

The Old Uyghur Āgama fragments
preserved in the Sven Hedin collection,
Stockholm



SILK ROAD STUDIES

XV

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Table of Contents

HÅKAN WAHLQUIST Preface	7
YUKIYO KASAI/SIMONE-CHRISTIANE RASCHMANN/PETER ZIEME Introduction	17
ABLET SEMET New traces of an Old Uyghur extract of the <i>Madhyamāgama</i> . Three of eight folios preserved in the Hedin collection in Stockholm (1935.52.0001-0003)	37
YUKIYO KASAI The Old Uyghur extract of the <i>Zhong ahanjing</i> (T. 26) Three of eight folios preserved in the Hedin collection (1935.52.0004-0006)	73
KLAUS RÖHRBORN Das alttürkische „Diskurs-Sūtra“ und das <i>Nivāpa-Sūtra</i> (1935.52.0007)	113
ZEKİNE ÖZERTURAL <i>Mahāgosīṅgama-Sutta</i> und <i>Nandakovāda-Sutta</i> (1935.52.0008)	123
SIMONE-CHRISTIANE RASCHMANN New traces of an Old Uyghur extract of the <i>Za ahanjing</i> (T. 99) The first of three folios preserved in the Hedin collection (1935.52.09)	139
PETER ZIEME The exposition of the Four Noble Truths in short extracts from the sūtras Nos. 407-418 of the <i>Za ahanjing</i> (1935.52.0010)	163
YUKIYO KASAI The Old Uyghur extract of the <i>Za ahanjing</i> (T. 99) The third of three folios preserved in the Hedin collection (1935.52.0011)	177
JENS WILKENS The Old Uyghur translation of the <i>Bieyi za ahanjing</i> (1935.52.0012-0015)	197
ABDURISHID YAKUP The Old Uyghur translation of the <i>Zengyi ahanjing</i> from the Hedin collection (1935.52.0016)	281
PLATES 1 - 32 Folios 1935.52.0001 - 1935.52.0016	





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THE OLD UYGHUR TRANSLATION OF THE *BIEYI ZA AHAJING* (1935.52.0012-0015)¹

Jens Wilkens (Göttingen, Berlin)

I. Introduction

The four leaves (1935.52.0012-0015) which are presented below in transcription and translation² are (Old) Uyghur³ excerpts of the Chinese Buddhist work 別譯雜阿含經 *Bieyi za ahanjing* “Additional translation of the *Samyuktāgama*” (= T 100: in the following abbreviated as *BZA*).⁴ The original Chinese work as it is presented in the Taishō edition is a compilation of 364 more or less short sūtras in sixteen fascicles (Chinese 卷 *juan*).⁵ It was translated from Sanskrit into Chinese by an anonymous translator or a group of translators between 350 and 431 A.D.⁶ in the Gansu corridor, presumably in 涼州 Liangzhou.⁷ The *BZA* is divided into two main parts (*varga*), the

¹ A comprehensive study of the literature on Pāli *Samyuttanikāya* and Chinese *Samyuktāgama* in its different versions is Choong (2000). On p. 6, note 18, studies referring to the problem of school affiliation of the Chinese *Samyuktāgama* T 99 are collected. See also Chung (2008), 11 n. 13 with plentiful bibliographical references on this topic. The “Additional Translation of the *Samyuktāgama*” 別譯雜阿含經 (T 100) which corresponds in large parts to T 99 – in content but not in its structure and length – is ascribed to the Kāśyapīya school by Choong (2000), 7; Choong (2006a), 62 n. 3; Choong (2007), 36, n. 6. Bingenheimer (2006), 22, lists other school ascriptions such as to the Dharmaguptakas and to the Mahīśāsakas and opts for his part for the (Mūla)sarvāstivādins. See also Bingenheimer (2009). In Bingenheimer (2011), 23-50 this issue is discussed at length. See p. 23, note 3 where older works expressing the same view are cited. The article by Mayeda (1985) refers to the school affiliation of all Chinese Āgamas. He detected some similarities to the Mahīśāsakas or Dharmaguptakas (p. 101). See Hiraoka (2000) and Chung (2008), 22 n. 72 as well.

² I would like to thank Dr. Yukiyo Kasai for her valuable remarks on an earlier draft of this paper and Dr. Ablet Semet for his help in preparing the word index.

³ If in the following the term “Uyghur” is used it refers to Old Uyghur.

⁴ Recently a new study on this text has been released by Bingenheimer (2011) in which materials from earlier articles have been included (see pp. 59-105, 127-150, 162-181, 197-243 for translations of sūtras 1-22, 23-32 [note that sūtra 23 is numbered 33 by Bingenheimer], 214-223, 33-52). On this text see also the study by Bingenheimer (2006) in which the first fascicle is translated. See pp. 21-22 for the other Chinese *Samyuktāgama* translations. Translations of the *Māra Samyutta*, *Bhikkhuni Samyutta* and *Sakka Samyutta* of T 100 are provided by Bingenheimer (2007), Bingenheimer (2008a), Bingenheimer (2008b) and Bingenheimer (2009) respectively. Comparative studies of the *Bhikkhu Samyutta* and the *Vaṅgīsa-thera Samyutta* in Pāli and in T 99 and T 100 are Choong (2006a) and Choong (2007). Choong (2009) is a comparative investigation of the *Brāhmaṇa Samyutta* in Pāli and the corresponding sūtras in T 99 and T 100. On T 100 see Bucknell (2008) as well. Chung (2008), 300 lists in his bibliography the article by Koh (1975) which seems to be of relevance to our study.

⁵ T 99 comprises 1359 sūtras.

⁶ According to Mizuno, quoted in Bingenheimer (2007), 64, n. 64 the text was translated during the Western Qin 西秦 dynasty (385-431 A.D.). See also Bingenheimer (2011), 1-6.

⁷ Bingenheimer (2006), 26.

**Samgītavarga* and the **Buddhabhāṣitavarga*.⁸ As Bingenheimer (2011, *passim*) has shown recently, the BZA was not carefully revised after translation. In recent years several studies were devoted to parts of the Chinese work. Unfortunately, these passages do not cover parts of the Uyghur version edited below.

The first specimen of the Uyghur translation of the BZA (Pelliot Ouigour 218) was introduced to the public by Kudara in two articles (1990a, 1990b). It corresponds to T 100, pp. 411a21-412b25 (sūtras 104-108).⁹ In the year 1995 Kudara and Zieme published important extracts from the Uyghur version of T 100, pp. 462a29-b18, 462b19-c8, 462c9-463a23 (sūtras 252, 253, 254) in the third part of their series of articles “Uigurische *Āgama*-Fragmente”.¹⁰ The fragment U 5486 (= text N) is from the Berlin Turfan collection and comprises chiefly extracts from *gāthās*.

A large fragment from a scroll unearthed in the year 1988 from the Northern Mogao Caves in Dunhuang was published some years ago by Zhang (2001) corresponding to T 100, pp. 420a5-422a12. The signature is B159:3-1 (背) in Zhang's edition but given as B159:3-1 左 (背) in the volume which provides the facsimile for the first time,¹¹ indicating that the fragment is the left half of the remaining part of the scroll. The second large fragment, i.e. the right half of the remaining part of the scroll, was published in Zhang (2003a) including two small fragments from the same scroll. The corresponding Chinese section in T 100 is pp. 422a12-423b25. Thus the fragments contain parts of sūtras 122-129. There is a certain amount of confusion as to the signatures of the three fragments edited in Zhang (2003a). Zhang gives the signatures B159:3-2 (背) for the large fragment and B159:3-3 (背) and B159:3-4 (背) for the small fragments respectively whereas Peng and Wang give the signatures B159:3-1, 2, 3 右 (背).¹² Another fragment from Dunhuang (B54:14) was published by Zhang (2003b) which corresponds to T 100, p. 481b-c (sūtra 322). A small fragment from the Berlin Turfan collection (Ch/U 6345) corresponding to T 100, p. 403b23-c3 was recently published by Kitsudo (2008a, 109-110).

The date when the Uyghur translation was made is uncertain, but most probably it can be ascribed to the Yuan period (13th-14th century). At least, the manuscript in question was likely written during the Yuan dynasty.¹³ We know that this work was known among the Uyghurs under the short title *piryik* which is a transcription of the first two characters of the Chinese title, i. e. 別譯 *bieyi*. The attestations of this short title have been

⁸ See Bingenheimer (2011), 2. On the structure of the text see *ibid.*, 10-11.

⁹ On this fragment from Dunhuang see below.

¹⁰ See UigĀg III, 41-52.

¹¹ Peng/Wang (2000), pl. XVIII, 1.

¹² Peng/Wang (2000), pl. XVIII, 2.

¹³ Confusion of dentals and sibilants is attested several times.

collected by Kudara and Zieme in the introduction to the second part of their joint work on the Uyghur Āgama fragments.¹⁴

An interesting question is from which Chinese original the Uyghur translation was made. There are some hints that can help to answer this question. An important issue is the pagination of the Uyghur leaves in the Hedin collection, namely the indication of the number of fascicles or scrolls (Chinese 卷 *juan*). A seemingly wrong indication of the scroll on the verso of leaf 1935.52.0015 is remarkable. The leaf is paginated as the 15th scroll (note that the character 卷 *juan* is missing here), leaf No. 5. Following the Taishō edition one would expect the number 7 as regards the 卷 *juan*. The Taishō edition is based on a version in sixteen scrolls but versions in twenty scrolls are also attested. In the latter scroll No. 15 corresponds to No. 7 in the Taishō edition.¹⁵ So our Uyghur text reflects the twenty-scroll division. In his important article Bucknell (2008) describes the differences between these two versions. He comes to the conclusion that the sequence of the sixteen-fascicle version is in disarray.¹⁶ In the twenty-fascicle version the sūtras 258-268 in T 100 are missing.¹⁷ In all early Chinese catalogues the *BZA* is described as comprising twenty fascicles.¹⁸ In his quoted article Bucknell traces the history of the two different versions and describes how the disarrangement of the sūtras occurred.¹⁹ Consequently it is somewhat misleading to give the corresponding Chinese parts with reference to the Taishō edition. But, as it is the most widespread edition of the Chinese canon and easy to consult in its online edition on the CBETA website (<http://jinglu.cbeta.org>), I chose to refer to it in linking the Uyghur translation to its Chinese original. Comparative research carried out by Bucknell and others proved that even T 99 is in some parts in disorder. The rearrangement yielded the result that originally the Chinese *Samyuktāgama* compilations were – just like their Pāli counterpart – divided into *saṃyuktas*.

Kōgi Kudara, to whom we owe so much valuable information on the Hedin collection in Stockholm, discovered that the four leaves edited here must belong to the same manuscript as Pelliot Ouigour 218 from the Paris collection (Bibliothèque Nationale) which is also part of the Uyghur translation of the Chinese 別譯雜阿含經 *Bieyi za ahanjing*.²⁰ This leaf is supposed to originate from Cave No. 181 (= No. 464 in modern numbering

¹⁴ See UigĀg II, 130-131.

¹⁵ See the table in Chung (2008), 24.

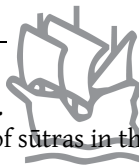
¹⁶ In table 5 he shows how groups of sūtras in this version became transposed.

¹⁷ See Bucknell (2008), 26 n. 6.

¹⁸ *Ibid.*, 26.

¹⁹ Recently, Bingenheimer (2011, 8-10) ascribed to Bucknell's findings.

²⁰ See Kudara (1990a), 168. He writes on p. 169: "In 1987 I had the opportunity to examine the fragment in question at the Bibliothèque Nationale. After examining it, it is absolutely clear that the fragments preserved in both Paris and Stockholm must have come from the same book." An enlarged Japanese version with facsimiles of this article is Kudara (1990b). Lines /r/11-17/ and /v/12-15, 29-33/ of Pelliot Ouigour 218 were cited in an article by Shōgaito (1981, 92-93, n. 5) before.



according to Kudara) from Dunhuang. Kudara dates this cave to the 13th-14th century²¹, a date which corresponds well with the style of the handwriting. According to the Chinese parallel Pelliot Ouigour 218 can be assigned to the large missing part between leaves 14 and 15 of the Stockholm collection (= T 100, pp. 411a21 – 412b25) and contains extracts from sūtras Nos. 105-108. Folios 1935.52.0014 and 1935.52.0015 of the Hedin collection are separated by a large gap of missing leaves which in all probability had entered a still unknown private collection soon after their discovery.

In the following a short description of the individual leaves and their respective contents is given with reference to parallels in the Pāli *Samyuttanikāya*.²² What is noteworthy is that considerably large parts of Chinese *gāthās*²³ have been extracted by the Uyghur translator. Sometimes the whole verse was translated, whereas in other cases only the first or the second half of the verse was rendered into Uyghur. In the commentary the structure of the Chinese verses is given in spite of the fact that the Uyghur rendering is generally a rather provisional conversion into prose. For quite a few phrases an alternative translation is appended which is generally introduced by the Chinese character 又 you “and, also”.²⁴ I leave this character untranslated but indicate such an alternative rendering in square brackets.

A difficult question is how we are to interpret the Uyghur version in general. One impediment is the character of the translation itself, because we often have to deal only with short phrases without any context.²⁵ It is not unusual that the main verb is missing. This renders a determination of the grammatical subjects of the sentences rather difficult. And what is more, the translator sometimes misunderstood the Chinese text so that his interpretation is hardly translatable into English. On the other hand, the English translation should reflect as far as possible the Uyghur wording, although more often than not the reader will be irritated by this. Some passages are perfectly clear whereas others seem to be a kind of preliminary one-to-one conversion

²¹ Kudara (1990a), 167.

²² An overview of editions, translations and commentaries of this compilation as well as information as regards the structure of the work is found in von Hinüber (1996), 35-38.

²³ On *gāthās* in the Chinese *Samyuktāgama* (especially from T 99) with a discussion of extant parallels in Indian languages see the study by Meisig (2001). A very short treatment of *gāthās* in Uyghur Āgamas in comparison with their Chinese originals can be found in Zieme (1991), 49-50.

²⁴ Giving alternative translations with the help of this Chinese character is also common for Uyghur Abhidharma texts.

²⁵ Röhrborn deals with this problem in his well known article written in 1985. On p. 92f. he compares the Chinese/Uyghur Āgama texts with bilingual texts in Sanskrit/Uyghur and Sanskrit/Tocharian with the following statement: “Als gemeinsames Merkmal fällt auf, daß alle diese Texte diskontinuierlich sind, daß sie aber die Strophen anders behandeln als nicht-metrische Partien.” Further on he describes the differences between these texts. The Chinese manuscript from Dunhuang (Pelliot collection P 2301) contains excerpts from different fascicles, see e.g. Bingenheimer (2011), 12-13. Maybe the Uyghurs were inspired by Chinese Buddhist tradition in making extracts from the Āgamas.

which preserved the original Chinese word order. As in other Uyghur Āgama translations the value of the leaves edited below lies, on the one hand, in the rich vocabulary and, on the other hand, in the way the translator understood the Chinese original. Hopefully, the edition of the Uyghur version of the *BZA* will contribute to comparative Āgama studies.²⁶ The utilization of Chinese Āgamas by Uyghur Buddhists points to a high degree of scholarly specialization of Uyghur Buddhist culture in the 13th and 14th century. Sanskrit technical terms and names which do not belong to the “basic” Buddhist vocabulary are not rare.

I would like to emphasize that the work on the Uyghur translation of T 100 profited considerably from the online digital edition of T 100 where the corresponding parts in T 99 and T 100 are conveniently presented in facing columns.²⁷ The digital edition contains rich bibliographical references and the Pāli and Sanskrit parallels as well. It is particularly praiseworthy that even the published Uyghur fragments are listed. Most Chinese parallels referred to below were taken from this website which is especially convenient because a concordance of the individual sūtras of T 100 and the corresponding ones in T 99 is provided.²⁸ Now, this indispensable tool is available in printed form as well, cf. Bingenheimer (2011), 247-302. The corresponding Chinese parts of Hedin Nos. 12-15 (1935.52.0012-0015) were already given in Kudara (1990b), 103.

II. Description

First of all, I should mention that leaf 1935.52.0015 is from a different scribe than leaves 1935.52.0012-0014. This can be inferred from the handwriting and the use of diacritics. Let us look at the following table listing diacritics used with the letters q, n and š on the individual leaves in transliteration. Taking especially the use of diacritics with the letter q into account, leaf 1935.52.0015 differs from the other three leaves in its frequent use of diacritics.

	Leaf 12	Leaf 13	Leaf 14	Leaf 15
Q	ywq̣ 12r02 p'sytlq̣wlwq̣ 12r5-6	twq̣wrwp 13r22 	ʾwz-ʾq̣wt-l'r-nynk 14r6-7 qyvyrq̣ʾq̣-yq̣ 14r17	yʾq̣wn 15r02 pʾrq̣ʾly 15r02 yʾq̣wq̣ 15r06 tʾplʾq̣ʾy 15r20 pwq̣wn 15r32 ʾlq̣wny 15r33

²⁶ See the article by Anālayo (2008) which does not mention Uyghur sources at all.

²⁷ See the short discription of the project by Anonymus (2007). Chung (2008, 21) has recently drawn our attention to the fact “that the Bieyi Za-ahanjing corresponds to the last two nipātas, namely to Nipāta VI and Nipāta VII of the Za-ahanjing.” Tables of correspondences are provided by Chung on pp. 23-25, 247-270.

²⁸ See <http://buddhistinformatics.chibs.edu.tw/BZA/>.

				ʷčwz-wǣ 15v01 ʷdqwrǣ 15v03 ʷmrʷqlwǣ 15v05 twqwrǣly 15v06 ʷmrʷqlwq 15v07 yʷqyn-yntʷ 15v09 ʷqlwnk 15v10 yʷqwq 15v13 ʷmrʷmʷq-ynk 15v14 ʷlwǣdw 15v15 ʷqǣwp 15v17 tʷqy 15v18 ʷrǣyš 15v21 ʷrǣyš-ym 15v22 ʷrǣyš-ymyz 15v24 ʷmrʷq-w-lwq-y 15v26 twǣr 15v28 twǣwrwr 15v30
N	qynʷtylmʷqqʷ 12r30-31	ʷnčw 13v14 ʷwykrwnčwk 13v44	ʷnčw 14v12 ʷndʷ 14v27 ʷnčky-ʷ 14v27 nykrʷndy 14v34	nyrvʷn 15r02 nyrvʷn-qʷ 15r07 mʷlʷmʷndy 15r12 šwkʷčʷnmwky 15r13-14 mʷnkʷ 15v08 tʷyʷnmʷywq 15v11 ʷnʷsynkʷ 15v11 ʷrkʷn-ky 15v12 yʷnsʷr 15v22 ʷnʷsy 15v22 ʷynčlʷnmʷz 15v23



				ʼvrwlʼñwr 15v23
Š	kyšʼn 12v09	yʼšwtw 13v36	ʼwvšʼdwr 14r40-41 ʼwvšʼdwr 14r40-47 ʼykʼšʼly 14v35 ʼñčʼdʼ 14v39	šwkʼčʼñmwky 15r13-14 tʼkšʼylsʼr 15v27

In the following, short remarks on the sūtras which were extracted are given together with parallels mainly in Sanskrit and Pāli. As regards translations of the *Samyutta-nikāya*, the old German translation by Geiger (1930) and the rather new English translation by Bodhi (2000) were used. I did not consult the older English translations by Rhys Davids (1917-1922) and Woodward (1925-1930).

Leaf 1935.52.0012

Our first leaf²⁹ – a part of sūtra No. 60 stemming from the 3rd 卷 *juan*³⁰ – begins with *gāthās* which correspond to the Pāli *Samyutta-nikāya* I, 91, *Kosala-Samyutta, Duttiya-Vagga* § 10,9-11.³¹ The sutta is named *Aputtaka* (“without any heirs”, “childless”).³² Enomoto (1994), No. 1233 refers to some parallel *gāthās* in *Uv* 5,20-23. A further close parallel to the first two verses cited in Uyghur can be made out in the famous Chinese Manichaean hymnscroll 下部讚 *Xiabuzan* which was found in Dunhuang as well (vv. 116-117).³³

The following sūtra (No. 61) was equally extracted and again we come across some *gāthās* after short extracts from the prose section. The sutta is named *Yañña* (“sacrifice”) in the Pāli tradition (*Samyutta-nikāya* I, 75, *Kosala-Samyutta, Paṭhama-Vagga* § 9).³⁴ But this version differs remarkably from the Uyghur one. For this reason it is not necessary to quote the Pāli *gāthās* on the whole. Enomoto (1994), No. 61 refers to parallel Sanskrit verses in the *Uv* 24,21-23, 26, 30 which are somewhat closer to the Chinese and the Uyghur version. This sūtra ends in line 4 on the verso side.

The next one, i. e. sūtra No. 62, starts with the quotation of the Chinese characters in the same line. In the Pāli version this is likewise the

²⁹ Note some brown blots on the lower right corner.

³⁰ The pagination on the verso side indicates that it is leaf no. 7 of the 3rd scroll.

³¹ A comparative study of the *Kosala Samyutta* with the corresponding Chinese versions (T 99 and T 100) is Choong (2006b). See especially p. 23 for a chart showing the corresponding sūtras in the three compilations. The Pāli *Kosala Samyutta* has 25 sūtras whereas the two Chinese versions have 21 each.

³² Or more correctly: *Duttiya-aputtaka* (*Paṭhama-aputtaka* = SN I, 89 corresponds to BZA 59). See the edition of SN I, 91-92 and the translation of the passage in Bodhi (2000), 183-185 (English) and Geiger (1930), 143-145 (German).

³³ See the translation in Schmidt-Glintzer (1987), 24.

³⁴ English transl. Bodhi (2000), 171-172, German transl. Geiger (1930), 121-123.

immediately following sutta named *Bandhana* (“ties”, “bondage”) incorporated in the *Samyutta-nikāya* I, 76, *Kosala-Samyutta*, *Paṭhama-Vagga* § 10.³⁵ Enomoto (1994), No. 1235 mentions parallel verses in Sanskrit from the *Uv* 2,5-6. See also the verses in *Jātaka* No. 201, translation in Cowell (1895-1913), II, 98.

After line 23 there is a blank space and the title mentioning the scroll or volume (卷 *juan*) and the leaf is given. Here starts sūtra No. 63 which despite its shortness was only extracted whereas the *gāthās* were given *in toto*. This sūtra belongs to the 4th 卷 *juan*. In the Pāli tradition the corresponding sutta is found in the *Samyutta-nikāya* I, 82, *Kosala-Samyutta*, *Dutiya-Vagga* § 14 and named *Paṭhamasaṅgāma* (“first battle”).³⁶ In Enomoto (1994), No. 1236 *Uv* 30,1 and *Avadānaśataka* 1,57 are quoted as Sanskrit parallel verses.³⁷

The last five lines of leaf 12 contain excerpts from sūtra No. 64 which corresponds to the sutta *Dutiyaṅgāma* (“second battle”) in the *Samyutta-nikāya* I, 82, *Kosala-Samyutta*, *Dutiya-Vagga* § 15.³⁸ Enomoto lists *Uv* 9,9 as a corresponding Sanskrit verse. The sūtras Nos. 60-64 in T 100 correspond to sūtras Nos. 1233-1237 in T 99.³⁹ An additional parallel version of sūtra No. 60 in T 125, pp. 612c1-613b9 is indicated in the digital edition of the BZA and in Bingenheimer (2011), 260.

Leaf 1935.52.0013

Our second leaf⁴⁰ starts with sūtra No. 67 the beginning of which was originally to be found on the lost preceding leaf. This and the following sūtra (No. 68) are both part of the 4th 卷 *juan*.⁴¹ Nothing of the prose section is extant and what is left are translations from the *gāthās*. Some were translated on the whole, some only partly. The sūtra corresponds to the sutta named *Rājā* (“king”) or *Jarāmaraṇa* (“old age and death”) in Pāli which is part of the *Paṭhama-vagga* in the *Kosala Samyutta* of the *Samyutta-nikāya* (SN I, 71).⁴² In fact, the Pāli text differs considerably from the Uyghur and the Chinese text. It contains only one *gāthā*. This may be the reason why Choong (2006b, 22) states that this sūtra has no counterpart in the Pāli *Kosala Samyutta*. In Enomoto (1994), No. 1240 *Uv* 1,28-30 is referred to as a Sanskrit parallel. In fact, *Uv* 1,42 is a further parallel to lines 13r09-14 of the Uyghur version.

³⁵ English transl. Bodhi (2000), 172-173, German transl. Geiger (1930), 123-124.

³⁶ English transl. Bodhi (2000), 177, German transl. Geiger (1930), 131-133.

³⁷ See the remarks on this sūtra in Choong (2006b), 25-26.

³⁸ English transl. in Bodhi (2000), 178, German transl. in Geiger (1930), 133-135. See the comparative remarks on this sūtra in Choong (2006b), 26-29. The differences between the Pāli and the two Chinese versions are summarized on p. 29.

³⁹ For the Sanskrit correspondences see Chung (2008), 218.

⁴⁰ Note a brown blot in the upper right corner extending to the beginning of the last three lines.

⁴¹ The pagination on the verso side indicates that it is leaf no. 2 of the 4th scroll.

⁴² See Bingenheimer (2011), 261.

⁴³ English transl. Bodhi (2000), 167-168, German transl. Geiger (1930), 113-114.

Parallels in T 125, p. 637a18-638a1 and T 801, p. 745c15 are listed in Bingenheimer (2011), 261.

In line 13r14 the Chinese characters mark a new sūtra, i. e. No. 68, the beginning of which was left out by the translator. The prose section was extracted in parts, but this time at least the first sentences were given in context. The *gāthās* were translated on a whole, only the last ten characters were left out. Sūtra No. 68 runs as far as line 14r03. The corresponding Pāli sutta is named *Issattam* (“archery”) and is § 4 in the *Tatiya-vagga* in the *Kosala-Saṃyutta* of the *Saṃyutta-nikāya* (I, 98-100).⁴⁴ The sūtra No. 67 in T 100 corresponds to T 99 sūtra No. 1240⁴⁵ whereas T 100 sūtra No. 68 corresponds to T 99 sūtra No. 1145.

Leaf 1935.52.0014

In line 14r03 the Chinese characters introduce a new sūtra, viz. No. 69, which like the other two on this leaf⁴⁶ (Nos. 70 and 71) belongs to the 4th 卷 *juan*.⁴⁷ In the Pāli tradition the sutta is called *Puggala* (“person(s)”) and belongs to the *Tatiyo-Vagga* (§ 1) in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 93).⁴⁸ Enomoto (1994), No. 1146 notes a Sanskrit parallel from SHT V, No. 1112. For sūtra No. 69 in T 100 the digital edition of the BZA and Bingenheimer (2011), 261 refer to further parallel versions in T 125, pp. 636a6-637a17 and in T 127, pp. 834c1-835c12. From the introduction only a few characters were translated. The whole setting of the sūtra was left out and even from the *gāthā* section only parts were translated. The sūtra ends in line 14r27.

In this line four Chinese characters introduce sūtra No. 70. The setting was again left out in the excerpts. The sūtra ends in line 14v33. In the *Tatiyo-Vagga* in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 98) it is § 5 with the title *Pabbatūpamaṃ* (“simile of the mountain”).⁴⁹ Enomoto (1994), No. 1147 quotes a Sanskrit parallel of considerable length from the MSV (2,74-77).

In line 14v34 begins sūtra No. 71, and again the setting was left out by the Uyghur who excerpted the text. As there is a lacuna of several leaves between leaf 14 and 15 the final part of the sūtra is not preserved. In the Pāli canon the sutta can be found in the *Dutiyo-Vagga* (§ 1) in the *Kosala Saṃyutta* of the *Saṃyutta-nikāya* (I, 77). The title of the sutta is given as *Jaṭṭila* (“ascetic”) or *Sattaṭṭila* “seven ascetics”.⁵⁰ Enomoto (1994), No. 1148 cites Uv 29,11-12 as parallel Sanskrit verses. A further Pāli parallel in the *Osajjanasutta* from the

⁴⁴ English trans. Bodhi (2000), 190-192, German transl. Geiger (1930), 153-156.

⁴⁵ On the Sanskrit correspondences see Chung (2008), 219.

⁴⁶ The left margin bears some brown blots. On the lower part of lines 14r43-45 extending as far as the lower margin we find a blot of grey colour. The lower right corner of the leaf was folded.

⁴⁷ The pagination on the verso side indicates that it is leaf no. 3 of the 4th scroll.

⁴⁸ English transl. Bodhi (2000), 185-188, German transl. Geiger (1930), 145-150.

⁴⁹ English transl. Bodhi (2000), 192-194, German transl. Geiger (1930), 156-159.

⁵⁰ English transl. Bodhi (2000), 173-174, German transl. Geiger (1930), 124-127.

Udāna (VI, 2) from the *Khuddakanikāya* is listed in Bingenheimer (2011), 262. For an English translation see Woodward (1948), 78-80.

In the gap after leaf 14 we can place the long scroll edited by Zhang (2001) which corresponds to the Chinese version in T 100, pp. 420a5 – 422a12. The sūtras Nos. 69-71 in T 100 correspond to sūtras Nos. 1146-1148 in T 99.⁵¹

Leaf 1935.52.0015

Leaf 1935.52.0015 which bears a dark brown blot in the lower right corner contains text from the 7th 卷 *juan*.⁵² The first lines preserve the rest of extracts from sūtra No. 127 which corresponds to the sutta *Rāsiya* (n. pr.) in the *Gāmaṇi-Saṃyutta* of the *Saṃyutta-nikāya* (sutta 12 of the *Salāyatana-Vagga*, SN IV, 330-340).⁵³ The headman *Rāsiya* is the interlocutor of the Buddha. The sūtra ends in line 15r11.

In the same line begins the next sūtra No. 128 with a quotation of Chinese characters and runs as far as line 15v33. The Pāli parallel is § 11 in the *Gāmaṇi-Saṃyutta* of the *Saṃyutta-nikāya* where the sutta is named *Bhadra* or *Bhadraka* (n. pr.)⁵⁴ or alternatively: *Bhagandha-haṭṭhaha*.⁵⁵

Only the rest of sūtra No. 129 is preserved in the last line. It corresponds to § 9 in the *Gāmaṇi-Saṃyutta* of the *Saṃyutta-nikāya* where the sutta is named *Kula* (“family”).⁵⁶ This leaf is one of the precious and rare cases where we can assign a parallel to an Āgama text in Uyghur.⁵⁷ From line 15r02 onwards the text has a parallel in the scroll edited in Zhang (2003a), lines 24 sqq. It is possible to detect several variants and improve Zhang’s edition. But as the facsimiles so far provided are far from being reliable, several readings are to be regarded as preliminary. The sūtras Nos. 127-129 in T 100 correspond to sūtras Nos. 912-914 in T 99.⁵⁸

III. Edition, English translation and commentary⁵⁹

Leaf 1935.52.0012 recto (plate 23)

r01 birlä yänä yinčü mončuk ärdinilärtä .

r02 一切無隨无隨者 alkuta barča yok ärmis

[Sūtra 60]

^{394c4} 錢財穀帛并珍寶

(...)

^{c5} 一切無

⁵¹ On the Sanskrit correspondences see Chung (2008), 219-220.

⁵² On the seemingly “wrong” pagination see the introduction. On the additional text in small characters running over three margins of leaf no. 15 see below.

⁵³ English transl. Bodhi (2000), 1350-1359.

⁵⁴ The name of the interlocutor of the Buddha in this sutta is *Bhadra(ga)ka*.

⁵⁵ SN IV, 327-330 (*Salāyatana-Vagga*). English transl. Bodhi (2000), 1348-1350.

⁵⁶ SN IV, 322 (*Salāyatana-Vagga*).

⁵⁷ See for an example Röhrborn (1985), 91. For another instance, i. e. the *Candrasūtra*, see Zieme (2000), 69 [reprint Zieme (2009), 37].

⁵⁸ On the correspondences of sūtras no. 912 and 914 in Sanskrit texts see Chung (2008), 191.

