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Reviews

The Jin’gangjing zuan 金剛經纂 in Old Uighur with Parallels in Tangut and Chinese

Abstract: The Jin’gangjing zuan consists of passages abridged from the Diamond Sutra, a miraculous story concerning a girl, and the Ten Feast Days and the Twelve Calendric Days. It expounds the merits of chanting this scripture itself. So far, Chinese and Tangut versions are edited. This paper provides the edition of the texts in Old Uighur attested in manuscripts of St. Petersburg and Berlin. The comparative study of the texts reveals that the Old Uighur version is parallel to the Tangut version.

Key words: Jin’gangjing zuan, Diamond Sutra, Old Uighur, Tangut

0. Introduction

The miraculous stories concerning carrying and chanting a Buddhist scripture such as Saddharma-puṇḍarīka-sūtra, Avalokiteśvara-sūtra, Amitābha-sūtra, Suvarṇaprabhāsa-sūtra have played an important role as subsidiary texts and promoted the popularization of Buddhism in East Asia.

The Diamond sūtra (Skt. Vajracchedikāprajñāpāramitā-sūtra; Chin. Jin’gang banruo boluomi jing 金剛般若波羅蜜經\(^1\)) underlines the merits that one could accumulate by carrying and chanting the text. Manuscripts from Dunhuang and Turfan demonstrate that the Diamond sūtra was one of the most influential scriptures through Tang dynasty. Accordingly, dozens of miraculous stories concerning the Diamond sūtra were produced\(^2\) more and more. Not only the Diamond sūtra but also the Diamond sūtra with gāthās

\(^1\) Among the eight extant Chinese versions Kumārajīva’s translation (T.VIII.235) was the most influential one.
\(^2\) ZHEN 2010: 19–24.
composed by the Great Master Fu were translated into Old Uighur from Chinese texts. The *Diamond sūtra* itself circulated among the Uighurs who had settled down along the Tianshan mountain range since the ninth century. Besides, an Uighur fragment of a miraculous story concerning the *Diamond sūtra* was identified.

The present contribution aims at reconstructing the Old Uighur version of an apocryphal Chinese scripture called *Jin’gangjing zuan* 金剛經纂. It includes a miraculous story and expounds the merit of chanting the text itself. This scripture was translated into Tangut and Tibetan as well. Although the title and content are almost the same in all versions, the text itself has some discrepancies. Concluding in advance, the Old Uighur text best concords with the Tangut version. Possibly, both versions can be regarded as being translated from almost the same Chinese text which has not been found so far. The Old Uighur version can be reconstructed on the basis of the Tangut version.

1. Varieties of the *Jin’gangjing zuan*

1-1. Chinese Version

It is recorded that the *Jin’gangjing zuan* widely circulated in China in manuscripts and prints, especially during the Ming dynasty many copies of the scripture were printed. However, we know only two Chinese versions today.

**TEXT A:** The *Jin’gangjing zuan* from Dunhuang, it was edited by Fang 1995 based on P.3024v entitled *Foshuo jin’gangjing zuan* 佛説金剛經纂 and S.2565v entitled *Jin’gangjing zuan yijuan* 金剛經纂一巻. The two texts overlap and complement each other.

Fang 1995 appropriately divided the text into three sections. The first section invokes the summons of the Eight Great Vajrapāṇis and explains the merits of chanting the *Jin’gangjing zuan* itself.

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1 YAKUP 2010; HAZAI and ZIEME 1971.

2 ZIEME 1992: 40; ZHEN 2010: 64. A parallel story can be found in the *Taiping guangji* 太平廣記 as well as in the *Chisong jin’gangjing lingyan gongdeji* 持誦金剛經靈驗功德記 (T.LXXXV, 2743). Cf. YAKUP 2010: 217–222.

