

A STUDY ON SEVERAL NEW FRAGMENTS OF THE *SÄKIZ YÜKMÄK YARUQ SUDUR* IN UIGHUR SCRIPT

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In this paper five new and unpublished fragments of a Buddhist sutra in Uighur script will be presented. According to our research, they belong to *The Scripture of the Divine Spell of the Eight Yang of Heaven and Earth Spoken by the Buddha*, i.e., *säkiz yükmäk yaruq sudur (SYY)* (*Fo shuo tiandi bayang shenzhou jing* 佛說天地八陽神咒經, T85n2897). The first three fragments (T2 a/b, T3, T4) from Turfan were discovered by our technicians during their protection work of the cultural relics section while they were classifying, cleaning and repairing other objects. Due to several reasons, these documents have not been numbered up to now. Advised by our technicians we have numbered them with the capital letter T. Two fragments (U1895 a/b and U1896 a/b)¹ belong to the Turfan Collection of Berlin². The paper mainly gives transcriptions, translations, and notes.

Key words: SYY, transcription and notes, translation.

1. The Description of Fragment T2 in the Database of the Project

Condition: fragment
Size (cm): 17.5 × 16.5
Colour: dark yellow
Thickness: thick

¹ Here, I would like to express my gratitude to Peter Zieme who gave me some ideas and suggestions about the text decipherment; I am, however, responsible for all mistakes and misinterpretations. I am also grateful to Dr. Ben Van Overmeire who kindly checked my English and made valuable comments.

² The digital images are accessible in the Digital Turfan Archive of the Berlin Brandenburg Academy of Sciences and Humanities.

Hardness: soft

Paper quality: mid-range

Script: Uighur

Handwriting style: block

Contents: *SY*

Remarks: with lower marginal line in red colour on both sides.

1.1. Transcription

(recto) T2.a

- 01 [yoq quruγ-ta] öñi ymä yidyip[ar] bul[tuq̄maz]
 02 [inčä ötgürü usar ötrü ol] oq̄ yidyipar yänä yipar
 03 [yükmäk atl(ï)γ³ burqan titir] ymä tilin turqaru⁴ adruq̄
 04 [adruq̄ alq̄inčäsiz tatïylïy tatïy tatar: ol kim tatïylïy tatïy
 05 [tip titir yoq quruγ ymä] ol oq̄ ärür: ol kim yoq̄ quruq̄ titir
 06 [tatïylïy⁵ tatïy ymä ol oq̄ ärür]r: tatïy-ta öñi yoq̄ quruγ
 07 [bultuq̄maz yoq quruγ-ta⁶ öñ]gi ymä tatïylïy tatïy bultuq̄[maz]
 08 [inčä ötgürü usar ötrü ol yo]q̄ tatïylïy tatïy yänä no[m ögrünčü]

(verso) T2.b

00 tört y(i)g(i)rmi:

- 01 [atl(ï)γ burqan titir. ymä] ät'öz-i turqaru adruq̄ [a]d[ruq̄ alq̄inčäsiz]
 02 [säviglig börtmäk börtär : ol] kim börtmäk tip titir : [yoq quruγ⁷]
 03 [ymä ol oq̄ ärür : ol kim yo]q̄ quruγ titir : börtmäk y(ä)mä ol
 04 [yoq̄ ärür : börtmäkdä⁸ öñi] yoq̄ quruγ bultuq̄maz : yoq̄ quruγ
 05 [öñi ymä börtmäk bultu]q̄maz inčä ötgürü usar ötrü
 06 [ol oq̄ börtmäk yänä⁹ bilgä bi]lig yaltriq̄-lïy atlïy burxan :
 07 [titir : ymä köñüli biligi¹⁰ turqaru]ju¹¹ adruq̄ adruq̄ alq̄inčäsiz törü saq̄in
 08 [-ur adïrar¹² : ol kim törü tip titi¹³]r yoq̄ quruγ y(ä)mä ol [o]q̄ [ärür]

³ The original picture in Pchelin and Raschmann's (2016) version has a dot above the letter *γ*.

⁴ Here, the letter *q* has two dots above, while there is only one dot in Pchelin and Raschmann's version.