⁵⁹ Middle Chinese reconstructions follow the system of Pulleyblank (1991).

r03 eyin edärdäči . yok ärdöki üzä eyin
 r04 edärdäči . ymä ök umaz ärmış algalı ol
 r05 az ülüšk(i)yäsin . ölümkä basıtılgu-
 r06 luk bolmak üzä tiñilmiş äski kövdöñ-
 r07 nün . alku äd tavarları näčä kızıgčä
 r08 tizigčä tursar ymä . arıñı yok ärmış bir-
 r09 k(i)yä ymä tavar kim munta boldači . ymä ök
 r10 yänä umaz ärmış azk(i)ya ärsär ymä köñürüp
 r11 bargalı . azu bar kayu äd tavar eyin
 r12 edärip kiñilärig . inčä kaltı köligä
 r13 täğ ätöz eyin edärtäči tep tesär .
 r14 ädgünün ayıgnıñ tägingülük tüši
 r15 oñgurak yitlinmäz . 善惡隨逐人
 r16 ädgü ayıg kılınč eyin edärür kişi-
 r17 lärig . 譬如少 inčä kaltı azk(i)ya aş-
 r18 lıg azukluglar . uçrum⁶⁰ adalıg yol-
 r19 ta ärtär ärkän üklimiş täğ ämgäk örlä-
 r20 tilmäki . ayıgta yorıdaçılar ymä antag
 r21 ok . umazlar täggäli ädgü yolka . 譬
 r22 如久 inčä adırlıgalı ür keč bulmışlar .
 r23 täğip öñ köñtük irak oronka .
 r24 善業來迎接 ädgü kılınčı uñru kälip
 r25 kavşurdokta 又 edärü kälip ymä ter .
 r26 亦 ymä ök antag bolur kaltı ol teriniñä

r27 kuvragıñ . katıldokta kavişdokta
 r28 bulmışlar ögrünçüg sävinçig . 當
 r29 ken aźuntaki kılgu üçün . 今不被
 r30 yügärütä tägmätin erintilg kınatılmak-
 r31 ka .⁶¹ 牛王 bukalarıñ⁶² 犛牛 koduz öküz-

r32 lärig 水牛 suv öküzlärin . 乳牛
 r33 ingäklärig 小牛 tadunlarıñ . 牂羖
 r34 ärkäč kočunarta ulatılarıñ . 又 irk
 r35 ärkäčtä ulatılarıñ ymä ter . 祀場
 r36 yağışlıg oronta 進集 tavrak yıgıl-
 r37 dılar 月月百千祀 ay ay sayu
 r38 yüzär miñ yağış yagap . bışrınсар
 r39 munda tilämäk üzä buyanıñ .⁶³ 不如於
 r40 佛說 yetmäz t(ä)ñri burhamıñ nomlamış-
 r41 inta . tugurup kertgünçüg amramak sävm(ä)k-

隨無隨者
 亦不能取其
 少分^{c6} 為死所侵
 捨故尸
 一切財寶雖羅列
^{c7} 都無一
 物是儲有 亦復
 不能持少
 去^{c8} 為有何物
 隨逐人 譬如有影
 隨其形
^{c9} 善惡受報
 必不失(...)
^{c11} 善惡隨逐人(...)
^{c13} 譬如少資
 糧 越險
 增苦惱
^{c14} 行惡亦如是
 不能至善徑(...)
^{c17} 譬如久別離
 至於曠遠處(...)
^{c20} 善業來迎
 接
^{c21} 亦如離(Var.10 彼)眷
 屬
 會合
 得歡喜(...)
^{c22} 當為後世故(...)
^{c24} 今不被譏呵(...)
 [Sūtra 61] ^{c27} (...)牛王
 (...) ^{c28} 犛牛
 水牛
 乳牛(...)小牛(...) ^{c29}
 牂羖羊等(...)
^{395a1} 祀場(...)
^{a2} 進集(...)
^{a12} 月月
 百千祀 修
 此以求福(...)
^{a26} 不如於佛說
^{a27} 生信而愛樂(...)

⁶⁰ The second <w> is filled out. It looks like a correction by the scribe.

⁶¹ The <n> has a dot as a diacritical mark.

⁶² Here and in the following the extracts are made only from single terms.

⁶³ Because the verse 月月百千祀 修此以求福 is repeated several times it is not possible to give the exact location.

r42 niñ 假使 ugrayu kim yaratınıp alku
 r43 yağışlarda . ulatı birlä yänä ootka
 r44 tapınmaqlıg törötä . bişrunup munda
 r45 küsäsär tiläsär buyanıg . yorisar bo alku

^{a28} 假使修諸
 祀 及與事火
 法 ^{a29} 修此
 欲求福 行此諸

1935.52.0012 verso (plate 24)

Title, scroll, pagination 別譯第三卷七葉

v01 yağış yagamakta . tolğınça toşğınça
 v02 bir yıl . yetmäs köni ätözin turup
 v03 birk(i)yä ayayu yükünürm(ä)n tep t(ä)ñri
 v04 burhanka yöölänmäkniñ . 刹利毘舍
 v05 kişatiryalarıg . uzlarıg 首陀羅
 v06 tarıgçılarıg . 伎兒 töşnäkçi oğlan-
 v07 larıg 旃陀羅 çandalta ulatılarıg
 v08 王者繫縛人 eliglär hanlar
 v09 basar bäkläsär kişiläriğ . 以 kişän
 v10 töñörgä ulatı kıl ışıg üzä 又
 v11 uruk ymä ter . tözünlär ıdoklar
 v12 kördöktä bo savlarıg . täriñinçä
 v13 bilirlär bärk y(a)rp bag ärmäzin .
 v14 kimlär ilinsär kişisiñä ogulıñ .
 v15 muntag osuglug bag bayur kişiläriğ .
 v16 bärk y(a)rp ärtä arçok . kişi ogul
 v17 ulatı äd tavar ärdinitä . 其實
 v18 如 olar çin kertü savrıg kälgin tag .
 v19 tokıyur bañurur alku parçakçanlarıg .
 v20 anın yaraşı tärk tavr(a)k katıglangu-
 v21 luk ol . ozup kuñrulup barayın
 v22 tesär nirvanka 又 yöölänäyin tesär
 v23 ozmak kutrulmakka ymä ter . 了也

[blank space of some lines]

Title, scroll 別譯雜阿含經卷第四

v24 將統⁶⁴四兵 uduzup elänmiş ärksinmiş
 v25 tört törlüg süüsin 交陣大戰
 v26 čäriğ urup artokrak čärgäşdi 韋提
 v27 希子 vaideh hañun oglı 單乘 yalñuzın
 v28 {{kölüp}} ((kölünüp)) 一身 bir kántü özi ök . 勝則
 v29 多怨 utdaçılar ötrü üküş ööç-
 v30 lüg künilig bolurlar . uşukdaçi-
 v31 lar ötrü örlätilip udmazlar
 v32 birök yokađtursar utmak utsukmak-
 v33 ıg . öčüp amrılıp ençgülügin udiyur-
 v34 lar tep 擒得 tirig tutdı 同載

祠祀 ^{b1} 滿足
 一年中 不如正身立
^{b2} 一禮敬
 向佛(...)[Sūtra 62]
 (...) ^{b5} 刹利毘舍
 首陀羅(...)伎兒
 旃陀羅等。(...)
^{b13} 王者
 繫縛人 以鐵
 木及繩
^{b14} 賢聖
 觀斯事 深
 知非牢縛
^{b15} 若戀於妻子(...)
^{b16} 如是繫縛人
 堅牢過於彼 ^{b17} 妻子
 及財寶(...)
^{b18} 其實如瀑流
 漂沒諸凡夫
^{b19} 是以宜速逝
 趣向
 於解脫(...)

[Sūtra 63]

^{c5} (...)將領
 四兵(...)
^{c6} 交陣大戰(...)
 韋提希子(...) ^{c7} 單
 乘(...) ^{c12} 一身(...)
^{c14} 勝則多怨
 疾 負
 則惱不眠
^{c15} 若無勝負者
 寂滅安睡眠(...)
 [Sūtra 64] ^{c20} 擒得(...)

⁶⁴ In the Taishō we find the character 領 *ling* instead. There is no variant reading 統 *tong* indicated.

v35 birgärü kölünüp 我於彼所 m(ä)niñ

v36 anta⁶⁵ arıñı yok ärip ööçüm käkim⁶⁶

v37 力能破他軍 küč üzä usar

v38 buzğalı adınlarınñ süüsin yanturu⁶⁷

^{c21} 同載(...) ^{c23} 我

於彼所。初無 ^{c24} 怨
嫌。(...)

^{396a2} 力能

破他軍 還

Translation⁶⁸

[Sūtra 60] (r01) “(...) and among pearls₂ and jewels (...) (r02-03) Among all (these riches) there is nothing which is going to follow (the owner after death). (r03-05) Because there is nothing which is going to follow (after death), it is likewise impossible to take even the smallest part of it (scil. the belongings) along with one. (r05-09) Because one is necessarily oppressed by death, even if so many riches and belongings of the abandoned dead body are standing there in line and order, there is absolutely not a single small property which would be there (in his life after death). (r09-11) What is more, (the dead person) is said to definitely not be able to take away even the smallest (part of it). (r11-13) Besides, what riches and property would follow the people as a shadow follows the body? (r14-15) (Only) the fruit of good and evil (deeds), which one must experience, will definitely not disappear. (...) (r16-17) Good and evil actions (*karma*) follow the people. (...) (r17-21) Just as the torment by pain has increased when people equipped with little food and provisions are crossing a precipitous and dangerous road, exactly the same holds true for those people behaving in evil (conduct). (r21) They are not able to reach the good road. (...) (r22-23) They are later on₂ likewise able to part, reaching a desert₂ or a distant place (...). (r24-25) Their good deed(s) approach when they cause to meet each other. (r25) [Alternative Uyghur rendering:] One also says: “it follows”. (r26-28) And it is exactly the same when those who meet₂ with their families₂ find joy and happiness. (...) (r29) In order to do it (again) in a later existence (...). (r30-31) Without reaching loathsome torment in the present time (...).”

[Sūtra 61] (r31-34) (...) bulls (Acc.) (...) yak bulls (Acc.) (...) water buffaloes (Acc.) (...) cows (Acc.) (...) calves (Acc.) (...) and others such as goats and rams. (r34-35) [Alternative Uyghur translation:] One (might) say ‘Others such as young rams and goats’ as well. (...) (r36) (...) at the place of sacrifice (...) (r36-37) (...) they quickly gathered (...) (r37-39) (The Buddha recited in verse:) “(...) And if each month they offer a hundred thousand sacrifices each and exercise themselves in it through yearning after *punya* (...) (r40-41) (...) that does not reach (the faith) in the preaching of the godlike Buddha. (r41-42) Having aroused belief and of love and appreciation (...) (r42-v04) (Thinking) ‘If I especially stand by in all sacrifices and other ceremonies of offerings into fire,

⁶⁵ The Chinese original requires this reading.

⁶⁶ Below the line we find the small character 了 *liao*.

⁶⁷ The letter <n> has a dot as a diacritical mark. The word is not written carefully.

⁶⁸ Explanations are in round brackets.

and if I exercise myself herein and long and strive for *punya*, if (therefore) I am active in every offering (of) a sacrifice until it is fulfilled₂ in one year, it is not sufficient to stand up with upright body; (therefore) I respectfully bow down only once' (thus) saying (...) of turning to the Buddha."

[**Sūtra 62**] (v05-07) (...) *kṣatriyas* (Acc.) (...) craftsmen (*vaiśyas*) (Acc.) (...) peasants (*śūdras*) (Acc.) (...) paramours (Acc.) (...) *caṇḍālas* etc. (...) (v08-10) (The Buddha recited these verses:) "If kings₂ suppress and lock up people with ankles or wooden collars etc. (or) with strings₂ (...) (v11) [alternative Uyghur translation:] One could say 'lasso' as well. (v11-13) When noble and charismatic people perceive these things, they know it according to its profound (meaning) that (this kind of) bondage is neither tight nor firm. (v14-15) Instead, whoever clings to his wife and children (...) this very same bondage binds people. (v16) (This bondage) is exceedingly₂ tight and firm. (v16-17) Wife, children and other belongings and jewels (...) (v18-19) They hit and drown all *prthagjanas* as a veritable₂ torrent and stream. (v20-21) One should exert oneself quickly₂ in the right manner. (v21-22) If one should say 'Let me escape₂ and go to *nirvāṇa*!' (...) [Alternative Uyghur translation:] One might say: 'if he says 'Let me turn to deliverance!'₂ (...)".

[**Sūtra 63**] (v24-25) (...) led and controlled₂ his four-division army (...). (v26) (King Prasenajit) mobilized an army and (both armies) fought with each other strenuously. (...) (v27) the son of queen Vaidehī (i.e. Ajātaśatru) (...) (v27-28) mounted (a chariot) alone (...) (v28) only he himself alone (...) (v29-30) (The Buddha said:) "(...) because people are victorious many (others) become angry and jealous. (v30-31) Because (if people) are defeated they suffer pain and do not sleep afterwards. (v32-34) If they would exterminate (the notion) of defeating and being defeated, (these feelings) would calm down₂ and they would sleep peacefully." (...)

[**Sūtra 64**] (v34) (King Prasenajit) captured (King Ajātaśatru) alive (...) (v35) mounting together (...) (v35-36) (King Prasenajit had the following thought:) "With respect to him I formerly had no feelings of hatred and malice (...)" (v37-38) (The Buddha comments:) "If one would by force be able to crush the army of others, (he could) in turn (be destroyed by others) (...)."

Commentary

(12r01ff.) According to the Chinese text the *gāthās* can be grouped as follows:⁶⁹

錢財穀帛并珍寶
奴婢僕使及眷屬

(...) birlä yänä yinčü mončuk ärdinilärtä
(missing in the translation)

⁶⁹ The Pāli parallels are not very close.

Pāli:

dhaññaṃ dhanam rajataṃ jātārūpaṃ
pariggahaṃ vā pi yad atthi kiñci
dāsā kammakarā pessā ye c-assa anujīvino
sabbam nādāya gantabbam sabbam nikkhippa-gāminam

一切無隨無隨者	alkuta barča yok ärmiş eyin edärdäçi yok ärdöki üzä eyin edärdäçi
亦不能取其少分	ymä ök umaz ärmiş algalı ol az ülüşk(i)yäsin
為死所侵捨故尸	ölümkä basıtlıgı bolmak üzä tişilmiş äski kövdögnün
一切財寶雖羅列	alku äd tavarları näčä käzigčä tizigčä tursar ymä
都無一物是儲有	arıtı yok ärmiş birk(i)yä ymä tavar kim munta boldači
亦復不能持少去	ymä ök yänä umaz ärmiş azk(ı)yä ärsär ymä kötürüp bargalı
為有何物隨逐人 譬如有影隨其形	azu bar kayu äd tavar eyin edärip kişilärig inčä kaltı köligä täg ätöz eyin edärtäçi tep tesär .

Pāli:

yañ ca karoti kāyena vācāya uda cetasā
taṃ hi tassa sakaṃ hoti tañca ādāya gacchati
tañc-assa anugaṃ hotu chāyāvā anapāyini

善惡受報必不失 唯此隨人猶如影	ädgünün ayıgnıñ tägingülük tüşi ođgurak yitlinmäz (translation missing)
--------------------	--

Pāli:

tasmā kareyya kalyāṇam nicayam samparāyikaṃ
puññāni paralokasmim patiṭṭhā honti pañinan-ti

The lines beginning with 12r31 have a parallel in the Pāli version (SN I, 75-76).

(12r05) The Uyghur translator has aptly rendered the Chinese passive construction with 為 *wei* ... 所 *suo*. See Meisterernst/Durkin-Meisterernst (2005), 122ff. on this construction and on problems in translating it into Sogdian.

(12r05ff.) The Uyghur translator combined two separate sentences.

(12r06) On Uyghur *äski* which corresponds to Chin. 故 *gu* see BT XXV 0815.

(12r07-08) *käzigčä tizigčä tursar* renders Chin. 羅列 *luolie* “to set out in order”.

(12r15) *yitlinmäz* (= Chin. 不失 *bushi*): In BT XXV 0803-0804 the characters 不失 *bushi* are translated as *yitlinmäz yokađmaz*.

(12r17-20) *inčä* (...) *örlätilmäki*: The whole phrase is quoted in UW 327b where *učrum* is read as *ölüm*. One would have to assume that the hook of the letter <l> is missing. In the UW it is not indicated that this is the case. Instead, I would like to read *učrum* which is attested in a damaged context in Kara/Zieme (1986), line 335 as *učrum ediz adalıg*. The editors take *učrum* to be a mistake for

uĉrug. In OTWF 294 this has been rightly refuted on semantic grounds. Erdal hints at Modern Turkish *uçurum* “precipice”.⁷⁰ In both Uyghur texts *uĉrum* is supposed to be an adjective. Furthermore, *uĉrum adalıg* is documented in Shōgaito (2008), 697b.

(12r23) The Chinese character 曠 *kuang* can in fact mean “desert, wilderness” (cf. the translation *öj körtük*) but in combination with 遠 *yuan* it means “far distant”. In HT III, p. 173 (note to line 731) the authors prefer the vocalization *kürtük* without giving any reasons. They refer to Mong. *ködege* (Khalkha *xödöö*). The material of modern Turkic languages collected by Räsänen (1969), 311a-b s. v. *kürt* does not allow a definite decision regarding the vowel of the first syllable.

(12r25) 又 *edärü kälip ymä ter* is an alternative translation of Chin. 來迎接 *laiyingjie*. On *ymä ter* indicating variant translations see Zieme (2000), 67 and GOT 435.

(12r26) The translation was presumably made from a Chinese text showing the indicated variant; *ol* is the translation of 彼 *bi*.

(12r34-35) The expression 又 *irk ärkäčtä ulatılarıg ymä ter* is an alternative translation of the preceding *ärkäč kočunarta ulatılarıg*. Both lines are quoted in UW 432b s. v. *ärkäč*.

(12r36) It is likely that the Uyghur translator misread 進 *jin* “to advance” and translated the character as 速 *su* “fast” which corresponds to Uyghur *tavrak*. For the latter correspondence see Shōgaito (2008), 656b.

(12r37-39) The Chinese is written in verse which the translation follows slavishly:

月月百千祀	ay ay sayu yüzär miñ yagış yagap
修此以求福	bışrunsar munda tilämäk üzä buyanıg

In the Chinese original 以 *yi* “thereby” refers to the whole action performed in the first half of the verse whereas the Uyghur translator placed the equivalent *üzä* after *tilämäk*.

(12v05) *kiṣatiryalar* is the Uyghur rendering of Chin. 刹利 *chali* (= Skt. *kṣatriya*) just like in ShōAgon 194 (No. 19.2, line 4: *kṣatirya*). In UigĀg II, H 1, line 10, Chin. 刹利 *chali* is translated by *kiṣatirik*. The editors explain the latter term as a full resanskritisation and transcription of Skt. *kṣatriyi(ka)*. In U I 41, *kṣatrik* is attested.

Regarding 毘舍 *pishe* (= Skt. *vaiśya*) the translator chose not to use the foreign term but gave the Uyghur equivalent *uzlar* instead.

(12v06) The translator chose to give an Uyghur equivalent as well and translated Chin. 首陀羅 *shoutuoluo* (Skt. *sūdra*) with *tarıqčılar*.

⁷⁰ He thinks that *uĉur-* “to cause to fly” is the base. One may think of a cognate of Mong. *uĉira-* “to meet, come across, to be confronted” instead. In Čagatai and other Turkic languages we find *uĉra-*. One would have to assume a syncopation of the final *-a*. So Erdal’s etymological explanation is more likely. One can corroborate it by quoting a sentence from the *Book of Dede Korkut* where the verb *uĉur-* is directly linked with a precipice of a mountain: *karşu yatan Alq Tağdan bir oğul uĉurduñısq dēgil maña* (the transcription follows the edition by Tezcan/Boeschoten (2001), 42).

töšnäkči is written defectively without a Yod in the first syllable. The Chinese equivalent is 伎 *ji* “talent; ability; cleverness”. But because this character can be translated as “dancer; prostitute” I tend to interpret Chin. 伎兒 *jier* as “paramours”. In Hirakawa (1997), No. 85 we find the Sanskrit equivalent *naṭa* “actor” for these two characters. The Uyghur translation *töšnäkči oġlan* fits quite well. See Wilkens (2007), line 3 (Kāmapriya-Avadāna of the DKPAM) for the sexual connotation of the verbal form *töšnāklā-*. There - following OTWF 251 – the word is written *tüšnāklā-* but the instance in HT VII 1274 “daybed” shows that it is most probably to be connected with *töšä-* and *töšän-*. This etymological suggestion is refuted by Erdal because of the suffix *-Ak* which in his opinion should not be present in Old Turkic.

(12v07) See SH 326a for Chin. 旃陀羅 *zhantuoluo* = Skt. *caṇḍāla*. The Uyghur translator chose the well known foreign term here.

(12v08ff.) These lines have a close parallel in the Pāli *gāthās* (SN I, 77):

na taṃ daḷhaṃ bandhanam āhu dhīrā
yad āyasam dārujaṃ pabbajañ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekkhā
etaṃ daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasukham pahāyāti

I found another parallel in Jātaka No. 201 Bandhanāgāra-Jātaka, ed. Fausbøll (1877-1896), II, 140; transl. by Rouse in Cowell (1895-1913), II, 98.

(12v08-10) The apodosis is missing in this sentence which is not abbreviated if one looks at the Chinese original. So the Uyghur translation is incomplete.

(12v09) For *kišan* (here written with two dots as a diacritical mark for the letter <š>) see BT XXV 3057. The Chinese equivalent in the *Kṣānti Kīlguluk Nom Bitig* is 枷 *jia*. The Uyghur translator of the Āgama text chose a translation which differs in terminological perspective, because the Chinese text alludes to the material (鐵 *tie* “iron”). The material of the different fetters is important for the quoted Pāli verses as well.

(12v10) For Uyghur *töjörgä* see BT XXV 3058 (with the Chinese equivalent 械 *xie*). In the Chinese Āgama text we find an allusion to the material as well (木 *mu* “wood”) from which the Uyghur translation differs.

Because Uyghur *kīl* does not only have the meaning “hair” but “string” as well we have to assume that the second meaning is better suited for our instance. Here certainly a tool for carrying out punishment is mentioned. Chin. 繩 *sheng* “string, rope” is the equivalent of *kīl iſig*. This reminds us of the punishment in the hell *kālasūtra* where Indian methods of punishment might be the model. See Müller (1896).

(12v14) Because in Old Uyghur *kiši* most likely had two meanings: 1) “wife” and 2) “person”, I refrain from using the transcription *kisi* for “wife”. See GOT 124.

(12v16) *bark y(a)rp ärtä artok*: The corresponding Chinese phrase is 堅牢過於彼 “(And) the firmness transcends (all) others”.

The letter <k> in *kiši* looks like a <y>.

(12v18) *savrig*: This is a deverbal noun with a syncopated second syllable going back to **savir-ig*. To my knowledge it has been attested until now only in verbal form such as *savril-* “to spray or spatter (intr.)” (OTWF 671) and *savruk-* “(of tears,) ‘to trickle’ from the eye; also ‘of water in flowing rivers when it surges’”. The verbal base *savir-* “(wind) to blow”, from which *savrig* is derived, is attested in DKPAMPb 809. *savrig kälgin* would best be translated as “waterfall; torrent”.

(12v19) The translation *toki-* “to beat” for Chin. 漂 *piao* “to float” is unusual but we know of different meanings of *toki-*; one is “(of wind) to blow”. See BT XXVIII C 171 (here [*kaltı y*]el *tokımış kamgak tæg* is translated “like a salt-wort hit by the wind”) and BT XXV, p. 419 (s.v. *tokımaklıg*).

(12v21) *ozup kuṭrulup* is an addition of the Uyghur translator.

(12v23) The Chinese characters 了也 *liao ye* at the end of the line mark the end of the Sūtra. P. Zieme (2009) published a study on these two characters in Uyghur manuscripts.

(12v24) The first two signs of this scroll were not translated into Uyghur.

(12v24-25) The phrase *uduṣup ... süüsin* is cited in UW 441b s. v. *ärksin-*. In UWV 181 the translation “to rule, to control” is given for *elän- ärksin-*. The Chinese equivalent 統 *tong* is mentioned as well (in the Taishō edition a different character is given).

(12v25) *tört törlüg süüsin*: On the four divisions of the army see SH 171a (elephant, horse, chariot, foot troops). In the Pāli parallel (SN I, 82) *Ajātasattu* and *Pasenadi* each raise a fourfold army (*caturaṅginim senaṃ sannayhitvā*).

(12v26) The Chinese equivalent for Uyghur *čärgäš-* is 戰 *zhan*. Another attestation can be found in line 13v11 of our text and in Hedin collection leaf 1935.52.0016v45 (see the article by Abdurishid Yakup in this volume). Clauson claims that *čärgäš-* is peculiar for Kāśyārī (ED 429a-b). Our attestation proves that this verb was used in the Uyghur literary language as well. In Zhang (2001), lines 11, 16 (twice) this verb is attested as *čärigäš-*. Thus the usually syncopated vowel of the second syllable is preserved. The base of the reciprocal/cooperative verb *čärgä-* is – at least to my knowledge – so far not attested.

(12v27) In Hirakawa (1997), No. 4107 we find s. v. 韋提希子 *weitixi zi* the name *Vaidehī-putra* as a proper noun. The translator into Uyghur has decided to give a mixed rendering and transcribed Chin. 韋提希 *weitixi* with *vaideh* and translated Chin. 子 *zi* by *oglan* marked with a possessive suffix. He identified 韋提希 *weitixi* correctly as a name of a queen and added accordingly *hatun*. See the DPPN for Pāli *Vedehaputta*: “An epithet of Soththisena, King of Kāsī. The scholiast explains that his mother was a Videha princess.” But in our Text *Ajātaśatru* is the person in question because he is often referred to by using the epithet *Vaidehīputra*. In the Sanskrit texts from the Turfan finds he appears very often as *rājā Māgadha(h) Ajātaśatrur Vaidehīputraḥ* (see SWTF 17a s. v. *Ajātaśatru*). The story concerning the epithet is summarized in Panglung (1981), 63. In the Chinese text in the same line we have the name of the king 阿闍世 *asheshi* (= *Ajātaśatru*) which was not translated into Uyghur. The

correct explanation (= Ajātaśatru) for Uyghur *vaideh hatun oğlu* is given in UigĀg II, J in the note to line 2 and in UigĀg III, L note to line 39 (phrase No. 91). Notice that there *hatun* is added as well. The name of the land *vaideh* with the letter <q> with two dots is attested in the *DKPAM*, see the manuscript Ot. Ry. 1338 /r/7/, edited recently in Kitsudo (2008b), 37. A further attestation from the *DKPAM* stems from U II 22₂₃, where we have to restore to *vaid[eh]*. (12v29-34) These lines are *gāthās* in the Chinese text which can be structured as follows:

勝則多怨疾	utdačılar ötrü üküš ööçlüg künilig bolurlar
負則惱不眠	uṭsukdačılar ötrü örlätilip udımazlar
若無勝負者	birök yokatdursar utmak utsukmakıg
寂滅安睡眠	öçüp amrılıp ençgülügin udıyurlar

The digital version of the *BZA* (= T 100, cluster 63) and Bingenheimer (2011), 260 refer to Enomoto (1994), No. 1236 where *Uv 30,1*⁷¹ is quoted as the equivalent:

jayād vairam prasavate	“Ein Sieg zeugt Feindschaft,
duḥkham śete parājitaḥ	denn in großem Leid lebt der Besiegte;
upaśāntaḥ sukham śete	glücklich lebt der Abgeklärte,
hitvā jayaparājayau	für den es weder Sieg noch Niederlage gibt.”
	[Hahn (2007), 116]

The Pāli version is nearly the same as in *Dhp* verse 201 (but note the ablative at the beginning of the Sanskrit stanza):

jayaṃ veraṃ pasavati
dukkhaṃ seti parājito
upasanto sukhaṃ seti
hitvā jayaparājayaṃ'ti

It is quite possible that an abbreviated *śloka* which is quoted in the *DKPAM* refers to this verse: *māṇilīg yaturlar nizvanisız aržilar* “the passionless seers are lying joyfully” (TT X 522-523; today the fragment U 2022 (T III 84-72) is heavily damaged). If this is true, then only one canonical *pāda* was quoted most likely by the author of the Tocharian *DKPAM* and newly combined with following *pādas* referring to the story of Ajātaśatru and Māmikā.

(12v29-30) *ööçlüg* is written without a Yod.

(12v35) In line v28 of the same leaf the character 乘 *cheng* is the equivalent of Uyghur *kölün-*, whereas in this line we have 載 *zai*.

(12v36) The character 初 *chu* “first; at the beginning” is rendered by *arıtı* in the Uyghur version. Shōgaitō (2008), 487a, records the unusual meaning “formerly” for *arıtı* in his glossary. This is not found in the UW s. v.

ööçüm: Again the word is written without a Yod.

⁷¹ The verse is equally to be found in the *Avadānaśataka*. See Enomoto (1994), No. 1236 for the reference. With recourse to the Pāli version, Choong (2006b, 25) remarks that the verse is intended for monks and not for lay people.

(12v37) Again the Chinese original is written in *gāthās* consisting of five characters each. Unfortunately, the Uyghur text breaks up after *yanturu*:

力能破他軍 küč üzä usar buzğalı adınların süüsün
還為他所壞 yanturu (...)

Pāli:

vilumpateva puriso, “A man will go on plundering,
yāv’assa upakappati, so long as it serves his ends,
yadā c’aññe vilumpati, but when others plunder him,
so vilutto vilupati. the plunderer is plundered.”⁷²

[Then follows a gap in the manuscript]

Leaf 1935.52.0013 recto (plate 25)

r01 ötlüm bir ikintiškä tuțužușur

r02 üçün . aya karımaklıg uțun y(a)vlak

r03 yağı . tokılıg körklä säčä tañlančig öñ-

r04 lärig s(ä)n uyur s(ä)n buzğalı artatğalı .

r05 birök yașasar ymä yüz yıl tolgınča .

r06 ođgurak kirür ölümlüg iz oruk-

r07 ka . iglāmāk kälip kunar ol küčüg

r08 küsünüg . karımak uduzup tuțužu

r09 berür ölmäkkä 撿心 köñülin yıgıp

r10 isinü yılını katıglanguluk ol . bilgä

r11 biligi üzä bilip tugmaknıñ uuč-

r12 in kıdıgın . 度有 ärtär tugmak öl-

r13 mäklig intın kıdıgka tep . 又 sansar-

r14 nıñ intın kıdıgına ymä ter .⁷³ 隨意所

r15 樂 köñül kayuka ögirmiși eyin buși

r16 bergülük ol anta tep . 盛壯有力 yılı

r17 yaşı türk yigit küčlüg küsünlüg antag

r18 ärip ädgüti ukmataçı süü čärig törö-

r19 sin . yänä ymä bilmädäči ädgüti yavalturgalı

r20 öz ätözin ulatı danur{ır}ved atmak-

r21 lıg uzanmakıg . 畏憚 korklık turkıg

r22 yakın bardokta yagıka tugurup korkmak⁷⁴

r23 ürkmäkig . isdim uzatı așnuča kačıp .

r24 turmadaçı ol turguluk oronta . atmiș

[Sūtra 67]^{397a24} 展轉

相付

故^{a25} 咄哉老賊惡

端正殊妙色

^{a26} 汝能壞敗也

設壽滿百年

^{a27} 必入于死徑

病來奪其力

^{a28} 老將付

與死(...) ^{a29} 撿心

勤精進

了知生邊際(...)

^{b1} 度有生

死岸(...)

[Sūtra 68]^{b6} 隨意所

樂。布施於彼。

(...)^{b9} 盛壯有力。

然其不能

善^{b10} 解兵法。

亦復不知善調

其身。及以射術。

畏憚

^{b11} 前敵。生于驚懼。

每常先退。

不能住其所止之^{b12}

處。

⁷² Translation after Choong (2006b), 27. On p. 28 the differences in T 99, T 100 and the SN of this verse are given in a chart.

⁷³ The letter <r> in *ter* is written rather carelessly.

