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# Notes on Uighur Medicine, Especially on the Uighur Siddhasāra Tradition

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**Abstract**
There are many primary sources that allow us to reconstruct Old Uighur medicine. This article considers those that demonstrate the following influences: folk medicine, Syriac medicine, Indian and Chinese medicine. The article includes general remarks on the Uighur translations of the Siddhasāra and its role in the history of Uighur medicine: the bilingual version, a list of the preserved parts of the monolingual Uighur version, medicinal plant names, and comments on general translation methods. The Uighur translation deviates considerably from the Sanskrit, but it exploits the medical knowledge it contains in interesting ways. A translation of such a medical compendium like the Siddhasāra was, nor is, an easy task. That we observe equivalents, substitutes and Turkic equivalents in the Uighur version is no wonder. Each of these has to be evaluated carefully. Much scholarly work has already been carried out by H. W. Bailey, R. Emmerick and D. Maue. In particular I would like to mention the contribution of the first editor Reşid Rahmeti (Arat) [Rachmati] who read the texts first and translated them without knowledge of their real source. At that time he had already surmised that the model for the translation must have been a substantial work.

**Keywords**
Old Uighur medicine, Indian medicine, Siddhasāra, Central Asia, plant names, translation techniques

## Sources of Old Uighur medicine

There are many primary sources that allow us to reconstruct Old Uighur medicine. The following study includes discussion of the influences of folk, Syriac, Indian and Chinese medicine:

### *Folk medicine*

It is difficult to determine specific texts that reflect a 'folk medicine', but one may suppose that some recipes record elements of the healing practice of people without knowledge of scholarly medical discourse or, indeed, the knowledge systems of other cultures.

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*Syriac medicine*

One folio (M 152) mentioned in the first days of the Turfanforschung contains an Uighur text in Syriac script. It has been edited by Mehmet Ölmez,[1] but we are very much in need of a new edition. Medical texts in Syriac language from Turfan were edited by M. Maróth.[2] Thus there is some evidence that the medical knowledge of the Syrians was spread by Syriac people in the Turfan region, at least within the Christian communities.

*Indian medicine*

Indian medicine exerted the greatest influence on the development of Old Uighur medicine. Most standard Indian works like the *Yogaśataka* and the *Siddhasāra* were translated into Old Uighur, either in bilingual editions or in Uighur alone. We can also trace the influence in recipe texts that contain a great mass of Indian words. As demonstrated recently by Dieter Maue, Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* is attested in Old Uighur translation. (forthcoming in this journal)

As the *Siddhasāra*, the *Yogaśataka* is preserved both in Sanskrit-Uighur bilingual texts as well as in Uighur script.[3] At the beginning of the text there is an entry which contains the title as *yogašatik* = *Yogaśataka*, characterizing it as a *śāstra*. On the other hand, there is a hitherto unidentified attribution: *činik bitig bo ärür*; 'This is a *činik* book'. Now I would like to propose an interpretation of this word as a loan from the Sanskrit *cīnaka* 'Chinese', because the book was composed from leaves of a Chinese scroll. If this is correct, it means that the word adds no specific meaning to the title. In other cases the normal word *tavgač* 'Chinese' is used.

*Chinese medicine*

One very important manuscript in Uighur script remains unedited. One of its fragment (U 238, leaf number 5) has a form of introduction which mentions the 'master Ātreya', a forefather in the Indian medical tradition. The Uighur leaves present a text, which is directly connected to the figure of Shen Nong 神農 (tr. date 2800 BC). Translated as the *Holy Ploughman* or the *Divine Farmer*, Shen Nong is ascribed the best knowledge of herbs, drugs and medicine.

[1] Ölmez 1999.
[2] Maróth 1984.
[3] Rachmati 1932, pp. 418–30 (= Nr. 3).

Thus, traditionally historiography associates him with the origins of medical knowledge, and his name is specifically connected to the tradition of pharmacological literature.[4] This story is told in the Uighur text, where he is called *Š[in]duŋ han* 'King Shen Nong'. This Uighur text seems to be the only testimony acknowledging the relationship between Indian and Chinese medicine as influences in the development of Uighur medicine.

