The Old Uyghur Āgama fragments preserved in the Sven Hedin collection, Stockholm

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XV

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The Old Uyghur Āgama fragments preserved in the Sven Hedin collection, Stockholm

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NEW TRACES OF AN OLD UYGHUR EXTRACT OF THE *ZA AHANJING* (T. 99) THE FIRST OF THREE FOLIOS PRESERVED IN THE HEDIN COLLECTION (1935.52.0009)

SIMONE-CHRISTIANE RASCHMANN (BERLIN)

The main subject of this article is the edition of folio 1935.52.0009 from the Hedin collection of the Etnografiska Museet in Stockholm. Folio 1935.52.0009 was first described by Kōgi Kudara in "A Provisional Catalogue of Uigur Manuscripts Preserved at the Ethnographical Museum of Sweden" in 1980.[1] K. Kudara was able to identify the text of this folio as being part of an Old Uyghur Āgama text, namely an Old Uyghur extract of the 雜阿含經 *Za ahanjing* (T. 99, vol. 2, 1 – 373) - one of the three Chinese *Saṃyuktāgamas*[2] known to us.[3] The original Sanskrit text of this Chinese translation is lost.[4] The parallel passage of the text of folio 1935.52.0009 is found in Taishō 99, vol. 2, p. 13c 18 – 15b 15 (sūtra 57-59). As K. Kudara explained in a footnote to his identification: "The Ch. text of this part is not completely translated but partially into Uig." This is a well-known feature of almost all fragmentarily preserved Old Uyghur Āgama texts. Another common feature is the quotation of longer or shorter phrases from the Chinese text which are incorporated in the Old Uyghur version. Two further folios of the Hedin collection were identified by K. Kudara as being part of this Old Uyghur translation of the 雜阿含經 *Za ahanjing*, too: folio 1935.52.0010 and folio 1935.52.0011.

In this article I will deal with folio 1935.52.0009 only. The edition is based on my own transcription and translation. I would like to express my sincere thanks to my colleagues Peter Zieme, Yukiyo Kasai, Ablet Semet, Klaus Wille and Jin-il Chung[5] for their useful suggestions and valuable comments. The edition on hand also benefited from Choong Mun-keat's comparative study of the five items in the Pāli *Saṃyuttanikāya* and the Chinese *Saṃyuktāgama*.[6]

In the first part of their series of articles concerning the Old Uyghur Āgama fragments, Kōgi Kudara and Peter Zieme mention two references for the quotation of the title *Za ahanjing* in Old Uyghur fragments.[7] The first reference is on the verso of the fragment Ch/U 6584, where the authors assume line /v/2/ as being the translation of line /v/1/. In this line the title

[1] Unpublished manuscript.
[2] In the following quoted as SĀ.
[3] Cf. Nakamura (1980), 37-38.
[4] But fragments of the Sanskrit text are preserved in different Central Asian manuscript collections worldwide. "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" was recently published by Jin-il Chung, cf. Chung (2008).
[5] Jin-il Chung even made his manuscript of "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama" accessible to us before publishing. Unfortunately none of the preserved Sanskrit fragments matches our folio 1935.52.0009.
[6] Choong (2000), 24-72. Choong uses the term "the five aggregates".
[7] ĀgFrag.

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Za ahanjing is quoted. In line /v/2/ the Chinese title in 'the inherited Uyghur pronunciation of Chinese characters' (IUPC) is only partly preserved: [... *sa*]*p agam*. Furthermore, the second line (Ch/U 6584/v/2/) being a translation of the first (Ch/U 6584/v/1/), the Chinese one, means we also have to assume that the 50 fascicles (卷 *juan*) of the *Za ahanjing* were subdivided into bundles (Old Uyghur *čir* < Chin. 帙 *zhi*), probably of 10 fascicles each, in the Old Uyghur version. Otherwise the preserved titles with the added subdivision would not fit with each other.[8] The Old Uyghur counterpart of the Chinese title *Za ahanjing* we find in the second reference: Ch/U 6603/v/1/ 雜阿含經卷第一 *äsriŋü sudur-lug bošgut* "*Za ahanjing,* 1st fascicle, instruction consisting of variegated sūtras".[9]

For a better understanding of the position of the text preserved on folio 1935.52.0009 in the Old Uyghur extract of the *Za ahanjing* I will give a brief summary of the structure of the latter:

The *Za ahanjing*[10] consists of 50 fascicles (卷 *juan*) with 1362 sūtras[11] (T. 99).[12] The underlying structure has been reconstructed by several scholars.[13] The grouping into 卷 *juan* („fascicle") represents the Chinese tradition for organising Buddhist texts.

The text of folio 1935.52.0009 contains quotations from the sūtras 57, 58 and 59. [14] These sūtras are to be found in the first section, i.e. the *Pañcopādānaskandhika-Nipāta* (五受陰(品)[15], which corresponds to the *Khandhavagga* of the *Saṃyuttanikāya*. As Tilmann Vetter quoted in the chapter on the '*Khandha* Passages' in the *Saṃyuttanikāya* of his book "The '*Khanda* Passages' in the Vinayapiṭaka and the four main Nikāyas" all suttas of the 22nd *Saṃyutta* deal with the five items (Skt. *pañcopādānaskandha*):

> body (Skt. *rūpa*, Chin. 色 *se*),
> feeling (Skt. *vedanā*, Chin. 受 *shou*),
> ideation (Skt. *saṃjñā*, Chin. 想 *xiang*),

[8] Cf. ĀgFrag 274. According to the table, which shows the distribution of the 50 juans of the SĀ into the 7 Nipātas (Nipāta I – VII), presented in Chung (2008), 23 (Table 3: Supposed Original Structure of the Za-ahanjing), *Juan* 21, quoted in line /v/1/ of Ch/U 6584, is located in Nipāta IV. That is why the quoted "third bundle" (*üčünč čir*) in line /v/2/ can not be assumed either an equivalent of this Nipāta organisation.
[9] Cf. ĀgFrag 274.
[10] T. 99.
[11] The sūtras are also referred to as discourses.
[12] Concerning the structure of the Saṃyuttanikāya cf. Vetter (2000),153: "The Saṃyuttanikāya consists of 56 'groups' (*samyutta*) and contains 2889 suttas in the PTS edition (Norman (1983),49-50; von Hinüber (1996),36) and 2941 in NDP (vol. I, Introduction IX)."
[13] For an overview see among others EncBuddh, vol. VII, fasc. 4, 684b-687b (Saṃyuktāgama); Glass (1973), 36-50; Choong (2000), 16-23; Chung (2008), 20-25.
[14] Their counterparts in the Pali text are as follows: SĀ 57 ~ SN 22.81, SĀ 58 ~ SN 22.82, SĀ 59 ~ SN 22.5.
[15] Cf. Chung (2008), 23, 41-72.

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impulses (Skt. *saṃskāra*, Chin. 行 *xing*) and
sensation (Skt. *vijñāna*, Chin. 識 *shi*).[16]

The sequence of the sūtras in the Old Uyghur text is the same as that of their Chinese counterparts in the Taishō edition, where sūtras 57 and 58 are found at the end of *juan* 2 and sūtra 59 at the beginning of *juan* 3.[17]
The Old Uyghur terms denoting the five items (*beš yükmäk/beš yapıg*) are attested in the Abhidharma fragment Mainz 71v: *akıglıg beš yükmäk ärsär öŋ, täginmäk, sakınč, kılınč, bilig ärür* "in terms of the five *āsrava* heaps (i.e. *upādānaskandha*) [18], these are body, feeling, ideation, impulses (and) sensation".[19]

A partly preserved Sanskrit parallel of sūtra 57, the *Pātaleya-sūtra* (also quoted under the name *Pātaleya-vyākaraṇa*[20]) together with its Chinese text from the *Za ahanjing* and its Sanskrit text, as passed down in the *Dharmaskandha*[21], is published by Jin-il Chung in the appendix to his publication "A Survey of the Sanskrit Fragments Corresponding to the Chinese Saṃyuktāgama".[22] In the introduction to his publication he listed the names and all references for sūtra 57 and sūtra 58.[23] Apart from a mention in a footnote, sūtra 59 is not dealt with in Chung's publication.

The folio 1935.52.0009

Description of the folio according to Kudara (1980), No. 9 (i-iv):[24]

Size: 14.4 x 34.5 cm
Paper-pattra without an eyelet
Lines: recto 42, verso 38.
Script-type: Cursive Uyghur, with Chinese characters.