⁷⁴ The second <q> is hardly recognizable.

r25 okı ıramadaçı birök yänä atsar ymä	射箭不遠。設復射箭。
r26 okug . arıñı urmadaçı orn(a)gsız sınag-	終無所中。(...)
r27 sız . ulug čäriğniñ arasında bar ärsär	^{b13} 大陣之中。(...)
r28 muntag ((uguluk)) kişi . elig bąg inčip ütläp ärig-	有如此人。王當安
	^{b14} 慰。
r29 läp . s(ä)n inčip yakın yaguk bolgıl maña	汝親近我。
r30 inčip kañnayu öğdir beräyin tep . 不	當重賞賜。(...)
r31 用 ädlämäz m(ä)n 所不須故 k(ä)rgäklätilmäz	^{b15} 我實不用(...)所 ^{b16}
	不須
r32 üçün . 又 nä k(ä)rgäki yok üçün ymä ter . 大	故。
r33 ulug bädük 驍勇 alp kañıg teñimlig	^{b19} (...)丁大驍勇(...)
r34 kınımlıg 多諸手伎 üküš alku uñanmak-	^{b20} 多諸手伎。
r35 lıg 又 üküš tälim eligtäki uñanmaklıg	(...)
r36 tesär m-ä bolgu täg . 勇於向敵 teñimlig	^{b21} 勇
r37 kınımlıgın yagıka öländäçi 大膽	於向敵。
r38 bağır(a)gu 見敵不退 yagı kördökdä kaçmadaçı	大膽(...)。見 ^{b22} 敵不
	退。
r39 turgu oronta turdaçı 彎弓遠射	住所住處。
r40 kañıg { } y-a . tartıp ırak atdaçı 又 yüz-	彎弓遠射。
r41 däçi ymä ter 又 lukuñ ymä ter . 能中於物	能中於物。
r42 urdaçı ⁷⁵ tınl(ı)glarıg . 箭不 okı yoksuz	箭 ^{b23} 不虛發。
r43 kurug barmadaçı . 勇捍直進 teñimligin	勇
r44 kınımlıgın togru sekritip 用勇健	捍直進。(...)
r45 者 ädlär m(ä)n teñimlig kınımlıg ärsär 若	^{b24} 用勇健者。(...)
r46 有沙門 antag ymä ((bar)) {birär} toyınlar br(a)m(a)n-	^{b26} 若有沙門婆羅門。
r47 lar beš bölöklärkä tükälligsiz buyan-	五支不 ^{b27} 具。
r48 lıg tarıglag bolgalı yaragsız 復有五	不任福田。
r49 支 yänä bar beš bölöklärkä tolu tükäl-	復有五支滿足。
r50 liglär . uçuzın oñayın buyanlıg tarıg-	堪任福田。
r51 lag bolgalı yaraglıg . buşı bersär bulğurtaçı	施得
r52 ulug tüşüg . 自知除五欲 kántü özi	^{b28} 大果(...) ^{c1} 自

1935.52.0013 verso (plate 26)

title, scroll and pagination: 別譯第四卷 二葉

v01 bilip tarkarsar beš törlüg küsänçig-	知除五欲。(...)
v02 lärig . 若能滿足 kayu muntag osuglug	^{c3} 若能滿足
v03 beš bölöklärkä tükällig boldaçı 施得	如是五支。(...)
v04 buşı bersär bulur ulug tüşüg utlıg .	^{c4} 施得大果。
v05 aşı küüsi ükliyür asılır 譬如有一	名大熾然。(...)
v06 人 inčä k(a)ltı bolsar bir kişi . alp	^{c6} 譬如有一人
v07 kañıg teñimlig kınımlıg ulug küçlüg .	驍勇有大力
v08 birlä yänä uz ukdaçı danur{ır}veđ	^{c7} 兼善解射術

⁷⁵ Here two loops are written for the letter <d>.

v09 atmaklıg ädrämig . kamag ädrämlärig barça-
v10 mı tüzü tükäl bildäçi . süñüsdökdä
v11 čärgäşdökdä kargäklätülür üçün bo kişi .
v12 inčip artokrak ögdir lab äd tavar
v13 ärdini : birlä yänä berip aña ögdir
v14 ančo : adırtlamatın anıñ tözin uguşın .
v15 tāk almişi tāk anıñ ädgüsin ädrämin .
v16 又 ögdir bermişi tāk anıñ ädgüsin
v17 ädrämin tuğa ymä ter . ulug elig-a
v18 ančulayu ok ymä tägimlig ol . antag ymä
v19 ädgü nomta yoridaçılarıg⁷⁶ . yaval yavaş
v20 särmäk särinmäktä bışrundaçılarıg . tört
v21 kertülärig kördäçilärig . tözünlärniñ
v22 oronıña kirkäli bulmışlarıg . tapınayın
v23 udunayın tedäçi teşik bilgälär ärsär
v24 tägimlig ärmäz adırtlagalı tözin uguşın .
v25 turmiş oronta alku ätöz yaraşı barınča⁷⁷ .
v26 aš içgü birlä yänä⁷⁸ yaṭgiş yevägi üzä .
v27 munṭag osugluglar üzä tapınguluk
v28 udunguluk ol . yaraşı č(a)hšap(a)tka tükäl-
v29 ligin tuğa . ulug bädük kalgintä . yaraşı
v30 kılıp üzgülük kap . tar . birlä yänä
v31 kılıp kemi köprüg . kántü özi kaçıp
v32 ymä ök umug bolmışı tāk adınlarka .
v33 ančulayu ok ärür köni könimäntä ornanmış
v34 üküş äşidmäkliglär . inča kaltı bokun
v35 bulıt . tüzü ürtüp yertinčüg . yaşın

v36 y(a)rukı üzä artokrak yaltrıtu yaşuṭu .
v37 kükürt üni üzä irak yaṅkurṭu .
v38 kudulturu yağıttokta ulug yagmur-
v39 ug yer oronlar tüzü öliṭilip
v40 şılalıp kamag ot ıgaçlar arıglarda
v41 sāmāklärdä . yok bolup bulmadaçı öliṭil-
v42 māk şılaṭılmakıg . ı tarıg köp yigi
v43 bolu tükätmäk üzä . tarıgçı äränlär
v44 tugurmişi tāk ögrünčüg⁷⁹ sävinčig
v45 ančulayu ymä kertgünč köñüllüg upaselar .
v46 üküş äşidmäkligin usar buşı bergäli .
v47 yokaḍturup azlanmak saranla{a}nmakıg .
v48 ölitmāk şılamak yöläş(ü)rüg ärür aşıg
v49 içgüg . üṭläyü öṭünüp iştäyü

眾技悉
備知^{c8} 鬪
戰須此人
當厚賜財
寶^{c9} 并與其爵賞
不擇其種姓
^{c10} 但錄其功勳

大王
應如是^{c11} 若
能行善者 柔和
修忍辱
^{c12} 能見四真諦
得入於聖位。^{c13} 供
養點慧者
不應擇種姓
^{c14} 住處悉應有
飲食并臥具
^{c15} 如此之供養
應有具戒者
^{c16} 於大洪流中應
作浮囊筏^{c17} 并
造作橋船 自渡
亦濟他
^{c18} 安直
多聞者 譬如有密
雲^{c19} 遍覆於世界
電
光甚赫曜
^{c20} 雷音聲遠震
降注于大雨
^{c21} 土地普沾
洽眾卉木叢
林^{c22} 無不蒙潤者
禾稼
既滋茂^{c23} 農夫
生悅慶
如是信施主
^{c24} 多聞能惠施
無有慳嫉者
^{c25} 潤澤喻飲食
勸讓益

⁷⁶ Maybe we have to read the vowel of the accusative suffix as an Alif here.

⁷⁷ Reading not certain.

⁷⁸ The second Alif was written separately.

⁷⁹ The word is written <ʷykrwñčwk>.

v50 eltip bermäkkä . antag bolur k(a)ltı
v51 kükürt üni irakta yaŋkurmiş täg

進與^{c26}如
雷音遠震

Translation

[Sūtra 67] (...) (The Buddha spoke the following *gāthās* to King Prasenajit:) (r01-04) “Because they repeatedly entrust each other to one another, o vile and evil enemy of old age, you are able to destroy and exterminate decorated, beautiful, exquisite and wonderful forms (*rūpa*) (lit. colours). (r05-07) Even if one lives a full hundred years, one definitely enters the path₂ of death. (r07-09) Sickness will come and carry away that force₂ (of him). (r08-09) Old age leads (him) and entrusts (him) to death. (...) (r09-10) One should concentrate one’s mind and exert oneself by taking an interest₂. (r10-12) Knowing through his wisdom the far ends of birth (...) (r12-13) (...) he crosses to the other shore of birth and death. (r13-14) [Alternative Uyghur translation:] One could also say ‘to the other shore of *saṃsāra*.’ (...)”

[Sūtra 68] (...) (r15-16) (The Buddha gave the following answer to King Prasenajit:) “One should give alms in case (one’s) heart takes pleasure in it.” (...) (The Buddha explains further:) (r16-19) “(Take a young man from the warrior caste –) even if he is young of age₂, (and should be) strong and mighty₂, he cannot understand properly the customs of the army₂. (r19-21) And what is more, he does not know how to properly control himself etc. (nor) does he know the art of shooting (called) *dhanurveda*. (r21-24) When fear and shame approach (him) he gives rise to fright₂ at the sight of the enemy; he is always₂ the first to run away and does not stay at the place where he is supposed to stay. (r24-25) The arrow which he let fly does not go away (i. e. does not fly far). (r25-27) And if he lets his arrow fly again – being (himself) unsteady and unexperienced – he does not hit (anybody) at all. (r27) In the great army (...) (r27-30) If there should be a person who is able to do this, the king₂ accordingly encourages₂ (him with the following words): ‘You should be close₂ to me; I will give (you) a reward repeatedly.’” (...) (r31) (The King Prasenajit gave an answer to the Buddha after being asked a question:) “I do not employ (him) (...) (r31-32) (...) because he is useless (...) (r32) [Alternative Uyghur translation:] One could say ‘because there is no need for him’ as well. (...)” (r33) (The Buddha continues: “(...) (a man who is ...) big₂, (r33-34) brave₂ and valiant₂ (...) (r34-35) (...) and provided with all the manifold skills. (r35-36) [Alternative Uyghur translation:] It is likewise possible if one says ‘with many₂ skills in (one’s) hand’. (...) (r36-37) (...) a man) who faces the enemy with valour₂ (...) (r38) (...) aggressive (...) (r38-39) (...) and when he sees an enemy he (is one) who does not run away and who stays at the place where he is supposed to stay. (r40) (...) he is (somebody) who draws a firm bow and shoots far (...) (r40-41) [Alternative Uyghur translation:] One could say ‘he fires’ as well. (r41) [Alternative translation:] One could say ‘crossbow’ as well. (r42) He (is somebody) who hits the (enemy) people. (r42) His arrow does not proceed in vain₂. (r43-44) And he valiantly₂ sets in motion outright (... would you, King, employ such a person?)” (r45) (King Prasenajit gave the following answer:) “I

(would) employ (him), insofar as he is valiant₂ (...)” (r46-48) (The Buddha continues:) “And suppose there are monks and brahmins who are not fully equipped with the five members (*pañcāṅga*) and not fit to become a field of merit (*puṇyakṣetra*) (...). (r49-51) And there are some who are fully equipped with the five members (*pañcāṅga*) and they are fit to become a field of merit (*puṇyakṣetra*) easily₂. (r51-52) If they (i. e. lay people) give alms they let (the monks) obtain a great reward (...). (r52-v02) And if he knows (it) by himself and removes the fivefold qualities of desire (*pañcakāmaguṇa*) (...). (v02-03) Whoever is equipped with such five members (*pañcāṅga*) (...). (v04) If he gives alms he obtains a great reward₂. (v05) His fame₂ increases₂.” (...) (v06-10) (And the Buddha spoke the following *gāthās*;) “Suppose there is, for instance, a person, valiant₂, resolute₂ and very strong, and who, moreover, knows well the art of shooting (called) *dhanurveda*, and who understands completely₂ all arts (of war) altogether. (v10-14) And when it comes to a fight₂, because this person is indispensable, (the king) gives him accordingly excessively rewards, donations, goods₂ together with jewels (and) gifts₂. (v14-15) Without paying heed to (lit. without discerning) his lineage₂, (the king) only takes into account his virtue₂. (v16-17) [Alternative Uyghur translation:] One can also say ‘he gives a reward in respect to his virtue₂.’ (v17-18) O great King, in such a way is he worthy. (v18-24) As regards wise people₂ who say: ‘Let me worship₂ for instance those who lead a life in the good *dharma*; (let me worship) those who exercise themselves in mild and gentle forbearance₂ (*kṣānti*); (let me worship) those who perceive the four (noble) truths and those who managed to enter the place of the noble.’, it is not appropriate to investigate their lineage₂. (v25-28) According to the existence of what is befitting to all their bodies at the place where they stay, with those things such as food, drink and bedding they should be venerated₂. (v28-32) As regards those who are fully equipped with the befitting morality (*śīla*), just as in a huge₂ flood they make the appropriate water bag or raft with which one might swim; or they even make a boat or a bridge; they traverse (the flood) themselves but (their escape) is equally a hope for others as well. (v33-34) The same holds true for those who have heard a lot (*bahuśruta*), (i. e. those) who have established themselves in truth₂. (v34-36) There is, for instance, a thick cloud which covers the world completely and illuminates₂ (it) excessively by a flash of lightning. (v37-39) By the voice of thunder it produces a far (reaching) echo. (v39-42) After having caused to pour out (water) and having let it rain a huge rain, the lands₂ become wet₂ completely and on all plants and trees and all forests₂ there is not a (single place) where one would not find this moisture₂. (v42-44) While grain₂ is becoming perfectly plentiful and dense, the peasants have likewise produced joy₂. (v45-47) In the same way lay people (*upāsakas*) with belief eliminate greed and stinginess if they are able to give alms by virtue of having heard a lot (*bahuśruta*). (v48-49) And the moistening₂ (described above) is a simile for food and drink. (v49-51) They advise them politely and urge them towards giving; this is like the voice of thunder which echoed in the distance. [the translation continues on the following leaf]

Commentary

(13r01-14) These lines are translations from Chinese *gāthās* – each one consisting of five characters – with an alternative translation of a phrase at the end. The first line is the rest of a *gāthā* (in Sanskrit only of the 4th *pāda*) for which I quote the corresponding Sanskrit equivalent from *Uv* 1,28 as a whole. The structure of the Chinese text and – following it – the Uyghur translation is different from the Sanskrit verses. *Uv* 1,29 consists of four *pādas* only three of which are extant in the Chinese text of T 100. And what is more, the third line in the Chinese text is linked to the following line which in the Sanskrit text belongs to the next verse (*Uv* 1,30). And even the next verse is in the wrong order in the Chinese text (and accordingly in the Uyghur one). These verses have the following original structure according to the Sanskrit text:⁸⁰

(...)

展轉相付故⁸¹

jīryanti vai rājarathāḥ sucitrā

hy atho śarīraṃ api jarām upaiti

satām tu dharmo na jarām upaiti

santo hi taṃ satsu nivedayanti

咄哉老賊惡

端正殊妙色

汝能壞敗也

dhik tvāṃ astu jare grāmye⁸²

virūpakaraṇī hy asi

tathā⁸³ manoramaṃ bimbaṃ*jarayā hy* abhimarditam (*Uv* 1,29)

設壽滿百年

必入于死經

病來奪其力

(...)

ötlüm bir ikintiškä tuṭuṣuṣur üčün

“Die bunten königlichen Wagen
werden brüchig,und auch der Leib wird alt und
schwach;die Lehre edler Menschen aber altert
nie,

die Edlen geben sie an Edle weiter.”

[Hahn (2007), 15]

aya karımlıg uṭun y(a)vlak yağı
tokılıg körklä säčä tañlançıg öñlärig
s(ä)n uyur s(ä)n buzğalı artatğalı“O du gemeines Alter, pfui über dich
- du machst die Menschen alt und
häßlich!

Als erstes hat das Alter

diese wunderbare Form zerstört.”

[Hahn (2007), 15]

birök yaśasar ymä yüz yıl tolgınça
oḡgurak kirür ölümlüg iz orukka
iglämək kälip kunar ol küčüg
küsunüg

⁸⁰ The Sanskrit equivalent from *Uv* 1,28-30 is given after Enomoto (1994), 52 No. 1240. The wording in the 雜阿含經 *Za ahanjing* is different. The correspondences with the Sanskrit text of the *Uv* can be completed if we look at verse 1.42 of this work, ed. Bernhard (1965), 111.

⁸¹ The first half-verse (according to the structure given in the Taishō) is missing.

⁸² See Hahn (2007), 375, on the interpretation of *grāmye* which he considers a “mißlungene Sanskritisierung” of a Middle Indic form. He quotes Pāli *jammī*.

⁸³ On the difficult *tathā* see Hahn (2007), 376, who chose to follow the Pāli text in this case.

老將付與死⁸⁴karımak uduzup tuğuzu berür
ölmäkkäyo 'pi varṣaśataṃ jīvet
so 'pi mṛtyuparāyaṇaḥ“Auch wer einhundert Jahre lebt,
fällt schließlich doch dem Tod
anheim;anu hy enaṃ jarā hanti
vyādhir vā yadi vāntakaḥ (*Uv* 1,30)nacheinander treffen ihn
Alter, Krankheit, dann der Tod.”
[Hahn (2007), 15]

檢心勤精進

köjülin yığıp isinü yılını
katıglanguluk ol

了知生邊際

bilgä biligi üzä bilip tugmaknıñ uučın
kıdıgın

勝彼魔軍眾

(translation missing in the Uyghur
text)度有生死岸⁸⁵

ärtär tugmak ölmäklig intın kıdıgka

tasmāt sadā dhyānarathāḥ samāhitā

“Daher sollt ihr stets gesammelt sein,
euch mühen

hy ātāpino jātijarāntadarśinaḥ

und an der Versenkung Freude
finden,māraṃ sasainyaṃ hy abhibhūya bhikṣavo den Tod als Abschluß von Geburt
und Tod stets im Blick.bhaveta jātīmarāṇasya pāragāḥ (*Uv* 1,42) Den Todesgott samt seinem Heer
bezwingend überwindet dann Geburt
und Tod als Mönche.”

[Hahn (2007), 17]

(13r01) It can be expected that the first word on this leaf (*ötlüm*) is the rest of the expression *ötlüm ötlüm*. Erdal proposes “strenuously, unflaggingly” as a translation (OTWF 293). He argues against Kara/Zieme (1986), line 236, where the translation “repeatedly” (“wiederholt”) is proposed. But the latter is exactly the meaning which is required here if we compare Chin. 展轉 *zhanzhuan*. Cf. RS p. 532a for the characters 展轉 *zhanzhuan*: “wiederholt”. For the equivalence Uyghur *ötlüm* = Chin. 展轉 *zhanzhuan* see Shōgaito (1998), 378 (the reference is from the *Dirghāgama*). The author remarks that in some cases *ötlüm ötlüm* is used.

(13r02) The exclamation *aya* is the translation of Chin. 咄哉 *duozai*. See ED 267a for *aya*.

(13r07) *kunar* is difficult to decipher. The Chinese text has 奪 *duo* “to snatch; to grasp; to take away” as an equivalent (cf. Mathews 6433).

(13r08) The translator interpreted the character 將 *jiang* which is a function verb here “to be on the point of” as a full verb and gave the equivalent *uduž-*.

⁸⁴ The second half-verse (according to the structure given in the Taishō) is left out in the translation.

⁸⁵ Here the first half-verse (according to the structure given in the Taishō) is missing in the translation.

(13r20ff.) The Uyghur translator misinterpreted the Chinese verb 及 *ji* “to extend, to attain to” and chose the standard equivalent *ulati* instead (s. BT XXV, 428). For this reason the Uyghur sentence does not make good sense. This is also due to the fact that the translator combined two independent sentences into one. The character 以 *yi* is without any equivalent.

(13r20-21) *danurved atmaklig uzanmak*: Note that below in lines 13v08-09 the characters 射術 *shishu* are translated by *danurved atmaklig ädräm*.

(13r21-22) The syntax of the Uyghur sentence follows the Chinese word order. Thus *yagika* is placed after *bardokta* to which it functions as an indirect object. In the Uyghur version the verb 畏憚 *weidan* “to fear” is rendered as a noun (*korklik turkig*). So the translator interpreted 前 *qian* “in front of, preceeding” in this context as a verbal phrase (*yakin bar-*). The direct object in the Chinese version 敵 *di* “the enemy” is treated as an indirect object in the Uyghur translation (*yagika*).

(13r24) *turguluk oron* renders Chin. 所止之處 *suo zhi zhi chu* whereas in line 13r39 *turgu oron* is used as the translation of 所住處 *suo zhuchu*.

(13r25-26) *birök ... okug*: The passage is cited in UW 254a.

(13r28) *uguluk* is an addition by the translator.

(13r30) *ögdir ber-* is the translation of Chin. 賞賜 *shangsi* “to reward”.

(13r31) For *ädlä-* with the Chinese equivalent 用 *yong* see UW 357a (our passage is quoted there). The verb is present in Mong. (*edle-*) as well.

k(ä)rgäklätilmāz is the translation of Chin. 所不須 *suo bu xu*.

(13r32-33) In his quotation of the Chinese character the Uyghur scribe or translator did not treat 丁大 *ding da* as a semantical unit but cited only 大 *da*.

(13r36) *m-ä*: In later Uyghur texts *ymä* is some kind of enclitic particle which can at times be abbreviated. In BT XIII 14.1 it is assumed – in my opinion correctly – that it probably underlies synharmonism because *amti-ma* is transcribed there. On *ma* as a shortened variant of *ymä* see GOT 347-348 with copious examples.

(13r37) *öländäči* is a variant of *yöländäči*. For the correspondence *yölä-* = Chin. 向 *xiang* see e. g. BT XXV, 448 and ShōAgon 1, 21.

(13r38) *bagır(a)gu*: See OTWF 162.

kačmadači: The writing is somewhat unclear but cf. Chin. 不退 *butui*.

(13r40-41) *yüzdäči*: The word is written *ywz-d'čy* in the MS and it is marked as an alternative for *atdači*. The meaning of *yüz-* is clearly “to shoot” and renders Chin. 射 *she*. Cf. Modern Uyghur *oq üz-*, for which see one example from the novel *Iz* by Abdurehim Ötkür: *eyiqqa oq üzdi* “He shot at the bear”, cf. Ötkür (1998), 2. One would like to connect this verb with the substantive *özkän* “rain” which is also attested with an intitial *y-* and without specifying the first syllable as palatal in Maitr pl. 18 /v/7/ (= ed. BT IX, Vol. 1, 59). The etymology of this word has not yet been sufficiently explained in spite of the excellent article by Tezcan (1989) who gives copious material from modern languages. The verbal base of (y)*özkän* is likely (y)*üz-* “to shoot” with the extended meanings “to pour out, to pour forth, to loose”, so I would like to propose a reading (y)*üzkän*. The verb (y)*üz-* “to shoot” – and maybe *yüz-* “to swim” – is likely to be connected with *üz-* “to break”. In both cases a

movement through some kind of substance (air, water) is indicated. Erdal (OTWF 385, n. 442) mentions the hapax verb *ywš-* from the *DLT* which has the meaning “to pour out (beer) from tap in a vat” but which according to him has the wrong sibilant.

(13r41) *lukuŋ*: This is a transcription of a Chinese term. I would like to thank Peter Zieme for giving me the reference to the manuscript U 5464 /r/4/ where *lukuŋ atmakıg* is attested. This corresponds to T 99, p. 167a2 弓弩 *gong nu*. Zieme rightly presumes that *lukuŋ* is a Uyghur transcription of Chin. 弩弓 *nu gong* the meaning of which is given in the dictionaries as “crossbow”. In HT IX 415 we find *luikuŋ ya* as a translation for Chin. 弩 *nu*. For the fluctuation *n ~ l* in Uyghur see *nom ~ lom, načın ~ lačın*.

(13r42) The character 能 *neng* “to be able” is not translated. In the Chinese version the object of the verb 中 *zhong* “to hit” is 於物 *yuwu* which may have two meanings “the things (Acc.)” or “the creatures (Acc.)”. The latter was chosen by the translator and rendered as *tınl(i)glarıg*.

(13r43-44) *teṭimligin kınımlıgı*: Note that in lines 13r36-37 only the second word bears the suffix.

(13r45) *ädlär ... ärsär*: The phrase is cited in UW 357a and in UWV 130 s.v. *ädlä-*. In both cases *kınımlıg* is transcribed *kırımlıg*. However, see OTWF 375 on *kınımlıg*.

The Uyghur phrase does not make good sense because Chin. 者 *zhe* is translated as *ärsär*. Instead, the characters 勇健者 *yongjianzhe* “the valiant person” should be the object of 用 *yong* “to use, to employ”.

(13r46) The scribe most likely did not erase the mistake *birär* after inserting *bar*. There is no Chinese equivalent for this word.

(13r47, 47) *beš bölöklär*: On Skt. *pañcāṅga* – here a set of five “gentlemanly qualities” – see BHSD 5b s. v. *aṅga*. Bodhi (2000, 410, n. 255) comments on the Pāli version, where a different set of five qualities is referred to, as follows: “(...) the five factors possessed are the five aggregates of one beyond training (*pañca asekhaḥkhandhā*), the *asekha* being the arahant.”

(13v01) *beš törlüg kūsänčiglär* renders Chin. 五欲 *wuyu*. This is the equivalent of Skt. *pañcakāmaguṇa*. On this term in the Chinese Āgamas see Bingenheimer (2007), 59, n. 44. In BT XXV 3747-3748 we have the adjective *beš törlüg kūsänčig māñilig* as a translation of Chin. 五欲 *wuyu* and in lines 2887-2888 *beš törlüg kūsänčig māñilär* as a translation of Chin. 五欲樂 *wuyule*. In Zhang (2003a), line 21 we can restore [üč] *törlüg kūsänčig māñilär* after Chin. 三種欲樂 *sanzhong yule*.

(13v06-14r03) The following lines are translations of *gāthās* consisting of five characters in each half-verse. These can be structured as follows:

譬如有一人
驍勇有大力
兼善解射術
眾技悉備知
鬥戰須此人
當厚賜財寶
并與其爵賞

inčä k(a)ltı bolsar bir kiši
alp kaṭıg teṭimlig kınımlıg ulug küčlüg .
birlä yänä uz ukdači danurveḍ atmaklıg ädrämig
kamag ädrämlärig barčanı tüzü tükäl bildäči
sünüşdökdä čärgäšdökdä kargäklätülür üçün bo kiši
inčip artokrak ögdir lab äd tavar ärdini
birlä yänä berip aña ögdir ančo

不擇其種姓
但錄其功勳

大王應如是
若能行善者
柔和修忍辱
能見四真諦
得入於聖位
供養點慧者
不應擇種姓
住處悉應有
飲食并臥具
如此之供養
應有具戒者
於大洪流中
應作浮囊筏
并造作橋船
自渡亦濟他

安直多聞者

譬如有密雲
遍覆於世界
電光甚赫曜
雷音聲遠震
降注于大雨
土地普沾洽
眾卉木叢林
無不蒙潤者
禾稼既滋茂
農夫生悅慶
如是信施主
多聞能惠施
無有慳嫉者
潤澤喻飲食
勸讓益進與
如雷音遠震
譬如降注雨
大獲於子實
能修布施者

ađırtlamatın anıñ tözin uguşın .
tāk alımışı tāk anıñ ädgüsin ädrämin .
[alternative] ögdır bermişi tāk anıñ ädgüsin ädrämin
tuğa ymä ter
ulug elig-a ančulayu ok ymä tägimlig ol
antag ymä ädgü nomta yorıdaçılarıg
yaval yavaş sarmāk sārınmāktä bışrundaçılarıg
tört kertülärig kördäçilärig
tözünlärniñ oronıña kirgäli bulmıšlarıg
tapınayın udunayın tedäçi teşik bilgälär ärsär
tägimlig ärmäz ađırtlagalı tözin uguşın
turmıš oronta alku ätöz yaraşı barınça
aş içgü birlä yänä yatgıš yevägi üzä
muntağ osugluglar üzä tapınguluk udunguluk ol
yaraşı č(a)hšap(a)tka tükälligin tuğa
ulug bädük kalgıntä
yaraşı kılıp üzgülik kap tar
birlä yänä kılıp kemi köprüg
küntü özi kaçıp ymä ök umug bolmışı tāk adınlarka .

ančulayu ok ärür köni könimäntä ornanmıš üküš
äšidmäkliglär
inča kaltı bokun bulıt
tüzü ürtüp yertinčüg
yaşın y(a)rukı üzä artokrak yaltrıtu yaşıtu
kükürt üni üzä ırak yañkurtu
kudulturu yağıttokta ulug yagmurug
yer oronlar tüzü öliñilip şılalıp
kamag ot ıgaçlar arıglarda sāmāklärdä
yok bolup bulmadaçı öliñilmäk şılañılmakıg
ı tarıg köp yigi bolu tükätmäk üzä
tarıgçı äränlär tugurmişi tāk ögrünčüg sävinčig
ančulayu ymä kertgünč köñüllüg upaselar
üküş *äšidmäkligkä usar buşı bergäli
yokađturup azlanmak saranla{a}nmakıg .
ölitmāk şılamak yöläş(ü)rüg ärür aşıg içgüg
ütläyü öñünüp istäyü eltip bermäkkä
antag bolur k(a)ltı kükürt üni ırakta yañkurmiş tāk
inča k(a)ltı kudulturu yagmur yagdokda
artokrak bulmıšta urugnuñ tüşin
ančulayu ymä buşıta yarañintaçılar

(13v08-09) uz ... ädrämig: The phrase is cited in UW 412b.

(13v09) ädräm is the translation of Chin. 技 *ji* “skill, ingenuity; talent, ability” (Mathews No. 442).

(13v10-14) The Uyghur translator combined the independent sentences in the Chinese version and related several objects to the verb *ber-*.

(13v12) See Zieme (1979) for Uyghur *lab*. The word is attested in Mong. as well. See the Lalitavistara fol. 44v16, ed. Poppe (1967), 52.

(13v12-13) The verb 賜 *si* “bestow” is interpreted as a noun “favour” by the translator so that he chose *ögdir lab* as a translation.

(13v13-14) *ögdir ančo* is the translation of Chin. 爵賞 *jueshang* “rank and reward”.

(13v13, 26, 30) *birlä yänä* renders Chin. 并 *bing* “and, also, or, together (with)”.

(13v14) *ančo*: The word is written with a dot next to the letter <n>.

(13v14-15) The sentence is cited in Röhrborn (1995), 139, where the construction *-mİš* with a following possessive suffix is discussed. Röhrborn rightly points out that the referent is sometimes missing. In our case the referent is likely to be the king. But this is not certain. One is tempted to assume that the possessive suffix after *-mİš* is conditioned by the particle *täg* just as in 13v16, 13v32, 13v44 and 14v31. But this is not obligatory as counterexamples in our text show.

(13v15) We have to read *täk* because of Chin. 但 *dan*.

almİši is the translation of Chin. 錄 *lu*.

(13v16-17) 又 *ögdir bermİši täg anıj ädgüsin ädrämin tuğa ymä ter* is an alternative translation of the preceding sentence.

(13v18-23) In contradistinction to the Chinese model the Uyghur translation links several direct objects with the verb *tapınayın udunayın*. What is more, the translator took 者 *zhe* as a topicalizing element so that he translated *teṭik bilgälär ärsär* which functions as the subject of the Uyghur sentence whereas in the Chinese we have a conditional clause where 點慧 *xiahui* “the wise” is the object of the verb 供養 *gongyang* “to honour”.

(13v19) As regards the correspondance of Uyghur *ädgü nom* = Chin. 善 *shan* see BT XXV 2462-2463, 2841-2842, 4049.

yaval yavaš is the translation of Chin. 柔和 *rouhe*.

(13v24) *ađırtla-* translates Chin. 擇 *ze*.

(13v25) *ätöz* has no equivalent in the Chinese text.

(13v26) *yänä* is written *y'n* ?

yatğıš yevägi renders Chin. 臥具 *woju* “bedding”. See OTWF 265 for *yatğıš* (ShōAv 41 und UigTot 1194).

(13v30) *üz-* is the translation of Chin. 浮 *fu* “to swim, to float”.

For the Uyghur translation *kap* corresponding to Chin. 囊 *nang* see BT XXV 3635. Uyghur *tar* translates Chin. 筏 *fa* “bamboo raft”.

(13v31) *kemi köprüg* appears in reversed order in comparison with the Chinese counterpart 橋船 *qiaochuan* (“bridge and raft”). In ShōAgon 1,71 we find *kemi köprüg* as the equivalent of Chin. 橋梁 *qiaoliang*.

(13v32) The character 濟 *ji* is treated in Uyghur translations differently. For the rendering *umug bol-* see the name of a Buddha *umug inag bolmakda uzanmaklıg* “He who has skilfulness in being a hope and a refuge” (Sutīrthakara) = Chin. 善濟 *shanji* in BT XXV 2508-2509.

(13v33) *könimän* is a denominal formation in *+mAn* derived from *köni* “true” which is typical for the language of the Uyghur Āgama translations. See OTWF 73 and especially the attestations in ShōAgon 1,234 and 343. There *köni*

könimän bolmak (= Chin. 正直 *zhengzhi*) and *köni könimän köjülintä* (= Chin. 正直心 *zhengzhixin*) is attested respectively. In the texts from Stockholm *köni könimän* (= Chin. 正直 *zhengzhi*) is attested in 14r34 as well.

(13v34) Because of Chin. 密 *mi* we need an Uyghur equivalent with the meaning of “thick, dense”, which would be given in *bogur* (see BT XIII 39.14). But the word in question cannot be read like this, so we have to look for another solution. A connection with Mong. *boyoni* is likewise excluded because this word was explained as a cognate of Uyghur *bokni* in Tekin (1998). One might assume that the well known *bogun* “joint, knot, knuckle” (ED 316a) was also used as an adjective with the meaning “thick, dense”. But the most likely explanation on semantic grounds and as regards the structure of the word is the connection with *bokun* which is normally used in combination with *bodun* meaning “people, populace”. The notion of thickness or density is quite suitable as the underlying meaning of “people, populace” (cf. the expression *kalin kuvrag*). We have to assume that *bokun* was also used as an adjective meaning “thick, dense” in Uyghur. This doesn’t cause any serious problems because nouns in Turkic languages can very often behave either as a substantive or an adjective. The only thing that would speak against this explanation is the fact that *bokun* is written in 15r32 with two dots as a diacritical mark next to the letter <q> whereas in 13v34 it is not. But it is obvious that leaves 13 and 15 in the Hedin collection were written by two different scribes.⁸⁶ In ShōAgon N236 the character 密 *mi* is translated as *bärk yigi*.

