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Uigur Manuscripts Related to the Monks Sivšidu and Yaqšidu at "Abita-Cave Temple" of Toyoq

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The Sivšidu-Yaqšidu-manuscripts in the St. Petersburg collection

The St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Science (hereafter SPF), preserves one of the biggest and richest collections of the Central Asian manuscripts in the world.① Several years ago the Toyo Bunko (Oriental Library) of Japan obtained the microfilm of the Central Asian manuscripts collection under contract with SPF, and they has released the microfilm to academic circle since 2002.②

I have been researching the Old Uigur secular texts in the SPF collection through the microfilm brought to the Toyo Bunko, and noticed that a group of the Uigur personal names appear in many fragments. In most cases the Uigur texts were written on the verso side or the margin of the scroll of Chinese Buddhist sutra, whose Chinese texts enable us to joint the fragments. Table on the next page displays the result of jointing the sixty-eight fragments into fifty-five texts and the Uigur personal names as seen there.

In the table, we find most frequently the Uigur names Sivšidu (< Chin. 修士奴 *Xiu-shi-nu*) and Yaqšidu (< 葯师奴 *Yao-shi-nu*): The former appears in twenty-six of the texts, the latter in twenty-nine, and they appear together in twelve. Besides, we can pick up other Uigur names appearing in common together with Sivšidu and Yaqšidu, as follow.③

Kimqadu < 金华奴 *Jin-hua-nu*: 9, 44, 45

Kinšidu < 贤师奴 *Xian-shi-nu*: 9, 16, 28, 39, 48

Kintso < 贤藏 *Xian-zang*: 11, 3, 17, 23, 28, 30, 38, 41, 42

Kuyšidu < 惠师奴 *Hui-shi-nu*: 2, 5, 9, 16, 21, 40, 44

Pusardu < 菩萨奴 *Pu-sa-nu*: 2, 3, 10, 12, 21, 28, 31, 33, 37, 39, 41, 42, 43, 44, 46

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① The Central Asian texts in SPF have signatures beginning with SI (= Ser-India), though in this paper I mention to the texts with those signatures for sub categories (Kr, 2Kr, 3Kr, 4bKr, O,.Dx, etc.) under SI.

② Ts. Sato, in *Tōyō Gakuhō* 83-4 (2002), p. 085; Umemura 2002, p. 203. Moreover, the International Dunhuang Project of the British Library (http://idp. bl. uk) has undertaken digitization of the SPF collection since 2004. Some of the Chinese Buddhist scrolls have been available on their website and whole of the collection is expected to follow.

③ Text number corresponds to the Table; *Italic* stands for the text carrying neither Sivšidu nor Yaqšidu.

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Qayimdu < 华严奴 *Hua-yan-nu*: 4, 52

Sambodu < 三宝奴 *San-bao-nu*: 9, 10, 22, 25, 34, 49

Tayšingdu ~ 大僧奴 < 大乘奴 *Da-sheng-nu*: 6, 13, 40

Vapqadu < 法华奴 *Fa-hua-nu*: 28, 41

Kök-Taz: 23, 41

Qara: 30, 39

Sarïγ: 12, 18

Sävinč: 9, 37, 53

Taz: 3, 12, 20, 29, 37, 46

Tiginä: 4, 15, 26, 31, 44

The first nine of the personal names mentioned above, from Kimqadu to Vapqadu, have the Buddhist names derived from Chinese as well as Sivšidu and Yaqšidu.① Still more, whole of them are attested frequently with Buddhist title, such as *tutung* (< Chin. 都统 *du-tong*) "headpriest" or its abbreviation *tu*,② *šäli* (< Chin. 阇梨 *she-li* < Skt. *ācārya*),③*šilavanti* [< Skt. *śīlava(n)t*] or its abbreviation *šila*, and *toyïn* "monk". These titles may well suggest that they were Buddhist monks. Summing up, they should be contemporaries each other and belong to one and the same Uigur Buddhist monastery, so that we may well give the appellation as the "Sivšidu-Yaqšidu-manuscripts" to the fifty-five texts.

Some texts of the Sivšidu-Yaqšidu-manuscripts are inscriptions written by Sivšidu, Yaqšidu and their colleagues in memory of their pilgrimage and meditation at the Buddhist caves, or their reading Chinese sutras. Others are drafts of contract and correspondence, or scribbles by inexperienced scribes. Most of these writings show the date simply with the twelve animal-year cycle, which does not allow us the definite dating. However, we can safely date them to the 13th- 14th centuries or the Mongol era, since most of the texts were written in the cursive or semi-cursive script.④ Moreover, on No. 25 (4bKr 15), Sivšidu wrote down the date as *kïlskïl yïl žu̧n čxšapt ay yiti ygrmikä* "On the seventeenth (day), the leap (*žu̧n* < 闰 *run*) twelfth month, the year of Mouse". Consulting the Sino-Mongolian calendar of the 13th-14th centuries, "the year of Mouse" with "the leap twelfth month" should be indentified with 庚子 *geng-zi* of 1240 AD. Therefore, the Sivšidu-Yaqšidu-manuscripts as the whole may well be dated in the mid-13th century.⑤

① See Zieme 1994, for the Uigur names composed of Chinese Buddhist term and *-tu* / *-du* (< Chin. 奴 *nu*); For Uigur transcription of Chinese, see Shogaito 1987; Shogaito 2003, pp. 126－136.

② Oda 1987.

③ Hamilton 1984, pp. 425－431; Zieme 1981, pp. 251－252; Oda 1987, n. 108.

④ For the scripts as the criteria for dating, see Moriyasu 2004b, pp. 228, 232－233.

⑤ It may be noted that the date by Yaqšidu in No. 15 (3Kr 5－22), *ud yïl žu̧n aram ay säkiz ygrmikä* "On the eighteenth (day), the leap first month, the year of Ox", might correspond to 乙丑 *yi-chou* of the 3rd year of 泰定 *Tai-ding*, 1325 AD, much later than No. 25 of 1240 AD. However, I regard that the inscription on No. 15 should be a scribble and its date is not actual.

