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A Fragment of the Chinese *Mañjuśrīnāmasaṃgīti* in Uigur Script from Turfan*

Peter Zieme

The *Mañjuśrīnāmasaṃgītisūtra* (*Mns*) as the opening sūtra of the Tantric canon is widespread and famous among Buddhists in all Asian countries. In the Yuan period it was translated and copied several times by Uigur Buddhists, but not only are there several translations of the text,(1) but also there exists at least one blockprint containing a transcription of the Sanskrit version written in Uigur and Brāhmī scripts.(2)

The fragment belonging to the *Berlin-Brandenburgische Akademie der Wissenschaften* that I intend to edit here, contains a part of a transcription of the Chinese text of the *Mns* (= T. 1190). I want to express my sincere thanks to Mr. Y. Yoshida who

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* I am indebted to Mr. Geoff Childs for improving my English.

(1) BT VIII B. The name of the translator is given as 迦魯拏答思 Karūṇadāsa, cf. now H. Franke, Multilinguisme dans la Chine des Yüan: Le comité de rédaction du Canon bouddhique (1285-1287), in: Académie des Inscriptions & Belles-lettres, Comptes rendus des séances de l'année 1994 Juillet-Octobre, Paris 1994, 622-623; but according to a letter from Dunhuang first edited by T. Moriyasu, the translator was 安藏 Anzang, cf. J. Hamilton, Etude nouvelle de la lettre *Pelliot Ouigour 16 bis* d'un bouddhiste d'époque mongole, in: Turfan and Tun-Huang: The Texts. Encounter of Civilizations on the Silk Route, ed. by A. Cadonna, Florence 1982, 97-121.

(2) SHT I, pl. 34 Ohne Kat.-Nr. (now: SHT 6733), cf. SHT IV, p. 352; G. Kara, Weiteres über die uigurische *Nāmasaṃgīti*, in: Altorientalische Forschungen VIII (1981), p. 233. Preserved are the following parts (according to R.M. Davidson, The *Litany of Names of Mañjuśrī*. Text and Translation of the *Mañjuśrīnāmasaṃgīti*, in: Mélanges chinois et bouddhiques XX (1981), 1-69): ślokas 1-3, 8-10, 39-45, 102-103, 107-111, 120-125, 152-155, 161-162, *oṃ sarvadharmābhāvasvabhāvaviśuddhavajra*, 167as well as the end: *āryamāyājālāt ṣoḍaśasāhasrikān mahāyoga-tantrāntaḥpātisamādhijālapaṭalād bhagavattathāgataśākyamunibhāṣitā bhagavato mañjuśrījñānasattvasya paramārthā nāmasaṃgītiḥ parisamāptā.*

quickly identified it during his short stay in Berlin in December, 1995. He also mentioned to me that similar pieces were found in the St. Petersburg Collection, the study of which is undertaken by M. Shōgaito. In the meantime, the latter's edition of the Petersburg fragments has already come out.(3) These pieces are written in different types of cursive Uigur script, but none of them is equal to the handwriting of the Berlin fragment. The editor has numbered the Petersburg pieces from A to H, and thus the Berlin fragment could be called "text I". It belongs to the newly recovered fragments of the Turfan Collection of Berlin. The front side is a part of a Chinese blockprint of a *Prajñāpāramitā sūtra*.(4)

The fragment Ch/U 8021 (MIK 028476) [T II 1435] belongs to the growing number of texts which contain transcriptions of Chinese versions. The different methods of using Chinese Buddhist texts for chanting or recitation by Non-Chinese is a fascinating topic in itself, but it gains even more importance if one considers the status of these texts as sources for the phonological reconstruction of Old or Middle Chinese. Although the Uigur alphabet is even less precise for representing the Chinese sounds than its Sogdian predecessor,(5) these transcriptions when collected together may become an additional valuable treasure for further research.

In line 18 of the fragment there is one Uigur sentence which can be interpretated as a note by the writer: *[...]i šabi bitidim sadu bolzun* "(I), the novice [...]i, have written (it). May it be *sādhu!*" Unfortunately, the name itself is missing.

