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Author(s)	Yakup, Abdurishid
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A New *Cakrasaṃvara* Text in Uighur

Abdurishid Yakup

0. Introduction

Facsimiles of 323 texts including 246 Dunhuang manuscripts and 77 supplementary texts preserved in Peking University Library were published under the title 北京大学图书馆所藏敦煌文献 *Bei-jing Da-xue suo-cang Dun-huang wen-xian* ‘Dunhuang Documents Collected in the Peking University Library’ as an independent volume of the series 敦煌吐鲁番文献集成 *Dun-huang Tu-lu-fan wen-xian ji-cheng* ‘The Corpus of Dunhuang-Turfan Manuscripts’ which have been published by Shanghai Classics Publishing House. All of these texts are in Chinese with the exception of 36 : Khotanese (1), Tangut (6), Tibetan (10) and Uighur (19)¹.

As far as we know, among these Uighur texts only one alliterative poetry is secular and is identified as the praise of Mongolian ruler Sulayman wang who was appointed to Xining wang in 1330², the rest are all of Buddhist content. Among them there are two fragments of *Altun Yaruq* (北大附 T3, 北大附 T3V)³, two Agāma texts (北大附 C61, 北大附 C61V and 北大附 C57, 北大附 C57V)⁴ and two Tantric (北大附 T1, 北大附 T1V and 北大附 C60) as well as two śāstras (北大 D012, 北大 D012V and 北大附 C58) and one alliterative Buddhist poetry (北大附 C29V)⁵. One of the two Uighur Tantric fragments, which was included in this facsimile edition under the signature 北大附 T1, is the subject of this paper. My understanding is that 北大 *Beida* is the shortened form for 北京大学 *Bei-jing Da-xue* ‘Beijing University’, and 附 *Fu* is the abbreviation for 附錄 *fu-lu* ‘supplementary’, and T stands for 吐鲁番文献 *Tu-lu-fan wen-xian* ‘Turfan manuscripts’⁶.

¹For further information concerning this facsimile edition and other related publications see FacsimileBeida (Explanatory Notes), volume 1, pp.1-2, Explanatory Records (附錄) pp. 1-48; Yakup 1999, pp. 1-2.

² cf. Yakup 1999, pp. 3-4.

³ cf. FacsimileBeida p. 301, Shōgaito 1999, p. 93 footnote 1. Other two fragments (北大附 T2 and 北大附 T2V) seem to belong to the same text, but we are not able to identify them with the specific part of *Altun Yaruq* at present.

⁴北大附 C61 is the fragment of Madhyamāgama and 北大附 C57 is the fragment of *Samyuktāgama*. For detailed information see Shōgaito 1999, p. 93 footnote 1.

⁵ For the edition of this fragment see Yakup 1999. The rest of the Uighur fragments are of Buddhist content, including 北大 D159V which was issued under the title “Uighur text”.

⁶ cf. FacsimileBeida (Explanatory Notes), volume 1, p. 1. In the following lines we will mention this text as Beida

1. Characteristics and the Content

From the facsimile of this text and the description found in the facsimile edition we found that this fragment consists of 46 lines: 23 lines both on recto and verso (definitely, it includes one line pagination on verso)⁷. The script used in this fragment is the late-square type of Uighur script which was used in some late Uighur Buddhist texts. According to the description given in this facsimile edition, the size of this fragment is 16 cm (h) x 41.7 cm (w). The paper is double-layer pasted, and bears red lines both on the upper and lower sides. The height at the paper's center (卷心 *juan-xin*) is 11.3 cm, the deep margin at the top (天頭 *tian-tou*) is 2.4 cm, the deep margin at the bottom (地脚 *di-jiao*) is 2.3 cm. Only two lines are in red color, the rest are written in black ink⁸. This fragment was unearthed from Turfan and originally used to be preserved under the number 232/4012.

