# TWO OLD UYGHUR *SITĀTAPATRĀDHĀRAṆĪ* FRAGMENTS FROM THE BERLIN TURFAN COLLECTION[*]

## *Ayşe KILIÇ CENGİZ*[**]

**Abstract:** The *Sitātapatrādhāraṇī*, considered as a Tantric text about the Goddess *Sitātapatrā* and her *dhāraṇī*, is appraised as one of the important texts in the Old Uyghur translation literature. Sitātapatrā, known as the 'Goddess with the White Parasol', is believed to protect against disasters, black magic, and the Devil by means of her *dhāraṇī* either read or worn by believers. She is also called 'the great overture', the one 'who is invincible by others' or 'who was born from the *uṣṇīṣa* of the *tathāgata*'. This paper deals with the edition of some 'individually pre-identified' Old Uyghur *Sitātapatrādhāraṇī* fragments from the Turfan collection at the Berlin-Brandenburg Academy of Sciences and Humanities. It also aims to join the two fragments known as different fragments (U 4246 (T II T 669) and U 4717 (O.F.)) together into a single fragment and contribute to the original sequence and location of the fragments within the text. Moreover, it compares the Old Uyghur version to the other *Sitātapatrādhāraṇī* versions of the text in other languages that have at least partly parallel semantic sequence and are complementary.

**Keywords:** Buddhism, Tantric texts, *Sitātapatrādhāraṇī*, Old Uyghur, fragments.

### Berlin Turfan Koleksiyonu'ndan
### Eski Uygurca *Sitātapatrādhāraṇī*'nin İki Fragmanı

**Öz:** Tanrıça *Sitātapatrā* ve onun *dhāraṇī*si hakkındaki Tantrik bir metin olarak kabul edilen *Sitātapatrādhāraṇī*, Eski Uygur çeviri edebiyatı içerisinde değerlendirilen önemli eserlerden birisidir. 'Beyaz şemsiyeli tanrıça' olarak adlandırılan *Sitātapatrā*'nın, inanırları tarafından okunan veya takılan *dhāraṇī*si vasıtasıyla onları felaketlere, kara büyüye ve şeytanlara karşı koruduğuna inanılır. Ayrıca 'büyük bertaraf edici', 'başkaları tarafından mağlup edilemeyen' ya da '*Tathāgata*'nın *uṣṇīṣa*sından doğmuş olan' şeklinde de adlandırılır. Bu çalışma, Berlin-Brandenburg Bilimler Akademisi'ndeki Turfan koleksiyonunda bulunan Eski Uygur Türkçesine ait bazı 'ayrı ayrı önceden belirlenmiş' (birbirinden bağımsız fragmanlar olarak önceden belirlenmiş) *Sitātapatrādhāraṇī* fragmanlarının yayımını ele alır. Ayrıca, birbirinden farklı olarak bilinen iki fragmanı (U 4246 (T II T 669) ve U 4717 (o.F.)) tek bir fragman olarak birleştirmeyi ve metin içerisindeki fragmanların orijinal sıralamasına ve konumlarına katkıda bulunmayı amaçlar. Bunun yanı sıra Eski Uygur Türkçesi versiyonu ile en azından kısmen birbirine paralel semantik sıralamaya ve tamamlayıcılığa sahip diğer dillerdeki *Sitātapatrādhāraṇī* versiyonlarını karşılaştırır.

**Anahtar kelimeler:** Budizm, Tantrik metinler, *Sitātapatrādhāraṇī*, Eski Uygur Türkçesi, fragmanlar.

The basis of the literature of Vajrayāna, also known as Tibetan Buddhism, a branch of Mahāyāna Buddhism, is known to be created by some Tantric texts. One of these Tantric texts of Tibetan Buddhism, is the Old Uighur text *Sitātapatrādhāraṇī*, which is one of the translated literary texts of the Uyghurs and is also known in Sanskrit as *Ārya sarva-tathāgata-uṣṇīṣa-sitātapatrā-aparājitā nāma-dhāraṇī*[1]. *Sitātapatrā*, referred to as 'Goddess with the White Parasol', is believed to protect against disasters, black magic and evil by means of her *dhāraṇī* read or worn by believers. She is also referred to as 'the queen of spells (Skt. *Mahāvidyārājnī*), 'the invincible averter', and ''the magic of the invincible Goddess' (Shaw, 2006, p. 277).

The versions of the text are available in several languages such as Sanskrit, Khotan Saka, Tibetan, Chinese, and Mongolian. The text is thought to be translated into the Old Uyghur language during the reign of the Mongol Yuan Dynasty in the 13th or 14th century. The colophons[2] of its different copies include no information about the date of translation, the transmission language the translation was based on, or the identities of the translator(s). As the block printing technique was used in the text; and since the best prints produced by this technique date from the 13th century and the early 14th century (Carter, 1925, p. 143); and in addition, the earliest example of the texts produced by block printing was a colophon dated in 1248 and found in the Berlin collection (Zieme, 1981, p. 386), it is not possible to argue that the text dates earlier than the 13th century.