The *Mns* is a praise of the Bodhisattva Mañjuśrī through the enumeration of

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(3) Shōg. 1995b. Text F has 11 unidentified lines (see Shōg. 1995b, p. 23), before it starts with the *Mns*.

(4) The precise localization will be hopefully given in one of the forthcoming volumes of the catalogue of the Chinese texts of the Turfan Collection of the Berlin-Brandenburgische Akademie der Wissenschaften.

(5) For Chinese texts in Sogdian script see Yoshida. He gives valuable comments on some forms in the so-called Uigur script, too.

numerous epithets. For understanding the text passage I give here first a translation of the relevant part which corresponds to the stanzas 78 till 83:[6]

01-04 = skt. 78 As the conch of the Dharma he has great sound, and as the gong of the Dharma he has great noise; proclaiming the nature of the *apratiṣṭhita nirvāṇa* he is the great drum of the Dharma in the ten directions.

05-08 = skt. 79 Among those without form and with form he is the foremost, with various forms made from thought. Being the majesty in various forms, all his forms are reflections.

09-12 = skt. 80 Among the invincible ones he has great fame, he is the great lord in the triple sphere. He is the best equipped on the path, he is the ornament of the Dharma in great sovereignty.

13-15a = skt. 81 The only youth in the triple world, the elder, the honoured one, the lord of the four existences. Adorned with the thirty-two marks, he is loved in the triple world and handsome.

16-20 = skt. 82 Without awe he is the best teacher for the world. Honoured in the world, his mind is without selfishness. He expounds, and he is the greatest.

21 = skt. 83 His active experience of the extension of space, he is the ocean of the Omniscient's gnosis. He splits the shell around the egg of ignorance and tears the net of existence.

The passage of the Chinese Mns in Uigur script

As evident from the transliteration as well as from the facsimile, the text is written in Uigur cursive script mixed with Chinese characters. It seems that the scribe, when writing Chinese characters, was using only simple ones such as 法 (l. 01), 中 (l. 04) etc.

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(6) Based on the translation of R.M. Davidson, The *Litany of Names of Mañjuśrī*. Text and Translation of the *Mañjuśrīnāmasaṃgīti*, in: Mélanges chinois et bouddhiques XX (1981), pp.28-29.

First line: Transliteration of the text of the verso side of Ch/U 8021 (MIK 028476).

Second line: Text of the Chin. *Mns* T. 1190, Vol. 20, p. 828b12-22.

01	syq šy 法 lq kw t'y ṣ̌y	
	即 是法 螺其大 聲	jí shì fǎ luó qí dà shēng
02	βyk {y β'p} 法 kyn cw t'y 'ym ṣ̌y	
	亦 法 犍 椎 大 音 聲	yì fǎ jiān chuí dà yīn shēng
03	cw βyr 'w cw yyn syq̈ ṣ̌y	
	超 越 無 住 圓 寂 性	chāo yuè wú zhū yuán jì xìng
04	十方法中 syq̈ t'y q̈w {my}	
	十方法中 即 大 鼓	shí fāng fǎ zhōng jí dà gǔ
05	'w ṣ̌yq̈ yw ṣ̌yq̈ 中 βy p''w {kw}	
	無 色 有 色 中 微 妙	wú sè yǒu sè zhōng wēi miào
06	kw cwnk cwnk sw 'y 中生	
	其 種 種 相 意中生	qí zhòng zhòng xiàng yì zhōng shēng
07	kw cw sw c' kyṅ kyy sw	
	其 諸 相者 顯 吉 祥	qí zhū xiàng zhě xiǎn jí xiáng
08	cyp cy y'y sw šy 'w yw :::	
	執 持 影 相使 無 餘	zhí chí yǐng xiàng shǐ wú yú
09	'w nynk q' cwnk 大 my cynk	
	無 能 過 中 大 名 稱	wú néng guō zhōng dá míng chèng
10	三 q'y 之中大 sy s'y	
	三 界 之中大自在	sān jiè zhī zhōng dá zì zài
11	cw yw sw-y kyk ṣ̌' t'w 中	
	住 於 最 極 聖 道 中	zhù yú zuì jí shèng dào zhōng
12	大 yw šy 中之法 cwnk	
	大 與盛中之法 幢	dà yú shèng zhōng zhī chuáng

