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Anna Turanskaya

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**Old Uyghur Blockprint of *Sitātapatrā Dhāraṇī*
in the Serindia Collection of the IOM, RAS**

Abstract: *Sitātapatrā*, referred to as ‘White Umbrella One’ Goddess who averts evil influences and protects from all kind of disasters and malignant beings with her *dhāraṇī*. Multiple manuscripts and blockprints dedicated to this goddess, in Old Uyghur and other languages of Central Asia are stored in different world collections. This paper deals with the Old Uyghur fragments of the *Sitātapatrā dhāraṇī* preserved in the Serindia Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS). These fragments refer to the same blockprint edition and this study involves the transliteration, transcription and translation of these fragments within the scope of semantic sequence.

Key words: Old Uyghur, *Sitātapatrā dhāraṇī*, Buddhism, blockprint, Yuan dynasty

Sitātapatrā (literally ‘Goddess with the white parasol’) became one of the highly honoured female deities in the Mahāyāna and Vajrayāna Buddhist traditions. The original text dedicated to the goddess *Ārya sarva-tathāgata-uṣṇīṣa-sitātapatrā-aparājitā nāma-dhāraṇī* (literally ‘White Umbrella One’ Goddess who will protect all devotees from evil, also known under the short name *Sitātapatrā dhāraṇī*) was compiled in Sanskrit before 7th c.¹ Later, it was translated into numerous languages of Central Asia² as it was regarded as a kind of protection against any negative influence of life or evil. It was

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¹ According to Prof. Sengupta, the earliest versions of the text (written in Gupta script) were found in Eastern Turkestan and date from the seventh century AD (SENGUPTA 1988, 71–72).

² For the Tibetan version, see PORCIÓ 2000, for the Chinese version see Taishō Tripiṭaka, vol. 19, No: 944, 945, 947, 975–977 (GIEBEL 2011, 31), for Sanskrit and Khotanese versions see SANDER and WALDSCHMIDT 1980, 274–279; 1985, 184–185; HOERNLE 1911, 461–463; 1916, 56–57; BAILEY 1963, Nr. 728 and Nr. 729.

translated several times into Chinese, Tibetan and Mongolian. Two *Sitātapatrā* texts in Khotanese sources are known.³

The text became widely spread among the Old Uyghurs during the era of the Mongol empire (1206–1368).⁴ *Vidyārājñī-sitātapatrā-sūtra* (Uyg. *arvišlar eligi sitātapatri sudur*) probably was of great popularity among the Old Uyghurs as it was blockprinted at least two times under the patronage of the Yuan emperor's family.⁵ The colophons of the blockprints do not provide any information about the original text that was used for the translation, as also translators or compilers of the Old Uyghur version, date of the translation etc.⁶

Three fragments of one *Sitātapatrā dhāraṇī* blockprint in Old Uyghur are preserved in the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS). Two separate fragments are kept under the call number SI 4502 (inv. 4558 (Old call number: M/5). They represent sixteen complete and two damaged folios of the blockprint. According to inventory book, these fragments were obtained by S.E. Malov in 1914 in Turfan city during his second expedition to Western China (1913–1915). Later, according to the note attached to the text, on July 27, 1952, they were granted (along with two other manuscripts) to the Department of Oriental Manuscripts of the Institute Oriental Studies of the Academy of Sciences of the USSR [Pl. 1].⁷ These fragments were published by S.E. Malov in 1930.⁸

³ PORCIÓ 2003.

⁴ The popularity of the *Sitātapatrā* text is probably connected with the cult of this goddess among the Mongolian rulers. It is known that the ritual services to *Sitātapatrā* took place in the capital of Yuan empire Dadu during the reign of Qubilai Khan [VAN DER KUJIP 2004, 8]. Moreover, the two Chinese translations refer to the Mongolian period (Taishō No: 976, Taishō No: 977).

⁵ Prof. Peter Zieme was the first to notice that the fragments kept in Berlin and Russian collections are from the different blockprint editions (ZIEME 1985, 171). Some researchers assume the existence of even more editions (PORCIÓ 2003, 93). The above mentioned editions look almost similar and differ mostly in page size. Textual collation has shown minor differences in orthography and grammar. They both have Brāhmī parts included into the text. These inserted glosses pertain to Northern Turkistan Brāhmī (type B, subtype u) according to the Sander's classification (SANDER 1968, charts 29–40).

⁶ The colophons of both editions were published by KASAI 2008, 121–124. According to the exterior, the fragment U 4762 that contains the complete colophon refers to the same edition of the blockprint kept in the IOM, RAS.

⁷ The archival materials kept in the Archive of the Russian Academy of Sciences St. Petersburg Branch (where all his working and private documents are kept nowadays) do not mention where these fragments were kept since 1914. Probably they stayed in his personal archive being prepared for the publication in 1930 (cf. MALOV 1930).

⁸ The publication includes the text printed in Uyghur script (the transliteration is absent) and translation that needs correction as the majority of the buddhist terms had not been translated carefully. Moreover the article was published without a detailed archeological and codicological description or facsimile.

В Институт востоковедения АН СССР
(в Ленинграде)

Трону пришло от меня 12 руко-
писи в 1 килограмм на уйгурском яз.
XIII в. Описание этих (уже опубликован-
ных) документов прилагаю.

Эти рукописи были извлечены из моего
второго командировки в Китай в 1913-15 гг.

27 июня 1952 г.

Гл.-кorr. АН СССР

Сер. Малов.

The third fragment kept in the Serindia collection of the IOM, RAS under the call number SI 4571 (inv. 4627 (Old call number: MA/10) comprises of two folios. They are well preserved except for the fact that the left upper part of the folio with Chinese pagination 'twelve' is missing. According to inventory book, this fragment was obtained by S.E. Malov (this also attests the old called number (MA for 'Malov's collection') but the date and circumstances of acquisition are not clear.

