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

LI Gang*
ZHANG Hailong**

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.¹ In some of the ruined caves we find ancient wall inscriptions. Among them, as well as Cave 10 (K10),² 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.³

Independently from the works by Tursunjan Imin and Fu Ma/Xia Lidong,⁴ we published an article dealing with the Old Uyghur wall inscriptions of Chambers A and B of Cave 26.⁵ 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 13th and 14th 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 Hirotoshi 萩原裕敏 and Dr. Kitsudō Kōichi 橘堂晃一.⁶

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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.

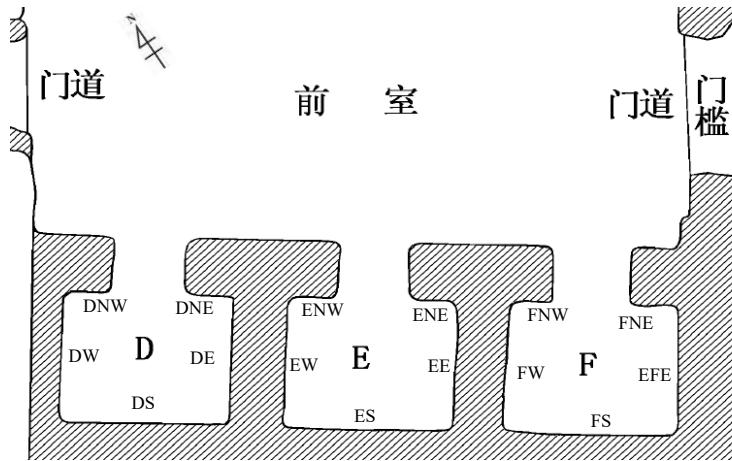


Fig. 1 Plan of Chambers D, E, F of Cave 26
(after CASS/AT 2020: fig. 12, with amendments of designations of walls in the present paper)

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鶻文題記 “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 四行吐火羅文題記 “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, 正壁左側墨書五行回鶻文題記 “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 *akṣara* or illegible part of an *akṣara* (vowel or consonant)
- [] part of an *akṣara* of which trace is completely lost
- ‡ || punctuation marks
- Italic* uncertain *akṣara* or part of an *akṣara* (vowel or consonant)
- C^h an aspirated consonant
- *virāma* stroke
- * dot used with *virāma* stroke which is attached to the *akṣara* intended to indicate a word final consonant

- 1 *it yil-in beşinč ay altü [o]d[uz-qa]*
- 2 *bilig-du apam küs[ü]şün bol[zun?]*
- 3 *män tölämiš šabi qy-a bo mäniy y[azuq?]*
- 4 *[tü]yoq qis[il]-ta qač käsig ky-ä [bitidim?]*
- 5 *taňuq naivasike-lar tep (biti)d(im)*

¹In the Dog year, the fifth month, on the twenty-sixth day. ²May my grandfather, Bilig-du's wish come true. ³I, Tölämiš Šabi Qy-a, this is my sin(?) ⁴(I wrote?) several lines in Tuyuq valley. ⁵Witness 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 beşinč 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.

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 ygrmikä suv yayış kün ü[zä]*
- 3 *män naypo-tu tutuň keň*
- 4 *bo tası sänräm-tä bir ay mončuq tar[tip]*
- 5 *oloru tägintim tanuq tölämiš šabi [qy]-a*

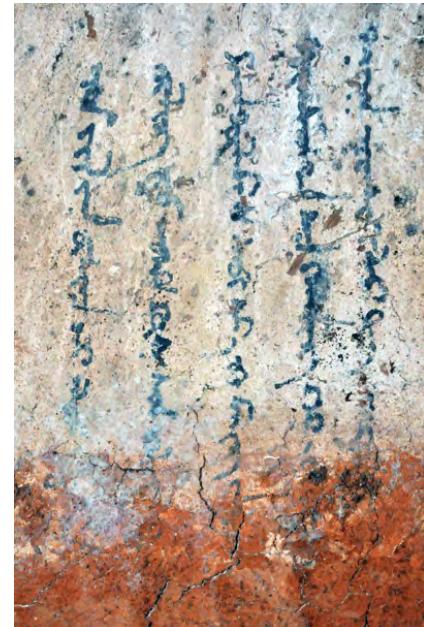


Fig. 2 No. 1
Chamber D, the south wall

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

6 bar ärti yänä tanuq toyin ayay-q[a tägi]mlig
 7 m-ä bolti satu bolup ür [keč tur]up
 8 köz-ki kälmiš-tä körgü bolur ärk(i)[]
 9 tep ilä tägintim iltim tägintim =

Tölämış Šabi Qy-a, was there. There was also, the witness, Toyin 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 yayiš kün*: *yayiš* originally means “flowing down together,” and then means “a libation (to a deity).”⁷ 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 yayiš 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 *naypo-tu*: For Uyghur Buddhist names *XX-du* “slave (*du* < Chin. *nu* 奴) of XX,” see Zieme 1994. Here, the ductus *N'X* = *nay ~ 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 > *Nežüng* > *Lešting*; 納職 > *Napčik* > *Lapčuq*), can we reconstruct such a name as *Le-bao-nu* 樂寶奴 > **lappodu* > *naypo-du*? *Le-bao* 樂寶 is attested as a name of Buddha in, e.g., Taisho Vol. 9, No. 265, 197a26.

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

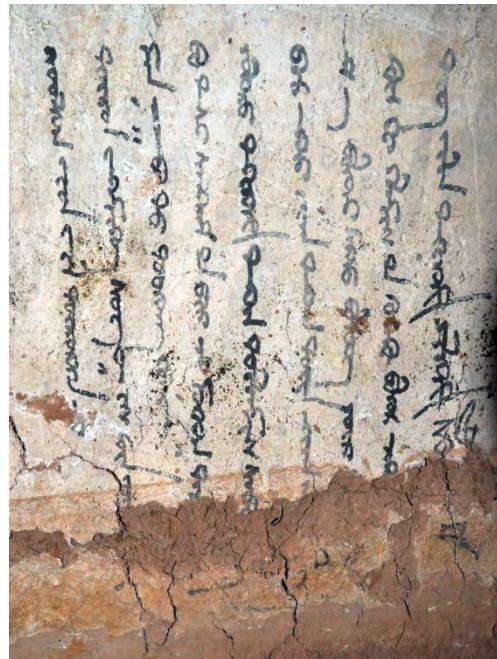


Fig. 3 No. 2
 Chamber D, the east wall

⁷ Clauson 1972: 908.

mercy.”⁸ Recently, Fu Ma and Xia Lidong proposed to regard *tasii* as the transcription of Chinese *ta-si* 塔寺 “stupa monastery.” They dated this borrowing to Yuan times, based on that Uyg. *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* 捏佛珠. 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.⁹

2-7 *iir* [*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 *[tu]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,¹⁰ while Geng Shimin regarded it as a sign of “goodness.”¹¹

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

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

1 tonuz yıl üçünč a(y) yeti otuz-qa m(ä)n	1 The Boar year, the third month, on the twenty-seventh
2 [] oloru(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) (?)]
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Commentary

4-1 *šilavanti*: Originates from Buddhist Hybrid Sanskrit *śīlava(n)ta- through the intermediary of Tocharian B *śilavānde*, and this is a Buddhist title common to see in Uyghur. See Ogihara 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).
-------------------------------------	------------------------------------

⁸ Li/Zhang 2021: 160.

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

¹⁰ Haneda 1958: 166–167; Shōgaito 1974: 044; Zieme 2009: 10–12.

¹¹ 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 toŋuz yıl 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 2memory! 2May there be no sin! *Sādhu! Sādhu!*

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

Descriptions: Lower center of the the east wall.

