

# On an Old Uyghur fragment of the Huayan Chanyi 華嚴懺儀 ‘Huayan Repentance Ritual’ from the Berlin Turfan Collection

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## ABSTRACT

The Old Uyghur fragment U 3901 (T.M. 96) kept in the Berlin Turfan collection recently published by Professor Peter Zieme is not from the translation of the *Buddhāvataṃsaka-sūtra* in eighty volumes, as he argues, but represents part of an invocation of bodhisattvas found in the *Da fangguang fo huayan jing hai-yin daochang shi zhong xingyuan chang bianli chanyi* 大方廣佛華嚴經海印道場十重行願常徧禮懺儀, an important monument of late Tangut Buddhism. It is a new text which is not known yet in the Old Uyghur Buddhist literature. This paper presents an analysis of the text and its new edition.

## KEYWORDS

Old Uyghur, Berlin Turfan collection, *Buddhāvataṃsaka-sūtra*, Huayan Chanyi 華嚴懺儀, Tangut Buddhism

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In 2016, Professor Peter Zieme published an almost perfectly preserved Old Uyghur folio currently kept in the Berlin Turfan collection under the shelf number U 3901 (T.M. 96). He identified it as part of the Old Uyghur translation of the *Buddhāvataṃsaka-sūtra* in eighty volumes. Now, it was included in his new book.<sup>1</sup> Indeed, the names of the bodhisattvas found in this Old Uyghur folio occur in book twenty-seven ‘The ten concentrations’ of the *Buddhāvataṃsaka-sūtra* in eighty volumes, or the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*,<sup>2</sup> translated by the Khotanese Buddhist monk Śikṣānanda between 695 and 699 (Taishō, vol. 10, No. 279), as P. Zieme points out. However, the text is not from the translation of the 80-Fascicle Version, as P. Zieme argues, but represents part of the Old Uyghur translation of the *Da fangguang fo huanjing haiyin daochang shi zhong xingyuan chang bianli chanyi* 大方廣佛華嚴經海印道場十重行願常徧禮懺儀, namely ‘The Repentance Ritual on the Platform of Ocean-like Samādhi from the *Buddhāvataṃsaka-sūtra*’, which is also known by the short title *Huayan chanyi* 華嚴懺儀, namely the *Huayan Repentance Ritual* (henceforth *Huayan Repentance Ritual*). The Chinese text is included in volume 74 of the *Zokuzōkyō* 續藏經 or *Xuzangjing* under No. 1470. The text is an important monument of late Tangut Buddhism. To the best of my knowledge, no translation of this text is known in Old Uyghur Buddhist literature yet. In this paper, I discuss some philological aspects of this Old Uyghur text and submit its new edition with some comments on its reading and explanations as the existing edition by P. Zieme is available in a relatively economic form.

## 1. FORMAL ASPECTS AND THE CHARACTERISTICS OF THE TEXT

The Berlin fragment U 3901 is a rather large sheet measuring 30.5 cm (height) 28.3 cm (width) and contains, on the front side, an Old Uyghur text carefully written in the cursive type of Old Uyghur script, while its back side is left unwritten. The entire sheet was pasted onto a larger white sheet during the restoration process. Unfortunately, nothing can be concluded concerning the place and time of purchase from its finding signature (Fundortsignatur) T.M. 96, because T.M. merely indicates Turfan/Turkistani, although the fragment is definitely from somewhere else in the Turfan region. The currently available part of the text comprises 17 lines, each consisting of an independent sentence/clause representing the invocation of one specific bodhisattva.

We find the names of these bodhisattvas occurring in the Old Uyghur text in the same order as in the following two Chinese Buddhist texts:

- (i) in the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*, and
- (ii) in the *Huayan Repentance Ritual*.

The occurrence of the identical bodhisattva names in the same order as in the Old Uyghur text might be one of the reasons that have led P. Zieme to conclude that the text is from the translation of the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. However, what we find in the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra* are only the names of bodhisattvas, and the text does not have any expression parallel to the clause *yükünü täginürbiz ... kuṭinga* ‘We venture to

<sup>1</sup> See academia.edu June 2016; Zieme 2020: 233–234.

