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Indian Buddhist Missions to Uighuristan, based on Chinese Sources

Appendix: Notes on an Uighur Manuscript with Brāhmī Passages

(In Collaboration with Professors P. ZIEME and K. KUDARA)

JUTEN ODA (Toyohashi, Japan)

Introduction

It seems very difficult to find historical facts indicating that Uighur Buddhists were acquainted with Sanskrit, but it is generally possible to discuss how Indian culture influenced people in Uighuristan. There is no doubt that Sogdians took part in the propagation of Uighur Buddhism at an early stage, even though not a single Uighur Buddhist text translated from the Sogdian language remains extant. Indic Buddhist texts were first translated into the Uighur language indirectly through Tokharian and Chinese, and then, in the later period of Uighur Buddhism, Uighur versions drew upon the Chinese, Tibetan, and Sanskrit languages.

The manuscript in the appendix below consists of an Uighur-Turkish text with Brāhmī Sanskrit passages. Only a part of the whole text is presented here. An Uighur-Turkish translation is juxtaposed to four passages of the *Udānavarga* in Brāhmī Sanskrit consisting of four phrases. Other variants of Brāhmī words are also found in the Uighur Turkish sentences: śaṅkhi (< skt. śaṅkha), and vyakrit (< skt. vyākṛti), both loan words in Turkish.¹ This fact implies an indirect influence of Indic languages. In short, Indic languages influenced our manuscript directly and indirectly. Therefore, a historical study of Indian Buddhist missions should be undertaken, based on Chinese sources.

Karunadaz (died 1312), according to his biography of *Yuan-shi* (Chap. 134), was an Uighur versed in Indic Buddhism and the languages of various countries. He was invited by Kubilai khan to deliver a lecture on the Buddhist canon, together with ḥPhags-pa, Most Reverend Priest in Tibet. ḥPhags-pa spoke in Tibetan, which Karunadaz did not understand. So he began learning Tibetan and mastered it in a year. He translated Buddhist texts in Sanskrit and Tibetan

¹ See VI Sanskrit text in Brāhmī with the Facsimile, No. 26, No. 27, and No. 45.

into Uighur or Mongolian.² This can be seen as a symbolic fact, showing that there was a direct influence of Tibetan Buddhism on the Uighurs.

Another example is Piratyāśiri (skt. Prajñāśrī) (died 1332), who with a good command of Sanskrit translated Indic and Tibetan Buddhist texts. His biography in the *Yuan-shi* (Chap. 202) reveals that he was born in Komul (or Hami) and had learned an Indic language (viz. Sanskrit) as a child.³ Prof. K. KUDARA has confirmed that a Buddhist text (*Upāli-paripṛcchā*) in Uighur-Turkish was translated from Sanskrit by Piratyāśiri,⁴ and that another Uighur version was surely based on Sanskrit grammar.⁵ This is a reminder of Indian Buddhist monks on missions to Uighuristan.

1. Sūtra translations in the later period of China

The new arrival of Indian Buddhist monks in China motivated the establishment of a Sūtra Translation Office in 982 in Kaifeng, capital of the Northern Sung dynasty. The Chinese Tripiṭaka provides us with an opportunity to learn more about several Indian Buddhist monks. There are two routes which were taken by Indian Buddhist monks on their mission to China and Central Asia. One involved their crossing of the Indus, passing through the Turfan basin to China. Using the other, they went to China by way of Tibet, crossing the high mountains in Nepal, instead of taking a sea route.

An example of the Indus route is considered here. The record of the Ming dynasty in China shows that twelve monks, including Paṇḍita (his real name is Sahajaśrī) and his follower, Kumāraśrī, came to China from middle India. Paṇḍita was the last Indian monk known to have been a translator of Buddhist texts in China. He and his followers came to Gansu (China) from middle India in the middle fourteenth century, taking the first route described above. After residing in Utaishan, Taiyuan prefecture, for six years, they came to Shaoshan-su in Nanjing (1374) at the invitation of Hongwu, Emperor of the Ming dynasty. On Paṇḍita's death, his followers saw themselves compelled to return to their native land.⁶

² *Yuan-shi*, Chapter 134 (Zhonghua-shuju, Beijing 1976, Book 11, pp. 3260–61). Cf. HERBERT FRANKE, "Chinesische Nachrichten über Karunadaz und seine Familie", *Turfan, Khotan und Dunhuang*. Vorträge der Tagung "Annemarie v. Gabain und die Turfanforschung", veranstaltet von der Berlin-Brandenburgischen Akademie der Wissenschaften in Berlin (9.–12.12.1994). Akademie Verlag, Berlin 1996, pp. 83–93.