[16] For these definitions see Vetter (2000), 19-73.
[17] For further references concerning the sequence of the sūtras as shown by Old Uyghur fragments see Chung (2008), 20 fn. 63.
[18] For the translation and interpretation of *akıglıg beš yükmäk* see UW 80a: „die 5 Āsrava-Haufen" (d.h. die Upādana-Skandhas ...).
[19] This passage of the fragment in question is quoted several times, amongst others in TT VI, 156-157 (here by using the old finding mark T I 233).
[20] According to Chung (2008), 26 fn. 89: "The three terms, i.e. *Sūtra*, *Dharmaparyāya,* and *Vyākaraṇa*, are seemingly interchangeable."
[21] An edition was published by Siglinde Dietz, see Dietz (1984). According to her, the quotation of the *Pātaleya-vyākaraṇa* is located in a passage that "die Entstehung von "Ergreifen" aufgrund von acht Arten von "Besessenheit" (*paryavasthāna*) erklärt". Within this passage it is added after the explanation of the second type, i.e. *ārūpyarāga* "the craving for the formless realm", cf. Dietz (1984), 20, 52-55.
[22] Chung (2008), 329-335.
[23] Chung (2008), 65-66 (sūtra 57), 66 (sūtra 58).
[24] Unfortunately I had no chance to study the original manuscript. The edition is based on an excellent digital image, kindly provided by the Etnografiska Museet (Museum of Ethnography) in Stockholm. I express my sincere thanks to Håkan Wahlquist and Peter Zieme, the initiators of this publication project, for giving this chance of publication to me.

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Concerning the provenance of this folio, as well as all folios of the Hedin collection of the Etnografiska Museet in Stockholm, we get important information from another article published by K. Kudara: *"Pelliot Ouigour 218": Its significance*. In this article K. Kudara was able to show that the folios stem from the Dunhuang cave No. 464 [Pelliot: grotte 181; actually: B464, see Yakup (2006), 2] and according to K. Kudara date from the 13th/14th centuries, the Mongol-Yuan Dynasty (cf. KudSaṃy 170).

The lines /r/1/-/r/39/ of folio 9 contain Chinese quotations and an Old Uyghur extract of sūtra 57 of the *Za ahanjing* (T. 99, vol. 2, 13c 07 – 14b 11, title: Chin. 險坑經 *Xiankengjing*, Skt. *Pātaleya-vyākaraṇa*, ~ SN 22.81). The counterpart of the first Chinese quotation on folio 9 /r/1/ is line 13c 18 in T. 99, vol. 2. This sūtra, as well as the next, sūtra 58, are located in *juan* 2 of the *Za ahanjing* (T. 99, vol. 2, 7b 19 – 15b 04 雜阿含經卷第二). We do not know whether there were further quotations from the beginning of the sūtra 57 (13c 07 – 13c 17) on a previous folio of the manuscript, which is not preserved. The lines /r/39/-/v/35/ form the Old Uyghur counterpart to sūtra 58 (T. 99, vol. 2, 14b 12 – 15b 04, title: Chin. 滿月經 *Manyuejing*, Skt. *Paurṇamāsika-vyākaraṇa*, ~ SN 22.82). It is the only sūtra on this folio for which the Old Uyghur extract, including Chinese quotations, is fully preserved. The last three lines of folio 9, namely /v/36/-/v/38/, are the beginning of the Old Uyghur extract of sūtra 59 (15b 10 – 15b 21, ~ SN 22.5 *Samādhi*). Sūtra 59 is located in *juan* 3 of the *Za ahanjing* (T. 99, vol. 2, 15b 07 – 22b 14 雜阿含經卷第三). It is again unclear, whether there was a continuation of the Old Uyghur extract of this sūtra on the next folio, not preserved either.

The contents of the text of folio 1935.52.0009 can be described as follows:

[sūtra 57]
/r/01/-/02/ location
/r/03/-/07/ meeting with Buddha; beginning of the discourse concerning the five aggregates
/r/08/-/18/ explanation of Buddha concerning the five aggregates
/r/11/ "four bases of mindfulness"
/r/14/-/16/ the rejection of exertions (Skt. *vīrya*)
/r/16/-/18/ no progress in destructing the leakages (Skt. *āsrava*)
/r/19/-/38/ discourse on the effect of holding self-view with regard to the aggregates and the causes of suffering

[sūtra 58]
/r/39/-/40/ location
/r/40/–/v/18/ an explanation regarding the distinction between the five aggregates and the five aggregates with attachment
/v/19/-/23/ discussion about the causes and conditions for the coming into existence of the five aggregates
- the cause and the condition for the name of the five aggregates
/v/23/-/35/ teaching on seeing the five aggregates as not-self

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[sūtra 59]
/v/37/-/38/ discourse on the arising of the five aggregates

Transcription

1935.52.0009 recto (**plate 17**)

r01 一[25]跋陀薩羅樹 eka badir-a šala mul	[13c18]一跋陀薩羅
r02 sögüt altın-ında 聞今 amtı äšiṭigsäyür biz	樹下… [13c20]今聞…
r03 知 bilzün biziŋä körüšmägäli atı kötrülmiš	[13c23]知我等不見世尊
r04 -kä . keč bolu[26] tükäṭti . birök ämgänmägü alpırkan[27]-	已久若不憚勞
r05 -magu ärsär . 若有比丘 birök kim kayu toyın-	者 … [14a4]若有比丘
r06 –lar bo oron-ta munṭag tep sakınsar . nägüni[28]	若有比丘於此座中作是念。云何
r07 bilmäk . nägüni[29] körmäk üzä . 我已說法	知・云何見。…
r08 mäniŋ nomlayu tükäṭmiš nomlug savım-ta	[14a6]我已說法言
r09 inčip ädgüti körgülük aḍırṭlagu-luk ol .	當善觀察
r10 alku yapıg-larıg . ol kayu ol tep tesär . kaltı	諸陰。[14a7]所謂
r11 tört törlüg ög turug-ları 我已說如	四念處 …
r12 是 mäniŋ nomlayu tükäṭmiš munṭag osug-	[14a8]我已說如是
r13 –lug nom-um-ta körüp aḍırṭlap alku yapıg-	法觀察諸 [14a9]陰
r14 –larıg – inčip amtı anılayu ok bolsar . tözün-	而今猶有善男
r15 –lär oglılar . katıglanmak[30]-ıg kılgalı küsä{-mä-}däči[31]	子不勤欲作
r16 katıglanmak[32]-ıg säv{-mä-}däči[33] . 而自 inčip k(ä)ntü[34]	不勤樂 … [14a10]而自
r17 özi ärmägü tüšin[35] bulsar umaz adruyu barıp[36]	慢惰。不能增進得
r18 alkıngalı alku akıg-larıg . 於色見是我	盡諸漏。…

[25] Here the fn. 15 in T. 99, vol. 2, p. 13 is added: "~ Bhaddasāla."
[26] Two circlets are added on the left side of *bolu* in order to clarify the reading of the first two letters (P-, -W-).
[27] The medial –Q- is marked with two dots and the final –N with one dot.
[28] Both letters N, the initial N- and the medial –N- are marked with one dot.
[29] This word is written in the same manner like it is in the line before, see fn. 23.
[30] Single letters are marked in the following way: the medial –Q- with two dots, the medial –N- with one dot, another single dot probably marks the final –Q.
[31] The primary writing *küsädäči* was corrected by the scribe himself to *küsämädäči* by adding in place a correction mark on the right side and the letters M³ on the left side.
[32] The medial –N- is marked with one dot.
[33] *sävdäči* is corrected to *sävmädäči* by the scribe in the same manner like *küsädäči* → *küsämädäči*, see fn. 31.
[34] The medial –N- is marked with one dot.
[35] The medial –Š- is marked with two dots (on the right-hand side).
[36] The writing of the final letter –P is effected by the missing space at the end of the line. In order to make the reading of the last letter clear, a small circle (like a W), clarifying the arc of the letter, is added.

