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# 80 TBI 774 b:

## A Sanskrit – Uigur bilingual text from Bezeklik<sup>1</sup>

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### I Introduction

#### 1. On Brāhmī Uigur manuscripts

Among the Buddhist Uigur literary remains those written in a special variety of the Northern Turkestan Brāhmī, accordingly named Uigur Brāhmī, are small in number, but of great importance both for the Central Asian Buddhism and for closer insight into the Uigur language. Though the first such document was published by Stönnner as

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1 The authors are indebted to M. Erdal and P. Zieme for valuable comments. All shortcomings are the authors'. – The Chinese version of this article was published as 迪特爾·毛艾 (Dieter Maue); 牛汝極 (Niu, Ruji), 吐魯番柏孜克里克出土一件梵文 — 回鶻文雙語文獻研究 (On a Sanskrit-Uigur bilingual text unearthed in Bezeklik / Turfan). In: 張定京, 阿不都熱西提. 亞庫甫 / Zhang, Dingjing; Abdurishid Yakup (eds.), 突厥語文學研究 耿世民教授八十華誕紀念文集 / *Studies in Turkic philology. Festschrift in honour of the 80<sup>th</sup> birthday of Professor Geng Shimin*. Peking 2009: 98-126.

early as 1904, more material was not accessible until Annemarie von Gabain edited TT VIII half a century later. The authoress was convinced that she had included the most worthwhile pieces out of the one hundred or so fragments and that the unedited rest contained hardly something, which could be defined with certainty.<sup>2</sup> Contrary to this discouraging outlook Maue was successful in finding a number of pieces in the so-called Mainz collection<sup>3</sup> and in the ms section of the then Museum für Indische Kunst (Museum of Indian Art), Berlin-Dahlem, now department of the Museum für Asiatische Kunst (Museum of Asian Art). This material has been catalogued and edited.<sup>4</sup> Later (since 1990) more than two hundred items came to light in the ms collection of the Turfan section of the present Berlin-Brandenburgische Akademie der Wissenschaften (BBAW). They were recorded in a handlist<sup>5</sup> and are being prepared for publication.

Principally, Uighur Brāhmī mss<sup>6</sup> come from the Turfan area, which was mainly explored by German expeditions in the beginning of the 20<sup>th</sup> century. Thus it is not surprising that manuscripts of this type are rather rare outside the Berlin collections.<sup>7</sup> The situation will be different after the stock of the respective Chinese collections will have been catalogued systematically. In the past sporadic knowledge came from photos in archaeological reports or museum catalogues.

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2 TT VIII 3: “etwa 100 Fragmente ..., von denen hier die lohnendsten herausgegeben werden. Der Rest bietet kaum etwas, das mit Sicherheit definiert werden kann”.

3 The name is correct and misleading at the same time, misleading, as we are concerned with a part of the Berlin Turfan collection, correct in so far as this branch was kept at the Akademie der Wissenschaften und Literatur zu Mainz (Mainz Academy of Sciences and Literature) for some time after World War II. Under the label “Mainz” digitized photos of the manuscripts are available on the website of the Berlin-Brandenburgische Akademie der Wissenschaften (BBAW) in the section ‘Turfanforschung’, dta I.

4 Maue 1981; Maue 1996.

5 Handliste der unkatalogisierten uigurischen Sprachreste in Brāhmī aus den Berliner Turfanfunden (Stand März 2009, unpubliziert) / Handlist of the uncatalogued remains of Uigur language in Brāhmī from the Berlin Turfan collection. (Unpublished, continually revised.)

6 Inscriptions are excepted.

7 Two of them were published in Maue 2008 and 2008a.

## 2. On the Bezeklik manuscript

One of such photos, showing the Bezeklik manuscript 80TBI 774 (b), was published for the first time in “A brief report on the thousand-Buddha grottoes at Boziklik”.<sup>8</sup> In spite of the poor quality of the black and white reproduction the text immediately turned out to be a Skt.-Uig. bilingual. There was some hope to get better photos, which would help to fill the gaps. This happened in 2000 when a comparatively good black and white copy was provided. The reading could be improved a great deal, and again so by means of a colour photo given in an illustrated guide to the Turfan museum.<sup>9</sup> More digitized photos of excellent quality were taken when the edition of the non-Chinese manuscripts of the 80TBI finds was prepared. They enabled several improvements in the present article.

The fragment originally hails from a scroll which contained the Chinese text of the *Laṅkāvatārasūtra*. The actual dimensions are 25 cm × 30.3 cm.<sup>10</sup> The Sanskrit-Uigur bilingual on the reverse is written in Northern Turkestan Brāhmī type u.<sup>11</sup> Twenty-two lines are preserved, some damaged. Each line had an average capacity of about 50 akṣara-s. From a Sanskrit text word groups, single words or the very first syllable(s) of words<sup>12</sup> were quoted and translated into Uigur. Though most lines are complete or nearly complete and though a number of excerpts admits of combination into syntactical units, no current text can be established. The eightfold path leading to salvation is mentioned<sup>13</sup> together with some of its well known constituents: the right knowledge,

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8 Thus the Engl. title in the table of contents; the Chin. title is 柏孜克里克千佛洞遺址清理簡記 published in 文物 8, 1985: 49-65.

9 李蕭 (Li, Xiao); 候世新 (Hou, Shixin); 張永兵 (Zhang, Yongbing) (eds.), 吐魯番文物精粹 = *Selected treasures of Turfan relics*. Shanghai 2006: 186.

10 The data are from Wenwu (s. n. 8) p. 58 and the legend to the photo in the catalogue (s. n. 9).

11 In L. Sander's terminology, s. Sander 1968: T. 29 ff.

12 The same phenomenon occurs in Maue 1996 31 and Hartmann & Maue 1991. The last named text is metrical.

13 Our text nos. 89-91.

which makes vanish the darkness of ignorance,<sup>14</sup> right speech, conduct, and living,<sup>15</sup> right effort and mindfulness. We hear of weak and sharp senses,<sup>16</sup> of a person who is overcome by passion (rāga-) and ignorance (ajñāna-).<sup>17</sup> We come to know that fire becomes extinguished when the fuel is consumed, whereas a man under the reign of ajñāna and rāga will never find calmness.<sup>18</sup> Metaphors, poetical lexis<sup>19</sup> and compounds of six syllables,<sup>20</sup> ready for metrical use, show, that some portions of the original Skt. text must have had strophic form. For a thorough understanding, however, it will be essential to find the unabridged mūla text.

### 3. Graphematic notabilia

The spelling of the Brāhmī Uigur mss was little standardised, the scribes had a certain scope of individual creativity or choice among several orthographic alternatives which were in use. Differences can be observed also with reference to the representation of phonetical variations. With the following remarks we intend to outline the graphematic profile of our ms.

#### a. Vowels

To write palatal initial vowels the scribe chose <eya> for /ä/ and <oya> for /ö/.<sup>21</sup>

The representation of /o/ shows two so far unattested peculiarities. (1) In *ot* “fire” there occurs a special grapheme, which we transliterate *ō*. Its form is that of independ-

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14 Exhibited in nos. 18-20.

15 These three – samyagvāc-, samyakkarmānta-, samyagājīva- (referred to in our text, nos. 73-78) – constitute the śīla-group. The following ones – samyakpradhāna- in no. 80, samyaksmṛti- in no. 83 – are elements of the samādhi-group.

16 Nos. 7 and 9.

17 Nos. 34-36.

18 Nos. 49 ff.

19 Jantu- “living being”, vahni- “fire”, pavāna- “wind”.

20 Nos. 54.

21 Alternatives would have been <aya> and <oyo> resp.

ent <o> to which is attached a horizontal stroke to the right on the middle of the upstroke.<sup>22</sup> Such strokes are used in combination with other vowel diacritics to mark their length. To remind, the Old Indian sound system knows one sole phoneme /o/ <sup>23</sup> and accordingly one basic grapheme or diacritic to represent it. Non-Indian Central Asian peoples who adopted the Brāhmī did not alter the grapheme inventory in this respect regardless whether or not the one <o> was sufficient to map their own phoneme (or phonetic) systems exactly. At any rate, the writer of the present ms felt that the writing system he was using was deficient. Thus he tried to remedy it by invention of a new sign.<sup>24</sup> From its form we confidently conclude that he wanted to express long o, which is fitting very well to the reconstructed o:t “fire” with long vowel.<sup>25</sup>

(2) There is a further attempt to represent [o:] through <-au> in *yol* and *b(o)lor*. The first impression is that of an imitation of <'w> in the Uig. script, which is occasionally used for /o/. In the light of <ō> a different interpretation seems to be possible. As the diacritic <-au> was not needed for the representation of genuine Uig. lexemes, it could be re-interpreted as <-o> plus additional stroke, which marks its length. In fact, Clauson reconstructs *yo:l*;<sup>26</sup> in *b(o)lo:r* the second o could have been lengthened under stress.

Perseverative assimilation of the type o - u (- u) > o - o (-o) is realised throughout<sup>27</sup> with the exception of *ät'özüg*; analogous e - i > e - e is attested in *ereDel-*, *yertenčö* and *ešed-* as against one counter-instance *enčik-*.

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22 Possibly, also in the Tumshukese Brāhmī, TS 6 l, instead of <lā> or <oā>.

23 In Sanskrit it is realised as long vowel, whereas in MInd. o is either long (in open syllables) or short (in closed syllables).

24 Another attempt to overcome the ambiguity of the traditional spelling was <ww> in Uigur script. Though its function is controversially discussed, s. GOT 48 ff., Erdal states (l.c.) that the statistics speak slightly in favour of o (vs. u) and length (vs. shortness).

25 ED 34 b.

26 ED 917 a.

27 *B(o)lor*, *bölöklög*, *kölönöp*, *köñöllög*, *öčöl-*, *ökönčlög*, *oronlog*, *otonj*, *t(ö)rö*.

Syncope of first syllable vowels is very common and chiefly met with in the structure<sup>28</sup> C<sub>L</sub>LV < C<sub>L</sub>VLV,<sup>29</sup> once in yC<sub>L</sub>V < yVC<sub>L</sub>V<sup>30</sup> and CSV < CVSV.<sup>31</sup> In all cases the dropped vowel and the vowel of the second syllable are the same. There is one instance of syncope in the second syllable, töšndä.

Crisis of final and initial vowels occurs once in ančulayok. The vowel of the enclitic particle is recessive.<sup>32</sup> Thus we have to analyse ančulayo 'k.

## b. Consonants

The representation of the non-nasal gutturals follows Maue's norm I,<sup>33</sup> i. e. <ḱ> stands for the velar /k/, <k> for the palatal /k/, and <g<sub>l</sub>> for /g/ without differentiation between palatal and velar. Deviations are very few: <ḱ> in bolgay and karangu; <k> in kärgäk. Spirant pronunciation is expressed through <h> in katıgılan- and kogşak.<sup>34</sup>

For writing dental plosives<sup>35</sup> the graphemes <t, tt, t<sup>h</sup>, d, d<sup>h</sup>> are applied. "Delta", <d<sub>l</sub>>, does not occur. <ɖ> is the universal grapheme for /t/ or /d/; <tt> in katıgılan-<sup>36</sup> and <t<sup>h</sup>> in otı, otra and y(i)ti represent /t/; <d> is present in the graphically unambiguous ligature <nd><sup>37</sup> and elsewhere once in uđačı. <d<sup>h</sup>> is mainly used in the locative morpheme +dA;<sup>38</sup> it occurs also in eltdäčı and ädgü, once each. Thus it seems to stand regularly for /d/.