This text was issued under the title 佛經 *fo-jing* 'Buddhist *sūtra*' in the facsimile edition and the description found in the facsimile edition does not provide further details concerning the content of this fragment. Based on the details of this text we can immediately relate it with the Buddhist Tantric texts that involve the *Cakrasaṃvara* cycle of teachings and put particular emphasis on the practice of yoga or *mahāmūdra* 'Great Seal' (Tib. *phyag rgya chen mo*). This school of Tibetan Tantric Buddhism is connected with the Indian Siddha Nāropa (1016-1100) which was developed by his student *Chos kyi blo* of Mar (1012-1096), better known as *Mar pa*, and occupies a unique position in the history of Tibetan Buddhism⁹. Such Tibetan texts were introduced and translated during the Yuan-Mongolian period into Mongolian due to the special kind of links between the court of Yuan dynasty and Tibet¹⁰, and some of them were also translated or incorporated into Uighur, e.g. *Bar do thos grol* 'The Tibetan Book of the Dead', some parts of *chos drug* 'Six Doctrines' of Nāropa, as well as some other fragmentary texts¹¹. It does not need to stress that such Uighur texts appeared under the strong influence of Tibetan Buddhism, and most of the Uighur Tantric texts are translations from Tibetan, in fact some of them are almost identical with the Chinese parallels, too. However, most Uighur Tantric texts are not completely identical with the texts in other languages. Supposedly our fragment also goes back to a Tibetan text or at least is based on a Tibetan original. Unfortunately we were not able to identify it with any Tibetan text if a parallel version exists.

T 1. For the facsimile of this text see FacsimileBeida vol.2, p. 299.

⁷ In the facsimile edition it was described as one side 24 lines and other side 25 lines. cf. FacsimileBeida vol.2, p. 35b.

⁸ FacsimileBeida vol.2, p. 35b.

⁹ Guenther 1963, pp. xi-xiv; Tucci 1980, pp. 35-39, 70-71.

¹⁰ Kara/Zieme 1976, p. 10; Petech 1990, pp. 5-31, 71-84.

¹¹ Mainly cf. Kara/Zieme 1976, Kara/Zieme 1977 (text A) and Zieme/Kara 1979.

The very early edition of some block print Tantric fragments was published by F.W. K. Müller in his fundamental work *Uigurica II*¹². Some texts were also edited by W. Radloff, R. R. Arat, S. E. Malov, K. Röhrborn, M. Shōgaito, Geng Shimin, J. Hamilton, Oda Juten and by other scholars¹³. However, the majority of Uighur Tantric texts were edited by G. Kara and P. Zieme in BT VII, BT VIII and in *Totenbuch*, respectively. A new text of Uighur Tantric Buddhism was published by M. _lmez very recently¹⁴.

2. Dating

In the facsimile edition this text is considered as the manuscript of Tang period (唐写 *Tang-xie*), dating between the middle of 8th century and the beginning of 9th century¹⁵. The evidence of such dating is not clear to us. It is well known that Uighurs came into contact with Tibetans in 8-9th centuries. However, no Uighur Buddhist text appears under this cultural contact is known from this period so far. Even an Uighur text in Tibetan script (signature number: P. t. 1292) which is of early period of Uighur Buddhism dates from the first half or the middle of the 10th century¹⁶. The content of our fragment also denies its 8-9th centuries dating since it comprises *Cakrasaṃvara* cycle of teachings which is the religious theory and practice of Sa-skyapa and numerous sections of *Bka'-rgyudpas*¹⁷. As we have stated above it was based on the teachings of Mahāguru Nāropa who was a famous teacher of Tibetan Lamaism and his teachings were developed by his pupils between 11th and 13th century¹⁸. Tibetan texts that involve such theory and practice were introduced and translated into Uighur mainly during the Yuan-Mongol period by the Lamaistic section of Uighur Buddhism¹⁹. Besides the content of this text, the type of the script (late square) and the spelling peculiarities (frequent confusion of d/t and s/z) of this fragment also tell us that this fragment is also of the 13th or 14th century like other Uighur Tantric texts. This text may date back to the first half of 14th century, when Nāropa's teachings and many other Tantric texts were introduced to Uighurs.

¹² U II, pp. 27-50; Facsimiles SEDTF Vol. IV, plates 9-34. Later Müller also published a Lamaistic ritual in the Uighur script. cf. SPAW 1928, pp. 379-386.

¹³ A survey of these editions was given in BT VII pp.5, 14-15; Elverskog 1997, pp. 105-125.

¹⁴ cf. Bahşi _gdisi, pp. 261-293 + 3 plates.

¹⁵ FacsimileBeida vol.2, p. 35b.

¹⁶ For edition and studies of this text mainly cf. Maue/Röhrborn 1984 (Teil I), Moriyasu 1985, Maue/Röhrborn 1985 (Teil II). Such dating was suggested in Moriyasu 1985.