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Table: The Sivšidu-Yaqšidu-Manuscripts

No.	Signature	Sivšidu	Yaqšidu	Other Personal Names	Chinese Sutra	Taisho Identification			Edition or Photo Reproduction
1	Kr IV 250 + Дх 3652	Sivšidu		Qatïγ *ayaγ-qa tägimlig*	大般涅槃经	12	375	682c26 – 683a14	Matsui 2004, p. 62; DhSPB 11
2	Kr IV 252 + Дх 12145 + Дх 3650		Yaqšidu	Čintso, Atay, Qumaγ, Kuyšidu, Pusardu-*šäli*	道神足无极变化经	17	816	813b26 – 813c03	Matsui 2005a, (5)
3	Kr IV 253 + 3Kr 5 – 21	Sivšidu	Yaqšidu	Pusardu-*šäli*, Taz-*tutung*, Balïčoγ-*tutung*, Kintso-*šäli*	灌顶随愿往生十方净土经	21	1331	531b28 – 532a02	
4	Kr IV 255		Yaqšidu	Tiginä-*šäli*, Qayïmdu-*tutung*, Buyana-*tu*	合部金光明经	16	664	380b16 – 380c08	
5	Kr IV 258 + 4bKr 34	[Si]všidu	Yaqšidu	Kuyšidu-*tutung*, Vapsindu-*tu*(*tung*)	大般若波罗蜜多经	7	220	313b28 – 313c24	
6	Kr IV 262			Tayšingdu-*tutung*	观药王药上二菩萨经	20	1161	665c07 – 665c17	Matsui 2004, No. 5
7	Kr IV 265		Yaqšidu	Buyana-*tutung*	妙法莲华经	9	262	038b08 – 038c11	Matsui 2004, No. 6
8	Kr IV 272		Yaqšidu		大般若波罗蜜多经	7	220	314a09 – 314b01	
9	Kr IV 284		Yaqšidu	Qan-Kimqadu-*šïlavanti*, Kuyšidu-*tutung*, Kinšidu-*tutung*, šinšidu-*tutung*, Sambodu-*šäli*, Säviñč-*tutung*	妙法莲华经	9	262	033b01 – 033b14	
10	Kr IV 367 + Kr IV 395			Singdu-*toyïn*, Pinguy, Šinmi-*šäli*, Toqo-*šäli*, Sambodu-*šäli*, Pusardu-Qya, Öṭüš-*šäli*, Čiti	(Uigur Buddhist sutra)				
11	Kr IV 616			Kintso-*šäli*	(No Chinese text)				
12	3Kr 3 – 15 + 4bKr 33		Yaqšidu	Yinä-Toγrïl, Sañγ-*toyïn*, Atay, Pusardu, Taz-*tu*, Ödi-Toγrïl	大般涅槃经	12	374	564b15 – 564b21	
13	3Kr 3 – 16			大僧奴尸罗, Liguy-*šïl*[*a*]	妙法莲华经	9	262	060b20 – 060b24	

续表

No.	Signature	Sivšidu	Yaqšidu	Other Personal Names	Chinese Sutra	Taisho Identification			Edition or Photo Reproduction
14	3Kr 4－20	Sivšidu			放光般若经	8	221	053a08－053a17	
15	3Kr 5－22		Yaqšiṭu	Ärük, Tiginä	No Chinese text				
16	3Kr 7－25 + Дх 3224	Sivšidu	Yaq[šidu?]	Kuyšidu, Kinšidu, Tayso, Buyan-Qulï	妙法莲华经	9	262	060b02－060b29	Matsui 2005a, (1) + (2)
17	3Kr 8－27	Sivšidu	Yaqšidu	Kintso-*šäli*	Chinese Commentary				
18	3Kr 33b	Sivšidu		Šinsun-*šäli*, Özmiš-Toγrïl, Arqaγur-ïnal, Sarïγ-*toyïn*, Öküz-Toγrïl, Känt-Qaya, Atay-ïnal	No Chinese text(?)				SUK Lo10 (with modifications)
19	4bKr 2	Sivšidu	Yaqšidu	Buyana-*tu*(*tung*), Toyïn-Qulï	添品妙法莲华经	9	264	164b05－164b23	
20	4bKr 3	Sivšidu		Taz	摩诃般若波罗蜜经	8	223	223c17－223c26	
21	4bKr 8	Sivšidu	Yaqšidu	Kuyšidu-*tutung*, Pusardu-*šäli*, Tolu-kyä	大般涅槃经	12	374	447a24－447b10	
22	4bKr 11			Iḍsïlïn-*tutung*, Taqïčoγ-*tutung*, Sambodu-*tutung*	菩萨璎珞本业经	24	1485	1014b12－1014c01	
23	4bKr 12		Yaqšidu	Miguy-*tutung*, Tayšiṭu-*tutung*, Kintso, Kök-Taz, Vapdu	大智度论	25	1509	645a07－645b03	
24	4bKr 13	Sivšidu		Äsïn	菩萨璎珞本业经	24	1485	1010b27－1010c23	
25	4bKr 15	Sivšidu		Sambodu-*šäli*	妙法莲华经	9	262	041c15－042a26	
26	4bKr 16a		Yaqšidu	Tiginä-*tutung*	大智度论	25	1509	161c15－162b07	
27	4bKr 18		Yaqšidu	Buyana-*tutung*	妙法莲华经	9	262	011b09－011b28	