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r19 öŋüg körüm-länür-lär . m(ä)n ol tep . kayu .	[14a13]於色見是我若
r20 m(ä)n ol tep körüm-länmäk ärsär munuŋ aṭı	見我 [14a14]者。是名
r21 bolur kılınč tep . ol kılınč-nıŋ kayu ol	為行。彼行何
r22 tılṭag-ı . kayu ol terkin-i . kayu-tın tugar .	因。何集。何生。
r23 kayu-tın ävrilür tep tesär . biligsizlig bürṭ-	何轉。無 [14a15]明觸
r24 –mäk-tin tugar . az ///[37] tılṭag-ı . aztın turur[38]	生愛。緣愛起
r25 ol kılınč . ol aznıŋ kayu ol tıltag-ı 彼	彼行。彼愛何因。...
r26 愛受因 ol aznıŋ täginmäk ärür tılṭag-ı	[14a16]彼愛受因・...
r27 有為。心緣 eṭiglig köŋül tılṭag-ınta	[14a20]有為。心緣
r28 turdačı nom ärür . ol bürṭmäk täginmäk kılınč	起法。彼觸受・行
r29 täginmäk . 如是觀者。 munṭag aḍırtlasar in-[39]	受。...[14a21]如是觀者。而
r30 –čip körümländäči[40] ärsär öŋ[41] ärür m(ä)n tep .	見色是我。...
r31 復作斷見 yana kılṭačı ärür . üzüldä-	[14b6]復作斷
r32 –či ol temäklig körüm[42]-üg . artadačı ol temäk-	見壞有
r33 –lig körüm-üg . kılmasar . 而不離我 inčip	見。不作 ...[14b7]而
r34 öŋi üḍrülmäzlär m(ä)n küvänč-tin . öŋi üdrül-	不離我慢。不離
r35 –mäsär . m(ä)n küvänč-tin . inčip yana körümlänür[43] . m(ä)n	我慢者。而復見我。
r36 tep . körümlänmäk[44] ärsär m(ä)n tep . bo ok[45]	見我者即是
r37 inčip kılınč . 乃至我慢 ulatı m(ä)n küvänč-	行。... [14b9]乃至我慢。
r38 –ig ymä . kılsar ančulayu bilmäkig . munčulayu	作如是知・如是
r39 körmäkig . 東園 purvaram saŋram-ta . mar-	見者。... [14b12]東園
r40 –gari anası[46]-nıŋ kalık-ında . 此五受陰	鹿母講堂。...
r41 bo beš tuṭyak[47] yapıg ärsär . öŋ tuṭyak 以	[14b17]此五受陰。色受...
r42 何為根 kayu yıltızlıg ärür . kayu-nı üzä	[14b20]以何為根。以何

[37] The letters are faded out. Probably we have to add the genitive suffix –NYNK.
[38] In order to clarify the reading, the writing of the medial -R- is repeated on the left-hand side of the letter.
[39] -N is marked with one dot.
[40] -N- is marked with one dot.
[41] The reading is clarified by adding repeating the –W- on the left-hand side.
[42] The first –W- is repeated on the left-hand side.
[43] -N- is marked with one dot.
[44] -N- is marked with one dot.
[45] –W- (*ʾWQ/ok*) is repeated on the left-hand side.
[46] -N- is marked with one dot.
[47] -Q is marked with two dots.

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1935.52.0009 verso (**plate 18**)

雜阿含第三 一葉

v01 terilür . kayu-nı üzä tugurulur-lar kayu-nı
v02 üzä bürṭilür-lär tep 欲為根欲集
v03 küsüš yıltızlıg ärür . küsüš-tin terilür.
v04 küsüš-tin tugar . küsüš-tin tugar . küsüš
v05 –tin bürṭilür tep . 世尊為說 atı
v06 kötrülmiš y(a)rlıkaguči beš yapıg kayu ärsär
v07 tuṭyak ymä ol ok ol . ädgü ay kayu nomlamıš-
1
v08 amtı inčip ikiläyü ayıtur m(ä)n atı kötrülmiš
v09 –kä . yapıg kayu ärsär tuṭyak ymä ol ok mu ol
v10 aẓu beš yapıg tuṭyak-ta öŋi mü ol tep .
v11 非五陰即受 beš yapıg kayu ärsär tuṭyak
v12 ymä ol ok ärmäz . ymä ök beš yapıg tuṭyak-ta
v13 öŋi ärmäz . 能於 usar anṭa kılgalı amran-
v14 –mak azıg. 有二陰相關 bolur mu iki
v15 yapıg-lar-nıŋ bir ikintikä ilinišmäki[48]
v16 tep 猶若一人 inčä kaltı kim kayu birär
v17 kiši-lär munṭag tep sakınsar . m(ä)n
kälmädük
v18 üdtä bulayın munṭag osuglug öŋ-üg .
v19 何因何緣 kayu tılṭag kayu basuṭčı
v20 üzä . atı bolmıš ol öŋ yapıg tep
v21 四大緣四 tört m(a)habut basuṭčı-lar tört
v22 m(a)habut-lar-tın bolmıš üčün 名色因 *aṭ*
v23 öŋ tıltag-lıg . 云何生我慢 nätägin
v24 *tugar* m(ä)n küvänč tep 於色見 öŋüg
v25 körüm-länür-lär m(ä)n ol tep . m(ä)n-tä öŋi
ol bälgü[49]
v26 -sindä turdači ol tep . 鈍根無知 tümgä
v27 ärklig-lig bilmäksiz turmıš ärdi biligsiz
v28 –lig küvänč-tä . 若無我者 birök yok ärsär
v29 m(ä)n . kılsar m(ä)n-siz kılınč-ıg . kälmädük
üdtä[50]
v30 kim ol inčip tägindäči tüš-in tep . 若
v31 有愚癡 antag ymä tümgä biligsiz kiši
v32 –lär . bilgä biligsizlär . inčip munṭag tep
v33 sakınsar . birök öŋtä yok ärsär m(ä)n .
v34 如是所 muntag osuglug seẓik-ig ašnuča

集。以何生。以何
觸。...
[14b22]欲為根。欲集・
欲生・欲
觸。...[14b23]世
尊為說五陰
[14b24]即受。善哉所說。

今當更問。世尊。
陰即受。
[14b25]為五陰異受耶。...
[14b25]非五陰即受
亦[14b26]非五陰
異受。能於彼有欲
貪者。...[14b28]有二
陰相關耶。...
[14b29]猶若有一
人。如是思惟。我於
[14c1]未
來。得如是色...
[14c10]何因何緣
名為色陰...
[14c13]四大。緣四
大造故。...[14c15]名
色因...[14c28]云何
生我慢。...[14c29]於色
見我異我相

在。...[15a11]鈍
根無知。在無明
鼾...[15a12]若無
我者。作[15a13]無我
業。於未來世。
誰當受報。...
[15a14]若[15a15]有愚癡人。
無智明。而作是
念。若色無我。...
[15a16]如是[15a17]所疑。先

[48] The medial –N- is marked with one dot (on the left-hand side), the medial –Š- by two dots (on the right-hand side).
[49] The final –W is repeated on the left-hand side, beneath the lower border line of the page.
[50] –W- is repeated on the left-hand side.

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v35 ok ukıṭu yördüm ärti anı . (Brāhmī) sādhū	以解釋。彼...
了也	
v36 雜阿含經第三卷 愛喜集	[15b08]雜阿含經卷第三 ...
v37 az . ögrünč . terilmäkintin . bo öŋ terilür.	[15b15]愛喜 [15b16]集是色
	集。
v38 如是色集 muntag ärür öŋ-nüŋ	[15b18]如是色

Translation

[sūtra 57 ~ SN 22.81]
(r01-02) under one Badhrasāla tree of ...
(r02-03) Now we wish to listen ...
(r03-04) You shall know, our non-meeting with "The Honored One" (Bhagavat), lasting for a long time, has finished. (r04-05) If one does not have to exert oneself nor to labour under difficulties ...
(r05-07) If any monk at this place meditates on it in this way: (by) knowing what, by seeing what ...
(r08-10) In my doctrines, that I have just completed preaching, they could be seen and distinguished in the right way, (r10-11) all the items (Skt. *upādānaskandha*). If one asks, which ones they are, namely the *catvāri smṛtyupasthānāni*, ...
(r12-13) In my suchlike doctrines, that I have just completed preaching, viewing and distinguishing all items (r14-16) - if there is, sons of nobles, however, still existent the one, who does not seek to make exertions (Skt. *vīrya*), who does not like exertions ...
(r16-18) But if he himself obtains the fruit of his indolence, he is not able to make progress in destroying all leakages (Skt. *āsrava*) ...
(r19) The *rūpa* is regarded as the self. (r19-21) If there is such a regard, (that) the *rūpa* is the self, it's name is activity. (r21-22) If it is said: 'What is the cause (Skt. *kiṃnidāna*) of this activity? What is its aggregate (Skt. *kiṃsamudāya*)? In what it originates (Skt. *kiṃjātīya*)? (r23-24) From what it turns away (Skt. *kiṃprabhava*)?', (it is) because of craving, born from ignorant contact. (r24-25) These impulses arise from the craving. (r25) What is the cause of this craving? (r26) The feeling is the cause of this craving ...
(r27-28) (It is) compounded, it is subject to arising conditioned by mind. (r28-29) This contact-feeling, activity-feeling ...
(r29-30) If this is recognised, if there are human beings who hold this view, that *rūpa* is the self ...
(r31-32) And again, there are the activities, those, who destroy the views, (r32-33) those, who refute the views. (r33) If (they?) do not act ...
(r33-34) This being so, they will not set apart from the conceit 'I am' (Skt. *asmi-māna*). (r34-35) If they do not set apart from the conceit 'I am', and again hold the view of the self ("I am") and if this holding the view of the self ("I am") exists, (r36-37) just these are impulses.
(r37-38) Furthermore if self-conceit is practised, so it is the knowing and also the viewing ...