¹⁷ Zieme/Kara 1979, p.26.

¹⁸ Guenther 1963, pp. ; Zieme/Kara 1979, pp. 26-30.

¹⁹ Zieme/Kara 1979, p.30; Zieme 1992, pp. 40-42.

3. Text

3.1 Transliteration and Transcription

Beida Fu T1

Recto

- 1.1 bu ymä ök yänä ančul[ayu]
pw ym' 'wk y'n' ''ncw[]
- 2.2 nāmākä tayaq-līy-in bil[miš k(ä)rgäk ol sa-]
n'm'k' t'y'q lyq yn pylm[]
- 3.3 qīnsar ičtin singlar ädgi köngül
qyns'r . 'yctyn synk'r 'dkw kwnkwl
- 4.4 [biš]i'y bišyut bolup t[aštīn singlar]
[]yq pysqwt pwlwp t[]
- 5.5 ty iki tör{ü}lüg adirtmaq-lar [üz]-ä
ty 'yky twyrwlwk ''dyrtm'q l'r []'
- 6.6 ašnu yeg üstünki äz-rua-lar
''snw yyk 'wystwnky 'z rw ' l'r
- 7.7 taqī tägingü -lüg ašayu-luy
t'qy t'kynkw lwk ''s'qw lwq
- 8.8 -ta ulatī č(a)kravartin
'wq 'wl'ty ckrv'rtyn
- 9.9 qan ät'öz-in bulyalī tapyalī
q'n 't'wyz yn pwlq'ly t'pq'ly
- 10.10 [bolıyay?] q(a)lī alqu yogačari
[]qlty ''lqw ywk'c'ry
- 11.11 [-nīng köngülin]-tä ymä yügärüki
[]t' ym' ywk'rwky
- 12.12 ät'öz üz-ä m(a)xa mudīra-nīng
't'wyz 'wyz ' mq' mwdyr ' nynk
- 13.13 sidi-sin bulmamīš ödtä antrabau
sydy syn pwl'm'mys 'wydt' ''ntr'p'w
- 14.14 ät'öz-in yänä čakir-a sambar-a
't'wyz yn y'n' c'kyr ' s'mp'r'
- 15.15 taqī alp-lar [yogi]ni-lar adruq
t'qy 'lp l'r []ny l'r ''drwq

- 16.16 adruq xu-a čäčäk tuuy pra salip
 ''drwq qw 'c'c'k twwq pr' s'lyp
- 17.17 kuž-atri tiy tutup yaraši oyun
 kwz 'try tyq twdwp y'r'sy 'wywn
- 18.18 bädiz-lär-ig ätizip tüš ä'öz
 p'dyz l'r yk 'dysyp twys 't'wyz
- 19.19 ök turyu-luy burxan-lar uluš
 'wk twrqw lwq pwrq'n l'r 'wlws
- 20.20 -inga uduzup tusulup qamay-ta
 ynk' 'wdswp twswlwp q'm'q t'
- 21.21 yeg üstünki m(a)xa mudir-a-ning
 yyk 'wstwnky mq' mwdyr' nynk
- 22.22 sidi-sin bultı-lar :: ::
 sydy syn pwly l'r :: ::
- 23.23 ikinti köngül-in qarši iş küdüg
 'kynty kwnkwl yn q'rsy 'ys kwydwk

Verso

pagination: säkiz-inč küün ä'lig

- 24.1 []/ öngi üdrülmäk ärsär:
 []/ 'wynky 'wydrwlm'k 'rs'r
- 25.2 [bölü]kin{t}-tä söz-lägäli :
 []kynt t' swyz l'k'ly
- 26.3 inčip bu nälüg tägi kert/ //
 'yncyp pw n'lwk t'ky kyrt///
- 27.4 -tä öz-tinčä yaltırtu y(a)ru[tyuluy]
 t' qwz tynk y'lyrdw yrw[]
- 28.5 törütgü-lüg
 twyrwtkwlwkw
- 29.6 káz-ik-ig töküp nom
 k'z yk yk twykwpmwm
- 30.7 -lamaq ärtür: aning bišrunyu-luy káz
 l'm'q 'rwr: ''nynk pysrwnqw lwq k'z
- 31.8 -iki ärsär : ašnu-ča // []
 yky 'rs'r: ''snw c' // []

