# SILK ROAD STUDIES I

## UYGUR BUDDHIST LITERATURE

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# SILK ROAD STUDIES I



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# SILK ROAD STUDIES

# I

## UYGUR BUDDHIST LITERATURE

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STUDY

BREPOLS

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# FOREWORD

Derived from the classical writings of the father of modern geomorphology, the German scholar Ferdinand Freiherr von Richthofen (1833-1905), the technical term Silk Road was gradually adopted since the last century as a convergent reference point which intended to define a complex of unique millennial phenomena in the perspective of world history.

The undeniable existence of Eurasian sea and land trails and routes linking the Atlantic and Pacific Oceans is permanently evoked in the term *Silk Road*. A multiplicity of economic aspects is subsumed by the perennially trade in silk. Hence the appropriateness of the term Silk Road. The unavoidable and even vital economic and military contacts between, on the one hand, Europe, the Mediterranean world, the Near East, and, on the other hand, Central Asia and the Far East, led in their turn to more permanent and still perceptive results generated by cultural dialogue and exchange.

The Western world received from China fascinating products of sericulture or camellias, peaches and roses in exchange for cucumbers or grapes, horses, jade and lapis lazuli. Nor was it just military techniques and arms that came from China, but also paper and printing, the revolutionary technologies that ushered in the modern period in Europe. The oldest dated printed book, the book-scroll (868 C.E.) containing a copy of the Diamond sutra, was found in the sealed room of the Caves of the Thousand Buddhas near Dunhuang.

The notorious harbour and caravan cities along the Eastern Mediterranean coast and in Asia Minor – Ephesus, Tarsus, Antioch, Tyre, Sidon, Byblos, Alexandria, to name the most famous – are already multicultural melting-pots of the Graeco-Roman, Iranian, and Semitic cultures and beliefs. These were the points of departure for business travel further east. Passing through Palmyra-Tadmor or Dura-Europos, converging points of the Irano-Semitic spheres, the traveller reaches Nineveh or Babylon-Seleukia-Ctesiphon, cities on the edge of the Indo-Iranian world. When reaching the Sogdian countries one is adjacent to the Turco-Mongolian civilisations. In China, departing from Sera Metropolis, the City of Silk, the terminus of Ch'ang-an, the traveller on the Imperial Highway would encounter Dunhuang, and thence westward the Sinkiang oases, the sites of the first amazing discoveries a century ago. Indeed archaeological teams from France, Germany, Great-Britain, Hungary, Italy, Sweden, the USA, Russia, Iran, India, Pakistan, Afghanistan, China or the Turco-Mogolian world have explored buried relics in these places. Finally one enters the famous Pacific port of Zayton, which itself had links with the Red Sea and thence the Mediterranean world – a Chinese counterpart therefore of the aforementioned ports.

In these awe-inspiring natural surroundings, heroic emperors are created out of gods and vice-versa, and legendary heroes or romantic fairy-tale princes(ses) relive every evening in the tales recited or sung by bards to their audiences gath-

ered eagerly around the twinkling fire. One hears scraps of Rimsky-Korsakoff's "Sheherazade" when the desert breeze whispers illusory heroic songs and the dunes become epic warriors or living demons, acting in the chevaleresque shadow play of a scenic mirage until the winds create a sandy sea and all anxious participants must cross the extremely narrow bridge between achieved or future life and imminent or past death. And still there is more.

The concept of the Silk Road unavoidably has a tinge of romanticism and exoticism, yet it also expresses a multicultural complex producing not seldom unfamiliar and sometimes even strange but certainly cohabitationally fascinating artistic, religious or philosophic phenomena which must be situated on a higher level than mere syncretism. From these natural meeting places realities evolved which are greater than a superficial amalgam of divergent cultural expressions of some inanimate eclectic complex. The philosophico-religious texts from different systems along these ancient trade routes characterise and illustrate, even in a fragmentary state, an unparallelled uniqueness. Remnants of churches, graveyards, monastic compounds, mosques, stupas, palaces, watch-towers or even complete urban centers await further disclosure in order to complete the picture. An explicit coherent individual stylistic expression characterizes the best specimina of the stunning Buddhist frescos or unique Nestorian wall-paintings, the wealth of the Islamic or rare Manichaean miniatures.

In the wake of diplomatic envoys, soldiers (of fortune), warlords or emperors either on campaign or on flight, there were peddlers, merchants, traders, scoundrels, traffickers and dealers, robbers and gangsters; we observe emigrants and refugees, geographers, scholars (and) or spies, artists, prostitutes, preachers, missionaries or proselytes, religiously inspired collectors or art dealers... All these met at distant oases, faraway cities with lights beckoning, or converged at tollbooths, town gates, market squares and created an unmatchable and unforgettable atmosphere for discussion and dialogue, if necessary through interpreters. Through the Silk Road evidence we will have to reconsider the contemporary concepts of historical continuity and discontinuity as well as their imperative evaluation in the context of the approaching 21st century.

Persecuted believers tried to escape or to convert people to their esoterically transmitted illuminative and redemptive knowledges which were often interpreted as unorthodox and therefore prohibited. Archaeological findings as well as written documents unearthed in Central Asia or Sinkiang since the turn of the century by Chinese, English, French, German, Japanese, Russian, Scandinavian expeditions bear undeniable witness to these international, intercontinental contacts. The study of the archaeological and written evidence belonging to the worlds of the Silk Road(s) as the meeting places of religions, languages and cultures par excellence is the central focus of this new series.

After pseudo-Lactantius' early 4th cent. poem "On the Phoenix Bird" (*De ave phoenice*), Claudian (ob. 404 C.E.) composed a 110-line poem *Phoenix*, in which he locates "(...) a leafy wood fringed by Ocean's farthest marge beyond the



Indes and the East where Dawn's panting coursers first seek entrance (...) This is the kingdom of the blessed bird of the sun"[1]. In a shorter passage in the second book of *De consulatu Stilichonis* (400 C.E.), the same author links up Egyptian, Hellenistic and Christian cultures as well as contemporary politics around Stilicho the Vandal: "So when by that birth in death the Phoenix renews its youth and gathers its father's ashes and carries them lovingly in its talons, winging its way, sole of its kind, from the extreme east to Nile's coasts, the eagles gather together and all the fowls from every quarter to marvel at the bird of the sun; afar its living plumage shines, itself redolent of the spices of its father's fragrant pyre"[2]. Although this strange bird was observed in 34 C.E. in Egypt, it had become the symbol of immortality, renewal and resurrection not only of Christ, but of all believers as well. It survived even in the esoteric alchemical literature of more recent times as well. On the other hand, quotations from earlier magical documents of the classical world testify not only the link with Egypt but with Iran too.

In the seventh century, in Lo-Yang under the T'ang empress Wu, a gilded iron phoenix crowning the Hall of Light (*ming t'ang*) was the predecessor of a most famous fire pearl (a precious royal gift linking again the Chinese, the Indian, the Hellenistic and Near Eastern Semitic worlds). Logically this solar fire bird was the expression of the royal light; the phoenix always maintained an imperial status in China. Even now, the descent of the phoenix (*chiang luan*), the flying of the phoenix (*fei luan*) is prominently present in the context of contemporary divination practices (spirit writing) of the phoenix worship *pai-luan*[3] where the phoenix proclaims salvation, a motif very well known in the Mediterranean and Iranian worlds too.

The logo of the phoenix for the *SRS* was selected not only to underline its common point of reference due to its symbolic meaning both in the Mediterranean world and in China, but also to suggest the marvellous rebirth of these precious vestiges of the past from its burnt or hidden existence.

In order to understand fully the prominently present precious remains in these fields, such as writings, epigraphical material or archaeological sites belonging to Buddhist, Confucian, Christian Nestorian, Jewish, Manichaean, Muslim, Zoroastrian, etc. religions, philosophies and cultures, long-term future scholarly labours will be imperative. Basic scientific research on the historical

[1] Translation by M. PLATNAUER, *Claudian* II (Loeb Classical Library 136), London – Cambridge (MA) 1972, pp. 223-225. The Phoenix was already studied in a 17th cent. Swedish dissertation by Andreas MORIN, *Exercitium Academicum Brevi quadam Dissertatione Philologica Phœnicis Mythologian comprehendens*, Uppsaliæ 1689.
[2] Translation by M. PLATNAUER, *op cit.*, p 33.
[3] Cf. D.K. Jordan and D.L. OVERMYER, *The Flying Phoenix. Aspects of Chinese Sectarianism in Taiwan*, Princeton (NJ) 1986.



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and contemporary data concerning the languages and cultures of the Altaic, Indo-Iranian, Semitic, Sino-Tibetan or Uralic peoples is still required. Comparative studies are often a desideratum. But the success of exhibitions and publications on Silk Road themes, as well as the admirable work done by the UNESCO, proves a broad and genuinely popular interest in these complex matters.

The new series will concentrate on monographs, thematic volumes, manuscript catalogues, or congress proceedings which disclose or study, in an analytical or synthetical way and on an interdisciplinary level, the characteristic archaeological, artistic, historical, linguistic, numismatic, philosophical, religious, etc. testimonies of the past or present Silk Road civilisations.

The first volume of the *Silk Road Studies* [SRS] is a reference manual of the published Uygur Buddhist Literature. Future volumes are in the planning and colleagues interested in these fields of study are kindly invited to submit proposals for this series. We intend to create sister-series with separate editorial committees on aspects of Silk Road civilisations that deal with studies concentrating on a coherent and focused topic. The *Dunhuang Studies Monograph Series* (directed by Susan Whitfield of the British Library, London, UK) will doubtless form a prominent publication project.

Mr. Elverskog's book provides in a systematic and exhaustive way the most recent information on the places where the documents are kept, a synopsis of the text, editions and the secondary literature. This manual will be an essential tool not only for specialists in the field of Altaic, especially Turcological or Mongolian, Iranological, Sinological or Buddhological Studies, but is also written for a larger public of students interested in Asian religions and cultural history in general.

*Aloïs van Tongerloo*



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Johan Elverskog

# INTRODUCTION

Although the Uygurs of East Turkestan and Gansu had a history of several hundred years of Buddhist scriptural translation into their own language, clear evidence for the existence of an Uygur canon has not emerged from the written monuments. This apparent absence of a canon is surprising when we take into consideration that all of the surrounding peoples (i.e. the Chinese, Jurchens, Tibetans, Tanguts, and Mongols) had Buddhist canons in their own languages and scripts. It is even more remarkable when we consider that the Uygurs played a fundamental role in the translation and development of the Mongolian Buddhist literature, and that individual Uygurs are listed among those who compiled a new catalogue of the Chinese canon between 1285 and 1287 CE.[1] Therefore, many questions arise: did the Uygurs indeed have a canon in their own language? If so, what did it contain in regard to the Nikāya, Mahāyāna, and Tantric traditions? From which languages were the texts translated? By whom and when was it translated? Was it based on one or more existing canons? A necessary first step to the exploration of such questions, on whose answers a deeper understanding of Buddhism among the Uygurs depends, is an inventory of identified Uygur Buddhist texts. The primary goal of the present work is to provide such a survey. The first Western scholar to note that Buddhist texts had been translated into Uygur was Stanislas Julien in 1849. He came upon this fact in his study of the prefaces and colophon of the *Zhi yuan fa bao kan tong zong lu* (至元法寶堪同總錄), a catalogue of the Chinese Tripiṭaka prepared under the auspices of Khubilai Khan in 1285-1287.[2] However, at that time, no Uygur manuscripts had been discovered, so that the existence of Uygur Buddhist literature remained hypothetical until the seminal work of Berthold Laufer. In 1907, Laufer noted that according to the colophon of a Tibetan text, the same *sūtra* had been translated into Uygur during the Yuan (元) dynasty.[3] Coincidentally, at the same time hundreds of manuscripts and fragments of Uygur Buddhist literature, including the one he noted, were being discovered in the ruins of the former Uygur culture in East Turkestan and Gansu (甘肅).

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[1] Herbert Franke, "A Note on Multilinguality in China Under the Mongols: The Compilers of the Revised Buddhist Canon 1285-1287," *Opuscala Altaica.* Edward H. Kaplan and Donald W. Whisenhunt, Eds. Bellingham: Western Washington University (1994): 286-298.

[2] Stanislas Julien, "Concordance sinico-sanskrite d'un nombre considérable de titres d'ouvrages bouddhiques recueillé dans un catalogue chinois de l'an 1306," *JA* 14 (1849): 353-446, (pp. 366-367).

[3] Berthold Laufer, "Zur buddhistischen Literatur der Uiguren," *T'oung Pao* 8 (1907): 391-409.

*The Discovery of Uygur Buddhist Literature*

In the 1890s several ancient manuscripts were discovered or bought by European travelers and government officials in various cities of the Tarim Basin, part of the modern-day province of Xinjiang (新疆), in northwest China. Because these texts were in unknown scripts and languages, they became greatly intriguing to the Orientalists and philologists of the day. However, they also sparked the interest of several European institutions which subsequently funded expeditions into East Turkestan and Dunhuang, where they unearthed of a mass of evidence of hitherto forgotten civilizations, including the previously flourishing Uygur Buddhist culture.[4]

The first expeditions into East Turkestan that discovered Uygur manuscripts came from Russia. Already during the Turfan expedition of G.E. Grumm-Grzhimajlo and M.V. Pevtsov in 1889-1890, some Turkic manuscripts had been obtained. In addition, the first Russian consul in Kashgar, N.R. Petrovskij, had sent some purchased manuscripts to the Russian Academy of Sciences. However, the largest part of the Russian Academy of Sciences' collection was acquired by N.N. Krotkov, the Russian consul first at Kulja and later at Urumqi, who sent back to the Russian Academy of Sciences around 4,073 units. This collection was later expanded with the acquisitions of the expeditions of S.S. Oldenburg in 1909-1910 and 1914-1915, and those of S.E. Malov in 1909-1911 and 1913-1914. All of these manuscripts today are stored in the Institut Vostokovedenija in St. Petersburg.[5]

England was the next country to become involved in the exploration of the Silk Road. It financed the Hungarian explorer Marc Aurel Stein in his three expeditions to East Turkestan and Dunhuang (敦煌) in the years 1900-1901, 1906-1908, and 1913-1915. During the first and third of these expeditions, Stein did not find much Turkic material. However, during the second expedition, Stein discovered among the "Caves of the Thousand Buddhas" near the city of Dunhuang, the famous Cave 17 which contained a walled-up library filled with ancient manuscripts in several languages. Included among these were Uygur Buddhist

[4] For more information on these expeditions see J.A. Dabbs, *History of the Discovery of Chinese Turkestan*. Central Asiatic Studies VIII. The Hague: Mouton, 1963; and Peter Hopkirk, *Foreign Devils on the Silk Road*. Oxford: Oxford University Press, 1984.

[5] L.V. Dmitrieva, "Drevneujgurskie materialy v Institute Vostokovedenija AN SSSR," *Strany i Narody Vostoka* 8 (1969): 222-228. M.I. Vorob'ëva-Desjatovskaja, "New Manuscripts from the S.E. Malov Collection," *Turfan, Khotan und Dunhuang*. R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 379-384.



texts, which are now part of the Stein Collection at the British Library.[6]

At the same time, the Germans became involved in the exploration of East Turkestan, sending four expeditions under the direction of Albert Grünwedel and Albert von le Coq in 1902-1903, 1904-1905, 1905-1907, and 1913-1914. These four expeditions were the most successful in terms of acquiring Uygur Buddhist manuscripts, not to mention numerous artifacts and manuscripts in other languages. These manuscripts are now housed in the Turfansammlung at the Berlin-Brandenburgische Akademie der Wissenschaften and in the Museum für Indische Kunst in Berlin.

Another major body of Uygur texts was acquired by the three expeditions financed by the Japanese Count Otani. The first of these was led by Otani himself in 1902-1904, and the next two were led by Tachibana Zuichō, in 1908-1909 and 1910-1914. Nevertheless, since all three were either led or financed by Otani, they have become known as the Otani Expeditions. Among their acquisitions are almost 2,800 Uygur script pieces, a portion of which are Buddhist in content. Today, most of these are housed in the Ryūkoku University (龍谷大學) library in Kyoto (京都).[7]

Two other collections that contain many Uygur Buddhist manuscripts are in the Bibliothèque Nationale and the Musée Guimet, both in Paris. The main part of these collections is the result of Paul Pelliot's expedition to East Turkestan in 1906-1909, which was later expanded when the Musée Guimet bought several more manuscripts upon the request of Pelliot.[8]

Besides these six major collections, there are several minor collections that also contain Uygur Buddhist manuscripts. A few institutions in China house a number of manuscripts discovered since the European expeditions, most notably the National Library in Beijing (北京國家圖書館) which contains the Hami (哈密) manuscripts of the *Biography of Xuanzang* 大慈師三藏法師傳, the *Daśakarmapathāvadānamālā* and the *Maitrisimit*.[9] There also are 41 folios of

[6] There is an unpublished handlist of the Uygur documents housed in the British Library, "Preliminary List of Manuscripts in Languages of Central Asia and Sanskrit, From the Collection made by Sir M. Aurel Stein, K.C.I.E."

[7] Haneda Tōru and Yamada Nobuo, "A List of the Manuscript Remains in Uygur Script Preserved in the Ryūkoku Library [In Japanese]," *Monumenta Serindia* 4 (1961): 171-206.

[8] James Russell Hamilton, *Manuscrits ouïgours de Touen-Houang. Le conte bouddhique du bon et du mauvais prince en version ouïgoure*. Paris: Klincksieck, 1971. James Russell Hamilton, *Manuscrits ouïgours du IX^e-X^e siècle de Touen-Houang, Tome I*. Paris: Peeters, 1986.

[9] Umemura Hiroshi, "Uyghur Manuscripts Preserved in the People's Republic of China," *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 175-186.

Uygur Buddhist texts at Folkens Museum in Stockholm, which were deposited there by Sven Hedin following his expeditions to Inner Asia.[10] Carl Mannerheim also brought back 65 Uygur fragments from his travels in Asia, which are now housed in the library at Helsinki University (Helsingin Yliopisto).[11] The famous Chinese painter Zhang Daqian (張大千) visited Dunhuang in 1943, and acquired a few Uygur fragments that are now in the Tenri Library (天理圖書館) in Nara (奈良), Japan.[12] Also in Japan are the Haneda (羽田) Photo Collection, of which the originals have unfortunately been lost, the Fujii Yūrinkan Museum (滕井有鄰館) in Kyoto which stores several pieces,[13] and four pieces are in the Nakamura Fusetsu (中村不折) Collection.[14] Finally, a few manuscripts of unknown provenance are now housed in the Istanbul University Library[15] and in the Ethnographic Museum in Ankara.[16]

Upon the discovery of these manuscripts scholars took up the philological endeavor of deciphering and translating them almost immediately. In Russia, the project of publishing the Uygur Buddhist manuscripts was initiated by the Turkologist Wilhelm Radloff, whose work of translating the Uygur texts was continued by S.E. Malov. Simultaneously in Berlin, F.W.K. Müller began the publication of the enormous quantity of Uygur Buddhist literature brought back by the German expeditions in the four issues of his *Uigurica* series. Following him, the publication of the Buddhist manuscripts housed in the Turfansammlung

[10] Kudara Kōgi, *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980 (Unpublished Manuscript).

[11] Harry Halén, "Die uigurischen Mannerheim-Fragmente (1)," *Studia Orientalia* 51, 4 (1979): 3-9.

[12] Kudara Kōgi, "Uygur Texts Preserved at Tenri Central Library [In Japanese]," *Biblia. Bulletin of Tenri Central Library* 86 (1986): 127-180. Facsimiles: p. 172-177.

[13] Kudara Kōgi, "Research on the Uygur *Abhidharmakośabhāṣya*, a Fragment in the Fujii Yūrinkan Museum [In Japanese]," *Ryūkoku daigaku ronshū* 425 (Shōwa 59 nen/1984): 65-90.

[14] Shōgaito Masahiro, "A Study of the Fragments of Uygur Texts Found in the Nakamura Fusetsu Collection [In Japanese]," *Tōyō Gahukō* 61, 1-2 (1979): 254(01)-226(029).

[15] Yamada Nobuo, "On the manuscripts from East Turkestan Preserved in the Library of Istanbul University; Especially on Uygur Documents [In Japanese]," *Seinan Ajia Kenkyū* 20 (1968): 11-32.

[16] Temir, A., K. Kudara and K. Röhrborn, "Die alttürkischen Abitaki-Fragmente des Etnografya Müzesi, Ankara," *Turcica* 16 (1984): 13-28.



was continued by Reşit Rahmeti Arat, Willi Bang, Annemarie von Gabain, and later, Şinasi Tekin.[17] The pioneering work of those scholars on the Turfansammlung is carried forth today by several scholars, including György Hazai, György Kara, Dieter Maue, Jens Peter Laut, Simone Raschmann, Klaus Röhrborn and Peter Zieme. In Japan, Haneda Tōru and Tachibana Zuichō began the publication of the Uygur manuscripts discovered during the Otani expeditions, and Kudara Kōgi, Mori Masao, Moriyasu Takao, Oda Juten, Shōgaito Masahiro, Umemura Hiroshi and Yamada Nobuo continue the tradition of Japanese scholarship on Uygur Buddhism.[18] Paul Pelliot, who discovered many Uygur texts himself, and Cl. Huart published a first edition of one of the Uygur texts held in the collections in Paris; since which James Hamilton and other scholars have taken up their publication.

*Historical Background*

Many issues regarding the history of the adoption of Buddhism by Turkic peoples remain unclear. Chinese sources provide evidence that Buddhist missionaries were active among the Turks already in the sixth century during the First Turk Empire (552-612). According to Chinese sources, Xiao Min Di (孝愍帝), the founder of the Northern Zhou (北周)dynasty (556-581), had a "Turkish Temple" built in the capital city Changan (長安), and his sucessor Ming Di (明帝) had an inscription erected there which proclaimed that the ruler Muhan Khagan (553-572), had adopted Buddhism. The veracity of this claim may be open to doubt, but another Chinese source records that Muhan Khagan's successor, Tapar Khagan (572-581), was converted to Buddhism by a Chinese monk named Hui Lin (慧林), a member of an embassy sent to the Turks' court by the Emperor of the Northern Qi (北齊). In response to the request of Tapar Khagan for a Buddhist text, the Northern Qi presented the *Mahāparinirvāṇa Sūtra* to him. However, it is unclear whether the text was in Chinese or in translation, but if the latter, then it most probably would have been translated into Sogdian. [19]

[17] Annemarie von Gabain, "Die erste Generation der Forscher an den Turfan-Handschriften," *Ägypten. Vorderasien. Turfan. Probleme der Edition und Bearbeitung altorientalischer Handschriften*. Horst Klengel and Werner Sundermann, Eds. Berlin: Akademie Verlag (1987): 98-105.

[18] Klaus Röhrborn, "Türkische Philologie und Sprachwissenschaft in Japan," *Der türkische Buddhismus in der japanischen Forschung*. J.P. Laut and Klaus Röhrborn, Eds. VSUA 23. Wiesbaden: Otto Harrassowitz (1988): 1-26.

[19] Annemarie von Gabain, "Buddhistische Türkenmission," *Asiatica. Festschrift Friedrich Weller zum 65. Geburtstag*. Leipzig (1954): 161-173. Hilda Ecsedy, "Trade-and-War Relations between the Turks and China in the Second Half of the 6th Century," *AOH* 21 (1968): 131-180, (pp. 160-161). Peter Zieme,

In addition to these notices in Chinese records, there exists an indigenous source for the adoption of Buddhism by the Turks of the First Empire. The so-called "Bugut Inscription" was erected as part of a burial complex for a Turk ruler at the locality of Bugut in present-day Mongolia. The main inscription was written in Sogdian, and was probably written during or immediately after the reign of Nivar Khagan (581-587). The inscription mentions that Tapar Khagan had ordered that a great new *saṃgha* be established among the Turks.[20] In corroboration, Chinese sources state that a monk from Kapiśa (Begram in modern-day Afghanistan), named Jinagupta (528-605?), spent nearly a decade in the Turk realm, translating texts brought from India by Chinese monks.[21] Nevertheless, these early connections between Turks and Buddhism do not seem to have taken root. Sources do not mention Buddhism among Turks during the Second Empire (692-742). In fact, the Chinese traveler Hui Chao (慧超), based on his travels in Inner Asia in the 720s, claimed that the Turks did not have the Buddha's teaching or monasteries and monks.[22] During the Uygur steppe empire (744-840), a single elliptical reference to Buddhism occurs in the famous tri-lingual Karabalgasun inscription, which says that "carved and painted images of demons" were to be destroyed after the Uygur ruler Bügü Khagan (759-779) proclaimed Manichaeism the state religion around 762.[23]

Following the collapse of the Uygur steppe empire in 840, most of the Uygur peoples migrated out of the Mongolian steppe. One group of tribes, under the rule of the Yaγlaqar clan, migrated into the area of modern day Gansu province, and settled in the areas of Ganzhou (甘州) and Shazhou (沙州) (Dunhuang), where they later were subjugated by the Tangut (Xi-Xia, 西夏)

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*Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 10-12.

[20] S.G. Kljaštornyj and V.A. Livšic, "The Sogdian Inscription of Bugut Revised," *AOH* 26, 1 (1972): 69-102, (pp. 78, 86).

[21] Annemarie von Gabain, "Buddhistische Türkenmission," *Asiatica. Festschrift Friedrich Weller zum 65. Geburtstag*. Leipzig (1954): 161-173.

[22] Walter Fuchs, *Huei-ch'ao's Pilgerreise durch Nordwest-Indien und Zentral-Asien um 726*, SPAW 30 (1938): 30.

[23] Edouard Chavannes and Paul Pelliot, "Un traité manichéen retrouve en Chine," *JA* (1913): 99-392, (pp. 193-194). For more information on the history of the Turk empires, with a full bibliography, see: Peter B. Golden, *An Introduction to the History of the Turkic Peoples*. Wiesbaden: Otto Harrassowitz (1992): 115-152.



Empire during the first half of the 11th century.[24] Another group of Uygurs moved into the eastern Tianshan (天山) and later the northern Tarim Basin.[25]

From the time of their arrival until the 10th century it is probable that the Uygur ruling elite in Beshbalik continued to profess Manichaeism. This is evidenced in the Arabic geographical source *Murūj al-dhahab* (مـــروج الذهب) written by al-Mas$^{c}$ūdī (المسعودي) in 943, which reads:

> the Toghuzghuz [the Uygurs]. These (latter) are the masters of the town كـــوشـــان*Kaushan* [i.e. Kao-ch'ang=Khocho, near Turfan]. This kingdom lies between Khorasan and China. In our time, i.e. in the year 332/943-4, among the tribes and classes of the Turks there is no one more valiant than the Toghuzghuz, nor more powerful, nor possessing a more solid state. Their king is *Uyghur Khan (ايرحان read * ايغر خان) and their religion is Manichæan (al-manā'iya). There are no other Turks, besides them, who profess this religion.[26]

However, towards the end of the 10th century there appears to have been a shift by the ruling elite away from Manichaeism towards the Buddhism adhered to by the majority of the inhabitants of the northern Tarim Basin. When the Song (宋) Chinese envoy, Wang Yande (王延德), visited the city of Kocho in 982, he noticed only one Manichaen temple in comparison with 50 Buddhist monasteries and a library of Chinese Buddhist literature. Moreover, the upsurge of Buddhist activity may be seen in the construction of three new Buddhist monasteries in 983, 1008, and 1019.[27]

Towards the end of the 10th century, the ruling Uygur elite apparently began to sponsor the translation of Buddhist scriptures into their own language.

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[24] Elizabeth Pinks, *Die Uiguren von Kan-chou in der frühen Sung-Zeit (960-1028)*. Asiatische Forschungen 24. Wiesbaden: Otto Harrassowitz 1968.

[25] Abe Takeo, "Where was the Capital of the West Uighurs?" *Silver Jubilee Volume of the Zinbun-Kagaku-Kenyusyo Kyoto University*. Kyoto (1954): 435-450. James Hamilton, *Les Ouïghours à l'époque des Cinq Dynasties d'après les documents chinois*. Paris: Presses Universitaires 1955. Annemarie von Gabain, *Das Leben im uigurischen Königreich von Qočo (850-1250)*. VSUA 6. Wiesbaden: Otto Harrassowitz, 1973. K. Czeglédy, "The Foundation of the Turfan Uyghur Kingdom," *Tibetan and Buddhist Studies*. Louis Ligeti, Ed. Budapest: Akadémiai Kiadó (1984): 159-163.

[26] Vladimir Minorsky, "Tamīn ibn Baḥr's Journey to the Uyghurs," *BSOAS* 12, 2 (1948): 275-305, (p. 228).

[27] Hamilton, James, *Manuscrits ouïgours du IX$^{e}$-X$^{e}$ siècle de Touen-Houang*. Paris: Peeters (1986): vol. I, (p. xvii).

As sources they turned to the three Buddhist cultures extant in their area: that of the ubiquitous Sogdians, the Tokharians in the Kucha-Karashahr-Turfan area, and the Chinese in the Beshbalik-Turfan-Dunhuang area. The assumption of Sogdian influence on Uygur Buddhism remains difficult to prove due to the lack of known translations from Sogdian into Uygur and to the general scarcity of texts from this earliest formative period.[28] However, at least three considerations support this assumption: some of the basic Buddhist terms in Uygur are borrowed from Sogdian;[29] a few Uygur Buddhist fragments are written in Sogdian script;[30] and Sogdian influence is also possible to trace through the distinctive Manichaen writing styles that are evident in early Uygur Buddhist texts.[31]

Concerning the Tokharian-Uygur relationship several pieces of evidence indicate that Tokharian Buddhism played a role in the development of the Uygur Buddhist literature.[32] The most convincing evidence for Tokharian influence among the Buddhist Uygurs are colophons of Uygur texts which state that they

[28] There are reasons to speculate that some Uygur fragments of the *Vimalakīrtinirdeśa Sūtra* (see Nr. 38) and the *Saddharmapuṇḍarīka Sūtra* (see Nr. 34) were translated from Sogdian; however, since the Sogdian versions are not extant, this hypothesis is difficult to verify.

[29] J.P. Laut, *Der frühe türkische Buddhismus und seine literarischen Denkmäler*. VSUA 21. Wiesbaden: Harrassowitz Verlag (1986): 93-114, (pp. 116-119). Moriyasu Takao, "L'origine du bouddhisme chez les Turcs et l'apparition des textes bouddhiques en turc ancien," *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (pp. 153-154). Werner Sundermann and Peter Zieme, "Soghdisch-türkische Wortlisten," *Scholia. Beiträge zur Turkologie und Zentralasienkunde, Annemarie von Gabain zum 80. Geburtstag am 4. Juli 1981 dargebracht von Kollegen, Freunden und Schülern*. Klaus Röhrborn and H.W. Brands, Eds. VSUA 14. Wiesbaden: Otto Harrassowitz (1981): 184-193.

[30] Fedakâr, Durdu, "Das Alttürkische in sogdischer Schrift Textmaterial und Orthographie," *UAJb Neue Folge* 13 (1994): 133-157. Maue, Dieter and Klaus Röhrborn, "Zur alttürkischen Version des *Saddharmapuṇḍarīka-Sūtra*," *CAJ* 24 (1980): 251-273.

[31] Moriyasu Takao, "L'origine du bouddhisme chez les Turcs et l'apparition des textes bouddhiques en turc ancien," *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (pp. 156-158).

[32] Peter Zieme, *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 19-22.



were translated from Tokharian into Uygur.[33] A bi-lingual Tokharian B-Turkic hymn, which is Buddhist in content despite its appearance in the Manichaean *Pothi-Book* probably dating to the late 10th or early 11th century, provides evidence that Tokharian was still known and used by Uygur Buddhists during the early period of Buddhist translation activities.[34] The Buddhist Tokharian influence upon the Uygurs also is evidenced in the Brāhmī script used occasionally by the Uygurs.[35]

The influence of Chinese Buddhism upon the formation of an Uygur Buddhist literature is apparent from the early 11th century translations of Šingqo Šäli Tutung and other activities.[36]

Nevertheless, the reasons for this dramatic conversion by the Uygur rulers from Manichaeism to Buddhism are not entirely clear. A likely scenario is that of Larry Clark, who drawing on the work James Hamilton, presumes that it was an attempt to unify the kingdom, whose populace was apparently in the majority Buddhist, against the expanding Islamic Karakhanids.[37] Therefore, the conversion of the ruling elite to Buddhism toward the end of the 10th century provided both the financial means and political incentive to begin the large-scale endeavor of translating the Buddhist literature. However, after the initial use of both Tokharian and Chinese as source languages, Chinese eventually came to dominate Uygur translation literature through the 14th century. During the Yuan dynasty (1280-1368), Tibetan also became an important source for Uygur Buddhism.[38]

[33] F.W.K. Müller, "Toχri und Kuišan (Küšän)." *SPAW* (1918): 566-586. F.W.K. Müller and Émil Sieg. "Maitrisimit und 'Tocharisch'," *SPAW* (1916): 395-419. W.B. Henning, "Argi and the 'Tokharians'," *BSOAS* 9, 3 (1938): 545-571.

[34] Larry Clark, "The Manichean Turkic *Pothi-Book*," *AoF* 9 (1982): 145-218, (pp. 160). Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 21-23, 34-35.

[35] Dieter Maue, *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift*. VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): xviii.

[36] Peter Zieme, *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 23-40.

[37] Larry Clark, "Buddhist and Muslim Turks at the Millenium," Unpublished paper presented at the *Colloquium on Pre-Islamic Central Asia*. Bloomington: Indiana University, 16 February, 1995; see, James Hamilton, "Les titres šäli et tutung en ouïgour," *JA* 272 (1984): 425-437, (p. 436).

[38] Peter Zieme, *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40-42.

*Overview of Uygur Buddhist Literature*

The extant Uygur Buddhist literature reflects a wide spectrum of written forms. The majority of the manuscripts were written in the Uygur script, which is a modified form of the Sogdian cursive script,[39] and several in the Sogdian script itself. In addition, several texts were written in a variety of Brāhmī script indigenous to the northern Tarim Basin,[40] and two texts were written in Tibetan script (Nrs. 55 and 77 below).[41] Texts were prepared in various book forms, including *pustaka* format, Chinese bookroll, folding book, and xylographs printed from carved blocks.[42]

The origin of the texts that served as sources for the Uygur translations reflects a similar variety. The largest number were translated from Chinese (41 of the 81 titles in this survey), while sixteen texts were translated from Tibetan (14 Tantric, 1 Mahāyāna, 1 Commentary). Three texts, the *Daśakarma-pathāvadānamālā* (Nr. 23), the *Araṇemi-jātaka* (Nr. 13) and the *Maitrisimit nom bitig* (Nr. 81), presumably were based on Tokharian originals, nine on Sanskrit (Nrs. 6, 7, 8, 9, 11, 12, 19, 20, 24), and three are original Uygur compositions (Nrs. 79, 82, 83). Unfortunately, the basis for the other nine Uygur texts cannot be determined at present.