28 L = liquid, C = any consonant, C<sub>L</sub> = consonant except for liquid, S = sibilant, V = vowel.

29 B(i)liglig, b(i)ligsız, b(o)lor, b(u)lur, k(o)rol-, t(ö)rö, y(a)ra, y(a)ratın-; monosyllabic ymä is habitualised.

30 Y(i)ti

31 K(i)ši.

32 GOT 125.

33 S. Maue 1984.

34 S. Maue 1984.

35 S. Maue 1983.

36 Katıgılan- is one of the rare words with nearly constant graphic representation through <ḱā/ā tti hlā/ā m>.

37 As against <nt> which is undistinguishable from <tt> and therefore avoided in Uigur words.

38 Arıgđa, č[ı]makđa, karşıđa, köñöldä, otonđa, t(ö)rödä.

The labials /b/ and /p/ are indistinctly represented by <p>. Excepted is the root bil- “to know”, always written with <b>.

Voiced and surd dental sibilants are generally kept distinct, <s> standing for /s/ and <z> for /z/. Sometimes<sup>39</sup> the non-marked grapheme <s> represents /z/.

The grapheme <c> is representative of palatal /č/. The morpheme of nomen actoris, +dAčI, is distinguished by use of <j>: eltdāči, udači. This is a matter of spelling without linguistic impact.

## II Transliteration and transcription

### 1. Explanation of signs and symbols

+	equivalent of 1 akṣara
=	1. in the Sanskrit text: marking suspended vocalic sandhi, e. g. na = eva (for: naiva) 2. in the translation of nominal compounds where the second member is a metaphorical expression of the prior member, e. g. knowledge=fire.
×	part of an akṣara
...	text of undefined extent
*yakčir-	reconstructed word or form
a	1. in transliteration, transcription, glossaries: uncertain reading 2. elsewhere: according to the conventions of the editor
a <sup>!</sup>	remarkable spelling
(a)	1. in text editions: normalizing addition, e. g. y(a)raṣi, spelled <yraṣi> or completion of shortened words, esp. in the Skt. text. 2. in translations: phraseological or commentarial complement
[ ]	loss
[?]	questionable loss
[ati]	1. lost text restored by conjecture 2. phonetic value
<a>	1. restored by emendation 2. graphematic representation in the manuscript
a < b	a comes from, or is a direct borrowing of b
a << b	a comes from, or is a borrowing of b through an intermediary

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39 ät'öz, kavzatıl-



/a/	phonological value
°kṛta°	abridged quotation leaving out the text before and after kṛta
A, I, O, U	in the transcription of Turkish words: the quality of the vowel cannot be determined, either palatal (ä, i, ö, ü) or non-palatal (a, ı, o, u)
C	see below 3.
K, P, T	in the transcription of Turkish words: it cannot be decided whether /g, b, d/ or /k, p, t/ is intended, e. g. sōK = /sög/ or /sök/
r(ecto)	obverse
v(erso)	reverse
ling <sub>2</sub>	1. in translations: marks the rendering of a hendiadys 2. in transcriptions of Chinese: marks the second tone (besides ling <sub>1</sub> , ling <sub>3</sub> , ling <sub>4</sub> )

2. The **transcription units** consisting of a Skt. excerpt and the Uig. rendering are separated by daṇḍa (|) and enumerated by prefixed raised numbers (<sup>no.n</sup>) which help to find the item in para. III.

3. Some readings and interpretations could be improved since the first edition in Chinese. The differences are given in footnotes preceded by the siglum **C**.

**a** [ca. 49 characters] *nu*

**b** [ca. 33 char.] *m[ ] rgā ca<sup>40</sup> | -<sup>41</sup> yau li eya rmya zlyā rri-g<sub>1</sub> | mṛ | ni rwā*  
<sup>no.1</sup> *m[ā]rgā ca , yolı ärmäzlärig |<sup>no.2</sup> mṛ , nırva[n]*

**c** [ca. 29 char.] *cō<sup>42</sup> mā kḍ<sup>h</sup>ā yrā tiṃ mā klā r̥yu zyā | pa | k̄i yi-*m*<sup>43</sup> k̄u yu-*m* kyo n̄yo ld<sup>h</sup>yā*  
<sup>no.3</sup> *çomakda<sup>44</sup> yratınmaklar üzä |<sup>no.4</sup> pa , kıyım kuyum köñöldä*

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40 Two crossed out akṣaras below.

41 Stroke of unknown function.

42 C: c[ ].

43 Or: -p.

44 C: č[ ].

**d** [ ca. 18 char. ] [ ] × [ ca. 5 char. ] × me<sup>45</sup> ndim | lo ka sam jñā | ye rte ñeyo ta pim | ma tī<sup>46</sup>  
<sup>no.5</sup> [ ] mending<sup>47</sup> | <sup>no.6</sup> lokasamjñā- , yertenčö taPın | <sup>no.7</sup> madi-  
ndri yaṃ | kō hśā-k̄ tyo ṣndyā<sup>48</sup>  
ndriyaṃ , kogšak töšndā

**e** [ ca. 16 char. ] ta pi uyu zyā | ma | yt<sup>h</sup>i i ndri la-g<sub>i</sub> po lmā k̄i-g<sub>i</sub> | ki mba ta | ta k̄i nyā  
<sup>no.8</sup> taPı üzā | <sup>no.9</sup> ma , yti indrilig bolmakıg | <sup>no.10</sup> kim bata , takı nā  
ā yi tmi-ş<sup>49</sup> kya rkya-k̄ | na<sup>50</sup> |  
ayıtmış kârgâk | <sup>no.11</sup> na

**f** [ ca. 8 char. ] [ ] y[ ] [ ] y[ ] g<sub>i</sub>[ ] ñc[ ]-p̄ | di | yu lā uyu zyā | vā ri se kai | su wiṃ su wā  
<sup>no.12</sup> [...]g [i]nč[i]p | <sup>no.13</sup> dī , yula üzā | <sup>no.14</sup> vārisekai(h) , suvin suva-  
mā k̄yu zyā eya rmyā-z | syā-r̄ te syā rmyā plau<sup>51</sup>-r̄ | rtai šaṃ ta mo |  
mak üzā ärmāzsār tesār ymā blor | <sup>no.15</sup> -rtaišaṃ tamo ,

**g** [ 2-3 char. ] | k̄rā n̄ku | nā<sup>52</sup> | yo k̄ā tmā k̄k̄ā | b<sup>h</sup>yu | ya k̄im pā rsā-r̄ | jñā |  
, kraṅgu | <sup>no.16</sup> nā , yokadmakka | <sup>no.17</sup> bhyu , yakın barsar | <sup>no.18</sup> jñā ,

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45 C: ×m×.

46 Or: nī; C: tī, nī, ni. However, short <-i> seems to be excluded.

47 C: [ ] m[ ] ndIn.

48 Or: bndyā.

49 Here and elsewhere in this manuscript, the form is between -ş̣ and -ş̇. Graphematic non-distinction is ultimately a consequence of lacking functional distinction. We decided in favour of -ş̇, which is normally used.

50 Or: ta.

51 S. above I 3 a.

52 Or: tā.

bi lg<sub>1</sub>yā bli-g<sub>1</sub> lā-g<sub>1</sub> ō<sup>53</sup> tyu zyā | jñā na ta ma | bli-g<sub>1</sub> si-z bli-g<sub>1</sub> lā-g<sub>1</sub> kṛā n̄ku | b<sup>h</sup>ye ti |  
bilgā bliglig ot üzä |<sup>no.19</sup> jñānatama , bligsiz bliglig kraṅgu |<sup>no.20</sup> bhyeti ,

**h** [+ ] k̄[ ] pā ri-ṛ | kā | eya tyo syu-g<sub>1</sub> eya mg<sub>1</sub>yā tmyā-k uyu zyā eya rmyā-z | vi | ×i yū  
[ya]k[ɪn] barır |<sup>no.21</sup> kā , ät'özüg ämgätmäk üzä ärmāz |<sup>no.22</sup> vi , sıyu<sup>54</sup>  
ymyā i n̄ci-p | pā | yrā eya rsya<sup>55</sup> -ṛ ymyā | mā | pu lmā sā-ṛ | ta<sup>56</sup> | ā  
ymā inčip |<sup>no.23</sup> pā , yra ärsār ymā |<sup>no.24</sup> mā , bulmasar |<sup>no.25</sup> ta , a-

**i** n̄i o-k̄ | ma | uyu şyā | la | pu lsā-ṛ | b<sup>h</sup>yu | ā lā ltā g<sub>1</sub>tiṃ | k[?]ā<sup>57</sup> | k̄a tti hlām  
n̄i ok |<sup>no.26</sup> ma , üšā |<sup>no.27</sup> la , bulsar |<sup>no.28</sup> bhyu , al altagdın |<sup>no.29</sup> k[?]ā<sup>58</sup> , katıgılan-  
mā k̄tiṃ | tta<sup>59</sup> | ā n̄cu lā yo-k̄ | pno<sup>60</sup> tyā<sup>61</sup> | plū-ṛ | k<sup>h</sup>e<sup>62</sup> | eya mg<sub>1</sub>yām myā k̄tiṃ  
makdın |<sup>no.30</sup> tta , ančulayo 'k |<sup>no.31</sup> -pnoty a- , blur |<sup>no.32</sup> khe , ämgänmäkdin

eya rmyā<sup>63</sup> -z | sa  
ärmāz |<sup>no.33</sup> sa-

**j** kto | ilim̄ mi-ş k̄ṣī | ra | ā zli-g<sub>1</sub> to-z tu prā-k̄ | sta mo ((+)) b<sup>h</sup>ya<sup>64</sup> | bli-g<sub>1</sub> si-z b[ ]i-g<sub>1</sub> lā-g<sub>1</sub>  
kto , ilinmiš k̄ṣi |<sup>no.34</sup> ra , azlıg toz tuprak |<sup>no.35</sup> s tamobhya<sup>65</sup> , bligsiz b[ ]iglig

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53 S. above I 3 a.