## General remarks on the Siddhasāra, its way in the history of medicine

Ravigupta [fl. 650 CE, between Vāgbhaṭa (*ca.* 600 CE) and Mādhava (*ca.* 700 CE)] is the author of the *Siddhasāra*, a text which had widespread influence on the medical knowledge of Central Asian regions, namely those of the Tibetans, the Khotanese, and the Uighur. His work is a 'rearrangement of the traditional material into thirty one chapters each dealing with a different topic'.[5] The latest and best study of the entire text is that of R. Emmerick.[6] In his first volume he not only gave an exhaustive introduction, but also an edition of the Sanskrit text, while the second volume comprised the Tibetan text and its English translation. Thus, Emmerick's volumes are an excellent foundation for further studies. On the Khotanese version he mentions that there are sixty four extant folios.[7] They were published by Sir H. W. Bailey and are mentioned by P. O. Skjærvø in his catalogue of the Khotanese texts in the British Library.[8]

R. Emmerick cites the Uighur fragments that were known at the time of his research. He refers to the studies of H. W. Bailey[9] and G. R. Rachmati [Arat][10] and gives Sanskrit counterparts for seven of the twelve fragments.

According to R. Emmerick, the *Siddhasāra* was one of the Indian medical works that were held in high esteem by Persian and Arabic scholars. He has proven that Sedasan and a great many variations of this term represent the title of this work and are not personal names. Rhazes (Rāzī, Muḥammad ibn Zakarīyā Abū Bakr al-Rāzī (d. *ca.* 925) incorporated many passages of the *Siddhasāra* into his *Kitāb al-Ḥāwī*. Faraj b. Salim produced a Latin translation with the title *Continens* in 1279 under the auspices of Charles, king of Naples

[4] Unschuld 1985, pp. 11 sqq.
[5] Emmerick 1980, p. 1.
[6] Emmerick 1980.
[7] Emmerick 1980, p. 4.
[8] Skjærvø 2002, pp. 316–17.
[9] Bailey 1945, 1953.
[10] Rachmati 1932.

and Sicily. It found its way on to the bookshelves of various faculties of European science and medicine and so seems to have been widely read.

I examined the edition of the *Continens Rhasis* per H. Surianum, Venetiis 1509.[11] Among the manifold names from Sedasan to Sedisnar are also some that more clearly reflect the original Indian name: Sidhsar (p. CLXIIIa) and Sadhsar (p. CCXLVIb). These give further evidence of the origin of this work. I attach a list of the varying forms:

Sidascar (p. IXb)
Sēdihiar (p. XLVIIIb)
Sedasan (p. LXVIIb)

Sedasan dixit quod dolores dentium in maiori parte sunt ex aere vel ventositate : vnde detinendus est de oleo sisamino tepido in ore aut de butyro vaccino cocto in ore tepide : aut de rebus dissipantibus ventositatem quando coquuntur et in ore detinentur.

"On dental disorders: learn that toothaches are most often caused by wind; for toothaches, keep warmed sesame oil or warmed beef fat in your mouth, or take drugs which quieten down winds, boil them and keep them in your mouth."[12]

Sideniar (p. LXXXVd)
Sedisnar (p. CXXXVd)
Sidhsar (p. CLXIIIa)
Sadhsar (p. CCXLVIb)
Sadahsar (p. CCLIIIIc)
Sendahasar (p. CCLXIXa)
Sendhesar (p. CCLXIXb)
Sādasar (p. CCLXXVIIb)
Sandasar (p. CCLXXVIIc)
Sandasar (p. CCLXXVIIc)
Sandasar (p. CCLXXXc)

Dixit Sandasar signa vermium in ventre habent per febres leues erroneas defectum coloris cutis et punctionem stomachi : an forte accidet epilensia cum debilitate appetitus cibi : tepiditate : ebetudine vertigine : vomitu : et solutione ventris non habentibus modum.

"On intestinal worms: their symptom in the belly is the following: light, mixed fevers, loss of colour, palpitation of the heart; often falling sickness occurs,

[11] Housed in the Staatsbibliothek of Berlin Jc 724.
[12] Emmerick 1981, pp. 30–31 = K. al-Ḥāwī III.105.17–19.

weakness of appetite, inactivity, listlessness, vertigo, vomiting, and looseness of the bowels without apparent reason."[13]

Sand. (p. CCCVIb)
Sandasar (p. CCCXIc)
Scindeysar (p. CCCCXCb)

prohibe conualescentem a cibis ponderosis : acqua frigida : et sommo diurno : vsquequo ad pristinam redeat sanitatem : corporis dispositionem : et confortetur.