There are multiple views about the language from which the text is translated. Müller noted that 'Vielleicht sind beide Übersetzungen, die uigurische wie die chinesische, der Sitātapatrādhāraṇī schon mit Benutzung der tibetischen Version hergestellt', thereby not ruling out the possibility that it might have been translated from the Tibetan version (Müller, 1911, p. 51). Ligeti underscored that the Old Uyghur text is a translation of the Tibetan version (*Phags-pa de-bzhin-gshegs-pa'i gtsugtor-nas byung-ba'i gdugs-dkar-po-can gzhan-gyis mi-thub-ma zhes-bya-ba'i gzungs*) by illustrating it with various examples (1973, pp. 145-161). Zieme noted that translations from Tibetan started in the Mongolian period (13th and 14th centuries) and some texts such as *Aparamitāyur-jñāna-nāma-mahāyāna-sūtra* and *Mañjuśri-Sādhana* are known to be translated from Tibetan

---

[1] Chin. 大白傘蓋總持陀羅尼經 *dàbái sǎn gài zǒngchí tuóluóní jīng* (Taishō No: 977, 404a 4); Mo. *Qutuγ-tu tegünčilen iregsen-ü usnir-ača γaruγsan čaγan sikürtei busud-a ülü ilaγdaqu tarni* (See Ligeti, 1942, pp. 62-63 for this and other forms); Mo. *Čaγan sikür-tei busud-ta ülü ilaγdaqu yekede qariγuluγči neretü tarni* (Heissig, 1976, p. 284).

[2] They are the fragments U 4762 (c) and (d), and U 4292 (T III M 225). However, apart from these two fragments, the fragment SI Kr. III 8, which was recorded in BT XXVI and includes *si[tatapatri sudur]* was written in the time of the Mongol Ruler Temür in 1298. Unlike other general colophons, this colophon cites the name of the ruler's wife, which is a rare case (Kasai, 2008, p. 124).

thanks to the information derived from colophons. The author further suggested that the *Sitātapatrādhāraṇī*, *Mañjuśrīnāmasaṃgīti* and some other Old Uyghur texts are also possibly translated from Tibetan, and that it can be argued, given certain characteristics of these texts, that translators at least took into consideration the Tibetan texts (Zieme, 1992, pp. 40-41). In his doctoral dissertation covering various Tibetan versions (2000, p. 35, introduction) and an earlier article (1997, p. 239), Porció noted that the Old Uyghur version was not directly translated using the Tibetan versions found in the Kanjurs, rather it is much closer to the version named T1 in comparison with all Tibetan versions. In a later paper, Porció suggested the remarkable differences between the Old Uyghur and the Tibetan canonical versions might be due to the fact that the Old Uyghur text was translated based on an original Sanskrit version or this version was used as an auxiliary source (Porció, 2003a, p. 88). Porció also noted that the Uyghurs adopted not only the sacred texts but also translation techniques of Buddhist civilizations and pointed to the findings of Zacchetti (2003a, p. 85). Zacchetti indicated that there was a three-step structure of translation during the Han Dynasty: '1. the main transmitter who recited the original text', '2. the interpreter who orally translated it', and '3. the scribes who wrote down the translation'. Zacchetti also explained that for the early translations of Buddhist texts knowing both Sanskrit and Chinese was not a requirement for the main transmitter, but rather what really mattered was the doctrinal insights in the translated texts (Zacchetti, 1996, pp. 138-139). Röhrborn and Róna-Tas suggested that the translator might have used the Sanskrit version as a base, thereby adding news views on, to the aforesaid views, as discussed by Porció. They also asserted that the fact that two lines in the text fragment Mainz 764 (T III M 115)-(b) were translated in other versions but untranslated only in the Old Uyghur version is indicative of the translator's use of the Sanskrit as a base. They criticized some of the hypotheses proposed by Porció and argued that some structures in the Old Uyghur version cannot be attributed to the influence of Tibetan, but rather they might be associated to the natural structure of the Uyghur in the Mongol period as well. They further underlined that the Tibetan versions are not the basic template for the translation; however, the T1 version is the closest version to the Uyghur version (Röhrborn & Róna-Tas, 2005, pp. 246-247). Yakup, touching on the previous research on the text, asserted that the argument of Ligeti (1973) and Porció (2000) that the text might have been translated from Tibetan can be refuted in light of the fragment U 400 (T III M 225 (61)). He cited the line in U 400 *alku türlüg süü čäriglärdä* 'in all kinds of army and troops' to support his assertion. He compared this Old Uyghur line to 一切軍兵之中[3] *yīqiè jūnbīng zhī zhōng* in the Chinese version. He discussed that

---

[3] See Taishō No: 977 406 b 27.

the term '*enemy hosts* (enemy armies)'[4] is not consistent with the Uyghur version, but rather the line in the Chinese version is more applicable to the Uyghur version. Yakup further noted that this situation proves that the translator of the Old Uyghur text did not rely only on the Tibetan version but took into consideration the Chinese version (Yakup, 2005, p. 3). In BT XXXVI, Yakup also reviewed the views of Müller, Porció, Zieme, Röhrborn and Róna-Tas on Tibetan and Sanskrit and re-assessed the aforesaid section in the Chinese version (Yakup, 2016, pp. 11-12).

