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## Uyghur Wall Inscriptions Newly Discovered in the Cave 26 of the Tuyuq Grottoes of Turfan (II)

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### Introduction

In 2013–2016, the Institute of Archaeology of the Chinese Academy of Social Sciences and the Academia Turfanica conducted joint archaeological works for preservation and excavation of the ruined cave temples on the West Zone of the Tuyuq Grottoes.<sup>1</sup> In some of the ruined caves we find ancient wall inscriptions. Among them, as well as Cave 10 (K10),<sup>2</sup> Cave 26 (K26) is worthy of special mention: it has the anterior room (*qianshi* 前室) attached with six chambers (A–F), five of which (A, B, D, E, F) preserve many wall inscriptions in the Uyghur script.<sup>3</sup>

Independently from the works by Tursunjan Imin and Fu Ma/Xia Lidong,<sup>4</sup> we published an article dealing with the Old Uyghur wall inscriptions of Chambers A and B of Cave 26.<sup>5</sup> This paper is the second part of our study, to present the inscriptions of the remaining three, Chambers D, E, and F (see Fig. 1 below).

From the paleographic point of view, the Old Uyghur inscriptions in Chambers D, E, and F may be generally classified as the Cursive or Semi-Cursive script; and no one is clearly decided as in the Semi-Square script. Therefore, most of the inscriptions would belong to the Mongol period of the 13<sup>th</sup> and 14<sup>th</sup> centuries, although we cannot find any further dating markers.

The three chambers preserve also several Brāhmī inscriptions, for which we are fortunate to have generous assistance of Dr. Ogihara Hirotochi 荻原裕敏 and Dr. Kitsudō Kōichi 橘堂晃一.<sup>6</sup>

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1 CASS/AT/KRI 2012; CASS/AT 2019; CASS/AT 2020.

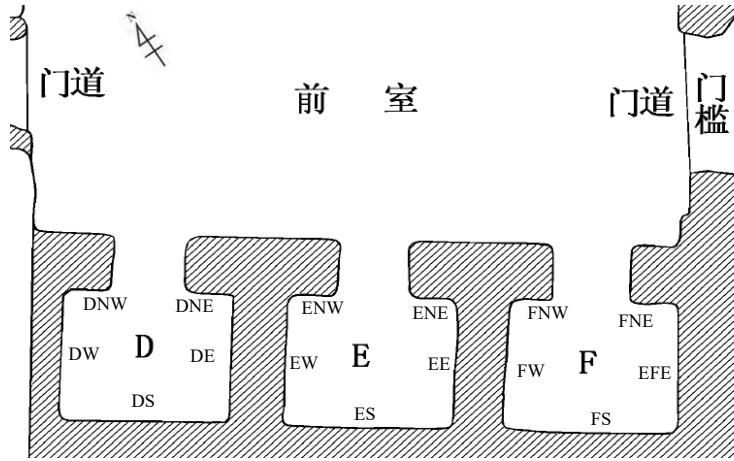
2 Yakup/Li 2019.

3 CASS/AT 2020: 444–447. Chamber C has no wall inscription.

4 Imin 2020; Fu/Xia 2021.

5 See Li/Zhang 2021. In Li/Zhang 2021, we mistakenly numbered this cave as Cave 10 (K10), and put “K10” at the beginning of signatures for the Old Uyghur inscriptions. These “K10” should be corrected to “K26” for Cave 26 (K26), although in the present paper, for readers convenience, we still refer to them under our previous signatures.

6 CASS/AT 2020: 446, generally describes these Brāhmī inscriptions as 吐火羅文題記 “Tocharian inscription(s),” though in fact none of them is in Tocharian language. See descriptions for each inscription below.



**Fig. 1** Plan of Chambers D, E, F of Cave 26  
(after CASS/AT 2020: fig. 12, with ammendments of designations of walls in the present paper)

### 1. Edition of Uyghur Inscription in Chamber D (Nos. 1–14)

Chamber D preserves fourteen inscriptions (Nos. 1–14), three of which are Brāhmī inscriptions.

No. 1 is on the south wall (DS), and No. 2 on the west wall (DW). In CASS/AT 2020: 446, Nos. 3–13 on the east wall (DE) are described collectively as 右壁中部十四行零散分布的回鹘文题记 “Old Uyghur inscriptions scattering in fourteen lines in the center of the right wall.”

The Brāhmī inscriptions (Nos. 11–13) on the east wall are introduced as 四行吐火罗文题记 “four lines of Tocharian inscription(s)” by CASS/AT 2020: 446. In reality, however, these Brāhmī inscriptions are not in “Tocharian” but in Sanskrit (Nos. 11, 12) and Uyghur language (No. 13).

No. 14 on the north wall is not mentioned by CASS/AT 2020.

#### No. 1 K26-DS-Uyg01 [Fig. 2]

Reference: CASS/AT 2020: 446, 正壁左侧墨书五行回鹘文题记 “five lines of the Uyghur inscriptions in black ink on the left of the main wall (*zhengbi*).”

Descriptions: The middle left of the south wall.

The following signs are used for the transliteration of Brāhmī inscriptions.

- |                |   |
|----------------|---|
| ///            | textual loss at the left or right edge of a inscription   |
| ×              | one single illegible <i>aḥṣara</i> or illegible part of an <i>aḥṣara</i> (vowel or consonant)                         |
| [ ]            | part of an <i>aḥṣara</i> of which trace is completely lost  |
| ‡              | punctuation marks   |
| <i>Italic</i>  | uncertain <i>aḥṣara</i> or part of an <i>aḥṣara</i> (vowel or consonant)  |
| C <sup>h</sup> | an aspirated consonant  |
| -              | <i>virāma</i> stroke  |
| *              | dot used with <i>virāma</i> stroke which is attached to the <i>aḥṣara</i> intended to indicate a word final consonant |

- 1 *it yil-in bešinč ay altı* [o]d[uz-qa]
- 2 *bilig-du apam küs[ü]šün bol[zun?]*
- 3 *män tölämiš šabi qy-a bo mäniñ y[azuq?]*
- 4 *[tī]yoq qīs[ił]-ta qač kāšig ky-ä* [bitidim?]
- 5 *tañuq naivasike-lar tep* (biti)d(im)

<sup>1</sup>In the Dog year, the fifth month, on the twenty-sixth day. <sup>2</sup>May my grandfather, Bilig-du's wish come true. <sup>3</sup>I, Tölämiš Šabi Qy-a, this is my sin(?) <sup>4</sup>(I wrote?) several lines in Tuyuq valley. <sup>5</sup>Witness are guardian deities (of the cave), thus saying, (I) wrote (this).

### Commentary

1-1 *it yil-in*: Most probably the Dog year (*it yil*) of Inscription No. 2 should belong to the same year.

Here the ductus of the instrumental *-in* can be read otherwise as *yänä ~ yana*. If this is the case, *it yil yänä bešinč ay* “the Dog year, the repeated (= intercalary) fifth month” would be identified to that of the ren-Dog (*ren-xu* 壬戌) year, the second of *Zhizhi* 至治 of the Yuan calendar, i.e., 1322 CE. Cf. Matsui 2014: 621.

1-2 *bilig-du*: Derives from Chin. *mi-le-nu* 彌勒奴 “slave of Maitreya.” For details, see Shōgaito et al. 2015: 177, 190. So the form *bilekdu*, proposed by Wilkens 2021: 170, should be modified. Here *bilig-du* may be identical with the same named one in K10-A-2, see Li/Zhang 2021: 153.

1-5 *naivasike*: << Skt. *naivāsika*- “deity.” Cf. Wilkens 2021: 484. Here it would refer to any “guardian deities (of the cave).” Cf. Uyg. *naivasike* > *nai-wa-xi-ji* 乃凹洗几 = Chin. *shen* 神 “deity” in *Gaochang-guan zazi* 高昌館雜字. Cf. Hu/Huang 1984: 80.

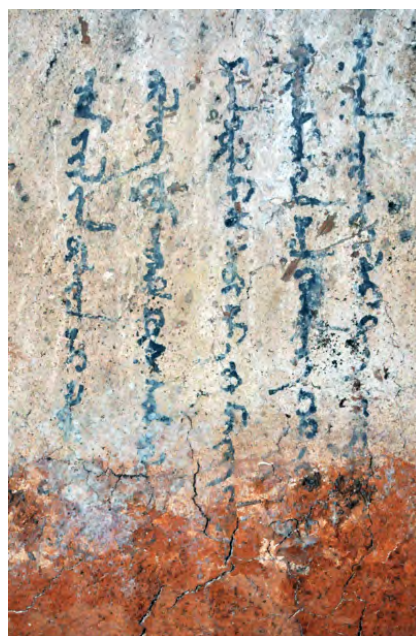


Fig. 2 No. 1  
Chamber D, the south wall

### No. 2 K26-DW-Uyg02 [Fig. 3]

Reference: CASS/AT 2020: 446, 左壁中部墨書九行回鶻文題記 “nine lines of the Uyghur inscription in black ink in the center of the left wall.”

Descriptions: The middle center of the west wall.

- 1 *qutluy it yil törtünč ay*
- 2 *tört ygrmikā suv yayış kün ü[zä]*
- 3 *män naypo-tu tutuñ keñ*
- 4 *bo tasī sāñrām-tā bir ay mončuq tar[tüp]*
- 5 *oloru täğintim tanuq tölämiš šabi* [qy]-a

<sup>1-2</sup>The fortunate Dog year, the fourth month, on the fourteenth day, on the day of Buddha Bathing Festival. <sup>3-4</sup>I, Naypo-tu Tutuñ, humbly stayed in this wide temple, drawing beads (i.e., conducting Buddhist practice) for one month. <sup>5-8</sup>The witness,

6 bar ărti yănă tanuq toyîn ayaŋ-q[a tăgi]mliŋ  
 7 m-ă boltî saŋu bolup ăr [keč tur]up  
 8 kōz-ki kălmiš-tă kōrgū bolur ăr(i)[ ]  
 9 tep ilă tăgintim iltim tăgintim ■

Tölämiš Šabi Qy-a, was there. There was also, the witness, Toyîn the Venerable. When it becomes good, and (this writing) stays forever [and] comes to [future visitors'] eye, will it be seen [by the visitors]?  
 9Thus saying, I humbly put (this memorial writing).

### Commentary

2-1 *it yil*: See the commentary 1-1 above.

2-2 *suv yayiŋ kün*: *yayiŋ* originally means “flowing down together,” and then means “a libation (to a deity).”<sup>7</sup> After the Silk Road was opened, the earliest Buddhist culture came into China with the most active dissemination. Buddha Bathing Festival spread to China. Buddha bathing activities were held in the sinicized temples in central China during the period of Emperor Ling of Han. Except bathing and exhibiting the Buddha statues around a place, there were such activities as fasting, becoming a believer in Buddhism, and releasing live animals, see Han 2016: 56.

This kind of ceremony could also be attested, for example, as 用諸香水周遍訖已，復以淨水於上淋洗 “Sprinkle various perfumes over the (statue of) Buddha, and then rinse it with clean

water” in *Foshuo yuxiang gongde jing* 佛說浴像功德經 (Taisho Vol. 16, No. 697, 799b9–10). According to the meaning of Uyghur scripts *suv yayiŋ kün* and Uyghurs’ belief in Buddhism, we boldly propose to argue that it might be corresponding to the ceremony of Indian Buddhism *yu fo jie* 浴佛節 or *guan fo jie* 灌佛節 “Buddha Bathing Festival.” For details, see Ding 2011: 2943.

