

Title	Old Uighur Fragments Housed in the Lujiang Caotang 廬江草堂 in Hangzhou
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Citation	内陸アジア言語の研究. 2017, 32, p. 1-13
Version Type	VoR
URL	https://hdl.handle.net/11094/67835
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Old Uighur Fragments Housed in the Lujiang Caotang 廬江草堂 in Hangzhou

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Introduction

Among the materials from Xinjiang and Gansu housed in the Lujiang Caotang 廬江草堂 in Hangzhou¹ there are some sixteen fragments of Old Uighur Buddhist manuscripts. No information when and where these pieces were written is available. In this paper, we present the first result of our examination of these texts.

1. A *Daśakarmapathāvadānamālā* fragment

The Old Uighur fragment Lujiang Caotang 61 can be identified with the Hariścandra story which belongs to the group of tales around the sixth *karmapatha*. We base our examination on the recent monumental study of the *Daśakarmapathāvadānamālā*² in which Jens Wilkens presented an edition of all manuscripts known so far.

The fragment³ is part of a leaf from a book in the pustaka style,³ its size is 21.3 × 34 cm. Each side has nineteen lines. Some lines are missing on its right side. According to the arrangement of the medium-sized leaves one can estimate that originally one side had about twenty-five lines, but the exact number is unknown. The pustaka hole interrupts the lines 6 to 9. The script is very clear and features all characteristics of a classical work. Whether the new fragment is part of an already known manuscript or represents a different one, is a question of future research. The Verso side has on the left in the middle of the first line the entry of volume and leaf number: *altınč iki kark* “VI, 32.” In Verso line 11 the scribe marked by a cross (+) an omission of a text passage, which he added in smaller script, left of the line. The leaf “VI, 32”

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¹ The Lujiang Caotang 廬江草堂 in Hangzhou houses a collection of a variety of documents collected since 1993. He Hong 何鴻, artist and art collector, adopted this name to remember his ancestors who came from Lujiang a prefecture founded in the time of the Western Han. We express our gratitude to Mr. He Hong for giving us the possibility to work on these materials.

² BT XXXVII.

³ See figs. 1 to 4.

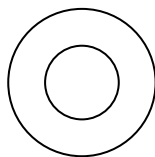
belongs to the sixth *karmapatha*. The parallel leaf joined from SI 15 + SI 23⁴ has no pagination as the left part is not preserved. From the new fragment, it is evident that between the end of Recto and the beginning of Verso some lines are missing. Lines 12 to 19 of the new piece partly fill the lacuna. But this new leaf itself has a lacuna because the right side of the sheet is missing. The parallel U 1117 of the Berlin Collection was placed into another section in J. Wilkens' edition, but from the comparison it turned out that some words have to be read differently wherefore the latter fragment has to be placed here as part of a third manuscript of the passage discussed here. In sum, there are two parallels. In the following table, we show how all three manuscripts relate each other.

New fragment	BT XXXVII	BT XXXVII
Lujiang Caotang 61	St. Petersburg (SI 15 + SI 23)	Berlin (U 1117)
r01–r07	06258–06263	
r08–r15	06264–06265	02585–02591
r16–r19		
r20–? (some lines are missing)	06266	
v01–v19	06267–06282	
	06282–06289	02592–02598

Text

recto

r01	[biçi]p ⁵	osup sin supurgan ara kām[išz]
r02	[-ün]lär	ötrü bāg-lig ärän-lär ol
r03	[sulas]apti ⁶	hatun-[ug] čantal-lar-ka
r04	kälürüp ⁷	inčä tep tedi-lär .. elig
r05	bāg-niŋ y(a)rlı	-gı ol ⁸ bo ⁹ kunčuy
r06	-larıg ärtiŋü	āmgätip ölürip ¹⁰
r07	sin supur	-gan ara ¹¹
r08	kāmišgülük	ol tep .. anta ¹²



⁴ Former numbers: SI Kr II/2-15 + SI Kr II/2-23. DKPAMPb, 120–121, 128–129.

⁵ Emended according to BT XXXVII 06258.

⁶ Emended according to BT XXXVII 06260.

⁷ BT XXXVII 06260–06261 has only *čantal* []p.

⁸ J. Wilkens gave already a correct emendation in his translation: “[hat angeordnet ...],” but he could not know that it is expressed by a nominal expression “it is the order of.”

⁹ *bo* is missing in BT XXXVII 06262.