³ *Yuan-shi*, Chapter 202 (Zhonghua-shuju, Beijing 1976, Book 15, pp. 4519–20). P. ZIEME, K. KUDARA, *Guanwuliangshoujing in Uighur*. Nagata Bunshodo, Kyoto 1985, pp. 46–47. [in Japanese].

⁴ K. KUDARA, "Prajñāśrī to uiguru-go Upāli-paripṛcchā." *Nippon Bukkyō Gakukai Nenpō*, 50 [1985], pp. 67–89.

⁵ K. KUDARA, "Sanskrit bumpō no uiguru-go yaku-rei." *Ryūkoku Daigaku Ronshū*. 431 [1988], pp. 55–82.

⁶ Concerning a Mission of Indian monks, Sahajaśrī (Jusheng Jixiang) and followers, to China (1371–1381), the reference is as follows: The date of *renwu* in the twelfth month of the third year of the Emperor Hongwu's reign (1371) in the Veritable Record of the Ming dynasty (*Huang Ming shilu*), cf. AKIRA HANEDA (ed.), *Mingdai Xiju Shiliao. Ming shilu-chao*. Kyoto 1974, p. 4; The date of *guiwei* in the ninth month of the fourteenth year of the Emperor

The facts mentioned above imply that the new arrival of Indian monks gave impetus to the trend toward Sanskrit even in the realm of Uighur Buddhism in the later period. The revival of Brāhmī characters is well worth our attention, as is the advent of Brāhmī manuscripts of Turkish sūtras (for example, the *Sākiz törlügin yarumış yaltrımış*, translated from a Chinese apocrypha)⁷, even though Uighur Brāhmī scripts has its origin in the traditional Northern Turkestan Brāhmī script.

Since the 11th century, Indian monks have very frequently emigrated to Central Asia in order to avoid Islamic power.⁸ Under the reign of the Mongol-Yuan dynasty, many Buddhist names originated from Sanskrit, especially those with *-śrī* (skt. *-śrī*) at the end. This may be the result of the revival of Sanskrit as a sacred language in every sense of the word.

The Indian monks listed as translators in the Chinese Tripiṭaka⁹

The Northern Sung period, the tenth to the eleventh century

Tian Xizai (from Kashmir, North India), Fatian (from middle India), and Yihu (skt. Dānapāla, North India) were the main translators in the Sūtra Translation Office in the beginning. Fahu (skt. Dharmarakṣa: 963–1058) together with his brother, Jiao Jixiang came from North India. In the eleventh century Richeng, Tian Jixiang, and Zhi Jixiang (skt. Jñānaśrī) joined the Translation Office after their arrival from middle India. (Cf. ONO SŌRON pp. 182–186).

The Jin period, the twelfth to the thirteenth century

Sutuo shili (skt. Sudhāśrī) from Nālandā-saṃghārāma in middle India with his disciple, Butuo shili (skt. Buddhaśrī) came by sea, in the twelfth century. (Cf. *Bu xu gao seng zhuan*, 1, folio 24).

Honghaluo xili (skt. Huṃkāraśrī: 1103–1165), with 7 companions, including his disciple Sanmaya xili (skt. Samayaśrī) came from north India. (Cf. *Bu xu gao seng zhuan*, 1, folio 24).

Hongwu (1381) in the Veritable Record mentioned above, cf. A. HANEDA, *ibid.*, pp. 19–20; *Bu xu gao seng zhuan*, 1, (Jusheng Jixiang), Folio 27v.

⁷ A. VON GABAIN, Türkische Turfan-Texte VIII. Texte in Brāhmīschrift. Akademie-Verlag, Berlin 1954, pp. 71–72 (O: THH M152).

⁸ Cf. Tāranātha (Kun-dgaḥ sniñ-po), Dam-paḥi chos rin-po-che ḥphags-paḥi yul-du ji-ltar dar-baḥi tshul gsal-bar ston-pa dgos-ḥdod kun-ḥbyuñ. (S. SCHIEFNER's edition, 1869 (Second ed. Tokyo 1963). Japanese translation: ENGA TERAMOTO (tr. with notes), *Tāranātha Indo Bukkyō-shi* (1928), Kokusho Kankōkai, Tokyo 1977, pp. 341–344.

⁹ The reference: GENMYŌ ONO, "Bukkyō Kyōten Sōron", *Bussō Kaisetsu Dai-jiten* (Supplement), Daitō Shuppansha, Tokyo 1978. [ONO SŌRON abridged]; MING HE (ed.), *Bu xu gao seng zhuan*, 1, Dai Nippon Zoku Zōkyō, 2b 7–112, Zōkyō Shoin, Kyoto 1905–1912. [*Bu xu gao seng zhuan* abridged].