续 表

No.	Signature	Sivšidu	Yaqšidu	Other Personal Names	Chinese Sutra	Taisho Identification			Edition or Photo Reproduction
28	4bKr 20	Sivšidu	Yaqšidu	Kinšidu, Kintso, Pusardu, Pusardu-*šäli*, Pusardu-Taz, Vapqadu, Vapšidu	大般涅槃经	12	374	452c09－452c17	Tugusheva 1996, No. 6; Zieme 1998; Matsui 2004, No. 1
29	4bKr 22	Sivšidu		Taz-*tu*	大般涅槃经	12	374	452b20－452c08	
30	4bKr 24			Kintso-*šäli*, Qara-*tutung*, Činšidu	大般涅槃经	12	374	452c21－453a03	
31	4bKr 25 + 4bKr 31	Sivšidu	Yaqši[du]	Pusardu-*šäli*, Tıgin O-yul-Qaya, Tigüči-*tutung*	大般涅槃经	12	374	452b20－452c17	
32	4bKr 36	Sivšidu	Yaqšidu		放光般若经	8	221	081c05－081c07	
33	4bKr 38a		Yaqšidu	Pusardu-*šäli*	大般涅槃经	12	375	810c29－811a08	
34	4bKr 42			Sambodu	合部金光明经	16	664	361a10－361a 18	Matsui 2004, No. 7
35	4bKr 48 + Дх 12106		Yaqšidu	Buyana-*tutung*	大般涅槃经	12	374	562a24－562b03	DhSPB 16 (Дх 12106)
36	4bKr 49	Sivšidu			大般涅槃经	12	374	452c05－452c11	
37	4bKr 71			Qačuq, Tanguta(-*šäli*), Pusardu(-Taz), Sävinč-Qaya, Käd-Tonga, Äsäna, Täsik, Taz-*tu*, Tsompa-*bitkäči*, Sävinč	妙法莲华经卷十 (Title only)	9	262		Umemura 2002; Matsui 2004, No. 4
38	4bKr 142 + Дх 12163		Yaqšidu	Kintso-*šäli*	维摩诘所说经	14	475	538b22－538c11	DhSPB 16 (Дх 12163)
39	4bKr 186		Yaqšidu	Pusardu-*šäli*, 智奴尊者, Kinšidu, Qara	合部金光明经	16	664	360c06－360c26	
40	4bKr 187a	Sivšidu		Kuyšiṭu, 惠师奴都通, 大乘奴都, 戒乘都通	妙法莲华经	9	262	025c17－026a06	
41	4bKr 218	Sivšidu	Yaqšidu	Vapqadu, Kintso, Pusardu, Kök-Taz	(No Chinese text)				

续表

No.	Signature	Sivšidu	Yaqšidu	Other Personal Names	Chinese Sutra	Taisho Identification			Edition or Photo Reproduction
42	4bKr 236		Yaqšidu	Pusardu(-Taz), Kintso, Titso	维摩诘所说经	14	475	538c20－538c25	Tugusheva 1996, No. 5; Zieme 1998; Matsui 2004, No. 2
43	Дх 3225			Pusardu-*tutung*	妙法莲华经	9	262	048b17－048b29	Matsui 2005a, (3)
44	Дх 3226 + Дх 9535 + Дх 9536	Sivšidu	Yaqšidu	Kuyši-du, Pusardu(-qul)-*šäli*, Tiginä, Kimqaṭu	放光般若经	8	221	081c09－081c23	Matsui 2005a, (4)
45	Дх 3654		Yaqšidu	Äsän-čim, Tükälä, Tuγmïša, Bärinč-Qïz, Kimqaṭuf-*šïlavanti*, Šinvapdu-*šïlavanti* =普法奴尸罗	放光般若经	8	221	025a23－025a30	Matsui 2005a, (7)
46	Дх 9548	Sivšidu		Pusardu, Qumaγ, Taz	弘明集 (Title only)	52	2102		DhSPB 14
47	Дх 9553	Sivšidu			金刚般若波罗蜜经	25	1510	779c23－779c28	DhSPB 14
48	Дх 9560	Sivšidu		Kinšidu, Kušidu (= Kuyšidu?)	大般涅槃经	12	374	514b27－514c03	DhSPB 14
49	Дх 9569			[Sam]bodu, Qïtay-Toγrïl, Pin(tso?)	大智度论	25	1509	084b01－084b13	Matsui 2004, No. 8
50	Дх 9571	Sivšidu			妙法莲华经	9	262	060b06－060b16	DhSPB 14
51	Дх 12109		Yaqšidu		道神足无极变化经	17	816	813c19－813c22	DhSPB 16
52	Дх 12234			Qayïmtu-*tutung*, Atay-Tonguz, Atay, Šintso	妙法莲华经	9	262	060c13－061a11	DhSPB 16
53	Дх 12243			Sävinč	添品妙法莲华经	9	264	184c21－185a10	DhSPB 16
54	O 83	Sivšidu			金刚般若波罗蜜经	8	235	749b20－749c04	
55	津艺 014	Sivšidu	Yaqšidu		合部金光明经	16	664	373c06－373c21	Zieme / Niu 1996; Matsui 2004, No. 3

The Sivšidu-Yaqšidu-manuscripts and Toyoq

Though there is no declaration concerning the archaeological sites where the Sivšidu-Yaqšidu-manuscripts were originally discovered, we may suppose that they come from any of oases or sites in the Turfan depression, because forty-two of the manuscripts bore any signature of Kr, 3Kr and 4bKr, which stand for that they were obtained by N. I. Krotkov, the Russian Consulate General at Urumuqi (1898 – 1918). Consequently, the remaining texts, Nos. 43 – 55, which have been regarded as from Dunhuang, also must come from the Turfan area. ①

Further we can identify the life sphere of Sivšidu, Yaqšidu and the other Uigur monks closely to the Toyoq Caves, according to the Uigur inscription written by Sivšidu himself on No. 24 (4bKr 13): ₂[*kü*] (*s*)*kü yïl bišinč ay on yangïqa män* ₃(*t*)*ïyoq qïẓïl-lïy sivšidu tutung qy-a bu* ₄*iduq tavγač kün-tä* "On the tenth (day), the fifth month, the year of Mouse, I, Sivšidu-tutung of the Tïyoq valley [wrote] on this sacred Chinese scroll". It clearly displays that Sivšidu was "of the Tïyoq valley (*tïyoq qïsïl-lïy*)". He also wrote another inscription as (*t*)*ïyoq qïẓïl tisär nägü bolur ärki tip qulutï sivšidu čïzïtï*(*m*) "How is being the Tïyoq valley? Thus saying, I, the (Buddha's) servant Sivšidu, drew (= wrote) [this inscription]" on No. 1 (Kr IV 250). Still more, the scribe of the inscription on the recto side of No. 37 (4bKr 71), named Sävinč, was also "of Tïyoq (*tïyoqluγ*)". ② The Uigur place name Tïyoq is a transcription of Chin. 丁谷 *Ding-yu* and identified to the modern 吐峪 Toyoq. As well known, Toyoq is a famous Buddhist sanctuary site with the cave temples on the both sides of the Toyoq valley.