2-3 *naŋpo-tu*: For Uyghur Buddhist names *XX-du* “slave (*du* < Chin. *nu* 奴) of *XX*,” see Zieme 1994. Here, the ductus *N'X* = *naŋ* ~ *naq* is rather clear (*N* and *X* are attached with the diacritical dot), but we cannot find the original Chinese term appropriate for it. In view of N/L substitution in Uyghur (e.g., 寧戎 > *Nežüŋ* > *Lešüŋ*; 納職 > *Napčik* > *Lapčuq*), can we reconstruct such a name as *Le-bao-nu* 樂寶奴 > *\*laŋpodu* > *naŋpo-du*? *Le-bao* 樂寶 is attested as a name of Buddha in, e.g., Taisho Vol. 9, No. 265, 197a26.

2-4 *taŋi säŋräm*: Previously we considered Uyg. *taŋi* as transcription of Chinese *duo-ci* 多慈 “a lot of

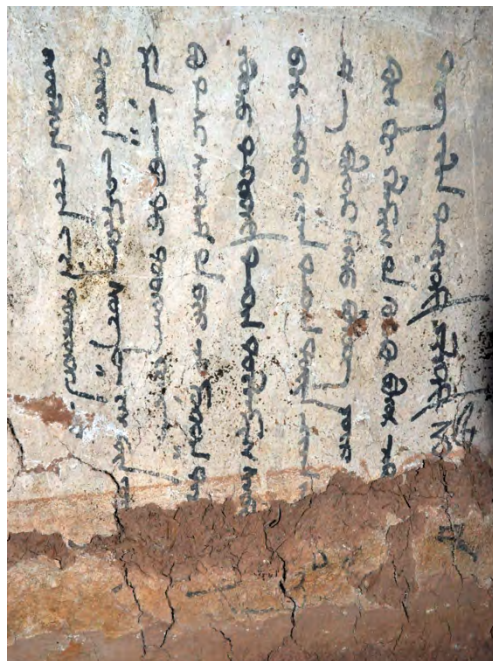


Fig. 3 No. 2  
Chamber D, the east wall

<sup>7</sup> Clauson 1972: 908.

mercy.”<sup>8</sup> Recently, Fu Ma and Xia Lidong proposed to regard *tasi* as the transcription of Chinese *ta-si* 塔寺 “stupa monastery.” They dated this borrowing to Yuan times, based on that Uygh. *ta* for Chin. *ta* 塔 could reflect the Early Mandarin pronunciation. For details, see Fu/Xia 2021: 185.

2-4 *mončuq tar[tip]*: *mončuq* means “bead, bead necklace, jewel,” see Clauson 1972: 349. The verb *tart-* “to pull” used with *mončuq* means “to twist beads,” in Chinese it is called *nian fozhu* 捻佛珠. According to the context *mončuq tart-* could be translated as *xiu xing* 修行 “to conduct Buddhist practice.” This phrase is attested also in two other Tuyuq inscriptions.<sup>9</sup>

2-7 *ür [keč tur]up*: At the bottom end of the photo, we find a round stroke which is reconstructed as *[tu]rup* (or *[tur]up*), otherwise *[t]u[rzun]* “May it remain!” from the context.

2-9: ■ stands for a special sign, which is found at the ending of several Old Uyghur Buddhist texts. T. Haneda, M. Shōgaito, and P. Zieme considered it as two Chinese characters *liao ye* 了也 written in a single stroke,<sup>10</sup> while Geng Shimin regarded it as a sign of “goodness.”<sup>11</sup>

### No. 3 K26-DE-Uyg03 [Fig. 4]

Descriptions: Lower left (= south) of the east wall.

- |   |  |
|---|--|
| 1 toṅuz yil üčünč a(y) yeti otuz-qa m(ä)n | 1 The Boar year, the third month, on the twenty-seventh        |
| 2 [ ] oluru(p) bitidim čin ol ya[mu ]     | day, I, 2[....], stayed (and) wrote (this). It is true indeed. |
| 3 yamu(?) män ol yamu tep bitidim         | 3 “Indeed (?), it is me,” thus I wrote.                        |

### No. 4 K26-DE-Uyg04 [Fig. 4]

Descriptions: Lower left (= south) of the east wall.

- |   |   |
|---|---|
| 1 m(ä)n taypidu šilavanti [bitidim (?)] | 1 I, Taypidu šilavanti [wrote (this) (?)] |
|---|---|

#### Commentary

4-1 *šilavanti*: Originates from Buddhist Hybrid Sanskrit \**šilava(n)ta-* through the intermediary of Tocharian B *šilavānde*, and this is a Buddhist title common to see in Uyghur. See Ogiwara 2016: 138, 146; Matsui 2017: 117; Yakup 2019: 408.

### No. 5 K26-DE-Uyg05 [Fig. 4]

Descriptions: Lower left (= south) of the east wall.

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| 1 m(ä)n šikšabadre qy-a bitidim ::: | 1 I, Šikšabadre Qy-a wrote (this). |
|-------------------------------------|------------------------------------|

<sup>8</sup> Li/Zhang 2021: 160.

<sup>9</sup> Li/Zhang 2021: 161 (K10-B-Z5, line 2); Fu/Xia 2021: 189 (I-6, line 1).

<sup>10</sup> Haneda 1958: 166–167; Shōgaito 1974: 044; Zieme 2009: 10–12.

<sup>11</sup> Geng 2002: 79–80.





Fig. 4 Nos. 3-13 (Chamber D, the west wall)

*Commentary*

5-1 *šikšabadre qy-a*: The ductus for *šikšabadre* is not so clear, as if it is *ŠY(..)PDRY*. See commentray 22-1 below.

**No. 6 K26-DE-Uyg06** [Fig. 4]

Descriptions: Lower center of the the east wall.

- |                         |                                       |
|-------------------------|---------------------------------------|
| 1 toɣuz yīl iki[nti ay] | 1The Boar year, the second [month...] |
|-------------------------|---------------------------------------|

**No. 7 K26-DE-Uyg07** [Fig. 4]

Descriptions: Lower center of the the east wall.

- |                                   |  |
|-----------------------------------|--|
| 1 (...)KY bitiyü tägintim ödig    | 1I, (...)KY, wrote (this) humbly. May (this) be a  |
| 2 bolzun yazuq bolmazun sadu sadu | memory! 2May there be no sin! <i>Sādhū! Sādhū!</i> |

**No. 8 K26-DE-Uyg08** [Fig. 4]

Descriptions: Lower center of the the east wall.

- |   |  |
|---|--|
| 1 taqıyū yīl altınč ay beš {yaŋi} ygrmi(kā) m(ä)n | 1The Rooster year, the sixth month, on the fifteenth |
| 2 taypidu šila ky-ä bitidim                       | day. 2I, Taypidu Šila, wrote (this).                 |

**No. 9 K26-DE-Uyg09** [Fig. 4]

Descriptions: Lower right (= north) of the the east wall.

- |   |  |
|---|--|
| 1 m(ä)n lükčün-lüg toyınčoy tutuɣ bo id[o]q [oron-ta? bir? iki? kün?] |  |
| 2 ky-ä olorup altın enä tägintim (.)[ ]                               |  |
- 1-2I, Toyınčoy Tutuɣ, from Lükčün, staying in this holy [place? for a couple of days?], 2humbly descended down (from the Tuyuq).

*Commentary*

9-1 *lükčün*: Derived from Chin. *Liu-zhong* 柳中, and was later corrupted into Lükčün, which is now transcribed as Lukeqin 鲁克沁 in Chinese. For Old Uyghur inhabitants in the city of Lükčün, the Tuyuq Caves was the nearest Buddhist sanctuary to conduct frequent pilgrimages, as suggested by the Tuyuq inscriptions and the so-called Sivīdu-Yaqšidu manuscripts. See Zieme 2020: 10–11; Matsui 2010: 703.

9-1 *toyınčoy tutuɣ*: He must be identical with the same named one appearing in Nos. 48 and 51, as well as in other inscriptions in Cave 26: Li/Zhang 2021: 156–157 (K10-B-Z1), 157–158 (K10-B-Z2), 161–162 (K10-B-Z6); Fu/Xia 2021: 188 (I-4).

9-1 [*oron-ta? bir? iki? kün?*]: In view of the front vocalic diminutive *ky-ä* at the beginning of line 2, we may restore a context like “staying for a couple of days in this sacred place.”



**No. 10 K26-DE-Uyg10** [Fig. 4]

Descriptions: Lower right (= north) of the the west wall.

1 toŋuz yil üçünç ay üç yaŋi-qa	1 The Boar year, the third month, on the third day.
2 erikip turup bitimiş boldum tep b[ti]d[im]	2 “It became that I, staying in boredom, wrote (this),” thus I wrote.

**No. 11 K26-DE-Brh11** [Fig. 4]

Descriptions: Upper left (= south) of the west wall, above the Uyghur inscription No. 2. A one-line Sanskrit inscription in the Brāhmī script.

Transliteration	Transcription	
1    a dā ttā nī ṣa dī ndrī yā ni	ādattāni ṣad indriyāni	1 Six sense organs were received

*Commentary*

11-1: *ādattāni* is the neuter pl. nom. of the past passive participle of Skt. *ā-dā-* “to accept, receive”; *ṣad indriyāni* “Six sense organs” corresponds to Chin. *liu gen* 六根.

**No. 12 K26-DE-Brh12** [Fig. 4]

Descriptions: Middle center of the the west wall, above Nos. 3–5. A one-line Sanskrit inscription in the Brāhmī script.

Transliteration	Transcription	
1    śri b <sup>h</sup> ā dri lk <sup>hi</sup> ta-m*	śrībhadrī l(i)khitam	11 Śrībhadrā wrote.

*Commentary*

12-1: The scribe’s name *śrībhadrī* (not *śrībhadrā*) suggests that it is a Uyghur form transmitted from Tocharian. Skt. *l(i)khitam* is the neuter sg. nom. of the past passive participle of Skt. *likh-* “to write.” This Sanskrit text is grammatically incorrect, in view of the fact that the instrumental case form is required for the agent of the Sanskrit past tense of this type.

**No. 13 K26-DE-Brh13** [Fig. 4]

Descriptions: Upper center of the west wall, above Nos. 6 and 7. Old Uyghur inscription in Brāhmī script.

Transliteration	Transcription	
1 myām nā ga seṃ × ca ki pti ti- <u>m</u> *	mān nagasen [...] bitidim	1 I, Nagasen-[...], wrote.

*Commentary*

13-1: A word following the personal name Uyg. *nāgaseṃ* ~ *nagasen* (<< Skt. *nāgasena-*) would be any title or attribute: maybe *(ka)caki* < Uyg. *kičigi* < *kičig* “the minor”? Cf. commentary 83-1 below. The personal

name *nāgaseṃ* also appears in No. 80. The fact that the Fremdzeichen <ma> is used only in Nos. 13 and 80 may suggest that these two inscriptions were written by the same scribe.

#### No. 14 K26-DN-Uyg14 [Fig. 5]

Descriptions: The north wall. This inscription is not mentioned in CASS/AT 2020: 446.

- |                        |                                   |
|------------------------|-----------------------------------|
| 1 m(ä)n šikš[aba]d(re) | <sub>1</sub> I, Šikš[aba]d(re)    |
| 2 qy-a tā[gin](dim)    | <sub>2</sub> Qya came here.       |
| 3 čizt[īm ]            | <sub>3</sub> (I) depicted (this). |

#### Commentary

14-1–2 *šikš[aba]d(re) qy-a*: For this personal name, see commentary 22-1 below.



Fig. 5 No. 14  
Chamber D, the north wall

## 2. Edition of Uyghur Inscription in Chamber E (Nos. 15–56)

There are forty-two inscriptions preserved in Chamber E, six of which (Nos. 39, 40, 52, 53, 54, 55) are in Brāhmī script.