The Yuan Ming period, the fourteenth century

Zhikong (skt. Dhyānabhadra: -1363) from Nālandā-saṃghārāma came from middle India via Central Asia. (Cf. ONO SÖRON, p. 195).

Jusheng Jixiang (skt. Sahajaśrī: -1381) from Kapilavastu in middle India arrived, together with his disciples, Kumala shili (skt. Kumāraśrī) and Shantan shili (skt. Śāntaśrī?). (Cf. *Bu xu gao seng zhuan*, 1, folio 27).

2. Personal Names of the Sanskrit origin, -śrī (skt. śrī)

Words of Sanskrit origin or their Chinese variants, such as Jñānaśrī, Sudhaśrī, Hūmkāraśrī, Sahajaśrī or Tian Jixiang, and Zhi Jixiang mentioned above, were used as personal names among the royal family and officials in the Yuan dynasty.¹⁰ Tibetan names also enjoyed the same usage, for example,

¹⁰ For example, (a) Mongolian princes and feudal lords: (1) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1312-13), son of Toghon, son of Kubilai khan, cf. *Yuan-shi*, 24 (550), 24 (558), 107 (2727) etc. (2) a-li-jia-shi-li, a-er-jia-shi-li, etc. *Alokaśiri(?) (< skt. Ālokaśrī, recorded in 1311-33), descendant of Te Sečen, a famous clan of the Mongols, cf. *Yuan-shi*, 24 (545), 30 (668), 108 (2739) etc. (3) sa-du-shi-li *Saduśiri (< skt. Sādhuśrī, recorded in 1297-1315), a prince, cf. *Yuan-shi*, 19 (412), 21 (462), 25 (569) etc. (4) ba-la-shi-li *Balaśiri (< skt. Balaśrī, recorded in 1324-28), grandson of Kammala, grandson of Kubilai khan, cf. *Yuan-shi*, 29(641), 29(645), 107 (2728) etc.; HAMBIS, *Yuan che CVII*, pp. 130, 132(note 8). (5) a-la-tui-na-shi-li *Aratnaśiri (< skt. Ratnaśrī, recorded in 1324-58), descendant of Oghruqči, son of Kubilai khan, cf. *Yuan-shi*, 29 (649), 30 (676), 117 (2907) etc., cf. HAMBIS, *ibid.* p. 123 (note 9). (6) ya-na-shi-li *Yanaśiri (< skt. Yānaśrī, recorded in 1329), a prince, cf. *Yuan-shi*, 33(739), 108(2742). (7) da-er-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, *Tarmaśirin*, recorded in 1331-32), descendant of Chaghatai khan (cf. HAMBIS, *ibid.* p. 64), cf. *Yuan-shi*, 35(789), 36(800), 36(805). (8) zha-ya-shi-li *Jayaśiri (< skt. Jayaśrī, recorded in 1355), a prince, cf. *Yuan-shi*, 44 (922). (b) Royal family (empress and princess): (9) ai-ya-shi-li *Ayaśiri (< skt. Āyaśrī, recorded in 1300-10), daughter of Öljeitü khan, wife of Körgüz of the Ongguts, cf. *Yuan-shi*, 109 (2759), 118 (2925) etc. (10) su-ge-shi-li *Sukaśiri (< skt. Sukhaśrī, recorded in 1308-10), empress of Kaishan khan, descendant of Te Sečen, cf. *Yuan-shi*, 114 (2874), 106 (2698) etc. (11) da-li-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1322), empress of Buyantu khan, cf. *Yuan-shi*, 28 (621), 90 (2290), 106 (2698). (12) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1328-40), empress of Tugh Temür, cf. *Yuan-shi*, 114 (2877), 106 (2700) etc. (13) da-na-shi-li *Danaśiri (< skt. Dānaśrī, recorded in 1335), daughter of El Temür, empress of Toghon Temür khan, cf. *Yuan-shi*, 114 (2878), 114 (2880) (c) Bureaucracy (officials): (14) bi-lan-na-shi-li, bi-la-tui-na-shi-li *Biratinaśiri or Piratyaśiri (< skt. Prajñāśrī, recorded in 1302-32), cf. *Yuan-shi*, 202 (4519), 35 (778), 36 (803); see also note 3. (15) sang-jia-shi-li *Sanggaśiri (< skt. Saṃghaśrī, recorded in 1309), cf. *Yuan-shi*, 23 (517) and also, cf. H. FRANKE, *op. cit.*, pp. 84-85. (16) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1322), an official, cf. *Yuan-shi*, 28 (625). (17) pu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1323), descendant of a famous vassal, Bayan (1236-94) with *Sanggaśiri (< skt. Saṃghaśrī), an official, cf. *Yuan-shi*, 127 (3116). (18) da-er-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1324), son of the Prime minister, Baiju, cf. *Yuan-shi*, 29 (643). (19) da-li-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1328), cf. *Yuan-shi*, 32(705). (20) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1329), an official, cf. *Yuan-shi*, 31 (696), 33 (727). (21) da-er-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1345), an official, cf. *Yuan-shi*, 41(873), 92(2343) etc. (22) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1345), an official, cf. *Yuan-shi*, 41 (874). (23) sang-ge-shi-li *Sanggaśiri (< skt. Saṃghaśrī, recorded in 1352-56), one of the Prime Ministers of Toghon Temür khan (1333-70), cf. *Yuan-shi*, 42 (899), 43 (912), 43 (913) etc. (24) pu-da-shi-li *Budaśiri (< skt. Buddhaśrī), one of the officials of the Tanguts, cf. *Yuan-shi*, 145 (3447). (25) bu-da-shi-li *Budaśiri (< skt. Buddhaśrī, recorded in 1353), an