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[sūtra 58 ~ SN 22.82]
(r39-40) In the Purvaram monastery, in the Mṛgāra-mātṛ Hall ...
(r41) Concerning the five items with attachment: the body (Skt. *rūpa*) with attachment ...
(r42-v01) Which is their root? By what do they assemble? (v01) By what are they born? (v02) By what are they touched? ...
(v03) They are of the wish-root. They assemble (i.e. arise) by the wish. (v04) They are born by the wish. They are born by the wish. (v04-05) They are touched by the wish.
(v05-06) Concerning (the question) 'which are the five items' on which the one 'Whose name is exalted' preached, (v07) they are just the attachment(s).
(v07) How good, what he has preached! (v08-09) Now again I ask a second time the one 'Whose name is exalted'. (v09-10) Concerning (the question) what are the items, are they just the attachments, or are the five items different from the attachments?
(v11-13) Concerning (the question) which are the five items, either they are attachment, nor yet are the five items different from attachment.
(v13-14) If it is possible, in this case, to produce the craving desire (Skt. *rāga*) ...
(v14-16) Do there exist an adhesion of the two items to each other?
(v16-18) As if one among the human beings, whoever, thinks 'May I in future time will obtain such a body (Skt. *rūpa*).' ...
(v19-20) 'What is the cause (Skt. *hetu*), what is the condition (Skt. *pratyaya*) for the designation of 'body item (Skt. *rūpa-skandha*)?' ...
(v21-22) The four great elements (Skt. *mahābhūta*) are the conditions, because (they) came from the four great elements ...
(v22-23) Having name-and-body (Skt. *nāmā-rūpa*) as the cause ...
(v23-24) 'In analogy to what the self-conceit arose?' ...
(v24-25) 'The *rūpa* is regarded as the self'. 'It is other than self; it is that which consists in the objective constructs.' ...
(v26-28) Single-minded ignorance came into existence from pride lacking intelligence.
(v28-30) 'However, if there is no self, (and) if the not-self performs impulses, who will be thus the one, who receives their results in future times?' ...
(v31-33) If such foolish, ignorant people, the ignorami, think so, like this: 'However, if the self does not exist in the *rūpa* ...'
(v34-35) First explaining doubts like these, I had interpreted them.
Sādhu.
(v36) *Za ahanjing* (*Saṃyukta-āgama-sūtra*), *juan* 3 ("3rd scroll")

[sūtra 59 ~ SN 22.5]
(v37) From the arising of delight and desire (Skt. *nandi-rāga*) this *rūpa* arises.
(v38) It is like this, the *rūpa*'s (arising?)...

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Commentary

09r01 Skt. *eka* is the translation of Chin. 一 *yi* "one". It is highly probable that the Old Uyghur translator prefered a Sanskrit counterpart because of the immediately following Sanskrit loan *badir-a šala mul*. As already given in a footnote to the Taishō edition, 跋陀薩羅 *batuosaluo* is the Chinese equivalent for Pāli *Bhaddasāla*, that is *Bhadra-śāla* in Sanskrit. The Old Uyghur counterpart is *badir-a šala*. The Sanskrit counterpart of Chinese 樹下 *shuxia* is *vṛkṣamūla*. I owe this information Jin-il Chung. Additionally the Old Uyghur translator added *sögüt* for Chinese 樹 *shu* „a plant, a tree" (M. 5879). The *Bhadra-śāla* tree is located in Pātaleya (Pāli: Pārileyya). This is why the sūtra is called *Pātaleya-vyākaraṇa* (Pāli: Pārileyya), cf. http://www.palikanon.com /namen/pa/parileyya.htm: "Pārileyya, Pārileyyaka. A town (nagara) near Kosambī. When the Buddha found that he could not persuade the Kosambī monks to refrain from quarrelling, he left Kosambī alone and unattended, and passing through Bālaklonakāragāma and Pācīnavamsadāya, went to Pārileyyaka, where he stayed at the foot of Bhaddasāla in the Rakkhitavanasanda. There a certain elephant who, finding communal life distasteful, had left his herd, waited on the Buddha, ministering to all his needs. From Pārileyyaka the Buddha went on to Sāvatthi (Vin.i.352f.; S.iii.95; Ud.iv.5; J.iii.489; M.i.320)".

09r02 For the meaning of *äšiṭigsä-* cf. DTS 185b: "ešitigsämäk желание слушать".

09r04 *keč bolu tükätti* is the Old Uyghur counterpart of Chin. 已久 *yijiu*. According to ErdalGram *-U tükät-* denotes completion. We find *ärü ärü keč bolu* as Old Uyghur counterpart of Chin. 稍久 *shaojiu* in Ht VII 2064 (also quoted in Semet (2005), 110), translated into German "ziemlich lange her sein".

It was Jin-il Chung who suggested with regard to Sanskrit parallels another interpretation of the Chinese phrase: "for a long time we did not see the Bhagavat" (Skt. *ciradṛṣṭo 'smābhir bhagavān*). For a similar phrase he refers for example to AVŚ II 90.10 ff. It is unclear whether the translator misinterpreted the Chinese phrase.

09r04-05 The translation is given here in accordance with UW 374b: *birök ä.-mägü alpırkanmagu ärsär ///* „wenn man sich nicht anstrengen und nicht mit Schwierigkeiten kämpfen muß ///" (?) Saṃy Ms. Stockh H 9 a.

09r10 Old Uyghur *alku yapıglar* "all items" (Chin. 陰 *yin*, Skt. *upādānaskandha*), i.e. "the five items" (Skt. *pañcopādānaskandha*; Old Uyghur *beš yapıg*, see /v/06/, /v/10/, /v/11/, /v/12/). See also the quoted list of the five items in the introduction. As K. Kudara (1988, 50-51) stated, the Buddhist term *skandha* was translated into Old Uyghur in two different ways: 1. *yükmäk* (Old Uyghur Abhidharma texts, for instance *Abidarim kosavarti šastr*, Mainz 71 v, also *Säkiz Yükmäk Yaruk*), 2. *yapıg* (*altun yaruk sudur*, *vapxuaki atl(ı)g nom čäčäki sudur* (*xuanzan*), Dharmalakṣaṇa texts). In his lecture at the Berlin Brandenburg Academy of Sciences and Humanities in November 2009 Koichi Kitsuda pointed out, that the so-called „Lehrtext" also belongs to this Dharmalakṣaṇa group of texts. The translation of this group is closely related to the activities

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of the well known translator of Old Uyghur texts Šıŋko Šäli Tutuŋ and may give a hint for the time of translation.

09r11 Old Uyghur *tört törlüg ög turug* translates Chin. 四念處 *sinianchu* (Skt. *catvāri smṛtyupasthāna*). For the Chinese phrase 四念處 *sinianchu* see DDB: "This is the pre-Xuanzang translation of this term. See the post-Xuanzang rendering 四念住." Choong (2000), 47, 215ff. translates 四念處 *sinianchu* with "the four stations of mindfulness". It is the first of seven categories, which altogether comprise thirty-seven items. These are "the thirty-seven conditions leading to Buddhahood". In the Sanskrit text (cf. Dietz (1984), 52; Chung (2008), 329) as well as in the Chinese SĀ text (T. 99, vol. 2, 14a 7-8) the enumeration of these six further categories continues.[51]

09r17 For the translation of Old Uyghur *ärmägü* "indolence (Skt. *kausīdya*)" cf. UW 444b. K. Röhrborn refers to *kausīdya* as one of the six *kleśamahābhūmika dharma* "general factors of defilement".