The dates of the majority of Uygur translations and copies are not known with certainty.[43] Generally, three phases of translation may be distinguished.

[39] Nicholas Sims-Williams, "The Sogdian Sound-System and the Origins of the Uyghur Script," *JA* 269 (1981): 347-360. György Kara, "Aramaic Scripts for Altaic Languages," *The World's Writing Systems.* Peter T. Daniels and William Bright, Eds. New York: Oxford University Press (1996): 536-558.

[40] Dieter Maue, *Alttürkische Handschriften, Teil 1. Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 9. Wiesbaden: Franz Steiner, 1996. Douglas Hitch, "Tumshuqese and Turkic Brāhmī," *Journal of Turkish Studies* 11 (1987): 249-252. A. Róna-Tas, *An Introduction to Turkology*. Studia Uralo-Altaica 33. Szeged (1991): 63-91.

[41] Dieter Maue, *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag, 1996. See also Louis Ligeti, "Trois notes sur l'écriture 'phags-pa," *AOH* 13 (1961): 201-237.

[42] Annemarie von Gabain, "Alttürkische Schreibkultur und Druckerei," *Philologiae Turcicae Fundamenta II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner (1964): 171-191. Annemarie von Gabain, "Die Drucke der Turfan-Sammlung," *SDAW* 1 (1967): 40 pp.

[43] Gerhard Doerfer, "Bemerkungen zur chronologischen Klassifikation des älteren Türkischen," *AoF* 18, 1 (1991): 170-186. Gerhard Doerfer, *Versuch einer linguistischen Datierung älterer osttürkischer Texte.* Weisbaden: Otto Harrassowitz, 1993. Marcel Erdal, "The Chronological Classification of Old Turkish Texts," *CAJ* 23 (1979): 151-175. Peter Zieme, "Bemerkungen zur Datierung uigurischer Blockdrucke," *JA* 269 (1981): 385-399. James Hamilton, "On the dating of the Old Turkish manuscripts from Tunhuang," *Turfan, Khotan und Dunhuang.* R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 135-145.



According to Moriyasu, the earliest phase belongs to the last decades of the 10th century and the first decades of the 11th century, when several traditions served as sources, and includes such texts as the London roll of the *Säkiz Yükmäk Yaruq* (Nr. 55), the *Maitrisimit* (Nr. 81) the *Jātaka of the Good and Bad Prince* (Nr. 18) the *Araṇemi Jātaka* (Nr. 13); the *Daśakarmapathāvadānamālā* (Nr. 23), the *Buddhist Catechism* (Nr. 77) in Tibetan script, the London fragment of the *Sukhāvatīvyūha Sūtra* (Nr. 36), and some Berlin fragments of the *Saddharmapuṇḍarīka Sūtra* (Nr. 34).[44] The second phase comprises the 11th to the beginning of the 13th centuries, when texts were translated almost exclusively from Chinese. The final phase coincides with the Mongol period, from the 13th to the 14th centuries, during which translations from Tibetan and the use of blockprinting also appeared.

In most cases, the translators of Uygur texts also are unknown. A notable exception is the Beshbalik scholar and translator Šingqo Šäli Tutung, who translated the *Suvarṇaprabhāsasottama Sūtra* (Nr. 37), the *Biography of Xuanzang* 大慈師三藏法師傳 (Nr. 78), the *Nīlakaṇṭha[ka] Sūtra* (Nr. 70), and perhaps the *Säkiz Yükmäk Yaruq* (Nr. 55) and the *Miao fa lian hua jing xuan zan* 妙法蓮華經玄讚 (Nr. 47).[45] Another scholar, Prajñārakṣita, is named in the colophon of the *Maitrisimit nom bitig* (Nr. 81) as the translator of the text from Tokharian into Uygur. Two 13th century translators were Anzang (安藏) from Beshbalik, who translated the *Buddhāvataṃsaka Sūtra* (Nr. 28) and the *Samantabhadra-caryāpraṇidhāna* (Nr. 35); and Küntsün Šäli Tutung who translated the *Ci bei dao chang chan fa* 慈悲道場懺法 (Nr. 51). The other known translators were active in the 14th century and translated exclusively from Tibetan: Puṇyaśrī translated the *Avalokiteśvara Sādhana* (Nr. 63), *Kāyacakra Sādhana* (Nr. 65) and the *Śrīcakrasamvara Mandala-Abhisamaya* (Nr. 72) in the 1330's; Saṃghaśrī

[44] Moriyasu Takao, "L'origine du bouddhisme chez les Turcs et l'apparition des textes bouddhiques en turc ancien," *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais.* Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (pp. 150-151).

[45] Şinasi Tekin. "Uygur Bilgini Sıngḳu Seli Tutung'un Bilinmeyen Yeni Bir Çevirisi Üzerine." *TDAYB* (1965): 29-33. Peter Zieme. "Sïngqu Säli Tutung - Übersetzer buddhistischer Schriften ins Uigurische." *Tractata Altaica. Denis Sinor sexagenario . . . dedicata.* Walther Heissig *et al.*, Ed. Wiesbaden: Otto Harrassowitz (1976): 767-773. James Hamilton. "Les titres *šäli* et *tutung* en ouïgour." *JA* 272 (1984): 425-437. Kahar Barat. "Šingqo Šäli Tutung, traducteur

translated the *Ārya-rājāvavādakā Sūtra* (Nr. 61) and the *Mañjuśrī Sādhana* (Nr. 68); Karuṇadāsas translated the *Mañjuśrī nāma Saṃgīti* (Nr. 67) in 1302; and Ārya Ācarya of Hami translated *Naropa's Book of the Dead* (Nr. 69).

In regard to the possible affiliations which the Uygurs had with particular Buddhist schools, the earliest phase is again the most obscure. While influence from both the Sogdians and Tokharians may be discerned, it cannot be determined whether the Uygurs were practitioners of either the Nikāya or the Mahāyāna tradition, or both. The possibility cannot be excluded that some Uygurs had been Buddhists prior to the 10th century and retained scriptures in either the sacred language of Sanskrit or in Tokharian, and that they did not begin translating them into Uygur until later.[46] However, no evidence for such a scenario exists. The main schools of thought in the Uygur Buddhist literature of the late 10th century are difficult to determine, although it appears that the translation of *jatākas* formed one of the important components in this new religious activity. An interesting aspect of these translations is that they may have been elaborations of the originals, aimed at audiences among the peoples of the Tarim Basin.[47] The affiliation of Buddhist Uygurs can also not be surmised from the *vinaya* they used since Uygur fragments of both the Sarvāstivada and Mūlasarvāstiyada *vinaya* are extant.

Nevertheless, one of the most important Buddhist schools among the Uygurs probably was the Pure Land tradition, which was accepted rather early and continued to be influential up through the Mongol period. This is indicated by Uygur translations of the **Amitāyur-dhyāna-sūtra* (*Guan wu liang shu jing*, 觀無量壽經 Nr. 26), both the large and small *Sukhāvatīvyūha Sūtras* (Nr. 36), the *Aparamitāyur-jñāna-nāma-mahāyāna-sūtra* (Nr. 60), and another text, the *Abitaki Sūtra* (Nr. 50) which shows influence from the teachings of the White Lotus Society. A few Uygur Chan (禪) texts also provide evidence that after the 11th century Chan Buddhism flourished among the Uygurs.[48] In addition, the Huayan

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du *Säkiz yükmäk yaruq nom*?" *JA* 278 (1990): 155-166.

[46] A similar phenomenon occurred among other people of the Tarim Basin area; see for example: R.E. Emmerick, *The Book of Zambasta, a Khotanese poem on Buddhism*. Oxford: Oxford University Press 1968. Jan Nattier, "Church Language and Vernacular language in Central Asian Buddhism," *Numen* 37, 2 (1990): 195-219.

[47] Annemarie von Gabain, "Die alttürkische Literatur," *Philologiae Turcicae Fundamenta, II*. Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 224).

[48] Besides Nrs. 52 and 83 below, John R. McRae has also noted a source which mentions an Uygur translation of the *Guan xin lun* (觀心論), *The Northern School and the Formation of Early Ch'an Buddhism*. Honolulu: University of



(華嚴) tradition surfaced among the Uygurs in the 13th century, particularly in the works of the Hanlin (翰林) academician Anzang (安藏) (Nrs. 28, 35). These Chinese connections apparently were not challenged until the Mongol period, when Tibetan influence began to be felt among the Uygurs. At this time, the different Tibetan schools competed for converts in the Uygur realm, and there was extensive Uygur and Mongol patronage of the translation and printing of Tibetan Tantric works.[49]

*Principles of Survey*

The following survey is an attempt to create a complete inventory of the published Uygur Buddhist texts, along with a bibliography of the pertinent scholarly literature.[50] The survey is divided into six sections: (1) Non-Mahāyāna Texts, including *Sūtra*, *Vinaya*, *Abhidharma*, *Biographies of the Buddha (including jātakas)* and *avadāna*; (2) Mahāyāna Sūtras; (3) Commentaries; (4) Chinese Apocrypha; (5) Tantric Texts; and (6) Other Buddhist Works. Within each section, the Sanskrit titles of the Uygur texts are listed in alphabetical order, except in section (4) the Chinese Apocrypha, where the texts are listed alphabetically based on the Pinyin spelling of the original Chinese title.[51] In cases where

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Hawaii Press (1986): 325, n. 159. See also Peter Zieme, "The 'Sūtra of Complete Enlightenment' in Old Turkish Buddhism," *Buddhism Across Boundaries: The Sources of Chinese Buddhism.* John R. McRae and Jan Nattier, Eds. (Forthcoming).

[49] György Kara, "Uiguro-Tibetica," *Proceedings of the Csoma de Körös Memorial Symposium.* Louis Ligeti, Ed. Budapest: Akadémiai Kiadó (1978): 161-167. Peter Zieme, *Religion und Gesellschaft im Uigurischen Königreich von Qoco*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40-42. Peter Zieme and György Kara, *Ein uigurisches Totenbuch*. Budapest: Akadémiai Kiadó (1978): 25.

[50] Three surveys of Uygur Buddhist literature have been published previously: one is now out-dated (Dénes Sinor, *A középázsiai török buddhizmusról.* Körösi Csoma-Archivum 1. Budapest (1937): 353-396), and the other two are incomplete (Wolfgang Scharlipp, "Kürzer Überblick über die buddhistische Literatur der Türken," *Materialia Turcica* 6 (1980): 37-53; Yang Fuxue, "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]," *Dunhuang Yanjiu* 4 (1995): 1-36). Three reviews of Russian holdings and publications have also appeared: L.V. Dmitrieva, "Drevneujgurskie materialy v Institute vostokovedenija AN SSSR," *Strany i Narody Vostoka* 8 (1969): 222-228. E. Fazylov and A. Cajkovskaja, "K istorii publikacii tjurkskikh turfanskikh pamjatnikov," *Sovetskaja Tjurkologija* 3 (1973): 88-91. S.G. Kljaštornyj, "Ob izučenii drevneujgurskikh pamjatnikov v SSSR," *Issledovanija po uigurskomu jazyku.* Alma Ata: "Nauka" Kazakhskoj SSR (1970): 54-56.

[51] All Chinese terms are transcribed using the Pinyin system, and the Uygur

neither Sanskrit nor Chinese titles are known, a suggested title is used (Nrs. 14, 15, 17, 18, 21, 25, 46, 50, 59, 64, 69, 75, 77, 78, 79, 82, 83). Included under each title of a *sūtra* is a brief synopsis of the text and an explanation of the Uygur manuscript, including where known: the origin of the translation, the translator and the place of translation, the place where it was found, editors of the Uygur text, interesting points, and the like. After this brief survey of the manuscript, the museum number and/or signature of the manuscript and the scholar(s) who published it is provided. References to editions of the text, and additional references to secondary literature complete each entry. The survey concludes with an index to titles, translators, scribes and sponsors.

In light of this brief review of the works assembled here, one may reconsider the previously posed question of whether or not the Uygurs had a "canon." This survey of Uygur Buddhist literature comprises 81 titles, a number which pales in significance to the several thousand titles in the Chinese and Tibetan canons. Of course, the Chinese and Tibetan canons were not subjugated to the desecration and neglect which occurred during several hundred years of Islamic rule. Therefore, this small number of Uygur Buddhist works could represent the surviving vestiges of a much larger corpus of works. Still, the question whether the Uygurs, who maintained a flourishing Buddhist community for several centuries, translated the entire Buddhist canon, of which several contemporaneous exemplars existed, into their own language, cannot be answered at this point in time.[52] As a result, one may take recourse in the poignant statement of John Brough concerning the problems of understanding the history of Buddhism in Central Asia: "The surviving information is fragmentary, interpretation is often uncertain, the problems numerous and intractable."[53] However, if we realize our limitations from the

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terms will be transcribed using the Berlin system employed in the majority of editions.

[52] Nevertheless, other scholars have speculated on the existence of an Uygur canon. S.E. Malov hypothesized that an Uygur canon was housed in the monasteries of Turfan; see *Pamjatniki drevnetjurkskoj pis'mennosti. Tekstsy i issledovanija*. Moskva (1951): 142. Peter Zieme ("Gedanken zur Bearbeitung der alttürkischen buddhistischen Texte," *Ägypten. Vorderasien. Turfan*. Horst Klengel and Werner Sundermann, Eds. Berlin: Akademie Verlag (1988): 134-140, pp. 139-140) noted that W.E. Soothill and Lewis Hodous, in their *A Dictionary of Chinese Buddhist Terms* (Delhi: Motilal Banarsidass, 1977), also made the unsubstantiated claim that in "A.D. 1294 the whole Buddhist canon was translated into Uighur" (p. 367a); and that the Italian Tibetologist Giuseppe Tucci reported that at an unidentified Sa-skya monastery in Tibet he had seen a complete Uygur version of the *Bka'-'gyur* (*Tibet, München*. Paris, (1973): 119).

[53] John Brough, "Comments on Third-Century Shan-shan and the History



outset, we can pursue "the task of organizing those small bits of data that are available into a preliminary framework. Once this has been accomplished, new perspectives may emerge even from materials that have already been examined by modern scholars, and we may find clues for where to look for more information in the sources from adjacent regions."[54] Therefore, this survey is an attempt to organize the "small bits of data" on the Buddhist literature of the Uygurs in the hope of furthering our understanding of this fascinating chapter in Buddhist history.

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of Buddhism," *BSOAS* 28 (1965): 582-612, (p. 582).

[54] Jan Nattier, "Church Language and Vernacular Language in Central Asian Buddhism," *Numen* 37, 2 (1990): 195-219, (p. 195).

Abbreviations:

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| ADAW | *Abhandlungen der Deutschen Akademie der Wissenschaft, Klasse für Sprachen, Literatur und Kunst* |
| APAW | *Abhandlungen der Preußischen Akademie der Wissenschaften* |
| AoF | *Altorientalische Forschungen* |
| AOH | *Acta Orientalia Academiae Scientiarium Hungaricae* |
| BEFEO | *Bulletin de l'École Française d'Extrême-Orient* |
| BBAW | *Berlin-Brandenburgische Akademie der Wissenschaften* |
| BSOAS | *Bulletin of the School of Oriental and African Studies* |
| BTT | *Berliner Turfantexte* |
| CAJ | *Central Asiatic Journal* |
| D | *The Sde-dge Mtshal-par Bka'-'gyur. A Facsimile edition of the 18th century redaction of Si-tu Chos-kyi-'byung-gnas prepared under the direction of H.H. the 16th Rgyal-dbang Karma-pa. Delhi: Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1977.* |
| GILES | *Lionel Giles. Descriptive Catalogue of the Chinese Manuscripts from Tunhuang in the British Museum. London, 1957.* |
| JA | *Journal Asiatique* |
| MIK | *Museum für Indische Kunst* |
| NAWG | *Nachrichten der Akademie der Wissenschaften in Göttingen* |
| P | *The Tibetan Tripiṭaka. Peking edition kept in the library of the Otani University, Kyoto. Daisetz T. Suzuki, Ed. Tokyo-Kyoto: Tibetan Tripiṭaka Research Institute, 1955-1961.* |
| SDAW | *Sitzungsberichte der Deutschen Akademie der Wissenschaften zu Berlin* |
| SPAW | *Sitzungsberichte der Preußischen Akademie der Wissenschaften* |
| T | *Taishō Shinshū Daizōkyō (Taishō Tripiṭaka). Takakusu Junjirō and Watanabe Kaigyoku, Eds. Tokyo: 1924-1935.* |
| TDAYB | *Türk Dili Araştırmaları Yıllığı Belleten* |
| TT | *Türkische Turfan Texte* |
| UAJb | *Ural-altaische Jahrbücher* |
| VOHD | *Verzeichnis der Orientalischen Handschriften in Deutschland* |
| VSUA | *Veröffentlichungen der Societas Uralo-Altaica* |
| ZAS | *Zentralasiatische Studien* |
| ZDMG | *Zeitschrift der Deutschen Morgenländischen Gesellschaft* |

# NON-MAHĀYĀNA TEXTS

## *Sūtra*

### 1. *Dīrghāgama*

The Sanskrit *Dīrghāgama* corresponds to the Pāli *Dīgha-nikāya*, which is a collection of the Buddha's long discourses, totaling 34 *suttas* in all. One of the Sanskrit versions, which is probably based on the teachings of the Dharmaguptakas, was translated into Chinese by Buddhayaśas during the years 412-413 C.E., and consists of 30 *sūtras*.

Eight Uygur fragments correspond to this Chinese translation of the *Dīrghāgama*, entitled *Zhang a han jing* 長阿含經 (T 1). The first fragment (Ch/U 7262) is a damaged page written in Uygur cursive script, and corresponds to the end of the *Mahāvadāna Sūtra*, a text included in the *Dīrghāgama* that describes the Buddha and his six predecessors. The second fragment (Mz 836) is also from the *Mahāvadāna Sūtra*, and is a bilingual Sanskrit-Uygur fragment in Brāhmī script that was first published by von Gabain (1954, Text G), and later identified by Waldschmidt (1955).

The third fragment (Mainz 837) also is a bilingual Sanskrit-Uygur fragment in Brāhmī script published by von Gabain (1954, Text G), though Waldschimdt (1955) identified it as a translation of the introduction to the *Saṅgīti Sūtra*, Nr. 9 of the *Dīrghāgama*.

The fourth fragment (Ch/U 3913) is in Uygur cursive script. Each line of Uygur begins with the corresponding first Chinese character of the same line in the Chinese original. This fragment is from the Uygur translation of the *(Mahā) Parinirvāṇa Sūtra*, *sūtra* Nr. 2 of the *Dīrghāgama*, which describes the Buddha's last days and final *parinirvāṇa*.

The fifth fragment (Ch/U 6092) consists of two pieces in *pustaka* format, and has Chinese citations with their Uygur translations. Between the lines of the text there also are Brāhmī-glosses of the Uygur translations. The content of the fragment suggests a possible correspondance to *sūtra* Nrs. 4-7 of the *Dīrghāgama*.

The sixth fragment (MIK III 40), is written in Uygur cursive script, with interspersed Chinese characters. It corresponds to extracts from *sūtra* Nrs. 5-9 of the *Dīrghāgama*.

The seventh fragment (Ch/U 6113), is a piece from a Chinese bookroll, written in Uygur cursive script, with Chinese characters. The vocabulary in the text indicates that it belongs to the *Pāyāsi Sūtra,* Nr. 7 of the *Dīrghāgama*, which describes how Pāyāsi was converted from the idea that there is no future life or reward for actions.

The eighth fragment (U 6026) is a book leaf, written in Uygur cursive script, with Chinese characters. The recto contains an extract from the *Aggañña Sutta* and the verso contains an extract from the *Cakkavati-sīhanāda Sutta.*

Signatures:
*Turfansammlung (BBAW):*
von Gabain, 1954: Mainz 837 (T III M 162), Mainz 836 (M 146)
Kudara, Zieme, 1983: Ch/U 7262 (T III 1137), Ch/U 3913 (T II 1738), Ch/U 6092 (T III D 1017), Ch/U 6113 (T III Y 58.503)
Kudara, Zieme, 1995: U 6026
*Turfansammlung (MIK):*
Kudara, Zieme, 1983: MIK III 40 (T III D)

Editions:
Gabain, Annemarie von. *Türkische Turfantexte VIII, Texte in Brāhmīschrift.* ADAW Nr. 7 (1954): Text G, pp. 48-50, 52-53. Facsimile: plate II.
Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (1)." *AoF* 10, 2 (1983): 269-308, (pp. 276-296). Facsimiles: 10 plates between pp. 309-318.
Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (3)." *Bukkyō bunka kenkyū jo kiyō* 34 (1995): 23-84, (pp. 64-69). Facsimiles: plates IX-X, pp. 82-83.

Bibliography:
Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 6, pp. 65-67. Facsimiles: plates 25-31.
Waldschmidt, Ernst. "Die Einleitung des Saṅgītisūtra." *ZDMG* 105 (1955): 298-318, (p. 298).
Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 23-24, Nr. 23).

### 2. *Madhyamāgama*

The *Madhyamāgama* corresponds to the Pāli *Majjhima-nikāya*, which is a collection of the Buddha's *suttas* that are of medium length. The *Madhyamāgama* was translated into Chinese with the title *Zhong a han jing* 中阿含經 (T 26) by Gautama Saṃghadeva and Saṃgharakṣa, and consists of 222 *sūtras*.

Five Uygur fragments in the Turfansammlung have been identified by Kudara and Zieme (1990) as translations of the Chinese version of the *Madhyamāgama.* Three of the fragments are badly damaged and consist only of a few lines in



Uygur cursive script, with Chinese characters in the text, and the other two fragments also are not well-preserved. The Uygur translations have been identified as corresponding to *sūtra* Nrs. 70, 107 to 111, 142, and the colophon of the Chinese translation of the *Madhyamāgama.*

Kudara and Zieme (1995) have also identified another fragment of a Chinese bookroll in the Turfansammlung written in Uygur cursive script and containing Chinese characters as belonging to the *Madhyamāgama.* The Uygur fragment is not a full translation of the text, however, it contains extracts from *sūtra* Nrs. 5-7.

Maue (1985) identified a small bilingual Sanskrit-Uygur fragment in Brāhmī script as a part of the *Madhyamāgama*. Previously Annemarie von Gabain (1954, Text C) had incorrectly identified this fragment as belonging to the *Mahāvagga* of the *Suttanipāta.*

In addition, there are several fragments in various collections that have not yet been edited, including eight pages in the Sven Hedin Collection at Folkens Museum in Stockholm; six pieces in the Haneda Photo Collection; and one fragment in the Fujii Yūrinkan Musuem.

Signatures:
*Folkens Museum:*
Nrs. 1-8
*Fujii Yūrinkan:*
Nr. 7
*Haneda Photo Collection:*
Nrs. 19, 21-24, 27
*Turfansammlung (BBAW):*
von Gabain, 1954: Mainz 642 (T II S 59)
Kudara, Zieme, 1990: Ch/U 6708 (T II 753), Ch/U 6793, Ch/U 7209 (T II 3009), Ch/U 6566 (T II 1725), Ch/U 6232 (T III 218.504)
*Turfansammlung (MIK):*
Kudara, Zieme, 1995: Ch/U 8051 (T II 1416) [MIK 031712]

Editions:
Gabain, Annemarie von. *Türkische Turfantexte VIII. Texte in Brāhmīschrift.* ADAW Nr. 7 (1954): Text C, pp. 25-29. Facsimile: plate I.
Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (2)." *AoF* 17, 1 (1990): 130-145. Facsimiles: plates III-VIII.
Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (3)." *Bukkyō bunka kenkyū jo kiyō* 34 (1995): 23-84, (pp. 69-72). Facsimile: plate XI, p. 84.

Bibliography:
Csongor, B. "Chinese Glosses in Uighur Texts Written in Brāhmī." *AOH* 15 (1962): 49-53, (p. 50).

Gabain, Annemarie von. "Die Schreiber der alttürkischen Brāhmī-Texte." *Studia Orientalia* 28, 5 (1964): 3-11, (pp. 4, 8-9).

Kudara Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nrs. 1-8 (Unpublished Manuscript).

Kudara Kōgi. "'Pelliot Ouïgour 218': Its Significance." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais.* Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 167-174, (p. 168).

Maue, Dieter. "Bemerkungen zur Āgama-Literatur im Brāhmī-Uigurischen." *Beşinci milletler arası türkoloji kongresi Istanbul 23-28 eylül 1985, Tebliğiler, I, Türk dili*, vol. 1. Istanbul (1985): 193-196.

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 7, p. 67. Facsimiles: plates 32-33.

Shōgaito Masahiro. "The Uygur Fragments of the *Madhyamāgama Sūtra* [In Japanese]." *Kōbe Gaidai Ronsō* 32, 1 (1981): 87-106.

Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 13, p. 373.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 23-24, Nr. 23).

## 3. *Saṃyuktāgama*

The *Saṃyuktāgama* corresponds to the Pāli *Saṃyutta-nikāya*, which is a collection of *suttas* of the Buddha that are grouped according to specific doctrines or particular individuals. The Chinese *Saṃyuktāgama*, the *Za a han jing* 雜阿含經 (T 99), was translated by Guṇabhadra in 435-443 C.E.

Three Uygur fragments in the Sven Hedin Collection at Folkens Museum in Stockholm have been identified by Kudara (1980) as belonging to a translation of the Chinese version of the *Saṃyuktāgama*. All of the fragments are written in Uygur cursive script, and have Chinese characters within the text. The pagination of the folios and the title of the text are written in Chinese on all the folios. Each of the three fragments is a first page of different volumes of the text: Nr. 9 is page one of the third volume, Nr. 10 is page one of the sixteenth volume, and Nr. 11 is page one of the twenty-fifth volume.

Kudara and Zieme (1983) edited two fragments of the *Saṃyuktāgama* in the Turfansammlung. One of the fragments (U 3333) is written in Uygur cursive script, with Chinese characters written after the end of the Uygur text. Chinese characters for page 23 appear on recto of the folio, while both Chinese and Uygur writing for page 24 on verso.



The other fragment (U 5473) also is in Uygur cursive script and consists of 20 lines interspersed with Chinese characters. The Uygur text contains the last lines of *sūtra* Nr. 583 and the beginning lines of *sūtra* Nr. 584.

Waldschmidt (1955) also identified six fragments of three leaves in sequence of an Uygur-Sanskrit fragment in Brāhmī script published by von Gabain (1954, Text A) as a translation of the *Saṃyuktāgama*.

Kudara and Zieme (1995) edited another three fragments from the Turfansammlung that are translations of the *Saṃyuktāgama*. The first two fragments (Ch/U 3912 + Ch/U 6179) are on the verso of a Chinese bookroll and contain excerpts from *sūtras* Nrs. 947-1071. The third fragment is one leaf in Uygur script that corresponds to *sūtras* Nrs. 1206 and 1207 in the *Saṃyuktāgama*, and *Therī-gāthās* LX and LXI in the Pāli version.

There also is a fragment in the Fujii Yūrinkan Museum; however, it remains unedited.

**Signatures:**

*Folkens Museum:*
Nrs. 9-11

*Fujii Yūrinkan:*
Nr. 10

*Turfansammlung (BBAW):*
von Gabain, 1954: Mainz 680 (T II S 52), Mainz 681 (T II S 52), Mainz 683 (T II S 52)
Kudara, Zieme, 1983: U 3333 (T III T 297); U 5473 (T I D 1024)
Kudara, Zieme, 1995: Ch/U 3912 (T II ?), Ch/u 6179 (T II 2083), U 1864 (T II Y 22)

**Editions:**

Gabain, Annemarie von. *Türkische Turfantexte VIII, Texte in Brāhmīschrift.* ADAW Nr. 7 (1954): Text A, pp. 7-22.

Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (1)." *AoF* 10, 2 (1983): 269-308, (pp. 296-307). Facsimiles: plates pp. 309-318.

Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (3)." *Bukkyō bunka kenkyū jo kiyō* 34 (1995): 23-84, (pp. 23-40). Facsimiles: plates I-III, pp. 74-76.

**Bibliography:**

Kudara Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nrs. 9-11 (Unpublished Manuscript).

Kudara Kōgi. "'Pelliot Ouigour 218': Its Significance." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 167-174, (p. 168).

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift*. VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 5, pp. 64-65. Facsimiles: plates 12-23.

Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nrs. 7 & 17, pp. 371 and 376.

Tongerloo, Alois van. "Middle Iranian in old Uygur: Remarks on Selected Specimens in the Buddhist and Manichaean Texts." *MedioIranica*. Wojciech Skalmowski and Alois van Tongerloo, Eds. Leuven: Uitgevrij Peeters and Department Orientalistiek (1993): 173-181, (p. 178).

Waldschmidt, Ernst. "Zu einigen Bilinguen aus den Turfan-Funden." *NAWG* (1955): 1-20, (pp. 2-14).

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 23-24, Nr. 23).

### 4. *Saṃyuktāgama - "Short Version"*

Six Uygur fragments belonging to a translation of a minor Chinese version of the *Saṃyuktāgama*, the *Bie yi za a han jing* 別譯雜阿含經 (T 100) are extant. This work was written by an unknown writer around the year 400 C.E., on the basis of an original version of the *Saṃyuktāgama* from the Kāśyapīya school that contains 364 *sūtras*.

The Sven Hedin Collection at Folkens Museum in Stockholm contains four pages of this text written in Uygur cursive script, with Chinese characters in the text and marginal notes in Chinese giving the title of the work and pagination. Fragment Nr. 12 is the 7th leaf of volume 3, Nrs. 13 and 14 are leaf 2 and 3 of volume 4, and the marginal note on Nr. 15 says that it is the 5th leaf of volume 15, however, it actually corresponds to volume 7.

The fifth fragment is housed in the Bibliothèque Nationale in Paris and belongs to the same book as the pieces in Folkens Museum. Kudara (1990) has published a transcription of this text.

The sixth fragment belongs to the Turfansammlung and is a leaf from a book with Uygur cursive script on both recto and verso. Kudara and Zieme (1995) have identified the Uygur passages as being translations of *gāthās* from the *sūtras* Nrs. 252, 253 and 254 of the Chinese *Bie yi za a han jing* (T 100).

**Signatures:**

*Bibliothèque Nationale:*

Kudara, 1990: Nr. 218

*Folkens Museum:*

Nrs. 12-15



*Turfansammlung (BBAW):*

Kudara, Zieme, 1995: U 5486 (T II 80)

**Editions:**

Kudara Kōgi. "'Pelliot Ouigour 218': Its Significance." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 167-174.

Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (3)." *Bukkyō bunka kenkyū jo kiyō* 34 (1995): 23-84, (pp. 40-52). Facsimiles: plates IV-V, pp. 77-78.

**Bibliography:**

Kudara Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nrs. 12-15 (Unpublished Manuscript).

Moriyasu Takao. "Uygur Literature [In Japanese]." *Kōza Tonkō*, 6. Tokyo: (1985): 3-98.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 23-24, Nr. 23).

### 5. *Ekottarāgama*

The *Ekottarāgama* corresponds to the Pāli *Aṅguttara-nikāya*, which is a division of the Buddha's discourses. Based solely on numerical divisions, this work has 11 classified groups (*nipātas*), the subject of the first group involving one item, the subject of the second group dealing with groups of two, and so on up to groups of eleven. The Chinese version, *Zeng yi a han jing* 增壹阿含經 (T 125), was originally translated from Sanskrit by Gautama Saṃghadeva between the years 397-398 C.E.

There are seven Uygur fragments of the *Ekottarāgama*. Kudara and Zieme (1995) have edited three of these fragments. One fragment (U 835) is very small and contains only the Chinese title of the work and three lines of Uygur script. The other two fragments, housed in the Turfansammlung, are from the same manuscript and written in Uygur script with Chinese characters within the text. The two fragments contain a translation of the the introductory chapter (*xu pin* 序品) of the *Ekottarāgama*.

Another fragment, that is similar to the Berlin manuscript, belongs to the Sven Hedin Collection at Folkens Museum and is a large (13.3 cm. x 44.7 cm) page written in Uygur script, with Chinese characters in the text. A marginal note of the Uygur fragment provides the title and pagination (second leaf of the 26th volume) in Chinese.

The fifth fragment is from Dunhuang and belongs to the Tenri Central

Library in Nara, Japan. It is a single page in booklet form from the 13th-14th centuries. According to Kudara, "Like most of the Uigur *Āgama* fragments, this text also contains an extraction of an Uigur literal translation made from the Chinese original, and some Chinese characters quoted from the original." (1986, 127)

There also are two unpublished fragments of the *Ekottarāgama* in the Fujii Yūrinkan Museum.

**Signatures:**

*Folkens Museum:*
Nr. 16

*Fujii Yūrinkan:*
Nrs. 6, 9

*Tenri Central Library:*
Kudara, 1986: Ms. A

*Turfansammlung (BBAW):*
Kudara, Zieme, 1995: Mainz 609a (T I D 139), U 2068 + Mainz 609b (T I D 139) + U 1436) T I + Lücke + U 1420 (T I)

**Edition:**

Kudara Kōgi. "Uygur Texts Preserved at Tenri Central Library [In Japanese]." *Biblia. Bulletin of Tenri Central Library* 86 (1986): 127-180. Facsimiles: pp. 172-177.

Kudara Kōgi and Peter Zieme. "Uigurische *Āgama*-Fragmente (3)." *Bukkyō bunka kenkyū jo kiyō* 34 (1995): 23-84, (pp. 52-64). Facsimiles: plates VI-VIII, pp. 79-81.

**Bibliography:**

Gabain, Annemarie von. *Die Drucke der Turfan-Sammlung.* SDAW Nr. 1 (1967): 28-29.

Kudara Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nr. 16 (Unpublished Manuscript).

Kudara Kōgi. "'Pelliot Ouïgour 218': Its Significance." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 167-174, (p. 168).

Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 15, p. 375.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 23-24, Nr. 23).