⁵ *tatïylïy*: Ilc, cf. Oda (2015, 1289. 175, text volume).

⁶ *quruqta*: IId, cf. Oda (2015, 1290. 176, text volume).

⁷ *yoq quruγ*: Ia, Ilc, cf. Oda (2015, 1293. 179, text volume).

⁸ *börtmäkdä*: Ia, cf. Oda (2015, 1294. 180, text volume).

⁹ *ötrü ol ok börtmäk yänä*: Ilc, cf. Oda (2015, 1294. 182, text volume).

¹⁰ *ymä köñüli biligi*: Ilc, cf. Oda (2015, 1295. 183, text volume).

¹¹ *turqaru*: Ia, Ib, cf. Oda (2015, 1295. 183, text volume).

¹² *törö saq̄inur adïrar*: Ib, cf. Oda (2015, 1296. 184, text volume).

¹³ *tip titir*: only attested here.

1.2. Translation

(recto)

(01–08) Apart from (emptiness) (there is no taste) either, (if he is able to fathom this), that being (is said to be the Buddha named Accumulation of Fragrance); Again their tongues constantly (taste the manifold inexhaustible tastes), taste is precisely emptiness (and emptiness is precisely taste), Apart from (smell and fragrance there is no nonexistence and emptiness), (Apart from nonexistence) there is no smell and fragrance, (if he is able to fathom this) that being is said to be the (Buddha named) Dharma Joy.

(verso) 00 (leaf) fourteen

(01–08) Buddha, (named Dharma Joy), (he always feels various inexhaustible pleasant touches). What is called touch, (precisely that is nonexistent), (what is called nonexistent and empty, precisely that is touch), apart from (touch) there is no nonexistence and emptiness; apart from emptiness (there is no) touch (either), if they could fathom thus he could be very much said to be the Buddha Wisdom Light, their minds constantly think about and differentiate manifold inexhaustible (Dharmas), the (Dharmas are precisely) emptiness and emptiness is (precisely Dharma) either.

Chinese original text (T85n2897_p1423b9-14) 香即是空，空即是香，即是香積如來，舌常了種種無盡味，味即是空，空即是味；身常覺種種無盡觸，觸即是空，空即是觸，即是智明如來，意常思想分別種種無盡法，法即是空，空即是法。

1.3. Notes

1. Through comparing the text with the versions published by Pchelin and Raschmann (2016) and Oda (2015), we find the source of the Buddhist text here, which belongs to *SSY*. In general the words and sentence patterns are very similar to the latter text, with only some divergences in word choice.
2. When we observe the damaged lacuna, we can discover that this text just has a lower marginal red line on both sides, which means that the top of this original text should have many missing Uighur scripts. Cross-referencing the scholarly editions of this text published thus far, we can supplement the lacunae in this badly damaged fragment. Up to now, there are no other versions found with the exact same words and sentences that appeared in this text except for Nikolai Pchelin and Simone-Christiane Raschmann's new version in State Hermitage. Beside the latter, we also compare the extant text with the Chinese original, so that we can confidently conclude that the parallel of this text is corresponding to Pchelin and Raschmann's version, lines 23–37. Comparing that, we have found that the version at hand is just a part of that preserved in State Hermitage published by Pchelin and Raschmann (2016).
3. See the two fragments version in Figure 1.