09r18 For Old Uyghur *akıg* cf. UW 80a: "A) „die Einflüsse" (im Buddh. 4 schädliche ‚Einflüsse' des Bewußtseins ...); DDB: chin. 漏 *lou* "*taints*"; SH 425a: "漏 *āsrava*, 'flowing, running, discharge; distress, pain, affliction'." For further attestations showing *akıg* as Old Uyghur counterpart of Chin. 漏 *lou* see, among others, Shōgaito (2003), 350 (glossary); BT XXV (2), 323 (Glossar). For instance in BT XX, 191b the other Old Uyghur counterpart is attested: *nizvani*.

09r19 *öŋ* is the Old Uyghur counterpart of Chin. 色 *se*, Skt. *rūpa* "body" cf. Vetter (2000), 20-22.

09r19 *tep*: Here, as well as at the end of several other statements in the text of this fragment (/r/20/, /r/21/, /r/30/, /r/36/ (2x), /v/2/, /v/5/, /v/10/, /v/16/, /v/20/, /v/25/, /v/26/, /v/30/) *tep* is located at the end of a question or a discourse and indicates the end of this idea, question, the direct or indirect speech. It marks the character of the text as a discussion between Buddha and the monks. After questions put by the assembly (cf. /r/14/-/15/ *tözünlär oglılar*; /v/8/ *ayıtur m(ä)n*) Buddha (cf. /r/03/, /v/05/-/06/, /v/08/-/09/ *atı kötrülmıš*) answers them and explains the doctrine (cf. /r/08/ *mäniŋ nomlayu tükätmiš nomlug savım-ta*, /r/12/-/13/ *mäniŋ nomlayu tükätmiš munṭag osuglug nomumta*). In few cases the sequence *tep sakınsar* (/r/06/, /v/32/-/33/) or *tep tesär* (/r/10/, /r/23/marks the quoted question or thought. Cf. ErdalGram 504-507 (4.7).

09r21 *kılınč* translates Chin. 行 *xing* "impulses", cf. Vetter (2000), 27-63.

09r22 Concerning the word formation of *terkin* (from *ter-* "arrange together, collect") see OTWF I, 327.

09r23-24 *biligsiz bürtmäk*: *biligsiz* translates 無明 *wuming*, cf. DDB: "Ignorance, delusion, folly (Skt. *avidyā*; Tib. *ma rig pa*; Pāli *avijjā*). As the fundamental misunderstanding of reality that underlies all of the suffering of unenlightened people, it is the first of the twelve limbs of conditioned origination 十二因緣 *shier yinyuan*. Rather than a lack of factual knowledge it

[51] Choong (2000), 47 arrives at the conclusion: "This thirty-sevenfold way is here identified as the way leading to fully knowing-and-seeing the arising and passing away of the five aggregates, or the destruction of the influxes."

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is a basic error in mode of perception that prevents people from seeing things as they really are 不如實智見. For example, not being aware of the fact that all things are ultimately impermanent 無常 *wuchang*, or that there is in reality, no such thing as an inherent self 無我 *wuwo*. Generally speaking, nescience is seen as the basis for all delusions 迷 *mi* and afflictions (惑 *huo*, 煩惱 *fannao*)." *bürtmäk* translates Chin. 觸 *chu* "contact, touch", cf. DDB: "The mental function that brings consciousness into contact with external objects. ... One of the twelve limbs of conditioned arising 十二因緣."

09r24 For the equivalent of Old Uyghur *az* and Chin. 愛 *ai* = Skt. *rāga* here as well as in the lines /r/25/, /r/26/ and /v/37/ see UW 317b: "Nom.: A) Adv.: a) „Gier, Begierde, Habgier" (in buddh. Texten; in Saṃy Ms Stockh H 9 b 14 ... Übers. von chin. 貪 *t'an* Skt. *rāga* ...)." On this folio only in the quoted line /v/14/ *az* is the Old Uyghur counterpart of Chinese 貪 *tan*.

09r26 *täginmäk* translates 受 *shou* "the aggregate of feeling", see Choong (2000), 26. It is the third of the five *skandhas*.

09r27 *eṭiglig köŋül tılṭag-ınta turdačı nom ärür* translates Chin. 有為。心緣起法. The Sanskrit parallel of this phrase is preserved in the quotation of the *Pātaleya-sūtra* in the *Dharmaskandha*: ... *saṃskṛtaṃ cetitaṃ pratītyasamutpannaṃ*, cf. Dietz (1984), 53; Chung (2008), 331. For the meaning of *etiglig* as a counterpart for Chin. 有為 *youwei* see ED 53b: "... translates the Bud. technical term *saṃskṛta* 'active, creative, functioning, productive, causative, subject to cause, condition, or dependence', contrast etigsiz". The Chinese phrase 心緣起法 *xinyuan qifa* "subject to arising conditioned by mind" is translated and interpreted in Choong (2000), 71. According to him it "may reflect influence from the theory of conditioned arising by "mind-only (vijñapti-mātratā or citta-mātra), a teaching of the Mahāyāna Vijñānavāda school, to which Guṇabhadra is believed to have belonged."

09r30 *körümlän-* as the Old Uyghur counterpart of Chin. 見 *jian* is also attested in Shōgaito (2003), 276 (AN125, 126, 127). Concerning the attested conditional (*ärsär*) in the Old Uyghur translation we have to consider that there is no conditional in the Chinese counterpart.

09r33 *kılmasar* seems to form the Old Uyghur counterpart of the beginning of the next Chinese sentence. Even though the two Chinese characters 不作 *buzuo* are at the top of the next Chinese sentence, we have to consider, that the Old Uyghur translator misunderstood the verbal negation in this Chinese sentence.

09r34 *m(ä)n küvänč* translates Chin. 我慢 *woman*. For an explanation see DDB: "[Basic Meaning:] identity". One of the senses of 我慢 *woman* in DDB reads as follows: The conceit 'I am.' Egoism; self-pride, pride; conceit. Pride in the belief that the aggregates are self and are possessed by self. (Skt. *asmi-māna*; *asmi*, *ātma-māna*; Tib. *nga*, *nga'o snyam pa'i nga rgyal*)." For further explanation of this term concerning the Chinese SĀ text see Choong (2000), 58.

09r39 In the Taishō edition of the Chinese SĀ (T. 99) the following Pāli counterpart is added in fn. 3 to the Chinese phrase (T. 99, vol. 2, 14b 12-13): 東園鹿母講堂 ~ Pubbārāma Migāramātupāsāda. The Old Uyghur counterpart is more detailed and adds some explanations. *purvaram saŋram-ta* "in the *purva-*

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ārāma monastery garden". For Chin. 東園 *dongyuan* (cf. SH 263b: 東 *dong* Pūrva, East; SH396a 園 *yuan* Vihāra ~ SH 340b Ārāma, pleasaunce, garden, grove; a monastery, hall, court) the Old Uyghur translator gives the Skt. equivalent and as a second equivalent the other loanword from Skt. in Old Uyghur *saŋram* ~ Skt. *saṅghārāma* (SH 290b: a monastery with its gardens), which probably was much more popular. In the fragment Ch/U 6092/v/2/, an extract of the Dīrghāgama (cf. the edition in ĀgFrag 286-288), we find *purvaram* [...] as Old Uyghur counterpart of Chinese 園林 *yuanlin*. See also the notes to this phrase given by the authors. Chin. 鹿母講堂 *lumu jiangtang* (Pāli: Migāramātupāsāda "Migara's mother's palace") is translated in the Old Uyghur text in the following way: *margari anasınıŋ kalıkında* "in the Mṛgāra-mātṛ hall". *margari anası* is the Old Uyghur counterpart of Skt. Mṛgāra-mātṛ, in Chin. also known as 鹿母夫人 *lumu furen* or 鹿子母 *luzimu* cf. DDB: "A daughter of a rich man in Aṅga 鴦伽國 *yanggaguo*, originally named Viśākhā 毘舍佉 *pishequ*. She became an adherent of Buddhism, and after she married the rich man, Mṛgāra 彌伽羅 *migaluo* of Śrāvastī, she converted her husband to Buddhism. The husband was so delighted that he called her *mātṛ* (mother). Both of them made offerings to Śākyamuni and his disciples, and built the Mṛgāra-mātṛ Hall to the east of Jetavana-vihāra. All of their thirty-two descendants were devout Buddhists." The same Old Uyghur counterpart for Chin. 鹿母講堂 *lumu jiangtang* was probably given in the above mentioned *Dīrghāgama* fragment Ch/U 6092/v/2/-/3/ *margari [... kalık]-ınta* (ĀgFrag 287) and in another *Dīrghāgama* fragment with the parallel to Ch/U 6092 verso text passage: MIK III 40/r/1/ *mirgari(!) anası-nıŋ kalı[kınta]* (ĀgFrag 288-289 with detailed notes concerning this phrase by the authors). See also the phrase *višaki mar[gari anası]* in Kasai (2004), 3 , 5 (note to line 11).