Also we may note that Yaqšidu, one of Sivšidu's colleagues, stated himself as *lükčüng-lüg* "of Lükčüng (modern 鲁克沁 Lukchun < Uig. < Chin. 柳中 *Liu-zhong*)" in No. 23 (4bKr 12). However, I suppose that he was originated from (or born at) Lukchun but lived at Toyoq. Toyoq was materially supported by the population in Lukchun, as suggested by the Tudum-*šäli* inscription of the West Uigur period (ca. 10th-12th cc.), which memorized that Tudum-*šäli* donated the cultivated land in Lukchun (*lükčüng*) to the Buddhist monastery at the Toyoq valley (*tïyoq qïsïl*) and that the monastery by themselves controlled it. ③ Consequently it is the most plausible that the monks as seen in the Sivšidu-Yaqšidu-manuscripts should have put basement of their lives and Buddhist activities at the Toyoq Caves, and, in other words, that the Sivšidu-Yaqšidu-manuscripts were originally discovered there.

Most of the Toyoq Caves were opened during the reign of the 高昌 Gaochang Kingdom, alive throughout

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① The considerable number of the Turfan texts in the SPF collection have been mistaken as from Dunhuang and given the Dx (= Dunhuang) signatures, such as Nos. 43 – 53 here. See, e. g., DhSPB 17, postscript: 3; Rong 1996, p. 122; Sekio 2001. No. 54 was brought by S. F. Oldenburg, who researched not only at Dunhuang in 1914 – 1915 but also at Turfan in 1909 – 1910. No. 55 belongs to the "Dunhuang collection" of Tianjin, which had been purchased at the market and supposedly might include the Turfan materials.

② See Umemura 2002, though his reading *män tïyoqluγ inčgä ärti* should be corrected into *män tïyoqluγ sävinčtirik*[*ip*] "I, Sävinč of Tïyoq, [wrote this inscription] disgustedly". See Matsui 2004, p. 53.

③ Geng 1981 = Geng 2003b, pp. 426 – 427; Moriyasu 1985, p. 35.

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the Tang period, and renovated under the West Uigur Kingdom.① That is suggested not only by the Tudum-*šäli* inscription mentioned above, but also by an Uigur correspondence, 4bKr 222, which is written in semi-square script and certainly dated to the West Uigur Kingdom: It is addressed to *tïyoqlıγ liu sičU* "the Temple-manager (Uig. *sičU* < 寺主 *si-zhu*) [named] Liu of Toyoq" from the Great-*tutung* (*ulıγ tutung*) and referring to "a new temple (*yangï vrxar*)".② The Sivšidu-Yaqšidu-manuscripts prove that the Toyoq Caves were prosperous even in the Mongol times. That is also witnessed by the Mongolian fragments of the Buddhist sutra and by the temple banners, which were excavated at Toyoq by the German expeditions.③ The Mongolian fragments seem to have been printed in China proper, indicating that the cultural and commercial network of the Uigur Buddhists at Toyoq reached at the further east in the Mongol times.

Abita qur "Abita-Cave" in Toyoq

Another noteworthy fact is that six of the Sivšidu-Yaqšidu-manuscripts mention to *abita qur* as the place for their worshipping and religious activities: No. 2, $_{14}$*abita* (*qu*)*r atlγ varxar* "temple named *Abita-qur*"; No. 6, $_{2}$*abita qu*(*r*) *sängräm* "*Abita-qur* Monastery"; No. 7, $_{11}$*abi-ta qur-ta bošyut* $_{12}$*älyalï* "to take instruction in *Abita-qur*"; No. 10, $_{2}$*män pusarudu qy-a* $_{3}$*bu abita qur-ta* $_{4}$*iki ay qy-a turup* $_{5}$*birü tägindim ärti* "$_{2}$I, Pusardu-Qya, $_{4-5}$certainly have been staying humbly for about two months $_{3}$in this *Abita-qur*"; No. 34, $_{1}$*abita qur-ta* "in *Abita-qur*"; No. 49, $_{2}$*bu abita qur vaxar* "This *Abita-qur*-Temple".

Uig. *abita* (~ *abi-ta* ~ *amita*) is a loanword from Chin. 阿弥陀 *a-mi-tuo* (< Skt. *amita* ~ *amitābha* ~ *amitāyus*),④ and *qur* is a transcription of Chin. 窟 *ku* (* *k'uət*) "cave, grotte". Consequently *abita qur* means "Abita-Cave", and *abita qur sängräm* or *abita qur va*(*r*)*xar* may well be regarded as one and the same monastery (*sängräm* < Skt. *saṃghārāma*) or temple (*va*(*r*)*xar* < Sogd. *βrx'r* < Skt. *vihāra*). Its name is supposed to be the translation of Chin. 阿弥陀窟寺 "Abita-Cave Temple", even though not yet attested in the Chinese historical sources nor in the Turfan Chinese texts.⑤

Taking into account that the Sivšidu-Yaqšidu-manuscripts may well come from the Toyoq Caves, we can proceed to the conclusion that this "Abita-Cave Temple/Monastery" should be also located at the Toyoq Caves. The Uigur phrase *ayḍïnïp* < *ayïtïn-* "to climb up" attested in No. 2 and No. 6 (see below) would lend support to me, indicating that "the Abita-Cave Temple" would have been built on the high cliff of the valley just like the Toyoq valley.