<sup>2</sup> See Taishō, No. 279, vol. 10, 211b05–211b10. Below, I use ‘the 80-Fascicle Version’ or ‘the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*’ to refer to this text. For this term, see Hamar 2020.



bow to the Majesty of ...’, in which the bodhisattva names are inserted into the clause. Certainly, this clause structure is crucial in defining the characteristics of the text. The lack of this clause structure in the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra* is decisive, and its omission in the Old Uyghur text is unusual for Old Uyghur *sūtra* texts, which often faithfully render such expressions, closely following the clause structure of the original text. Put differently, if the original text that served as the basis of the Old Uyghur translation only had bodhisattva names, it is very unusual for the Old Uyghur translation to present these bodhisattva names in the frame of such a clause. I think the use of such a clause type in the Old Uyghur text clearly implies that the original Chinese text had *nanwu* 南無 or *nanmo* 南謨; both transliterate Sanskrit *namo*, which is often rendered into Old Uyghur by means of *yükünürm(ä)n* or *yükünürbiz*. This is known from the translation of sentences of similar structure that contain Buddha names in the famous Old Uyghur Buddhist text *Altun Y(a)ruk Sudur*, namely the *Suvarṇaprabhāsa-sūtra*, or the *Golden Light Sūtra*,<sup>3</sup> and also from the well-known Old Uyghur ritual text *Kṣānti Kīlguluk Nom Bitig*.<sup>4</sup> Therefore, the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra* that does not contain this word can hardly be identified as the source of the Old Uyghur fragment in question. Unlike the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*, in the parallel passage in the *Huayan Repentance Ritual*, the bodhisattva names occur as part of the afore-mentioned clause. That is, we find *nanwu* before each bodhisattva name, as one may expect. Therefore, we believe that not the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*, but the *Huayan Repentance Ritual* served as the basis for our Old Uyghur text. Another point to support this argument is the form of the Old Uyghur fragment: It is written in the cursive type of Old Uyghur script. The hitherto-known fragments of the *Buddhāvataṃsaka-sūtra* are written in the so-called *sūtra* type of Old Uyghur script, which is called by some scholars as square type.<sup>5</sup> The only exception is B128:2, discovered in the Northern Grottoes of the Mogao caves in Dunhuang between 1988 and 1995, which is also written in the cursive type of Old Uyghur script. It consists of a pair of pages and presents parts of a *śloka* from the 45th chapter of the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. Judging from its form and content, we may say that this Dunhuang fragment presents a specially selected part of the text, and it is very unlikely that the entire *sūtra* text had been copied in this form.

The Chinese text *Huayan Repentance Ritual*, which served as the basis of the Old Uyghur translation, was compiled by the prominent Tangut Buddhist monk Yixing Huijue 一行慧覺, who was familiar with both Chinese and Tibetan Buddhism and was active during the Yuan dynasty at the beginning of the 14<sup>th</sup> century.<sup>6</sup> It is a dharma source of repentance consisting of forty-two volumes. Its structural unit is the 晌 *shang* which usually means ‘midday’, ‘around noon’; however, its meaning in this context is unclear. The text includes *gāthās*, mantras, praises, and hymns as well as various forms of repentance, etc.<sup>7</sup> It basically follows the structure of the last book of the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra* or the 40-Fascicle Version of the *Buddhāvataṃsaka-sūtra*.<sup>8</sup> The work was completed around 1290 when Yixing Huijue was in Hexi

<sup>3</sup> See Raschmann 2003: 97–105.

<sup>4</sup> See Wilkens 2007: ll. 2429–2470, 2741–2772.

<sup>5</sup> See Moriyasu 1996: 68–69, 79–81, 91–93; Moriyasu 2004.

<sup>6</sup> See Shi 1981; Chikusa 2000; Cui 2010; Solonin 2012.

<sup>7</sup> See Solonin 2012: 18.

<sup>8</sup> See Solonin 2012: 53.