The fragments definitely refer to the same blockprint edition.⁹ The blockprint was produced in the format of ‘vertical’ accordion (concertina)-style book that was widespread among the Mongols and Uyghurs in the Yuan era. The size of the folded folios is 11.5×28 cm (21.5 cm between the ‘rails’ denoting the upper and lower borders of the text). For production of the blockprint Chinese thin matte laid paper (4 vergé lines in 1 cm) was used. The blockprint folios (printed from one wooden board) were folded two times and glued to each other (along the long edge) that is why the Chinese pagination is on every third folded page. Text is on side recto only. The folded page contains five lines of the Old Uyghur text. Interval between the text lines — 1.5 cm.

Happened by circumstance to be the sequential parts the fragments are transcribed and transliterated in the order of the text:

1. Transcription and Transliteration

Fragment 3

SI 4502

[1]

01 (1) lug y[ürün] ymä : yip[ün] lenh[ua köz]¹⁰-
lwk y[] ym' : yyp[] lynq[]

02 (2) lüg : amrılmış yavalmış köñül/i[g] ymä :
lwk : ''mrylmyš y'v'lmyš kwynkwł lw[] ym' :

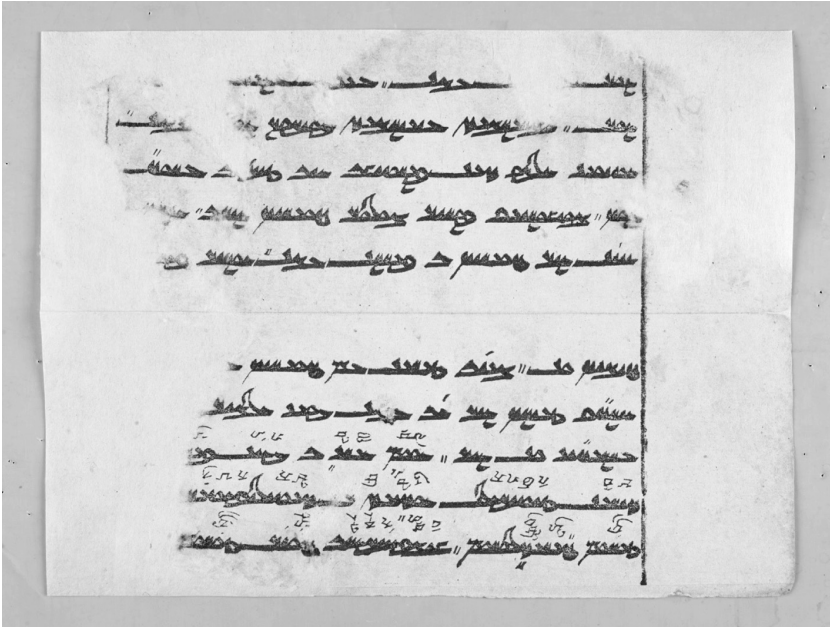
03 (3) ätöz ädgüsin biltäči ay t(ä)ñ[r]i y(a)ruk-
't'wyz 'dkw syn pylt'čy ''y tnk[] y yrwq

04 (4) lug : munčulayu bolar mudur kuvragları : alk[u]
lwq : mwnčwł'yw pwl'r mwdwr qwvr'ql'ry : ''lq[]

05 (5) analar kuvragı birlä ymä : olar bar[ča]
'n' l'r qwvr'q y pyrl' ym' : 'wl'r p'r[]

⁹ All fragments were restorated to the exhibition ‘Brush and Calamus’ organised to 200-years anniversary of the Asiatic museum (nowadays IOM, RAS).

¹⁰ The last line of U 4658 (T I μ) is parallel to this line; therefore, the reconstructions of *yipün*, *lenhua* and *köz* are in accordance with U 4658 (T I μ).



Fragment #3
SI 4502 [1], [2]

[2]

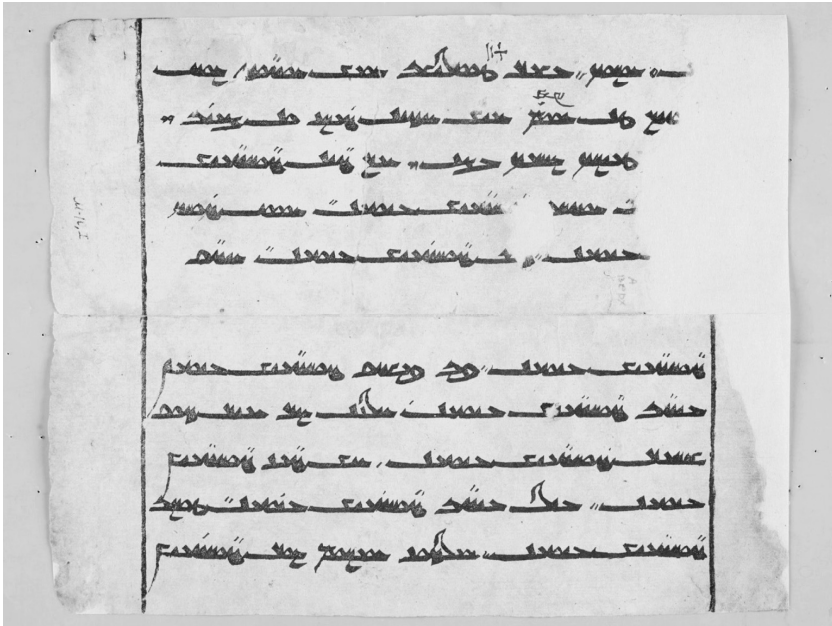
- 06 (1) kamagun : meni terinim kuvragz[m] [birlä]¹¹
q'm'q wn : myñy tyryn ym qwvr'q y[] []
- 07 (2) alku tnl(ı)glarnı ymä küzädmäk [kılı]¹²
'lq̄w tynlq l'r ñy ym' kwyz 'dm'k [] []
- 08 (3) y(a)rlikazunlar : oom erži gana pi[šastana]¹³
yrlyq'z wn l'r : 'wwm 'yrž y k'n' py[] []
- 09 (4) sarva tatagaṭa ušniša sitaṭapatiri [huṅ]¹⁴
s'rv' t't'k'd' 'wṣnyš ' syt'd'p'tyry [qwnk]
- 10 (5) turum hiriṣturum : čambanakari huṅ turum
twrwm q̄yryšdwrwm : č'mp'n'k'ry qwnk twrwm

¹¹ Cf. RÖHRBORN and RONA-TAŠ 2005, 261, line 163.