3 This invocation accords to that of the *Diamond sūtra* with gāthās by Great Master Fu.

4 ZIEME 1992: 40; ZHEN 2010: 64. A parallel story can be found in the *Taiping guangji* 太平廣記 as well as in the *Chisong jin’gangjing lingyan gongdeji* 持誦金剛經靈驗功德記 (T.LXXXV, 2743). Cf. YAKUP 2010: 217–222.

5 This invocation accords to that of the *Diamond sūtra* with gāthās by Great Master Fu.
The second section narrates a miraculous story concerning the *Jin’gangjing* as follows. In the first year of Tianli 天曆, there lived a girl of a Liu 刘 family in Beishan county 北山縣. She died at the age of nineteen and arrived at king Yama’s court. The king asked her how many good deeds she had accumulated in her life. The girl replied that she always had carried the *Jin’gangjing* next to her skin. Again the king asked why she had not carried the *Jin’gangjing zuan*. The girl said that the scripture did not exist in the world. Accordingly, the king sent her back to life and ordered her to write down the sentences of that scripture. The characters in the scripture amount to 5149 in total, 69 entries of “Buddha 佛”, 51 entries of “Shizun 世尊”, 85 entries of “Rulai 如來”, 36 entries of “Subhūti 須菩提” and 26 entries of “good men and good women 善男子善女人”. The number of characters and words show differences in each version. At the end of this section, a *gāthā* for making a vow originally attributed to the introduction of the *Diamond sūtra with gāthās of the Great Master Fu* 傅大士頌金剛經 is inserted.

In the third section, the Ten Feast Days of Bodhisattva Kṣitigarbha 地藏菩薩十齋日 and the Twelve Calendric Days for Worshipping the Buddhas 十二月禮佛日 are enumerated. The Ten Feast Days were intended to recite the name of a Buddha or a Bodhisattva on a special Feast Day when a divinity descends to this world. The calendric twelve days encourage worshipping the Buddha at a fixed time and to a certain direction. One who acts on this instruction can remove one’s own countless deadly sins.

The texts of the Ten Feast Days and the calendric twelve days were originally composed separately as known from Dunhuang manuscripts. Occa-

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6 ARAMI 2014: 399.
7 稽首三界尊，歸依十方佛，我今發弘願，受持金剛經，上報四重恩，下濟三塗苦，若有見聞者，悉發菩提心，盡此一報身，同生極樂國。
8 The Ten Feast days of a month are 1, 8, 14, 15, 18, 23, 24, 28, 29, and 30. For example, on the 18th day of a month, when king Yama descends down to this world, one should chant the name of the Bodhisattva Kṣitigarbha.
9 The twelve days of a year are 1st day of the 12th month, 8th day of the 2nd month, 7th day of the 3rd month, 5th day of the 5th month, 6th day of the 6th month, 7th day of the 7th month, 8th day of the 8th month, 9th day of the 10th month, 1st day of the 11th month. The 3rd day of the the 12th month was omitted in the *Jin’gangjing zuan*. For example, on the 1st day of the 1st month, the one who worships the Buddha four times at dawn facing to the east can remove his own sins of two hundred thirty *kalpas*.
10 The text is edited as T.LXXXV2850 and ZHANG 2000. ARAMI 2014 classified the Ten Feast Days texts from Dunhuang into two types. A) the text based on the Kṣitigarbha cult 地藏菩薩十齋日, B) the text which places emphasis on chanting the name of Buddha 每月十齋日. He regards the Ten Feast Days text inserted in the *Jin’gangjing zuan* as an intermediary text.
sionally, both texts were copied together in Dunhuang composite manuscripts together with others.\(^\text{11}\) Therefore we may assume that they were added to the original *Jin’gangjing zuan* at some time. Interestingly, the *Jin’gangjing zuan* explains that the Ten Feast Days of the month and the twelve days for worship according to the calendar were collected from one thousand scrolls brought back from India by Xuanzang 玄奘 of the Longxing monastery 龍興寺.\(^\text{12}\)

