ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

Altorientalische Forschungen	10	1983	1	125–142

JUTEN ODA

New Fragments of the Buddhist Uighur Text *Säkiz yükmäk yaruq*

Introduction

The study of the Buddhist Uighur Text entitled *Säkiz yükmäk yaruq* was started in 1915 by T. Haneda who published a long scroll and two fragments of the Ōtani Collection, Kyōto.[1] W. Bang, A. v. Gabain, and G. R. Rachmati (Arat) identified 72 fragments and 62 smaller pieces of the Berlin Collection. In 1934 they issued a revised text comparing these fragments with the longest scroll of the London Collection, some fragments of W. Radloff's edition (Leningrad) and the above-mentioned texts of Haneda's edition.[2] Since then, fragmentary texts have been published by A. v. Gabain, Feng Jia-sheng, N. Yamada, and M. Shōgaito,[3] and also 19 smaller fragments have been identified in the Ōtani Collection preserved at the Library of Ryūkoku, Kyōto.[4] Furthermore, here 26 fragments are supplemented from the Berlin Collection. I take the opportunity to express my thanks to the "Central Institute of Ancient History and Archaeology" of the Academy of Sciences of the GDR for giving me the permission to publish these fragments as well as for sending me the photographs of them.

It is suggested that this Buddhist *sūtra* had been widely spread among Turkish Buddhists for a long period of time considering the abundant amount of manuscripts or block-printed copies (but a complete text has not been discovered so far), as well as its philological varieties and contextual variants. Venturing a comparative research of the manuscripts (including block-printed copies unless especially specified) is very important, as was already pointed out by L. Ligeti,[5] in order to study some problems of the old Turkish languages, the process of the circulation of Buddhism, and the main features of Uighur culture. From the contextual variants,

[1] T. Haneda, Kaikotsu-bun no tenchi-hachiyō-shinju-kyō, in: Tōyō-gakuhō [Tokyo] 5 [1915], 41–72, 189–228, 401–407 (=Recueil des oeuvres posthumes II, Kyōto 1958, 64–142); Seiiki-kōko-zufu II, Tokyo 1915, seiiki-go (2).

[2] W. Bang-A. v. Gabain-G. R. Rachmati, Das buddhistische Sūtra Säkiz yükmäk, Türkische Turfantexte VI, SPAW 1934, 93–192.

[3] A. v. Gabain, Texte in Brāhmīschrift, Türkische Turfan-Texte VIII, ADAW Berlin 1954, 71–72; Feng Jia-sheng, Ke-ben hui-hu wen fo-shuo-tian-di-ba-yang-shen-zhou-jing yan-jiu, in: Kao-gu-xue-bao 9/1955, 183–192; N. Yamada, Uiguru-bun tenchi-hachiyō-shinju-kyō danpen, in: Tōyō-gakuhō 40 [1958], 427–445; M. Shōgaito, Nakamura fusetsu shi kyūzō uiguru-go monjo danpen no kenkyū, in: Tōyō-gakuhō 61 [1979], 226–254.

[4] J. Oda, Ryūkoku daigaku toshokan zō, uiguru-bun hachiyō-kyō no danpen shūi, in: Nairiku azia nishi azia no shakai to bunka, Tokyo 1983, 161–184.

[5] L. Ligeti, Autour du *Säkiz yükmäk yaruq*, in: Studia Turcica, Budapest 1971, 291–319.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

we can distinguish two titles among the preserved texts. This difference allows us to classify a certain amount of fragments into two groups as follows[6]:

I. Title: *t(ä)ngri burxan y(a)rlïqamïš t(ä)ngrili yirli säkiz yu̧kmäk y(a)ruq bügülüg arviš nom bitig bir tägzinč.* (abbreviation: *säkiz yu̧kmäk y(a)ruq*);
examples: **L**, **K1**, **K2**, **B12**, **B27**, **B48**, **B49**.

II. Title: *t(ä)ngri t(ä)ngrisi burxan y(a)rlïqamïš t(ä)ngrili yirli-tä säkiz törlügin yarumïš yaltrïmïš ïduq darni tana yip atly sudur nom bitig bir tägzinč.* (abbreviation: *säkiz törlügin yarumïš yaltrïmïš*);
examples: **B1**, **B2**, **B3**, **B7**, **B13**, **B14**, **B25**, **B26**, **B31**, **B32**, **B33**, **B36**, **B38** (=**P3**), **B39**, **B55**, **B58**, **B68**, **B70**, **Bo**, **K4**, **P1**, etc.

Next, I would like to give a brief comment on parallel texts of the Chinese original as well as on the Tibetan and the Mongolian versions. The Chinese text, entitled 佛說天地八陽神呪經 – *Fo-shuo-tian-di-ba-yang-shen-zhou-jing* "The divine and magical *sūtra* of the eight lights of Heaven and Earth, preached by Buddha" – is apocryphal, probably compiled in China during the first half of the eighth century.[7] It did not originate in India. In Japan, this title is referred to in documents of the 5th and 8th years of Tempyō-hōji (761, 764), belonging to the documents of the *sūtra*-copying office in the Nara period.[8] In China, this *sūtra* was first enregistered in the chapter "False texts" of the Catalogue 貞元新定釋教目錄 *Zhen-yuan-xin-ding-shi-jiao-mu-lu* compiled by 圓照 Yuan-zhao (800).[9] Thus, this scripture had no chance to be edited in the authentic Chinese *Tripiṭaka* afterwards. However, it seems to have been impossible to stop its becoming widely known. In the Buddhist essay 雲臥紀談 *Yun-wo-ji-tan* by 曉瑩 Xiao-ying (1155) of the Southern Song period, it was rather banteringly said: "As many copies as three thousand are automatically made from the carelessly compiled *Ba-yang-jing.*"[10] This sentence means figuratively that unauthentic works are more popular among the people.[11] Anyway, we have Chinese texts which had been introduced into Japan and Korea. The Taishō text, well known to us, was reprinted from the Zokuzō edition.[12] The latter text seems to have been printed from one of the traditional manuscripts in Japan, with the variants of a popular text in Korea.[13] Besides there is an old manuscript, called Kanchi text, which has been preserved since at least the 14th century at

[6] J. Oda, Toruko-go hon hachiyō-kyō shahon no keifu to shūkyō-shisō teki mondai, in: Tōhō-gaku 55 [1978], 104–118.

[7] Cf. Haneda 46 (pp. 68–69); T. Makita, Chūgoku-bukkyō ni okeru gikyō kenkyū josetsu, in: Tōhō-gakuhō 35 [1964], 386–387.

[8] Dai-nippon ko-monjo 15, pp. 14–15; 16, p. 548 (Shiryō-hensan-gakari, Tokyo University 1922); cf. Shōsō-in-ten mokuroku (Exhibition of Shōsō-in Treasures), Nara National Museum 1980, p. 40.

[9] Taishō 55 No. 2157, 1016 b 4 (Appendix 7), 1017 a 29 (Chap. 28).

[10] Dai-nippon zokuzō kyō No. 1 Collection, Vol. 2 Otsu, No. 21 Tou, No. 1 Satsu, II. Folio 16 v b 11–17 r a 4.

[11] Cf. Unshō, Jakushō-dō kokukō shū, Supplemented 5 (edited by Kanrai in 1692), Dai-nippon bukkyō zen-sho Vol. 149 p. 279 a 10–11.

[12] Taishō 85 No. 2897, 1422 b –1425 b.