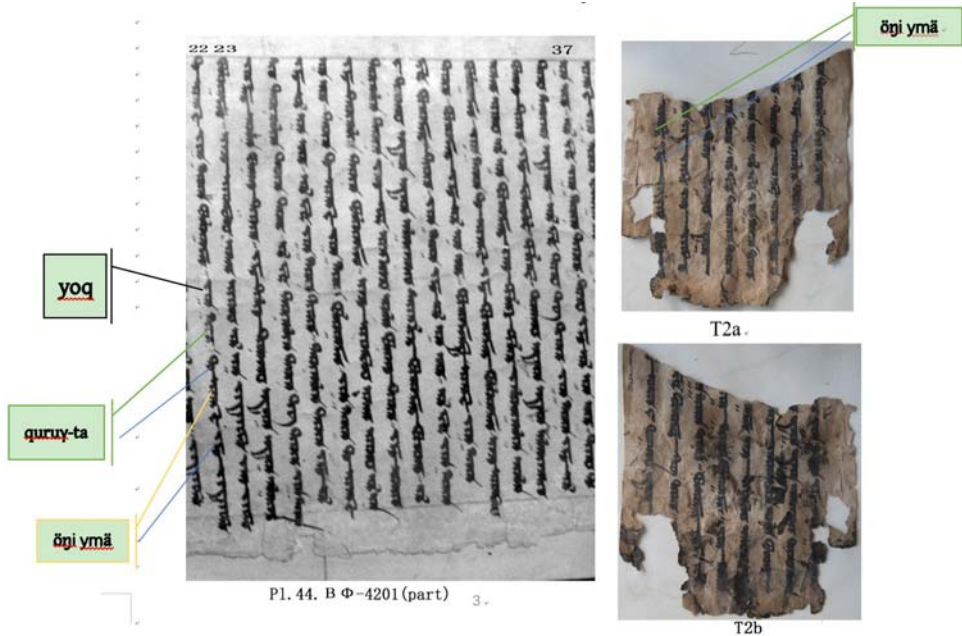


Figure 1. Comparison of two fragments

By comparing the two versions, we have come to the following conclusions. Firstly, fragment T2a/b has a lower marginal line, even though there is much space for writing letters, more words should not be beyond the frame line, just like fragment Pl. 44. BΦ-4201. The length of each line of the Uighur text can be defined to some degree, as the missing Uighur words just appear on the top or partly at the bottom of this fragment (see Figure 1). In other words, the missing words could be emended according to Pl. 44 BΦ-4201. The left picture is taken from Pchelin and Raschmann’s edition as far as it corresponds to the Turfan fragment. Both parallel texts have the same number of Uighur text lines. By combining the two parallels and considering the content, we emended the text beginning with the words ‘yoq quruy-ta’ in line 22 on the basis of Pchelin and Raschmann’s edition as the missing words of T2a. The remainder of the missing words of T2a and T2b could be found in the following passage (lines 23 to 37) in Pchelin and Raschmann.

Besides this, there are some script features that help us to date the fragment. In the whole text the letter /q/ has diacritical dots, i.e. written as q̇ or q̈, e.g. T2, r03, r04, burqan, turqaru. The letter /y/ is sometimes written likewise with two dots as ẏ, e.g. T2, r03, r04, atlıṙẏ, tatiẏ-liṙẏ. Altogether this shows that the fragment should belong to the Yuan period.

2. The Description of Fragment T3–T4 in the Database of the Project

Condition: fragment
 Size (cm): 17.5 × 16.5, 18 × 6.4
 Colour: dark yellow
 Thickness: thick
 Hardness: soft
 Paper quality: mid-range
 Script: Uighur
 Handwriting style: block
 Contents: *SY*
 Remarks: upper and lower marginal line invisible

2.1. Transcription

(recto) T3+T4

T3

01 [kǎntü]n ulɣatur¹⁴ çarısar k(ä)nt[ün]

02 [ymä] kntün ölür uzun[yaş tiläsär]

03 [ö]l(ü) umaz : ämgäkli mänjili [kntün¹⁵]

T4

04 [ö]z qıltaçi titir kimkä[

05 [qı]lñç titir itig yara[tıy qılɣalı saqınsar¹⁶]

06 bitigig oqızun ming tümän yıl[qatägi]

07 [k]in yna burxan qutın bolup [nomluy¹⁷]

08 [tilgän ävirgäy tip yrliqadi¹⁸]

2.2. Translation of Fragment T3+T4

(01–03) When growing up one grows up naturally, and when ageing one ages naturally.

If one (seeks) a long (life), one fails to acquire it, even if one says. ‘May I die!’ one is (unable) to die.

(03–04) Suffering and happiness arise of their own accord.

(05) If one thinks of performing an activity (please read this sutra)

¹⁴ *ulɣatur*: cp. *ulyadsar*: Ia, Ib, Oda 2015: 1751, 449, text volume.

¹⁵ *kntün*: Ia, IIc, cf. Oda 2015: 1757. 451, text volume.