¹² Cf. RÖHRBORN and RONA-TAŠ 2005, 261, line 164.

¹³ Reconstructed in accordance to the Sanskrit *dhāraṇī* preserved in the texts in different languages.

¹⁴ Reconstructed in accordance to the Sanskrit *dhāraṇī* preserved in the texts in different languages.



Fragment #2
SI 4571 [1], [2]

Lacuna

Fragment 2

SI 4571

[1]¹⁵ Pagination 12 (Chin. shi er 十二) "tvelwe"

11 (1) [] ulug : v(a)čir tutdači üč ugušlug

[] 'wlwq : včyr twtd'čy 'wyč 'wqwš lwq

12 (2) [man]dalta¹⁶ oom enč äsän kılzun meni :

[] t'l t' 'wwm 'ynč 's'n qylz wn myny

13 (3) [alku]¹⁷ tml(1)glarig ymä : el han korkinč-

[] tynlq l'ryq ym' : 'yl q'n qwrqynč

¹⁵ U 4472 (o.F.) is parallel to this fragment.

¹⁶ The reconstruction is in accordance with other versions. Here *üč ugušlug maṅdal* 'the maṅdala of the three spheres' stands for Skt. *tribhuvana maṅdala* (*maṅdal* < Toh. A *maṅdal* / Toh. B *maṅdāl* < Skt. *maṅdala*). In other versions of *Sitātapatrā* also have Tib. *dkyil 'khor-maṅdala* (PORCIÓ 2000, 102, line 99); Chin. *san jiezhong wei* (Taishō No: 977 405a 11) as its counterparts. For *tribhuvana*; cf. MONIER WILLIAMS 1899, 459.

¹⁷ Cf. SI 4502 [2], line 2.

- 14 (4) [intin]¹⁸ : ogrı [ko]rkınčınt[ı]n : oot kork-
 [] : 'wqry []rǫynč ynt[]n : 'wwt qwrq
 15 (5) [inč]intin : *svv* korkınčıntin : agu
 [] yntyn : *swv* qwrǫynč yntyn : ''q̄w

[2]¹⁹

- 16 (1) korkınčıntin : bı bıçgu korkınčıntin
 qwrǫynč yntyn : py pyčqw qwrǫynč yntyn
 17 (2) yağı korkınčıntin : adınlarnıñ süü
 y'q̄y qwrǫynč yntyn : ''dyn l'rnyk sww
 18 (3) čäriğ korkınčıntin : ač kız korkınč-
 č'ryk qwrǫynč yntyn : ''č q̄yz qwrǫynč
 19 (4) intin : yad yağı korkınčıntin tolı
 yntyn : y'd y'q̄y qwrǫynč yntyn twly
 20 (5) korkınčıntin : üdsüz ölümlüg korkınč
 qwrǫynč yntyn : 'wydswz 'wylwm lwk qwrǫynč

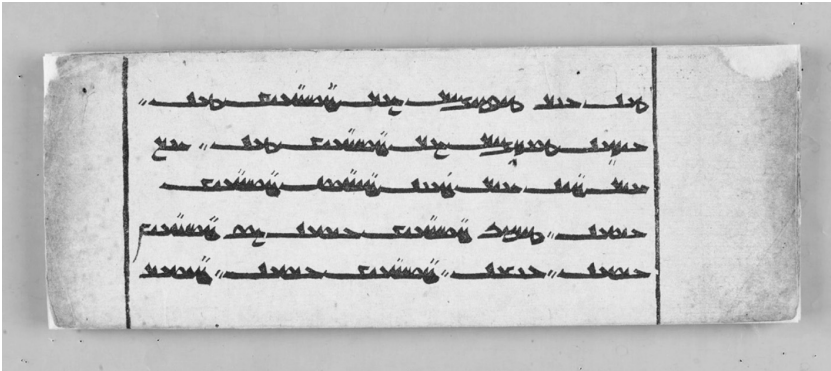
Fragment 3**SI 4502**

[1]

- 21 (1) tın yer täprämäklig korkınčıntin :
 tyn yyr t'pr'm'k lyk qwrǫynč tyn :
 22 (2) yaşın tüşmäklig korkınčıntin : el-
 y'şyn twyşm'k lyk qwrǫynč tyn : 'yl
 23 (3) niñ hannıñ kıy(ı)n kagut korkınč-
 nynk q̄'n nynk q̄yyn q̄'q̄wt qwrǫynč
 24 (4) intin : t(ä)ñri korkınčıntin luu korkınč-
 yntyn : tñkry qwrǫynč yntyn lww qwrǫynč
 25 (5) intin : yičın : korkınčıntin : kađır
 yntyn : yyčyn : qwrǫynč yntyn : q̄'tyr

¹⁸ There is a repetitive sequences for *korkınčıntin*; see following lines.

¹⁹ U 4223 (T II T 630) and U 4265 (T III 218.519) are parallel to this fragment.



Fragment # 3
SI 4502 [1]

[2]²⁰

- 26 (1) yavlak käyiklär korkinčintın : isig-
y'vl'q k'yık l'r qwrqynč yntyn : 'ysyk
27 (2) kum korkinčintın garude kuš korkinč-
qwm qwrqynč yntyn k'rwdy qwš qwrqynč
28 (3) intın : alku ig kām ada tuda sıkıš
yntyn : ''lqw 'yk k'm ''d' twd' syqyš
29 (4) taııš korkinčlarıntın : yäklär kork-
t'nkyš qwrqyč l'r yntyn : y'k l'r qwrq)
30 (5) inčintın : t(ä)ııri tutmaktın : luu
ynč yntyn : tkry twtm'qtyn : lww

[3]²¹ Pagnation: 13 (Chin.shi san 十三 "thirteen")

- 31 (1) tutmaktın : asure tutmaktın : yäk
twtm'qtyn : ''swry twtm'qtyn : y'k
32 (2) tutmaktın : rakšaz tutmaktın gandar-
twtm'qtyn : r'kš'z twtm'qtyn k'nt'r
33 (3) ve tutmaktın : garude tutmaktın :
vy twtm'q tyn : k'rwty twtm'q tyn :

²⁰ U 4355 (o.F.) and U 4387 (o.F.) + U 4416 (o.F.) are parallel to this fragment.