- 32.9 keruka ät'öz-in tart/m/ []
kyrwk' t'wyz yn t'rt/m/[]
- 33.10 alqu tñly-lar-qa asiñ tu[su bolz-un]
''lqw tynlq l'r q' ''syq tw[]
- 34.11 tep qut küsüş öritü söz-lägü
typ qwt kwysws 'wrytw swyz l'kw
- 35.12 -lüg ol: muntay qut küsüş öritü
lwk 'wl: mwnt'q qwt kwysws 'wrytw
- 36.13 tükätdük-tä bir kšan-ta káz-tä
twyk'tdwk t' pyr ks'n t' k'z t'
- 37.14 quruy bolmiş-in saqñip ötrü
qwrwq pwlmys yn s'qynyp 'wytrw
- 38.15 quruy-ta äsri önglüg vçir
qwrwq t' 'sry 'wynklwk vcyr
- 39.16 -ning otur-a-sındaqı kün tilgäni
nynk 'wtwr 'synd'qy kwyn tylk'ny
- 40.17 üz-äsintä kök önglüg xung
'wyz 'synt' kwyk 'wynklwk qwnk
- 41.18 üz-ik itilmiş-in saqñıyu ol:
'wz yk 'ytlmys yn s'qynqw 'wl:
- 42.19 andirtin y(a)ruq ünüp çakir-a
''ntyrdyn yrwq 'wynwp c'kyr'
- 43.20 sambar-a-ni ötünmäk oqımaq üz
s'mp'r' ny 'wytwnm'k 'wqym'q 'wyz
- 44.21 -ä kälip tägip yüüz uturu kök
'k'lyp t'kyp ywwz 'wtrw kwyk
- 45.22 qaliy-ta turmiş-in saqñıyu ol : :
q'lyq t' twmıys yn s'qynqw 'wl

3.2 Translation

Recto

1. This also again such[]

2. [Should] know [] with the support of what []

(3-10) If one think [] being good mind (and) skillful internal, with two kinds of differentiation [namely] external, first one will [able?] to obtain the highest (Hend.) Brahmas as well as the body of

Cakravartin-kings including reception (*vedanā*). (10-22) At the time when one with the heart of *Yogācārya* and with the present body was not obtained the *Siddhi* (complete attainment) of *Mahāmudrā* (Great Seal), with the intermediate body again *Cakrasaṃvara* as well as *Vīras* and *Yoginis* vowing various and various flowers (Hend.), banners and flags, holding canopies and horizontal flute, playing pleasant music and tunes, leading to the Buddha's realm where only the fruit-body will be stayed, and being benefited, they obtained the highest (Hend.) *Siddhi* of *Mahāmudrā*.

23. Second, with the heart [] conflicting affairs (Hend.)

Verso

pagination: Eighth volume fifty

24. to be set a part, [namely] , is

25. [] in order to speak in the [part of]

26. then this why family (?) [] trust []

(27-35) [that] is to preach the turn, which have to be shined (Hend.) by itself(?) and to be created, comprehensively. Its turn which has to be assimilated is that first [] by *Heruka*-body, should speak by arousing blessed desire, saying “[May all living beings to be benefited]”. (35-41) When one completed arising such a blessed wish, thinking had emptiness at a moment (Hend.), then one ought to think that at this emptiness, upon the sun's disc which is at the middle of spotted colored *vajra*, the blue colored *hūṃ* syllable is arranged. (42-45) One should think that from it a ray streaming forth and passing through *Cakrasaṃvara* comes, reaches and stays face-to-face on the firmament.

4. Explanations

4. [bīš]iṃ bīšyut: This appears in Totenbuch 1221 and 1240. *bīšiy* ‘ripe, mature; ripeness, maturity’ (EDPT p. 378b) comes from *bīš-* ‘to come to maturity, ripen’ (EDPT p. 376b) and *bīšyut* perhaps derives from *bīš-* ‘to come to maturity, ripen’ + *-yut* (Zieme/Kara 1979 pp. 177-178 note 1221), most probably also belongs to deverbal nominals derived with *-(U)t* (OTWF pp. 313-314). The whole phrase translated as “herangereift” in Zieme/Kara 1979 and as “quite matured” in OTWF p. 313. Supposedly this phrase signifies “skillfulness in a practice” when it was in the abstract use, e.g. in our context, since in modern Uighur both *piš-* and *piššiq* often connect with “fluency, skillfulness in a training or craftsmanship”, e.g. *u yayaččiliqqa pišti* ‘he was mastered in wood-work’, and *u xānzučiya piššiq* ‘he is fluent in Chinese’.