54 C: ×iyu.

55 Or: rsyā.

56 Or: na.

57 C: śā; <ś> can not be upheld.

58 C: śā.

59 Or: tna, nta, nna.

60 Or: pto.

61 Or: nya.

62 Or: k<sup>h</sup>am̄.

63 Or: rmyā.

64 C: b<sup>h</sup>ya.

65 C: °bhya.

krā n̄ku uyu zyā | b<sup>h</sup>i b<sup>h</sup>ū ta ce ta | pā si ti lmi-ṣ kyo ŋyo llyo g<sub>i</sub>m  
kraṅgu üzā | <sup>no.36</sup> bhibhūtaceta , basıtlmıř köñöllögin

**k** śa kto | udā ji eya rmyā-z | rt<sup>h</sup>a m̄<sup>66</sup> tā<sup>67</sup> va pi | a si-g<sub>i</sub> la-g<sub>i</sub> tryo d<sup>h</sup>yā | si | co-g<sub>i</sub>  
<sup>no.37</sup> śakto , udaçı ärmāz | <sup>no.38</sup> rthanītāv api , asıgılg trödā | <sup>no.39</sup> si , çog  
yā li ñi-g<sub>i</sub> | -<sup>68</sup> prā | ta k̄i ŋyā ā yi tmi-ṣ kya rkyā-k̄ | vai<sup>69</sup> | k̄u tkā  
yalıng | <sup>no.40</sup> pra , takı nā ayıtmıř kārgāk | <sup>no.41</sup> vai<sup>70</sup> , kutka

**l** tya-g<sub>i</sub> myā kli-g<sub>i</sub> tryo d<sup>h</sup>yā | vi | k̄a rśi d<sup>h</sup>ā | ja nto<sup>71</sup> | tım̄ la-g<sub>i</sub> ñi-ñ | styā<sup>72</sup> |  
tägmāklig trödā | <sup>no.42</sup> vi , karşıda | <sup>no.43</sup> janto , tınlıgnıñ | <sup>no.44</sup> styā<sup>73</sup> ,  
yo-k̄<sup>74</sup> eya ×yā<sup>75</sup>-r̄ | pa t<sup>h</sup>ya | yrā śi si-z | tt[ ]<sup>76</sup> ×ā × | b<sup>h</sup>ū<sup>77</sup> ja | ye myā-k̄  
yok ā [rs]ār | <sup>no.45</sup> pathya , yrařısız | <sup>no.46</sup> ... | <sup>no.47</sup> bhoja , yemāk

**m** i cmyā-k̄ | ści |<sup>78</sup> ki ts[ ] | o t<sup>h</sup>i eya mi | ā jñā | [ ]l[ ] g<sub>i</sub> [ ]i-z<sup>79</sup> bli-g<sub>i</sub> la-g<sub>i</sub><sup>80</sup> r ro ī [ ]yu  
ičmāk | <sup>no.48</sup> -ś cikits[ ] , otı āmi | <sup>no.49</sup> ājnā , [b]l[i]g[s]iz<sup>81</sup> blig/ig<sup>82</sup> <><sup>no.49a</sup> r ro , l[ ]

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66 Or: fī.

67 Or: nā.

68 Stroke of unknown meaning.

69 Or: cai.

70 Or: cai.

71 Or: tto, tno, nno.

72 C: styā.

73 C: styā.

74 By a slip of the pen or blurring the virāma dot looks like the superscribed r.

75 C: ×ya.

76 Or: tn[ ], nt[ ], nn[ ].

77 Or: b<sup>h</sup>u. C: bhū.

78 The daṇḍa is odd, not noticed in C.

79 C: -×

80 C: × g<sub>i</sub>.

81 C: °i[z].

82 C: °[li]g.

zyā ٢<sup>83</sup> k̄ro lmi-ṣ̣ ٢i-ñ | sa | ilim̄ mi-ṣ̣ ٢i-ñ ...<sup>84</sup>

üzä ٢<sup>85</sup> krolmišniṅ |<sup>no.50</sup> sa , ilinmišniṅ

**n** po l̄kai | pr[ ] | e ñci-k̄ myā ki | va hne | ð<sup>86</sup> t̄no-ñ | pa va ne ri ta sya |  
<sup>no.51</sup> bolgay |<sup>no.52</sup> pr[ ] , enčikmäki |<sup>no.53</sup> vahne , otnoṅ |<sup>no.54</sup> pavaneritasya ,

ye lyu zyā tya pryā ti lmi-ṣ̣ ٢i-ñ | šu škā ša ya st<sup>h</sup>a sya | k̄u rū g<sub>1</sub>o to ñd<sup>h</sup>ā tu  
yel üzä täprätilm̄iṣniṅ |<sup>no.55</sup> šuškāśayasthasya , kurug otonḡa tu-

**o** rmi-ṣ̣ ٢i-ñ | tā mtu k̄rā | šā nti ra sti | oya<sup>87</sup> cyo lmyā ki | ×am̄ kṣ[ ] [ + + ] r[ ] gā  
rmišniṅ tamDukda |<sup>no.56</sup> šāntir asti , öčölmäki |<sup>no.57</sup> ... |<sup>no.58</sup> r[ā]gā-

nu ga ta sya | ā-z uyu zyā k̄ā wsā ti lm̄ [ + ] [ ]i × | šā | ā mri  
nugatasya , az üzä kavzatilm̄i[šn]ı[ṅ] |<sup>no.59</sup> šā , amri-

**p** lmā k̄i yo-k̄ | a<sup>88</sup> po iki<sup>89</sup> tyu plyā rri-g<sub>1</sub> | ma d<sup>h</sup>ye na | o t<sup>h</sup>rā<sup>90</sup> uyu zyā | mā  
lmakı yok |<sup>no.60</sup> a<sup>91</sup> , bo iki<sup>92</sup> tüblārig |<sup>no.61</sup> madhyena , otra üzä |<sup>no.62</sup> mā ,

yo-ı | d<sup>h</sup>i ga ×o | ×lū lti | ×ya | ā tim̄ | du | eya mg<sub>1</sub>yā-k̄ a mri lmā k̄i nā  
yol |<sup>no.63</sup> dhiga[t]o , [b]luldi |<sup>no.64</sup> [n]ya , adın |<sup>no.65</sup> du , ämgäk amrılmakıṅa

e-lt d<sup>h</sup>yā ji |

eltdäči |

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83 ٢ ٢ ٢ ٢ : × × [ ]yu ×yā C.

84 Ca. five akşaras nearly completely blurred out.

85 ٢ ٢ ٢ ٢ : ... C.

86 S. above I 3 a.

87 C: oyo.

88 C: aya.

89 C: × ×.

90 Or: rd<sup>h</sup>rā.

91 C: aya.

92 C: ... .

**q** [++][y]<sup>93</sup>ji r | kṣī | e × [y][y] ɾ<sup>94</sup> [ + ] × t<sub>n</sub>[ ] c<sub>v</sub>[ ]<sup>95</sup> × y[ ] | × y[ ] t<sub>n</sub>[ ]<sup>96</sup> kry[ ] [ + ]  
nos. 66-68 ...

× y[ ] × × yu<sup>97</sup> × ṇrī<sup>98</sup> uyu × yā<sup>99</sup> | kṛ ta pra<sup>100</sup> | kī lmi-ṣ yā ru-× lu-g<sub>1</sub> | × i | ā ri-g<sub>1</sub> × ā<sup>101</sup>  
...<sup>no. 69</sup> kṛ tapra<sup>102</sup> , kīlmiṣ yaru[k]lug |<sup>no. 70</sup> [ ] i , arig[ ] ā<sup>103</sup>

**r** kī ṇi-g<sub>1</sub> kā × i uyu zyā | va ki rṇ[ ] | pā ri lmi-ṣ | sa myā ks[ ] mu cca ri ta |  
<sup>no. 71</sup> kīnig ka[ ] t[ ] üzā |<sup>no. 72</sup> vakīrṇ[ ] , barīlmiṣ |<sup>no. 73</sup> samyaks[a]muccarita ,  
kṛyo ṇi syo zlyā myā kli-g<sub>1</sub> | vā | sā wya rri-g<sub>1</sub> ā-g<sub>1</sub> | śu | ā ri-g<sub>1</sub> ī śtyā  
kōṇi sōzlāmāklig |<sup>no. 74</sup> vā , sav āriglig |<sup>no. 75</sup> śu , arig iśdā

**s** oya-g<sub>1</sub> × × -g<sub>1</sub> | sa × to |<sup>104</sup> × × yā ryu zyā | oya kyo-ñc lyo-g<sub>1</sub> | a<sup>105</sup> | ere<sup>106</sup> te lmyā  
ög[... ]g |<sup>no. 76</sup> sa[ ] to , [... ] yar<sup>107</sup> üzā ököñčlög |<sup>no. 77</sup> a , eretelmā-<sup>108</sup>

tyu-k | ji vaṃ | oya-z ī g<sub>1</sub> i tmyā kli-g<sub>1</sub> | ma | ulu g<sub>1</sub> to kā cli<sup>109</sup>-g<sub>1</sub> | sa | kṛyo ṇi kā tti  
dūk |<sup>no. 78</sup> jīvaṃ , öz igidmāklig |<sup>no. 79</sup> ma , ulug tokačlig |<sup>no. 80</sup> sa , kōṇi katī-

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93 C: [ ]y[ ].

94 ɾ ɾ : × i | × × × × C.

95 C: d[ ] or v[ ] , c[ ] ; but d[ ] can be excluded.

96 C: d<sup>h</sup>[ ].

97 C: × u.

98 C: ṇrīm.

99 C: × × .

100 C: [ ]r[ ].

101 C: d<sup>h</sup>ā |.

102 C: °[ ]r[ ].

103 C: °da |.

104 Daṇḍa uncertain.

105 Unusual form.

106 C: c/kre. – The spelling <ere> is extraordinary.

107 Or: ]ār.

108 C: č/kreDelmā-.

109 Or: šli.

t hlām m[ ] k̄lī-g<sub>i</sub> | pra<sup>110</sup> | ×i ×yu lyu [-]g<sub>i</sub><sup>111</sup> ((a<sup>112</sup> ×)) | ×ā tr[ ]<sup>113</sup> | ×<sup>114</sup> e<sup>115</sup> yem yau<sup>116</sup>-l<sup>117</sup>  
 glānm[a]klīg |<sup>no.81</sup> pra , [ ]i[ ]ülüg |<sup>no.82</sup> [ ]ātr[ ]<sup>118</sup> , ? eyen yol-

d<sup>h</sup>[ ] ji lā-g<sub>i</sub> | sa | kyo ni ×y[ ] g<sub>i</sub>[?] lyo-g<sub>i</sub> | gu pti | kyu zyā tji uyu zyā | gu | kyu zya jji lā-g<sub>i</sub>  
 d[a]člīg |<sup>no.83</sup> sa , köni [ö]glög |<sup>no.84</sup> gupti , küzätči üzä |<sup>no.85</sup> gu , küzäčč<sup>!</sup>ilīg |

u sa cc<sup>h</sup>ā [ ] + ]nti | eya d<sup>h</sup>g<sub>i</sub>yu ni rwām lā [ + ] ×ā<sup>119</sup> tyo-lt ty[ ]<sup>120</sup> šyā-k | va ((wa<sup>121</sup>))  
<sup>no.86</sup> sacchānti , ādgü nirvan/l[g] |<sup>no.87</sup> [ ]ā , tölt t[ü]šāk<sup>122</sup> |<sup>no.88</sup> vā-

sa b<sup>h</sup>ū mi | eya rri-g<sub>i</sub> ×-g<sub>i</sub> | + o rom lo-g<sub>i</sub> | šfā ŋga | 8 pyo lyo-k lyo-g<sub>i</sub> | pa nt<sup>h</sup>ā | yo-l  
 sabhūmi , ārig[li]g oronlog |<sup>no.89</sup> šfāŋga , 8 bölöklög |<sup>no.90</sup> panthā , yol

v eya ryu-l | ni rva<sup>123</sup> ha ko | e-lt tyā ji ((t[ ] š× r[ ] ji<sup>124</sup>)) | cā<sup>125</sup> | kyo lyo ŋyo-p + |<sup>126</sup>  
 ärür |<sup>no.91</sup> nirvāhako , eltdāči ((t[a]š[ga]rd[a]či<sup>127</sup>)) |<sup>no.92</sup> cā , kölönöp |

110 C: ×.

111 C: ×.

112 C: ā.

113 C: × na.

114 Perhaps blotted out.

115 C: ×.

116 Or: yom. However the dot above could be meaningless.

117 C: Probably: u. – From the new photos it seems to be less likely now.

118 C: [...]*na*.

119 lā [ + ] ×ā: [ + + ] × C.