xiang-jia-ban (< tib. Saṅs rgyas dpal = skt. Buddhaśrī) and yi-lin-zhen-ban *Irinčen-bal (< tib. Rinčen dpal = skt. Ratnaśrī).¹¹ Apart from this, of the twenty-nine editors on the editorial board of the Catalogue of a Comparative Chinese Tripiṭaka, Yuan period (1298), fifteen have a Chinese name ending with Jixiang, a fact that shows that apparently the same rule was applied in forming their names.¹² Most of them were monks or priests belonging to the Chinese Buddhist temples. In regard to the Uighurs, we find a similar name, Sanggaśiri (skt. Saṃghaśrī) referred to in the manuscripts and block-prints of the Uighur Buddhist texts as an Uighur translator.¹³ Possibly, he is identified with a person named *Sanggaśiri in the *Yuan shi* (1309).¹⁴ This follows from the fact that he was an advisor to the Emperor and a colleague of Karunadaz (mentioned above),¹⁵ a famous translator and a court scholar. The record in the *Yuan shi* is as follows:

“Karunadaz, Tügen Temür, Sanggaśiri etc. begged to ask for missions to go abroad. (*Yuan shi*, Chap. 23, p. 517).”

Piratyaśiri mentioned above,¹⁶ may be a person's name, a variant in Uighur. It is assumed that Piratyaśiri in Uighur is derived from sgd. *pr(')tny'* (skt. prajñā)¹⁷ with the loss of /n/, corresponding to Mongolian *Birat(i)naśiri (> *Birannaśiri, chin. *bi-lan-nashi-li*) with the loss of /y/.¹⁸

official, cf. *Yuan-shi*, 43 (907). (26) sang-ge-shi-li *Sanggaśiri (< skt. Saṃghaśrī, recorded in 1354), an official, cf. *Yuan-shi*, 205 (4584). (27) da-li-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1356), an official, cf. *Yuan-shi*, 44 (933). (28) zuo-da-na-shi-li *Sadanaśiri (?) < skt. Sādhanāśrī, recorded in 1339-56), cf. *Yuan-shi*, 41 (873), 42 (898), 42 (900) etc. (29) ba-tu-ma-shi-li *Badumaśiri (< skt. Padmaśrī, recorded in 1357-59), Prime Minister, cf. *Yuan-shi*, 45(940), 45(950), 113(2855), 113(2856). (30) sang-ge-shi-li *Sanggaśiri (< skt. Saṃghaśrī, recorded in 1357-59), an official, cf. *Yuan-shi*, 140 (3370). (31) da-li-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1352-57), an official, cf. *Yuan-shi*, 42 (900), 45 (939) etc. (32) da-er-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1358-59), an official, cf. *Yuan-shi*, 45 (945), 205 (4587). (33) da-li-ma-shi-li *Darmaśiri (< skt. Dharmaśrī, recorded in 1345-67), Prime Minister, cf. *Yuan-shi*, 145 (3451), 113 (2858) etc. Cf. JITSUZŌ TAMURA (ed.), *Yuan-shi Yuhui Jicheng*, 3 vols, Kyoto University, 1963; YAO JINGAN (ed.), *Yuan-shi Renmin Suoyin*, Zhonghua shuju, Beijing 1982; LOUIS HAMBIS, *Le chapitre CVII du Yuan che*. E. J. Brill, Leiden 1945.