## 6. *Āṭānāṭika Sūtra* and the **Āṭānāṭihṛdaya*

Six Uygur pieces that form five fragments have been identified as the *Āṭānāṭika Sūtra* and the **Āṭānāṭihṛdaya*. Both of the texts are invocations for protection, and contain several *mantras*. Originally, when a Sanskrit version of the *Āṭānāṭika Sūtra* was discovered in Chinese Turkestan by George Macartney, A.F.R. Hoernle published an edition of the fragment and hypothesized that the *Āṭānāṭika Sūtra* corresponded to the *Āṭānāṭiya-suttanta* in the Pāli canon (Nr. 32 of the *Dīgha-nikāya*). However, it was later shown that the largest part of the *Āṭānāṭika* fragment did not have any relation with the Pāli text. It is also possible to hypothesize that the Inner Asian version of the *Āṭānāṭika Sūtra* contained an additional verse supplement, the **Āṭānāṭihṛdaya*, which is not found in the Chinese or Tibetan versions.

The Uygur fragments are noteworthy for two points: (1) they are bilingual Sanskrit-Uygur texts, with both languages written in Brāhmī script; and (2) the Sanskrit is written in different hands than the Uygur.

**Signatures:**

*Turfansammlung (BBAW):*
Maue, 1985: Mainz 640 (T II S 19), Mainz 186 (T II S 52), Mainz 191 (T II 19a)

*Turfansammlung (MIK):*
Maue, 1985: MIK III 586, MIK III 600, MIK III 594

**Edition:**

Maue, Dieter. "Sanskrit-uigurische Fragmente des *Āṭānāṭikasūtra* und des *Āṭānāṭihṛdaya*." *UAJb Neue Folge* 5 (1985): 98-122.

**Bibliography:**

Hoernle, A.F.R. *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*. (2nd edition) Delhi: Sri Satguru Publications (1988): 24-27.

Hoffman, Helmuth. "Bruchstücke des *Āṭānāṭiyasūtra* aus den Zentralasiatischen Sanskritkanon der Buddhisten." *Königliche Preussische Turfan-Expedition: Kleine Sanskrit-Texte*, Heft V. Leipzig: Deutsche Morgenländische Gesellschaft, 1939.

Johnston, E.H. "Review of H. Hoffman 'Bruchstücke des *Āṭānāṭiyasūtra* aus den Zentralasiatischen Sanskritkanon der Buddhisten'." *Journal of the Royal Asiatic Society* (1941): 279.

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift*. VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nrs. 8-12, pp. 67-70. Facsimiles: plates 11, 34-40.

Sander, Lore. "Buddhist Literature in Central Asia." *Encyclopedia of Buddhism*. Colombo: The Government of Sri Lanka (1979): vol. 4, 52-75, (p. 62).

### 7. *Dišastvustik*

The Uygur text, entitled *Dišastvustik*, is a translation of the story found in the *Catuṣpariṣat Sūtra* concerning the two merchants Trapuṣa and Bhallika, who gave the Buddha food and drink in order to attain happiness. The Uygur version is based on the Sanskrit version of the *Catuṣpariṣat Sūtra*. The *Catuṣpariṣat Sūtra* provides an account of the formation of the four-fold community (*catuṣpariṣat*), consisting of monks, nuns, male and female laity. The text describes the Buddha's meditations prior to his enlightenment, his acceptance of the first two lay disciples (Śāriputra and Maudgalyāyana), and many fundamental Buddhist teachings including the Four Noble Truths, dependent origination (*pratītyasamutpāda*), the Middle Path, impermanence (*anitya*), suffering (*duḥkha*), and non-self (*anātman*). The text originally was part of the Theravādins' *Vinayapiṭaka* (*Mahāvagga* I, 1-24), and also is found in the *Vinaya* of the Mahīśāsakas (T 1421), the Dharmaguptakas (T 1428), the Mūlasarvāstivādins (T 1444 and T 1444), and the Lokottaravādins (the *Mahāvastu*). It was later incorporated into the *Dīrghāgama* of the Sarvāstivādins (*Zhang a han jing* 長阿含經 T 1) with the title *Catuṣpariṣat Sūtra*.

However, in this Uygur work the fundamental story of the two merchants functions only as a frame for a *dhāraṇī* and a *sauvastika*, which show similarities with the *Āṭānāṭiya Sutta* (see Nr. 6), for the protection of travelling merchants. An interesting element in the Uygur text is that Vaiśravaṇa is identified as the City God/Protector of Khotan, which corresponds with Khotanese legends recorded in Tibetan manuscripts that say Śākyamuni appointed Vaiśravaṇa to be the Guardian of Khotan (Emmerick 1967, 9-11; Thomas 1935, 5-8, 94-95).

The largest Uygur manuscript is a book containing the pages 17 to 51 and is written in Uygur cursive script. It also contains a number of interlinear Brāhmī glosses for the names of deities and demons mentioned in the text. The text lacks dating indicators, but Radloff suggested that it was written in the 11th century. However, it is important to note that the majority of Uygur texts with Brāhmī glosses are from the 13th century.

Waldschmidt (1955) also identified one of the bilingual Sanskrit-Uygur leaves in Brāhmī script published by von Gabain (1954, Text G) as a fragment from the *Catuṣpariṣat Sūtra.*

Signatures:

*Institut Vostokovedenija:*

Radloff, von Staël-Holstein, 1910: Krotkov Nr. 1

*Turfansammlung (BBAW):*

von Gabain, 1954: Mainz 646 (T III M 162)



Editions:

Gabain, Annemarie von. *Türkische Turfantexte VIII, Texte in Brāhmīschrift.* ADAW Nr. 7 (1954): Text G, pp. 50-51.

Radloff, W. and Baron A. von Staël-Holstein. *Tišastvustik. Ein in türkischer Sprache bearbeitetes buddhistisches Sūtra*. Bibliotheca Buddhica 12. St. Petersburg, 1910.

Bibliography:

Emmerick, R.E. *Tibetan Texts Concerning Khotan.* Oxford: Oxford University Press (1967): 9-11.

Esin, Emel. "'*Eren*'. Les *dervīš* hétérodoxes turcs d'Asie Centrale et le peintre surnommé 'Siyāh Kalam'." *Turcica* 27 (1985): 7-42, (pp. 24-25).

Gabain, Annemarie von. "Alttürkische Schreibkultur und Druckerei" *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1965): 171-191, (p. 186).

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Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 12, p. 373.

Staël-Holstein, Baron A. von "Bemerkungen zu den Brāhmīglossen des *Tišastvustik*-Manuscripts." Bibliotheca Buddhica 12. St. Petersburg (1910): 79-122.

Waldschmidt, Ernst. "Die Einleitung des Saṅgītisūtra." *ZDMG* 105 (1955): 298-318, (p. 298).

Waldschmidt, Ernst. *Das Catuṣpariṣatsūtra. Eine kanonische Lehrschrift über die Begründing der buddhistischen Gemeinde. Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādin*. Berlin: Akademie Verlag (1962): 72-73.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 31, Nr. 46).

Zieme, Peter. "Zur Verwendung der Brāhmī-Schrift bei den Uiguren." *AoF* 11, 2 (1984): 331-346, (p. 333).

### 8. *Udānavarga*

The *Udānavarga* was composed by the Sarvāstivadins and seems to have been a collation of the Pāli *Dhammapada* and the *Udāna* with some verses from the *Sagātha-vagga* of the *Saṃyutta-nikāya* and from the *Suttanipāta* in Pāli. There also is a legend that Dharmatrāta, a contemporary of King Kaniṣka, compiled the *Udānavarga.* The *Chu yao jing* 出曜經 (T 212, 30 chapters) and the *Fa xi yao sun jing* 法集要頌經 (T 213, 4 chapters, verses alone) are considered to be Chinese translations of this text, which corresponds to the *Dhammapada* of other sects.

The Turfansammlung possesses six pieces, comprising two different versions, of a Sanskrit-Uygur bilingual work in Brāhmī script, that have been identified as belonging to the *Udānavarga.* One version is on the back of a Chinese bookroll (Mainz 328 (T M 318)) whose 17 lines correspond to *Udānavarga* XIV 15f. The other version is represented by five leaves of a manuscript (Mainz 634 (T III D 319)), which correspond to *Udānavarga* XIII 4-8, XIV 4-7, XV 6-17, XVI 1-4.

**Signatures:**

*Turfansammlung (BBAW):*

von Gabain, 1954: Mainz 328 (T M 318), Mainz 834 (T III D 319), Mainz 132 (T III D 318), Mainz 636 (T III D 318) Mainz 634 (T III D 318), Mainz 833 (T III D 319)

**Edition:**

Gabain, Annemarie von. *Türkische Turfantexte VIII, Texte in Brāhmīschrift.* ADAW Nr. 7 (1954). Texts B, pp. 23-24; and E, pp. 38-44.

**Bibliography:**

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Csongor, B. "Chinese Glosses in Uighur Texts Written in Brāhmī." *AOH* 15 (1962): 49-53, (p. 50).

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Lévi, Sylvain. *Fragments de textes koutcheens, Udānavarga, Udānastotra, Udānalamkara et Karmavibhanga.* Paris: Imprimerie nationale, 1933.



Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 15-16, pp. 74-75. Facsimiles: plates 43-50.

Nakamura Hajime. *Indian Buddhism. A Survey with Bibliographical Notes.* (3rd reprint) Delhi: Motilal Banarsidas (1989): 42-43.

Rockhill, W. Woodville. *Udānavarga, A Collection of Verses from the Buddhist Canon Compiled by Dharmatrāta.* London: 1883 (reprint: Amsterdam: Oriental Press, 1975.)

Sieg, Émil and W. Siegling. "Udānavarga-Übersetzungen in 'Kueischer Sprache' aus den Sammlungen des India Office in London." *BSOAS* 6 (1931): 483-499.

Sieg, Émil and W. Siegling. "Bruchstück eines Udānavarga-Kommentars (Udānālamkāra?) im Tocharischen." *Festschrift für Moritz Winterniz.* Leipzig: (1933): 167-173.

Sinor, Dénes. *A középázsiai török buddhizmusról.* Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 43, p. 384.

Willemen, Charles. "The Chinese Udānavarga." *Mélanges chinois et bouddhiques* 19, 1978.

## *Vinaya*

### 9. *Karmavācanā*

The *Karmavācanā* is a part of the paracanonical *vinaya* literature, which also includes the *Prātimokṣa.* The *Prātimokṣa* contains a list of the monastic rules for monks and nuns, and the appropriate punishment if any of these regulations are broken. The *Karmavācanā*, on the other hand, contains guidelines for the general functioning of the monastic community, including: admission into the order, ordination ceremonies, confession, going into retreat, etc.

Maue and Röhrborn (1976) have published a one-page Sanskrit-Uygur piece in Brāhmī script of the *Karmavācanā*, that concerns how to use and wear a monastic robe. The fragment is interesting because though it is bilingual, it is not like the other Sanskrit-Uygur manuscripts wherein one line of Sanskrit is translated into Uygur. Instead, in this fragment there is a liturgical instruction in Uygur, then a formula for recitation in Sanskrit, followed by instructions concerning a monk's robe in Uygur.

Unfortunately, the piece is too small to be identified with a particular tradition's *vinaya*.

**Signature:**

*Turfansammlung (BBAW):*

Maue, Röhrborn, 1976: Mainz 629 (T II S 21)

**Edition:**

Maue, Dieter and Klaus Röhrborn. "Ein zweisprachiges Fragment aus Turfan." *CAJ* 20 (1976): 208-221. Facsimiles: 2 plates between pp. 212-213.

**Bibliography:**

Emmerick, R.E. *The Tumshuqese Karmavācanā Text.* Akademie der Wissenschaften und der Literatur, Mainz. Stuttgart: Franz Steiner Verlag, 1985.

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Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 1, pp. 1-2.

Maue, Dieter and Klaus Röhrborn. "Neue einsichten zum 'Zweisprachigen Fragment aus Turfan'." *CAJ* 22 (1978): 134-135.

Zieme, Peter. "Gedanken zur Bearbeitung der alttürkischen buddhistischen Texte." *Ägypten. Vorderasien. Turfan*. Horst Klengel and Werner Sundermann, Eds. Berlin: Akademie Verlag (1988): 134-140, (pp. 137-138).

## 10. *Pravāraṇā Sūtra*

The *Pravāraṇā Sūtra* is a part of the *Skandhaka* section of the *Vinaya* and explains the events to take place after a monk's retreat during the rainy season. Notably, it includes a confession of sins.

Contained within the anthology of various texts entitled **Insadi Sūtra* (see Nr. 80) there is a description of the development of the *Pravāraṇā* ceremony (lines 52-760). The sources that the unknown author used for this story are unclear. However, within the Uygur text there are several passages of Chinese characters that correspond exactly with the many different Chinese versions of the *Pravāraṇā Sūtra.* Zieme (1988) has noted in his study of two fragments in the Turfansammlung, which are parallel to sections of the **Insadi Sūtra*, that it appears as if the author of the Uygur text had at his disposal various Chinese translations of the *Pravāraṇā Sūtra*, in particular Nr. 1212 of the *Saṃyuktāgama* (*Za a han jing* 雜阿含經 T 99) and Nr. 228 of the shorter *Saṃyuktāgama* ( *Bie yi za a han jing* 別譯雜阿含經 T 100).

**Signatures:**

*Turfansammlung (BBAW):*

Tezcan, 1974: Ch/U 7570 (T III M 228)

Zieme, 1988: Ch/U 6939 (T III Toyoq 302), Ch/U 6263 (T III T 1253)



**Editions:**

Tezcan, Semih. *Das uigurische Insadi-Sūtra*. BTT III. Berlin: Akademie Verlag, 1974. Facsimiles: plates I-LXIX.

Zieme, Peter. "Das *Pravāraṇā Sūtra* in alttürkischer Überlieferung." *Acta Iranica* 12 (1988): 445-453.

**Bibliography:**

Zieme, Peter. "Gedanken zur Bearbeitung der alttürkischen buddhistischen Texte." *Ägypten. Vorderasien. Turfan*. Horst Klengel and Werner Sundermann, Eds. Berlin: Akademie Verlag (1988): 134-140, (p. 138).

## 11. *Vinayavibhaṅga of the Mūlasarvāstivada*

The *Vinayavibhaṅga* is a commentary on the *Prātimokṣa* (the monastic rules), and has the same general categories of offenses as the *Prātimokṣa*. However, for each offense the *vibhaṅga* has four items: 1) a story expounding how the rule developed; 2) the *Prātimokṣa* rule; 3) a detailed commentary on the rule; 4) stories explaining circumstances when exceptions to the rules may be allowed.

Maue (1996) has identified several bilingual Sanskrit-Uygur fragments in Brāhmī script as belonging to the Mūlasarvāstivada *Vinayavibhaṅga.* Two of the fragments (Mz 648 and MIK III 598a) have been identified as belonging to the fifth category of the *vibhaṅga*, the *Pātayantika*, which describes the violations that entail penance. In particular, these pieces describe offense Nr. 21 and contain excerpts from three stories: Cūdapanthaka as teacher, the blind Brahman, and the *Mūṣikāhairaṇyika.*

Seven smaller fragments (Mz 682 and MIK III 598b) also have been identified by Maue as belonging to the *Pātayantika*, though involving offense Nr. 52.

Maue also identified eleven smaller bilingual fragments as describing offenses Nrs. 3 and 4 of the *Parājika* section of the *vibhaṅga*, which are the violations that result in expulsion from the order.

**Signatures:**

*Turfansammlung (BBAW):*

Maue, 1986: Mz 648 ([T II] S 19); Mz 528 ([T II] S 33, T II [33] b)

*Turfansammlung (MIK):*

Maue, 1996: MIK III 598a

**Edition:**

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nrs. 3-4, pp. 18-64. Facsimiles: plates 2-11.

### 12. *Vinayavibhaṅga of the Sarvāstivada*

The *Vinayavibhaṅga* is a commentary on the *Prātimokṣa* (the monastic rules), and has the same general categories of offenses as the *Prātimokṣa*. However, for each offense the *vibhaṅga* has four items: 1) a story expounding how the rule developed; 2) the *Prātimokṣa* rule; 3) a detailed commentary on the rule; 4) stories explaining circumstances when exceptions to the rules may be allowed.

Maue (1996) has identified a bilingual Sanskrit-Uygur text in Brāhmī script as a part of the Sarvāstivada *Vinayavibhaṅga*. The manuscript is written on the verso of a Chinese bookroll, the recto containing Kumārajīva's translation of the *Aṣṭasāhasrikāprajṇāpāramitā Sūtra* (*Xiao pin ban ru bo luo mi jing* 小品般若波羅蜜經 T 227).

**Signature:**
*Turfansammlung (BBAW):*
Maue, 1986: Mz 684 (T III M 140)

**Edition:**
Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift*. VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 2, pp. 2-18. Facsimile: plate 1.

## *Abhidharma*

There are no extant Uygur manuscripts of any works from the *Abhidharmapiṭaka*. However, there are several later *Abhidharma* commentaries translated from Chinese (see section, *Commentaries*).

## *Biographies of the Buddha (including jātakas)*

### 13. *Araṇemi Jātaka*

The *Araṇemi Jātaka* is a variant of the famous *Viśvantara Jātaka* (see Nr. 13), wherein the King Araṇemi gives up all his possessions, his family, and finally himself, in order to attain enlightenment.

Three pages in book format of an Uygur version of this *jātaka* exist in the Pelliot Collection in the Bibliothèque Nationale in Paris. They were found in Cave 17 in Dunhuang and are written in Uygur cursive script. Two of the pages are from the beginning of the book. The third fragment is the colophon of the



text which states that the scribe Alp Tonga was commissioned by *ācārya* Sing Tsi to copy the text.

The origin of the translation is uncertain, since it does not resemble any of the extant Sanskrit or Chinese *jātaka* stories. However, fragments of the same text have been discovered in Sogdian, Tokharian A and B, and the Saka dialect of Tumshuk, one of which may have been the basis for the Uygur version.

**Signature:**
*Bibliothèque Nationale:*
Hamilton, 1986: Pelliot Ouïgour 1, folios a, b, c

**Edition:**
Hamilton, James. *Manuscrits ouïgours du IX^e^-X^e^ siècle de Touen-Houang.* vol. I. Paris: Peeters (1986): pp. 1-20. Facsimiles: vol. II, pp. 267-270.

**Bibliography:**
Couvreur, W. "Nieuwe koutsjische fragmenten van het Araṇemijātaka." *Orientalia Gandensia* I (1964): 237-249.
Erdal, Marcel. "Uigurica from Dunhuang." *BSOAS* 51, 2 (1988): 251-257, (p. 253).
Moriyasu Takao. "L'origine du bouddhisme chez les turcs et l'apparition des textes bouddhiques en turc ancien." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (p. 151).
Schmidt, Klaus T. "Ein Beitrag des Tocharischen zur Entzifferung des Tumšuqsakischen." *AoF* 15, 2 (1988): 306-314, (p. 308).
Seig, Émil. *Übersetzung aus dem Tocharischen II.* ADAW Nr. 1 (1951): 34-36.
Seig, Émil and Siegling, W. *Tocharische Sprachreste, Sprach B*. vol. II. (1953): 11-40.
Thomas, Werner. *Tocharische Elementarbuch*. vol. II. Heidelberg: (1964): 48-53.
Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 15-16, Nr. 10).

### 14. *"Buddha Biography"*

Two Uygur fragments in the Turfansammlung that recount the Buddha's life, and in particular explicate the teaching of dependent origination, were identified by Müller as a translation of the Chinese *Lalitavistara Sūtra*, one of the many biographies of the Buddha. He believed that it was a translation of the longer version of the *sūtra*, the *Fang guang da zhuang yan jing* 方廣大莊嚴經 (T 187), translated by Divākara in 683 C.E., as opposed to the shorter version, the *Pu yao jing* 普曜經 (T 186), translated by Dharmarakṣa in 308 C.E. However,

due to the existence of numerous biographies of the Buddha, and the fragmentary nature of the Uygur fragments, this identification has not been confirmed.

Signatures:
*Turfansammlung (BBAW):*
Müller, 1910: T II Y 21, T II Y 32

Edition:
Müller, F.W.K. *Uigurica II*. APAW Nr. 3 (1910): 4-7.

Bibliography:
Ligeti, Louis. "Les douze actes du Bouddha." *Monumenta Linguae Mongolicae Collecta V*. Budapest: Akadémiai Kiadó, 1974.
Moriyasu Takao. "L'origine du bouddhisme chez les turcs et l'apparition des textes bouddhiques en turc ancien." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (p. 151).
Poppe, Nicholas. *The Twelve Deeds of Buddha, A Mongolian Version of the Lalitavistara*. Asiatische Forschungen, 23. Wiesbaden: Otto Harrassowitz, 1967.
Shōgaito Masahiro. "On Uighur elements in Buddhist Mongolian Texts." *Memoirs of the Research Department of the Toyo Bunko* 49 (1991): 27-49, (p. 30).
Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 32, Nr. 48).

## 15. *"Buddha Biography"*

Laut identified a one-page Uygur fragment discovered at Yarkhoto by the second German Expedition as belonging to a biography of the Buddha, specifically concerning the Buddha's "five dreams" on the night of his enlightenment. In his study of the fragment, Laut compared it with a number of versions, but found that the order of events and characters of the Uygur version do not correspond to any of them. As a result, Laut was not able to identify the exact origin of this text.

Signature:
*Turfansammlung (BBAW):*
Laut, 1983: Mainz 131 (T II Y 37)



Edition:
Laut, J.P. "Ein Bruchstück einer alttürkischen Buddhabiographie." *UAJb Neue Folge* 3 (1983): 88-101. Facsimiles: 2 plates between pp. 92-93.

Bibliography:
Moriyasu Takao. "L'origine du bouddhisme chez les Turcs et l'apparition des textes bouddhiques en turc ancien." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 147-165, (p. 151).
Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 32, Nr. 48).

## 16. *Buddhacarita*

The *Buddhacarita*, "The Acts of the Buddha," was written by the famous Indian Buddhist poet Aśvaghoṣa in the second century C.E. The epic describes the life of the Buddha in a loving and dramatic manner, and was extremely popular throughout the Buddhist world.

Radloff and Malov (1928) first published a fragment containing the title of the *Buddhacarita*. More recently, Zieme identified 19 small blockprint fragments in the Turfansammlung as belonging to an Uygur alliterative verse translation of the *Buddhacarita*, entitled *Budačarit*. However, since there are so many versions of this text it is difficult to specify from which one the Uygur was translated. It was certainly translated from Chinese, and possibilities include the *Shi er you jing* 十二遊經 (T 195), the *Fo ben xing jing* 佛本行經 (T 193), and the Buddha biographies in the *Fo ben xing ji jing* 佛本行集經 (T 190) and *Zhong ben qi jing* 中本起經 (T 196). The majority of the Uygur fragments describe the daughters of Māra, who sent them to try to seduce Buddha while he was meditating under the Bodhi tree.

Signatures:
*Institut Vostokovedenija:*
Radloff, Malov, 1928: O. 2
*Turfansammlung (BBAW):*
Zieme, 1985: U 4347, U 4464 + U 4557, U 4202 (T II T 604), U 4382, U 4198 (T II T 600), U 4199 (T II T 601), U 4484, U 4353, U 4210 (T II T 614), U 4501, U 4193 (T II T 547), U 4053b, U 4417, U 4522, U 4204 (T II T 608), U 4242 (T II T 653), U 4336, U 4339 + U 4516, Ch / U 7528

**Editions:**

Radloff, W. *Uigurische Sprachdenkmäler. Materialen nach dem Tode des Verfassers mit Ergänzungen von S. Malov herausgegeben.* Leningrad: Verlag der Akademie der Wissenschaften der USSR (1928): Nr. 105, pp. 198-199.

Zieme, Peter. *Buddhistische Stabreimdichtungen der Uiguren.* BTT XIII. Berlin: Akademie Verlag (1985): 51-62. Facsimiles: plates XIV-XIX.

**Bibliography:**

Johnston, E.H. *The Buddhacarita. Or, Acts of the Buddha.* Lahore: University of the Punjab, 1936.

Zieme, Peter. "Sandelholz in den uigurischen Texten." *AoF* 11, 2 (1984): 377-380, (p. 380).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 270.

## 17. *Jātaka Collection*

The Turfansammlung preserves 13 badly damaged blockprint fragments pieced together by Peter Zieme, who concluded that they all come from a single collection of *jātaka* stories. Several of the fragments also contain illustrations, which do not correspond with the text, however they make it possible to identify some of the *jātakas* contained within the book as the *Mūkapaṅgu Avadāna*, *Suvarṇapārśva*, *"Jātaka of the selfless Hare,"* and *Hasti Jātaka*.

**Signatures:**

*Turfansammlung (BBAW):*

Zieme, 1985: U 4805 (TM 55 (D 195)), U 4804a (T M 59a), U 4109 (T I μ), U 4101 (T I μ), U 4806 (T M 56 (D 195)), U 4666 (T I μ), U 4345, U 4116 (T I μ), U 4096 (T I D 676), U 4078 (T I D (TM 451)), U 4804b (T M 59b)

*Turfansammlung (MIK):*

Zieme, 1985: T M 52 (Museum III 11), T I D (Museum III 22),

**Edition:**

Zieme, Peter. *Buddhistische Stabreimdichtungen der Uiguren.* BTT XIII. Berlin: Akademie Verlag (1985): 31-38. Facsimiles: plates I-III.

**Bibliography:**

Gabain, Annemarie von. *Die Drucke der Turfan-Sammlung.* SDAW Nr. 1 (1967): 25.



Gabain, Annemarie von. "Wort und Bild. Gedanken zur erzählend-illustrativen Kunst von Turfan." *Beiträge zur Indienforschung.* Berlin: (1977): 105-118.

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 267.

## 18. *Jātaka of the Good and Bad Prince.*

This *jātaka* concerns two brothers, the Good Prince named Kalyānaṃkara and the Bad Prince named Pāpaṃkara. An Uygur version survives in three texts from three different manuscripts, two from Dunhaung (in the Bibliothèque Nationale and British Library collections), and a third from Yarkhoto (in the Turfansammlung).

The Paris text is 80 pages long and written in Uygur cursive script. In his edition of the text (pp. 9-48) Hamilton (1971) suggested that it was an early translation from the Chinese text, *Da fang bian fo bao en jing* 大方便佛報恩經 (T 156), although von Gabain argued that it was a later translation from Tibetan. However, since the manuscript was found in Cave 17 at Dunhuang, it seems likely that it was translated before the 11th century (Hamilton, 1996).

The London text consists of a single page in a relatively careful Uygur cursive script that correlates with the Chinese version shortly after the Paris text leaves off.

The Turfansammlung text consists of a single badly damaged page that partly correlates with the Paris text. Its careful script and Manichaean punctuation indicate an early date.

**Signatures:**

*Bibliothèque Nationale:*

Huart, 1914; Pelliot, 1914; Hamilton, 1971: Pelliot Chinois 3509

*British Library:*

Hamilton, 1971: Or.8212 (118)

*Turfansammlung (BBAW):*

Zieme, 1974: U 120 (T II Y 1)

**Editions:**

Hamilton, James Russell. *Manuscrits ouïgours de Touen-Houang. Le conte bouddhique du bon et du mauvais prince en version ouïgoure.* Paris: Klincksieck, 1971. Facsimiles: pp. 163-204.

Huart, Cl. "Documents de l'Asie Centrale (Mission Pelliot). Le conte bouddhique des deux fréres, en langue turque et en caracteres ouïgours." *JA* Onziéme série III (1914): 5-57. Facsimiles: 2 plates between pp. 6-7.

Pelliot, Paul. "La version ouigoure de l'histoire des princes Kalyāṇaṃkara et Pāpaṃkara." *T'oung Pao* 15 (1914): 225-272.

Zieme, Peter. "Ein uigurisches Turfanfragment der Erzählung vom guten und vom bösen Prinzen." *AOH* 28, 2 (1974): 263-268. Facsimile: p. 265.

Bibliography:

Chavannes, Edouard. "Une version chinoise du conte bouddhique de Kalyāṇaṃkara et Pāpaṃkara." *T'oung Pao* 15 (1914): 469-500.

Emmerick, R.E. "Review of J. Hamilton *Le conte boudhique du bon et du mauvais prince en version ouïgoure*." *BSOAS* 36 (1973): 693-696.

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Klimkeit, H.J. "Buddhism in Turkish Central Asia." *Numen* 37, 1 (1990): 53-69, (p. 59).

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 14-15, Nr. 9).

## 19. *Jātakamālā of Haribhaṭṭa*

The *Jātakamālā of Haribhaṭṭa* (P 5652) is a collection of 35 *jātakas* in the tradition of Ārya Śūra's *Jātakamālā.*

Maue (1996) has identified four bilingual Sanskrit-Uygur fragments in Brāhmī script as parts of Haribhaṭṭa's *Jātakamālā.* The first two fragments (Mz 652) are both pieces of leaves with text on both recto and verso, which contain the end of the *Siṃhajātaka*. This tale involves a lion who is asked by a pair of monkeys to look after their two children, which he agrees to do. However, a vulture comes along and the lion has to save the monkey's children by giving up his own life.

The two other fragments (Mz 627) also are pieces of leaves with text on both recto and verso that contain parts of the *Śākyasiṃhajātaka*. A tale that is similar to the *Buddhacarita's* chapter 12, wherein the Buddha meets the yoga teacher, Ārāḍa Kālāma, and debates the Sāṃkhya philosophy and ascetic practices espoused by Ārāḍa. The Uygur text includes the philosophical teaching and the beginning of the yoga teaching. Maue also noted that the Uygur translator of this *jātaka* has not limited himself to the usual glossing of the Sanskrit, but instead has included commentary.

Signatures:

*Turfansammlung (BBAW):*

Maue, 1996: Mz 652 (T II S 19b), Mz 627 (T II S 19b)

Edition:

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 21, pp. 86-114. Facsimiles: plates 58-61.

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## 20. *Mahābodhijātaka*

The *Mahābodhijātaka* is Nr. 23 of Ārya Śura's *Jātakamālā* (P 5650). The *Mahābodhijātaka* tells the story of the Buddha's incarnation as the ascetic Mahābodhi, who taught a king the Dharma through debating the philosophical positions of his ministers with the aid of a magically created monkey skin, that he himself wore, as a rhetorical device.

Maue (1996) has identified two bilingual Sanskrit-Uygur fragments, discovered at Sängim, as part of the *Mahābodhijātaka*.

**Signatures:**
*Turfansammlung (BBAW):*
Maue, 1996: Mz 620 (T II S 19); Mz 332 (T II S 19)

**Edition:**
Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift.* VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 20, pp. 80-86. Facsimiles: plates 56-57.

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Khoroche, Peter. *Once the Buddha Was a Monkey. Ārya Śūra's Jātakamālā.* Chicago: University of Chicago Press (1989): 153-165.
Speyer, J.S. *The Jātakamālā.* London (1895): 200-218.

## 21. *"Story of the Potter"*

The "Story of the Potter" describes a potter who inspires his friend, a Brahmin boy, to find the Buddha Kāśyapa. Upon finding the Buddha Kāśyapa, the boy converted and became a Buddhist monk. The nucleus of this story is first found in the *Ghaṭīkāra Sutta*, Nr. 81 of the *Majjhima-nikāya*. Expanded versions, that include the previous lives of the Brahmin boy and the identification of the Brahmin boy as Śākyamuni Buddha, are found in the Sanskrit version of the *Mahāvastu*, the Mūlasarvāstivādin's *Saṅghabhedavastu* and *Bhaiṣajyavastu*, the *Xing chi xing jing* 興起行經 (T 197), and the *Anavataptagāthā*.



Ehlers has identified a one-page Uygur fragment belonging to the Turfansammlung as a translation of the "Story of the Potter." The Uygur version is similar to the *Saṅghabhedavastu*, however, the Uygur version has a unique introductory part where two Brahmin boys argue about who will be the first to meet the potter. One of the boys wins the argument and thus meets the potter and then the Buddha Kāśyapa, while the other one is condemned to ignorance. The origin of this rivalry story is unknown, whether it is based on Sogdian or Tokharian, or is an original Uygur composition.

**Signature:**
*Turfansammlung (BBAW):*
Ehlers, 1982: Mainz 700 (T III M 194)

**Edition:**
Ehlers, Gerhard. "Ein alttürkisches Fragment zur Erzählung vom Töpfer." *UAJb Neue Folge* 2 (1982): 175-185. Facsimile: p. 177.

## 22. *Viśvantara Jātaka*

The *Viśvantara Jātaka* is one of the most famous *jātaka* stories, and is represented in paintings, sculptures, and literary works from all over Asia. The story recounts the previous reincarnation of the Buddha as Prince Viśvantara who had perfected the practice of giving, to the point that he even gave his wife and children to a wandering brahmin (see Nr. 13).

Nine blockprint fragments and three *pustaka* format pages from the Turfansammlung and Ryūkoku University Collection have been identified as belonging to the *Viśvantara Jātaka*. The basis for the translation is uncertain, but a Sogdian origin or influence of a Sogdian intermediary is possible. The blockprint fragments are certainly from the Mongol period, but the date of the *pustaka* format pieces is uncertain.

**Signatures:**
*Ryūkoku University:*
(Now lost)
*Turfansammlung (BBAW):*
von Gabain, 1967; Zieme, 1985: U 3804 (T M 58)
Zieme, 1985: U 4808 (T M 54), U 4807 (T II D), U 4104 (T I μ), U 4105 (T

I μ), U 4108 (T I μ), U 4125 (T I μ 502), U 4208 (T II T 612), U 1794 (T II S 89), Mainz 36 (T II S 32), Mainz 36 (T II S 89)

Editions:

Gabain, Annemarie von. *Die Drucke der Turfan-Sammlung.* SDAW Nr. 1 (1967): 25-26. Facsimile: p. 11.

Kumagai Nobuo. "Fragment of Wood-blockprint of Viśvantara-Jātaka from Turfan." *Monumenta Serindica* 5 (1962): 99-101. Facsimile: plate IXb.

Zieme, Peter. *Buddhistische Stabreimdichtungen der Uiguren.* BTT XIII. Berlin: Akademie Verlag (1985): 39-48. Facsimiles: plates IV-XI.

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Poppe, Nicholas. "The Mongolian Versions of the Vessantarajātaka." *Studia Orientalia* 30, 2 (1966): 3-92, (p. 10).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 268-269.

## *Avadāna*

### 23. *Daśakarmapathāvadānamālā.*

This Uygur cycle of legends is formulated in a vivid and popular style and arranged according to the ten so-called *Karmapathas*, or "paths of Karma." The legends are interconnected by frame stories, which warn the listener of the disastrous consequences of choosing one of the evil Karma paths. The source of the Turkic translation is unknown. A few Sogdian fragments exist (Henning, 1949, 16), but their connection to the Turkic work is unclear. Bang and Rachmati speculated about possible Sanskrit or Tokharian origins for this translation, since colophons to the Uygur version state that the text was translated from Sanskrit into Tokharian B, then from Tokharian B into Tokharian A, and from the latter into Turkic in Uygur script.