(13v34-42) In the Uyghur translation there is only one subject, i. e. *bokun buht*, whereas in the Chinese original each phrase consisting of five characters has its own subject.

(13v36) *yaşuṭu*: The letter <š> has to dots on the right side.

(13v37) See OTWF 309 for the rare form *kükürt* “thunder” attested in ETS 10,39 (with reference to Abakan-Tatar *kügürt*).

(13v40) *šılal*:- This form is – at least to my knowledge – hitherto not attested in Uyghur. It is a denominal verb with a passive suffix, the base of which is *šıla*- derived from the noun *ši* (< Chin. 溼 *shi*) “something wet”. For Uyghur *ši* cf. BT XIII 12.95 (note) with references and the discussion in UigTot 103 (note).

(13v42-43) *köp yigi bol*- is the translation of Chin. 滋茂 *zima*o “flourishing; to increase” (Mathews No. 6937).

(13v43) *tarıǵçı äränlär* is the translation of Chin. 農夫 *nongfu* “peasant(s), farmer”.

(13v45-47) *ančulayu ... saranlanmakıg*: The sentence is cited in UW 323a (slightly abbreviated).

(13v47) The Uyghur translator ignored the character 者 *zhe*.

(13v49) *öṭün*- renders Chin. 讓 *rang* “to yield; to resign; to cede. Polite; yielding.” (Mathews No. 3085).

⁸⁶ See above.

Leaf 1935.52.0014 recto (plate 27)

r01 inčä k(a)ltı kudulturu yagmur yagdokda .
 r02 artokrak bulmıſta urugnuſ tüſin . anču-
 r03 layu ymä buſıta yaratıntačılar . 婆羅門
 r04 種 bramanlar uguſı uzaſı bramanlar äv-

r05 intä mü tugar . 或生魁膾 antag ymä

r06 tugmiſ ärip čaṇḍallarnıſ uz uzagut-
 r07 larnıſ ävintä . antag ymä ätözläri
 r08 alaſuk turuk bolup öz ätözläri artoḱ-
 r09 rak asıra bolur alku ärkliġlärkä tükäl-
 r10 liksiz bolurlar . adınlarka yumuſçı bolup
 r11 bulmazlar ärkсинmäkiġ . munṭag osuglug

r12 kiſilär antag ymä ätözin yorisar ayıġ
 r13 kılınčta adınlarka yügürüp kaçıp yumuſ-

r14 čı bolup bulmasar ärkсинmäkiġ . 輔相 purohiṭe-

r15 sı 貧窮不信者 erinč čigay ärip kertgünč-
 r16 süz ärsär . övkäliġ kakıġlıġ bolup
 r17 öriṭsär küni kıvırkakıġ . 邪見 tärs
 r18 körümlüġ ayančaſız ärsär . 持戒 č(a)hſap(a)t
 r19 tutdačılarıġ ulaſı bahuſurutlarıġ .
 r20 無有 yokaḍturup ayayu buſı bermäkiġ
 r21 köſülüġ . tutadači sögdäči ärsär buſı
 r22 berdäčiläriġ . 是業 bo ayıġ kılınč üzä
 r23 tüſsär tamuta . 受者亦讚嘆 tägin-
 r24 däčiläriġ ymä ök ögsär küläsär . mun-
 r25 ṭag osugluglar tägdöktä ken aḷunka .
 r26 慚愧得具足 uvutka ıyatka
 r27 bulsar tükälliġ bolġalı . 乘駕輦輿
 r28 kölünüp koſuglug köṭürgülük kaſlısıſa .

r29 又 tın koſturup tınka kölünüp
 r30 ymä ter . 塵埶 tooz tuprak yukup 眾
 r31 務猥多 bodunnıſ iſi küdöki ymä
 r32 üküſ tālim ol . 斷理訖⁸⁷ bodunnıſ kara-
 r33 nıſ taylısın turuſın üzüp ärtürüp
 r34 稟性正直 kılıkı čarıtı köni könimän
 r35 石山 kaya tag 上連於天 üstüni
 r36 kök t(ä)ṇri birlä tut<da>či altını yagız yer
 r37 birlä tutdači 其所歷住 ol kayu

^{c26} 譬如降注雨
^{c27} 大獲於子實
 能修布施者(...)
 [Sūtra 69] ^{398a3} 婆羅門
 種。常生
 婆羅門 ^{a4} 家。(...) ^{a8}
 或
 生魁膾技巧之
 家或身
 羸瘦。其 ^{a9} 形極
 黑。(...)諸根不具。
 為他作使。
 不 ^{a10} 得自在。如此
 之
 人。或身行惡
 業。(...) ^{a14} 為他 ^{a15} 走
 使。
 不得自在。 ^{a22} 輔相
 (...)
^{b9} 貧窮不信
 者 ^{b10} 瞋恚
 懷嫉妒(...) ^{b11} 邪
 見無恭敬(...) ^{b12} 持戒
 及多聞(...)
^{b13} 無有奉施
 心 ^{b14} 毀罵施與者(...)
^{b15} 是業
 墮地獄(...) ^{b21} 受
 者亦讚嘆
 如是至後世(...)
^{c1} 慚愧
 得具足(...)
 [Sūtra 70] ^{c10} 乘駕輦
 輿(...)

^{c11} (...)塵埶(...)
^{c13} 眾務
 猥多。斷理庶
 訖。(...)
^{c15} 稟性正 ^{c16} 直。(...)
^{c17} (...)石山。上
 連於天。下連於地。
 (...) ^{c18} 其所

⁸⁷ The scribe left out the character 庶 *shu*.

r38 kázmiš oronlarda kayu năčă bar ärsär
 r39 arıglar sāmāklār ılar ıgačlar tınl(i)g-
 r40 lar uguşı . olarnı barča sıyur uvša-
 r41 tur . tep 皆為眾人 barča kamag kiši-
 r42 lărkă artoḱrak kertgünč köñülüg turgurguluk
 r43 ärsär 亦相謂言 ymä saṇa sözläsär
 r44 inčă tep 又無穴孔 yänă yok
 r45 tälöki tolpokı onguluk apınguluk
 r46 oronı 咸皆碎滅 tüzüni barča
 r47 uvšaṭur yokadturur artokrak kork<g>u-
 r48 luk ’äymängülük tep 設何方便 kılmak

1935.52.0014 verso (plate 28)

Title, scroll, pagination: 別譯第四卷 三葉

v01 üzä kayu al *altagin⁸⁹ inčip bulur s(ä)n
 v02 ozğalı adatın tep . 唯信佛法 yinṭām
 v03 kertgünüp burhan nomıṇa bişrunu yoriguluk
 v04 ol čin kertü yorıkta 除信佛法 burhan
 v05 nomıṇa kertgünmăktä öñi 設如灌頂
 v06 birök čin kertü abišek kılmış töpölüg
 v07 el oronın täginmişlār ärsär yadag süü üzä

v08 öñin öñin tümäp sünüşgülük čärgäşgülük
 v09 yevägläriḡ bulmaz birlä čärgäşgäli kılıč-

v10 ıg okug y-ag sünüg yok işlätgülük
 v11 oronı antag ymä arviş uzanmak ädräm
 v12 äd tavar artuṭ ančo⁹⁰ munṭag osuglug
 v13 savlar üzä bulmaz nă ärsär kılğalı 亦得⁹¹
 v14 無有 ymä ök yänă yok kılur 求名力掬
 v15 atın tiläyü küč üzä tiräşip karişip
 v16 utguluk oronı 衰耗之山 korılmak kävil-

v17 māklig tag 榮華 eṭigig yaratıḡıḡ bay
 v18 barımlıḡ bolmakıḡ kişig ogulug { } ölür-
 v19 gäli itürgäli terinig kuvragıḡ adırgalı
 v20 sačğalı 有如是四方 bar bolup munṭag
 v21 osuglug törttin yınaktın yertinčüg
 v22 buṣdačı artatṭačı eyin edärdökdä kişilār-

v23 ıg 譬如四方有大山 inčă kaltı tört-

歷處所{ }⁸⁸有
 林卉有生
 之類。悉皆摧碎。
 (...) ^{c19} 皆為眾人。
 深生信心。
 亦相 ^{c20} 謂言。 (...)
 又無
 孔 ^{c21} 穴可逃避
 處。 (...) 咸皆
 碎滅。 ^{c22} 甚可怖
 畏。 (...) 設

何方計而 ^{c23} 得
 免難。 (...) 唯
^{c24} 信佛法。修行
 真行。 (...) ^{c25}
 (...) 除信佛法 (...) ^{c26}
 設如灌頂
^{c27} 受王位者。 (...) 步
 兵。
 各嚴戰
 具。 (...) ^{c28} 無可共鬪。
 刀
 箭弓槊。無可用
 處。若 ^{c29} 以咒術。
 錢財貢獻。如此之
 事。無如之何。
 亦 ^{399a1} 復無有
 求名掬力諍
 勝之處。 (...) ^{a4} 衰 ^{a5}
 耗
 之山 (...) 榮華富
 貴。妻子喪
 沒。眷屬 ^{a6} 分
 離。 (...) 有如是
 四方
 碎壞世間 ^{a7} 隨逐於
 人。 (...) ^{a9}
 譬如四

⁸⁸ The Uyghur translator had a text in front of him without an interpunction here.

⁸⁹ In the MS *altagıḡ* is written.

⁹⁰ The word is written again with a dot next to the letter <n>.

⁹¹ The character 得 *de* was written instead of 復 *fu* in the Taishō where a variant 得 *de* is not recorded.

v24 tin yınaktın bolup ulug tag . keñ ulug
v25 artokrak kalın uçsuz kıdıgsız . törttin
v26 yınaktın kälip bir üdtä tägdökdä .
v27 幛 alvara yalvara 又 anda⁹² anč(a)k(ı)ya⁹³ ymä ter
v28 yügürüp kaçıp yok ärsär⁹⁴ apinguluk
v29 oron . yañalıg kañlılıg atlıg süü üzä
v30 umatın tıdgalı . arviş uzanmak ädräm äd
v31 tavar ärdini üzä umamışi täg keřärgäli
v32 殘滅 {{y'nč'}} yančar yapırur alku tınl(ı)g-
v33 lar uguşın . 又 öčür alkar ymä ter
v34 長髮 čatile 裸刑⁹⁵ ačele tirte nigrante⁹⁶

v35 yeti kişilär 一衣 ekaşalı⁹⁷ 他心所趣 adın-

v36 larnıñ köñül barıgın nätägin bilgäy sän
v37 arhant ärürüg 如供⁹⁸ 久處 kaltı birlä
v38 ür keč turup kop köñülin körmäk adır-
v39 lamak üzä ançada⁹⁹ temin bilgäli bulur .
v40 雖久 näčä ür ((keč)) tursar ymä teçiklär bilgä-
v41 lar uyurlar bilgäli 若其父母 antag ymä
v42 anıñ ögindä kañında¹⁰⁰ 有 bar ärsär
v43 öldäči yitdäčilär . bulur bölä adırtlayu
v44 bilgäli birök yok ärsär bo savlar 若遭
v45 厄難 antag ymä tuşup sıkıgka ada<ka>¹⁰¹
v46 kişilärkä sıkıgıg bolup küčäsär kim
v47 yorıgıl ölürmäk ämgätmäktä tep antag
v48 tişi tınl(ı)glarka yaşuru oronta sıkıgıg
v49 tañgıg bolup inčip yazmasar č(a)hşap(a)tın
v50 bilgäli bulur bärkin yarpın 欲試其智
v51 küsäsär sınağalı anıñ bilgäsin äşidtök-
v52 intä anıñ {,} kayu sözlämişin yintäm bilgä

方有大山 廣大
深厚無涯際^{a10} 從四
面來一時至
幛惶
奔走無避
處^{a11} 象車馬兵
不能拒 咒術財
寶不能卻(...)
殘滅一切有生
類(...)

[Sūtra 71]^{a21} 長髮(...)

裸^{a22} 形尼乾

七人。(...)一衣(...)^{a28}

他
心所趣。云何知
是^{a29} 羅漢(...)如共
久處。用意觀察。
爾乃^{b1} 可知。(...)
雖復久處。聰智
能知。(...)^{b2} 若
其父母(...)有
死亡者。可分別
知。若無此事。
(...) 若遭厄難。
為人強^{b4} 逼。
令行殺害。或
為女人私處逼
迫。而不犯戒。
可知堅實(...)
欲^{b6} 試其智。聽
其所說。唯有智者。

Translation

(r01-03) As (the peasants) acquired exceedingly fruit from the seeds, when (the cloud) poured down rain, in the same way those who engage in (giving) alms (acquire copious rewards). (...)”

⁹² The word is written with a dot next to the letter <n>.

⁹³ The word is written 'ñčky' in the MS.

⁹⁴ Hereafter follows a small hook which I cannot explain.

⁹⁵ In the MS the scribe wrote 刑 *xing* instead of the correct 形 *xing*.

⁹⁶ The initial <n> has a small stroke as diacritical mark.

⁹⁷ The letter <š> has two dots on the right side. Hereafter the translation breaks up.

⁹⁸ In the MS we find the wrong character 供 *gong* instead of 共 *gong*.

⁹⁹ The letter <n> has a dot on the left side.

¹⁰⁰ Then follows the letter <p> in the MS. The scribe most likely wanted to write *bar* first, but then he noticed that he had forgotten the Chinese character 有 *you*.

¹⁰¹ So emend!

[Sūtra 69] (r04-05) (The Buddha said to King Prasenajit:) “Is a scion of brahmins always born in the house of brahmins?” (...) (r05-09) (And the Buddha continued:) “There are, for example, those who are born in the house of *caṇḍālas* or craftsmen, their bodies are sometimes weak and lean and their own bodies are extremely inferior. (r09-10) They (...) are not completely equipped with all senses. (r10-11) As servants for others they do not acquire sovereignty. (r11-14) If sometimes people of such a kind themselves lead a life in sin they run fast and flee at (the sight of) others; and if they become servants and do not obtain sovereignty (...) (r14-15) (...) his *purohita* (...)” (r15-17) (And the Buddha spoke the following *gāthās*:) “If they are wretched and poor and without belief, (or) if they are hateful and full of anger and give rise to jealousy or grasping thoughts, (...) (r17) If they harbour heretical views (*mithyādr̥ṣṭi*) and are without respect (...) (r18-19) Those people (Acc.) who hold the precepts (*śikṣāpada*, *śīla*) and other *bahuśrutas* (Acc.) (...) (r20-22) If they destroy the disposition to give alms respectfully (or) if they disparage and curse those who (actually) give alms (...) (r22-23) If by this evil deed they fall into hell (...) (r23-25) If they even praise₂ those who attain (...) people of such a kind having met with a future existence (...) (r26-27) If they manage to be fully equipped with shame₂ (...)”

[Sūtra 70] (r28) (The King), getting to ride on his harnessed vehicle by which he can raise (...) (r29-30) [Alternative Uyghur translation:] One could also say ‘having conjoined the rein and harnessed to the rein’. (r30) (...) dust₂ sticking to (...) (r31-32) (King Prasenajit said to the Buddha:) “And the deeds₂ of the people are numerous₂. (r32-33) Destroying₂ the principles and attitude of the people₂ (...)” (r34) (The Buddha said to King Prasenajit:) “(Assume that from the east a man approaches you,) his character and behaviour serious and trustworthy (...) and he would say:) (r35) ‘(I saw ...) a rocky mountain (...) (r35-37) Its upper part encompasses the sky and its lower part encompasses the earth (...) (r37-41) It is reported that whatever places he passes by, and whatever forests₂, trees₂ or (other) kinds of living beings there should be, all those he breaks and crushes. (r41-43) If one (only) would be able to awaken all₂ people to firm faith! (...)’ (r43-44) And if (another person) speaks to you as follows: ‘(...) (r44-46) (The mountain) has no hole or crack or a place where one could hide₂ (...) (r46-47) It crushes and destroys them all. (r47-48) (One) ought to fear₂ (it) greatly. (...)’ (r48-v02) (O King,) by acting in this way by what means₂ are you able to escape from (this) danger? (...)” (v02-04) (And King Prasenajit gave the following answer:) “(One) should only believe in Buddha’s *dharma* and walk on that true₂ path by exerting oneself.” (...) (v04-05) (And the Buddha said:) “Except from believing in Buddha’s *dharma* (...)” (v06-07) (And King Prasenajit said:) “If on (the king’s) head the true *abhiṣeka* (royal consecration) has been performed and he has attained the throne of the land (...) (v07-09) (...) with (his) infantry (...) he organizes in different manners the equipment with which he would combat₂ (...) (v09-11) He is not able to combat and does not have a place to employ a sword, an arrow, a bow or a lance. (v11-13) Sometimes he is not able to accomplish anything through skill₂ (in the application) of magical formulas, riches₂, presents₂ and things

like that. (v14) And further he destroys (...) (v15-16) He seeks for his fame and by force he contends and quarrels and his place (where) he is supposed to win (...)” (v16-17) (The Buddha said:) “(...) a mountain of deminishing₂ (property) (...) (v17-18) (...) the outfit₂ and the state of being rich₂ (Acc.). (v18-20) In order to kill wife and son (and) in order separate and scatter the family₂ (...) (v20-23) There are such (things) which break and spoil the world in the four quarters and when (these things) follow persons (...)” (v23-29) (And the Buddha spoke the following *gāthās*;) “There is, for instance, a big mountain originating from (all) four quarters, (it is) wide, big, extremely massive and without limits₂; it comes from the four quarters and arrives at one time (while the people) being confused and begging - [Alternative Uyghur translation:] One could also say here ‘(not) at all’ - run fast and flee (but) there is no place to hide. (v29-31) (People) are not able to restrain (the mountain) with an army of elephants, chariots and horses and they are as it were unable to remove (the mountain) with skills₂ (in applying) magical formulas, belongings₂ or jewels (...) (v32-33) It crushes and crunches the race of all living beings. (v33) [Alternative Uyghur translation:] One could also say ‘it *extinguishes and destroys’.”

[Sūtra 71] (v34-35) (...) a *jaṭila* (...) an *acela*, a *tīrthika*, a *nirgrantha*, seven persons (...) an *ekaśātin* (...) (v35-37) (The King Prasenajit asks the Buddha): “How can you know the heart and character of others (or) whether they are arhats (or not)? (...)”¹⁰² (v37-39) (The Buddha answers): “Only if one stays together (with one of them) for a long time₂ is one able to know (it) by concentration (or) through perception and inspection. (...) (v40-41) As long as wise men₂ stay (together with one of them) for a long time₂ are they able to know (his character). (...) (v41-42) Sometimes (except) for his mother and father (...) (v42-44) If there are people who die and perish they are able to know (it) in detail₂. (v44) If these things are not present (...) (v45-50) Assume that (such a person) gets into difficulties or danger, (or) that he can be urged by (other) people who force him to kill or torment (other people); or assume that at a place where he hides (himself) he is urged and constrained by female persons – and if he nevertheless does not break the precepts (*śikṣāpada*, *śīla*), (only then) is one able to know whether he has a firm character₂. (...) (v51-52) If one would test his wisdom, and after having heard what he had to say only (by) wisdom (...)”

Commentary



(14r06) *čaṇḍallar* is the translation of Chin. 魁膽 *kuikuai*, which is attested in AbhidhKbh(Hi) II, 72a as the equivalent of Skt. *vadhyā-ghātaka*. The meaning *čaṇḍāla* is recorded in Hirakawa (1997), No. 4258: *vadhaka*, *vadhyā-ghāta*, *vadhyā-ghātaka*, *badhaka-puruṣa*, *čaṇḍāla*.

uz uzagutlar is the translation of Chin. 技巧 *jiqiao* “ingenious; clever; expert” (Mathews No. 442).

¹⁰² The question refers to the ascetics mentioned before.

(14r08) For Uyghur *alaŋuk* see OTWF 175 (with only one reference taken from TuoLuoNi (i. e. Kara/Zieme 1986), line 143; also in combination with *turuk*). *alaŋuk turuk* is the equivalent of Chin. 羸瘦 *leishou*.

(14r09) For the Uyghur translation *asra* – in our case written with an epenthetic *-i-* – of Chin. 黑 *hei* “black, evil” see UW 235a (our passage in question is quoted without indicating the deviating graphical representation).

(14r10-11) *adınlarka ... ärksinmäkig*: The phrase is cited in UW 442a s. v. *ärksin-*.

(14r11-14) There is obviously no break in the Uyghur sentence as one would expect with regard to the Chinese original which is abbreviated. One would expect a new sentence to begin after *kılınčta*.

(14r13) *yügür- kač-* is the translation of Chin. 走 *zou*. In BT XXV 0762 we find the Uyghur equivalent *yügür- kač-* for the Chinese binome 馳走 *chizou*.

(14r15-16) The character 者 *zhe* marking the persons being unfaithful was interpreted as a topicalizing element and translated as *ärsär*.

(14r15-27) These lines are abbreviated translations of Chinese *gāthās* which can be grouped in the following way:

(...)

貧窮不信者
瞋恚懷嫉妒

erinč čigay ärip kertgünčsüz ärsär
övkälig kakılgı bolup öriṣsär küni kıvırkakıg

(...)

邪見無恭敬

tärṣ körümlüg ayançaṇsız ärsär

(...)

持戒及多聞

č(a)hṣap(a)t tutdačılarıg ulaṭı bahuşurutlarıg

(...)

無有奉施心
毀罵施與者

yokaḍturup ayayu buṣı bermäklig köñülüg
tutadaçı sögdäči ärsär buṣı berdäčilärig

(...)

是業墮地獄

bo ayıg kılınč üzä tüṣsär tamuta

(...)

受者亦讚嘆
如是至後世

täğindäčilärig ymä ök ögsär küläsär
munṭag osugluglar tägdöktä ken aṣunka

(...)

慚愧得具足

uvutka ıyatka bulsar tükällig bolgalı

(...)

(14r17-18) *tärṣ ... ärsär*: The extract is quoted in UW 298a s. v. *ayançaṇsız*.

(14r23) *ög- külä-* translates Chin. 讚嘆 *zantan* “to praise and to lament”. Following the attestation of *ög- külä-* in BT XXV 1015-1016 with the Chinese counterpart 讚歎 *zantan* it can be conjectured that the Uyghur translator had the character 歎 *tan* in his text.

(14r25) *tägdöktä ken aṣunka*: The phrase is cited in UW 332a.

(14r29) Our instance shows that *tın* could be read with a back vowel. In ED 512b it is recorded with a front vowel.

(14r29-30) The sentence is a short remark of the translator.

(14r30) *yukup* is an addition of the Uyghur translator.

(14r31) Chin. 眾 *zhong* “several” was rendered as *bodunnuṣ*. The translator referred to the meaning “multitude” of this character.

iš küdök is the translation of Chin. 務 *wu*.

(14r32) *bodun kara* is the translation of Chin. 庶 *shu*. This is another proof that in Late Old Uyghur *kara bodun* was semantically restructured and *kara* came to mean “people” as a separate word.

(14r32-33) *bodunnurj ... ärtürüp*: The phrase is cited in UWV 195 s.v. *ärtür-* with a somewhat different translation: “Recht und [Möglichkeit zur] Klage für das Volk² ausser Kraft setzen und beseitigen”.

(14r33) *tayli turuś* renders Chin. 理 *li* “principle”. The first word is likely to be etymologically related to Chin. 大理 *dali*. *turuś* is attested so far with the meaning “attitude”. OTWF 269 lists the meanings “position, configuration” and “confrontation”. Or is <twrws yn> a mistake for *törösin*?

(14r34) *kılık čarit* is the translation of Chin. 禀性 *bingxing* “disposition, character”.

(14r35) *kaya tag*: Only a fragment of this sentence was translated.

(14r36) Here *tutči* has to be emended to *tut-da>či* because of the following line where *tutdači* appears again.

(14r37) The character 住 *zhu* differs from the one given in the Taishō edition where such a variant is not recorded. The Uyghur translation is nevertheless correct.

(14r39) *ılar ıgačlar* translates Chin. 卉 *hui* “plants”.

(14r44) Note that in the MS the quoted Chinese characters 穴孔 *xuekong* appear in reverse order compared to the Taishō text.

(14r45) See OTWF 247 for *tälök* “hole”. *tolpok* is a metathetical variant of *toplok*. See OTWF 248 (after *DLT*) “cracks in the ground”.

on-: One would follow Röhrborn (cf. his note to DhāSū 16) who interpreted the verb as “sich verstecken” (against OTWF 622, n. 292), because *apin-* with the same meaning follows immediately (*onguluk apinguluk* is the translation of Chin. 可逃避 *ketaobi*). The form *apin-* has been – at least to my knowledge – hitherto unattested. The derivate *apıtlmaksız* was assigned in UW 36a s. v. *abıtlmaksız* to the base **abı-* “verstecken”.

(14r48) Note that the form of the character 便 *bian* in the MS differs from the one in the Taishō edition where such a variant is not recorded.

(14v06ff.) A close Sanskrit parallel from the MSV is given in Enomoto (1994), 33 (above): *yāni tāni bhadanta rājñāṃ kṣatriyāṇāṃ mūrdhābhiṣiktānāṃ janapadaśvāyasthā(ma)vīryam anuprāptānāṃ mahāntaṃ pṛthivīmaṇḍalam abhinirjityādhyāvasatāṃ pṛthagbhavanti haṣtibhir hastiyuddhāny āśvair āśvayuddhāny rathai rathayuddhāny pattibhiḥ pattiyyuddhāny mantrair mantrayuddhāny dhanair dhanayuddhāni / tāni teṣāṃ tasmin samaye asthāmāny abalāny aparākrakramāṇi yuddhāya*.

(14v07) *el oronı* is the translation of Chin. 王位 *wangwei*.

üzä was erroneously inserted by the Uyghur translator because one would expect *yadağ süü* to function as the subject of the sentence. The scribe failed to indicate that the text is abbreviated.

(14v08) On the fluctuation *tümä-* ~ *timä-* see OTWF 620.

(14v11-13) *arviś ... üzä*: The phrase is cited in UW 413a.

(14v12) *äd tavar* is the equivalent of Chinese 錢財 *qiancai* which is translated as *bakır yartmak* in BT XXV 2908.

(14v12) *artuṭ ančo* is the translation of Chin. 貢獻 *gongxian*.

(14v14) The characters 力掙 *li tong* quoted in the MS appear in reverse order in the Taishō edition.

(14v15) For the rare *tiräš-* “to quarrel” see OTWF 569.

(14v17-18) *eṭigig yaratıgıg bay barımlıg bolmakıg* is according to the Chinese version not related to the following words. A corresponding verbal phrase is missing. This is not at all obvious from the Uyghur text itself. The Chinese characters 榮華富貴 are rendered in Mathews 1137c (No. 7582) as “splendour, wealth and honour”.

(14v18-20) The translator converted the subjects of the sentence (wife, son and family) into the direct object of a transitive verb which is intransitive in the Chinese.

(14v19) I assume that *terin kuvrag* is to be rendered as “family” because of Chin. 眷屬 *juanshu*.

(14v23-33) These lines are abbreviated translations of Chinese *gāthās* which can be grouped in the following way:¹⁰³

譬如四方有大山
廣大深厚無涯際

inčä kaltı törttin yıñaktın bolup ulug tag
keñ ulug artokrak kalın uçsuz kıdıgsız

從四面來一時至
倥惶奔走無避處

törttin yıñaktın kälip bir üdtä tägdökdä
alvara yalvara¹⁰⁴ yügürüp kaçıp yok ärsär apınguluk
oron

象車馬兵不能拒
咒術財寶不能卻

yañalıg kañlılıg atlıg süü üzä umatın tıdgalı
arvış uñanmak ädräm äd tavar ärdini üzä umamışı täg
keṭärgäli

(...)

殘滅一切有生類

yančar yapırur¹⁰⁵ alku tınl(ı)glar ugušin

(...)

(14v23-33) There is a very close parallel to these lines in the Tibetan text *dPe chos rin chen spuñs pa*:

„Wenn z.B. aus den vier Richtungen vier große, harte, feste Berge, die sehr hoch sind, herabfallen und [auf die Erde] einstürzen, dann werden alle Gräser und Bäume und Lebewesen darunter zermalmt, und sie werden ohne Unterschied zwischen gut und schlecht, groß und klein zerstört, und dabei kann man nicht einfach durch Schnelligkeit fliehen oder [die Berge] durch Kraft abwehren oder sie durch Reichtümer oder durch materielle Dinge (*rdzas*), Zauber (*sñags*) und Arzneien abwehren.“ (translation Roesler (2011), 285)

¹⁰³ The Sanskrit *gāthās* from the MSV are given in Enomoto (1994), 33 (No. 1147). As they differ in wording I refrain from quoting them.

¹⁰⁴ Alternative: *anda ančak(i)ya ymä ter*.

¹⁰⁵ Alternative: *öčür alkar ymä ter*.

The parallel from the Āgama shows that this canonical text may have been one of the sources of the *dPe chos rin chen spuñs pa*.

(14v25) *uċsuz kıdıgsız* renders Chin. 無涯際 *wuyaji*.

(14v27) *alvara yalvara* renders Chin. 惺惶 *zhanghuang* “scared out of one’s wits; to be perturbed, to be confused”; *alvar-* is a variant of *alvir-*.

(14v32) *yanċar yapırur* renders Chin. 殘滅 *canmie*. In ED 879a and OTWF 724 we find the variant *yapur-* cited from the *DLT* with a labial second syllable. The meaning assigned to this verb is given as “to level the ground”. For our passage in question the meaning should be “to destroy, to crunch, to eradicate”. The passive *yapırıl-* is given in OTWF 684 according to the attestation in Heilk II 3,156.

(14v33) Again an alternative translation is given for Chin. 殘滅 *canmie*. Here *öċür* is likely to be a mistake for *öċürür* which can be explained by haplology because we need a transitive verb. As an aorist one would expect *öċär* for the intransitive verb.

(14v34) *aċele*: The Uyghur word ultimately goes back to Skt. *acela* (for which see BHSD 7a: “a member of a sect of naked ascetics”). In Hirakawa (1997), No. 3379 we find the characters 裸形 *guanxing* with the Sanskrit equivalent *acelaka*. On the *acelakas* see BOLLÉE (1971, 74) with further references. The translator added *tirċe* to clarify the term.

(14v35) The interpretation of *ekašali* poses some difficulties. The Chinese term 一衣 *yiyi* is given the Sanskrit equivalent *ekāśraya* in Hirakawa (1997), No. 1. This cannot be the required corresponding Sanskrit term for the *BZA*. The corresponding Pāli sutta mentions *ekasāṭaka satta* which is rendered by Bodhi (2000), 173 as “seven one-robed ascetics” (similarly Geiger (1930), 125: “sieben Einmantelträger”). See CPD 626b s.v. *eka-sāṭaka*: “1. wearing one robe, instead of two (...), hence regarded as indecent; 2. the ‘one robe (ascetics)’ (...), a derogatory designation of a non-Buddhist sect; evidence is scanty, identification is hardly possible.” In the translation of the parallel in the *Udāna* Woodward (1948) translates with “those who wore one cloth only” (p. 78) or “one-clothers” (p. 79). The Uyghur *-l-* in *ekašali* goes back to a cerebral *-ṭ-* in an Indian language (most probably Middle Indic). On the correspondence of intervocalic Indic *-ṭ-* (and *-ḍ-*) vs. Uyghur *-l-* see Mirkamal (2010), 5. One has to assume that the underlying Indic term did not have the suffix *-ka*. I would propose a Skt. Term **ekasāṭin* “one who owns (just) one robe”.

(14v40) In giving the location in the Chinese text the copyist left out the character 復 *fu*.

(14v45) Because of *sıkıgka* we have to emend the text to *ada<ka>*.

(14v46) *sıkıguluk*: Because of the shape of the third letter one is tempted to read *sinaguluk* but the Chinese original 強逼 *qiangbi* “to press, to constrain” makes it likely that we have to assume the reading *sıkıguluk*. The spelling in 14v48 is much clearer. But notice that in 15v51 *sinagali* is attested.

(14v47) The phrase *yorigıl ölürmäk ämgätmäktä* is cited in UW 375a s.v. *ämgät-*.

(14v49) *taċ-*: See ED 514a “to wrap up, tie up tightly”, but only with references from the *DLT* and Middle Turkic sources. References from the *Maitrisimit* are

collected in OTWF 674. Nevertheless, the simplex is rare in Uyghur. For further occurrences see Shōgaito (2008b), 649b.

That we have to postulate the root *yaz-* here is proven by Chin. 犯 *fan* “to transgress; to offend; to violate.”