"On the regimen of convalescents: the convalescent is to avoid heavy dishes, cold water, sleep during the day and fatigue, until his body is restored and he can get up."[14]

Sindishar (p. CCCCCIXc)
Sanasrad. (p. CCCLIIb)

*Uighur versions*

As a re-edition of the Uighur fragments known so far will be given as an appendix to the third volume of Emmerick's *Siddhasāra* edition, I would like to discuss here only some points on the hitherto identified as well as on some new fragments.

*Bilingual version*

The bilingual (Sanskrit—Uighur) version in Brāhmī script[15] was edited by Dieter Maue.

*List of preserved parts of the monolingual Uighur version*
There are two sets of manuscripts both written on the verso sides of Chinese Buddhist scrolls. The first manuscript was written on the verso sides of a Chinese scroll of the Chinese text *Da fang deng da ji jing* (T. 397), the other one on the verso sides of a Chinese scroll of the *Wen shu shi li suo shuo mo he ban ruo bo luo mi jing* (T. 232).

In the following list[16] of the identified texts I make no difference between these two sets.

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[13] Emmerick 1981, p. 30 = K. al-Ḥāwī XI.10.6–8.

[14] Emmerick 1981, p. 30 = K. al-Ḥāwī XVII.84.10–11.

[15] Maue 1996, nr. 24 = Si. 31, 1–9a. Sertkaya 1999, p. 137, mentions a second one (Mainz 190), but according to Maue's edition (Maue 1996, nr. 47) it is a not identified medical text.

[16] Rachmati has XII fragments, Emmerick mentions only XI numbers. Also Sertkaya's list on p. 136 has only 11 fragments. The reason for this confusion is probably the arrangement on Rachmati's pages 430 and 431. Number XII was simply overlooked.

**Identified fragments:**

**1. Si. 6.16.1–4**
[XI] *U 92222 (T II Y 59) (lost) = Heilk. II, pp. 430–1, ll. 209–21.
**2. Si. 6.19–27**
[v] Ch/U 6803 (T II Y 46) = Heilk. II, pp. 424–6, ll. 95–116 [recto: T. 397, pp. 361b17–28].
**3. Si. 6.28.3–6.37**
[VI] U 561 (T II Y 66) = Heilk. II, pp. 426–28, ll. 117–49 [recto: T. 397, pp. 361c1–362a9].
**4. Si. 11.19–12.1**
[I] *U 9218 (T II Y 27) (lost) = Heilk. II, pp. 418–20, ll. 1–24.
**5. Si. 12.1**
[VIII] U 563 (T II D 296) = Heilk. II, p. 429, ll. 186–99 [recto: T. 232, Viii, 732a20–6].
**6. Si. 12.1.12**
[X] Ch/U 7193 = Heilk. II, p. 429, ll. 206–8 [recto: T. 232, Viii, 732a29–b2].
**7. Si. 12.1.–12.11**
[VII] Mainz 696 (T II) = Heilk. II, pp. 428–9, ll. 150–184 [recto: T. 232, Viii, 732b3–c6].
**8. Si. 22.1–16**
[II] *U 9219 (T II Y 27. Y 17. Y 18) (lost) = Heilk. II, pp. 420–2, ll. 25–57.
**9. Si. 24.7-**
*U 9226 = TT VII, p. 71 (without shelf number).
**10. Si. 24.8–11**
[III] *U 9220 (T II Y 18) (lost) = Heilk. II, p. 422, ll. 59–76.
**11. Si. 24.18–23**
[IV] Mainz 40 (T II 2 (Y 14)) = Heilk. II, p. 424, ll. 77–94 [recto: T. 397, pp. 359b9–18].

**Not identified:**

12. [IX] *U 9221 (T II Y 17) (lost) = Heilk. II, p. 429, ll. 200–05.
13. [XII] *U 9223 (T II. Ohne Nr.) (lost) = Heilk. II, p. 431, ll. 222–8.

From this list it becomes clear that among the group of the unidentified fragments VIII–XI the numbers VIII, X and XI could be located in the meantime, while still two await their location.