¹⁰ The new fragment shows that the word *ölürüp* has to be added in BT XXXVII 06263.

¹¹ This line confirms the emendation in BT XXXVII 06263.

- v10 [-a] tæg yazuk yüzin isig amrak
v11 köñül-in čantal-lar + ((tapa titrū körür ärdi .. yavlak sakinčl(ig) čantal-lar)) elig bæg-niñ
v12 kök ražvart öñlög bir ümük
v13 sačin tutup maru bärü itä tarta
v14 arkuru turkaru turup küč-läri yetmiş
v15 -inčä tokıdı-lar .. alku elig-lär
v16 -niñ bæg-lär-niñ aržısı hari-čantre
v17 elig bæg²⁴ öz kanınta mantılımış
v18 tæg bolup kop ämgäki²⁵ särip öz
v19 [kunčuy]₁²⁶ sulasapti hatun-[ug] ölürgäli

From here on the text continues only in the St. Petersburg fragment.

Here we cite it to show how U 1117 verso fits into this passage (highlighted in bold characters):

[ug] ölürgäli arıtı unamatı .. ötrü adın	BT XXXVII 06282
[bir] čaᅇdal iki kazgok yonup haričandre	BT XXXVII 06283
[elig]niñ bo[ᅇn]ta y(a)rıkančsız köñülin to[kı]d[ı] :	BT XXXVII 06284
[sökü]p sarsıp inčä tep tedi .. ay är-a [tärkin] ²⁷	BT XXXVII 06285
bo kunčuylarıg ölürgil .. birök [mäniñ savımča] ²⁸	BT XXXVII 06286
kılmatın ölürm[ätin]]'r a[viš] tamudaki-ta [kin] ²⁹	BT XXXVII 06287
-ka kızgutka ³⁰ [ymä sini anča a] ³¹	BT XXXVII 06288
-läp yänä ök kalt[ı] r-lar kälip] ³²	BT XXXVII 06289

Translation

- r01–r02 One should cut and scratch deeply [this woman] and throw her on the cemetery!
r02–r08 Then the king's people brought the lady Sulāsapati to the caᅇᅇālas and spoke: It is the order of the Lord, the King: Torment this woman massively, kill her and throw her on the cemetery!
r08–r13 Then the leader of the caᅇᅇālas sat on the back of an elephant, went to the place of the cemetery and asked: Whose turn is today's killing of a guilty person?

²⁴ The emendation in BT XXXVII 062679–062780 is confirmed.

²⁵ BT XXXVII 062681 has [ä]mgäkin.

²⁶ Here emended after BT XXXVII 062681.

²⁷ The emendation of [tärkin] follows BT XXXVII 02594.

²⁸ Emendation follows BT XXXVII 02595.

²⁹ BT XXXVII 02596.

³⁰ The emendation to [kin]-ka kızgut-ka follows the often-recorded expression.

³¹ For the reading as *sena* see BT XXXVII 02597.

³² BT XXXVII 02598.

- r13–r15 The caṇḍālas said: Today’s turn of killing is a man who has (wrongly) sold.
- r15–r18 Then the leader of the caṇḍālas spoke to King Hariścandra: Immediately kill with unhindered mind this woman!
- r18–r19 When King Hariścandra heard this word, he declared [that he cannot kill her.]
[When the caṇḍālas heard this word],
- v01–v06 they hit and punished him using a wild briar whip with sharp thorns; when hitting him they became tired and like exhausted they pushed him hither and whither so much that they let hang all the flesh of his body in single pieces.
- v06–v11 Although they hit him thus, King Hariścandra — without being shocked or moved a little bit — was looking at the caṇḍālas with an open face like an opened flower and with a lovely mind.
- v11–v15 The ill-minded caṇḍālas took a bushel of his blue Lapis lazuli coloured hair, dragged and pulled him to and fro, they stood all over round and hit him as long their power reached.
- v15–v19 The ṛṣi of all kings, King Hariścandra, became as if he was immersed into his blood, endured all pain, [but was not willing] to kill his wife, lady Sulāsapati.

2. Fragments of the Old Uighur translation of the Xuanzang Biography

Two fragments (Lujiang Caotang 26 and 2) belong to another copy of the Old Uighur version of the Xuanzang Biography. Obviously, both pieces belonged to the same manuscript that is distinct from the main manuscript (so-called “Große Handschrift”) of Beijing, St. Petersburg and Paris,³³ which is doubtlessly better preserved. The single fragments of other copies of the Biography that turn up from time to time show us that like other Old Uighur texts the Biography, too, was copied again and again because of its high religious value. As we will see, new copies help us to restore the text in cases of lacunas.