河西.<sup>9</sup> Its spread during the Yuan dynasty shows that Tangut Buddhism continuously developed during that time and also effected the Buddhism of the early Yuan dynasty.<sup>10</sup>

The Old Uyghur text translates parts of the *gāthās* included under the title *Ci Puxian wei zhu pusa haizhong* 次普賢為主菩薩海眾 ‘Second, Sea of bodhisattvas led by Samantabhadra’ included in the 24<sup>th</sup> chapter of the *Huayan Repentance Ritual*. The *gāthās* included in this chapter consist of 110 lines, and the Old Uyghur text corresponds to lines 67–81. This implies that most of the text preceding or following it is missing. It is unclear whether the entire text of the *Huayan Repentance Ritual* or only the *gāthās* were translated into Old Uyghur. Judging from the size and style of the text, we assume that only the *gāthās* in this chapter were selected for translation. Similar invocations are already known in the Old Uyghur literature. One interesting text is the invocation of various Buddhas from a banner inscription kept at the Museum for Asian Art.<sup>11</sup> Its first line starts with *namo burhan kutinga* ‘(I) bow to the Majesty of Buddha’, and then we find *namo yūkūnürm(ä)n ... kutinga* ‘I bow to the Majesty of ...’ or *yūkūnürm(ä)n ... kutinga* ‘I bow to the Majesty of ...’ Another interesting text is the Chinese invocation text with glosses in Old Uyghur script. It clearly demonstrates that the text was read in the Inherited Uighur Pronunciation of Chinese (IUPC) and used by Old Uyghur Buddhists.<sup>12</sup> From a fragment kept at the National Library of China (shelf number GT15-28, henceforth the Beijing fragment), we clearly know that the entire *Huayan Repentance Ritual* was translated into Old Uyghur. The Beijing fragment is from the beginning of the second chapter and contains the complete Old Uyghur title of the text which can be transcribed and translated as following:<sup>13</sup>

(1) *namo budaya* : *namo d(a)rmaya* : *namo sanggaya*: (2) *ulug bulung yingak sayukı ärtingü keng alkıg* (3) *burhanların lenhua čäčäk üzäki etigi* (4) *yaratıgı atlg sudurtakı* : *taluy tamga atlg* (5) *nomlug orunta on kaşın yorık kut kolunmak* (6) *üzä* : *uzaşı tüzükä yūkünč yūkünüp kşanti kılğuluk yörüg nom bitig ikinti küün* ::

Translation: *Namo Buddhāya! Namō Dharmāya! Namō Saṃghāya!* [Homage to the Buddha! Homage to the Dharma! Homage to the Saṃgha!] Explanatory Doctrine for Repentance by always bowing to all through the ten folds of practice and vows in the place of doctrine called Sea Seal within the *sūtra* called Decoration and Adornment with Lotus Flower of extremely broad Buddha’s to all sides and in all directions, Chapter two.

The Beijing fragment comes from another manuscript written in the *sūtra* type of Old Uyghur script. Both versions of the text must have been read and recited by Old Uyghur Buddhist monks as an important ritual doctrine. Most importantly, the existence of these fragments demonstrates that the *Huayan Repentance Ritual*, an essential work of the late Tangut Buddhism, was also known to and used by Old Uyghur Buddhists during the Yuan dynasty.

<sup>9</sup> See Solonin 2012: 8.

<sup>10</sup> See Solonin 2012: 53.

<sup>11</sup> See Battacharya 2002: 466.

<sup>12</sup> See Raschmann and Takata 1993; for IUPC, see Shōgaito et al. 2015.

<sup>13</sup> For the first edition of this fragment, see Mirkamal and Saren 2020. I made some important corrections to the readings of this edition without mentioning them here in detail.



## 2. ON THE CHINESE SOURCE TEXT

Thus far, several versions of the Chinese text have been discovered. It is said that the book, which is currently kept in the Xi'an 西安 Museum in China, was made in the 27th year of Zhiyuan 至元 (= 1290) is the earliest version of the text.<sup>14</sup> The version of the text included in the *Zokuzōkyō* (No. 1470) was considered a late copy. It was discovered in the Chongning 崇寧 temple in Dali 大理, Yunnan 雲南 province, China. It must have been produced in 1641.<sup>15</sup>