²¹ Some parts of U 2749 (T II M 501) and U 2752 (T II M 504) are parallel to this and following fragment.

- 34 (4) marute tutmaktin : kinare tutmaktin :
 m'rwtý twtm'q̄ tyn : kyn'ry twtm'q̄ tyn :
 35 (5) mahorage tutmaktin : manuši tutmak-
 m'qwr'ky twtm'q̄ tyn : m'nwšy twtm'q̄

[4]²²

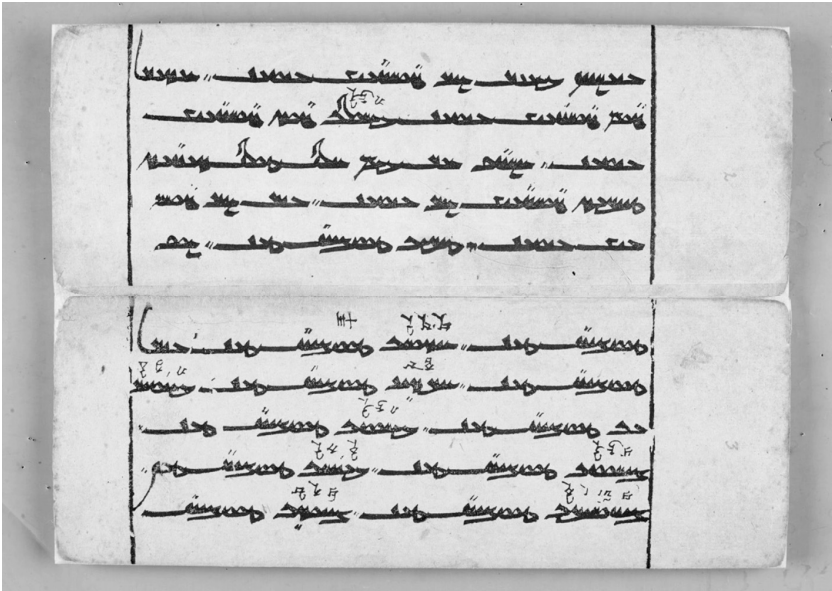
- 36 (1) tin : amanuži tutmaktin : pret
 tyn : 'm'nwž y twtm'q̄ tyn : pryt
 37 (2) tutmaktin : pišače tutmaktin : kum-
 twtm'q̄ tyn : pyš'čy twtm'q̄ tyn : kwm
 38 (3) paṇḍe tutmaktin puṭane tutmaktin
 p'nty twtm'q̄ tyn pwd'ny twtm'q̄ tyn
 39 (4) katapuṭane tutmaktin skanḍa tutmak-
 k't'pwd'ny twtm'q̄ tyn sk'nt' twtm'q̄
 40 (5) tin utmada tutmaktin apasmar tutmak-
 tyn 'wtm'd' twtm'q̄ tyn 'p'sm'r twtm'q̄

[5]²³

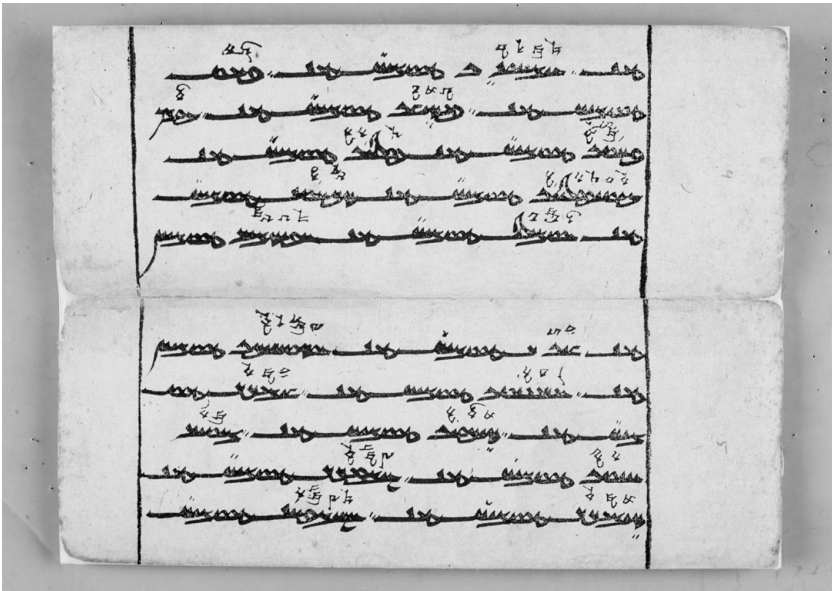
- 41 (1) tin čaya tutmaktin ostarake tutmak-
 tyn č'y ' twtm'q̄tyn : 'wst'r'ky twtm'q̄
 42 (2) tin : irevati tutmaktin : čamika tut-
 tyn : 'yryv'ty twtm'q̄ tyn : č'myk' twt
 43 (3) maktin : šakuni tutmaktin : matar-
 m'q̄tyn : š'kwny twtm'q̄ tyn : m't'r
 44 (4) nanḍi tutmaktin : lambika tutmaktin
 n'nty twtm'q̄tyn : l'mpyk' twtm'q̄tyn
 45 (5) šamika tutmaktin : alambana tutmak-
 š'myk' twtm'q̄tyn : 'l'mp'n' twtm'q̄

²² U 4633 (T II D) is also parallel to this fragment.