Nos. 15–30 on the south wall (= *zhengbi* 正壁) are reported as 六處墨書回鶻文題記 “six Old Uyghur inscriptions in black ink” in CASS/AT 2020: 446. In the upper left corner above Nos. 15–17, we find a Brāhmī *akṣara* in red ink, which is reported as 一處朱書吐火羅文題記 “a Tocharian inscription in red ink” in CASS/AT 2020: 446. But in reality it is in Sanskrit and belongs to the end of No. 54 on the east wall. See descriptions on No. 54 below.

Nos. 31–40 on the west wall, are mentioned by CASS/AT 2020: 446, as 八處墨書回鶻文題記 “eight Old Uyghur inscriptions in black ink” and incorrectly as 五處朱書吐火羅文題記 “five Tocharian inscriptions in red ink.” For a Chinese inscription *Bei-ting* 北庭 (= Uyg. Bešbalıq), see the descriptions for No. 31.

Nos. 41–51 are on the east wall (EE), mentioned collectively by CASS/AT 2020: 446, as 九處墨書回鶻文題記 “nine Old Uyghur inscriptions in black ink.” The Brāhmī inscriptions, Nos. 52, 53, and 54, are in fact in Sanskrit. CASS/AT 2020: 446, describes them as 二行朱書吐火羅文題記 “two lines of Tocharian inscription(s) in red ink.”

Nos. 55 and 56 are written on the west (ENW) and east side of the north wall (ENE), respectively.

#### No. 15 K26-ES-Uyg01 [Fig. 6]

Edition: Imin 2020: Nos. 18–19.

Descriptions: Middle left (east) of the south wall.

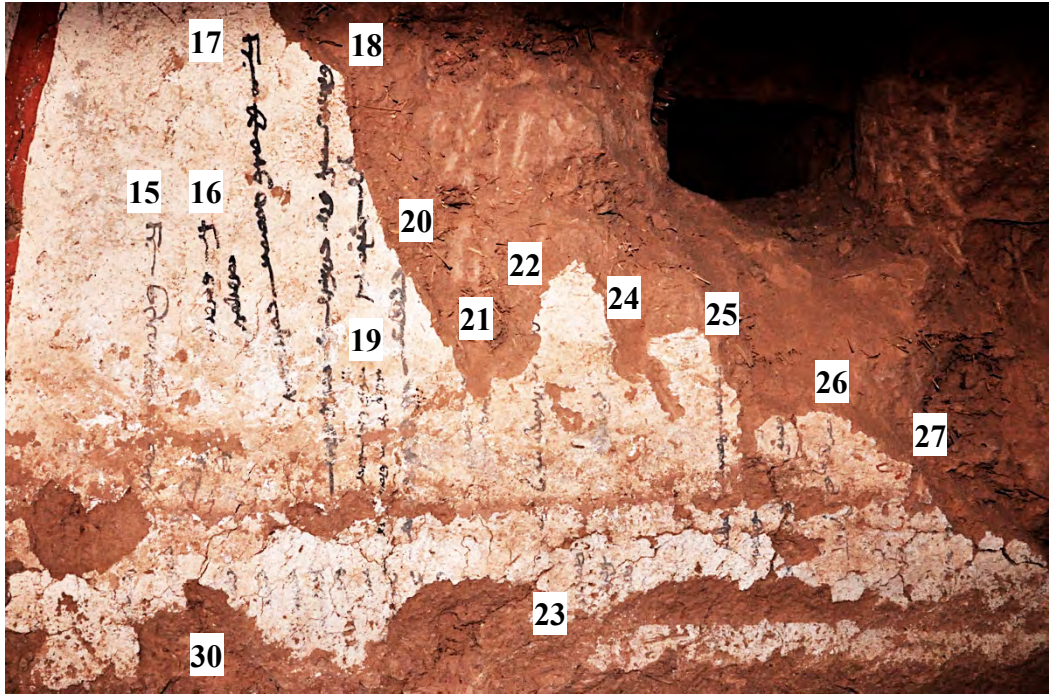


Fig. 6 Nos. 15–27, 30 (Chamber E, south wall, the left (east) side)

1 m(ä)n pintso (...) yükünür (..) ıI, Pintso, worship.

*Commentary*

15-1: Imin overlooked the words following the personal name *pintso* (< Chin. *bin zang* 斌藏). This scribe must be identical with those of Nos. 16 and 17.

**No. 16 K26-ES-Uyg02** [Fig. 6]

Edition: Imin 2020: Nos. 19–20.

Descriptions: Middle left (east) of the south wall. See also descriptions of No. 15.

1 m(ä)n pintso ödig (...) ı-2I, Pintso, worshipped ıMemory  
2 yükündüm

*Commentary*

16-1: Imin mistook the personal name *pintso* for *bäküz*. Below it, *ödig* “memory” is written by another hand, with considerable space between.

**No. 17 K26-ES-Uyg03** [Fig. 6]

Descriptions: Middle left (east) of the south wall. See also descriptions of No. 15.

1 m(ä)n pintso tutuñ yükündüm (..) ıI, Pintso Tutuñ, worshipped.

**No. 18 K26-ES-Uyg04** [Fig. 6]

Edition: Imin 2020: No. 21.

Descriptions: Middle left (east) of the south wall.

1 [ ] bešinč ay bir ygrmi-kä m(ä)n nomči bilgä [ ](..)

2 [ ] ö]dig qiltim

₁[.... year], the fifth month, on the eleventh day. I, Nomči Bilgä [ ] ₂[ ] made a memory.

*Commentary*18-1 *nomči*: “Priest, master” is used as a personal name here. Imin’s *ögi* should be revised.**No. 19 K26-ES-Uyg05** [Fig. 7]

Descriptions: Middle left (east) of the south wall, beneath line 2 of No. 18.

1 nomči bilgä šazın (...)

2 sambodu tu[t]uñ biti[dim] [ ] YR (...)

₁(I), Nomči Bilgä Šazın (...)

₂(I), Sambodu Tutuñ, wrote (this). [.....]

*Commentary*19-1 *sambodu*: < Chin. *san bao nu* 三寶奴. See Geng 2006: 136; Matsui 2004: 66.19-2 *šazın*: “Discipline (< TochA/B *śāsaṃ* < Skt. *śāsana*-)” is used as a personal name here.**No. 20 K26-ES-Uyg06** [Fig. 7]

Descriptions: Middle left (east) of the south wall.

1 [ ] yetinč ay beš y[ajī]qa (.)[ ]

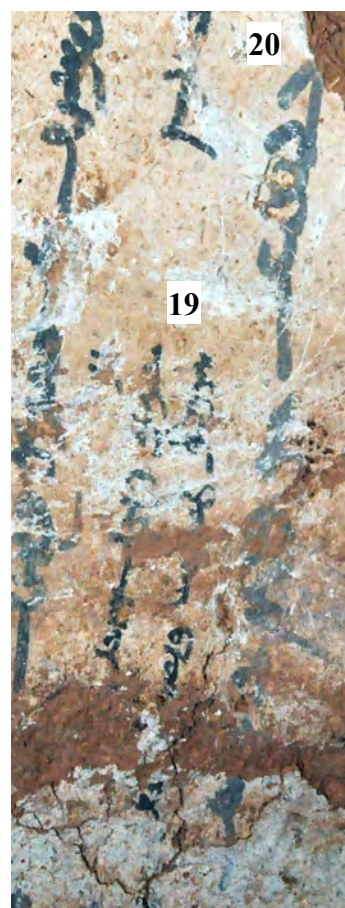
₁[The .... year] the seventh month, on the fifth day [....]

**No. 21 K26-ES-Uyg07** [Fig. 8]

Descriptions: Middle left (east) of the south wall.

1 [ ] (...) turmiš [ ] ₁[....] Turmiš [....]

2 [ ] MYŠ-D’ ₂[....] when [....]

**Fig. 7** Nos. 19, 20

### Commentary

21-1 *turmiš*: Here we consider it as a personal name, though it is possible to interpret it otherwise as “having stayed.”

### No. 22 K26-ES-Uyg08 [Fig. 8]

Descriptions: Middle left (east) of the south wall.

- 1 [            ](.) šikšabadre qy-a [tä]gintim  
 1[....] I, Šikšabadre Qy-a put (this) humbly.

### Commentary

22-1 *šikšabadre qy-a*: The personal name *šikšabadre* should derive from Skt. *śikṣabhadra*- via TochB. This name appears also in Nos. 4, 14, 24, 27, 50, obviously referring to one and the same person. Furthermore, he is very probably identical to the scribe of the Brāhmī inscription No. 54.

### No. 23 K26-ES-Uyg09 [Fig. 9]

Descriptions: Middle left (east) of the south wall.

- 1 toɣuz y[il        ]                            1The Boar year [....]  
 2 biḍ[idim        ]                            2[I] wrote [....]  
 3 (....)[            ]

### No. 24 K26-ES-Uyg10 [Fig. 9]

Descriptions: Middle left (east) of the south wall.

- 1 [            ] (š)ikšabadre                    1Šikšabadre

### No. 25 K26-ES-Uyg11 [Fig. 6]

Descriptions: Center of the south wall.

- 1 [    t]oyıncoy tut[uŋ] [bo] ıdoq  
 2 [            ](.)[        ] körsär [        ]  
 3 [            ] [k]üši [        ]m k[        ]  
 1[.... T]oyıncoy Tut[uŋ], in this holy 2[place? ....] if [....] see [this ....]  
 3[....] incense [....]

### No. 26 K26-ES-Uyg12 [Fig. 6]

Descriptions: Center of the south wall.



Fig. 8 Nos. 21, 22



Fig. 9 Nos. 23, 24



1 [ ] ödig bol[z]un ı[....] May (this) be a memory!

**No. 27 K26-ES-Uyg13** [Fig. 6]

Descriptions: Center of the south wall. In red ink.

1 [šikšaba]dre qy-a tägin[tim] ı(I), [Šikšapa]dre Qy-a put (this) humbly.

**No. 28 K26-ES-Uyg14** [Fig. 10]

Descriptions: Middle right (west) of the south wall.

1 turup baru täg[intim ](...)  
ı[....] stayed (here) and (I) humbly departed

**No. 29 K26-ES-Uyg15** [Fig. 10]

Descriptions: Middle right (west) of the south wall.

1 arıy ı-5 May Arıy-Baş-Qız-Tärim  
2 baş qız become Buddha!  
3 tärim  
4 bur[xan]  
5 bolşun

Commentary

29-1–3 *arıy baş qız tärim*: Seemingly the name of a single noble female.

**No. 30 K26-ES-Uyg16**

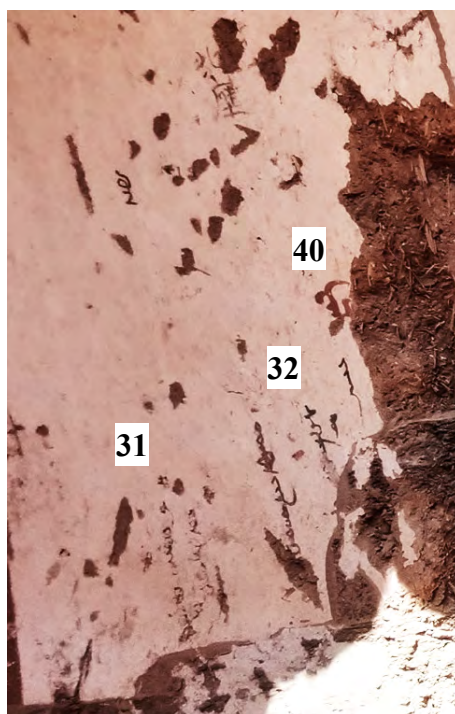
Descriptions: Lower left (east) of the south wall, fifteen lines beneath Nos. 15–22. Unfortunately they are mostly damaged and became illegible, except for *yükün[ürmān]* (or *yükün[düm]*). See the facsimile.

