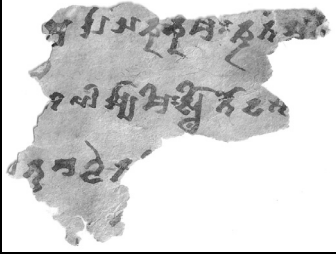
Pl. 9–1: SI 3728/2 R (reconstruction)





**Verso**

Pl. 9–2: SI 3728/2 V

**Transliteration**

- 01 [...] *m*[ ] pā pa ka ka [ ]ma : kṛ taṃ pū rv[ ] [...]  
 01° ×  
 02 [...] śa yi śyā mi : st<sup>h</sup>ī to da ś[ ] [...]  
 03 [...] × ṭṛ ma jā n[ ] [ ]o [...]  
 04 [...] × × [...]

**Transcription**

- 01 [...] *m*[e] pāpaka[m] ka[r]ma : kṛtaṃ pūrv[...]  
 01a [...] *c*[a]  
 02 [...] śayīṣyāmi : sth{ī}to daś[...]  
 03 [...] × ṭṛ-m-ajān[ant]o [...]

**Commentary**

01a The subscribed akṣara *c*[a] was presumably added by a different scribe as a correction of the manuscript.

Cf. SuvKs<sup>64</sup> III.18f.:

yac ca **me pāpakaṃ karma kṛtaṃ pūrvaṃ** sudāruṇaṃ |

tat sarvaṃ **deśayīṣyāmi sthito** ’haṃ **daśabalāgrataḥ** || 18

Pāda a: Ms. Lü A<sup>1</sup> *yam ca*

Pāda d: Ms. St *sthito daśabalāgrataḥ* (also Śikṣ<sup>65</sup> 161.2; SHT 575 Fol. 1, 1.4 f.); pāda d in Skjærvø’s edition is with nine syllables hypermetrical.

mātāpitṛn **ajānanto** buddhānām aprajānatā |

kuśalaṃ cāprajānanto yat tu pāpaṃ kṛtaṃ mayā || 19

Pāda a: Ms. Ś; J *pitṛ-m*

<sup>64</sup> SuvKs(ED. SKJ.) 2004.

<sup>65</sup> ŚIKṢ 1897–1902.

## 10 SI 3728/1 (Kr XIIIi/1ж)

The fragment is part of a Chinese scroll containing the Saddharmapuṇḍarīka-Sūtra translated by Kumārajīva 鳩摩羅什 (T 262), for the reconstruction s. pl. 10–1. The blank reverse was used to write a Sanskrit text on.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 6.3 cm × 5.4 cm.

**Language(s):** Chinese (recto), Sanskrit (verso).

## Text with dhāraṇī

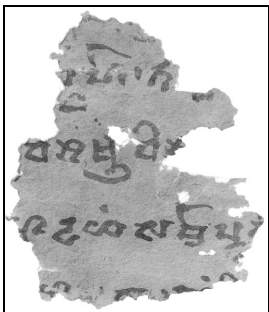
## Recto

Pl. 10–1: SI 3728/1 R (reconstruction)

4	3	2	1
之意然其所止故在本處下劣之心亦未能	知衆物在銀珠寶及諸庫藏而無憐取一滄	宜加用心 <small>念</small> 人漏失爾時窮子即受教勅領	是當體此意所以者何今我與汝便爲不異

**Verso**

Pl. 10–2: SI 3728/1 V

**Transliteration**

- 1 [...] ... [...]
- 2 [...] ×v[ ] hā | ta [ ]y[ ] [...]
- 3 [...] × vi śa ā vi ś[ ] [...]
- 4 [...] h<sub>ɣ</sub> da yaṃ sa mā pta × [...]
- 5 [...] h× ×ā × ×ṃ [ ]i [...]

**Transcription**

- 1 [...] × × × [...]
- 2 [...] sv[ā]hā | ta[d]y[athā] [...]
- 3 [...] āviśa āviś[a] [...]
- 4 [...] h<sub>ɣ</sub>dayaṃ samāpta × [...]
- 5 [...] h<sub>ɣ</sub>/u × ×ā × ×ṃ ×i [...]

**Commentary**

03 āviśa āviśa: dhāraṇī, very common.

**2.1.2 Tocharian B****11 SI 6378/7 (B/без шифра)**

Fragment from the middle of a folio presumably of poṭhī format; part of the upper/lower edge is preserved with remains of two lines on each side.

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

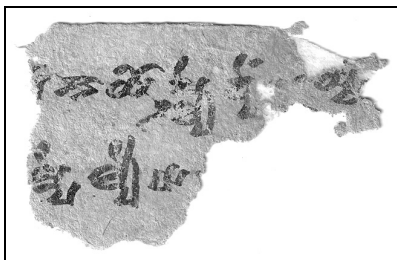
**Size:** 3.4 cm × 5.3 cm.

**Language:** Tocharian B.

**Udānavarga?**<sup>66</sup>

**A**

Pl. 11-1: SI 6378/7 A



**Transliteration**

01 [...] × nā yo-r<sup>67</sup> plye<sup>68</sup> cyem • ys[ ]<sup>69</sup> [...]

02 [...] mpe lye 10 [...]

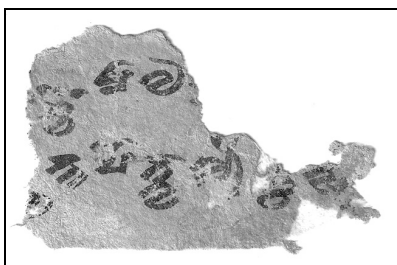
**Transcription**

01 [...]n āyor plyecyem • ys[...]

02 [... e]mpelye 1[3<sup>?</sup> ...]

**B**

Pl. 11-2: SI 6378/7 B



<sup>66</sup> S. comm. on A02.

<sup>67</sup> Without virāma dot.

<sup>68</sup> Or: ṣlye?

<sup>69</sup> On a separate tiny fragment, probably not belonging here.

**Transliteration**

-02 [...] ×-k • mā o × [...]

-01 [...] [ ]ñ[ ] nṭa po twā lye ñkã[ ] ts<sup>70</sup> [...]**Transcription**

-02 [...]k | mā o[...]

-01 [...]ñ[ ] nṭa po tw <sup>{ā}</sup>lyeñkã[m] ts[...]**Commentary**

A 01 **plyeçyem**: Prs.II<sup>71</sup> 3rd pl. impf. act. from plätk- ‘overflow, develop, arise’. The only so far attested Prs.II form was the -m- participle plyeke-mane. — It is tempting to read āyor ‘gift, giving’ at the beginning of the line. As a singular form, it could not be the subject of the sentence. — Regarding ys[...] s. note on transliteration.

A 02 [e]**mpelye** ‘horrible’ with following number sign 10 [+?] which points to the end of a verse. The same situation is met with in THT 29 a 5 where [kerek]auna empelye ‘the horrible flood’, equivalent of Skt. ogha- ‘(great) flood’ concludes the translation of UvSkt<sup>72</sup> XII 13. However, A01 plyeçyem does not match a verb form in one of the preceding Udānavarga verses.

B 01 **po tw <sup>{ā}</sup>lyeñkã[m]** ‘that all, others’. If <ts> belonged here gen. pl. m. alyeñkã[m]ts- would be possible. Otherwise alyeñkã[m]ts or obl. pl. m. alyeñkã[m] or a case derived from the obl.

**12 SI 6378/4 (В/без шифра)**

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 2.3 cm × 2.3 cm.

**Language:** Tocharian B.

<sup>70</sup> On a separate tiny fragment, probably not belonging here.

<sup>71</sup> Thus MALZAHN 2010: 744 obviously because of the root vowel -e-, against Prs III in KRAUSE 1952: 265 and DTB<sup>2</sup> 2013: 461, Prs II/III in TEB II 1964: 217.

<sup>72</sup> UVSKT (ED. B) 1965–1968.

**Buddhist text(s)**<sup>73</sup>**A**

Pl. 12–1: SI 6378/4 A

**Transliteration**01 [...] *nmi*<sup>74</sup> r[ ] ntse k[ ] [...]

02 [...] sto a knā [...]

**B**

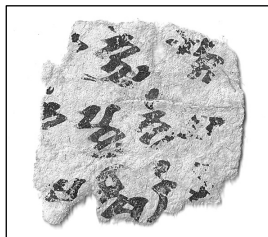
Pl. 12–2: SI 6378/4 B

**Transliteration**

01 [...] × kuse yše [...]

02 [...] × pka nte pa [...]

03 [...] ṣa nmī re ×e [...]

**Commentary**

Single words can be identified or restored: A 01 [wa]sto ‘again’, but also other options; [ṣa]nmīr[e]ntse ‘of the novice’; A 02 aknā[tsa] ‘stupid’; B 01 kuse ‘who’, yše[lme]? ‘(sexual) pleasure’; B 02 pkañte ‘obstacle, hindrance’; B 03 ṣanmire[nts]e ‘of the novice’.

**13 SI 2965/4 (B/29-4)**

The text on the recto turned out to be part of a Chinese translation of the Mahāparinirvāṇasūtra (T 374 or T 375, 17 characters per column), for the reconstruction s. pl. 13–1. The blank reverse was used to write Tocharian B on. A part of the lower edge of the scroll (corresponding to the right edge of the Tocharian B layout) is present.

**Provenance:** On baš Ming Öy, coll. by Berezovsky, in 1905–1907.

**Size:** 5.7 cm × 7.3 cm.

<sup>73</sup> A and B perhaps not by the same scribe; different texts?

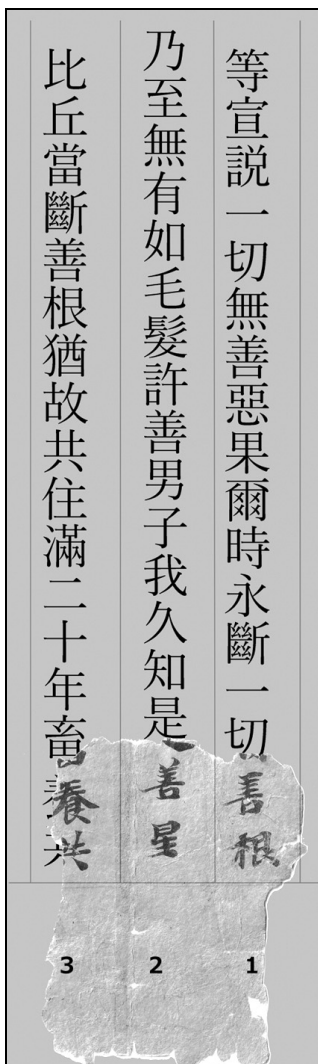
<sup>74</sup> Or: *nmi*? In B 03 *nmi* is unambiguous. It would be strange, but not excluded if both variants, *ṣanmire* and *ṣarmire* (s DTB<sup>2</sup> 2013: 710), occurred in the same manuscript.

Language(s): Chinese (recto), Tocharian B (verso).

Undetermined

Recto

Pl. 13-1: SI 2965/4 R (reconstruction)



T 374 XII 562a28-b1 or T 375 XII 808c2-5

**Verso**

Pl. 13–2: SI 2965/4 V

**Transliteration**

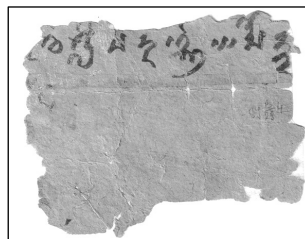
1 [...] × nṭ ślai e ka ññe ya rpo nta [...]

**Transcription**

1 [...]nt śl&lt;e&gt;-ekaññe yarponta [...]

**Translation**

1 with property, (religious) merits

**14 SI 3717/14 (1–2) (Kr VII/1)**

Two fragments perhaps from the same folio, inscribed on both sides, with traces of two to three lines. The larger fragment shows features of a leaf in poṭhī format; part of the string hole area is preserved, interrupting the two middle lines.

**Provenance:** Turfan, coll. by Krotkov around 1907.

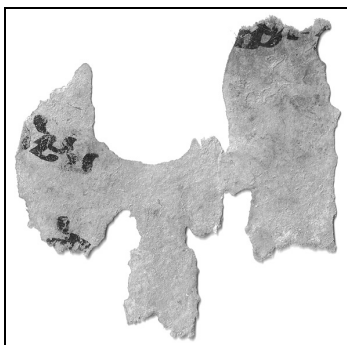
**Size(s):** SI 3717/14-1 4.4 cm × 4.4 cm; SI 3717/14-2 2.5 cm × 1.5 cm.

**Language:** Tocharian B<sup>75</sup>.

**Undetermined****14.1 SI 3717/14-1**

Pl. 14–1: SI 3717/14-1 A

Pl. 14–2: SI 3717/14-1 B



<sup>75</sup> S. comm. ad A 03.

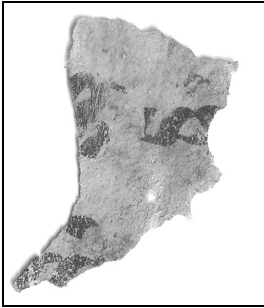


**Transliteration**

- A 01 [...] y<sup>x</sup> × [...]  
 A 02 [...] <sup>?</sup>spe ⊙ [...]  
 A 03 [...] ye ⊙ [...]  
 B 01 [...] [ ]ś[ ] ħñ[ ] ⊙ [...]  
 B 02 [...] × śa ⊙ [...]  
 B 03 [...] × [+ +] × • s[ ] [...]

**14.2 SI 3717/14-2**

Pl. 14-3: SI 3717/14-2 A

**Transliteration**

- A 01 [...] to yaṃ [...]  
 A 02 [...] yaṃ [...]  
 B 01 Illegible  
 B 02 Illegible

**Commentary**

The fact that the letter combinations 14.1 A 03 #spe, B 01 ħñ[ ] cannot be explained from another eligible language, viz. Sanskrit or Uyghur, points to Tocharian. Word initial spe speaks for TochB spertte ‘± function, behavior’<sup>76</sup> or spelkke ‘zeal, effort’<sup>77</sup> as candidates. By syllables such as 14.2 A 01,02 yaṃ, 14.1 A 03 ye, 14.1 B 02 śa the presence of Skt. as second language is not excluded.

<sup>76</sup> DTB<sup>2</sup> 2013: 788.

<sup>77</sup> Ibid. TochB spe ‘nearby, closely’ (DTB<sup>2</sup> 2013: 788) would not be choosable after punctuation.

## 15 SI 6378/1 (B/без шифра)

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 6.5 cm × 7.0 cm.

**Language:** Tocharian B.

### Document

#### Recto

Pl. 15–1: SI 6378/1 R

#### Transliteration

01 [...] <sup>78</sup> yi rma k̄ai l[ ] <sup>78</sup> [...]

02 [...] [ ] i rp× ki cai [ ] i <sup>79</sup> [...]

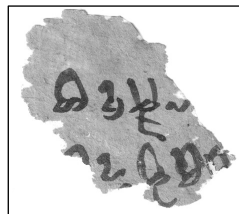
#### Verso

Blank, the script of recto shining through.

#### Commentary

01 yirmakkai, obl. sing. of yirmakka\* ‘± treasurer’.<sup>80</sup>

02 [y]irp[šu]ki, obl. sing. of yirpşuki ‘± inspector’.<sup>81</sup> The personal name could be Caitike or the diminutive Caiyitiška.<sup>82</sup>



## 16 SI 6378/2 (B/без шифра)

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 7.0 cm × 6.3 cm.

**Language:** Tocharian B.

### Document

#### Recto

Pl. 16–1: SI 6378/2 R



<sup>78</sup> Or: o.

<sup>79</sup> Or: [ ]ai.

<sup>80</sup> DTB<sup>2</sup> 2013: 542.

<sup>81</sup> DTB<sup>2</sup> 2013: 542.

<sup>82</sup> DTB<sup>2</sup> 2013: 275.

**Transliteration**

- 01 [...] psā wa ×i × [...]  
 02 [blank] yi rma × [...]  
 03 [blank] [ ]i rp× [ ]i[...]

**Verso**

Blank, the script of recto shining through.

**Commentary**

- 01 Most likely the name *Waṃṣi*, probably in the gen. sing. as in SI B Toch/9.7.<sup>83</sup>  
 02 *yirmakkai* s. (SI 6378/1).  
 03 *yirpṣ[uk]i* s. (SI 6378/1).

**17 SI 6378/3 (В/без шифра)**

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 6.0 cm × 7.3 cm.