7. *tāgingülüg ašayuluṃ*: *tāgin-* and *aša-* are twin words and both correspond to Chin. 受 *shou* ‘to receive’, Skt. *vedanā* (cf. ShogKenkyu II p. 31, UW p. 241a, Kudara-Zieme 1988 p. 190a, ShogAbhi. II 350a).

11-12. *yügarüki ät'öz*: *yügarüki* derives from *yügarü* ‘present’ + *-ki*, *yügarüki ät'öz* corresponds to Chin. 現身 *xian-shen* ‘the present body’, skt. *nirmāṇa* (cf. Nakamura p. 338a, SH p. 359b).

16. tuuy pra: This phrase consists of *tuuy* ‘standard (‘alam)’ (DLT p. 498) and *pra* <Sogd. pr’’ (??) <Pkt. paḍāā (~paḍāga) : Skt. paṭāka, paṭākā ‘banner’ (BSHD p. 316a). *tuuy* corresponds to Chin. 幢 *chuang* ‘pennant, streamer, flag, sign’ (SH p. 431b), and *pra* corresponds to Chin. 幡 *fan* ‘a flag, banner’ (SH p. 431b). For further explanation see Zieme/Kudara 1985, pp. 151-152 note 142.

These words appear in the same form in Suv. 176: 20, but as *tuy-lar pra-lar* or *tuuy-lar pra-lar* in most Uighur texts, e.g. Suv. 81:8, Xuanzang V 13: 16, V 47: 7, VI 2 9, VI 5: 6-9 (In Xuanzang V, VI *pra* was given as *bra* in all places) and MaitriH 3446. In Suv. *pra* also appears together with *kušatre* as *pra kušatre* (342:5, 361: 16, 477: 11, 525: 5, 575: 1) or *pra kušatre-lar* (Suv. 487: 12). For further notes on its attestation in the Uighur texts see Tezcan 1975, p. 84 note 95; Zieme/Kudara 1985, pp. 151-152 note 142.

17. kuž-atři: <Toch. B kuša(t)re <Skt. kṣattra (Tezcan 1975, p. 85, note 95). It corresponds to Chin. 蓋 *gai* ‘a cover, anything that screens, hides, or hinders ...’ (SH p. 428a). This word appears in the same form in Xuanzang VI 5: 7-8 and in MaitriH 3446, but as *kušatre* or *kušatri* in most Uighur texts. For further explanations see Zieme/Kudara 1985, pp. 151-152 note 142. However, in our context it seems to refer to a music instrument.

tīy: <Chin. 笛 *di*, Middle Chin. *diek* ‘horizontal flute’, it appears in BT III pp. 963, 989 and ShogDKPAM p. 1349. For detailed explanations see ShogDKPAM pp. 161-162 note 10.

18. tüš ät’öz: This can be translated as “fruit-body” literally. This phrase appears six times in Totenbuch: ll. 169, 292, 291, 901, 944, 969 and several times in Altun Yaruq: 43/20, 22, 45/17, etc. As a Buddhist term *tüš ät’öz* corresponds to Skt. sambhogakāya (= Tib. *lons-sku*) and Chin. 報身 *bao-shen* ‘the reward-fruit’ or ‘consequences of past deeds’ (cf. Kara/Zieme 1976, note A 340-344; Nakamura p. 1142a,b; SH p. 369b).

23. qaršī iš küdüg: ‘opposite affairs’ (Hend.) or ‘erroneous affairs’ (Hend.). It supposedly corresponds to Chin. 違逆惡事 *wei-nie e-ji* ‘erroneous evil matter’ (= Skt. vipratipati, Nakamura p. 43a).

32. keruka: <Skt. Heruka ‘name of Gaṇeśa ...’ (MW p. 1305b).