1 taqřyu yıl altıñč ay beş {yanji} ygrmi(kä) m(ä)n 1The Rooster year, the sixth month, on the fifteenth
2 taypidu šila ky-ä bitidim 2day. 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 lükčüj-lüg toyinčoy tutuj bo id[o]q [oron-ta? bir? iki? kün?] 1

2 ky-ä olorup altin enä tägintim (.)[]

1-2I, Toyinčoy Tutuj, from Lükčüj, staying in this holy [place? for a couple of days?], 2humbly descended down (from the Tuyuq).

Commentary

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

9-1 *toyinčoy tutuj*: 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 tonuz yil ücünč ay üč yanji-qä	1 The Boar year, the third month, on the third day.
2 erikip turup bitimiš 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 şā 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 ^h ā dri lk ^h i ta-m*	śrībhadri l(i)khitam	11 Śrībhadra wrote.

Commentary

12-1: The scribe’s name *śrībhadri* (not *śrībhadra*) 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. *līkh-* “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 sem × ca ki pti ti-m*	mān nagasen [...] bitidim	1 I, Nagasen-[...], wrote.

Commentary

13-1: A word following the personal name Uyg. *nāgasem* ~ *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 *nāgasem* 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)	1I, Šikš[aba]d(re)
2 qy-a tā[gin](dim)	2Qya came here.
3 čižt[im]	3(I) depicted (this).

Commentary

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

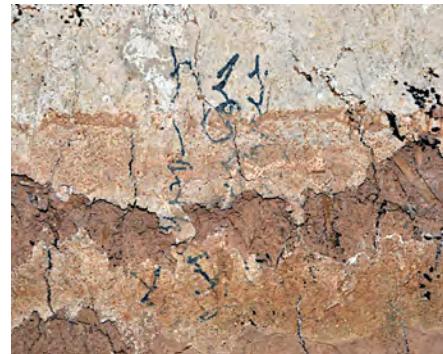


Fig. 5 No. 14
Chamber D, the north wall

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. Beşbaliq), 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.

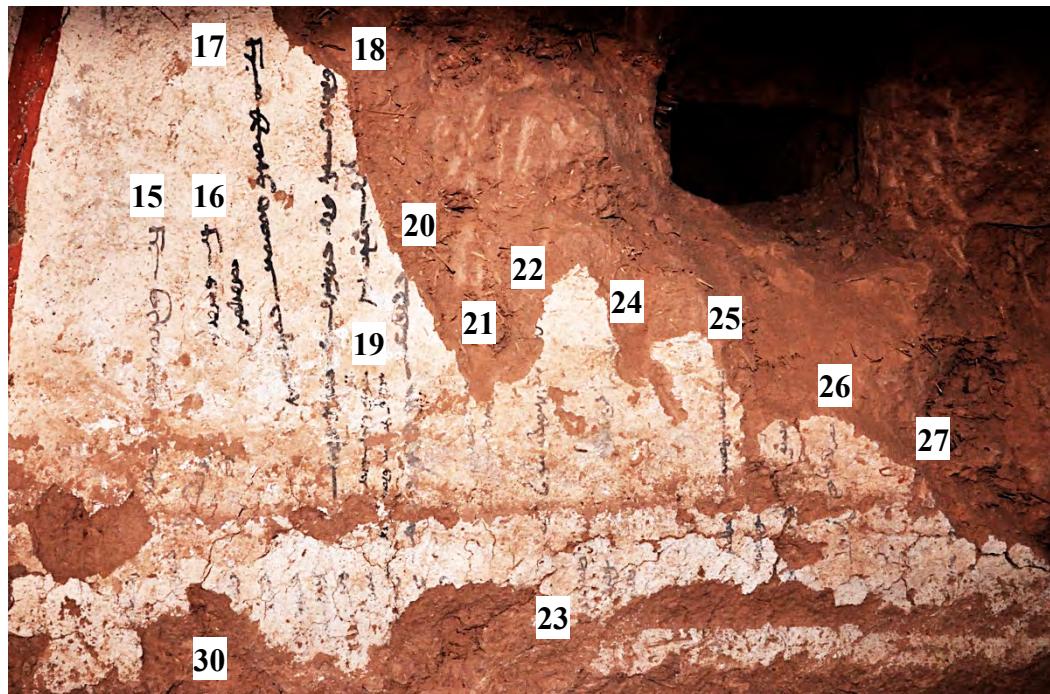


Fig. 6 Nos. 15–27, 30 (Chamber E, south wall, the left (east) side)

1 *m(ä)n pintso* (...) *yükünür* (..)

₁I, Pintso, worship.

Commentary

15-1: Imin overlooked the words following the personal name *pintso* (< Chin. *bin zang* 犬藏). 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 <i>m(ä)n pintso</i>	<i>ödig</i> (...)	₁₋₂ I, Pintso, worshipped	₁ Memory
2 <i>yükündüm</i>			

Commentary

16-1: Imin mistook the personal name *pintso* for *bäkiüz*. 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 <i>m(ä)n pintso tutun</i> <i>yükündüm</i> (..)	₁ I, Pintso Tutun, worshipped.
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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 qiltüm

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 šazin (...)

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

1(I), Nomči Bilgä Šazin (...)

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

*Commentary*19-1 *sambodu*: < Chin. *san bao nu* 三寶奴. See Geng 2006: 136; Matsui 2004: 66.19-2 *šazin*: “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[anji]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.

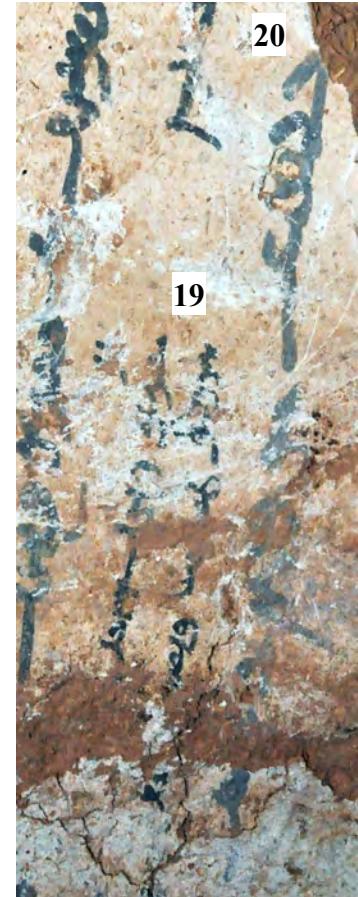


Fig. 7 Nos. 19, 20

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

2 []MYŠ-D' 2[....] when [....]

Commentary

21-1 *turmīš*: 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 [](.) ſikšabadre qy-a [tä]gintim

1[....] I, Šikšabadre Qy-a put (this) humbly.

Commentary

22-1 *ſikšabadre qy-a*: The personal name *ſikšabadre* shoud 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.



Fig. 8 Nos. 21, 22

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

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

1 toŋuz y[il]]	1 The Boar year [....]
2 biŋ[idiŋ]]	2 [I] wrote [....]
3 (...)[]	

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

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

1 [] (ſ)ikšabadre 1 ſikšabadre



Fig. 9 Nos. 23, 24

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

Descriptions: Center of the south wall.

1 [t]oyiŋcoy tut[uŋ] [bo] iidoq	
2 [](..)[] körsär []	
3 [] [k]üši []m k[]	

1[.... T]oyiŋcoy 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.

1 [] ödig bol[z]un 1[....] 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] 1(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]](...)

1[....] stayed (here) and (I) humbly departed

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

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

1 arïy 1-5 May Arïy-Baš-Qız-Tärim

2 baš qız become Buddha!