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① Miyaji 1995/1996.

② Tugusheva 1996, No. 7, though her reading *bučung* for *tutung*, *tavušlug* for *tïyoqlıγ* and *šïčï* for *sičU* should be corrected. For the correspondence between Uig. *sičU* and Chin. *si-zhu*, see Ht VII, p. 304.

③ BTT XVI, Nm. 22, 45; CATB, Nos. 24, 203, 204.

④ Cf. UW, p. 37.

⑤ For the Buddhist temples as seen in the Turfan Chinese texts, see Machida 1990. Noteworhty are those named =窟寺"XX-Cave-Temple", e.g., 外窟寺 *Wai-ku-si*, 西窟寺 *Xi-ku-si*, 宁戎窟寺 *Ning-rong-ku-si*, and 仙窟寺 *Xian-ku-si*. According to Prof. Kōgi Kudara, the latter two seem to belong to the Bezeklik cave temples. See Kudara 1992, pp. 2–4.

Among the Toyoq Caves, the Cave Stein IV-Vii and Cave 20 have the wall paintings which visualized the Pure Land of *A-mi-tuo* according to the essential triad of the Chinese sutras on the Pure Land Buddhism: 无量寿经 *Wu-liang-shou jing* (Taisho No. 360: Larger *Sukhāvatīvyūha-Sūtra*), 阿弥陀经 *A-mi-tuo jing* (Taisho No. 366: Smaller *Sukhāvatīvyūha-Sūtra*), and 观无量寿经 *Guan wu-liang-shou jing* (Taisho No. 365: **Amitāyur-dhyāna Sūtra*).① From the early 7th century on, possibly influenced by the Chinese Buddhism in China Proper, the cult of Pure Land spread widely among the inhabitants in the whole of the Turfan area under the direct domination of the Tang Dynasty.②

After the fall of the Tang domination, the Pure Land Buddhism of the Chinese in the Turfan area have influenced even on the Uigurs, their new ruler.③ Especially the cult of Amitābha "the Buddha of Infinite Light" seems to have been rather effective in the course of the Uigur conversion into Buddhism from Manichaean, which was also the cult of light, during the later half of the 10th century.④ As confirmed by the scholars, the Uigurs had the translations of the essential triads of Pure Land Buddhism sutras,⑤ as well as of another literature entitled *Bay-lin-ši-ki* (< 白莲社经 *Bai-lian-she jing*) with the contents concerning Amitābha.⑥ The wish to be reborn in the Land of *Abita Burxan* "Abita Buddha" is often expressed in the Uigur Buddhist colophons⑦ and even in a religious contract (SUK Mi09) among the four persons named Öz-Toγrïl, [...]-Toγrïl, ČYXWSY and Antso (< Chin: 安藏 *An-zang*).⑧ However, those Uigur texts related to the Pure Land Buddhism mostly come from Sengim, Murtuq, the Ruined City 交河 Jiaohe (Yarkhoto), and Temples α and μ in the Ruined City 高昌 Gaochang (Qočo), while thus far no one has been identified as from Toyoq.⑨ From this viewpoint, the Sivšidu-Yaqšidu-manuscripts and the "Abita-Cave Temple" attested in them could be important, since they reveal that one of the bases of the Uigur Pure Land Buddhism did exist also in the Toyoq Caves.

Conclusive remarks

A considerable number of the Chinese — Uigur bilingual manuscripts of secular and religious texts in the SPF collection apparently look similar to the Sivšidu-Yaqšidu-manuscripts. We may expect that they should be related or jointed with those mentioned here, by identifying the Chinese texts on the reverse side or by the

① Miyaji 1995/1996. Miyaji relates also Cave 42 to those Chinese sutras of the Pure Land cult, though Nobuyoshi Yamabe refuted his opinion. See Yamabe 1999; Yamabe 2002; Yamabe 2004.

② Arakawa 2000; Arakawa 2004a; Arakawa 2004b.

③ Zieme 1992, esp. pp. 86–88; Zieme 2005, p. 36.

④ Kudara 1995, pp. 13–14. Also see Moriyasu 2004a, pp. 174–192, for the Uigur conversion to Buddhism.

⑤ Zieme/Kudara 1985, pp. 11–15; Zieme 1985; Kudara 1995, pp. 1–2; Elverskog 1997, pp. 50–51, 63–65; Kudara/Zieme 1997.

⑥ Zieme/Kudara 1985, pp. 23–24; Elverskog 1997, pp. 86–87; Geng 2003a = Geng 2003b, pp. 312–321; Geng 2004; Geng 2008.

⑦ BT XXVI, Nrn. 3, 12, 40, 42, 128, 135, 144, 149.

⑧ See Matsui 2005b, p. 48, for restoration of the personal names crossed off on the original contract.

⑨ For the original site number of the Berlin fragments, see Elverskog 1997, op. cit.; BT XXVI, op. cit. The two fragments, published by Kudara/Zieme 1997, come from Yarkhoto. Not certain is the excavation site of the manuscript in the Beijing National Library newly edited by Geng 2003a (= Geng 2003b, pp. 312–321; Geng 2004). SUK Mi09 has no site signature.

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examination on the original paper. Such works will provide us with materials for further historical reconstruction of the Uigur Buddhism in Toyoq and the Turfan area.