The names of bodhisattvas found in the *Zokuzōkyō* version of the text demonstrate some divergences from the corresponding part of the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. First of all, the names of some bodhisattvas mentioned in the first to sixth lines of the text do not occur in the corresponding passage in the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra* although the names of five bodhisattvas occur in different parts of the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. The only exception is the name of *Qing lianhua pusa* 青蓮華菩薩, namely Blue Lotus Flower Bodhisattva, which is absent from the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. Interestingly, the name of the Blue Lotus Flower Bodhisattva occurs in the 60-Fascicle Version of the *Buddhāvataṃsaka-sūtra* translated by Buddhābhaddra (Taishō, No. 278, vol. 9, 590b20). This shows that the text was extended with additional bodhisattva names taken from different parts of the *sūtra* text, considering all versions of the *sūtra* text with the inclusion of Buddhābhaddra's translation. Secondly, certain characters which occur as part of bodhisattva names differ from their form in the 80-Fascicle Version of the *Buddhāvataṃsaka-sūtra*. The obvious one is the name of *Puguang zhao pusa* 普光照菩薩, which was translated by Thomas Cleary (1993) as 'Universal Illumination Bodhisattva'. The text edited in the *Zokuzōkyō* contains a wrong character 元 *yuan* 'original' instead of 光 *guang* 'light'.<sup>16</sup> The Old Uyghur text correctly renders the name of this bodhisattva *tüz[üti]n singlar y(a)rukı üzä yaltritdači bo[dist]v* 'the Bodhisattva who illuminates with his Universal Light', demonstrating that the text which served as the basis for the Old Uyghur translation was not the version included in the *Zokuzōkyō* but the other copy of the text which shows the name of this bodhisattva in its correct form.

It should be mentioned that there is another Buddhist monk with the name Yixing Huijue 一行慧覺, who was born in 683 and died in 727. According to Osabe Kazuo 長部和雄 (1963: 1–5), he was originally from Changle 昌樂 in Weizhou 魏州. In his youth, he extensively studied traditional Chinese sciences as well as Daoist texts under a Daoist adept (Chin. *daoshi* 道士) named Yin Chong 尹崇. He subsequently studied the Vinaya (Chin. *jielü* 戒律). In 717, Emperor Xuanzong 玄宗 ordered his uncle to summon him to court to assist Śubhakarasiṃha (Chin. Shan Wuwei 善無畏) in translating the *Dari jing* 大日經 (Taishō, vol. 18, No. 848), i.e. the *Mahāvairocana-sūtra*. There, in 721, he made the first draft of the *Kaiyuan Dayan li* 開元大衍歷 'the Kaiyuan era *Dayan* calendar' which was completed in 727. During these years, he compiled several works on calendrical science and Buddhism. In 724, the *Mahāvairocana-sūtra* was completed, and, thereafter, Yixing 一行 was requested to make further clarifications of the text. Thus, he composed his commentary, the *Dari jing shu* 大日經疏 (Taishō, vol. 39, No. 1796), which is thought to have been completed in 725. Both the Tendai 天台 and Shingon 真言 schools claim him in their respective

<sup>14</sup> See Solonin 2012: 18–19.

<sup>15</sup> See Solonin 2012: 19.

<sup>16</sup> See Taishō, vol. 10, No. 279, 211b8-9.



lineages.<sup>17</sup> In a considerable number of works, the names of these two monks are often confused. Even the afore-mentioned text included in the *Zokuzōkyō* claims that the text was recorded by the Tang dynasty monk Yixing 一行, according to the *sūtra* text.