3 tärim

4 bur[xan]

5 bolşun

Commentary

29-1-3 *arïy baš 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/ürmän* (or *yükün/düüm*). 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)

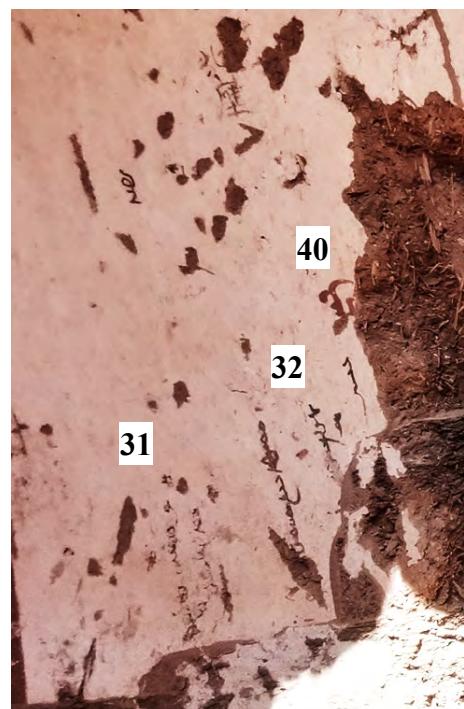


Fig. 11 Nos. 31, 32, 40
(Chamber E, the west wall)

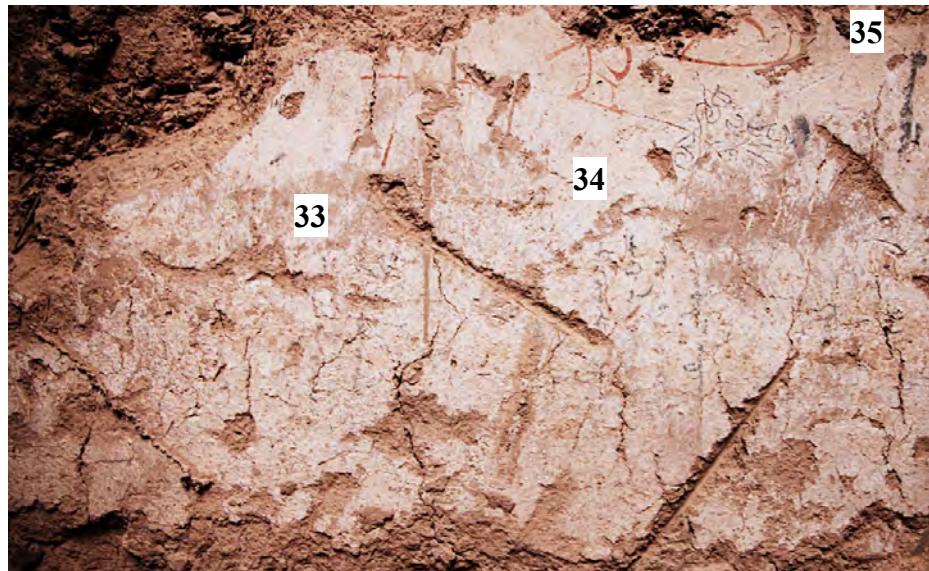


Fig. 12 Nos. 33, 34, 35 (Chamber E, the west wall, the lower center)

1 m(ä)n pintso bitidim	1 I, Pintso, wrote (this).
2 yükündüm	2 I worshipped.

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

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

1 tonuz yıl üçünč [ay]	1 The Boar year, the third [month],
2 s(ä)kiz yägrmi[k](ä) (.) []	2 on the eighteenth day. [....]
3 QW	3(....)
4 yenä	4 Again

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

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

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

Descriptions: Lower center of the west wall.

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

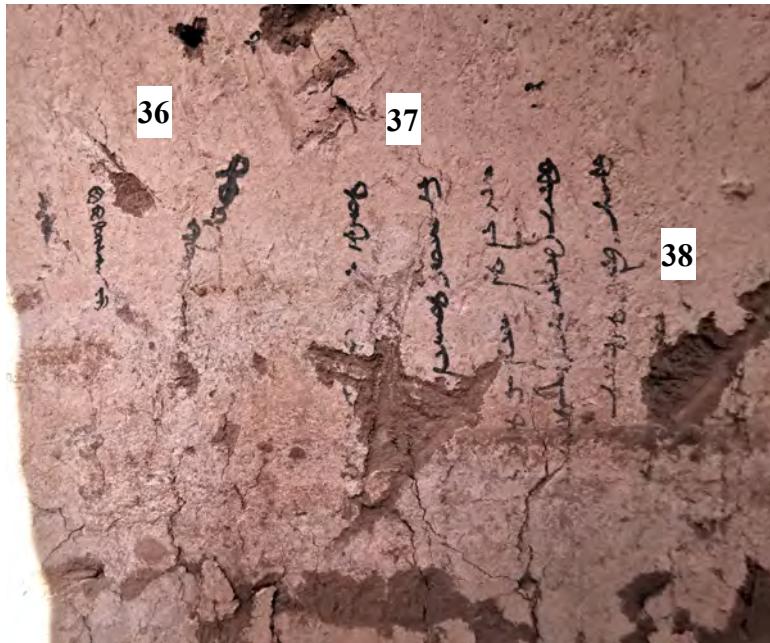


Fig. 13 Nos. 36–38 (Chamber E, west wall)

Commentary

34-5 *asanke-l(är)(?)*: Uyg. *asanke* < TochA *asamkhe* < Skt. *asamkhyeya-* “uncountable,” corresponds to Chin. *a-seng-qi* 阿僧祇.

No. 35 K26-EW-Uyg21 [Fig. 12]

Descriptions: Lower center of the west wall.

1 taqīyu yīl 1 The Rooster year

No. 36 K26-EW-Uyg22 [Fig. 13]

Descriptions: Lower center of the west wall.

1 []Y	1[...]Y
2 anī(?)	2that(?)
3 {bo} bo tavišyan yīl	3This Hare year
4 tört körgü	4Four views

No. 37 K26-EW-Uyg23 [Fig. 14]

Edition & Facsimile: Imin 2020: No. 22 and Fig. 6.

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



Fig. 14 Nos. 37, 39 (Chamber E, west wall)

1	tojuz y[rl] (..)[](.) (...) y(a)ŋi-[qa] (...)	₁ The Boar year, [the ...th month], on the [....] day.
2	m(ä)n qītay toyrl[](.....)	₂ I, Qītay Toyrl [....]
3	qīzil-ta üč ay tu[rup]	₃ I stayed the (Tuyuq) valley for three month
4	buyan kūčin-tä käd toyñ	₄ through the merit power, Käd monk
5	burxan bolu täginäyin	₅ I shall become Buddha!

Commentary

37-2 *qītay toyrl*: The personal name appears also in Nos. 45 and 56, and another inscription in Chamber B of Cave 26.¹² All the attestations should refer to one and the same person.

37-4 *käd*: Derived from Sog. *k'dy* “very, extremly,” 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(η)* 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.

¹² Li/Zhang 2021: 154–155 (K10-B-Y2).

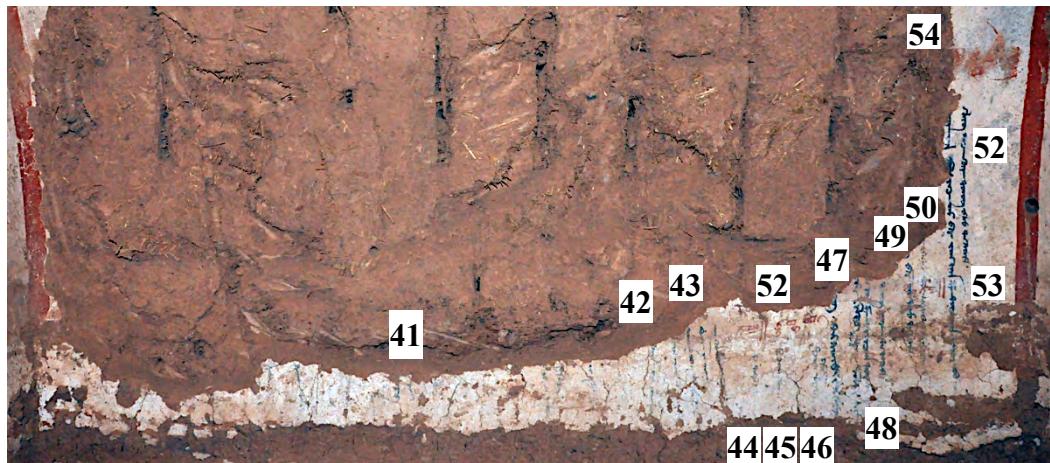


Fig. 15 Nos. 41–54 (Chamber E, east wall)

No. 42 K26-EE-Uyg28 [Fig. 16]

Descriptions: Bottom center of the east wall.