120 Perhaps a trace of -u.

121 Beneath va, to avoid the reading ca.

122 Or: tūšāk; cf. n. 120.

123 C: rvā.

124 C: u[?]<sup>×</sup> × × ji.

125 Or: vā.

126 Instead one would expect: | sa, but this is palaeographically unlikely.

127 C: u...čī.

rva ka ryau | a l̥ku i š[?]i-g<sub>i</sub> | pra yā ti | pā rmā-z | <sup>k</sup>/<sub>t</sub>ṛ × ā (( ga × ru + ))<sup>128</sup> | vi<sup>129</sup> |  
<sup>no.93</sup>rvakaryo , alku iṣig<sup>130</sup> | <sup>no.94</sup>prayāti , barmaz | <sup>no.95</sup><sup>k</sup>/<sub>t</sub>ṛ × ā ga ru +<sup>131</sup> | <sup>no.96</sup>vi ,

× × k̄ā mi-g<sub>i</sub> i ŋci-p

[ ... ] kamig inčip

### III Critical edition and commentary

#### b 1 (a)m[ā]rgā[m] ca yoh ārmāzlārig

The Uig. expression “those (acc.), for whom there is no way” points to a Skt. bahuvrīhi-compound amārga- “pathless” and Acc.Pl. The conjunction ca “and” remained untranslated.

#### 2 (a)mṛ(ta-) nırva[n ...]

From the Uig. appears that the Skt. must have had the noun amṛta- “immortality”, which was used as synonym of nirvāṇa-, cf. SWTF I 137 b.

#### c 3 [...] [...]čomakda y(a)ratınmaklar üzä

“by the proficiencies in x”: If we are right yaratın- “to organize oneself” is used here in the sense of uzan- “to be a master of a craft”, and thus translating Skt. kauśalya- “skilfulness, proficiency”. For [ ]čomak we have no proposal; čomak “cudgel, mace” would be odd.

#### 4 (a)pa(trāpya-?) kıyım kuyum köñöldä

From köñöl we see that kıyım kuyum is some sort of mental state or behaviour. Both

128 C: × × (( ga × r[ ] + )).

129 Or: ci.

130 Or: iṣ[ ]ig.

131 C: [ ... ] , [ ... ].



substantives form a pun and are unattested so far. They are seemingly deverbal nouns on -(X)m from *kıy-* and *kuy-* resp. The verbs themselves are extremely rare. For *kuy-*, one could recur to *at kuydı* “the horse shied” from the DLT (apud ED 674 b); thus *kuyum* would mean something like “shyness”. As to *kıy-*, the semantically best determined derivation is the passive *kıyıl-* which occurs twice in Ht IV 1106 and 1195 translating Chin. 崩 *bēn* “to collapse, to become a ruin”, there used of an emperor’s death. “Faint-hearted(ness), despondency” would not be too far-fetched a meaning of *kıyım*. It appears to us that the juncture *kıyım kuyum* corresponds to Skt. *hrī-r-apatrāpya-* “fear and shame”, elsewhere given as *uvut iyat*.<sup>132</sup>

d 5 [...] ]

[...]mending<sup>133</sup>

## 6 lokasaṃjñā(m) yertenčö tabin

Skt. *lokasaṃjñā-* was used by Vasubandhu<sup>134</sup> in the sense of “common speech”, more liter. “appellation (used by) the common people”. As to the Uig. expression, the correspondence of *loka-* and *yertenčö* is perfect. The problem is with *taPin*. If read *tapin* it comes from *tap* “satisfaction, sufficiency, wish”,<sup>135</sup> which can not be reconciled with “appellation, speech”. The second pronunciation would be *tabin* belonging to *tab* “scar, mark on the body”, and the like.<sup>136</sup> This might be compared with another meaning of *saṃjñā-*, “sign, gesture, token, mark”.

132 Cf. Maue/Röhrborn 1976: 214.

133 C: [ ]m[ ]ndIn.

134 AbhidhKBh 9, 1.4.8. The Tib. translation has *’jig rten gyi tha sñad* “the world’s appellation”, Paramārtha’s wordiest rendering is 世人假名想 *shī<sub>4</sub> ren<sub>2</sub> jia<sub>3</sub> ming<sub>2</sub> xiang<sub>3</sub>*, “the common people’s wrong name and conception”, cf. Hirakawa Index 314.

135 The word occurs in the binome *köñülčä tapča* “according to one’s wishes<sub>2</sub>” (e. g. BT II 3) and also without *köñül* in *öz tapı eyen* “following one’s own wish” (e. g. BT II 248).

136 ED 434 a.

## 7 madindriyaṃ (?) kogśak tōṣ(i)ndā

The spelling of the manuscript points to matīndriya- “intellectual faculty”, with mati- instead of manas-, one of the six indriya-s. Alternatively one could think of Mind. manindriya-<sup>137</sup> which has escaped sanskritizing. But interpretations of this kind are not supported by the Uig. kogśak “soft, weak”. The retranslation of kogśak leads to Skt. mṛdu- or manda-. The compound would then be mṛdvindriya- or mandendriya- “feeble mind; feeble-minded, imbecile”,<sup>138</sup> passably fitting to Uig. koḡsak tōṣ(i)ndā “in his feeble mind” – provided that tōṣ “chest, breast” could be used also in the sense of “mind”. However, the reading of the ms is quite different from what we expect, and how mṛdvi° or mande° should have become <ma<sup>1</sup>/<sub>n</sub>ī> is difficult to explain. On the foil of Pāli mudindriya- (~ Skt. mṛdvindriya-) a slightly different Mind. \*madindriya- is well conceivable. Principally the word could have entered B(H)S in this form. The ms spelling <t> for /d/ would raise no difficulties, all the more so the correct interpretation which makes us ask why the well understood Mind. \*madi° was not replaced by the correct Skt. mṛdvi°.

## e 8 [...] taPī üzä

Perhaps the same tab (or: tap?) as in exc. no. 6.

## 9 ma( ) y(i)ti indrihḡ bolmakıḡ

For yiti “sharp”, metaph. “alert, quick, clever”, see ED 889 a. The retranslation of the Uig. expression results in Skt. \*tīkṣṇa=indriya-tām or °tvam (acc.) “the state of being sharp-witted”. The Skt. excerpt points to something different. Supposed that m is the final of the preceding word and a is an error for ā, one could think of ātīkṣṇendriya- “of rather keen senses or faculties” (BHS-D 92 a), which is extremely hypothetical, however. Also the negative formation amadindriya- (s. exc. no. 7) is worth considering.

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137 Identical with the Pāli form.

138 As opposed to tīkṣṇendriya-, s. below no. 9.

**10 kim bata                      takı nā ayıtmış kărgāk**

Skt. “ah, what?”, Uig. “and what must one ask?”, which was used also in the sense of “a fortiori, all the more”.<sup>139</sup> The combination of the interrogative pronoun kim and the particle bata is not mentioned in the dictionaries or the manuals of syntax. As to the Skt. counterpart of ayıtmış kărgāk “one must ask” cf. exc. no. 40.

**f 11 na                      [...]**

The negation “not” is but one of the numerous possible interpretations, not taken into account the alternative reading ta.

**12 [...]                      ...g [i]nč[i]p**

Possibly, not an exc. of its own, but the end of the rendering of exc. no. 11.

**13 dī[pena]                      yula üzä**

Uig. “by the lamp” allows the restoration of the tantamount Skt. word.

**14 vāri-sekai(h)                      suvın suvamak üzä ärmäzsär' tesär ymä b(o)lor**

Skt. “by water-sprinklings”; the compound is lexically not attested. Uig. “one can also say ‘if it is not by sprinkling with water’”. The figura etymologica suvın suva- occurs also in MaitrUigH I-V 2235 in the form suvdın suvap; the abl. (for instr.) is strange there. One would expect ärmäsär instead of unusual ärmäzsär with notable punctuation before -sär. The Skt. pl. is not represented in the Uig. translation. However, <ai> could stand for <e>. Then we had to restore the instr. sg. °-seke(na). The Uig. surplus text may partly be based on unexcerpted Skt. text. The phrase ... tesär ymä b(o)lor “one can also say” seems to introduce an alternative translation. But there is one only.

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139 Advice by M. Erdal.

**g 15 -rtaiṣam tamo [...] k(a)rangu**

Skt./Uig. “darkness”. -rtaiṣam is without equivalent in Uigur and difficult to analyse. Without context it makes no sense to discuss the possibilities.

**16 nā(ṣanam) yokadmakka**

**17 (a)bhyu(paiti) yakın barsar**

Probably exc. nos. 16-17 form the phrase “if darkness arrives at destruction, or removal”. The details of the completed Skt. words are open to debate, of course, esp. in exc. 17 the verb gam- would be possible as well, but cf. exc. no. 20. Uig. yakın “near” renders the double preverb abhy-upa- “towards”, elsewhere upa- “towards, near to”.<sup>140</sup>

**18 jñā(na=agninā) bilgä b(i)liglig ot üzä**

**19 (a)jñāna-tama(h) b(i)ligsiz b(i)liglig karangu**

**h 20 (a)bhyeti [ya]k[ın] barır**

Exc. 18-20: “By the knowledge=fire the ignorance=darkness arrives (at destruction), or is (removed)”. If so, the lacking initial a- of exc. no. 19 has merged with the final -ā of agninā<sup>141</sup> by sandhi. °tamaḥ abhy°, however, should have resulted in °tamo ’bhy° by regular sandhi.

**21 kā(ya-) ät’özüg ämgätmäk üzä ärmäz**

“It is not by causing pain to the body”. Uig. ät’öz stands for Skt. kāya- “body” or syn. deha-, aṅga-, whereas öz ät’öz translates Skt. ātman- “the self”. A seeming exception is öz ät’öz in TT VIII D 3 meaning “own body”, modelled on Skt. sva-deha- id.

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140 S. Maue 1989: 55.

141 Or any other word for “fire” in the instr. sg.

**22 vi(...)** **sīyu<sup>142</sup> ymā inčip**

Uig. “and breaking however”. Skt. vi- is certainly the preverb, for the verb there are several options such as bhid, chid etc.

**23 pā(...)** **y(a)ra ārsār ymā**

Uig. “and if one is splitting, or cleaving”. Skt. pāṭayati id. would be a good option.

**24 (na ...)m ā(pnoti ) bulmasar**

Uig. “if one does not obtain”. In a non-prohibitive context, Skt. <mā> can hardly be the negative particle mā. Uig. bul- suggests Skt. āp- “to obtain”, so that <m-> must belong to the preceding word.