The many manuscript fragments in the Turfansammlung were first published by Müller (1908, 1910, 1920, 1931), and later two further fragments were published by Bang and Rachmati (1935). More recently, Laut (1984) published two more fragments from the Turfansammlung, and is preparing an edition of the fragments discovered in Hami that belong to the *Daśakarmapathāvadānamālā*. Ehlers (1986) has also published a catalogue of 85 fragments of the *Daśakarmapathāvadānamālā* belonging to the Mainz segment of the Turfansammlung (BBAW).



Another part of the *Daśakarmapathāvadānamālā*, identified as an independent work, was published by Annemarie von Gabain and Tadeusz Kowalski as an Uygur translation of the *Āṭavakāvadāna*. However, the twelve Uygur fragments of the *Āṭavakāvadāna* differ markedly from the version in the Pāli sources, the *Ālavaka Sutta* in the *Suttanipāta* and Buddhaghosa's commentaries. These differences include that the *yakṣa* Āṭavaka is a danger for sick people, especially for pregnant women; and that the door keeper Gadrabha of the Pāli version is the brother of Āṭavaka in the Uygur text. Since a Chinese source for the Uygur version is not provided, it is uncertain from what sources it could have been translated.

Laut (1996) also has noted that the Turfansammlung fragments identified as belonging to the *Rāmāyaṇa* (Zieme, 1978) are similar in content to the tale of King Daśaratha and his four sons contained in the Hami manuscript. Subsequently, Laut speculated that the Uygur *Daśakarmapathāvadānamālā* was influenced by both the *Rāmāyaṇa* and the *Pañcatantra*, of which Uygur fragments also have been identified (Geissler, Zieme, 1970; Ölmez, 1993).

Signatures:

*Turfansammlung (BBAW):*

Bang, Rachmati, 1935: T III M 84-85, T III M 84-54

von Gabain, Kowalski, 1959: T I D 5, T I D-4, T I D-3, T I D 2, T III 84-39, T III 56-6a, T III 84-E, T III 84-G, T III TV 86-25, T III 84-58, T III 84-72, T II S 2-11.

Geissler, Zieme, 1970: Mainz 657 (T III M 84-44), T II S 89 $k^1$, U 1802 (T II S 89 $k^2$), T II Y 31, U 1057 (T II S 32a Nr. 12), Mainz 238 (T I α 40), U 182 (T II D 63), U 231 (T II K x II)

Laut, 1984: Mainz 678 (T III 84-66), Mainz 658 (T III 84-56)

Müller, 1908: Mainz 794 (T III 84.13), Mainz 670 (T III 84.42)

Müller, 1910: T II Y 52, 1, T II Y 52,2

Müller, 1920: U 419 (T II S 89b), Mainz 129 (T II S 89p), U 405 (T II S 32a Nr. 16), Mainz 788 (T III M 84-47), U 758 (T II S 32a Nr. 27), U 406 (T III M 84-7), U 407 (T III M 84-2), U 1034 (T III M 56-55), U 1797 (T II S 89e), Mainz 52 (T III M 56-56), Mainz 818 (T III M 84-67), U 1167 (T III 73), U 409 (T III M 56-52), U 1017 (T III M 56-55), Mainz 220 (T III 84-23), U 408 (T III 73), U 1038 (T II S 2 Nr. 3), U1207 (T I D), U 1052 (T II Toyoq), T I D I, Mainz 665 (T III M 56-11), Mainz 62 (T II S 89i), Mainz 46 (T II S 2), U 410 (T II S 89r), Mainz 743 (T III M 84-5), Mainz 741 (T III M 84-53), U 1142 (T II S 32a-10), U 1049 (T II S 32a-18), T I D S 9, T II S 32a-15, U 411 (T II S 32a-14), Mainz 111 (T II S 32-4), U 412 (T III 56c), Mainz 776 (T II S 89), T III M 84-35, T II S 89g, Mainz 807 (T II S 89), U 413 (T III M 84-51), T III M 84, T III Y 52-1, Mainz 35 (T III M 84-25), U 1026 (T II S 32a Nr. 9), Mainz 297 (T III M 84-27), T III M 56-15, T III 73 (2), Mainz 112

(T II S 89.1), Mainz 829 (T II χōgam M), U 1037 (T III 73(1)), U 414 (T III B T.V. 51ζ), Mainz 26 (T II S 32a Nr. 2), T III M 168, U 415 (T II S 32a-Nr. 35), U 416 (T III TV 86), U 1066 (T III TV 56-10), T I D 8, T I D 7, T I D 6, U 417 (T II S 32a + T II S 12), Mainz 808 (T II S 89), Mainz 49 (T II S 89n), Mainz 89 (T II S 89ϕ), Mainz 797 (T II S 89-1), U 973 (T III [M] 84-19), Mainz 99 (T II S 89d), U 1798 (T II S 89f), U 418 (T II S 89q), Mainz 95 (T II S 89s), Mainz 793 (T III M 84-5)

Müller, 1931: U 1899 (T III 84-68), Mainz 226 (T II χ M-3), Mainz 300 (T III 84-37), Mainz 784 (T III 84-45), Mainz 775 (T III 84-46), Mainz 811 (T II Y 60-t), U 452 (T III 84-43), Mainz 98 (T II Y 58), U 451 (T II M 7), Mainz 796 (T III 84-40a), Mainz 756 (T III 84-17), Mainz 42+Mainz 92 (T III 84-18), Mainz 666 (T III 84-4), U 977+U 979 (T III 84-59), U 450 (T III 84-36), U 1047 (T III B TV 51-d)

Ölmez, 1993: Mainz 86

Zieme, 1978: Mainz T II Y 47

For a list of the Mainz fragments, including a concordance with the published fragments see Ehlers (1987, 16-20).

*Turfansammlung (MIK):*

Ölmez, 1993: MIK III 632

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Laut, J.P. "Zwei Fragmente eines Höllenkapitels der uigurischen Daśakarma pathāvadānamālā." *UAJb Neue Folge* 4 (1984): 118-133. Facsimiles: plates I-VIII between pp. 124-125.

Müller, F.W.K. *Uigurica I.* APAW Nr. 2 (1908): 36-45. Facsimiles: *Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung.* Vol. IV. György Hazai and Peter Zieme, Eds. Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik (1983): plates 5-8.

Müller, F.W.K *Uigurica II.* APAW Nr. 3 (1910): 20-27.





Müller, F.W.K. *Uigurica III. Uigurische Avadāna-Bruchstücke.* APAW Nr. 2 (1920): 93 pp. Facsimiles: *Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung.* Vol. IV. György Hazai and Peter Zieme, Eds. Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik (1983): plates 63-164.

Müller, F.W.K. Herausgegeben von A. von Gabain. *Uigurica IV.* SPAW 24 (1931): 675-727. Facsimiles: *Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung.* Vol. IV. György Hazai and Peter Zieme, Eds. Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik (1983): plates 165-195.

Ölmez, M. "Ein weiteres alttürkisches Pañcatantra-Fragment." *UAJb Neue Folge* 12 (1993): 179-191. Facsimiles: 3 plates between pp. 188-189.

Zieme, Peter. "Ein uigurisches Fragment der Rāma-Erzählung." *AOH* 22 (1978): 23-32. Facsimile: 1 plate p. 29.


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Himran, S. "Caştani Bey hikâyesi." Istanbul, 1945. (Turkish translation of *Uigurica IV*, Text A)

Himran, S. "Uygurca üç hikâye." Istanbul, 1946. (Turkish translation of *Uigurica IV*, Texts B-D)

Laut, J.P. "Zur neuen Hami-Handschrift eines alttürkischen buddhistischen Legendenzyklus." *Turfan, Khotan und Dunhuang*. R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 189-199.

Molnár, Adám. "An Agricultural Term in an Old Uighur Description of Hell." *AOH* 34, 1-3 (1980): 163-170, (pp. 163-164).

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Zieme, Peter. "Review of G. Ehlers *Alttürkische Handschriften*." *Orientalische Literaturzeitung* 83, 4 (1988): 458-460.
Zieme, Peter. *Religion und Gesellschaft im uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 21-22.

## 24. *Śārdūlakarṇāvadāna*

The *Śārdūlakarṇāvadāna* is a part of the longer collection of *avadānas*, the *Divyāvadāna*, and is famous for its debate upon the caste system. The story involves an untouchable girl named Prakṛti who fell in love with the monk Ānanda, the Buddha's foremost disciple. As a result the Buddha advised her that if she truly loved Ānanda she should become a nun; however, her decision to do so infuriated the Brāhmaṇas and Kṣatriyas. The Buddha thereupon tells the tale of Prakṛti and Ānanda's previous births as the daughter of the Brāhmaṇa Puṣkavasārin, and the son of the untouchable king Triśanku, and how they wished to marry, though this was opposed by Puṣkavasārin. Triśanku then debated him on the history and merits of the caste system, which is finally rejected.

Maue (1996) has identified a small bilingual Sanskrit-Uygur fragment in Brāhmī script as being a part of the debate between Puṣkavasārin and Triśanku from the *Śārdūlakarṇāvadāna*.

**Signature:**

*Turfansammlung (BBAW):*

Maue, 1996: Mz 616 (T II S 20)

**Edition:**

Maue, Dieter. *Alttürkische Handschriften. Teil 1: Dokumente in Brāhmī und tibetischer Schrift*. VOHD 13, 10. Stuttgart: Franz Steiner Verlag (1996): Nr. 19, pp. 76-80. Facsimiles: plate 55.



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## 25. *Three Avadānas Connected to the Avalokiteśvara Sūtra*

An Uygur manuscript brought back from Dunhuang by Sir Aurel Stein consists of two booklets which contain an Uygur translation of the *Abhidharmakośabhāṣyaṭīkātattvārtha-nāma* (see Nr. 42). Within the first booklet (Or. 8212 (75a)) there are three *avadānas* which have no relation to the *Abhidharmakośabhāṣyaṭīkātattvārtha-nāma*, although Haneda (1958) was posited that these *avadānas* were a commentary on the fourth volume of the *Abhidharmakośabhāṣya*. After careful examination of the text Shōgaito was able to show that the work actually is a collection of three *avadānas* that were to be recited after the recitation of the *Avalokiteśvara Sūtra*, the 25th chapter of the *Saddharmapuṇḍarīka Sūtra* (see Nr. 34).

In his study of the text, Shōgaito notes that it was reworked from a prose original into a verse form. On the basis of its structure and rhyme, he came to the conclusion that it was written during the Mongol period, but could not deduce which language or original *avadānas* formed its basis. The three *avadānas* all have a similar format that is divided into two parts: a first section contains an *avadāna* of a previous Buddha, and is followed by a second section that outlines the meaning of this tale for the practice of the contemporary laity.

The first *avadāna* (lines 5-47) tells of the Śreṣṭhin Sūkṣmacūḍa and his wife Suprabhā who lived in the city of Kāñcanabhūmi. After they died, their children decided to do good deeds for the benefit of their deceased parents, and then it happens that the Buddha Kṣemaṃkara comes to their city. The oldest son, Sukumāra, realized this and prostrated himself in front of the Buddha and requested a prophecy of Buddhahood. The Buddha proclaimed that in the future he will become the Buddha *Caitasukha. In the second part (lines 48-75), the listeners are asked to serve the monks and prepare food for them (lines 51-52), and if they call upon Avalokiteśvara and preach the *Avalokiteśvara Sūtra*, they, too, like Sukumāra, will become Buddhas. However, if they cannot do so, they nonetheless can be reborn in Paradise if they honor and serve the monks (lines 59-75).

The second *avadāna* (lines 76-239) involves the city of Sudarśana, wherein the king and all the citizens were living in fear of being attacked by a great army. As a result, the king decided to send two envoys on a reconnaissance mission, who happen upon the Buddha Ratnasūrya surrounded by hundreds of *arhats*. They recognized the Buddha and wished to become monks. The Buddha

fulfilled their wish and immediately their hair and beards fell out, their weapons turned into begging bowls and monk staffs and their clothes became monk robes. Thereupon, they returned to the city and recounted their tale to the shocked citizens, who then all went out to meet the Buddha. Upon seeing him, faith arose in all of them. However, the king worried how he could feed all the 40 million people who were there, though the envoys calmed him by saying 100,000 Śreṣṭhin will help. After they did so, the Buddha proclaimed that the king, the two envoys and the 100,000 Śreṣṭhin will achieve Buddhahood. In the second part (lines 219-239) the listeners are urged to serve and praise the Buddha. However, if they do not receive a prophecy of Buddhahood at this time, they can honor the Buddha Maitreya, the future Buddha, and can attain this prophecy through worship of him.

In the third *avadāna* (lines 241-346) the Buddha Śākyamuni is living in the Jetavana in the city of Śrāvastī, and King Prasenajit and his ministers decide to organize a feast for all the monks. They also decree that everyone in the city, including the beggars, have to contribute something to the feast, which they all do. After the feast, the Buddha preached and everyone bowed down and vowed they would not get up until the Buddha gave them a prophecy. Buddha then proclaimed that in the future they will become the Buddha *Śūnyarāja. In the second part (lines 309-344), the listeners are advised to praise the Buddha, thereby acquiring merit and, like King Prasenajit, receiving a prophecy. However, if because of bad circumstances one does not receive a prophecy at this time, one can attain rebirth in Maitreya's Pure Land, Tuṣita, by serving the monks.

**Signature:**

*British Library:*

Shōgaito, 1982-1985: Or 8212 (75a)

**Editions:**

Shōgaito Masahiro. "An Uygur *Avadāna* to the *Avalokiteśvara Sūtra* [In Japanese]." *Tōyō gakuhō* 58, 1-2 (Shōwa 51 nen/Dec. 1976): 258 (01) - 222 (37).

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Shōgaito Masahiro. *Studies on Uygur and Uygur Literature 2: On Two Buddhist Uygur Texts, with Special Reference to "Three Avadānas befitting the Avalokiteśvara Sūtra" and the Āgama Sūtra, with Glossary* [In Japanese]. Kobe: Kobeshi Gaikokugo Daigaku Gaikokugaku Kenkyūjo, 1985.



Shōgaito Masahiro. "Drei zum *Avalokiteśvara-sūtra* passende Avadānas." *Der türkische Buddhismus in der japanischen Forschung.* J.P. Laut and Klaus Röhrborn, Eds. VSUA 23. Wiesbaden: Otto Harrassowitz (1988): 56-99. Facsimiles: pp. 106-119.

**Bibliography:**

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Haneda Tōru. "A Commentary on the Abhidharmakośa by Sthiramati in Uygur [In Japanese]." *Haneda hakushi shigaku ronbunshū.* Kyoto (1958): 148-182, 152-153.

Jong, J.W. De."Review of J.P. Laut and K. Röhrborn *Der türkische Buddhismus in der japanischen Forschung.*" *Indo-Iranian Journal* 33 (1990): 317-318.

Laut, J.P. "Errata et Corrigenda in alttürkischen Handschriften in sogdo-uigurischer Schrift." *AoF* 19, 1 (1992): 133-154, (pp. 139-140).

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 24-25, Nr. 24).

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Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 90-96.

SZEGED

# MAHĀYĀNA SŪTRAS

## 26. *Amitāyur-dhyāna Sūtra

The *Amitāyur-dhyāna Sūtra*, better known by its Chinese title, *Guan wu liang shou jing* 觀無量壽經 (T 365) is one of the three most important texts in the worship of Amitābha Buddha in Japanese Pure Land Buddhism. The true origins of the original version are now uncertain; however, it is traditional to regard the Chinese version as a translation by Kālayaśas, between the years 424 and 442 C.E. (see Pas, 1995)

Three leaves of an Uygur translation of the *Guan Jing* have been identified. One folio was discovered in Xinjiang by the Otani Expedition and was first published by Tachibana in 1912. Subsequently, the same fragment has been re-examined and compared with the Chinese text by Haneda (1912) and Kudara (1979), who have shown it to be a translation from Chinese, which corresponds to a section of the tenth contemplation directed towards Avalokiteśvara. More recently a second fragment (U 1996-U 1997) of the same manuscript belonging to the Turfansammlung has been published by Zieme (1982). Kudara and Zieme (1985) have also published a third fragment (U 1499) from the Turfansammlung that corresponds to the opening passages of the *Guan Jing*.

R.R. Arat (1965) also published several blockprint fragments (Nrs. 19, 20), which have been identified as an original work of Kki-Kki, that is a poem based on the *Guan wu liang shou jing*. All of these fragments and several others of the same work have been re-edited by Kudara and Zieme (1985).

Signatures:

*Ryūkoku University:*

Tachibana. 1912; Haneda, 1912; Kudara, 1979: Signature unavailable

*Turfansammlung (BBAW):*

Arat, 1965; Kudara, Zieme, 1985: U 347 (T III M 252), U 4301 (T III M 252), U 344 (T II S 92), U 348 (T II S 92), U 341 (T II S 94), U 343 (T II S 92), U 342 (T II S 92),

Kudara, Zieme, 1985: U 4701 (T II S 94), U 4692 (T II S 91), U 4697 (T II M 11), U 341 (T II S 94), U 4685 a (T II S 91), U 4702 (T II S 94), U 4630 (T II D 199), U 1499 (TI α)

Zieme, 1982: U 1996-U 1997 (T I TM 484)



Editions:

Arat, R.R. *Eski Türk Şiiri.* Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 19, 20. pp. 185-211. Facsimiles: 13 plates pp. 490-502.

Haneda Tōru. "Review of Z. Tachibana 'An Uygur Translation of the Amitāyur-dhyāna-sūtra' [In Japanese]." *Geibun* 3-10 (1912): 82-90.

Kudara Kōgi "Critique of an Uygur Fragment of the *Guan wu-liang-shou-jing* [In Japanese]." *Bukkyōgaku kenkyū* 35 (Shōwa 54/ 1979): 33-56.

Kudara Kōgi and Peter Zieme. *Guan wu liang shou jing* in Uygur [In Japanese].Kyoto: Nagata Bunshōdō, 1985. Facsimiles: 18 plates.

Tachibana Zuichō. "An Uygur Translation of the *Amitāyur-dhyāna-sūtra* [In Japanese]." *Niraku sōsho* 1 (1912): 21-41.

Zieme, Peter. "A New Fragment of the Uigur *Guanwuliangshou-jing*." *Ryūkoku Daigaku Bukkyōbunka kenkyūsho kiyō* 20 (1982): 20-29.

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Gabain, Annemarie von. *Alttürkisches Schriftum.* SDAW Nr. 3 (1948): 19.

Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 226).

Pas, Julian F. "The *Kuan-wu-liang-shou Fo-ching*: Its Origin and Literary Criticism." *Buddhist Thought and Asian Civilization.* Leslie Kawamura and Keith Scott, Eds. Emeryville: Dharma Publishing (1977): 194-218.

Pas, Julian F. *Visions of Sukhāvatī: Shan-Tao's Commentary on the Kuan Wu-Liang-Shou-Fo Ching.* Albany: State University of New York Press (1995): 35-64.

Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages.* Köln: E.J. Brill (1986): 8, 124.

Sinor, Dénes. *A középázsiai török buddhizmusról.* Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 11, p. 373.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 14, Nr. 7).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 119-124.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 33-34.

### 27. *Bhaiṣajyaguru Sūtra*.

The *Bhaiṣajyaguru Sūtra* is a long praise of Bhaiṣajyaguru, or the "Medicine Buddha." The text "describes the great vows of Bhaiṣajyaguru as a Bodhisattva, devotes a brief note to his Buddha Field, which, suffice to say, is just wonderful, and describes at length, with details for ritual, the benefits which flow from worshipping Bhaiṣajyaguru and in particular invoking his name" (Williams, 1989, 248).

Zieme (1986, 1989) identified two Uygur fragments in the Turfansammlung as different translations of the *Bhaiṣajyaguru Sūtra* from the Chinese version entitled *Yao shi liu li guang ru lai ben yuan gong de jing* 藥師琉璃光如來本願功德經 (T 450). One fragment (U 5002, (T II Y 52)) was found at Yarkhoto, and consists of one-page in Uygur cursive script. A second fragment (Mainz 287 (T I α 51)) is a small piece with only 10 lines in Uygur cursive script that was found in a ruin at Kocho. In his edition of the two fragments, Zieme was able to show that the two fragments are not from the same translation, but that both stem from the Chinese translation of Xuanzang (玄奘, T 450), and were prepared during the 10th-14th centuries.

Sogdian and Khotanese versions of this text also exist. In their edition of the Sogdian fragments, Kudara and Sundermann (1992) showed that they also were based on the Chinese version of Xuanzang (T 450).

**Signatures:**

*Turfansammlung (BBAW):*

Zieme, 1986: U 5002 (T II Y 52)

Zieme, 1989: Mainz 287 (T I α 51)

**Editions:**

Zieme, Peter. "Ein alttürkisches Fragment aus dem *Bhaiṣajyagurusūtra*." *AoF* 13, 1 (1986): 185-188. Facsimile: p. 187.

Zieme, Peter. "Zur alttürkischen *Bhaiṣajyagurusūtra*-Übersetzung." *AoF* 16, 1 (1989): 198-200. Facsimile: plate III.

**Bibliography:**

Emmerick, R.E. *A Guide to the Literature of Khotan*. Tokyo: The Reiyukai Library (1979): 20.

Kudara Kōgi and Werner Sundermann. "Ein weiteres Fragment einer sogdischen Übersetzung des *Bhaiṣajyaguruvaiḍurya-prabhatathāgatasūtra*." *AoF* 19, 2 (1992): 350-358. Facsimile: 1 plate on p. 358.

Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages*. Köln: E.J. Brill (1986): 15-16, (p. 126).



Utz, David A. *A Survey of Buddhist Sogdian Studies*. Tokyo: The Reiyukai Library (1978): 9, 13.

Williams, Paul. *Mahāyāna Buddhism*. New York: Routledge (1989): 248.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 28, Nr. 31).

### 28. *Buddhāvataṃsaka Sūtra*

The *Buddhāvataṃsaka Sūtra* is one of the longest Buddhist *sūtras*, and is apparently a compilation of several shorter sūtras, most notably the *Gaṇḍavyūha Sūtra* and the *Daśabhūmika Sūtra*. The main purpose of the text is to explain how Buddhas or advanced Bodhisattvas perceive the universe. The origin of the compilation of the text is uncertain, although parts of it may have been written or at least compiled in Inner Asia, and then brought from Khotan to China. It was first translated into Chinese by Bodhibhadra in 418-420 C.E. (*Da fang guang fo hua yan jing* 大方廣佛華嚴經, in 60 chapters, T 278), and later by Śikṣānanda at the end of the 7th century (*Da fang guang fo hua yan jing* 大方廣佛華嚴經, in 80 chapters, T 279).

Eleven Uygur leaves of the important final chapter of the *Buddhāvataṃsaka Sūtra* were found by the Otani Expedition in East Turkestan. Geng (1986) also published an Uygur booklet of the *Buddhāvataṃsaka Sūtra* from the Beijing National Library containing four pages in Uygur cursive script with fifteen lines per page. In addition, Arat (1965) published several folios of a manuscript in the British Library that are an Uygur translation in verse form of the final chapter "Entering into the Dharmadhātu" (*Ru fa jie* 入法界), also known as the *Gaṇḍavyūha Sūtra*, of the *Buddhāvataṃsaka Sūtra*. The Uygur translation from the Chinese was done by Anzang (安藏). Since in the colophon he identifies himself as his "own priest," it is probable that he completed the translation after the death of Möngke Khan (July 1259) and before the ascension of Khubilai Khan (July 1260).

**Signatures:**

*Beijing National Library:*

Geng, 1986: Signature unavailable

*British Library:*

Arat, 1965: Or. 8212 (108)

*Ryūkoku University:*

Kudara, Oda, 1984: Signatures unavailable

**Editions:**

Arat, R.R. *Eski Türk Şiiri*. Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 9, 13. pp. 68-79, 126-147. Facsimiles: 13 plates pp. 446-450, 467-476.

Geng Shimin. "A Study of the Uygur *Buddhāvataṃsaka-sūtra* [In Chinese]." *Zhongyang Minzu Xuewan Xuebao* 2 (1986): 84-89. Facsimile: 1 plate.

Geng Shimin. "A Study of the Uygur *Buddhāvataṃsaka-sūtra* [In Chinese]." *Minzu Yuwen* 3 (1986): 59-65. Facsimile: 1 plate.

Kudara Kōgi and Juten Oda. "Uygur Fragments of the 80 volume *Buddhāvataṃsaka-sūtra*. Appendix: Anzang and the 40 volume *Buddhāvataṃsaka-sūtra* [In Japanese]." *Ryūkoku Daigaku Bukkyō bunka kenkyūsho kiyō* 22 (Sept. Shōwa 58 nen/1984): 176-205.

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Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages*. Köln: E.J. Brill (1986): 12-13, (p. 125).

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 16-18, Nr. 12).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 134-175, 310-312.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 35.

### 29. **Kṣitigarbhabodhisattvapraṇidhāna Sūtra.*

The **Kṣitigarbhabodhisattvapraṇidhāna Sūtra* extolls the power of Kṣitigarbha in being able to save people from the lowest hells, to cure illnesses, and the like, so long as his name is recited in praise and this text is read aloud.

A damaged one-page Uygur fragment of this text was found at Bäzäklik, and is now in the Turfansammlung. Zieme suggested that it is a translation of the *Di zang pu sa ben yuan jing* 地藏菩薩本願經 (T 412), which was translated by Śikṣānanda between 695 and 704 C.E. The origin of this text is uncertain, though it has been speculated to be from either Khotan or China. Due to the popularity of this text, Kṣitigarbha became an important figure in East Asian Buddhism.

Another fragment of this text in the Turfansammlung remains unpublished.



**Signature:**

*Turfansammlung (BBAW):*

Zieme, 1990: U 1670 (T II M 100)

**Edition:**

Zieme, Peter. "Ein alttürkisches Fragment des *Kṣitigarbha-Sūtras* aus Bäzäklik." *AoF* 17, 2 (1990): 379-384. Facsimiles: plates I-II.

**Bibliography:**

Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages*. Köln: E.J. Brill (1986): 46, 132.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 28, Nr. 34).

### 30. *Mahāmāyūrī-vidyā-rājñī Sūtra.*

The *Mahāmāyūrī-vidyā-rājñī* is the most famous text in the collection of five *sūtras* better known as the *Pañcarakṣā* "The Five Protecting Spells." The five texts are filled with *dhārāṇīs*, which are recited in order to keep away evil spirits, disease, hostile planets, animals and poisonous insects. The origin of the text is uncertain; however in his study of the geographical elements contained within the text, Sylvain Lévi (1915) argued that it was compiled in the 3rd or 4th century C.E.

That there existed an Uygur translation of the *Pañcarakṣā* is certain, since Chos-kyi 'Od-zer prepared the original Mongolian translation during the reign of Külüg Khan (1308-1311 C.E.) on the basis of the Uygur version. Nevertheless, only two small fragments of the *Mahāmāyūrī-vidyā-rājñī* are extant today, one in the Roborovskij and a second in the Krotkov collections in the Institut Vostokovedenija. The fragments were translated from Tibetan; one of them (Radloff-Malov, Nr. 103) is probably a commentary to the *Pañcarakṣā*, of which several exist in the Tibetan *Bstan-'gyur*. This fact points to the possibility that Tibetan texts from both the *Bka'-'gyur* and *Bstan-'gyur* were translated into Uygur. The second fragment (Radloff-Malov, Nr. 60) is a translation of the Tibetan version of this *sūtra*, the *Rig sngags-kyi rgyal-mo rma-bya chen-mo* (D559, P178), and corresponds to the beginning of the legend of the Golden Peacock.

**Signatures:**

*Institut Vostokovedenija:*

Radloff, Malov, 1928; Aalto, 1954: Rb. 3, Kr. III 5 a-c

**Editions:**

Aalto, Pentti. "Prolegomena to an Edition of the *Pañcarakṣā*." *Studia Orientalia* 19, 12 (1954): 5-48, (pp. 28-34).

Radloff, W. *Uigurische Sprachdenkmäler. Materialen nach dem Tode des Verfassers mit Ergänzungen von S. Malov herausgegeben.* Leningrad: Verlag der Akademie der Wissenschaften der USSR (1928): Nr. 60, pp. 109-112; Nr. 103, pp. 194-196.

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Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II*. Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 227).

Lévi, Sylvain. "Le catalogue géographique des Yakṣa dans la Mahāmāyurī." *JA* Onzième Série 5 (1915): 19-138.

Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 10, pp. 372-373.

## 31. *Mahāprajñāpāramitā Sūtra*

The *Mahāprajñāpāramitā Sūtra* is the longest text in the corpus of *prajñāpāramitā*, "perfection of wisdom," literature. This literature explicates the idea that through the practice of the six perfections found in the biographies of the Buddha coupled with the realization of emptiness, *śūnyatā*, one can achieve enlightenment. The *Mahāprajñāpāramitā Sūtra* was translated into Chinese by Xuanzang (玄奘) in 663 C.E. (*Da ban ru bo luo mi duo jing* 大般若波羅蜜多經 T 220).

Peter Zieme has confirmed that there is one blockprint fragment of this text in the Turfansammlung.

**Edition:**

None

**Bibliography:**

Emmerick, R.E. *A Guide to the Literature of Khotan*. Tokyo: The Reiyukai Library (1979): 23-28.

Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages.* Köln: E.J. Brill (1986): 54.



## 32. *Mahāyāna Mahāparinirvāṇa Sūtra*

The Nikāya tradition *Mahāparinirvāṇa Sūtra*, which describes the last days of the life of the Buddha, may have been the earliest Buddhist text translated into the language of the Turks, since a Chinese source reports that Tapar Khagan of the Turks requested the Northern Qi (北齊) dynasty to prepare a translation of Buddhist works like the *Mahāparinirvāṇa Sūtra.* However, there are no extant fragments of this text nor any other proof that it actually was done.

However, Zieme identified two Uygur fragments in the Turfansammlung as translations of the *Mahāyāna Mahāparinirvāṇa-sūtra*, a dogmatic development of the earlier Nikāya text. Each fragment consists of one-page, and each bears the title of the *sūtra.* The Uygur translation represents the "southern version" of the *sūtra*, the *Da ban nie pan jing* 大般涅槃經 (T 375), which is a modified version of Dharmakṣema's translation (*Da ban nie pan jing*, 大般涅槃經 T 374) that was done by Hui Yan (惠嚴), Hui Guan (惠觀), and Xie Lingyun (謝靈運) between 414 and 421 C.E.

**Signatures:**

*Turfansammlung (BBAW):*

Zieme, 1991: U 2065, Mz 137

**Edition:**

Zieme, Peter. "Bruchstücke einer alttürkischen Übersetzung des *Mahāyāna Mahāparinirvāṇa-sūtras* aus Turfan" *AoF* 18, 2 (1991): 297-303. Facsimiles: XVI-XIX.

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 29, Nr. 35).

### 33. *Prajñāpāramita-hṛdaya.*

The *Prajñāpāramita-hṛdaya*, better known as the "Heart Sūtra," is a short text that is a brief explication of fundamental aspects of *prajñāpāramitā* philosophy.

Several unpublished Uygur fragments of the *Prajñāpāramitā-hṛdaya* have been identified in the Turfansammlung by Zieme. These fragments include a nearly complete booklet and several other pieces. Zieme has also noted that the Uygur version is probably a translation from an unspecified Chinese version (*Ban ruo bo luo mi duo xin jing* 般若波羅蜜多心經 T 250-257). The *Heart Sūtra* is also mentioned in the colophon (U 4758 (TM 13)) of an Uygur collection of *sūtras* edited by Zieme (1985).

**Signature:**

*Turfansammlung (BBAW):*

Zieme, 1985: U 4758 (TM 13)

**Edition:**

None

**Bibliography:**


Moriyasu Takao. "An Uigur Buddhist's Letter of the Yüan Dynasty from Tun-huang." *Memoirs of the Research Department of the Toyo Bunko* 40 (1982): 1-18, (p. 6 n. 6).

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Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 29.




### 34. *Saddharmapuṇḍarīka Sūtra.*

In the *Saddharmapuṇḍarīka Sūtra*, or "Lotus Sūtra," the Buddha expresses that this one text contains the ultimate teaching and salvation for all people. Through various parables, the Buddha explains that he taught different concepts and practices to people of different capabilities, but all variants of the message actually lead to the same goal. The Chinese translation that later came to dominate all East Asian schools of Buddhism was that prepared by Kumārajīva in 406 C.E., *Miao fa lian hua jing* 妙法蓮華經 (T 262), containing 28 chapters.

Many Uygur fragments of the text *Kuan-ši-im Pusar*, which belong to this *sūtra*, have been discovered in Yarkhoto and elsewhere in Turfan and Dunhuang. The most complete manuscript of the text is in St. Petersburg. It consists of 224 lines, and corresponds to chapter 25 of the Chinese translation, better known as the independent *Avalokiteśvara Sūtra*, which corresponds to chapter 24 of the Sanskrit version. However, since chapter 25 is part of the entire *Saddharmapuṇḍarīka Sūtra*, and also an independent text in the Chinese tradition it is difficult to tell to which of these the Uygur translation belongs. The *Kuan-ši-im Pusar* text in St. Petersburg was edited first by Radloff, and then by Şinasi Tekin (1960) who collated the Berlin and Mainz fragments from Yarkhoto, two of which had been earlier published by Müller (1910). Hamilton (1986) also published an Uygur text housed in the British Library which contains the beginning of chapter 25, and Oda (1996) published an Uygur page from chapter 25 that formerly belonged to Liang Suwen, an official of the Qing dynasty.

However, there also are several Uygur fragments of the *Saddharmapuṇḍarīka Sūtra* from different chapters, which suggests that the entire work was translated. These include fragments in Japan, one of which is from chapter 12 that was edited by Tachibana (1913), and another fragment from the *Samantamukha* chapter that was published by Haneda (1915). Hazai (1970) also published a poem that contains a passage from the *Saddharmapuṇḍarīka Sūtra.*

Further fragments are housed in the Turfansammlung. Maue and Röhrborn (1980) edited two Uygur fragments that are from the end of the *Saddharmapuṇḍarīka Sūtra*. Both of these fragments are in *pustaka* format, one (TM 257a) is in Sogdian script, and the other is in Uygur cursive script. Zieme (1989) edited two other fragments, one from chapter 23 (chapter 22 in the Sanskrit version) and another from chapter 26 (chapter 21 in the Sanskrit version). Fedakâr (1994) also published four small Uygur fragments in Sogdian script, two of which are from the *Saddharmapuṇḍarīka Sūtra*, and the other two (Mainz 170, Mainz 370) possibly from it.