1 [bi]čin yīl üč[ünč] ay

1 The Monkey year, the third month

No. 43 K26-EE-Uyg29 [Fig. 16]

Descriptions: Bottom center of the east wall. The handwriting seems similar to that of No. 42.

1 (...) yīl yetinč ay []

2 qutačoy qy-a bitidim (...)

3 bolzun yazu-q bol[mazun]

4 ür keč [] (.....)

1 The [...] year, the seventh month, [...]2I, Qutačoy Qy-a

wrote (this). [...] 3May [...] be! May there be no sin!

4[May this writing remain] forever, [...]

Commentary

43-2 *qutačoy*: a personal name which is also found in other Uyghur Buddhist text. See Kasai 2008: 268.



Fig. 16 Nos. 42, 43

No. 44 K26-EE-Uyg30 [Fig. 17]

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

1 m(ä)n tekuy š[äli]

1 I, Tekuy š[äli]

Commentary

44-1: The scribe *tekuy šäli* 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 qītay [toyril?] 1I, Qītay [Toyril?]

Commentary

45-1 *qītay [toyril?]*: The lacuna following the personal name *qītay* may be supplemented with *toyril*. See commentary 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 tonuz yıl P[] 1The 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 [kä]lip tägsinip yükünürmän []
2 [b]irlä kälip (....) tolp (....) []
1(I) walk around and worship. [...] 2(I) came
[to] together with [...] all [...]

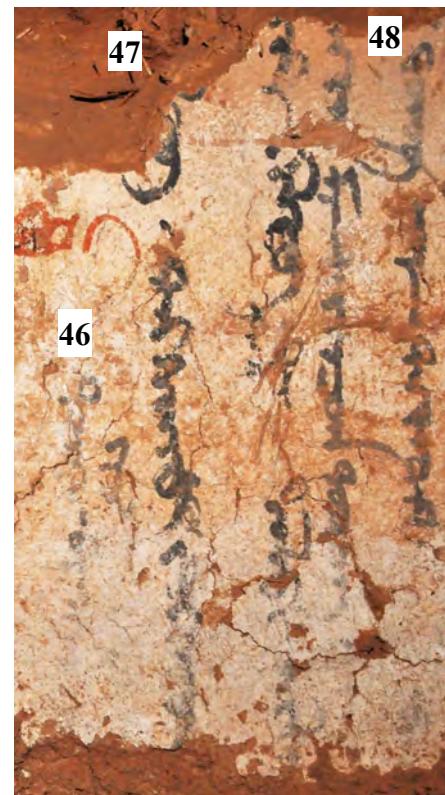


Fig. 18 Nos. 46–48

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]ŋiqa m(ä)n toyinčoy tu[tuŋ] 1On the [] day. I, Toyinčoy Tu[tuŋ],
 2 [](.) turup enä tägintim 2stayed (here) [...] and descended down (from this monastery).

Commentary

48-1 *toyinčoy*: Imin's *[toyä]nčuq* 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 tägindim
 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.

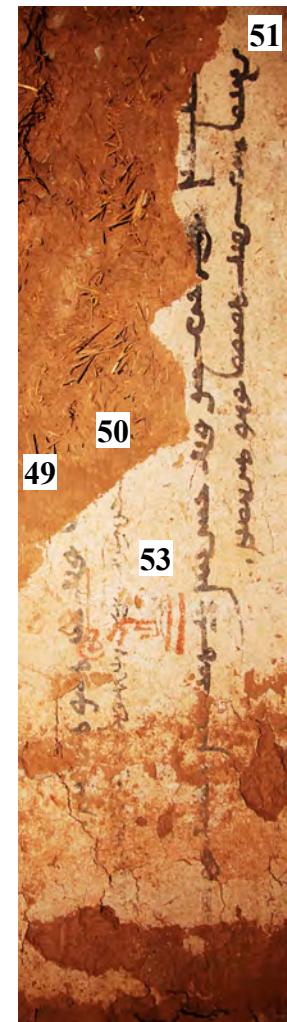


Fig. 19 Nos. 49–51, 53

1 [i]t yil beşinč ay bir yanjiqa m(ä)n toyinčoy tutuŋ bo v(i)x[ar-qa]

2 kälip qač kün turup baru tägintim

1 The Dog year, the fifth month, on the first day. I, Toyinčoy Tutuŋ, 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 ^h i ta-m ū-yñ yi la	/// l(i)khitam kuyñ yilä	1[....] (someone) wrote. Sheep year(?)

Commentary

52-1: For *l(i)khitam*, see commentary 12-1 above. The right side of the *virāma* stroke between <ū> and <yñ> 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 *danda* <ū> suggests that it is an Old Uyghur inscription in Brāhmī script. Taking it into consideration, *kuyñ yilä* could be intended to indicate Old Uyghur *qoyn yil* “sheep year.”

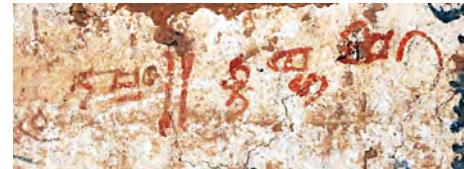


Fig. 20 No. 52

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 ^h × ta-m*	///× t× l(i)khitam	1[....] (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.



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

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^h×> is written on the south wall.

Transliteration	Transcription	
1 /// × kṣa b ^h ā dra lk ^h 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 ^h ā ×ī	kumudabha(dr)i
2 ha rṣa b ^h ā ×ī	harṣabha(dr)i

₁Kumudabhadra ₂Harṣabhadra

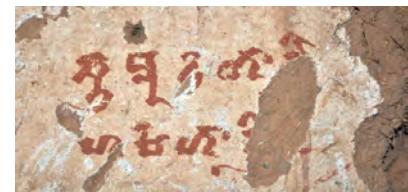


Fig. 22 No. 55
(Chamber E, west side of the north wall)

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,”



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

1 tojuz yıl beşinč [ay]	₁ The Boar year, the fifth [month],
2 yigrmikä qulutü qītay [toyril]	₂ on the [...] day. [I], the servant (of Buddha), Qītay
3 qy-a erikip olorup üč [käzig? bitidim?]	[Toyril, and] ₃ Qy-a, staying in boredom, [wrote?]
4 TW(.)[]	three [lines?] ₄ [....]

Commentary

56-2 *qītay* [toyril]: See commentray 37-2 above.

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,¹³ 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(?) kṣan-ī []	₂ [sometimes (?)] a moment [....]

Commentary

57-2 *kṣan*: derives from Skt. *kṣaṇa-* via TochA/B *kṣam* (~ TochB *kṣām*) from Sogd. *kṣn*. 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 maybe by different scribes.

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

¹³ 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.”

