

# A Fragment of Old Uyghur *Uṣṇīṣavijayā-nāma-dhāraṇī* from the Berlin Turfan Collection\*

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## ABSTRACT

Old Uyghur translations of Buddhist canonical texts have played a predominant role in the emergence of written sources of Central Asian Turkish Buddhism. Among these texts, there are also texts of the Esoteric Buddhism which has developed as a form of Mahāyāna and Mahāyāna Buddhism and contained liturgical practices such as magic and ritual. One of the *dhāraṇī sūtra*, which contains elements related to the esoteric Buddhist beliefs and practices that constitutes the subject of this paper, is Sanskrit *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī*. Old Uyghur *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī* consists of block printed fragments preserved in the Turfan Collection at the Berlin-Brandenburg Academy of Sciences and Humanities. This Old Uyghur work, which was published by F.W.K. Müller in the edition of *Uigurica* II, has been prepared on the basis of block prints in the Berlin Turfan Collection. In addition to these fragments, which constitute the basis of the Müller edition, there is also a fragment of manuscript of this text, which is currently located in the Berlin Turfan Collection with the archive number of U 2378a (T I T 301.500). Based on the edition

223

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and translation of this fragment of manuscript, this paper aims to introduce the manuscript which has not been published until now, to make explanations on the aforementioned manuscript, and to prepare the index of the text.

**Keywords:** Central Asian Buddhism, Esoteric Buddhism, Tantric texts, *dhāraṇī sūtras*, Old Uyghur, *Uṣṇīṣavijayā-nāma-dhāraṇī*.

## ÖZ

### Berlin Turfan Koleksiyonu'ndan Eski Uygurca *Uṣṇīṣavijayā-nāma-dhāraṇī*'nin Bir Fragmanı

Budist külliyata ilişkin metinlerin Eski Uygurcaya tercümesi Orta Asya Türk Budizmi'nin yazılı kaynaklarının oluşmasında önemli bir rol oynamıştır. Mahāyāna Budizmi ve Mahāyāna'nın bir formu olarak gelişen, büyü ve ritüel gibi ayine ilişkin uygulamaları ihtiva eden Ezoterik Budizm'e ait metinler de bunlar arasında yer alır. Bu çalışmanın konusunu oluşturan Ezoterik Budist inanç ve uygulamalara ilişkin unsurları ihtiva eden *dhāraṇī sūtralardan* biri de Sanskritçe *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī*'dir. Eski Uygurca *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī* Berlin-Brandenburg Bilimler Akademisi'ndeki Turfan Koleksiyonu'nda saklanan blok baskı fragmanlardan oluşmaktadır. F.W.K. Müller tarafından *Uigurica* II içerisinde neşredilmiş olan bu Eski Uygurca eser Berlin Turfan Koleksiyonu'nda bulunan blok baskı metinler temelinde hazırlanmıştır. Müller neşrinin temelini oluşturan bu fragmanlara ek olarak metne ait olan bugün Berlin Turfan Koleksiyonu'nda U 2378a (T I T 301.500) arşiv numarasıyla korunan bir yazma fragman da mevcuttur. Bu yazma fragmanın neşri ve tercümesi temelinde, bu yazı şimdiye kadar yayımlanmamış olan yazmayı tanıtmayı, mevzubahis metne ilişkin açıklamalarda bulunmayı ve metnin dizininin hazırlanmasını amaçlamaktadır.

**Anahtar kelimeler:** Orta Asya Budizmi, Ezoterik Budizm, Tantra Budizmi metinleri, *dhāraṇī sūtral*ar, Eski Uygurca, *Uṣṇīṣavijayā-nāma-dhāraṇī*.

## Introduction

Under the influence of various cultural atmospheres and languages such as Chinese, Sogdian, Tocharian and Tibetan; documentation of Old Uyghur, a branch of historical Turkish language, through translation activities enabled the formation of Buddhist Uyghur literature and made it possible for the Central Asian Turkish Buddhism to be traced. Old Uyghur literature contains texts on various schools of Buddhism, which is a philosophical belief. Among these are the texts of Esoteric Buddhism, which emerged as a form of Mahāyāna and Mahāyāna Buddhism and contained majestic practices such as magic and ritual.<sup>1</sup> The elements that constitutes the determinants of Esoteric Buddhism such as *mantra*, *mudrā*, *maṇḍala* and *dhāraṇī* are the basic elements demonstrating the practice of this philosophical conception. Esoteric Buddhism is historically evaluated in three periods: *Proto-Esoteric Buddhism*, *Developed Esoteric Buddhism* and *Mature Esoteric Buddhism*.<sup>2</sup> The texts related to the Proto-Esoteric Buddhism are called *dhāraṇī* sūtras due to their content.<sup>3</sup> The Sanskrit *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī*, as can be understood from its name as well, is basically a *dhāraṇī* text and classified in Kriyā Tantras. It is a *dhāraṇī* sūtra containing the elements related to Esoteric Buddhist faith and practice, which constitutes the subject of this work.<sup>4</sup> This work was translated into Chinese by Buddhapālī (佛陀波利 *Fotuoboli*), who lived in the second half of the seventh century, as 佛頂尊勝陀羅尼經 *Foding zunsheng tuoluoni jing* ‘Sūtra of the Superlative *Dhāraṇī* of the Buddha’s Crown’ (*Taishō* No. 967, vol. 19).<sup>5</sup> This *dhāraṇī* sūtra was later re-translated to Chinese by Divākara, Yijing, Amoghavajra and Śubhākarasimha.<sup>6</sup> The Tibetan version of the text bears the title of ‘*Phags pa ngan ‘gro thams cad yongs su sbyong ba gtsug tor rnam par rgyal ba zhes bya ba’i gzungs*’ (Tōhoku 1934: 105a, no. 597). It is argued that the Old Uyghur version of this Esoteric text on the *dhāraṇī* words is translated from Tibetan or the text is based on the Tibetan version (Elverskog 1997: 121; Yakup and Knüppel 2007: 25).<sup>7</sup>