Joining up, all these views suggest that the translator did not translate the text on the basis of a single version, but rather the translator or the translation team knew languages such as Sanskrit, Tibetan, and Chinese in the other versions of the text and used multiple versions as a template.

Earlier studies on the text *Sitātapatrādhāraṇī* have been conducted by Müller (1911), Le Coq (1919), Malov (1930), Arat (1965), Ligeti (1973), Zieme (1975, 1982, 1984, 1985, 1989, 2014), Shōgaito (1979), Tekin (1986), Raschmann (1995), Porció (1997, 2000, 2003a, 2003b), Röhrborn and Róna-Tas (2005), Yakup and Knüppel (2007), Kasai (2008), Yakup (2009, 2016), and Pchelin and Raschmann (2016); they made a considerable contributions to this text.[5]

In my study on *Sitātapatrādhāraṇī* in 2018, I pieced together the fragments of multiple copies of the text to create a copy with minimum loss and tried to join the fragments together and edit the text, taking into consideration its versions in other languages. These joined fragments and edition were generally based on the fragments of the Berlin collection. These fragments were catalogued by Yakup and Knüppel (2007). Because some of the fragments in the collection were missing, lost or not present at all, the study was conducted with recourse to the copies preserved in other collections or the fragments published in previous research to compensate for the missing parts.[6] Additionally, the fragments of the different copies of the text and the versions in different languages were used. While joining and editing the text, various fragments and lines were included in the study in terms of the meaning and the order of *dhāraṇī* texts in contrast to the other publications on *Sitātapatrādhāraṇī*.

This study discussed that some damaged fragments of the Old Uyghur text *Sitātapatrādhāraṇī*, which were thought to be missing and individually addressed in previous studies are actually interconnected and complement each other. This

---

[4] See Tib. *dmag tshogs* (Porció, 2000, p. 10, line 107).

[5] For the publications list on this text see the article by Kılıç Cengiz (2017, p. 242); for the assesments and explanations see Kılıç Cengiz (2018, pp. 30-40).

[6] Berlin Turfan Collection, U (Uigurische Texte) and Mainz signatures (for the study of catalog see Yakup and Knüppel (2007)); Paris BNF; Petersburg IOM, RAS; Nakamura Fusetsu (NF IVb) etc. For detailed information see Kılıç Cengiz (2018, pp. 40-48).

study presented the transcription, transliteration, and translation of the fragments U 4246 (a) and (b) and U 4717 found in the Turfan Collection of the Berlin-Brandenburg Academy of Sciences and Humanities in order to show how and why they complement each other. Additionally, the corresponding lines of the Tibetan version T1 published by Porció (2005) and the Chinese version (Taishō No: 977, vol. 19) were presented to compare the content of the text.
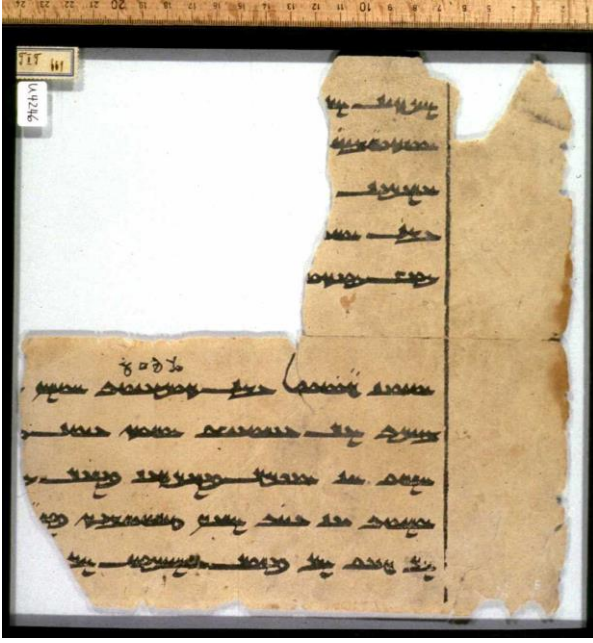
## 1. Fragments

The fragment U 4246 (T II T 661)[7] consists of two pieces and is partly preserved; the left side of both pieces ((a) and (b)) is missing.[8] The fragment U 4246 (a), (b) is unavailable in the works of Müller (1911) and of Röhrborn and Róna-Tas (2005), who addressed the text as a whole. In Röhrborn and Róna-Tas (2005), the fragment U 4717 (o.F.)[9] was not joined to the fragment U 4246 –(b) but addressed as a separate fragment after the fragment U 398 -(h). Considering the textual integrity of the text, it appears that the fragment U 4246 –(a) corresponds to line 362 in the Tibetan version T1, which cites the name *Sitātapatrā* together with the relevant adjectives, while the fragments U 4246 (b) + U 4717 (o.F.), which must be considered a single intercomplementary fragment, correspond to lines from 362 to 365 in T1.

---

[7] According to the catalogue by Yakup and Knüppel (2007, p. 74), the size of this fragment is 22.1 cm x 22.2 cm (total mass); page a: 10.3 x 11.2; page b: 22.1 x 11.

[8] For detailed technical remarks and explanations of the fragments also see: Yakup and Knüppel (2007, p. 74).