[13] Zokuzō No. 1 Collection, Vol. 2 Otsu, No. 23 Tou, No. 4 Satsu, Folio 378–380 (Kyōto 1905–1912); A popular edition from Korea published at 熊神寺 Ungsin-sa Temple in 昌原 Cang-uen, Gyong-sang-nam-do in 1807, is known to us. This is Chinese with phonetic transcriptions in Hangul written at the margin, cf. Zōho Tōyō-bunko chōsenhon bunrui mokuroku, Tokyo 1979, 66.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

Tōji Temple, Kyōto.[14] And moreover, there are 92 manuscripts from Dunhuang (including fragments) in London, Paris, and Peking,[15] and 11 fragments from Turfan have been published in BTT VI.[16]

As regards the Tibetan version, the manuscripts from Dunhuang are considered to have been written during the period of the Tibetan kingdom (781–851). Some of them correspond even in detail with Chinese manuscripts from the same place.[17] According to their peculiarities, among them there is none which could be recognized as the original of the Uighur version, except one Chinese fragment[18] which might correspond better with it than the Kanchi text.[19] The Mongolian text of the Kanjur edition[20] as well as a separate print[21] were translated from the Chinese original, but probably under the indirect influence of the Uighur version.[22]

This Buddhist text denies some ideas based on the traditional Chinese belief of the positive-negative principles and of the five natural elements of Chinese philosophy, and teaches it to be useful to dissolve them.[23] It encourages people to read and recite the text on the occasion of building a house, of a funeral or even of a wedding. People not only will be free from every misfortune and fear, but also will be happy in daily life, if they always recite, copy, or preach the text. The contents agreed with people's religious psychology, and the text spread over China as well as regions under the influence of Chinese culture.

Doubtlessly we may regard the Uighur text as a translation from the Chinese

[14] The Catalogue, Tōji-kanchi-in-kongō-zō-shōkyō-mokuroku, No. 2 Satsu, Kyōto furitsu sōgō-shiryō-kan henshū, 1975, No. 30 Hako, No. 90 Gō.

[15] 36 manuscripts in London, cf. L. Giles, Descriptive Catalogue of the Chinese Manuscripts from Tunhuang in the Britisch Museum, London 1957, 142–143 (C. Aṣṭabuddhaka-Sūtra; but **Dh-S** 1979 is missing there). 4 manuscripts in Paris, cf. Wang Zhong-min, Bai-xi-huo-jie-jing-lu, Dun-huang-yi-shu-zong-mu-suo-yin, Peking 1962, 256, 258, 294, 298. 52 manuscripts in Peking, cf. Chen Yuan, Dun-huang-jie-yu-lu, Peking 1931, No. 11 Zhi, Folio 471–473 (The microfilms preserved at Tōyō-bunko: Nos. 7611–7662; but the photo of No. 7639 is lacking there).

[16] G. Schmitt-Th. Thilo, Katalog chinesischer buddhistischer Textfragmente, Berlin 1975, 186–188 (Berliner Turfantexte VI). A further fragment will be found in the second volume of this catalogue (Berliner Turfantexte XIV) [in press].

[17] For example, Bibliothèque Nationale, Paris, Fonds Pelliot tibétain Touen-houang, Nos. 106, 744, 746, 747, 749. Cf. Mission Paul Pelliot, Choix de documents tibétains II, présentés par A. Spanien-Y. Imaeda, Paris 1979, Notes, pp. 20–21 (P. T. 1258).

[18] Stein Collection, London, **Dh-S** 500, cf. Giles (cf. note 15) 143 (4840).

[19] For example, using *kirsiz arïy* "undefiled pure", text [426] (**L-426, K1-362, B52-1, B70h-8**). chin *li-ku* 離苦, **Taishō** 85, 1424 c 16, **Ungsin** 13 b 5. chin *li-gou* 離垢, **Kanchi** 13 a 3. chin *yuan-man* 圓滿 **Dh-S** 127–52, **S** 252–162, **S** 386–117, **S** 480–157 etc. tib *yoṅs-su rdsogs-pa*, **Pt** 744–33(2). tib *gaṅ-rgyas*, **Pt** 749–11(1). mong *gkir* (or *kir-e*)-*eče qayačaysan*, **Mk** 559-2 (or **Ms** 30 a 5).

[20] Mongolian Kanjur Vol. 24 ed. by Lokesh Chandra, New Delhi 1974, 581–602 (No. 709) (Śatapiṭaka Series, Indo-Asian Literatures Vol. 124).

[21] Block-printed edition 35 folios, cf. Catalogue of the Manchu-Mongol Section of the Toyo Bunko, Tokyo 1964, 36–37 (No. 40b); Walther Heissig, Mongolische Handschriften, Blockdrucke, Landkarten, unter Mitarbeit von Klaus Sagaster, Wiesbaden 1961, 128 (Nr. 211); W. Heissig, Die mongolischen Handschriften-Reste aus Olon süme, Innere Mongolei (16.–17. Jh.), Wiesbaden 1976, 300–311.

[22] Cf. Ligeti (cf. note 5) 300ff.

[23] For example, uig text [89–97], cf. TT VI p. 112. Those spirits belong to the traditional Chinese belief, cf. 欽定協紀辨方書 *Qin-ding-xie-ji-bian-fang-shu*. Royal edition (Peking) in the 6th year of *Qian-long* (1741); Oda (cf. note 6) p. 105 n. 25.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

original. But it is a rather free translation, or, one might say, an adaptation, in some parts, while the Tibetan and Mongolian versions are translated literally from the original. Otherwise, passages with word-for-word equivalents of the Chinese text are fairly correct. It must be of a great interest to examine the reasons why other parts of the text are freely translated,[24] but unfortunately there arises a seemingly unsurmountable obstacle in the difficult question, when and where the *sūtra* was translated into Uighur.

Considering the above-mentioned Uighur text with its two titles, there is some difficulty in comparing the two groups of manuscripts, because neither of them is complete, though we have many manuscripts. As much as about 80 per cent of the corresponding part is concerned, contextual differences of both can be seen mainly in the title, in the explanation of the title and in several other parts. At present I adopt this view: Perhaps both texts have the same origin, but as a result of partial reformative translation including the title, the text was divided into two groups.[25] It is presumed that the text with title (I) is the original translation, and the text with title (II) is a revised one. In the latter title there is the compound word *tana yip*, as an idiom undefined so far. As far as it has been attested, it seems to mean a carpenter's tool, but might imply on the other hand a magical usage, too. This suggests that the Uighurs took advantage of such a usage of the *sūtra*.[26]

Regarding the linguistic view-point, there also exists an important difference between the two text groups. This divergency concerns the elements of the *n* and *y* dialects, as they have been elaborated by A. v. Gabain.[27] Group (I) contains features of both, while group (II) is based on the *y* dialect alone.

Almost all fragments published here supplement text (II) except No. 26 which belongs to group (I). Simultaneously they offer new variants. In order to identify each fragment, numbers of the line from the Bang edition[28] are shown in square brackets [ ], but a translation is thought to be unnecessary. The new fragments are presented in transcription only, and footnotes are attached. Some brief notes on the words *tana yip*, *suqïnγu*, *yumuzuγ*, and *tüzkärinčsiz* are added at the end.

Signs of texts

UIGHUR **B** Berlin; Bang, cf. Introduction n. 2. **Bo** Brāhmītext of the Berlin Collection, Gabain, cf. Introd. n. 3. **BV** Various fragments of the Berlin Collection; Bang, cf. Introd. n. 2. **BVN** Various, newly identified fragments of the Berlin Collection, here published for the first time. **K** Kyōto (**K1** Haneda, cf. Introd. n. 1; Bang **T1**. **K2** Seiiki-kōko-zufu II, Tokyo 1915, seiiki-go (2); Bang **T2**. **K3** Haneda, Tōyō-gakuhō 5–3. **K4** Yamada, cf. Introd. n. 3. **K5** Seiiki-bunka-kenkyū IV, Kyōtō 1961, plate 30 No. 6295. 4 new fragments will be added here, see note 4; they belong to the same kind of block-printed copy as **B38** and **Pk**.). **L** London British Museum Or. 8212 (104). **P** Petersburg [today: Leningrad] (**P1** W. Radloff,

[24] Cf. Oda (cf. note 6) 107–112.
[25] Cf. Oda (cf. note 6) 112–116.
[26] Cf. the note on *tana yip* on p. 141.
[27] A. v. Gabain, Alttürkische Grammatik, Wiesbaden [3]1974, p. 3,5.
[28] W. Bang-A. v. Gabain-G. R. Rachmati (cf. note 2).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

Kuanši-im Pusar, Petersburg 1911, 93–95. **P2** USp. Nr. 99; Bang **P3**. **P3** USp. Nr. 58; Bang **P2**, **P4**. **P4** Haneda, Tōyō-gakuhō 5–3). **Pk** Peking; Huang Wen-bi, Tu-lu-fan-kao-gu-ji, Peking 1954, Plates 106, 107; Feng, cf. Introd. n. 3.
CHINESE **Taishō**, cf. Introd. n. 12. **Zokuzō**, cf. Introd. n. 13. **Ungsin**, cf. Introd. n. 13. **Kanchi**, cf. Introd. n. 14. **Dh** Dunhuang, cf. Introd. n. 15. (**Dh-S** Stein Collection. **Dh-P** Fonds Pelliot chinois. **Dh-Pk** Peking Collection).
TIBETAN **Pt** Fonds Pelliot tibétain, cf. Introd. n. 17.
Mongolian Kanjur, cf. Introd. n. 20. **Ms** Mongolian separate text, cf. Introd. n. 21.
OTHER SIGNS chin Chinese; mong Mongol; skt Sanskrit; tib Tibetan; uig Uighur.