Old Uyghur *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī* (hereafter *Uṣṇīṣavijayā-nāma-dhāraṇī*) consists of block prints preserved in the Turfan Collection in Berlin Brandenburg Academy of Sciences and Humanities (cf. Elverskog 1997: 121-122; Yakup and Knüppel 2007: 25; Zieme 2005: 9; Zieme 2015: 878). The detailed catalogue of the block prints of this text in the Berlin Turfan Collection was prepared by Yakup and Knüppel (2007: 151-178, catalogue no. 200-232) and Yakup (2009: 194-197, catalogue no. 359-365). Comprised of 337 lines, this Old Uyghur work was published by F.W.K. Müller in the edition of *Uigurica II* on the basis of

block prints in the Berlin Turfan Collection (Müller 1911: 27-50). F.W.K. Müller's edition of Old Uyghur *Uṣṇīṣavijayā-nāma-dhāraṇī* is relatively well preserved, complete and consisting of 8 fragments that are not completely destroyed when compared to the other fragments of the text. In addition to these fragments, which constitute the basis of the Müller's edition, there is also a fragment of manuscript of this text, which is currently located in the Berlin Turfan Collection with the archive number of U 2378a (TIT 301.500). U 2378a, a fragment of manuscript in which there are 12 lines of Old Uyghur text on both sides, the head and the *burhan* word in the text are written in red ink, and some lines are destroyed substantially. It is a fragment of a valuable manuscript which consists of several texts. On the recto, another Old Uyghur text concludes with the ancient Buddhist formula of the threefold refuge. On the verso, the text relating to Old Uyghur *Uṣṇīṣavijayā-nāma-dhāraṇī* begins with the Buddhist formula. Each Sanskrit word in *Uṣṇīṣa-dhāraṇī* is explained with the Old Uyghur phrases, which resembles a commentary.

Zieme, in his article "Ein Hochzeitssegen uigurischer Christen" dating 1981, refers to this fragment for the first time (1981: 227-228). Later, Erdal cited this fragment for the description of the *tutruk* word in his work *Old Turkic Word Formation* (1991: 250). Zieme, once again, made a brief description of the content of this fragment within the work of *Magische Texte des uigurischen Buddhismus* and presented a phrase from this fragment as an example (2005: 9, footnote 14).

This article aims to introduce the fragment of the manuscript in general terms, make explanations regarding the manuscript and to prepare the glossary of the manuscript.

### Transcription and Transliteration of the Old Uyghur Text

The behind page of this Old Uyghur manuscript contains explanation of *Uṣṇīṣa-dhāraṇī* and translations to Old Uyghur.<sup>8</sup> The transcription and transliteration of the fragment was based on the transcription and transliteration table in *Uigurisches Wörterbuch* (cf. Röhrborn 1977-1998: 9-10; 13-14; Röhrborn 2010: XXXIII-XXXV).

recto

01 (01) y(a)rlikamiṣ ü[čün a]nım m(ä)n tirig tutuṅ [... ..]

yrlıq'mıṣ 'wy/// /'nyn mn tyryk twtwnk [... ..]

02 (02) layu yetinčsiz ...pw... atl(1)g ıdok ätözk[ä čin kertü köñülin töpön yinčürü]

- l'yw yytynčsyz ...pw... 'tlq 'ydwq̄ 't'wyz k/ /// ///// ////////////// //////////////
- 03 (03) yūkünü[rm](ä)n ärdöktäg kertü tüz nomlug ätöz [burhan kutıja] [...  
... ..]  
ywkwñw//n 'rdwk t'k kyrtw twyz nwmlwq̄ 't'wyz /////// /////// [... .. .  
...]
- 04 (04) täki näčä nomlar töröläär ärsärlär olar barča [... ..] täg tw[... .. .  
... ..]  
t'ky n'č' nwml'r twyrw l'r 'rs'r l'r 'wl'r p'rč' [... ..] t'k tw[... .. .  
... ..]
- 05 (05) tüpsüz yok kurug ärürlär , yelvi kömän täg [... .. .]t tol p id[ok]  
twypswz ywq̄ q̄wrwq̄ 'rwr l'r ,, yylvy kwym'n t'k [... .. .]t twlp 'yd//
- 06 (06) bulgulukı alku{kı} yok tetir , öñi üdrü/[...] miš avant kamag yelvi  
pwlqwlwqy 'lq̄wq̄y ywq̄ tytyr ,, 'wynky 'wydrwl [...] myš 'v'nt q'm'q  
yylvy
- 07 (07) kömän täg törö {lär} lärtin nomlartin [... ..] m(ä)n šintsi tutuñ  
kwym'n t'k twyrw l'r l'rtyn nwml'r tyn [... ..] mn šyntsy twtwnk
- 08 (08) el tüzmiš el ävirmiš tintsi k(a)ra to[y]ın [... ..] ağır ayamakın  
yūkünürm(ä)n  
'yl twyz myš 'yl 'vyrmyš tyntsy q̄r' tw/yn [...] 'qyr 'y'm'q̄yn  
ywkwñwrñn
- 09 (09) körü kolulayu yetinčsiz sanpukik atl(1)g idok ätö[z]kä čin kertü  
köñülin  
kwyrw q̄wlwl'yw yytynčsyz synpwkyk 'tlq 'ydwq̄ 't'wy/ k' čyn kyrtw  
kwnkwlyn
- 10 (10) töpön yinčürü yūkünürm(ä)n ärdöktäg kertü tüz nomlug ätöz burhan  
kutıja  
twypwn yynčwrw ywkwnwrñn 'rdwk t'k kyrtw twyz nwmlwq̄ 't'wyz  
pwrq'n q̄wtynk'
- 11 (11) uušoli [a]tl(1)g b(ä)lgüsüz töz üzäki yūkün[č] y[ör]ügi tükädi , ,  
wwšwly //tlq plkwswz twyz 'wyz 'ky ywkwn/ y//wky twyk'dy ,, ,,
- 12 (12) namo but , namo d(a)rm , namo sañ ,  
n'mw pwt ,, n'mw drm ,, n'mw s'nk ,,

verso

on margin: ptr (< Skt. *pattra* 'leaf')