2.1. Fragment Lujiang Caotang 26





The size of the fragment Lujiang Caotang 26 is 7.6 × 12.3 cm. The verso side contains left of the first line the information *bešinč ül[üş]*, apparently of the Xuanzang Biography. In the St. Petersburg fragment³⁴ the pagination is missing. The authors reconstructed it as V, 25 which can now partly be confirmed. When looking from the recto side, the fragment is about a third of the left side of the lower part of a pustaka leaf. As in the other fragment five lines precede the pustaka hole.

Text

recto		HT V
r01	[] bāg sözläy[ür]	lacuna before HT V 1203
r02	[šila]-aditi küsüş[üm]	lacuna before HT V 1203

³³ HT V, p. 1.

³⁴ HT V, p. 146.

r03	[bar .. bah]şı birlä kalınč[u]	HT V 1203
r04	[nomug şazınıg aç]guluk kötürgü	HT V 1204
r05	[-lük evär ärsär] barsar bolgay <mu>	HT V 1205
r06	[tep tedi ..]  muntag teyü	HT V 1206
r07	[yänä on  kün ärt]d[i]	HT V 1207
verso	bešinč ül[üş beš otuz]	
v01	[-lär]i tözün-lä[r]	lacuna before HT V 1228
v02	[kü]sämäk-lig tö[zün]	lacuna before HT V 1228
v03	[ke]rtgünč-läri '[]	HT V 1228
v04	ärür .. anı üç[ün tetinmäz-m(ä)n]	HT V 1229
v05	anča-ky-a ym[ä unitgalı k(a)ltı]	HT V 1230
v06	sudur-ta  [y(a)rlikamış]	HT V 1231
v07	ol [..] nom-ka  [tıdıg ada]	HT V 1232

Notes

The lines r01–02 fill in the lacuna between HT V 1202 and HT V 1203. In the edition, it is noted that lines 1 to 2 are destroyed.³⁵ We find the equivalent for *bäg sözläy[ür]* in 王曰³⁶ “The king said.” From the rendering in this new piece one can also consider an emendation to *sözlä[di]* assuming that the longer part of the letter *-d-* is not visible.

r02 The second line mentions the request of King Śīlāditya. One can translate: “This is my, King Śīlāditya’s, request.”

r03–05 The king’s speech is translated from 弟子方欲共法師闡揚遺法，何遽即歸？如是留連復十餘日 “(the king said) ‘I, your disciple, am only intending to spread the bequeathed Dharma together with Your Reverence. Why do you wish to return home so soon?’ So he tarried for another ten days or so.”³⁷ The Uighur part was translated in HT V: [Der König antwortete: “Ich habe den Wunsch], mit [dem Tripiṭaka-Meister] die ‘Rest-Lehre’ zu propagieren und zu befördern (?). Wenn er nun Eile hat und abreist, wie soll das gehen?” sprach er. Indem er so sprach, vergingen wieder zehn Tage.³⁸

v01–04 [-lär]i tözün-lä[r kü]sämäk-lig tü[š ke]rtgünč-läri [ugrinta] ärür. For this phrase cp. T.L.2053, 249a10–11: [今果願者，皆由本土] 諸賢思渴誠深之所致也 “It is owing to the sincerity of the sages [of my homeland] who are eager to [study the Dharma that I have been able to realize my wishes].”³⁹

v04–05 This phrase corresponds to 以是不敢須臾而忘 “Therefore I can never forget them even for a

³⁵ HT V, 143.

³⁶ T.L.2053.249a4.

³⁷ Li, p. 153.

³⁸ HT V, p. 145.

³⁹ Li, p. 154.

moment.⁴⁰

v05–07 Here we find a quotation from “a sūtra” which still has to be identified.⁴¹

2.2. Fragment Lujiang Caotang 2

The fragment Lujiang Caotang 2 whose size is 19 × 12 cm, is from the same book that places the same line-breaks as the main manuscript. The lines extend to the first line after the pustaka hole. It means that five lines precede the pustaka hole just as in the other fragment. The text passage belongs to book IX.⁴² Since some parts are poorly preserved in the main manuscript, this new leaf helps us to restore the text of those lines. In the main manuscript, the leaf number is missing, but we learn from the new one that it is leaf 25 of book IX (*tokuzunč ülüš beš otuz*).