¹⁶ *saqınsar*: Ia, Ib, IIc, cf. Oda 2015: 1759. 453, text volume.

¹⁷ *nomluy*: IIId, cf. Oda 2015: 1763. 455, text volume.

¹⁸ Oda 2015: 1763. 455, text volume.

(06–07) for myriads of years you could acquire the Buddhahood (you will be free from hazards) and (will turn) the
(08) (When the Buddha, god, spoke this Dharma discourse)

Chinese original text (T85n2897_p1425a22-28): 長乃自然長，老乃自然老，求長不得長，求短不得短，苦樂汝自當，欲做有為工，千千萬萬世，得道轉法輪，佛說此經已。

2.3. Notes

1. According to the contents of these two fragments, T3 and T4 could be joined. After reading and comparing the texts with the Chinese Tripitaka, the translation parallels to the *SYY* (T85n2897_p1425a20).
2. The parallel of this text is also corresponding to BT XXXIII 449–454.
3. There are several reasons why we can join the fragments. First, the left one is fragment T3, the right one T4. Based on the calligraphy features, they are written in regular script, block-print. Second, in the content of two leaves, line 4 of T3, the first word *öz qïltačï* becomes very clear after joining fragment T3 and T4, particularly the diacritical dot above the letter -q-. After further consideration it became obvious that the remainder parallels BT XXXIII 449–454. Last but not least, the shape of the two damaged fragments quite nicely fit each other, and the line width of the Uighur of these two fragments is almost the same. See the joined fragments in Figure 2.

3. The Description of Fragment U1895–U1896

The description of fragment U1895–U1896 in the database of the project runs as follows

Condition: fragment

Size (cm): 11 × 9.5; 7.5 × 4.3

Colour: brown

Thickness: thick

Hardness: soft

Paper quality: mid-range

Script: Uighur

Handwriting style: block

Contents: (U1896a+U1895a) (*SYY*); (U1896b+U1895b) (unknown)

Remarks: with upper marginal line in red colour. (U1895), U1896 invisible

3.1. Transcription

(recto) U1896a + U1895a

01 [yoq qur]uyda öñi [ymä yïd yïpar bultuqmaz inčä ötgürü]



Figure 2. Joined fragments

- 02 [usar ol t]inl(ī)γ yīpar yūk[māk atlīγ burqan titir ymā tilin]
 03 [turqaru a]druq̄ adruq̄ a[alq̄inčsīz tatīγ tatīγ ol kim tatablīγ]
 04 [tip titir] yo[q] ol'oq ärür¹⁹ : [ol kim yoq quruγ tip titir tatīγ]
 05 [ymā tatablīγ] öñi tatabl(ī)γ [tatīγ bultuqmaz inčä ötgürü usar]
 06 ol tīnl(ī)γ nom ögrünčü a[tlīγ burqan titir ymā ätöz-i]²⁰
 07 turqaru adruq̄ adruq̄ [alq̄inčsīz säviglig börtmāk²¹]
 08 börtär ol kim börtmāk [titir : yoq quruγ ymā ol oq ärür²²]
 09 o[l] kim yoq̄ quruγ titi[r börtmāk ymā ol oq ärür börtmāktä]

(verso) U1896b+U1895b

- 01 []l[]l[]
 02 [tit]ir .. äñ'ilki []
 03 [qal]ti bišrunmaq []
 04 []l[]m[]wy[]y []
 05 [] tözin kör[]
 06 []māk ol . bu t[]
 07 [] körkidä y[arlıqamış//]
 08 [] bu []
 09 [] y''[]

3.2. Translation

recto (U1896a+U1895a)

(01–06) Apart from (emptiness and nonexistence there is no smell and fragrance); (if he is able to fathom this) (the body of) that being (is said to be) the Buddha (Accumulation of Fragrance), (their tongues) constantly (taste all kinds of inexhaustible tastes), (what is called taste), (apart from taste there is no nonexistence and emptiness), (precisely that is nonexistent and empty), that being (to be said to be the Buddha named) Dharma-Joy.