[9] According to the catalogue by Yakup and Knüppel, the size of this fragment is 10.7 cm x 10.7 cm (2007, p. 75).

The following are the unrestored and unjoined images of the fragments:
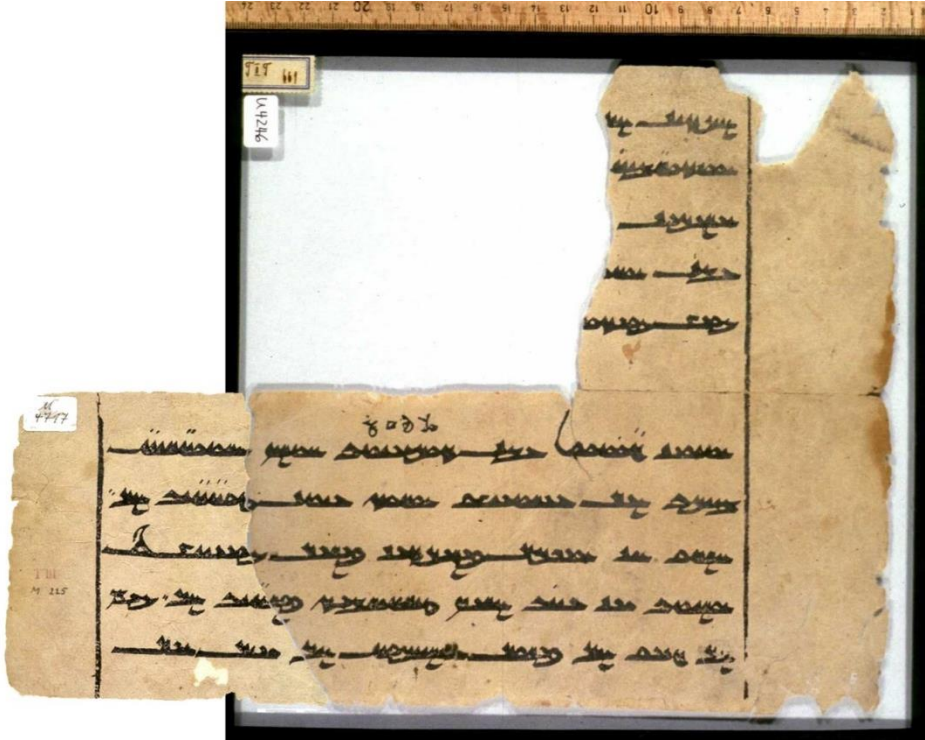


  U 4246 (T II T 669) – (a), (b)                    U 4717 (o.F.)

(Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der Staatbibliothek zu Berlin – Preußischer Kulturbesitz, Orientabteilung)

The following is the new fragment 4246 (b) + U 4717 (o.F.), which was formed by restoring and joining the fragment U 4717 to the second page of the fragment U 4246 (b):



4246 (T II T 669) (b) + U 4717 (o.F.)

## 1.1. Transcription and Transliteration

### U 4246 (T II T 661) (a)

(Taishō No: 977 406b 23-25; U II -; T1 362)

01 (01) lakšanla*r*[ıntın ünmiš sitaṭapatiri atl(ı)g][10]

l'kṣ̌'n l'*r*[                             ]

02 (02) utsukmak[sız ulug yanturdačı ulug arvıšlar][11]

'wtswqẹm'q[                                 ]

---

[10] The reconstruction is based on U 398-(a) (T III M 225 (31)), U 398-(a) (T III M 225 (38)), U 4273 (T III M 123) and partially *U 9203 (T III M 225 (6)) fragments, which render the same passages.

[11] The reconstruction is based on U 398-(a) (T III M 225 (31)), U 398-(a) (T III M 225 (38)) and U 399 (T III M 225 (12)) fragments, which render the same passages.

03 (03) eligin    [                                     ]

         'ylykyn [                                ]

04 (04) ymä ät*ö*[z                             ]

         ym' 't'*w*[                               ]

05 (05) küč küsü*n* [                         ]

         kwyč kwysw*n* [                      ]

**U 4246 (T II T 661) –(b) + U 4717 (o.F.)**

(Taishō No: 977 406b 25-26; U II -; T1 363-365)

06 (01) **ätöz koḍup ymä sukavati atl(ı)g** artukrak

         't'wyz ǫwtwp ym' swk'v'ty ''tlq ''rtwǫr'ǫ

07 (02) **mäŋilig yertinčü ugušınta *t*uggaylar** :

         m'nky lyk yyrtynčw 'wqwš ynt' *t*wǫǫ'y l'r :

08 (03) **alku az övkäg biligsiz bilig *k*üvänčdä**

         ''lqw ''z 'wvk'k pylyk syz pylyk *k*wyv'nč d'

09 (04) **ulatı nizvanılarıg tarkarmıš bo*l*gaylar kim-**[12]

         'wl'ty nyz v'ṅy l'ryq t'rq'rmyš pw*l*ǫ'y l'r kym

10 (05) **lär kayular birök *ya*laŋuklar**nıŋ ig

         l'r q'yw l'r pyrwk *y*'l'nkwk l'r nynk 'yk

## 1.2. Translation

**U 4246 (a): (01-05)** […  the great Queen of spells who is] undefeated [and great defender called *Sitātapatrā* has come forth from *Uṣṇīṣa-*] *Lakṣaṇa*s [of all the Tathāgatas][13], ... and body ... power[2] ...