[Hereafter follows a big gap]

Leaf 1935.52.0015 recto (plate 29)

r01 ätözüg 不擇時節 adırtlamadın

r02 üdüg kolug bulur yakun¹⁰⁶ bargalı nirvan-¹⁰⁷

r03 ka¹⁰⁸ <.> bilgälär ärsär k(ä)ntü özläri bilip

r04 bākiz b(ä)lgülüg ukup tıdıgsız tuğugsuzın

r05 eyin kılmaz adınlarınıñ ütiñä ärig-

r06 iñä¹⁰⁹ 得近涅槃 yakın yaguk elttäçi

r07 nirvanka¹¹⁰ bilgälärig k(ä)ntü özläri bilgülük

r08 eyin kılmadaçi adınlarınıñ ütiñä ärig-

r09 iñä¹¹¹ 不受異見 tägingülüksüz bolup öñi

r10 körümüg bulup ärkčä tapča ozmak-

r11 ıg¹¹² 出過 üngäli mün kadagtın 於末

r12 牢村 malamandı¹¹⁴ suzakta 優樓頻螺

r13 urubilagiram¹¹⁵ suz((ak))ka 鸚鵡閣無 šuka-

r14 čanmuki¹¹⁶ tuñilug yemişlik arıgta

r15 驢姓 gardabake suzak bägi 所說之法

r16 kayu nomlamış nomı udaçi ärür öčürgäli

r17 közünür aźundakı alku ämgäkniñ

r18 terginin tep ((m(ä)niñ¹¹⁷ ymä ök tapım ol

öčürgülük 或為我 ažu ymä m(a)ña nomlagay

ämgäkniñ terginin öčürdäçi nomug tep

垂哀矜愍 yagıg amramak üzä erinčkäyü

[Sūtra 127]^{422b27} (...) 身(...)^{422c4} 不擇

^{c5} 時節。得近涅槃。

(...) 智者自^{c6}知。

明了無滯。

不隨他教。(...)

^{c7}得近

涅槃^{c8}。智者自知。

不隨他教。(...)

^{c12}不受異

見。(...)^{c13}得自在辯

¹¹³(...)^{c14}出過(...)

[Sūtra 128]^{c18}於末牢

村邑(...)

^{c19}於優樓頻螺聚落。

在鸚鵡閣無果林中。

驢姓聚落主。(...)

^{c22}所說之法。能滅

現在一切苦

習。我亦欲

滅(...)^{c23}或為我說

於盡滅苦習之道。

(...)^{c27}垂哀矜愍。

¹⁰⁶ Certainly a mistake for *yakın* and probably a contamination of *yakın yaguk*. See 15r06.

¹⁰⁷ Both letters <n> have a dot as a diacritical mark.

¹⁰⁸ The translation breaks up here without indicating the Chinese parallel with which to continue. Zhang (2003a), line 24, breaks up here and indicates with the characters 智者自知 *zhizhe zizhi* how to continue.

¹⁰⁹ The Uyghur translation in Zhang (2003a), line 25, breaks up here as well.

¹¹⁰ Only the second <n> has a dot as diacritical mark.

¹¹¹ Zhang (2003a), line 27, breaks up here as well.

¹¹² Zhang (2003a), line 27, breaks up here as well.

¹¹³ The translation is interrupted without indicating with which characters to continue. I assume that the Uyghur translator had a variant reading 避 *bi* at his disposal instead of 辯 *bian* in the Taishō. Afterwards one can again detect an interruption of the translation.

¹¹⁴ The <n> has a dot as a diacritical mark.

¹¹⁵ Written in three parts: *uru-bila-giram*.

¹¹⁶ Again the letter <n> has a dot as a diacritical mark.

¹¹⁷ I cannot explain two small dots next to the word.

tsuyurkayu y(a)rlikap ämgäkniñ terginin
 öçürdäçi¹¹⁸ yörügü¹¹⁹ tep . 說於過去
 nomlasar m(ä)n ärtmiş üdki öñräki täginmiş
 ülgülänčsiz kamag ämgäklärig ämgäkniñ
 terginin {öçürdäçi yörügü} {說於過去 nomlasar
 m(ä)n ärtmiş üdki öñräki täginmiş ülgülänčsiz
 kamag ämgäklärig ämgäkniñ terginin öçürdäçi
 nomug}¹²⁰)¹²¹ öçürdäçi nomug sän
 r19 antag ymä üdtä kertgüngäy sän antag
 r20 ymä kertgünmägäy sän . antag ymä taplagay
 r21 taplamagay sän 欲為汝說 ugrayu saña
 r22 nomlasar m(ä)n 為汝說 saña nomlayın 至心
 r23 受持 kop köñülin tägingil¹²² tuṭgıl kayu
 r24 näčä bar ärsär tınl(ı)glar turdokta azk(ı)ya
 r25 ärsär ymä ämgäklig savları inčip bo
 r26 ämgäklärintä adrok adrok adırtı öñi-
 r27 si bolur mundata ulatı kamag ämgäklär küsüş
 r28 tıltaḡınta inčip tugar barča küsüştin
 r29 terilür 今我根鈍 mäniñ amṭı ärklig-
 r30 im ärsär tümgä ol ukmadım kavıra¹²³
 r31 nomlamışın 所有民眾 kayu näčä bar
 r32 ärsär bodun bokun birök kim kayu kişi-
 r33 lär alkunı barča basar bākläsär assar

(...)能滅苦習
 之義。(...)
^{c29}說於過去曾更
 無量眾苦滅苦
 習
 法。汝
 或^{423a1}時信。或
 不信。或樂
 不樂。我(...)欲為汝
 說(...) ^{a3}為^{a4}汝說(...)
 至心受持。
 諸有^{a5}眾生。起小
 苦處。而此
 苦中。種種差別。
 是等眾^{a6}苦。
 因欲而生。皆習於
 欲(...)
^{a7}今我根
^{a8}鈍。不解略
 說。(...) ^{a10}所有
 民眾。假設有人。
 盡繫縛之。^{a11}加

1935.52.0015 verso (plate 30)

Short title, scroll¹²⁴, pagination: 別第十五 五葉

v01 alku tuṭug uçuzug¹²⁵ alkunı barča bič-
 v02 sar kässär 雖復憂慘 näčä yänä busansar
 v03 m(ä)n ymä odgurak bir yintäm tugar ärmäz { }
 v04 ämgäkim örlätilmäkim 是我愛者

諸罵辱。皆悉斬
 戮。(...) ^{a12}雖復憂
 慘。
 不必一向生
 大苦惱。(...)

¹¹⁸ Afterwards a small word (?w//) seems to be deleted in the MS.¹¹⁹ The word is quite difficult to decipher.¹²⁰ The scribe who corrected this part made a mistake in repeating some already written lines. We have to delete these lines. Only *öçürdäçi nomug* is crossed out with a line around these words.¹²¹ A long insertion of missing parts in small characters, which begins at the upper part of the line and runs from the upper margin across the right margin (in three lines) to the lower margin (in two lines). The place, where the missing sentences had to be filled in, is marked by a small cross.¹²² The letter <n> is written with a diacritical dot.¹²³ The last letter is written separately.¹²⁴ On the numbering of this scroll see the remarks in the introduction.¹²⁵ Instead of the final <q> with two dots a <k> was written previously and corrected by the scribe.

v05 ärsär ¹²⁶ maña amraguluk ötrü uyur	^{a13} 是我愛者。 ^{a14} 則能
v06 tugurgalı mäniñ 心 köñülümñüñ ögirmämäk	生我(...)心不悅
v07 yazılmamakın 非 maña amraguluk ärmäzi ärsär	豫。非我愛者
v08 maña ¹²⁷ küsägülük ärmäzi <ärsär> maña ögülük ärmäzi	非 ^{a15} 我所欲。非我所念。
v09 ärsär munda ulatılarnıñ yakınınta	於斯等邊。(…)
v10 若汝子未生 birök säniñ ogluñ ¹²⁸	^{a18} 若汝子
v11 tugmayuk ärsär tayanmayuk ¹²⁹ ärsär anasıña ¹³⁰	未生。未 ^{a19} 依於母。
v12 körmäz äšidmäz ärkänki ¹³¹ üdtä ¹³² 有欲親呢	未見聞時。(…)
v13 bolur mu ugrayu yakın yaguk isimäkiñ	有欲親呢。
v14 amramakiñ amranmak ömäklig köñülün tep	愛念 ^{a20} 心不。(…)
v15 而生長已 inçip tugup ulugadu	而生長 ^{a21}
v16 tükätmiş ärsär 愁毒 busuñ üzä	已。(…) ^{a24} 愁
v17 agukup antag ymä ölür m(ä)n antag ymä	毒。若死若
v18 ölüm ¹³³ käsdämi bolur m(ä)n 況 takı nä ¹³⁴ ayıtmış	^{a25} 近死。況
v19 k(ä)rgäk tugurmagay mu m(ä)n 巧為方喻	復不生(…)
v20 uzanıp ogşañı yöläşürüg kıldırız ¹³⁵ tep	^{a27} 巧 ^{a28} 為方喻。(…)
v21 遣使往看 arkıñ ¹³⁶ ıdurm(ä)n barıp körtürgäli	遣使 ^{a29} 往看。
v22 arkışım birök keç yansar ¹³⁷ mäniñ ol anası ¹³⁸	使若還遲。我與其母。
v23 birlä köñülümüz ençlänmäz ¹³⁹ 怪使 ävrülänür biz	心意不安。怪
v24 arkışımız keçdi biziñ oglumuz ugrayu	使遲 ^{b1} 晚。我子將
v25 täñsiz tüzügsüz mü boldı arki tep 假設	不平安耶。(…)
v26 四愛 kimlärneñ birök tört amragulukı	^{b3} 假使(Var. 設)四愛
v27 bolsar buzulsar artaşar täğšilsär öñi bolsar	敗壞變異。
v28 ötrü tugar tört törlüg ök busuñı	便生四 ^{b4} 種憂
v29 kadgusı ¹⁴⁰ 若三 birök üç ärsär ymä ök	悲(…) ^{b8} 若三亦
v30 barça tugurur 不從他心 eyin bolgu-	皆生(…) ^{b9} 不從
v31 luksuz bolup adınların köñülüñä elt-	他心。 ^{b9} 不趣
v32 šigülüksüz bolup adın nomluglarka 辯力 ¹⁴¹	異道。(…)

¹²⁶ The word is written carelessly.

¹²⁷ The letter <n> is written with a dot.

¹²⁸ The <q> is written with a double dot.

¹²⁹ The letter <n> is written with a dot.

¹³⁰ The first letter <n> is written with a dot.

¹³¹ Written ʾrkʾñky.

¹³² The second letter looks like a <y>.

¹³³ The word is corrected in the MS. The second letter was originally a <d>.

¹³⁴ The letter <n> is written with a dot.

¹³⁵ The n of the digraph <nk> is barely distinguishable.

¹³⁶ The word is corrected in the MS. First the scribe had begun with a <q> but scraped out the first “tooth” of the letter and left the two diacritical dots!

¹³⁷ The letter <n> is written with a dot.

¹³⁸ The letter <n> is written with a dot.

¹³⁹ The letter <n> is written with a dot.

¹⁴⁰ The translation is not interrupted but the Chinese characters are given anyway.

¹⁴¹ The two Chinese characters were written carelessly.

v33 tılañurmaklıg küčüg 乞兒 ličavilar

辯力(...)[Sūtra 129]
b15 乞兒(...)[Here ends the additional translation of the *Samyuktāgama* of the Hedin-collection]

Translation

[Sūtra 127] (...) the body (Acc.) (...) (r01-03) Without distinguishing the time and the moment he is able to approach *nirvāṇa*. (...) (r03-06) As regards wise men who know by themselves and understand clearly₂ that they are unhindered₂, they don't act according to advice and counsel of others. (...) (r06-07) They should know (by) themselves the wise people who guide them near₂ to *nirvāṇa*. (r08-09) Those who do not act according to advice and counsel of others (...) (r09-10) It is impossible to attain the differentiating view (...) (r10-11) Having acquired deliverance according to (one's own) might and wish (...) (r11) (...) in order to escape sin₂ (...)

[Sūtra 128] (r12) In the village of Mallamanda (...) (r13-15) to the village of Uruvilvāgrāma in Śukacampaka, (i. e.) the orchard₂ of parrots, the village headman (named) Gardhabaka (...) (r16-18) [Gardabhaka addressed the Buddha as follows:] "What teaching which (the *bhagavat*) preached is able to extinguish the accumulation of all sufferings (*duḥkhasamudaya*) in the present existence? (r18) And it is my wish that (I) should extinguish it (...) Or would you please preach (lit. he will preach) to me the *dharma* which extinguishes the accumulation of suffering (*duḥkhasamudaya*). (...) By loving the enemy (one) takes pity₂ on (him), preaching the meaning which extinguishes the accumulation of suffering (*duḥkhasamudaya*)." (...) [The Buddha answered:] (r18-20) "If I would preach to you all innumerable sufferings which (living beings) experienced in past times and the *dharma* which extinguishes the accumulation of suffering (*duḥkhasamudaya*), you might at times believe in it or might not believe in it. (r20-21) You might approve of it or you might not approve of it (...). (r21-22) (...) if I would preach to you intending to (...) (r22) Let me preach to you! (...) (r23) Receive it and cling to it with all (your) heart. (r23-27) If there should be any living beings whose circumstances for sufferings have arisen just a little, there are, nevertheless, various₂ differences₂ in their sufferings. (r27-30) And what is more, all sufferings (*duḥkha*) arise because of desire (*tṛṣṇā*); they are all accumulated from desire (*tṛṣṇā*). (r29-31) As regards now my (sense) faculties, they are dull. (r30-31) I did not understand what he has preached briefly. (...) (r31-v02) Whatever folk₂ there might be, if any persons bind or lock them all, they augment all these vile actions₂ and cut off₂ all other (...) (v02-04) If I should grieve somehow, certainly not only my sufferings and pains will arise. (...) (v05) If (...) should exist I should love it. (v05-06) Therefore (I) am able to produce my (...) (v06-07) (...) because my heart does not feel joy and does not get relaxed. (v07-09) If I should not love it, if I should not desire it or if I should not think of it, near to other things (...) (v10-12) If your son would not have been born

and would not have relied on his mother, at times he does not perceive and does not hear (...) (v13-14) Do you have especially close₂ feelings of warmth, love or a sense of friendship and regard? (...) (v15-16) (...) nevertheless (your son is) born and (afterwards) completely grown up (...) (v16-18) Poisoned by grief I am going to die someday, I am going to become a part of death someday. (v18-19) Let alone (the question:) will I never give birth (to) (...)?" [The village headman said:] (v20) "Being skilled you made the appropriate comparison. (...) (v21) I will go and send a messenger in order to make (him) see (whether my boy is well). (v22-23) If my messenger would return late, (the boy's) mother and our hearts won't be peaceful. (v23-24) We turn back and our messenger has been late. (v24-25) (So we ask ourselves:) Has our son presumably been especially uneven and unsound? (...) (v26-29) And if people have four things which they must love, (and these four) are destroyed, decay, change or disintegrate, then likewise a fourfold sorrow and grief (...) will arise in them. (v29-30) If they are just three then they all give rise (...) (v30-32) If they won't follow the mind of others and won't come into conflict with adherents of heretical religions (...) (v33) (...) the power (of) rhetoric (...)"

[Sūtra 129] (...) the Licchavis (...)

Commentary

(15r01-03) We can restore and emend the parallel in Zhang (2003a), lines 23-24 to ... [adirtl]amadın [üdüg] kolug . bulur yakın bargalı nirvanka.

(15r03) *bilgälär*: Zhang (2003a), line 24, reads *biliglär* in his text but this should be *bilgälär* as well. The translator gave two equivalents for the character 者 *zhe* in that he translated 智者 *zhizhe* by *bilgälär* and added the topicalizing particle *ärsär*.

(15r03, 07) The same Chinese characters 智者自知 *zhizhe zizhi* are translated differently, the first time by *bilgälär ärsär k(ä)ntü özläri bilip*, the second time by *bilgälärig k(ä)ntü özläri bilgölük*.

(15r04) *b(ä)lgölüg*: Zhang (2003a), line 25, reads *bilgölük* in his text but this is obviously wrong.

tutugsuzın: Zhang (2003a), line 25, is to be read in the same way. Zhang ignores the instrumental suffix.

(15r06-09) Zhang (2003a), lines 26-27, can be emended by comparing these lines.

(15r06) *elṭtäci*: Zhang (2003a), line 26, (there: *aldur*///*)* should be read in the same way.

(15r07) *nirvanka*: Zhang (2003a), line 26, (there: *nirvanıg*) should be read in the same way.

bilgälärig: Zhang (2003a), line 26, (there: *biliglär*) should be read in the same way.

bilgölük: Read Zhang (2003a), line 26, like this (there: *bilsär*).

(15r08-09) *üṭiṇä äriṇä*: Read Zhang (2003a), lines 26-27, like this (there: ///*iṇä ämgäki(?)*).

(15r09) *tāgingülüksüz bolup*: We can restore line 27 in Zhang (2003a) in the same way.

(15r09-10) *öji körüm*: The Chinese equivalent 異見 *yijian* is documented in Hirakawa (1997), No. 2384 with the corresponding Sanskrit terms *bhinna-mata* and *drṣṭi-gata*.

(15r10-11) The Stockholm text allows for a restoration of line 27 in Zhang (2003a).

(15r11) *üngäli mün kadagtın*: Zhang (2003a), line 28, can be read in the same way (no reading offered there).

(15r12) *malamañdi*: Interestingly, Zhang (2003a), line 28, has only *mali*. The text breaks up after *suzakta* as well.

(15r13) *urubilagiram* is the reconstructed Uyghur transcription of Skt. *uruvilvāgrāma* but *urubila-* hints at a Middle Indic form. See e. g. Pāli *Uruvelā*. Zhang (2003a), line 28, differs regarding the name: *[ur]ubilva. suzakka* is maybe a mistake because Zhang (2003a), line 29, is likely to be restored to *[s]u[za]kta*. The translation breaks up there as well.

(15r13-14) *šukačanmuki* is difficult to explain mainly because its Chinese counterpart 鸚鵡閤無果 *yingwu yanwuguo* is – at least to my knowledge – only attested here. The first part 鸚鵡 *yingwu* is easily recognizable as *tuṭilug* “with parrots, belonging to parrots” in the Uyghur translation (but note the labial suffix). Zieme has drawn our attention to the word *toti* in Uyghur texts, see Zieme (2005), 290. He refers to Sogdian *twty* and hints at an early attestation in the still unpublished Tocharian-Uyghur wordlist which may have originated at the beginning of the second millennium CE. It is the counterpart of Tocharian *yamutse* (= Sogdian *ʾymʾwtsy*) which derives from Chin. 鸚鵡子 *yingwuzi*. The second part *ʾčanmuki* = Chin. 閤無果 *yanwuguo* (Middle Chin. *jiam vjyǎ kuaʾ*) is difficult to explain. It might be a transcription of Skt. *campaka* (= *Michelia Champaka* Lin.) which would match Uyghur *yemišlik* “orchard” because the *campaka* tree is a fruit tree. See Syed (1990), 277-284, with an illustration of the fruit on page 282. Zhang (2003a), line 29, where no reading is attempted, is likely to be read *šukačanmuki tu[tilig]¹⁴² ...* as well. The translation in Zhang’s text breaks up afterwards as well.

(15r15) *gardabake suzak bägi*: Zhang (2003a), line 29, has: *gardabay¹⁴³ suzak bägi*. The translation breaks up afterwards as well.

gardabake ultimately goes back to Skt. *gardabhaka* which is mentioned in BHSD 210b as a proper name of a Yakṣa; for Tocharian A *gardabhake* see Carling/Pinault/Winter (2009), 189a. In our text it is clearly a name of a village headman.

(15r16ff.) The translator left out the subject of the sentence 世尊 *shizun* (= Skt. *bhagavat*).

Zhang (2003a), lines 30-31, differ remarkably. But the reading of the facsimile is difficult. Maybe we can read: *nä ymä [...]_P //w[] nom [] öčürgäli köz[ünür aź]untakı alku ämgäkn[i]ṅ terginin [te]_p m(ä)niṅ ym[ä ...]* (the rest is unclear). The translation breaks up afterwards as well.

¹⁴² The vowel of the suffix is not certain.

¹⁴³ The reading *gardabak[e]* is not excluded. The facsimile is not clear.

(15r18) Here and in the following the Uyghur translation has *tergin* “accumulation” in the translation whereas in the Pāli version the underlying *samudaya* means “origin”.

(15r18) Instead of 或為我 *huoweibo* Zhang’s (2003a) text (line 31) extracts the characters 說於盡滅苦習之道 *shuo yu jinmie kuxizhidao*. The Uyghur translation differs. We can emend Zhang’s reading most probably to: *nomlagay ämgäknij tergini[n] öč[ürdäči] yol[ug] // []*.

yagıg ... tep: Zhang (2003a), lines 32-33, can possibly be read: *[yagı]sın erinčkäyü tsuyurkayu y(a)rıkamak üzä [yü]gärü yat-... /// ämgäk [terginin öčür]täči yörügüg tep*. The translation breaks up afterwards as well and the new phrase starts with the same Chinese characters. *yagıg* is an addition of the translator.

nomlasar ... nomug: Zhang (2003a), lines 33-34, can be emended according to our text (replace there *ötmiş* by *ärtmiş* and *yölägäli* by *öñräki*). The translation breaks up afterwards as well and starts again with the quotation of the same four Chinese characters.

(15r18-21) Zhang (2003a), line 35, can be emended according to our text (replace *ödün* by *üdtä*, *kirtgünči-s(ä)n* by *kertgüngäy s(ä)n*, *kirtgünmäči-s(ä)n* by *kertgünmägäy s(ä)n*, *taplasar* by *taplagay*, *taplamasar-s(ä)n* by *taplamagay s(ä)n*). Zhang’s text shows each time the variant *anṭag*. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.

(15r21) Because of Chin. 欲 *yu* we cannot interpret *ugrayu* as an adverb. It has to be a real converb here.

(15r21-22) Zhang (2003a), line 36, is identical. The Uyghur translation breaks up as well and starts again with the same three Chinese characters as in the Stockholm text.

(15r22) Zhang (2003a), line 36, is identical. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.

(15r23-27) Zhang (2003a), lines 36-38, is identical (but replace *anča* by *näčä*). The text edited by Zhang inserts the characters 諸有眾生 *zhu you zhongsheng* after *tutğıl*. And it shows the variant *ämgäklärindä* (instead of *ämgäklärintä*) with a punctuation mark afterwards. It has *ugrıñ* after *adrok adrok*. Because this is the better reading we should emend the Stockholm text. Zhang’s text inserts the characters 是等眾苦 *shideng zhongku* at the beginning of the new sentence. One word is uncertain. It is not clear what follows after *öñi* in Zhang’s text. It looks like *öñi täg*.

(15r27-29) Zhang (2003a), line 39, is identical except for the variant reading *tıltağında*. The translation breaks up as well and starts again with the same four Chinese characters as in the Stockholm text.

(15r29-30) The phrase *mäñij amtı ärkligim ärsär tūmgä ol* is quoted in UW 439a s.v. *ärklig*.

(15r29-31) Zhang (2003a), line 40, should be read: *amtı mäñij ärkligim tūmgä ol . ukmadım kav[ıra nomlam]ışın*. The translation breaks up there as well and starts again with the same four Chinese characters as in the Stockholm text.

(15r31-32) Zhang (2003a), line 41, has the variant reading *bodun kara* instead of *bodun bokun*. In Zhang's edition we should replace *anča* by *näčä*. His text inserts the characters 假設有人 *jiasheyouren* afterwards.

(15r33-v01) *alkunı ... barča*: This part is missing in Zhang (2003a). There in line 41 the two characters 斬戮 *zhanlu* are visible. Afterwards the text is hardly legible. I would propose [*bičsar*] *kässär* ////. The text starts again by a quotation of only one character, viz. 慘 *can*.

(15v02) For the rendition of Chin. 憂 *you* by Uyghur *busan*- see the name of a Buddha in BT XXV 2276 *busanmadači atlıg* 無憂名 *wuyouming*.

(15v02-03) Zhang (2003a), line 42, is identical except for the missing words *näčä ymä* at the beginning of the translation (but replace the incorrect reading *tuggarmış* by *tugar* [ä]rmäz).

(15v02-04) A translation for the character 大 *da* is missing.

(15v03) Zhang (2003a), line 42, has the variant *ođgurak*.

(15v04) This part is likely to correspond to Zhang (2003a), line 42, which is quite difficult to decipher. The translation breaks up there as well and starts likewise again by a quotation of the characters 是我愛者 *shiwoaizhe*.

(15v05-07) The word order in the positive expression (*ärür ärsär maña amraguluk*) is different from the negative one (*maña amraguluk ärmäzi ärsär*). This change is solely due to the personal decision of the Uyghur translator.

(15v05-09) Some characters have obviously not been translated. The Uyghur text seems to be continuous at first glance but this is misleading if we compare the Chinese text.

It is difficult to evaluate Zhang (2003a), lines 43-44. One may hint at the variant readings *amranguluk* (for *amraguluk*), *ötrü* (instead of *ötrü*) and *tuggalı*¹⁴⁴ (for *tugurgalı*). Replace in Zhang's edition *mäniñ* for *mäniğ*, *küsägülük* for *küsängülük*, *ärmäzi* for *ärmäz*. The character 心 *xin* present in the Stockholm leaf is missing there. Afterwards we can detect the variant readings *amranmamış yazılmamış* (but this reading is not certain) instead of *ögirmämäk yazılmamakın* and maybe *amranguluk* for *amraguluk*. Zhang's text inserts the characters 於斯等邊 *yusidengbian* afterwards.

(15v06) I render the genitive (*mäniñ köñülümñüñ*) like a locative in the translation.

(15v09) Zhang (2003a), line 45, has *mundata ulatılartın sınar* (Zhang mistakenly reads *tüp* instead of the ablative suffix) with a following alternative translation which is introduced by the character 又 *you* (beginning with the genitive suffix). But the ablative suffix and *sınar* seem to be deleted by a small circle on the right side of these elements. Unfortunately the facsimile is unclear and the text seems to be severely damaged. The translation breaks up afterwards.

(15v10-12) Of the quoted Chinese characters of the next phrase in Zhang's (2003a) text only 生 *sheng* is still visible. But it is clear that fewer characters compared to the Stockholm text were extracted. The first Uyghur word starts with *tug*////. Lines 45-46 are most probably to be read as *ög kañka*, instead of *anasıña* in the Stockholm text. In Zhang's text follows an alternative

¹⁴⁴ But the facsimile is not sufficiently clear.

translation which is introduced by the character 又 *you*. I tend to read it as *azun tuṭmadok ärsär tayanmadok* [ä]rsär ana[- ...]. The translation is interrupted there as well and the next phrase introduced by the same characters as in the Stockholm leaf.

(15v13-14) Zhang (2003a), line 47, can be emended according to these lines. The translation is interrupted there as well and the next phrase is likely to be introduced by the same Chinese characters as in the Hedin text.

(15v15-16) Zhang (2003a), line 48, is equally introduced by *inčip* (mistakenly read *ulug* in Zhang's transcription).

(15v16-18) The next phrase in Zhang (2003a), 48, differs from the Hedin text. It starts with *anṭag ymä ölüm käs[dämi ...] tugar* //. Hereafter the text is severely damaged.

(15v18) *ölüm käsdämi*: See ShōAgon 1,215 (*ölüm käsdämi ämgäk*) and UigĀg I F 1-4 with note.

(15v20) *ogšaṭı*: It can be assumed that the Uyghur translator had the character 仿 *fang* (or 倣 *fang* or 仿 *fang*) in his Chinese text instead of 方 *fang* in the Taishō edition.

kıldıñız: The <n> of the digraph <nk> is hardly recognizable.

körtür- is a late causative which is recorded by Clauson for Karachanidic (ED 740b).

(15v21) As far as we can tell from the facsimile, the first character which introduces the passage in Zhang (2003a), line 49, is 看 *kan*.

(15v22) After *keč yansar* the characters 心意 *xinyi* are quoted in Zhang (2003a), line 50.

(15v23) The translation is not interrupted but, nevertheless, the Chinese characters are indicated.

ävrülänür biz: For the rounding of the second syllable see ED 14b s. v. *evril-* where examples only from Karachanidic are given.

(15v24) *oglumuz*: The letter <q> looks like the letter <s>.

(15v25) Uyghur *täñsiz tüzügsüz ... bol-* renders the Chinese verbal phrase 不平安 *bupingan*. The counterpart of *tüzügsüz* is attested as *tüzüglüg* “well, sound, level” (see OTWF 252).

The Chinese characters in the manuscript follow the variant.

(15v28) *tugar* is written with a <q> which has a double dot as a diacritical mark.

(15v30) *tugurur* is written with a <q> which has a double dot as a diacritical mark.

(15v31) The last two graphs <nk> look like a single <k>. Both signs are hardly distinct.

(15v31-32) *elṭšigülüksüz* is most probably only a metathetical variant of *eltiṣgülüksüz*. See ED 134a s. v. *éltiṣ-*. The translation *elṭšigülüksüz bol-* is a reinforcement of the Chin. 不趣 *buqu* “does not go (to)”.

(15v33) In this line starts sūtra No. 129 with the Chinese characters.