The Uygur translation of this important Mahāyāna text may have been made in the 10th century from a Sogdian translation of the Chinese. However, even though some of the names and words in the text have a Sogdian origin, this origin is difficult to verify since no Sogdian version of this text has been found. Nevertheless, an interesting "intrusion" into this *sūtra* is a specific vow to a

Bodhisattva that is to be taken by merchants or caravan leaders in the face of disasters (Radloff, 1911, 21).

**Signatures:**

*British Library:*
Hamilton, 1986: Or. 8212 (122)

*Institut Vostokovedenija:*
Radloff, 1911; Tekin, 1960: Nr. 4075

*Turfansammlung (BBAW):*
Müller, 1910; Tekin, 1960: T II Y 10, T II Y 18
Hazai, 1970; Zieme, 1985: U 4707 (T III M 187)
Fedakâr, 1994: Mainz 170, Mainz 225, Mainz 309, Mainz 307
Tekin, 1960: T II Y 32, T II Y 39, T II Y 60, T II Y 54a
Zieme, 1989: U 2376 (T M 256), U 3542

*Turfansammlung (MIK):*
Maue, Röhrborn, 1980: TM 257a, TS MIK T.M. (T I D)

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Tekin, Şinasi. "Uygurca metinler I. Kuanši im pusar (Ses Işiten Ilâh). Vap ḫua ki atlığ nom çeçeki sudur (Saddharmapuṇḍarīka-sūtra)." Erzurum: Atatürk Üniversitesi yayınları. araştırmalar serisi. Edebiyat ve filoloji. 2, 1960.

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### 35. *Samantabhadracaryāpraṇidhāna*

There are quite a few Uygur fragments of the *Samantabhadracaryā praṇidhāna*, a part of the final chapter of the *Buddhāvataṃsaka* (see Nr. 28), in the Institut Vostokovedenija, in the Turfansammlung, and one in the Otani Collection at Ryūkoku University. The Uygur fragments are translated from the Chinese translation of the *Samantabhadracaryāpraṇidhāna* and are in verse. However, since there are several variants of the text in Chinese (T 278, 279, 293-297), it is uncertain which served as the basis for the Uygur version. Two blockprint fragments in Uygur, each with 42 lines, were acquired by D'jakov for the Russian Academy of Sciences, and were first published by Radloff (1911), without identification. Ishinama (1958) was the first to identify them as a translation of the Chinese *Samantabhadracaryā-praṇidhānarāja*, and then Haneda (1958) published an edition of them. Two other Uygur fragments of the *Samantabhadracaryā praṇidhāna* in the Turfansammlung were first published by Arat (1965, Nr. 16, 21), and also a colophon to the text (1965, Nr. 24). Zieme (1982, 1985) re-edited the colophon and identified several other fragments in the Turfansammlung as belonging to the same text.

The translator of the *Samantabhadracaryā praṇidhāna* has been identified as Anzang (安藏), who also was the translator of the *Buddhāvatamsaka*. In the colophon to the *Samantabhadracaryā praṇidhāna*, Anzang is identified as a Hanlin Academician (*Hanlin Xueshi* 翰林學師), and therefore it is likely that he translated this text after he had completed the *Buddhāvatamsaka* between July 1259 and July 1260.

**Signatures:**

*Institut Vostokovedenija:*

Radloff, 1911; Haneda, 1958: D. 3a and b

*Turfansammlung (BBAW):*

Arat, 1965: U 346 (T M 10)

Arat, 1965; Zieme, 1982; Zieme, 1985: U 4821

Arat, 1965, Zieme, 1982: U 4829 (T III M 208)

U 4766 (TM 19), U 4821, U 4166, Ch/U 7509 (T III T 280), U 5419 (T I D)

*Ryūkoku University:*

Ot. Ry. 7226



**Editions:**

Arat, R.R. *Eski Türk Şiiri*. Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 16, pp. 162-171; Nr. 21, pp. 213-215; Nr. 24, pp. 229-231. Facsimiles: 7 plates pp. 480-485, 503.

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 16-18, Nr. 12).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 128-134.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 34-35.

### 36. *Large and Small Sukhāvatīvyūha Sūtra.*

The Large and Small *Sukhāvatīvyūha Sūtra*, along with the *Guan wu liang shou jing* 觀無量壽經 (see Nr. 26), are the three most important texts for the worship of Amitābha Buddha in Pure Land Buddhism. Although the Amitābha texts presumably were composed in India, Pure Land Buddhism had its greatest impact in East Asia. Because Uygur Buddhism drew heavily from Chinese sources, it is not surprising that among the fragments of the Turfansammlung there are Uygur translations of both the "Large" (T 360) and "Small" (T 366) *Sukhāvatīvyūha Sūtra*.

Zieme identified eight Uygur fragments found at Sängim by the second

German Turfan Expedition as belonging to a three-volume set that contained translations of both *Sukhāvatīvyūha Sūtras*. Seven of the fragments correspond to Saṅghavarman's Chinese translation from 252 C.E., *Wu liang shou jing* 無量壽經 (T 360), of the Large *Sukhāvatīvyūha Sūtra*. The remaining fragment (U2976 (T II S 72.500)) corresponds to Kumārajīva's 402 C.E. Chinese translation of the Small *Sukhāvatīvyūha Sūtra*, the *A mi tuo jing* 阿彌陀經 (T 366).

The British Library preserves a manuscript (Or. 8212 (121)) that contains the beginning of the Large *Sukhāvatīvyūha Sūtra* (T 360), which has been published by Hamilton (1986). There also are fragments in the Turfansammlung which have not yet been published.

**Signatures:**

*British Library:*

Hamilton, 1986: Or. 8212 (121)

*Turfansammlung (BBAW):*

Zieme, 1985: U 2977 (T II S 77.500), U 2868 (T II Sängim Aγïs), U 2979 (T II S 77.501), U 2980 (T II S 77.504), U 2978 (T II S 77.500), U 3422, U 2979a (T II S 77.502), U 2976 (T II S 72.500)

**Editions:**

Hamilton, James. *Manuscrits ouïgours du IX^e^-X^e^ siècle de Touen-Houang*. Paris: Peeters, 1986. vol. I, Nr. 2 pp. 21-26. Facsimiles: vol. II, 2 plates pp. 271-272.

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Pfandt, Peter. *Mahāyāna Texts Translated into Western Languages*. Köln: E.J. Brill (1986): 98-100, 141-142.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 13-14, Nr. 6; Nr. 8, p.14).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 64-65.

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## 37. *Suvarṇaprabhāsasottama Sūtra*.

The *Suvarṇaprabhāsasottama-sūtra* is a prominent text of the Buddhist canon that develops certain ideas contained in the *Lotus Sūtra*, and makes a link between these and certain Tantric ideas. The origin of the text is unclear, but a truncated form probably existed in the 5th century. The text probably was built up around the confession of sins found in chapter 3 of the Sanskrit version and, over time it was continually expanded with the addition of *jātaka* stories, an exposition of *śūnyatā* (emptiness), political ideas of kingship, and certain Tantric concepts.

There are two major collections of the Uygur version of this *sūtra*, the *Altun Yaruq*, one in the Institut Vostokovedenija in St. Petersburg and the other in the Turfansammlung. In 1910, S.E. Malov obtained a nearly complete copy of the Uygur translation in a Buddhist monastery in the village of Wenshukou, Gansu (甘肅), which he deposited at the Institut Vostokovedenija in St. Petersburg. This copy was made in 1687, and consists of 10 books divided into 31 chapters, totalling 675 pages.

The Turfansammlung preserves more than 800 manuscript and blockprint fragments of this text that were found at different sites during all three German expeditions to Turfan, although the majority were found at Murtuk by the third expedition. Currently, Dr. Simone Raschmann is preparing a catalogue of the texts in the Turfansammlung, which belong to more than 25 copies of the *Suvarṇaprabhāsa*, though the blockprint fragments are all from one edition and all belong to the first chapter.

The first Uygur version of this text was translated from Chinese at the end of the 10th century by the scholar Šingqo Šäli Tutung of Beshbalik. While Nobel argued that the translation was made from the third Tibetan translation, scholars now generally agree with von Gabain that it was made from Yijing's (義淨) Chinese version, the *Jin guang ming zui sheng wang jing* 金光明最勝王經 (T 665). Its introduction was possibly influenced by the Tibetan version, and the text was elaborated upon by the Uygurs to clarify unknown words or confusing passages.

Müller began the study of this work with the publication of fragments in the

Turfansammlung (1908, 10-35). Otherwise, most studies have been based on the St. Petersburg manuscript. Radloff and Malov transliterated and partially translated this manuscript (up to the beginning of chapter 14). In 1930 Bang and von Gabain edited the confession text in chapter 5 of the St. Petersburg manuscript, and von Gabain (1950) transcribed pages 607-627. Çagatay (1945) also transcribed and translated into Turkish pages 1-24 and 607-644. Zieme (1985) has published 24 fragments, including one previously published by Arat (1965, Nr. 18) and Tekin (1962), housed in the Turfansammlung that are a versified version of Chapter 5 written by Kki-Kki. More recently, Gerhard Ehlers (1987) identified 166 fragments of the *Altun Yaruq* among the pieces of the Mainz Collection, and collated them with the St. Petersburg manuscript and with the Chinese version of Yijing (T 665). He demonstrated that the 1687 copy has more commentary than the earlier fragments in Berlin. Tekin, Röhrborn and Schulz (1971) have published chapters 9 and 10 of the St. Petersburg manuscript, Tekin (1987) transcribed and translated into Turkish Chapter 20 of the St. Petersburg text with corresponding fragments from the Turfansammlung, and Finch (1993) transcribed and translated Chapters 16, 17, and 30. Zieme (1976) edited pages 691-694 of the St. Petersburg manuscript, and Tekin (1966) published an edition of the "transfer of merit" text of the 1687 copy, pages 678-686. Maue and Rohrborn (1979) published a *Caityastotra* from the preface of the Uygur *Suvarṇaprabhāsasottama Sūtra*, and Kudara and Röhrborn (1982) published two fragments in the Folkens Museum that originated from the manuscript housed in St. Petersburg. Zieme (1989) published a colophon to this *sūtra* that is dated to 1022, and identifies its donors are identified as Alp Ulug Tarxan Yanga, Qutlug Üžük Tengrim and their son Adïg.

Ceval Kaya (1994) has also recently published a transcription of the entire St. Petersburg manuscript with a collation of the Berlin fragments available to him. Zieme (1996) published all the known fragments belonging to the preface and the first chapter.

**Signatures:**

*Folkens Museum:*

Kudara, Röhrborn, 1982: Nr. 43.5. 1-2

*Institut Vostokovedenija:*

Radloff, Malov, 1913-1917; Bang, von Gabain, 1930; von Gabain, 1950; Cagatay, 1945; Tekin, 1966; Tekin, Röhrborn, Schulz, 1971; Maue, Röhrborn, 1979; Tekin, 1987; Finch, 1988; Finch, 1993; Kaya, 1994: Nr. 4171

*Turfansammlung (BBAW):*

Arat, 1965; Bang, von Gabain, 1930; Tekin, 1962; Zieme, 1985: Mainz 654 (T III M 197)

Ehlers, 1990: Mainz 786 (T III M 56-11)



Finch, 1993: T III 56.6, T III 56.20, T III 56.11

Maue, Sertkaya, 1986: Mainz 144 (T II 851/VII$_{27}$), U 3244 (T III M 131), U 3148 (T III [M] 118

Müller, 1908; Tekin, 1987; Finch, 1993: T III 56.15, T III 56.9

Müller, 1908: Mainz 667 (T III 84 [-84]), Mainz 73 (T III TV 56[a]), T III M 56.1, T III M 56.13, T III TV 56, T III 56.8

Rachmati, 1936; Zieme, 1989: T II Y 37 6

Tekin, 1987: Mainz 534, Mainz 259, Mainz 469, T III 56-3, T III T.V. 56.2, T III T.V. 56, T III 84.53, T III 56.1, T III 56-17, T III 56.17$^{a}$, T III 56.18, T III 56.19, T III 56.20

Zieme, 1975; Zieme, 1985: U 4757 (T M 12)

Zieme, 1976: U 3285 (T III M 192)

Zieme, 1977: Mainz 123 (T I 164), U 998 (T I D 129)

Zieme, 1985: U 6630, U 4018d+U 4102+U 4106+U 4107 (T I μ), Ch/U 7499 (T III M 117), U 6652a, b, Mainz 66 (T III M 200e), U 6653a, U 6653b, U 6654a, U 6654b, U 6655a, U 6656a, U 6663a, U 6657, U 6658, U 6659a, U 6659b, U 6660a, U 6660b, U 6661a, U 6661b, U 6662, U 4757 (T M 12)

Zieme, 1996: Ch/U 6025 (T II Y 46.20)

Zieme, 1996: U 632 (T III 56-19a), U 642 (T II 56-24), Mz 306 (T III 56-96), Mz 236 (T III 56-95), Mz 5 (T III 56-94), *U 9026 (T III M 56-9), Mz 786 )T III M 56-11), *U 9027 (T III M 56-22), *U 9029 (T III M 56-3), *U 9029 (T III M 56-2), *U 9030 (T III M 56-1), U 686 (T III 56-70), U 608 (T III BTV 51-25), U 634 (T III 56-75), U 725 (T III T), U 723 (T [ ]), U 2375 (T I D x 36) + U 2479 (T II 607), U 3150 (T III 118), U 3476, U 3242 (T III M 127-f), U 3240 (T III M 127), Mz 364 (T III M 115), U 2353 (T I D 619), U 3285 (T III M 192), U 3050 (T II[I] Xanthippe 513), U 3062 (T II Xanthippe 543), U 868 (T II 793), U 873 (T II 8, T II 1057), U 875 (T II 7, T II 1050), U 2772 (T II M 852) + U 2584 (T II M Γogam 6 (T II 876)), U 2631 (T II 1056 (T II Γogam Murt 1)), U 2771 (T II M 851) + U 2571 (T II 795), U 2632 (T II 4, T II 1056), U 2633 (T II 3, T II 3-1057), U 872 (T II 875), U 874 (T II M Γogam), U 3053 (T II Xanthippe 518), U 3052 (T II Xanthippe 517), U 3045 (T II Xanthippe 508), U 3048 (T II Xanthippe 512), U 3061 (T II Xanthippe 542), Mz 276 (T II S 32-532) + Mz 561 (T II S 32a), U 3387 (T III Xanthippe 512), U 907b (T III Xanthippe), Mz 529b (T III Xanthippe), U 3382b (T III Xanthippe 501), U 3388 (T III Xanthippe 514) + U 3382a (T III Xanthippe 501), U 3057 (T III Xanthippe 533), Mz 362 (T II M 845), U 3539, U 2567 (T II 790), U 1547 (T I D 103), U 1485 ( T I 227), U 998 (T I D 129) + U 748), U 746 (T I α), U 737 ( TID), U 745 (T I α) + U 740 (T I α), U 1962 (T III M 300), MZ 84 (T III TV 57), U 1050 (T II Y 17-1) + U 1097 (T II Y 17-2), Mz 123 (T I 164), U 1102 (T III TV 49), U 4795 (TM 42b), U 4794 (TM 41a),

U 1595 (T II) + U 968 (T I D 663), U 3257 (T III M 139.500), Mz 575 (T II M 12) + Mz 565 (T II 797)

For a list of the Mainz signatures, see Ehlers (1987).

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### 38. *Vimalakīrtinirdeśa Sūtra.*

The *Vimalakīrtinirdeśa Sūtra* is one of the most famous and important Mahāyāna Buddhist texts in East Asia. It is notable in that the main protaganist is a layman, who is an outstanding Buddhist practitioner.

In the Turfansammlung there are several Uygur fragments of the *Vimalakīrtinirdeśa Sūtra*, three of which are in Sogdian script and the rest in Uygur script. Fedakâr has published the three small fragments in Sogdian script, and identified the largest one (Mainz 395) as belonging to chapter 13 of the

*Vimalakīrtinirdeśa Sūtra* (T 475, pg. 556b, lines 21-29). Fedakâr also noted that the Uygur version was translated from an unknown Sogdian version based upon the Chinese translation of Kumārajīva (*Wei mo jie suo shuo jing* 維摩詰所説經 T 475). The fragments in Uygur script remain unedited.

**Signatures:**
*Turfansammlung (BBAW):*
Fedakâr, 1994: Mainz 157, Mainz 395, So. 10340

**Edition:**
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### 39. *Yamarāja Sūtra.*

An Uygur manuscript of this text has not been discovered, but it is stated in one of the colophons to the *Säkiz yükmäk yaruq* (see Nr. 55) that two individuals, named Tum[an ///]dük and the lay sister Ašmïš Mama, had commissioned the copying of a text entiled *Ymlangwang ki.*

Zieme (1983) identified this Uygur title as possibly corresponding to the Chinese *Yan luo wang wu tian shi zhe jing* 閻羅王五天使者經 (T 43). Zieme (1985) also identified another one-page colophon fragment in the Turfansammlung as possibly containing a reference to the *Yamarāja Sūtra.*



**Signatures:**
*Turfansammlung (BBAW):*
Zieme, 1983: U 5033 (T II Y 60b)
Zieme, 1985: U 1949 (T III M 238b)

**Edition:**
None

**Bibliography:**
Zieme, Peter. "Colophons to the *Säkiz yükmäk yaruq*." *AoF* 10, 1 (1983): 143-149, 146-147. Facsimile: p. 146.
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# COMMENTARIES

## 40. *Abhidharmāvatāra-prakaraṇa*

Seven fragments of an Uygur commentary on the *Ru a pi da mu lun* 入阿毗達磨論 (T 1554), which is a concise explanation of the doctrines of the later Sarvāstivādins that was written by Skandhila and translated into Chinese by Xuanzang (玄奘), have been identified.

Four of the Uygur fragments are housed in Folkens Museum and are in cursive script with Chinese characters and appear to represent three different translations. Fragment Nr. 21 (32.9 x 17.5 cm.) has 18 lines on recto and 17 on verso. A marginal note in Chinese identifies the leaf as page 11. Fragments Nrs. 22 and 23 (14.7 x 34.7 cm.) have 44 and 49 lines per side, respectively, with Uygur pagination on the verso of each folio. Fragment Nr. 22 is the 39th leaf of volume 1, and Nr. 23 is the 11th leaf of volume 2. This leaf also gives the Uygur title of the text *šiplun*, which is a transcription of the Chinese *Ru lun* (入論). Nr. 24 (15.3 x 37.6 cm.) has 48 lines on recto and 44 on verso, with a Chinese note giving the title, *Ru lun*, the pagination leaf 11, volume 2.

Kudara (1990) has also identified three pieces in the Haneda Photo Collection as belonging to the *Abhidharmāvatāra-prakaraṇa*.

**Signatures:**

*Folkens Museum:*
Kudara, 1980: Nrs. 21-24

*Haneda Photo Collection:*
Nrs. 20, 25, 28

**Edition:**

Kudara Kōgi. "An Uygur commentary on the *Abhidharmāvatāra-prakaraṇa* [In Japanese]." *Indogaku bukkyōgaku kenkyū* 29, 1 (1980): 411 (72)- 406 (77).

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## 41. *Abhidharmakośabhāṣya*

The *Abhidharmakośabhāṣya* was written by the Indian Buddhist Vasubandhu as a prose commentary, *bhāṣya*, to his own philosophical treatise *Abhidharmakośakārikā*, written in verse (see Nr. 43). The Uygur version, entitled *Košavarti-šastir*, is a translation of Xuanzang's (玄奘) translation in 30 volumes, *A pi da mo ju she lun* 阿毗達磨俱舍論 (T 1558), and was done during the 14th century.

There are twenty Uygur fragments of this famous commentary. Sixteen fragments at Folkens Museum in Stockholm were discovered at Dunhuang in the 1930s during the Sino-Swedish Expedition. All of the fragments are written in cursive script and appear to belong to one manuscript. One of the pieces (Nr. 40) contains the colophon to the text which states that the text was copied and proof-read in the Dragon Year, either 1304 or 1316. The one-page fragments are from volumes Nrs. 7, 8, 13, 14, 17, 18, 22, 23, 29, and 30, of Xuanzang's translation.

Kudara Kōgi (1984) edited a one-page fragment belonging to the Museum of Fujii Yūrinkan in Kyoto. The fragment is in *pustaka* format and originally contained 60 lines per side; however, only 25 lines are left on the torn fragment. The Uygur fragment contains the commentary to the *kārikās* Nrs. 2-3, 5 of the second chapter, *Indriya-nirdeśa*, "The elucidation of the (22) faculties."

Geng Shimin (1987, 1989) also edited a one-page leaf belonging to the Museum of Gansu. This fragment, as the others, is written on both sides with 64 lines per side in Uygur cursive script, with pagination in Uygur and Chinese characters, which says it is the 7th leaf of the 8th volume.

Another one-page fragment in the Beijing National Library, edited by Zhang and Wang (1994), also has 64 lines per side and belongs to the third page of volume 5.

In addition, Maue (1996) identified a small bilingual Sanskrit-Uygur fragment in Brāhmī script as Vasubandhu's *Abhidharmakośabhāṣya.*

**Signatures:**

*Beijing National Library:*
Zhang, Wang, 1994: signature unavailable

*Folkens Museum:*
Nrs. 25-40.

*Fujii Yūrinkan:*
Kudara, 1984: Nr. 16

*Gansu Museum:*
Geng, 1987/1989: Nr. 10561

*Turfansammlung (BBAW):*
Maue, 1996: Mz 623 (T II S 26)

Editions:

Geng Shimin. "A Study of the Uygur *Abhidharmakośa-śāstra* [In Chinese]." *Minzu Yuwen* 1 (1987): 56-61. Facsimile: 1 plate.

Geng Shimin. "A Study of One Newly Discovered Folio of the Uighur 'Abhidharmakośa-śāstra.'" *CAJ* 33, 1-2 (1989): 36-46. Facsimile: p. 46.

Kudara Kōgi. "Research on the Uygur *Abhidharmakośabhāṣya*, a Fragment in the Fujii-Yūrin Museum [In Japanese]." *Ryūkoku daigaku ronshū* 425 (Shōwa 59 nen/1984): 65-90.

Kudara Kōgi. "A Fragment of a Uigur Version of the *Abhidharmakośa-bhāṣya* Preserved at the Museum of Fujii Yūrinkan." *Istanbul Üniversitesi Edebiyat Fakültesi. Türk dili ve edebiyatı dergisi* 24-25 (1980-1986): 305-323. Facsimile: 1 plate p. 311.

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Zhang Tieshan and Wang Meitang. "A Study of a Fragment of the Uygur *Abhidharmakośa-śāstra* in the Beijing Library [In Chinese]." *Minzu Yuwen* 2 (1994): 63-70. Facsimiles: 2 plates

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 18, Nr. 13).



## 42. *Abhidharmakośabhāṣyaṭīkātattvārtha-nāma*

An Uygur translation of Sthiramati's sixth century commentary on Vasubandhu's *Abhidharmakośabhāṣya* (see Nr. 41), the *Abhidharmakośa bhāṣyaṭīkātattvārtha-nāma*, was discovered by Sir Aurel Stein at Dunhuang in 1907, and is preserved in the form of two books in the British Library. The text, entitled in Uygur *Abidarim kosawarti šastr*, is written in cursive script with Chinese pagination. It consists of a total of 7,015 lines and corresponds to the entire first volume and most of the fourth volume of the Chinese version. The text also has many Chinese quotes from the Chinese version that are explained in Uygur.

The Uygur text was made from a no longer extant Chinese translation of the Sanskrit original. However, two fragments of the Chinese translation exist, one in the Bibliothèque Nationale (P. 3196), and another in the Beijing National Library.

In 1970, Şinasi Tekin published a facsimile of the manuscript housed in the British Library, which produced several studies on various aspects of the text. A full edition of the text, including transcription, glossary, facsimiles and translation into Japanese has recently been completed by Shōgaito (1991-1993). In his study of the text Shōgaito has noted that the Uygur version has more detailed commentaries than the Tibetan translation (P 5857), and that the copyist of one of the books (75a) made over 400 corrections of the quotations from the *Abhidharmakośabhāṣya*, using as a reference the Chinese translation of Xuanzang (*A pi da mo ju she lun*, 阿毗達磨俱舍論 T 1558).

The date of the Uygur translation is unknown, but Shōgaito (1994) demonstrated that Or. 8212 (75b) belongs to the Mongol period. The copyist of the Uygur manuscript was Tükäl Tämür, and it was owned by an individual named Tonga Buqa.

Signatures:

*British Library:*

Röhrborn, 1983: Or 8212 (75a), folio 118-119.
Tekin, 1970; Shōgaito, 1991-1993; Or 8212 (75a and b)

Editions:

Röhrborn, Klaus. "Zur Terminologie der buddhistischen Sekundärüberlieferung in Zentralasien.". *ZDMG* 133 (1983): 273-296. Facsimiles: 2 plates between pp. 286-287.

Shōgaito Masahiro. *Studies in Uygur and Uygur Literature 3: The Uygur Translation of Sthiramati's Abhidharmakośa-bhāṣya-ṭīkā-tattvārtha.* [In Japanese]. Kobe: Kobeshi Gaikokugo Daigaku Gaikokugaku Kenkyujo, 1989.

Shōgaito Masahiro. *Studies in the Uygur Version of the Abhidharmakośa-bhāṣya-ṭīkā-tattvārtha.* [In Japanese]. vol. 1 (Text, Translation and Commentary); vol. 2 (Text, Translation, Commentary and Glossary); vol. 3 (Facsimiles with an Introduction). Kyoto: (1991-1993).

Tekin, Şinasi. "*Abhidharmakośabhāṣyaṭīkātattvārtha-nama.*" Sources of Oriental Languages and Literature. 1. New York: Garland Publishing (1970). Facsimiles: plates: 1-231.

**Bibliography:**

Barutçu, F.S. *Abidarim kınlıg kosavarti šastirtakı çınkirtü yörüglerning kingürüsi'nden üç itigsizler*. Ankara: 1990.

Barutçu, F.S. "*Abhidharmakośabhāṣyaṭīkātatattvārtha-nama'*nin eski uygurca tercümesinden bir parça." *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi dergisi* 34 (1990): 11-25.

Gabain, Annemarie von. "Review of Ş. Tekin *Abhidharmakośabhāṣyaṭīkā tattvārtha-nama.*" *UAJb* 44 (1972): 297-298.

Haneda Tōru. "The Uygur Translation of Sthiramati's *Abhidharmakośa bhāṣyaṭīkātatattvārtha-nama* [In Japanese]." *Haneda hakushi shigaku ronbunshū*. Kyoto (1958): 148-182.

Klimkeit, H.J. "Buddhism in Turkish Central Asia." *Numen* 37, 1 (1990): 53-69, (p. 61).

Kudara Kōgi. "Uygur Terms for the Sanskrit Grammar - Eight Noun Cases and Six Nominal Compounds [In Japanese]." *Ryūkoku daigaku ronshū* 431 (1988): 55-82.

Menges, Karl H. "Review of Ş. Tekin *Abhidharmakośabhāṣyaṭīkā tattvārtha-nama.*" *CAJ* 15, 3 (1971): 224-225.

Raschmann, Simone-Christiane. *Baumwolle im türkischen Zentralasien.* VSUA 44. Wiesbaden: Harrassowitz Verlag (1995): 170.

Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (pp. 43-44).

Shōgaito Masahiro. "A Study of the Uygur version of the *Abhidharmakośa bhāṣya-ṭīkā Tattvārthā* [In Japanese]." *Seinan Ajia Kenkyū* 34 (1991): 33-42.

Shōgaito Masahiro. "On the Contents of the Uighur Version of the *Abhidharmakośa bhāṣya-ṭīkā Tattvārthā.*" *Turfan, Khotan und Dunhuang*.R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 293-306.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 19, Nr. 14).



## 43. *Abhidharmakośakārikā.*

Kudara (1981) identified a small Uygur fragment in the Library of Istanbul University as an Uygur translation of Xuanzang's (玄奘) Chinese translation of Vasubandhu's *Abhidharmakośakārikā*, entitled *A pi da mo ju she lun ben song* 阿毗達磨俱舍論本頌 (T 1560), made in 651 C.E.. The *Abhidharmakośakārikā* is a collection of 600 *kārikās*, verses, that summarizes the ideas of the Sarvāstivādin's *Mahāvibhāṣā* (*A pi da mo pi po sha lun*, 阿毗達磨毗婆沙論 T 1545); however it frequently critiques those concepts from the perspective of the Sautrāntika school.

This Uygur fragment is a non-metrical translation of the *kārikā*, Nrs. 11-20 of the first chapter *Dhātu-nirdeśa*, "Elucidation of the Basic Constituents of Experience," of the *Abhidharmakośakārikā*. The text consists of 25 lines in Uygur cursive script with Chinese characters included in the text. Kudara was able to identify the corresponding *kārikās* since each verse of the Uygur translation begins with the lead character in the Chinese version.

**Signature:**

*Library of Istanbul University:*

Kudara, 1981: Nr. 13

**Edition:**

Kudara Kōgi. "A Fragment of an Uigur Version of the *Abhidharmakośakārikā.*" *JA* 269 (1981): 325-346. Facsimile: p. 326.

**Bibliography:**

Gokhale, V.V. "The Text of the Abhidharmakośakārikā of Vasubandhu." *Journal of the Bombay Branch, Royal Asiatic Society* New Series 22 (1946): 73-102.

Yamada Nobuo. "On the manuscripts from East Turkestan Preserved in the Library of Istanbul University; Especially on Uygur Documents [In Japanese]." *Seinan Ajia Kenkyū* 20 (1968): 11-32.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 20, Nr. 17).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 48.

## 44. *Bodhicaryāvatāra* Commentary

A one-page blockprint fragment of an Uygur commentary on Śantideva's (650-750 C.E.) text which explains the practice of the Mahāyāna, and the arising of *bodhicitta* ("the thought of enlightenment") exists in the Turfansammlung. Since there are no extant Uygur versions of the *Bodhicaryāvatāra*, the identification is based on a Chinese title [*Ru pu di xing shu di yi juan xia er shi liu* 入菩提行疏弟一卷下二十六], on the verso of the blockprint. However, this title does not correspond to the title of any text related to the the *Bodhicaryāvatāra* found in the Taishō Tripiṭaka. Numerous commentaries in several languages were written on this text, but in their edition of the fragment, Raschmann and Zieme left the question of the origin of the Uygur version open. Subsequently, Taube (1987) suggested that the Uygur and Mongolian versions of this commentary were translated from a Tibetan version.

The Uygur fragment also contains a few interlinear Brāhmī glosses.

**Signature:**

*Turfansammlung (BBAW):*

Raschmann, Zieme, 1985: U 6366

**Edition:**

Raschmann, Simone and Peter Zieme. "Ein *Bodhicaryāvatāra*-Kommentar in alttürkischer Überlieferung." *AoF* 12, 2 (1985): 309-318. Facsimiles: plates X-XII.

**Bibliography:**

Raschmann, Simone. "Das Gelöbnis des Buyan Kälmiš." *AoF* 14, 1 (1987): 160-174, (p. 162).

Taube, Manfred. "Einige Worte zum uigurischen *Bodhicaryāvatāra*." *AoF* 14, 2 (1987): 377-382.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 28, Nr. 33).

## 45. *Jin hua chao* 金花抄

One page of the Uygur translation of the *Abhidharmakośabhāṣya* in the Sven Hedin Collection at Folkens Museum in Stockholm has a translation of three *gāthās* from Chongyi's *Jin hua chao* 金花抄 (Giles 2032, 5002, 514) that was a commentary on the *Abhidharmakośabhāṣya*. The Uygur title *Kim-kaa-čav*



is presented on the page. The Chinese text is no longer extant, however, it is mentioned in the *Song gao seng zhuan* (宋高僧傳). Unfortunately very little is known about Chongyi except that he was a student of Yuanhui, who also wrote a commentary on the *Abhidharmakośabhāṣya.*

Judging from the three *gāthās* preserved in this Uygur translation, which is a slavish rendering of the original verses from the Sanskrit *Abhidharmakośabhāṣya*, it seems likely that the *Jin hua chao* contained a word-for-word translation of the Sanskrit verses, thereby accounting for the Sanskrit syntax of the Uygur verses.

**Signature:**

*Folkens Museum:*

Kudara, 1982/1988: Nr. 40

**Edition:**

Kudara Kōgi. "The Commentary *Chin-hua-ch'ao* [In Japanese]." *Indogaku bukkyōgaku kenkyū* 30, 2 (1982): 994 (48) -989 (53).

Kudara Kōgi. "Über den *Chin-hua-ch'ao* genannten Kommentar des *Abhidharmakośa-śāstra*." *Der türkische Buddhismus in der japanischen Forschung.* J.P. Laut and Klaus Röhrborn, Eds. Wiesbaden, Otto Harrassowitz (1988): 27-33. Facsimiles: pp. 100-101.

**Bibliography:**

Bazin, Louis. "Review of J.P. Laut and K. Röhrborn *Der türkische Buddhismus in der japanischen Forschung.*" *Turcica* 20 (1988): 277-278.

Jong, J.W. De. "Review of J.P. Laut and K. Röhrborn *Der türkische Buddhismus in der japanischen Forschung.*" *Indo-Iranian Journal* 33 (1990): 317-318.

Kudara, Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nr. 40 (Unpublished Manuscript).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 49.

## 46. *"Pratītyasamutpāda of Every Kind"*

In the Tenri Central Library in Nara, Japan, there are eight pages from an Uygur blockprint of folding book style that were brought back from Dunhuang in 1943 by Zhang Daqian (張大千). The print provides a brief summary of *Pratītyasamutpāda* (the 12 links of dependent origination) discussed in several *Abhidharma* texts of the Sarvāstivāda school. It originated in the 13th-14th centuries, but has not been identified with a particular text. Kudara noted that contents similar to lines 10-48 in the Uygur manuscript are found in the two *Vibhāṣā-śāstras* (*A pi da mo pi po sha lun*, 阿毗達磨毗婆沙論 T 1545, *A pi tan*

*pi po sha lun* 阿毗曇毗婆沙論 T 1546), and to lines 49-64 in Saṃghabhadra's two *śāstras*, the *Nyāyānusāra* (*A pi da mo shun zheng li lun* 阿毗達磨順正理論 T 1562) and the **Prakaraṇaśāsana* (*A pi da mo zang xien zong lun* 阿毗達磨藏顯宗論 T 1563).

