

京都大学大学院文学研究科 21 世紀 COE プログラム
「グローバル化時代の多元的人文学の拠点形成」 31 研究会

ユーラシア古語文献の文献学的研究

NEWSLETTER

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活動報告

2005年7月～9月の間に第22回、第23回研究会が開催され、夏期集中講座が行われました。

第22回研究会

日時: 2005年7月23日(土) 14:00～17:00

場所: 京都大学大学院文学研究科附属ユーラシア文化研究センター(羽田記念館)
「古代イタリア半島・サベル諸語の最上級形式について」

西村 周浩(米国 UCLA)

「史料としてのシュメール語王碑文」

前田 徹(早稲田大学大学院文学研究科教授)

夏期集中講座

日時: 2005年7月27-29日、8月4-5日、12日 14:00～16:00

場所: 京都大学大学院文学研究科附属ユーラシア文化研究センター(羽田記念館)
「リトアニア語の文法概説」

吉田 和彦(京都大学大学院文学研究科教授)

第23回研究会

日時: 2005年8月31日(水) 14:00～16:00

場所: 京都大学大学院文学研究科附属ユーラシア文化研究センター(羽田記念館)
「Uighur Versions of the Lotus Sutra with Special Reference to
Avalokiteśvara's Transformation Bodies」

Peter Zieme(ベルリン-ブランデンブルク人文科学アカデミー教授)

研究会報告の要旨

2005年1月29日(土)にユーラシア文化研究センター(羽田記念館)で開催された第20回研究会の報告要旨を掲載します。

第 20 回研究会報告

「ON THE UYGHUR BLOCK PRINTS: CORPUS AND THE PROCESS OF CATALOGUING」

Abdurishid Yakup (ドイツ、ゲッティンゲン科学アカデミー研究員、
Göttingen Academy of Sciences, Germany)

Percentage of Uyghur block prints in all major collections are not so high: They consist about 12% of approximately 8000 Old Uyghur fragments preserved in the Berlin Turfan collections, counting to little more than 1000 pieces, while the number of Uyghur block prints in the St.-Petersburg collection seems to be 106 as the *Catalogue of the microfilms of the Uyghur, Sogdian, Manichean fragments brought to the Toyo Bunko* shows. A general information on the Uyghur block prints in the Berlin collection was given by Prof. P. Zieme in 1980. Here I try to give further information based on the recent research and new discovers.

1. CORPUS

1.1 Tantric texts

One of the most popular Tantric texts is the *Sitātapatrā-Dhāraṇī*, hitherto identified fragments of this text only in the Berlin collection reach to 106. Well preserved 36 block print fragments in the Berlin collection have been published by F.W.K. Müller early in 1910, 16 fragments by S. E. Malov in 1930, and further 2 fragments from the Nakamura Fusetsu collection by Prof. M. Shōgaito. Recently, a new edition was published by professors K. Röhrborn and R. Tas. L. Ligeti, recently also T. Porció, argues that *Sitātapatrā-Dhāraṇī* was actually translated from Tibetan. However, a small block print fragment U 400 (T III M 225 (61)), which was excluded in the new edition, seems to speak against this argument. At least there is no exact corresponding expression in the Tibetan version to *alku türlüg süü čäriǵlärädä* ‘in all kinds of army and troops’ which was found in this fragment, but in the Chinese version, namely 一切軍兵之中, which is the exact word for word corresponding of the Uyghur expression. If we would consider ‘enemy hosts’ found in the Tibetan as a corresponding phrase, clearly it does not exactly match the Uyghur expression. This seems to show that the Uyghur translator has at least did not only rely on the Tibetan text.

Ārya-aparamitāyur-jñāna-nāma-mahāyāna-sūtra (Amitayūṣi sudur) is the 2nd largest block print text, which has somewhat 102 fragments only in the Berlin collection. Detailed information on this text from various collections are in given in my dissertation *Studies in some late Uighur Buddhist texts preserved in Russia* (Kyoto 2000), and a detailed description of the Berlin fragments can be found in the forthcoming catalogue of block prints.