**TEXT B:** Beside the Dunhuang manuscript (Text A), another Chinese version called *Jin’gang banruo boluomi jing zuan* 金剛般若波羅蜜經纂 was edited in the *Eryao jin’gang hebi* 二曜金剛合璧, “The collected scriptures concerning solar, lunar divination and the Diamond-(sūtra)”, printed in 1909 together with four other texts.\(^\text{13}\) The first and second sections are almost parallel with Text A, although the second one is more detailed than Text A. It is explained that, after her rebirth, a girl of the Liu family went to the Zhongli monastery 鍾離寺 in Haozhou 濟州 and copied the scripture from a version carved on the rock. More detailed is the number of words counted in the scripture. Text A extracts only five words, while Text B fifty-six words. In addition, Text B lacks the third section of Text A, namely the Ten Feast Days and twelve days of the calendar for the worship. In concluding remarks it is explained that this *Jin’gangjing zuan* was abstracted from (the *Jin’gangjing*) with reference to the content of the *Baoji jing* 寶積經 compiled in the *Tripiṭaka*.\(^\text{14}\) Since it is difficult to find such explanation or parallel in the *Baoji jing*, it was presumably cited as a sign of authority.

The plot of the miraculous story about a girl of a Liu family is common with some stories edited in the *Chisong jin’gangjing lingyan gongdeji* 持誦金剛經靈驗功德記 (Pelliot chinois 2094).\(^\text{15}\) For example, the story No. 9 is as

\(^{11}\) A RAMI 2014: 383.

\(^{12}\) 玄奘法師於西國取經一千卷內, 掃出此禮佛日月. Soymié points out that the Longxing monastery is an error for the Hongfu monastery 弘福寺 according to other Ten Feast Days texts (Soymié 1981: 214).

\(^{13}\) The *Foshuo riguang jing* 佛說日光經, the *Foshuo taiyang jing* 佛說太陽經, *Foshuo yueguang jing* 佛說月光經, the *Foshuo taiyin jing* 佛說太陰經. The former two scriptures concern the solar sphere and the latter two the lunar one. According to the editor, these scriptures mirror the worship of the sun and moon based on folk belief (Tong 2003: 368).

\(^{14}\) 此經纂按大藏寶積經內錄出 (Tong 2003: 370).

\(^{15}\) Numbers 4, 5 and 9 of the *Chisong jin’gangjing gongde lingyanji* edited in Zheng 2010: 46–50.
follows. When seven days passed since his sudden death, the monk Lingyou from Chang’an met with the King of Equal Judgment. The king asked him what scripture he chanted while alive. He replied that he had held the *Jin’gangjing* all the time. The king suggested that the scripture held by Lingyou was as short as one *gāthā* only. Finally he prolonged his life for more ten years and ordered him to go to the city of Hangzhou. Accordingly, he found the inscription of the *Jin’gangjing* carved on the rock. The inscription rightly preserved 62 characters that were lacking in Lingyou’s book. The scripture in circulation was based on this rock inscription.

The story about the stone inscription described in the *Lingyan gongdeji* and in the *Jin’gangjing zuan* is based on the same common plot. However, the former scripture expounds the merits of chanting the *Jin’gangjing* itself, while the latter expels that the merits of one recitation of the *Jing’ganjing zuan* equals to three hundred thousand times recitations of the *Jin’gangjing*. In this point, the two scriptures are contradictory. One may suppose that the *Jin’gangjing zuan* was obviously made after the *Lingyan gongdeji*.

As to the two extant versions of the *Jin’gangjing zuan*, Text B is regarded as a variant of Text A composed at a later period. Indeed, this seems a reasonable hypothesis. As mentioned above, the *Jin’gangjing zuan* was often a target of criticism in the Ming time because of its apocryphal nature. Among the critics, an essay of Zhuhong (1535–1615) provides us with some noteworthy information on this problem.