**Language:** Tocharian B.

**Document****Recto**

Pl. 17–1: SI 6378/3 R

**Transliteration**

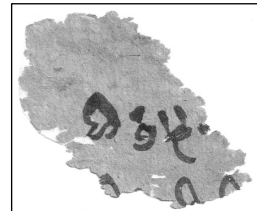
- 01 [blank] yi rma kai × [...]  
 02 [ ]i × [ ]i [ ]i [...]

**Verso**

Blank, the script of recto shining through.

**Commentary**

- 01 *yirmakai*, here without doubling of k, s. **15** (SI 6378/1).  
 02 With some probability [y]i[rpṣuk]i, s. **15** (SI 6378/1).



<sup>83</sup> DTB<sup>2</sup> 2013: 624 with reference to Pinault 1998: 4.

**18 SI 6378/5 (В/без шифра)**

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 5.2 cm × 6.7 cm.

**Language:** Tocharian B.

**Document****Recto**

Pl. 18–1: SI 6378/5 R

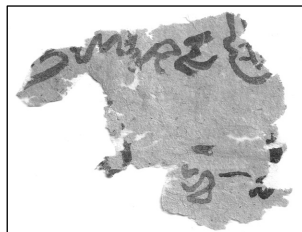
**Transliteration**

01 [...] × × śarsa SIGNUM [...]

02 [...] ×e [?] ñcam<sup>84</sup> – li [...]

**Verso**

Blank, the script of recto shining through.

**Commentary**

01 śarsa ‘has taken note of’

**2.1.3 Tocharian A**

---

**19 SI 6378/8 (В/без шифра)**

Fragment from the upper/lower end of a folio, presumably of poṭhī format with remains of four lines on each side.

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 9.9 cm × 10.4 cm.

**Language:** Tocharian A.

**Undetermined**

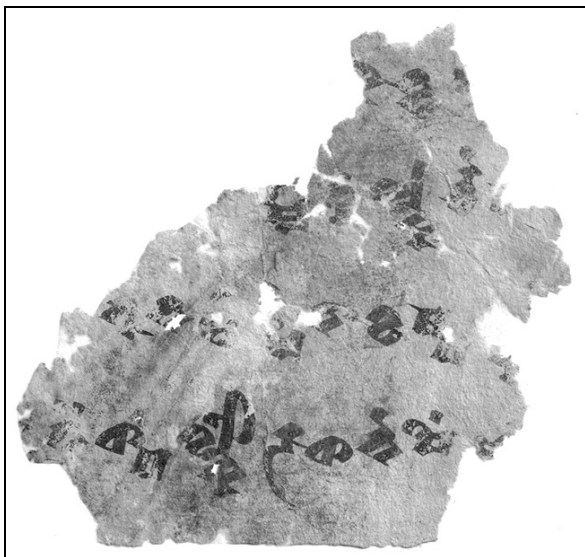
---

<sup>84</sup> Or: [-]ñc.

---

## A

Pl. 19–1: SI 6378/8 A

**Transliteration**

01 [...] ×-nt̄ × [...]

02 [...] [ ]m[ ] ka lka rce × [...]

03 [...] nu na [-]k̄ ×m[ ]m nā k̄a m̄pa [ ]k[ ] [...]

04 [...] nā şpa lko ra-ş̄ ne şim̄ × [...]

**Transcription**

01 [...] × -nt̄ × [...]

02 [... y]m[e] kalkar cemä[k ...]

03 [...] nunak [t]m[a]m nākām pä[l]k[...]

04 [...] nāş pälkorāş neşim̄ s[ärki...]

**Translation**

02 they went their way

03 again [has] see[n] there badness<sup>85</sup>

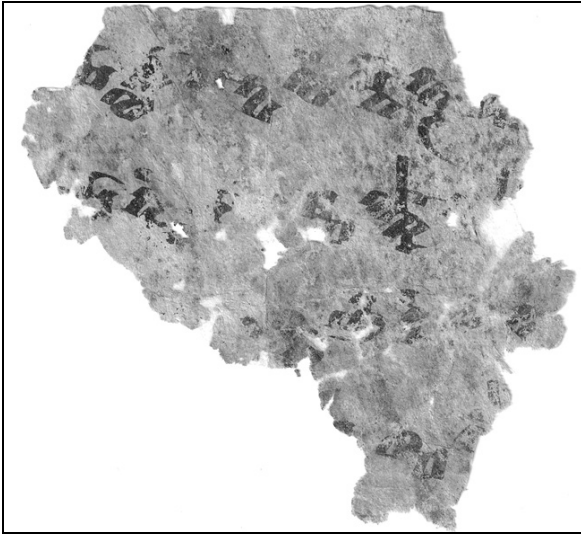
04 I having seen (etc.), as before

---

<sup>85</sup> Restoration after B 02.

**B**

Pl. 19–2: SI 6378/8 B

**Transliteration**

- 01 [...] yā kl× p[ ]-nt̄ wā rpnā nṭṛ × [...]  
 02 [...] mā tmaṃ nā<sup>86</sup> × mpa lkā-× × [...]  
 03 [...] × w× rña re × n× [...]  
 04 [...] × ṣpa l[e] [...]

**Transcription**

- 01 [...]yā klopan̄t wārp̄nān̄trā × [...]  
 02 [...] mā tmaṃ nā[kā]m<sup>87</sup> pālkāt × [...]  
 03 [...] × w× r ñareyaṃ n× [...]  
 04 [...] × ṣ pāl[k]e [...]

**Translation**

- 01 they suffer pains...  
 02 did not see there badness...  
 03 ...in the hell...  
 04 ...I saw

<sup>86</sup> Or: *tā*.

<sup>87</sup> Or *nā* × *m*.

### Commentary

For the noun *nākām*, usually only the meaning ‘blame’ is given. However, like its TochB counterpart *nāki*, it also means ‘the bad(ness), evil’ < ‘\*object of censure’. In the bilingual A 385 (=THT 1019) b3 *nākām* translates Skt. *doṣa-* ‘badness’. The passage is further interesting because it also attests the syntagma *nākām pāl̥k-/lāk-* ‘to see the badness’: (Skt.) *saṃsāradoṣ<o>palakṣaṇād.*<sup>88</sup> (TochA) *saṃsāris nākām pāl̥kāluneyā* ‘(Skt.) on account of/ (TochA) by observing the badness of the Saṃsāra’. Mention should be made of the exact equivalent in Tibetan ‘*khor ba*’i ñes pa la rtog pas (quoted from van VELTHEM 1977: 87<sub>16</sub>), somewhat shorter the Chin. 見過失已 (T 1554 XXVIII 982b18), van VELTHEM 1977: 18.

## 20 SI 6378/9 (В/без шифра)

During the restoration it turned out that SI 6378/9 consisted of two separate fragments, which, judging by their appearance, might belong to the same manuscript. They are inscribed with carefully executed Brāhmī (Sander alphabet u), the second one on only one side.

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

**Size(s):** SI 6378/9-1 4.3 cm × 5.0 cm, SI 6378/9-2 3.6 cm × 3.4 cm.

**Language:** Tocharian A

### Undetermined

#### 20.1 SI 6378/9-1

Pl. 20–1: SI 6378/9-1 A

<sup>88</sup> The emendation of the °ṣā° of the manuscript, probably presented for the first time in TEB II 1964: 43, §23, is evident because only *upalakṣaṇa-* ‘the act of observing’ makes sense, while *apalakṣaṇa* ‘having inauspicious marks’ is useless. Nevertheless, the wrong reading *saṃsāradoṣāpalakṣaṇa-* is found unchallenged e. g. in van VELTHEM 1977: 18, in CEToM sub A 385 (<https://www.univie.ac.at/tocharian/?m-a385>) and incomprehensibly also in SWTF 1994–2018: IV, 249b, although in I 392a is pre-referred to this lemma by *upalakṣaṇa-* and in I 523b s. v. *apa-lakṣaṇa* is expressly noted: “l(ies): *upa-lakṣaṇa*”.

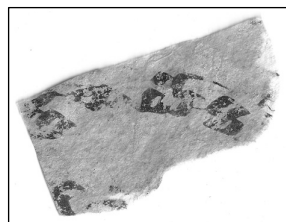
**A****Transliteration**

01 [...] × ñ[ ]-š yo-k × [...]

02 [...] × × [...]

**Transcription**

01 [...]ñ[ ]š yok × [...]

**B**

Not inscribed.

**20.2 SI 6378/9-2**

Pl. 20–2: SI 6378/9-2 A

**A****Transliteration**

01 [ ... ] × [ ... ]

02 [ ... ] š šñi ā [ ... ]

03 [ ... ] × × × [ ... ]

**Transcription**

02 [ ... ] š šñi ā [ ... ]

**B**

The surface is badly worn; the remains of two indefinite aksharas can be seen. One of them may be *le* or incomplete *l<o>*.

**Commentary**

20.1 A 01 yok ‘1. color 2. hair’ and 20.2 A 02 šñi occur in both Tocharian languages, but šñi is not possible in the present combination within TochB. In 20.1 A 01 [ ]ñ[ ]š the consonant before ñ also seems to be ñ, which would suggest restoring TochA abl. kapśāññāš ‘from the body’. In 20.2 A 02 one could assume šñi ā[ñcām] ‘oneself’ or some other case form of the same. But there are also other options.



## 2.1.4 Uyghur

### 21 SI 3717/9 (Kr VII/1)

Fragment from a Chinese scroll that contained one of the translations of the *Suvarṇaprabhāsa*sūtra (T 664). The upper margin is almost completely preserved. The left edge was the end of a leaf to which the next had been glued to continue the scroll. The gluing edge is clearly visible. This part of the scroll was still intact when the reverse side was inscribed with Uyghur text, since traces of a subsequent line can still be seen under the last line.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 3.3 cm × 11 cm.

**Language:** Chinese (recto), Uyghur (verso).

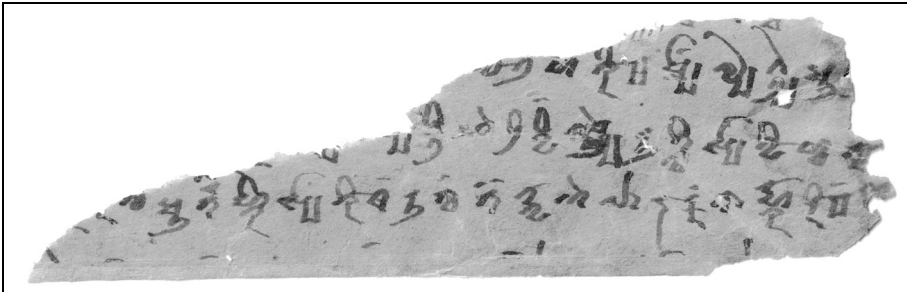
**Confession of sins**<sup>89</sup>

**Recto**

T 664 XVI 368b6–7

**Verso**

Pl. 21–1: SI 3717/9 V



**Transliteration**

01 [...] ...<sup>90</sup>[...]

02 [...] o-<sub>1</sub> b<sup>h</sup>[ ] ki-m̄ myām oya ṅryā ā × [...]

03 [...] × [+ ] × [+ ] [ ]y[ ] ṅri ye ri ndim̄ ymye u tli syā wi-ñic tyǎ [...]

<sup>89</sup> Cf. F.W.K. Müller in U II 1911: 76ff.

<sup>90</sup> Unusable traces.

04 [...] × × × o ā rto hki syā ki-s̄ u tuṃ nā zwā ɳe lā rā-g<sub>1</sub> tā rhkā ri-p ×o  
[...]

05 [...] ... <sup>91</sup>[...]

### Transcription

02 [...] ol b[o] kim mǎn öñrǎ a[...]

03 [...] × [+ ] × [+ ] [t][ä,ɳri yerindin yme utli sävinčtä [...]

04 [...] × × × o[n] artokı säkiz utun nizvanelarig tarkarip ×o [...]

### Translation

02 is this, which I [in] an earlier ex[istence]

03 and from the world of the [ ...go]d(s), fruit, in joy

04 removing the eighteen(?) evil passions

### Commentary

02 **öñrǎ a[ ]**: The restoration of *ažun* ‘existence’ is rather certain<sup>92</sup>. For the content cf. U II<sup>93</sup> 76 ll.12–13 *takı ymä mǎn Üdrät ilki ilki ažunta nā ymä bo ažunta ät’özin kılı yančtim ärsär, tilin sözläyü yančtim ärsär, köñülin sakınu yančtim ärsär, az öpkä biligsiz bilig küni küvänc körüm sezik-tä ulati utun nizvanelar ugrıta burhanka nomka bursonka dendarlarka yazdım yañıldım etc. etc.* ‘and further, whatever I, Üdrät, in an earlier existence or the current existence sinned through deed, tongue and mind, whatever I sinned because of greed, anger, ignorance, jealousy, pride, (wrong) view, scepticism<sup>94</sup> and the other passions against the Buddha, Dharma, Saṃgha and monks...’.

04 Some passions or impurities are enumerated in the passage quoted from U II<sup>95</sup> in the comm. on l. 02. They correspond with the list of *kleśas* of the *Dharmasaṃgraha*<sup>96</sup> 67: *rāgaḥ, pratighaḥ, mānaḥ, avidyā, kuḍḍṛṣṭiḥ, vicikitsā* ‘desire ~Uygh. az, anger ~Uygh. öpkä, pride ~Uygh. küvänc, ignorance ~Uygh. biligsizbilig, wrong view ~Uygh. körüm, doubt ~Uygh. sezik’. Redundant Uygh. küni ‘jealousy’ may be a second rendering of Skt.

<sup>91</sup> Unusable traces.

<sup>92</sup> Cf. UW<sup>2</sup> 2010: II.2 126.

<sup>93</sup> U II 1911.

<sup>94</sup> Or ‘doubt of the (right) view’?

<sup>95</sup> U II 1911.

<sup>96</sup> Digital version c/o GRETEL.

māna- which signifies ‘anger or indignation excited by jealousy (esp. in women)’.<sup>97</sup> The list is abridged by “etc.,” thus we do not know the names of the other impurities and not even their number. A group of eighteen kleśas is only poorly attested.<sup>98</sup> In fact, one could also think of [säkiz] on säkiz ‘88’<sup>99</sup> or [tokuz] on säkiz ‘98’<sup>100</sup> instead. However, the restoration of säkiz or tokuz is palaeographically excluded by the preserved traces of akşaras.

## 22 SI 3717/12 (Kr VII/1)

Bizarrely shaped fragment of unknown format, inscribed on both sides with Uyghur Brāhmī by means of a pointed calamus. Remains of 5 lines each are preserved. The characteristic damages indicate that this piece had been deposited with others in the same place, s. above § 1.1.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 4.8 cm × 4.4 cm.

**Language:** Uyghur.

### Buddhist

#### A

Pl. 22–1: SI 3717/12 A



<sup>97</sup> MW 1899: 809a.

<sup>98</sup> T 2375 LXXIV 571 b 2–3.

<sup>99</sup> T 2366 LXXIV 279 a 17ff., kindly communicated by P. Zieme.

<sup>100</sup> Cf. e.g. T 1509 XXV 375 b 15 九十八使煩惱.

**Transliteration**

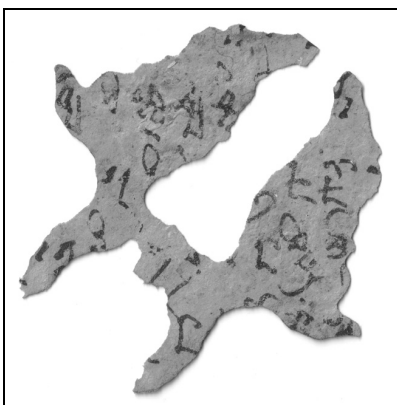
- 01 [...] [ ]im̄ y[ ] [+ ] × × × [...]  
 02 [...] ā d<sup>h</sup>[ ] [ ]g<sub>1</sub>[ ] × lā rri eya ryu-ṛ su d<sup>h</sup>[ ] (ṛ) [...]  
 03 [...] × om̄ lyā rr[ ] × [ + + ] × ṇḍu ka[...]  
 04 [...] × ga nd<sup>h</sup>a rvi lā-ṛ a [ + ] × × i × i [...]  
 05 [...] [ ]i × i-× × [...]

**Transcription**

- 01 [...]In y[ ] [+ ] × × × [...]  
 02 [...] atlıg × ları ärür sud[ ] (ṛ) [...]  
 03 [...] [ö]nlär[ ] × [ + + ] × nduka[...]  
 04 [...] × gandarwılar a [ + ] × × i × i [...]  
 05 [...] [ ]i × i-× × [...]