13 (01) namo but , namo *d(a)rm* , namo saṅ ,

n'mw pwt ,, n'mw *drm* ,, n'mw s'nk ,,

14 (02) başlantı burhanlar töpösi alkuda ye[gä]d[mi]ş uşnişa viçaya atl(ı)g

p'şl'nty pwrq'n l'r twypwsy ''lqw d' yy//d//ş 'wşnyş ' vyč'y ' ''tlq

15 (03) darni tegmä tutruk nom viyançane yörügi birlä , , namo bagavate

d'rny tykm' twtrwq nwm vyy'nč'ny ywrwky pyrl' ,, , n'mw p'k'v'ty

16 (04) yükünürm(ä)n atı kötrülmişkä , tirayloke üç [ug]uş yertinçüdä ,  
prati-

ywkwnwrmn ''ty kwytrwlmış k' ,, tyr'ylwky 'wyč ///wş yyrtyncwd' ,, pr'ty

17 (05) vişiştaya alkuda yegädmişkä , buday[a bagav]ate burhan atı kötrül-

v'ş yşt'y ' ''lqwd' yyk'dmyş k' ,, pwd'y/// ''''ty pwrq'n ''ty kwytrwl

18 (06) mişkä , , tatyada inča k(a)ltı , oom [nizvan]ıların edäçi basdaçı,

myş k' ,, , t'ty'd' 'ynč' qlty ,, 'wwm '''''' y l'ryq 'yd'çy p'sd'çy ,,

19 (07) kamagta yeg aṭ maṅal bolmiška , viş[odaya viş]odaya arıgta arıgk[a]

q'm'q t' yyk ''dm'nk'l pwlmyş q' ,, vyş''' / ''''wd'y ' ''ryq t' ''ryq q'

20 (08) sama samanta-avabasa samarana , tägirmiläy[ü ... ..]dilmiş tolp  
[...]

s'm' s'm'nt' ''v'p's' s'm'r'n' ,, t'kyrmyl'y[/ ... ..] dylmyş twlp [...]

21 (09) lugka , g(a)ti gahana sansarlıg bärk yigi [... ..]

lwq q' ,, kty k'q'n' s'ns'r lyq p'rk yyky [... ..]

22 (10) şude tözi tüpi arıgka , abişinçatu [... ..]

şwty twyz y twypy ''ryq q' ,, ''pyşynč'tw [... ..]

23 (11) sugaṭa v(a)ra [vača]na [ä]dgün barmişniṅ yeg [... ..]

swk'd' vr' ''/n' /dkwn p'rmyş nynk yyk [... ..]

24 (12) maha-[...]nsır[...]durdaçıka , ayu sanḍa[rni] [... ..]

m'q' [...]ns yr[.....]dwr'd'çyk' ,, ''yw s'nt'''' [... ..]

## Translation of the Old Uyghur Text

(01-02) because [she] deigns. Therefore, I, Tirig Tutuṅ [...] [bow] to the unreachable holy body i.e. ..pw. [...] (02-03) I bow down to the Buddha dignity having such a truthful<sub>2</sub> dharma body with true<sub>2</sub> mind. (04-05) Despite the fact that dharmas<sub>2</sub> exist at [...], they all are groundless and empty<sub>2</sub> like [...]. (05-06) [They] are non-existent for completely reaching to what is holy [...] like magic<sub>2</sub> [...] (06-07) Because [they] set apart from the dharmas<sub>2</sub> like magic<sub>2</sub> [...] (07-09) I, Šintsi Tutuṅ, El Tüzmiš, El Ävirimiš [and] Tintsi K(a)ra To[y]in [...] bow to the unreachable holy body i.e. *sanpukik* (Skt. *saṃbhoga-kāya*) with profound respect by seeing and observing. (09-10) I bow down to the Buddha dignity having such a truthful<sub>2</sub> dharma body with true<sub>2</sub> mind. (11) The commentary of worship on the signless principle i.e. *uušoli* (Chin. *wuxiangli*) is completed. (12) *Namo buddhāya, namo dharmāya, namaḥ saṃghāya!* (13) *Namo buddhāya, namo dharmāya, namaḥ saṃghāya!* (14-15) It began the crowns of the Buddhas, over all victorious *dhāraṇī*, i.e. *tutruk nom* ('the kept teaching') called *Uṣṇīṣavijayā* with the explanation<sub>2</sub>. (15-17) I bow to the one, whose name is exalted [*namo bhagavate*] in three spheres<sub>2</sub> [*trailokya*], to the one, who has surpassed all [*prativiśiṣṭāya*], [and] to the one, whose Buddha name is exalted [*buddhāya bhagavate*]. (18-19) Namely [*tadyathā*]: "*Oṃ* (i.e.) to the one, who became the utmost best mark of fame and happiness (Skt. *maṅgala*) that conquers and suppresses the [*kleśa*]<sup>s</sup>" [and] to the one, who is cleaner than clean [*viśodhaya viśodhaya*]. (20) [...] around [...] whole [...] [*sama samanta-avabhāsa spharaṇa*]. (21) [...] dense<sub>2</sub> [...] of *saṃsāra* [*gati gahana*] (22) [I bow] to the one, whose nature<sub>2</sub> is pure. [- *svabhāva - viśuddhe*]. [...] [*abhiṣiñcatu*]. (23) [...] the best of the Well-Gone (Skt. *sugata*) [...] (24) [...] [*āyuh saṃ-dhāraṇī*] [...]