¹¹ xiang-jia-ban, cf. *Yuan-shi*, 21 (463), xiang-er-jia-si-(ba), cf. *Yuan-shi*, 202 (4519) < tib. Saṅs rgyas dpal, in office 1305-1314), one of the Emperor's teachers who wore the mantle of hPhags-pa (1235-80), cf. *Hu lan deb ther*, Shōju Inaba and Hisashi Satō (tr. with notes), Hōzōkan, Kyoto 1964. pp. 124-125, 137 (note 121). SHUNJŌ NOGAMI, *Genshi Shakurōden no Kenkyū*. Hōyū Shoten, Kyoto 1978. pp. 18-19. And also, Yi-lin-zhen-ban *Irinčen-bal (< tib. Rinčen dpal): the tenth Emperor of the Yuan dynasty, cf. *Yuan-shi*, 37 (809), 31 (694).

¹² Qing Jixiang *et alii* (ed.), “Shi yuan fa bao kan tung zong lu” *Showa hōbō sō-mokuroku*, 25, pp. 179-180.

¹³ Cf. JOHAN ELVERSKOG, *Uygur Buddhist Literature*. Silk Road Studies I, Brepols, Turnhout 1997: Text No. 61, 68.

¹⁴ *Yuan-shi*, 23 (517).

¹⁵ See note 2, and note 10 (15).

¹⁶ R. R. ARAT, *Eski Türk Şiiri*, No. 14, p. 152; G. HAZAI, Ein uigurisches Blockdruckfragment der Berliner Turfan-Sammlung, *AoF IV* [1976], p. 233.

¹⁷ Cf. D. N. MACKENZIE, *The Buddhist Sogdian Texts of the British Library*. E. J. Brill, Leiden 1976, pp. 194, 214 (*pr(')tny'p'rmmt*, skt. prajñāpāramitā).

¹⁸ Cf. note 10 (14).

After the fall of the Yuan dynasty (1368), Uighur Buddhists remained in Turfan and Komul until the fifteenth century. At the same time Buddhist names derived from Sanskrit can be confirmed in the Veritable Record of the Ming Dynasty (*Huang Ming shi-lu*).¹⁹

At the date of *yisi* in the sixth month of the sixth year of the Emperor Yung-lo's reign (1408).

"A priest in Turfan city, Kumaraširi and others offered horses and products of the country to the Ming court. The Ming court deigned to reward them with 100 taels of silver, 700 strings of paper money, and 7 sets of colored silk fabrics. And also, his disciples were rewarded with some paper money and presents according to their ranks." (HANEDA Text, p. 60).

At the date of *guiyou* in the fifth month of the ninth year of the Emperor Yunglo's reign (1411).

"The leader of Turfan, Kumaraširi, sent his monk, Nandaširi and others as an envoy, and offered horses and products of the country to the Ming court. Nandaširi and others were rewarded with some presents according to their ranks. The Board of Rites by imperial edict gave Kumaraširi sixteen pieces of colored silk fabrics and three suits of clerical robes." (HANEDA Text, p. 71).

Now the Kumaraširi mentioned here might be the same person as Kumāraśrī, a disciple of Sahajaśrī, who left China and went west for home in 1381.²⁰

In the first half of the fifteenth century envoys were sent to the Ming court several times in the name of *Paramartaširi (skt. Paramārthaśrī, recorded in 1426–41) as a priest or the Most Reverend of Turfan city.²¹ However, Turfan had thoroughly fallen into the hands of the Islamic Moghuls before the mid-fifteenth century.²² Probably many native Uighurs joined in the new Islamic community. Yet some of them took refuge in Gansu, China, and still others might have sought new dwellings in the Komul oasis.

Komul (< Khamil, or Hami in Chinese) is situated on the southern skirt of the east end of the Tianshan mountains. Geographically it belonged to the Turfan district, though it was formerly under the influence of nomadic powers from Mongolia. In the post-Yuan period a Mongolian prince established a principality here in ca. 1391. This state was closely related to either China or Moghulistan and Mongolia, and formed a strategic and commercial base. It is a matter of course that most of the inhabitants were Uighurs as well as Buddhists. It was the birthplace of Piratyaširi mentioned above, and many Uighur manuscripts of

¹⁹ AKIRA HANEDA (ed.), *Mingdai Xiju Shiliao. Ming shilu-chao*. Kyoto 1974. [HANEDA Text abridged].

²⁰ See note 6.

²¹ HANEDA Text, pp. 132, 159, 160, 234, 264.

²² Cf. JUTEN ODA, "Uighuristan", *Historical Studies on Central Asia in Japan. Acta Asiatica* 34, The Tōhō Gakkai, Tokyo 1978. p. 41.

the *Maitrisimit* were discovered in the Buddhist ruins.²³ We know that names ending with -širi existed among the princes and their families, for example, Unaširi (or Gunaširi, skt. Guṇaśrī: -1391), Budaširi (skt. Buddhaśrī: 1426–39), Dawadaširi (skt. Devatāśrī?: 1439–55).²⁴ Dawadaširi sent an envoy to the Ming court and said that he was going to build a Buddhist temple out of gratitude for his parents' love (1442).²⁵ He had also an Islamic name, Khaīl Sultān, which presumably suggests a joint community with Muslims.