**B**

Pl. 22–2: SI 3717/12 B

**Transliteration**

- 01 [...] ... <sup>101</sup>[...]  
 02 [...] rd<sup>h</sup>yā ni 4 eya [ ]d<sup>h</sup>ni × [ + ] × [...]  
 03 [...] pu r[?]i [ ]e [ + ] [ ] × g<sub>1</sub>[?] k̄ā × [...]  
 04 [...] × nd<sup>h</sup>a r × i × ṛ × ṛ × rā ṣṭri mā [...]  
 05 [...] × rā × [ ]o × ṇc[ ] [...]

<sup>101</sup> Unusable traces.

**Transcription**

- 02 [...]rdāni 4 ä[ ]dni × [+] × [...]  
 03 [...]pur[?]i[ ]e [atlıg ka × [...]  
 04 [...] × ndar×i × r × r̥ × rāṣṭri ma[...]  
 05 [...] × rā × [ ]o × ṅc[ ] [...]

**Commentary**

A 02 **atlıg** [ ]**ları ärür sud** [ ]: ‘are their [...] by name’.

A 03 [ ]**önlär** [ ]: Perhaps tözönläri ‘the gentle ones of’; tözön with persevering assimilation t - ü > ö - ö also in TT VIII A 15.

[ ]**nduka** [ ]: Part of an Indian loan word. There are several candidates with -ṅḍūka-, e. g. maṅḍūka- ‘frog’ which cannot be evaluated without context.

A 04 **gandarwılar** ‘the Gandharvas’ is one of the few completely preserved words in the fragment. The ending -ı is a later substitute of the Tocharian B loan-suffix -e.<sup>102</sup> The rest of the word shows Skt. orthography.

B 02 The word ‘jewel’ seems to be contained here twice as [ä]**rdāni** and ä[r]**dni**.

B 03 [ ]**pur**[?]i[ ]**e**: Perhaps it is not too far-fetched to think of antaḥpurika- ‘superintendent of the gynaeceum, or harem’.<sup>103</sup>

B 04 The restoration would be: **g[a]ndar[w]ı[la]r [D]rı[ta]raṣṭri ma[haraj]** ‘the gandharvas, the great king Dhṛtarāṣṭra’.<sup>104</sup> Dhṛtarāṣṭra is “one of the four world-guardians...; guardian of the east and lord of gandharvas”.<sup>105</sup>

**23 SI 3717/2 (Kr VII/1)**

Mini fragment from the top/bottom of a leaf with remnants of one or two lines of carefully written Uyghur Brāhmī.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 2.2 cm × 2.6 cm.

**Language:** Uyghur.

<sup>102</sup> Cf. MAUE 2015: 263 with note 1; for inverse spelling <e> instead of <i> ⇒ [ı] s. MAUE 1996: XXIII.

<sup>103</sup> MW 1899: 43a.

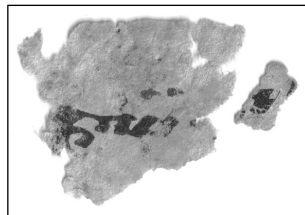
<sup>104</sup> The syntactical structure of the sentence is not known.

<sup>105</sup> BHS-D 1953: 286b.

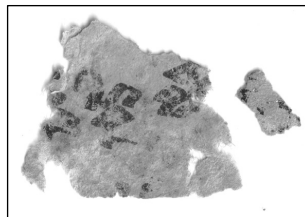
**Undetermined****A**

Pl. 23–1: SI 3717/2 A

Preserved is  $g_1a-yä$ ,  $-gay$ , deverbil suffix mostly used to express future.

**B**

Pl. 23–2: SI 3717/2 B

**Transliteration**1 [...]  $g_1 \times^{106}$  hki li [...]2 [...]  $\times$  [...]**Transcription**1 [...]  $g^{107}$  kılı [...]**Commentary**

Kılı[ ] is most probably a derivation of kıl- ‘to make, do’, e.g. [ayı]g kılı[nč] ‘misdeed, sin’.<sup>108</sup>

**24 SI 3717/8 (Kr VII/1)**

Fragment of a folio in poṭhī format. Remains of four lines of Uyghur Brāhmī on both sides. The string hole area interrupting the two middle lines is partly present. Its end and the writing lines are marked by red rules.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size:** 5.9 cm × 3.5 cm.

**Language:** Uyghur.

<sup>106</sup>  $\times$  stands for virāma dot, anusvāra or incomplete vowel diacritic.

<sup>107</sup> S. the previous note.

<sup>108</sup> UW<sup>2</sup> 2010: II.2 87.

## Undetermined

### A

Pl. 24–1: SI 3717/8 A

#### Transliteration

- 01 [...] ... <sup>109</sup>[...]  
 02 [...] ⊙ zi g<sub>1</sub> cya × [ ] × [...]  
 03 [...] ⊙ rd<sup>h</sup> ni eya [...]  
 04 [...] [ ] o-r<sup>110</sup> po mū ndā [...]

#### Transcription

- 02 [...] ⊙ zigčä × [ ] × [...]  
 03 [...] ⊙ rdni ä [...]  
 04 [...] or bo munda [...]



### B

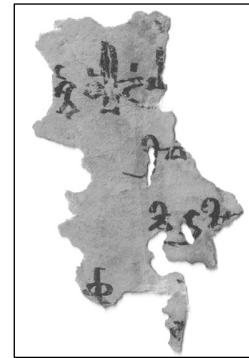
Pl. 24–2: SI 3717/8 B

#### Transliteration

- 01 [...] śne lyo-r̄ × [...]  
 02 [...] ⊙ rri-p̄ [...]  
 03 [...] ⊙ ki u ši- × [...]  
 04 [...] l[?]i-[+ +] × [...]

#### Transcription

- 01 [...] śne lyor × [...]  
 02 [...] ⊙ r̄lp̄ [...]  
 03 [...] ⊙ ki uži [...]  
 04 [...] l[?]i-[+ +] × [...]



### Commentary

A 02 [ ] **zigčä**: If <zi> is correct, then perhaps [kā]zigčä ‘in order’.

A 03 ]**rdni**: Restoration of [ä]rdni ‘jewel, Skt. ratna’ is rather likely.

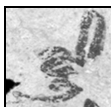
A 04 ]**or bo munda**[ ]: [ ]or, if read correctly, is unclear, while bo munda[g] ‘of this sort’ (with or without törlüg or sim.) is easy to restore.

<sup>109</sup> Unusable traces.

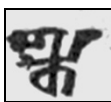
<sup>110</sup> Instead of usual -r̄.

B 01 From the first impression, this line looks like TochB. In fact it is linguistically obscure. If  $\times = 10$ , lyor might be another numeral, possibly badly disfigured 10 000 which is shaped in IOLToch 200 r 3 as is shown in pl. 24–3.<sup>111</sup> A greatly different form is met with in SI O 20 fol. I v 5, s. pl. 24–4.<sup>112</sup> However, *śne* would remain unexplained.

Pl. 24–3: IOL Toch 200 r 3 (by courtesy of British Library, London)



Pl. 24–4: SI 3120, O 20 fol. I v 5



B 03 *uži*[k] ‘letter, akṣara’: The restoration is without alternative. The same spelling occurs in 27 01 and 05.

## 25 SI 2964 (B/28)

Perhaps fragment of a scroll. A line marks the end of the writing area. Side A bears two incomplete lines of Uyghur language, the upper one in ornamental Uyghur script,<sup>113</sup> the second in Uyghur Brāhmī. Below is a delicate drawing of a monk in Chinese style. The round hole had probably not developed accidentally; at its edge on side B there are some TochB Brāhmī characters.

**Provenance:** On baš Ming öy, coll. by Berezovsky, in 1905–1907.

**Size:** 15.2 cm × 16.0 cm.

**Language:** Uyghur.

<sup>111</sup> Peyrot (PEYROT 2007: 200 s.) reads 100 though the sign follows the number sign 1 000. In fact, the two signs differ in that the loop below 100 is added to the hasta while that of 10 000 is attached to the serpentine-like body. The first to determine the figure correctly was VOROBIOV-DESIATOVSKII 1958: 283 and 288, later independently SCHMIDT 2001: 23 fn. 19 together with SCHMIDT 2021: 111f., cf. also CHING & OGIHARA 2010: 108.

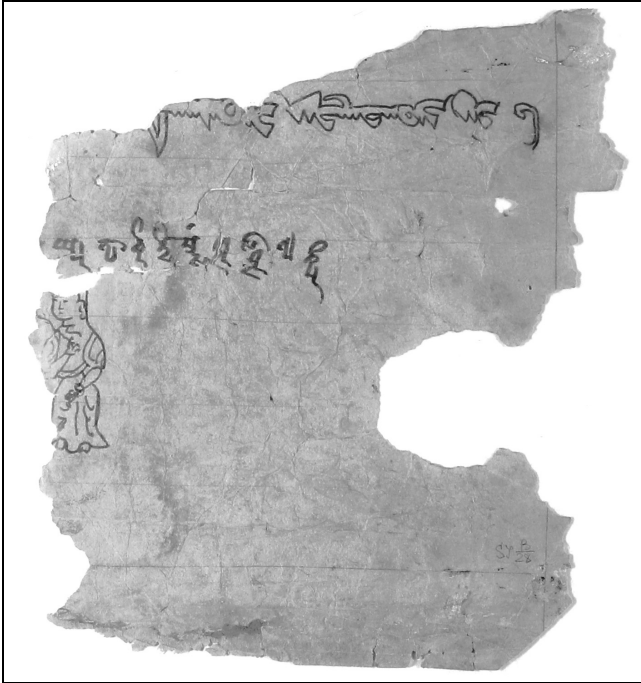
<sup>112</sup> Cf. SAKA DOCUMENTS VII 1993: no. 332 with plate 129(f).

<sup>113</sup> Lines of the Uyghur script in the same artistic manner are attested e. g. in SI 1785 (Kr IV/258) and SI 4030 (4b Kr/13) published in MATSUI 2010.



**Undetermined****A**

Pl. 25-1: SI 2964 A

**Transliteration**

01 [...] d'rm'ty šyl'v'nty ky '

02 [...] yyu tyā ki ndi-msa d<sup>h</sup>ū sād<sup>h</sup>ū eya dhkyu**Transcription**01 [...] *darmate*<sup>114</sup> šilavanti-qya

02 [...]yü tągindim sadu, sadu, ädgü

**Translation**

01 [...] Darmate the humble Šilavat

02 I have ventured to [...]. Good, good, good.

<sup>114</sup> Or darmati.

## Commentary

01 Darmate — N. pr. of Indian origin, perhaps comparable to TochB Tarmatte,<sup>115</sup> possibly shortened from Dharmadatta. śilavanti (Toch. śilavānde, Skt. śilavat-) is a well attested title.<sup>116</sup>

## Abbreviation<sup>117</sup>

AAWG: Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse.

Abhidh-d: Abhidharmadīpa

Abhidh-k-bh: Abhidharmakośa-bhāṣyam

AdsP: Aṣṭādaśasāhasrikāprajñāpāramitā

AKPAW: Abhandlungen der Königlich Preussischen Akademie der Wissenschaften

AŚ: Adhikaraṇaśamathā dharmāḥ

GRETEL: Göttingen Register of Electronic Texts in Indian Languages

PrMoSū: Prātimokṣasūtra

PrMoSū(Sa): Prātimokṣasūtra of Sarvāstivādins

PvsP: Pañcaviṃśatisāhasrikā Prajñāpāramitā

SHT: Sanskrithandschriften aus den Turfanfunden

Śikṣ: Śikṣāsamuccaya

SuvKs: the Khotanese Suvarṇabhāsottamasūtra

STT: Sansrittexte aus den Turfanfunden

T (no.) (vol.) (p.): Taishō shinshū Daizōkyō (大正新脩大藏經), alias Taishō Issaikyō (大正一切經). I–C. Tōkyō 1924–1935

THT: Tocharische Handschriften aus den Turfanfunden, Berlin

TT: Türkische Turfan-Texte

VinT: Vinaya Texts

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<sup>115</sup> DTB<sup>2</sup> 2013: I 298.

<sup>116</sup> See e.g. ZIEME 2009; MATSUI 2017; RASCHMANN 2020.

<sup>117</sup> For abbreviations of Uyghur text editions which are not contained here s. UW<sup>1</sup> 2010 and/or UW<sup>2</sup> 2010.

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## An Old Uyghur Translation of the 開蒙要訓 *Kaimeng yaoxun*

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*Abstract:* The verso of a scroll of the Old Uyghur version of the *Säkiz yükmäk yaruk sudur* contains an Old Uyghur translation of the *Kaimeng yaoxun* 開蒙要訓, a textbook for learning Chinese which is known from the Dunhuang finds only. The Uyghur fragments of this version are preserved in the Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences as well as in the Turfan Collection of the Berlin Brandenburg Academy of Sciences and Humanities. In this paper one section is given in transliteration, transcription and in translation based on the Chinese Vorlage.

*Key words:* *Kaimeng yaoxun* 開蒙要訓, Turfan, Dunhuang, Chinese teaching books, Old Uyghur translation

### Introduction

The verso of a scroll of the Old Uyghur version of the *Säkiz yükmäk yaruk sudur*<sup>1</sup> contains an Old Uyghur translation of the *Kaimeng yaoxun* 開蒙要訓 (hereafter: KMYX). Here, I would like to express my thanks to Rong Xinjiang, who drew my attention to the possibility that the Old Uyghur text could be a translation of the KMYX. I am also grateful to Takata Tokio for reading an earlier draft of this paper and giving some amendments.

The KMYX is a textbook which is known from the Dunhuang finds. It consists of about 350 four-character lines for learning and memorising Chinese characters.<sup>2</sup> The better known *Qianziwen* 千字文 has a similar structure but without repetition of characters. It is written in a more elaborate style. The striking is that the KMYX contains many very rare characters.

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<sup>1</sup> Translation of the *Tiandi bayang jing*, cp. ODA 2010; ODA 2015; RASCHMANN 2012.

<sup>2</sup> More details in Nugent 2018: 163.

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Several fragments of translations of the *Qianziwen* are already edited enriching the knowledge of Old Uyghur.

Now, with the help of the equations between Chinese and Old Uyghur words of the KMYX there is hope for a further enrichment. Unfortunately, the scroll is broken into a large number of small fragments. Thanks to the recto sides it is possible to bring all these small remnants into the correct sequence and order so that some lines are even complete. In contrast to the *Qianziwen*, the Chinese characters are not quoted. Instead of the 4 characters per unit 4 slashes are used substituting them.<sup>3</sup> The lexical material obtained from the parallels is nevertheless considerable, since it makes it possible to give exact Chinese meanings for a number of words. However, since the Chinese sentences also contain words that are very rare, the question is to what extent the translator has always hit the right note.

### **Chinese version of the Kaimeng yaoxun**

A. Pissin characterizes the text as follows: “Lei Qiaoyun divides children’s literature, as she names it, which she has collected from among the Dunhuang material, into six categories. One category contains texts that ought to be studied in order to learn characters, such as the One Thousand Character Text (*Qianziwen* 千字文), the Important Instructions to Open Up the Bemuddled Minds (*Kaimeng yaoxun* 開蒙要訓), and the One Hundred Household Names (*Baijiaxing* 百家姓)”.<sup>4</sup>

The KMYX is a rhymed work which consists of 350 phrases of 4 words. The contents comprise a wide range of topics which are presented in these four words phrases like general knowledge on astronomy, geography, seasons, mountains, rivers; human relations, human qualities; topic of housing and decoration; human body and illnesses; jewels and treasures, arts and fieldworks; kitchen and eating; plants and animals, writing utensils and books etc. It is important because many vernacular words are used in contrast to the similar *Qianziwen*<sup>5</sup>. It was used for children and adults. The book is known only from Dunhuang and Turfan. After the Yuan dynasty it went lost.

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<sup>3</sup> RASCHMANN 2012: 105: “The individual text sections are separated from each other by four slashes and indicate omissions (in a translation?)”.

<sup>4</sup> PISSIN 2009: 257.

<sup>5</sup> ZHENG & ZHU 2007: 29 sqq.

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Rong Xinjiang mentions the KMYX as one of the teaching books in semantic exegesis and orthography.<sup>6</sup>

### Chinese edition of the Kaimeng yaoxun

The numbers given to the entries by Ma<sup>7</sup> differ slightly from those by Zhang.<sup>8</sup> From 1 to 44 there is no difference. Usually, the units of 4 words are strictly considered, number 46 contains two units of 4 words thus all following numbers in Ma 2008 differ by -1.

Book	Article
45	45
46	46/1
47	46/2
48	47
100	99
200	199
300	299
340	341
341	342

### Old Uyghur version of the Kaimeng yaoxun

I. Galambos has started to investigate the influence of Chinese teaching books in the cultures of the neighbouring countries, inter alia in the states of the Uyghurs. As up to now only fragments of the *Qianziwen* translations were edited, he had to concentrate on this topic and discussed e.g. the question why Uyghurs regarded it necessary to translate the *Qianziwen*.<sup>9</sup> With the new materials presented here we gain a larger understanding of the requirements for teaching and learning Chinese.