Word Index

- Words which are to be deleted have not been taken into account
- For alternative translations no Chinese equivalents are given
- If Chinese equivalents are given for a whole phrase no equivalents are given for the single words (note the cross-references)
- The sign ~ indicates an orthographic variant
- 15r18^m means that the word was written on the margin but refers to line 18 of leaf 15 (recto)
- An asterisk (*) indicates a conjecture
- Spelling variants are indicated by the sign ~

abišek 14v06

abišek kılmiş töpölüg 灌頂 14v06

ačele 裸形 14v34

ada 難 14v02 (adatın), 14v45 (adaka) (s. sıkıg ada)

adalıg 12r18 (s. uçrum adalıg yolta)

adın 他 12v38 (adınların), 他 13v32 (adınlarka), 為他 14r10 (adınlarka), 為他 14r13 (adınlarka), 他 14v35 (adınların), 他 15r05 (adınların), 他 15r08 (adınların), 他 15v31 (adınların), 異 15v32

adırl- 14v19 (adırgalı)

adırl- sač- 分離 14v19-20 (adırgalı sačgalı)

adırt 15r26 (adırtı)

adırt öñi 差別 15r26 (adırtı öñisi)

adırtla- ~ adırtla- 不擇 13v14 (adırtlamatın), 擇 13v24 (adırtlagalı), 14v43 (adırtlayu), 不擇 15r01 (adırtlamadın) (s. böl- adırtla-)

adırtlamak 14v38-39 (s. körmäk adırtlamak)

adırl- 別離 12r22 (adırlgalı ... bulmıšlar)

adrok 15r26, 15r26

adrok adrok 種種 15r26

aguk- 毒 15v17 (agukup)

al 14v01

al altag 方計 14v01 (al altagın)

al- 取 12r04 (algalı), 錄 13v15 (almıšı tög)

alañuk 14r08

alañuk turuk bol- 羸瘦 14r08 (alañuk turuk bolup)

alk- 14v33 (alkar) (s. öč- alk-)

alku 12r02 (alkuta), 一切 12r07, 諸 12r42, 諸 12r45, 諸 12v19, 諸 13r34, 悉 13v25, 諸 14r09, 一切 14v32, 一切 15r17, 15r33 (alkunı), 諸 15v01, 15v01 (alkunı)

alku barča 一切 12r02 (alkuta barča), 盡 15r33 (alkunı barča), 皆悉 15v01 (alkunı barča)

alp 13r33, 13v06

alp kañig teñimlig kınımlıg 驍勇 13r33-34, 驍勇 13v06-07

altag 14v01 (altagın) (s. al altag)

altın 下 14r36 (altını)

- alvar- 14v27 (alvara)
 alvar- yalvar- 懺惶 14v27 (alvara yalvara)
- amra- 愛 15v05 (amraguluk), 愛 15v07 (amraguluk), 15v26 (amragulukı)
 amraguluk bol- 愛 15v26-27 (amragulukı bolsar)
- amramak 12r41, 15r18^m, 15v14 (amramakıñ) (s. isimäk amramak)
 amramak sävm(ä)k 愛樂 12r41 (amramak sävm(ä)kniñ)
 amramak üzä erinčkäyü tsuyurkayu y(a)rlika- 哀矜愍 15r18m
 (amramak üzä erinčkäyü tsuyurkayu y(a)rlikap)
- amranmak 15v14
 amranmak ömäklig köñül 念心 15v14 (amranmak ömäklig köñülün)
- amrıl- 12v33 (amrılıp) (s. öč- amrıl-)
- amıtı 今 15r29
- ana 於母 15v11 (anasıña), 母 15v22 (anası)
- ančada 14v39
 ančada temin 爾乃 14v39
- anč(a)k(i)ya 14v27
 ančak(i)ya ymä 14v27
- ančo 13v14, 14v12 (s. artuñ ančo, ber- ... ögdir ančo, ögdir ančo)
- ančulayu 13v18, 13v33, 13v45, 14r02-03
 ančulayu ok är- 13v33 (ančulayu ok ärür)
 ančulayu ok ymä 如是 13v18
 ančulayu ymä 如是 13v45, 14r02-03
- anda (s. anta)
- aña 其 13v13
- anın 是以 12v20
- anıñ 其 13v14, 其 13v15, 13v16, 其 14v42, 其 14v51, 其 14v52
- anta ~ anda 於彼所 12v36, 於彼 13r16, 14v27
- antag ~ antag 12r20, 12r26, 13r17, 13r46, 13v18, 13v50, 14r05, 14r07, 14r12, 14v11, 14v41, 14v45, 或 14v47, 15r19, 15r19, 15r20, 15v17, 15v17
 antag ärip 然其 13r17-18
 antag bolur kaltı 如 12r26
 antag bolur k(a)ltı ... täg 如 13v50-51
 antag ok 如是 12r20-21
 antag ~ antag ymä 若 13r46, 若 13v18, 或 14r05, 或 14r07, 或 14r12, 若 14v11, 若 14v41, 若 14v45, 或 15r19, 或 15r19-20, 或 15r20, 若 15v17, 若 15v17
- apın- 14r45 (apinguluk), 14v28 (apinguluk) (s. onguluk apinguluk oronı)
 apinguluk oron 避處 14v28-29
- arasında 中 13r27
- arhant 14v37
 arhant ärür 是羅漢 14v37 (arhant ärürüg)
- arıg 13v40 (arıglarda), 14r39 (arıglar), 15r14 (arıgta) (s. ot ıgačlar arıglarda sāmāklärdä, šukačanmuki tuñlug yemişlik arıg)
 arıg sāmāk 13v40-41 (arıglarda sāmāklärdä), 林 14r39 (arıglar sāmāklär)
- arıtı 都 12r08, 初 12v36, 終 13r26

arkiš 使 15v21, 使 15v22, 使 15v24 (arkışımız)
 arṭa- 15v27 (arṭasar) (s. buzul- arṭa-)
 artaṭ- 13r04 (artaṭğalı), 14v22 (artaṭtači) (s. buṣ- artaṭ-)
 arṭok 12v16 (s. ärtä arṭok)
 artokrak ~ arṭokrak 大 12v26, 厚 13v12, 甚 13v36, 大 14r02, 極 14r08-09, 14r42, 甚 14r47, 深 14v25
 arṭokrak kertgünč köñül 深 ... 信心 14r42 (arṭokrak kertgünč köñülüg)
 artuṭ 14v12
 artuṭ ančo 貢獻 14v12
 arviš 14v11, 14v30
 arviš uṣanmak ädräm 咒術 14v11, 咒術 14v30
 as- 15r33 (assar) (s. ba- bāklä- as-)
 asıl- 13v05 (asılur) (s. ükli- asıl-)
 asıra 14r09
 asıra bol- 黑 14r09 (asıra bolur)
 aš 13v26, 13v48 (ašıg)
 aš içgü 飲食 13v26, 飲食 13v48-49 (ašıg içgüg)
 ašlıg 12r17-18
 ašlıg azukluglar 資糧 12r17-18
 ašnuča 先 13r23
 aṭ 13v05 (aṭı), 名 14v15 (aṭın)
 aṭ küü 名 13v05 (aṭı küüsi)
 at- 射 13r24 (atmiš), 射 13r25 (atsar), 射 13r40 (atdači)
 atlıg 馬 14v29
 atmaklıg ~ aṭmaklıg 13r20-21, 13v09 (s. danurveḍ aṭmaklıg ädräm, danurved atmaklıg uṣanmak)
 ay 12r37, 12r37
 ay ay sayu 月月 12r37
 aya 咄哉 13r02
 aya- 12v03 (ayayu), 奉 14r20 (ayayu)
 ayayu yükün- 禮敬 12v03 (ayayu yükünürm(ä)n)
 ayančaṣsız 14r18
 ayančaṣsız är- 無恭敬 14r18 (ayančaṣsız ärsär)
 ayıg 惡 12r14 (ayıgnıñ), 12r16, 惡 12r20 (ayıgta), 14r12, 14r22
 ayıg kılınč 惡 12r16, 惡業 14r12-13 (ayıg kılınčta), 業 14r22 (s. ädgü ayıg kılınč)
 ayıṭ- 15v18 (ayıṭmiš) (s. takı nä ayıṭmiš k(ä)rgäk)
 az 少 12r05
 az ülüšk(i)yä 少分 12r05 (az ülüšk(i)yäsin)
 azk(i)ya 12r10, 少 12r17, 15r24
 azk(i)ya ärsär ymä 少 12r10, 小 15r24-25
 azlanmak 13v47
 azlanmak saranlanmak 慳嫉者 13v47 (azlanmak saranlanmakıg)
 azu ~ aṣu 12r11, 15r18^m
 azu ymä 或 15r18^m
 azuklug 12r18 (azukluglar) (s. ašlıg azukluglar)

ažun 14r25 (ažunka) (s. ken ažun)
ažundakı (s. ažuntakı)
ažuntakı ~ ažundakı 12r29, 15r17 (s. ken ažuntakı, közünür ažundakı)

äd 12r07, 物 12r11, 12v17, 財 13v12, 14v12, 14v30
äd tavar 財寶 12r07 (äd tavarları), 物 12r11, 財 12v17, 13v12, 錢財 14v12, 財 14v30-31

ädgü 善 12r14 (ädgünün), 12r16, 12r21, 12r24, 13v15 (ädgüsin), 13v16 (ädgüsin), 13v19
ädgü ayıg kılınč 善惡 12r16
ädgü ädräm 功勳 13v15 (ädgüsin ädrämin), 13v16-17 (ädgüsin ädrämin)
ädgü kılınč 善業 12r24 (ädgü kılınčı)
ädgü nom 善 13v19 (ädgü nomta)
ädgü yol 善徑 12r21 (ädgü yolka)

ädgüti 善 13r18, 善 13r19

ädlä- 我 ... 不用 13r31 (ädlämaz m(ä)n), 用 13r45 (ädlär m(ä)n)

ädräm 13v09, 13v09 (ädrämig), 技 13v09 (ädrämlärig), 13v15 (ädrämin), 13v17 (ädrämin), 14v11, 14v30 (s. arviš uzanmak ädräm, atmaklıg ädräm, ädgü ädräm, danurveđ atmaklıg ädräm)

ämgäk 12r19, 15r17 (ämgäkniñ), 15r18^m (ämgäkniñ), 15r18^m (ämgäkniñ), 於 ... 苦 15r18^m (ämgäklärig), 15r18^m (ämgäkniñ), 苦中 15r26 (ämgäklärintä), 苦 15r27 (ämgäklär), 15v04 (ämgäkim)
ämgäk örlätilmäki, ämgäk örlätilmäk 苦惱 12r19 (ämgäk örlätilmäki), 苦惱 15v04 (ämgäkim örlätilmäkim)
ämgäkniñ tergini 苦習 15r17-18 (ämgäkniñ tergini), 苦習 15r18^m (ämgäkniñ tergini), 苦習 15r18^m (ämgäkniñ tergini), 苦習 15r18^m (ämgäkniñ tergini)

ämgäklig 苦 15r25

ämgätmək 14v47 (ämgätmäktä) (s. ölmäk ämgätmək)

är- 12r02 (ärmiš), 12r03 (ärdöki), 12r04 (ärmiš), 12r08 (ärmiš), 12r10 (ärmiš), 12r10 (ärsär), 非 12v13 (ärmäzin), 12v36 (ärip), 13r18 (ärip), 13r27 (ärsär), 者 13r45 (ärsär), 者 13v23 (ärsär), 13v24 (ärmaz), 13v33 (ärür), 13v48 (ärür), 14r06 (ärip), 14r15 (ärip), 者 14r16 (ärsär), 14r18 (ärsär), 14r21 (ärsär), 14r38 (ärsär), 14r43 (ärsär), 者 14v07 (ärsär), 14v13 (ärsär), 14v28 (ärsär), 14v42 (ärsär), 14v44 (ärsär), 者 15r03 (ärsär), 15r16 (ärür), 15r24 (ärsär), 15r25 (ärsär), 15r30 (ärsär), 15r32 (ärsär), 15v03 (ärmaz), 是 15v05 (ärür), 者 15v05 (ärsär), 非 15v07 (ärmäzi), 者 15v07 (ärsär), 非 15v08 (ärmäzi), 15v08 (ärsär), 非 15v08 (ärmäzi), 15v09 (ärsär), 15v11 (ärsär), 15v11 (ärsär), 15v16 (ärsär), 15v29 (ärsär) (s. ančulayu ok är-, antag ärip, ayançaşsız är-, azk(ı)ya ärsär ymä, ärkän, bar är-, birök ... ärsär, bulmaz nä ärsär kılğalı, erinč çıgay är-, kayu näčä bar ärsär, tägimlig är-, täginmišlär ärsär, tugar ärmaz, turgurguluk ärsär, tutadaçı sögdäçi ärsär, udaçı är-, yok är-)

ärän 13v43 (äränlär) (s. tarıgçı äränlär)

ärdini 12r01 (ärdinilärtä), 寶 12v17 (ärdinitä), 寶 13v13, 寶 14v31 (s. yinčü mončuk ärdini)

ärig 15r05-06 (äriğinä), 15r08-09 (äriğinä) (s. üt ärig)

äriglä- 13r28-29 (ärigläp) (s. ütlä- äriglä-)

ärk 15r10 (ärkčä)

ärkčä tapča 自在 15r10

ärkäch 牂 12r34, 12r35 (ärkäčtä)

ärkän 12r19

ärkänki 15v12

ärki 15v25 (s. mü boldı ärki)

ärklig 根 14r09 (ärkliglärkä), 根 15r29 (ärkligim)

ärksin- 12v24 (ärksinmiš) (s. elän- ärksin-)

ärksinmäk 自在 14r11 (ärksinmäkig), 自在 14r14 (ärksinmäkig)

ärmäz 15v07 (ärmäzi), 15v08 (ärmäzi), 15v08 (ärmäzi)

ärt- 越 12r19 (ärtär), 度 13r12 (ärtär), 15r18^m (ärtmiš)

ärtmiš üdki 過去 15r18^m

ärtä 12v16

ärtä artok 過 12v16

ärtür- 訖 14r33 (ärtürüp)

ärür (noun) 14v37 (ärürüg) (s. arhant ärür)

äski 故 12r06

äšid- 聽 14v51-52 (äšidökintä), 未 ... 聞 15v12 (äšidmäz)

äšidmäklig 13v34 (äšidmäkliglär), 13v46 (äšidmäkligin) (s. üküš äšidmäklig)

ätöz 形 12r13, 身 12v02 (ätözin), 13r20 (ätözin), 13v25, 身 14r07 (ätözläri),

14r08 (ätözläri), 身 14r12 (ätözin), 身 15r01 (ätözüg) (s. öz ätözi)

äv 家 14r04 (ävintä), 家 14r07 (ävintä)

ävrülän- 怪 15v23 (ävrülänür biz)

ʾäymän- 14r48 (ʾäymängülük) (s. kork- ʾäymän-)

ba- 12v09 (basar), 繫 12v15 (bayur), 15r33 (basar)

ba- bäklä- 繫縛 12v09 (basar bäkläsär), 15r33 (basar bäkläsär)

ba- bäklä- as- 繫縛之。加 15r33 (basar bäkläsär assar)

bag 縛 12v13, 縛 12v15

bagır(a)gu 大膽 13r38

bahušurut 多聞 14r19 (bahušurutlarıg)

bar 有 12r11, 13r27, 有 13r46, 有 13r49, 有 13v25 (barınča), 14r38, 14v20, 14v42, 15r24, 15r31 (s. ädgü ayıg kılınč, kayu näčä bar ärsär)

bar är- 有 13r27 (bar ärsär), 14r38 (bar ärsär), 有 14v42 (bar ärsär)

bar bol- 有 14v20 (bar bolup)

bar- 去 12r11 (bargalı), 趣向 12v21 (barayın), 13r22 (bardokta), 不 ... 發 13r43 (barmadači), 15r02 (bargalı), 往 15v21 (barıp) (s. yakın bar-)

barča 12r02, 悉 13v09-10 (barčanı), 14r40, 皆 14r41, 14r46, 皆 15r28, 15r33, 15v01, 皆 15v30 (s. alku barča, olarnı barča, tüzüni barča)

barča kamag 14r41

barıg 所趣 14v36 (barıgın)

barımlıg 14v18 (s. bay barımlıg bolmak)

basıtıl- 12r05 (basıtılguluk)

basıtılguluk bolmak 所侵 12r05-06

bağur- 沒 12v19 (bağurur)

bay 14v17

bay barımlıg bolmak 富貴 14v17-18 (bay barımlıg bolmakıg)

- bädük 13r33, 13v29 (s. ulug bädük)
 bäg 13r28, 15r15 (bägi) (s. elig bäg, suzak bägi)
 bākiz 15r04
 bākiz b(ä)lgülüg 明 15r04
 bāklä- 12v09 (bākläsär), 15r33 (bākläsär) (s. ba- bāklä-, ba- bāklä- as-)
 b(ä)lgülüg 15r04 (s. bākiz b(ä)lgülüg)
 bärk 12v13, 12v16, 14v50 (bärkin)
 bärk y(a)rp ~ yarp 牢 12v13, 堅牢 12v16, 堅實 14v50 (bärkin yarpın)
 ber- 13r09 (berür), 13r16 (bergülük ol), 13r30 (beräyin), 13r51 (bersär), 13v04 (bersär), 13v13 (berip), 13v16 (bermiši täg), 13v46 (bergäli), 14r22 (berdäçilärig) (s. buşi ber-, buşi bergülük ol, ögdir ber-)
 ber- ... ögdir ančo 與 ... 爵賞 13v13-14 (berip ... ögdir ančo, buşi ber-, ögdir ber-)
 bermäk 13v50 (bermäkkä) (s. eltip bermäkkä)
 bermäklig 14r20 (s. buşi bermäklig köñül)
 beş 13r47, 13r49, 13v01, 13v03
 beş bölöklär 五支 13r47 (beş bölöklärkä), 五支 13r49 (beş bölöklärkä), 五支 13v03 (beş bölöklärkä)
 beş törlüg kūsänçiglär 五欲 13v01-02 (beş törlüg kūsänçiglärig)
 bıç- 15v01 (bıčsar)
 bıç- kās- 斬戮 15v01-02 (bıčsar kässär)
 bıšrun- 修 12r38 (bıšrunsar), 修 12r44 (bıšrunup), 修 13v20 (bıšrunačılarig), 修 14v03 (bıšrunu)
 bil- 知 12v13 (bilirlär), 了 13r11 (bilip), 不知 13r19 (bilmädäçi), 知 13v01 (bilip), 知 13v10 (bildäçi), 知 14v36 (bilgäy sän), 知 14v39 (bilgäli), 知 14v41 (bilgäli), 知 14v44 (bilgäli), 知 14v50 (bilgäli), 知 15r03 (bilip), 知 15r07 (bilgülük)
 bilgä 13r10, 13v23 (bilgälär), 14v40 (bilgälär), 智 14v51 (bilgäsin), 智 14v52, 智 15r03 (bilgälär), 智者 15r07 (bilgälärig) (s. teşik ~ teşiklär bilgälär)
 bilgä bilig 知 13r10-11 (bilgä biligi)
 bilig 13r11 (biligi) (s. bilgä bilig)
 bir — 12v02, — 12v28, 13r01, — 13v06, 14v26, 15v03
 bir ikintiškä 相 13r01
 bir üdtä 一時 14v26
 bir yintäm 一向 15v03
 birgärü 同 12v35
 birk(i)yä 12r08-09, — 12v03
 birk(i)yä ymä — 12r08-09
 birlä 12r01, 12r43, 13v08, 13v13, 13v26, 13v30, 14r36, 14r37, 共 14v09, 共 14v37, 與 15v23
 birlä yänä 并 12r01, 與 12r43, 兼 13v08, 并 13v13, 并 13v26, 并 13v30
 birök 若 12v32 (birök ... -sar), 設 13r05 (birök ... -sar ymä), 設復 13r25 (birök yänä ... -sar ymä), 設如 ... 者 14v06 (birök ... -mišlär ärsär), 若 14v44 (birök ... -sär), 假設 15r32 (birök ... -sar -sär -sar), 若 15v10 (birök ... -sär), 若 15v22 (birök ... -sar), 15v26, 若 15v29 (birök ... ärsär) (s. kimlärniñ birök ...)
 biz 15v23 (vb.), 我 15v24 (bizin)

bo 12r09 (munta), 此 12r39 (munda), 斯 12v12, 此 12r44, 此 12r45, 此 13v11, 是 14r22, 此 14v44, 此 15r25, 15r27 (mundata), 15v09 (s. munda, munta, mundada ulatı)

bodun 眾 14r31 (bodunnun), 14r32 (bodunnun), 15r32

bodun bokun 民眾 15r32

bodun kara 庶 14r32-33 (bodunnun karanın)

¹bokun 有密 13v34

²bokun 15r32 (s. bodun bokun)

bol- 儲有 12r09 (boldači), 12r26 (bolur), 12v30 (bolurlar), 13r29 (bolgıl), 13r36 (bolgu tąg), 13r48 (bolgalı), 13r51 (bolgalı), 13v03 (boldači), 有 13v06 (bolsar), 13v32 (bolmişı), 13v41 (bolup), 13v43 (bolu), 13v50 (bolur), 14r08 (bolup), 14r09 (bolur), 14r10 (bolurlar), 14r10 (bolup), 14r14 (bolup), 14r16 (bolup), 14r27 (bolgalı), 14v20 (bolup), 有 14v24 (bolup), 14v46 (bolup), 14v49 (bolup), 15r09 (bolup), 是 15r27 (bolur), 有 ... 不 15v13 (bolur mu), 15v18 (bolur m(ä)n), 15v25 (boldı), 15v27 (bolsar), 15v27 (bolsar), 15v30-31 (bolguluksuz), 15v31 (bolup), 15v32 (bolup) (s. alaŋuk turuk bol-, amraguluk bol-, antag bolur kaltı, antag bolur k(a)ltı ... tąg, asıra bol-, bar bol-, elışigülüksüz bol-, eyin bolguluksuz bol-, köp yigi bol-, mü boldı ärki, ölüm kädämi bol-, öŋi bol-, ööçlüg künilig bol-, övkälig kakıglıg bol-, sıkguluk bol-, sıkguluk taŋguluk bol-, tägingülüksüz bol-, tükällig bol-, tükälligsiz bol-, umug bol-, umug bolmişı tąg, yakın yaguk bol-, yok bol-, yumuşçı bol-)

bolgalı yaraglıg 任 13r51

bolmak 為 12r06, 14v18 (bolmakıg) (s. basıtılğuluk bolmak, bay barımlıg bolmak)

böl- 14v43 (bölä)

böl- adırtla- 分別 14v43 (bölä adırtlayu)

bölök 13r47 (bölöklärkä), 13r49 (bölöklärkä), 13v03 (bölöklärkä) (s. beş bölöklär)

braman ~ br(a)m(a)n 婆羅門 13r46-47 (br(a)m(a)nlar), 婆羅門 14r04 (bramanlar), 婆羅門 14r04 (bramanlar)

buka 牛王 12r31 (bukalarıg)

bul- 12r22 (bulmişlar), 得 12r28 (bulmişlar), 得 13v04 (bulur), 得 13v22 (bulmişlarıg), 不蒙 ... 者 13v41 (bulmadači), 獲 14r02 (bulmišta), 不得 14r11 (bulmazlar), 不得 14r14 (bulmasar), 得 14r27 (bulsar), 得 14v01 (bulur s(ä)n), 無可 14v09 (bulmaz), 14v13 (bulmaz), 可 14v39 (bulur), 可 14v43 (bulur), 可 14v50 (bulur), 得 15r02 (bulur), 得 15r10 (bulup)

bulmaz nä ärsär kılğalı 無如之何 14v13

bulit 雲 13v35

bultur- 得 13r51 (bulturtači)

burhan 12r40 (burhannın), 12v04 (burhanka), 14v03, 14v04 (s. t(ä)ŋri burhan)
burhan nomı 佛法 14v03 (burhan nomıŋa), 佛法 14v04-05 (burhan nomıŋa)

busan- 憂慘 15v02 (busansar m(ä)n)

busuř 愁 15v16, 15v28 (busuři)

busuř kadgu 憂悲 15v28-29 (busuři kadgusı)

buři 13r15, 13r51, 13v04, 13v46, 布施 14r03 (buřita), 14r20, 14r21

- buşı ber- 布施 13r15-16 (buşı bergülük ol), 施 13r51 (buşı bersär), 施 13v04 (buşı bersär), 惠施 13v46 (buşı bergäli), 施與者 14r21-22 (buşı berdäčilärig)
 buşı bermäklig köñül 施心 14r20-21 (buşı bermäklig köñülüg)
 buyan 福 12r39 (buyanıg), 福 12r45 (buyanıg)
 buyanlıg 13r47-48, 13r50
 buyanlıg tarıglag 福田 13r47-48, 福田 13r50-51
 buz- 破 12v38 (buzğalı), 13r04 (buzğalı), 14v22 (buzdaçı)
 buz- artaṭ- 壞敗 13r04 (buzğalı artaṭğalı), 碎壞 14v22 (buzdaçı artaṭdaçı)
 buzul- 15v27 (buzulsar)
 buzul- arṭa- 敗壞 15v27 (buzulsar arṭasar)
 č(a)hšap(a)t 13v28 (č(a)hšap(a)tka), 14r18, 戒 14v49 (č(a)hšap(a)tın)
 č(a)hšap(a)t tut- 持戒 14r18-19 (č(a)hšap(a)t tutdačılarıg)
 č(a)hšap(a)tka tükälligin tuṭa 有具戒者 13v28-29
 čaṇḍal 旃陀羅 12v07 (čaṇḍalta), 魁膾 ... (之) 14r06 (čaṇḍallarnıñ)
 čarit 14r34 (čariti) (s. kılık čariti)
 čatile 長髮 14v34
 čärgäš- 戰 12v26 (čärgäšdi), 13v11 (čärgäšdökdä), 14v08 (čärgäšgülük), 鬪 14v09 (čärgäšgäli) (s. süñüş- čärgäš-)
 čärig 12v26, 13r18, 陣之 13r27 (čärigniñ) (s. süü čärig törö)
 čärig ur- 交陣 12v26 (čärig urup)
 čıgay 14r15 (s. erinč čıgay är-)
 čın 12v18, 14v04, 14v06
 čın kertü 實 12v18, 真 14v04, 14v06
 danurved 13r20, 13v08
 danurved atmaklıg ädräm 射術 13v08-09 (danurved atmaklıg ädrämig)
 danurved atmaklıg uzanmak 射術 13r20-21 (danurved atmaklıg uzanmakıg)
 edär- 12r03 (edärdäči), 12r04 (edärdäči), 12r12 (edärip), 12r13 (edärtäči), 12r16 (edärür), 12r25 (edärü), 14v22 (edärdöktä) (s. eyin edär-)
 edärü käl- 12r25 (edärü kälip)
 ekašali 一衣 14v35
 el 14v07
 el oronı 王位 14v07 (el oronın)
 elän- 12v24 (elänmiš)
 elän- ärksin- 統 12v24 (elänmiš ärksinmiš)
 elig 12v08 (eliglär), 13r28, 王 13v17 (elig-a)
 elig bäg 王 13r28
 eliglär hanlar 王者 12v08
 eligtäki 13r35
 elṭ- 13v50 (elṭip), 15r06 (elṭtäči) (s. yakın yaguk elṭ-)
 elṭip bermäkkä 進與 13v50
 elṭši- 15v31-32 (elṭšigülüksüz)
 elṭšigülüksüz bol- 不趣 15v31-32 (elṭšigülüksüz bolup)

enčgölüg 安 12v33 (enčgölugin)

enčlän- 不安 15v23 (enčlänmäz)

erinč 14r15

erinč čigay är- 貧窮 14r15 (erinč čigay ärip)

erinčkä- 15r18^m (erinčkäyü) (s. amramak üzä erinčkäyü tsuyurkayu y(a)rlika-)

erintilig 12r30

erintilig kınatılmak 譏呵 12r30-31 (erintilig kınatılmakka)

eṭig 14v17 (eṭigig)

eṭig yaratıg 榮華 14v17 (eṭigig yaratıgıg)

eyin 12r03, 12r03, 12r11, 12r13, 12r16, 隨 13r15, 14v22, 15r05, 15r08, 15v30

eyin bolguluksuz bol- 不從 15v30-31 (eyin bolguluksuz bolup)

eyin edär- 隨 12r03 (eyin edärdäči), 隨者 12r03-04 (eyin edärdäči), 隨

逐 12r11-12 (eyin edärip), 隨 12r13 (eyin edärtäči), 隨逐 12r16 (eyin

edärür), 隨逐 14v22 (eyin edärdökdä)

eyin kıl- 不隨 15r05 (eyin kılmaz), 不隨 15r08 (eyin kılmadači)

gardabake 驢姓 15r15

han 12v08 (hanlar) (s. eliglär hanlar)

haṭun 12v27 (s. vaideh haṭun oğlu)

ı 13v42, 14r39 (ılar)

ı ıgač 卉 14r39 (ılar ıgačlar)

ı tarıg 禾稼 13v42

ıd- 遣 15v21 (ıdurm(ä)n)

ıdok 12v11 (ıdoklar) (s. tözünlär ıdoklar)

ıgač 13v40 (ıgačlar), 14r39 (ıgačlar) (s. ı ıgač, ot ıgačlar arıglarda sämäklärdä)

ıntın 13r13, 13r14

ıntın kıdıg 岸 13r13 (ıntın kıdıgka), 岸 13r14 (ıntın kıdıgıña)

ıra- 不遠 13r25 (ıramadači)

ırak 遠 12r23, 遠 13r40, 遠 13v37, 遠 13v51 (ırakta)

işıg 12v10 (s. kıl ışığ)

ıyat 14r26 (ıyatka) (s. uvut ıyat)

ičgü 13v26, 13v49 (içgüg) (s. aš içgü)

ıglämäk 病 13r07

ikintiškä 13r01 (s. bir ikintiškä)

ilin- 戀 12v14 (ilinsär)

inčä 12r12, 12r17, 譬如 12r22, 13v06, 13v34, 14r01, 14r44, 14v23

inčä kaltı ~ inčä k(a)ltı 12r12, 12r17, 13v06, 譬如 13v34, 譬如 14r01, 譬如 14v23

inčä kaltı ... -sar 譬如 13v06

inčä kaltı ... täg 譬如 12r12-13, 譬如 12r17-19

inčip 當 13r28, 13r29, 當 13r30, 當 13v12, 而 14v01, 而 14v49, 而 15r25, 而 15r28, 而 15v15

ingäk 乳牛 12r33 (ingäklärig)

irk 12r34

isdim 13r23

isdim uzatı 每常 13r23

isimäk 15v13 (isimäkniņ)
 isimäk amramak 呢愛 15v13-14 (isimäkiņ amramakiņ)
 isin- 13r10 (isinü)
 isinü yılını katıglanguluk ol 勤精進 13r10
 istä- 13v49 (istäyü) (s. ütläyü ötünüp istäyü)
 iš 14r31 (iši)
 iš küdök 務 14r31 (iši küdöki)
 išlät- 可用 14v10 (išlätgülük)
 ițür- 14v19 (s. ölü- ițür-)
 isdim 13r23
 isdim uzatı 13r23
 iz 13r06 (s. ölümlüg iz oruk)
 kaç- 退 13r23 (kaçıp), 不退 13r38 (kaçmadači), 14r13 (kaçıp), 14v28 (kaçıp) (s. yügür- kaç-)
 kadag 15r11 (kadagtın) (s. mün kadag)
 kadgu 15v29 (s. busuš kadgu)
 kakıglıg 14r16 (s. övkälig kakıglıg bol-)
 kalın 厚 14v25
 kaltı ~ k(a)ltı ~ k(a)ltı 12r12, 12r17, 12r26, 13v06, 13v34, 13v50, 14r01, 14v23,
 如 14v37 (s. antag bolur kaltı, antag bolur k(a)ltı ... täg, inčä kaltı, inčä
 k(a)ltı ... -sar), inčä kaltı ... täg)
 kamag 眾 13v09, 眾 13v40, 眾 14r41, 眾 15r18^m, 眾 15r27 (s. barča kamag)
 kaņ 14v42 (kaņında) (s. ög kaņ)
 kaņlı 14r28 (kaņlısıña) (s. köțürgülük kaņlı)
 kaņlılıg 車 14v29
 kap 13v30 (s. üzgülük kap)
 kara 14r32 (karanıñ) (s. bodun kara)
 karımak 老 13r08
 karımaklıg 老 13r02
 kariš- 諍 14v15 (karišıp)
 kațıg 13r33, 13r40, 13v07 (s. alp kațıg tețimlig kınımlıg)
 katıglan- 逝 12v20-21 (katıglanguluk ol), 13r10 (katıglanguluk) (s. isinü yılını
 katıglanguluk ol)
 katıl- 12r27 (katıldokta)
 katıl- kaviš- 會合 12r27 (katıldokta kavišdokta)
 kațnayı 重 13r30
 kavıra 略 15r30
 kaviš- 12r27 (kavišdokta) (s. katıl- kaviš-)
 kavšur- 接 12r25 (kavšurdokta)
 kaya 石 14r35
 kayu 何 12r11, 所 13r15 (kayuka), 若 13v02, 所 14r37, 14r38, 何 14v01, 所
 14v52, 所 15r16, 15r23, 15r31, 15r32 (s. kim kayu)
 kayu näčä bar ärsär 所有 14r38, 諸有 15r23-24, 所有 15r31-32
 käch- 渡 13v31 (kächıp)
 käk 12v36 (käkım) (s. ööč käk)

käl- 12r24 (kälip), 12r25 (kälip), 來 13r07 (kälip), 來 14v26 (kälip) (s. edärü käl-, uṭru käl-)

kälgin 12v18, 於 ... 洪流中 13v29 (kälgintä) (s. savrıg kälgin)

käntü ~ k(ä)nṭü 12v28, 13r52, 13v31, 15r03, 15r07

käntü özi ~ özläri 身 12v28 (käntü özi), 自 13r52 (käntü özi), 自 13v31 (käntü özi), 自 15r03 (k(ä)nṭü özläri), 自 15r07 (k(ä)nṭü özläri)

k(ä)rgäk 13r32 (k(ä)rgäki), 15v19 (s. nä k(ä)rgäki yok, takı nä ayıtmış k(ä)rgäk)

k(ä)rgäklätıl- ~ kärgäklätıl- 不須 13r31 (k(ä)rgäklätılmäz), 須 13v11 (kärgäklätılür)

käs- 15v02 (s. bıç- käs-)

käsdäm 15v18 (käsdämi) (s. ölüm käsdämi bol-)

kävilmäklig 14v16-17 (s. korılmak kävilmäklig tag)

käz- 歷 14r38 (käzmiš)

käzig 12r07 (käzigčä)

käzigčä tizigčä tur- 羅列 12r07-08 (käzigčä tizigčä tursar)

keč 12r22, 14v38, 14v40, 遲 15v22 (s. ür keč)

keč- 遲晚 15v24 (kečdi)

kemi 13v31

kemi köprüg 橋船 13v31

ken 12r29, 14r25

ken aṣun 後世 14r25 (ken aṣunka)

ken aṣuntakı 後世 12r29

keṇ 廣 14v24

kertgün- 信 14v03 (kertgünüp), 信 15r19 (kertgüngäy sän), 不信 15r20 (kertgünmägäy sän)

kertgünč 信 12r41 (kertgünčüg), 13v45, 14r42 (s. arṭokrak kertgünč köñül)

kertgünč köñüllüg 信 13v45

kertgünčsüz 不信 14r15-16

kertgünmäk 信 14v05 (kertgünmäktä)

kertü 12v18, 13v21 (kertülärig), 14v04, 14v06 (s. čın kertü, tört kertülär)

keṭär- 卻 14v31 (keṭärgäli)

kıdıg 13r12 (kıdıgın), 13r13 (kıdıgka), 13r14 (kıdıgıña) (s. uuč kıdıg, ıntın kıdıg)

kıdıgsız 14v25 (s. učsuz kıdıgsız)

kıl 12v10

kıl işıg 繩 12v10

kıl- 當為 ... 故 12r29 (kılgu üçün), 作 13v30 (kılıp), 造作 13v31 (kılıp), 14v06 (kılmiš), 14v13 (bulmaz), 14v14 (kılur), 15r05 (kılmaz), 15r08 (kılmadaçı), 為 15v20 (kıldıñız) (s. abišek kılmiš töpölüg, bulmaz nä ärsär kılğalı, eyin kıl-, yaraşı kıl-, yok kıl-)

kılıč 刀 14v09-10 (kılıčıg)

kılık 14r34 (kılıkı)

kılık čarıt 稟性 14r34 (kılıkı čarıtı)

kılınč 12r16, 12r24 (kılınçı), 14r13 (kılınčta), 14r22 (s. ayıg kılınč, ädgü ayıg kılınč, ädgü kılınč)

kılmak 設 14r48

kınatılmak 12r30

kınımlıg 13r34 (kınımlıg), 13r37 (kınımlıg), 13r44 (kınımlıg), 13r45, 13v07 (s. alp kaŋıg teŋimlig kınımlıg, teŋimlig kınımlıg, teŋimlig kınımlıg, teŋimlig kınımlıg)

kıvırkak 14r17 (kıvırkakıg) (s. küni kıvırkak)

kim 12r09, 12r42, 若 12v14 (kimlär ... -sär), 令 14v46, 15r32, 15v26 (kimlärniŋ) (s. ugrayu kim)

kim kayu 有 15r32

kim munta 是 12r09

kimlärniŋ birök ... 假設 15v26

kir- 入 13r06 (kirür), 入 13v22 (kirgäli)

kiŋatırıya 剋利 12v05 (kiŋatırıyalarıg)

kiŋän 鐵 12v09

¹kiŋi 妻 12v14 (kiŋisiŋä), 妻 12v16, 妻 14v18 (kiŋig)