Text

recto		HT IX
r01	kirtükdä kätgülük ton ol bu	HT IX 1297
r02	tep .. ät'özdä yahšinsar yahši	HT IX 1298
r03	yaraši .. öz ät'öznüŋ kutın	HT IX 1299
r04	[kɪ]vın asdači üstädäči ärür	HT IX 1300
r05	öŋrä tau-an taiši [sözläm]işi	HT IX 1301
r06	[ba]r .. tsin © [waŋ atl(i)g]	HT IX 1302
verso	tokuzunč [ü]lüš beš otuz ..	
v01	k(a)rasın .. k(a)ltı kök t(ä)ŋri täg	HT IX 1324
v02	alkınčsız yarašısız ötüg	HT IX 1325
v03	üzä ärtiŋü äymänmäk-kä	HT IX 1326
v04	tägip .. sävinč ötünü tägint[im(i)z]	HT IX 1327
v05	äšid[ü yarl]ıkazun .. buši ağır	HT IX 1328
v06	[ötünmiš] © ötügümüz	HT IX 1329

Notes

r01–02 The phrase *kirtükdä kädgülük*⁴³ *ton ol bu tep* “when ... entered, the robe put on is that smoke!” is missing in the main manuscript. The first word *kirtükdä* translates 入室⁴⁴ “enters the room.” What enters is not preserved in Uighur. According to the Chinese text, it is the “smoke of enlightenment” arising from the monk’s robe described before: 便覺煙霞入室, 蘭圍在身 “Once it is put on, one feels as if mist

⁴⁰ Li, p. 154.

⁴¹ T.L.2053.249a11–12: 經言：「障人法者，當代代無眼」.

⁴² HT IX.

⁴³ Written k'tkwlwk.

⁴⁴ T.L.2053.271a4.

and clouds had entered the chamber, and it seems that a bouquet of orchids is placed on one's body."⁴⁵ The final word *tep* makes the impression that the preceding sentence is a quotation, but this is not clear. Apparently, *ol bu* is "that smoke"⁴⁶ translating 煙霞⁴⁷ *yan xia* "clouds and mists."

r02 Since the new manuscript is identical even in the placing of the line-breaks, one can surely add the word *yakši* at the end of HT IX 1298. The following word in the next line (r03//HT IX 1299) is *yaraši* with a distinct spelling from *yahši*:



y'qsy

vs.



y'r'sy

This clearly shows that in Old Uighur both words were used: *yahši*⁴⁸ and *yaraši*.⁴⁹ In Uighur script, they look very similar, but here we can see a clear distinction. H. Aydemir translated the latter one as "elegant."⁵⁰ There is no trace of the following phrase: 旋俯自瞻 "when one turns around to look at oneself."⁵¹

r03–04 From the following phrase 頓增榮價 "the value of glory is augmented at once"⁵² the word 頓 *dun* was not translated, while *kut kiv* well corresponds to Chinese 榮價 *rongjia*. It seems to be that the Old Uighur translator better understood the binom when he gave as its equivalent a coordinating compound, *kut kiv*. Chin. 價 *jia* has also the meaning "renommée, célébrité"⁵³ and thus could be a synonym to 榮 *rong*.

v01 [*bodunn*] *k(a)rasin* is probably the equivalent of 生 *sheng* "beings" from the phrase 覆育群生⁵⁴ "to protect and nurse all the common people."⁵⁵

v01–02 The phrase *k(a)ltu kök t(ä)ñri täg alkančsız* "unlimited as the blue sky" missing in the edition translates Chinese 與天無極 "in a manner as unlimited as the sky." Adding here in Old Uighur *kök* makes it clear that not "heaven" is meant but "sky."

⁴⁵ Li, p. 296. Better is Frankenhauser's German translation: "So hat man dann die Empfindung, daß ein rötlicher Dunst ins Zimmer tritt, ein Orchideenbeet sich am Körper befindet" (Cien IX, p. 33).

⁴⁶ ED 292a "steam."

⁴⁷ T.L.2053.271a4.

⁴⁸ ED 908a "suitable, pleasing, good-locking."

⁴⁹ ED 973a "suitable, beneficial, attractive."

⁵⁰ HT IX, p. 175.

⁵¹ Li, p. 296.