<sup>6</sup> RONG 2013: 394.

<sup>7</sup> MA 2008.

<sup>8</sup> ZHANG 2013.

<sup>9</sup> GALAMBOS (in print).

## The fragments<sup>10</sup>

For marking the four Chinese characters four small strokes are used, similar to the method in the *Qianziwen* translation. In the latter one usually the first character of a four words unit is written as Chinese character and only the following ones are given as slashes.

One scroll very fragmentarily preserved today, was reused for writing the KMYX. Judging from the existent fragments, the scribe used about one third of the scroll, because the first fragment starts on the opposite of recto line 253 and the last one ends on line 88. This means that the new scroll (KMYX) was cut from the old one (SYX).

From U7138 it is clear that the fragments belong to the finds in Daxianusāhri during the second Turfan expedition. The Germans obtained only one third of all fragments, two thirds are preserved in the IOM Collection in St. Petersburg. They were collected by Nikolai Krotkov and handed over to the Committee in 1911 as parts of Kr IV.

## Concordance

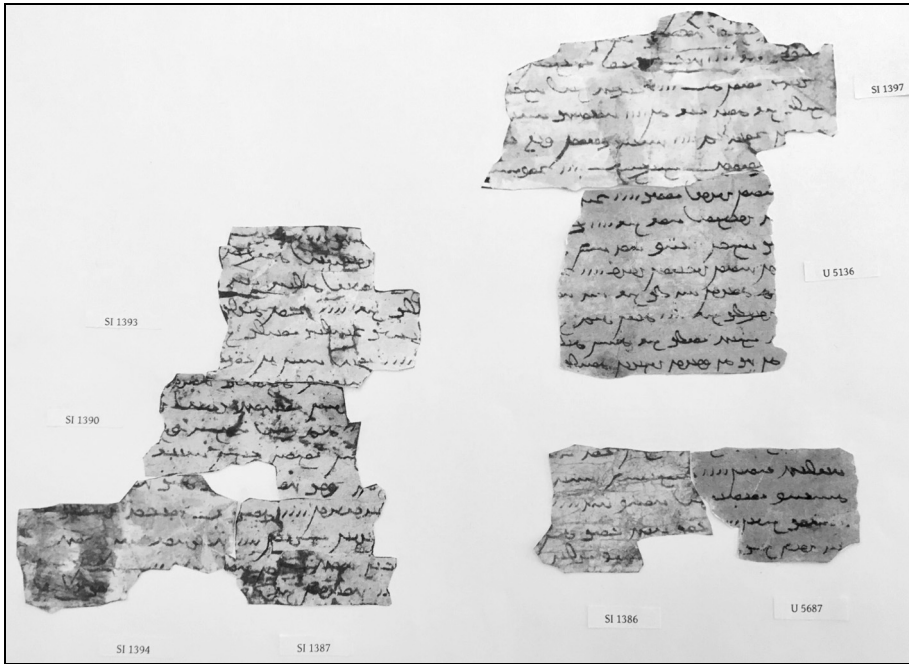
IOM/RAS	BBAW	
SI 1243 (Kr IV/10)	U3407 (T II T)	Kat.-Nr. 116
SI 1362 (Kr IV/142)	U4958 (T II Y 14)	Not in Kat.
SI 1384 (Kr IV/171+172)	U5136 (no old signature)	Not in Kat.
SI 1385 (Kr IV/172)	U5686 (T II T)	Kat.-Nr. 085
SI 1386 (Kr IV/173)	U5687 (T II T)	Kat.-Nr. 067
SI 1387 (Kr IV/174)	U5698 (T II T 554)	Kat.-Nr. 101
SI 1390 (Kr IV/178)	U7138 (T II D 213)	Kat.-Nr. 057
SI 1391 (Kr IV/179)	U7191 (T II T)	Kat.-Nr. 101
SI 1392 (Kr IV/180)		
SI 1393 (Kr IV/181)		
SI 1394 (Kr IV/182)		
SI 1395 (Kr IV/183)		

<sup>10</sup> Previous notes on the text of the verso side: ODA 2010, Facsimile Volume: 172–175: Text 222 verso (p. 175 “noch unentziffert” [未解讀]); RASCHMANN 2012: 11 (“unidentifizierter atü. (buddh.) Text bzw. Textteil”), 119 (Kat.-Nr. 116): “Neben 21 Fragmenten aus der St. Petersburger Sammlung gehören folgende Fragmente der Berliner Sammlung zu der Abschrift im Buchrollenformat (B 63): U7138 (Kat.-Nr. 057), U5687 (Kat.-Nr. 067), U5686 (Kat.-Nr. 085), U5698 [+Kr. IV/194+Kr. IV/189] + U7191 (Kat.-Nr. 101)”.

SI 1397 (Kr IV/185) SI 1398 (Kr IV/186) SI 1399 (Kr IV/187) SI 1400 (Kr IV/188) SI 1401 (Kr IV/188) SI 1403 (Kr IV/191) SI 1404 (Kr IV/192) SI 1405 (Kr IV/194) SI 1772 (Kr IV/177)	
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Many of these 29 fragments of the two collections can be joined directly or indirectly resulting in six sections with some longer or shorter lacunae between them.

Section 01	SI 1391 (Kr IV/179)	SY Y, 250–253
lacuna of 9 lines of SY Y		
Section 02	SI 1362 (Kr IV/142)+U3407 (T II T)	SY Y, 237–241
lacuna of 10 lines of SY Y		
Section 03	U5698 (T II T 554)+SI 1405 (Kr IV/194)+ SI 1401 (Kr IV/189)+U7191 (T II T)	SY Y, 215–223
lacuna of 18 lines of SY Y		
Section 04	U4958 (T II Y 14)	SY Y, 190–193
lacuna of about 40 lines of SY Y		
Section 05	U5686 (T II T)+SI 1395 (Kr IV/183)+ SI 1385 (Kr IV/172)+ SI 1772 (Kr IV/177)+ SI 1392 (Kr IV/180)+SI 1243 (Kr IV/10)+ SI 1403 (Kr IV/191)+SI 1404 (Kr IV/192)+ SI 1384 (Kr IV/171+172)+SI 1398 (Kr IV/186)+ SI 1400 (Kr IV/188)	SY Y, 135–169
<b>Section 06</b>	<b>SI 1397 (Kr IV/185)+SI 1393 (Kr IV/181)+ U 5136 (no old signature)+SI 1390 (Kr IV/178)+ SI 1394 (Kr IV/182)+SI 1387 (Kr IV/174)+ SI 1386 (Kr IV/173)+U 5687 (T II T)</b>	<b>SY Y, 117–134</b>
Section 07	U7138 (T II D 213)	SY Y, 88–117
Section 08	SI 1399 (Kr IV/187)	?



In this paper, as an example, I would like to present **section 06** as a rather well preserved passage. Nevertheless, due to the state of preservation of the scroll, there are great difficulties in reading it for large parts. This passage joined from eight fragments comprises the SYU text of lines 117–134: SI 1397+U5136+SI 1393+SI 1390+U5687+SI 1386+SI 1387+SI 1394.

This passage (section 06) presents the vocabulary of different topics including plants and animals as well as practical matters like house construction etc. Because of several lacunae some units are left without Old Uyghur equivalents, and here are treated only shortly.

### Transliteration of section 06

- 087 [xxxxxx]’lqw swv[xxxx] ”qy[ ]
- 088 [ ]’p[ ] l’r //// swv [xxx]čyp y’vl’q [ ]
- 089 t’kyrmy ’wrwn t’ //// yymyš lyk q’lv’[ ]
- 090 ”ldy l’r twyz yyr t’ //// qwytsty ”qy[ ]

- 091 [xxxx]n čwyžym /// s'ryq mwrwt pyl y[ ]
- 092 [xxxx] mwrwt "lyml' /// čwp'q[ ]
- 093 [xxx s]atun k'kwk 'wty /// č's[ ]
- 094 [xxx]z kwyčlwk 'rwr l'r /// m[ ]sy /// twrm' [ ]
- 095 [xxx]y q'lv' [ ]yq̄w qwzq'č [ /// ] kwyv'rg' twrmwz [ ]
- 096 [xxx]kwn s'twn k'vyrt' kyrkw /// č[ ]wyčyk t'dyq lyq [ ]
- 097 [xxx]m twykwn q'zdy l'r q'zqw[ ]rdy-l'r/// čyt tykdy [ ]
- 098 [xxxx] kwymdy l'r /// twr' t'm l[ ]ylynčy čysdyny 'wyrdy l[ ]
- 099 [xxxx] "lyš 'wrdy l'r tvr'q tyd[ ] /// 'wyk q'ryn t' ywmwr[ ]
- 100 [xxx] t' šy t' pwykwn k'lykyn twqdy [ ]' tyl'qw qwnkwz [ ]
- 101 [ ]k'nt 'wyswš k'čyp k[ ]
- 102 [ //]// tym mwnk "tlq p'l[ ]
- 103 [ ]l'n 'wlwq yyl'n q'yyr [ ]
- 104 [ ]l[ ]n [ ]l[ ]n ywz "[ ]l[ ]q pwy sw[ ]y t'ny sw[ ]
- 105 qyrdys yntyn /// q'rlyq'č s'qyz[xxx x]wykwrčkwn /// twry ' kwyvwz  
k'rwdy
- 106 t'qyqw 'wytyr'k qwqw q'z /// [xxxxx x]wyklyn "nkyt /// synkqwr q'r  
qwš
- 107 qyrqwy l'čyn /// ywy qwš ywry tyn [xxx] yyn qwš [ ]t' qwš l'r ///  
y'm'n 'k[xx]
- 108 [xx]yq kwyč l'ry [xxxxxx]wrw 'ydyz [ ] swykw t' l'r [ ] 'wy ' l'p

### Text and interpretation

The text of section 06 corresponds to the four words units [261] to [301]. Each table starts with the unit number of the KMYX and the bold line number of the transliteration. In the first three columns Chinese characters, pinyin and translation are given, while columns 4 and 5 are reserved for the Uyghur equivalents in transcription and translation. It is clear that in the context of the units the sense can be different, and therefore, if there are no Uyghur parallels, further comments are not provided. Only when Uyghur matches are available, the meanings of the words and their Chinese equivalents are presented and discussed.

## [261] 087

窖窖圖倉			–	
窖	yìn	cave	–	
窖	jiào	cellar	–	
圖	chuán	storage	–	
倉	cāng	granary	–	

087 [ ]'lqw swv[ ]'qy[ ].

The words of this line are difficult to read. I assume that they are the matching words of section 261, but no exact solution can be given.

## [262] 087–088

泥鍤梯蹬			–	
泥	ní	mud	–	
鍤	màn	trowel	–	
梯	tī	step, ladder	–	
蹬	dēng	step	[ ]'p[ ]-lar	

Only some Uyghur letter remnants of the fourth item are preserved. One expects an equivalent for *dēng*, but a convincing emendation is nearly impossible. A candidate could be the word *yapgak* “a kind of trap”.<sup>11</sup>

## [263] 088

博塹壘墻			////	
博	zhuān	brick	suv [kǎ]čip	
塹	jī	unfired brick	yavlak (?)	
壘	lěi	rampart	–	
墻	qiáng	wall	–	

This section begins with an expression *suv [kǎ]čip* “crossing the water” which cannot be a correct translation of *zhuān* “brick”. It is possible that the

<sup>11</sup> ED: 874b.

author thought of another character consisting of the main part 專 or one combined with that.

If the reading *yavlak* “bad” is correct, the second word is not at the right place.

[264] 088–089

掃灑庭院			–	
掃	sǎo	sweep	–	
灑	sǎ	sprinkle	–	
庭	tíng yuàn	yard	–	
院			[t]ägirmi orun-ta	“at a round place”

Judging from the translation [*t*]ägirmi orun-ta, apparently the author translated *yuàn* separately without considering the compound *tíngyuàn* “yard”, whose single meanings are “court” and “courtyard”. The Uyghur translation suggests that the author rather thought of 圓 *yuán* “round”.

[265] 089

料理菌場				////	
料	liào	materials	to arrange, manage	yemiş-lik	orchard
理	lǐ	arrange		kalv[alík]	garden
菌	yuán	garden		–	
場	cháng	vegetable garden		–	

In this section one sees a disorder. In Chinese the two words for “garden” are 3 and 4, while in Uyghur they hold the positions 1 and 2.

[266] 089

畦苑種蒔				–	
畦	qí	field, plant		–	
苑	wǎn	luxuriant		–	
種	zhǒng	seed		–	
蒔	shí	plant, dill		–	

No Uyghur equivalent.

## [267] 089–090

栽掐端行			–	
栽	zāi	particle	–	
掐	qiā	pinch	–	
端	duān	arrange	aldı-lar	
行	xíng, háng	line	tüz yer-tä	



P. 3189: 栽插端行.

Uyghur translates only two words, *duān* approximately by *aldılar* “they took” and *xíng* through *tüz yertä* “at a level place”. The character *zāi* 栽 with radical “hand” does not occur in Morohashi. Cp. Zhang’s explanation on p. 242.

## [268] 090

槐[榆]椿楮			////	
槐	huái	Sophora japonica	hoysı	
[榆]	[yú]	elm (tree)	karı[ ]	
椿	chūn	long-lived tree	–	
楮	chǔ	paper mulberry	–	

Unit [268] lists tree names. The Uyghur equivalent of the first character reflects the pronunciation of 槐 *huái* (xwaj<sup>12</sup>) added by 子 *zi*. The Brāhmī-Uyghur bilingual text Mainz 684<sup>13</sup> and Mainz 683 (T II S 52)<sup>14</sup> have the pair

<sup>12</sup> PULLEYBLANK 1991: 129.

<sup>13</sup> MAUE 1996: 4 with comments on p. 6.

<sup>14</sup> TT VIII: A 39.



(Skt) *picumanda* = (Uygh.) *hoy ts[i]*. In both cases *hoytsı* is a substitute for the nimba tree. D. Maue was the first who explained origin and use of *hoytsı* as *Sophora japonica*.<sup>15</sup> He suggested *qwytsty* for HT X 43, but the original spelling is *q'ytsky*<sup>16</sup> as given by A. Mirsultan in her edition where she translated *kaytsi* or better *haytsi*<sup>17</sup> by “Schnurbäume”,<sup>18</sup> while Li<sup>19</sup> translated 槐 as “locust trees”. The Uyghurs apparently had both transcriptions in their repertoire.

The same spelling *q'ytsky* is used in a different context for the plant name 芥(子) *jiè(zi)* (kʲaj)<sup>20</sup> translated in Li<sup>21</sup> as “mustard”, thus also in Uyghur in HT IX 1850 quoting its Sanskrit equivalent *sarṣapa*. This word is attested in the same spelling also in the translation of the 千字文 *Qianziwen* 16/3, both in transcription of the Chinese entry 芥 as *kay* and in its translation as *kaytsi*.<sup>22</sup>

A different *q'ytsky* = *kaytsi* or *haytsi* occurs in TT I 3 for which the first editors as well as the DTS give no etymology. S. Şen’s proposal to see here 槐子 of above cannot be accepted as one expects a word meaning “brightness, shine”.<sup>23</sup> Perhaps the underlying Chinese word could be 蓋子 *gàizi* “covercle, carapace”,<sup>24</sup> as suggested by Gülnisa Jamal, and the sentence could be understood: “The sun’s cover opened”.

Finally, there is one more *kaytsi*. It occurs in the *Uşnīṣavijayā-Dhāraṇī*: *yürünj kaitsi* “white bones” < Chin. 骸(xʲaj)<sup>25</sup> 子 *háizi*.<sup>26</sup>

The second tree name if emended to *kari[gay]* can be equated with Kazak *karagay* “spruce”.<sup>27</sup>

<sup>15</sup> Or: *Styphnolobium japonicum* Schott.

<sup>16</sup> 

<sup>17</sup> Despite *q̣-*.

<sup>18</sup> HT X: 76.

<sup>19</sup> Li 1995: 325.

<sup>20</sup> PULLEYBLANK 1991: 155.

<sup>21</sup> Li 1995: 312.

<sup>22</sup> SHOGAITO 2003: 118.

<sup>23</sup> ŞEN 2017: 39, 106. In his long explanation he writes on p. 108 that “Ancak Türkçede ışığın açılıp parıldaması gibi bir kullanım yoktur”. In German, too, such an expression sounds strange but is at least not totally impossible. While in the first edition of UW K. Röhrborn had registered TT I 3 under “Unklarler Kont[ext]” (p. 42a), in the new edition it was omitted. Thus the search has to go on.