**U 4246 (b) + U 4717 (06-10)** ... after they have passed away, they will be born again (reborn) in a blissful earth place called *Sukhāvatī*. They will restrain all greed, hatred, ignorance and other ambitions. If anyone [read ? ...] diseases among people [and livestocks ...][14]

## 1.3. Other Versions

**T1 362-365:** [362] bud med gang la alasa de bzhin gshegs pa thams cad kyi gtsug tor nas byung ba'i gdugs dkar bpob can zhes bya ba gzhan gyis mi thub ma phyir zlog cpac chen mo'irig sngags kyi rgyal mo dchen mod 212a3 'di 'chang na bu

---

[12] Röhrborn and Róna-Tas, 2005, p. 277, line 413 *käm*.

[13] Compare Porció, 2000, p. 126, line 362 (The Great Queen of Spells, the invincible averter [of evil] called The Noble One With the White Parasol, who issued forth from the *Uṣṇīṣa* of all the noble Tathāgatas...)

[14] For more details, please see the next fragment U 400 (T III M 225 (61)).

'dod pa des kyang bu rnyed de | tshe dang bsod nams dang stobs kyang rab etue ldan no [363] 'di nas shi 'phos nas kyang 'jig rten gyi khams bde ba can du askye stea | [364] 'dod chags dang | zhe sdang dang | gti mug dang | nga rgyal dang | rgyags pa thams cad dang bral bar 212a4 'gyur ro | [365] gang la la zhig gis mi anada dang | ba blangb gi nad dang | cgnagc nad dang | yams kyi nad dang | gnod pa dang | 'go ba'i nad dang | 'khrug pa thams caddang | pha rol gyi dmag tshogs 'ong ba la bcom ldan 'das yang dag par rdzogs pa'i sangs 212a5 rgyas mi dphamd pa | de bzhin gshegs pa thams cad kyi gtsug tor nas byung eba'ie gdugs dkar fpof can zhes bya ba gzhan gyis mi thub ma phyir zlog fpa'if rig sngags kyi rgyal gmog chen mo 'di rgyal mtshan gyi rtse mo la btags te … (Porció, 2000, p. 35).

**Taishō No: 977 406b 23-26:** … 則能受持一切如來頂髻中出白傘蓋佛母餘無能敵大迴遮母者。獲得具足壽命福德威力之子。命終之後往生極樂世界。又人病牛病畜病疫病 … *zé néngshòu chí yīqiè rúlái dǐng jìzhòng chū bái sǎn gài fómǔ yú wúnéng dí dà huí zhē mǔ zhě. Huòdé jùzú shòumìng fúdé wēilì zhī zǐ. Mìngzhōng zhī hòu wǎngshēng jílè shìjiè. Yòu rén bìng niú bìng chù bìng yìbìng …*

## 2. Commentary

**01-03 *[alku ančulayu kälmišlärniŋ ušnir] lakšanlar[ıntın ünmiš sitaṭapatiri atl(ı)g] utsukmak[sız ulug yanturdačı ulug arvıšlar] eligi*** was often used in the text to refer the *dhāraṇī* of *Sitātapatrā*. *Müller* noted that *Sitātapatrādhāraṇī'* he defined as 'Bannformel' in *Uigurica II* is the translation of the forms called Chin. 佛説大白傘蓋總持陀羅尼經 *fóshuō dà bái sǎn gài zǒngchí tuóluóní jīng* and Skt. *Ārya[sarva] tathāgata-uṣṇīṣa-Sitātapatrā-nāma aparājitā-dhāraṇī* and named the text *alqu ančolayu kälmislärning uṣnir lakṣanlarıntın önmis adı kötrülmis sitatapadra atlɣ utsuqmaqsız darnı* (1911, p. 50). Additionally, the texts refers to Sitātapatrā's dhāraṇī with the expressions *alku ančulayu kälmišlärniŋ ušnir lakšanlarıntın ünmiš sitaṭapatiri atl(ı)g utsukmaksız ulug yanturdačı*[15] or *alku ančulayu kälmišlärniŋ ušnir lakšanlarıntın ünmiš sitaṭapatiri atl(ı)g utsukmaksız ulug yanturdačı ulug arvıšlar eligi.*[16] The colophon of the text even indicates that the text in the previous fragment ends with *alku ančulayu käl[mišlär]niŋ ušnir lakšanlarıntın ünmiš sitaṭapatiri atl(ı)g utsukmaksız ulug yanturdačı atl(ı)g arvıšlar eligi tükädi.*[17] *Darnı* (Skt. *dhāraṇī*), the translated form that Müller used for the Old Uyghur designation, has the equivalents *ulug yanturdačı* or *ulug yanturdačı ulug arvıšlar eligi* within the text (See the other *Sitātapatrādhāraṇī* versions for its equivalents).

---

[15] See *U 9203 and U 4273 fragments.
[16] See U 398-a, U 398-h and BNF 4-recto fragments
[17] See U 402 and U 4762-a fragments.