**No. 31 K26-EW-Uyg17** [Fig. 11]

Descriptions: Lower left (south) of the west wall. Above this inscription, there is an isolated Uyghur word *köz* “eye” which seems not related to this No. 31. On its right (= north) we find a Chinese scribble, read as *bei-ting* 北庭 by CASS/AT 2020: 446.



**Fig. 10** Nos. 28 and 29  
(Chamber E, the south wall)



**Fig. 11** Nos. 31, 32, 40  
(Chamber E, the west wall)

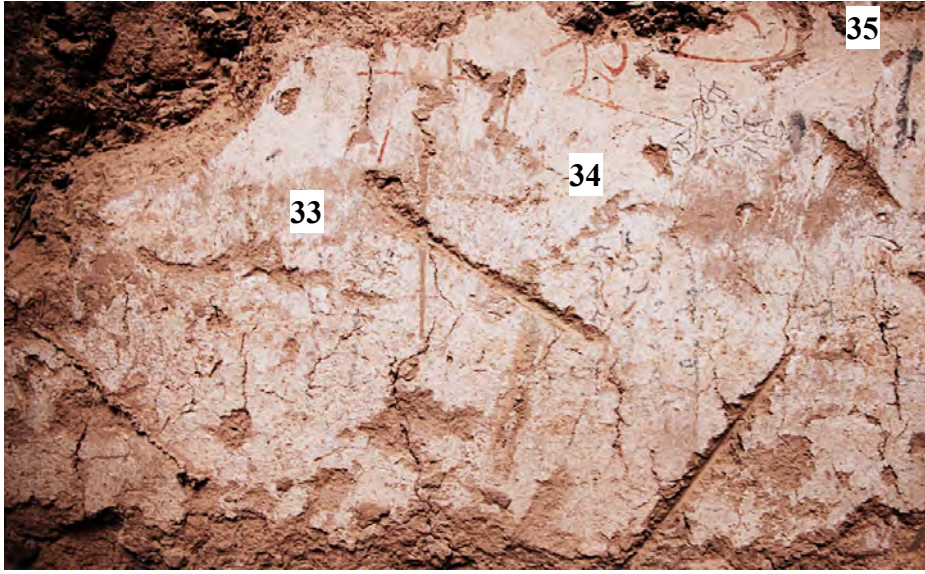


Fig. 12 Nos. 33, 34, 35 (Chamber E, the west wall, the lower center)

- |                        |                                       |
|------------------------|---------------------------------------|
| 1 m(ä)n pintso bitidim | <sub>1</sub> I, Pintso, wrote (this). |
| 2 yükündüm             | <sub>2</sub> I worshipped.            |

**No. 32 K26-EW-Uyg18 [Fig. 11]**

Descriptions: Lower left (south) of the west wall.

- |                                |  |
|--------------------------------|--|
| 1 toğuz yıl üçünč [ay]         | <sub>1</sub> The Boar year, the third [month], |
| 2 s(ä)kiz yağrmı[k](ä) (.) [ ] | <sub>2</sub> on the eighteenth day. [...]      |
| 3 QW                           | <sub>3</sub> (....)                            |
| 4 yenä                         | <sub>4</sub> Again                             |

**No. 33 K26-EW-Uyg19 [Fig. 12]**

Descriptions: Lower center of the west wall. The four lines of the Uigur script are mostly illegible.

**No. 34 K26-EW-Uyg20 [Fig. 12]**

Descriptions: Lower center of the west wall.

- |                       |   |
|-----------------------|---|
| 1 [ ]Y köşli [ ](..)  | <sub>1</sub> [....] (with) eye [...]            |
| 2 asanke-l(är)(?) [ ] | <sub>2</sub> periods of <i>asamkhyeya</i> [...] |
| 3 (...) P(...)        | <sub>3</sub> [....]                             |
| 4 (.) biđig(?) ”DY[ ] | <sub>4</sub> writing? [...]                     |



1 toŋuz y[iŋ] (..) [ ](.)(...) y(a)ŋi-[qa] (...)	1 The Boar year, [the ...th month], on the [...] day.
2 m(ä)n qitay toyril [ ](.....)	2 I, Qitay Toyril [...]
3 qizil-ta üç ay tu[rup]	3 I stayed the (Tuyuq) valley for three month
4 buyan kücin-tä käd toyin	4 through the merit power, Käd monk
5 burxan bolu täginäyin	5 I shall become Buddha!

#### Commentary

37-2 *qitay toyril*: The personal name appears also in Nos. 45 and 56, and another inscription in Chamber B of Cave 26.<sup>12</sup> All the attestations should refer to one and the same person.

37-4 *käd*: Derived from Sog. *k'dy* “very, extremely,” while in Buddhist texts it could be used as personal name, e.g. *Käd Yägän Totoq*. See Clauson 1972: 700.

#### No. 38 K26-EW-Uyg24 [Fig. 14]

Descriptions: Lower right (north) of the west wall. The three lines are mostly illegible.

1 'WY[ ] YYN	1 [...]
2 [ ](.....)	2 [...]
3 [ ]KY	3 [...]

#### No. 39 K26-EW-Brh25 [Fig. 14]

Descriptions: Middle right (north) of the west wall. Brāhmī script in red ink.

Transliteration	Transcription	
1 /// [ ]× lsu ‡	/// [ ](po)lsu(m) ‡	1 May [...] be [...] !

#### Commentary

39-1: *(po)lsu(m)* would be a transcription of Uyg. *bolzun* ((imperative) < v. *bol-*).

#### No. 40 K26-EW-Brh26 [Fig. 14]

Descriptions: Middle left (south) of the west wall, above No. 32. Brāhmī script in red ink.

Transliteration	Transcription	
1 po ///	bo ///	1 This(?)

#### Commentary

40-1 *po*: It can be a transcription of Uyg. *bo* “this,” or the beginning of v. *bo/l-* “to be.”

#### No. 41 K26-EE-Uyg27 [Fig. 15]

Descriptions: Bottom center of the east wall. Twelve lines in the Uyghur script, though mostly illegible.

<sup>12</sup> Li/Zhang 2021: 154–155 (K10-B-Y2).







### Commentary

44-1: The scribe *tekuy šāli* should be identical with the same named one in the inscription in Chamber B. See Li/Zhang 2021:155 (K10-B-Y2-5); cf. Imin 2020: 126, Nos. 43–44.

### No. 45 K26-EE-Uyg31 [Fig. 17]

Descriptions: Bottom right (= south) of the east wall.

1 m(ä)n qıtay [toyrıl? ]      ıI, Qıtay [Toyrıl?]

### Commentary

45-1 *qıtay* [toyrıl?]: The lacuna following the personal name *qıtay* may be supplemented with *toyrıl*. See commentray 37-2 above.



Fig. 17 Nos. 44, 45

### No. 46 K26-EE-Uyg32 [Fig. 18]

Edition & Facsimile: Imin 2020: No. 17 (line 1) and Fig. 5.

Descriptions: Bottom right (= south) of the east wall. Imin edited this inscription together with Nos. 47–50 below as a single inscription of seven lines (Imin 2020: No. 17), but in fact it consists of five inscriptions written on different occasions.

1 toғuz yil P[ ]      ıThe Boar year [ ]  
2 ymä?      2And?

### Commentary

46-1: This line was overlooked in Imin 2020: No.17.

### No. 47 K26-EE-Uyg33 [Fig. 18]

Edition & Facsimile: Imin 2020: No. 17 (lines 2–3) and Fig. 5.

Descriptions: Bottom right (= south) of the east wall. See also descriptions for No. 46.

1 [ kǎ]lip täğsinip yūkünürmān [ ]  
2 [ b]irlä kǎlip (.....) tolp (....) [ ]

ı(I) walk around and worship. [...]. 2(I) came  
[to ....] together with [...] all [...]

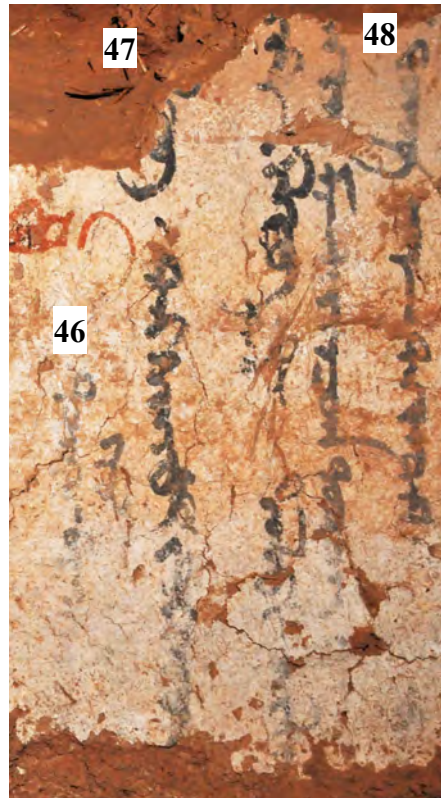


Fig. 18 Nos. 46–48

## Commentary

47-1: This line was overlooked in Imin 2020: No. 17.

**No. 48 K26-EE-Uyg34** [Fig. 18]

Edition & Facsimile: Imin 2020: No. 17 (lines 4–5) and Fig. 5.

Descriptions: Bottom right (= south) of the east wall. See also descriptions for No. 46.

- 1 [ ya]ñīqa m(ä)n toyīnčoy tu[tuŋ]     1On the [   ] day. I, Toyīnčoy Tu[tuŋ],  
 2 [   ](.) turup enä täğintim     2stayed (here) [...] and descended down (from this monastery).

## Commentary

48-1 *toyīnčoy*: Imin's *[toyä]nčuy* should be a typo. For his identification, see commentary 8-1 above.

**No. 49 K26-EE-Uyg35** [Fig. 19]

Edition & Facsimile: Imin 2020: No. 17 (line 6) and Fig. 5

Descriptions: Bottom right (= south) of the east wall. See also descriptions for No. 46.

- 1 [   ](.) bir ay turu t[ägin]tim  
 1[   ] I humbly stayed (here) for one month.

**No. 50 K26-EE-Uyg36** [Fig. 19]

Edition & Facsimile: Imin 2020: No. 17 (line 7) and Fig. 5.

Descriptions: Bottom right (= south) of the east wall. See also descriptions for No. 47.

- 1 [   ] ygrmikä m(ä)n šikšabadre qy-a täğindim  
 1[....] on the [...] day. I, Šikšabadre Qy-a, put it humbly.

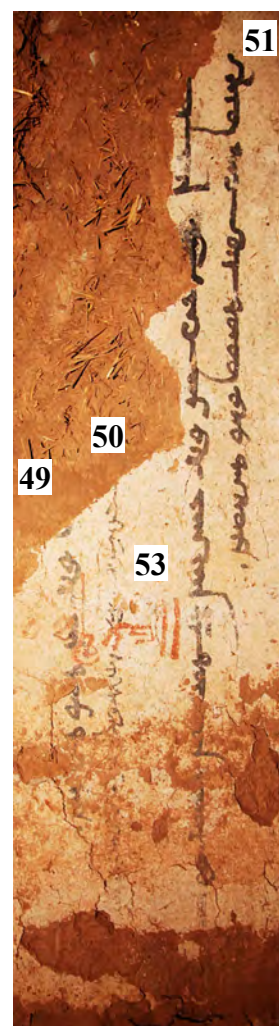
## Commentary

50-1: Imin noticed only *šikšabadre*, but mistook as *sikšapad(?)* with translation as *zhai-jie yue* 齋戒月 “month of commandment.” Here *šikšabadre qy-a* should be a personal name. See commentary 22-1 above.

**No. 51 K26-EE-Uyg37** [Fig. 19]

Edition: Imin 2020: No. 16.

Descriptions: Lower rightmost (= south) of the east wall.