Edition of the Sivšidu-Yaqšidu-manuscripts with attestations of *abita qur* ①

No. 2 Kr IV 252 + Дх 3650 + Дх 12145 verso (= Matsui 2005a, 5)

Дх 12145	1	道神足变化经
	2	bu tavγač kün-tä män pusardu šäli bitiyü [tägintim]
	3	čïn'ol äžük ärmäz ol küskü
Kr IV 252	4	küskü yïl bišinč bu tavγač kün-tä
	5	[t]avγač kün-tä bitimäk tamuluq bolγu qïlïnč ol tip
	6	saqïnïp män čintso atay qumaγ bitidim čïn'ol äžük ärmäz
	7	küskü yïl törtünč ay altï otuz-qa qulutï kuyšiṭu tutung
	8	bu tavγač kün-tä män yaqšidu tutung qy-a bitiyük män
	9	küskü yïl bišinč ay biš yangï uluγ yangï kün-tä qulut
	10	küskü yïl bišinč ay altï ygrmikä bu tavγač k[ün]-(tä)(...)
Дх 3650	11	män y[aqšid]u tut[ung] (qy-a)[ ]
	12	y-a qutluγ bolzun kim-ning ög qar(ï)n-ta ünmä(k)
	13	[t]uγmaq-lïγ tïč yirtinčü-nüng uluγ
	14	abita (qu)r atlγ varxar-ta · amru aγ(ḍ)ïnïp yuḳünsär ·
	15	ažünïn tuγum-ïn sämritip aγḍïnïp tuγγa(l)ï tužit-ta ·
	16	(ï)duq tavγač kün-tä qulutï qul kiši yaqši(ṭ)u tutung
	17	iki käzig ödig qïltïm ödig ol
	18	küskü yïl bišinč ay bïr Y[ ](...)[ ]
	19	[tavγa]č kün ü(z)ä (b)[iti](d)[im]

1道神足变化经 *Dao-shen-zu bian-hua-jing*

2On this Chinese scroll, I, Pusardu-*šäli* humbly wrote [this incription].

3It is true. There is no false. [The year of] Rat

4The year of Rat, the Fifth [month]. On this Chinese scroll

5"Writing on the Chinese scroll is a behavior to be reborn in Hell", 6thus thinking, I, Čintso, and Atay and Qumaγ wrote [this]. It is true. There is no false.

7The year of Rat, the Fourth month, on the Twenty-sixth. I, Kuyšiṭu-*tutung*

① Here I postponed the edition of No. 10 (Kr IV 367 + Kr IV 395), which will be studied in the future by Prof. Abdurishid Yakup (Berlin).

$_{8}$on this Chinese scroll, I, Yaqšidu-*tutung* wrote [this]. I

$_{9}$The year of Rat, the Fifth month, on the Fifth, which is the great new day. I

$_{10}$The year of Rat, the Fifth month, on the Sixteenth [day]. On this Chinese scroll

$_{11}$I, Y[aqšid]u-*tut*[*ung*, wrote this(?)]

$_{12-13}$Oh, may it be fortunate [as for] those who are born from mothers' womb. $_{13}$The *Tri-sahasra-mahā-sahasra-loka-dhātu*

$_{14}$Since [I] usually clime to the temple named Abita-Cave and worship [there], $_{15}$[I] would fatten (i.e. make rich) [my?] life and ascend to *Tušita*-Heaven to be reborn [there]. $_{16}$[Thus saying?] on the sacred Chinese scroll, I, the (Buddha's) servant Yaqšidu-*tutung*, $_{17}$made (= wrote) two lines of memory. This is memory.

$_{18}$The year of Rat, the Fifth month, on the F[irst or Eleventh day] ...

$_{19}$On [the Chine]se scroll I [wrote].

Notes

2v1: This Chinese is seemingly an abbreviation for 道神足无极变化经 *Dao-shen-zu wu-ji bian-hua-jing*, the title of the Chinese Buddhist sutra on the verso side.

2v3, äžük ärmäz: "There is no false". My former reading *ažun* "life" should be corrected into *äžük* "false".①

2v7: This line is written upside down.

2v9, uluγ yangï kün: This "great new day" is May 5th, known as 重五节 *Chong-wu-jie* or 端午节 *Duan-wu-jie*, one of the seasonal festivals in the Chinese calendar. This passage may well show that the Uigur Buddhist monks also regarded May 5th as an important fest, then calling "great new day". Similar festival days are seen in the Uigur Buddhist colophons: U 1919: *qutluγ qoyn yïl törtünc ay biš yägirmi aγïr uluγ posat kün* "Gesegnetes Schaf-Jahr, vierter Monat, am Fünfzehnten, dem sehr großen Fasten-Tag"; U 4709: *kui šipqanlïγ ud yïl altïnc ay bir yangï aγïr uluγ posad bačaq kün* "(im) Rind-Jahr, (das) dem 癸 *gui* der 十干 *shi-gan* (-Reihe) entspricht, (im) sechsten Monat, am Ersten, dem sehr großen Fasten-Tag"; U 4707: *qutluγ king šipqan-lïγ yunt yïl säkizinč ay bir yangï aγïr uluγ posat bač*[*a*]*γ kün üzä* "im glücklichen Pferde-Jahr, das dem 庚 *geng* der 十干 *shi-gan* (entspricht), im achten Monat, am Ersten, dem heiligen, großen Fasten-Tag".②

2v12, ög qarïn: Hendiadys corresponding to Chin. 胞胎 *bao-tai* "mother's womb".③

2v13, üč yirtinčü uluγ: Seemingly a mistake for *üč ming uluγ üč yirtinčü* ~ Chin. 三千大千世界 < Skt. *Tri-sahasra-mahā-sahasra-loka-dhātu*.

2v14 – 15: These two lines compose an alliterative verse: *abita qur atlγ varxar-ta: amru aγdïnïp yuḳkünsär: ažunïn tuγum-ïn sämritip: aγdïnïp tuγγalï tužit-ta*. The last stanza is inverted to alliterate.

① Matsui 2004, p.66; Matsui 2005, p.148. I am grateful to Prof. Peter Zieme for correcting my mistake.

② BT XXIII, p.148; BT XXVI, p.136; Matsui 2008c, p.26.

③ Uigurica II, p.44.

2v15, ažunïn tuγum-ïn: The hendiadys *ažun tuγum ~ tuγum ažun* corresponds to Chin. 生趣 *sheng-qu* "birth and reincarnation".①

2v17, qulutï qul: Uig. *qulutï* < *qulut* is itself derived from *qul* "servant, slave".② Here the scribe used them together to emphasize modesty.