**i 25 ta(d eva)** **am ok**

Alternatively ta(m eva); Uig. ok corresponding with Skt. eva, cf. Maue 1996 3 no. 27.

**26 ma(...)** **üşä**

Uig. looks like the converb on -A of üš- “to crowd together” (cf. ED 256 a), known in Uig. from derivations so far, cf. OTWF 866 a.

**27 la(bhate)** **bulsar**

Uig. “if one obtains” postulates Skt. labh- “to take seize, obtain”.

**28 (a)bhyu(pāyāt)** **al altagdın**

Uig. “from the means<sub>2</sub>” would point to Skt. upāya-, cf. UW 84; the manuscript, however, substantiates abhyupāya- instead, which occurs rarely in Buddhist texts, e. g. in AbhidhKBh 2<sub>20</sub>.

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142 C: <īyu, without interpretation.

**29 k̄a(rāt)<sup>143</sup>****katıgılanmakdın**

Elsewhere katıgılan- translates Skt. pra-yat-. vy-ā-yam- “to make efforts, to strive”, upa-kram- “to rush upon, undertake”; katıgılanmak stands for prahāṇa- “exertion” and katıgılandaçı for pratipanna- “strenuously practising”, s. TT VIII : 96; Maue 1996: 252. None of these options is compatible with <k[?]ā> of the ms, as opposed to Skt. k̄āra- which can also be used in the sense of “effort, exertion”. In case k should have a subscript the semantically less convincing k[l]ama- “fatigue, weariness” has to be considered.

**30 -t ta(thā=eva)****ančulayo ’k**

Skt. tathā is proven by Uig. “so”. The first of the double <tt-> must then be the final letter of the preceding word, perhaps kārāt of exc. no. 29. As to the crasis °yo ’k s. I 3 a.

**31 (ā)pnoty a-****b(u)lur**

Uig. “obtains”. The Skt. had most probably āpnoti or prāpnoti, followed by a word with initial a. Perhaps we may combine exc. nos. 29-31: “just so [ X ] obtains [ Y ] due to making efforts”.

**32 khe(da- ...)****āmgānmäkdin ärmäz**

From Uig. “it is not from pain” Skt. kheda- “pain” is undoubtable. Another Uig. equivalent of kheda- was chosen in Maue 1996 **24** no. 16, of which only the unrestorable tl[...] is preserved. The related khedita- “distressed, exhausted” has been translated through armış “exhausted” in Maue 1996 **19** no. 11.

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143 C: śā(m-). The resp. discussion is outdated.

**j 33 sakto****ilinmiš k(i)ši**

Skt. “(somebody) attached, sticking”. The Uig. translator added a nominal nucleus, “a man who is attached, sticking”. Uig. ilin- is mostly used to render (pra-)saj-, cf. TT VIII: 91; once ilinmāk translates abhiṣvaṅga- “embrace, attachment”, a philosophical term of the Sāṃkhya, Maue 1996 **21** no. 148.

**34 ra(ja)s<sup>144</sup>****azlg toz tuprak**

Uig. “the passion = dust<sub>2</sub>” translates Skt. rāga-rajās- and one could tend to restore rā(ga-rajās).<sup>145</sup> But the following excerpt shall show another more probable possibility. – Uig. toz tuprak for rajās- is known from TT VIII A 7; by error tozlug tupraklag “dusty<sub>2</sub>” was chosen to translate rajanī- “(lit.) the dark one, night” in TT VIII I 18, s. Maue 2009, 140. Here again the Brāhmī spelling displays -u-vocalism of tuprak, which was generally accepted for Uigur by Erdal (OTWF 249), whereas Clauson (ED 445 a) thought “that the first vowel was normally -o-” and “that the -u- represents a local dialect pronunciation”. There are some more inconsistencies and vacillations between u and o which should be treated separately.

**35 tamobhyā(ṃ)****b(i)ligsiz b(i)liglig karāngu üzä**

The Uig. rendering “by the ignorance = darkness” shows some differences from the Skt. First, from biligsiz biliglig one would expect ajñāna- (cf. in exc. no. 19) which is excluded because of s preceding tamās-. Second, the Skt. plural is not represented. Third, the cases are different if °bhya stands for °bhya(h) (dat.- abl. pl.) vs. instr. in Uig. There is a chain of hypotheses which could solve all problems. If biligsiz biliglig was the metaphorical meaning of tamās- without being expressed in Skt., then -s could be the end of rajās (exc. no. 34). If rajās and tamās formed a dvandva compound,

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144 Final -s was excerpted with no. 35.

145 Ra instead of rā would be no difficulty as the vowel quantity is often neglected in Central Asian manuscripts.

the dual would be expected. If so, the ending next to the spelling of the ms would be -bhyā(m).<sup>146</sup> The ending -bhyā(m) covers also the instr., which is in accordance with Uig. üzä. It is not improbable that exc. 33-34 form the phrase Skt. sakto rajas-tamobhyā(m) “sticking [to existence] by dust (i. e. passion) and darkness (i. e. ignorance)”, rendered in extenso by Uig. ilinmiš k(i)ši azlıg toz tuprak biligsiz biliglig karangu üzä “a person sticking [to existence] by passion=dust<sub>2</sub> (and) ignorance=darkness”.

### 36 (a)bhibhūta-ceta(sā) basıtlmıš köñöllögin

Skt., Uig. “by one whose mind has been attacked, or overcome”. Standard rendering of a bahuvrīhi compound in Uig. through (adj + subst.)-Ilg.

### k 37 (na ...) śakto udači ärmäz

Uig. “is not able”. The Skt. past part. is used as predicate without copula. The negation was expressed by na, not by the negative prefix a-(śakto), which would have been rendered through umadači. The Uig. periphrasis of nomen actoris + copula excludes the palaeographically possible (na ...) śakno(ti), for which one would expect umaz.

### 38 (a)rtha-nītāv api asıghg t(ö)rödä

Skt. / Uig. “also<sup>147</sup> in the precept concerned with profit”(?). The expression is not self-explaining and would need the context. Uig. törö translates elsewhere Skt. vidhi- “rule, precept, method” in TT VIII D 8 and in Maue 1996 3 no. 63 (kṣepa-)dharma- with a rather undefined meaning of dharma- in the compound.<sup>148</sup> Here it denotes the moral precept according to the Skt. nīti- “moral conduct, precept”.

146 Emendation of bhya into bhyā is trivial.

147 In Skt. only.

148 S. SWTF II 151 a s. v. kṣepadharma-.



**39 si(...)****čog yahnıg**

Uig. “flaming, heat, splendour (acc.)” does not help to find the underlying Skt. word.

**40 pra(ṣṭavyam)****takı nā ayıtmış kărgāk**

Uig. “and what must one ask?”. We saw takı nā rendering Skt. kim bata above in no. 10; it is not excerpted here. Uig. ayıtmış kărgāk should be translated from Skt. praṣṭavyam “(is) to be asked”; if so, <prā> stands for <pra>.

**I 41 vai<sup>149</sup>(...)****kutka tăgmăklig t(ö)rödä**

Uig. “in the precept relative to attaining the blessed state”. The Skt. remains unclear.

**42 vi(...)****karşıda**

Uig. karşı is a homonym meaning either “opposite, hostile” or “palace”. Skt. vi(...) could stand for vimāna- “(mobile celestial) palace” as well as for viparyaya- “opposite of” or the like, where the prefix vi- “asunder, to the opposite side” displays the original meaning. The context seems to favour “opposite, hostile”.

**43 janto(h)****tınlıgıñı**

Skt., Uig. “of the living being”, jantu- being almost exclusively used in metrical texts.

**44 (na ... a)sty a-<sup>150</sup>****yok ä[rs]är**

Uig. “if [X] is non-existent” makes the given restoration of the Skt. probable.

**45 (a)pathya-****y(a)rašısız**

Skt., Uig. “unsuitable, unwholesome”, cf. AhsUig 1 A v 5 where the nominal predicate apathyam is rendered by yaraşı ärmäz “is not wholesome”. The Skt. negative prefix a- is

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149 Or: cai.

150 C: a)sty a-.

certain from Uig.; the exact form depends on the unknown subject of the sentence. It is questionable, whether the lacking a is the surplus a in no. 44.

46 ...

**m 47 bhoja(nam) yemäk içmäk**

The ms spelling <bhū ja> means nothing and needs emendation. Uig. “eating and drinking, meal, food” leads to Skt. bhojana- id.

**48 -ś cikits[ā] otī āmi**

Skt. cikitsā-“therapy” is preceded by a word ending in -s ( > -ś before c). As a neuter bhojana- (exc. no. 47) can be excluded. The Uig. translation replaces “therapy” by the more concrete “remedy<sub>2</sub>”. For similar instances cf. UW 366 a.

**49 ajñā(na-) r [b](i)l[i]g[s]iz b(i)liglig** <sup>151</sup>

The initial of the Skt. word has to be emended into a- (ms: ā) on behalf of Uig. biligsiz bilig “ignorance”. The morpheme +lig in the end subordinates biligsiz bilig as satellite to the following substantive as nucleus.

**49a ro(ga- ...) i[g] ü[z]ä k(o)rolmišnıg**

The combination of Skt. ro( ) and an Uig. monosyllable beginning with I leads to Skt. roga-, Uig. ig “disease”.<sup>152</sup> The verb korol- is met with as <qwrwl-> in Sogd.-Uig. script in the sense of “to suffer loss, to get destroyed”; two instances are quoted in OTWF 666 f. Special importance falls to the nomen actoris from the causative stem, <qwrwldwrt’čy>,<sup>153</sup> being the equivalent of Skt. ghātin- “killing, destroying” in

151 r r : b(i)l[i]g[s]i[z] b(i)lig[li]g C.

152 Not yet established in C.

153 From the photo on p. 101 ad Kudara 1988.

the translation of a jagatī strophe.<sup>154</sup> Given that korol- and <qwrwl> are one and the same verb, this would imply that the stem vowel was o. Consequently the etymological derivation from kuri- “to be, or become dry”, favoured by Erdal (OTWF 194 f.), could not be upheld. The basic verb of korol- is kora- “to suffer loss, be damaged”, derived from kor “damage, loss”. The regularly formed passive koral- is met with at least twice in BuddhUig II 183 f., where the reading <qwryl-> has to be replaced by <qwr’l->, as M. Erdal kindly informed us. The assimilation koral- > korol- is not unparalleled, cf. yölön- “to betake o.s., take refuge” <yölän-<sup>155</sup>

Excerpts 44-49a form the phrase “[ ... is] the (suitable) remedy for one who is struck by the ignorance = dis(ease)”.

**50 sa(ktasya) ilinmišniḡ**

Skt., Uig. “of someone who is attached to sth.”; for the equivalence of saj- and ilin- s. 33.

**n 51 ... bolgay**

Uig. “will be, become”.

**52 pr[a](śānti-) enčikmäki**

The so far unattested Uig. enčik-<sup>156</sup> is a denominal verb on +(X)k- (cf. OTWF 492 ff.) from enč “tranquil, at peace”, thus “to be, or become tranquil”, enčikmäki “his becoming tranquil”. The correspondent Skt. word is most probably praśānti- “tranquillity”.