(07–09) (Again, his body) always (feels kinds of inexhaustible pleasant touches), what is called touch, (precisely that is nonexistent and empty), (what is called nonexistent and empty, precisely that is) touch. (Apart from touch, there is no nonexistence and emptiness; apart from nonexistence and) emptiness, (there is no touch either).

verso (U1896b+U1895b)

¹⁹ Here, *yoq ol' oq ärür* is a little different from Oda's version (Ib), cf. Oda 2015: 1289. 175. From here the content could be joined together, that is the joint between and U1896a and U1895a, see the joined plates in Figure 2.

²⁰ *atlīγ burxan titir ymā ätöz-i*: attested only here, but very close to Pchelin and Raschmann 2016: 33, line 29.

²¹ *alq̄inčsīz säviglig börtmāk*: attested only here, but very close to Pchelin and Raschmann 2016: 33, line 30.

²² *titir :yoq quruγ ymā ol oq ärür*: attested only here, but very close to Pchelin and Raschmann 2016: 33, line 30.

(01)...; (02)... said first all...; (03)... practising... ; (04)... ; (05)...to see the essence...;(06)... this....(07) ... to deign to speak from (its) look...;(08)...this...

Chinese original text (T85n2897_p1423b9-12) 空即是香，即是香積如來，舌常了種種無盡味，即是法喜如來，身常種種無盡觸，觸即是空，空即是觸。

3.3. Notes

1. By deciphering these two fragments, we found that fragments U1896a and U1895a could be joined. There are reasons for this. First, the content of fragment U1896a followed by Fragment U1895a is almost identical in meaning to Oda's version. That is to say, the parallel of the joined two fragments is corresponding to BT XXXIII Ib. 171-180, see the joined plates in Figure 3.