**Fig. 19** Nos. 49–51, 53

1 [i]t yil bešinč ay bir yañıqa m(ä)n toyınçoy tutuñ bo v(i)x[ar-qa ]

2 kälip qač kün turup baru tägintim

ıThe Dog year, the fifth month, on the first day. I, Toyınçoy Tutuñ, came to this monastery and stayed for several days and departed.

**No. 52 K26-EE-Brh38** [Fig. 20]

Descriptions: Bottom right (= south) of the east wall, above Nos. 44–46. A one-line Sanskrit inscription in the Brāhmī script.

Transliteration

Transcription

1 /// lk<sup>h</sup>i ta-m || k̄u-yñ yi la

/// l(i)khitam || kuyñ yilä

ı[....] (someone) wrote. Sheep year(?)

**Commentary**

52-1: For *l(i)khitam*, see commentary 12-1 above. The right side of the *virāma* stroke between <̄ku> and <yñā> is damaged, while no trace of *virāma* stroke is visible between <yi> and <̄la>. Although the last *akṣara* following <yi> looks like the numeral <1> of Brāhmī script, it could also be regarded as the Fremdzeichen <̄la>. In addition, the first *akṣara* after *daṇḍa* <̄ku> suggests that it is an Old Uyghur inscription in Brāhmī script. Taking it into consideration, *kuyñ yilä* could be intended to indicate Old Uyghur *qoyñ yil* “sheep year.”



**Fig. 20** No. 52

**No. 53 K26-EE-Brh39** [Fig. 19]

Descriptions: Lower rightmost (= south) of the east wall, overlapping Nos. 49–50. A one-line Sanskrit inscription in the Brāhmī script.

Transliteration

Transcription

1 /// × t× lk<sup>h</sup>× ta-m\*

///× t× l(i)khitam

ı[....] (someone) wrote. [....]

**Commentary**

53-1: The second *akṣara* can be also read as *n×*. Based on other inscriptions (Nos. 11, 54, and 80), the word preceding *l(i)khitam* very probably expresses an agent of this sentence.

**No. 54 K26-EE-Brh40** [Fig. 21]

Descriptions: Middle rightmost (= south) of the east wall, above No.52. It was written in red ink but intentionally erased to be illegible. The *akṣara* <lk<sup>h</sup>> is written on the south wall.



**Fig. 21** No. 54  
(Chamber E, the east to south walls)

Transliteration	Transcription
1 /// × kṣa b <sup>h</sup> ā dra lk <sup>h</sup> ī ///	/// (śi)kṣabhadra l(i)khi(tam) /// 1[....] Śikṣabhadra wrote [....]

### Commentary

54-1: No diacritic vowel sign is seen above <dra>. Based on Nos. 11 and 80, the subject is the nominative form. However, the expected ending for Classical Sanskrit *a*-stem nouns is *-o* as the *sandhi* form induced by the following word. For the identification of this scribe, see commentary 22-1 above.

### No. 55 K26-ENW-Brh41 [Fig. 22]

Descriptions: Center of the west (= left) side of the north wall (北壁西). Two personal names in the Brāhmī script in red ink.

Transliteration	Transcription
1 ku mu da b <sup>h</sup> ā ×ī	kumudabha(dr)i
2 ha rṣa b <sup>h</sup> ā ×ī	harṣabha(dr)i

1Kumudabhadra 2Harṣabhadra

### Commentary

55-1–2: These two lines give two proper names based on Sanskrit words. Their ending *-i* suggests that they were transmitted from Tocharian: *kumudabhadri* << Skt. *kumudabhadra*- “lotus-auspicious”; *harṣabhadri* << Skt. *harṣabhadra*- “happiness-auspicious.”

### No. 56 K26-ENE-Uyg42 [Fig. 23]

Reference: CASS/AT 2020: 446, 墨書回鶻文題記一處 “an Old Uyghur inscription in black ink.”

Descriptions: Center of the east (= right) side of the north wall. Right side of a Chinese inscription of two lines, which is mentioned by CASS/AT 2020: 446 as 我□□…… “I, ....”

1 toṇuz yīl bešinč [ay ]	1The Boar year, the fifth [month],
2 yigrmikā qulutī qīṭay [toyrīl ]	2on the [....] day. [I], the servant (of Buddha), Qīṭay
3 qy-a erikip olorup üç [kāzig? bitidim? ]	[Toyrīl, and ....] 3Qy-a, staying in boredom, [wrote?]
4 TW(.)[ ]	three [lines? ....] 4[....]

### Commentary

56-2 *qīṭay* [toyrīl]: See commentray 37-2 above.

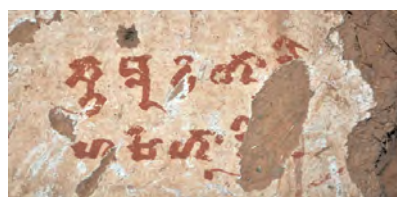


Fig. 22 No. 55  
(Chamber E, west side of the north wall)

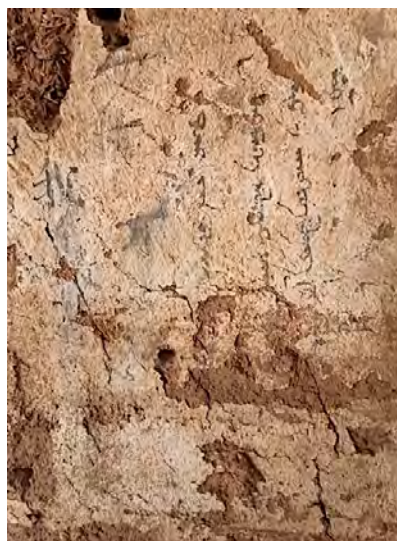


Fig. 23 No. 56  
(Chamber E, east side of the north wall)

### 3. Edition of Uyghur Inscription in Chamber F (Nos. 57–91)

There are thirty-five inscriptions in Chamber F, seven of which (Nos. 63, 64, 79–83) are in the Brāhmī script.

Many mistakes are found in information of the inscriptions presented by CASS/AT 2020: 446: they mention about the north wall (= *qianbi* 前壁) as 右側殘存八處墨書回鶻文題記 “in the right side remain eight Old Uyghur inscriptions” and 墨書八行漢文題記 “a Chinese inscription of eight lines in black ink.” But in reality we find only two Uyghur inscriptions (Nos. 90, 91) as well as the Chinese one on the right (= east) side of the wall; the left (= west) side with the corridor between has six Uyghur inscriptions (Nos. 84–89).

CASS/AT 2020: 446, does not mention Nos. 57–64 on the west wall,<sup>13</sup> two of which (Nos. 63, 64) are in the Brāhmī script.

Our Nos. 65–83 on the east wall should correspond to what were mentioned as 十六處墨書回鶻文題記, 三處朱書吐火羅文題記. 其中二處回鶻文題記疊压于吐火羅文題記之上 “sixteen Old Uyghur inscriptions in black ink, and three Tocharian inscriptions in red ink. Among them, two Uyghur inscriptions are stacked above the Tocharian inscriptions” on the “right” wall (*youbi* 右壁) in CASS/AT 2020: 446. The Brāhmī inscriptions (Nos. 79–83) are in black ink, and should be counted as five for the time being: three of them (Nos. 79–81) are in Sanskrit, and two (Nos. 82, 83) are in Uyghur language. Cf. descriptions for each inscription.

#### No. 57 K26-FW-Uyg01 [Fig. 24]

Descriptions: Middle of the west wall.

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| 1 [     ]KW(...)[     ]             | 1[....]                          |
| 2 [     ]uyrīn]ta(?) kšan-ī [     ] | 2[sometimes (?)] a moment [....] |

Commentary

57-2 *kšan*: derives from Skt. *kṣaṇa-* via TochA/B *kṣaṃ* (~ TochB *kṣām*) from Sogd. *kšn*. See Wilkens 2021: 416.

#### No. 58 K26-FW-Uyg02 [Fig. 24]

Descriptions: Middle of the west wall. Seemingly the two lines were written at a single occasion, but manybe by different scribes.

- |                                     |   |
|-------------------------------------|---|
| 1 [taqīy]u yīl al[tīnč] a[y]-nīṅ    | 1[The Rooster] year, of the sixth month         |
| 2 [     ] yīl altīnč ay-nīṅ [     ] | 2The [...] year, [...] of the sixth month [...] |

<sup>13</sup> According to CASS/AT 2020: 446, *zuo-bi* 左壁 (= the west wall) is 中部大幅壁面被切割 “heavily damaged in the center.”









Fig. 25 Nos. 65–83 (Chamber F, the east wall)

**No. 66 K26-FE-Uyg10 [Fig. 26]**

Edition & Facsimile: Imin 2020: No. 5 and Fig. 2.

Descriptions: Top center of the east wall, on the right (south) of No. 65.

- 1 ud yıl beşinç ay yeđi
- 2 ygrmi-kä yayış-qa kälip
- 3 kenki körgü bolşun tep
- 4 män som-a qač kăşig
- 5 bitidim

<sup>1-2</sup>The Ox year, the fifth month, on the seventeenth day. <sup>2</sup>(I) came for the Buddhist ceremony and, <sup>3</sup>saying “May (this writing) be a memory that the posterities see!”, <sup>4-5</sup>I, Som-a, wrote several lines.

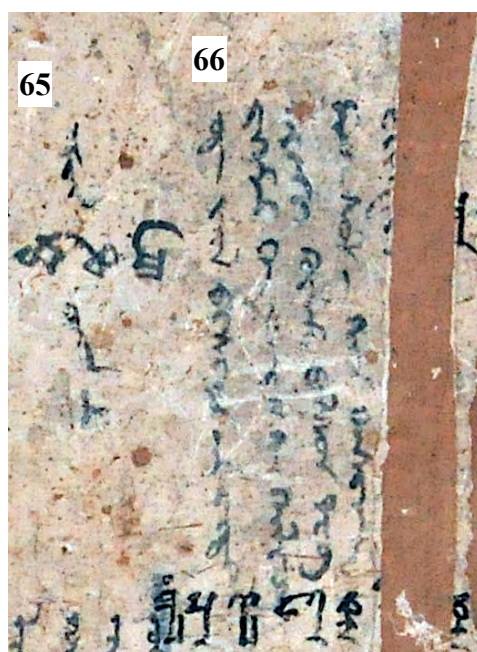


Fig. 26 Nos. 65, 66

**Commentary**

66-2 *yayış*: Probably it is an abbreviation of *suv yayış kün*. See commentary 2-2 above.

66-4 *som-a*: Imin’s reading *sümä* (< Mong. *süme*) “temple” should be modified to *som-a* ~ *soma* (< Skt. *soma*- “moon”) as a personal name, which is also attested in SUK Sa26.

**No. 67 K26-FE-Uyg11 [Fig. 27]**

Descriptions: Top right (= south) of the east wall, beneath the Brāhmī inscription (No. 81). Apparently a part of an alliterative verse text.





Fig. 27 Nos. 67, 81



Fig. 28 No. 68



Fig. 29 No. 69

- |                      |                                 |
|----------------------|---------------------------------|
| 1 aydīnīp T(..)[ ]   | <sub>1</sub> Climbing [....]    |
| 2 amrīlīp (.....)[ ] | <sub>2</sub> Taking rest [....] |
| 3 adīrt[liq?]        | <sub>3</sub> Distinctly [....]  |

**No. 68 K26-FE-Uyg12 [Fig. 28]**

Descriptions: Top rightmost (= south) of the east wall.

- |                                |  |
|--------------------------------|--|
| 1 [ ] yıl-īn bir yg[rminč ay ] | <sub>1</sub> In the [....] year, the eleventh [month ....] |
| 2 [ ö]dig bolzun               | <sub>2</sub> May it be a Memory!                           |

**No. 69 K26-FE-Uyg13 [Fig. 29]**

Descriptions: Lower left (= north) of the east wall.