2v18, bir Y[ ]: To be restored as either *bir y[angï-qa]* "on the first (day)" or *bir y[grmikä]* "on the twentieth day."

No. 6 Kr IV 262 verso (= Matsui 2004, No. 5)

1 tonguz yïl čaxšapt ay bir yangï-qa · qulutï tayšingdu

2 tutung · abita qu(r) sängräm-kä yuḳünäyin

3 saqïnayïn aγdïnïp yuḳ(ü)nüp inč tägintim ödig

4 bolup ür ky-ä turzun tip ödiglätim čïn'ol

5 äžük ymä ärmäz ol saqïnïp bitidim yamu

[The rest is omitted]

$_{1}$On the first (day), the twelfth month, the year of Boar. I, the (Buddha's) servant Tayšingdu-$_{2}$*tutung*, $_{2-3}$climbing up to the Abita-Cave Monastery to worship and meditate, and 3(I) worshipped and obtained the peace (in mind). $_{3-4}$"[This writing] shall be memory and $_{4}$stay [here] so long!" thus saying, I recorded [it]. It is true [and] $_{5}$there is no false. Thus meditating, I did write.

Notes

6v1, yangï-qa: Inserted in the left side of the line.

6v1, tayšingdu: The final *-W* is drawn out for space filler.

6v4, turzun: The final *-WN* is written as like *-T*.

6v5, äžük ymä ärmäz: See the note 2v3.

No. 7 Kr IV 265 verso (= Matsui 2004, No. 6)

[Missing]

1 bu tavγač kün [ ]

2 kiši bit(i)[ ]

3 yana ymä [ ]

4 män yaqšidu tutung bitidim (č)[ïn ol]

5 yana ymā bu nomtïn (...)maz [ ]

6 tägintürbiz kim tavγač [ ]

7 ayïtu biri (...) qïz [ ]

8 ayïtu yïγ(...)[ ](.)[ ]

9 tonguz yïl säkizinč üč ygrmikä bu tavγač[ ]

① ED, p.470; UW, p.333; DKPAM, p.236, 277.

② *BT III*, pp.57–58.

10 bu tavγač kiin-tä män buyan(a)

11 tutung abi-ta qur-ta bošγut

12 alγalï kälip bošγut bošγu

13 čim

14 (...) (...) (...) bu bu tavγač

15 bu tavγač-ta

$_1$[On] this Chinese scroll $_2$Person Write $_3$Again now $_4$I, Yaqšidu-tutung wrote [this. It is] t[rue]. $_5$Again now, from this sutra ... $_6$I humbly [wrote?] Someone [sees? this] Chinese [scroll?] $_7$Reporting ... Girl $_8$Reporting and collect(?) ...

$_9$The year of Boar, the Eighth [month], on the thirteenth [day]. [On] this Chinese [scroll] ...

$_{10}$On this Chinese scroll, I, Buyana-$_{11}$*tutung*, $_{11-12}$coming to take the instruction in the Abita-Cave and [taking?] the instruction, [wrote this(?)]

Notes

7v1–3, 5–8: Scribbles of uncertain context.

7v9, säkizinč üč ygrmikä: *ay* "month" should be supplemented between *säkizinč* and *üč*.

7v10, tavγač kiin: Written as like *T"VX'Č' KWY'N*.

7v11, qur: The final *-R* is drawn out as like *-K*.

7v13–15: Scribbles. $_{15}$*bu tavγač-ta* is a mistake for *bu tavγač kiin-tä*.

No. 34 4bKr 42 verso (= Matsui 2004, No. 7)

1 [šilav]anti sambodu ky-ä birlä abita qur-ta

2 [bitid]imz · kinki körgü bolγay mu tip bitidim

3 [ ] qïlïnč bolγuz-ïn bilip ög köngül

[Missing]

$_1$[We, ...]-[*šilav*]*anti* and Sambodu, [came?] together to the Abita-Cave ... $_2$[we wrote?]. "Will [this writing] be to see in future?" thus saying, I wrote. $_3$... [I] knew that [it] is to be ... behaviour, [my?] mind ...

Notes

34v2, [bitid]imz: Temporarily I restored as "we wrote". As well possible is to restore as [*bitiyü tägint*]*imz* "we humbly wrote", [*yükünt*]*imz* ~ [*yükünü tägint*]*imz* "we (humbly) worshiped", or alike.

34v3, ög köngül: Hendiadys meaning corresponds to Chin. 意识 *yī-shi* "conscious mind, consciousness".① My former reading *ök* for *ög* should be corrected.

No. 49 Dx 9569 verso (= Matsui 2004, No. 8)

1 [sam]bodu qïtay toγrïl pin(tso)

2 [ ](.)-lar bu abita qur vaxar

① ED, p. 99; DKPAM, p. 172.

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3 [biti]dimz sadu ädgü yamu

$_1$[Sam]bodu, Qïtay-Toγrïl and Pintso(?) ... $_2$[we came to?] this Amita-Cave Temple [and] ... $_3$We [wrote]. It is nice and good.

Notes

49v1, [sam]bodu: The initial *S'M-* is missing. I restored it in comparison with No. 341, yet it might be replaced with any other personal name, e. g., [*Tay*]*podu* < Chin. 大宝奴 *Da-bao-nu*.

49v1, pin(tso): < Chin. 斌藏 *Bin-zang*.

49v3, [biti]dimz: Cf. note 34v2.