5. Word Index

adirtmaq differentiation	a. tınıylar-qa 33
iki tör{ü}lüg a.-lar [üz]-ä 5	
adruq different	ančul[ayu] such
a. a. xu-a čäčäk 15-16	1
alp hero	anıg his/her/its
a.-lar [yogi]ni-lar 15	30
alqu all	antirdin from it
a.yogačari[-ning	a.y(a)ruq ünüp 42
köngülin]-tä 10-11	

antrabau	<Skt. antarābhava a. ät'öz-in 13-14	bu	this 1, 26
asīy	benefit a.tu[su bolz-un] 33	bul-	to find b.-yalī tapyalī 9 b.-mamīš ödtä 13 b.-tīlar 22
aša-	to eat, to receive tägingülüg a.-yuluyta ulatī 7-8	burxan	Buddha b.-lar uluš-inga 19
ašnu	first 6	čakir-a sambar-a	<Skt. Cakrasamvara 14 č.-nī 42-43
ašnuča	first 31	č(a)krav(a)rt	<Skt. cakravartin č. qan ät'öz-in 8-9
ädgü	good ä. köngül 3	ič	inside i.-tin sīngar 3
ä'lig	fifty säkiz-inč küün ä. P	iki	two i.tör{ü}lüg adirtmaq-lar [üz]-ä 5
är-	to be ä.-sär 24, 31 ä.-ür 30	ikinti	second 23
äsri	spotted ä.önglüg včir 38	inčip	thus 26
ätiz-	to play oyun bädiz-lär-ig ä.-ip 17-18	iš	work i.küdüg 23
ät'öz	body antrabau ä.-in 14 č(a)krav(a)rtin qan ä.-in 9 keruka ät'öz-in 32 tüş ä. 18 yügärüki ä. üz-ä 12	itil-	to be decorated i.-miš-in 41
äz-rua	<Sogd. 'zrw' ä.-lar 6	käl-	to come k.-ip tägip 44
bädiz	music oyun b.-lär-ig ätizip 17-18	[k(ä)rgäk]	must bil[miš k(ä)rgäk ol] 2
[bīš]iŷ	ripe, skilled b. bišyut bolup 4	käz	moment bir kšan-ta k.-tä 36
bīšyut	skilful, fluent [bīš]iŷ b. bolup 4	käzik	turn k.-ig 29 bišrunyuluy k.-i 30
bīšrun-	to assimilate b.-yu-luy käz-iki 30	kert-	to trust 26
bil-	to know b.-[miš k(ä)rgäk ol] 2	keruka	<Skt. Heruka k. ät'öz-in 32
bir	one b. kšan-ta käz-tä 36	kök	blue k. önglüg xung už-ik 40-41
bol-	to become asīy tu[su b.z-un] 33 b.-miš-in 37 bulyalī tapyalī [b.-yay?] 10	kök	sky k. qalīy-ta 44
[bölü]k	part b.-in {t}-tä 25	köngül	heart ädgü k. 3 alqu yogačari[-ning k.-in]- tä 10-11 k.-in 23

kšan	<Skt. kṣaṇa bir k.-ta káz-tä 36		
kuž-atrı	<Skt. kṣattra k. tiy tuđup 17		
küdüg	affairs iř k. 23		
kün	sun k. tilgäni 39		
küsüş	desire qut k. öritü 34, 35		
küün	<Chin. 卷 volume säkiz-inč k. älig P		
m(a)xa mudıra	<Skt. mahāmudrā m.-ning sidi-sin 12-13, 21-22		
muntay	such 35		
nälüg	why 26		
nämä	what n.-kä tayaq-liy-in 2		
nomla-	to preach n.-maq 29-30		
ol	that, is bil[miř k(ä)rgäk o.] 2 söz-lägü-lüg o. 34-35 saqıñyu o. 41, 45		
oqımaq	to call out aloud ötünmäk o. 43		
otur-a	middle o.-sındaqı 39		
oyun	music yarařı o. bädiz-lär-ig 17-18		
öd	time bulmamış ö.-tä 13		
ök	enclitic particle 19		
öngi	other ö. ütrülmäk 24		
önglüg	colored äsri ö. včir 38 kök ö. xung uř-ik 40-41		
örit-	arise qut küsüş ö.-ü 34, 35		
ötrü	after that 37		
ötün-	to present something to a		
		superior ö.-mäk oqımaq 43	
öztinčä?	itself(?) 27		
pra	<Sogd. pr" flag tuuy p. salıp 16		
q(a)lti	like 10		
qaliy	the air kök q.-ta 45		
qamay	all q.-ta yeg üstünki 20		
qan	king č(a)krav(a)rtin q. 8-9		
qarři	opposite q. iř küdüg 23		
quruy	empty q. bolmiş-in 37 q.-ta 38		
qut	blessed q.küsüş öritü 34, 35		
sal-	to move tuuy pra s.-ip 16		
[sa]qın-	to think s.-sar 2-3 s.-ip 37 s.-yu ol 41, 45		
säkiz-inč	eighth s. küün ä'lig P		
sıngar	side içtin s. 3		
sidi	<Skt. siddhi m(a)xa mudıra-ning s.-sin 12-13, 21-22		
sözlä-	to speak s.-gäli 25 s.-gü-lüg ol 34-35		
tap-	to find bulyalı t.-yalı 9		
taqı	and 7, 15		
tart/m/	? 32		
t[ař]	outside t.- [tin sıngar] 4		
täg-	to reach kälip t.-ip 44		