**02  *utsukmaksız*** 'undefeated' and 'unconquerable by others (*adınlarka utsukmaksız*)' (ED 71b); cf. BT XIII, Text 47 ... *sitaṭapatri atl(ı)g utsukmaksız ulug yanturdačı* ... 'called Sitātapatrā, invincible great averter...'. *utsukmaksız* is a derivation *utsuk* 'to be defeated by (someone)'[18] + *mAksXz*; see Erdal (1991, p. 398). *adınlarka utsukmaksız* (see U 376) is equivalent to *gzhan gyis mi thub* in the Tibetan version (Porció, 2000, s. 99, footnote 98) and 無有能敵 *wú yǒu néng dí* in the Chinese version (Taishō No: 977 404c 11). The Old Uyghur term *adınlarka utsukmaksız* lit. 'invincible by others', perhaps here refers to Skt. *aparajita* '阿鉢唎市多*ā bō lì shì duō* name of a *yakṣa;* also 阿跋唎爾多*ā bá lì ěr duō;*阿波羅實多*ābō luó shí duō*; as a symbol of invincibility it is written 阿波羅質多*ā bō luó zhì duō*' (Soothill/Hodous, 1937, p. 293); 'unconquered, unsurpassed' (Monier-Williams, 1899, p. 51a); '1. unbesiegt, unbesieglich, 2. eines *Yakṣa*' (SWTF, 95a).

**06-07  *sukavati atl(ı)g artukrak mäŋilig yertinčü ugušı*** 'blissful earth place called *Sukhāvatī*'. As indicated above, the fragment U 4246 b was not present in the studies of Müller, and Röhrborn and Róna-Tas. This fragment was included in Alttürkische Handschriften 11 and later, the fragment U 4717 was given (Yakup & Knüppel, 2007, p. 74). However, no explanation was offered that these two fragments complement each other. The present study revealed that the two fragments complement each other due to the cohesion of the lines corresponding to the Tibetan T1 version and *artukrak meŋilig yertinčü*; *artukrak mängilig sukavati atl(ı)g yertünčü* generally used in the Old Uyghur to refer to Skt. *Sukhāvatī;* thus, they were included in the fragment order of the text. This phrase is used, in several Old Uyghur texts, as *artukrak meŋilig yertinčü* (Temir et al., 1984, p. 20, line 43-44), *artuqraq mängilig sukavati atl(ı)g yirtünčü* (Kara & Zieme, 1986, p. 329, lines 135-136), *sukavati atl(ı)g yirtünčü ugušınta tugmakı bolur* (Müller, 1911, p. 44, 26-27; p. 44, 60-61), and *sukavaḍi uluşta togalım* in ETŞ No.13,50. This phrase stands for Chin. 極樂世界 *jilè shìjiè* 'realm of ultimate bliss' in the comparable Chinese passage, see please below (Taishō No: 977 406b 25-26); for details see the entries 極樂世界 *jilè shìjiè* and 十萬億佛土 *shí wàn yì fú tǔ* of DDB. Furthermore, it has the following equivalent in the Tibetan version: *di nas shi 'phos nas kyang 'jig rten gyi khams bde ba can du ᵃskye steᵃ* 'And after they have died they will be reborn in the Heaven of Bliss (*Sukhāvatī*) of the mundane realms (*lokadhātu*)' (Porció, 2000, p. 25, line 363). In terminology dictionaries, Skt. *lokadhātu* means 'a region or part of the world' (Monier-Williams, 1899, 906b); 'world-region, world-system, world' (Soothill/Hodous, 1937, 464a); 'Weltregion, Weltsystem, Welt' (SWTF, 63).

---

[18] See Clauson, 1972, 71b.

**08** *az övkäg biligsiz bilig* 'greed, hatred and ignorance' (Skt. *rāga, moha* and *dveṣa = Skt. akuśalamūla*).[19] The first word *az* 'greed' clearly goes back to Sogd. *''z* 'greed' (Gharib, 1995, 15b); 'lust' (Clauson, 1972, 277a). There is no correspondence in the comparable Chinese passage. There are further renditions in MaitrH XV 10/v/13 *az övkä biligsiz biligläri* 'their ignorance of greed and anger' (Geng, Klimkeit and Laut, 1998, 195); *az övkä biligsizt[ä]* 'mit Gier, Zorn und Unwissenheit' (BT XIII, Text 46, 33). Also see UW 319b.

**10** *yalaŋuklarnıŋ ig kegänintä* 'diseases among people', as parallels to this phrase we find 人病 *rén bìng* 'human being disease' (Taishō No: 977 406b 26) and *mi nad* 'people's disease' (Porció, 2000, p. 25, line 365) in the comparable Tibetan and Chinese passages. Normally as it is seen in the restored fragment (U 4246 + U 4717), the last line ends with the word *ig*. The following word *kegänintä* belongs to U 400 (T III M 225 61). From the *ig kegän* phrase, which is from two different sequenced fragments, it is evident that this fragment (U 400) should be included in the text.[20]

**Abbreviations**

BNF = Bibliothèque nationale de France.

BT XIII = Zieme (1985).

BT XXXVI = Yakup (2016).

DDB= Digital Dictionary of Buddhism.