Kudara also noted four aspects of this manuscript which possess significance: (1) The Uygur manuscript employs colored lines within the text to illustrate the relationships between the twelve *aṅgas,* instead of the written explanations contained in the two *Vibhāṣā-śāstras*. (2) New Sanskrit titles of several *sūtras* can be reconstructed from the Uygur transliterations. (3) Based on this fragment, it can be shown that the Chinese Buddhist term *xian fa gong neng* 顯法功能 is derived from the Sanskrit *dharmaśaktivyañjaka*, which Saṃghabhadra introduced as the fifth of the five interpretations of *Pratītyasamutpāda*. (4) This text proves the existence of blockprinted Uygur *abhidharma* texts.

**Signature:**

*Tenri Central Library:*

Kudara, 1986: Ms. B

**Edition:**

Kudara Kōgi. "Uygur Texts Preserved at Tenri Central Library [In Japanese]." *Biblia, Bulletin of Tenri Central Library* 86 (1986): 127-180. Facsimiles: pp. 168-170.

## 47. *Saddharmapuṇḍarīka Sūtra* Commentary
## 妙法蓮華經玄讚

There are 35 Uygur fragments of this text, the *Miao fa lian hua jing xuan zan* 妙法蓮華經玄讚 (T 1723), which is an analysis the *Saddharmapuṇḍarīka-Sūtra* (see Nr. 34) in the doctrinal perspective of the *Wei shi fa xiang* 唯識法相 school of thought [*Dharmalakṣaṇa-vijñaptimātra School] written by Kuiji (窺基, 632-682 C.E.). This text was composed during the 7th century and became the prevalent commentary on the *Saddharmapuṇḍarīka Sūtra* in the Dunhuang and Turfan areas between the 8th and the 11th centuries. It was translated from Chinese into Tibetan (P 5518, D 4017), and as these Uygur fragments document, also into Uygur.

The largest piece among the 35 fragments, a bookroll in the Turfansammlung that was found at Yarkhoto, was first published by Bang and von Gabain in 1931 without identification. In 1980, Kudara correctly identified it as an Uygur version of the *Miao fa lian hua jing xuan zan.*

Later, Kudara was able to identify 34 further pieces of the same text all of them from Dunhuang, but they are of a different copy than the Turfansammlung



fragment. One copy is in the Sven Hedin Collection at Folkens Museum in Stockholm. It is a one-page fragment in *pustaka* format with eight lines of square Uygur script on both sides. The second piece is in the Musée Guimet and includes 7 folios in *pustaka* format, the first of which (Ms. A), may be an additional annotation on *darśana-marga* written by the Uygur translator from the perspective of the Vijñaptimātratā School. Two other leaves (Ms. D, E) are textual continuations of fragments in the Haneda Photo Collection, Nrs. 75 and 61 respectively. The final page of these seven (Ms. G) contains a colophon stating that Tämür Qaya commissioned the text to help heal Adaš Qaya. The other 32 leaves of this text are in the Haneda Photo Collection.

In his edition of four of the later 34 fragments, Kudara (1983) speculated that the original translation of the *Miao fa lian hua jing xuan zan* into Uygur may have been done by the famous 10th century translator Šingqo Šäli Tutung.

**Signatures:**

*Folkens Museum:*

Kudara, 1988: Nr. 41

*Haneda Photo Collection:*

Nrs. 44-75

Kudara, 1988: Haneda Nrs. 34, 61, 75

*Musée Guimet:*

Kudara, 1990: Nr. 63322, Mss. A~G

*Turfansammlung (BBAW):*

Bang, von Gabain, 1935: Mainz 732 (T II Y 21)

**Editions:**

Bang, Willi and Annemarie von Gabain. *TT V. Aus buddhistischen Schriften.* SPAW 14 (1931): 323-356.

Kudara Kōgi. "An Uygur translation of the *Miao-fa-lian-hua-jing Xuan-zan* [In Japanese]." *Bukkyōgaku kenkyū* 36 (1980): 49-65.

Kudara Kōgi. "Uygur Fragments of the *Miao-fa-lian-hua-jing Xuan-zan* [In Japanese]." *Nairiku ajia nishi ajia no shakai to bunka.* Mori Masao, Ed. Tokyo: (1983): 185-207.

Kudara Kōgi. "Uigurische Fragmente eines Kommentars zum *Saddharma puṇḍarīka-Sūtra*." *Der türkische Buddhismus in der japanischen Forschung.* J.P. Laut and Klaus Röhrborn, Eds. VSUA 23. Wiesbaden: Otto Harrassowitz (1988): 34-55. Facsimiles: pp. 102-106.

Kudara Kōgi. "Uygur Fragments of the *Miao fa lian hua Xuan zan* preserved in the Musée Guimet." *Ryūkoku Kiyō* 12, 1 (1990): 1-30. Facsimiles: 13 plates, pp. 18-30.

**Bibliography:**
Bazin, Louis. "Review of J.P. Laut and K. Röhrborn *Der türkische Buddhismus in der japanischen Forschung.*" *Turcica* 20 (1988): 277-278.
Jong, J.W. De. "Review of J.P. Laut and K. Röhrborn *Der türkische Buddhismus in der japanischen Forschung.*" *Indo-Iranian Journal* 33 (1990): 317-318.
Kudara Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nr. 41 (Unpublished Manuscript).
Kudara Kōgi. "'Pelliot Ouigour 218': Its Significance." *Documents et archives provenant de l'Asie Centrale. Actes du Colloque Franco-Japonais*. Haneda Akira, Ed. Kyoto: Dōhōsha (1990): 167-174, (pp. 169-170).
Moriyasu Takao. "Uygur Literature [In Japanese]." *Kōza Tonkō*, 6. Tokyo: (1985): 3-98.

## 48. *Suḥrlleka.*

The *Suḥrlleka*, or "Letter to a Friend," is supposed to have been composed by Nāgārjuna as an exposition of his own doctrinal theories. Both von Gabain (1965) and Scharlipp (1980) have noted that there are Uygur fragments of this text in the Turfansammlung.

**Signature:**
*Turfansammlung (BBAW):*
Signature unavailable.

**Edition:**
None

**Bibliography:**
Gabain, Annemarie von. "Alttürkische Schreibkultur und Druckerei." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1965): 171-191, (pp. 173 and 175).
Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 46).

## 49. *Triṃśikāvijāptimātratāsiddhi* Commentary

The Indian Buddhist scholar Vasubandhu wrote the *Triṃśikāvijāptimātratā siddhi*, which is an analysis of *vijñaptimātratā* theory.

Scharlipp (1986) identified 62 Uygur fragments of this work in the Turfansammlung, that had previously been identified as the "Lehrschrift", (von



Gabain, 1963, 222), as an Uygur commentary on Vasubandhu's *Triṃśikāvijāptimātratāsiddhi*. The new identification was made on the basis that *śloka* 27 was written in red ink. All of the 62 fragments discuss the Yogācāra school's fundamental teachings of release from *saṁsāra*.

**Signatures:**
*Turfansammlung (BBAW):*
Scharlipp, 1986: Mainz 820, Mainz 839, Mainz 850, Mainz 852

**Edition:**
Scharlipp, Wolfgang. "Fragmente eines uigurischen Kommentars zur *Triṃśikāvijñaptimātratāsiddhi* des Vasubandhu." *UAJb Neue Folge* 6 (1986): 122-136. Facsimiles: 8 plates between pp. 128-129.

**Bibliography:**
Gabain, Annemarie von. "Zentralasiatische türkische Literaturen I: Vorislamische alttürkische Literaturen I." *Handbuch der Orientalistik*. 5, 1. Leiden-Köln: (1963): 207-228, (p. 222).
Sinor, Dénes. *A középázsiai török buddhizmusról*. Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 40, p. 384.

# CHINESE APOCRYPHA

## 50. *Abitaki Sūtra.*

The Uygur *Abitaki Sūtra* is a manuscript whose text, written in cursive script, has been identified as part of the Amitābha literature of the Pure Land tradition. Five fragments of the text are in the Ethnographic Museum in Ankara, Turkey, and another five are in Istanbul. There also are fragments of the same text in Paris and Beijing (von Gabain, 1964), although these are from a different copy.

The Uygur text is entitled *Pak-len-ši-ki atl(i)g yürüng lenhwa čačäk tergini nom ärdini*, with *Pak-len-ši-ki* being a transcription of the Chinese apocryphal work: *Bai lian she jing* 白蓮社經, "Sūtra of the White Lotus Society" (Giles 8556, 7115, 9803, 2122). However, the Chinese text that served as the basis for the Uygur *Abitaki Sūtra* is unknown.

Nevertheless, the Uygur fragments in Istanbul contain elements of praxis that are common to the White Lotus Society, involving meditations that would cause one to be reborn in Amitābha's Pure Land. However, from these fragmentary pieces, it is not clear exactly which forms of meditation the text describes, nor whether it contains any specific dogmatic elements. The only certainly identified quote (lines 49-63) in the Istanbul *Abitaki Sūtra* is a free translation of the *Guan wu liang shou jing* 觀無量壽經 (T 365, see Nr. 26).

The five pieces in the Etnografya Müzesi, Ankara, belong to the same manuscript, and contain explications of White Lotus Society meditation practices that result in rebirth in Amitābha's Pure Land. The Ankara fragments also contain two quotes from other texts in the Amitābha corpus. The first quote (lines 2-9) is from the short *Sukhāvatīvyūha Sūtra*, the *A mi tuo jing* 阿彌陀經 (T 366, see Nr. 31), translated by Kumārajīva in 402 C.E. The second quotation (lines 40-49) is from the *Samantabhadracaryāpraṇidhāna* (see Nr. 35), and is parallel to two fragments published by Arat (1965).

**Signatures:**

*Edebiyat Fakültesi, Istanbul:*

Sertkaya, Röhrborn, 1984: Signatures unavailable

*Etnografya Müzesi, Ankara:*

Temir, Kudara, Röhrborn, 1984: Nr. 13137



**Editions:**

Sertkaya, Osman and Klaus Röhrborn. "Bruchstücke der alttürkischen Amitābha-Literatur aus Istanbul." *UAJb Neue Folge* 4 (1984): 97-117. Facsimiles: 5 plates between pp. 108-109.

Temir, A., K. Kudara and K. Röhrborn. "Die alttürkischen Abitaki-Fragmente des Etnografya Müzesi, Ankara." *Turcica* 16 (1984): 13-28. Facsimiles: plates I-VI.

**Bibliography:**

Arat, R.R. *Eski Türk Şiiri.* Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 13, p. 136 (lines 49-56). Nr. 16, p. 166 (lines 49-56).

Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 226).

Klimkeit, H.J. "Buddhism in Turkish Central Asia." *Numen* 37, 1 (1990): 53-69, (p. 62).

Kudara Kōgi and Peter Zieme. *Guan wu liang shou jing in Uygur* [In Japanese]. Kyoto: Nagata Bunshōdō (1985): 23-24, 49-74.

Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 48).

## 51. *Ci bei dao chang chan fa* 慈悲道場懺法.

This original Chinese work entitled "Book for the Redemption of Sins" (T 1909) was composed by the Chinese monk Zhu Da Fashi (諸大法師) at the request of Emperor Wu (武帝) of the Liang (梁) dynasty (502-556), who hoped to absolve the sins of his evil wife after she was reincarnated as a snake. The purpose of the text was to allow the reader to act as a Bodhisattva in order to influence the *karma* of other beings in hopes of rescuing them from *saṃsāra*, the endless cycle of birth, death and rebirth. It also includes a section for recitation at funerals, intended to reduce the bad karma of the deceased.

The Turfansammlung holds many fragments of different manuscripts of an Uygur translation, entitled *Kšanti qïlγuluq nom bitig.* Pieces belonging to one manuscript were edited by Klaus Röhrborn (1971), and more recently Ingrid Warnke (1978, 1983) has edited fragments belonging to several other manuscripts. The original Chinese version had 40 sections, of which only sections 25-37 appear in the fragments of the Uygur text. The date of the Uygur translation is not known, however, the extant manuscript can be dated to the beginning of the 13th century. The name of the translator is given in the Uygur text as Küntsün Šäli Tutung from Beshbalik, and the sponsor of the text as Singtsön Tutung, a name that corresponds exactly to the name Shengquan Dutung found in a Chinese text in the Turfansammlung, the *Qian zi wen* (千字文), and dated to 1211 (Thilo,

1981).

**Signatures:**

*Turfansammlung (BBAW):*

Röhrborn, 1971: U 938 (T I Kš. 15), U 937 (T I Kš. 14), U 936 (T I Kš. 13), U 935 (T I Kš. 12), U 934 (T I Kš. 11), Tekin 119 (T I Kš. 9), U 929 (T I Kš. 7), U 928 (T I Kš. 6a), U 959 (T I Kš. 40), U 958 (T I Kš. 39), U 957 (T I Kš. 38), Tekin 116 (T I Kš. 37), Tekin 34 (T I Kš. 36), U 954 (T I Kš. 35), U 952 (T I Kš. 34a), U 950 (T I Kš. 32), U 948 (T I Kš. 30), Tekin 7 (T I Kš. 29), U 947 (T I Kš. 28), Tekin 8 (T I Kš. 5), U 926 (T I Kš. 4), Tekin 30 (T I Kš. 3), U 924 (T I Kš. 1), Tekin 33 (T I Kš. 25), Tekin 31 (T I Kš. 24), Tekin 17 (T I Kš. 23), Tekin 16 (T I Kš. 22), U 945 (T I Kš. 21), U 942 (T I Kš. 18), U 941 (T I Kš. 17), U 940 (T I Kš. 16), Tekin 32 (T I Kš. 26).

Warnke, 1978: U 2275 (T 1), U 2515 (T II 658), U 2534 (T II 682), U 2551 (T II 707), U 2563 (T II 720), U 2691 (T II M 12), U 2691-2727 (T II M 12 1-45B), U 2730 ( T II 675), U 2731 (T II 694), U 2732 (T II 693), U 2733 (T II 1060), U 2734 (T II 1052), U 2735 (T II 1051), U 2736 (T II M 12-836), U 2738 (T II 825), U 2739 (T II M 12-835), U 2740 (T II M 12-837), U 2741 (T II M 12-839), U 2742 (T II M 12-840), U 2745 (T II M 174-501), U 2746 (T II M 174-500), U 2769, U 2906 (T II S 32a 599), U 2949 (T II S 32a 680), U 3038 (T II x 501), U 3039 (T II x 502), U 3040 (T II x 503), U 3041 (T II x 504), U 3042 (T II x 505), U 3281 (T II M 174-502), Mainz 249 (T II M 12-24), Mainz 250 (T II M 12-36), Mainz 251 (T II M 12-25), Mainz 253 (T II M 12-37), Mainz 255 (T II M 12-33), Mainz 256 (T II M 12-16b), Mainz 265 (T III T 297-501), Mainz 420 (T II M 12-832), Mainz 431 (T II x), Mainz 434 (T II x 538), Mainz 453 (T II S 32), Mainz 485 (T I 547), Mainz 505 (T II M 12-834), Mainz 511 (T II M 12-44), Mainz 555 (T II M 12-833), Mainz 558 (T II M 12-831), Mainz 570 (T II M 12-830), Mainz 584 (T II M 12-12), Mainz 586 (T II M 12-524), T II M 12-28

Warnke, 1983: U 3270 (T III M 168-504), U 3271 (T III M 168-508), U 3274 (T III M 168-502), U 3273 (T III M 168-509), U 3275 (T III M 168-505), U 3272 (T III M 168-507), U 3276 (T III M 168-501), U 3278 (T III M 168-503), U 3277 (T III M 168), U 3279 (T III M 168-506).

**Editions:**

Röhrborn, Klaus. *Eine uigurische Totenmesse*. BTT II. Berlin: Akademie Verlag, 1971. Facsimiles: plates I-LXIV



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Warnke, Ingrid. "Fragmente des 25. und 26. Kapitels des *Kšanti qïlγuluq nom bitig*." *AoF* 10, 2 (1983): 243-258. Facsimiles: pp. 259-268.

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Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II*. Louis Bazin *et al*., Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 227).

Gabain, Annemarie von. "Review of K. Röhrborn *Eine uigurische Totenmesse*." *CAJ* 21, 2 (1977): 156-157.

Klimkeit, H.J. "Buddhism in Turkish Central Asia." *Numen* 37, 1 (1990): 53-69, (p. 63).

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Zieme, Peter. "Die Uiguren und ihre Beziehungen zu China." *CAJ* 17, 2-4 (1973): 282-293, (p. 291).

Zieme, Peter. "Zur Verwendung der Brāhmī-Schrift bei den Uiguren." *AoF* 11, 2 (1984): 331-346, (pp. 335-336).

Zieme, Peter. "Sandelholz in den uigurischen Texten." *AoF* 11, 2 (1984): 377-380, (p. 378).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 58-59, 238-250.

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### 52. *Da fang guang yuan jiao xiu duo luo liao yi jing*
### 大方廣圓覺修多羅了義經

The *Da fang guang yuan jiao xiu duo luo liao yi jing* 大方廣圓覺修多羅了義經 (T 842) is an important text in the Chan (禪) tradition, which consists of a dialogue between the Buddha and several Bodhisattvas who pose questions concerning the proper method of practice and the nature of enlightenment. Traditionally, the Kaśmiri Buddhatrāta (Fo tuo duo luo 佛陀多羅) has been identified as the translator of this *sūtra* from the Sanskrit *Mahāvaipulya-pūrṇabuddha-sūtra-prasamārtha Sūtra*. However, modern scholarship has argued that it was apocryphal and was most likely composed at the end of the 7th or beginning of the 8th century, using as a base the *Śuraṅgama Sūtra* (*Da fo ding ru lai mi yin xiu zheng liao yi zhu pu sa wan xing shou leng yan jing* 大佛頂如來密因修證了義諸菩薩萬行楞嚴經 T 945) and the *Awakening of Faith* (*Da sheng qi xin lun* 大乘起信論 T 1666).

György Kara (1972, 1974) was the first scholar to note that an Uygur translation of this *sūtra* existed, after he found a xylograph title page (*ulug bulung yïngaq sayuq-ï king alqïg tolu tuqmaq atlg sudur*) and two fragments of an Uygur translation in the Krotkov Collection in the Institut Vostokovedenija, St. Petersburg. Unfortunately, these fragments apparently now are lost. However, Kudara (1992) and Zieme (1993) were able to identify several fragments in Kyoto and Berlin as belonging to the same blockprint edition. Kudara also was able to identify a colophon, that Warnke (1981) had earlier published, as belonging to this xylograph.

In addition to one blockprint leaf of the *Yuanjue jing* belonging to the Otani Collection in Kyoto, Kudara (1992) has also published four blockprint fragments housed in Folkens Museum in Stockholm that belong to an unknown commentary on the *Yuanjue jing*. Zieme (1993) also published six fragments in the Turfansammlung that belong to the same blockprinted edition of the *Yuanjue jing*. These fragments contain the introduction of the text and passages from chapters 2, 5, 9 and 10. In the same publication, Zieme edited a manuscript fragment (U 3362) of the *Yuanjue jing*, that is odd in that the passages on recto and verso are from different parts of the *sūtra*. Whether or not the manuscript fragment and the blockprint fragments are from the same translation cannot be determined.

**Signatures:**

*Folkens Museum:*

Kudara, 1992: Nrs. 17-20

*Turfansammlung (BBAW):*

Warnke, 1981: U 4190 (T II S 132)



Zieme, 1993: U 4183 (T II S 26), U 4088 (T I D) + U 4087 (T I D a), U 4500, U 4260 (T III 73), U 4138 (T II 989), U 4430, U 4274 (T III M 131) + U 4245 (T II T 660)

**Editions:**

Kudara Kōgi. "An Uygur version of the *Yuanjue jing* and its Commentary [In Japanese]." *Ryūkoku Kiyō* 14 (1992): 1-23.

Warnke, Ingrid. "Ein uigurisches Kolophon aus der Berliner Turfan-Sammlung." *Scholia. Beiträge zur Turkologie und Zentralasienkunde, Annemarie von Gabain zum 80. Geburtstag am 4. Juli 1981 dargebracht von Kollegen, Freunden und Schülern*. Klaus Röhrborn and H.W. Brands, Eds. VSUA 14. Wiesbaden: Otto Harrassowitz (1981): 215-220. Facsimile: plate VI, between pp. 216-217.

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Jan Yün-hua. "Tsung-mi: His analysis of Ch'an Buddhism." *T'oung Pao* 58 (1972): 1-54.

Kara, György. "On a Lost Mongol Book and its Uigur Version." *Sprache, Geschichte und Kultur der altaischen Völker*. György Hazai and Peter Zieme, Eds. Berlin: Akademie Verlag (1974): 287-289.

Kara, György. *Knigi mongol'skikh kočevnikov*. Moskva: (1972): 139.

Kudara, Kōgi. *A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden*. Stockholm: 1980. Nrs. 17-20 (Unpublished Manuscript).

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### 53. *Fo ding xin da tuo luo ni.*
### 佛頂心大陀羅尼

The apocryphal sūtra *Fo ding xin da tuo luo ni* 佛頂心大陀羅尼 was composed in China perhaps as early as the Tang (唐) dynasty, and was particularly popular during the Yuan (元) and Ming (明) dynasties. The text contains three chapters: the first one explains the great *dhāraṇī* of Avalokiteśvara that is the focus of the text; the second chapter contains several stories elucidating the effectiveness of this *sūtra* in curing illnesses and the pains of pregnancy; and the third chapter has four stories elaborating on this text's wonderful abilities to cure and heal.

A large group of Uygur manuscript and blockprint fragments corresponding

to this text entitled *tngri tngrisi burxan yrlïqamïš burxan-lar töpüsi sudur-lar-nïng xartay-ï qonši im bodistv bölük-lüg ïduq drni nom bitig*, are in the Turfansammlung. Another piece is found in the Krotkov Collection in the Institut Vostokovedenija. After Franke (1984) published a Chinese version of the text from the Ming Dynasty, Kara and Zieme were able to identify a fragment previously published by Radloff and Malov (1928, Nr. 102) and those in the Turfansammlung as an Uygur translation of this *sūtra*. There are no dating indicators for the Uygur translation; however, from the multitude of various extant blockprint fragments it is evident that this *sūtra* was printed repeatedly during the Mongol period.

**Signatures:**

*Institut Vostokovedenija:*

Radloff, Malov, 1928; Kara, Zieme, 1986: 3 Kr. a.

*Turfansammlung (BBAW):*

Kara, Zieme, 1986: U 5126, U 5162, U 5168, U 5169, U 3576, U 4938 (T II S 20.513), U 1164 (T II 955), U 5157e, U 5123, U 3341 (T III TV 49), U 4656 (T I μ), U 4664, U 4656a (T I μ), U 4656b (T I μ), U 4768 (T M 19), U 4238 (T II T 649), U 4388, U 4411, U 4306 (T III M.T. Ro.), U 4682 (T II M 11), U 4697b (T II M 11), U 4680 (T II M 6), U 4699 (T II S 92), U 4682 (T II M 11), U 4697b (T II M 11), U 4188 (T II S 91), T II S 92, U 4172 (T II M 11), U 4172, U 4681 (T II M 11), U 4683 (T II M 11), U 4696 (T II S 91), U 4700 (T II S 92), U 4614 (T III MB 250)

**Editions:**

Kara, György and Peter Zieme. "Die uigurische Übersetzung des apokryphen Sūtras 'Fo ding xin da tuo luo ni'." *AoF* 13, 2 (1986): 318-376. Facsimiles: plates VII-XXX.

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## 54. *Fo shuo bei dou qi xing yan ming jing* 佛説北斗七星延命經

The work entitled *Fo shuo bei dou qi xing yan ming jing* 佛説北斗七星延命經 (T 1307), "Sūtra Preached by the Buddha on Prolonging Life through the Seven Stars of the Great Bear," is an apocryphal Buddhist *sūtra* that was written in China toward the end of the 13th century. The text draws heavily on Daoist concepts, and involves an invocation of the gods of the seven stars of Ursa Major (see Franke, 1990).

The Uygur translation, entitled *Tngri tngrisi burxan yrlï[qamï]š yitikän üzä öz yaš uz[u]n qïlmaq atlïg sudur nom bitig*, abbreviated as *Yitikän sudur*, was prepared by Alïn Tämür from Beshbalik, under the sponsorship of the lay sister Sïlïg Tigin. However, the date of its commission has been disputed by modern scholars. Ligeti (1954) and von Gabain (1964) thought that the Uygur translation was made in 1373, whereas recently Zieme (1981) argued that it was completed in 1313. The colophon to the Tibetan text states that the Uygur version was printed in 1328 and 1329.

The extant Uygur fragments in the Turfansammlung are from four different versions in both handwritten and blockprint formats. The fragments originally were edited by Rachmati in 1936; however, Zieme (1994) has shown that there were many mistakes in his edition.

**Signatures:**

*Turfansammlung (BBAW):*

Arat, 1965; Lewicki, 1949; Rachmati, 1936; Zieme, 1985: U 4709 (T III M 190)

Rachmati, 1936: U 1919 (T III M 131), U3236 (T III M 127), U4738 (T III M 238), T III M 115, U 4738 (T III 238), T III 123, U 4740 (T III M 243), U 496 (T III M 190), U 4283 (T III M 150)

**Editions:**

Arat, R.R. *Eski Türk Şiiri.* Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 26. pp. 236-239.

Lewicki, Marian. "Turcica et Mongolica." *Rocznik Orientalistyczny* 15 (1949): 239-245.

Rachmati, G.R. *Türkische Turfantexte VII.* APAW (1936): Nr. 14: pp. 23-25, Nr. 40: pp. 48-52, 65-66, 77-78.

Zieme, Peter. *Buddhistische Stabreimdichtungen der Uiguren.* BTT XIII. Berlin: Akademie Verlag (1985): 160-162. Facsimile: plate LXXVII.

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Ligeti, Louis. "À propos d'un document ouigour de l'époque mongole." *AOH* 27 (1973): 1-18, (p. 4).

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Matsukawa, Takashi. "On the Uighur Origin of the Mongolian Translation of the *Sūtra of the Great Bear."* Unpublished paper presented at the *The Sixth International Congress of Mongolists*. Ulaanbaatar, August 11-15, 1992.

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Tekin, Şinasi.. "Uygurlarda sevab tevcihi adeti ve islâmliktaki mevlid duâsi." *Istanbul Üniversitesi Edebiyat Fakültesi. Türk dili ve edebiyatı dergisi* 12 (1962): 233-245, (pp. 235-236).

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### 55. *Fo shuo tian di ba yang shen zhou jing*
### 佛説天地八陽神咒經

The text *Fo shuo tian di ba yang shen zhou jing* 佛説天地八陽神咒經 (T 2897), "The Divine Spell Sūtra of Heaven and Earth and the Eight Yang expounded by the Buddha "is believed to have been written in China during the reign of Empress Wu (武后 690-704). It is first referred to in the *Kai yuan shi jiao lu* 開元釋教錄, a bibliography of Buddhist texts written by Zhisheng (智昇) in 730. The text is an interesting amalgamation of Buddhist and Daoist ideas, including Yin (陰) and Yang (陽) and the five natural elements of Chinese philosophy. It encourages people to read and recite the text on the occasion of building a house, of a funeral or even of a wedding, and by so doing people will be free from every misfortune and fear, and also happy in daily life.

The Uygur translation of this work is preserved in an extraordinary number of manuscripts in both handwritten and blockprint forms. The manuscripts are found in the collections of the Turfansammlung, British Library, Institut Vostokovedenija, Ryūkoku University, and the Beijing National Libary. Unfortunately, a complete version of the entire text has not survived, although the London scroll contains around 80% of the text.

There are two Uygur works, the original entitled *tngri burxan yrlïqamïš tngrili yerli säkiz yükmäk yaruq bügülüg arvïš nom bitig*, was a rather free translation, which was later revised and entitled *tngri tngrisi burxan yrlïqamïš tngrili yerli-tä säkiz törlügin yarumïš yaltrïmïš ïduq darni tana yip atlγ sudur nom bitig*. The first publication of the Uygur *Säkiz yükmäk yaruq* was by Radloff in 1911, who published one fragment belonging to the Institut Vostokovedenija Collection. This was followed by Haneda Tōru (1915), who edited a long scroll of 405 lines and two fragments (21 and 60 lines each) that had been discovered by Count Otani in East Turkestan; and in 1928 Radloff and Malov published two further fragments from the Institut Vostokovedenija Collection and one from the Turfansammlung. In 1934, Bang, von Gabain and Rachmati published a collation

of 72 fragments and 62 smaller pieces of the Turfansammlung (including Mainz 329 in Tibetan script) with the long London scroll of 466 lines (Or 8212 (104)), along with the fragments published by Radloff and Haneda. Since their edition, several more fragments have been published, including three bookroll texts belonging to the Nakamura Fusetsu Collection (Shōgaito, 1979); nineteen smaller fragments (Oda 1983a) and five blockprint fragments (Oda 1983b) in the Otani Collection at Ryūkoku University; a text preserved in Beijing (Huang 1954; Feng 1955); twenty-six fragments (Oda 1987), three colophons (Zieme, 1983) and a fragment in Brāhmī script (von Gabain 1954, Text O) in the Turfansammlung.

The Uygur translator of this Chinese text is unknown, although Barat (1990) edited a fragment recently discovered near Čïqtïm in the Turfan oasis, which contains the name of Šingqo Šäli Tutung and a possible reference to this text. In addition, a few of the people who commissioned copies of the *Säkiz yükmäk yaruq*, including Ašmis Mama, Tum[an//]dük and Alp Arslan, are also identified in colophons to the *Suvarnaprabhasa Sūtra* (Zieme 1983). The exact dates of the various versions of the text are difficult to determine, however, the earliest fragments, including the London scroll, may be as old as the 10th century (Moriyasu, 1991, 150), while the blockprint fragments certainly are from the Mongol period.

Oda also has studied the several blockprint fragments and noted that they belong to two different sets of blocks. One set of blocks was made by Uygurs living in southeast China between the end of the 13th century and the beginning of the 14th century, while the other set is of an unknown provenance.

**Signatures:**

*British Library:*

Bang, von Gabain, Rachmati, 1934; Hamilton, 1986: Or. 8212 (104)

*Historical Museum of China, Beijing:*

Feng, 1955: K-7714 (same as HUANG Wenpi's Nr. 96).

*Institut Vostokovedenija:*

Radloff, 1911: 2 Kr. 39

Radloff, Malov, 1928: Rb.2, T II M 9, 2 Kr. 45a

*Nakamura Fusetsu Collection:*

Shōgaito, 1979: Nr. I

*Ryūkoku University:*

Haneda, 1915: Nr. 542

Yamada, 1958: Nrs. 1539-1544

Oda, 1983, 1980-1986: Nrs. 5297, 5266, 5274, 6297, 6295

*Turfansammlung (BBAW):*

Bang, von Gabain, and Rachmati (1934) do not provide the signatures for the fragments they used, however, they do provide a collation of all the fragments used in their edition, pp. 99-105.

von Gabain, 1954: Mainz 641 (T III M 152)

Oda, 1983: U 3827 (T I 1043), U 4883 (T II 890), U 4988 (T II Y 14a), U 3518, U 3096 (T II Y 17.502), U 2216 (T I 501), U 2652 (T II D 96.500), U 5084 (T III M 217.500, T III M 210), U 2395 (T II), U 3082 (T II Y 14.509), U 2669 (T II D.536), U 5353 (T I), U 2220 (T I.506), U 3103 (T II Y 18.501), U 2744 (T III M 120.502), U 4971 (T II T.675), U 2222 (T I 508), U 5018 (T II Y 59.530), U 3230 (T III M 123), U 3526, U 2638 (T II 1065), U 4936 (T II S 20), U 3570, U 2617 (T II 1016), U 5487 (T II 100), U 5005 (T II Y 54)

Zieme, 1983: U 471 (T I), U 5033 ( T II Y 60b), U 4670 (T I μ)



**Editions:**

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Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 60-63.

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## 56. *Fo shou wen shi xi yu zhong seng jing* 佛說溫室洗浴眾僧經

The *sūtra*, *Fo shou wen shi xi yu zhong seng jing* 佛說溫室洗浴眾僧經 (T 701) "*Sūtra* spoken by Buddha on (Jīvaka's inviting) many priests to wash themselves in a bath-house," has been attributed as a translation of An Shigao (安世高) during the second century C.E. However, it is not listed in the first Chinese catalogue of Buddhist scriptures, Dao An's (道安) *Zong li zhong jing mu lu* (綜理眾經目錄) of 374 C.E. Its origins are therefore rather obscure, especially since there are no extant Indian or Tibetan versions. However, it is interesting to note that there are two Chinese commentaries on this *sūtra* (*Wen shi jing yi ji* 溫室經義記, T 1793; and *Wen shi jing shu* 溫室經疏, T 2780).

Two Uygur fragments of the *sūtra* exist in the Turfansammlung. The two fragments are in *pustaka* format, with the Chinese text followed by an interlinear Uygur translation.

**Signatures:**

*Turfansammlung (BBAW):*

Kudara, Zieme, 1988: Ch/U 6265 (T III 32), Ch/U 6265a

**Edition:**

Kudara Kōgi and Peter Zieme. "Chinesisch-alttürkische Fragmente des 'Schwitz-bad-Sūtras'." *AoF* 15, 1 (1988): 182-191. Facsimiles: plates III-VI.

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## 57. *Liang chao fu da shi song jin gang jing bing xu* 梁朝傅大士頌金剛經並序

The *Liang chao fu da shi song jin gang jing bing xu* 梁朝傅大士頌金剛經並序 (T 2732) is a late version of the *Vajracchedikā Prajñāpāramitā Sūtra*, or "Diamond Sūtra," from the Liang (梁) Dynasty, that was commissioned by the heir-apparent, Emperor Wu (武帝). This Chinese apocryphal text is actually a modified version of Kumārajīva's translation of the *Vajracchedikā* (*Jin gang ban rou bo luo jing*, 金剛般若波羅蜜經 T 235) with 32 sections, to which was added 54 *gāthās* of Master Fu (傅大士), who is identified as the Bodhisattva Maitreya. The inserted *gāthās* are versifications of the prose text with a few exceptions. There also are two traditions of the *Liang chao fu da shi song jin gang jing*, one which contains the *Vajracchedikā* and the *gāthās* (Hazai, Zieme, 1971; Texts C and F), while the other consists simply of the *gāthās* (Hazai, Zieme, 1971; Texts B, D, E, G).