The fragment edited in TT VII on p. 71 is considered by O. Sertkaya separately (his No. 36) and was not included into the Si. materials. But Rachmati himself, on the other hand, observed that it belonged probably to one of the *Siddhasāra* sets, when he wrote: 'Eine Buchrolle, dünnes gelbes Papier; saubere

halbkursive Schrift, Rückseite ist chinesisch. Nach Papier und Schrift gehört dieses Stück zu der Buchrolle Nr. 3 in Heilk. II.' (A scroll, thin yellow paper; clear half italic script, with a *recto* in Chinese. Judging from the paper and the script, this piece belongs to the scroll No 3 in Heilk. II). Unfortunately, this fragment is lost, too, and no photograph of it is available.

In the following sections I want to discuss some questions of translation and translation techniques. Generally speaking, one can state that the Uighur translator had a comprehensive knowledge of the *materia medica*. The question from which language the text was translated is difficult to answer. In the case of the bilingual Sanskrit-Uighur text the situation is clear, but not so for the monolingual one. Nevertheless, as in section 22 the Khotanese and Tibetan versions have some four additional stanzas that are missing in the Uighur version, it is tempting to assume that the original the translator used was Sanskrit also in the monolingual version. On the other hand, as we will see later, in one instance there is an obvious correspondence between the Uighur substitute and its parallel in the Tibetan text: (22.11) *zum (= žim) urugı* for *arjaka* 'shrubby basil'. But this instance is not enough to prove that the translation was made from a Tibetan text, but suggests the translator had access to one.

This paragraph is also of special interest as it contains a kind of double translation. At the moment this seems to be the only solution for the discrepancies to be observed.

[22.10] *kara tuz . sokup [suv]* 35 *birlä ičürmiš k(ä)räk bor bir äm .*
[22.11] *mirč . ptpdi sakabir . isig suv* 36 *birlä ičürmiš k(ä)räk ikinti äm . borka iglämišniŋ . sirkä birlä* 37 *kara tuz ičürmiš k(ä)räk . bir äm . mırč zum urugı . vsada bo otlar* 38 *barča tüz bor birlä ičürmiš k(ä)räk .*

[22.10] 'One should pound black salt and make him drink with [water]. This is one remedy for liquor (disease).
[22.11] One should give to drink black pepper, long pepper, ginger together with hot water. This is the second remedy.

*'If somebody has a liquor disease, one should let him drink vinegar and black salt. This is one remedy. Make him drink these herbs: black pepper, shrubby basil, bishop's weed, all with wine.*' Only the second sequence of ingredients (in italics) is correct.

One may suppose that the translator was marking his mistake without erasing the passage he had translated in error.

## Translation of the *Siddhasāra*

*Medicinal plant names*

I would like to divide the terms into four groups.

1. One and the same Sanskrit term is used:
The Uighur translator uses the same term, but in a different form which shows the different routes of borrowings via Tocharian, Sogdian or some Middle Indic languages. Examples:
*guḍūchi* = *guruč* 'Tinospora cordifolia',[17]
*durālabhā* 'camel thorn' = *turalim*,
*pāṭhā* = *pat*,
*śāriva* 'both kinds of Indian sarsaparilla' = *iki šarip* 'two sarsaparilla'.

2. A Sanskrit substitute is used:
In many cases substitutes are used, mainly other names of the same plant term. *yāsaka* 'camel thorn' = *tur(a)lim.* In 6.28.5 the Sanskrit text has this term, too: *durālabhā* which is another name for this plant. In modern Turkish it is *deve tabanı*.[18]
*mocāhva* 'fruits of the banana tree' = *š(a)kar* < Skt. *śarkara* / *śarkāra* 'sugar', an essential ingredient of the banana. It is possible that the Turkic is borrowed from an Arabic/Persian form of the word 'sugar'. In 6.31 there we have a perfect equivalent.
*dhāvanī* 'wild eggplant' = *kntakari* < ?,
*bhūnimba* = *chira* (*čira*).