## Notes to the Old Uyghur Text

01. The restoration ü[čün a]nın is uncertain.
02. *ıdok ätözk[ä čın kertü köñülin töpön yinčürü]* is possible restoration, since there is enough space for this phrase restored after the 21th and 22th lines of this fragment.
07. The first plural suffix +*lAr* of the word *törö{lär}lärtin* is faded out.
- 07-08. The phrase *m(ä)n šintsi tutuñ el tüzmiş el ävirmiş tintsi k(a)ra to[y]ın* is quoted and translated into German by Zieme (1981b: 85): “Ich, Šintsi Tutuñ, (und) El Tüzmiş, El Ävirmiş, Tintsi K(a)ra To[y]ın.” For the title *šintsi*, see Rybatzki (2006: 701b-702a), s.v. *šinci*.
09. The Old Uyghur word *sanpukik* goes back to Chin. 三善伽 *san pu qie* (Giles 1912: 1159, character no. 9552; 1154, character no. 9511; 190, character no. 1558), both of which are the phonetic transcription of Skt. *saṃbhoga-[kāya]* (Soothill-Hodous 1937: 75; Edgerton 1953: 580b). Indeed, the full Old Uyghur phrase *sanpukik atl(i)g idok ätö[z]* ‘the holy body i.e. *sanpukik*’ in the facsimile explains the meaning of the related word. For this expression, cf. *tüš ätöz* and *utlı ätöz* (Skt. *saṃbhoga-kāya*) Röhrborn 2017: 324, s.v. *ätöz*.
11. The word *uušoli* is a transcription of Chin. 無相礼 *wuxiangli*. According to the information provided by an anonymous reviewer, the word *uušoli* should be compared with its description *b(ä)lgüsüz töz üzäki yükünč*. The following table, prepared directly by the reviewer, can be examined in this regard:
- |            |           |        |
|------------|-----------|--------|
| 無          | 相         | 礼      |
| uu         | šo        | li     |
| b(ä)lgüsüz | töz üzäki | yükünč |
- 14-15. The whole sentence *başlantı burhanlar töpösi alkuda ye[gä]d[miš ušniša vičaya atl(i)g darni tegmä tutruk nom viyančane yörügi birlä* is cited and translated into German by Zieme (1981a: 228): “Es hat begonnen die ‚Scheitel der Buddhas, über alles siegreiche Dhāraṇā namens *Uṣṇīṣavijayā*‘ genannte Haupt-Lehre mit Deutung (*vyañjana*).” This sentence containing the heading of the text is written in red ink.
15. *tutruk*: Erdal suggests the form of *\*tuttur-uk* for the expression of *tutruk* and indicated that the form of *tutruk* identifies the word *nom* ‘the doctrine’ as its object. Erdal goes on to argue that *tutruk nom*, here, is



the synonym of the term of *dhāraṇī*; and this expression is the loan translation of *dhāraṇī*. Erdal also states that *dhāraṇī*, which is derived from the verb *dhar-* meaning ‘to hold, keep, bear’, means ‘bearing, keeping, holding’, but this is the use of limited lexeme to Buddhist terminology (Erdal 1991: 250; see also for previous comments such as \**tutur-uk* ‘one who is ordered to hold’ Clauson 1972: 459a-b; *tutruk* ‘Haupt, Vorsteher’ Zieme 1981: 227, note 12). The etymological origin of *dhar-* means ‘to keep’, therefore the expression of “the kept teaching” is used in the translation of this paper. For similar usage cf. *alkınmaksız esilmäksiz alku nomlarnıñ tutruki atl(ı)g d(a)rni nom* Suv 338<sub>24-25</sub> (Kaya 1994: 204); *arıg yer oronlar sayuķı d(a)rni tegmä tutruk nomlarıg bodi tegmä tuyunmak köñülüğ ukıtmak atl(ı)g altınč bölök* Suv 342<sub>22-25</sub> (Kaya 1994: 207).


15. *viyančane* ‘explanation’ < Skt. *vyañjana* ‘making clear, marking, distinguishing’ (Soothill-Hodous 1937: 296a; cf. Monier-Williams 1899: 1029c; Edgerton 1953: 514a). It appears as *vyañjam\** with the meaning ‘expression’ in Tocharian B (Adams 2013: 623) and forms together with following word *yörüğ* ‘commentary, explanation’ a hendiadys. *viyančane* is also attested in Oda (1998: 232), line v10 as *užik v[yan](č)an*, both of which have the same meaning ‘a syllable, the letter’.
16. *namo bagavate* translates Old Uyghur *yükünürm(ä)n atı kötrülmiškä* ‘I bow to the one, whose name is exalted’. 歸命聖尊 *guiming shengzun* (*Taishō* No. 967, vol. 19, 352a 29) stands in the Chin. original text. The former Chin. word 歸命 *guiming* means ‘to put one’s trust in (e.g. Buddha)’ (Giles 1912: 811, character no. 6419) and are the equivalent of Skt. *namas* ‘bow, obeisance, adoration’ (Monier-Williams 1899: 528a; Hirakawa 1997: 689b). The latter Chin. word 聖尊 *shengzun* comes to mean ‘the holy honoured one, Buddha’ (DDB; cf. Giles 1912: 1026, character no. 9892; 1476, character no. 11945; Hirakawa 1997: 957a).
16. *tirayloke* renders Old Uyghur *üč [ug]uṣ yertinčüdü* ‘in three spheres<sub>2</sub>’. In the Chin. original text, we find 三世 *sanshi* (*Taishō* No. 967, vol. 19, 352a 29), which is the equivalent of Skt. *trailokya* ‘the 3 Lokas or worlds’ (Monier-Williams 1899: 462b; Hirakawa 1997: 21a).
- 16-17. *prativīṣīṣṭaya* is translated into Old Uyghur as *alkuda yegädmiškä* ‘to the one, who has surpassed all’. Skt. *prativīṣīṣṭa* ‘more distinguished or peculiar, better or worse’ (Monier-Williams 1899: 670b) corresponds

to 勝 *sheng* (*Taishō* No. 967, vol. 19, 352a 29) ‘to be adequate to; to bear; to sustain; to be worthy of’ (Giles 1912: 1202, character no. 9876; Hirakawa 1997: 205b) in the Chin. original.