09r41 *beš tuṭyak yapıg* is the Old Uyghur counterpart of Chin. 五受陰 *wushouyin* "the five aggregates with attachment". In sūtra 55 of the Chinese SĀ Buddha gives an explanation of 'what are the aggregates with attachment'. I quote the English translation given in Choong (2000), 31 here: "If material form is accompanied by influxes, is [associated with] attachment; if that form, in the past, future, or present, gives rise to sensual desire, anger, ignorance, and various other distressing mental phenomena; and similarly for feeling, perception, activities, and consciousness; these are called the *aggregates with attachment*."

09r41 *öŋ tuṭyak* is the Old Uyghur counterpart of Chin. 色受 *seshou* "*rūpa*-attachment".

09r42-v02 The English translation of the Chinese text (14b20) according to Choong (2000), 32 reads as follows: "... in what do these *five aggregates with attachment* have their root, their arising, their birth, their occurrence?" Choong translates Chin. 觸 *chu* as "occurrence" here, but also as "touch/contact" in other phrases of the Chinese SĀ. The Old Uyghur counterparts in this phrase are:

根 *gen* ~ *yıltız* "the root",
集 *ji* ~ *teril-* "to assemble, to get together, to arise",
生 *sheng* ~ *tugurul-* "to be given birth; to be borne",

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觸 *chu* ~ *bürtil-* "to be touched; to have contact" (*bürtül-* cf. Shōgaito (2003), 274: AN 119).

09v03-05 The English translation of the parallel Chinese text (14b22) according to Choong (2000), 32 reads as follows: "These five aggregates with attachment have their root in *excitement/impulse* (欲), their arising in excitement, their birth in excitement, their occurrence in excitement."

欲 *yu* "excitement/impulse" is translated as *küsüš* in the Old Uyghur text.

09v04 The Chinese phrase 欲生 *yusheng*, for any reason, is translated twice in the Old Uyghur text: *küsüš-tin tugar . küsüš-tin tugar .*

09v08-10 The English translation of the parallel Chinese text (14b 24-25 陰即受為五陰異受耶) according to Choong (2000), 32 reads as follows: "... World Honoured One, is it that the *aggregates* are attachment, or are the *five aggregates* distinct from attachment?" Here the Old Uyghur counterpart differs slightly from the Chinese version. This question, addressed to Buddha (*atı kötrülmiškä* "the one 'Whose name is exalted'") is translated into Old Uyghur like this: *yapıg kayu ärsär tuṭyak ymä ol ok mu ol aẓu beš yapıg tuṭyak-ta öŋi mü ol tep .* "Concerning (the question) which are the aggregates, are they just attachment, or are the five aggregates different from attachment?"

09v11-13 The English translation of the parallel Chinese text (14b 25-26) according to Choong (2000), 33 reads as follows: "The five aggregates are not attachment, nor yet are the five aggregates different from attachment."

09v13-14 The English translation of the parallel Chinese text (14b 26) according to Choong (2000), 33 reads as follows: "But where there is exciting/impulsive desire (欲貪), ...". In the Old Uyghur text Chinese 欲貪 *yutan* "exciting/impulsive desire" (Choong (2000), 33) is translated as *amranmak azıg*. In the entry for *az* in UW 317b (see also r24 in this commentary) we find the following German translation of the passage in question: "usar anṭa kılgalı amranmak azıg "wenn man dann Gier[taten][2] ausführen kann"(?) Saṃy Ms Stockh H 9 b 14."

09v14-16 The English translation of the parallel Chinese text (14b28) according to Choong (2000), 33 reads as follows: "... are two *aggregates* connected?". Old Uyghur *bir ikintikä ilinišmäki* translates Chin. 相關 *xiangguan*. For a similiar translation see Shōgaito (2003), 355 (entry *ikinti*): *ikintikä eyin yetrüš-* 相從 *xiangcong* Hg 35.

09v16-18 The English translation of the parallel Chinese text (14b29) according to Choong (2000), 33 reads as follows: "... Suppose a person thinks thus: May I in future time have such a material form, ..."

09v19-20 The translation of Chin. 因 *yin* (Skt. *hetu*) "the cause" is *tıltag* in the Old Uyghur text, that of Chin. 緣 *yuan* (Skt. *pratyaya*) "the condition" is *basutčı* (OTWF I, 314: 'helper; secondary cause'). In our context see also the following definition of 緣 *yuan* (Skt. *pratyaya*) in SH 440b: "It is the circumstantial, conditioning, or secondary cause, in contrast with 因 hetu, the direct or fundamental cause. Hetu is as the seed, pratyaya the soil, rain, sunshine, etc." *öŋ yapıg* "the aggregate of material form (Skt. *rūpa-skandha*)" is the first of the five aggregates. In the successive text of the Chinese SĀ this question is repeated for the remaining four aggregates, i.e. "the aggregate of

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feeling", "the aggregate of perception", "the aggregate of activities" and "the aggregate of consciousness".

09v21 *tört m(a)habut* is the Old Uyghur counterpart of Chin. 四大 *sida*, Skt. *catvāri mahābhūtāni*. In the text they are not listed in detail. They are known as (1) the earth element (Skt. *prthivīdhātu*, Chin. 土 *tu*), (2) the water element (Skt. *abdhātu*, Chin. 水 *sui*), (3) the fire element (Skt. *tejodhātu*, Chin. 火 *huo*) and (4) the wind element (Skt. *vāyūdhātu*, Chin. 風 *feng*).

09v22-23 *at öŋ* "name-and-material form" translates Chin. 名色 *mingse*, Skt. *nāmarūpa*. From the Chinese text we learn, that *nāmarūpa* is the cause and condition for the name of "the aggregate of consciousness" (識陰 *shiyin*), the fifth of the five aggregates.

09v25-26 *m(ä)n-tä öŋi ol* is the Old Uyghur translation of 異我 *yiwo*. It is one of the rare cases that the word order in the Old Uyghur version was arranged against that in the Chinese text, cf. P. Zieme's remarks concerning the translation of *gāthas* from the Chinese version into an Old Uyghur Āgama extract in StabUig 50 (B 2 Āgamas): "Trotz einer ganz strikten Worttreue, die sich sogar auf die Anzahl der Wörter in einer Zeile erstreckt (5 Wörter für 5 chin. Zeichen), muß man dem Uiguren bescheinigen, daß er alle grammatischen Formen richtig eingesetzt hat, so daß auch im Uig. ein verständlicher Text vorliegt. Was dabei befremdlich bleibt, ist vor allem die ungewöhnliche Wortfolge." *bälgüsindä turdačı ol tep*: For the interpretation of *bälgü* and it's Chinese counterpart 相 *xiang* here see: DDB: 相 "Discriminated aspect(s). When juxtaposed with the notions of self, such as 人 and 我, it is equivalent in connotation to 法, i.e. objective constructs. [cmuller]" Choong (2000), 58 deals with these difficult phrases: "This is not self, this is not other than self, neither is self in this nor this in self (非我/不是我, 不異我, 不相在)." The phrase 不相在 *buxiangzai* he interprets as "neither is self in it nor this in self" (Choong (2000), 59). According to him, the meaning is "there is nothing in compounded phenomena (whether within or beyond the five aggregates) that is self or belongs to self" (Choong (2000), 59). This view forms the background of our text in lines 09v25-26 and the answer on the question 'In analogy to what the self-conceit arose' in line 09v23-24. Liberation from the self-conceit retails the insight of not-self. Freedom from from self-conceit requires the notion of not-self. The translation given here, is based on this interpretation.