154 OTWF 826, s. Kudara 1988: 29. Though the Skt. text is not given in the ms, it was proven by Kudara that the Uigur is a literal translation from Skt., just as the author of the Uigur text emphatically asserted. (Kudara o. c. 28)

155 Maue 2008a: 68.

156 P. Zieme kindly informed us that there is perhaps another instance in an unpublished Petersburg ms.

### 53 vahne(h) otnoŋ

Skt., Uig. “of the fire”. Skt. vahni- “(lit.) the conveyor, esp. god Agni, who conveys the oblations to the gods” is a poetical word for fire since Vedic times. – As to <ō> s. above I 3 a.

### 54 pavaneritasya yel üzä täprätilmišniŋ

Skt., Uig. “set in motion, or stirred by the wind” (Gen.), attribute to “fire” (prec. exc.), in Skt., both together forming the pāda of a śloka. Skt. pavana- “(lit.) purifier” is used for “wind” principally in poetic texts. The second part of the compound, īrita-, the Pass. Part. of the Caus. from ī- “\* to move” (in Skt. “to set in motion”, in Pāli, however, iriyati is used as intr. “moves”), served as model for the Part. (-mlš) of the Pass. (-(X)l-) of the Caus. (-(X)t-) of täprä- “to move, stir (intr.)”.

### o 55 ūṣkāśayasthasya kurug otonda turmišniŋ | tamDukda

Skt. “staying in his dry resting-place” (Gen.) was rendered by the Uig. more precisely through “staying in the dry fire-wood” (Gen.). In form and content reference is made again to “fire” which from the Indian point of view resided in the wood to be kindled by rubbing pieces of wood together (agnimanthana). If the exc. 53-55 refer to the agnimanthana proper, pavana- (exc. no. 54) might mean the breath by which the fire is sparkled from the glow produced by friction. The Uigur adds tamDukda, Loc. of tamDuk, which was known already from TT VIII A 29 Skt. nirupādāna iva śikhī, Uig. tamDuksuz ot yalını t[äg] “(extinguished) like a flame of fire without fuel (upādāna-, tamDuk)”. Accordingly we may suppose that tamDuk is used here as an explanatory synonym for oton.<sup>157</sup> Its relation to tamDu will not be discussed here.<sup>158</sup>

157 The quality of the dental is uncertain, cf. OTWF 333; Brāhmī <t> cannot be adduced in favor of /t/; as unmarked dental grapheme it stands for /d/ or /t/.

158 Cf. OTWF 333.

**56 śāntir asti                      öçölmäki**

Skt. “the extinction takes place”, Uig. “its extinction” without rendering of the verb. The logical subject is the aforementioned “fire”. Exc. nos. 53-56 seem to constitute the statement, that fire comes to extinction [when the fire-wood has been consumed].

**57 ...                      ...**

**58 r[ā]gānugatasya              az üzä kavzatılmı[şn]ı[η]**

**p 59 śā(ntiḥ)                      amrılmaı yok**

Exc. nos. 58-59 form a phrase Skt. “for one who is followed by passion [there is no] calmness (of mind)”, Uig. “for one who is surrounded by passion there is no calmness (of mind)”. Perhaps it is meant that passion will never cease unlike the fire (s. no. 56). Remarkably Skt. śānti was translated in different ways according to the context here and in exc. no. 56. For kavzatıl- cf. ED 589 a, OTWF 695.

**60 a[ ... ]                      𑖀 bo iki 𑖀<sup>159</sup> tüblärig**

Uig. “these two roots (acc.)”. In Skt. perhaps a(mū mūle).

**61 madhyena                      otra üzä**

Skt., Uig. “in, or through the midst”.

**62 mū(rga-)                      yol**

Skt., Uig. “way”.

**63 (a)dhiga[t]o                      [b](u)luldi**

Skt., Uig. “was attained, or acquired”, in Skt. nominal phrase without copula.

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159 𑖀 𑖀 not yet in C.

**64 (a)[n]ya- adın**

Skt., Uig. “other, different”.

**65 du(hkha- ...) ämgäk amrılmağa eltdäči**

Uig. “leading to the removal of pain”, perhaps rendering Skt. duḥkhanirodhagāmin-. Elsewhere elt- stands for Skt. nī- “to lead” (TT VIII D 10), vah- “to carry, convey” (TT VIII F 9), nir-vah- “to lead out, save from” (below no. 91), apa-hṛ- “to take away, kidnap” (Maue 1996 21 no. 46).

**q 66-68**

From the scanty traces no reliable reading can be proposed.

**69 kṛtapra(...)<sup>160</sup> kılmiş yaru[k]lug**

Uig. “by whom light, or brilliance was made”, standard rendering of a bahuvrīhi compound, s. above no. 36. The second element of the Skt. is uncertain; candidates are prabhā- “light, splendour” (cf. prabhā-kara-), prabhāsa- “splendour” (cf. prabhāsa-kara-), prakāśa- “splendour, lustre, light”. The equivalent of Uig. ay täñri yarokı, Skt. candrikā-, “moonlight” (TT VIII I 18) is not serviceable here.

**70 [i(...)] arıg[d]a<sup>161</sup>**

The choice is between “in pure [ X ]” and “in the forest” for Uig. arıgda. At first sight one tends to decide in favour of “pure”, as there is no current Skt. word for “wood, forest” with -i- in the first syllable as against lexemes with the meaning “clean, pure”: nirmala-, vimala-, virajas-, viraja-, viśuddha-. All but the last have the literal meaning “free from impurity” which would probably have been cloned by the Uigur translator. So viśuddha- is the best option. To be correct there is a candidate for “forest”, the poet.

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160 C: kṛta[p]r[a](...).

161 C: arıgda.

vipina- “(liter.) stirring or waving (in the wind)”, not to speak of outsiders like nirjana- “(liter.) free from people”, nirmanuṣya- “(liter.) free from men”, vimrga- “(liter.) free from deer”. Ultimately, it is the surrounding excerpts which do not call for metaphorically used “wood, forest”. – The loc. suffix +da is not beyond doubt, s. comm. on the next exc.

**r 71** ( )<sup>162</sup>

**kınıg ka[t]ı[g] üzä**

Uig. “with vigour (and) exertion”. For kınıg and the binome s. OTWF 193.<sup>163</sup> The Skt. excerpt seems to be missing, unless it is <d<sup>h</sup>ā>, which we took as Loc. morpheme in no. 70. In this case, the best we could think of is (pra)dhā(na-), in BS used in the sense of prahāṇa- “exertion”.

**72 (a)vakīrṇ[a]-**

**barılmış**

Skt. “strewn over, covered with, full of” and Uig. “where one has gone” seem hardly to be compatible. In order to reconcile the differences one might imagine a place “crowded by (masses of people)”, or “where (masses of people) have gone to”.

**73 samyaks[a]muccarita-**

**köni sözlämäklig**

**74 vā(c-...)**

**sav äriglig**<sup>164</sup>

Exc. 73 and 74 belong together. Skt. / Uig. “speech which is rightly uttered” is expanded from samyag-vāc- “right speech”, probably for metrical reasons. The final +llg shows that the whole expression is satellite to a following nominal nucleus. The hendiadys sav ärig is attested here for the first time.<sup>165</sup>

162 Exc. lacking.

163 The ibid. mentioned tülük (i. e. with undefined guttural), is definitely tülük. It is spelled <tyu lyu-k> in Maue 1996 **26a** r 4, where <k> stands for /k/ exclusively.

164 <sup>o</sup>/lig: <sup>o</sup>[li]g C.

165 S. UW 428 a: “nur in W(ort)h(äufung) mit dem synonymen üt” (occurring only in binome together with the synonymous üt).

**s 75    śu(...)**

**arig iśdā ög[...]<sub>g</sub>**

Uig. “... on pure work”. For the completion of Skt. śu( ), equivalent of arig, several candidates are at hand: śubha- (TT VIII D 31), śuci- (TT VIII D 35; I 15), and śuddha- (TT VIII G 20. Maue 1996 **21** no. 91).

**76    sa[ ]to(...)<sup>166</sup>**

**[... ]yar<sup>167</sup> üzä ököñčlög<sup>168</sup>**

Uig. “repentant of ...”. On ököñčlög s. ED 111 a. The rest is unclear.

**77    a(...)**

**eretelmädük<sup>169</sup>**

Uig. “without being blamed, criticised”. For eretil- s. OTWF 695. Presumably the Skt. word started with the a- privativum.

**78    jīvan**

**öz igidmāklig**

Uig. “one who maintains himself” shows that <ji vaṃ> stands for jīvan “subsisting, living on”; the scribe used anusvāra to represent /n/, which is regular in the Uig. Brāhmī. – First Brāhmī evidence of igid- “to feed, nourish” besides yigid- (TT VIII E 8; MuşAv no. 37: yigidgāli; outdated Maue 1996 **3** no. 37: ye[ltiṅgā]li). For further y- : Ø doublets in Brāhmī Uigur s. Maue 1996: XXIVsq. (to be added yüz “deaf” TT VIII I 5 = AhsUig 4 r 5 vs. üz ED 279 a; to be removed †yeltin-); the main implications of the phenomenon were summed up by Erdal.<sup>170</sup>

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166 C: sa[n]to(śa-); can not be upheld.

167 Or: ]är.

168 C: ö[r]önčlög.

169 C: č/k(e)reDālmädük.

170 GOT 81 sq. However, the prime example of retained \*h- in Uigur, †hükün “heap” (o. c. p. 82), should definitely be discarded; the correct reading is bügün “through magical power” as was shown by Maue 1983: 59 n. 40.



**79 ma(hā-...)****ulug tokačlig**

Uig. “whose tokač is big” renders a bahuvrīhi compound and allows to complete Skt. mahā-. Tokač was unattested in Uig. so far. Clauson (ED 467) gives two different meanings: 1. “a loaf or cake” and 2. “a mallet, a bat (Osm.); a piece of wood which they put at the back of a door so that it cannot be opened (Čag.)”. It is impossible to decide what is meant here.

**t 80 sa(myaK-)****köni katiglanm[a]klig**

Uig. “consisting in the right exertion”. The Skt. mūla-text may have read prahāṇa-, pradhāna- or vyāyāma-. Cf. also above no. 29.

**81 pra(...)****[i]i [ü]lüg****82 [i]ātr[i]<sup>171</sup>****? eyen yol<a>dačlig<sup>172</sup>**

Uig. “walking behind”. As +dači requires a verbal stem, the emendation is inevitable. The Skt. equivalent is unclear.

**83 sa(myaK...)****köni [ö]glög**

Uig. “consisting in, or possessing right recollection, thought, awareness”, rendering Skt. samyaksmṛti-, the element of the Eightfold Noble Path (āryaṣṭāṅgikamārga), which comes next to samyakprāṇa (s. no. 80). The equivalence of ög and smṛti- is directly ascertained from TT VIII A 34; E 34; F 9; Maue 2008: 186.

**84 gupti-****küzätči üzä**

The Skt. nomen actionis gupti- “the act of protection, restraint” is rendered by a nomen actoris “protecting”, the formation of which is explained in OTWF 115 f. The Instr.

171 C: [...]*na*.

172 C: ... yen yon [uda]člig.

with *üzä* points to a Skt. *tatpuruṣa* compound.

Here *küzäd-* translates the secondary verbal root *gup-*, elsewhere *rakṣ-* (TT VIII C 4), *anu-rakṣ-* (Maue 1996 20 no. 14), *ā-rakṣ-* (TT VIII A 34), *abhi-pā-* (Maue 1996 21 no. 98) all of them meaning “to protect”.

**85    *gu(p...)*                      *küzäčč’ilig***

Uig. *küzäčči* would have to be “a potter”, derived from *küzäč* “a jug”, unless the context was strictly prohibitive. As is also indicated by Skt., it is hardly something different from *küzätči* “protector” (s. prec. exc.), the spelling <jj> standing for the phonetic realisation of /tč/ through [tʃ:]. Exc. nos. 83-85 may form a phrase, Uig. “protecting by a protector who is, or who is provided with the right awareness”, Skt. *samyaksmṛtiguptigup* ... “protect ... by the protection ‘right awareness’”.

**u 86    *sacchānti-*                      *ädgü nirvan/t[g]***

Skt. “the true, or good (sat-) peace (*śānti*)”, Uig. “good *nirvāṇa*”. The latter informs of the contextual meaning of the Skt. expression. By +*lig* *ädgü nirvan* becomes satellite of the following substantive, presumably the next exc.

**87    [ ]                      *tölt t[ü]šäk***

The same spelling of Uig. *tölt* “cushion” is met with in TT VIII D 12. Vocalisation with *ö* and monosyllabicity, which is known also from *MaitrUig*, should not be questioned any longer. The second member of the hendiadys, *tüşäk*, is attested in *Brāhmī* here for the first time. The vowel *ü* is surprising, as the noun “mattress” (s. ED 563 b) and the underlying verb “to spread out” (ED 561 b) show *ö* in the stem syllable throughout the Turkic languages other than Uigur, especially so if Clauson’s opinion (ED 494 a) is correct that *\*tölä-* (: *tölt*) and *töšä-* (: *töšäk*) are variants comparable to *tüş* / *tül* “dream”. Provided, therefore, that the Uig. vocalism is secondary, one should consider influence

by tüš “dream”, tüšä- “to dream”, or dissimulation ö - ö > ö - ü. One can not be sure, however, whether ü was an idiosyncrasy or commonly accepted. The hendiadys “cushion + mattress” serves as rendering of Skt. śayana- “bed, couch”, which can be expressed by tölt alone as in TT VIII D 12: vastrāṇṇa[pāṇaśaya]nāsanasatkṛt[o] ’pi,<sup>173</sup> ton tölt [ ... ] (o)ron<sup>174</sup> üzä ayatılıp ymä “being honoured (satkṛta-, ayatılıp) through (üzä) garment (vastra-, ton), food (anna-, [ ... ]) and drink ([pāna-], [ ... ]), bed (śayana-, tölt) and seat (āsana-, oron)”. Exc. nos. 86-87 could form the syntagma “nirvāṇa=cushion”.

### **88 vāsabhūmi- āriglig oronlog**

The Skt. “dwellingplace, homestead” consists of vāsa- “staying (esp. overnight), dwelling; dwelling place, home” and bhūmi- “ground, soil; place etc.”, which form a tatpuruṣa compound “place for staying (esp. overnight), or (gener.) dwelling”. The Uig. interpreter translates “dwelling(place)-place” in form of a +IXg construction. The final +IXg makes the whole expression a satellite of another nominal nucleus.

### **89 (a)ṣṭāṅga(h) 8 (=sākiz) bölöklög**

#### **v 90 panthā yol ärür**

Skt., Uig. “is the Eightfold Path”, as usual without the copula in Skt. The correspondence of Skt. aṅga- “limb, member, division” and Uig. bölök is well attested: TT VIII A 21 Skt. bodhy-aṅga-, Uig. tuyunmak [bö]löki “member of enlightenment”, also in ll. 15 (Nomin. Pl.) and 22 (Gen. Pl.); AhsUig 3 v 6 Skt. ūrdhva-jatru- (syn. ūrdhva=aṅga-), Uig. [ü]stün bölük[t]ä[k]i “(diseases) located in the upper limb”, to be restored accordingly in Maue 1996 **23** no. 21; bölök in TT VIII C 17 stands probably also for aṅga- whereas the edition reads less convincingly aṃśa-. The etymological meaning “section, part” made bölök an appropriate counterpart of Skt. aṅga-.

173 The line can be confidently reconstructed from the Uigur translation, the requirements of the vasantatilākā metre and stereotypes.

174 Rarely occurring aphaeresis, cf. Maue 1996: XXIV.

**91 nirvāhako eltdäči**

Skt., Uig. “(liter.) leading out of , or (metaphor.) saving from (the saṃsāra)”;  
eltdäči (s. also above no. 65) seems to be glossed here by tašgardacı; for tašgar- “to bring out”  
cf. OTWF 744.

**92 c/vā(...) kōlönöp**

Uig. “being harnessed, or fettered”.

**93 (sa)rvakārya=u(...) alku išig**

Skt., Uig. “every occupation”. Skt. kārya- (ntr.) “work or business to be done, occupation” is rendered by Uig. iš also in Ahs 1C r 5. If correctly emendated the Skt. final -o points to a compound.

**94 (na ...) prayāti barmaz**

Skt., Uig. “does not go forth”.

**95 ... ...**

**96 vi(...) [...] kamıg inčip**

Uig. “all indeed”. Skt. perhaps vi(śvam hi). Before kamıg one can probably restore tulp “all, whole” which would be the second case after tūšāk (no. 87) where u replaces etymologically correct o.

## IV Glossaries

**Symbols** used in the glossaries:

*enčik-	rarely attested or attested for the first time
†ö[r]önč	outdated reading in C
~ takı	Uig. takı is not exactly matching the Skt. (and vice versa)
Skt., Uig. --	without equivalent in Skt. or Uig. (specified only in headwords with and without equivalents)

### 1. Uigur – English - Sanskrit

ädgü	good: sat-. ädgü nirvan good nirvāṇa: sacchānti- good (sat-) peace (śānti-) 86.
adın	other: (a)[n]ya- 64.
al altag	the means: (a)bhyu(pāya-) 28.
alku	all, every: sarva. alku iś every business: sarva-kārya- 93.
äm	remedy. S. ot (1).
ängäk	pain: du(ḥkha-) 65.
ängän-	to suffer pain. ängänmāk pain: khe(da-) 32.
ängät-	to cause pain 21.
amrıl-	to become calm. amrılmak calmness: śā(nti-) 59. Skt. -- 65.
ančulayo	so: ta(thā) 30.
är-	to be: as- 44. Skt. -- 1 (s. yol). 14. 21. 23. 32. 37. 90.
arig	pure: [v]i(śuddha-) 70. śu(...) 75.
ärig (1)	dwelling. äriglig oron dwellingplace: vāsa-bhūmi- 88.
ärig (2)	instruction. S. sav.
asıg	profit: (a)rtha- 38.
ät'öz	body: kā(ya-) 21.
ayıt-	to ask. ayıtmış kargäk (is) to be asked: pra(ṣṭavya-) to be asked 40. Skt.-- 10.

az	passion: rāga-. az üzä kavzatılmış surrounded by passion: rāga = anugata-followed by passion 58. Skt. -- 34.
bar-	to go: pra-yā- to go forth 94. yakın bar- to go near, approach: (a)bhy-u(pa-i) 17. (a)bhi-i 20.
barıl-	(intr. pass.) one goes. barılmış crowded by?: (a)vakīrṇa- full of 72.
basıl-	to be attacked, overcome. basılmış attacked, overcome: (a)bhibhūta- 36.
bilgä bilig	knowledge: jñā(na-) 18.
biligsiz bilig	ignorance: (a)jñāna- 19. 49. Skt. -- 35.
bo	this. bo iki these two: a(mū) 60.
bol-	to be, become 14. 51.
bölök	member, part: aṅga- 89. S. sākiz.
bul-	to obtain: āp- 24 (ā(p-)). 31 ((ā)p-). la(bh-) 27.
bulul-	to be obtained, acquired. bulultı was obtained, acquired: (a)dhigata- (was) obtained, acquired 63.
†č(e)reDelmädük	s. eretel-.
çog	flaming, heat. çog yalın flaming, heat, splendour: si(...) 39.
eltdäçi	leading out of: nirvāhaka- 91. Skt. -- 65.
*ençik-	to be, or become tranquil. ençikmāk tranquillity: pra(śānti-) 52.
*eretel-	to be blamed, criticised. °mädük without being blamed 77.
eyen	following, behind 82, s. yola-.
iç-	to drink. S. ye-.
ig	disease: ro(ga-) 49a.

igid-	to maintain. öz igidmäklig maintaining oneself, living on: jīvant- living on 78.
iki	two. S. bo.
ilin-	to attach oneself. ilinmiş attached, sticking: sakta- attached, sticking 33. sa(kta-) 50.
inčip	just 12. 22. 96.
indri	sense, sense organ 9.
iş	work, business: kārya- work to be done, business, occupation, 93. Skt. -- 75.
†k[...].yar	? 76.
ka[t]ı[g]	exertion 71.
kamıg	all: vi(śva-) 96.
karaŋgu	darkness: tamas-, 15. 19. 35.
kārgāk	(is) necessary 10. 40.
karşı	opposite, hostile(?): vi(paryaya-?); or: palace(?): vi(māna-) (mobile celestial) palace 42.
katıgılan-	to exert oneself: †sā(m-) to become quiet; to toil 29. -katıgılanmak exertion. köni katıgılanmaklıg consisting in, or possessing the right exertion: sa(myak-) 80.
kavzatıl-	to be surrounded. kavzatılmış surrounded by: anugata- followed by 58.
†k(e)reDelmädük	?: a(...) 77.
kıl-	to make, do. kılmış made: kırta- 69. S. yaruk.
kınıg	vigour. kınıg katıg vigour (and) exertion 71.
kişi	man, person 33.
*kıyım	despondency. kıyım kuyum köñöl despondency (and) shyness: (a)pa(trāpya- ?) modesty, shame 4.

kogšak	weak, feeble. kogšak töš feeble mind (?) : madindriya- with feeble senses 7.
kölön-	to be harnessed, or fettered : °/√ā(...) 92.
köni	right: samyak- (ic.) right(ly), 73 (s. sözlä-). sa(myak-) 80 (s. katıgılan-). 83 (s. ög).
köñöl	mind: ceta(s-) 36. S. kıyım.
korol-	to get damaged. korolmış damaged 49a.
kurug	dry: şuşka-. kurug otoñda turmış staying in the dry fire-wood: şuşka = āśaya-stha- staying in the dry resting-place 55.
kut	blessed state 41.
*kuyum	shyness. S. kıyım.
küzäčči	var. of küzätči.
küzätči	protecting, protector: gupti- the act of protection 84. var. küzäčči: gu(p-...), 85.
nä	what? S. takı.
nirvan	nirvāṇa: śānti- peace, nirvāṇa 86. amṛta- immortality, nirvāṇa 2.
ög	mindfulness. köni ög right mindfulness: sa(myaksmṛti-) 83.
ög[...]g	? 75.
†ö[r]önč	76. S. ökönč.
öčöl-	to be extinguished. öčölmäk extinction: śānti- calmness, extinction (of passion) 56.
ok	just, exactly 25. 30.
ökönč	repentance 76.
ol	that. anı (Acc.): ta(d) 25.
oron	place: bhūmi- 88. S. ārig (1).