17. *buday[fa bagav]ate* is translated as *burhan atı kötrülmişkâ* ‘to the one, whose Buddha name is exalted’. For Skt. *buddhāya bhagavate*, 薄伽跋底 *boqie ba di* (*Taishō* No. 967, vol. 19, 352b 01) stands in the Chin. original. While the first two characters 薄伽 *boqie* mean ‘bhagavān’ (DDB; Giles 1912: 1140, character no. 9381; 190, character no. 1558), the last two characters 跋底 *ba di* are the phonetic transcription of Skt. *buddhā* ‘awakened’ (Monier-Williams 1899: 733b).
18. *inčä k(a)ltu* ‘namely’ is the Old Uyghur rendering of *tatyada*. In the Chin. original text, we find 怛姪他 *da zhi ta* (*Taishō* No. 967, vol. 19, 352b 01), the phonetic transcription of Skt. *tadyathā* ‘as well as’ (Edgerton 1953: 249a; cf. Monier-Williams 1899: 434a, s.v. *tad*).
18. The Old Uyghur translation of *oom* is damaged in the manuscript. In the Chin. original text, we see 唵 *an* (*Taishō* No. 967, vol. 19, 352b 01; Giles 1912: 7, character no. 49), which is the phonetic transcription of Skt. *om* ‘a word of solemn affirmation and respectful assent’ (Monier-Williams 1899: 235c; cf. Soothill-Hodous 1937: 343b-344a; Hirakawa 1997: 257b).
19. *maṅal* < Skt. *maṅgala* ‘happiness, felicity, welfare, bliss’ (Monier-Williams 1899: 772c; cf. Edgerton 1953: 414a).
19. *viš[odaya viš]odaya* renders Old Uyghur *arigta arigk[a]* ‘to the one, who is cleaner than clean’ in the facsimile. The phonetic transcription of Skt. *viśodhaya viśodhaya*, the characters 毘輸陀耶馱音 *pi shu tuo ye tuo yin* (*Taishō* No. 967, vol. 19, 352b 01) appear in the Chin. original.
20. The Old Uyghur translation of *sama samanta-avabasa samarana* is almost destroyed in the manuscript. In the Chin. original text, we find 娑摩三漫多皤娑漫音文六娑破囉 *suo mo san man duo po po suo man yin wen liu suo po luo na* (*Taishō* No. 967, vol. 19, 352b 02), which is the phonetic transcription of Skt. *sama samanta-avabhāsa spharaṇa*.
21. The Old Uyghur translation of *g(a)ti gahana* is partly lacking. Nevertheless, the fragment preserves *sansarlıg bärk yigi* ‘[...] dense<sub>2</sub> [...] of *samsāra*’. In the Chin. original text, we see 揭底伽訶那 *qidi ga he na* (*Taishō* No. 967, vol. 19, 352b 02-03), which is the phonetic

transcription of Skt. *gati gahana*. The word *gati* comes to mean ‘state of existence into which rebirth is possible’ (Edgerton 1953: 209b; cf. Monier-Williams 1899: 347c; Soothill-Hodous 1937: 372b), which is the Skt. rendering of Old Uyghur *sansarlıg* ‘of *samsāra*’. *gahana* means ‘dense, thick’ (Monier-Williams 1899: 352a), which is the Skt. translation of Old Uyghur hendiadys *bärk yigi* ‘dense<sub>2</sub>’.

22. Although the Old Uyghur phonetic transcription of the Skt. phrase in ninth line is partly lacking, the Old Uyghur translation of this phrase is completely attested as *tözi tüpi arıgka* ‘to the one, whose nature<sub>2</sub> is pure’. In view of the Chin. 娑婆皤輸躡地 *suopo po shu di* (*Taishō* No. 967, vol. 19, 352b 03), the Skt. phrase may be considered as *svabhāva śuddha* (cf. Müller-Nanjio 1884: 23). In addition to this, one can also restore this phrase with reference to the Old Uyghur translation, even though the facsimile preserves only *şude*. The Old Uyghur hendiadys *tözi tüpi* ‘nature<sub>2</sub>’ in the tenth line confirms Skt. *svabhāva* ‘own condition or state of being, nature’ (Edgerton 1953: 615b; cf. Monier-Williams 1899: 1276b). The latter word *arig* ‘pure’ in the same line is the Old Uyghur rendering of Skt. *śuddha* ‘cleansed, cleared, clean, pure’ (Edgerton 1953: 501a; cf. Monier-Williams 1899: 1082a).
23. The Old Uyghur translation of *abhiñcātu* is damaged in the facsimile. In the Chin. text, we find 阿鼻洗去聲者蘇揭多伐折那 *abi shen qu sheng zhe suqido* (*Taishō* No. 967, vol. 19, 352b 03-04), which is the phonetic transcription of this word. Perhaps it goes back to the word *abhiñcati* in Pāli with the meaning ‘to sprinkle’ (Rhys Davids-Stede 1912-25: 72a).
24. *sugaṭa v(a)ra [vača]na* translates Old Uyghur *[ä]dgün barmışnıñ yeg* ‘[...] the best of the Well-Gone’. The Chin. original text contains 蘇揭多伐折那 *suqido fa zhe na* (*Taishō* No. 967, vol. 19, 352b 04), which is the deficient transcription of the Skt. *sugata vara vacana*. The first three characters 蘇揭多 *suqido* are the Chin. transcription of Skt. *sugata* ‘going well; one who has fared well; well-bestowed; a Buddha’ (Monier-Williams 1899: 1222b; cf. Soothill-Hodous 1937: 479a; Edgerton 1953: 597b), that translates into Old Uyghur as *[ä]dgün barmış* ‘Well-Gone’. The Old Uyghur word *yeg* ‘better’ is the translation of *vara* ‘better, preferable’ (Monier-Williams 1899: 922a).

25. The transcription of the word written as  in the fragment is uncertain. It is highly probable that the phrase is a *dhāraṇī* word. The Chin. original text includes neither the translation nor the transcription of the phrase. Moreover, there is no complete Old Uyghur translation of the phrase. The word [...]*durdačika* is only documented in the original text.
26. The Old Uyghur translation of *ayu sanḍa[rni]* is lacking in the fragment. The Chin. original text has 阿輸散陀長聲羅尼 *ashu san tuo chang sheng luo ni* (*Taishō* No. 967, vol. 19, 352b 05-06), which is the transcription of Skt. *āyuh saṃ-dhāraṇi*.