### 3. TEXT IN TRANSCRIPTION, transliteration, AND TRANSCRIPTION

#### 3.1 Transcription and transliteration

- 01 [yükünü täginürbiz] nom közlüg bodis(a)t(a)v kuṭinga  
[ ] nwm kwyz lwk pwdystv qwdynk'
- 02 [yükün]ü täginürbiz bilgä bilig bulit bodis(a)t(a)v kuṭinga  
[ ]w t'kynwrpyz pylk' pylyk pwlyt pwdystv qwdynk'
- 03 yükünü täginürbiz yumṭaru tutdaçılarning eligi hanı bodis(a)t(a)v kuṭinga  
ywkwnw t'kynwrpyz ywmd'rw twtd'cy l'r nynk 'ylyky q'ny pwdystv qwdynk'
- 04 [yükünü täginürbiz turunčsuz küsüslüg bodis(a)t(a)v kuṭinga  
[ ]wkwnw t'kynwrpyz twrwncswz kwysws lwk pwdystv qwdynk'
- 05 yükünü täginürbiz bilgä bilig ağıllıg bodis(a)t(a)v [k]u[ṭing]a  
ywkwnw t'kynwrpyz pylk' pylyk 'qylyqlyq pwdystv [ ]w[dyndk']
- 06 yükün]ü täginürbiz köngül hanın ötgürmiş bodis(a)t(a)v [kuṭing]a  
[ ]w t'kynwrpyz kwnkw l' q'n yn 'wydkwrmys pwdystv [ ]'
- 07 [yükün]ü täginürbiz içtin singar tuymış bilgä biliglig bodis(a)t(a)v kuṭinga  
[ ]w t'kynwrpyz 'ycdyn synk'r twymys pylk' pylyklyk pwdystv qwdynk'
- 08 [yükün]ü täginürbiz burhanlarning bilgä biligintä<sup>18</sup> turmiş bodis(a)t(a)v kuṭinga  
[ ]w t'kynwrpyz pwrq'n l'r nynk pylk' pylyk ynt' twrmys pwdystv qwdynk'
- 09 [yükün]ü täginürbiz yumṭaru tutdaçı teṭimlig kınımlıg kü[člü]g bodi[s(a)t](a)v kuṭinga  
[ ]w t'kynwrpyz ywmd'rw twtd'cy tydymlık qynymlyq kw[ ]k pwdy[ ]v qwdynk'
- 10 [yükün]ü täginürbiz yer orunug tutdaçı [küčlüg bodis(a)t(a)v kuṭ]inga  
[ ]w t'kynwrpyz yyr 'wrwnwq twtd'cy [ ] ynk'
- 11 [yük]ünü täginürbiz suk[a]nčig ay t(ä)ng[ri bodis(a)t(a)v kuṭing]a  
[ ]wnw t'kynwrpyz swq[ ]n cyq 'y tnk[ ]'
- 12 [yükü]nü täginürbiz [s]umer tag töpülüg [bo]dis(a)t(a)v [k]uṭinga  
[ ]nw t'kynwrpyz [ ]wmyr t'q twypw lwk [ ]dystv [ ]wdynk'
- 13 [yükünü] täginürbiz ärdini töpülüg bod[i]s(a)t(a)v kuṭinga  
[ ] t'kynwrpyz 'rdyny twypw lwk pwd[ ]stv qwdynk'
- 14 yükünü täginürbiz tüz[üti]n singar y(a)ruki üzä yaltritdaçı bo[dis(a)t](a)v kuṭinga  
ywkwnw t'kynwrpyz twyz[ ]n synk'r yrwqy 'wyz 'y'ltrytd'cy pw[ ]v qwdynk'
- 15 yükünü täginürbiz čoglug y[a]lınlig ädgülüg elig han [bo]dis(a)t(a)v k[uṭin]ga  
ywkwnw t'kynwrpyz cwqlwq y[ ]lynlyq 'dkwlwk 'ylyk q'n [ ]dystv q[ ]k'
- 16 yükünü täginürbiz bilgä biliglig tilgänlig [bo]dis(a)t(a)v kuṭinga  
ywkwnw t'kynwrpyz pylk' pylyklyk tylk'n lyk [ ]dystv qwdynk'
- 17 yükünü täginür[bi]z ulug čoglug yalınlig ädgülüg bodis(a)t(a)v kuṭinga  
ywkwnw t'kynwr[ ]z 'wlwq cwqlwq y'lyn lyq 'dkwlwk pwdystv qwdynk'

<sup>17</sup> See also DDB, entry 一行.

<sup>18</sup> *t'* is written by a later hand.



### 3.2 Chinese parallel text

Below I include the text from the *Zokuzōkyō* as a parallel to the Old Uyghur text. It is taken from the electronic version of the *Zokuzōkyō*, published as part of the online Buddhist canon by the Chinese Buddhist Electronic Text Association (CBETA).<sup>19</sup> The numbers correspond to the line numbers of the Old Uyghur text. They were added by me for the sake of comparing the text with its Old Uyghur translation.