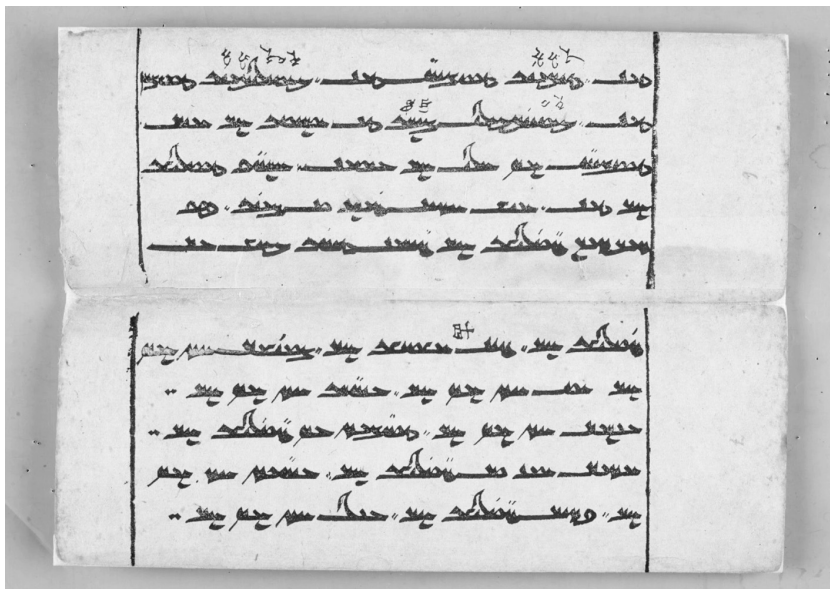
²³ *U 9206 (T III M 182) (1) is parallel to this fragment. For a long time it was considered that these *U fragments belong to the losses during World War II but now these fragments have been 're-discovered' in the storage of State Hermitage (for *U fragments, cf. PCHÉLIN and RASCHMANN 2016, 13–14, 23–24).



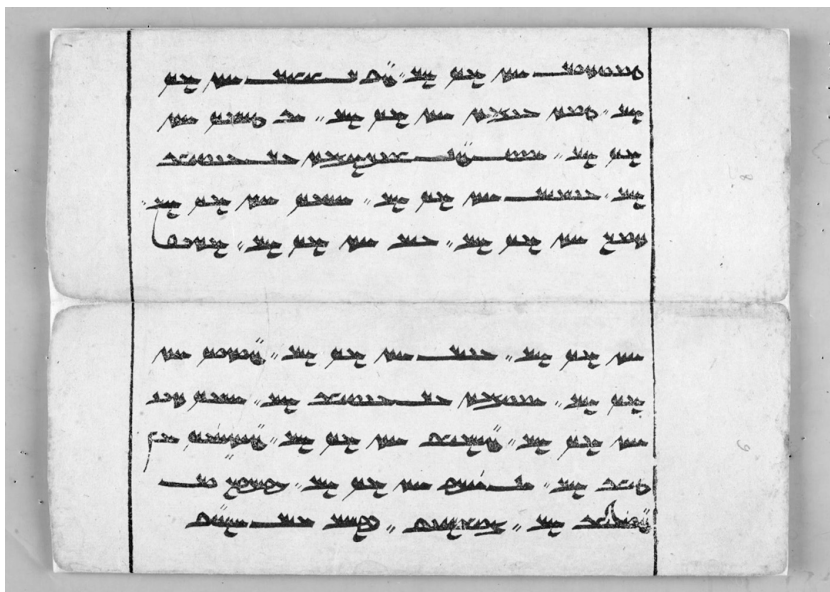
Fragment #3
SI 4502 [2], [3]



Fragment #3
SI 4502 [4], [5]



Fragment #3
SI 4502 [6], [7]



Fragment #3
SI 4502 [8], [9]

- [6]²⁴
 46 (1) tın : đakini tutmaktın : katadakini tutmak-
 tyn : t'kyny twtm'q̄ tyn : k't'd'kyny twtm'q
 47 (2) tın : katanğağa malita ulatılarnı
 tyn : k't'ñkk'd' m'ly t' 'wl'ty l'r nynk
 48 (3) tutmıklıg adalarıntın : alku tutdaçı-
 twtm'q̄lyq 'd' l'r yntyn : 'lq̄w twtd'čy
 48 (4) lartın : enč äsän kılzun meni : buu
 l'r tyn : 'ynč 's'n q̄ylz wn myny : pww
 50 (5) sigšil kundačılar karıntakı känčig
 sykšyl q̄wnd'čy l'r q'ryn t'qy k'nč yk

[7]²⁵ Pagination 14 (Chin. shi si 十四 "fourteen")

- 51 (1) kundačılar : kan içtäčilär : münčik ašlıg-
 q̄wnd'čy l'r : q'n 'yčt'čy l'r : mwyñčyk 'š lyq
 52 (2) lar ät ašlıglar : yakrı ašlıglar :
 l'r 't 'š lyq l'r : y'q̄ry 'š lyq l'r :
 53 (3) yilic ašlıglar : tugmišig kundačılar :
 yylyk 'š lyq l'r : twq̄myš yq q̄wnd'čy l'r :
 54 (4) isig özüg kundačılar : yagış ašlıg-
 'ysyk 'wyz wk q̄wnd'čy l'r : y'q̄yš 'š lyq
 55 (5) lar : psak kundačılar : yid ašlıglar :
 l'r : ps'k q̄wnd'čy l'r : yyd 'š lyq l'r :

[8]²⁶

- 56 (1) tütsüg ašlıglar : hua čäčäk ašlıg-
 twytswk 'š lyq l'r : q̄w 'č'č'k 'š lyq
 57 (2) lar : tüš yemiš ašlıglar : ı tarıg aš-
 l'r : twyš yymyš 'š lyq l'r : 'y t'ryq 'š

²⁴ *U 9206 (T III M 182) (2) is parallel to this fragment.

²⁵ *U 9207 (T III M 231) (1) is parallel to this fragment (see PCHÉLIN and RASCHMANN, 2016: 24; LE COQ, 1919: 106). Some parts of U 4611 (o.F.) and U 4716 (T III M 225) are parallel to this and following fragment with a different line or word sequence.

²⁶ *U 9207 (T III M 231) (2) is parallel to this fragment.