Signs of new fragments

Text-numbers		New and old signs of manuscripts		Forms and lines	Consecutive lines of text
1	(BVN 1)	U3827	TI 1043	scroll 5	[01–05]
2	(BVN 2)	U4883	TII 890	scroll 10	[01–013]
3	(BVN 3)	U4988	T IIY 14a	scroll 19	[07–4]
4	(BVN 4)	U3518	–	scroll 16	[44–62]
5	(BVN 5)	U3096	TII Y17.502	pothī-leaf, r7, v7	[56–67]
6	(BVN 6)	U2216	TI 501	pothī-leaf, r6, v6	[59–69]
7	(BVN 7)	U2652	TII D96.500	?, r5, v5	[67–76]
8	(BVN 8)	U5084	TIII M217.500 (TIII M219)	scroll ? 11	[77–89]
9	(BVN 9)	U2395	TII	pothī-leaf, r6, v6	[79–89]
10	(BVN 10)	U3082	TII Y14.509	?, r7, v7	[79–88]
11	(BVN 11)	U2669	TII D.536	?, r2, v2	[82–84, 90–91]
12	(BVN 12)	U5353	TI	scroll ? 9	[88–94]
13	(BVN 13)	U2220	TI.506	pothī-leaf, r6, v6	[89–99]
14	(BVN 14)	U3103	TII Y18.501	pothī-leaf, r5, v5	[114–119]
15	(BVN 15)	U2744	TIII M 120.502	?, r4, v4	[117–124]
16	(BVN 16)	U4971	TII T. 675	scroll ? 8	[121–128]
17	(BVN 17)	U2222	TI 508	?, r4, v4	[216–224]
18	(BVN 18)	U5018	TII Y59.530	scroll ? 6	[324–329]
19	(BVN 19)	U3230	TIII M123	?, r5, v6	[376–377, 351–353, 361–365]
20	(BVN 20)	U3526	–	?, r3, v3	[352–353, 357–363?]
21	(BVN 21)	U2638	TII 1065	? 3	[357–359]
22	(BVN 22)	U4936	TII S 20	? 6	[357?–363?]
23	(BVN 23)	U3570	–	?, r4, v4	[357?–363?]
24	(BVN 24)	U2617	TII 1016	?, r6, v6	[396–406]
25	(BVN 25)	U5487	TII 100	scroll 7	[409–414]
26	(BVN 26)	U5005	TII Y54	scroll 14	[411–421]

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, ***New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"*** , Altorientalische Forschungen, 10 (1983) p.125

Texts and notes

1 (BVN 1)

(1) namo] but.. [namo
(2) ///// tngrisi burx[an
(3) yrum(ï)š yaltrïmïš [
(4) bir tägzinč /[
(5) bir ödün uluγ [

Text [01—05], ll. 1—4 are written in red ink. (5) *uluγ*, written *uluš*.

2 (BVN 2)

(1) .. (::)
(2) bur]xan yrlï[qamïš
(3) ïdu]q̈ darni t[ana yip
(4)] ärür mäning äšid[miš-im
(5)] wayšali atlγ noml[uγ
(6) sïngarq](ï) burxan-lar ul(u)[š-ïntïn
(7)] [t]örlüg q̈uvraγ́ï birl[ä
(8) quvra](γ) arasïnta ärür ärd[i
(9) qav]šurup .. tngri tngrisi [
(10) čambu]d(ivip) [atl](γ) (yi)r(t)inč[üdäki

Text [01—013], ll. 1—3 are written in red ink. (7) Before *q̈uvraγ́ï* the word *tirin* is missing, cf. *tirin q̈uvraγ-ï*, **B1**-9, **B2**-8; *tirin-i q̈uvraγ*, **B4**-3 (Bang 09).

3 (BVN 3)

(1) balïq-ta k(ing) alqïγ orduda [
(2) kälmiš ärüš ük(üš) ḫod/ / / / lar [
(3) q̈uvra(γ)ï birlä yrlïq̈ayur ärt[i
(4) ornïntïn turup älgin q̈avšurup [
(5) ötüg ötünti.. tngrim bo čambu[divip
(6) tïnlγ-lar bir ikinti-kä turq̈a[r]u a(ng)[
(7) bärü bökün künkätägi tuγa [
(8) inčip bo q̈amaγ tïnlγ-larda bilgä [
(9) ärdin(i)kä tapïγčï az yäk ičg(ä)[k
(10) čxšaptï sïyu(q̈) üküš arï(γ) [
(11) q̈atïγlanur tïnlγ-lar az .. ayï[γ
(12) tngri]m.. üč ärdini-kä tapïnïp [
(13) (ö)lür tïnlγ-lar üküš tn(g)rim [
(14) l(a)r az.. bušï ḳ̣ngülüg tïnlγ-l[ar

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

(15) yoq̈ čïγay tïnlγ-lar üküš tngr(i)m [
(16) qa]ḍγï tosïn tïnlγ-lar ü[küš
(17) lar üküš tngrim.. bušï [birgä]li aq̈ï [
(18) ü(kü)š tngrim.. üküš bulïr tava(r) [
(19)]/////////[

Text [07-4], (3) *ärt[i]*, cf. **B4-4**, **P4-7** (Bang 09). (4) *örü* is missing before *turup*, cf. *örü turup*, **B1-11**, **B4-5** (Bang 011); lacking is also *tizin čökidip*, **B1-11**, **B4-6**, **P4-8**, or *tizin söküdüp*, **K3-4**, after *turup* (Bang 011). (7) Here *ötkürü* **B4-15**, after *bärü* is lacking, as well as **B2-12** (Bang 015). *bökün*, cf. *bökünki*, **B1-15**, **B2-12**, **B4-9** (Bang 015). (9) After *tapïyčï* missing: *tïnlylar*, **B1-17**, **B2-14**, **B5-4** (Bang 017); *yäk*, cf. *yäkkä*, **B2-14**, **B4-11**, **B5-4** (Bang 017). (10) *čxšaptï sïyu(q̈) üküš arï(γ) [čxšaputlïγ az]*, **B5-5/6**, **B6a-8/9**, **K3-9**. This is different from **B1-19** and **B2-15** (Bang 019). (12) *üč ärdini-kä tapïnïp*. This is not seen in **B1-21**, **B5-8**, and **B6-1** (Bang 021). (14) *buši kǫngülüg*, cf. *buušï köngül-lügi* **B6-4/5**; *sačuγ kǫngül-lüg yangluq̈ saq̈ïnčlïγ*, **B1-23**, **B5-10**, **B8-14** (Bang 023). (17) *bušï [birgä]li aq̈ï*, **L-4**, **B5-14**, **B7a-7/8** (Bang 4). (18) *üküš bulïr*, cf. *tükäl bilir*, **L-3**, **B6-10**, *tükäl bulur*, **B7a-5** (Bang 3).