⁵² Li, p. 296.

⁵³ Dictionnaire Ricci Chinois-français, Beijing 2014, p. 631b.

⁵⁴ T.L.2053.271a9.

⁵⁵ Li, p. 296.

v03 *üzä* shows the missing word in line HT IX 1326.

v03–04 *yaraşısız ötüg üzä ärtinü äymänmäk-kä tägip sävinč ötünü tägint[imiz]* (the last word emended according to HT IX 1327) “We got much ashamed because of our unseemly request, (but still) we ventured to present (our) gratefulness.” Chinese 不任慚佩之至，謹啓謝聞 “With a feeling of deep shame and gratitude, I am writing this letter to express my thanks.”⁵⁶

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⁵⁶ Li, p. 296.

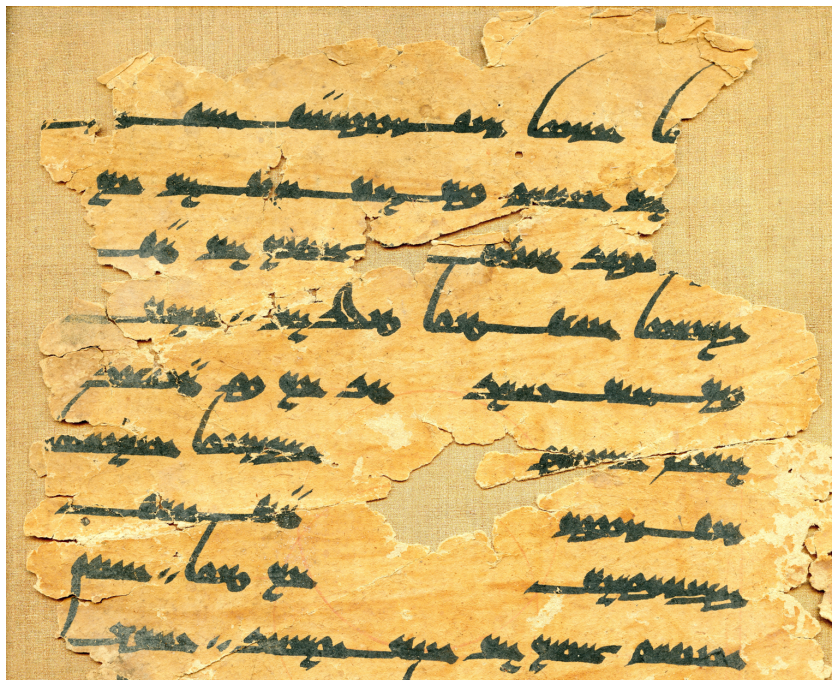


Fig. 1

Lujiang Caotang 61 recto 01-09

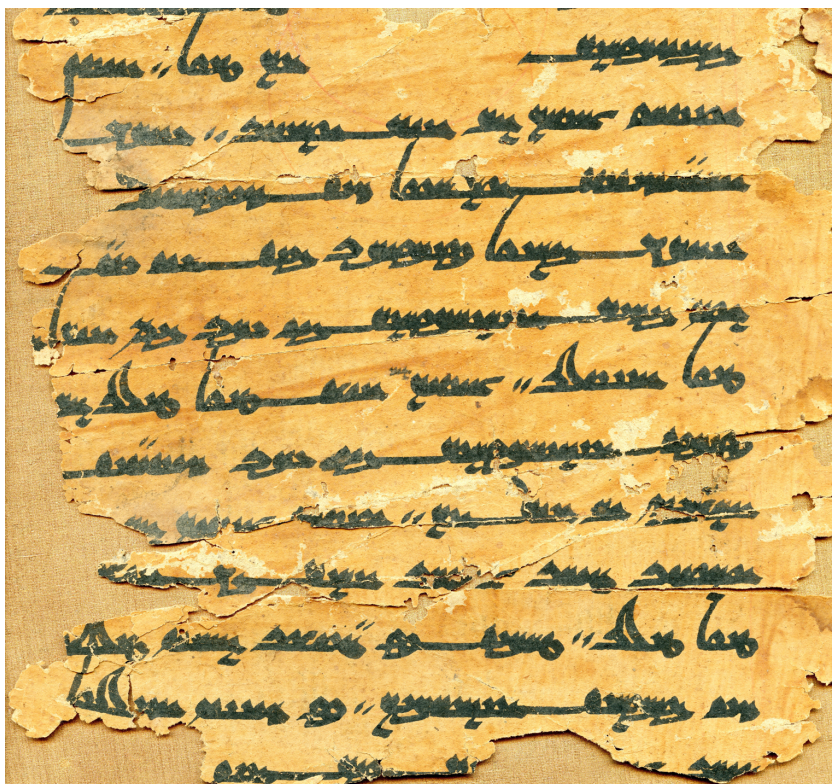


Fig. 2

Lujiang Caotang 61 recto 08-19