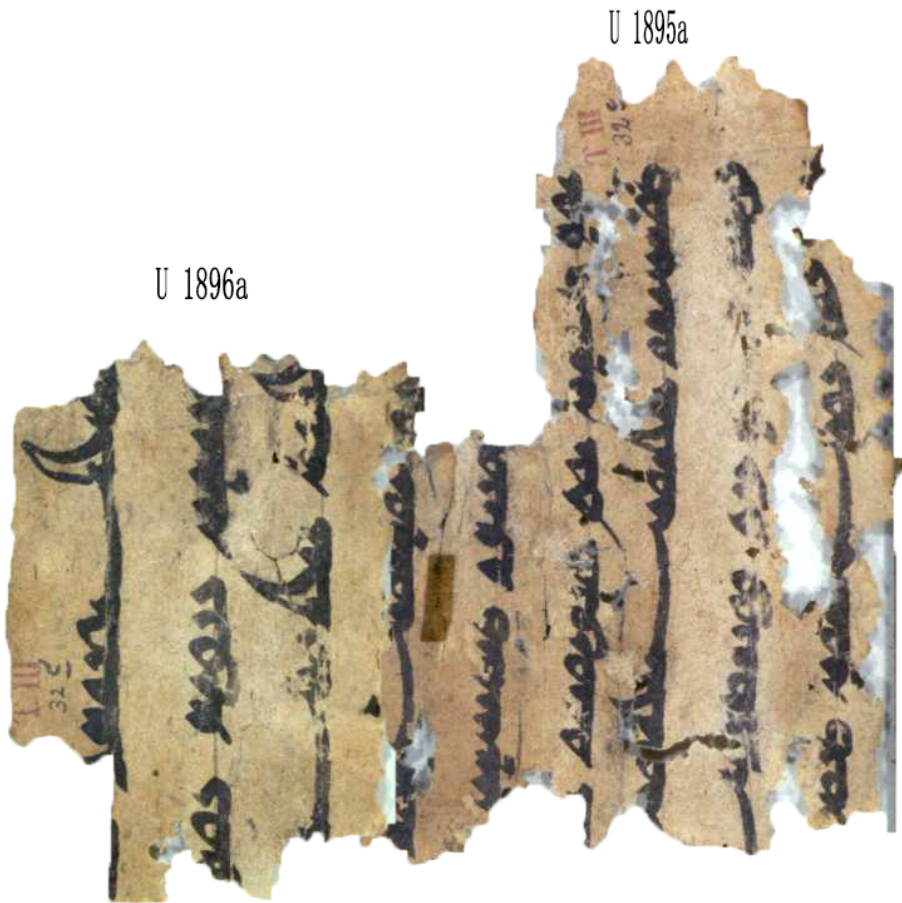


Figure 3. Joined plates

2. Furthermore, it is obvious that the joint point of these fragments fits very well. The first line in fragment U1895a is just the continuum of the fourth line of fragment U1896a, the continuous words are ‘*ol’yoq ärür*’, it is only the colour that is a little different, U1896 is lighter than U1895 on both sides (Figure 4). And we could also see that fragments U1895 and U1896 have much in common with Turfan Fragment T2 in content, the latter is more complete, and has more typical writing features reflecting a later composition (Yuan dynasty).

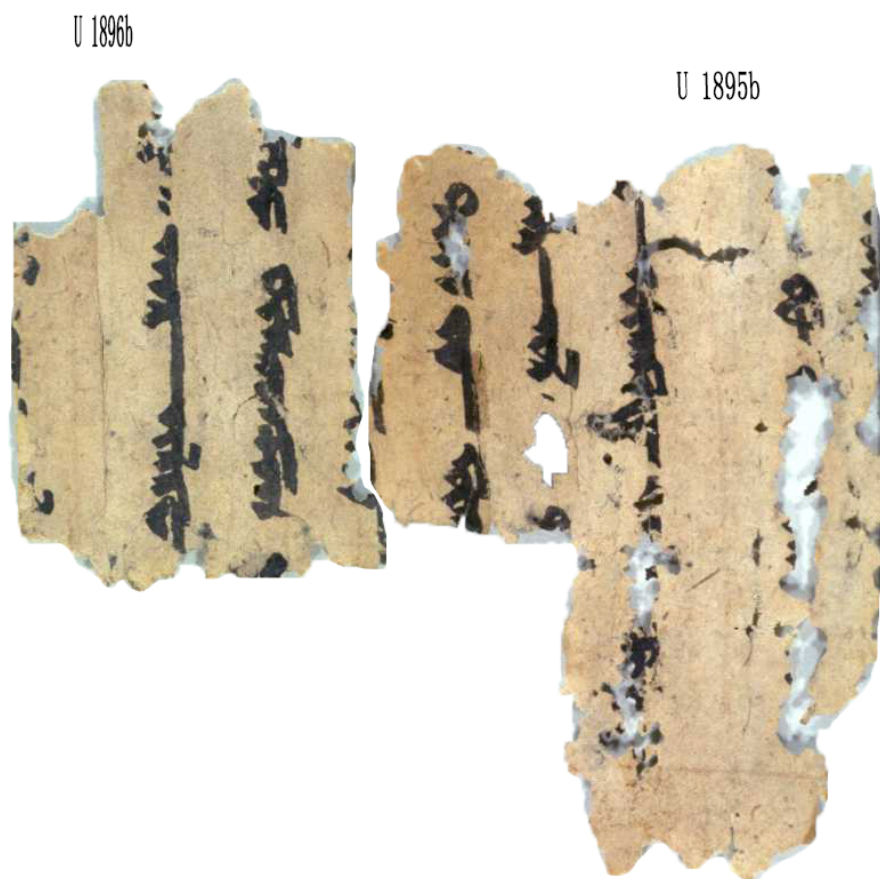


Figure 4. Joined plates

3. While the side of the jointed fragment (U1896b+U1895b) is very difficult to define, the word *bışrunmaq* here is worth remarking on. In Oda’s version of the *säkiz yükmäk yaruq*, we found the word only appeared once in the sentence ‘*saqınmaq bışrunmaq tözlüg bo üç törlüg bilgä biliglär ärür*’. As we could not find any parallels in this *sūtra* (*SY*), because of limited extant content, this may be a different Buddhist text, and it would be worth studying it further in the future. The joint fragments can be seen in Figure 4.