Two Uighur priests, *Abidarmaširi (skt. Abhidharmaśrī, recorded in 1464)²⁶ and *Piratyaširi (skt. Prajñāśrī, recorded in 1473),²⁷ were sent as envoys of the Komul prince to the Ming court, and the latter, Piratyaširi, was granted the rank of a chief officiant of Buddhists. This priest, however, implored the Ming court to render help to 200 inhabitants who had taken refuge in Ganzhou from Komul (1473).²⁸ In the early sixteenth century Uighuristan had fallen into the Islamic powers, and the Uighur Buddhists were able to barely maintain a traditional life by emigrating to the Gansu district in China.

Conclusion

The Uighur Buddhists as a minority seem to have been under the influence of the Tibet-Lamaistic culture in the period of the Yuan dynasty. However, they had played a great role in introducing Tibetan Buddhism to China. At the same time Indian Buddhist missionary work was also being carried out. Indian Buddhists are very likely to have been pursuing their final propagation efforts in Uighuristan as well as China, in order to resist consolidation into Hinduism, and to free themselves from the unavoidable invasion of India by Islam.

Appendix: Notes on an Uighur Manuscript with Brāhmī Passages (In Collaboration with Professors P. ZIEME and K. KUDARA)

I. Manuscript

The discussion deals with a bilingual text of Turkish in Uighur script and Sanskrit in Brāhmī collected by Ji-cheng, a Chinese collector. Ji-cheng (his official name is Duan Yongen), born in Wuwei prefecture of the Gansu province, was a public official, performing the duties of prefectural governor of Yarkand

²³ Cf. FENG JIASHENG, "1959 nian hami xin faxian di huihu wen bujing", *Wenwu*, 1962–7/8, pp. 90–97.

²⁴ Cf. JUTEN ODA, *Ibid.*, p. 28–39, 45.

²⁵ HANEDA Text, pp. 268, 246, cf. JUTEN ODA, *Ibid.*, p. 41.

²⁶ HANEDA Text, p. 414 (a-bi-da-er-ma-shi-li).

²⁷ HANEDA Text, pp. 406 (bi-la-ya-shi-li), 438 (pi-la-di-ya-shi-li), 440 (bi-la-ya-shi-li ba-di-la). Three types of Chinese spellings could be assumed to be a name: *Piratyaširi Badira (skt. Prajñāśrī Bhadra).

²⁸ HANEDA Text, p. 440.

and other cities in Xinjiang during the early 20th century. In addition, he was a collector of old manuscripts of Dunhuang and Turfan.²⁹

An existing manuscript with Wang Shunan's colophon³⁰ was newly bound into scroll. This is probably one of the remnants brought to Japan before the Second World War. I only have a photograph. A booklet was made by using the cutout of the Chinese original, "Sūtra of the Lotus of the Wonderful Law" (*Saddharmapundarīka-sūtra*) from a scroll book. The Uighur-Turkish manuscript (which consists of about 460 lines) with Brāhmī Sanskrit passages observed sporadically, was written on the verso of this Chinese sūtra. It is assumed that an Uighur monk with some knowledge of Brāhmī Sanskrit wrote it down there. A colophon, in smaller size, is noted at the end in the same handwriting:

yunt yīlīn qulut (XXX)³¹ bo čaysī-ta
üč kšanti öđiglätim. öđig bolzun.
öngi yaşuq bolmazun
öngi yaşuq bolsar ma
övkä qaqıy bolmazun [16C12-14]

Translation of the colophon:

"In the horse year, I (XXX) in this booklet:
I noted three kshanti (= requests for forgiveness).
May it be noted!
May no other sins be!
But if there are other sins,
no anger and wrath may arise!"

II. Summary of the contents

The manuscript starts with Buddha's preaching which is presumably called "*Puṇyakriyāvastu-sūtra*", concerning three reasons why monks need to perform meritorious deeds. Persons who carry out the deeds will attain Buddhahood, and because of the meritorious deeds, prophecy (*vyakrit* < skt. *vyākṛti*) will be conferred on those who worship Maitreya, a son of Brahmāyu (father) and Brahmavatī (mother), born in the City of Hetumati in the period of King Cakravartirāja, called Śaṅkhi (skt. Śaṅkha) after seven *koṭī* six millions years. The prophecy is believed to provide bonds to Buddha's blessing, which are generally hard to achieve. Buddha preaches in verse. The verse has citations from *Anityavarga*, the first chapter of *Udānavarga*. Buddha further preaches about meritorious deeds, consisting of five kinds of offerings to be made and ten kinds of good fortune to receive. At last the forest of monks (skt. *araṇya*) is praised.