- |                                   |   |
|-----------------------------------|---|
| 1 bo tay? terim?(..)              | <sub>1</sub> This mountain? The temple? [....]                |
| 2 turup(?)TM(...)[ ](..)          | <sub>2</sub> staying(?) [....]                                |
| 3 k(ä)lip turur-t(a) (i)l[t](im)? | <sub>3</sub> came, and, in staying (here), I attached (this). |

**Commentary**

69-1 *terim?*: See commentary 85-1a below.

**No. 70 K26-FE-Uyg14 [Fig. 30]**

Descriptions: Lower left (= north) of the east wall.

- |            |                         |
|------------|-------------------------|
| 1 män T[ ] | <sub>1</sub> I, T[....] |
|------------|-------------------------|

**No. 71 K26-FE-Uyg15** [Fig. 30]

Edition: Imin 2020: No. 1.

Descriptions: Lower left (= north) of the east wall. Cf. No. 77 below.

1 tay-ta v̄xar terim-tä                      1In the mountain, in this temple

## Commentary

71-1 v̄xar: It should be an abbreviation of *virhar* (<< Sogd. *βry'r* < Skt. *vihāra*-, see Wilkens 2021: 846).

71-1 *terim-tä*: *turmiš* by Imin should be modified. See commentary 86-1 below.

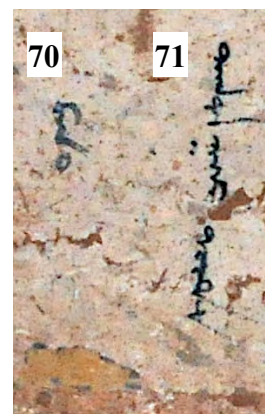


Fig. 30 Nos. 70, 71

**No. 72 K26-FE-Uyg16** [Fig. 31]

Edition: Imin 2020: No. 2 (lines 1–2).

Descriptions: Middle left (= north) of the east wall. Nos. 72 and 73 are incorrectly regarded as a single inscription by Imin.

1 adīnčr̄y adruq  
2 ̄iduq bo vr̄xar-qa m(ä)n ȳymiš-a k̄ši

1-2To this very marvelous and holy temple, I, Master Ȳymiš [...]

## Commentary

72-2 *k̄ši*: < Tocharian *kāṣṣi* “teacher, master” (See Wilkens 2021: 359). Imin overlooked it.

**No. 73 K26-FE-Uyg17** [Fig. 31]

Edition: Imin 2020: No. 2 (line 3).

Descriptions: Lower left (= north) of the east wall. See descriptions of No. 73.

1 taq̄ıyū ȳıl törtünč [ay]                      1-2The Rooster year, the fourth [month]

## Commentary

73-1 *törtünč*: Imin adopted *toquşunč* “ninth,” but noting the possibility of *törtünč* “fourth.” Now we may fix the latter reading.



Fig. 31 Nos. 72, 73

**No. 74 K26-FE-Uyg18** [Fig. 32]

Edition: Imin 2020: No. 3.

Descriptions: Lower center of the east wall, beneath the Brāhmī inscription No. 82.



- |          |                                 |
|----------|---------------------------------|
| 1 taqıyü | <sub>1</sub> The Rooster (year) |
| 2 taqıyü | <sub>2</sub> The Rooster (year) |

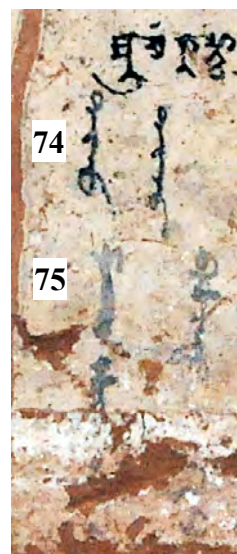
**No. 75 K26-FE-Uyg19** [Fig. 32]

Descriptions: Lower center of the east wall, beneath No. 74.

- |                |                             |
|----------------|-----------------------------|
| 1 män 'S(.)[ ] | <sub>1</sub> I, 'S(.)[....] |
| 2 bišindu [ ]  | <sub>2</sub> Bišindu [....] |

## Commentary

75-2 *bišindu*: The ductus may well be read as *PYŠYNDW* = *bišindu* as a personal name, which should derive from any Buddhist Chinese name, consist of a two-character Buddhist term and *nu* 奴 “slave.” See Zieme 1994; Matsui 2010: 697–698. For the time being, however, we cannot reconstruct the original Chinese appropriate for Uyg. *PYSYN*- = *bišin* (~ *bisin*).

**Fig. 32** Nos. 74–75**No. 76 K26-FE-Uyg20** [Fig. 33]

Edition & Facsimile: Imin 2020: No. 4 and Fig. 1.

Descriptions: Lower center of the east wall, on the right of Nos. 74 and 75.

- |  |  |
|--|--|
| 1 bulunč alinč                             | <sub>1</sub> Findings  |
| 2 it yil altinč ay b[eš? ]                 | <sub>2</sub> The Dog year, the sixth month, [on the .... day]    |
| 3 likuy tu tiso [tu(?)] birlä (.)[ ]       | <sub>3-4</sub> Likuy-tu and Tiso-[tu(?)] together [ ] climbed up |
| 4 oron-qa nom tutyalı(?) ayt(i)[nıp]       | to (this) place in order to cleave to the buddha-dharma,         |
| 5 erikip turur-ta kenki kö[rgü bolzun tep] | and <sub>s</sub> during stayin in boredom, [saying “May it be]   |
| 6 ödig qiltım                              | seen by posterities!,” <sub>6</sub> I made (this) record.        |

## Commentary

76-1 *bulunč alinč*: Imin’s reading as *bulunč tutunč* should be slightly modified. These two words should compose a hendiadys meaning “findings, profit.” Cf. Wilkens 2021: 199.

76-3 *likuy tu*: Imin’s *čiguy* (< Chin. *Zhi-hui* 智慧 “wisdom”) can be modified to *likuy* < *Lü-hui* 律惠, for we find the hook for the initial -L- clearly. The following *tu* is an abbreviation of the Buddhist title *tutuy* < Chin. *du-tong* 都統.

76-3 *tiso* [tu(?)]: *tiso* < Chin. *Di-zang* 地藏 “Kṣitigarbha.” We would supplement the title *tu* (< *tutuy*) in the following lacuna. Cf. also commentary 85-1b below.

76-4 *nom tutyalı*: For *nom tut-* “to cleave to the buddha-dharma,” see Wilkens 2021:496.

**No. 77 K26-FE-Uyg21** [Fig. 33]

Descriptions: Lower center of the east wall, on the right of No. 76.

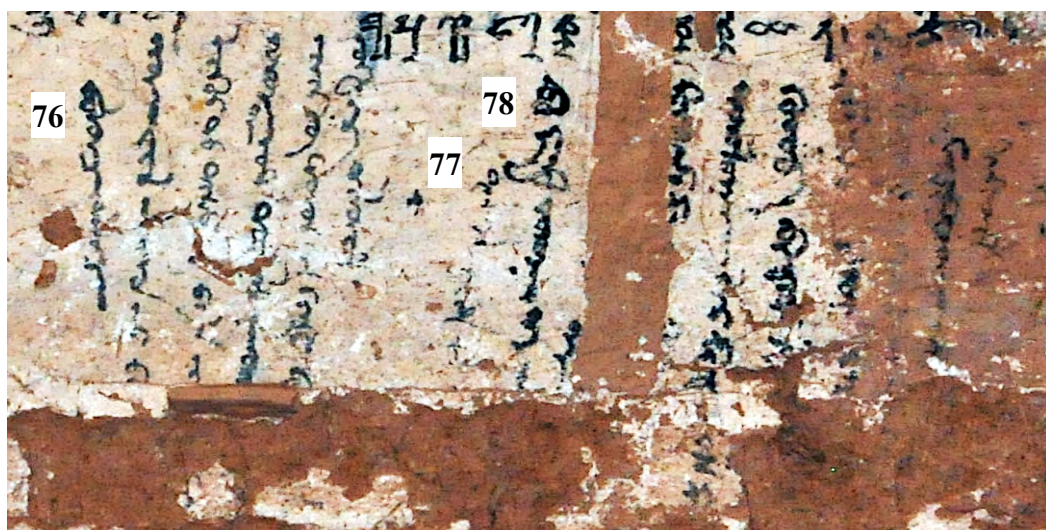


Fig. 33 Nos. 76–78

1 tay-ta terim-tä

1In the chamber in the mountain

#### Commentary

77-1 *terim*: See commentary 85-1a below.

#### No. 78 K26-FE-Uyg22 [Fig. 33]

Descriptions: Located at the bottom of the east wall (東壁) of Chamber F and written in cursive script, beneath the Brāhmī inscription No. 83.

- |                                |  |
|--------------------------------|--|
| 1 bo ädgü oron-qa [     ]      | 1To (this) good place [....]                   |
| 2 [             ]-qa           | 2To [....]                                     |
| 3 körsär? män? [     ](..)     | 3If I? see? [....]                             |
| 4 qutluy-lar bidimiš m(ä)[n? ] | 4the fortunate persons have written. I? [....] |
| 5 körüp biđitim [     ]        | 5I saw and wrote.                              |
| 6 (.....) (....) [     ]       | 6[....]  |
| 7 (.....) [             ]      | 7[....]  |
| 8 (.....) [     ]              | 8[....]  |
| 9 tägintim [     ]             | 9I put (this) humbly [....]                    |
| 10 [     ](..)[     ]          | 10[....]                                       |

#### No. 79 K26-FE-Brh22 [Fig. 34]

Descriptions: Top center of the east wall, overlapping No. 66.

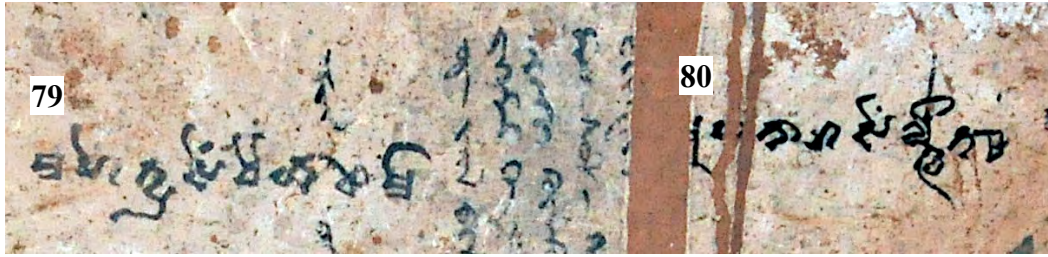


Fig. 34 Nos. 79, 80

Transliteration	Transcription
1 ma he ndra seṃ vai b <sup>h</sup> ā-ṣ mā	mahendraseṃ vaibhāṣ mā      1Mahendrasena, Vaibhāṣa(?) [...]

**No. 80 K26-FE-Brh23** [Fig. 34]

Descriptions: Top right (= south) of the east wall, on the right of No. 66.

Transliteration	Transcription
1 a ha nā ga seṃ lk <sup>h</sup> i ta-m*	aha(m) nāgaṣeṃ l(i)khitam      1I, Nāgasena, wrote.

## Commentary

80-1 *l(i)khitam*: See commetnary 12-1 above, for grammatical problem of the this type of construction.

**No. 81 K26-FE-Brh24** [Fig. 27]

Descriptions: Top right (= south) of the east wall, on the right of No. 80 and above No. 67. See Fig. 14 above.

Transliteration	Transcription
1 a haṃ gu ṇa ra [ ]ī	ahaṃ guṇara(kṣ)ī      1I, Guṇarakṣin

## Commentary

81-1 *guṇara(kṣ)ī*: <sup>0</sup>-*ra(kṣ)ī* can be m.sg.nom. of Skt. *raṣin*- “guarding against, avoiding, keeping off.”

**No. 82 K26-FE-Brh25** [Fig. 35]

Descriptions: Middle center of the east wall, above Nos. 74–76. Uyghur in Brāhmī script.