The thirty fragments of this *sūtra*, which are from eight different manuscripts, were discovered in several locations in Turfan, and are now in the Turfansammlung. Except for a blockprint (U 4796, (TM 43)) with Chinese pagination, all of the fragments are in Uygur script. Along with the two traditions of the text noted above, there are Uygur fragments of the introduction to the text (Hazai, Zieme, 1971; Text A).

Zieme (1992, 38) also noted that there are several fragments of the *Vajracchedikā* itself in the Turfansammlung, in both manuscript and blockprint format, however, they remain unedited.

**Signatures:**

*Turfansammlung (BBAW):*

Hazai, Zieme, 1968; Hazai, Zieme, 1971(Text $A_2$): U 4796 (TM 43)

Hazai, Zieme, 1971: U 219 (T I D x 17), U 1300 (T I L 4), U 1711 (T II S 32-6), U 2701 (T II M 12-14 ), U 2704 (T II M 12-17), U 2724 (T II M 12-42), U 2973 (T II S 53-501), U 2981 (T II S 83), U 2982-2999 (T II S 90ff.), U 3144 (T III 84-48), U 3601, U 4080 (T I D), U 4302 (T III M 253), U 4365, U 4427, U 4463, U 4473, U 4676 (T II M), U 4695 (T II S 91), U 4699 (T II S 92), U4700 (T II S 92), U 4702 (T II S 94), U 4711 (T III M 195), U 4756 (TM 11), U 4776 (TM 28), U 4796 (TM 43), U 5129, Ch/U 7570 (T III M 228), Mainz 249 (T II M 12-24), Mainz 731 (T II Y/14/18/D 296)

Zieme, 1992: U 2675 (T II M) + U 3591

**Editions:**

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## 58. *Shi wang sheng qi jing* 十王生七經

The *Shi wang sheng qi jing* 十王生七經 is believed to have been composed at the end of the Tang (唐) Dynasty on the basis of a wide variety of divergent sources. The *Shi wang sheng qi jing* is an explication of the Ten Kings (*Shi wang* 十王) of purgatory who judge the actions of a deceased person in order to determine his or her status of rebirth. The text was used during the ten death rituals performed to aid a deceased individual in passing through the bureaucracy of purgatory.

The Museum für Indische Kunst in Berlin holds 35 illustrated Uygur fragments that have been identified as belonging to the *Shi wang sheng qi jing*. The small fragments contain both Chinese and Uygur script, and several of the figures in their illustrations are wearing distinctively Uygur clothing as opposed to the Chinese garb found in the Chinese bookrolls. The Uygur text also seems not to be a full translation of the complete Chinese text, but instead a rough translation only of the hymns accompanying the pictures, which were originally written as rhymed poetry in Chinese. Zieme (1996) has edited the illustrated manuscript fragments and identified the passages as belonging to the 2nd, 4th, 5th, 8th, 9th and 10th courts of purgatory.

The Tenri Central Library in Nara, Japan, also preserves over forty small fragments that were found in Dunhuang, that have been identified as belonging to an Uygur version of the *Shi wang sheng qi jing*. The illustrated fragments are very small and are pasted onto two sheets of ground paper. The identification was made on the basis that the largest fragment has written on it, in both Uygur and Chinese, the name of the tenth of the Ten Kings (*Wu dao zhuan lun wang* 五道轉輪王) who is connected with this text. Kudara proposed that this manuscript dates to the 13th or 14th century.

**Signatures:**

*Tenri Central Library:*

Kudara, 1986: Ms. C

*Turfansammlung (BBAW):*

Zieme, 1996: U 3892 + U 3517 lines 25-34

*Turfansammlung (MIK):*

von Gabain (1973, 1977): 2, 3, 12, 4535, 4647c, 4690b, 4951, 6167, 6266, 6327, 6332, 6337, 6394, 6395a/6443, 6615, 6670, 7259, 7260, 7258, 7272, 7450, 7473, 7578, 7582

von Gabain (1973, 1977); Zieme, 1996: 151, 4647a, 4647b + 4690a, 4698a, 6281, 6331, 7246 (TV 68), 7248, 7256 (T III M 128), 7451 (T I D), 8734

**Editions:**

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# TANTRIC TEXTS

## 59. *Unidentified Tantric Texts*

There are several Uygur fragments in the Turfansammlung that are too small to be identified with any corresponding Tibetan or other text. However, these texts describe mandalas, Tantric deities, etc. and are therefore important to note since they document the great influence of Tibetan Buddhism among the Uygurs during the 13-14th centuries. Since these Uygur fragments cannot be identified with a specific text, only a brief list of their contents, signatures, and the page numbers of Kara and Zieme's (1976, Nrs. 1-6) and Hamilton's (1986, Nr. 7) editions will be provided here.

1. A description of Ratnasambhava. Ch/U 7260 (T II S 19). Kara and Zieme (1976): p. 70. Facsimile: plate XXXVI.
2. A description of a Maṇḍala. U 5619 (T II D 363). Kara and Zieme (1976): p. 70. Facsimile: plate XXXVI.
3. A Maṇḍala text describing Amoghasiddhi and his śakti. U 5646 (T II S 1). Kara and Zieme (1976): pp. 71-72. Facsimile: plate XXXVII.
4. A Heruka ritual text describing a *gtor-ma* offering with *dhāraṇīs*. T III M 243 (U 4741). Kara and Zieme (1976): p. 72. Facsimiles: plates XXXVIII-XXXIX.
5. A Cakraśaṃvara text describing the transformation of syllables. U 5382 (T I α). Kara and Zieme (1986): pp. 73-74. Facsimiles: plates XL-XLI.
6. A description of the transformation of Buddhas and the transformation of the syllable *hūṃ*. U 5648 (T II S 2 B). Kara and Zieme (1976): pp. 74-75. Facsimile: plate XLII.
7. Invocation of the Buddhas of the Six Directions, Vairocana and Locana, etc. Pelliot Ouïgour 13. Hamilton (1986): pp. 33-35. Facsimile: vol. II, pp. 275.

**Editions:**

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag, 1976.

Hamilton, James. *Manuscrits Ouigours du IX-X siècle de Touen-Houang*. Paris: Peeters (1986): vol. I. pp. 33-35. Facsimile: vol. II, pp. 275.

### 60. *Ārya-aparamitāyur-jñāna-nāma-mahāyāna Sūtra*

The *Aparamitāyur-jñana-nāma-mahāyana Sūtra* is one of several tantric texts that praise the Buddha Amitābha and his Pure Land *Sukhāvati.* Of unclear origins, the work *Da sheng wu liang shou jing* 大乘無量壽經 (T 936), translated by Facheng (法成), became a fundamental text for the Chinese Pure Land schools. There are also extant versions of the text in both Sanskrit and Tibetan.

The Turfansammlung has more than a hundred blockprint fragments of the *mantra* contained in this text, of which one was published by Radloff. The Uygur version was translated from the Tibetan *'Phags-pa tshe dang ye-shes dpag-tu med-pa zhes-bya-ba theg-pa chen-po'i mdo* (D674, P316 or D675, P362), and contains Brāhmī glosses.

There also are two colophon fragments of the *Aparamitāyur-jñāna-nāma-mahāyāna Sūtra.* Müller (1908, 51 n. 1) first published a small fragment that contained the title of the text in both Sanskrit and Tibetan. Arat (1965) and Zieme (1985) published a blockprint colophon fragment from the Turfansammlung that contains the title *amita ayusi sudur*, which refers to *Aparamitāyur-jñāna-nāma-mahāyāna Sūtra.*

Three fragments of this text in the Otani Collection at Ryūkoku University remain unpublished.

**Signatures:**

*Ryūkoku University:*

Nrs. 6273, 6276, 8128

*Turfansammlung (BBAW):*

Arat, 1965; Zieme, 1985: U 345 (TD 80)
Müller, 1908: U 4648 (T III M 225-56)
Radloff, Malov, 1928: T II M 6

**Editions:**

Arat, R.R. *Eski Türk Şiiri.* Ankara: Türk Tarih Kurumu Basımevi (1965): Nr. 22, pp. 216-223. Facsimiles: 2 plates pp. 504-505.
Müller, F.W.K. *Uigurica II*. APAW Nr. 3 (1910): 51-52, n. 1.
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Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): p. 40, n. 161; 54, n. 261.

### 61. *Ārya-rājāvavādaka Sūtra.*

The Krotkov Collection in St. Petersburg preserves a one-page Uygur blockprint fragment of 40 lines which includes a colophon stating that it is the *Ārya-rājāvavādaka Sūtra.* This short *sūtra* involves the Buddha explaining the impermanence of everything and that by realizing this one should not fear death. According to the colophon, Saṃghaśrī translated it into Uygur directly from the Tibetan *'Phags-pa rgyal-po-la gdams-pa shes bya-ba theg-pa chen-po'i mdo* (cf. D 221, P 887).

**Signature:**

*Institut Vostokovedenija:*

Müller, 1918; Radloff, 1911: 2 Kr. 3

**Editions:**

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Radloff, W. *Kuan-ši-im pusar. Eine Türkischer Übersetzung des XXV. Kapitels der chinesischen Ausgabe des Saddharma-puṇḍarīka.* Bibliotheca Buddhica 14. St. Petersburg: (1911): 69-90.

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 32, Nr. 50).
Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 86-89.
Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40.

## 62. *Ārya sarva-tathāgata-uṣṇīṣa-sitātapatrā-aparājitā nāma-dhāraṇī.*

The *Ārya sarva-tathāgata-uṣṇīṣa-sitātapatrā-aparājitā nāma-dhāraṇī* is a *dhāraṇī* of the "White Umbrella One" Goddess, who will protect all devotees from evil. More than 50 Uygur fragments of this text survive from several printed editions. Müller (1910) first published 36 fragments from the Turfan-sammlung, and Malov (1930) later published 16 printed pages that he obtained in Turfan during his second expedition (1913-1915). Fourteen of these pages were from sections not included among the Berlin fragments; however, one was a parallel text of Müller's edition, and another was a *dhāraṇī* that Malov had obtained during his first expedition in 1911. The blockprint fragments are certainly from the Mongol period and at first Müller thought that they were translated from Chinese. However, Ligeti (1973) showed that they were actually translated from the Tibetan *'Phags-pa de-bzhin-gshegs-pa'i gtsug-tor-nas byung-ba'i gdugs-dkar-po-can gzhan-gyis mi-thub-ma zhes-bya-ba'i gzungs* (D 590, P 204 and 205). Arat (1965) and Zieme (1975, 1985) also published a colophon to the *Sitātapatrādhāraṇī* which records that the text was commissioned by Kamala Ačari, who had 108 copies printed and distributed.

More recently, Shōgaito published two blockprint fragments from the Nakamura Fusetsu Collection that belong to this text, one of which is exactly the same as T III M 225 (U 4292) published by Müller. Zieme (1982, 1989) also has shown that two small fragments in the Turfansammlung, that were earlier thought to be part of the *Tārā-Ekaviṃśatistotra*, actually belong to the *Ārya-sarva-tathāgata-uṣṇīṣa-sitātapatrā-nāma-aparājitā-dhāraṇī.*

**Signatures:**

*Nakamura Fusetsu Collection:*
Shōgaito, 1979: Nrs. IVa, IVb



*Institut Vostokovedenija:*
Malov, 1930: Nr. 4175
*Turfansammlung (BBAW):*
Arat, 1965; Zieme, 1975; Zieme, 1985: U 4762 (T I D 172 (T M 16))
Müller, 1910; Ligeti, 1973: T III M 182
Müller, 1910: U 4648 (T II M 225), U 377 (T II M 225(23)), U 378 (T II M 225(24)), U 379 (T II M 225(25)), U 380 (T II M 225(15)), U 381 (T II M 225(16)), U 382 (T II M 225(6b and 7b)), U 383 (T II M 225(2 and 3)), U 384 (T II M 225(14)), U 385 (T II M 225(6a and 7a)), U 386 (T II M 225(4)), U 387 (T II M 225(5)), T III M 225 (4), T III M 225 (5), T III M 225 (6), T III M 225 (7), T III M 225 (8), T III M 225 (9), T III M 225 (10), U 388 (T III M 225 (11)), U 389 (T III M 225 (21 and 22)), T III M 231, U 390 (T III M 225 (59)), U 391 (T III M 225 (26 and 27)), U 392 (T III M 225 (27a)), T III M 231, U 393 (T III M 225 (42)), U 394 (T III M 225 (13)), U 395 (T III M 225 (20)), U 396 (T III M 225 (44)), U 397 (T III M 225 (45, 46, 39, 40, 41)), U 398 (T III M 225 (31-38)), U 399 (T III M 225 (12)), U 400 (T III M 225 (61)), U 401 (T III M 225 (48)), U 404 (T III M 231), U 402 (T III M 225 (43)), U 403 (T III M 225 (62))
Zieme, 1982: U 4145 (T II 3085), U 4135 (T II 932)

**Editions:**

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Zieme, Peter. "Zum uigurischen *Tārā-Ekaviṃśatistotra*." *AOH* 36, 1-3 (1982): 583-597. Facsimiles: pp. 595-597.
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Zieme, Peter. "Zum mehrsprachigen Blockdruck des *Tārā-Ekaviṃśatistotra* aus der Yuan-Zeit." *AoF* 16, 1 (1989): 196-197. Facsimile: plate IV.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 41.

### 63. *Avalokiteśvara Sādhana.*

Kara and Zieme identified five Uygur fragments in the Turfansammlung as a *sādhana* (visualization meditation text) of the Bodhisattva Avalokiteśvara. Four of the fragments are blockprints, while the fifth fragment is a manuscript page in cursive script. According to the colophon, the Uygur version was translated by Puṇyaśrī from Tibetan. One of the blockprint fragments was made in 1333 C.E.



**Signatures:**

*Turfansammlung (BBAW):*

Kara, Zieme, 1976: U 4288 (T III M 200), U 4706 (T III M 183), U 4708 (T III M 192a), U 4710 (T III M 192b), U 5964 (T III M)

**Edition:**

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag (1976): 63-68. Facsimiles: plates: XXVI-XXXIII

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Röhrborn, Klaus. "Review of G. Kara and P. Zieme *Fragmente tantrischer Werke in uigurischer Übersetzung.*" *CAJ* 24 (1980): 155-157.

Zieme, Peter. "Bemerkungen zur Datierung uigurischer Blockdrucke." *JA*. 269 (1981): 385-399, (pp. 397-398).

### 64. *Guruyoga of Sa-skya Paṇḍita.*

The *Guruyoga of Sa-skya Paṇḍita* is an original work by the famous Tibetan scholar-monk Sa-skya Paṇḍita Kun-dga' Rgyal-mtshan (1182-1251), entitled *Lam zab-ma bla-ma'i rnal-'byor*, (in the *Sa-'bum*, *The Complete Works of the Great Masters of the Sa-skya Sect of the Tibetan Buddhism*. Tokyo: The Toyo Bunko, vol. 5, vol Na, 88a-96b.). In order to explain its doctrine of *Guruyoga* the text incorporates passages from many previous Tantric works, in particular from the *Hevajra Tantra*, which is the main text of the Sa-skya school.

The Uygur translation of this work consists of a book containing 52 pages that was found by the third German expedition at Murtuk, and consists of 497 lines in cursive script. The colophon of the Uygur text entitled, *Baxši yaratïγ*, is incomplete, lacking the name of the translator and the date of translation, however, it does mention that the translation was made in the city of Likciu. Kara and Zieme (1977) speculated this referred to Liangzhou (涼州), present-day Wuwei (武威), however, Moriyasu (1982) and Zieme (1987) have argued that it was actually Liuzhou (柳州) in Gansu (甘肅).

**Signature:**

*Turfansammlung (BBAW):*

Kara, Zieme, 1977: U 5333 (T III M 193)

**Edition:**

Kara, György and Peter Zieme. *Die uigurischen Übersetzungen des Guruyogas 'Tiefer Weg' von Sa-skya Paṇḍita und der Mañjuśrīnāmasaṃgīti*. BTT VIII. Berlin: Akademie Verlag (1977). Facsimiles: plates I-XXVI.

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Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 50).

Tongerloo, Alois van. "Middle Iranian in old Uygur: Remarks on Selected Specimens in the Buddhist and Manichaean Texts." *MedioIranica*. Wojciech Skalmowski and Alois van Tongerloo, Eds. Leuven: Uitgevrij Peeters and Department Orientalistiek (1993): 173-181, (p. 178).

Tuguševa, L.Ju. "Review of G. Kara and P. Zieme *Die uigurischen Übersetzungen des Guruyogas "Tiefer Weg" von Sa-skya Paṇḍita und der Mañjuśrīnāma-saṃgīti.*" *Sovetskaja Tjurkologija* 6 (1978): 85-86.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4(1995): 1-36, (p. 28, Nr. 30).

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## 65. *Kāyacakra Sādhana*

The *Kāyacakra Sādhana* is an original composition attributed to the famous Tibetan teacher 'Phags-pa bLa-ma, who died in 1280. The Tibetan version, *Lus-dkyil-gyi bdag-'jug*, that served as the basis for the Uygur translation, is in the *Sa-'bum*, *The Complete Works of the Great Masters of the Sa-skya Sect of the Tibetan Buddhism* (Tokyo: The Toyo Bunko, vol. 6). It is an explanation of a ritual within the *Srīcakraśaṃvara* cycle of teachings.

The Uygur text is the second part of a book written in cursive script found by the first German expedition to Turfan. The Uygur translation of the *Kāyacakra Sādhana*, which comprises lines 357-789 of this book, was completed by Puṇyaśrī in the 1330s.



**Signature:**

*Turfansammlung (BBAW):*

Kara, Zieme, 1976: U 557 (T I Tantra): (lines 357-789)

**Edition:**

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag (1976): 46-63. Facsimiles: plates XII-XXV.

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Röhrborn, Klaus. "Review of G. Kara and P. Zieme *Fragmente tantrischer Werke in uigurischer Übersetzung.*" *CAJ* 24 (1980): 155-157.

## 66. **Mahākāruṇika nāma ārya avalokiteśvara dhāraṇī anuśaṃsā sahita sūtrāt saṃgṛhītā*

The **Mahākāruṇika nāma ārya avalokiteśvara dhāraṇī anuśaṃsā sahita sūtrāt saṃgṛhītā*, "The Dhāraṇī of the Bodhisattva Avalokiteśvara for merit and help," is a text that requests the aid of the Bodhisattva Avalokiteśvara. The Uygur translation most likely was based on Tibetan *'Phags-pa spyan-ras gzigs-dbang phyug-thugs-rje chen-po'i gzungs-phan yon-mdor bsdus-pa zhes-bya-pa* (D 723, P 380), since there is no corresponding Chinese version in the Taishō canon; however, the same text appears in the Mongolian *Kanjur* (Ligeti Catalogue Nr. 385).

Zieme identified two small Uygur fragments in the Turfansammlung that contain a colophon to this text.

**Signatures:**

*Turfansammlung (BBAW):*

Zieme, 1985: U 5880 (T III M 219.505), U 5461 (T I D 609)

**Edition:**

None

**Bibliography:**

Zieme, Peter. *Buddhistische Stabreimdichtungen der Uiguren.* BTT XIII. Berlin: Akademie Verlag, (1985): 130-131. Facsimile: plate LXII.

Ligeti, Louis. *Répertoire du kanjur mongol imprimé.* Budapest: Société Korösi Csoma, 1942-44.

### 67. *Mañjuśrī nāma saṃgīti.*

The *Mañjuśrī nāma saṃgīti* is one of the most popular texts in all the schools of Tibetan Buddhism. The origin of the text is unclear; but, it is believed to have been composed in India between the 5th and 10th centuries, and later translated into Tibetan as *'Phags-pa 'jam-dpal-gyi mtshan yang-dag-par brjod-pa bzugs-so*. Its importance for Tantric Buddhists is attested in the fact that it is the opening *sūtra* of the Tantric section of the canon (e.g. *Sde-dge Mtshal-par Bka'-'gyur*, Vol. 77). The text is a long praise of the attributes of the Bodhisattva Mañjuśrī, the Bodhisattva of Wisdom.

Three (possibly four) Uygur translations were made from the Tibetan translation of the *Mañjuśrī nāma saṃgīti*. The 43 Uygur blockprint fragments were found in different areas of East Turkestan by the German expeditions, and were pieced together by Kara and Zieme (1977). One of the Uygur translations was made by Karuṇadāsas from the longer Tibetan version of the text, as opposed to the shorter version which omits chapters 12-17. This translation was prepared in Beijing at the White Stūpa Monastery (*Bai Ta Si* 白塔寺) in 1302 or 1314. There is also extant at least one blockprint containing a transcription of the Sanskrit version in Uygur and Brāhmī scripts.

Shōgaito (1995) identified six fragments housed at the Institut Vostokovedenija in St. Petersburg as Uygur transcriptions of the Chinese translation of the *Mañjuśrī nāma saṃgīti*, the *Sheng miao ji xiang zhen shi ming jing* 聖妙吉祥真實名經 (T 1190). The six fragmentary pieces are in Uygur cursive script, and the phonological system used in the transcription of the Chinese characters is similar to the one used in the Uygur version of the *Biography of Xuanzang* (see Nr. 78). Shōgaito inferred that the Chinese phonological system represented in Uygur script is of a northwest dialect of the late Tang (唐) or early Song (宋) dynasty. However, since these fragments are dated to the Yuan (元) period, Shōgaito argues that the Uygurs, like the Japanese, had an inherited pronunciation of Chinese characters.

Zieme (1996) published a one leaf fragment belonging to the Turfansammlung that contains a transcription of the Chinese (T 1190) in a different Uygur cursive script than the fragments published by Shōgaito. The fragment contains a transcription of the stanzas 78-83.



**Signatures:**

*Institut Vostokovedenija:*

Radloff, Malov, 1928; Kara, Zieme, 1977: Roborovski 1

Shōgaito, 1995: Kr. IV 271, Kr. IV 266, Kr. IV 821, Kr. IV 819, Kr. IV 817, Kr. IV 291

*Turfansammlung (BBAW):*

Kara, 1981: U 4462, Mainz 305 (T I 607)+U 4134 (T II 904), Mainz 93 (T I), U 4414

Kara, Zieme, 1977: U 4713 (T III M 198), U 4755b (TM 10), U 4712 (T III M 198), U 4743 (TM 7), U 4291 (T III M 225)+ Mainz 492 (T II 1068), U 4299 (T III M 246), U 4093 (T I D 673), U 4073 (T I D), U 4751 (TM 9), U 4097 (T I D 677), U 4629a (T II D 325), U 4736 (T III? M 225), U 4186 (T II S 32), U 4266 (T III B), U 4620 (T I D), U 4144a (T II 1078), U 4200 (T II T 602)+Mainz 278 (T II T 30/65), U 4755a (TM 10), U 4397, U 4420, Huang Wenbi Nr. 97, U 4461, U 4143 (T II 1077), U 4771 (TM 23), U 5222 (T III 234), U 5223 (T III M 225)

Zieme, 1975; Kara, 1981; Zieme, 1985: U 4759 (T M 14)

Zieme, 1996: Ch/U 8021 (MIK 028476) [T II 1435]

**Editions:**

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Shōgaito Masahiro. "Chinese Buddhist Texts in Uygur Script [In Japanese]." *Linguistic Research* 14 (1995): 1-88. Facsimiles: 10 plates.

Zieme, Peter. "Zur buddhistischen Stabreimdichtung der alten Uiguren." *AOH* 29, 2 (1975): 187-211, (pp. 197-199). Facsimiles: pp. 205-206.

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Franke, Herbert. "Consecration of the 'White Stūpa in 1279." *Asia Major* 7, 1 (1994): 155-184, (p. 163).

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Hamilton, James. Étude nouvelle de la lettre *Pelliot Ouigour 16 bis* d'un bouddhiste d'époque mongole." *Turfan and Tun-huang, the Texts: Encounter of Civilizations on the Silk Route.* Alfredo Cadonna, Ed. Firenze: Leo S. Olschki (1992): 97-121.

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Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 50).

Tongerloo, Alois van. "Middle Iranian in old Uygur: Remarks on Selected Specimens in the Buddhist and Manichaean Texts." *MedioIranica.* Wojciech Skalmowski and Alois van Tongerloo, Eds. Leuven: Uitgevrij Peeters and Department Orientalistiek (1993): 173-181, (p. 176).

Wayman, Alex. *Chanting the Names of Mañjuśrī.* Boston: Shambala, 1985.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 26, Nr. 26).

Zieme, Peter. "Bemerkungen zur Datierung uigurischer Blockdrucke." *JA* 269 (1981): 385-399, (pp. 388-389).

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang.* Budapest: Akadémiai Kiadó (1991): 46-47.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 41.



### 68. *Mañjuśrī Sādhana*

Oda identified a one-page fragment belonging to the Otani Collection at Ryūkoku University as being an Uygur translation of the *Mañjuśrī Sādhana*, a visualization meditation text concerning the Bodhisattva of Wisdom, Mañjuśrī. The Uygur text was translated from the Tibetan text *'Phags-pa 'Jam-dpal-gyi sgrub-pa'i thabs* (Nr. 2717 of the Sde-dge Bstan-'gyur, Tohoku University Catalogue; P 3539), which was written by Mati and translated into Tibetan by Dānāśīla. According to the colophon of the Uygur text, Saṃghaśrī translated the *sādhana* from Tibetan into Uygur at some point in the 13-14th centuries.

**Signature:**

*Ryūkoku University:*

Oda, 1974: Ot. Ry. Nr. 2695

**Edition:**

Oda Juten. "A Fragment of the *Mañjuśrī Sādhana* in Uygur Script [In Japanese]." *Tōyōshi kenkyū* 33 (Shōwa 49 nen/1974): 86-109.

**Bibliography:**

Oda Juten. "Eski Uygurca bir vesikanın budizmle ilgili küçük bir parçası." *Türkiyat Mecmuası* 19 (1980): 183-202.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 29-30, Nr. 37).

Zieme, Peter. "Bemerkungen zur Datierung uigurischer Blockdrucke." *JA* 269 (1981): 385-399, (p. 389 n. 1).

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40.

### 69. *Naropa's "Book of the Dead."*

The Uygur translation of Naropa's "Book of the Dead" was discovered at Dunhuang by Sir Aurel Stein, and is preserved in the British Library. The translation exists in the form of a 63-page book written in cursive script. The book contains four different works, the first three written in one hand, and the fourth in another. The work was commissioned by one individual, and all four texts involve the *Cakrasaṃvara* cycle of teachings, based on the teachings of the famous Tibetan yogi Nāropa (1016-1100 C.E.).

*Book 1*

The first work in the book is entitled "The Dharma which can be sequentially

realized and understood by beings that have base sensual faculties," *Tümkä ïndrïlïg tïnlaγlarqa ayïn käzigčä bïšurunup tuyunguluq nom*, and consists of lines 1-236 of the manuscript. It is an exposition of Naropa's teaching about the *Bar-do*, the realm through which one passes between death and being reborn, and is similar in content to the famous *Bar-do thos-grol* "The Tibetan Book of the Dead." The Uygur text includes a systematic description of the 15 *antarābhavas*, which are the stages of existence in the intermediary stage between death and rebirth. The author of the Tibetan original is unknown, although it is speculated that it may have been one of Naropa's disciples named Stan-gcig-pa. Also, the name of the Uygur translator is not given, but he may have been the same as the translator of Book 3.

*Book 2*

The second work has the title, "The instruction of the profound teaching, to follow the 4 types of lines according to the path," *Tört törlüg käziglärig yolča uduzmaqlï täring nomluγ tamngaq*, and consists of lines 236-1010 of the manuscript. This work has a long colophon, which states that the Tibetan original was composed by the Sa-skya monk Mahāguru Dharma-dhvaja, also known as Cog-ro Chos-kyi Rgyal-mchan from Amdo (1108-1176 C.E.). According to the *Blue Annals*, Chos-kyi Rgyal-mchan was the writer of two works concerning the *Hevajra Tantra*. The Tibetan original of this work is no longer extant, but there is a cognate of it which was written by Sa-skya chen-po Kun-dga' Snying-po (1092-1158 C.E.), entitled *Rim-pa bzhi-pa'i gdams-ngag* (in the *Sa-skya-pa'i bka'-'bum*. Tokyo: The Toyo Bunko, (1968), vol 1, Nr. 42, pp. 249-254). Although both versions descend from the teachings of Naropa, Chos-kyi Rgyal-mchan's version is from the lineage of Marpa, while Kun-dga' Snying-po's version is from the lineage of Pham-mthing-pa.

*Book 3*

The third work entitled, "The rites of the six dhyānas of Caṇḍāli that are to be followed," *Čandalïnïng altï dyannïng udïzγuluq yangï* (**gtum-mo'i bsam-gdan drug-la 'khrid-pa'i cho-ga*), consists of lines 1012-1297 of this Uygur book. The text is an incomplete description of the "Six Doctrines" (*chos-drug*) of Naropa, which was compiled by Karma Rang-byung Rdo-rje.

According to the colophon Ārya Ācārya of Hami (哈密) made the Uygur translation from Tibetan at the request of his master Ston-pa Baxši. The colophon also elaborates on the reason for the copying of this book. It states that in the summer of 1350 in the city of Üč-Lükčüng (Liucheng 柳城) in the Turfan oasis, a new convert named Sarïg Tutung copied it at the request of the Mongol Prince Asuday of Xining (西寧), a descendant of the Xining Wang Sulaiman.



*Book 4*

The fourth work, which is written in a different hand than the first three, and runs from lines 1298 to 1430, is missing the last part. The surviving text explains the first four of the six *Gcod-pa* offerings to *Cakrasaṃvara*.

**Signature:**

*British Library:*

Zieme, Kara, 1979: Or. 8212 (109)

**Edition:**

Zieme, Peter and György Kara. *Ein uigurisches Totenbuch. Naropas Lehre in uigurischer Übersetzung.* Budapest: Akadémiai Kiadó, 1979. Facsimiles: pp. 283-347.

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Esin, Emel. "'Eren'. Les dervïš hétérodoxes turcs d'Asie Centrale et le peintre surnommé 'Siyāh Kalam'." *Turcica* 27 (1985): 7-42, (pp. 14 and 21).

Esin, Emel. "On the Relationship between the Iconography in Muslim Uygur Manuscripts and Buddhist Uygur Eschatology." *Altaistic Studies*. Gunnar Jarring and Staffan Rosén, Eds. Stockholm: Almqvist & Wiksell International (1985): 37-52, (p. 40).

Jong, J.W. De. "Review of P. Zieme and G. Kara *Ein uigurisches Totenbuch*." *Indo-Iranian Journal* 24, 2 (1982): 162-166.

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Kara, György. "Uiguro-Tibetica." *Proceedings of the Csoma de Körös Memorial Symposium*. Louis Ligeti, Ed. Budapest: Akadémiai Kiadó (1978): 161-167, (pp. 162-164).

Laut, J.P. "Errata et Corrigenda in alttürkischen Handschriften in sogdo-uigurischer Schrift." *AoF* 19, 1 (1992): 133-154, (pp. 137-139).

Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 50).

Scharlipp, Wolfgang. "Zur Terminologie in den lamaistisch-türkischen Texten." *Turfan, Khotan und Dunhuang*. R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 259-267, (pp. 262-264).

Shōgaito Masahiro. "On Uygur manuscript Or. 8212 (109) of the British Museum [In Japanese]." *Tōyō Gakuhō* 56, 1 (Shōwa 51 nen/1974): 44-57.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 25-26, Nr. 25).

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 41.

### 70. *Nīlakaṇṭha[ka] Sūtra*

The *Nīlakaṇṭha[ka] Sūtra* was translated into Chinese by the Indian monk *Bhagavaddharma during the Tang (唐) dynasty (probably between the years 650-651 C.E.), and entitled *Qian shou qian yan guan shi yin pu sa guang da yuan man wu an da bei xin tuo luo ni jing* 千手千眼觀世音菩薩大圓滿無 大悲心陀羅尼經 (T 1060), "The Great Complete Dhārāṇī Sūtra of the 1000-handed and 1000-eyed Bodhisattva Guanshiyin [Avalokiteśvara]." The *sūtra* is a long *dhārāṇī* whose recitiation invoked the protection of the Bodhisattva Avalokiteśvara against all evil.

Two fragments of the Turfansammlung have been identified by Röhrborn (1976) as an Uygur translation of this Chinese text, with the Uygur title *Mïng közlüg mïng iliglig ïduq yarlïqančučï köngül atlγ darni nom.*

Tekin (1965) and Zieme (1976) have also published two colophon fragments that identify Šïngqo Šäli Tutung as the translator of a similar text, the *Qian yan qian bei guan shi yin pu sa tuo luo ni shen zhou jing* 千手千臂觀世音菩薩陀尼神咒經 (T 1057a and b). The Chinese text was translated by Zhitong (智通), who is identified as *Čitung samtso* in the Uygur text.

**Signatures:**

*Turfansammlung (BBAW):*

Röhrborn, 1976: Mainz 213 (T I D 93-505)
Tekin, 1965: Mainz 231 (T I D 93)
Zieme, 1976: U 2330 (T I D 523)

*Turfansammlung (MIK):*

Röhrborn, 1976: D 93, TM 259b

**Editions:**

Röhrborn, Klaus. "Fragmente der uigurischen Version des '*Dhārāṇī-Sūtras* der groβen Barmherzigkeit'." *ZDMG* 126 (1976): 87-100. Facsimiles: 4 plates between pp. 96-97.

Tekin, Şinasi. "Uygur Bilgini Sıngḳu Seli Tutung'un Bilinmeyen Yeni Bir Çevirisi Üzerine." *TDAYB* (1965): 29-33.

Zieme, Peter. "Sïngqu Säli Tutung - Übersetzer buddhistischer Schriften ins Uigurische." *Tractata Altaica. Denis Sinor sexagenario . . . dedicata*. Walther Heissig *et al.*, Ed. Wiesbaden: Otto Harrassowitz (1976): 767-773. Facsimiles: 2 plates pp. 774-775.



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Eimer, Helmut. "Tibetische Parallelen zu zwei uigurischen Fragmenten." *Zentralasiatische Studien* 11 (1977): 473-489.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 27, Nr. 28).

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40.

### 71. *Ārya sarva-durgati-pariśodhani-uṣṇīṣavijayā nāma-dhāraṇī.*

Eight Uygur blockprint fragments in the Turfansammlung have been identifed as corresponding to the Tibetan text, *'Phags-pa ngan-'gro thams-cad yongs-su sbyong-ba gtsug-tor rnam-par rgyal-ba zhes-bya-ba'i gzungs.* (D 597, P 198) which is a translation of the *Ārya sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma dhāraṇī.* Although the pagination is in Chinese, the text either was translated from Tibetan, or was based on the Tibetan version. There also are Brāhmī glosses in the text. The eight blockprint fragments are from two different sets of blocks.