### Glossary

abišinčatu << Pāli *abhiṣiñcati* ‘to sprinkle’

(Cf. Rhys Davids-Stede 1912-25, p. 72a)

a. (Skt. *abhiṣiñcatu*) 22

alku ‘all’

a.+da ye[gä]d[mi]š 14

a.+da yegädmiškä (Skt. *prativiṣiṣṭāya*) 17

a.+{k1} 06

[a]nin ‘(instr. of *ol*) therefore’

a. 01

agir ‘heavy’

a. ayamakın ‘with profound respect’ 08

arıg, ar[ıg] ‘clean’

a.+ta a.+k[a] (Skt. *viśodhaya viśodhaya*) 19

tözi tüpi a.+ka (Skt. *svabhāva śuddha*) 22

at, aṭ ‘name; fame’

a. maṅal (~Skt. *maṅgala*) 19

burhan a.+1 kötrülmiškä (Skt. *buddhāya bhagavate*) 17

yükünürm(ä)n a.+1 kötrülmiškä (Skt. *namo bhagavate*) 16

atl(1)g, [a]tl(1)g ‘called; i.e.’

a. 02, 09, 11, 14

avant < Sogd. *’nβ’nt* ‘cause’

a. 06

ayamak ‘respect’

agır a.+ın ‘with profound respect’ 08

ayu << Skt. *āyuh* ‘life, duration of life’

a. sanḍa[rni] 24

[ä]dgü ‘well’

[ä].+n barmışnıṅ ‘The Well-Gone’ (Skt. *sugata*) 23

är- ‘to be (copula)’

ä.-särlär 04

ä.-ürlär 05

ärdöktäg ‘such like’

ä. kertü tüz nomlug ätöz 03

ä. kertü tüz nomlug ätöz 10

ätöz, ätö[z] ‘body’

ıdok ä.+k[ä] 02

ıdok ä.+kä 09

ärdöktäg kertü tüz nomlug ä. 03

ärdöktäg kertü tüz nomlug ä. 10

ävirmiş ‘a part of the proper name’

el ä. 08

bagavate << Skt. *bhagavat* ‘World-Honored One’

buday[a b. (Skt. *buddhāya bhagavate*) 17

namo b. (Skt. *namo bhagavate*) 15

bar- ‘to go’

[ä]dgün b.-mıšnıṅ ‘The Well-Gone’ (Skt. *sugata*) 23

barča ‘all’

b. 04

bas- ‘to suppress’

edäçi b.-daçı 18

başlan- ‘to begin’

b.-tı 14

b(ä)lgüsüz ‘devoid of marks’

b. töz 11

bärk ‘dense, thick’

b. yigi ‘dense<sub>2</sub>’ 21

birlä ‘with, together’

b. 15

bol- ‘to become’

b.-miška 19

but < Sogd. *pwt* < Skt. *buddha* ‘Buddha’

namo b. ‘Namo Buddhāya!’ 12, 13

buday[a] << Skt. *buddhāya* ‘to the Buddha’

b. [bagav]ate (Skt. *buddhāya bhagavate*) 17

bul- ‘to attain’

b.-gulukı 06

burhan ‘Buddha’

b. atı kötrülmiškä (Skt. *buddhāya bhagavate*) 17

b. kutıña 03, 10

b.+lar 13

çın < Chin. 真 *zhen* ‘true’

ç. kertü ‘true<sub>2</sub>’ 02, 09

d(a)rm < Sogd. *δrm(h)* < Skt. *dharma* ‘dharma’

namo d. ‘Namo Dharmāya!’ 12, 14

darni << Skt. *dhāraṇī* ‘magical phrase’

d. 15

el ‘a part of the proper name’

e. ävirmiš 08

e. tüzmiš 08

et- ‘to conquer’

e.-däči basdači 18

gahana << Skt. *gahana* ‘dense, thick’

g(a)ti g. 21

g(a)ti << Skt. *gati* ‘state of existence into which rebirth is possible’  
(Cf. Edgerton 1953, p. 208b)

g. gahana 21

idok, id[ok] ‘holy’

1. 05

1. ätözk[ä] 02

1. ätö[z]kä 09

inčä ‘thus’

i. k(a)ltı ‘namely’ (Skt. *tadyathā*) 18

k(a)ltı ‘that is to say’

inčä k. ‘namely’ (Skt. *tadyathā*) 18

kamag ‘all’

k. 06

k.+ta yeg 19

k(a)ra ‘a part of the proper name’

tintsi k. to[y]ın 08

kertü ‘true’

čin k. ‘true<sub>2</sub>’ 02, 09

k. tüz 03, 10

kolula- ‘to observe’

körü k.-yu 09

kömän ‘magic’

yelvi k. ‘magic<sub>2</sub>’ 05, 07

köñül ‘mind’

čın kertü k.+in ‘with true<sub>2</sub> mind’ 02, 09

kör- ‘to observe, to see’

k.-ü kolulayu 09

kötrül- ‘to be exalted’

burhan atı k.-miškä (Skt. *buddhāya bhagavate*) 17

yükünürm(ä)n atı k.-miškä (Skt. *namo bhagavate*) 16

kurug ‘empty’

yok k. ‘empty<sub>2</sub>’ 05

kut ‘dignity’

burhan k.+ıña 03, 10

mañal << Skt. *mañgala* ‘happiness’

añ m. 19

m(ä)n ‘I’

m. 01, 07

namo < Sogd. *n’mw ~ nm’w* < Skt. *namas* ‘veneration’ 13, 13, 13

n. *bagavate* < Skt. *namo bhagavate* 15

n. *but* < Sogd. *nm’w pwt* < Skt. *namo buddhāya* ‘Namo Buddhāya!’  
12, 13

n. *d(a)rm* < Sogd. *n’mw δrm* < Skt. *namo dharmāya* ‘Namo Dharmāya!’ 12, 13

n. *sañ* < Sogd. *nm’w snk* < Skt. *namḥ saṅghāya* ‘Namaḥ Saṅghāya!’  
12, 13

näčä ‘how many’

n. 04

[nizvan]i < Sogd. *nyzβ’nyy* ‘passion’ (~ Skt. *kleśa*)

n.+larıg 18

nom < Sogd. *nwm* ‘teaching, dharma’



tutruk n. 15

n.+lar törölär 04

n.+lartın 07

nomlug, nomlug ‘of dharma’