“The *Jin’gang zuan*: Among the scriptures printed privately, there is the *Jin’gangjing zuan*. It praises its own merits as follows: one recitation of this *Zuan* excels reciting the *Jin’gangjing* ten thousand times. This teaching is a downright superstition. The *Jin’gangjing* expounds the theory of extreme non-existence. Therefore it has marvellous merits in itself. [The *Jin’gangjing* expounds that] even a single dharma does not exist. The *prajñā*, the divine and all things in this world also have the nature of non-existence. Why should we believe that the numbers of words like “Buddha” or “Subhūti” collected from the scripture itself possess such merits? As its evil influence, when a corrupt monk receives an offering [from a follower], he does not chant the

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16 ZHENG 2010: 49–50.
17 TONG 2003: 360.
18 Zhuhong was a Buddhist monk of the Ming dynasty. After a pilgrimage to Mount Wutai, he returned to Hangzhou and settled at Yunqi for forty years. He taught the educated class. The *Gaofeng yulu* is listed as his main work. Cp. ZHANG 2006: 998.
whole scroll [of the Jin’gangjing], but its extraction (zuan) only once. [The Jin’gangjing-zuan] expounds that there are extreme sufferings in hell. All of the teachings in this book are false. One should recognize the harmful effects of apocryphal scriptures as such”.

According to this essay, the character zuan 纂 in the title means to collect or extract certain words or passages from the Diamond sūtra. Taking into consideration that there is no mention of the Ten Feast Days and the twelve calendar days, zuan does not designate collected scriptures like Text A, but only the part of extracted words from the Diamond sūtra. Comparing the number of words extracted from the Diamond sūtra in the second section, Text A has only five words, while Text B has fifty-six. Text B is preferable for the name of zuan as explained by Zhuhong. In this way, we may conclude that Text B preserves nearly the entire original text of the Jin’gangjing zuan.

1-2. Tangut Version

One block print (Tang. 381, No. 6806) and two manuscripts from Khara-khoto are kept in the Institute of Oriental Manuscripts, Russian Academy of Science (IOM, RAS). Shintarō Arakawa edited the block print, which preserves almost the whole text. This print bound in concertina-style measuring 12.5×6.0 cm, consists of forty-six pages in total including two picture pages depicting Buddha in sermon to an old monk (Subhūti?) and a young girl (the girl of the Liu family?), with five lines on each page. The title of the scripture is 喫莚戸筍倖 僧 which is a literary translation of the Jin’gangjingdian zuan 金剛經典纂. 倖 (ja) means “to gather, collect”. S. Arakawa made a comparison of the Tangut text with two Chinese versions.

20 ARAKAWA 2014: 13–24, 409–443, plates XCIX–CVI.
The composition of the Tangut text is all the same as Text A. It starts with the summons of eight Vajrapāṇis and four Bodhisattvas in the first section, then follow the miraculous story about a girl of a Liu family and the numbers of extracted words from the *Diamond sūtra* in the second section, finally the Ten Feast Days and Twelve Calendar Days are given in the third section. However, there are differences between the Tangut version and Text A. On the other hand, the omission or confusion of some words in the second section is similar to the story in Text B.21 According to S. Arakawa, the differences between the Tangut Text and the Text A exist in the Ten Feast Days. Text A merely repeats the expression “On a certain day when a certain deity will descend to this world, one should chant the name of a certain Buddha (or Bodhisattva)”, while the Tangut text inserts an additional verse after that. S. Arakawa pointed out that the Ten Feast Days with verse is parallel to the inscriptions at the Dazu Baoding shan 大足寶頂山 in Chongqing 重慶 from the 13th c.22 This inscription called the *Dizang*

21 Here is one example which **ARAKAWA 2014** does not mention. The line in the second section of the Tangut text goes as follows: 貌不見於人相、衆生相、壽者相 (ARAKAWA 2014: 420, ll. 14–4–14–5): “if there are not a view of self, a thought of person, a thought of living person and a thought of living”, “namely what I see is”, “three living bhikṣuṇīs”. These are the words extracted from the *Jin'gangjing*. To this part, corresponding lines in Text B are: “若有我相、人相、衆生相、壽者相” (Z. vol. 08, 370a). There is no counterpart to the words “three living bhikṣuṇīs” at the end of Chinese text. Probably, the Tangut translator or the Chinese copy used for the translation confused “無我相、人相、衆生相、壽者相三比丘尼” as “我見三壽比丘尼”. According to Text B, “三” means the number of times of “比丘尼” depicted in the *Jin’gangjing*.  