- 58 (3) lıglar : ootka čöklämišig yetäči-
lyq l'r : 'wwt q̄' čwykl'myš yk yyt'čy
59 (4) lār : yiriñ ašlıglar : akıg ašlıglar :
l'r : yyrynk ''š lyq l'r : ''qyq ''š lyq l'r :
60 (5) söl ašlıglar : yar ašlıglar : lešip
swyl ''š lyq l'r : y'r ''š lyq l'r : lyšyp

[9]²⁷

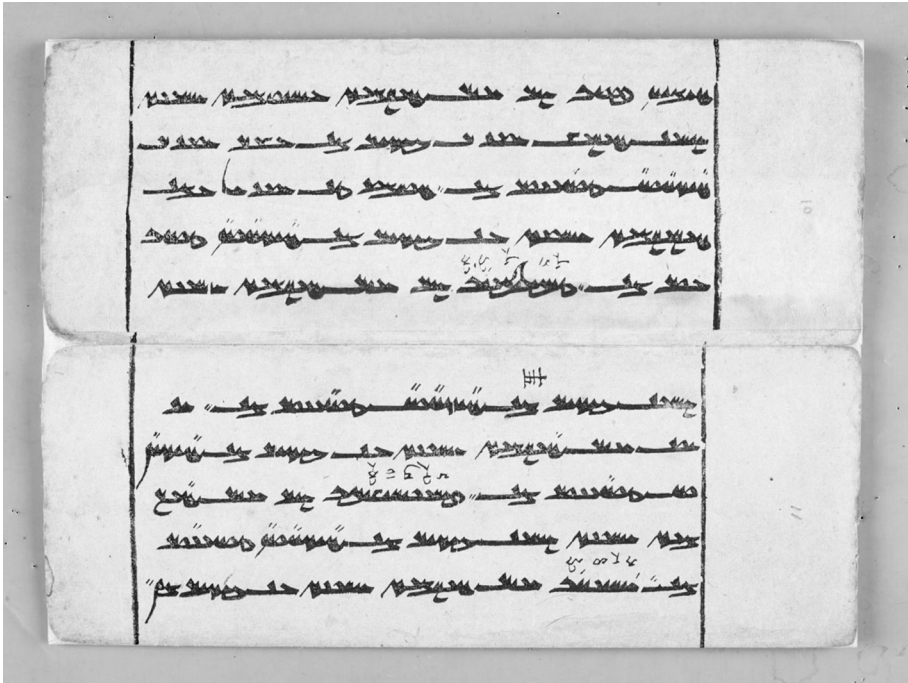
- 61 1. ašlıglar : yiñ ašlıglar : kusok aš-
''š lyq l'r : yynk ''š lyq l'r : q̄wswq ''š
62 2. lıglar : ötmışig yetäçilär : arıgsız
lyq l'r : 'wytmış yk yyt'čy l'r : ''ryq syz
63 3. ašlıglar : kalınču ašlıglar : kašanıg iç-
''š lyq l'r : q̄'lynčw ''š lyq l'r : q̄'š'nyq 'yč
64 4. täçilär : nä nägü ašlıglar : köñülüg
t'čy l'r : n' n'kw ''š lyq l'r : kwnkwl wk
65 5. kundaçılar : munçulayu : bolarnıñ alku
q̄wnd'čy l'r : mwnčwl'yw : pwl'r nynk ''lq̄w

[10]²⁸

- 66 (1) kamağ butelarnıñ kılmiš yaratmış arviš-
q'm'q pwtı l'r nynk qylmyš y'r'tmyš ''rvyš
67 (2) ların kılıč üzä käsär m(ä)n v(a)çir üzä
l'ryn qylyč 'wyz ' k's'r mn včyr 'wyz '
68 (3) kažgok tokiyur m(ä)n : hormuzta üzä ymä
q̄'sq̄wq̄ twq̄yywr mn : qwrmwz t' 'wyz ' ym'
69 (4) kılılmiš arvišin käsär m(ä)n kažgok toki-
qylylmyš ''rvyš yn k's'r mn q̄'sq̄wq̄ twqy
70 (5) yur m(ä)n : đakadakinilarnıñ kılmiš arviš-
ywr mn : t'k'd'kyny l'r nynk qylmyš ''rvyš

²⁷ *U 9207 (T III M 231) (3) is parallel to this fragment.

²⁸ *U 9207 (T III M 231) (4) is parallel to this fragment.

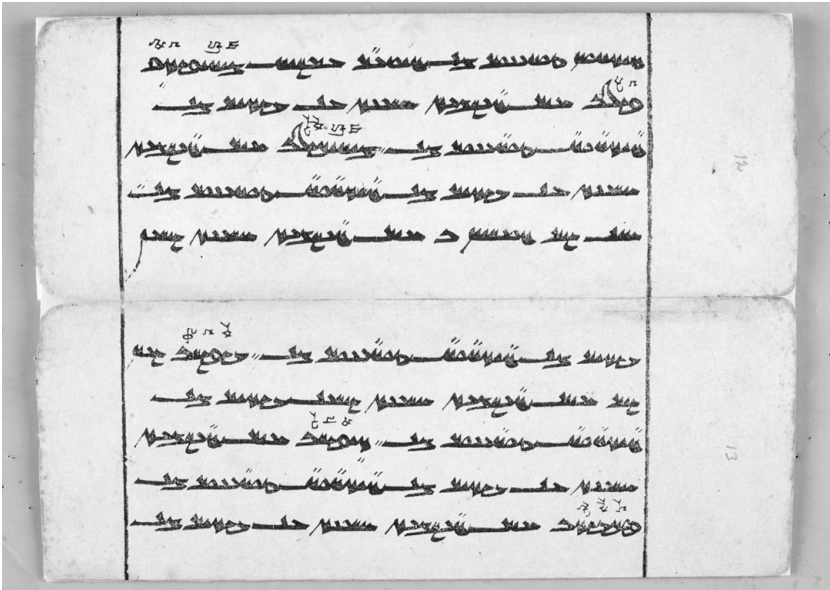


Fragment #3
SI 4502 [10], [11]