<sup>24</sup> RICCI 2014: 425b.

<sup>25</sup> PULLEYBLANK 1991: 118.

<sup>26</sup> DTS 408b. It was already the proposal by F.W.K. Müller in U II, 44 fn. 3. No equivalent in the Chinese text of the *Dhāraṇī* at this place.

## [269] 090–091

桐梓柘桑			–	
桐	tóng	name of several trees	–	
梓	zǐ	Chinese catalpa	–	
柘	zhè	sugar cane	[ ]n	
桑	sāng	Morus alba, the white mulberry	čüžim	

This unit has four words for trees and plants, of which only the last one’s Uyghur translation is preserved. This time, the Uyghur word *čüžim* exactly matches Chinese “mulberry”.<sup>28</sup>

## [270] 091

榭查榭柿			////	
榭	míngzhá	quince	sarig murut	“yellow pear” = quince
查				
榭	bēi	persimmon	bil y[ ]	
柿	shì	persimmon	–	

The compound *míngzhá* means “quince”, but it is not clear how the Uyghur words are related to it. I suggest that *sarig murut* is the equivalent of this term.

So far I have no idea about *bil* (*bel?*). In Ottoman Turkish there is a plant name بلسان *belesan* a loan word from the Arabic form of *balsam*.

<sup>27</sup> For further data cp. DMITRIEVA 1972: 201.

<sup>28</sup> ED: 431b *čüšüm* “mulberry”. DTS: 158b gives as etymon 桑椹 *sāngshèn* [Pulleyblank: saŋ+ʃimʹ] “mulberry fruit”, the first syllable *čü* or *čö* is difficult to explain from the phonological point of view. For further data cp. LIGETI 1966: 155. While L. Ligeti does not offer an etymology, K.-H. MENGES 1952: 718 by connecting it to MK *üzmä* “mulberry” (ED: 27b, suggests an Iranian etymon) regards Modern Uyghur *džüdzäm* and its cognates as Turkic words.

## [271] 091

柑橘檳榔			–	
柑	gān	citrus	–	
橘	jú	orange	–	
檳	bīn	name of an apple tree	–	
榔	láng	a kind of tree	–	

Nothing of the Uyghur translation is preserved.

## [272] 091–092

菰桃李柰			[///]	
菰	gū	mushroom	–	
桃	táo	peach	–	
李	lǐ	plum	murut	pear
柰	nài	crab apple	alımla	apple

As suggested by T. Takata, 菰 is a variant of 瓜 guā “melon”. In this section there are two Uyghur words. The term *murut* is used mainly for “pear”,<sup>29</sup> and *alımla* is the common name of “apple”. The same equation of *lǐ* = *murut* is known from the *Qianziwen* translation.<sup>30</sup>

## [273] 092

棗杏梨窠			////	
棗	zǎo	jujube	čupag[an]	jujube
杏	xìng	apricot	–	
梨	lí	pear	–	
窠	tang	birch leaf pear	–	

The word *čupagan* “jujube” in different spellings (cp. ED 396; ZIEME 1999) is known from medical, commercial and other contexts and exactly matches Chinese *zǎo*.

<sup>29</sup> DMITRIEVA 1972: 185. Cp. the detailed study BLÄSING 2005.

<sup>30</sup> SHŌGAITO 2004: 323b.

## [274] 092–093

葱(葱) 蒜韭薤			[////]	
葱(葱)	cōng	scallion	–	
蒜	suàn	garlic	–	
韭	jiǔ	chives	[s]atun	garlic
薤	xiè	shallot	käkük otı	thyme herb

Chin.: “Scallion, garlic Onions, chives, shallot”. There are only two Uyghur words for the last two items: *satun* “garlic”<sup>31</sup> and *käkük otı* “thyme herb”.<sup>33</sup>

## [275] 093

茱萸椒鹽			////	
茱	zhūyú	“cornus officinalis”	č’s[ ]	
萸		“cornus officinalis”	–	
椒	jiāo	fagara	–	
薑	jiāng	ginger	–	

Chinese *zhūyú* is “cornus officinalis”, species of dogwood known also as Japanese cornel or Japanese cornelian cherry or Cornelian cherries. For *č’s[ ]* there is at least one Mongol word which resembles the preserved letters: *čiy* “vishnia stepnaia”.<sup>34</sup>

## [276] 093–094

芸薹薺蓼			[//// ]	
芸	yún	phaseolus vulgaris	–	
薹	tái	cyperus rotundus	–	
薺	qí	water-chestnut	[ ]z	
蓼	liǎo	smartweed	küčlüg ärür-lär	they are strong

<sup>31</sup> ED: 802a.

<sup>32</sup> ED: 710b “some kind of bird of prey”.

<sup>33</sup> In Modern Turkish *kekik otu* is “marjoram, oregano” etc.; HAUENSCHILD 1989: No. 809 *kekik otu* “origanum vulgare”, No. 981 “satureja”, No. 1090 “thymus”. ŞAHİN 2007: 584 “Origanum vulgare”.

<sup>34</sup> DIMITRIEVA 1972: 209.

One cannot determine to which word the Uyghur expression “they are strong” refers.

[277] 094

葫蘆芬芳			////	
葫	hú	calabash	m[ ]	
蘆	jùn	parsley	–	
芬	fēn	fragrance	–	
芳	fāng	fragrant	[ ]'sy	

The few letters are not enough to establish the meanings of Uyghur words.

[278a] 094–095

蔓菁葵芥			////	
蔓	màn	creeper	m[ ]	
菁	jīng	flower of leek family	[ ]y kalva	[ ] vegetable
葵	kuí	mallow, sunflower	[ ]yqw	
芥	jiè	mustard	kuzgač [ ]	sparrow [ ]

The second item is a special leek, of which Uyghur has only the general term “vegetable”, but apparently it was preceded by a specification. If the word *kalva* or *kavla* is a loan word from Chinese, the original Uyghur form should be *kavla* since there is no syllable final -l, but an etymon has not been found. As far as I see, there are no proposals in the relevant literature concerning its etymology.<sup>35</sup> The third Uyghur word could not be deciphered.

<sup>35</sup> ED: 584b *kavla* for Chinese 菜 *cai* “vegetables” (G. Clauson refers only to the data known at his time when *kalva* had not turned up in Old Uyghur texts). In several Siberian Turkic languages *kalba* or *kalma* is known as a name of the allium ursinum plant which is a kind of wild vegetable (RADLOFF Wb II: 270 *kalba* in Shor, Lebed, Sagay, Koybal; II, 272 *kalma* in Teleüt; weitere Belege i.a. in BASKAKOV 1985: 156 *kalba* for Kū-kiži; in RYUMINA-SIRKAŞEVA & KUÇIGAŞEVA 2000: 45 *kalba* “Yabanî soğan” for Teleüt). It is possible that this is the same word as Old Uyghur *kalva*. If this spelling is the original one, it is clear that *kavla* is a secondary form through metathesis. According to the Old Uyghur contexts *kalva/kavla* has a much broader connotation which becomes obvious from *kavlalık* “vegetable garden” (ED 585a). It is interesting to note even in a pilgrim inscription from Toyok (No. 40) the author mentions the vegetable *kalva* (LI & ZHANG 2021, pp. 157–158 (K10-B-Z2, line 7)).

The fourth item, the Chinese “mustard” is translated by another plant name of which the first element is “sparrow”.

## [278b] 095

蘿蔔蘭香			[////]	
蘿	luó	turnip	–	
蔔	bo	roots (turnip)	kövärgä	wild onion
蘭	lán	orchid	turmuz	gherkin
香	xiāng	fragrant, incense	–	

The Chinese phrase may be translated as “turnips and other roots (are like) orchid fragrance”.

The word *kövärgä* is a variant of *kövürgän* “wild onion” as recorded by Maḥmūd al-Kāšgarī,<sup>36</sup> while *turmuz* is “gherkin” which is spelled in the DLT *tarmaz*<sup>37</sup> or *turmuz*.<sup>38</sup>

## [279] 095–096

藜蒿藜藿			[////]	
藜	xié	Artemisia	[ ]kwn	?
蒿	hāo	mugwort	satun	garlic
藜	lí	numerous, black	kävirtä	fragrant garlic (?)
藿	huò	wrinkled giant hyssop	kirgü	?

“Artemisia, black bishopwort, black, wrinkled giant hyssop.” The first Uyghur equivalent word cannot be emended. For Chinese *hāo* Uyghur has a substitute. The third word is not known, but it is surely a plant name.<sup>39</sup> The fourth word *huò* has a modern Uyghur equivalent *pinnä* which is given the same meaning “wrinkled giant hyssop”.<sup>40</sup> Old Uyghur *\*kirgü* is unknown.

<sup>36</sup> ED: 691b; LIGETI 1966: 172.

<sup>37</sup> DLT I: 343 (*tarmaz*); ED: 550a.

<sup>38</sup> DLT I: 270 (*tarmaz*); ED: 550a.

<sup>39</sup> *kävirtä* > *\*kävrtä* > *\*kärvtä* > *\*kärtvä* > *kävädä* > *küdä*, cp. Modern Uyghur *küdä* “fragrant-flowered garlic”. Also cp. Heilk II 2/78 *kävürän*.

<sup>40</sup> HUL: 360b; SCHWARZ 148b.

## [280] 096

笋蕨尊攘			////	
笋	sǔn	bamboo shoot	č[ ]	?
蕨	jué	brake fern	–	
尊	zūn	revere	[ s]üčig tatıg-lıg	sweet <sup>2</sup>
攘	rǎng	seize	–	

Chin.: “Bamboo shoots flourish”. In modern Uyghur *sǔn* is “bambuk no-tisi”,<sup>41</sup> but here the first word begins with č-. Perhaps the Uyghur equivalent is a loan word from Chinese 竹 *zhú* “bamboo”. The word *jué* is in modern Uyghur “qırıq qulaq”<sup>42</sup> (brake fern<sup>43</sup>). The compound *süčig tatıglıg* “sweet” can hardly be a good translation of *zūnrǎng* “honoured”. Since bamboo shoots have a soft texture with a slightly sweet flavour, possibly the Uyghur author has changed the Chinese phrase.

## [281] 096–097

斲掘坑漚			[////]	
斲	zhǔ	cut	[ ]m	
掘	jué	dig	tügün kazdı-lar	
坑	kēng	pit	kazgu[k tokiyu ä]rdi-lär	
漚	qiàn	channel	–	

Chin.: “They dig pits and channels”.<sup>44</sup> Uyghur: “They dug a hole, they [drove] a peg”.

There are two words *tögün* “brand” and *tügün* “knot”,<sup>45</sup> but here it should mean a “hole”, which probably is the basis of *tügünük* “the smoke hole in the tent”.<sup>46</sup>

<sup>41</sup> HUL: 798b.

<sup>42</sup> HUL: 441a.

<sup>43</sup> Schwarz 665a.

<sup>44</sup> The last word *qiàn* has the special meaning “moat around a city” (MATHEWS 1963: 926).

<sup>45</sup> ED: 484a.

<sup>46</sup> ED: 485a.

## [282] 097–098

豎蕨埋槍			////	
豎	shù	plant	čit tikdi-[lär	
蕨	jí	hedge	–	
埋	mái	dig	–	
槍	qiāng	bamboo piece of which the tip is sharpened	kömdi-lär	

For 槍 cp. the remark by (ZHANG 2013: 246). Uyghur: “They planted a hedge,<sup>47</sup> they dug [ ]”. Probably the Uyghur translator associated *tik-* “to erect” with the idea of a fence or a “hedge (e.g. of thorn bushes)”.<sup>48</sup> The object for the second half is missing.

## [283] 098

堡壁籬柵			////	
堡	bǎo	earth-work	tura	
壁	bì	wall	tam-l[ ]	
籬	lí	bamboo fence	[ ]lylyčy čysdyny	
柵	shān	palisade	ördi-l[är]	

Uyghur: “They built<sup>49</sup> shelters,<sup>50</sup> walls,<sup>51</sup> [ ]lylyčy čysdyny”.<sup>52</sup> A reconstruction of the unknown third term could be given, if one thinks of a phonetic variant of *alaču* “tent, hut”<sup>53</sup> and a noun from *čiz-* “to draw a line” > *\*čisdin/čizdin*. Thus the compound could be *\*ılači \*čizdin* “line construction (fence) of a hut”, but this is more than doubtful.

<sup>47</sup> The word is not clear.

<sup>48</sup> ED: 401b.

<sup>49</sup> ED: 195b: “to plait; also used metaph[orically] for building a wall with bricks”.

<sup>50</sup> ED: 531a. This can be a shield to defend a person or a large construction like a garden wall or a fortress.

<sup>51</sup> ED: 502–503.

<sup>52</sup> Translation of *shān* or *zhà*, (RICCI 2014: 11708a) “palissade; barrière en bois ou en bambou”.

<sup>53</sup> ED: 129b.



## [284] 098–099

周匝遮防			[////]	
周	zhōu	encircle, all	–	
匝	za	turn	–	
遮	zhē	cover, intercept	alıš urdı-lar	
防	fáng	to guard, protect	tugra tid[tılar]	

Uyghur: “[ ] they imposed taxes, they obstructed *tugra* (?)”. The word *alıš* has a wide range of meanings,<sup>54</sup> here it might be a kind of a tax. Of course, instead of *tugra* one should expect *tugrag* “royal sign”.<sup>55</sup>

## [285a] 099–100

胎卵濕化			////	
胎	tāi	womb	ög karın-ta	
卵	luǎn	egg	yumur[tga-ta]	
濕	shī	moist	[öl]-tä ši-tä	
化	huà	to transform	bügün käligin tugdı-[lar]	

Uyghur follows the Chinese phrase: “They were born from mother’s womb, from eggs, from moisture, through magical transformation”. Here, a perfect translation can be observed. The phrase is an explanation of the four birth forms established in the development of beings in Buddhism.

## [285b] 100

蚰蜒蜚蝗			[////]	
蚰	yóu yán	scutigera frog	[ ]	
蜒			tıltagu	
蜚	qiāngláng	dung beetle	koñuz	
蝗			–	

Chinese *yóuyán* means “centipede” or “scutigera” and corresponds to Skt. *śatāpadīyo*. The Uyghur word *\*iltagu* is unknown, but it should mean a kind

<sup>54</sup> ED: 152a.

<sup>55</sup> ED: 471b.

of frog. The other word matches Chin. *qiāngláng* “dung chafer”, in Uyghur *koñuz* is the general name of “beetle”.<sup>56</sup>

## [286] 101

蚤盲蟻虱			–	
蚤	wén	mosquito	–	
虻	méng	horsefly	–	
蟻	jǐ	louse	–	
虱	shī	louse	–	

No Uyghur part.

## [287] 101

蜂蝶螳螂			–	
蜂	fēng	bees	–	
蝶	dié	butterfly	–	
螳	tángláng	mantis	–	
螂			–	

The Chin. section has a sequence of insect terms. As a whole, the following explanation of the Uyghur phrase [ *jkärän (?) üsüs kächig* ] is difficult to arrange as equivalents to the Chinese words. If *üsüs* is derived from *üs-* (ED 256a) a noun *\*üsüs* “assembling” could be admitted. Two other verbs are known: *üs-* “to perforate” (ED 256a) or *üsä-* “to scrape” (ED 256b), but for all these verbs deverbal {Xš} nouns are not recorded. The last word *kächig* has the meaning “crossing place”.<sup>57</sup> Probably, either the order was wrong or the discussed words have to be explained in a different manner.

## [288] 102

蝦蟆蚌蛤			–	
蝦	há	mussel	–	
蟆	má		–	
蚌	bàng	clam	–	
蛤	gé, há	clam	–	

No Uyghur part.

<sup>56</sup> ED: 641a.

<sup>57</sup> ED: 696a.

## [289] 102

龜鰲鯊[魚堂]			–	
龜	guī	turtle	–	
鰲	biē	water turtle	–	
鯊	shā	shark	–	
[魚堂]	huàn	grass carp	–	

No Uyghur part.

## [290] 102–103

鮎鯉鱧鱖			[//]//	
鮎	nián	siluroid (fish), catfish	tim muŋ atl(1)g bal[ɪk]	fish called tim muŋ
鯉	lǐ	carp	–	
鱧	lǐ	snakehead mullet	–	
鱖	jié	a kind of fish	–	

There is no fish name like *tim* in Uyghur. It can be a loan word from Chinese *nián* (njem<sup>58</sup>) if one takes into account the change n-/t- like in 奴 *nu* “slave” which is in OUP *tu*. The spelling is comparable to 念 *niàn* <niem3> /dem/ dym A6; tym.<sup>59</sup> There is no solution for *muŋ*.