ärdöktäg kertü tüz n. ätöz 03

ärdöktäg kertü tüz n. ätöz 10

olar ‘(plural of *ol*) they’

o. 04

oom << Skt. *om* ‘a *dhāraṇī* word’

o. 18

öji ‘other, another’

ö. 06

prativīṣīṣṭaya << Skt. *prativīṣīṣṭāya* ‘to the venerable one’ (Cf. Skt. *prativīṣīṣṭa* ‘more distinguished or peculiar, better or worse’ Monier-Williams 1899, p. 670b)

p. 16-17

sama << Skt. *sama* ‘same, equal, similar’ (Cf. Monier-Williams 1899, p. 1152a; Edgerton 1953, p. 560b)

s. samanta-avabasa samarana (Skt. *sama samanta-avabhāsa spharaṇa*) 20

samanta-avabasa << Skt. *samanta-avabhāsa* ‘common shining’ (Cf. Müller-Nanjio 1884, p. 23)

s. s. samarana (Skt. *sama samanta-avabhāsa spharaṇa*) 20

samarana << Skt. *spharaṇa* ‘suffusion, pervasion’ (Cf. Edgerton 1953, p. 613a)

sama samanta-avabasa s. (Skt. *sama samanta-avabhāsa spharaṇa*) 20

saṅ, saṅ < Sogd. *snk* < Skt. *saṅgha* ‘community’

namo s. < Sogd. *nm* ‘w *snk* < Skt. *namḥ saṅghāya* ‘Namaḥ Saṅghāya!’  
12, 13

saṇḍa[rni] << Skt. *saṇḍ-dhāraṇi* ‘holding’ (Cf. Müller-Nanjio 1884, p. 23)

ayu s. (Skt. *āyuh saṇḍ-dhāraṇi*) 24

sanpukik < Chin. 三善伽 *san pu qie* (?) ‘reward body’ (~Skt. *saṃbhoga-kāya*)

s. atl(1)g 1dok ätö[z]kä 09

sansarlıg ‘of *samsāra*’

s. 21

sugaṭa < Skt. *sugata* ‘one that has attained bliss’ (Cf. Edgerton 1953, p. 597b)

s. 23

šintsi ‘a part of the proper name’ (Cf. Rybatzki 2006, p. 702)

š. tutuṭ 07

šude << Skt. *śuddha* ‘clean, pure’

š. 22

tatyada << Skt. *tadyathā* ‘it means, i.e.’

t. 18

täg ‘like, as’

t. 04, 05, 07

tägirmiläy[ü] ‘around’

t. 20

tegmä ‘i.e.’

t. 15

tet- (with *-Ir*) *tetir* ‘to be (copula)’

yok t. 06

tintsi ‘a part of the proper name’

t. k(a)ra to[y]ın 08

tirayloke << Skt. *trailokya* ‘three spheres’

t. 16

tirig ‘a part of the proper name’

t. tutuṭ 01

tolp, tolp ‘whole, completely’

t. 05, 20

to[y]ın ‘a part of the proper name’

el ävirmiš tinsi k(a)ra t. 08

töpö, töpö ‘crown’

t.+n yinčürü yükünü[rm](ä)n 02

t.+n yinčürü yükünürm(ä)n 10

burhanlar t.+si 14

törö ‘law, dharma’

nomlar t.+lär ‘dharmas<sub>2</sub>’ 04

t.+{lär}lärtin 07

töz ‘nature, principle, basis’

b(ä)lgüsüz töz 11

t.+i tüpi ‘nature<sub>2</sub>’ 22

tutruk ‘keeping, holding’ (Cf. Erdal 1991, p. 250)

t. nom 15

tutuṅ < Chin. 都統 *dutong* ‘a part of the title’

šintsi t. 07

tirig t. 01

tükä- ‘to be completed’

t.-di 11

tüp ‘root’

tözi t.+i ‘nature<sub>2</sub>’ 22

tüpsüz ‘groundless’

t. yok kurug 05

tüz ‘true’

kertü t. 03, 10

tüzmiš ‘a part of the proper name’

el t. 08

[ug]uš ‘element’

üç [u]. yertincüdä (Skt. *trailokya*) 16

uśniša vičaya << Skt. *Uṣṇīṣavijayā* ‘the title of this work’

u. v. ‘Uṣṇīṣavijayā’ 14

uušoli < Chin. 無相礼 *wuxiangli* ‘signless principle’

u. [a]tl(ı)g b(ä)lgüsüz töz 11

üč ‘three’

ü. [ug]uš yertincüdä (Skt. *trailokya*) 16

ü[čün] ‘because’

ü. 01

üzäki ‘on’

ü. 11

v(a)ra << Skt. *vara* ‘the best’

v. 23

[vača]na << Skt. *vacana* ‘statement, declaration, express’ (Cf. Monier-Williams 1899, p. 912c)

v. 23

viyančane << Skt. *vyañjana* ‘explanation, interpretation’

v. yörügi 15

viš[odaya], [viš]odaya << Skt. *viśodhaya* ‘clean’

v. v. 19

y(a)rlıka- ‘to deign’

y.-miš 01

yeg ‘better’

y. 23

kamagta y. 19

yegäd-, ye[gä]d- ‘to become better’

alkuda y.-[mi]š 14

alkuda y.-miškä (Skt. *prativiśiṣṭāya*) 17

yelvi, yelvi ‘magic’