²⁹ The title at the beginning: A Buddhist scroll written by a Chinese, unearthed from (the ruins of) the Turfan basin; Ji-cheng (季承)'s treasured scroll, No. 14.

³⁰ Wang Shunan (王樹楠: 1852-1936), a scholar and also an official, played an active part in the academic domain in the early 20th century. This colophon bears the date of the year named *xin-hai* (辛亥) [i. e. 1911].

³¹ A personal name was probably erased here?

The contents of this manuscript need further study. For the time being, my attention is focused on the writings in Brāhmī Sanskrit. Only the verses of the *Udānavarga* which are fully identified by Prof. K. KUDARA are cited here. This text presents us with the Uighur Turkish translation and Brāhmī Sanskrit in the 22nd, 18th, 8th, and 25th phrases of the first chapter, *Anityavarga* in irregular order. A literal translation of writings in Uighur into English is attached here.

III. Udānavarga's passages (1. Anityavarga 22, 18, 8, 25)

Verses in Sanskrit and Turkish translation:

	Brāhmī Sanskrit	Uighur Turkish
I 1	^{10A2} sa-rve-kṣa-yā-nta-ni-śca-yā	^{10A1} šlok üzä inča tip yrliqadī · alqu yīmīš tir- ^{10A3} -miš 'ād t(a)var-lar
2	^{10A4} pa-tā-na-nta-sa-mu-cchra-ya	älqünmaq tüp-lüg ärür-lär tüşmäk · yimrilmäk ^{10A5} tüplüg ärür-lär
3	saṃ yo-ga-vi-pra-yo-ga-nta	iñiz tngri tay-lī bas- · ^{10A6} -yuq-lī amraşmīš · ^{10A7} iltiś-miś · qa qaşaş ·
4	ma-ra-ṇā-ntaṃ hi-ji-vi-ta-m	^{10A9} aṭrilmāq tüp- ^{10A8} -lüg ärür-lär · ölüm · tüp-lüg ärür inčip isig öz
II 1	^{10A10} a-tya-ya-nti-hi-a-ho-ra-tra	'ärtär-lär ^{10A11} inčip tün--li kün-li
2	ji-vi-[taṃ] śco-pa-ru- ^{10A12} -dhya-ti	isig özi ymā bāklänür
3	a-yu- ^{10A13} -kṣa-ya-ti-mṛ-tyu-nā[m]	özi yaşı alqınur · ^{10A14} yalnguq-lar-nüng
4	ku-na-dī-ṣu-ya-tho-da-ka- ^{10A15} -m	qaltī kičig ögüz-täki suv-qy-a-lar täg ·
III 1	^{10A16} ta-tra-ko-vi-śva-si-n-mṛ-tyu	anta nä ^{10A17} atly yalnguq ögür-lär
2	da-ho-ra-smi-ti- ^{10A18} -ji-vi-ti	kičig yigid ärür-män isig öz-tä
3	^{10A19} da-ha-ro-pi-mri-ya-nṭe-hi	kičig yigid ^{10B6} ymā inčip ölür-lär
4	na-ra-na-rya-ca-nai-ka- ^{10B7} -śa	ärän-lär qunču-lar-lī ymā ülgüsüz üküš
IV 1	^{10B8} nai-va-a-nta-rai-kye-na-sa-mu-tra-ma-dhye	näng ^{10B9} ok kök qalıq yūüzintä
2	na-pa-rva-nta-raṃ pra-vi-śya	näng · taluy ögüz ^{10B10} otrasīnta
3	na-vi-dya-te-a-so- ^{10B12} -pṛ-thi-vi-pra-ti-śe	taŷ ^{10B11} qizil ara-larīnga kirip
4	^{10B14} ya-tra-sṭhi-ta-na-pra-sa-hi-ta-mṛ-tyu	näng bultuqmaz antay osuy- ^{10B13} -luq yir orun
		qayu-ta nä turup ölüm-lüg yaŷi-qa başıq- ^{10B15} -masar tip

bo munčay osuyluq a-ni-tya-t-^{10B16}-qa sapşı šlok-larīy sözläyü yrliqadī ·

IV. Standard text in Sanskrit

I (22) sarve kṣayāntā nicayāḥ
patanāntāḥ samucchrayāḥ
saṃyogā viprayogāntā
maraṇāntaṃ hi jīvitam