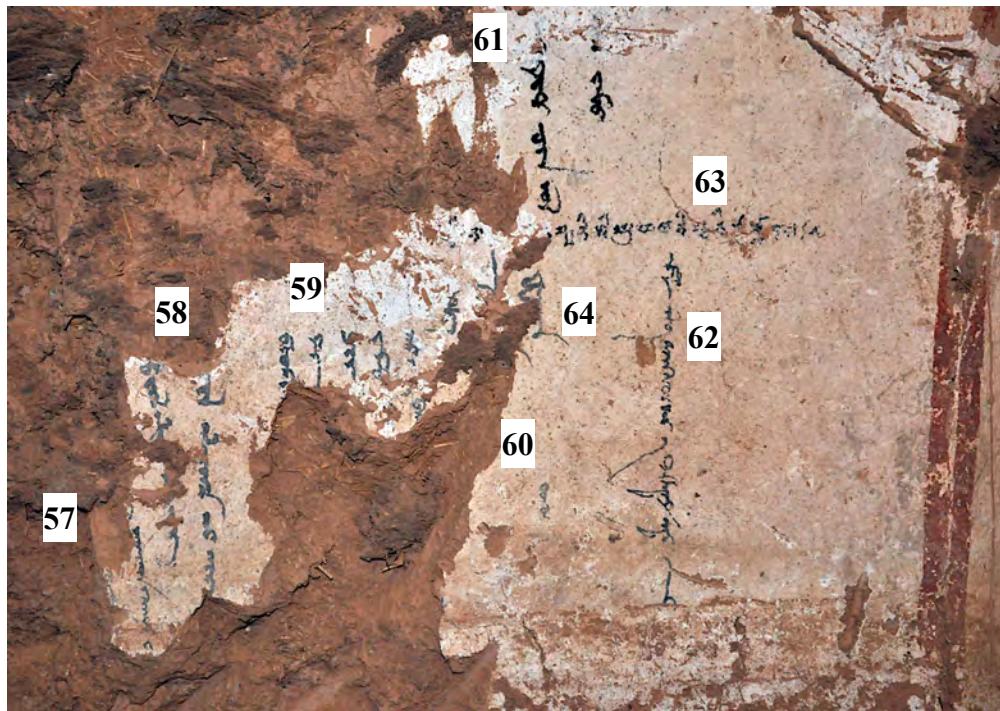


Fig. 24 Nos. 57–64 (Chamber F, the west wall)

Commentary

58-2 [] *yıl*: If one of these two lines is a repetition of another, the line 2 could be of the same Rooster year (*[taqīyü]* *yıl*).

No. 59 K26-FW-Uyg03 [Fig. 24]

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

1	bitid[im(?)]]	₁ (I) wrote(?) [....]
2	m(ä)n []	₂ I [....]
3	čin []	₃ true [....]
4	yamu []	₄ It is indeed [....]
5	qy-a bar[u?]	₅ Qy-a went(?)[....]

No. 60 K26-FW-Uyg04 [Fig. 24]

Descriptions: Located in the middle of west wall (西壁) of Chamber F and written with semi-cursive script.

1	torjuz	₁ The Boar (year)
---	--------	------------------------------

No. 61 K26-FW-Uyg05 [Fig. 24]

Edition & Facsimile: Imin 2020: No. 8 and Fig. 3.

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

1 [tä]gintim čin ol 1(I) arrived here. It is true 2indeed
2 (.) yamu

No. 62 K26-FW-Uyg06 [Fig. 24]

Edition & Facsimile: Imin 2020: No. 9 and Fig. 4.

Descriptions: Middle rightmost (= north) of the west wall.

1 m(ä)n alp sinqur qy-a täg(i)ndim ärdi ay I, Alp Sinqur Qy-a arrived (here). Ah!

No. 63 K26-FW-Brh07 [Fig. 24]

Descriptions: Middle right (= north) of the west wall, above No. 62. A Brāhmī-Sanskrit inscription.

Transliteration	1 /// <i>i ta</i> [ca. 2 akşaras] × <i>şa ti sí g^hra ya t^hā ti s^hā a ti ×ā ×ā ta-m</i> ‡ 1
Transcription	/// <i>i ta</i> [ca. 2 akşaras] × <i>şyati sīghra(m) yathā tişthati ×ā ×ā tam</i> ‡ 1

[....] will (do something) at once, as it stands. (Something) was done

Commentary

63-1 *ta*: This akṣara can be also read as <na>. If the reading <ta> is correct, Skt. *tathā* “in that manner, so, thus” can be restored as a correlative of Skt. *yathā* in the following part.

63-1 *yathā*: is Sanskrit “like.” See FHD, 507.

63-1 *tishthati*: 3sg. prs. active, the root of this word is *sthā-* “stand up, stay.” See FHDCD, 1207.

No. 64 K26-FW-Brh08 [Fig. 24]

Descriptions: Middle right (= north) of the west wall, beneath the Brāhmī inscription No. 63.

H. Ogihara and K. Kitsudō suggested us that the remaining *akşaras* can be read as *rtrā lka a*, The second *akşara* can be also read as *l[]u*. However, these *akşaras* do not provide graspable phrases. The starting points of these *akşaras* are different each other, and therefore we may suppose that no graspable phrase was not intended.

No. 65 K26-FE-Uyg09 [Fig. 26]

Edition & Facsimile: Imin 2020: No. 9 and Fig. 4.

Descriptions: Top center of the east wall, overlapped by the Brāhmī inscription No. 80.

1 ud yil besinč ay The Ox year, the fifth month

Commentary

65-1 *ud yil besinč ay*: This date may belong to the same month of in No. 67 below.



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 yil beşinč ay yedi
- 2 ygrmi-kä yayiš-qa kälip
- 3 kenki körgü bolsun tep
- 4 män som-a qač käsig
- 5 bitidim

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

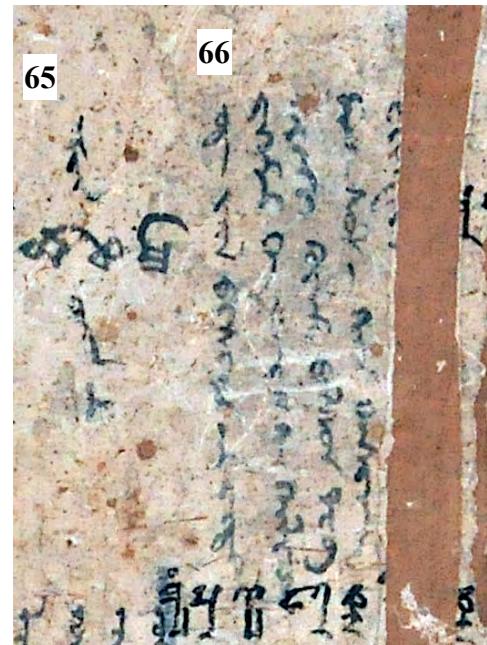


Fig. 26 Nos. 65, 66

Commentary

66-2 *yayiš*: Probably it is an abbreviation of *suv yayiš 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 aγđinip T(..)[]	1 Climbing [....]
2 amr̥lip (.....)[]	2 Taking rest [....]
3 adırt[liq?]	3 Distinctly [....]

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

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

1 [] yil-İN bir yg[rminč ay]	1 In the [....] year, the eleventh [month]
2 [ö]dig bolzun	2 May it be a Memory!

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

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

1 bo tay? terim?(..)	1 This mountain? The temple? [....]
2 turup(?)TM(..)[](..)	2 staying(?) [....]
3 k(ä)lip turur-t(a) (i)l[t](im)?	3 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[]	1 I, T[....]
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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 1 In the mountain, in this temple

Commentary

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

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

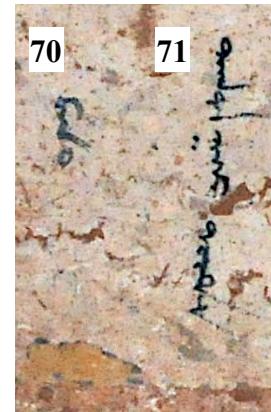


Fig. 30 Nos. 70, 71

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 adīnčīy adruq

2 īduq bo vrخار-qa m(ä)n yīymīš-a kši

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

Commentary

72-2 *kši*: < TochA *käṣṣi* “teacher, master” (See Wilkens 2021: 359). Imin overlooked it.