Recently, 7 block print fragments of this text were discovered from the Northern Grottoes of Dunhuang. 4 small pieces with dhāraṇīs (B 137: 2, 138: 10, B 160: 6, B 160: 12) were correctly identified by Chinese scholar Zhang Tieshan. Unfortunately, 3 important fragments (B 157: 12, 464: 142, B 172: 3) belonging to the beginning part of the text left unidentified or were not identified correctly. Interestingly, the fragment B 464: 142 which was left unidentified, actually bears the full Uyghur title *töziin ülgülänčsiz öz yaš atlg kölüngü sudur*, and clearly is the word for word translation of the Chinese sūtra-name *Dacheng Wuliangshou zongyaojing*. More curiously, Zhang gives the title *Foshuo Dacheng Wuliangshou Jueding Guangmingwang Rulai Tuoluonijing* to B 172: 3, the three pages of a folded block print book, which actually locate to the beginning part of the *Ārya-aparamitāyur-jñāna-nāma-mahāyāna-sūtra* and corresponds to T Nr. 936 p. 82 a 6-11. Notably, this part is missing in the known Uyghur versions of this text in all major collections.

At least 34 block print fragments in the Berlin collection were identified as parts of *Ārya sarva-durgati-pariśodhana-uṣṇīṣavijayā nāma-dhāraṇī* (*Uṣṇīṣavijayā*). Out of them, only 8 well-preserved fragments have been edited by Müller in *Uigurica II*. Notably, unedited fragments of this text contain parts of the text, which could not be found in the edited fragments or bear considerable words that are missing in the edited parts.

Another block print text, which is found in considerable number, is the *Mañjuśrīnāmasaṃgīti*. Four pieces of this text in the St.-Petersburg collection (Rb. 1), are known from the edition by Radloff (1928) and further 41 fragments from the publications of G. Kara and P. Zieme (BTT VIII, Kara 1981 and BTT XIII). Recently, one further fragment (U 4286b) was identified in the Berlin collection. It places to the beginning part of the *Mañjuśrīnāmasaṃgīti* and corresponds to U 4713 which was edited in BTT VIII, namely to the lines 1-12 of text B. However, it might be from a different version, because the line order and usage of several words show clear departures than the edited fragment.

Further two Uyghur block print texts are also of Tantric content: One is the *Avalokiteśvara Sādhana*, and the other one is the *Tārā-Ekaviṃśatistotra*, both of them have been edited by G. Kara and P. Zieme in BTT VII.

1.2 Chinese Apocrypha

Translations of so-called Chinese apocrypha constitute 2nd largest group of the Uyghur block prints. Hitherto identified block print fragments of this text group mainly belong to the texts *Säkiz Yükmäk Yaruk* (SYY), *Foding xin da tuluoni*, *Yuanjuejing*, *Yetikän sudur* and the *Vajracchedikāsūtra*. All of them are now available in excellent editions, a descriptive catalogue of the Berlin fragments are also completed. The latter includes unedited fragments. Notably, a small block print fragment, which is published under the signature number B 157: 14 in the 3rd volume of *Northern Grottoes of Mogao Dunhuang* by Peng Jinzhang and Wang Jianjun, belongs to SYY and corresponds to the lines 438a-441 of TT VI, though it was left unidentified by Zhang Tieshan.

1.3 Mahāyāna Texts

Uyghur translations of several important Mahāyāna texts are also known in block print versions, including *Suvarṇaprabhāsa-sūtra*, *Saddharmapuṇḍarīka-Sūtra*, *Mahāmāyūrī-vidyā-rājñī*, and *Amitāyur-dhyāna Sūtra*. Here I am not going to deal with them in detail, since all of them are available in rather complete editions, some of them are even described in detail in subsequent catalogue volumes. However, two further Mahāyāna texts, whose Uyghur block print fragments are recently known, have to be mentioned. One of them is the *Buddhāvataṃsaka-sūtra* in forty volumes, and the other one is the *Bhaiṣajyaguru-sūtra*. The block print version of the *Buddhāvataṃsaka-sūtra* in forty volumes take the characteristic mark of a string-hole, which is decorated with a flower as described by Professor Kudara Kōgi. There are several fragments of this text in the Berlin collection, but they show different features. Notably, there are several block printed fragments of the same sūtra in the Berlin collection with the same characteristic mark together with other block printed versions. The Uyghur version of the *Bhaiṣajyaguru-sūtra* was known from P. Zieme's edition of two small manuscript fragments in the Berlin collection. Three block print fragments totally of 11 pages of the same sūtra, were recently published by I. Yūsüp in *Turfan Revisited* (411-415). Interestingly, these fragments said to be bought from a farmer by A. Khoja in Turfan in 1980s.