## [291] 103

鯨蜩鱒魴			–	
鯨	jīng	whale, big	–	
蜩	ní	cicada	–	
鱒	zūn	brown trout (Forelle)	–	
魴	fáng	bream	–	

No Uyghur equivalents.

<sup>58</sup> PULLEYBLANK 1991: 225.

<sup>59</sup> Examples in SHŌGAI TO 2003.

## 292 103–104

蛇虺蝮蝎			[////]	
虺	yuán	viper	[yɪ]lan	[sn]ake
蛇	shé	snake	ulug yılan	large snake
蝮	fù	poisonous snake	kayır [yılan]	viper
蝎	xiē	scorpion	[ yılan]	

[//// ]l'n 'wlwq yy'l'n q'yyr [ ]. Thereafter perhaps one or two other snake names can be inserted, but it remains unclear, because only some traces of words are visible.

In Suv 299/15 the same sequence of *kayır yılan böy tilär* is given as *böy tilär kayır yılan* without Chinese parallel.<sup>60</sup>

According to the data of MK *kayır* is a secretion of the beaver (*kunduz*).<sup>61</sup> It is not clear how these two words are related, because from the data above *kayır* itself is the name of a snake or a similar animal. Other occurrences of *kayır* [with or without *yılan*] are known from the DKPAM.<sup>62</sup> An exact equivalence to Chinese T.XX.1060.107b04–05 六者，不為毒蛇虺蠍所中死 “6. nor die poisoned by snakes, vipers, and scorpions”<sup>63</sup> = SI 1602 (Kr II/30–16) *altınč kayır yılan böy tilär ulatı agulug t[unl(i)glar agus]ı üzä ölmägäy* “Sixth: One will not die through [the poison of beings like] poisonous snakes or gadflies”.<sup>64</sup>

From the same text T.XX.1060.108c06: 蛇虺精魅魍魎鬼 聞誦此呪莫能害 “Or snakes, spirits, fiends, ghouls, or phantoms, [When] they hear this mantra recited, no harm can they do”.<sup>65</sup> The Old Uyghur equivalent has the following text: *kayırığ yılanıg poo sikšil altaçı oñžin yelpik yäk içgäklärig äšidsärlär* “when they hear vipers, snakes, spirits ghosts and emons who take one’s living spirit”.<sup>66</sup> One can see that *kayır* is not (only) an adjective as one could think from the data above, but a word by itself, it has the accusative suffix as the following *yılan* “snake”.

<sup>60</sup> SHOGAITO 2003: 191.

<sup>61</sup> ED: 635b.

<sup>62</sup> BT: 37, III, 613, n. to l. (07500).

<sup>63</sup> GIDDINGS 2017: 255.

<sup>64</sup> SHOGAITO 2003: 190.

<sup>65</sup> GIDDINGS 2017: 264.

<sup>66</sup> MIK III (D 93) ed. by RÖHRBORN 1976.

## [293] 104–105

蟒蝮身腔			–	
蟒	mǎng	python	bö sw[ ]y	
蝮	fù	Siberian pit viper	–	
身	shēn	body	tanı	its body
腔	qiāng	cavity, manner	kırdış-ıntın	from the surface of

In the Uyghur passage [////] *yüz a[dak][l][g koñuz bö sw[ ]y tanı sw[ ] kirdış-ıntın* it is not clear to which Chinese word *yüz a[dak][l][g koñuz* “centipede beetle” belongs. The second half can be understood in the following way: “The body [of the snakes] is from a surface [of bones].

## [294] 105

鸚鵡鳩鴿			////	
鸚	yàn	swallow	karlıgaç	swallow
鵲	què	magpie	sakız[gan]	magpie
鳩	jiū	dove	[k]ögürçgün	dove
鴿	gē	pigeon	–	

The line consists of four words, but it can be understood as two pairs, 鸚鵲 “magpie” and 鳩鴿 “dove”. While the translator chose two different bird names for the first pair, he has only one Uyghur equivalent for the second one.<sup>67</sup>

## [295] 105

鴻鶴鳳凰			////	
鴻	hóng	crane	tury-a	crane
鶴	hè		küvüz	crane
鳳	fèng	phoenix	garudi	garuda
凰	huáng		–	

<sup>67</sup> Ross 1909: 297, No. 180.

The compound *hóngghè* is split into two words with the same meaning “crane”. The first one is known from a late text of 1277/1278 in Brāhmī script which also has *turya*.<sup>68</sup>

The second term is in Old Uyghur *küvüz* which has the same meaning as *turya* according to some occurrences in the Old Uyghur Xuanzang Biography. In HT IX 2076 the text uses as a symbol of loneliness the phrase *ödräk küvüz kuvragım(i)z bolzun* “Ducks and cranes may be our companions!”. 鶴書 “crane wood” is translated by *küvüzlüg sögüt* “crane tree”. H. Aydemir refers to *küvüzlüg arıg* as equivalent of 鶴林 in other places of the Biography.<sup>69</sup>

The phoenix *fēnghuáng* is a special case. The translator has chosen a substitute or better to say an equivalent for it, that is Garuda. According to Hirakawa 4274 the Sanskrit equivalent is *krauñca*. The DDB calls it “An auspicious mythic bird, commonly invoked in China a metaphor for greatness, thus associated with the emperor.”

In other contexts the phoenix is translated by *yuy kuš* to mention here Qianziwen section 33<sup>70</sup> where other examples are quoted.<sup>71</sup>

[296] 106

鷄鴨鵝/鴈			[////]	
鷄	jī	chicken	takıgu	chicken
鴨	yā	duck	ödiräk	duck
鵝	é	swan	kugu	swan
鴈	yàn	goose	kaz	goose

In section 296 there are four different bird names with four Uyghur equivalents totally corresponding each other.

[297] 106

鶉鴉鴉				////	
鶉	chún	quailcall		–	
鴉	zhì	pheasant		–	
鴉	yuān	mandarin	male m.	[s]jüglin	pheasant
鴉	yāng	duck	female m.	aŋıt	ruddy goose

<sup>68</sup> MAUE 2002: 82.

<sup>69</sup> HT IX: 262.

<sup>70</sup> UMEMURA & ZIEME 2015: 9.

<sup>71</sup> RYBATZKI 2008: 194.

The Uyghur equivalents for the first two items are missing. The third word is together with the fourth one 鴛鴦 a compound for the “mandarin duck”, *yuān* denotes the drake and *yāng* the female of the mandarin duck.<sup>72</sup> The translator misunderstood apparently the word pair, because he chose two different bird names, for *yuān* “pheasant” and *aḡıt* “ruddy goose (*Anas casarca* or *Anas nigra*)” for *yāng*. According to the Sanglax *aḡıt* is “a kind of bird smaller than a goose and larger than a duck”.<sup>73</sup> I. Hauenschild translates its Arabic equivalent *an-nuḥām* recorded by al-Kāšgarī as “flamingo”: “er ist ein roter Vogel, der einer Ente ähnelt”.<sup>74</sup> She also provides several data about the bird whose homeland is supposed to be somewhere in Central Asia. Therefore, in Russian its name is *turpan*.<sup>75</sup>

## [298] 106–107

鷹鵬鷓鴣			////	
鷹	yīng	hawk	sıḡkur	gerfalcon
鵬	diāo	eagle	kara kuš	eagle
鷓	yào	sparrow-hawk	kırguy	sparrow-hawk
鴣	gú	falcon	lačın	falcon

The four bird names match in a perfect manner. Kazak translates also *yào* as *kırgıy*<sup>76</sup> slightly different from Old Uyghur *kırguy* “sparrow-hawk”.<sup>77</sup>

## [299] 107

翅翮翮翮			////	
翅	chì	wing	yuy kuš	peacock
翮	hé	feather		
翮	áoxiáng	fly	ywry tyn [kuš] yel kuš	
翮			[ ]t kušgači	

<sup>72</sup> MATHEWS 1963: No. 7717.

<sup>73</sup> ED: 176. UWN: II.1, 202.

<sup>74</sup> HAUENSCHILD 2003: 18.

<sup>75</sup> HAUENSCHILD 2003: 18. Cp. KÁROLY 2008.

<sup>76</sup> HKS 1309a.

<sup>77</sup> ED: 654b.

The first two Chinese words denote “wing, feather, quill”, often as a word pair. It is not clear why the Uyghur translator regarded it as a name of the peacock.<sup>78</sup> The third and fourth words form a biverb in Chinese: “to fly”. But in Uyghur there are three different bird names: (1) *ywry tyn* [*kuš*], no explanation. (2) *yel kuš*, cp. *yel kušu*<sup>79</sup>, *yelguşu* “kırlangıç”.<sup>80</sup> (3) [ *]t kuşgaçi*. Cp. Uyghur *kuşgaç* “sparrow”.<sup>81</sup>

## [300] 107–108

麝香麋鹿			////	
麝	shèxiāng	muskdeer’s fragrance	yaman (?)	
香			ag[ ]	
麋	mílù	elk and deer	[ ]yq küč-läri	
鹿			[ ]uru ediz	

All four translations are dubious, clear words are only in 3 *küčläri* “their powers” and in 4 *ediz* “high”. But it remains questionable how they relate to the Chinese words.

## [301] 108

猿猴抱麋			[//]//	
猿	yuán	ape	sögüt-lär	
猴	hóu	monkey	–	
抱	bào	embrace, give birth	–	
麋	zhāng	roebuck	[ ] uy-a-lap	

Old Uyghur: If the last letters can be interpreted as *uyalap* “to nest, to build a nest” (ED 273a), the sentence could be suggested in the following way: “[On the] trees [the apes] have their home.” On the Uyghur side there is obviously a misunderstanding. Perhaps the character 猿 was misread as 椽 “a kind of beam for bells” (kindly suggested by Wang Ding), at least the meaning has something to do with a tree.

<sup>78</sup> RYBATZKI 2008.

<sup>79</sup> ÇINAR 2018: 17.

<sup>80</sup> TÜRKMEN & MUTLU 2017: 472.

<sup>81</sup> ED 672a. Cp. ROSS 1909: No. 221 “A general name for small birds”; No. 226 *Uru-til qučqač*.



## Abbreviation

BT 33: Oda  
 BT 37: Wilkens  
 DLT: Dankoff and Kelly  
 DTS: Drevnetiurkskii slovar'  
 ED: Clauson  
 Heilk II: Rachmati  
 HKS: Hanzuxa  
 HT IX: Aydemir  
 HT X: Mirsultan  
 HUL: Hənzüqə  
 TT I: Bang & Gabain  
 TT VIII: Gabain  
 U II: Müller  
 UWN II.1: Röhrborn

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

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*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.

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<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(ı)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) tütüš kăriš karišmakıg amırtgurdači  
 twydwš k’ryš q’ryšm’q yq ’myrtqwrđ’čy

#### [2]

- 06 (1) ärür : alku bute<sup>14</sup> yäk içgäklärıg  
 ’rwr : ’lqw pwty y’k ’yčk’k l’ryk  
 07 (2) tıđdači : 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 tülläriŋ yanturdači : alku  
 pwlq'ñmyš y'vyz twyl l'ryk y'ntwr'd'čy : ''lqw
- 12 (2) yäk rakšaz<sup>16</sup> butelarıŋ<sup>17</sup> artaŋtači : säkiz  
 y'k r'kš'z pwtı l'ryq ''rt'dt'čy : s'kyz
- 13 (3) tümän tört miŋ butelarıŋ 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 garhlarıŋ<sup>19</sup> artaŋtači :  
 twrd'čy : s'kyz 'wlwq k'rq l'ryq ''rt'dt'čy :
- [4]
- 16 (1) alku yagılarıŋ yanturdači : kadir yavlak-  
 ''lqw y'qy l'ryq y'ntwr'd'čy : q'dyr y'vl'q
- 17 (2) larıŋ bulganmış köñüllügläriŋ alku yavız  
 l'ryq pwlq'ñmyš kwynkwł lwk l'ryk ''lqw y'vyz
- 18 (3) tülläriŋ yokađdurtači alku türlüg  
 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) larıŋ 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 türlüg  
 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]

### БД–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> <matr̄>.

<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 BḌ-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 yetäçilăr : 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) ičtäçilăr : nä nägü ašlıglar : köŋülüg  
'yčt'čy l'r : n' n'kw ''š lyq l'r : kwnkwl wk  
50 (5) kundaçılar : munçulayu : 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 : q̄wswq ''š lyq l'r : 'wytmyš yk
- 70 (5) yetäčilär : arıgsız ašlıglar : kalıncu  
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 : yıd 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 yamađutiye 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 aiśaniye 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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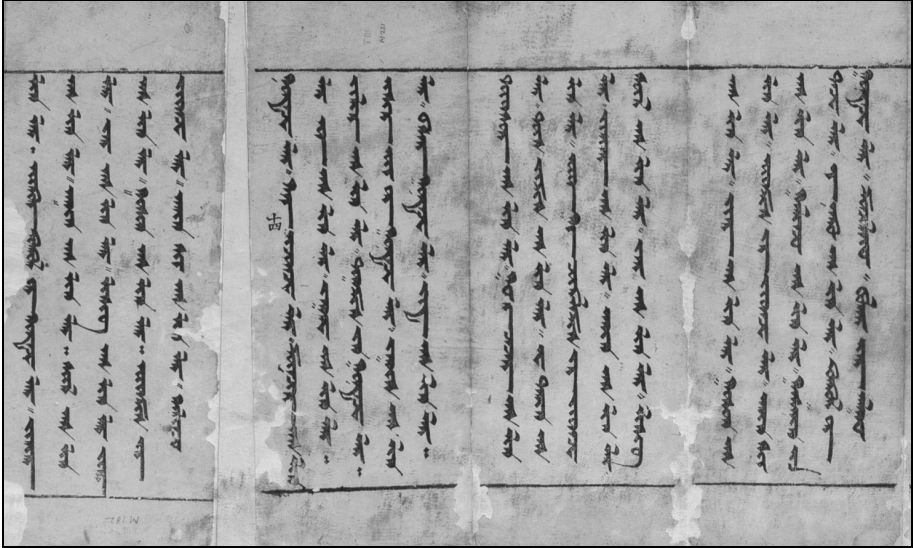


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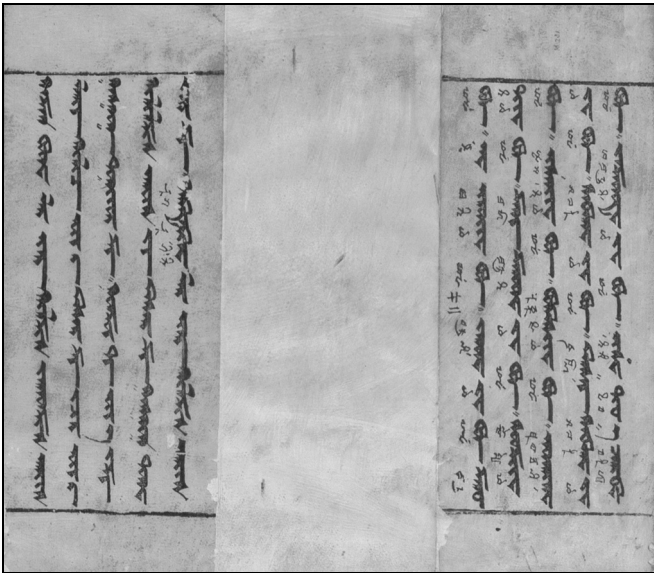


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Hartmut Walravens

**Letters from Stanislas Aignan Julien (1797–1873)  
to Baron Paul Ludwig von Canstadt (1786–1837)**

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*Abstract:* Julien was one of the outstanding Sinologists while Schilling von Canstadt is known as an inventor, as an Orientalist, a printer, and a bibliophile. The latter assembled a great many rare books in Chinese, Manchu, Mongol and Tibetan which later enriched the collections of the Russian Academy of Sciences. As a printer he mastered the intricacies of handling Oriental scripts by means of lithography and paved the way for cost effective and aesthetically satisfactory Oriental printing in Europe. The following letters, so far unpublished, give an insight into the relationship of the two scholars.