A special case is the term *lodhra* spelled as *lotr* or *lotur*, it is mostly preceded by *śabara* which is a species of the tree *lodhra*. In Tocharian B *śabaralodhr.*

In the same way one has to see *nilotpal* for *utpala*, the name of a type of lotus, cf. Persian *nilufar* (Moattar, pp. 273–274) and Turkish *nilüfer*.[19]

3. Different Indian terms are translated by one and the same Uighur term:
There are e.g. dozens of terms for 'ginger' in Indian medicine, some of these are here used: *nāgarānvitam* (6.27), *viśvam* (6.28.5), *viśvabheṣajam* (6.28.4), *śuṇṭhī* (6.28.7). All these different Indian terms are consistently translated by *bišıg singir* 'dried ginger'. On the other hand, there are also counter examples,

[17] Maue/Sertkaya 1986, p. 86.
[18] Baytop 1994, p. 90.
[19] Baytop 1994, p. 215.

i.e. different terms for the same item: D. Maue refers to *gazni* and *ankabuš* for 'Ferula asa-foetida'.[20]

4. Translated terms (Uighur lexicon)

Although the majority of the Sanskrit plant names are preserved in one way or another, some plant names are consistently translated by Turkic words. Examples: *śābaraka* 'śābaraka lodh' is translated by *üyürkän/üyürgän*, a plant which is listed by Maḥmūd al-Kāšγarī as *ügürgän* and probably as *yügürgün*. If so, the Uighur form is younger than Kāšγarī's. The plant is identified by I. Hauenschild as 'Agriophyllum arenarium', a small salty plant with red seeds.[21] M. Erdal considered *üyürkän* as a derivative from *üyür* 'millet'.[22]

*ativiṣa* 'white aconite' = *yürüŋ yigsäk* 'white *yigsäk / yiksäk* (?)'. So far I could not trace the second word in Turkic, but the most probable reading of yyks'k is the spelling given above. One may compare Kāšγarī *yüksük* a plant name translated by C. Brockelmann as 'Fingerhut' (thimble) and which exists in Modern Turkish as well.[23] The plants belong to different families, but both are poisonous. Phonetically another possibility exists: *yiz* is a name for Artemisia to which was added the suffix GAk: **yizgäk* which developed by metathesis to **yigzäk* > *yigsäk / yiksäk.*

*tejovatī* 'heart pea' = *topulgak* (Ottoman *topalak*).[24] Cf. I. Hauenschild: 'Cyperus longus'.

*dāḍima* 'pomegranate' = *nara* 'id.'. Although this plant name does not belong to the inherited lexicon, it is a very old loan. This term derives from some near Eastern name of the pomegranate which is either *anar* or *nar*, but has only in Old Turkic an *auslaut* -a. It often is used, here I would like to quote from a separate text of the *Saddharmapuṇḍarīka* translation edited by A. Yakup: *48 [al]ku burhanlar ontun sıŋarkı 49 bodistvlar bašın kamag t(ä)ŋri 50 -lär nara urugı tıkmıš täg 51 ol yertä ol ävdä tolu 52 tururlar:* 'All gods with the Buddhas and the Bodhisattvas of the ten directions at head, are at this place, at his house full like kernels of the pomegranate'.

*cūtāsthi* 'mango tree' or 'kernel of mango' (6.28.9) = *arire urugı* 'kernel of Terminalia chebula' (*harītakī*), which is one of the Myrobalan fruits, in Brāhmī-Sogdian *ārire*.[25] This term is one of the *Wanderwörter*. D. Maue and N. Sims-Williams refer to Sak. *halīraa* and Persian *halile*, but it is also used in Arabic,

[20] Maue/Sertkaya 1986, p. 91 fn. 75.
[21] Hauenschild 1994, p. 92.
[22] Erdal 1991, p. 86.
[23] Baytop 1994, p. 288.
[24] Hauenschild 1994, p. 77.
[25] Maue/Sims-Williams 1991, p. 493.

Persian as well as in Ottoman Turkic.
*jyeṣṭhāmbunā* 'rain water' = *yagmur suvı* 'id.'.
*vacā* 'sweet flag' is translated as *akir* (in 6.16.4). According to K. Röhrborn,[26] Old Turkic *akir* is derived from Greek *ἄκορον*, but the interstages are not known. G. Clauson[27] regarded this phonetic identification by C. Brockelmann as not correct, but D. Maue established the firm equation between *akir* and *acorus calamus*.[28] Anyhow, this example too shows us the interrelationship between Greek, Indian and Arabic medicine.
*śālmalī-śleṣma* (6.31.2) 'bark of the silk cotton tree' = Uighur *yigdä sakızı.*
In the Uighur *Maitrisimit nom bitig* the name of the tree *šalmali* symbolizes the sword hell. Thus it is obvious that the Sanskrit word is an old loan in Uighur. But here it is translated by a Turkish term. The term seems to be translated word by word: thus *śleṣma* can be understood as 'resin' = *sakız*. The word *yigdä* has in Turkic different meanings as shown by I. Hauenschild. On the one hand it is the Russian olive: *Elaeagnus angustifolia.* Secondly, it denotes the 'sallow thorn', and thirdly a kind of jujube.[29] In this connection, I would like to mention that in 6.33.2 the same Turkic term is a translation of *yasti* 'liquorice'.
*yıvılgu* is the translation of *dāru-haridrā-tvak* in 6.28.6 'bark of barberry', in [6.28.10] of *dārvī*, in 12.11 of 'turmeric [curcuma]' (Skt. *niśā*). As I. Hauenschild demonstrated, it is a kind of barberry.[30] By the way, its Inner Turkic development shows the same development as *ıgač/yıgač* to modern *ağač*, but on a synchronic level, not in a diacronic way.