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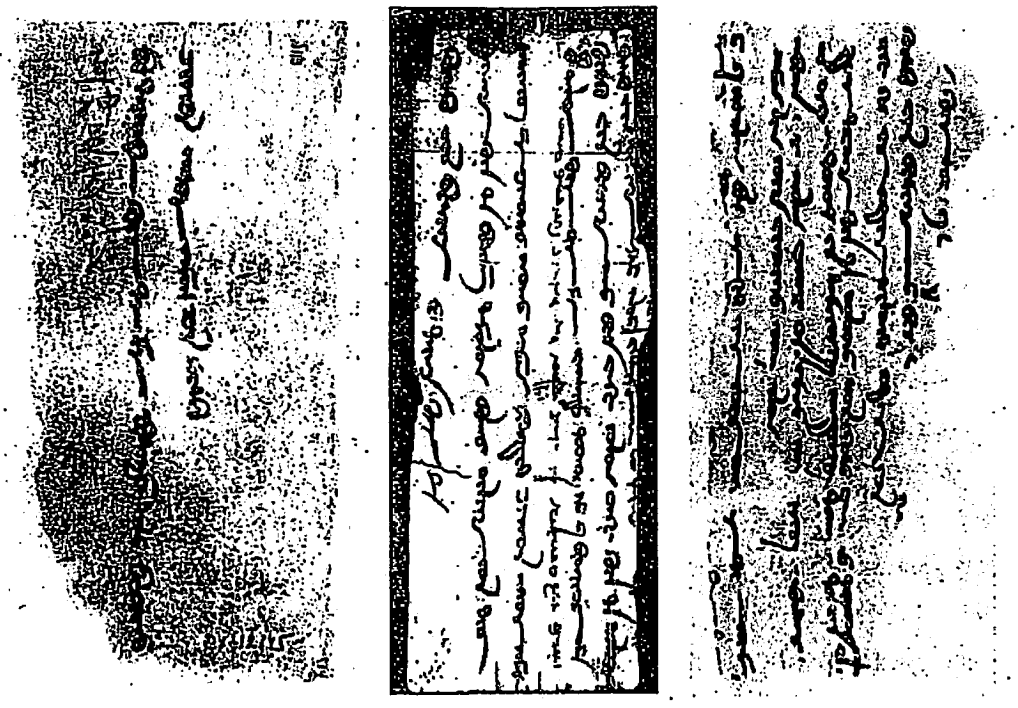
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P. S. This English paper is based on my previous Japanese articles (Matsui 2004 & Matsui 2005a) with modifications and revisions.

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Plates



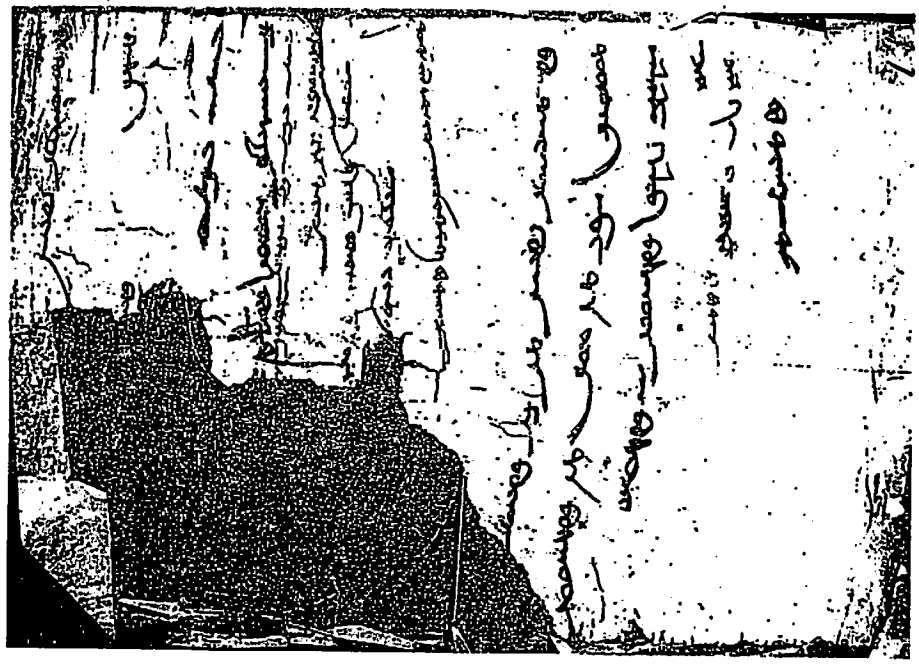
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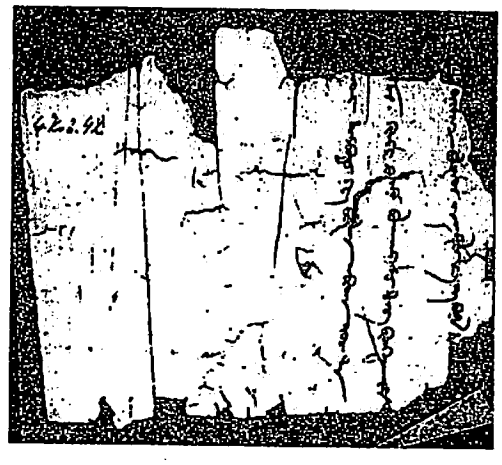


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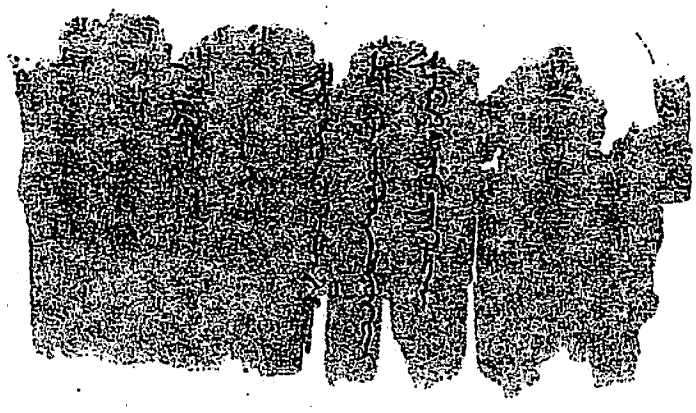
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Text No. 7 Kr IV 265 verso (after Matsui 2004, p. 64)



Text No. 34 4bKr 42 (after Matsui 2004, p. 65)



Text No. 49 4bKr 42 (after Matsui 2004, p. 65)