*Key words:* Schilling von Canstadt, Paul (1786–1837); Julien, Stanislas Aignan (1797–1873); Chinese book collections in Europe

The author of the following letters is one of the outstanding figures in the history of Chinese Studies. He established the Prix Julien for excellent Sinological achievements.<sup>1</sup>

Julien was the son of the well-known mechanic Noël Julien in Orléans, who passed away in 1803, at the age of 65. The widow wanted to give her son a good education but her second husband, an old soldier, opposed her plans. Only when the boy was already 13 years old was she able to secretly arrange for him to take Latin classes from a private tutor. After his stepfather's death he entered the College of Orléans where he completed four years of study in only ten months. His guardian (his mother had also passed away in the meantime) inscribed him in a seminar as a preparation for a religious career, which he completed in four years; he also learned Greek, his favourite language which was not taught at the seminary, English, Italian,

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<sup>1</sup> On Julien's life and works see WALRAVENS 2012, WALRAVENS 2014, WALRAVENS 2014a; RONG 1938.

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Portuguese, Spanish and German. After his graduation he did not feel like taking religious orders but planned to visit his brother Stanislas in South Carolina where he had immigrated and, being a skillful mechanic like his father, ran a flourishing gun manufacturing business. As his brother suddenly succumbed to yellow fever, he decided to go to Paris to find a position in the field of public instruction. At that time he changed his name from Noël to Stanislas and adopted his younger brother's identity.

Julien took up the study of Greek, and he was soon so accomplished that his professor Jean-Baptiste Gail (1755–1829) asked him to act as his substitute, and there seemed to be chances to succeed his teacher upon retirement. But a fellow student, Fulgence Fresnel,<sup>2</sup> told him about the interesting classes of Jean Pierre Abel Rémusat<sup>3</sup> (1788–1832) who occupied the first chair of Chinese, and aroused Julien's curiosity who found Chinese fascinating and delved into its study. He made rapid progress, and his model edition and translation (into Latin and French) of the works of the philosopher Mengzi<sup>4</sup> (Paris 1825–1829) brought him much acclaim, and after Rémusat's early death, Julien was appointed his successor. Julien was an excellent grammarian, he translated Chinese traditional music dramas, novels, Laozi's *Daodejing*<sup>5</sup> and source material on silk production<sup>6</sup> and porcelain manufacture.<sup>7</sup> He also dealt with Buddhism and translated the biography<sup>8</sup> and the detailed description of his trip to India in search for Buddhist sutras<sup>9</sup> of the Buddhist monk Xuanzang 玄奘 (?596–664?); he investigated and studied the Chinese transcription system of Sanskrit words<sup>10</sup> and provided Buddhism with important reference tools.

<sup>2</sup> Fresnel (1795–1855), Arabist and Sinologist. He was obsessed by a craving for knowledge; after Chinese he studied Arabic, worked for the French consulate in Djedda, tried to find the mythical unicorn and went on an archaeological excavation in Mesopotamia. From the Sinological point of view his fragments of a translation of the novel *Huatuyuan* 畫圖緣 (FRESNEL 1822, 1823) and a study education in China (FRESNEL 1823–1824) are noteworthy. On Fresnel see *Dictionnaire des orientalistes de langue française*. Paris 2008: 405–406 (François Pouillon).

<sup>3</sup> See WALRAVENS 1999, WALRAVENS 2020, WALRAVENS 2020b.

<sup>4</sup> JULIEN 1929.

<sup>5</sup> JULIEN 1842.

<sup>6</sup> JULIEN 1837. Mainly translations from *Shoushi tongkao* 授時通考 and *Tiangong kaiwu* 天工開物.

<sup>7</sup> JULIEN 1856. This is a translation of the *Jingdezhen taolu* 景德鎮陶錄, *juan* [chapter] 1–7 (out of 10).

<sup>8</sup> JULIEN 1853.

<sup>9</sup> JULIEN 1857–1858.

<sup>10</sup> JULIEN 1861.



A key to Julien's success was not only his industry, his stupendous memory and his linguistic talent but also the fact that he recognized very early that the role of inflexion in classical languages and in Sanskrit was taken in Chinese by the rules for the arrangement and positioning of words as he later described them in detail in his *Syntaxe nouvelle*. He himself reminisced:

“This [discovery] was for me a ray of light which opened my eyes and permitted me to start, after only 3 months of study, my Latin translation of Mengzi”.<sup>11</sup>

Controversies were a characteristic of early Sinology. Klaproth<sup>12</sup> was already blamed of being a squabbler, and Julien was not any better, and a study of his many pamphlets and open letters might fill a separate volume.

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<sup>11</sup> JULIEN 1869: 8.

<sup>12</sup> Julius Klaproth and his friend Jean Pierre Abel Rémusat may be called the first critical sinologists in the modern sense. Both were self-taught and co-founders, in 1821, of the Société asiatique in Paris. Owing to the protection of the Humboldt brothers, Klaproth was given a Prussian research grant to live and work in Paris after he had not reported to work at Bonn University where he had been appointed Professor of Asiatic Languages in 1816. See WALRAVENS 1999.

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His pet adversary was Guillaume Pauthier,<sup>13</sup> also a disciple of Rémusat, who had been his competitor for the chair of Chinese at the College de France and membership in the Académie. Maybe it was envy that he constantly tried to find mistakes in Julien's publications. Julien insisted on correct translations and was not fond of inductive, imaginative versions; he favoured a strictly philological method. Pauthier saw things from the other side, he sided with imagination, and so there was plenty of issues for controversy. One of the most important pamphlets, actually a book, was Julien's *Examen critique*<sup>14</sup> which deals with the important but often neglected word position rules, the syntax.

The following letters are addressed to Paul Ludwig Schilling von Canstadt (Reval April 5/16, 1786–July 25/Aug. 6, 1837 St. Petersburg) who was the subject of several publications in recent years. Therefore it may be sufficient to provide only a brief sketch of his life.

Paul Ludwig Schilling von Canstadt was an inventor, Orientalist and bibliophile as well as a Russian diplomat.<sup>15</sup> He is credited with the invention of the insulation of electric conduits and the electro-magnetic telegraph; he was also much interested in printing technology, and he introduced lithography which he had learned from its inventor Alois Senefelder (1771–1834) in Bavaria, into Russia in 1817 and used it for high quality reproduction of Oriental scripts. Thus he printed the Chinese text of the *Sanzijing* (Three Character Classic) so well that Sinologists would not consider it second to a product of the Peking palace printing shop. He was appointed actual state councillor (Wirklicher Staatsrat, действительный статский советник) in 1828, and in 1830 he was dispatched to the Russian-Chinese border to investigate especially the trade situation. He also continued to study Oriental languages and acquired valuable collections of books and ethnographic materials which were acquired for the major part by the Academy of Sciences. Schilling was supported in his work by the noted Sinologist, Father Iakin<sup>16</sup>

<sup>13</sup> Guillaume Pauthier (1801–1873), Orientalist and historian. Heinrich Heine commented on the two controversial scholars: “These learned adversaries enriched science by two discoveries. Julien, famous sinologist, discovered that Mr. Pauthier does not know Chinese while Mr. Pauthier, the great Indologist, discovered that Mr. Julien does not know Sanskrit.” (De l’Allemagne II, 336) — On Pauthier see PINO 1995.

<sup>14</sup> JULIEN 1841.

<sup>15</sup> WALRAVENS 1999, WALRAVENS 2005, WALRAVENS 2012, WALRAVENS 2019, WALRAVENS 2020; ČUGUEVSKIJ 2006; ASCHOFF 1976; JAROCKIJ 1963; GUREVIČ 1911.

<sup>16</sup> N. Ja. Bičurin 1977.



Paul Ludwig Schilling von Canstadt  
[http://schools.keldysh.ru/sch444/museum/1\\_17-19.htm](http://schools.keldysh.ru/sch444/museum/1_17-19.htm)

(Nikita Jakovlevič Bičurin, 1770–1853). After his return in 1832 Schilling built an electro-magnetic telegraph on the basis of André Marie Ampère's (1775–1836) experiments. He presented his invention to Emperor Nikolaj I in 1833, and to the scientific community at the scientist's convention at Bonn in 1837. The construction of a telegraph line between Peterhof and Kronstadt was authorized in 1837 but not realized because of Schilling's death. His achievements fell into oblivion and were only brought to prominence in 1886, at the celebration of his 100th anniversary in the Imperial Russian Technical Association. His library comprising rare Chinese, Manchu, Mongol and Tibetan books and manuscripts in a large number, later came into the possession of the Academy of Sciences.<sup>17</sup>

The following letters prove that Schilling and Julien had been acquainted for some years already; they had met during Schilling's frequent visits to Paris, and Julien remembers gratefully Schilling's generosity, e.g. by procuring him the Kangxi dictionary (Kangxi zidian), the most authoritative dictionary of the Chinese language.

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<sup>17</sup> WALRAVENS 2012.

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He gives a report on his current project to translate the Four Books and the Five Classics and prepare a phraseological dictionary for them as he did with Mengzi, a work that was just finished and which he intended to dedicate to Schilling. Having just heard that Schilling was about to go on an official trip to Peking (actually to the Chinese-Russian border) he immediately wrote two letters to ask for the procurement of 26 quite voluminous works in two copies (one for himself, one for his former fellow student J. Watson, a Scotsman, in Paris). As the trip did not go to Peking, Schilling could not fulfil Julien's wishes. The list is quite interesting as it shows the Chinese reference library according to Julien's needs. He did have some of those work in the Royal Library in Paris, true, but work is much easier when the necessary material is at hand. Schilling owned some of those works in his excellent private library in St. Petersburg. There may be a connection between Schilling's donation of two substantial collections of Mongol and Tibetan works<sup>18</sup> to the Institut de France and the fact that Julien served there as a librarian.

The fourth letter describes another book collection, of Buddhist works belonging to Julien, who, however was interested in exchanging it for an adequate collection of Chinese-Manchu books; at that point in time he was not yet deep into Buddhist studies, and so he hoped to interest Schilling in such an exchange. We learn that Schilling returned already in October 1831 from Kiakhta and visited Paris where he missed Julien who was eager to show him his Buddhist books. So these few letters are mainly a contribution to Chinese bibliography and the availability of Chinese books in Europe.

### **Letters from Julien**<sup>19</sup>

- 1 22 March 1830
- 2 18 April 1830
- 3 19 April 1830
- 4 14 October 1831
- 5 18 October 1831

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<sup>18</sup> BACOT 1924; LIGETI 1930.

<sup>19</sup> The following letters are kept in the Schilling von Canstadt Collection, op. 2, no. 58 of the Orientalists Archive, Institute of Oriental Manuscripts of the Russian Academy of Sciences. I would like to thank the director, Ms. Irina F. Popova, for kindly letting me have scans of the material.

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[5a]

Bibliothèque de l'Institut Royal de France  
Paris, le 22 Mars 1830

Monsieur le Baron,

Je m'empresse de vous annoncer que je viens de présenter à la Soc. Asiatique de Paris le 4<sup>e</sup> et dernière livraison du Meng tseu (子孟) que je publie à ses frais. En 1825, j'ai eu le plaisir de vous faire hommage de la 1<sup>ère</sup> livraison, la seule qui eut paru à cette époque. Aujourd'hui que l'ouvrage est complet, je desire vivement vous offrir les 3 autres livraisons.

Je n'oublierai de ma vie, Monsieur,

[5b]

la bienveillance que vous m'avez toujours témoignée, étant à Paris, ni le service que vous m'avez rendu en me donnant un Dictionnaire chinois de Khang hi qui m'est à tout moment de la plus grande utilité.

Comme je serais fâché, Monsieur, que les 3 livraisons que j'ai à vous envoyer vous causassent les moindres frais, j'ose vous prier, Monsieur, de vouloir bien me procurer les moyens de vous les faire passer par la légation Russe.

Agréé, Monsieur,

mes très humbles respects

Stanislas Julien

Sous Bibliothécaire de l'Institut

Paris, A l'Institut Royal de France

[6a] P.S.

Depuis longtems je travaille à donner une édition & une traduction complète des Kings et des Se-chou. Permettez-moi, Monsieur, de vous demander, s'il seroit possible de se procurer par Kiakta (n'importe à quel prix) la traduction tartare-mandchou de ces ouvrages. J'attache surtout beaucoup d'importance à savoir si le Li-ki est traduit en Mandchou<sup>20</sup> & si l'on pourrait le faire venir de Chine.

En me donnant, Monsieur, les renseignements que je prends la liberté de vous demander, vous rendiez service non seulement à moi, mais encore à

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<sup>20</sup> The *Liji* 禮記, the Book of Rites, was translated as *Han-i araha ubaliyambuha Dorolon-i nomun* – *Yuzhi fanyi* Liji 御製翻譯禮記 (preface dated 1783).

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toute les personnes qui desirent avoir une connoissance complete des Kings et des Sse chou.

J'ai terminé mon Meng tseu par un Dictionnaire phraséologique qui offre l'explication des toutes les locutions qui lui sont particulières et de tous les mots qui peuvent présenter quelques difficultés aux Etudiants. Je continue ce dictionnaire pour le Thai-hio, le Lun-iu, le Tchoung-young, le Hiao-king & le Siao-hio. J'espère le publier sur la fin de 1830. Si je publie les Kings, comme j'en ai l'intention, j'en donnerai aussi le Dictionnaire complet.

[6b]

Russie

Monsieur

Monsieur le Baron Schilling de Canstadt

Au Ministère des affaires étrangères

St. Petersbourg

Г. Барону Шилингу

въ Инностранный коллегий

2

Paris, 18 avril 1830

Monsieur le Baron

Un heureux hazard m'a fait faire à Paris la connoissance de M. Charmoy,<sup>21</sup> professeur à Petersbourg, de qui j'ai appris que vous étiez sur le point de partir pour Peking. Il veut bien se charger de vous remettre lui même les 3 dernières livraisons de mon Meng-tseu en chinois et en latin, pap. ordinaire, ainsi qu'un exemplaire velin du même ouvrage en latin, relié à la Bradel.<sup>22</sup>

Connoissant, Monsieur, votre zèle éclairé pour l'avancement et la propagation du chinois en Europe, et me rappelant la bienveillance dont vous m'honoriez, étant à Paris, j'ose vous prier de vouloir bien acheter, à Peking, pour moi et pour mon ami le Dr. Watson (qui est maintenant fixé à Paris) les éditions les plus correctes, les plus estimées et les plus lisibles de ouvrages suivants

<sup>21</sup> François Bernard Charmoy (1793–1869), French Orientalist, was invited to teach at St. Petersburg University in 1810, on the proposal of Silvestre de Sacy, where he became Professor of Persian and Turkish. After his return to France in 1835, he worked on Kurdish and published *Chèref-Nâmech ou fastes de la nation kourde*. 1–2. 1868–1875.

<sup>22</sup> Bound in boards, Bradel binding (after Alexis Pierre Bradel).

1. 府韻文佩 Pei-wen-yun-fou,<sup>23</sup> en 131 vol. 部二 ou 2 exemplaires
2. 府韻文佩遺補 Pou-i-peï-wen-yun-fou ou Supplement au dictionnaire Pei-wen-yun-fou. Cet appendix existe (M. Watson a vu), mais j'ignore — si le titre que je donne ici est correct et exact (部二) 2 exemplaires. [1b]
3. 通字正 Tching tseu tOUNg<sup>24</sup> (部二)
4. 箋字品聲諧 Hiai-ching-pin-tseu-tsian<sup>25</sup> (部二)
5. 典字熙康 Kang hi tseu tian<sup>26</sup> (部二)
6. 蒙啟文清 Tsing-wen-ki-meng<sup>27</sup> (部二) Gram<sup>re</sup>. tart. chin.
7. 書四漢滿 Man-han-sse-chou<sup>28</sup> (部二) les 4 livres en tart. et en chin.
8. 經五漢滿 Man-han-ou-king<sup>29</sup> (部二) les 5 king en tart. et en chin.  
La Bibliothèque Royale ne possède point le Tchun-tsieou (秋春) ni le Li-ki (紀禮) en tartare.
9. 學小漢滿 Man-han-siao-hio<sup>30</sup> (部二) le siao hio en tart. et chin.
10. 經孝漢滿 Man-han-hiao-king<sup>31</sup> (部二) le Hiao-king en tart. et chin.
11. 目剛草本 Pen-tsao-kang-mu<sup>32</sup> (部二)
12. 會圖才三 San-tsai-tou-hoei<sup>33</sup> (部二)
13. 鑑文清訂增製御 Iu-tchi-tseng-ting-tsing-wen-kian<sup>34</sup> (1 exempl<sup>re</sup>)
14. 彙字補增 Tseng-pou-tseu-wei<sup>35</sup> (部二)
15. 本監書四板銅 Toung-pan-sse-chou-kian-pen<sup>36</sup> (部二)
16. 本監經五板銅 Toung-pan-ou-king-kian-pen<sup>37</sup> (部二)

<sup>23</sup> *Peiwen yunfu*, a rhyme dictionary, published by imperial command in 1711; a supplement *shiyi* 拾遺, was compiled in 1716–1720.