4 (BVN 4)

(1)] tüšär-lär ärḍingü aγ̈ïr [
(2) yazu](q)-l(u)γ ay(ïγ) qïlï(nčlï)γ (t)ï(n)[lγ-lar
(3)] kǫngül-in kirtg(ü)nüp.. ayï(γ̈)la(m)[asar
(4) ä](m)gäk-tin (öngi qutrulur).. (ämgäk)[lig
(5) mängi]kä tägir.. qam(aγ) (q)utla(r) (wx)šik[lar
(6) tutar-la](r).. ät('öz)[i a]d[asïz tu]d[asïz
(7)] kǫng[ül] (ü)čün a(n)ča (ut)lï(s)ï (bolur) an[ï
(8) ki]m qa(yu) (t)ïnlγ (ḅo) (nom) bitigi(g) bi(t)[isär
(9) [bi]t(i)sär o(qï)sar (t)ükäḍi /////////////[
(10) (äd)gü q(ïlïnč) //// ///// iṭi yoq (k)[iningä
(11) bur(x)an ///// // (lur) ..... (tï)dïγsïz bod[istv
(12) (q)ayu tïnlγ-lar bilig /// ... ... (lïγ) [
(13) ki(rt)günsär.. tükäl (tör)lüg (ayïγ) qïlïnč(lïγ) [
(14) lar (y)äklär yilpiglär.. quš quṣγ̈un / [
(15) (ün)lüg q(uš)-lar (a)l(qu) barča ävd(ä) / / [
(16) aγ̈rï γ̈ ada tuda käl(ür)ür .. äm(g)äd(ür) [

Text [44—62], *burxan* and *bod[istv]* (11) are written in red ink. (4) *[ä](m)gäk-tin (öngi qutrulur)*, cf. *ämgäktä q̈urtulur*, **L-46/47**; *ämgäktä (q̈utrul)ur*, **K1-30** (Bang 46/47). (9) *[bi]t(i)sär o(qï)sar (t)ükäḍi*, **K1-35**, **B15a-16**, **B70a-2** (Bang 52/53). (13) *tükäl (tör)lüg (ayïγ) qïlïnč(lïγ) [šmnu]*, **B16-2**, **B70b-5**, **BV8-2**, **Bo-3**. This is different from **L-57/58** and **K1-39/40** (Bang 57/58). (14) *(y)äklär yilpiglär*, **B16-3**, **B70b-7/8**, **BV8-3**, cf. *yilpig yäklär*, **L-59**, **K1-40** (Bang 59). *quš* missing in **L-59**, **K1-40**, **B12b-3**, **B70b-8** and **Bo-4** (Bang 59). (15) Lacking is *tükäl törlüg y(a)vlaq (irü* **B1**, **Bo**) *b(ä)lgülär*, **L-60/61**, **K1-41/42**, **B1a-23**, **B16-5**, **BV8-4** and **Bo-5** (Bang 60/61). *barča* missing in **L-61**, **K1-42** and **B16-5** (Bang 61).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

5 (BVN 5)

recto

(1) q̈īlī(nč)-līγ ärip.. tu(rq̈)[ar]u trs tätrü törü[kä
(2) kirtgünsär.. o.trü tükäl törlüg ayïγ qī(lī)nč(l)[ïγ
(3)]/ / / [ ] (n)omluγ.. tirti-lär ongžin [
(4) lä]r.. q̈uš q̈us.γu[n] (qo)bur[γa
(5)] blgülüg q̈o⟨r⟩q̈īnčïγ ünlü(g) [
(6) tü]käl [tö]rlüg yvlaq̈ irü [b(ä)lgü]-lär.. al(q̈)u ävdä [
(7) (k)özünü kälip örlätür.. (tän)g tän(g) [ig] aγ[rïγ

verso

(1) t](u)da kälürür.. q̈or ya(s) äg(sü)mäz /[
(2) qa qa]d[aš] (k)üng q̈ul bi(r) [iki]nti-škä q̈arïš[ur
(3)] tütüš(l)[üg] kärišlig / / [
(4)] (t)urq̈aru bulγanyu(q̈) [öpk](äl)i(g)
(5) / / / / / sa[rsïγ] yavlaq̈ bolur.. inčä [
(6) kärgäk.. ol barča yäk ičgäk / / / [
(7) tip [bir]ök antaγ [ä]d[g]ü ögl(i)[s]i bar ä[rip

Text [56–67], (r1) *tu(rq̈)[ar]u*: missing in **L**-56, **K1**-38, **B12b**-1, **B16**-1, **B70b**-3 (Bang 56). (r2) *o.trü*, **B70b**-4, **BV7**-6; not seen in **L**-57 and **K1**-39 (Bang 57); *tükäl törlüg ayïγ qī(lïnč)-[lïγ šmnu]*, cf. No. **4**-(13)n. (r4) *q̈uš*, cf. No. **4**-(14)n. (r7) *(k)özünü*, **B1a**-24, cf. *közünür*, **L**-61, **B12b**-4 (Bang 61). (v1) It lacks *yïlïn ayïn turq̈aru äv barq̈ ičintä ada tuda*, **L**-62/63, **K1**-43/44, **B1a**-25/26, **B12b**-5/6 (Bang 62/63). (v2) *[ikin]ti-škä*, cf. *ikintikä*, **L**-64, **B12b**-7, **B70c**-3 (Bang 64). (v3) *kärišlig*: not seen in **L**-65, **K1**-45 and **B12b**-7 (Bang 65). (v5) *yavlaq̈*, **K1**-46, **B12b**-8 and **B70c**-7, cf. *övkälig*, **L**-66 (Bang 66).

6 (BVN 6)

recto

(1) nomluγ tirti-lär.. ongžin-lar yäklär yilpig-lär quš qus.γun
(2) qoburγa-ta ulatï yvlaq blgü-lär qorqïnčïγ ünlüg quš-lar..
(3) tükäl törlüg yvla(q) irü blgü-lär alqu ävdä barq-ta
(4) köz(ünü) kälip (ö)rlädür täng täng ig aγrïγ
(5) kälürür ämgädür yïlïn ay-ïn turq̈aru äv barq ičintä
(6) (a)d(a) tuda qor yas ägsümäz ög qang oγul qïz qaqadaš küng

verso (Folio No.): to.quz

(1) (qu)l bir ikintiš-kä qarišur otlï suv-lï täg tü.düšl(ü)g
(2) (bo)lur äv idi.zi turqaru bulγanyuq (öpkälig) (qadïr) sa(rsï)γ
(3) yvlaq bolur.. inčä bilmi(š) k(rgäk) (o)l barča (yäk)
(4) (ičgäk)-ning qïlï(nčï) ol tip (birök) antaγ ädgü
(5) ögli-si bar ärip bo nom bitigig oqïsar (ulatï)
(6) üč qa(ta) (oqïmï)š-ta bo munča törlüg kö(rksüz) blgü-lär

Text [59–69], (r1) *yäklär yilpig-lär* and *quš*, cf. No. **4**-(14)n. (r2) *qoburγa-ta ulatï*, **Bo**-4. **But** there is not the locative suffix *-ta* in **L**-59, **K1**-41, **B12b**-3 and **B70b**-8 (Bang 59). (r4)

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

***köz(ünü)* or *köz(ünür)* ?, cf. No. 5-(r7)n. *(ö)rlädür* or *(ö)rlädir*? (Bang 61). (r6) *oyul qïz*, K1-44, B12b-6, B70c-2, Bo-7; missing in L-63 (Bang 63). (v1) *ikintiš-kä*, cf. No. 5-(v2)n. (v2) *idiẓi*, cf. *iäsi*, L-65; *iyäsi*, K1-45; *igäsi*, B70c-5 (Bang 65). It lacks after *bulyanyuq kǫngüllüg*, L-65, or *kǫngülüg*, B12b-8, as in K1-46, and B70c-6 (Bang 65). (v3) *yvlaq*, cf. No. 5-(v5)n. (v3/4) *yäk (ičgäk)-ning*, L-67, cf. *yäk ičgäk*, K1-47 (Bang 67; *yäklärning* [sic!]). (v4) *tip*, K1-47, B12b-9; not seen in L-67 (Bang 67). (v5) *oqïsar*, cf. *ävintä oq̈ïtsar*, L-68,K 1-48 (Bang 68). (v6) *bo munča törlüg kö(rksüz) blgü-lär*, cf. No. 7-(r3)n.**