Fig. 31 Nos. 72, 73

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 taqīyu yīl törtünč [ay] 1-2 The Rooster year, the fourth [month]

Commentary

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

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 taqīyu	₁ The Rooster (year)
2 taqīyu	₂ The Rooster (year)

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

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

1 män 'S(.)[]	₁ I, 'S(.)[....]
2 bišindu []	₂ Bišindu [....]

Commentary

75-2 *bišindu*: The ductus may well be read as *PYSYNDW* = *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	₁ Findings
2 it yil altinč ay b[eš?]	₂ The Dog year, the sixth month, [on the day]
3 likuy tu tiso [tu(?)] birlä (..)[]	₃₋₄ Likuy-tu and Tiso-[tu(?)] together [] climbed up
4 oron-qa nom tutyalī(?) aγit(i)[nīp]	to (this) place in order to cleave to the buddha-dharma,
5 erikip turur-ta kenki kö[rgü bolzun tep]	and ₅ during stayin in boredom, [saying “May it be]
6 ödig qiltüm	seen by posterities!,” ₆ 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* 智惠 “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.

76-4 *nom tutyalī*: *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 tut-*: 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.

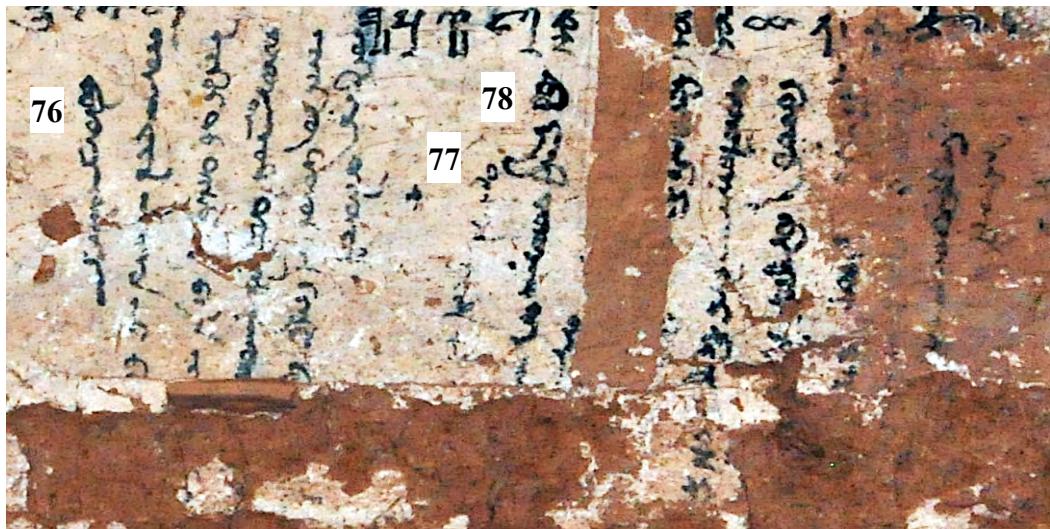


Fig. 33 Nos. 76–78

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

1 ma he ndra sem̄ vai b̄ā-ś mā

Transcription

mahendrasem̄ vaibhāś mā ₁Mahendrasena, Vaibhāśa(?) [...]

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

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

Transliteration

1 a ha nā ga sem̄ lk̄i ta-n̄*

Transcription

aha(m) nāgasem̄ l(i)khitam ₁I, Nāgasena, wrote.

Commentary

80-1 *l(i)khitam*. See commetary 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

1 a ham̄ gu ḥa ra []ī

Transcription

aham̄ gunara(kṣ)ī ₁I, Günarakşin

Commentary

81-1 *gunara(kṣ)ī*: ⁰-*ra(kṣ)ī* can be m.sg.nom. of Skt. *rakṣin-* “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

1 ā-m* rā-h̄k ā tā-s* lā-ī*

Transcription

amraq adaś-lar ₁Beloved friends

Commentary

82-1: The diacritic vowel sign <e> above <ta> looks like <ā> attached to <ṅa> or <ṅa>. 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.

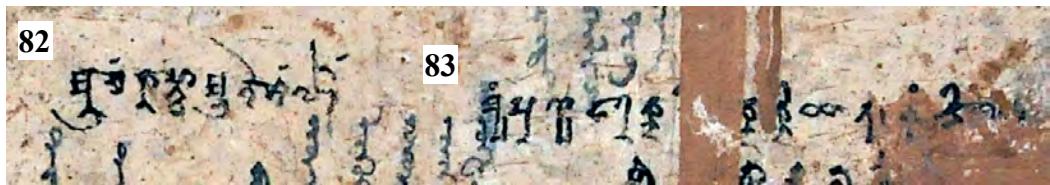


Fig. 35 Nos. 82, 83

Transliteration 1 myam pu nya da-z ȶa × ȶi ya tya *kyam ti-m*

Transcription män punyadaz k[....]k kiyä tā[gi]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. *kiyä*. Cf. commentary 13-1 above. Uyg. *tägintim* = *tya kyam 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 [taqī]yu yil 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 26.¹⁴ Imin related these attestations of *tirim* (~ *terim*)

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

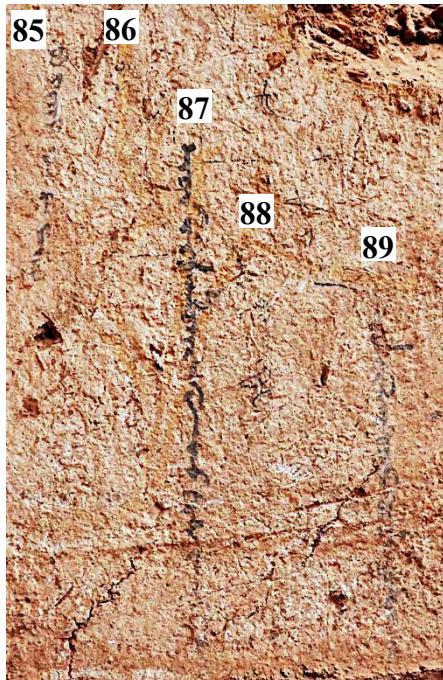


Fig. 37 Nos. 85–89
(Chamber F, west side of the north wall)

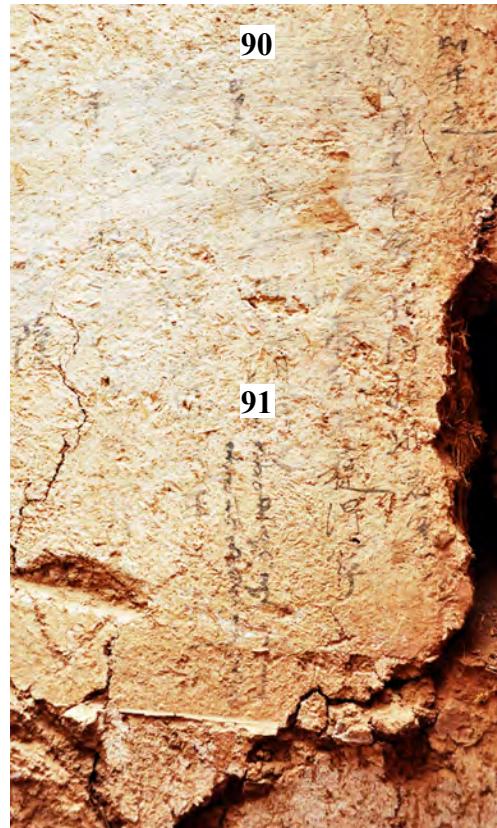


Fig. 38 Nos. 90, 91
(Chamber F, east side of the north wall)

with Modern Turkish *dirim* “life,” though speculating its meaning as “cave temple” or “gorge, valley” from the context.¹⁵ Contemporaneously but independently of him, we posited a similar interpretation.¹⁶ Contrarily, Fu/Xia proposed the reading as *TYYYM* ~ *tiyim* < Chin. *di-yin* 地窖 “underground cellar,”¹⁷ 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.”¹⁸

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

1 This (temple?)

¹⁵ Imin 2020: 121, 126, 127.