- y. kōmān ‘magic<sub>2</sub>’ 05, 06  
yertinčü ‘world’  
üč [ug]uš y.+dä (Skt. *trailokya*) 16  
yetinčsiz, yetinčsiz ‘unreachable’  
y. 02, 09  
yigi ‘dense, thick’  
bärk y. ‘dense<sub>2</sub>’ 21  
yinčür- ‘to bow’  
töpön y.-ü yükünü[rm](ä)n 02  
töpön y.-ü yükünürm(ä)n 10  
yok ‘nonexistent’  
y. kurug ‘empty<sub>2</sub>’ 05  
y. tetir 06  
yörüg ‘explanation, interpretation’  
viyančane y.+i 15  
yükün- ‘to bow down’  
y.-ürm(ä)n atı kötrülmiškä (Skt. *namo bhagavate*) 16  
töpön yinčürü y.-ü[rm](ä)n 03  
töpön yinčürü y.-ürm(ä)n 10  
agir ayamakın y.-ürm(ä)n 08  
yükün[č] ‘worship’  
y. y[ör]ügi 11

## Conclusion

Belonging to the Old Uyghur *Ārya-sarva-durgati-pariśodhana-uṣṇīṣavijayā-nāma-dhāraṇī*, which was published by F.W.K. Müller in the edition of *Uigurica* II on the basis of block prints in the Berlin Turfan Collection; this fragment of manuscript that is being preserved in the same collection with the archive number U 2378a (T I T 301.500) is examined in this article.

The transcription, transliteration and translation of the manuscript with explanations are also presented. In addition, a glossary of the fragment is prepared. The Sanskrit transcription and translation of *dhāraṇī* phrases of this facsimile to Old Uyghur makes the fragment of manuscript special.<sup>10</sup> Revisited edition of the text, together with the fragments that have not yet been published, will ensure a better understanding of Central Asian Turkish Buddhism through written sources.

### Sonnotlar

- 1 Esoteric Buddhism, adopted as a form of Mahāyāna, involves a widespread practice of magical methods and is mostly concerned with ritual practices. Esoteric Buddhism, which should not be regarded as a separate school from Mahāyāna, is called with various concepts such as “Tantric Buddhism, Vajrayāna, Mantrayāna and even Occult Buddhism” (Sørensen 2011a: 155).
- 2 Sørensen, who distinguishes Esoteric Buddhism into several phases from a historical perspective, indicates that the fifth and the sixth centuries are the first phase of the Esoteric Buddhism. Since this phase points out to the *dhāraṇī* sūtras, the concept of *Dhāraṇī* Buddhism could be used for this phase of the Esoteric Buddhism. The next phase is dated between the sixth and the seventh centuries and called *Developed Esoteric Buddhism*. Ritual programs and techniques come to the forefront in this period of Indian Buddhist influence. The last period is dated between the eighth and the ninth centuries and called as *Mature Esoteric Buddhism*. (Sørensen 2015: 252-253).
- 3 Copp 2011 and Hidas 2015, which focuses on *dhāraṇī* sūtras as its topic and involves a comprehensive evaluation of *dhāraṇī* sūtras should be mentioned here.
- 4 Old Uyghur *Ārya-sarva-tathāgata-uṣṇīṣa-sitātapatrā-nāma-aparājitā-dhāraṇī* (cf. Röhrborn-Róna-Tas 2005), which was fully published by Röhrborn and Róna-Tas and the Old Uyghur *Amṛtadundubhisvaradhāraṇī* (cf. Yakup 2016: 126-136), which was published with the title of Text B in BT XXXVI by Yakup can be examples for other *dhāraṇī* texts found in Old Uyghur.
- 5 18th-21st volumes of *Taishō Tripitaka*, the publication of the Chinese Buddhist canon, mainly contain texts of Esoteric Buddhism. 18th-21st volumes of *Taishō Tripitaka* on Esoteric Buddhism have been examined

in detail in Giebel 2011. The remaining volumes have been examined in detail in Sørensen 2011b.

- 6 Other translations of this text include *Taishō* vols. 968-974. Chandra states that this Sanskrit text was translated/transliterated fifteen times from the seventh century to the fourteenth century and presents this translations as a list (Chandra 1980: 126-127). See, also Copp 2005: 171-192.
- 7 In his article on the Tibetan word *čoga*, which was used in Old Uyghur *Uṣṇīṣavijayā-nāma-dhāraṇī*, Kara stated that whether the text was produced through translation from a Tibetan version or with the impact of Tibetan version will be the subject of further studies (Kara 1996: 177).
- 8 For the transcription and interlinear translation of the *mantra* section in *Uṣṇīṣavijayā-nāma-dhāraṇī*, the Sanskrit publication, which is based on *Taishō* No. 979 vol. 19 and prepared by F. Max Müller and Bunyiu Nanjio is remarkable (Müller-Nanjio 1884: 22-26).
- 9 The translation of this sentence is completely based on Zieme 2013: 183.
- 10 There are also many block prints belonging to this text that contains *dhāraṇī* words; but they do not contain Old Uyghur translation. Below two fragments, which have not been published yet, can be presented as example. Only the transcription and Sanskrit translation of the fragments will be presented for this article:

U 4636 (T II M I) (cf. Yakup-Knüppel 2007: 172, catalogue no. 221)

01	mq' s'rv' t't'k'd' swk'd' v'r'	mahā sarva tathāgata sugata vara
02	v'č'n' ''myrt' ''pyšyk' mq' mwdyr'	vacana amṛta abhiṣekai mahā-mudre
03	m'ndyr' p'd'y' ''q'r' ''q'r' m'my	mantra-padaī āhara āhara maṇi
04	''ywr s'nd'r'ny šwtd'y' šwtd'y'	āyuh saṃ-dhāraṇi śodhaya śodhaya
05	vyšwtd'y' vyšwtd'y' k'k'n' swv'p'w'	viśodhaya viśodhaya gagana svabhāva

U 4467 (cf. Yakup-Knüppel 2007: 170, catalogue no. 217)

01	s'm'nd' ''smy p'ryšwtdy [ ]	samantā pariśuddhe
02	kylyt'y' ''tyšd'n' ''[ ]	hṛdaya abhiṣṭhānā[dhiṣṭhita]
03	mwdyry mq' mwdyry mq' mwdyr[y	mudre mahā-mudre mahā-mudre
04	m'ndyr'p'dy sv'q'	mantra-padaī svāhā

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