7 (BVN 7)

recto

(1) ičgäk q̈ï(l)[ïnčï ol] tip.. [bi](r)ök [
(2) bo n(om) bit[igig] / / ulatï (ü)/ [
(3) (l)üg körksüz bl(gü)lär.. mu(nč)a törlüg [
(4) ät'ö(z)-läri ig(siz) toγasïz adas(ïz) [
(5) qïlïnč ädrämi bo ärür.. birök [

verso

(1) öpkä az almïr q̈ïlïnčï ärtınglü
(2) ạrtuq̈ küčlüg är(sä)r.. bo muntaγ [
(3) ymä bo nom bitigig oq̈ïsar ayay[u
(4) muntaγ törü(n) äv[rilsä]r (täk) üč q̈a[ta
(5) yvlaq̈ bili(g) [?] (a)lq̈u a(lq)ïnur [

Text [67—76], (r1) *ičgäk* and *tip*, cf. No. 6-(v3/4)n. (r3) *[bo munča tör](l)üg körksüz bl(gü)lär*, cf. No. 6-(v6)n. This is missing in L-69 and K1-48/49 (Bang 69). (r5) *ädrämi*, B17-5, B19-1. cf. *ärdämi*, L-70, K1-50 (Bang 70). *ärür*, B17-5, B18-2. This is missing in L-70. *birök*: not to be seen in L-70 and B18-2 (Bang 70). (v1) After *q̈ïlïnčï* missing: *ạrtuq̈ küčlüg äripp*, L-72, K1-51/52, B18-3 (Bang 72). (v2) *är(sä)r*, K1-53, B17-6, B18-4, BV10-2, cf. *äripp*, L-73 (Bang 73). (v3) *oq̈ïsar*, K1-54, B17-7, B18-5, B19-4, BV10-3; cf. *oq̈ïtsar*, L-74 (Bang 74). (v4) *muntaγ törü(n) äv[rilsä]r*, B19-5, BV10-4. This is not to be seen in L-75, K1-54, B18-6 and B62-4 (Bang 75).

8 (BVN 8)

(1)]nč /[
(2)] bulur.. [
(3)] (k)ö(ṭ)üg känt /[
(4)] bitigig [
(5) [toq]ïyu [
(6)]/ / . . . . . / / [
(7)] (sï)ng(ar) suq̈ïnγ̈(u) (ö)n/ / / [
(8) aš]lïq̈ küṭäń-lik äv barq̈ (u)[luγ
(9) aγï](lï)q̈ kömsülük-tä ula(tï) [
(10) tükä]ḍi iḍmiš yarat[mïš
(11) qor](q̈)ïnčïγ̈-lar [

Text [77—89], (7) *suq̈ïnγ̈(u)*, cf. No. 9-(v1)n. (8) *äv barq̈*: *äv*, K1-62 (Bang 86). (9) *kömsülük-tä*. There is no locative suffix *-tä* in L-87 and K1-63 (Bang 87). (10) *yarat[mïš]*, B21a-6. This is not to be seen in L-88 and K1-64 (Bang 88).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

9 (BVN 9)

recto

(1)] (tïn)lγ itiglig yaraḍïγ-lïγ iš
(2)] ul(uš) äv barq itgäli s(aq)ïnč saqïnsar.. ạng
(3) b]o nom bitigig üč qata ol yirdä
(4) oqï](mï)š krgäk a(nta) kin topraq qaza tam
(5) (to)qïyu (t)itig yoγuru iš k(ö)düg timin bašlamïš krgäk
(6) ötrü (ṡi)ziksiz-in äv barq turγurmïš krgäk küntin

verso

(1) yïngaq yaylïq taγ-tïn sïngar suqïnγu öngdün sïngar kidin
(2) sïngar ikidin bulang anta ul(at)ï aš-l(ïq) küdän-lik
(3) (äv) (b)arq uluγ kičig qapïγ (qu)duγ otčuq taš soq̈ ÿu
(4) tägir](mä)n aγïlïq köm(sü)-lük (ulatï) (yïlqï)-qa
(5) kiš]i-kä baḍï(γlïq)-(qaḍägi) tü(ṣü) tük(äḍ)i itmiš
(6)] yir alḍï(nqï)-lar (küčlüg)-lär qorqïn-

Text [79-89], (r2) After *itgäli* missing: *yaratγalï*, **L**-80, **K1**-59, **B18**-10, **B62**-9, **B70d**-7, **BV11**-3 (Bang 80). (r6/v1) *küntin yïngaq yaylïq taγ-tïn sïngar suqïnγu*, cf. *küntin sïngar taγdïn yïngaq ikidin tang yaylïq itgülük*, **L**-83/84 (Bang 83/84). (v3) (*äv*) (*b*)*arq*, cf. No. 8-(8)n. *otčuq*, cf. *očuq*, **L**-86, **K1**-63; *oot*[*čuq*], **B21a**-4 (Bang 86). (v6) (*küčlüg*)-*lär qorqïn*[*čïγlar*], cf. *q̈ïγnčï-lar*, **L**-89; *küčlüglär qašïnčïγ-lar*, **K1**-65; (*q̈ašïnčïγ*)-*lar q̈orq̈ïnčïγ-lar*, **B21a**-7 (Bang 89).

10 (BVN 10)

recto

(1)] bilig q̈ayu tïnlγ [
(2) ködü](g) känt uluš [
(3) saqïn]č saq̈ïnsa(r) [a]ng [
(4)] q̈ata ol y(i)[r-
(5)] torpaq̈ q̈a(z)[a
(6)] timin baš[lamïš
(7)]/ /[

verso

(1)]t/[
(2)] sïngar ikidi(n) [
(3)]/ küdän-l(ik) [
(4)] q̈uduγ ootču(q) [
(5)] kö(m)sülük.. (u)latï y[ïlqï-qa
(6)] (b)atïγlïq̈q̈atägi tüz[ü
(7)] kärgäk.. ötrü o(l) [

Text [79–88], (r1) *bilig* (sic!), *biling*! (r5) *torpaq̈* (sic!), *topraq̈*! (Bang 81). (v4) *ootču*(*q*), No. 9-(v3)n.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

11 (BVN 11)

recto
(1) timin bašlamiš k(r)[gäk].. ö(trü) siziks[iz]
(2) äv barq̈ turγurmiš krgäk.. küntin yïnga(q̈)

verso
(1) yäk ärkligi:: sụ̈ü baščï-lar ärk-
(2) ligi:: q̈ašïnč-ïγ q̈orq̈ïnč-ïγ

Text [82-84, 90-91], (r2) *yïnga(q̈)*, **BV12-2**, cf. *sïngar* **L-84, K1-61, B18-13 (Bang 84).** v1/2) *sụ̈ü baščï-lar ärk-ligi*, **B63-3**, cf. *ärklig xan sụ̈üsin bašlayučï*, **L-91, K1-67 (Bang 91).**

12 (BVN 12)

(1) (t)ü(z)ü tü[käti
(2) (y)ir al(t)ï(nqï)[-lar
(3)]čï-lar q̈ïnčï-lar.. a[lqu
(4) (y)il ärklig(i) öz/ / [
(5) ärkl]igi sụ̈ü baščï-lar [
(6) a]t-larï bo ä(rür).. [
(7) [ta](y)-su sarïγ or[unguluγ
(8) to](pra)q̈ï ärkligi [
(9)]/ / / / / / / / / / / [

Text [88-94], on verso there are 5 fragmentary lines of words in cursive script. **(5)** *sụ̈ü baščï-lar*, cf. No. **11**-(v1/2)n.