tägi	family? 26	üstünki	high yeg ü. 21
tägin-	to receive t.-gülüg aşayu-luy 7	üdrül-	to be set apart yeg ü. äz-rua-lar 6
te-	to say t.-p 34	üzä	above öngi ü.-mäk 24
tüy	<Chin. 笛 <i>di</i> horizontal flute kuž-atri t. tutup 17	[üz]-ä	with iki tör{ü}lüg adırtmaq-lar ü. 5
tınlı	living beings alqu t.-lar-qa 33		yügärüki ät'öz üz-ä 12
tilgän	disc kün t.-i üz-äsintä 39-40	üz-ik	ötürmäk yorımaq üz-ä 43-44
tök-	pour out t.-üp 29	vçir	syllable xung ü. 40-41
tör{ü}lüg	kind of iki t. adırtmaq-lar [üz]-ä 5	xu-a	<Skt. vajra äsri önglüg v.-ning 38
törüt-	to create t.-gü-lüg 28	xung	<Skt. hūṃ kök önglüg x. üž-ik 40-41
tut-	to hold kuž-atri tüy t.-up 17	yaltır-	to shine y.-tu 27
tuuy	banner t. pra salıp 16	yaraşı	pleasant y. oyun bädiz-lär-ig 17-18
tur-	to stay t.-yuluy burxanlar uluşınga 19	y(a)ruq	light y. ünüp 42
	t.-miş-in saqınçu ol 45	y(a)ru[t-]	to create y. -[yuluy] 27
tu[su]	benefit asıy t. [bolz-un] 33	ymä	and 11, y. ök 1
tusul-	to be benefited uduzup t.-up 20	yänä	again 1, 14
tükät-	to complete t.-dük-tä 36	yeg	best y. üstünki 21
tüş	fruit t. ät'öz 18		y. üstünki äz-rua-lar 6
uduz-	to lead u.-up tusulup 20	yogaçari	<Skt. yogācārya alqu y.[-ning köngülin]- tä 10-11
ulafı	etc. tägingülüg aşayu-luy-ta u. 7-8	[yogi]ni	<Skt. yoginī alplar y.-lar 15
uluş	country, realm burxan-lar u.-inga 19	yügärüki	present y. ät'öz 11-12
uturu	confront yüüz u. 44	yüüz	face y. uturu 44
ün-	to rise y(a)ruq ü.-üp 42		

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(アブドラシテイ・ヤコブ 新疆大学人文学院)

Abstract

In this paper the text edition of the Uighur fragment (signature number: 北大附 T1) from Peking University Library was provided. It was originally published in facsimile in 北京大学图书馆所藏敦煌文献 *Bei-jing Da-xue suo-cang Dun-huang wen-xian* ‘Dunhuang Documents Collected in the Peking University Library’, the independent volume of the series 敦煌吐鲁番文献集成 *Dun-huang Tu-lu-fan wen-xian ji-cheng* ‘The Corpus of Dunhuang-Turfan Manuscripts’ which have been published by Shanghai Classics Publishing House.

This text is of Tantric content and it involves the *Cakrasaṃvara* cycle of teachings and reflects practice of yoga or *mahāmūdra* ‘Great Seal’ like some other Uighur Tantric texts.

In the facsimile edition this text is considered as the manuscript of Tang period, dating between the middle of 8th century and the beginning of 9th century. The content of this text, the type of the script and the spelling peculiarities of this fragment tell us that this fragment is also of the 13th or 14th century like other Uighur Tantric texts. Most possibly it may date back to the first half of 14th century, when Nāropa’s teachings and many other Tantric texts were introduced to Uighurs.