Transliteration	Transcription
1 ā-m* rā-hk ā tā-ś* lā-l*	amraq adaṣ-lar      1Beloved friends

## Commentary

82-1: The diacritic vowel sign <e> above <ta> looks like <ā> attached to <na> or <ṇa>. However, this variant is used sporadically, cf. <bā> attested in lines 2 and 7 of the right side on the plate published by Konow 1942.

**No. 83 K26-FE-Brh26** [Fig. 35]

Descriptions: Middle center of the east wall, above No.79. Uyghur in Brāhmī script.

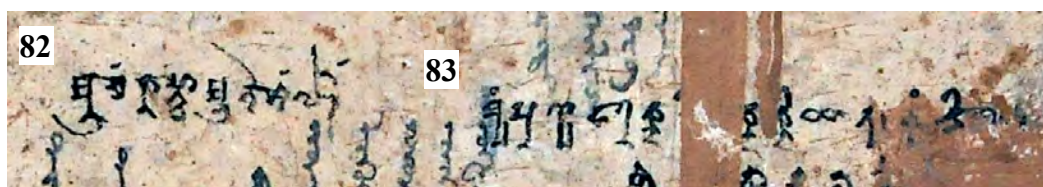


Fig. 35 Nos. 82, 83

Transliteration 1 myaṃ pu nya da-z k̄a × k̄a k̄i ya tya kyaṃ ti-m

Transcription mǎn punyadaz k[....]k kiyä tä[g̃i]ntim

₁I, Punyadāsa [....] came (here)

#### Commentary

83-1: Obviously *pu nya da-z* derives from Skt. *punyadāsa*-.

The following *k[....]k* might be a transcription of Uyg. *k[iči]g* “small, minor,” which composes a diminutive hendiadys with the following *ki ya* < Uyg. *kiyā*. Cf. commentary 13-1 above. Uyg. *tägintim* = *tya kyaṃ ti-m* “I came” frequently appears in Old Uyghur pilgrimage inscriptions. E.g., Matsui 2017, Nos. 41, 42, 202, 211, 260.

#### No. 84 K26-FNW-Uyg27 [Fig. 36]

Descriptions: West side of the north wall. Lines 1–2 are heavily damaged and illegible.

1 (..)

2 (...)

3 [taq̃i]yu yīl oron(?) täg

₁[....] ₂[....]

₃The [Rooster] year, like (this) place



Fig. 36 No. 84  
(Chamber F, west side of the north wall)

#### No. 85 K26-FNW-Uyg28 [Fig. 37]

Edition: Imin 2020: No. 12.

Reference: Fu/Xia 2021, 198.

Descriptions: West side of north wall.

1 bo terim-tä m(ä)n tiso

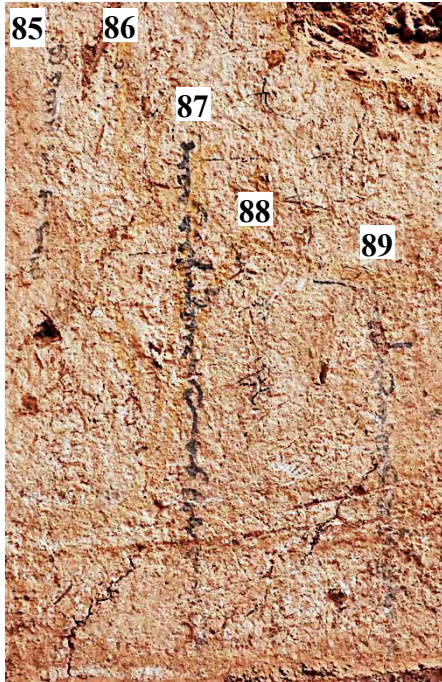
₁In this sanctuary, I, Tiso.

#### Commentary

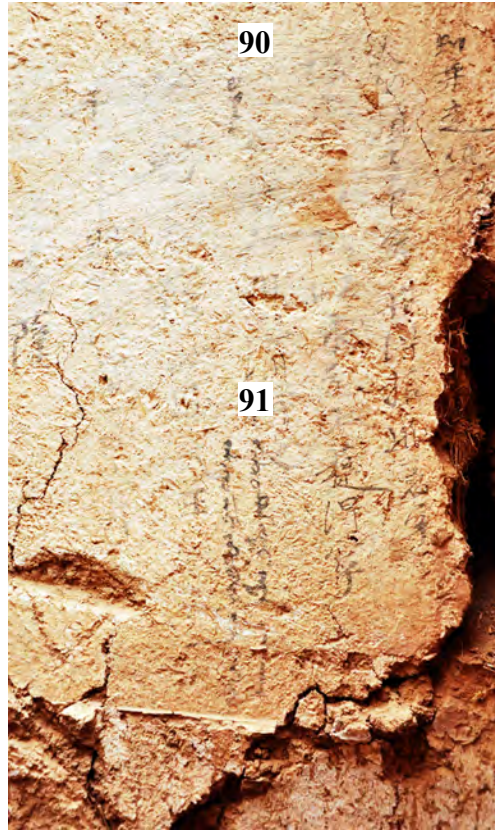
85-1a *terim*: The face of letters is *TYRYM* = *terim* ~ *tirim*. This word is attested also in Nos. 69, 71, 77, and two other inscriptions in Chamber A and B of Cave 26.<sup>14</sup> Imin related these attestations of *tirim* (~ *terim*)

<sup>14</sup> Li/Zhang 2021: 153 (K10-A-2), 154 (K10-B-Y2); cf. Imin 2020: 126 (Nos. 43–44); Fu/Xia 2021: III-3.





**Fig. 37** Nos. 85–89  
(Chamber F, west side of the north wall)



**Fig. 38** Nos. 90, 91  
(Chamber F, east side of the north wall)

with Modern Turkish *dirim* “life,” though speculating its meaning as “cave temple” or “gorge, valley” from the context.<sup>15</sup> Contemporaneously but independently of him, we posited a similar interpretation.<sup>16</sup> Contrarily, Fu/Xia proposed the reading as *TYYYM* ~ *tiyim* < Chin. *dī-yin* 地窖 “underground cellar,”<sup>17</sup> which is not so likely, since chambers of Cave 26 are never physically “underground cellars.” Now we would propose to relate *terim* ~ *tirim* here with West Old Turkic *terem* “hall, chamber, great room.”<sup>18</sup>

85-1b *tiso*: Maybe identical with *tiso tu* in No. 76.

#### **No. 86 K26-FNW-Uyg29 [Fig. 37]**

Descriptions: West side of north wall, on the right of No. 85.

1 b(o) t

<sub>1</sub>This (temple?)

<sup>15</sup> Imin 2020: 121, 126, 127.

<sup>16</sup> Li/Zhang 2021: 153.

<sup>17</sup> Fu/Xia 2021: 198.

<sup>18</sup> Róna-Tas 2011: 901–903.



## Commentary

86-1: The text seems *bo t[erim]* “this sanctuary” interrupted with any reason.

**No. 87 K26-FNW-Uyg30 [Fig. 37]**

Edition: Imin 2020; No. 13.

Descriptions: West side of north wall, beneath No. 86.

1 it yil altinč ay beš y[anĭ-qa]      1 The Dog year, the six month, on the fifth day.

## Commentary

87-1 *altinč*: We can safely modify Imin's *säkiz[inč]* "eight."

**No. 88 K26-FNW-Uyg31 [Fig. 37]**

Descriptions: West side of north wall, on the right of No. 87.

1 ädgü ädgü                    1 Good, good!

**No. 89 K26-FNW-Uyg32 [Fig. 37]**

Descriptions: West side of north wall, on the right of No. 88.

1 it yıl ikinti ay (.....)      The Dog year, the second month, [...]

**No. 90 K26-FNE-Uyg33 [Fig. 38]**

Descriptions: East side of north wall. It overlaps the fourth line of the Chinese wall inscription.<sup>19</sup>

1 bo tası 1 This Tası

## Commentary

90-1 *tasî*: See commentary 2-4 above.

**No. 91 K26-FNE-Uyg33 [Fig. 38]**

Descriptions: East side of north wall, beneath No. 90 with considerable space between.

1 altinč ay ygrmikä (..) (...)      The sixth month, on the twentieth day. [...]

2 kertü tågindi ärdi ay?                      2(they) have got the truth. Ah! (?)

<sup>19</sup> CASS/AT 2020: 446, reads it as □乘走停□得」天□□□已□宁□得推□□寧」□□□□□□□□□□<sup>(舊)</sup>提  
得寧」□□□□滿阿□」彌勒菩薩毗沙天王」千手千眼大悲觀世□<sup>(舊)</sup>□<sup>(舊)</sup>」□□菩薩」□□□□薩.