13 三 ṣ̌y q'y 中一 šy twnk

三世 界中一 孺 童 sān shì jiè zhōng yī rú tóng

14 cw l'w swṅ c' 四生主

長 老 尊 者四生主 cháng lǎo zūn zhě sì shēng zhǔ

15 三十二 sw kw cw yym

三十二 相 其 莊 嚴 sān shí èr xiàng qí zhuāng yán

15a 三 q'y sw ''y 'w cwnk p'

三 界 所 愛 於 中 妙 sān jiè suǒ ài yú zhōng miào

16 ṣ̌y šy q̈'ṅ q'y βy šynk šy

是 世 間 解 為 勝 師 shì shì jiān jiě wéi shèng shī

17 šy šy ṣ̌ynk ṣ̌y 'w βw 'w 佛

是 世 勝 師 無 怖 畏 shì shì shèng shī wú bù wèi

18 [...]y s'py pytydym s'd'w pwlzwn

19 [ ] swn 'y 'ww ṣ̌y

救世間 尊 意 無 私 jiù shì jián zūn yì wú sī

20 [ ]nk kww c' ṣ̌y 'ww ṣ̌ww

救 中 救 者 而 無 上 jiù zhōng jiù zhě ér wú shāng

21 [ ] qwnk pyn s' syy šyβ ywnk

盡 空 邊 際 悉 受 用 jìn kòng biān jì xī shòu yǒng

List of transcriptions and their correspondences

Transliterated forms	Pronunciation	Chinese character	
''y (15a)	ai	愛	ài
'w (3, 5, 8, 9, 17)	u	無	wú
'ww (19, 20)	uu	無	wú
'w (17)	u(i)	畏	wèi

ʾw (15a)	u	於	yú
ʾy (6, 19)	i	意	yì
ʾym (2)	im	音	yīn
βʾp (2)	vap	法	fǎ
βw (17)	vu	怖	bù
βy (16)	vi	為	wéi
βy (5)	vi	微	wēi
βyr (3)	vir	越	yuè
cʾ (7, 14, 20)	ča	者	zhě
cw (2)	ču	椎	chuí
cw (3)	č(a)u	超	chāo
cw (14)	čo	長	cháng
cw (15)	čo	莊	zhuāng
cw (11)	ču	住	zhù
cw (7)	ču	諸	zhū
cwnk (12)	ču(a)ng	幢	chuáng
cwnk (6, 6)	čung	種	zhòng
cwnk (9, 15a)	čung	中	zhōng
[ ]nk (20)	čung	中	zhōng
cy (8)	či	持	chí
cynk (9)	čing	稱	chèng
cyp (8)	čip	執	zhì
kw (1, 6, 7, 15)	ku	其	qí
kww (20)	kuu	救	jiù
kyk (11)	gik	極	jí
kyn (2)	kin	犍	jiān

kyṅ (7)	kin	顯	xiǎn
kyy (7)	kii	吉	jí
l'w (14)	lau	老	lǎo
lq (1)	l(a)γ	螺	luó
my (9)	mi	名	míng
nynk (9)	ning	能	néng
p' (15a)	ba(u)	妙	miào
p''w (5)	bau	妙	miào
pyn (21)	pin	邊	biān
q' (9)	qa	過	guō
q'n (16)	qan	間	jiān
q'y (10, 13, 15a)	qai	界	jiè
q'y (16)	qai	解	jiě
qw (4)	qu	鼓	gǔ
qwnk (21)	qung	空	kòng
s' (21)	sa	際	jì
s'y (10)	sai	在	zài
sw (6, 7, 8, 15)	so	相	xiàng
sw (15a)	so	所	suǒ
swn (14, 19)	sun	尊	zūn
sw-y (11)	sui	最	zuì
sy (3)	si	性	xìng
sy (10)	si	自	zì
sy (19)	si	私	sī
syy (21)	sii	悉	xī
syq (1, 4)	siq	即	jí