- 01 南無法眼菩薩
- 02 南無慧雲菩薩
- 03 南無總持王菩薩
- 04 南無無住願菩薩
- 05 南無智藏菩薩
- 06 南無心王菩薩
- 07 南無內覺慧菩薩
- 08 南無住佛智菩薩
- 09 南無陀羅尼勇健力菩薩
- 10 南無持地力菩薩
- 11 南無妙月菩薩
- 12 南無須彌頂菩薩
- 13 南無寶頂菩薩
- 14 南無普元照菩薩
- 15 南無威德王菩薩
- 16 南無智慧輪菩薩
- 17 南無大威德菩薩

(*Zokuzōkyō* 續藏經, vol. 74, No. 1470, vol. 24, 266c22-267c6)

### 3.3 Translation of the Old Uyghur text

- 01 [We venture to bow] to the Majesty of the Bodhisattva who possesses the Eye of Dharma!
- 02 We venture to bow to the Majesty of the Cloud of Wisdom Bodhisattva!
- 03 We venture to bow to the Majesty of the Spellholding King Bodhisattva!
- 04 We venture to bow to the Majesty of the Nondwelling Vows Bodhisattva!
- 05 We venture to bow to the Majesty of the Bodhisattva who possesses Treasure of Wisdom!
- 06 We venture to bow to the majesty of the Bodhisattva who Understood Mind King!<sup>20</sup>
- 07 We venture to bow to the Majesty of the Bodhisattva who possesses the Inwardly Enlightened Wisdom!
- 08 We venture to bow to the Majesty of the Bodhisattva Abiding in the Wisdom of Buddhas!

<sup>19</sup> [http://tripitaka.cbeta.org/X74n1470\\_024](http://tripitaka.cbeta.org/X74n1470_024).

<sup>20</sup> The Chinese text has *Xinwang Pusa* 心王菩薩 'the Kind-Minded Bodhisattva'.





- 09 We venture to bow to the Majesty of the obstinate, steadfast, forceful Bodhisattva who Holds (to the Good)!<sup>21</sup>
- 10 We venture to bow to the Majesty of the [forceful] Bodhisattva who Sustains Earth and Place!
- 11 We venture to bow to the Majesty of the Marvellous Moon Bodhisattva!
- 12 We venture to bow to the Majesty of the Peak of Mount Sumeru Bodhisattva!
- 13 We venture to bow to the Majesty of the Peak of Jewel Bodhisattva!
- 14 We venture to bow to the Majesty of the Bodhisattva who Illumines with his Universal Light!<sup>22</sup>
- 15 We venture to bow to the Majesty of the Bodhisattva who is the Splendid and Resplendent King of Merit!
- 16 We venture to bow to the Majesty of the Wheel of Wisdom Bodhisattva!
- 17 We venture to bow to the Majesty of the Splendid and Resplendent Bodhisattva of Merit!

### 3.4 Commentaries

03 *yumtaru tutdačılarning eligi hanı bodis(a)t(a)v*: Might be translated as ‘King and Khan of Those who Completely Hold Bodhisattva’, here it renders *Zongchi wang pusa* 總持王菩薩, which was translated by Thomas Cleary (1993: 813) as ‘Spellbinding King’. It refers to Dhāraṇī King or Dhāraṇī King Bodhisattva whose name also appears as the first of ten bodhisattvas mentioned in the *Da bei tuoluoni jing* 大悲心陀羅尼經 (Taishō, No. 1060), namely the *Great compassionate heart dhāraṇī-sūtra*. The phrase *yumtaru tutdačılar* which as part of this term means ‘one who completely retains’ is a word-for-word translation of the Chinese *zongchi* 總持, which means ‘to hold to the good’, ‘trying to prevent evil activity’, ‘completely retain the Buddhist teachings’, ‘total retention’, ‘perfect memory of all that one has been taught’; see Digital Dictionary of Buddhism (henceforth DDB), entry 總持. See also the note to *yumtaru tutdači teyimlig kınımlıg kü[člü]g bodi[s(a)t](a)v* in line 09 below.

04 *turunčsuz küsüşlüg bodis(a)t(a)v*: Might be translated as ‘Bodhisattva with Nonabiding Desire’, or ‘Bodhisattva of Nonabiding Desire’, here it renders 無住願菩薩 *wuzhu yuan pusa* ‘Nonabiding to Desire Bodhisattva’ whose name is mainly known from the 80-Fascicle Version of the *Bud-dhāvataṃsaka-sūtra*. *turunčsuz* ‘nonabiding’, ‘nondwelling’ is a formation from *tur-* ‘to stand’, ‘to stay’ by means of *-(X)nčsXz*. This word, as P. Zieme states, is not known from hitherto-edited Old Uyghur texts. For the words derived by means of *-(X)nčsXz*, see Erdal 1991: 349–356.