ETŞ = Arat (1991).

MaitrH= 'Das Ersheinen des Bodhisattva', Das 11. Kapitel der Hami-Handschrift der Maitrisimit (Geng, Klimkeit and Laut, 1988).

SWTF = Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, see Waldschmidt et al. 1975ff.

T1 = Porció (2000).

Taishō= Taishō Shinsū Daizōkyō (大正新脩大藏經).

U II= Uigurica II. Müller (1911).

UW= Uigurisches Wörterbuch. Röhrborn (1977-1998).

---

[19] Skt. *akuśalamūla* 'Wurzel des Heilswidrigen': 1. *rāga*, 2. *dveṣa*, 3. *moha* (Dietz, 1984, 539); 'Wurzel des Unheilsamen' (SWTF 4a); 'root of demerit' (Edgerton, 1953, 2a).

[20] The edition of Röhrborn and Róna-Tas (2005) does not include the fragment U 400. For the following lines and comparable Chinese passage, see Yakup, 2005, p. 3.

**References**

Arat, R. R. (1991). *Eski Türk Şiiri*. Ankara: Türk Tarih Kurumu Basımevi.

Carter, T. F. (1925). *The Invention of Printing in China and Its Spread Westward*. Newyork: Colombia University Press.

Clauson, S. G. (1972). *An Etymological Dictionary of Pre-Thirteenth Century Turkish*. Oxford: Oxford University Press.

Dietz, S. (1984). Die buddhistische Briefliteratur Indiens. *Asiatische Forschungen*, *84*. Wiesbaden: Harrasowitz Verlag.

Edgerton, F. (1953). *Buddhist Hybrid Sanskrit, Grammar and Dictionary*. Vol. II: Dictionary. New Haven, Yale University Press.

Erdal, M. (1991). *Old Turkic Word Formation, A Functional Approach to the Lexicon*, *I-II*. Wiesbaden: Harrassowitz Verlag.

Geng, S., Klimkeit, H. J. and Laut, J. P. (1988). 'Das Ersheinen des Bodhisattva', Das 11. Kapitel der Hami-Handschrift der Maitrisimit. *Altorientalische Forschungen*, *15/2*, 315-366. Berlin.

Gharib, B. (1995). *Sogdian Dictionary Sogdian-Persian-English*. Tahran: Ferhangan Publications.

Kara, G. and Zieme, P. (1986). Die Uigurische Übersetzung des Apokyrphen Sūtras 'Fo ding xin da tuo luo ni'. *Altorientalische Forschungen*, *13*. 318-376.

Kasai, Y. (2008). *Die uigurischen buddhistischen Kolophone. Berliner Turfantexte XXVI*. Turnhout: Brepols.

Kılıç Cengiz, A. (2017). Bibliothèque nationale de France'ta Muhafaza Edilen Sitātapatrādhāraṇī Fragmanları Üzerine. *Hacettepe Üniversitesi Türkiyat Araştırmaları Dergisi*, *26*, 239-252.

Kılıç Cengiz, A. (2018). *Eski Uygur Türkçesi Dönemine Ait Tantrik Bir Metin: Sitātapatrādhāraṇī* (Basılmamış Doktora Tezi), Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Türk Dili ve Edebiyatı Anabilim Dalı. Ankara.

Le Coq, A. von. (1919). Kurze Einführung in die uigurische Schriftkunde. *Mitteilungen des Seminars für Orientalische Sprachen an der F. Wilhelms-Universität in Berlin*, *22/2*, 93-109.

Ligeti, L. (1973). Le Sacrifice Offert Aux Ancêtres Dans L' Historie Secrète. *Acta Orientalia Academiae Scientiarum Hungaricae*, *27*, No. 2, 145-161.

Malov, S. E. (1930). Sitātapatrā-dhāraṇī v ujgurskoy redaktsii. *Dokladı Akademii Nauk SSSR 1930*. 88-94.

Monier-Williams, S. M. (1899). *A Sanskrit–English Dictionary, Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford.

Müller, F. W. K. (1911). *Uigurica II*. Berlin: Abhandlungen der Königlich Preuβischen Akademie der Wissenschaften.

Porció, T. (1997). Preliminary Notes on the Uigur and Tibetan Versions of the Sitātapatrādhāraṇī. In Á. Berta and E. Horváth (Eds.), *Historical and Linguistic Interaction between Inner-Asia and Europe (Proceedings of the Permanent International Altaistic Conference)* (229-241). Szeged: Department of Altaic Studies.

Porció, T. (2000). *The One with the White Parasol, Four Sitātapatrā Texts in the Derge Kanjur and a Dunhuang Text (Pelliot Tibétain No. 45) with an Annotated English Translation of the Longest Canonical Version*. Faculty of Arts of the University of Vienna. Vienna.

Porció, T. (2003a). On the Technique Translating Buddhist Texts into Uygur. In S. Bretfeld and J. Wilkens (Eds.), *Indien und Zentralasien, Sprach und Kulturkontakt (Veröffentlichungen der Societas Uralo-Altaica 61)* (pp. 85-94). Wiesbaden: Harrasowitz Verlag.