## General translation methods

### *Perfect or nearly perfect translations*

Before discussing some problems of the translation I would like to demonstrate the degree of accuracy in translation one finds in some cases.

[6.31] *payasyā śarivā lodhraṃ śarkarā madu-yaṣṭikā*
*śītena payasā pītāḥ sa-kṣaudrā rakta-nāśanāḥ*

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[26] UW 363a (*äkir*).
[27] ED 112a (*egir*).
[28] Maue/Sertkaya 1986, p. 86: no etymology, but the authors give the definite meaning: 'acorus calamus, Linn.'
[29] Hauenschild 1994, pp. 87–8.
[30] Hauenschild 1994, p. 33.

'If one grinds finely milky yam, Indian sarsaparilla, lodh, sugar, and liquorice, puts the powder in cold milk mixed with honey, and drinks it, it too removes diarrhoea that has arisen to blood disease.'

(Uighur)

*payas . šarip (.) šbara lotr škär buda mir*
*äčkü 133 süti birlä tumlıtıp ičürmiš k(ä)rgäk qan sökmä(k)kä* (missing: *yarašur*)

'One should make him drink milky yam, Indian sarsaparilla, lodh, sugar, and liquorice with honey and goat milk, cooled down, (it fits) to diarrhoea (caused by) blood (disease).'

In R. Emmerick's translation 'If one grinds finely' is an addition which is missing in the Sanskrit text, thus one cannot expect it in the Uighur text. Otherwise we observe an alternation of honey and milk. And that the milk is 'goat milk' seems to be a stock substitute. But in many cases there are greater deviations and incongruencies. This may reflect that, even if the translator used a Sanskrit original, his Sanskrit text had these anomalies too. On the other hand we know that in the case of the bilingual texts there are not very many variants from the text as we know it from other sources. This may be confirmed in observations made of Buddhist texts too. It is impossible to give definite solutions for most of these cases of deviations.

*Additions*

Si. 11.20 till the end

*prameha-piṭakānāṃ prāk kāryaṃ raktāvasecanam*
*pāṭanaṃ ca vipakvānāṃ vraṇa-vat syāt kriyā-vidhiḥ*
*iti pramehādhyāya ekādaśamaḥ samāptaḥ*

'If, by reason of the disease of loose urine (*prameha*), many pustules (*piṭakānāṃ*) arise, at the time of their first (*prāk*) arising, one must extract blood (*kāryaṃ raktāvasecanam*) from the veins.

As for mature (*vipakvānāṃ*) pustules, one must pierce (*pāṭanaṃ*) them and must act according to the method (of treatment) (*kriyā-vidhiḥ*) for healing wounds (*vraṇa-vat*).

The chapter on treating the disease of loose urine (*prameha-*), the eleventh (*ekādaśamaḥ*), is finished (*samāptaḥ*).'

(Uighur)
*birök prameh küčäsär kanamıš k(ä)rgäk*

'If the *prameha* becomes strong, one must extract blood.'

But as equivalent of the next line a longer passage follows that deviates considerably from Sanskrit and Tibetan.

*kanap gau-mušti*[31] *ünmäsär yiriŋ bolmiš ärsär yiti bilikin yarmiš k(ä)rgäk, birök yargalı korksar antag yagıg urmiš k(ä)rgäk, k(ä)ntü yar(ı)lzun, yarılmışta ken baš otın ämlämiš k(ä)rgäk, arıtı yup yagıg urmiš k(ä)räk, yiriŋi bašı arısar üzä ot sačmiš k(ä)rgäk ät ürgülük.*

'If after extracting blood, *gaumušti* does not come out, and if it becomes ulcerous, one must crack it with a sharp knife.[32] If one fears in cracking it, place such oil that it cracks by itself. After it cracked, one must heal it by a wound remedy. One must wholly wash it and place the oil. After ulcer and wound have become clean, one must put a remedy on it that flesh may grow.'