Abbreviations and References

The Uighur text has been transcribed in the following manner:

a ä b č d i γ γ̇ g ĩ k l m n o ö p q̇ q̈ r s t u ü(ü) v w x y z

ū: alternative spelling for ü in the first syllable of a word

q̇, q̈: diacritical dot(s) above -q-

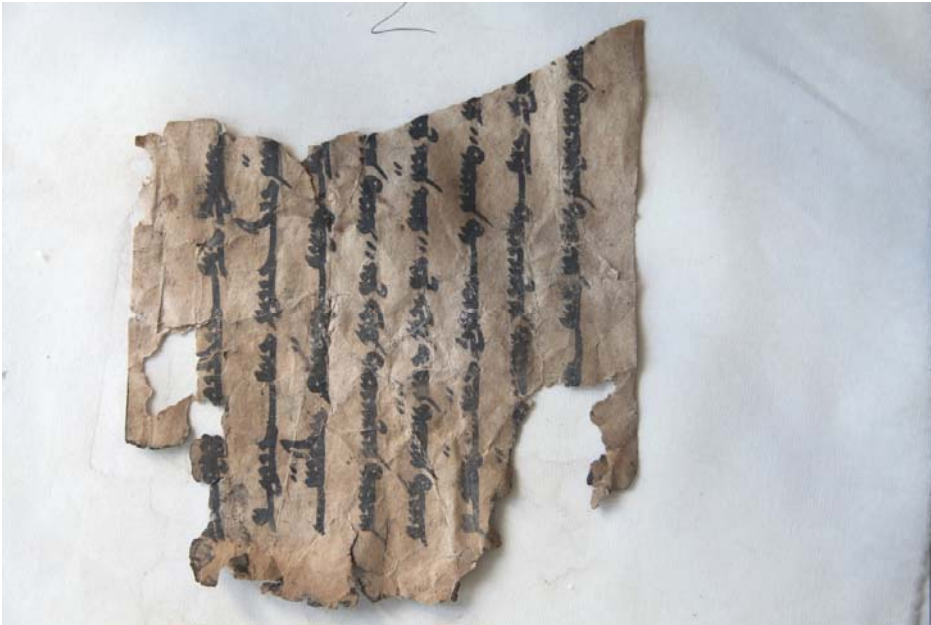
+: joint

[]: uncertain reading or lacuna due to damaged manuscript

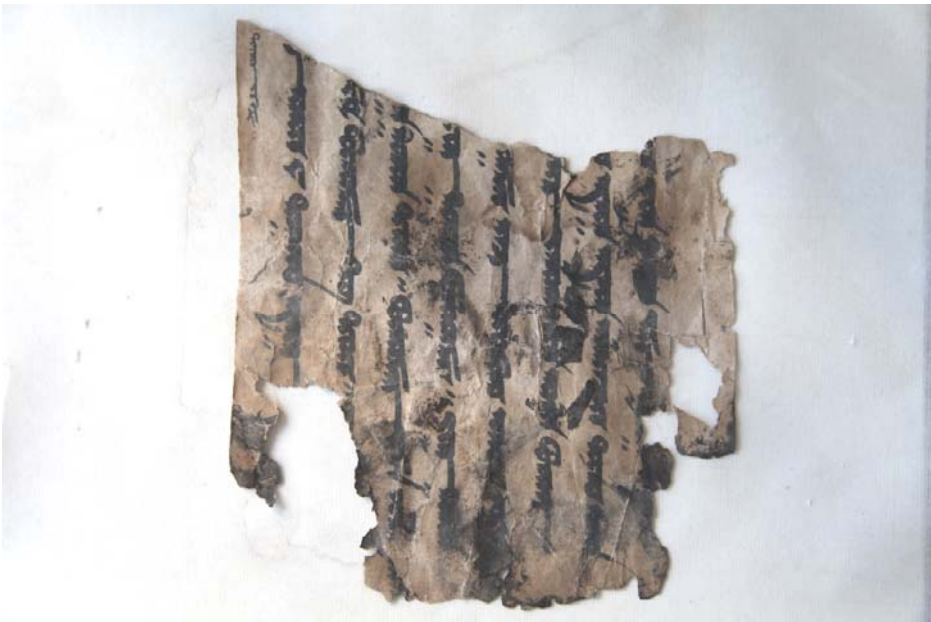
(): supplementing the missing vowels

//: the number of missing words

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Plates

T2a, recto



T2b, verso



T3



T4



U1895a



U1895b



U1896a



U1896b