Porció, T. (2003b). On the Brāhmī Glosses of the Uygur Sitātapatrā Text. *Central Asiatic Journal*, *47*, No. 1, 91-109.

Raschmann, S. C. (1995). *Baumwolle im türkischen Zentralasien*. Wiesbaden: Harrassowitz Verlag.

Röhrborn, K. (1977-1998). *Uigurisches Wörterbuch. Sprachmaterial der Vorislamischen Türkischen Texte aus Zentralasien, Lieferung 1–6*. [I-1977: a – agrıg, II-1979: agrıglan- – anta, III-1981: anta – asanke, IV-1988: asankelig – ayat-, V-1994: ayatıl- – ämgäklig, VI-1998: ämgäksin- – ärŋäk]. Wiesbaden: Franz Steiner Verlag.

Röhrborn, K. and Róna-Tas, A. (2005). *Spätformen des zentralasiatischen Buddhismus, Die altuigurische Sitātapatrā-dhāraṇī*. Göttingen: Vandenhoeck & Ruprecht.

Shōgaito, M. (1979). Kyūzo Uigurugo Monjō Danpen no Kenkyū (A Study of the Fragments of Uigur Text Found in the Fusetsu Nakamura Collection). *The Tōyō Gakuhō 61*, 1-2: 254 (01)-226 (029).

Shaw, M. E. (2006). *Buddhist Goddess of India*. Princeton: Princeton University Press.

*Taishō*= *Taishō Shinsū Daizōkyō* (大正新脩大藏經). http://21dzk.l.u-tokyo.ac.jp/SAT/satdb2015.php?lang=en (Accessed online at 12.06.2019).

Tekin, T. (1986). İslam Öncesi Türk Şiiri. *Türk Dili [Türk Şiiri Özel Sayısı I (Eski Türk Şiiri)]*, *51(409)*, 3-42.

Temir, A., Kudara, K. and Röhrborn, K. (1984). Die alttürkischen Abitaki-Fragmente des Etnografya Müzesi, Ankara. *Turcica*, *16*, 13-28.

Walschmidt, E. et al. (1975ff). *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, und der kanonischen Literatur der Sarvāstivāda-Schule*. Begonnen von Ernst Waldschmidt, hg. von Heinz Bechert, bearbeitet von Georg von Simson, Michael Schmidt et al. Göttingen: Vandenhoeck & Ruprecht.

Yakup, A. (2005). On the Uyghur Block Prints: Corpus and the Process of Cataloguing. *Eurasia kogo bunken no bunkengaku teki kenkyū*. Newsletter No. 11 2005/9/16, 3-7.

Yakup, A., Knüppel, M. (2007). *Alttürkische Handschriften. Teil 11: Die uigurischen Blockdrucke der Berliner Turfansammlung. Teil 1: Tantrische Texte*. Stuttgart: Franz Steiner Verlag.

Yakup, A. (2009). *Alttürkische Handschriften. Teil 15: Die uigurischen Blockdrucke der Berliner Turfansammlung. Teil 3: Stabreimdichtungen, Kalendarisches, Bilder, Unbestimmte Fragmente und Nachträge.* Stuttgart: Franz Steiner Verlag.

Yakup, A. (2016). *Altuigurische Aparimitāyus-Literatur und kleinere tantrische Texte. Berliner Turfantexte XXXVI*. Turnhout: Brepols.

Zacchetti, S. (1996). Dharmagupta's Unfinished Translation of the "Diamon-Cleaver (Vajracchedikā-Prajñāpāramitā-sūtra)". *T'oung Pao*, *82*, 137-152.

Zieme, P. (1975). Zur buddhistischen Stabreimdichtung der alten Uiguren. *Acta Orientalia Academiae Scientiarum Hungaricae*, *29/2*, 187-211. Budapest.

Zieme, P. (1981). Bemerkungen zur Datierung uigurischer Blockdrucke. *Journal Asiatique*, *269*, 385-399.

Zieme, P. (1982). Zum Uigurischen Tārā Ekaviṃśatistotra. *Acta Orientalia Academiae Scientiarum Hungaricae*, *36*, *1/3*, 583-597. Budapest.

Zieme, P. (1984). Zur Verwendung der Brāhmī-Schrift bei den Uiguren. *Altorientaliche Forschungen*, *11/2*, 331-346.

Zieme, P. (1985). *Buddhistische Stabreimdichtungen der Uiguren. Berliner Turfantexte XIII*, Berlin: Akademie Verlag.

Zieme, P. (1989). Zum mehrsprachigen Blockdruck des Tārā-Ekavimsatistotra aus der Yuan-Zeit. *Altorientalische Forschungen, 16(1)*, 196-197.

Zieme, P. (1992). *Religion und Gesellschaft im Uigurischen Königreich von Qočo: Kolophone und Stifter des alttürkischen buddhistischen Schrifttums aus Zentralasien.* Opladen: Westdeutscher.

Zieme, P. (2014). *Neues zur altuigurischen Sitātapatrādhāraṇī*, 1-3.

retrieved June 5, 2019 from
http://www.academia.edu/9184825/Neues_zur_altuigurischen_Sit%C4%81tapatr%C4%81dh%C4%81ra%E1%B9%87%C4%AB.