¹⁶ Li/Zhang 2021: 153.

¹⁷ Fu/Xia 2021: 198.

¹⁸ 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 ït yïl altïnč ay beš y[anjï-qä]

₁The Dog year, the six month, on the fifth day.

Commentary

87-1 *altïnč*: 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

₁Good, good!

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

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

1 ït yïl ikinti ay (.....)

₁The 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.¹⁹

1 bo tasï

₁This Tasï

Commentary

90-1 *tasï*: 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 altïnč ay ygrmikä (...) (...)

₁The sixth month, on the twentieth day. [....]

2 kertü tägindi ärdi ay?

₂(they) have got the truth. Ah!(?)

¹⁹ CASS/AT 2020: 446, reads it as □乘走停口得」天□□□已□宁□得推□□寧」□□□□□□□□□□□□^(善)提
得寧」□□□□□滿阿□」彌勒菩薩毗沙天王」千手千眼大悲觀世□^(善)^(善)」□□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</i> = <i>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</i> = <i>bo?</i> 40-1
adīnčīy	especially, very <i>a.</i> 72-1	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> 8 ; <i>b.-zun</i> (= <i>b.-sun</i>) 1-2, 26-1, 29-5, 66-3, 68-2, [76-5] ; (BU) <i>[po]l[su]m</i> = <i>bolzun?</i> 39-1
adīrt	distinct <i>a.-liq</i> 67-3	bulunč	finding <i>b.</i> 76-1
adruq	different <i>a.</i> 72-1	burxan	Buddha <i>b.</i> 29-4, 37-5
aydīn-	to climb <i>a.-ip</i> 67-1	buyan	merit (<< Skt. <i>punya-</i>) <i>b.</i> 37-4
alīnč	findings, profit <i>a.</i> 76-1	čīn	truth (< Chin. <i>zhen</i> 真) <i>č.</i> 3-2, 59-3, 61-1
alp	PN <i>a. siyqur qy-a</i> 62-1	čīz-	to depict <i>č.-tim</i> 14-3
altī	six <i>a. oduz-qa</i> 1-1	en-	to desend <i>e.-ä</i> 9-2, 48-2
altīn	below <i>a.</i> 9-2	erik-	to be bored <i>e.-ip</i> 10-2, 56-3, 76-5
altīnč	sixth <i>a.</i> 8-1, 58-2, 76-2, 87-1, 91-1	īduq	holy <i>i.</i> 72-2
amraq	dear, intimate (BU) <i>ā-m rā-hk</i> = <i>amraq</i> 82-1	īt	dog <i>i.</i> 1-1, 2-1, 51-1, 76-2
amrīl-	to rest <i>a.-ip</i> 67-2	iki	two <i>i.</i> [9-1?]
anī	that (acc. of <i>ol</i>) <i>a.</i> 36-2	ikinti	second <i>i.</i> 6-1, 89-1
apam	grandfather <i>a.</i> 1-2	il-	to attach <i>i.-ä</i> 2-9 ; <i>i.-tim</i> 2-9
arīy	pure <i>a.</i> 29-1	käd	PN <i>k.</i> 37-4
asanke	innumerable (<< Skt. <i>asamkhyeya-</i>) <i>a.-lär</i> 34-2	käl-	to come <i>k.-ip</i> 47-2, 51-2, 66-2 ; <i>k.-mištā</i> 2-8
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	käši	→ <i>kši</i>
ay	“Ah!” (exclamation) <i>a.</i> 62-1, 91-2	käsig, käzīg	line <i>k.</i> 1-4, [56-3], 66-4
ayay	honor, respect ; cf. <i>ayay-qa</i> <i>tägimlig</i> “reverend, honorable (a title for a Buddhist monk) <i>a.-qa</i> <i>tägimlig</i> 2-6	keč	late <i>k.</i> [2-7], 43-4
ädgü	good <i>ā.</i> 78-1, 88-1	kenki	late, later ; posterity <i>k.</i> 66-3, 76-5
är-	to be <i>ā.-di</i> 62-1, 91-2 ; <i>ā.-ti</i> 2-6	keŋ	wide <i>k.</i> 2-3
ärki	a particle used in questions <i>ā.</i> 2-8	kertü	truth <i>k.</i> 91-2
bar	existent, extant <i>b.</i> 2-6	kiyä	→ <i>ky-ä</i>
bar-	to go <i>b.-u</i> 28-1, 51-2, 59-5	kör-	to see <i>k.-gū</i> 2-8, 36-4, 66-3, 78-3 ; <i>k.-sär</i> 25-2 ; <i>k.-üp</i> 78-5
baš	PN <i>b.</i> 29-2	köz	eye (cf. No. 31, Descriptions) <i>k.-ki</i> 2-8
beš	five <i>b.</i> 8-1, 20-1, 87-1	kšan	moment (< Skt. <i>kṣaṇa-</i>) <i>k.-i</i> 57-2
bešinč	fifth <i>b.</i> 1-1, 18-1, 51-1, 56-1, 66-1	kši	teacher, master (< TochA <i>käṣṣi</i>) <i>k.</i> 72-2
bičin	monkey <i>b.</i> 42-1	küč	power <i>k.-intä</i> 37-4
bilgä	PN <i>nomči</i> <i>b.</i> 18-1 ; <i>nomči</i> <i>b.</i> <i>šazin</i> 19-1	kün	day <i>k.</i> 2-2, [9-1?], 51-2
bilik-du	PN <i>b.</i> 1-2	küsüš-	to wish <i>k.-sün</i> 1-2
bir	one <i>b.</i> 2-4, [9-1?], 49-1, 51-1 ; <i>b.</i> <i>ygrmi-kä</i> 18-1 ; <i>b.</i> <i>ygrminč</i> 68-1	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</i> = <i>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	lükčüŋ	Lükchün (a city name) <i>l.-lüg</i> 9-1
bidig, bitig	writing <i>b.</i> 34-4	m-ä	also, too <i>m.</i> 2-7
		män	I <i>m.</i> 1-3, 2-3, 3-3, 13-1, 66-4, 70-1, 75-1, 78-3 ; (BU) <i>myām</i> = <i>män</i> 83-1
		mäniŋ	my <i>m.</i> 1-3
		mončuq	jewel <i>m.</i> 2-4