09v28 *küvänč* is here the Old Uyghur counterpart of Chinese 殼 k'o/ke "eggshell". This Chinese character is very rarely attested. In Morohashi, vol. 6, 790c we find among others a quotation from our folio and the following translations (in Japanese): "eggshell; hull; object, which covers the surface of an item". In the Japanese translation of the Chinese SĀ the sentence in question is translated as follows (in Japanese): "There exists a monk and he is foolish and ignorant; he is situated in a hull of ignorance and aroused a bad faith.", cf. Shi'io (1935), 79. I would like to express my sincere thanks to Yukiyo Kasai, who did the translation from Japanese for me. For *küvänč* as the Old Uyghur counterpart of Chin. 慢 *man* in the phrase *m(ä)n küvänč* (~ Chin. 我慢 *woman*) see lines /r/34/, /r/35/, /r/37/, /v/24/.

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09v28-30 An English translation of the Chinese counterpart (T. 99, vol 2, 15a 12-13: 若無我者。作無我業。於未來世。誰當受報。) is given in Choong (2000), 67: "So if there is *no self*, who will in future time receive the results (受報) of *karmas* performed by the *not self* (作無我業)?" The question in the Old Uyghur version is literally the same.

09v 35 The Chinese ligature 了也 *liaoye* is well attested in Old Uyghur manuscripts, cf. for example AvStava 221; UigTot 160 (l. 1001), 176 (l. 1222), 182 (l. 1297a); Kudara (1988), 53; VOHD 13,22 # 502 (Ch/U 6845/r/); VOHD 13,22 # 551 (U 3280). The Old Uyghur counterpart for Chin.了也 *liaoye* is *tükädi*. In UigTot 162 line 1011 we find also Brāhmī *sādhū* inserted in an Old Uyghur text. Furthermore UigTot 182 line 1297a has the following Chinese insertion: 善哉了也挲土了也. According to the editors the Chinese text reads „Gut! Es ist beendet. Sādhu! Es ist beendet." (UigTot 183). Chin. 挲土 *satu* is the „Umschrift von skr. *sadhū* >>gut<<" cf. UigTot 182 note 1297a. In the manuscript at hand at the end of the Old Uyghur text line Brāhmī *sādhū* followed by Chin. 了也 *liaoye* is attached: "Good! It is finished!". K. Kudara stated concerning the attestation of 了也善哉 *liaoye shanzai* at the end of a colophon: „Die beiden Zeichen am Satzende (了 也) wurden zusammengeschrieben. Diese vereinfachte Schriftform, sowie die Methode, die Schlußformel mit chin. Zeichen (善哉) zu schreiben, wird oft am Ende von uig. Handschriften der späteren Zeit – bis hinab zur Yüan-Zeit – angetroffen." cf. Kudara 1988, 53. Concerning the use of Brāhmī script in Old Uyghur texts and in Old Uyghur texts translated from Chinese in particular, D. Maue stated: „Die schrift-, kultur- und kirchengeschichtlichen Erwägungen führen zu der Annahme, daß wir die Anfänge der uigurischen Brāhmīverwendung im hīnayānistischen Mönchsgemeinden indo-tocharischer Pägung zu suchen haben. Diese schufen sich – wohl als äußeres Erkennungsmerkmal – eine eigenständige Schrift, die – spätestens in der Yüan-Zeit – auch Eingang in das Schriftgut der sinobuddhistischen Observanz fand." cf. VOHD 13,9, XXXI-XXXII. For further remarks concerning the use of Brāhmī script see Neujahr and for further details concerning 了也 *liaoye* see Zieme (2009).

09v37 The phrase *az ögrünč terilmäki* from our folio is quoted in UW 318a. It is translated (into German): „Ansammlung von Begierde und Freude"(?). The question mark is redundant here. *az ögrünč* are the Old Uyghur counterparts of Chin. 愛喜 *aixi* "delight and desire", cf. Choong (2000), 38.

09v38 The Old Uyghur translation for the fourth character of the Chinese quotation (集 *ji*) is missing on this folio but we would expect it on the next folio. The common Old Uyghur counterpart of 集 *ji* in our text is *teril-/ terilmäk*.

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Glossary

aḍırṭla- 察 09r09, 09r13, 觀 09r29
    kör- adırtla- 觀察 09r13
adruyu bar- 增進 09r17
akıg 漏 09r18
alkın- 盡 09r18
alku (...)+lAr 諸 09r10, 09r13, 09r18
alpırkan- 勞 09r04
altın 下 09r02
amranmak 欲 09v13-14
    amranmak az 欲貪 09v13-14
amtı 今 09r02, 09r14, 09v8
ančulayu 如是 09r38
anda 於彼 09v13
anı 彼 09v35
anılayu ok (...) {-sAr} 猶 09r14
antag ymä (...) {-sAr} 若 09v31
arta- 壞 09r32
ašnuča 先 09v34
aṭ 名 09r20, 09v20, 09v22
    aṭ öŋ 名色 09v22-23
atı kötrülmiš 世尊 09r03, 09v5-6, 09v8
ay
    ädgü ay 善哉 09v07
ayıt- 問 09v8
az 愛 09r24, 09r25, 09r26, 09v37; 貪 (Skt. rāga) 09v14
    amranmak az 欲貪 09v13-14
aẓu 09v10

ädgü
    ädgü ay 善哉 09v07
ädgüti 善 09r09
ämgän- 憚 09r04
    ämgänmägü alpırkanmagu är- 不憚勞者 09r04-05
är- 是 09r30, 為 09r42, 09v3, 09v6
    ärmäz 非 09v12
ärkliglig 根 09v27
ärmägü 慢惰 09r17
äšidigsä- 09r02
    äšid-igsäyür 聞 09r02
ävril- 轉 09r23

badir-a šala mul sögüt 跋陀薩羅樹 09r01-02
basutčı 緣 09v19, 09v21
bälgü 相 09v25
beš 五 09r41, 09v6, 09v10, 09v11
    beš yapıg 五陰 09v6

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beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
bil- 知 09r03, 09r07, 09r38
bilgä biligsizlär 無智明 09v32
biligsizlig 無明 09r23, 09v27-28
bilmäksiz 無知 09v27
birär 一 09v16
birök (...)–{sAr} 若 09r04, 09r05, 09v28, 09v33
biz 我等 09r03
biziŋä 09r03
bo 此 09r06, 09r41, 是 09r36-37, 09v37
bol- 為 09r14, 09v14, 有 09r21
bolur mu 有...耶 09v14
-tın bolmıš 造 09v22
bul- 盡 09r17, 得 09v18
bürṭil- 觸 09v2, 09v5
bürtmäk 觸 09r23-24, 09r28

eka 一 09r1
eṭiglig 有為 09r27

iki 二 09v14
ikiläyü 更 09v8
ilinišmäk 關 09v15
bir ikintikä ilinišmäk 相關 09v15
inčä kaltı kim (...){-sAr} 猶若 09v16
inčip (...){-sAr} 而 09r14, 09r16, 09r29-30, 09r33, 09r35, 09v32, 當 09v30

kalık 講堂 09r40
kaltı 09r10
katıglan- 勤 09r15, 09r16
kayu 若 09r19; 何 09r21, 09r22, 09r23, 09r25, 09v19, 以何 09r42, 哉 09v7
kayu-nı üzä 以何 09r42, 09v1, 09v1-2
kayu-tın 何 09r22, 09r23
kayu ärsär 即 09v9, 09v11
kälmädük üdtä 於未來 09v17-18, 於未來世 09v29
k(ä)ntü öz 自 09r16-17
keč bol- 久 09r04
kıl- 作 09r15, 09r38, 09v29
kılma- 不作 09r33
kıltačı 作 09r31
kılınč 行 09r21, 09r25, 09r28, 09r37, 業 09v29
kim 若 09v16, 誰 09v30
kiši-lär 人 09v17, 09v31-32
köŋül 心 09r27
kör- 見 09r07, 觀 09r09, 09r13
kör- adırtla- 觀察 09r13
körmäk 見 09r39
körüm 見 09r32, 09r33