The chapter ends:
*tükädi prameh ig-niŋ adyayı bir y(i)g(i)rminč bag*
'Finished is the chapter of the *prameha* disease, the eleventh bundle.'

*kakani*
*kākaṇaṃ pakva-guñjābham (3)*

'the so-called kākaṇa resembles the ripe fruit of Indian licquorice (guñjā)'. (Uighur) *üčünč kakani atl(ı)g . mäŋizi yipün ol . agzı kara . änätkäk* 021 *burčakıntäg boganlar k'k' t'w tep terlär .*

The Uighur translation deviates considerably, but it exploits the medical knowledge, as this ulcer is described in other sources just in this way, here I quote only Jolly's description: '7. *kākaṇa*, gleicht in der Farbe dem Samen von *kākaṇantikā* (Abrus precatorius, der in der Mitte schwarz, an den Rändern rot ist), eitert und schmerzt heftig; diese Form ist unheilbar.'[33]

Although L. Károly did not take into account the *Siddhasāra* for this medical text, he correctly identified the plant name 'Indian pea' as the 'rosary pea (*abrus precatorius*)', in Sanskrit *guñja*. The word *bogan* considered by L. Károly as a term for 'swelling', rather refers to the outlook of the wound or ulcer, its meaning is 'joint, segment'. The Uighur introduced a further additional statement, namely that another name is *kak(a)ntau*, which may reflect a Central Asian spelling of Sanskrit *kākaṇantikā* which is one of the many synonyms for *guñja*.

*Elisions*

To illustrate how the texts were translated I have chosen some stanzas:

[6.34] *candanasya priyaṅgor vā kalkaṃ sa-kṣaudra-śarkaram*
*pītvā rakta-sruter dāhān mucyate taṇḍulāmbhasā*

[31] This is the reading suggested by Maue 1981 and 1996, p. 118 fn. 16 (Rachmati read *qau musti* without explanation, as the fragment is lost, the spelling is not sure) according to *Yogaśataka* (Mainz 204 verso 2, Brāhmī script) *ɣau mu ṣṭi*.

[32] Maue 1996, p. 118 fn. 16.

[33] Jolly, p. 97.

'If one puts the powder (*kalkaṃ*) from whichever of the two may be appropriate, white sandal (*candanasya*) or (*vā*) perfumed cherry (*priyaṅgor*), in the liquid from washed rice (*taṇḍulāmbhasā*), after it has been mixed with honey (*kṣaudra-*) and sugar (*śarkaram*), and drinks it (*pītvā*), it too removes diarrhoea that has arisen due to blood disease (*rakta-sruter dāhān mucyate*).'

(Uighur)

*čıntan piryaŋu sokup älgäp mir tuturkan suvı birlä ičürsär kan sökmäkkä yarašur*

'If one grinds and sieves sandal (or) perfumed cherry, and if one drinks it with honey and rice water, it is good against diarrhoea (arisen due to) blood (disease).'

It is obvious that this is not a word by word translation, apparently the translator wanted to interpret the given sense perfectly. Instead of 'honey and sugar' the Uighur has only *mir* 'honey'.

## Conclusion

A translation of a medical compendium such as the *Siddhasāra* neither was, nor is, an easy task. That we observe equivalents, substitutes and Turkic equivalents in its Uighur version is not to be wondered at. Each item has to be evaluated in its proper way, and H. W. Bailey, R. Emmerick and D. Maue have accomplished a great deal. In particular I would like to mention that the first editor Reşid Rahmeti (Arat) [Rachmati] had read the texts and translated them without knowledge of their true source. But he had already surmised that the work that they were modeled on was a substantial work.

Today, as mentioned before, half of the original materials are lost, and there are not even photographs of them. Although the greater part of the first editor's transcription is reliable, one faces great difficulties in deciphering many words that are left without explanation.

Dieter Maue who has worked on medical literature in many Central Asian languages, is willing to share his expert knowledge with me, and if all goes well, we will try to present a joint re-edition of the *Siddhasāra* manuscripts in Uighur.

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