1.4 Non-Mahāyāna Texts

Thus far known printed Uyghur texts of non-Mahāyāna Buddhism actually are Jātaka stories, mainly including a small collection of Jātaka stories and 7 fragments of the famous Viśvantara Jātaka. All block print fragments of both stories in the Berlin and Otani collections have been edited in BTT XIII (Nr. 2), though the Otani fragment was known early in 1956.

1.5 Colophons

Main corpus of Uyghur colophons in the Berlin collection, including block prints have been edited and investigated by P. Zieme in his monographs *Buddhistische Stabreimdichtungen der Uiguren* (BTT XIII) and in *Religion und Gesellschaft im Uigurischen Königreich von Qočo*. Further investigations from the historical point of view have been carrying out by Yukio Kasai. Here I introduce a new block print (B 140: 5), which is recently discovered in the Northern Grottoes of Dunhuang (Peng et al. volume 2, Pl. CXXIII 5).

1. öd eniš-intä üzlünčü nom-ta togmiš törümiš : ünüş-in
2. bilmädin už-ikin adırtaçı : ödmädük boşgut-lug örmädük
3. biliglig üç lükčüñ balık-lıg čisön tutuñ tavgaç
4. til-intin türk til-inčä ikiläyü ävirmiš :: ary-a
5. mančušri bodis(a)t(a)v üz-ä [nom]la[tı]lmiš ačintay-a buda
6. vişay-a tegmä sakıngalı [küngäli] bolguluk-sız burxan-lar
7. -niñ adkangu uguş-ı atlg sudur nom bitig okıyu tükädi ::

8. namo bud: namo dram: namo saṅ :
9. sav-tın söz-tin öñi ketmiş bo nom-ug agdarmak-tın bulılmış
10. ağır-ka oxşatı buyan-larımın sakınmadın ävirür-m(ä)n [...]
11. [san]sar-takı parit šatin atl(1)g bälgürtmä osug-lug-lar :
12. [/ sip täg közüngüçi ay täg burxan bolz-un-lar ::

A tentative translation: The reading of the (Buddhist) scripture called *Acintyabuddhaviśayanirdeśa*, which was preached by Arya Manjuśri Bodhisattva and translated from Chinese into Turkic for the second time by Čisön Tutuṅ of Üč Lükčüṅ Balık, who was born from the time descent and ultimate doctrine, who differentiate letters not knowing the exit, and who is of incomplete learning and not-rising knowledge, completed. Take refuge in the Buddha! Take refuge in the Dharma! Take refuge in the Sangha! I generously transfer my merits earned by translating this doctrine, which other than words and expressions. May those who of manifestation appearance called Parita and Sātina in the Saṃsara be Buddhas just like ... and just like the visible moon!

Notably, the main part of this colophon was written in the alliterative verse form: The 1st verse rhymes in *ö*, and the 2nd one in *a* as seen from the reconstruction below.