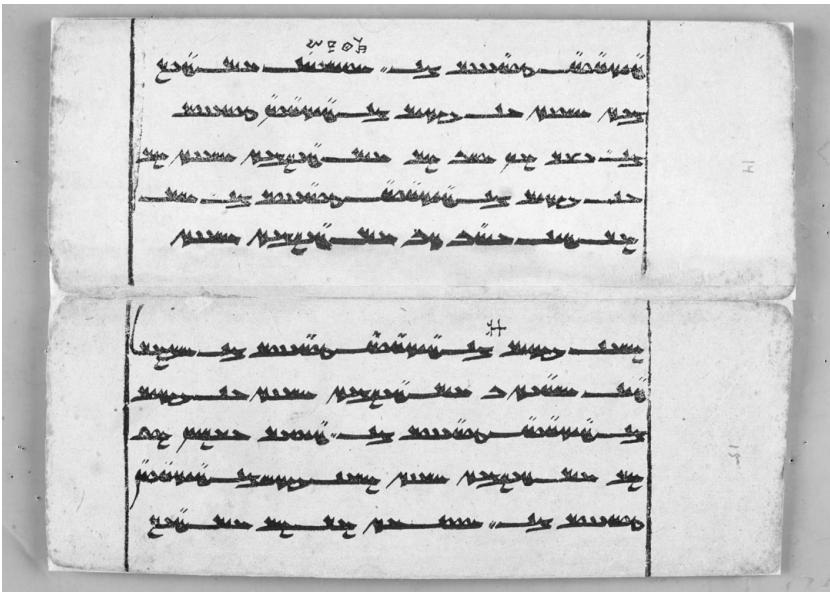
[11]²⁹ Pagination: 15 (Chin. shi wu 十五 "fifteen")

- 71 (1) ların kāsār m(ä)n kazgok tokıyur m(ä)n : äz-
l'ryn k's'r mn q'sqwqtwqyywr mn 'z
- 72 (2) rua-nıñ kılmiş arvişin kāsār m(ä)n kazg-
rw' nynk qylmyş ''rvyş yn k's'r mn q's'q
- 73 (3) ok tokıyur m(ä)n : parivaraçakelarnıñ kıl-
wq twqyywr mn : p'ryv'r'ç'ky l'r nynk qyl
- 74 (4) miş arvişların kāsār m(ä)n kazgok tokıyur
myş ''rvyş l'ryn k's'r mn q'sqwqtwqyywr
- 75 (5) m(ä)n : narayanenıñ kılmiş arvişin kāsār m(ä)n :
mn n'r'y'ny nynk qylmyş ''rvyş yn k's'r mn :

²⁹ U 390 (T III M 225 (59)) and U 4658 (T I M) are parallel to this fragment.



Fragment #3
SI 4502 [12], [13]



Fragment #3
SI 4502 [14], [15]

[12]


- 76 (1) kazgok tokiyur m(ä)n kađır yavlak mahapašu-
q'sqwq twqyywr mn q'tyr y'vl'q m'q'p'šw
- 77 (2) pađınıđ kılmiš arvišin käsär m(ä)n
p'dy nynk qylmyš 'rvyš yn k's'r mn
- 78 (3) kazgok tokiyur m(ä)n : mahakadeniđ kılmiš
q'sqwq twqyywr mn : m'q'k'dy nynk qylmyš
- 79 (4) arvišin käsär m(ä)n kazgok tokiyur m(ä)n :
'rvyš yn k's'r mn q'sqwq twkywr mn :
- 80 (5) analar³⁰ kuvragınıđ kılmiš arvišların
'n' l'r qwvr'q y nynk qylmyš 'rvyš l'ryn


[13]

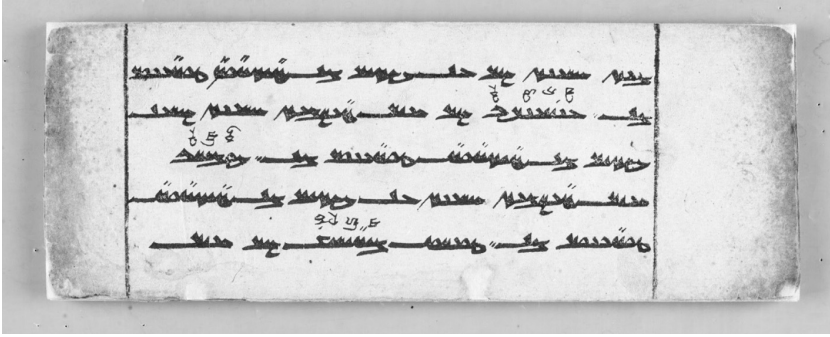
- 81 (1) käsär m(ä)n kazgok tokiyur m(ä)n : kapalilig-
k's'r mn q'sqwq twqyywr mn : k'p'ly lyq
- 82 (2) larniđ kılmiš arvišların käsär m(ä)n
l'r nynk qylmyš 'rvyš l'ryn k's'r mn
- 83 (3) kazgok tokiyur m(ä)n : šabarinıđ kılmiš
q'sqwq twqyywr mn : š'p'ry nynk qylmyš
- 84 (4) arvišin käsär m(ä)n kazgok tokiyur m(ä)n
'rvyš yn k's'r mn q'sqwq twqyywr mn
- 85 (5) bukkakasiniđ³¹ kılmiš arvišin käsär m(ä)n
pwkk'k'sy nynk qylmyš 'rvyš yn k's'r mn

[14]

- 86 (1) kazgok tokiyur m(ä)n : atarvananiđ kıl-
q'sqwq twqyywr mn : 't'rv'n' nynk qyl
- 87 (2) miš arvišin käsär m(ä)n kazgok tokiyur
myš 'rvyš yn k's'r mn q'sqwq twqyywr
- 88 (3) m(ä)n : v(a)čirlıg urılarnıđ kılmiš arvišlar-
mn : včyr lyq 'wry l'r nynk qylmyš 'rvyš l'r
- 89 (4) in käsär m(ä)n kazgok tokiyur m(ä)n : ärk
yn k's'r mn q'sqwq twqyywr mn : 'rk
- 90 (5) lig han yagısıniđ kılmiš arviš-
lyk q'n y'qy sy nynk qylmyš 'rvyš

³⁰ MALOV 1930, 91:  "n'r".

³¹ MALOV 1930, 91:  "pwkk'k'sy".