syq (3)	siq	寂	jì
šʾ (11)	ša	聖	shèng
šww (20)	šoo	上	shāng
šy (1, 2)	ši	聲	shēng
šy (12)	ši	盛	shèng
šy (13, 16, 17)	ši	世	shì
ṣy (16)	ši	師	shì
šy (13)	ši	孺	rú
šy (1, 16, 17)	ši	是	shì
šy (20)	ši (ẓi)	而	ér
šy (8)	ši	使	shǐ
šyβ (21)	šiv	受	shòu
synk (16, 17)	šing	勝	shèng
syq (5, 5)	šiq	色	sè
tʾw (11)	tau	道	dào
tʾy (1, 2, 4)	tai	大	dà
twnk (13)	tung	童	tóng
yʾy (8)	yai	影	yíng
yw (11)	yu	於	yú
yw (12)	yu	與	yú
yw (5)	yu	有	yǒu
yw (8)	yu	餘	yú
ywnk (21)	yung	用	yǒng
yyk (2)	yik	亦	yì
yym (15)	yim	嚴	yán
yyn (3)	yin	圓	yuán

The list of the Chinese characters (7)

愛	ài	ai (15a)	Tak. 0185 (ʾʾe, ʾʾa)
邊	biān	pin (21)	Tak. 0736 (pyan, pyen)
怖	bù	vu (17)	P. Y. pu̗
長	cháng	čo (14)	Shōg. 1982, p. 127 (čóù, čó)
超	chāo	č(a)u (3)	Shōg 141 (čäu)
稱	chèng	čing (9)	P. Y. tʂʰiŋ̗
持	chí	či (8)	cf. Shōg. 1995b, p. 80b (cy)
幢	chuáng	ču(a)ng (12)	Tak. 0958 (jwang, zhwang)
椎	chuí	ču (2)	P. Y. tʂʰuj′
大	dà	tai (1, 2, 4)	Shōg. 1982, p. 143 (tai)
道	dào	tau (11)	Shōg. 1982, p. 140 (tau, tav, to)
而	ér	ši ~ ži (20)	Tak. 0370 (zhi, śi)
法	fǎ	vap (2) (8)	Shōg. 1982, p. 140
鼓	gǔ	qu (4)	P. Y. ku˘
過	guō	qa (9)	Tak. 0201 (hwaʾi, haʾi)
吉	jí	kii (7)	P. Y. ki˘
即	jí	siq (1, 4)	Tak. 1073 (tsig, tsi)
極	jí	gik (11)	Shōg. 1982, p. 132 (kieg), Tak. 1014 (gig)
寂	jì	siq (3)	P. Y. tsi′, L. tsñiajk
際	jì	sa (21)	P. Y. tsi̗, L. tsiaj̗
犍	jiān	kin (2)	P. Y. kjɛn, L. kian
間	jiān	qan (16)	Tak. 0654 (kan)
界	jiè	qai (10, 13, 15a)	Tak. 0218 (ke, geʾi)

(7) In the third column I give some references to other readings in Uigur or other Central Asian scripts. A stroke means that so far the character is not recorded in a transcribed form in any of the Central Asian materials.

(8) This is the usual form, but p'p in Shōg. 1995b, G1 ; cf. p. 30.