²kiŋi 人 12r12 (kiŋiläriŋ), 人 12r16-17 (kiŋiläriŋ), 人 12v09 (kiŋiläriŋ), 人 12v15 (kiŋiläriŋ), 人 13r28, 人 13v06, 人 13v11, 人 14r12 (kiŋilär), 為 ... 人 14r41-42 (kiŋilärkä), 於 人 14v22-23 (kiŋiläriŋ), 人 14v35 (kiŋilär), 為人 14v46 (kiŋilärkä), 人 15r32-33 (kiŋilär)

koçuŋar 殺羊 12r34 (koçuŋarta)

koduz 12r31

koduz öküz 犂牛 12r31-32 (koduz öküzläriŋ)

kolu 15r02 (kolug) (s. üd kolu)

kop 14v38, 15r23

kop köŋülin 用意 14v38, 至心 15r23

korılmak(lıg) 14v16

korılmak kävilmäklig tag 衰耗之山 14v16-17

kork- 14r47 (korkguluk)

kork- 'äymän- 可怖畏 14r47-48 (korkguluk 'äymängülük)

korklık 13r21

korklık turkıg 畏憚 13r21

korkmak 13r22

korkmak ürkmäk 驚懼 13r22-23 (korkmak ürkmäkig)

koŋtur- 14r29 (koŋturup)

koŋuglug 駕 14r28

kök 14r36

kök t(ä)ŋri 於天 14r36

köligä 影 12r12

kölün- 乘 12v28 (kölünüp), 載 12v35 (kölünüp), 乘 14r28 (kölünüp), 14r29 (kölünüp)

köŋül 心 13r09 (köŋülin), 意 13r15, 14r21 (köŋülüg), 14r42 (köŋülüg), 心 14v36, 14v38 (köŋülin), 15r23 (köŋülin), 心 15v06 (köŋülümnüŋ), 15v14 (köŋülün), 心意 15v23 (köŋülümüz), 心 15v31 (köŋülüŋä) (s. amranmak ömäklig köŋül, arŋokrak kertgünč köŋül, buŋı bermäklig köŋül, kop köŋülin)

köŋüllüg 13v45 (s. kertgünč köŋüllüg)

köni 正 12v02, 13v33, 14r34

köni könimän 直 13v33 (köni könimäntä), 正直 14r34

könimän 13v33 (könimäntä), 14r34 (s. köni könimän)

köp 13v42

köp yigi bol- 滋茂 13v42-43 (köp yigi bolu)

köprüg 13v31 (s. kemi köprüg)

kör- 觀 12v12 (kördöktä), 見 13r38 (kördökdä), 能見 13v21 (kördäčilärig), 未見 15v12 (körmäz)

körklä 13r03 (s. tokılıg körklä)

körmäk 14v38

körmäk adırtılamak 觀察 14v38-39

körtük 12r23 (s. öj körtük)

körtür- 看 15v21 (körtürgäli)

körüm 15r10 (körümüg) (s. öni körüm)

körümlüg 14r18 (s. tärş körümlüg)

kötür- 持 12r10 (kötürüp), 14r28 (kötürgülük)

kötürgülük kaqlı 輦輿 14r28 (kötürgülük kaqlısıña)

kövdöj 尸 12r06-07 (kövdöjnün)

közünür 15r17

közünür azundakı 現在 15r17

kudultur- 13v38 (kudulturu), 14r01 (kudulturu)

kudulturu ... yag- 降注 14r01 (kudulturu ... yagdokta)

kudulturu yagıt- 降注 13v38 (kudulturu yagıttokta)

kun- 奪 13r07 (kunar)

kurug 13r43 (s. yoksuz kurug)

kuṭrul- 12v21 (kuṭrulup) (s. oz- kuṭrul-)

kuṭrulamak 12v23 (kuṭrulamakka) (s. ozmak kuṭrulamak)

kuvrag 12r27 (kuvragıña), 14v19 (kuvragıg) (s. terin kuvrag)

küç 力 12v37, 13r07 (küçüg), 力 14v15, 15v33 (küçüg) (s. tılaṭurmaklıg küç)

küç küsün 力 13r07-08 (küçüg küsünüg)

küčä- 強 14v46 (küčäsär)

küčlüg 13r17, 13v07 (s. ulug küčlüg)

küčlüg küsünlüg 有力 13r17

küdök 14r31 (küdöki) (s. iŝ küdök)

kükürt 13v37, 13v51

kükürt üni 雷音聲 13v37, 雷音 13v51

külä- 14r24 (küläsär) (s. ög- külä-)

küni 14r17

küni kıvırkak 嫉妒 14r17 (küni kıvırkakıg)

künilig 12v30 (s. ööçlüg künilig)

küsä- 12r45 (küsäsär), 欲 14v51 (küsäsär), 所欲 15v08 (küsägülük)

küsä- tilä- 欲求 12r45 (küsäsär tiläsär)

küsänčig 13v01-02 (küsänčiglärig) (s. beŝ törlüg küsänčiglär)

küsün 13r08 (küsünüg) (s. küç küsün)

küsünlüg 13r17 (s. küčlüg küsünlüg)

küsüŝ 欲 15r27, 於欲 15r28 (küsüŝtin)

küü 13v05 (küüsi) (s. aṭ küü)

lab 13v12 (s. ögdir lab)

ličavi 乞兒 15v33 (ličavilar)

lukun 13r41

malamandı 15r12

malamandı suzak 於末牢村邑 15r12 (malamandı suzakta)

maṇa s. m(ä)n

m-ä (= ymä) 13r36

m(ä)n ~ män 我 12v35 (m(ä)niṇ), 我 13r29 (maṇa), 13r31 (vb.), 13r45 (vb.), 我 15r18^m (m(ä)niṇ), 為我 15r18^m (m(a)ṇa), 15r18^m (vb.), 15r22 (vb.), 我 15r29 (mäniṇ), 15v03 (vb.), 我 15v05 (maṇa), 我 15v06 (mäniṇ), 我 15v07 (maṇa), 我 15v08 (maṇa), 我 15v08 (maṇa), 15v17 (vb.), 15v18 (vb.), 15v19 (vb.), 15v21 (vb.), 我 15v22 (mäniṇ)

miṇ 12r38 (s. yüzär miṇ)

mončuk 12r01 (s. yinčü mončuk ärdini)

mu 15v13, 15v19

munta ~ munda 12r09, 此 12r39, 此 12r44, 15r27, 15v09 (s. kim munta)

mundata ulatı, mundada ulatı 等 15r27, 斯等 15v09 (mundata ulatılarnıṇ)

munṭag 12v15, 如此 13r28, 13v02, 13v27, 14r11, 14r24-25, 14v12, 14v20

munṭag osuglug 如是 12v15, 如是 13v02, 如此之 13v27 (munṭag osugluglar), 如此之 14r11, 如是 14r24-25 (munṭag osugluglar), 如此之 14v12, 如是 14v20-21

mü 14r05, 15v25

... mü boldı ärki 耶 15v25

mün 15r11

mün kadag 過 15r11 (mün kadagtın)

nä 13r32, 14v13, 15v18 (s. bulmaz nä ärsär kılğalı, nä k(ä)rgäki yok, takı nä ayıtmış k(ä)rgäk)

nä ärsär 14v13

näčä 12r07, 14r38, 14v40, 15r24, 15r31, 15v02 (s. kayu näčä bar ärsär)

näčä yänä ... -sar ymä 雖復 15v02-03

näčä ... (-sAr) ymä 雖 12r07-08, 雖復 14v40

nätägin 云何 14v36

nigrante 尼乾 14v34

nirvan 12v22 (nirvanka), 涅槃 15r02-03 (nirvanka), 涅槃 15r07 (nirvanka)

nom 13v19 (nomta), 14v03 (nomıṇa), 14v05 (nomıṇa), 15r16 (nomı), 於 ... 之道 15r18^m (nomug), 法 15r18 (nomug) (s. ädgü nom, burhan nomı, nomlamiş nomı)

nomla- 於 ... 說 12r40-41 (nomlamişinta), 15r16 (nomlamiş), 說 15r18^m (nomlagay), 說 15r18^m (nomlasar m(ä)n), 我 ... 說 15r22 (nomlasar m(ä)n), 說 15r22 (nomlayın), 說 15r31 (nomlamişm)

nomlamiş nomı 說之法 15r16

nomlug 道 15v32 (nomluglarka)

odgurak ~ ođgurak 必 12r15, 必 13r06, 必 15v03

oglan 12v06-07 (oglanlarıg) (s. töşnäkči oğlan)

ogşaṭı *彷彿 / *倣 / *仿 15v20

ogul 子 12v14 (oguliŋa), 子 12v16, 12v27 (oglı), 子 14v18 (ogulug), 子 15v10 (ogluŋ), 子 15v24 (oglumuz) (s. vaideh haŋun ogli)

ok 箭 13r25 (okı), 箭 13r26 (okug), 箭 13r42 (okı), 箭 14v10 (okug)

ok 12r21, 13v18, 13v33 (s. ančulayu ok, ančulayu ok är-, ančulayu ok ymä, antag ok)

on- 14r45 (onguluk)

onguluk apinguluk oronı 可逃避處 14r45

oŋay 13r50 (oŋayın) (s. uçuz oŋay)

ol 其 12r04, 彼 12r26, 其 12v18 (olar), 是以 12v20 (anın), 12v21, 12v36 (anta), 其 13r07, 13r10, 13r16, 於彼 13r16 (anta), 其 13r24, 其 13v13 (aŋa), 其 13v14 (anıŋ), 其 13v15 (anıŋ), 13v16 (anıŋ), 13v18, 13v28, 14r32, 其 14r37, 14r40 (olarını), 14v04, 14v27 (anda), 其 14v42 (anıŋ), 其 14v51 (anıŋ), 其 14v52 (anıŋ), 15r18^m, 15r30, 其 15v22 (s. buşı bergülük ol, isinü yılını katıglanguluk ol, tapım ol, tapinguluk udunguluk ol, tägimlig ol)

olarını barča 悉皆 14r40

oot 12r43 (ootka)

ootka tapınmaklıg törö 事火法 12r43-44 (ootka tapınmaklıg törötä)

orn(a)gsız 13r26

orn(a)gsız sinagsız 13r26-27

ornan- 安 13v33 (ornanmiš)

oron 於 ... 處 12r23 (oronka), 12r36 (oronta), 13r24 (oronta), 13r39 (oronta), 13v22 (oronıŋa), 13v25 (oronta), 13v39, 處 14r38 (oronlarda), 14r46 (oronı), 14v07 (oronın), 處 14v11 (oronı), 14v16 (oronı), 14v29, 處 14v48 (oronta) (s. apinguluk oron, el oronı, onguluk apinguluk oronı, tözünlärniŋ oronı, turgu oron, turguluk oron, uŋguluk oronı, yagišlıg oron, yer oron)

oruk 13r06 (s. ölümlüg iz oruk)

osuglug 12v15, 13v02, 13v27 (osugluglar), 14r11, 14r25 (osugluglar), 14v12, 14v21 (s. munŋag osuglug)

ot 13v40

ot ıgaçlar arıglarda sämäklärdä 卉木叢林 13v40-41

oz- ~ oŋ- 12v21 (ozup), 免 14v02 (oŋgalı)

oz- kuŋrul- 解脫 12v21 (ozup kuŋrulup)

ozmak 12v23, *避 15r10-11 (ozmakıg)

ozmak kutrulmak 12v23 (ozmak kutrulmakka)

ö- 所念 15v08 (ögülük)

öç- 12v33 (öçüp), 14v33 (öçür)

öç- alk- 14v33 (öçür alkar)

öç- amrıl- 寂滅 12v33 (öçüp amrılıp)

öçür- 滅 15r16 (öçürgäli), 滅 15r18^m (öçürgülük), 盡滅 15r18^m (öçürdäçi), 能滅 15r18^m (öçürdäçi), 滅 15r18 (öçürdäçi)

ög 14v42 (ögindä)

ög kaŋ 父母 14v42 (ögindä kaŋında)

ög- 14r24 (ögsär)

ög- külä- 讚嘆 14r24 (ögsär küläsär)

ögdir 13r30, 13v12, 13v13, 13v16 (s. ber- ... ögdir ančo)

ögdir ančo 13v13-14

- öğdir ber- 賞賜 13r30 (öğdir beräyin), 13v16 (öğdir bermişi tag)
 öğdir lab 賜 13v12
 ögir- 樂 13r15 (ögirmişi)
 ögirmämäk 15v06
 ögirmämäk yazılmamak 不悅豫 15v06-07 (ögirmämäk yazılmamakın)
 ögrünč 12r28 (ögrünčüg), 13v44 (ögrünčüg)
 ögrünč sävinč 歡喜 12r28 (ögrünčüg sävinčig), 悅慶 13v44 (ögrünčüg sävinčig)
 ök 12r04, 12r09, 12r26, 12v28, 13v32, 14r24, 14v14, 15r18^m, 15v28, 15v29 (s. ymä ök, ymä ök yänä)
 öküz 12r31-32 (öküzlärig), 12r32 (öküzlärin) (s. koduz öküz, suv öküz)
 öl- 14v43 (öldäçi), 死 15v17 (ölür m(ä)n)
 öl- yit- 死亡者 14v43 (öldäçi yitdäçilär)
 ölän- 向 13r37 (öländäçi) (s. auch yöölän-)
 öliṭil- 13v39 (öliṭilip)
 öliṭil- şılal- 沾洽 13v39-40 (öliṭilip şılalıp)
 öliṭilmäk 13v41-42
 öliṭilmäk şılaṭılmak 潤 13v41-42 (öliṭilmäk şılaṭılmakıg)
 ölitmäk 13v48
 ölitmäk şılamak 潤澤 13v48
 ölmäk 死 13r09 (ölmäkkä)
 ölmäklig 13r12-13 (s. tugmak ölmäklig)
 ölüm 為死 12r05 (ölümkä), 15v18
 ölüm käsdämi bol- 近死 15v18 (ölüm käsdämi bolur m(ä)n)
 ölümlüg 13r06
 ölümlüg iz oruk 于死徑 13r06-07 (ölümlüg iz orukka)
 ölür- 14v18 (ölürgäli)
 ölür- itür- 喪沒 14v18-19 (ölürgäli itürgäli)
 ölürmäk 14v47
 ölürmäk ämgätmäk 殺害 14v47 (ölürmäk ämgätmäktä)
 ömäklig 15v14 (s. amranmak ömäklig köñül)
 öñ 色 13r03 (öñlärig)
 öñ 12r23
 öñ körtük 曠 12r23
 öñi 除 14v05, 14v08 (öñin), 14v08 (öñin), 15r09, 15r26 (öñisi), 15v27 (s. adirt öñi)
 öñi bol- 異 15v27 (öñi bolsar)
 öñi körüm 異見 15r09-10 (öñi körümüg)
 öñin öñin 各 14v08
 öñräki 15r18^m
 öñräki täginmiş 曾更 15r18^m
 ööč 12v36
 ööč kāk 怨嫌 12v36 (ööčüm kākım)
 ööçlüg 12v29-30
 ööçlüg künilig bol- 怨疾 12v29-30 (ööçlüg künilig bolurlar)
 öriṭ- 懷 14r17 (öriṭsär)

- örlätil- 惱 12v31 (örlätilip)
örlätilmäk ~ örlätilmäk 12r19-20 (örlätilmäki), 15v04 (örlätilmäkim) (s. ämgäk
örlätilmäki, ämgäk örlätilmäk)
ötlüm 展轉 13r01
ötrü 則 12v29, 則 12v31, 則 15v05, 便 15v28
ötün- 13v49 (ötünüp) (s. ütläyü ötünüp istäyü)
övkälig 14r16
övkälig kakıglıg bol- 瞋恚 14r16 (övkälig kakıglıg bolup)
öz 12v28 (özi), 13r20, 13r52 (özi), 13v31 (özi), 14r08, 15r03 (özläri), 15r07
(özläri) (s. kántü özi)
öz ätözi 其身 13r20 (öz ätözin), 其形 14r08 (öz ätözläri)
partakčan 凡夫 12v19 (partakčanlarıg)
purohiṭe 輔相 14r14-15 (purohiṭesi)
sač- 14v20 (sačgalı) (s. adır- sač-)
saṇa (s. s(ä)n)
sansar 13r13 (sansarnıñ)
saranlanmak 13v47 (s. azlanmak saranlanmak)
sav 事 12v12 (savlarıg), 事 14v13 (savlar), 事 14v44 (savlar), 處 15r25 (savları)
savrıg 12v18
savrıg kälgin 瀑流 12v18
sayu 12r37 (s. ay ay sayu)
säčä 殊 13r03
sämäk 13v41 (sämäklärdä), 14r39 (sämäklär) (s. arıg sämäk, ot ıgačlar
arıglarda sämäklärdä)
sän ~ s(ä)n 汝 13r04, 13r04 (vb.), 汝 13r29, 相 14r43 (saṇa), 14v01 (vb.), 14v36
(vb.), 汝 15r18, 15r19 (vb.), 15r20 (vb.), 15r21 (vb.), 為汝 15r21 (saṇa), 為汝
15r22 (saṇa), 汝 15v10 (säniñ)
särinmäk 13v20 (särinmäktä) (s. särmäk särinmäk)
särmäk 13v20a
särmäk särinmäk 忍辱 13v20 (särmäk särinmäktä)
sävinč 12r28 (sävinčig), 13v44 (sävinčig) (s. ögrünč sävinč)
sävm(ä)k 12r41 (sävm(ä)kniñ) (s. amramak sävmäk)
sekriṭ- 進 13r44 (sekriṭip)
sı- 14r40 (sıyur)
sı- uvšaṭ- 摧碎 14r40-41 (sıyur uvšaṭur)
sık- 14v46 (sıkguluk), 14v48 (sıkguluk)
sıkguluk bol- 逼 14v46 (sıkguluk bolup)
sıkguluk taṅguluk bol- 逼迫 14v48-49 (sıkguluk taṅguluk bolup)
sıkıg 14v45 (sıkıgka)
sıkıg ada 厄難 14v45 (sıkıgka adaka)
sına- 試 14v51 (sınagalı)
sinagsız 13r26-27 (s. ornagsız sinagsız)
sög- 14r21 (sögdäči) (s. tuta- sög-)
sözlä- 謂言 14r43 (sözläsär), 說 14v52 (sözlämišin)
suv 12r32
suv öküz 水牛 12r32 (suv öküzlärin)

suzak 15r12 (suzakta), 於 ... 聚落 15r13 (suzakka), 15r15 (s. malamanđi suzak, urubilagiram suzak)

suzak bägi 聚落主 15r15

sünjü 槩 14v10 (sünjüg)

sünjüş- 13v10 (sünjüşdökdä), 14v08 (sünjüşgülük)

sünjüş- čärgäš- 鬪戰 13v10-11 (sünjüşdökdä čärgäšdökdä), 戰 14v08 (sünjüşgülük čärgäšgülük)

süü 兵 12v25 (süüsin), 軍 12v38 (süüsin), 13r18, 14v07, 兵 14v29 (s. yadag süü)

süü čärig törö 兵法 13r18-19 (süü čärig törösin)

šılal- 13v40 (šılalıp) (s. öliṭil- šılal-)

šılaṭılmak 13v42 (šılaṭılmakıg) (s. öliṭilmäk šılaṭılmak)

šılamak 13v48

šukačanmuki 15r13-14

šukačanmuki tuṭilug yemišlik arıg 在鸚鵡閣無果林中 15r13-14 (šukačanmuki tuṭilug yemišlik arıgta)

tadun 小牛 12r33 (tadunlarıg)

tag 山 14r35, 14v17, 山 14v24 (s. korılmak kävilmäklig tag)

takı 15v18

takı nä ayıtmış k(ä)rgäk 況復 15v18-19

tamu 地獄 14r23 (tamuta)

taṇ- 14v49 (taṇguluk) (s. sıkguluk taṇguluk bol-)

taṇlančig 妙 13r03

tap 15r10 (tapča), 欲 15r18^m (tapım ol) (s. ärkčä tapča)

tapın- 13v22 (tapınayın), 13v27 (tapınguluk)

tapın- udun- 供養 13v22-23 (tapınayın udunayın), 供養 13v27-28 (tapınguluk udunguluk ol)

tapınmaklıg 12r44 (s. ootka tapınmaklıg törö)

tapla- 樂 15r20 (taplagay ... (sän)), 不樂 15r21 (taplamagay sän)

tar 筏 13v30

tarıg 13v42 (s. ı tarıg)

tarıgčı 首陀羅 12v06 (tarıgčılarıg), 13v43

tarıgčı äränlär 農夫 13v43

tarıglag 13r48, 13r50-51 (s. buyanlıg tarıglag)

tarkar- 除 13v01 (tarkarsar)

tarṭ- 13r40 (tarṭıp) (s. y-a tarṭ-)

tavar 12r07 (tavarları), 物 12r09, 12r11, 12v17, 13v12, 14v12, 14v31 (s. äd tavar)

tavrak ~ tavr(a)k 進 12r36, 12v20 (s. tärk tavr(a)k)

tayan- 未依 15v11 (tayanmayuk ärsär)

tayli 14r33 (taylisın)

tayli turuš 理 14r33 (taylisın turušın)

täg 12r13, 12r19, 如 12v18, 13r36, 13v15, 13v16, 13v32, 13v44, 13v51 (s. almiši)
täg, antag bolur k(a)ltı ... täg, bolgu täg, inčä kaltı ... täg, tugurmiši täg, umamiši täg, umug bolmiši täg)

täg- 至 12r21 (täggäli), 至 12r23 (tägip), 不被 12r30 (tägmätin), 至 14r25 (tägdöktä), 至 14v26 (tägdöktä)

- tägilig 應 13v18 (tägilig ol), 13v24 (with -galı)
 tägilig är- 不應 13v24 (tägilig ärmäz)
 tägin- 受 12r14 (tägingülük), 受者 14r23 (tägindäčilärig), 受 ... 者 14v07 (täginmišlär ärsär), 15r09 (tägingülüksüz), 15r18^m (täginmiš), 受 15r23 (tägingil) (s. öñräki täginmiš)
 tägingülüksüz bol- 不受 15r09 (tägingülüksüz bolup)
 täğsil- 變 15v27 (täğsilsär)
 tāk 但 13v15
 tälīm 13r35, 14r32 (s. üküš tälīm)
 tälök 14r45 (tälöki)
 tälök tolpok 孔穴 14r45 (tälöki tolpokı)
 t(ä)ñri 12r40, 12v03, 14r36 (s. kök t(ä)ñri)
 t(ä)ñri burhan 佛 12r40 (t(ä)ñri burhannıñ), 佛 12v03-04 (t(ä)ñri burhanka)
 täñsiz 15v25
 täñsiz tüzügsüz 不平安 15v25
 täriñ 深 12v12 (täriñinčä)
 tärk 12v20
 tärk tavr(a)k 速 12v20
 täř 14r17
 täř körümlüg 邪見 14r17-18
 te- 12r13 (tep), 12r13 (tesär), 12r25 (ter), 12r35 (ter), 12v03 (tep), 12v11 (ter), 12v22 (tesär), 12v23 (ter), 12v34 (tep), 13r13 (tep), 13r14 (ter), 13r16 (tep), 13r30 (tep), 13r32 (ter), 13r36 (tesär), 13r41 (ter), 13r41 (ter), 13v17 (ter), 13v23 (tedäči), 14r30 (ter), 14r41 (tep), 14r44 (tep), 14r48 (tep), 14v02 (tep), 14v27 (ter), 14v33 (ter), 14v47 (tep), 15r18 (tep), 15r18^m (tep), 15r18^m (tep), 15v14 (tep), 15v20 (tep), 15v25 (tep)
 temin 14v39 (s. ančada temin)
 tergin 15r18 (terginin), 15r18^m (terginin), 15r18^m (terginin), 15r18^m (terginin) (s. ämgäkniñ tergini)
 teril- 習 15r29 (terilür)
 terin 12r26 (teriniñä), 14v19 (terinig)
 terin kuvrag 眷屬 12r26-27 (teriniñä kuvragıña), 眷屬 14v19 (terinig kuvragı)
 teñik 13v23, 14v40 (teñiklär)
 teñik ~ teñiklär bilgälär 點慧 13v23, 聰智 14v40-41
 teñimlig 13r33, 13r36, 13r43 (teñimligin), 13r45, 13v07 (s. alp kañıg teñimlig kınımlıg)
 teñimlig kınımlıg 勇健 13r45
 teñimlig kınımlıgıñ 勇 13r36-37
 teñimligin kınımlıgıñ 勇捍 13r43-44
 tıd- 拒 14v30 (tıdgalı)
 tıdıgsız 15r04
 tıdıgsız tuğusuz 無滯 15r04 (tıdıgsız tuğusuzın)
 tılañurmaklıg 15v33
 tılañurmaklıg küč 辯力 15v33 (tılañurmaklıg küčüg)

tıltag 因 15r28 (tıltagınta)
 tın 14r29, 14r29 (tınka)
 tınl(i)g 於物 13r42 (tınl(i)glarıg), 14r39-40 (tınl(i)glar), 14v32-33 (tınl(i)glar),
 14v48 (tınl(i)glarka), 眾生 15r24 (tınl(i)glar) (s. tiši tınl(i)g)
 tınl(i)glar uguşı 有生之類 14r39-40, 有生類 14v32-33 (tınl(i)glar
 uguşın)
 tilä- 12r45 (tiläsär), 求 14v15 (tiläyü) (s. küsä- tilä-)
 tilämäk 求 12r39
 tiräš- 掬 14v15 (tiräšip)
 tirig 12v34
 tirig tut- 擒得 (tirig tutdı)
 tirte 14v34
 tiši 14v48
 tiši tınl(i)g 為女人 14v48 (tiši tınl(i)glarka)
 tiṭil- 捨 12r06 (tiṭilmiš)
 tizig 12r08 (tizigčä) (s. kăzigčä tizigčä tur-)
 togru 直 13r44
 tokı- 漂 12v19 (tokıyur)
 tokılıg 13r03
 tokılıg körklä 端正 13r03
 tol- 12v01 (tolgıńča), 滿 13r05 (tolgıńča)
 tol- toš- 滿足 12v01 (tolgıńča tošgıńča)
 tolpok 14r45 (tolpokı) (s. tälök tolpok)
 tolu 13r49
 tolu tükälliglär 滿足 13r49-50
 tooz 14r30
 tooz tuprak 塵 14r30
 toš- 12v01 (tošgıńča) (s. tol- toš-)
 toyın 沙門 13r46 (toyınlar)
 töñörgä 本 12v10
 töpölüg 14v06 (s. abišek kılmiš töpölüg)
 törlüg 12v25, 13v01, 15v28 (s. beš törlüg kūsānčiglär, tört törlüg)
 törö 12r44 (törötä), 13r18-19 (törösin) (s. ootka tapınmaklıg törö, süü čärig
 törö)
 tört 12v25, 13v20, 14v21 (törttin), 14v23 (törttin), 14v25 (törttin), 四 15v26,
 15v28
 tört kertülär 四真諦 13v20-21 (tört kertüläriğ)
 tört törlüg 四 12v25, 四種 15v28
 törttin yınak 四方 14v21 (törttin yınaktın), 四方 14v23-24 (törttin
 yınaktın), 從四面 14v25-26 (törttin yınaktın)
 töšnökči 12v06
 töšnökči oğlan 伎兒 12v06-07 (töšnökči oğlanlarıg)
 töz 13v14 (tözin), 13v24 (tözin)
 töz uguš 種姓 13v14 (tözin uguşın), 種姓 13v24 (tözin uguşın)
 tözün 12v11 (tözünlär), 13v21 (tözünlärniğ)
 tözünlär ıdoklar 賢聖 12v11

tözünlärniñ oronı 於聖位 13v21-22 (tözünlärniñ oronıña)
 tsuyurka- 15r18^m (tsuyurkayu) (s. amramak üzä erinčkäyü tsuyurkayu
 y(a)rlıka-
 tug- 生 14r05 (tugar), 生 14r06 (tugmiş ärip), 生 15r28 (tugar), 不 ... 生 15v03
 (tugar ärmäz), 未生 15v11 (tugmayuk ärsär), 生 15v15 (tugup), 生 15v28
 (tugar)
 tugmak 生 13r11 (tugmakniñ)
 tugmak(lıg) 13r12
 tugmak ölmäklig 有生死 13r12-13
 tugur- 生 12r41 (tugurup), 生 13r22 (tugurup), 生 13v44 (tugurmişı täg), 生
 15v06 (tugurgalı), 不生 15v19 (tugurmagay mu m(ä)n), 生 15v30 (tugurur)
 tuprak 14r30 (s. tooz tuprak)
 tur- 12r08 (tursar), 立 12v02 (turup), 不能住 13r24 (turmadaçı), 13r24
 (turguluk), 13r39 (turgu), 住 13r39 (turdaçı), 13v25 (turmiş), 處 14v38 (turup),
 處 14v40 (tursar), 起 15r24 (turdokta) (s. käzigčä tizigčä tur-)
 turgu oron 所住處 13r39 (turgu oronta)
 turguluk oron 所止之處 13r24 (turguluk oronta)
 turmiş oron 住處 13v25 (turmiş oronta)
 turgur- 生 14r42 (turgurguluk ärsär)
 turkıg 13r21 (s. korklık turkıg)
 turuk 14r08 (s. alaŋuk turuk bol-)
 turuś 14r33 (turuşin) (s. tayli turuś)
 tuś- 遭 14v45 (tuśup)
 tuť 15v01 (tuťug)
 tuť uçuz 罵辱 15v01 (tuťug uçuzug)
 tut- ~ tuť- 12v34 (tutdı), 13v17 (tuťa), 13v29 (tuťa), 14r19 (tutdačılarıg), 連
 14r36 (tutdaçı), 連 14r37 (tutdaçı), 持 15r23 (tuťgıl) (s. č(a)hšap(a)t tut-
 č(a)hšap(a)tka tükälligin tuťa, tirig tut-)
 tuta- 14r21 (tutadaçı)
 tuta- sög- 毀罵 14r21 (tutadaçı sögdäči ärsär)
 tuťilug 15r14 (s. šukačanmuki tuťilug yemişlik arıg)
 tuťugsuz 15r04 (tuťugsuzın) (s. tıdıgsız tuťugsuz)
 tuťuz- 13r08 (tuťuzu)
 tuťuzu ber- 付與 13r08 (tuťuzu berür)
 tuťuzuś- 付 13r01 (tuťuzuśur)
 tükäl 13v10 (s. tüzü tükäl)
 tükällig 13r49-50 (tükälliglär), 13v03, 13v28-29 (tükälligin), 14r27 (s.
 č(a)hšap(a)tka tükälligin tuťa, tolu tükälliglär)
 tükällig bol- 能滿足 13v03 (tükällig boldaçı), 具足 14r27 (tükällig
 bolgalı)
 tükälligsiz 13r47, 14r09-10
 tükälligsiz bol- ~ tükälligsiz ... bol- 不具 13r47-48 (tükälligsiz ... bolgalı),
 不具 14r09-10 (tükälligsiz bolurlar)
 tükät- 已 15v16 (tükätmiş ärsär)
 tükätmäk 既 13v43
 tümä- 嚴 14v08 (tümäp)

tümgä 鈍 15r30

türk 13r17

türk yigit 盛壯 13r17

tüş 報 12r14 (tüši), 果 13r52 (tüšüg), 13v04 (tüšüg), 於 ... 實 14r02 (tüšin)

tüş uṭlı 果 13v04 (tüšüg uṭlıg)

tüş- 墮 14r23 (tüšsär)

tüzü ~ tüzü 13v10, 遍 13v35, 普 13v39, 14r46 (tüzüni)

tüzü tükäl 備 13v10

tüzüni barča 咸皆 14r46

tüzügsüz 15v25 (s. täñsiz tüzügsüz)

u- 不能 12r04 (umaz), 不能 12r10 (umaz), 不能 12r21 (umazlar), 能 12v37 (usar), 能 13r04 (uyur s(ä)n), 13r28 (uguluk), 能 13v46 (usar), 不能 14v30 (umatin), 不能 14v31 (umamişi täg), 能 14v41 (uyurlar), 15r16 (udaçı), 能 15v05 (uyur)

udaçı är- 能 15r16 (udaçı ärür)

učrum 12r18

učrum adalıg yolta 險 12r18

učsuz 14v25

učsuz kıdıgsız 無涯際 14v25

učuz 13r50 (učuzın), 15v01 (učuzug) (s. tuṭ uçuz)

učuz oṇay 堪 13r50 (učuzın oṇayın)

udı- 不眠 12v31 (udımazlar), 睡眠 12v33-34 (udıyurlar)

udun- 13v23 (udunayın), 13v28 (udunguluk) (s. tapın- udun-)

uḍuz- 將 12v24 (uḍuzup), 將 13r08 (uḍuzup)

ugrayu 12r42, 欲 15r21, 欲 15v13, 將 15v24

ugrayu kim 假使 12r42

uguš 13v14 (ugušin), 13v24 (ugušin), 種 14r04 (uguši), 14r40 (uguši), 14v33 (ugušin) (s. tınl(ı)glar uguši, töz uguš)

uk- 不能 ... 解 13r18 (ukmataçı), 解 13v08 (ukdaçı), 了 15r04 (ukup), 不解 15r30 (ukmadım)

ulatı ~ ulaṭı 等 12r34 (ulatılarıg), 12r35 (ulatılarıg), 及 12r43, 等 12v07 (ulatılarıg), 及 12v10, 及 12v17, 及以 13r20, 及 14r19, 15r27, 15v09 (ulatılarnıñ) (s. muntata ulatı)

ulug 大 13r27, 13r33, 大 13r52, 大 13v04, 13v07, 大 13v17, 13v29, 于大 13v38, 大 14v24, 大 14v24

ulug bädük 大 13r33, 大 13v29

ulug küčlüg 有大力 13v07

ulugad- 長 15v15 (ulugadu)

umug 13v32

umug bol- 濟 13v32 (umug bolmişi täg)

upase 施主 13v45 (upaselar)

ur- 12v26 (urup), 無所中 13r26 (urmadaçı), 中 13r42 (urdaçı) (s. čärig ur-)

urubilagiram 優樓頻螺 15r13

urug 子 14r02 (urugnuñ)

uruk 12v11

ut- ~ uṭ- 勝 12v29 (utdačılar), 14v16 (uṭguluk)