Fragment #3
SI 4502 [16]

[15] Pagination 16 (Chin. shi lui 十六 "sixteen")

- 91 (1) larin käsär m(ä)n kazgok tokıyur³² m(ä)n ärklig
l'ryn k's'r mn q'sqwtwqyywr mn 'rklyk
- 92 (2) han arkişiniñ kılmiş arvişin käsär
qñ ''rçjş y nynk qylmyş ''rvyş yn k's'r
- 93 (3) m(ä)n kazgok tokıyur m(ä)n : kađır yavlak luu-
mn q'sqwtwqyywr mn : q'tyr y'vl'q lww
- 94 (4) larnıñ kılmiş arvişin käsär m(ä)n kazgok
l'r nynk qylmyş ''rvyş yn k's'r mn q'sqwq
- 95 (5) tokıyur m(ä)n : oot işligläriñ kıl-
twqyywr mn : 'wwt'yş lyk l'r nynk qyl

[16]

- 96 (1) miş arvişların käsär m(ä)n kazgok tokıyur
myş '' rvyş l'r yn k's'r mn q'sqwq twqyywr
- 97 (2) m(ä)n : vinayikelarnıñ kılmiş arvişların
mn : vyn'yky l'r nynk qylmyş ''rvyş l'ryn
- 98 (3) käsär m(ä)n kazgok tokıyur m(ä)n : kumare
k's'r mn q'sqwq twqyywr mn : kwm'ry
- 99 (4) niñ kılmiş arvişin käsär m(ä)n kazgok
nynk qylmyş ''rvyş yn k's'r mn q'sqwq
- 100 (5) tokıyur m(ä)n : tört maharaçlarınıñ
twqyywr mn : twyrt m'q'r'ç l'r nynk

³² MALOV 1930, 91:  "twqyywr".

2. Translation

(01–08) [*Sitātapatrā* is... with charming eyes] and white, with violet lotus-eyes, with calm and peaceful mind, possessing knowledge of the virtue of the soul, shining like a moon-god (*Chandraprabha?*). May this groups of *mudrās* together with hosts of *mātrīs* protect me and my community and all sentient beings and deign this way. (08–10) Om ṛṣi-gana-praśastana-sarvatahāgatoṣṇīṣa-sitātapatre hūṃ ṭrūṃ hrī ṣṭom jambhanakari hūṃ ṭrūṃ (11–13) [...] the great *vajradhāra* in the *maṇḍala* of the three spheres! Om! Bestow me and all sentient beings tranquility and health! (13–30) [Protect me and all sentient beings] from the fear of the king, from the fear of robbers, from the fear of fire, from the fear of water, from the fear of poison, from the fear of weapons, from the fear of enemies, from the fear of enemy troops, from the fear of famine, from the fear of foreign enemies, from the fear of hail, from the fear of untimely death, from the fear of earthquake, from the fear of falling thunderbolt, from the fear of being punished by state and rulers, from the fear of the gods, from the fear of *nāgas*, from the fear of lightning, from the fear of ferocious furios animals, from the fear of hot sand [deserts], from the fear of bird *Garuḍa*, from the fear of all diseases and illnesses, misfortunes and afflictions, from the fear of demons, (30–48) from the [danger of] possession of devas, possession of *nāgas*, possession of *asuras*, possession of demons, possession of *rākṣas*, possession of *gandharvas*, *garudas*, possession of *marutas*, possession of *kinmaras*, possession of *mahoragas*, possession of *manuṣya*, from the possession of *amanuṣyas*, from the possession of *pretas*, from the possession of *piśācas*, from the possession of *kumbhāṇḍas*, from the possession of *pūtanas*, from the possession of *kaṭapūtanas*, from the possession of *skandas*, from the possession of *unmādas*, from the possession of *apasmāras*, from the possession of *chāyas*, from the possession of *ostāarakas*, from the possession of *revatīs*, from the possession of *jāmikās*, from the possession of *śākunīs*, from the possession of *māṭṛnaṇḍīs*, from the possession of *lambikās*, from the possession of *samīkas*, from the possession of *ālambhanas*, possession of *ḍakinīs*, possession of *kaṭa-ḍakinīs*, possession of *kaṭaṅkaṭa-mālis* etc., possession of all other grasper-demons, may [the *dhāraṇī*] give me peace and tranquility from the dangers. (48–55) The vigour-stealers, the fetus-snatchers [from mother's] womb, the blood-drinkers, the clot-eaters, the flesh-eaters, the fat eaters, the marrow-eaters, the newborn-stealers, the life-stealers, the offerings-eaters, the garland-stealers, (55–65) the fragrance-eaters, the incense-eaters, the

flowers-eaters, the fruits-eaters, the crops-eaters, the burnt offering-eaters, the pus-eaters, the discharge-eaters, the spittle-eaters, the saliva-eaters, the phlegm-eaters, the slime-eaters, the vomit-eaters, the excrement(?)-eaters, the impurity-eaters, the [food] residue-eaters, the urine-drinkers, everything-eaters, the consciousness-stealers; (65–100) in this way I cut off with a sword the spells performed by all of these [demons] and all *bhūtas* and I nail them down with a *vajra*. I cut off the spells also performed by *Indra* and nail them down. I cut off the spells performed by *ḍākas* and *ḍākinīs* and nail them down. I cut off the spells performed by *Brahma* and nail them down. I cut off the spells performed by *parivrājakas* and nail them down. I cut off the spells performed by *Nārāyaṇa* and nail them down. I cut off the spells performed by fierce and ferocious *Mahāpaśupati* and nail them down. I cut off the spells performed by Mahākāla and nail them down. I cut off the spells performed by host of *mātrīs* and nail them down. I cut off the magics performed by *Kāpālikas* and nail them down. I cut off the spells performed by *Śavarī* and nail them down. I cut off the magics performed by *Pukkasa* and nail them down. I cut off the spells performed by *Ātharvaṇa* and nail them down. I cut off the spells performed by *Vajrakaumārī* and nail them down. I cut off the spells performed by *Yamāntaka* and nail them down. I cut off the spells performed by the messenger of *Yama* and nail them down. I cut off the spells performed by ferocious *nāgas* and nail them down I cut off the spells performed by *agnikarmins*³³ and nail them down. I cut off the spells performed by *vināyakas* and nail them down. I cut off the spells performed by *Kumāra* and nail them down. [I cut off the spells performed by] four *Mahārājas* [and nail them down...]

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³³ Lit. engaged in fire actions.

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