- II (18) atiyānti hy ahorātrā
jīvitam coparudhyate
āyuh kṣīyati martyānām
kunadīṣu yathaudakam
- III (8) tatra ko viśvasen martyo
daharo 'smīti jīvite
daharāpi mriyante hi
narā nāryaś ca-n ekaśaḥ
- IV (25) naivāntarīkṣe na samudramadhye
na parvatānām vivaraṃ praviśya
na vidyate 'sau prthivīpradeśo
yatra sthitam na prasaheta mṛtyuḥ

V. English translation of the Turkish translation

Buddha preaches as follows in verses:

- I Extinction lies at the root of all properties collected.
Falling-collapse lies at the root of high heavenly mountain
and peak.
Farewell lies at the root of the close family in love with each
other.
Thus, death lies at the root of life, too.
- II Everything is passing away.
Day and night are no exceptions.
And their bodies become stiff, too.
Man is mortal, as if it were water of a small stream.
- III What is the most suitable name then, for man to be praised
for?
I am a child, a young man of a living creature.
Thus child and youth are also destined to die.
We cannot finish counting numerous men and women to
die.
- IV What's in the midst of vanity, in the midst of oceans?
What's in mountains and valleys?
Nothing can be found. Where is it, the place in which we
are not haunted by death.
There is no place that is not attacked by the enemy of
fatality.
Buddha's saying in verses, is worthy of *anityatā* (vanity) as
above.

VI. Sanskrit text in Brāhmī with the Facsimile

No. 26: 11B12

No. 29: 10A2

śa
ñkhi
Ḥ

śaṅkhi, Cf. skt. śaṅkha

No. 27: 11C3

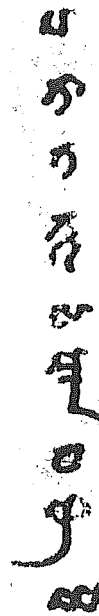
vya
krit

vya-krit, Cf. skt. vyākṛti

sa
rve
kṣa
yā
nta
ni
śca
yā

Cf. sarve kṣayāntā niścayāḥ

No. 30: 10A4


 pa
 tā
 na
 nta
 sa
 mu
 c
 chra
 ya

Cf. patanāntāḥ samucchrayāḥ

No. 31: 10A6


 saṃ
 yo
 ga
 vi
 pra
 yo
 ga
 nta

Cf. saṃyogā viprayogāntā

No. 32: 10A8


 ma
 ra
 ṇā
 ntam
 hi
 ji
 vi
 ta
 m

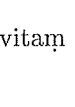
Cf. maraṇāntam hi jīvitam

No. 33: 10A10


 a
 tya
 ya
 nti
 hi
 a
 ho
 ra
 tra

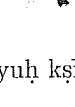
Cf. atiyānti hy ahorātrā

No. 34: 10A11-12

 ji
 vi
 sco
 pa
 ru
 dhya
 ti

Cf. jīvitam coparudhyate

No. 35: 10A12-13

 a
 yu
 kṣa
 ya
 ti
 mṛ
 tya
 nā

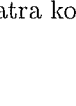
Cf. āyuh kṣiyati martyānām

No. 36: 10A14-15

 ku
 na
 dī
 ṣu
 ya
 tho
 da
 ka
 m

Cf. kunadīṣu yathaudakam

No. 37: 10A16

 ta
 tra
 ko
 vi
 śva
 si
 n
 mṛ
 tyu

Cf. tatra ko viśvasen martyo

No. 38: 10A17-18


 da
 ho
 ra
 smi
 ti
 ji
 vi
 ti

Cf. daharo 'smīti jīvite

No. 39: 10A19


 da
 ha
 ro
 pi
 mri
 ya
 nte
 hi

Cf. daharāpi mriyante hi

No. 40: B6-7


 na
 ra
 na
 rya
 ca
 nai
 ka
 śa

Cf. narā nāryaś ca-n ekaśaḥ

No. 41: 10B8


 nai
 va
 a
 nta
 rai
 kye
 na
 sa
 mu
 tra
 ma
 dhya

Cf. naivāntarīkṣe na samudramadhye

No. 42: 10B10

na
pa
rva
nta
raṃ
pra
vi
śya

No. 43: 10B11–12

na
vi
dya
te
a
so
pṛ
thi
vi
pra
ti
śe

Cf. na parvatānāṃ vivaraṃ praviśya Cf. na vidyate 'sau pṛthivīpradeśo

No. 44: 10B13–14

ya
tra
sthi
ta
na
pra
sa
hi
ta
mṛ
tyu

Cf. yatra sthitam na prasaheta mṛtyuḥ

No. 45: 10B15

a
ni
tya
t

anityat, cf. skt. anityatā