<sup>24</sup> *Zhengzitong*, dictionary arranged according to the 214 radicals, compiled by Zhang Zilie 張自烈 (1597–1673).

<sup>25</sup> *Xiesheng pinzidian*, 57 *juan*, dictionary compiled by Yu Xianxi 虞咸熙 and Yu Desheng 虞德升. 1677.

<sup>26</sup> *Kangxi zidian*, authoritative dictionary arranged by 214 radicals, compiled by imperial command; it became the standard dictionary.

<sup>27</sup> *Qingwen qimeng*, textbook of the Manchu language, 1730.

<sup>28</sup> *Man Han sishu*, the Four Books with Manchu translation.

<sup>29</sup> *Man Han wujing*, the Five Classics with Manchu translation.

<sup>30</sup> *Man Han xiaoxue*, the Xiaoxue (Small Learning) with Manchu translation.

<sup>31</sup> *Man Han xiaojing*, the Xiaojing (Classic of Filial Piety), with Manchu translation.

<sup>32</sup> *Bencao gangmu*, materia medica, compiled by Li Shizhen 李時珍 (1518–1593), the standard work in its field.

<sup>33</sup> *Sancai tuihui*, encyclopedia by Wang Qi 王圻. 1609.

<sup>34</sup> *Yuzhi zengding qingwenjian*, Augmented Manchu-Chinese dictionary, compiled by imperial command, 1772.

<sup>35</sup> *Zengbu zihui*, Augmented dictionary by Mei Yingzuo 王圻. 1676.

<sup>36</sup> *Tongban sishu jianben*, academy edition of the Four Books, printed from copper plates.

<sup>37</sup> *Tongban wujing jianben*, academy edition of the Five Classics, printed from copper plates.

[2a] Note. Les éditions que je veux désigner sous N°. 15 et 16 sont de petites éditions de poche, dont le texte, imprimé avec une grande netteté, se accompagné d'une petite glose. Elles se trouvent à la bibliothèque Royale.

17. 成集書四 Sse-chou-tsi-tching<sup>38</sup> (部二). Commentaire complet sur les 4 livres en 14 volumes. — Une autre édition me conviendrait également, si elle contenoit le texte, le glose de Tchu-hi (熙朱), une paraphrase et un commentaire.

18. 成集經五 Ou-king-tsi-tching<sup>39</sup> (部二)

ou bien l'Édition appelée 解正經五 ou-king-tching-kiaï

19. 經三十講日 Ji-kiang-chi-san-king<sup>40</sup> (部二)

20. 觀奇古今 Kin-kou-ki-kouan<sup>41</sup> (部二)

21. Cinq ou six des meilleurs éditions<sup>42</sup> du philosophe Lao-tseu (老子) accompagnées de gloses, paraphrases, commentaires etc. (Je traduis main[tenant] cet ouvrage)

22. 目總書全庫四定欽 Kin ting sse-kou-tsiouan-chou tsong-mu,<sup>43</sup> ou catalogue des livres du cabinet impérial (部一)

23. Dictionnaire Tubetaïn chinois, 1 exemplaire.

24. Une description complète de tous les arts métiers et procédés des chinois, avec figures. J'ignore le titre. C'est peut-être 紀工考 Kao-koung-ki<sup>44</sup> (部一)

25. 文說 Choue wen<sup>45</sup> (部二). Dictionnaire.

26. 雅爾 Eul ya<sup>46</sup> (部二). Dictionnaire avec figures.

Agréez, Monsieur, mes humbles respects

Paris, au Palais de l'Institut

Stanislas Julien

Sous Bibliothécaire de l'Institut Royal de France

tournez s.v.pl.

<sup>38</sup> *Sishu jicheng* the Four Books, with complete commentary, edited by Wu Zhenzi 吳真子 (Song-Zeit).

<sup>39</sup> *Wujing jicheng*, the Five Classics with Zhu Xi's commentary.

<sup>40</sup> *Rijiang shisan jing*, dieth the Thirteen Classics with the daily commentaries of the Princes' Academy (Guozijian).

<sup>41</sup> *Jingu qiguan*, a collection of 40 novels, selected from the novels of Feng Menglong 馮夢龍 (1574–1645) and Ling Mengchu 凌濛初 (1580–1644).

<sup>42</sup> The *Daodejing* 道德經 (The Way and the Power), ascribed to Laozi.

<sup>43</sup> *Qinding siku quanshu zongmu* 欽定四庫全書總目, catalogue of the Imperial Library.

<sup>44</sup> Kaogongji; see GUAN 2020.

<sup>45</sup> *Shuowen jiezi* 說文解字, palaeographic dictionary.

<sup>46</sup> The dictionary *Erya* which was at times counted as one of the Classics.

[2b]

Je me joins à M. Julien pour prier Monsieur le B<sup>on</sup> Schilling de vouloir bien nous procurer les ouvrages chinois mentionnés ci-dessus. J. Watson.  
Paris, Rue de Vaugirard N. 46

Russia

Monsieur le B<sup>on</sup> Schilling de Canstadt  
au ministere des affaires étrangères  
à Saint-Pétersbourg

Г. Барону Шиллингу де Канстату  
въ иностранной Коллегии

3

[3a]

Monsieur

Dans la lettre que j'ai eu l'honneur de vous adresser hier, j'ai oublié 2 ouvrages chinois qui ont peu d'étendue, mais qui sont pour moi du plus grand intérêt. J'ose vous prier, Monsieur, de vouloir bien me les procurer.

1. 字文經五參張 Tchang-sen Ou-king-wen-tseu<sup>47</sup> ou Caractères contenus dans les kings.

2. 字文書四 Sse-chou-wen-tseu<sup>48</sup> ou Caractères contenus dans les Sse chou

Ces deux ouvrages me seraient infiniment utiles pour faire le Dictionnaire complet des Sse Chou & des Cinq kings, dont je m'occupe.

[3b]

Lorsque vous sera arrivé, Monsieur, de Peking à Petersbourg, veuillez m'envoyer la liste des livres chinois et tartares que vous aurez pu acheter pour M. Watson et pour moi, en y joignant (à chaque article) les prix évalués en francs, afin que nous sachions ce que nous aurons à payer pour notre cote-part.

En faisant venir des livres de Chine par votre bienveillante entremise, mon unique but, Monsieur, est de m'en faire autant d'instruments pour

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<sup>47</sup> *Wujing wenzi*, the characters of the Five Classics, with preface by Zhang Can.

<sup>48</sup> *Sishu wenzi*, the characters of the Four Books.

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completer mes connoissances en chinois, et ensuite, de faciliter, au moyen de traductions l'intelligence des principaux monuments

[4a]

scientifiques et litteraires des Chinois. Je desire vivement, Monsieur, publier à l'aide de ces livres quelque ouvrage utile et recommandable pour avoir l'occasion de vous le dedier et vous donner en même tems un témoignage public de mon reconnaissance.

Veillez agréer, Monsieur

mes humbles respects

Stanislas Julien

Sous Bibliothécaire de l'Institut

Au palais de l'Institut Royal de France

Paris, 19 Avril 1830

N.B. Les 13 kings (經三十) mentionnés dans ma lettre du 18 Avril font 139 volumes (Premare, apud Fourmont Grammatic. sinic. pag. 512 colon 2)

Russie

Monsieur

Monsieur le Baron Schilling de Canstadt

au ministere des affaires étrangères à Pétersbourg

Г. Барону Шиллингу въ Иностранной Коллегии

4

[7a]

Paris 14 oct. 1831

Monsieur

Voici la liste de mes livres chinois bouddhiques, dont vous avez probablement le texte thibétain.

1. (édition impériale) Iu-tchi-ta-fang-kouang-fo-hoa-yen-king<sup>49</sup>, traduit du Samskrit sous la dynastie des Thang, par le prêtre bouddhiste Chi-tchaï-nanto, natif de Ho-tian (Khotan).

Magnifique édition en 16 vol. in 4° sur papier blanc

<sup>49</sup> *Yuzhi dafang guang fo huayan jing* 大方廣弘華嚴經, translated by Shichanantuo 實叉難陀, i.e. Buddhāvataṃsaka-mahāvaiṣṭya-sūtra, transl. by Śīksānanda 652–710.

2. Ta-fo-ting-jou-lai-mi-in-sieou-tching-liao-i-tchou-pou-sa-wan-hing-cheou-Ling-yen-king, tsi-tchu.<sup>50</sup>

Belle édition sur pap. blanc, accompagnée d'un commentaire perpétuel, extrait des ouvrages de 22 prêtres bouddhistes. 4 vol. grand in 8°

3. Même ouvrage que le précédent, en 10 vol. sur pap. blanc, mais infiniment plus curieux. Le texte et les commentaires, dus à 34

[7b]

prêtres bouddhistes sont annotés en rouge, à l'aide de ponctuations de 4 espèces différentes. Le haut des pages est rempli de commentaires en encre rouge et bleue.

Le texte a été traduit du samskrit par le prêtre Souan-la-mi-ti, natif de Thien-tcho (L'Inde).

Les commentaires et les gloses ont été traduits du Samskrit par le prêtre bouddhiste Kia-chi-kia du royaume de Ou-tchang.

(Cet exemplaire est un peu piqué de vers)

3. Fo-choue-o-mi-to-king-sou-tchao<sup>51</sup>

Traduit du Samskrit, par le prêtre Kieou-mo-lo-chi, qui vivait sous le Thang.

Edit. sur papier blanc. 1er vol. orné des images des divinités Bouddhiques. (le 2e vol. manque; je le recevrai bientôt de Londres). Avec un grand commentaire perpétuel.

4. Pi-kieou-kiaï-pen-sou-i.<sup>52</sup>

Edit. sur pap. blanc. Le texte est accompagné d'un commentaire perpétuel et d'une paraphrase qui explique en chinois tous les mots samskrits. 2 vol. in 8°

[8a]

5. King-tsieou-tchi-yin-tsong-pou-tsie-chi<sup>53</sup>

dictionnaire des mots chinois et samskrits les plus importants cités dans 15 ouvrages bouddhiques. On trouve parmi ces ouvrages, celui intitulé 金光明經 Kin-kuang-ming-king, le livre sacré qui est brillant comme l'or. en 4 livres.

1 vol., in 8°. Edit. sur pap. blanc.

<sup>50</sup> *Da fo ding rulai miyin xiuzheng liaoyi zhu pusa wanxing shou Lingyanjing jizhu* 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經. See BEREZKIN & RIFTIN 2013.

<sup>51</sup> *Foshuo Amituo jing suzha* 佛說阿彌陀經疏鈔, Amitâyus-Sûtra.

<sup>52</sup> *Biqiu jieben shuyi* 比丘戒本疏義. 1725. COURANT 1902–1912: no. 6267.

<sup>53</sup> *Jingchan zhiyin zengbu jieshi* 經懺直音增補切釋. Compiled by Yijiu 一鷲, edited by Chuantan 傳檀 1690. Reprint 1745. 1 fasc.

6. Même ouvrage que les N°2 et 3, traduit du Samskrit par le même prêtre; sans commentaire.

Belle ed. sur pap. blanc. 3 vol. 8°

4 éditions différentes du 金剛經

7. Kin-kang-king-kiaï-i<sup>54</sup>

in 8°. Belle édit. sur pap. blanc avec un grand commentaire.

8. Kin-kang-tchi-choue<sup>55</sup>, explication littérale du Kin-kang-king in 8°. Belle édit. sur papier blanc.

9. Kin-kang-kiué-i-kiaï<sup>56</sup>, élucidation des doutes sur le Kin-kang-king in 8°. Belle édit. sur pap. blanc.

10. Kin-kang-chi-tchu<sup>57</sup>, texte et commentaire du Kin-k.k. gravés sur pierre.

Cette édit. sur papier jaune, fait partie d'une collection morale en 30 vol. in 8°. reliée en 6 vol. dos de maroquin rouge.

Aucun de ces trois éditions n'a le même commentaire.

11. Kin-kang-tchi-nien,<sup>58</sup> pet. brochure in 8°

Ce petit ouvrage ne paraît pas être traduit du Samskrit, pas plus que le suivant.

[8b]

12. Cha-mi-liu-i-yao-lio,<sup>59</sup> abrégé des devoirs des prêtres bouddhistes. petite brochure in 8°

13. Cha-men-ji-tong,<sup>60</sup> le Breviaire ou l'office journalier que recitent les prêtres bouddhistes.

1 vol. in 4°. magnifique édition sur papier blanc.

14. Le Missel bouddhique (Tan-king<sup>61</sup>), précédé d'une préface impériale.

1 vol. in 4°. même édition que le N°.13

15. Wei-chan-king,<sup>62</sup> commenté phrase par phrase par le prêtre bouddhique Chi-hong-tsan.

<sup>54</sup> *Jingangjing jieyi* 金剛經解義.

<sup>55</sup> *Jingang zhishuo* 金剛直說.

<sup>56</sup> *Jingang jueyi jie* 金剛決疑解 1612. Cf. COURANT 1902–1912: no. 5740.

<sup>57</sup> *Jingang shizhi* [shizhu?] 金剛石注.

<sup>58</sup> *Jingang zhinian* [zhinan?] 金剛指南?

<sup>59</sup> *Shami liyi yaolue* 沙彌律儀要略. Beginning of the 17 ct. Cf. COURANT 1902–1912: no. 6400.

<sup>60</sup> *Shamen riyong* 沙門日用?

<sup>61</sup> *Tanjing* 壇經 by Huineng 慧能 638–713.

<sup>62</sup> *Weishanjing* 為山警 with commentary by Hongzan 弘贊. 1660.

1 vol. in 4°. Magnifique édit. sur papier blanc.

16. Weï-mo-kie-so-choue-king,<sup>63</sup> tchu, trad. du Samskrit par le prêtre bouddhique Kieou-mo-lo-chi, sous la dynastie des Tang. (Avec un grand commentaire.) in 4°. superbe édit. tom 2. le tom 1 est resté à Londres; on me le renverra prochainement.

J'attache un grand prix à cette petite collection Bouddhique, qui m'a couté énormément chère et qui je crois ne se trouve dans aucune bibliothèque du continent, mais je ne serais pas éloigné de la donner en échange de beaux et bons ouvrages chinois-mandchou, par exemple les 5 King, les Sse-chou, le 好逑傳,<sup>64</sup> les romans 水滸傳<sup>65</sup> et 三國志,<sup>66</sup> les comedies 琵琶記 pi-pa-ki<sup>67</sup> et 西廂記 Si-siang-ki,<sup>68</sup> 滿漢史記<sup>69</sup> Le Sse-ki de Sse-ma-tsien, chinois-mandchou &c. &c.

Agreez, Monsieur, mes humbles respects,  
Stanislas Julien, de l'Institut  
34, place de l' Estrapade

## 5

[9a]

Dimanche Soir à 5 h.  
Paris, 18 oct. 1831

Monsieur

Je suis désespéré de ne m'être point trouvé chez moi, au moment où vous m'avez fait l'honneur de passer. Devant partir mercredi matin pour un petit voyage d'une dizaine de jours, j'étais allé faire mes adieux à plusieurs de mes amis. J'ai encore à moi lundi et mardi. Si je savais à quelle heure vous trouver, j'irais vous montrer au moins mes quatre belles éditions de 金剛經. Si vous devez, Monsieur rester encore une quinzaine de jours, je vous demanderai votre jour et votre heure, à mon retour, et je me tiendrai chez

---

<sup>63</sup> *Weimojie suo shuo jing* 維摩詰所說經 1661. COURANT 1902–1912: no. 5975.

<sup>64</sup> *Haoqiuzhuan*, the novel “The Fortunate Union”.

<sup>65</sup> *Shuihuzhuan*, the novel “Water Margin”.

<sup>66</sup> *Sanguozhi*, the novel “Three Kingdoms”.

<sup>67</sup> The drama *Pipaji*, “The Lute”.

<sup>68</sup> The drama *Xixiangji*, “Western Chamber”.

<sup>69</sup> *Man Han Shiji* by Sima Qian. A Manchu version is not known (at least in published form).

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moi au moment que vous aurez eu la bonté de m'indiquer. Je voudrais vous éviter la peine de venir, mais il ne me serait pas possible [9b] de porter avec moi, la collection de livres chinois Bouddhiques, dont j'ai eu l'honneur de vous communiquer la liste.

Agréé, Monsieur

l'expression de tous mes regards et mes hommages respectueux

Stanislas Julien

membre de l'Institut

N° 34 Place de l'Estrapade

Monsieur le B<sup>on</sup> Schilling de Canstadt &c.

N°1. Place des Italiens

Paris 1

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