06 *köngül hanın ötgürmiš bodis(a)t(a)v*: Might be translated word-for-word as ‘Bodhisattva who Thoroughly Understood Mind-King’, here it renders *Xin wang pusa* 心王菩薩 ‘the Mind-King Bodhisattva’ who is also known as the Bodhisattva Ruler of Mind. The rendering of 心王菩薩 as *köngül hanın ötgürmiš bodis(a)t(a)v* ‘Bodhisattva who Thoroughly Understood Mind-King’, or ‘Bodhisattva who Got to the Bottom of Mind-King’ is interesting.

09 *yumtaru tutdači teyimlig kınımlıg kü[člü]g bodi[s(a)t](a)v*: Might be translated as ‘Obstinate, Steadfast, Forceful Bodhisattva who Totally Retains’, or ‘Obstinate, Steadfast, Forceful Bodhisattva

<sup>21</sup> The Chinese text has *Tuoluoni yongjian li Pusa* 陀羅尼勇健力菩薩 ‘the Forceful Power of Spells Bodhisattva’.

<sup>22</sup> The Chinese text has *Pu guangzhao Pusa* 普光照菩薩 ‘the Universal Illumination Bodhisattva’.





tva who Totally Holds, here it renders *Tuoluoni yongjian li pusa* 陀羅尼勇健力菩薩, which was translated by Th. Cleary (1993: 813) as ‘Forceful Power of Spells’. P. Zieme (2016: 2) reads it as *tidimlig kanımlıg k[öngüllü]g b.* and translates it as ‘Einen mutigen und starken Sinn des Zusammenhaltenden Habender’. However, *teṭimlig kınımlıg* is a nominal phrase which is used to render Chin. *yongjian* 勇健 ‘brave and strong’, or ‘strong’ (see Shōgaito et al. 2015: 83–84); *kanımlıg*, on the other hand, means ‘satisfied’. Judging from the translation, *tidimlig kanımlıg* found in P. Zieme’s edition is simply a typing error. Problematic is P. Zieme’s reconstruction of the next word as *k[öngüllü]g* ‘of ... mind’. I propose *kü[člü]g* ‘powerful, forceful’, and it renders here Chin. *li* 力 ‘power’, ‘powerful’. Interestingly, the Old Uyghur translator renders *tuluoni* 陀羅尼, the Chinese transcription of Sanskrit *dhāraṇī*, by means of *yumṭaru tutdači*, which is the selective copy of Chin. *zongchi* 總持 ‘total retention’. This phrase is often used to render Chin. 總持 in some Old Uyghur texts although the common term to render it is *darni*, a global copy of *dhāraṇī*; see also the previous note to *yumṭaru tutdačılarning eligi hanı bodis(a)t(a)v* in line 03.

10 *yer orunug tutdači* [küčlüg bodis(a)t(a)v]: Might be translated as ‘[Forceful] Bodhisattva who Sustains Earth and Place’, or ‘Earth Sustaining [Powerful Bodhisattva]’, or ‘Earth Sustaining [Strength Bodhisattva]’, here it renders Chin. *Chidi li pusa* 持地力菩薩 which was translated by Th. Cleary (1993: 813) as ‘Earth Sustaining Power (Bodhisattva)’. P. Zieme (2016: 2) reads it as *yer orunug tutdači* [ b.] and translates it as ‘Den Platz Haltender-[Starker]’, identifying him as Dharaṇīmdhara. However, he does not restore the damaged letters following *tutdači*, though he offers an additional word ‘Starker’ in the translation despite his text not having any word with this meaning. I restore the damaged part of the text as [küčlüg] or [küč] as the Chinese text has *li* 力 ‘power’, ‘powerful’ as part of *Chidi li* 持地力. The name of this bodhisattva occurs in some texts as *Chidi pusa* 持地菩薩 ‘Dharaṇīmdhara Bodhisattva’, without *li* 力. He is known as the ruler of the earth, or land; see DDB, entry 持地.

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