13 (BVN 13)

recto
(1)](γ)-lar ölütči-i-lär qïn(čï) / / / / / / / kit(gäy)
(2) k](ü)n ärkligi ay ärkligi yil (ärk)li(gi) yorïγï
(3)] ärkligi sụ̈ü baš(čï)-lar är(k)l(igi) q(o)rqïnčïγ
(4)]/ / / / ärkliglär aḍ-lar-ï bo ärür.. kün y(o)rïγï
(5)] (ö)lütči-si tay-suu sarïγ orungu-luγ irp(i)[z] qudruq-ï
(6)]γ-luγ biš t(op)raq ärkligi yir tngri (ön)gdün kök

verso
(1)] (k)idin (a)q bars küntün qïzï(l) (s)aýïsγ(an) (ki)din (qra)
(2)] alt(ï) qap (yrašmaz)-ï (iki) ygrmi (ärkligi) topraq
(3)] / / / / (bašlarï) aḍl(ïγï) y/ / / / / / b(a)d(ïγ)-t(aqï) a(γu)
(4)]/ / (qamaγ) yäk(lär) yil / / / / / / adïrt(ačï) (ärkliglär)
(5)] (y)oqad(ur)-lar yi(rig) / / / / / / / / / / / / (u)γ boš (qo)d(u)/
(6)] / /-lär bodsuz köligä(siz) (b)arïr-lar.. (ada tu)d(a)

Text [89-99], (r3) *sụ̈ü baš(čï)-lar*, cf. No. **11**-(v1/2)*n*. (r5) *tay-suu*, cf. *tay-suy*, **L-92/93, K1-68** (Bang 92/93). (r6) *[yum(ụ)zu]γ-luγ*, cf. *yumuzuγ(-)luγ*, **L-93, K1-69**; *[yu](m)suÿluγ*,

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

B21a-11; *yum*[ ]-**B63**-5 (Bang 93). *biš t(op)raq*, **K1**-69, **B21a**-11, cf. *biš törlüg topraq̈*, **L**-93/94 (Bang 93/94). *yir tngri*, **K1**-69, cf. *yir tngri xanī*, **L**-94 (Bang 94). (*ön*)*gdün*, cf. *soltun*, **L**-94; *öngtün*, **K1**-69, **B** 63-6 (Bang 94). (v1) (*k*)*idin*, **K1**-70, cf. *öngdün* (*ongdun*!), **L**-94 (Bang 94). (v5) [*topraqïγ orun*](*u*)*γ*, **K1**-73/74, **B22**-2, **B63**-10 (Bang 98).

14 (BVN 14)

recto
(1)]/ / / / / / sar / / / / [
(2)]/.. ..(a)[ntaγ] uγrï yïq̈ï bar.. ki[m
(3)]/ / / / / / kisär ö/[
(4)](g)äy.. taγda ö(ng)[
(5)]/ / /ča böri uladï y[avlaq

verso
(1) qut]-lar waxšiklar tuqaru [
(2)]/[] kiningä tüz[kärinčsiz
(3) k](ö)ni / / / aq̈-q̈a täggäy-lä[r
(4)]/ tïnlγ / / / yalγan igid [
(5)]/ / /d/n / / /[

Text [114—119], (r2/4) (*a*)[*ntaγ*] *uγrï yïq̈ï bar.. ki*[*m ol tïnl*]*γ* (*örtkä*) *ki*⟨*r*⟩*sär ö*(*r*)[*tänmägäy suvda ölmä*](*g*)*äy*, cf. **L**-114/115, **K1**-88, **B63**-24 (Bang 114/115). (v1) *tuqaru* (sic!): *turqaru*! (v2/3) [*ang*] *kiningä tüz*[*kärinčsiz yig tüzü k*] (*ö*)*ni* (*tuym*)*aq̈-q̈a täggäy-lä*[*r*], cf. *ąng kinintä tüzkärinčsz burxan yolïnga kirgäy-lär*, **L**-117/118; *ang kinintä tüz*(*käri*)*nčsiz yolqa kirür*, **K1**-91 (Bang 117/118); No. **17**-(v3/4)n.

15 (BVN 15)

recto
(1) tutγay-lar.. [
(2) tuymaq̈-q̈a täggäy-(l)[är
(3) igiṭ savlïγ časut [
(4) ymä bo nom bi[tigig

verso
(1) bo tört t[örlüg
(2) törlüg tïdïγsïz•a[rïγ
(3) ayïγ q̈ïlïnčlïγ ärip/ [
(4) krgäk.. in(čip) [

Text [117-124], (r1) *tutγay-lar*, cf. *tutarlar*, **L**-117, **K1**-91 (Bang 117). (r2) *tuymaq̈-q̈a täggäy-*(*l*)[*är*], cf. No. **14**-(v2/3)n. (r3) *časut*, cf. *časï*, **L**-119, **K1**-92 (Bang 119).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, ***New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"*** , Altorientalische Forschungen, 10 (1983) p.125

16 (BVN 16)

(1) til-täki b(o) (t)örт [
(2) (t)ïdïγsïz arïγ til [
(3) . . . . . qoṭsa(r) [
(4) (ög) qang öz-(ü)[ti
(5) azu burx́an-lar [
(6) köz-i yruyur t[uγmaz
(7) qutïn bulur.. o[l
(8)]/ / / [

Text [121-128], (1) *til-täki*, **K1**-94, cf. *tilintäki*, **L**-121 (Bang 121). (4) *öz(ü)[ti]*, **B60**-2 (Bang 124).

17 (BVN 17)

recto
(1) b]o mäning (ö)z [
(2)] ärür tiṗ (ö)[trü
(3)]čä čomar batar tägz[inür
(4) tuγa]r ö(l)ür.. tluy ögüz-tä [

verso
(1) oγla]nï ol q̈uvraγ-ta ärür [
(2) so]γančïγ tatïγlïγ́ nom äši[dip
(3)] (al)q̈uγ́un tüz[kärinčsiz
(4) qut](ï)nga kọngül t(u)[rγurdïlar

Text [216—224], (r3) [*tägzinür*]*čä*, **K1**-174, **B34**-1, cf. *tägzinčingä*, **L**-218 (Bang 218). (r4) *tluy ögüz-tä*, **K1**-175/176, **B34**-2, **B36d**-1, cf. *sngsar ičintä*, **L**-220 (Bang 220). (v3/4) *(al)q̈uγ́un tüz[kärinčsiz yig tüzü köni tuymaq burxan qut](ï)nga köngül t(u)[rγurdïlar]*, **B38-2/3, B64-4/5, BV29-8, BV30-5, BV31-3**, cf. *alq̈uγun tüzkärinčsiz burxan q̈utïnga kọngül turγurdïlar*, **L**-223/224, **K1**-179/180 (Bang 223/224).

18 (BVN 18)

(1) kün-li ay-lï qa[rïšu
(2) öd ičintä yänä [
(3) kä küč basut /[
(4) tiši-li irkäkli [
(5) bo alqu [y]irti(n)[čü
(6) / / /[

Text [324-329].

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

19 (BVN 19)

recto
(1) ïγač täg .. ol ödün al[qïnčsïz
(2) tngrisi burxanq̈a inčä tip ötünti [
(3) lar-nïng küčingä yrlïγïnga [
(4) tükäl-lig ärip inčip yänä [
(5) däki q̈amaγ tïn(lγ) [

verso
(1) . . . . (biz) / / / / / /[
(2) yu̯künürbiz turuq süzük atlγ [
(3) yu̯künürbiz adqanγsïz dyan bulmïš [
(4) bo säkiz bodistv-lar alq̈uγun [
(5) tip ötüg ötünti-lär.. tn(g)[rim
(6)]/(u)t [

Text [376–377] (r1-2), [351–353] (r3–5), [361–365] (v1–6)]; *turuq süzük* (v2) and *adqanγsïz dyan bulmïš* (v3) are written in red ink. (v3) *adqanγsïz*, cf. *alq̈ïnčsz*, **L**-362; *adqančsz*, **K1**-297 (Bang 362). (4) *bo säkiz bodistvlar*, **K1**-300, **B47**-2, cf. *bo säkiz uluγ küčlüg ärdämlig bodistvlar*, **L**-363 (Bang 363). (v6) [*bošy*](*γu*)*t*, cf. **L**-365, **K1**-301, **BV54**-2 (Bang 365).