解	jiě	qai (16)	P. Y. kjaj˘
救	jiù	kuu (20)	P. Y. kiw`, E. kuw'
空	kòng	qung (21)	Yoshida 280 (ẍwnk) [9]
老	lǎo	lau (14)	Tak. 0432 (leʾu, laʾu, lau)
螺	luó	l(a)γ (1)	Shōg. 1982, p. 149 (la)
妙	miào	ba(u) (15a),	
		bau (5)	Shōg. 1995b, p. 81 (pyw, pʾw) ; Tak. 0442 (ʾbyeʾu, ʾbyoʾu)
名	míng	mi (9)	Shōg. 1995b, p. 85 (my) ; Tak. 1064 (mye, me etc.)
能	néng	ning (9)	Tak. 0973 (ning)
其	qí	ku (1, 6, 7, 15)	Tak. 0376 (ki, gi)
孺	rú	ši ~ ži (13)	P. Y. ry´
色	sè	šiq (5, 5)	Shōg. 1995b, p. 85 (šyq) ; Tak. 1016 (shig, sheg)
上	shāng	šoo (20)	Shōg. 1982, p. 128 (šö)
聲	shēng	ši (1, 2)	Tak. 1076 (sheng, she)
聖	shèng	ša (11)	Tak. 1077 (sheng, she)
盛	shèng	ši (12)	Tak. 1081 (sheng)
勝	shèng	šing (16, 17)	Tak. 0997 (shing)
世	shì	ši (13, 16, 17)	Shōg. 1982, p. 144 (ši)
師	shì	ši (16)	Tak. 0328 (shi)
是	shì	ši (1, 16, 17)	Tak. 0278 (shi)
受	shòu	šiv (21)	Tak. 0504 (shiʾu)
私	sī	si (19)	P. E. si
所	suǒ	so (15a)	Shōg. 1982, p. 151 (šȯ)
童	tóng	tung (13)	Shōg. 1982, p. 124 (tuŋ)
微	wēi	vi (5)	Shōg. 1995b A 18 (vy)

(9) Cf. Yoshida, p. 346.

為	wéi	vi (16)	Tak. 0298 (ʾu, yu, uvī)
畏	wèi	u(i) (17)	Shōg. 1995b B 15 (ʾwy)
無	wú	u (3, 5, 8, 9, 17)	
		uu (19, 20)	Shōg. 1982, p. 151 (vu)
悉	xī	sii (21)	P. Y. siˇ
顯	xiǎn	kin (7)	Shōg. 1995b, p. 83 (kyn)
相	xiàng	so (6, 7, 8, 15)	Shōg. 1982, p. 128 (sȯú)
性	xìng	si (3)	Tak. 1073 (sing)
嚴	yán	yim (15)	Tak. 0567 (ʾgam, ʾgem)
亦	yì	yik (2)	Tak. 1095 (yig, yi)
意	yì	i (6, 19)	Suv-Comm. p. 236 no. 8 (i)
音	yīn	im (2)	Shōg. 1982, p. 139 (ʿim)
影	yíng	yai (8)	P. Y. jiŋˇ
用	yǒng	yung (21)	Shōg. 1982, p. 125
有	yǒu	yu (5)	Tak. 0528 (ʾʾi'u, yi'u, yau, yū)
於	yú	yu (11)	Shōg. 1995b, p. 79 (ʾw); Tak. 0137 (ʾʾu, yu)
與	yú	yu (12)	Shōg. 1995b (yw)
餘	yú	yu (8)	Shōg. 1995b (yw)
圓	yuán	yin (3)	Tak. 0707 (ʾywan)
越	yuè	vir (3)	P. L. yat, E. wuat[10]
在	zài	sai (10)	Shōg. 1995b A 1 etc. (sʾy)
者	zhě	ča (4, 14, 20)	Shōg. 1995b A 3 etc. (cʾ)
執	zhì	čip (8)	Shōg. 1982, p. 140 (čib)
種	zhòng	čung (6, 6)	Tak. 1187 (chung, cung)
中	zhōng	čung (9, 15a, 20)	Shōg. 1982, p. 125 (čuŋ), Tak. 1156 (cung)
住	zhù	ču (11)	Shōg. 1995b (cw)

(10) In 河西 dialect the normal equivalent for final *-t* is *-r*.

諸	zhū	ču (7)	Shōg. 1995b (cw)
莊	zhuāng	čo (15)	P. Y. tʂwaŋ [11]
自	zì	si (10)	Tak. 0313
尊	zūn	sun (14, 19)	Shōg. 1982, p. 134 (tsun, sun)
最	zuì	sui (11)	Tak. 0209 (tswe).