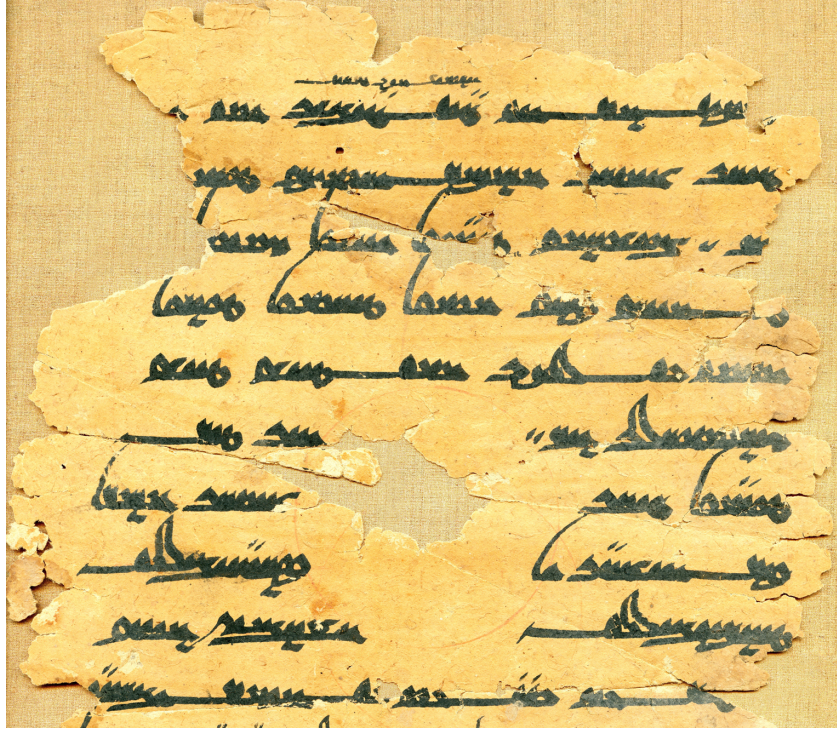


Fig. 3

Lujiang Caotang 61 verso 01-09

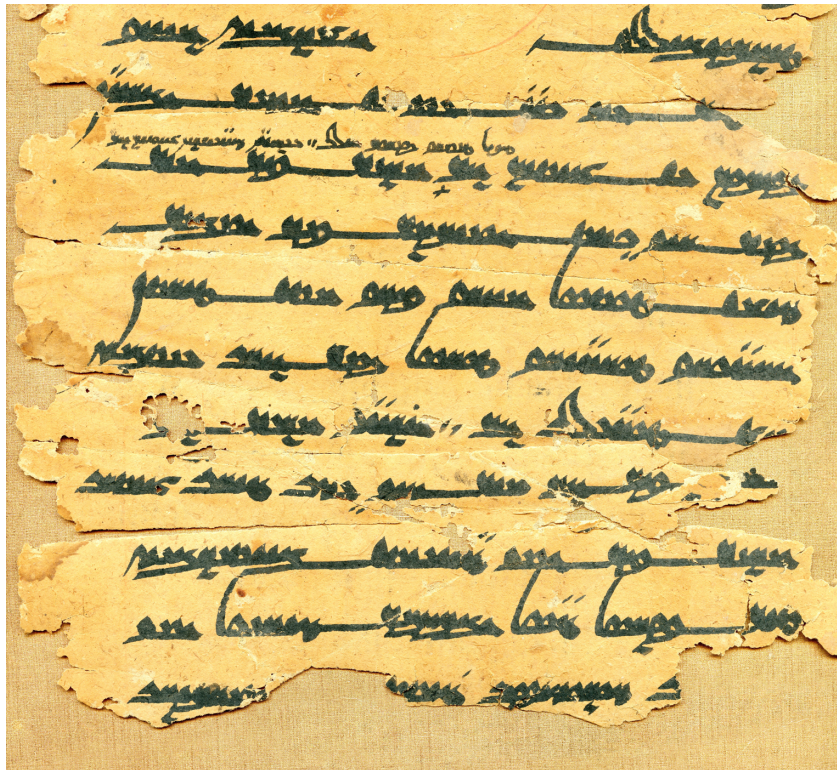


Fig. 4

Lujiang Caotang 61 verso 08-19



Fig. 5
Lujiang Caotang 26 recto



Fig. 6
Lujiang Caotang 26 verso

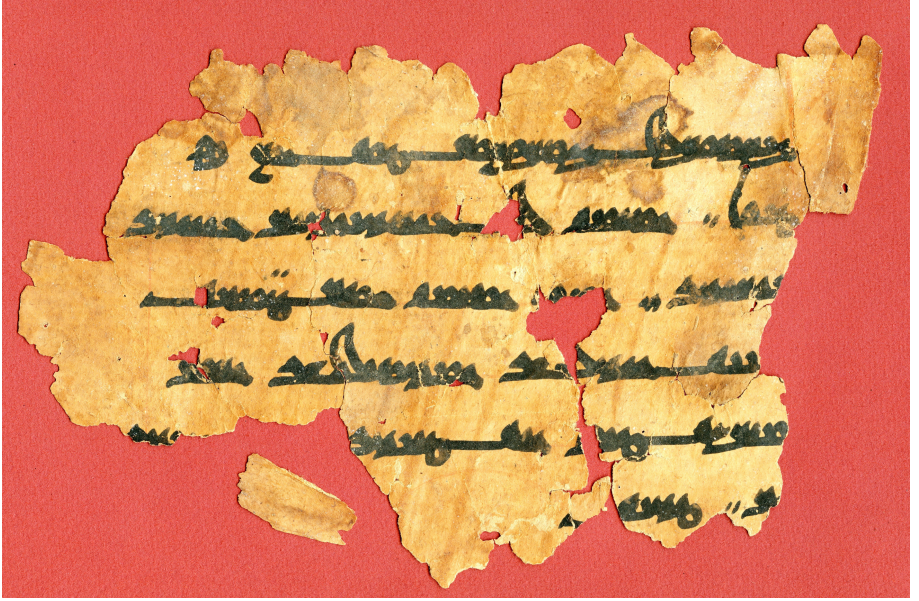


Fig. 7
Lujiang Caotang 2 recto

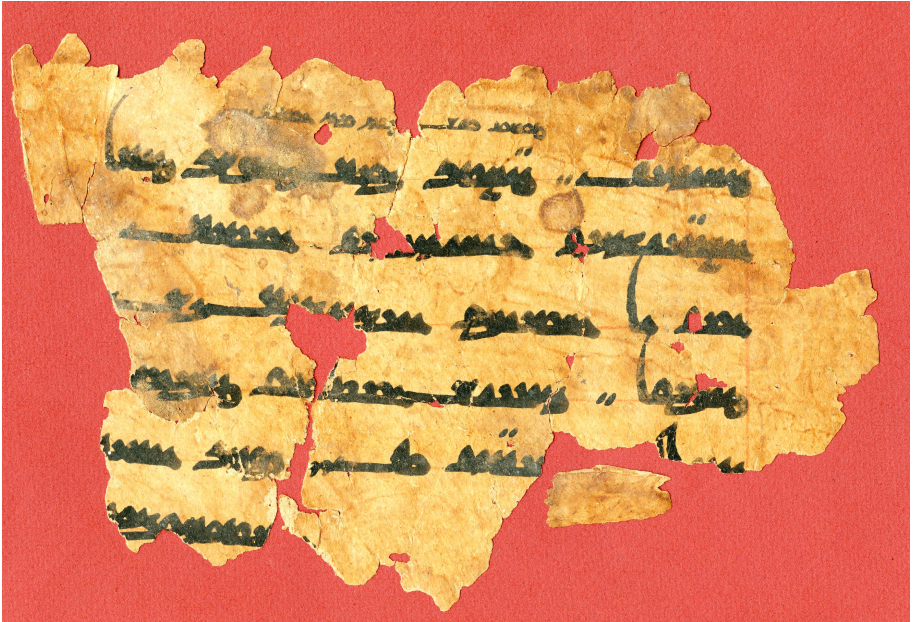


Fig. 8
Lujiang Caotang 2 verso