20 (BVN 20)

recto
(1)] uluγ darni tigmä ädräm-kä
(2) ä]dräm-(lä)rin baturup bo yirtinčü
(3) käntü lär]-ning

verso
(1)] ::
(2) niz]v(ani-sïz) bodistv q̈utïnga ::
(3)] atlγ nizvani-sïz bodistv q̈utïnga ::

Text [352–353, 357?–363?], *nizvani* (v2,3) and *bodistv* (v2,3) are written in red ink. (r1,2) *ädräm*, **B15c**-3, **B38d**-18, 19, cf. *ärdäm*, **L**-352, **K1**-288 (Bang 352). (v2,3) *q̈utïnga*, **B26c**-24, 25, 26, 27, 28, 29, **BV52**-3, 4, **B38d**-30, 35. But this is not to be seen in **L**-357/363 and **K1**-294/299 (Bang 357/363). USp. Nr. 90 seems to be one of **B38**-fragments, cf. Ligeti (cf. note 5) p. 293.

21 (BVN 21)

(1) yu̯künürbiz badira atlγ niz[vani-sïz
(2) yu̯künürbiz ratnakkr atlγ niz[vani-sïz
(3) (yu̯)künürbiz / / / / / atlγ niz[vani-sïz

Text [357–359], *badira* (1), *ratnakkr*(2), and *niz-* (1, 2, 3) are written in red ink. (1) *badira*, **B67**-11, **B38d**-29, cf. *bddra*, **L**-357; *btra*, **K1**-293; *badra*, **B26c**-24 (Bang 357). (2) *ratnakkr*, cf. *rtnakr*, **L**-358; *ratnakr*, **K1**-298; *ratnakkr*, **B26c**-25; *ratnaakkar*, **B38d**-32 (Bang 358).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

22 (BVN 22)

(1)]vani-sïz (b)odistv (qutïnga) [
(2)](vani-sïz) bodistv q̈utïnga [
(3)] (nizvani)-sïz bodistv (q)[
(4)]zvani-sïz bodistv (q̈)[
(5)] nizvani-sïz bodistv q̈u[
(6)]/ / / / / / nizvani-(sïz) (bo)d(istv) [

Text [357?–363?], (1, 2, 3, 4, 5) *q̈utïnga*, cf. No. **20**-(v2, 3)n.

23 (BVN 23)

recto
(1) yu̧künür-bi[z
(2) nizvani-sïz [
(3) q̈(u)t(ïnga) y[u̧künür-biz
(4) (k)/ / it [

verso
(1) sïz bodis[tvqa
(2) yu̧küń(ür)-bi(z) [
(3) nizvani-sïz [
(4) /utïńga.. [

Text [357?–363?], (r4) *(k)/ /it*, cf. *kumut*, **L-358**; *kümüt* **B26c-26** (Bang 358).

24 (BVN 24)

recto
(1) ti]p atan(t)ï.. säkiz törlüg
(2) bi](l)ig.. ikinti q̈ulγaq̈
(3) tört]ünč til bilig.. bišinč
(4) yit]inč adïra tïp
(5) b]ilig.. munta bi(rök)
(6) bil]ig(l)är [

verso
(1)]/r[
(2)]/ / / / yaruyur.. knt(ü)
(3)] m(än)ing köz biligim
(4)] ol oq̈ tngri yirintä
(5)] blgürär.. bo mäning
(6) tngr]i yiri (t)itir.. ol oq̈ tngri

Text [396–406], (r4) *adïra tïp*, cf. *adra tigmä kǫngül*, **L-399**; *adïra tïp tutuγlï bilig*, **K1-334**; *adïra tuyuylï bilig*, **B31d-27**, **B55a-9**; *adïra tuyuylï t(ïp) bilig*, **B70f-1/2** (Bang 399).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

(r5/v3) *munta bi(rök)* [*kim qayu tïnlylar ol* (or *bo*, **B7**, **BV59**) *üč törlüg yaruq bilgä bil*]*ig-(l)är* [*uγurïnta* (or *küčintä*, **B70**) *bo säkiz biliglärning tözin tüpin yoq quruγ üzä yaruq yašuq bilsär uqsar.. ötrü ol tïnlylarnïng*] (*közi*) *yaruyur.. knt*(*ü*)[*nüng biliglärin inčä körür bilir bo*] *mä*(*ni*)*ng köz biligim*, **B7h**-6/10, **B50**-6/9, **B55a**-10/13, **B68**-13/16, **B70f**-3/8, **BV59**-3/6. This is different from **L**-400/403 and **K1**-335/339 in meaning (Bang 400/403). (v3) *köz biligim*, cf. *közüm*, **L**-403, **K1**-339 (Bang 403). (v4) *tngri yirintä*, cf. *tngridän*, **L** 404; *tngri yirintän*, **K1**-339 (Bang 404).

25 (BVN 25)

(1)] tngri yiri
(2) ö](gr)ünčü burxan
(3)] (o)l oq tngri yirintä
(4) burxa]n blgürär lučan
(5) kön]güli [ ] adïr/ /ïz tngri yiri
(6)] yana täpränčsiz burxan blgürär
(7)] (t)itir ol'oq tngri yirintä

Text [409—414], on verso there are 7 fragmentary lines of another handwriting in Uighur. (3) *tngri yirintä*, cf. *tngri yirintän*, **L**-410, **K1**-346 (Bang 410). (5) *adïr*[*ts*]*ïz*, **K1**-348, cf. *adruqsuz*, **L**-411 (Bang 411).

26 (BVN 26)

(1)] burxan [
(2) köngü]li kögüzi [
(3) (yir)intä yänä täpränčsiz [burxan] (bl)[gürär
(4) (burxan) blgürär köngüli no[m töz]i tip tngri yiri (ti)[tir ol
(5) (o)q (t)ngri yirintä yänä [quruγ] ilig atlγ (b)urxan blgü-
(6) rär adra atlγ bi[lig] tngri yirintä agam (bitig) nirvan
(7) bitig blgürär kömsü aγïlïq bilig tngri yirintä yänä
(8) uluγ bilgä (para)mit bitig blgürär yoga atlγ bitig
(9) blgürär bo (ä)rür säkiz bilig atlarï tözün oγlum ol kim
(10) burxan (titir) nom ymä ol oq ärür ol kim nom titir
(11) [burxan] ymä (o)l'oq ärür b(o) (i)ki birlä (qa)vïšur uluγ
(12) [ ] yigädmiš bil(gä bili)g tip burxan blgürär tngri
(13) yrlïqa](d)[uqta bo] aγr yir altï [
(14)]/ / /[

Text [411—421], (4) *köngüli no*[*m töz*]*i tip*, **L**-413, **K1**-349; cf. *bo mäning kongül-üm nom tözi yïltïzï tigmä*, **B7i**-5/6 (Bang 413). (5) *yänä* [*quruγ*] *ilig*, **L**-414, **K1**-350, cf. *yänä yoq quruγ iligi*, **B7i**-8, **B70g**-1 (Bang 414). (6) *adra atlγ bi*[*lig*] *tngri yirintä*, cf. *adra* (or *adïra*, **K1**) *atlγ bilig tngri yirintän*, **L**-414/415, **K1**-351; *bo mäning adïra tuyuylï biligimtin* (or *-din*, **B70**), **B7i**-9/10, **B51**-1, **B70g**-2/3 (Bang 414/415). (7) *kömsü aγïlïq bilig tngri yirintä*, cf. *komsu* (or *kömsü*, **K1**) *aγïlq bitig* (or *bilig*, **K1**) *tngri yirintän*, **L**-416, **K1**-352/353; *kömtsü* (or *kömsü*, **B70**) *aγïlïq bilig-im-tin* (or *-din*, **B70**), **B7i**-11/12, **B70g**-5 (Bang 416). (12) *bil*(*gä bili*)*g*, **L**-420 (Bang 420). (13) *aγr*, **L**-421, cf. *aγar*, **K1**-357; *aγïr* **K5e**-3 (Bang 421).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