naypo-tu	PN <i>n.</i> 2-3	tart-	to draw <i>t.-ip</i> 2-4
nagasen	PN (<< Skt. <i>Nāgasena-</i>) (BU) <i>nā ga sem</i> = <i>nagasen</i> 13-1, 80-1	taśi	a name of monastery (< Chin. <i>Duo-ci</i> 多慈) <i>t.</i> 90-1 ; <i>t. sājrām</i> 2-4
naivasike	guardian deities (of the cave) (<< Skt. <i>naivāśika-</i>), <i>n.-lar</i> 1-5	tavişyan	hare <i>t.</i> 36-3
nom	dharma, teaching <i>n.</i> 76-4	taypidu	PN (< Chin. <i>Da-bei-nu</i> 大悲奴) <i>t.4-1</i> , 8-2
nomči	PN <i>n. bilgā</i> 18-1 ; <i>n. bilgā šazin</i> 19-1	tägimlig	worthy ; cf. <i>ayay-qa</i> <i>tägimlig</i> “reverend, honorable (a title for a Buddhist monk) <i>ayay-qa</i> <i>t.</i> 2-6
ol	that <i>o.</i> 3-2, 3-3	tägin-	to reach, attain ; to receive ; to venture, humbly
olor-	to sit, to stay <i>o.-u</i> 2-5 ; <i>o.-up</i> 3-2, 9-2, 56-3	<i>t.-äyin</i> 37-5; <i>t.-di</i> 91-2; <i>t.-dim</i> 14-2, 50-1 ; <i>t.-tim</i> 2-5, 2-9, 7-1, 9-2, 27-1, 48-2, 51-2, 78-9 ; (BU) <i>tya</i> [<i>kya/m</i> <i>tif-m</i>] = <i>tägintim</i> 83-1	
oron	place <i>o.-qa</i> 76-4, 78-1 ; <i>o.-ta</i> [9-1?]	tägsin-	to travel around <i>t.-ip</i> 47-1
ođuz, otuz	thirty <i>alti o.-qa</i> 1-1 ; <i>yeti o.-qa</i> 3-1	tärim	noble <i>t.</i> 29-3
ödig	record, memory <i>ö.</i> 7-1, 16-1, 18-2, 26-1, 76-6	te-	to say <i>t.-p</i> 1-5, 2-9, 3-3, 10-2, 66-3, 76-5
pintso	PN (< Chin. <i>Bin-zang</i> 毗藏) <i>p.</i> 15-1, 16-1, 17-1, 31-1	tekuy	PN (< Chin. <i>Ding-hui</i> 定慧) <i>t.</i> 44-1
punyadaz	PN (<< Skt. <i>Punyadāsa-</i>) (BU) <i>pu nya da-z</i> = <i>punyadaz</i> 83-1	terim	hall, chamber, great room <i>t.</i> 69-1 ; <i>t.-tä</i> 71-1, 77-1, 85-1
qač	how many ; several <i>q.</i> 1-4, 51-2, 66-4	tüyoq	Tuyuq (< Chin. <i>Ding-yu</i> 丁谷) <i>t.</i> 1-4
qıl-	to make <i>q.-tim</i> 18-2, 76-6	tiso	PN (< Chin. <i>Di-zang</i> 地藏) <i>t.</i> 76-3, 85-1
qıſıl, qıžıl	valley, gorge <i>q.-ta</i> 1-4, 37-3	toyrıl	PN <i>qıtay</i> <i>t.</i> 37-2, [45-1], [56-2]
qıtay	PN <i>q. toyrlı</i> 37-2, 45-1, 56-2	tolp	all <i>t.</i> 47-2
qız	PN (“girl”) <i>q.</i> 29-2	toňuz	boar <i>t.</i> 3-1, 6-1, 10-1, 23-1, 32-1, 37-1, 46-1, 56-1, 60-1
qoyn	sheep (BU) <i>ku-yñ</i> = <i>qoyn</i> 52-1	toyın	PN (“Buddhist monk”) <i>t.</i> 2-6, 37-4
qulut	slave, servant (modest word for “I, we”) <i>q.-t</i> 56-2	toyınčoq	PN <i>t.</i> 9-1, 48-1, 51-1
qutačoy	PN <i>q.</i> 43-2	tölämiš	PN <i>t. šabi qy-a</i> 1-3, 2-5
qutluy	fortunate <i>q.</i> 2-1 ; <i>q.-lar</i> 78-4	tört	four <i>t.</i> 36-4 ; <i>t. ygrmikä</i> 2-2
qy-a	PN; diminutive <i>alp sıňqur q.</i> 62-1 ; <i>qutačoy q.</i> 43-2 ; <i>sikšabadrę q.</i> 5-1, 14-2, 22-1, 27-1, 50-1 ; <i>tölämiš šabi q.</i> 1-3, 2-5 ; <i>q.</i> 56-3, 59-5	törtünč	fourth <i>t.</i> 2-1, 73-1
sadu, satu	good (< Skt. <i>sādhu</i>) <i>s.</i> 2-7, 7-2	tu	Abbreviation of the title <i>tutuj</i> (cf. <i>tutuj</i>) <i>t.</i> 76-3, [76-3]
sambodu	PN (< Chin. <i>San-bao-nu</i> 三寶奴) <i>s.</i> 19-2	tur-	to stay <i>t.-miš</i> PN 21-1 ; <i>t.-u</i> 49-1 ; <i>t.-up</i> 2-7, 10-2, 28-1, 48-2, 51-2, 69-2 ; <i>t.-ur-ta</i> 69-3, 76-5
säkiz	eight <i>s.</i> <i>ygirmi-kä</i> 32-2	tutuj	a title for a Buddhist monk (< Chin. <i>du-tong</i> 都統) <i>t.</i> 2-3, 9-1, 17-1, 19-2, 51-1
sänräm	monastery <i>tasi</i> <i>s.</i> 2-4	ud	ox <i>u.</i> 65-1, 66-1
sıňqur	PN <i>alp s. qy-a</i> 62-1	üč	three <i>ü.</i> 10-1, 37-3, 42-1, 56-3
soma	PN <i>s.</i> 66-4	üčünč	third <i>ü.</i> 3-1, 10-1, 32-1
suv	water <i>s.</i> 2-2	ür	a long time ; cf. <i>ür keč</i> “forever” <i>ü.</i> 2-7, 43-4
šabi	PN (“novice”) <i>tölämiš š. qy-a</i> 1-3, 2-5	vixar	temple, monastery <i>v.-qa</i> 51-1, 72-2
šazin	PN (<< Skt. <i>Śāsana-</i>) <i>nomči bilgā</i> <i>š.</i> 19-1	yayiš	libation ; rain <i>y.</i> 2-2 ; <i>y.-qa</i> 66-2
šäli	a title for a Buddhist monk (< Chin. <i>she-li</i> 閣梨) <i>š.</i> 42-1	yamu	exactly (affirmative modal particle) <i>y.</i> 3-2, 3-3, 59-4, 61-2
šikšabadrę	PN (<< Skt. <i>Śikṣabhadra-</i>) <i>š.</i> 24-1 ; <i>š. qy-a</i> 5-1, 14-1, 22-1, 50-1	yanji	new (referring to one of the first ten days of a month) <i>y.</i> 8-1 ; <i>y.-qa</i> 10-1, 51-1
šila	PN <i>š.</i> 8-2	yazuq	sin <i>y.</i> 7-2
šilavanti	a Buddhist title (< TochB <i>śilavānde</i> “well disposed (monk); monk”) <i>š.</i> 4-1	yänä	again (cf. <i>yenä</i>) <i>y.</i> 2-6
tay	mountain <i>t.</i> 69-1 ; <i>t.-ta</i> 71-1, 77-1	yenä	again (cf. <i>yänä</i>) <i>y.</i> 32-4
tanuq	witness <i>t.</i> 1-5, 2-5, 2-6	yeti, yedi	seven <i>y.</i> <i>otuz-qa</i> 3-1 ; <i>y.</i> <i>ygrmi-kä</i> 66-1
taqıýu	rooster <i>t.</i> 8-1, 35-1, 58-1, 73-1, 74-1, 74-2, 84-3		

yetinč	seventh	<i>y.</i> 20-1, 43-1	87-1, 89-1 ; <i>y.-in</i> 1-1, 68-1 ; (BU) <i>yi la = yil</i> 52-
ygrmi	twenty	<i>y.-kä</i> 50-1, 91-1 ; <i>beš y.-kä</i> 8-1 ; <i>biry.-kä</i> 18-1 ; <i>tört y.-kä</i> 2-2 ; <i>yedi y.-kä</i> 66-1	1
ygrminč	twentieth	<i>bir y.</i> 68-1	<i>yīymış-a</i> PN <i>y.</i> 72-2
yıl	year	<i>y.</i> 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,	<i>ymä</i> and, again <i>y.</i> 46-2
			<i>yükün-</i> to venerate <i>y.-düüm</i> 16-2, 17-1 ; <i>y.-ür</i> 15-1 ; <i>y.-ür-män</i> 47-1

5. Abbreviations and References

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