- A. öd eniš-intä üz!lünčü nom-ta togmiş törümiş :
 ünüş-in bilmädin už-ikin adırtaçı :
 ödmädük boşgut-lug örmädük biliglig
 üç lükčüṅ balık-lıg čisön tutuṅ tavgač til-intin türk til-inčä ikiläyü ävirmiş ::
- B. ary-amančuśri bodistv üz-ä [nom]la[tı]lmiş
 ačintay-a buda vişay-a tegmä sakingalı [böğü]längäli bolguluk-sız burxan-ların
 adkangu uguş-ı atlg sudur nom bitig okıyu tükädi ::

1.6 Further block prints

A short time ago further important new block prints have also been discovered in Dunhuang, including a title page of the *Sariputra-kṣama-sūtra* (Nanyu 1106), and one page from the introductory part of the verse collection by famous Uyghur scholar Anzang as well as a small fragment of a block print text in the Poṭhi form. The afore-mentioned title page only bears following two lines, actually is the title of the sūtra:

1. üç ärdini-läriḡ /// 2. ömäk-li tiskandak nom ärür
 ‘This is the Tiskandhaka-doctrine concerning the Three Jewels’

Note that *Sariputra-kṣama-sūtra* is the Vinaya text of the Mahāyāna, and so far no translations of real Vinaya texts are known in Uyghur Buddhist literature.

In another highly interesting fragment, namely in 464: 141 we found the title as well as the chapter number both in Uyghur and Chinese: *Antsaṅ baxši koşmiş takşut-ı-nuṅ ödiki tört An-xu si* ‘Introduction of the praise composed by Master Anzang: four’. More interestingly,

at the end of the last line of this text we read two lines Chinese text in rather small characters, which might be read and translated *Fan yiqian er-bai bashiba song* ‘Altogether are 1288 praises’ / ‘Altogether are 1288 Ślokas’. Note that the Uyghur text uses the word *ślok* for the Chinese *song*. It clearly tells us that Anzang’s work altogether comprises 1288 Ślokas. This is an amazing information as P. Zieme wrote, and deepens our knowledge on Anzang, who was one of the important government officials and Academicians during the Yuan dynasty.

2. PROCESS OF CATALOGUING

As it is well-known, Germany possesses one of the largest collections of Oriental languages in the world. As far as the Old Turkic texts concerned, 6 catalogue volumes have been published: The 1st volume is on the Old Turkic texts written in Brāhmī and Tibetan scripts, and the 2nd volume on some fragments of *Suvarṇaprabhāsa-sūtra*, including some fragments of the famous story-collection *Daṣakarmapāda-avadanamāla*, while the 3rd and 4th volumes deals again but systematically on the *Suvarṇaprabhāsa-sūtra*, and further two volumes (5th and 6th volumes) on the Uyghur Manichean and Buddhist confession texts. Some other volumes on the famous Maitrisimit-text, narratives and the remaining fragments of the *Suvarṇaprabhāsa-sūtra*, are in print or in preparation.

The early result of the cataloguing of the Uyghur block prints in the Berlin collection is the forthcoming catalogue volume *Uigurische Blockdrucke der Berliner Turfansammlung, Teil 1: Tantrische Texte* (VOHD 13,19. *Alttürkische Handschriften*. Teil 11), it deals with altogether 306 fragments, including considerable folded book fragments of good many pages. The 2nd and the last catalogue volume of Uyghur block prints in the Berlin collection will include about remaining fragments, including Apocryphal Sūtras, Mahāyāna texts, colophons and calendar fragments as well as some unidentified pieces in rather fragmentary situation. I hope we can present it in published form very near future, thus all the scholars interested in this field may have a general understanding on the woodblock prints in the Berlin Turfan collection. Meanwhile, it is also hoped to be that all possible block print fragments from other collections will also be made available for researchers and public, so we can discuss remaining philological, technical and historical problems in rather broader perspective.

次回研究会の開催予定

第 24 回研究会

(「古代世界における学派・宗派の成立と<異>意識の形成」研究会と共同開催)

日時: 2005 年 9 月 30 日 (金) 13:00 ~ 14:30

場所: 京都大学文学部第 6 講義室

「An Indo-European Custom of Sacrifice」

Norbert Oettinger (エアランゲン-ニュルンベルク大学教授)

編集後記

COE 31 研究会ニューズレター第 11 号をお届けいたします。研究会等、今後も活発に活動して参ります。皆様のあたたかいご支援、ご協力をお願い申し上げます。

連絡先

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