Some Turkological Commentaries

ṬANA YİP: *t*[*ana yip*], No. 2-(2), cf. **B1-3, B2-4, B3-3, Pk -3, P4-3 (Bang 03).** This must be a compound which consists of *tana* and *yip*, but the definite meaning is not clear. The latter word, *yip*, means "string, rope". There is nothing similar in the Chinese original, nor in the Tibetan or in the Mongolian versions. The meaning of *tana* is known as: (1) "coriander seed" or "sesame seed", Arat HI 126; Kaş III, 236; Gabain Alttü 367; Caferoğlu 223; Clauson 515. (2) "pearl, mother of pearl, ball, bead", etc., BTT VII C 12 note; Radloff Versuch III, 823; Räsänen Versuch 460; Tamura Wutiqingwenjian 691; Ligeti, Un vocabulaire sino-ouigour des Ming, in: AOH 19 ,259; Clauson 515. (3) "rope, cord, string, Rechtschnur", Radloff Versuch III, 823 [Tar.]; Jarring 293; Burhan Lugat 140. For example, as a Buddhist term, *yuz säkiz tana munčuq* „eine aus 108 Perlen bestehende Kette", BTT VII C 12, must imply a rosary (skt *japa-mālā*), held in the second right hand by the Tibetan type of the four-armed Avalokitésvara, cf. Tucci, Tankas n. 23 (Plate 44), nn. 118, 119 (Plates 153, 154). According to the comparative dictionary 五體清文鑑 Wutiqingwenjian which was compiled in the 18th century, *tana* means "beads of a rosary". It is a pearl or a bead similar to a pearl and does not necessarily mean pearl only, cf. Tamura Wutiqingwenjian 691 (No. 12212). However, it is doubtful, whether *tana yip* implies a string of beads, namely "rosary", or not. In Buddhist texts there are at least two other examples: *yänä bašlayu stup itgäli tana yip kämišmiš küntä* "then on the day, when a ball(s) or pearls-rope or string was cast to construct the stūpa-tower first", Wang, Facsim. edition 14 a 18–20; 初基塔之日 Taishō 50, No. 2053, 260 c 29; cf. Arlotto p. 142; *sangram itgäli toqïγalï tina yip tuta ülügl(äy)ürlär* "they mark out [the site] by holding a ball(s) or pearls-rope or string in their hands in order to build a temple or monastery", Gabain Maitr (I) plate 52 r 4/5. The two examples indicate the beginning of construction, i.e., either the instrument deciding the site for a building or the thing referring to some kind of ceremony, similar to the laying of a cornerstone. According to the above-cited dictionary Wutiqingwenjian, *tana ib* (<*tana yip*) is interpreted as "an inked string" which is one of the carpenter's tools to determine a straight line, cf. Tamura op. cit. p. 655 (No. 11597). This might suggest the original meaning of it. In Japan, we also have a traditional ceremony of stretching "a sacred rope" [*shime*] around the construction site supposedly driving away evils from the site. Anyway, this compound which is seen in our text, may have a meaning concerning construction terms. Probably that is why this text had the same spiritual role as the idiom in meaning of "a ball(s) or pearls-rope or string" literally translated, in order to drive away evils from a house or a site; cf. uig text [79–83].

SUQÏNΓU or *soqïnγu*;*q̈ suïnγ*(*u*), No. 8-(7); *suqïnγu*, No. 9-(v1). *küntin yïngaq yaylïq tay-tïn sïngar suqïnγu* "a summer house on the southern side and a dwelling in the northern part", cf. **L-83/84** (Bang 83/84, p. 113). This is a word which has been unattested so far. It literally means something, into which (people) are thrusted. It might imply a dwelling, particularly "a winter dwelling" (??) in comparison with "a summer house"; *suq-* or *soq-*, cf. Kaş II, 18; Radloff Versuch IV, 750/751; Räsänen Versuch 432; Gabain Alttü 364; Clauson 805.

YUMUZUΓ or *yumsuγ*, [*yum*(*u*)*zu*]*γ*, No. **13**-(r6). cf. *yumuzuγ*, **L-93, K1-69;**

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

ODA, JUTEN, *New Fragments of the Buddhist Uighur "Säkiz yükmäk yaruq"* , Altorientalische Forschungen, 10 (1983) p.125

[*yu*](*m*)*suγ*, **B21a**-11; *yum*[ ], **B63**-5 (Bang 93). *irbiz qudruqï yumuzuγluγ* "holding a leopard tail flag", **L**-93; chin *bao-wei* (豹尾) "leopard tail" means the name of a flag as well as the spirit symbolized by it; cf. *tuγ yumsuγ*, Suv 683–6; Tekin p. 396-(24); Tezcan 84 n. 95.

TÜZKÄRINČSİZ; *tüz*[*kärinčsiz*], No. **14**-(v2), No. **17**-(v3), (Bang 118, 223). Derivation of *tüz* "unparalleled, incomparable". This word corresponds to skt *asama* (Turner 42 No. 964; Mvyt. 2528; Soothill 381) and mong *tengsel ügei* (**Mk** 591–15, **Ms** 17a 11); cf. *tözkärinčsiz*, TT IX p. 20 n. 7–8; TT X p. 15 n. 96; Clauson 575. Another derivation is *tüzkärgülüksüz*; cf. unpublished Haneda photo No. 39–1 (4) (*t*)*üz-kär*(*g*)*ülüksüz-tä tu*(*r*)*mïš*, translating chin. 住無等者 *zhu wu deng zhe* (Buddhāvataṃsakasūtra, Taishō 10, No. 279, 212b 25).

Abbreviations

Arat HI: G. R. Rachmati (Arat), Zur Heilkunde der Uiguren, in: Sitzungsberichte der Preußischen Akademie der Wissenschaften 1930, 451–473.
Arlotto: A. Th. Arlotto, The Uighur Text of Hsüan Tsang's Biography (Unpublished Paper for the Degree of Doctor of Philosophy, Harvard University 1966).
Burhan Lugat: Burhan Šehid, Uygurča-Hanuča-Rusča Luġat, Peking 1952.
Caferoğlu: A. Caferoğlu, Eski Uygur Türkçesi Sözlüğü, Istanbul 1968.
Clauson: G. Clauson, An Etymological Dictionary of Pre-Thirteenth Century Turkish, Oxford 1972.
Gabain Alttü: A. v. Gabain, Alttürkische Grammatik, Wiesbaden ³1974.
Gabain Maitr: A. v. Gabain, Matrisimit (I), Wiesbaden 1957.
Jarring: G. Jarring, An Eastern Turki-English Dialect Dictionary, Lund 1964.
Kaş: Kaşgarî, Divanü Lûgat-it-Türk Tercümesi I–III, edited by B. Atalay, Ankara 1939 till 1941.
Mvyt: Mahā-vyutpatti, edited by R. Sakaki, Tokyo 1916.
Radloff Versuch: W. Radloff, Versuch eines Wörterbuches der Türk-Dialecte I–IV, St. Petersburg 1893–1911 (repr. 1960).
Räsänen Versuch: M. Räsänen, Versuch eines etymologischen Wörterbuches der Türksprachen, Helsinki 1969.
Soothill: W. E. Soothill, A Dictionary of Chinese Buddhist Terms, London 1937 (Taipei 1975).
Suv: W. Radloff-S. E. Malov, Suvarṇaprabhāsa, St. Petersburg 1913–1917.
Tamura Wutiqingwenjian: J. Tamura-Sh. Imanishi-H. Sato, Gotai-shinbunkan yakukai, Kyōto 1966, 2 Vols.
Tekin: Ş. Tekin, Buyan Evirmek, in: Reşid Rahmeti Arat İçin, Ankara 1966, 390–411.
Tezcan: S. Tezcan, Eski Uygurca Hsüan Tsang Biyografisi, X. Bölüm, Ankara 1975.
Tucci: G. Tucci, Tibetan Painted Scrolls, Rome 1949 (repr. Kyōto 1980), 2 Vols.
Turner: R. L. Turner, A Comparative Dictionary of the Indo-Aryan Languages, Oxford 1966.
USp: W. Radloff, Uigurische Sprachdenkmäler, Leningrad 1928.
Wang, Facsim. edition: Wang Zhong-min, Hui-hu wen pu-sa da-tang san-zang fa-shi chuan, Peking 1951.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH