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A New Cakrasamvara 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 "Beijing Da-xue suo-cang Dun-huang wen-xian 'Dunhuang Documents Collected in the Peking University Library'" as an independent volume of the series "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 1330\(^2\), 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 ‘Beijing University’, and 附 Fu is the abbreviation for 附錄 fu-lu ‘supplementary’, and T stands for 吐魯番文獻 Tu-lu-fan wen-xian ‘Turfan manuscripts’\(^6\).

\(^1\)For 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.


\(^3\)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 *Sāmyuktāgama*. 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 (巻心 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 佛经 fo-jing ‘Buddhist sutra’ 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 Cakrasamvara cycle of teachings and put particular emphasis on the practice of yoga or mahāmārā ‘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.

7 For the facsimile of this text see FacsimileBeida vol.2, p. 299.
8 In the facsimile edition it was described as one side 24 lines and other side 25 lines. cf. FacsimileBeida vol.2, p. 35b.
10 Kara/Zieme 1976, p. 10; Petech 1990, pp. 5-31, 71-84.
The very early edition of some block print Tantric fragments was published by F.W. K. Müller in his fundamental work Uigurica II. 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 scholars. 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. Imez very recently.

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 century. 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 century. The content of our fragment also denies its 8-9th centuries dating since it comprises Cakrasamvara cycle of teachings which is the religious theory and practice of Sa-skya-pas and numerous sections of Bka'-rgyudpas. 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 century. 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 Buddhism. 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.

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13 A survey of these editions was given in BT VII pp. 14-15; Elverskog 1997, pp. 105-125.
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.
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 nāmākā tayaq-liy-în bil[miš k(ā)rgāk ol sa-]
   n’m’k’ t’y’q lyq yn pylm[ ]

3.3 qūnsar ičtin singar ädgü köngül
   qūns’r . ’yetyn synk’r ’dkw kwnkwł

4.4 [biš]iy bišyut bolup t[asṭin singar ]
   [ ]lyq pysqwt pwlwp t[ ]

5.5 ty iki tör[ü]ltü adirtmaq-lar [îz]-ä
   ty ’yky twyrwiwk ”dyrtm’q l’r [ ]’

6.6 ašnu yeg üstünkä âz-rua-lar
   ”snw yyk ’wystwnky ’z rw ’ l’r

7.7 taqī tägingū -lตำ ašayu-luy
   t’qy t’kynkw hwk ”s’qw lwq

8.8 -ta ulatī č(a)kravartin
   ’wq ’wl’ty crv’rtył

9.9 qan ât’öz-in bulyalı tapyalı
   q’n t’wyz yn pwłq’ly t’pq’ly

10.10 [ bolvay?] q(a)ltī alqu yogočari
    [ ]qlty ””lwq ywkc’ry

11.11 [-ńing köngül]-tä ymä yügärükı
    [ ]t’ ym’ ywk’rwky

12.12 ât’öz üz-ä m(a)xa mudíra-ńing
    t’wyz ’wyz ’mq’ mwdr ’ nynk

13.13 sidi-sin bulmamıš ödtä antrabau
    sydý syn pwlm’mys ’wydt’ ”ntr’p’w

14.14 ât’öz-in yänä čakir-a sambar-a
    t’wyz yn y’n’ c’kýr ’ s’mp’r ’

15.15 taqī alp-lar [yogil]ni-lar adruq
    t’qy ’lp l’r [ ]ny l’r ”drwq

— 46 —
16.16 adruq xu-a čičäk tuu-y pra salip
"drwq qw 'c’c’k  twwq pr’ s’lyp
17.17 kuž-atri ți y tutup yaraši oyun
kwz ’try tyq twdwp y’r’sy  ’wywn
18.18 bädiz-lär-ig ätízip tüš ät’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  -ingga uduzup tusulup qamay-ta
ynk’ ’wdswwp twswlwp q’m’q t'
21.21  yeg üstünkî m(a)xa mudir-a-nîng
yyk ’wstwnky mq’ mwdyr ’ nynk
22.22  sidi-sin bulû-lar :: ::
sydy syn pwhty l’r :: ::
23.23  ikinti kôngül-in qaršî iš küdûg
’ykynty kwnkwl yn q’rsy ’ys kwydwk

Verso
pagination: sâkiz-inê kütün â’lig

24.1 [ ]/ öngi üdrülmäk ârsâr:
[ ]/ ’wynky ’wydrwlm’k ’rs’r
25.2 [ ]
bölülkin{t}-tä sôz-lâgâli :
[ ]
]kynt t’ swyz l’k’ly
26.3  inčip bu nällig tâgi kert/ /
’yncyp pw n’lwk t’ky kyr t/ /
27.4  -tä öz-tîncâ yaltûrû y(a)r[u[tuluv]
t’ qwz tynk y’lyrdw yrw[ ]
28.5  törûtgü-lûğ
  twyrwtklwkwk
29.6  käž-ik-ig tökîp nom
k’z yk yk  twykwlp nwîm
30.7  -lamaq ârûr: anîng bišrunyu-luîy käž
l’m’q ’rwr: ’nynk pysrwnqw lwq k’z
31.8  -iki ârsâr : ašnu-ça / /[ ]
yky ’rs’r: ’snw c’ /[ ]
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.) Brahmās as well as the body of
Cakravartin-kings including reception (vedana'). (10-22) At the time when one with the heart of Yogacarya and with the present body was not obtained the Siddhi (complete attainment) of Mahamudra (Great Seal), with the intermediate body again Cakrasamvara as well as Viras and Yoginis waving 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 Mahamudra.

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 vejra, the blue colored hūṃ syllable is arranged. (42-45) One should think that from it a ray streaming forth and passing through Cakrasamvara comes, reaches and stays face-to-face on the firmament.

**4. Explanations**

4. [bişî] bîsyut: This appears in Totenbuch 1221 and 1240. bîsy ‘ripe, mature; ripeness, maturity’ (EDPT p. 378b) comes from biś- ‘to come to maturity, ripen’ (EDPT p. 376b) and bîsyyut perhaps derives from biş- ‘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 piş- and piştiq often connect with “fluency, skillfulness in a training or craftsmanship”, e.g. u yayaččilıqqa pişi ‘he was mastered in wood-work’, and u xänzučiya piştiq ‘he is fluent in Chinese’.


16. **tuuy pra**: This phrase consists of *tuuy* 'standard ('alam)' (DLT p. 498) and *pra* `<Sogd. pr" (??) <Pkt. paďaďa (−paďaga) : Skt. paďaka, paďāka 'banner' (BSHD p. 316a). *tuuy* corresponds to Chin. 輝 chuāng 'pennant, streamer, flag, sign' (SH p. 431b), and *pra* corresponds to Chin. 輝 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 *tuuy-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-atrī**: <Toch. B kuša(t)re <Skt. kṣattrā (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 *kušatrī* 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.


18. **tiś āt‘ōz**: 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 *tiś āt‘ōz* 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. **qarśī iš küdüg**: ‘opposite affairs’ (Hend.) or ‘erroneous affairs’ (Hend.). It supposedly corresponds to Chin. 違逆悪事 *wei-nie e-ji* ‘erroneous evil matter’ (= Skt. vipratipati, Nakamura p. 43a).


### 5. Word Index

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<td>antirdin</td>
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antrabau <Skt. antarābhava
a. āt'öz-in 13-14

äsīy benefit
a.tu[su bolz-un] 33
aša- to eat, to receive
tägingülüg a.-yuluvt[t]a ulat[t]i 7-8
ašnu first
6
ašnuča first
31
ädgü good
ä. köngül 3
ä'lig fifty
säkiz-inč küün ä. P
är- to be
ä.-sär 24, 31
ä.-ür 30
äsri spotted
ä.öngül včir 38
ätiz- to play
oyun bādiz-lär-ig ä.-ip 17-18
ät'öz body
antrabau ä.-in 14
c(a)krav(a)rtin qan ä.-in 9
keruka āt'öz-in 32
tuš ä. 18
yugärüki ä. üz-ä 12
äz­rua < Sogd. 'zrw'
ä.-lar 6
bādiz music
oyun b.-lär-ig åtizip 17-18
[bīš]iý ripe, skilled
b. bīṣyut bolup 4
bīṣyut skilful, fluent
[bīš]iý b. bolup 4
bīṣrun- to assimilate
b.-yu-luy kāž-iki 30
bil- to know
b.-[miš k(ä)rgäk ol] 2
bir one
b. kšan-ta kāž-tä 36
bol- to become
asīy tu[su b.z-un] 33
b.-miš-in 37
bulyaši tapyal[ī] [ b.-yay?] 10
[böl]u part
b.-in{t}-tä 25
bu this
1, 26
bul- to find
b.-yali tapyal[ī] 9
b.-mamiš ödtä 13
b.-tilar 22
burxan Buddha
b.-lar uluš-ingga 19
čakir-a sambar-a <Skt. Cakrasamvara
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č(a)krav(a)rt <Skt. cakravartin
c. qan āt'öz-in 8-9
ič inside
ič.-tin sīngar 3
iki two
ič.tör{ī}lūg a[dīrtmaq-]lar [tı]-ä 5
ikinti second
23
inčip thus
26
iš work
ič.küdük 23
itil- to be decorated
ič.-miš-in 41
kāl- to come
k.-ip tägip 44
[k(ä)rgäk] must
bıl[miš k(ä)rgäk ol] 2
kāz moment
bir kšan-ta k.-tä 36
kāzik turn
k.-ig 29
bıṣrunyuluğ k.-i 30
kert- to trust
26
keruka <Skt. Heruka
k. āt'öz-in 32
kök blue
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k. tīy tuḍup 17
kūdūg  affairs
iš k. 23
kūn  sun
k. tilgānī 39
kūsūś  desire
qut k. ōritū 34, 35
kūn  <Chin. 卷 volume
sākiz-inč k. ālig P
m(a)xa mudīra  <Skt.mahāmudrā
m.-nīṅg sidi-sin 12-13, 21-22
muntay  such
35
nālūg  why
26
nāmā  what
n.-kā tayaq-līy-īn 2
nomla-  to preach
n.-maq 29-30
ol  that, is
bilīmiš k(ā)rgāk o.] 2
sōz-lāgū-lūg o. 34-35
saqūnyu o. 41, 45
oqīmaq  to call out aloud
ōttūnmāk o. 43
otur-a  middle
o.-sīndaqī 39
oyun  music
yarašī o. bādīz-lār-ig 17-18
ōd  time
bulmamīš ō.-tā 13
ōk  enclitic particle
19
ōngi  other
ō. ūtrūlmāk 24
ōnglūg  colored
āsri ō. vēir 38
kōk ō. xung už-ik 40-41
ōrīt-  arise
qut kūsūś ō.-ūi 34, 35
ōtrū  after that
37
ōtūn-  to present something to a
superior
ō.-māk oqīmaq 43
ōztinčā?  itself(?)
27
pra  <Sogd. pr’ flag
tuuy p. salip 16
q(a)ltī  like
10
qa-li̇y  the air
kōk q.-ta 45
qamay  all
q.-ta yeg üstünkī 20
qan  king
č(a)krav(at)in q. 8-9
qaršī  opposite
q. iš kūdūg 23
quru̇y  empty
q. bolmīš-īn 37
q.-ta 38
qut  blessed
q.kūsūś ōritū 34, 35
sal-  to move
tuuy pra s.-īp 16
[saq]-qūn-  to think
s.-sar 2-3
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s.-yu ol 41, 45
sākiz-inč eighth
s. kūn ālīg P
sīn̄gar  side
iētin s. 3
sidi  <Skt. siddhi
m(a)xa mudīra-nīṅg s.-sin
12-13, 21-22
sōzlā-  to speak
s.-gāli 25
s.-gū-lūg ol 34-35
tap-  to find
bulyalī t.-valī 9
taqī  and
7, 15
tart/m/  ?
32
t[aš]  outside
t.- [tīn sīn̄gar] 4
tāg-  to reach
kālip t.-īp 44
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<td>tök-</td>
<td>pour out</td>
<td>t.-üp 29</td>
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<tr>
<td>tör(ü)lug</td>
<td>kind of</td>
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<tr>
<td>türüt-</td>
<td>to create</td>
<td>t.-gü-lüg 28</td>
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<tr>
<td>tut-</td>
<td>to hold</td>
<td>kuž-atri tiği t.-up 17</td>
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<tr>
<td>tuuy</td>
<td>banner</td>
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<tr>
<td>tur-</td>
<td>to stay</td>
<td>t. pra salip 16</td>
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<tr>
<td>t.-yuluy</td>
<td>burxanlar ulušinga 19</td>
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<tr>
<td>tu[su]</td>
<td>benefit</td>
<td>t.-miš-iŋ saqınıŋu ol 45</td>
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<tr>
<td>tusul-</td>
<td>to be benefited</td>
<td>uduzup t.-up 20</td>
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<tr>
<td>tükät-</td>
<td>to complete</td>
<td>t.-dük-tä 36</td>
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<td>tüş</td>
<td>fruit</td>
<td>t. āt’öz 18</td>
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<td>uduz-</td>
<td>to lead</td>
<td>u.-up tusulup 20</td>
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<td>ulaufi</td>
<td>etc.</td>
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<td>uluš</td>
<td>country, realm</td>
<td>burxan-lar u.-ingga 19</td>
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<td>uturu</td>
<td>confront</td>
<td>yüüz u. 44</td>
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<tr>
<td>ün-</td>
<td>to rise</td>
<td>y(a)ruq ü.-üp 42</td>
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<td>üştünkii</td>
<td>high</td>
<td>yeg ü. 21</td>
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<td>üdrul-</td>
<td>to be set apart</td>
<td>öngi ü.-mäk 24</td>
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<td>üzä</td>
<td>above</td>
<td>ü.-sintä 40</td>
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<td>[üz]-ä</td>
<td>with</td>
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<td>včir</td>
<td>&lt;Skt. vajra</td>
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<td>xu-a</td>
<td>&lt;Chin. 風 hua</td>
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<td>yaraši</td>
<td>pleasant</td>
<td>y. oyun bâdiz-lär-ig 17-18</td>
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<td>y(a)ruq</td>
<td>light</td>
<td>y. ünüp 42</td>
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<td>y(a)ru[t-]</td>
<td>to create</td>
<td>y. -[yüluv] 27</td>
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<td>ymä</td>
<td>and</td>
<td>11, y. ök 1</td>
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<td>yana</td>
<td>again</td>
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<td>yeg</td>
<td>best</td>
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<td>&lt;Skt. yogacārya</td>
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<td>&lt;Skt. yoginí</td>
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<td>present</td>
<td>y. āt’öz 11-12</td>
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<td>yüüz</td>
<td>face</td>
<td>y. uturu 44</td>
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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 北京大学図書館所藏敦煌文獻Bei-jing Da-xue suo-cang Dun-huang wen-xian ‘Dunhuang Documents Collected in the Peking University Library’, the independent volume of the series 敦煌吐番文獻集成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 Cakrasamvara 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 dates back to the first half of 14th century, when Nāropa’s teachings and many other Tantric texts were introduced to Uighurs.