## 4. Index of Old Uyghur

[Bracket] = Attestation as a suggested restoration

(BU) = Old Uyghur form in the Brāhmī script

adaš	friend (BU) <i>ā tā-s lā-r = adaš-lar</i> 82-1	bo	this <i>b.</i> 1-3, 2-4, 9-1, 25-1, 36-3, 51-1, 69-1, 72-2, 78-1, 85-1, 86-1, 90-1 ; (BU) <i>po = bo?</i> 40-1
adīnčr̥y	especially, very <i>a.</i> 72-1		
adirt	distinct <i>a.-liq</i> 67-3	bol-	to be, to become <i>b.-dum</i> 10-2 ; <i>b.-mazun</i> 7-2, 43-3 ; <i>b.-ti</i> 2-7 ; <i>b.-u</i> 37-5 ; <i>b.-up</i> 2-7 ; <i>b.-ur</i> 2-8 ; <i>b.-zun</i> (= <i>b.-şun</i> ) 1-2, 26-1, 29-5, 66-3, 68-2, [76-5]; (BU) [ <i>po]lsu[m]</i> = <i>bolzun?</i> 39-1
adruq	different <i>a.</i> 72-1		
aydīn-	to climb <i>a.-ip</i> 67-1	bulunč	finding <i>b.</i> 76-1
alīnč	findings, profit <i>a.</i> 76-1	burxan	Buddha <i>b.</i> 29-4, 37-5
alp	PN <i>a. siṅqur qy-a</i> 62-1	buyan	merit (<< Skt. <i>punya-</i> ) <i>b.</i> 37-4
altī	six <i>a. oduz-qa</i> 1-1	čīn	truth (< Chin. <i>zhen</i> 真) <i>č.</i> 3-2, 59-3, 61-1
altīn	below <i>a.</i> 9-2	čīz-	to depict <i>č.-tīm</i> 14-3
altīnč	sixth <i>a.</i> 8-1, 58-2, 76-2, 87-1, 91-1	en-	to desend <i>e.-ä</i> 9-2, 48-2
amraq	dear, intimate (BU) <i>ā-m rā-hk̡ = amraq</i> 82-1	erik-	to be bored <i>e.-ip</i> 10-2, 56-3, 76-5
amrīl-	to rest <i>a.-ip</i> 67-2	īduq	holy <i>ī.</i> 72-2
anī	that (acc. of <i>ol</i> ) <i>a.</i> 36-2	īt	dog <i>ī.</i> 1-1, 2-1, 51-1, 76-2
apam	grandfather <i>a.</i> 1-2	iki	two <i>i.</i> [9-1?]
arīy	pure <i>a.</i> 29-1	ikinti	second <i>i.</i> 6-1, 89-1
asanke	innumerable (<< Skt. <i>asaṃkhyeya-</i> ) <i>a.-lār</i> 34-2	il-	to attach <i>i.-ä</i> 2-9 ; <i>i.-tim</i> 2-9
ay	month <i>a.</i> 1-1, 2-1, 2-4, 3-1, [6-1], 8-1, 10-1, 20-1, [32-1], 37-3, 42-1, 43-1, 49-1, 51-1, [56-1], 58-1, 58-2, 65-1, 66-1, [68-1], [73-1], 76-1, 87-1, 89-1, 91-1	kād	PN <i>k.</i> 37-4
ay	“Ah!” (exclamation) <i>a.</i> 62-1, 91-2	kāl-	to come <i>k.-ip</i> 47-2, 51-2, 66-2 ; <i>k.-mištā</i> 2-8
ayay	honor, respect ; cf. <i>ayay-qa tāgimlig</i> “reverend, honorable (a title for a Buddhist monk) <i>a.-qa tāgimlig</i> 2-6	kāši	→ <i>kši</i>
		kāšig, kāzig	line <i>k.</i> 1-4, [56-3], 66-4
ädgü	good <i>ä.</i> 78-1, 88-1	keč	late <i>k.</i> [2-7], 43-4
är-	to be <i>ä.-di</i> 62-1, 91-2 ; <i>ä.-ti</i> 2-6	kenki	late. later ; posterity <i>k.</i> 66-3, 76-5
ärki	a particle used in questions <i>ä.</i> 2-8	keṇ	wide <i>k.</i> 2-3
bar	existent, extant <i>b.</i> 2-6	kertü	truth <i>k.</i> 91-2
bar-	to go <i>b.-u</i> 28-1, 51-2, 59-5	kiyā	→ <i>ky-ä</i>
baš	PN <i>b.</i> 29-2	kör-	to see <i>k.-gü</i> 2-8, 36-4, 66-3, 78-3 ; <i>k.-sär</i> 25-2 ; <i>k.-üp</i> 78-5
beš	five <i>b.</i> 8-1, 20-1, 87-1	köz	eye (cf. No. 31, Descriptions) <i>k.-ki</i> 2-8
bešinč	fifth <i>b.</i> 1-1, 18-1, 51-1, 56-1, 66-1	kšan	moment (< Skt. <i>kṣaṇa-</i> ) <i>k.-i</i> 57-2
bičīn	monkey <i>b.</i> 42-1	kši	teacher, master (< TochA <i>käšši</i> ) <i>k.</i> 72-2
bilgä	PN <i>nomčī</i> <i>b.</i> 18-1 ; <i>nomčī</i> <i>b. šazīn</i> 19-1	küč	power <i>k.-intā</i> 37-4
bilig-du	PN <i>b.</i> 1-2	kün	day <i>k.</i> 2-2, [9-1?], 51-2
bir	one <i>b.</i> 2-4, [9-1?], 49-1, 51-1 ; <i>b. ygrmi-kä</i> 18-1 ; <i>b. ygrminč</i> 68-1	küsüş-	to wish <i>k.-sün</i> 1-2
		küši	incense <i>k.</i> 25-3
birlä	together <i>b.</i> 76-3	ky-ä	(diminutive) <i>k.</i> 1-4, 8-2, 9-2 ; (BU) <i>ki ya = kiyä</i> 83-1
bišindu	PN <i>b.</i> 75-2	likuy	PN (< Chin. <i>Lü-hui</i> 律惠) <i>l.</i> 76-3
biti-	to write <i>b.-dim</i> [1-4], 1-5, 3-2, 3-3, 4-1, 5-1, 8-2, 13-1, 19-2, 31-1, 43-2, [56-3], 59-1, 66-5 ; <i>b.-miš</i> 10-2 ; <i>b.-yü</i> 7-1; (BU) <i>pti ti-m*</i> = <i>bitidim</i> 13-1	lükčün	Lükchün (a city name) <i>l.-lüg</i> 9-1
		m-ä	also, too <i>m.</i> 2-7
biđig, bitig	writing <i>b.</i> 34-4	män	I <i>m.</i> 1-3, 2-3, 3-3, 13-1, 66-4, 70-1, 75-1, 78-3 ; (BU) <i>myām = män</i> 83-1
		mäniṅ	my <i>m.</i> 1-3
		mončuq	jewel <i>m.</i> 2-4

naypo-tu	PN n. 2-3	tart-	to draw t.-ip 2-4
nagasen	PN (<< Skt. <i>Nāgasena</i> -) (BU) <i>nā ga sem</i> = <i>nagasen</i> 13-1, 80-1	tasī	a name of monastery (< Chin. <i>Duo-ci</i> 多慈) t. 90-1 ; t. <i>sāṅrām</i> 2-4
naivasike	guardian deities (of the cave) (<< Skt. <i>naivāsika</i> -), n.-lar 1-5	tavışşan	hare t. 36-3
nom	dharma, teaching n. 76-4	taypidu	PN (< Chin. <i>Da-bei-nu</i> 大悲奴) t. 4-1, 8-2
nomči	PN n. <i>bilgä</i> 18-1 ; n. <i>bilgä şazın</i> 19-1	tägimlig	worhty ; cf. <i>ayaḡ-qa tägimglig</i> “reverend, honorable (a title for a Buddhist monk) <i>ayaḡ-qa</i> t. 2-6
ol	that o. 3-2, 3-3	tägin-	to reach, attain ; to receive ; to venture, humbly t.-äyin 37-5 ; t.-di 91-2 ; t.-dim 14-2, 50-1 ; t.-tim 2-5, 2-9, 7-1, 9-2, 27-1, 48-2, 51-2, 78-9 ; (BU) <i>tya [kya]m ti[-m]</i> = <i>tägingtim</i> 83-1
olor-	to sit, to stay o.-u 2-5 ; o.-up 3-2, 9-2, 56-3	täğşin-	to travel around t.-ip 47-1
oron	place o.-qa 76-4, 78-1 ; o.-ta [9-1?]	tärim	noble t. 29-3
oḡuz, otuz	thirty <i>altı o.-qa</i> 1-1 ; <i>yeti o.-qa</i> 3-1	te-	to say t.-p 1-5, 2-9, 3-3, 10-2, 66-3, 76-5
ödig	record, memory ö. 7-1, 16-1, 18-2, 26-1, 76-6	tekuy	PN (< Chin. <i>Ding-hui</i> 定慧) t. 44-1
pintso	PN (< Chin. <i>Bin-zang</i> 斌藏) p. 15-1, 16-1, 17-1, 31-1	terim	hall, chamber, great room t. 69-1 ; t.-tä 71-1, 77-1, 85-1
punyadaz	PN (<< Skt. <i>Punyadāsa</i> -) (BU) <i>pu nya da-z</i> = <i>punyadaz</i> 83-1	tīyoq	Tuyuq (< Chin. <i>Ding-yu</i> 丁谷) t. 1-4
qač	how many ; several q. 1-4, 51-2, 66-4	tiso	PN (< Chin. <i>Di-zang</i> 地藏) t. 76-3, 85-1
qıl-	to make q.-tım 18-2, 76-6	toyrıl	PN <i>qıṭay</i> t. 37-2, [45-1], [56-2]
qışıl, qızıl	valley, gorge q.-ta 1-4, 37-3	tolp	all t. 47-2
qıṭay	PN q. <i>toyrıl</i> 37-2, 45-1, 56-2	toḡuz	boar t. 3-1, 6-1, 10-1, 23-1, 32-1, 37-1, 46-1, 56-1, 60-1
qız	PN (“girl”) q. 29-2	toyın	PN (“Buddhist monk”) t. 2-6, 37-4
qoyn	sheep (BU) <i>kıu-yñ</i> = <i>qoyn</i> 52-1	toyınčoḡ	PN t. 9-1, 48-1, 51-1
qulut	slave, servant (modest word for “I, we”) q.-i 56-2	tölämiş	PN t. <i>şabi qy-a</i> 1-3, 2-5
qutačoḡ	PN q. 43-2	tört	four t. 36-4 ; t. <i>ygrmikä</i> 2-2
qutluḡ	fortunate q. 2-1 ; q.-lar 78-4	törtünč	fourth t. 2-1, 73-1
qy-a	PN; diminutive <i>alp sinqur</i> q. 62-1 ; <i>qutačoḡ</i> q. 43-2 ; <i>sikşabadre</i> q. 5-1, 14-2, 22-1, 27-1, 50-1 ; <i>tölämiş şabi</i> q. 1-3, 2-5 ; q. 56-3, 59-5	tu	Abbreviation of the title <i>tutuḡ</i> (cf. <i>tutuḡ</i> ) t. 76-3, [76-3]
sadu, saṭu	good (< Skt. <i>sādhu</i> ) s. 2-7, 7-2	tur-	to stay t.-miş PN 21-1 ; t.-u 49-1 ; t.-up 2-7, 10-2, 28-1, 48-2, 51-2, 69-2 ; t.-ur-ta 69-3, 76-5
sambodu	PN (< Chin. <i>San-bao-nu</i> 三寶奴) s. 19-2	tutuḡ	a title for a Buddhist monk (< Chin. <i>du-tong</i> 都統) t. 2-3, 9-1, 17-1, 19-2, 51-1
säkiz	eight s. <i>yğirmi-kä</i> 32-2	ud	ox u. 65-1, 66-1
sāṅrām	monastery <i>tasī</i> s. 2-4	üč	three ü. 10-1, 37-3, 42-1, 56-3
sinqur	PN <i>alp</i> s. <i>qy-a</i> 62-1	üčünč	third ü. 3-1, 10-1, 32-1
soma	PN s. 66-4	ür	a long time ; cf. <i>ür keč</i> “forever” ü. 2-7, 43-4
suv	water s. 2-2	vixar	temple, monastery v.-qa 51-1, 72-2
şabi	PN (“novice”) <i>tölämiş ş. qy-a</i> 1-3, 2-5	yayış	libation ; rain y. 2-2 ; y.-qa 66-2
şazın	PN (<< Skt. <i>Śāsana</i> -) <i>nomči bilgä</i> š. 19-1	yamu	exactly (affirmative modal particle) y. 3-2, 3-3, 59-4, 61-2
şäli	a title for a Buddhist monk (< Chin. <i>she-li</i> 舍利) š. 42-1	yañi	new (referring to one of the first ten days of a month) y. 8-1 ; y.-qa 10-1, 51-1
şikşabadre	PN (<< Skt. <i>Śikṣabhadra</i> -) š. 24-1 ; š. <i>qy-a</i> 5-1, 14-1, 22-1, 50-1	yazuq	sin y. 7-2
şila	PN š. 8-2	yänä	again (cf. <i>yenä</i> ) y. 2-6
şilavanti	a Buddhist title (< TochB <i>şilavānde</i> “well disposed (monk); monk”) š. 4-1	yenä	again (cf. <i>yänä</i> ) y. 32-4
taḡ	mountain t. 69-1 ; t.-ta 71-1, 77-1	yeti, yeḡi	seven y. <i>otuz-qa</i> 3-1 ; y. <i>yğirmi-kä</i> 66-1
tanuq	witness t. 1-5, 2-5, 2-6		
taqıyū	rooster t. 8-1, 35-1, 58-1, 73-1, 74-1, 74-2, 84-3		

yetinč	seventh	y. 20-1, 43-1	87-1, 89-1 ; y.-in 1-1, 68-1 ; (BU) yi la = yil 52-1
ygrmi	twenty	y.-kă 50-1, 91-1 ; beš y.-kă 8-1 ; bir y.-kă 18-1 ; tört y.-kă 2-2 ; yeđi y.-kă 66-1	yïmš-a PN y. 72-2
ygrminč	twentieth	bir y. 68-1	ymä and, again y. 46-2
yil	year	y. 2-1, 3-1, 6-1, 8-1, 10-1, 23-1, 32-1, 35-1, 36-3, 37-1, 42-1, 43-1, 46-1, 51-1, 56-1, 58-1, 58-2, 65-1, 66-1, 68-1, 73-1, 76-2, 84-3,	yükün- to venerate y.-düm 16-2, 17-1 ; y.-ür 15-1 ; y.-ür-män 47-1

## 5. Abbreviations and References

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