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körümlän- 見 09r19, r20, 09r30, 09r35, 09r36, 09v25
körümlänmäk ärsär m(ä)n 見我者 09r36
körüš-
körüšmä- 不見 09r03
küsä- 欲 09r15
küsüš 欲 09v3, 09v4
küvänč 慢 09r34, 09r35, 09r37, 09v24
m(ä)n küvänč 我慢 09r34, 09r35, 09r37, 09v24

m(a)habut 大 09v21, 09v22 margari anası 鹿母 09r39-40
margari anası 鹿母 09r39-40
m(ä)n 我 09r19, 09r20, 09r30, 09r36, 09v17, 09v26, 09v29, 09v33
mäniŋ 我 09r08, 09r12
m(ä)n küvänč 我慢 09r34, 09r35, 09r37, 09v24
m(ä)nsiz 無我 09v29
mu 耶 09v14
munčulayu 如是 09r38
munṭag 是 09r06
munṭag 如是 09r29, 09v17, 09v38
munṭag osuglug 如是 09r12-13, 09v18, 09v34

nägüni 云何 09r06, 09r07
nätägin 云何 09v23
nom 法 09r13, 09r28
nomla- 說 09r08, 09r12
nomlayu tükätmiš 已說 09r08, 09r12
nomlamıš 所說 09v7
nomlug 法 09r08

oglı 子 09r15
ok 09r14, 09v07, 09v12, 09v35
ok 即 09r36
anılayu ok (...) {-sAr} 猶 09r14
ol 是 09r19, 彼 09r21, 09r25, 09r26, 09r28
oron 座 09r06
bo oron-ta 此座中 09r06
osuglug
munṭag osuglug 如是 09r12-13, 09v18, 09v34

ög 念 09r11
ög turug 念處 09r11
ögrünč 喜 09v37
öŋ 色 09r19, 09r30, 09r41, 09v18, 09v23, 09v24, 09v33, 09v37, 09v38
öŋ tuṭyak 色受 09r41
öŋ yapıg 色陰 09v20
aṭ öŋ 名色 09v22-23
öŋi 異 09v13, 09v25
öŋi üḍrül- 離 09r34
öŋi üḍrülmäzlär 不離 09r34

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öŋi üdrülmä- 不離 09r34-35

purvaram saŋram 東園 09r39

sakın- 念 09r06, 09v33, 思惟 09v17
inčä kaltı ... sakınsar 猶...思惟 09v16-17
sav 言 09r08
säv- 樂 09r16
sezik 疑 09v34

tägin- 受 09v30
täginmäk 受 09r26, 09r28, 09r29
te-
tep 09r06, 09r20, 09r21, 09r30, 09r36 (2x), 09v02, 09v05, 09v10, 09v16, 09v17, 09v20, 09v24, 09v25, 09v26, 09v30, 09v32
tep tesär 09r23
ol kayu ol tep tesär . kaltı (...) tep 所謂 09r10 ... 09r19
teril- 集 09v1, 09v3, 09v37, 09v37
terkin 集 09r22
tılṭag 因 09r22, 09r25, 09r26, 09v18, 緣 09r24
tıltag-lıg 因 09v23
toyın 比丘 09r05
tört 四 09r11, 09v21
tözün 善男 09r14
tug- 生 09r22, 09r24, 09v4, 09v24
tugurul- 生 09v1
tur- 起 09r24, 09r28
+tA tur- 在 09v26
+tA turmıš är- 在 09v27
turug 處 09r11
ög turug 念處 09r11
tuṭyak 受 09r41, 09v7, 09v9, 09v11, 09v13
tuṭyak-ta öŋi mü 異受耶 09v10
beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
öŋ tuṭyak 色受 09r41
tükäṭ- 已 09r04
tümgä 鈍 09v26
tümgä biligsiz 愚癡 09v31
tüš 報 09v30

u- 能 09r17, 09v13
umaz 不能 09r17
usar 能 ... 者 09v13
ukıt- 解 09v35
ulatı 乃至 09r37

üčün 故 09v22
üzül- 斷 09r31

yana 復 09r31, 09r35

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yapıg 陰 09r10, 09r13, 09r41, 09v6, 09v9, 09v10, 09v11, 09v12, 09v15
beš yapıg 五陰 09v6
beš yapıg tuṭyak 五受陰 09r41, 09v10, 09v12
öŋ yapıg 色陰 09v20
y(a)rlıkagučı 說 09v6
yıltız 根 09r42, 09v3
ymä 亦 09v12
yok 無 09v28
yok är- 09v33 無
yördüm 09v35 釋

Abbreviations

AoF	Altorientalische Forschungen
BOH	Bibliotheca Orientalis Hungarica
BT	Berliner Turfantexte
Chin.	Chinese
DDB	Digital Dictionary of Buddhism, http://www.buddhism-dict.net
fn.	footnote
M.	Mathews (1972)
p.	page
r	recto
SĀ	Saṃyuktāgama (Chinese text)
Saṃy Ms. Stockh H 9	Saṃyuktāgama Manuskript Stockholm H 9
SH	Soothill/Hodous (1937)
Skt.	Sanskrit
SN	Saṃyuttanikāya (Pāli text)
T.	Taishō Shinshū Daizōkyō
T. 99	Taishō Shinshū Daizōkyō 大正新修大藏經, vol. 2, no. 99 (http://www.cbeta.org/result/T02/T02n0099.htm)
Tib.	Tibetan
v	verso
VdSUA	Veröffentlichungen der Societas Uralo-Altaica
VOHD	Verzeichnis der Orientalischen Handschriften in Deutschland
vol.	volume

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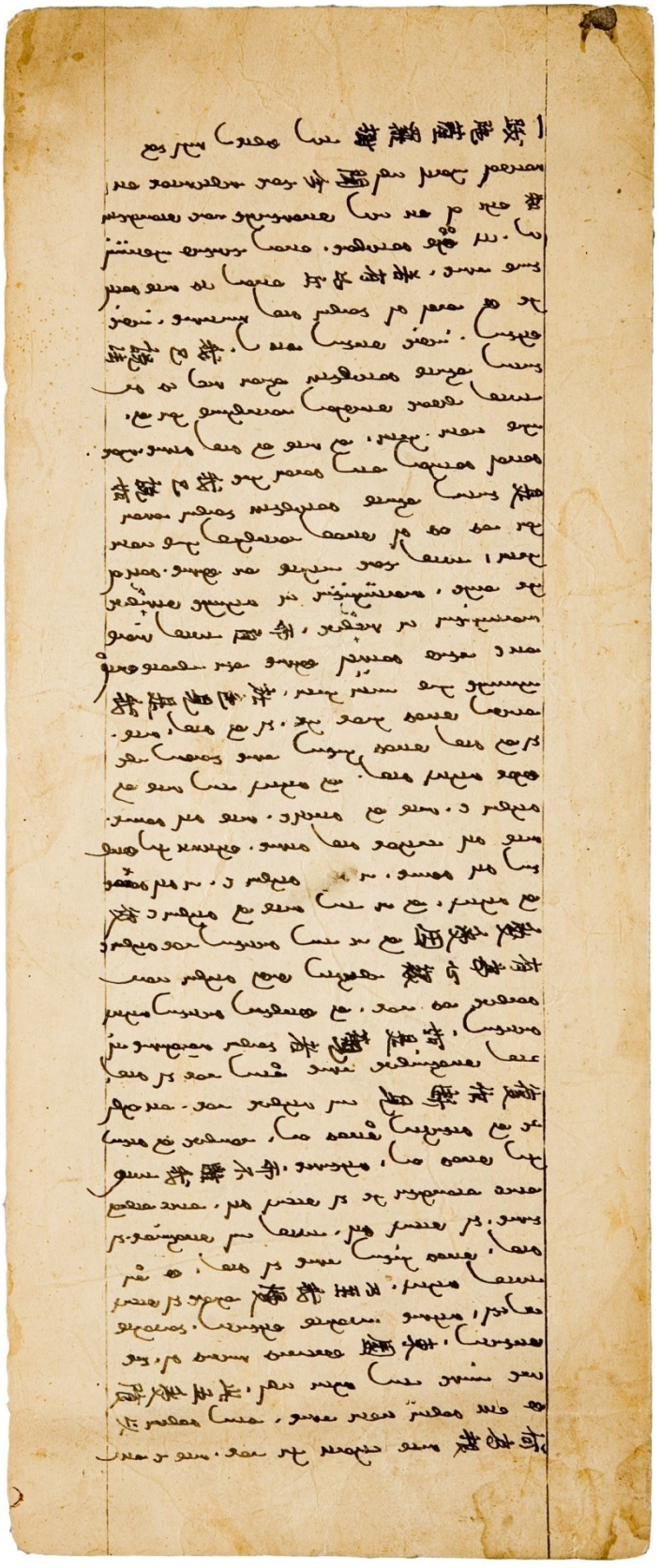
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PLATE 18

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