ot (1)	grass, medicinal herb, remedy. ot ām remedy <sub>2</sub> : cikitsā therapy 48.
ot (2)	fire: vahni-(poet.) 53. Skt. -- 18.
otoṅ	fire-wood: āśaya- resting-place 55. S. kurug.
otra	middle: madhya- 61.
öz	self. S. igid-.
sākiz	(written in a figure) eight: aṣṭa-(ic.). sākiz bōlōklōg consisting of eight parts, eightfold: (a)ṣṭa = aṅga- 89.
sav	word. sav ārig instruction <sub>2</sub> : vā(c-...) 74.
sı-	to break: vi(...) 22.
sözlä-	to speak. köni sözlāmāklig consisting in the right speaking: samyak-samuccarita- rightly uttered 73.
suv	water: vāri-. suvin suvamak sprinkling with water: vāriseka- 14.
suva-	to sprinkle. suvamak sprinkling: seka- 14. S. suv.
*tab	scar, mark on the body: saṃjñā- sign, token, mark 6. Skt. -- 8 (?).
täg-	to attain 41.
takı	and. takı nā and what? : kim bata ah, what? 10. Skt. -- 40.
ta[m]Duk	kindling, fuel 55.
taP	8, perhaps tab.
täprätil-	to be set in motion. täprätilmiš set in motion, stirred: īrita- set in motion, stirred 54; s. yel.
tašgar-	to bring out. t[a]š[ga]rdači bringing out: nirvāhaka- 91.
te-	to say 14.
tınlıg	living being: jantu- 43.
*tokač	? 79.
tölt	cushion. tölt tüšāk cushion (and) mattress, bedclothes, bed 87.

törö	method, rule: nīti- moral conduct, precept 38. Skt. -- 41.
töš	breast, here: mind(?) 7. S. kogšak.
toz	dust. toz tuprak dust <sub>2</sub> : ra(jas-) dust 34.
tüb	root 60.
tuprak	dust 34, s. toz.
tur-	to stay. turmiš staying: -stha- (ifc.), 55. S. kurug.
tüşäk	mattress 87. S. tölt.
<b>ulug</b>	great, big: ma(hā-) 79.
*üş-	to crowd together: ma(...) 26.
udači	able: śakta- 37.
üzä	by, by means of, with 3. 8. 13. 14. 18. 21. 35. 49a. 54. 58. 61. 71. 76. 84.
yakın	near 17. S. bar-.
yalın	glowing heat, flame 39. S. čog.
yar-	to split, cleave. y(a)ra (conv.): pā(taya-)? 23.
yaraşısız	unsuitable, unwholesome: (a)pathya-, 45.
yaratın-	to organize oneself, here perhaps : to be skilled 3.
yaru[k]	brilliance: pra(...). kılmiš yaru[k]lug by whom brilliance was made: kṛtapra(...) 69.
ye-	to eat. yemāk içmāk eating (and) drinking, food: bhoja(na-) food 47.
yel	wind : pavana- (poet.). yel üzä täprätılmiš “set in motion, or stirred by the wind”: pavana=īrita- 54.
†yen	82. Corr.: eyen.
yertenčö	world: loka- world, people 6.
y(i)ti	sharp: ma(...) 9.
ymä	and 14. 22. 23.

yok	(is) non-existent 44. 59.
yokad-	to perish. yokadmak annihilation, destruction: nā(śana-) 16.
yol	way, path: mā(rga-) 62. panthan- 90. yolu ārmāz pathless: amārga- 1.
yola-	to walk. eyen yol<a>- to walk behind: [ jātr[...]] 82.
†yon	82. Corr.; yola-.
yula	torch, lamp: dīpa- lamp, lantern <sup>13</sup> .

## 2. Sanskrit – English – Uigur

a(...)	non(...): eretelmädük without being blamed 77.
(a)bhi-bhūta-	attacked, overcome: basıtılmıř 36.
(a)bhi-i	to go near, approach: yakın bar- 20.
(a)bhyupāya-	the means: al altag 28.
(a)bhy-u(pa-i)	to go near, approach: yakın bar- 17.
(a)dhi-gata-	obtained, acquired: bululdı 63.
ajñāna-	ignorance: biligsiz bilig 19 ((a)jñāna-). 49 (ajñā(na-))
a-mārga-	pathless: yolu ārmāz 1.
amṛta-	immortality, Nīrvāṇa: nırvan 2.
a(mū)	these two: bo iki 60.
aṅga-	member, part: bölök 89. S. ařta-.
anu-gata	followed: ~ kavzatılmıř surrounded 58.
(a)[n]ya-	other: adın 64.
āp-	to obtain: bul- 24 (ā(p-)); 31((ā)p-).
(a)-pathya-	unsuitable, unwholesome: yarařısız 45.
apatrāpya- (?)	modesty, shame: kıyım kuyum köñöl despondency(?) (and) shyness(?) 4.
api	also 38.
(a)rtha-	profit: asıg 38.

as-	to be: är- 44 ((a)s-). Uig. -- 56.
āśaya-	resting-place (h.: of the fire): ~ otoŋ firewood 55. S. šuška-
aṣṭa-	ic. eight: 8 (=sākiz). (a)ṣṭa=aṅga- consisting of eight parts, eightfold: sākiz bölöklög 89.
(a)vakīrṇa-	full of: barılmış crowded by(?) 72.
<b>bata</b>	particle expressing astonishment or regret : ~ takı and 10.
bhoja(na-)	food: yemäk içmäk eating and drinking, food 47.
bhūmi-	place: oron 88. S. vāsa-.
<b>ca</b>	and: Uig.-- 1.
°/√ā(...)	? : kölön- to be harnessed, or fettered 92.
ceta(s-)	mind: köŋöl 36.
cikitsā-	therapy: ~ ot äm remedy <sub>2</sub> 48.
<b>dīpa-</b>	lamp, lantern : yula torch, lamp 13.
du(ḥkha-)	pain : ämgäk 65.
<b>gu(p...)</b>	protect(...): küzätči (written küzäčči) protector 85.
gupti-	the act of protection: ~ küzätči protecting, protector 84.
<b>indriya-</b>	sense: töš breast, here: mind, sense(?) 7.
īrita-	set in motion, stirred: täprätilmiş 54.
<b>jantu-</b>	(poet.) living being: tınlıg 43.
jīvanta-	living on: öz igidmäklig maintaining oneself, living on 78.
jñā(na-)	knowledge: bilgä bilig 18.

<b>kāra-</b>	effort: katıgılanmak 29.
<b>kārya-</b>	work to be done, business, occupation: iş work, business 93. S. sarva-
<b>kā(ya-)</b>	body: āt'öz 21.
<b>khe(da-)</b>	pain: āmgānmāk the being pained 32.
<b>kim bata</b>	ah, what?: takı nā and what? 10.
<b>kṛta-</b>	made: kılmış. kṛtapra(...) by whom brilliance was made: kılmış yaru[k]lug 69.
<b>la(bh-)</b>	to obtain: bul 27.
<b>loka-</b>	world, people: yertenčö world 6.
<b>ma(...)</b>	?: üš- to crowd together 26.
<b>ma(...)</b>	?: taPı üzä by ? 8.
<b>madhya-</b>	middle: otra 61.
<b>madindriya-</b>	with feeble senses: ~ kogšak töš feeble mind(?) 7.
<b>ma(hā-)</b>	great, big: ulug 79.
<b>mā(rga-)</b>	way: yol 62.
<b>na</b>	not(?) 11.
<b>nā(śana-)</b>	destruction: yokadmak annihilation, destruction 16.
<b>nir-vāhaka-</b>	leading out of: eltdäči 91.
<b>nīti-</b>	moral conduct, precept: törö method, rule 38.
<b>panthan-</b>	way, path: yol 90.
<b>pāt(aya-)?</b>	to split, cleave: yar- 23.
<b>pavana-</b>	(poet.) wind: yel. pavana=īrita- “set in motion, or stirred by the wind”: yel üzä täprätılmış 54.

pra(...)	brilliance: yaru[k] 69. S. kṛta-
pra(śānti-?)	tranquillity: ençikmāk 52.
pra(ṣṭavya-)	to be asked: ayıtmış kârgāk (is) to be asked 40.
pra-yā-	to go forth: bar- 94.
rāga-	passion: az. rāga = anugata-followed by passion: az üzä kavzatılmış surrounded by passion 58.
ra(ja)s-	dust: toz tuprak dust <sub>2</sub> 34.
ro(ga-)	disease: ig 49a.
sacchānti-	good (sat-) peace (śānti-) : ädgü nirvan good nirvāṇa 86.
sakta-	attached, sticking: ilinmiş 33. 50 (sa(kta-)).
śakta-	able: udaçı 37.
†sā(m-)	29. Corr.: kâ(ra-).
saṃjñā-	sign, token, mark: tab scar mark on the body; here : sign, mark(?) 6.
samuccarita-	uttered: ~ sözlämāk the speaking 73.
samyaK-	ic. right(ly): köni right. sa(myak-prahāṇa-) the right exertion : köni katıgılanmak 80. samyak-samuccarita- rightly uttered: köni sözlämāklig consisting in the right speaking 73. sa(myak-smṛti-) the right mindfulness: köni [ö]g 83.
śānti-	calmness, extinction (of passion): öçölmāk extinction 56. peace: ~ nirvan nirvāṇa 86; s. sacchānti- . śā(nti-) calmness: amrılmak 59.
†sa[n]to[ṣa-]?	76. Corr.: sa × to(...) unclear.
sarva-	all: alku. sarva-kārya- every business: alku iş 93.
sat-	good: ädgü 86. S. sacchānti-.
seka-	sprinkling: suvamak 14.
si(...)	?: çog yalın flaming, heat, splendour 39.

-stha-	ifc. staying: turmiš 55.
śu(...)	pure: arig 75.
śuška-	dry: kurug. śuška = āśaya-stha-staying in the dry resting-place: kurug otonda turmiš staying in the dry fire-wood 55.
ta(d)	it: anı it (Acc.) 25.
tamas-	darkness: karangu 15. 35.
ta(thā)	so: ančulayo 30.
°/cā(...)	s. °/vā(...).
vā(c-)?	word, speech: sav ārig speech <sub>2</sub> , instruction <sub>2</sub> 74.
vahni-	(poet.) fire: ot 53.
vāri-	water: suv 14.
vāsa-	staying, dwelling : ārig (1). vāsa-bhūmi- dwelling place: āriglig oron 88.
vi(...)	: si- break 22.
vi(paryaya-?)	opposite: karşı opposite, hostile 42.
vi(śva-) ?	all: kamig 96.
[v]i(...)	pure: arig 70.

## V Literature and abbreviations

AbhidhKBh

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