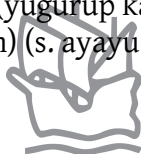
- uṭguluk oronı 勝之處 14v16
 uṭlı 13v04 (uṭlıg) (s. tüš uṭlı)
 utmak 12v32
 utmak utsukmak 勝負者 12v32 (utmak utsukmakıg)
 uṭru 12r24
 uṭru käl- 來迎 12r24 (uṭru kälip)
 uṭsuk- 負 12v30-31 (uṭsukdačılar)
 utsukmak 12v32 (utsukmakıg) (s. utmak utsukmak)
 uṭun 13r02
 uṭun y(a)vlak yağı 賊惡 13r02-03
 uuč 13r11 (uučın)
 uuč kızıg 邊際 13r11-12 (uučın kızıgın)
 uvšaṭ- 14r40-41 (uvšaṭur), 14r47 (uvšaṭur) (s. sı- uvšaṭ-)
 uvšaṭ- yokadtur- 碎滅 14r47 (uvšaṭur yokadturur)
 uvut 14r26 (uvutka)
 uvut iyat 慚愧 14r26 (uvutka iyatka)
 uz 毘舍 12v05 (uzlarıg), 善 13v08, 14r06
 uz uzagutlar 技巧之 14r06-07 (uz uzagutlarnıñ)
 uzagut 14r06-07 (uzagutlarnıñ) (s. uz uzagutlar)
 uzan- 巧 15v20 (užanıp)
 uzanmak ~ użanmak 13r21 (uzanmakıg), 14v11, 14v30 (s. arviš użanmak ädräm, danurved atmaklıg uzanmak)
 użanmaklıg 手伎 13r34-35, 13r35
 użatı ~ użatı 13r23, 常 14r04 (s. isdim użatı)
 üč 三 15v29
 üčün 12r29, 故 13r02, 故 13r32, 13r32, 13v11 (s. kılgu üčün)
 üd 14v26 (üdtä), 15r02 (üdüg), 時 15r19 (üdtä), 時 15v12 (üdtä) (s. bir üdtä)
 üd kolu 時節 15r02 (üdüg kolug)
 üdki 15r18^m (s. ärtmiš üdki)
 ükli- 增 12r19 (üklimiš täg), 13v05 (ükliyür)
 ükli- asıl- 大熾然 13v05 (ükliyür asılur)
 üküš 多 12v29, 多 13r34, 13r35, 13v34, 13v46, 14r32
 üküš äšidmäklig 多聞者 13v34 (üküš äšidmäkliglär), 多聞 13v46 (üküš äšidmäkligin)
 üküš tālim 13r35, 猥多 14r32
 ülgülänčsiz 無量 15r18^m
 ülüšk(i)yä 12r05 (ülüšk(i)yäsin) (s. az ülüšk(i)yä)
 ün 13v37 (üni), 13v51 (üni) (s. kükürt üni)
 ün- 出 15r11 (üngäli)
 ür 12r22, 14v38, 14v40
 ür keč 久 12r22, 久 14v38, 久 14v40
 ürkmäk 13r23 (ürkmäkig) (s. korkmak ürkmäk)
 ürt- 覆 13v35 (ürtüp)
 üstün 上 14r35 (üstüni)
 üṭ 15r05 (üṭiñä), 15r08 (üṭiñä)
 üṭ äriğ 教 15r05-06 (üṭiñä äriğiñä), 教 15r08-09 (üṭiñä äriğiñä)

- ütlä- 13r28 (ütläp), 13v49 (ütläyü)
 ütlä- äriglä- 安慰 13r28-29 (ütläp ärigläp)
 ütläyü ötünüp istäyü 勸讓益 13v49
 üz- ~ üz- 13v30 (üzgölük), 斷 14r33 (üzüp)
 üzgölük kap 浮囊 13v30
 üzä 12r03, 12r06, 以 12r39, 以 12v10, 12v37, 13r11, 13v26, 13v27, 13v36, 13v37, 13v43, 14r22, 14v01, 14v07, 以 14v13, 14v15, 14v29, 14v31, 14v39, 15r18^m, 15v16 (s. amramak üzä erinčkäyü tsuyurkayu y(a)rlika-, yok ärdöki üzä)
 vaideh 12v27
 vaideh haṭun oğlu 韋提希子 12v27
 y-a 13r40, 弓 14v10 (y-ag)
 y-a tarṭ- 彎弓 13r40 (y-a tarṭıp)
 yadag 14v07
 yadag süü 步兵 14v07
 yag- 14r01 (yagdokta) (s. kudulturu ... yag-)
 yaga- 12r38 (yagap) (s. yagiş yaga-)
 yagamak 12v01 (yagamakta) (s. yagiş yagamak)
 yagi 13r03, 敵 13r22 (yagıka), 於 ... 敵 13r37 (yagıka), 敵 13r38, 垂 15r18^m (yagıg) (s. uṭun y(a)vlak yagi)
 yagiş 12r38, 祀 12r43 (yagişlarda), 12v01
 yagiş yaga- 祀 12r38 (yagiş yagap)
 yagiş yagamak 祠祀 12v01 (yagiş yagamakta)
 yagişlıg 12r36
 yagişlıg oron 祀場 12r36 (yagişlıg oronta)
 yagiṭ- 13v38 (yagiṭtokta) (s. kudulturu yagiṭ-)
 yagız 14r36
 yagız yer 於地 14r36
 yagmur 雨 13v38 (yagmurug), 雨 14r01
 yaguk 13r29, 15r06, 15v13 (s. yakın yaguk, yakın yaguk bol-, yakın yaguk elṭ-)
 yakın ~ yakun 13r22, 13r29, 15r02, 15r06, 於 ... 邊 15v09 (yakınınta), 15v13
 yakın ~ yakun bar- 前 13r22 (yakın bardokta), 近 15r02 (yakun bargalı)
 yakın yaguk 13r29, 15r06, 親 15v13
 yakın yaguk bol- 親近 13r29 (yakın yaguk bolgıl)
 yakın yaguk elṭ- 得近 15r06 (yakın yaguk elṭtäči)
 yakun (s. yakın)
 yalḡuzın 單 12v27
 yaltriṭ- 13v36 (yaltriṭu)
 yaltriṭ- yaşuṭ- 赫曜 13v36 (yaltriṭu yaşuṭu)
 yan- 還 15v22 (yansar)
 yanč- 14v32 (yančar)
 yanč- yapır- 殘滅 14v32 (yančar yapırur)
 yaṇalıg 象 14v29
 yaṇkur- 震 13v51 (yaṇkurmiş)
 yaṇkurṭ- 震 13v37 (yaṇkurṭu)
 yanturu 還 12v38
 yapır- 14v32 (yapırur) (s. yanč- yapır-)



- yaraglıg 13r51 (bolgalı yaraglıg)
 yaragsız 不任 13r48
 yaraşı 宜 12v20, 應 13v25, 應 13v28, 應 13v29
 yaraşı kıl- 13v29-30 (yaraşı kılıp)
 yaratıg 14v17 (yaratıgı) (s. eṭig yaratıg)
 yaratın- ~ yaratın- 修 12r42 (yaratınıp), 能修 ... 者 14r03 (yaraṭıntačılar)
 y(a)rlıka- 15r18^m (y(a)rlikap) (s. amramak üzä erinčkäyü tsuyurkayu y(a)rlıka-)
 yarp ~ y(a)rp 12v13, 12v16, 14v50 (yarpın) (s. bärk y(a)rp)
 y(a)ruk 13v36 (y(a)rukı) (s. yašin y(a)rukı)
 yaś 13r17 (yaşı) (s. yıl yaś)
 yaša- 壽 13r05 (yašasar)
 yašin 13v35
 yašin y(a)rukı 電光 13v35-36
 yaşur- 私 14v48 (yaşuru)
 yaşuṭ- 13v36 (yaşuṭu) (s. yaltrıṭ- yaşuṭ-)
 yaṭgıś 13v26
 yaṭgıś yevägi 臥具 13v26
 yaval 13v19
 yaval yavaś 柔和 13v19
 yavalṭur- 調 13r19 (yavalṭurgalı)
 yavaś 13v19 (s. yaval yavaś)
 y(a)vlak 13r02 (s. uṭun y(a)vlak yağı)
 yaz- 不犯 14v49 (yazmasar)
 yazılmamak 15v07 (yazılmamakın) (s. ögirmämäk yazılmamak)
 yänä 12r01, 12r10, 12r43, 13r19, 13r25, 復 13r49, 13v08, 13v13, 13v26, 13v30,
 又 14r44, 14v14, 15v02 (s. birlä yänä, birök yänä ... -sar ymä, näčä yänä ... -sar
 ymä, ymä ök yänä)
 yänä ymä 亦復 13r19
 yemişlik 15r14 (s. šukačanmuke toṭıluğ yemişlik arıg)
 yer 13v39, 14r36 (s. yagız yer)
 yer oron 土地 13v39 (yer oronlar)
 yertinčü 於世界 13v35 (yertinčüg), 世間 14v21 (yertinčüg)
 yet- 不如 12r40 (yetmáz), 不如 12v02 (yetmáz)
 yeti 七 14v35
 yeväg 13v26 (yevägi), 具 14v09 (yeväglärig) (s. yaṭgıś yevägi)
 yıg- 檢 13r09 (yığıp)
 yıgıl- 集 12r36-37 (yığıldılar)
 yıl 年 12v02, 年 13r05, 13r16 (yılı)
 yıl yaś 13r16-17 (yılı yaşı)
 yılın- 13r10 (yılınu) (s. isinü yılınu katıglınguluk ol)
 yınak 14v21 (yınaktın), 14v24 (yınaktın), 14v26 (yınaktın) (s. törttin yınak)
 yigi 13v42 (s. köp yigi bol-)
 yigit 13r17 (s. türk yigit)
 yinčü 12r01
 yinčü mončuk ärdini 珍寶 12r01 (yinčü mončuk ärdinilärtä)
 yintäm ~ yinṭäm 唯 14v02, 唯 14v52, 15v03 (s. bir yinṭäm)

yit- 14v43 (yitdäcilär) (s. öl- yit-)
 yiṭlin- 不失 12r15 (yiṭlinmäz)
 ymä 亦 12r04, 12r08, 12r09, 12r09, 12r10, 亦 12r20, 12r25, 12r26, 12r35, 12v11, 12v23, 13r05, 13r14, 13r19, 13r25, 13r32, 13r41, 13r41, 13r46, 13v17, 13v18, 13v18, 13v32, 13v45, 14r03, 14r05, 14r07, 14r12, 14r24, 14r30, 14r31, 亦 14r43, 14v11, 14v14, 14v27, 14v33, 14v40, 14v41, 14v45, 15r18^m, 15r18^m, 15r19, 15r20, 15r20, 15r25, 15v03, 15v16, 15v16, 15v29 (s. ančak(i)ya ymä, ančulayu ok ymä, ančulayu ymä, antag ymä, azk(i)ya ärsär ymä, azu ymä, birk(i)yä ymä, birök ... -sar ymä, birök yänä ... -sar ymä, näčä yänä ... -sar ymä, yänä ymä)
 ymä ök 亦 12r04, 12r09, 亦 12r26, 亦 13v32, 亦 14r24, 14v14, 我 15r18^m, 亦 15v29
 ymä ök yänä 亦復 12r9-10, 亦復 14v14
 yok 12r02, 12r03, 12r08, 12v36, 13r32, 13v41, 無 14r44, 無 14v10, 14v14, 14v28, 14v44 (s. nä k(ä)rgäki yok)
 yok är- 無 12r02 (yok ärmiš), 無 12r03 (yok ärdöki üzä), 無 12r08 (yok ärmiš), 無 12v36 (yok ärip), 無 14v28 (yok ärsär), 無 14v44 (yok ärsär)
 yok bol- 無 13v41 (yok bolup)
 yok kıl- 無有 14v14 (yok kılur)
 yokadtur- ~ yokaḏtur- 無 12v32 (yokaḏtursar), 無有 13v47 (yokaḏturup), 無有 14r20 (yokaḏturup), 14r47 (yokadturur) (s. uvšaṭ- yokadtur-)
 yoksuz 13r42
 yoksuz kurug 虛 13r42-43
 yol 12r18-19 (volta), 徑 12r21 (yolka) (s. učrum adalıg volta)
 yori- 行 12r20 (yoridačılar), 行 12r45 (yorisar), 能行 ... 者 13v19 (yoridačılarıg), 行 14r12 (yorisar), 行 14v03 (yoriguluk ol), 行 14v47 (yorigıl)
 yorık 行 14v04 (yorıkta)
 yöläšürüg ~ yöläš(ü)rüg 喻 13v48, 喻 15v20
 yöölän- 12v22 (yöölänäyin) (s. öläñ- as well)
 yöölänmäk 向 12v04 (yöölänmäkniñ)
 yörüg 之義 15r18^m (yörügüg)
 yuk- 塗 14r30 (yukup)
 yumušči 14r10, 14r13-14
 yumušči bol- 作使 14r10 (yumušči bolup), 使 14r13-14 (yumušči bolup)
 yügärü 今 12r30 (yügärütä)
 yügür- 14r13 (yügürüp), 14v28 (yügürüp)
 yügür- kač- 走 14r13 (yügürüp kačıp), 奔走 14v28 (yügürüp kačıp)
 yükün- 12v03 (yükünürm(ä)n) (s. ayayu yükün-)
 yüz 百 13r05
 yüz- 13r40-41 (yüzdäči)
 yüzär 12r38
 yüzär miñ 百千 12r38



Abbreviations

AbhidhKbh(Hi)	Hirakawa, Akira (1973-1978): <i>Index to the Abhidharmakośabhāṣya</i> , pt. 1-3, Tokyo.
AKPAW	Abhandlungen der Königlich-Preußischen Akademie der Wissenschaften
AoF	Altorientalische Forschungen
BHSD	Edgerton, Franklin (1953): <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Vol. II: <i>Dictionary</i> . New Haven [reprint: Delhi 1985].
BOH	Bibliotheca Orientalis Hungarica
BSRV	Buddhist Studies Review
BT	Berliner Turfantexte
BT IX	Tekin, Şinasi (1980): <i>Maitrisimit nom bitig. Die uigurische Übersetzung eines Werkes der buddhistischen Vaibhāṣika-Schule</i> . 2 Vols. Vol. 1: <i>Transliteration, Übersetzung, Anmerkungen</i> . Vol. 2: <i>Analytischer und rückläufiger Index</i> . Berlin.
BT XIII	Zieme, Peter (1985): <i>Buddhistische Stabreimdichtungen der Uiguren</i> . Berlin.
BT XXV	Wilkens, Jens (2007): <i>Das Buch von der Sündentilgung. Edition des alttürkisch-buddhistischen Kṣanti Kilguluk Nom Bitig</i> . Vols. 1-2. Turnhout.
BT XXVIII	Yakup, Abdurishid (2010): <i>Prajñāpāramitā Literature in Old Uyghur</i> . Turnhout.
BZA	別譯雜阿含經 <i>Bieyi za ahanjing</i> (see T 100)
Chin.	Chinese
CPD	<i>A Critical Pāli Dictionary</i> , begun by V. Trenckner, Copenhagen 1924-.
DhāSū	Röhrborn, Klaus (1976): Fragmente der uigurischen Version des „ <i>Dhāraṇī-Sūtras</i> der großen Barmherzigkeit“, in: <i>ZDMG</i> 126, 87-100.
Dhp	Dhammapada
DKPAM	Daśakarmapathāvadānamālā
DKPAMPb	Shōgaito, M[asahiro], L[ilia] Tugusheva and S[etsu] Fujishiro (1998): <i>Uiguru-bun Daśakarmapathāvadānamālā no kenkyū = Ujgurskaja versija Daśakarmā-pathāvadānamālā</i> . Kyoto.
DLT	Dīwān luyāt at-Türk (s. Dankoff/Kelly 1982-1985)
DPPN	Malalasekera, G[eorge] P[leiris] (1937): <i>Dictionary of Pāli Proper Names</i> . Vol. I-II. [Reprint: Delhi 2002].
ED	Clauson, Sir Gerard (1972): <i>An Etymological Dictionary of Pre-Thirteenth-Century Turkish</i> . Oxford.
ETS	Arat, R. R. (1991): <i>Eski Türk Şiiri</i> . Ankara. (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu: Türk Tarih Kurumu Yayınları VII. Dizi – Sa. 45b)

GOT	Erdal, Marcel (2004): <i>A Grammar of Old Turkic</i> . Leiden/Boston. (Handbook of Oriental Studies/Handbuch der Orientalistik, Section Eight: Central Asia, Volume Three)
Heilk II	Arat, R[eşid] R[ahmeti] (1932): <i>Zur Heilkunde der Uiguren II</i> . Berlin. Sitzungsberichte der Preußischen Akademie der Wissenschaften, Phil.-hist. Kl. 1932, 22. 401-448.
HT III	Ölmez, Mehmet/Klaus Röhrborn (2001): <i>Die alttürkische Xuanzang-Biographie III. Nach der Handschrift von Paris, Peking und St. Petersburg sowie nach dem Transkript von Annemarie v. Gabain herausgegeben, übersetzt und kommentiert</i> . Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 7.)
HT VII	Röhrborn, Klaus (1991): <i>Die alttürkische Xuanzang-Biographie VII. Nach der Handschrift von Leningrad, Paris und Peking sowie nach dem Transkript von Annemarie v. Gabain herausgegeben, übersetzt und kommentiert</i> . Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 3.)
HT IX	Aydemir, Hakan (2013): <i>Die alttürkische Xuanzang-Biographie IX. Nach der Handschrift von Paris, Peking und St. Petersburg sowie nach dem Transkript von Annemarie v. Gabain ediert, übersetzt und kommentiert</i> . Vol. 1-2. Wiesbaden. (VdSUA 34, Xuanzangs Leben und Werk Teil 10.)
IBK	Indogaku Bukkyōgaku Kenkyū / Journal of Indian and Buddhist Studies
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
Maitr	Maitrisimit, Turfan version (see the edition in BT IX)
Mathews	Mathews, R[obert] H[enry] (¹² 1972): <i>Mathews' Chinese-English Dictionary</i> . Revised American Edition. Cambridge, Massachusetts.
Mong.	Mongolic
MS	Manuscript
MSV	Mūlasarvāstivādinayavastu
n. pr.	nomen proprium
phil.-hist. Cl.	Philosophisch-historische Classe
phil.-hist. Kl.	Philosophisch-historische Klasse
pl.	plate
PTS	Pali Text Society
OTWF	Erdal, Marcel (1991): <i>Old Turkic Word Formation. A Functional Approach to the Lexikon</i> . Vol. I-II. Wiesbaden. (Turcologica 9.)
/r/	recto
RS	Rüdenberg, Werner (1963): <i>Chinesisch-deutsches Wörterbuch</i> . Dritte erweiterte, völlig neu bearbeitete Auflage von Hans O. H. Stange. Hamburg.
SH	Soothill, William Edward und Lewis Hodous (1937): <i>A Dictionary of Chinese Buddhist Terms with Sanskrit and English</i>

- Equivalents and a Sanskrit-Pali Index*. London 1937. [Reprint: Delhi 1997.]
- ShōAgon Shōgaito, Masahiro (1982-1984): *Uigurugo, uigurugo bunken no kenkyū*. 1: “Kannonkyō ni fusawashii sanpen no Avadāna” oyobi “Agonkyō” ni tsuite. [English subtitle: *On the two Buddhist Uigur Texts : with Special Reference to the Three Avadānas Suitable to Avalokiteśvara-sūtra and Āgama-sūtra.*] Vol. 1-2 (Indexes), Kōbe Shōwa 57-59 nen/1982-1984 (Kōbeshi gaikokugo daigaku kenkyū sōsho 12. 15). [pp. 91-212 quoted as ShōAgon].
- SHT V Waldschmidt, Ernst et al. (1965ff.): *Sanskrithandschriften aus den Turfanfunden*. Wiesbaden. (Verzeichnis der Orientalischen Handschriften in Deutschland X,1ff.)
- Skt. Sanskrit
- SN Saṃyuttanikāya, edition of the Pāli Text Society = Feer, Léon (1884-1898): *The Saṃyutta-Nikāya of the Sutta-Piṭaka*. Vol. I-V. London.
- s.v. sub verbo, sub voce
- SWTF Waldschmidt, Ernst et al. (1973ff.): *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden und der kanonischen Literatur der Sarvāstivāda-Schule*, begonnen von Ernst Waldschmidt, hg. v. Heinz Bechert, bearbeitet von Georg von Simson, Michael Schmidt et al. Göttingen.
- T 99 雜阿含經 *Za ahanjing*. In: *Taishō shinshū Daizōkyō* Vol. 2, No. 99.
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v.	verse
/v/	verso
VdSUA	Veröffentlichungen der Societas Uralo-Altaica
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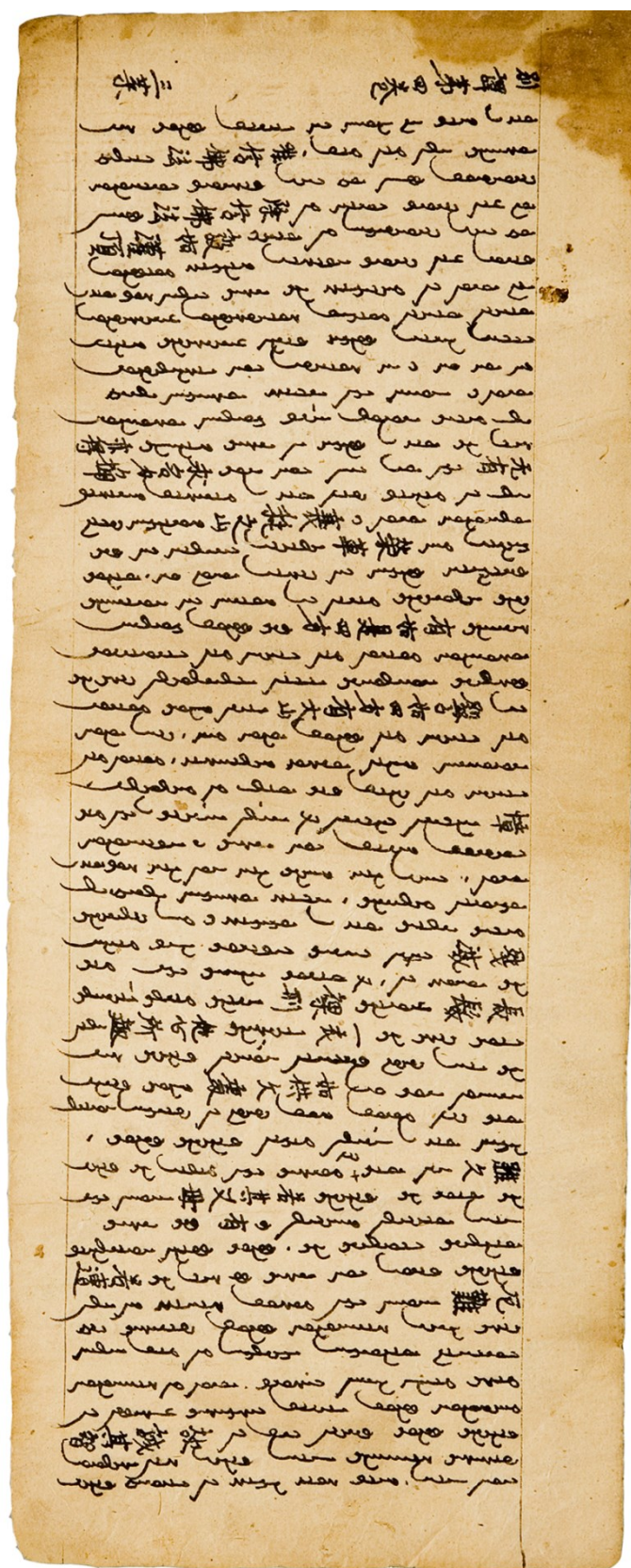
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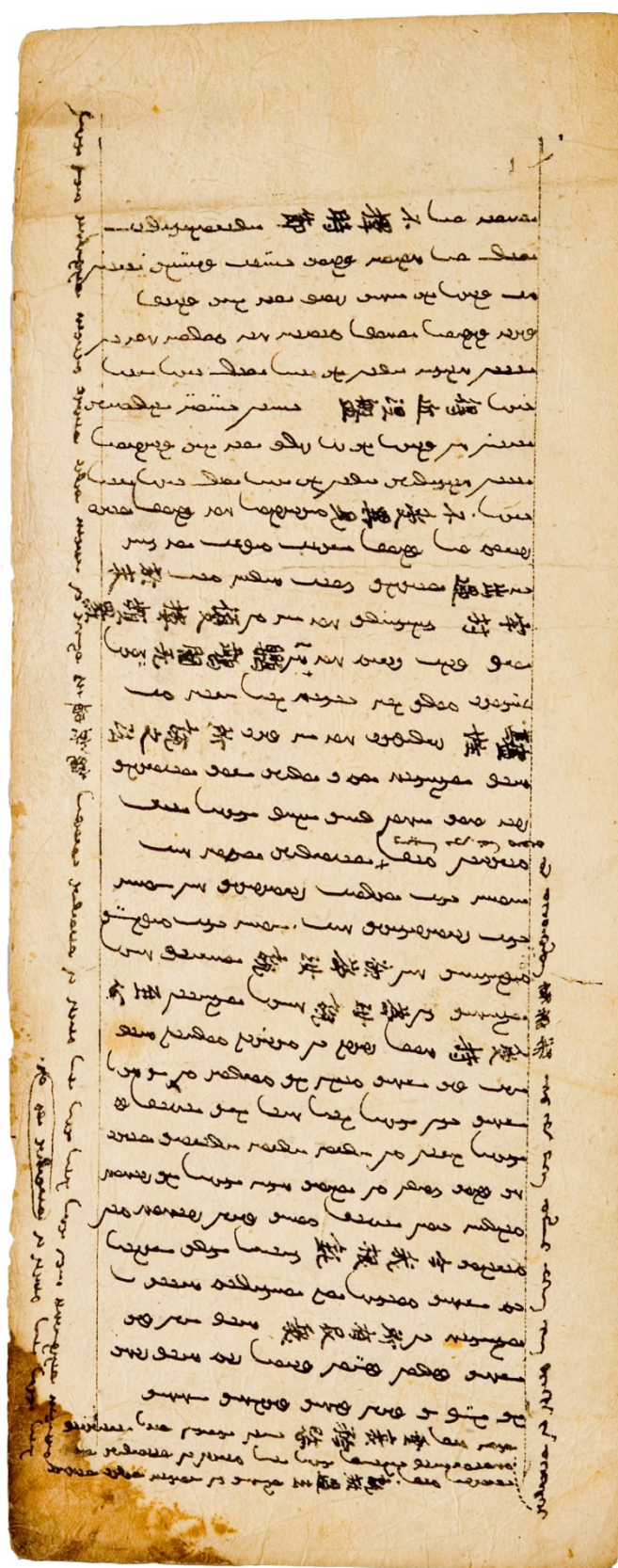
[The page contains dense handwritten text in a cursive script, likely from a 17th-century manuscript. The ink is dark brown or black, and the paper shows signs of age and wear. The handwriting is highly stylized and difficult to decipher without specialized knowledge of the language and script.]

[The page contains dense handwritten text in a cursive script, likely from a manuscript. The text is written in dark ink on aged paper. There are several large, ornate initials or decorative elements interspersed throughout the text, particularly at the beginning of sections. The handwriting is fluid and characteristic of early modern European bookhands.]

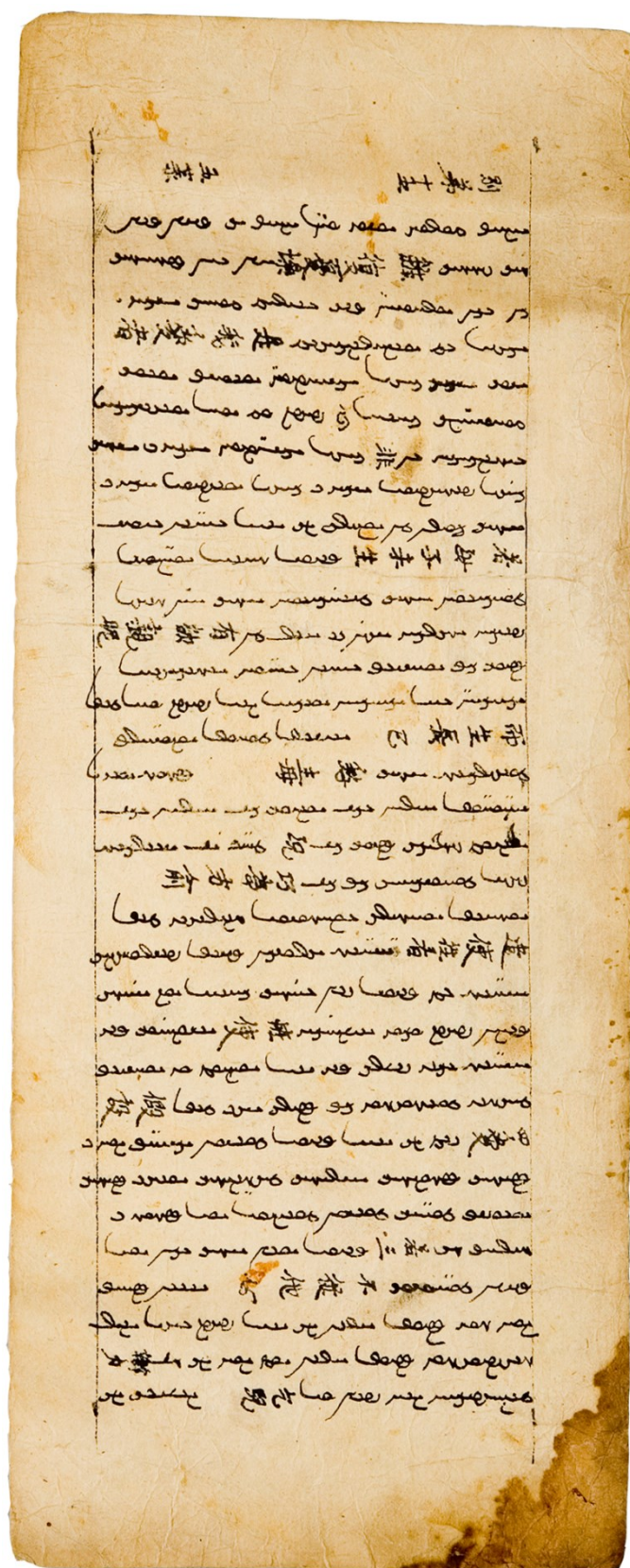
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