**Signatures:**

*Turfansammlung (BBAW):*

Müller, 1910: U 372 (T III M 185), U 373 (T III M 238), U 374 (T III M 207), U 372 (T III M 185), U 375 (T III M 207), T III M 207b

*Turfansammlung (MIK):*

Müller, 1910: Museum III 207 (T III M 207a)

**Edition:**

Müller, F.W.K. *Uigurica II.* APAW Nr. 3 (1910): 27-50. Facsimiles: *Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung.* Vol. IV. György Hazai and Peter Zieme, Eds. Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik (1983): plates 9-34.

**Bibliography:**

Chandra, Lokesh. "Comparative Iconography of the Goddess Uṣṇīṣavijayā." *AOH* 34 (1980): 125-137, (p. 126).

Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1965): 211-243, (pp. 228-229).

Kara, György. "*čoga.* Ein tibetisches Lehnwort im uigurischen *Uṣṇīṣa-vijayā-dhāraṇī.*" *Turfan, Khotan und Dunhuang.* R.E. Emmerick, Werner Sundermann, Ingrid Warnke and Peter Zieme, Eds. Berlin: Akademie Verlag (1996): 175-177.

Sinor, Dénes. *A középázsiai török buddhizmusról.* Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 38, p. 383.

Skorupski, Tadeusz. *The Sarvadurgatipariśodhana Tantra.* Delhi: Motilal Banarsidass, 1983.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 33, Nr. 54).

Zieme, Peter. "Colophons to the *Säkiz yükmäk yaruq*." *AoF* 10, 1 (1983): 143-149, (p. 148).

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 41.

### 72. *Śrīcakrasaṃvara Maṇḍala-Abhisamaya.*

This Uygur text was found in Turfan by the first German expedition and first examined by Müller (1928), who noted its similarity to the Tibetan translation of the *Śrīcakrasaṃvara Tantra*, the *Bde-mchog Lu'i-pa'i lugs-kyi sgrub-thabs rim-pa gsal-ba* or *Dpal 'khor-lo bde-mchog-gi dkyil-'khor-gyi 'khor-lo'i thabs rim-pa gsal-ba zhes-bya-ba* (in the *Sa-'bum*, *The Complete Works of the Great Masters of the Sa-skya Sect of the Tibetan Buddhism*. Tokyo: The Toyo Bunko, vol. 6, nr. 73) The text is a description of the symbolism and meditation upon the Śrīcakrasamvara Maṇḍala.

According to its colophon, at some time in the 1330s, the Uygur translation was made by Puṇyaśrī, who had earlier received the oral teachings and initiation into this *anuttarayoga* teaching from 'Phags-pa bLa-ma. The Uygur translation of this *Śrīcakrasaṃvara* teaching consists of the lines 1-356 in a book of tantric texts (see *Kāyacakra Sādhana*, Nr. 65).

**Signature:**

*Turfansammlung (BBAW):*

Kara, Zieme, 1976: U 557 (T I Tantra): (lines 357-789)

**Edition:**

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag (1976): 31-46. Facsimiles: plates I-XII.



**Bibliography:**

Esin, Emel. "The Cosmic Man in Turkish Texts and Iconography." *Religious and Lay Symbolism in the Altaic World and other Papers.* Klaus Sagater and Helmut Eimer, Eds. Wiesbaden: Otto Harrassowitz (1989): 113-124, (pp. 114-115).

Gabain, Annemarie von. "Alttürkische Schreibkultur und Druckerei." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1965): 171-191, (pp. 173 and 184).

Gabain, Annemarie von. "Die alttürkische Literatur." *Philologiae Turcicae Fundamenta, II.* Louis Bazin *et al.*, Ed. Wiesbaden: Franz Steiner Verlag (1964): 211-243, (p. 229).

Hamilton, James. "Review of G. Kara and P. Zieme *Fragmente tantrischer Werke in uigurischer Übersetzung.*" *Turcica* 9, 2 (1978): 247-249.

Müller, F.W.K. "Ein uigurisch-lamaistisches Zauberritual aus den Turfanfunden." *SPAW* (1928): 381-386.

Röhrborn, Klaus. "Review of G. Kara and P. Zieme *Fragmente tantrischer Werke in uigurischer Übersetzung.*" *CAJ* 24 (1980): 155-157.

Scharlipp, Wolfgang. "Kurzer Überblick über die buddhistische Literatur der Türken." *Materialia Turcica* 6 (1980): 37-53, (p. 51).

Sinor, Dénes. *A középázsiai török buddhizmusról.* Körösi Csoma-Archivum 1. Budapest: (1939): Nr. 47, p. 386.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (pp. 31-32, Nr. 47).

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 40.

### 73. *Tārā-Ekaviṃśatistotra.*

The *Tārā-Ekaviṃśatistotra* or "Praise of the Twenty One Tārās," which is an homage to the twenty-one different forms of the Goddess Tārā, is an extremely important text in the Tibetan Buddhist tradition. The text has two titles in the Tibetan tradition *Bcom-ldan 'das-ma sgrol-ma yang-dag-par rdzogs-pa'i sangs-rgyas bstod-pa gsungs-pa* (P 77) and *Sgrol-ma-la phyag-'tshal nyi-shu-rtsa gcig-gis bstod-pa phan-yon dang bcas-pa.* It was also translated into Chinese (*Sheng qiu du fo mu er shi yi zhong li zan jing* 聖求度佛母二十一种禮讚經 T 1108a) and Mongolian (*Erdeni tara-yin qorin nigen mayta[γa]l*) by the Hanlin (翰林) academician Anzang (安藏).

Geng Shimin (1979) was the first to identify several Uygur fragments in blockprint format, housed in the Beijing National Library, as part of an Uygur translation of the *Tārā-Ekaviṃśatistotra.* On the basis of this edition, and the publication of a Mongolian version of the *Tārā-Ekaviṃśatistotra* by Walther

Heissig (1976), two other fragments in the Turfansammlung could be identified. One of the fragments (U 4010 (T I), Zieme, 1982) corresponds to the fifth verse of the *Tārā-Ekaviṃśatistotra*. The second fragment (U 4235 (T II T 646 and T I u), Kara and Zieme, 1976), could be identified on the basis of the Mongolian version translated by Anzang (安藏), since in that version prior to the praise of the twenty-one Tārās there are five stanzas in praise of the five Tathāgatas, that are actually verses from the 17th chapter of the *Guhyasamājatantrarāja.* In the small one-page Uygur fragment, the fifth verse in praise of the fifth Tathāgata is followed by the initial verse of praise for Tārā.

**Signatures:**

*Beijing National Library:*

Geng, 1979: Signature unavailable

*Turfansammlung (BBAW):*

Kara, Zieme, 1976: U 4235 (T II T 646 and T I u)

Zieme, 1982: U 4010 (T I)

**Editions:**

Geng Shimin. "Qadimqi uygurca buddhistik äsär 'Ārya-trāta-buddhamātrka-viṃcati-pūjā-stotra-sūtra' din fragmentlar." *Journal of Turkish Studies* 3 (1979): 295-302. Facsimiles: 303-306.

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag (1976): 78. Facsimile: plate XLV.

Zieme, Peter. "Zum uigurischen *Tārā-Ekaviṃśatistotra*." *AOH* 36 (1982): 583-597. Facsimiles: pp. 595-597.

**Bibliography:**

Beyer, Stephan. *Magic and Ritual in Tibet, The Cult of Tārā*. Berkeley: University of California Press (1973): 211-214.

Geng Shimin. "A Study of the Fragments of the Uygur Version of the *Ārya Trāta Buddhamātrka Vimsati Pūjā Stotra* [In Chinese]." *Minzu Yuwen* 3 (1990): 26-32.

Heissig, Walther. "Zwei mutmaβlich mongolische Yüan-Übersetzungen und ihr Nachdruck von 1431." *ZAS* 10 (1976): 7-115, (pp. 10-11).

Karmay, Heather. *Early Sino-Tibetan Art*. Warminster: Aris and Phillips Ltd. (1975): 65, 104-110.

Waddell, L.A. "The Indian Buddhist Cult of Avalokita and His Consort Tārā 'the Saviouress,' Illustrated from the Remains in Magadha." *Journal of the Royal Asiatic Society* (1894): 71-74.



Wayman, Alex. "The Twenty-one Praises of Tārā, a Syncretism of Śaivism and Buddhism." *Journal of the Bihar Research Society* 1959.

Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 27, Nr. 27).

Zieme, Peter. "Zum mehrsprachigen Blockdruck des *Tārā-Ekaviṃśatistotra* aus der Yuan-Zeit." *AoF* 16, 1 (1989): 196-197. Facsimile: plate IV.

Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 47-48.

Zieme, Peter. *Religion und Gesellschaft im Uigurischen Königreich von Qočo.* Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, 88. Opladen: Westdeutscher Verlag (1992): 41.

## 74. *Vajrapāṇi Sādhana.*

Kara and Zieme (1976) identified a one-page fragment in the Turfansammlung written in Uygur cursive script and consisting of 15 lines as an Uygur translation of a *Vajrapāṇi Sādhana*, a text used in Vajrayāna visualization meditation, where the practitioner evokes and identifies with the deity Vajrapāṇi.

**Signature:**

*Turfansammlung (BBAW):*

Kara, Zieme, 1976: U 5871 (T III M 152)

**Edition:**

Kara, György and Peter Zieme. *Fragmente tantrischer Werke in uigurischer Übersetzung*. BTT VII. Berlin: Akademie Verlag (1976): 68-69. Facsimile: plate XXXIV.

# OTHER BUDDHIST WORKS

## 75. *Uygur Buddhist Poetry*

Within the Uygur Buddhist literature may be included a large corpus of poetry that falls outside of the canonical texts outlined in this survey. Since this poetry reflects the Buddhist experience of Uygurs and the production of their own Buddhist literature, a brief summary of these poems is provided. This overview cites the contents of the poem (classified under (A) General Buddhist Poetry, (B) Verses of Praise, (C) Tantric Poetry), signature(s), edition(s) and related work(s).

### A. General Buddhist Poetry

1. *Prajñāpāramitāstotra* attributed to Rāhulabhadra, translated by Prajñāśrī, and written by Asïγ Tutung. Or. 8212 (108). Arat (1965): Nr. 15, pp. 154-163. Facsimile: pp. 477-479. Zieme (1991): 175-178. Zieme (1992): 46-47.
2. Poem teaching about *puṇya*. Ry. Ot. 8123 + 5472. Zieme (1991): 198-199.
3. A poetic exhortation for the laity concerning alms and giving. U 5335 (T II S 90). Zieme (1985): Nr. 15, pp. 106-109. Facsimile: plate XLVIII. Zieme (1991): 199-201.
4. Meditation on solitude. Or. 8212 (108). Arat (1960) and (1965): Nr. 8. pp. 64-67. Facsimile: p. 445. Elöve (1961): 311-317.
5. Poem about death and the transitory nature of human existence. Ch/U 6856 (T II S 66). Zieme (1985): Nr. 16, pp. 109-111. Facsimile: plate LI. Zieme (1991): 201-203.
6. Poem teaching that in order to escape *saṁsāra* one must have knowledge of *śūnyatā*. Ch/U 7503 (T III 3008). Zieme (1985): Nr. 17, pp. 111-112. Facsimile: plate LII. Zieme (1991): 203-204.
7. Poem about the Middle Way. Ch/U 7264 + Ch/U 6089 (T II M 1036), Ch/U 7022 (T II 1731). Zieme (1985): Nr. 35, pp. 148-149. Facsimile: plate LXXI. Zieme (1991): 205.
8. Poem concerning the benefits of practice and meditation. No signature, now lost. Radloff and Malov (1928): Nr. 43, pp. 62-63. Zieme (1985): Nr. 55, pp. 182-184. Zieme (1991): 205.
9. Praise of the Buddha and a list of the principles of the Bodhisattva Path. U 2469 (T II 594). Zieme (1985): Nr. 56, pp. 184-186. Facsimile: plate LXXXVIII. Zieme (1991): 206.



10. A Buddhist polemic against Islam. X 1577 (SHT-Kat.Nr. 794). Tezcan and Zieme (1990): 146-151. Facsimiles: IX-X.
11. A Confession Poem. Shōgaito (1979): pp. 16-19. Zieme (1991): 213-215.
12. A Verse Summary of Vapši Baxši's "The Sūtra of the Teaching of the Essence of Mind," that has similarities with Hongren's (弘忍) *Treatise on the Essentials of Cultivating the Mind* (*Xiu xin yao lun* 修心要論), written by Cisön Tutung. Or. 8212 (108). Arat (1965): Nr. 12. pp. 116-125. Facsimiles: pp. 464-466. Tekin (1980): 143-150. Zieme [forthcoming].
13. Praise of *Bodhicitta* written by Prajñāśrī. Or. 8212 (108). Arat (1965): Nr. 14. pp. 148-153. Facsimiles: pp. 461-464. Zieme (1991): 124-127, 310.
14. Alphabet Poem. Or. 8212 (108). Arat (1965): Nr. 11. pp. 102-115. Facsimiles: pp. 476-477. Zieme (1991): 273-277.
15. Introduction and conclusion of an Uygur and Chinese poetry collection, containing a praise of the Buddha and a confession poem. U 5335 (T II S 90). Zieme (1985): Nr. 14, pp. 103-105. Facsimiles: plates XLVII, XLVIII. Zieme (1991): 215.
16. A death ceremony poem. Ch/U 7322 (T II 773). Zieme (1985): Nr. 38, pp. 151-153. Facsimile: plate LXXIII. Zieme (1991): 301.

### B. Verses of Praise

1. Praise of the 35 Buddhas for Sins to be Forgiven. Or. 8212 (108). Arat (1965): Nr. 10, pp. 80-105. Facsimiles: pp. 449-460. Zieme (1991): 219-228.
2. Praise of Avalokiteśvara (Padmapāṇi). U 4707 (T III M 187). Hazai (1970): 1-21. Facsimiles: pp. 14-21. Zieme (1985): Nr. 20, pp. 121-126. Zieme (1991): 228-230.
3. Praise of the Thousand-Armed and Thousand-Eyed Avalokiteśvara. U 5803, U 5950, U 6048, U 6277, U 5103 (T III TV 57). Zieme (1985): Nr. 21, pp. 126-130. Facsimile: plate LX. Zieme (1991): 230-234.
4. Praise of a Bodhisattva. Mainz 219 (T III M 186.500). Zieme (1985): Nr. 26, pp. 137-138. Facsimile: plate LXV. Zieme (1991): 234.
5. Praise of Avalokiteśvara. Ch/U 7469 (T II T 1622). Zieme (1985): Nr. 23, pp. 132. Facsimile: plate LXIII. Zieme (1991): 235.
6. Praise of Amoghapāśa (a manifestation of Avalokiteśvara). Ch/U 6573. Zieme (1985): Nr. 24, pp. 132-134. Facsimile: plate LXIII. Zieme (1991): 236-237.
7. Praise of Maitreya. Mainz 100 (T III M 138). Rachmeti (1936): Nr. 6, pp. 18-19. Arat (1965): Nr. 17, pp. 173-175. Zieme (1991): 237-238.
8. Praise of Maitreya. U 2965 a-l (T II S 45.500), U 2966 a-c (T II S 45.501), Ch/U 6264 (T II), Ch/U 3909 (T II Y 60). Zieme (1985): Nr. 19. pp. 114-120. Facsimiles: plates LIV-LIX. Zieme (1991): 250-251.
9. Praise of the Buddha. SJ 3, Kr/7. Tuguševa (1970): 102-106. Facsimile: p. 103.

C. Tantric Poetry

1. Poem concerning the Ten Protector Deities (*Daśakrodha*). U 4539 (T III M 185), U 4765 (TM 19). Zieme (1985): Nr. 25, pp. 134-137. Facsimile: plate LXIV. Zieme (1991): 252-253.
2. Poem describing the *maṇḍala* of the Five Tathāgatas. U 6039 + U 6081 + U 6087, U 6148, U 5490 (T II 725), Ch 5539, Ch/U 6401 (T II T 1922). Zieme (1985): Nr. 28, pp. 140-143. Facsimiles: plates LXVII, LXVIII. Zieme (1991): 253-254.
3. Invocation of Yamāntaka. Ch/U 6064 (T II T 1166). Zieme (1985): Nr. 29, pp. 143-144. Facsimile: plate LXIX. Zieme (1991): 254.
4. Praise of Amitābha. U 5808 (T III 218 (?)-506), U 5806 (T III 218-501). Zieme (1985): Nr. 30, pp. 144-145. Facsimile: plate LXIX. Zieme (1991): 254.
5. Praise of Sāgara, King of the Nāgas. Ch/U 6417 (T I D 546). Zieme (1985): Nr. 31, pp. 145-146. Facsimile: plate LXX. Zieme (1991): 255.
6. Praise of Mañjuśrī. Ch/U 7118 (T II S 32-2002). Zieme (1985): Nr. 32, p. 146. Facsimile: plate LXX. Zieme (1991): 255.
7. Praise of Mahākala. Ch/U 7281 (T I D 556). Zieme (1985): Nr. 33, pp. 146-147. Facsimile: plate LXX. Zieme (1991): 255-256.

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Shōgaito Masahiro. "A Study of the Uygur Fragments in the Nakamura Fusetsu Collection [In Japanese]." *Tōyō Gakuhō* 61, 1-2 (1979): 1-29.
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Zieme, Peter. "The 'Sūtra of Complete Enlightenment' in Old Turkish Buddhism." *Buddhism Across Boundaries: The Sources of Chinese Buddhism.* John R. McRae and Jan Nattier, Eds. [forthcoming].

## 76. *Bodhisattva-caryā*

An Uygur book discovered by Paul Pelliot at Dunhuang, now housed in the Bibliothèque Nationale in Paris, contains three different texts that are all written in the same hand. The first twenty pages of the book contain the famous story of Sadāprarudita and Dharmodgata (see Nr. 82), and the final ten pages contain two works also related to the *Prajñāpāramitā* literature.

The first work in the final section is an explanation of the Bodhisattva Path, that draws heavily from concepts in other *Prajñāpāramitā Sūtras.* However, in his edition of this Uygur text, Shōgaito (1995) was not able to identify any elements contextually specific to other *Prajñāpāramitā Sūtras.* The second work in the final section of this Uygur book is an exhortation for those on the Bodhisattva Path to listen to the *Prajñāpāramitā Sūtras*, and by doing so one will be enlightened. As with the previous text, Shōgaito was not able to identify this work with a specific *Prajñāpāramitā Sūtra,* even though it contains many similar elements. However, unlike the preceding parts, this final section uses a few technical Buddhist terms that are not found in the earliest *Prajñāpāramitā* literature.

Signature:

*Bibliothèque Nationale:*
Shōgaito, 1995: Pelliot Ouïgour 4521

Edition:

Shōgaito Masahiro. "Uygur Text of the Bodhisattva-caryā - Pelliot Ouïgour 4521 [In Japanese]." *Annals of Foreign Studies* 31 (1995): 33-96. Facsimiles: 21 plates pp. 75-96.

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### 77. *A Buddhist Catechism.*

A one-page fragment of 44 lines that was brought back from Dunhuang by Paul Pelliot, and is now part of the Pelliot Collection in the Bibliothèque Nationale in Paris, contains 44 lines of Turkic written in Tibetan script. Pelliot made a preliminary report on the text in 1921, noting that the text contains a question-and-answer format, for which reason it was given the name "catechism." The first question posed by the text concerns the forms of existence, which is answered with the four types of birth (from a womb, from an egg, from moisture, and miraculously); and the five realms of being (god, human, animal, hell, and hungry ghost). The text then asks about the means of escaping from *saṁsāra*, to which it answers with moral precepts and a list and description of the *pāramitās.*

Following Pelliot's brief note, the next scholar to study the text was Sir Gerard Clauson, who treated its lexical material in 1962. After the publication of facsimiles of the Tibetan documents housed in the Bibliothèque Nationale by Spanien and Imaeda (1979), Maue and Röhrborn (1984-1985) and Moriyasu (1985) provided full editions.

**Signature:**

*Bibliothèque Nationale:*

Maue, Röhrborn, 1984-1985; Moriyasu, 1985: Pelliot tibétain 1292

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Maue, Dieter and Klaus Röhrborn. "Ein "buddhistischer Katechismus" in alttürkischer Sprache und tibetischer Schrift (Teil I)." *ZDMG* 134 (1984): 286-313.

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Yang Fuxue. "Inner Asia, The Translation of Buddhist Literature in Uygur as found in the Dunhuang Documents [In Chinese]." *Dunhuang Yanjiu* 4 (1995): 1-36, (p. 16, Nr. 11).

### 78. *Biography of Xuanzang.* 大慈師三藏法師傳

The *Biography of Xuanzang* was written by Huili (慧立), a disciple of Xuanzang (玄奘), in the 7th century. This composition consisted of 5 chapters, and expanded certain parts of Xuanzang's own *Xiyuji* 西域記 (T 2087), "Buddhist Records of the Western World," that chronicled his sixteen year pilgrimage to India. Later, after Huili died, the biography was expanded to 10 chapters by Yanzong (彦悰), entitled *Da zi en cu san zang fa shi zhuan* 大慈師三藏法師傳 (T 2053).

There exists one almost complete manuscript in *pustaka* format of an Uygur translation of the *Biography of Xuanzang.* However, over the course of time this manuscript has been divided up and is now housed in three different collections: the Beijing National Library, the Musée Guimet in Paris, and the Institut Vostokovedenija in St. Petersburg. The Beijing National Library manuscript is the largest and contains 240 leaves, of which only the 23 pages of chapter VII are complete, while the remaining fragments of different sizes belong to chapters II, III, VII, IX, X. The Musée Guimet in Paris has 123 folios, and the collection in St. Petersburg has 94 leaves. Kudara and Zieme (1984) have also identified two fragments in the Turfansammlung that belong to a different manuscript than the one preserved in the other three collections. One of the fragments (U 1504b (T I α 54)) was identified as belonging to chapter 10.

The Uygur version was translated from Chinese by the scholar Šïngqo Šäli Tutung in the city of Beshbalik around 1000 C.E. It contained ten chapters just

as the Chinese text, however, only chapters II-X are represented in the extant fragments. Several chapters have been edited; chapter II: Zieme (forthcoming); chapter III: Barat (1992); chapter IV: Toalster (1977); chapter V: von Gabain (1935), Tuguševa (1980, 1991); chapter VI: Tuguševa (1991); chapter VII: von Gabain (1938), Feng (1953), Arlotto (1966), Geng (1979, 1980), Geng and Klimkeit (1986), Tuguševa (1991), Röhrborn (1991); chapter VIII: Tuguševa (1991), Röhrborn (1996); chapter IX: Barat (1993); chapter X: Tezcan (1975), Tuguševa (1974, 1991).

Zieme (1990) and Röhrborn (1990) also examined the corresponding passages of Xuanzang's *Xiyuji* as they appear in the Uygur translation of the *Biography*, and Mayer (1990) has studied the different versions of the legend of the foundation of Khotan in comparison with the version found in this Uygur translation of the *Biography*.

**Signatures:**

*Beijing National Library:*

von Gabain, 1935; von Gabain, 1938; Feng, 1951; Arlotto, 1966; Tezcan, 1975; Toalster, 1977; Geng (1979, 1980); Geng, Klimkeit, 1986; Röhrborn, 1991; Barat, 1992; Barat, 1993; Röhrborn, 1996: Signatures unavailable

*Institut Vostokovedenija:*

Tuguševa, 1971; Tuguševa, 1974; Tezcan, 1975; Toalster, 1977; Tuguševa, 1980; Röhrborn, 1991; Tuguševa, 1991; Barat, 1992; Röhrborn, 1996: S I Uig. 3 1-82, S I Uig 6 1-12

*Musée Guimet:*

von Gabain, 1935; von Gabain, 1938; Tezcan, 1975; Toalster, 1977; Röhrborn, 1991; Röhrborn, 1996: Nr. 47476

*Turfansammlung (BBAW):*

Kudara, Zieme, 1984: U 1504b (T I α 54), Ch/U 6052 (T III 1160) + Ch/U 6061

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### 79. *Confession Texts*

Among the Uygur manuscript remains numerous fragments of Buddhist confessions have been found. In an unpublished paper Nattier (1973) demonstrated that six of these texts - those published by Müller (1912), Radloff (1928), Bang and von Gabain (1930) and Zieme (1969) - belong to a single work, the various copies of which exhibit only minor variations (most notably, in the names of those performing the confession and of those to whom the resulting merit is dedicated). More recently another fragment (Shōgaito, 1981) has been shown to belong to the same text (Nattier 1988). Two other fragments in the Mannerheim Collection (Halén, 1979), which offer parallels to Bang and von Gabain (1930, Text A) should also be included as part of the same work. The picture that emerges from this reconstruction is of a text consisting of four parts: an introduction,

emphasizing the seriousness of evil deeds and giving examples of acts of repentance by famous Buddhists of the past; a group of sin lists, each followed by a formulaic expression of repentance and hope for absolution; a closing section, warning of the danger of hell and expressing the hope of rebirth on earth during the time of the future Buddha Maitreya; and a transfer of merit section, in which the merit resulting from having the text copied is transferred to various persons, both living and dead (Nattier 1989).

The manuscript fragments refer to the text as the *Kšanti qïlmaq (atlg) nom bitig*, the *Scripture [named] "Performing Confession."* No version of the text has yet been identified in any other language, and Nattier (1988) has argued that it was an original Uygur composition, inspired by the Manichaean *X"āstvānīft*. Others (most notably Asmussen, 1965) have argued that the influence is in the opposite direction. In any event, the existence of numerous copies of the text and the variety of personal names they contain make it clear that this form of confession was actively used by Uygur Buddhists.

Besides the fragments belonging to the reconstructed *Kšanti qïlmaq (atlg) nom bitig*, there are another three fragments that have previously been identified as Manichaean; however, Clark (1979, forthcoming) demonstrated that they may belong to another Buddhist confession text.

A much-discussed confession text also appears in the *Suvarṇaprabhāsasottama Sūtra* (see Nr. 37).

**Signatures:**

*Nakamura Fusetsu Collection:*

Shōgaito, 1981: signature unavailable

*Institut Vostokovedenija:*

Radloff, 1928: 2 Kr. 43

*Mannerheim Collection:*

Halén, 1979: C, D

*Turfansammlung (BBAW):*

Bang, von Gabain, 1930: T II Y 47, T II Y 55, T II Y 9, T II Y 63[a], T II Y 54[b], T I D 100, T II Y 59[b], T II Y 59[d], T II Y 63[b], T III 32[a], T III 32[B], T II Y 59[e], T II Y 9[b], T II Y 63[d], T II Y 63[e]

Le Coq, 1910, Asmussen, 1965: Mainz 39 (T II Y 59)

Müller, 1912: T II Y 48, T II Y 42

Zieme, 1969: U 3113 - U 3117 (T II Y 40, 1-5)

Zieme, 1975: U 245 (T II Y 59a), Mainz 373 (T II Y 54)

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Bang, Willi and Annemarie von Gabain. *TT IV Ein neues uigurisches Sündenbekenntnis*. SPAW 24 (1930): 432-450. A and B.

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## 80. **Insadi Sūtra.*

The long Uygur text entitled **Insadi Sūtra* consists of 1,121 lines in cursive script, and was found at Murtuk in 1906. In fact, the work is an anthology of various Buddhist works compiled by an individual named Cisum-tu. It begins with an introduction followed by a praise of Maitreya along with a *dhāraṇī*. The second part (lines 52-760) outlines the development of the *pravāraṇa* ceremony and includes passages of Chinese characters from the Chinese versions of the *Pravāraṇa Sūtra* (see Nr. 10). The third part contains two poems praising Maitreya and *dhāraṇīs* which do not relate to the Maitreya texts (Zieme, 1991), and concludes with an *Avalokiteśvara-Stotra* (Zieme, 1987).

The extant copy has been dated to the 17th century (Tezcan 1974, 8-9), but the work probably was composed in the 13th or 14th century. The most salient aspects of the text are its expressions of hope for the coming of Maitreya, the future Buddha, and its disparaging remarks about Mani, Mother Mary (*madya maryam*) and Muhammad (*maxamat*). The latter reference implies that it was composed at a time after Islamic conversion in the Tarim Basin.

**Signatures:**

*Turfansammlung (BBAW):*

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Zieme, : Ch/U 7570 (T III M 228) lines 1014-1047

**Editions:**

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Zieme, Peter. "Ein alttürkisches Avalokiteśvarastava." *AoF* 14, 1 (1987): 221-223.

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Zieme, Peter. *Die Stabreimtexte der Uiguren von Turfan und Dunhuang*. Budapest: Akadémiai Kiadó (1991): 68-72, 216-219, 315-318.

## 81. *Maitrisimit nom bitig.*

In terms of its contents, language and other respects, the *Maitrisimit nom bitig* is one of the most important Uygur texts that has been discovered. The text centers on the Buddha preaching to his two disciples, Śāriputra and Ānanda, about the life of the future Buddha Maitreya. At the same time, it contains extensive references to other Buddhist writings, particularly to *jātaka* and *avadāna* stories that are not extant in the Uygur literature. Although its colophon states that the *Maitrisimit* was translated from an Indian text, no corresponding Sanskrit version has been found. Because many fragments of this work exist in Khotanese, Sogdian, and Tokharian A, it seems likely to be have been an indigenous text of the Tarim Basin. Most colophons of the Uygur manuscript state that it was first translated into "Tuγrï" language from Sanskrit by Aryachandra of Agnideśa (Qarashähr), a monk of the Vaibhāṣika school, and then from "Tuγrï" language into Turkic by Prajñārakṣita. The much-discussed question of whether the "Tuγrï" language was Tokharian A remains unresolved.

The *Maitrisimit* contains an introduction and twenty-seven chapters. Thus far, two manuscripts of the Uygur work have been discovered. The first version was found in many fragments at Sängim and Murtuk near Turfan by a German expedition, and is now part of the Turfansammlung. The facsimiles of these fragments were published in two volumes by von Gabain (1957, 1961), and later were partly transliterated and translated by Tekin (1980). The date of its translation is disputed: Tekin thought it was translated as early as the 8th century, whereas Müller believed it was made as late as the 11th century. In view of the extensive

Nattier, Jan. "Buddhist-Manichaean Encounters in Central Asia: A New Look at the Confession Fragments from Turfan." Unpublished paper presented at the *American Academy of Religion Annual Meeting.* Anaheim: 20 November 1989.

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**Editions:**

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use of Chinese terminology in the *Maitrisimit* the later date seems more probable. The other version of the *Maitrisimit* was discovered in 1959 at the city of Hami (哈密) in Xinjiang (新疆). This manuscript contains 293 folios, arranged as an introductory section and twenty-seven chapters. It also has a complete colophon that dates this manuscript to the 11th century. Geng Shimin and H.J. Klimkeit edited its introduction and chapters 1-5 (1988), and, with J.P. Laut, chapters 10, 11, 13-16.

**Signatures:**

For all the relevant signatures see the individual works listed below.

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## 82. *Story of Sadāprarudita and the Bodhisattva Dharmodgata*

An Uygur book discovered at Dunhuang by Paul Pelliot contains three texts and is preceded by a picture of Avalokiteśvara Ṣaḍakṣarī. The first text in this collection is an original Uygur composition of 181 alliterative strophes that is based on the well-known story of Sadāprarudita ('Ever Weeping') and Dharmodgata, wherein Sadāprarudita sells his own flesh in order to obtain money to pay the Bodhisattva Dharmodgata, who will teach him the *Prajñāpāramitā*.

Since this story is found in the various *Prajñāpāramitā Sūtras*, and a wide variety of other Chinese texts, Tekin (1980) was not able to specify which text served as the basis for this composition. J.W. de Jong (1983) hypothesized that Kumārajīva's translation of the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (*Xiao pin ban ru bo luo mi jing* 小品般若波羅蜜經 T 227), which has been the most popular version of this story in China, may have served as the inspiration for this Uygur verse rendition.

**Signature:**
*Bibliothèque Nationale:*
Tekin, 1980: Pelliot-ouïgour 4521

**Edition:**
Tekin, Şinasi. *Buddhistische Uigurica aus der Yüan-Zeit.* Budapest: Akadémiai Kiadó (1980): 153-291. Facsimiles: plates 18-42.

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## 83. *The Sūtra of the Teaching of the Essence of Mind*

*The Sūtra of the Teaching of the Essence of Mind*, entitled in Uygur *Xin tözin uqïtdačï nom*, is a work which describes the nature of mind in a manner similar to the *Laṅkāvatāra Sūtra.* It has been speculated that this text was an original Uygur composition by Vapši Baxši during the Yuan (元) dynasty; however, Zieme (forthcoming) has argued that the text may be a translation from an unknown Chinese Chan (禪) treatise.

The Uygur text includes an introduction and three sections that teach: (1) all dharmas are non-different from the mind, (2) the mind is not mixed with words, false conceptions, and bodily phenomena, and (3) the mind is uncreated and its essence primordial and unshakable. Several quotations also are included within the text, including three from a teacher, one from the "*Bodhicitta Sūtra*," four quotes from the *Padmālaṅkāra*, two of which MasatoshiNagatomi has traced to Śikṣānanda's translation of the *Avataṃsaka Sūtra* (*Da fang guang fo hua yan jing* 大方廣佛華嚴經 T 279), and one quote from the *Śūraṃgama Sūtra* (*Da fo ding ru lai mi yin xiu zheng liao yi zhu pu sa wan xing shou leng yan jing* 大佛頂如來密因修證了義諸菩薩萬行楞嚴經 T 945) concerning Yajñadatta, who thought he had lost his head.

Sir Aurel Stein discovered this Uygur manuscript at Dunhuang and it is now housed at the British Library. The text is in book form and written in Uygur cursive script. Besides the prose work of Vapši Baxši, the book also contains several poems that were published by Arat (1965). Included among these poems is a verse summary of the *Xin tözin uqïtdačï nom* composed by Cisön Tutung, who is also identified as the scribe of the *Sūtra of the Teaching of the Essence of Mind.*

**Signature:**
*British Library:*
Tekin, 1980: Or 8212 (108)

**Edition:**
Tekin, Şinasi. *Buddhistische Uigurica aus der Yüan-Zeit*. Wiesbaden: Otto Harrassowitz (1980): 13-150. Facsimiles: plates 1-17.

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