Conclusion

Presenting the material of this fragment only in the form of a list accompanied by some references to further occurrences[12] seems to be justified in view of the fact that there are still more texts of this kind, especially the one G. Kara is working on.[13] Editing these texts is a preliminary stage, and one may hope that the research of the whole "corpus" of Chinese characters in Uigur transcription will be undertaken some day.[14]

A special feature of the text under discussion is its mixed character: the text is given either in Chinese or in Uigur transcription, very similar to a passage in the so-

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(11) The loss of final *-ŋ* is typical for the elder Uigur transcriptions.

(12) In the cases where I could not find parallel forms in Uigur or Sogdian script I gave a reference in another script or to the reconstructed form(s) according to Pulleyblank.

(13) Cf. G. Kara, Mittelchinesisch im Spätuigurischen, in: Ägypten Vorderasien Turfan. Probleme der Edition und Bearbeitung altorientalischer Handschriften, Tagung in Berlin, Mai 1987, hrsg. von H. Klengel und W. Sundermann, Berlin 1991, pp. 129-133.

(14) After D. Sinor's initial steps in the thirties, it was B. Csongor who made the next contribution with some articles on this subject: Chinese in the Uighur Script of the T'ang period, in: AOH 2 (1953), 73-121; Some More Chinese Glosses in Uighur Script, in: AOH 4 (1954), 251-257 ; Chinese glosses in Uighur Texts Written in Brahmi, in: AOH 15 (1962), 49-53. Later M. Shōgaito published his rather comprehensive study.: Shōg. 1982. Now see also Kahar Barat, A Turkic Chinese Transcription System, paper presented at the 38th PIAC meeting in Tōkyō in 1995. "Real" glosses in Uigur script are preserved in the fragment Ch 2931 verso: S. Raschmann, T. Takata, Ein chinesischer Turfan-Text mit uigurischen phonetischen Glossen, in: AoF 20 (1993), 391-396. A list of Chinese words in Uigur transcription in Xuanzang's biography was compiled by M. Ölmez: Uygurca Xuanzang-Biyografisindeki Çince Alıntılar, in: Türk Dilleri Araştırmaları 4 (1995), 109-143.

called Insadi-sūtra edited by S. Tezcan.[15] Generally one observes that simple Chinese characters were written in their own way, while more complex ones were given in Uigur script. In this respect, this *Mns* manuscript differs from those edited by M. Shōgaito. In principle, I agree with his conclusion, that "Chinese Buddhist texts were read in the Uighur reading of Chinese characters, a practice similar to the Japanese reading of Chinese characters." [16]

Abbreviations

BT VIII	G. Kara, P. Zieme, Die uigurischen Übersetzungen des Guruyogas "Tiefer Weg" von Sa-skya Paṇḍita und der Mañjuśrīnāmasaṃgīti, Berliner Turfantexte VIII, Berlin 1977.
P.	E.G. Pulleyblank, Lexicon of Reconstructed Pronunciation in Early Middle Chinese, Late Middle Chinese, and Early Mandarin, Vancouver 1991. [abbreviated as Y, L, E]
Shōg. 1982	庄垣内正弘 Shōgaito Masahiro, ウイグル語文献に導入された漢語に関する研究, in: 内陸アジア言語の研究 2 (1987), 17-156.
Shōg. 1995a	庄垣内正弘 Shōgaito Masahiro, ウイグル文「菩薩修行道」—Pelliot Ouigour 4521 から—, in: 外国学研究 [Annals of Foreign Studies: Researches in Asian Languages] 31 (1995), 33-96.
Shōg. 1995b	庄垣内正弘 Shōgaito Masahiro, ウイグル文字音写された漢語仏典断片について—ウイグル漢字音研究— [Chinese Buddhist Texts in Uighur Script], in: 言語学研究 14 (1995), 1-88.
SHT	Sanskrithandschriften aus den Turfanfunden, vol. I ed. by E. Waldschmidt, Wiesbaden 1965; vol. IV ed. by L. Sander, E. Waldschmidt, Wiesbaden 1980.
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