22 **ARAKAWA 2014**:16.  

23 Following is the comparison of Tangut text and Dazu inscription:  

[Tangut]  
On the first day, (two) boys (controlling) evil and good descend (to this world). Who on that day chants the name of Dipanḍaka Buddha one thousand times, he will never go to the Sword-Mountain hell. The praise goes:  
Hearing it is a Sword-Mountain, one does not want to take hold (it),  
Risky and unlikable looking makes his mind painful,  
Every feast day, he practices the meritorious deeds,  
One should not seek the previous evil worlds.  

[Dazu inscription]  
月一日念定光佛一千遍，不墮刀山地獄。賛曰。  
聞說刀山不可攀，嵯峨險峻使心酸，  
遇逢齋日勤修福，免見前程惡業牽。  

As to the comparison in detail and differences between the Tangut text and the Dazu inscription, see **ARAKAWA 2014**: 21–22.
pusa shizhairi 地藏菩萨十斋日 is engraved in the relief of the ten kings and hells, in front of which the followers still chant and dance on the ceremony today.\textsuperscript{24}

S. Arakawa concludes that the Tangut text preserves a larger and more consistent version than the Chinese texts. He assumes the existence of another Chinese version used by the Tangut translator.\textsuperscript{25}

1-3. Tibetan Version

Two Tibetan fragments from Turfan were introduced by A.H. Francke and later by M. Taube. Zieme identified these fragments with the story of a girl of a Liu family in the Old Uighur fragment U5058.\textsuperscript{26} Now, we can definitely identify these fragments with the Jin’gangjing zuan which is called rdo rje gcod pa’i bstus “Zusammenfassung der Vajracchedikā” in Tibetan.\textsuperscript{27} Unfortunately, due to lack of information, we cannot decide to which version the fragment can be attributed.

\begin{enumerate}
\item [Text B] 引見閻羅。天子問曰
\item [Text B] …Yama, der Herr der… (sprach) zu dem Mädchen…
\item [Text B] …daß du an dem Ort der Menschen geboren bist…
\item [Text B] 一生以來，作何功德利益
\item [Text B] …darauf gab das Mädchen die folgende Antwort…
\item [Text B] 女子答曰自從七歲以來
\item [Text B] …das ausgezeichnete Buch rdo rje gcod pa…
\item [Text B] 常受持金剛般若波羅蜜經，至今不闕
\item [Text B] …so sprach (sie). Warum hast du rdo rje gcod pa…?
\end{enumerate}

Verso

\begin{enumerate}
\item [Text B] 女子答曰
\item [Text B] …da Mädchen bis zum zweiten Mal…
\item [Text B] 天子再問曰何不念金剛經纂
\item [Text B] …die “Zusammenfassung” ist nicht in der Welt erscheinen…
\end{enumerate}

\textsuperscript{24} ARMII 2015: 47.
\textsuperscript{25} ARAKAWA 2014: 23–24.
\textsuperscript{26} ZIEME 2011: 159.
\textsuperscript{27} FRANCKE 1924: 115, TAUBE 1980: 111–112 (No. 63–1, 2). No. 63–2 is too fragmentary to identify it in the Jin’gangjing zuan.
\textsuperscript{28} FRANCKE 1924: 115.
[Text B] 世上無本

03 …er sprach: Ich will dir (sie) geben.

[Text B] 天子言曰。

04 …die Zusammenfassung des rdo rje gcod pa lesen…

05 …die Worte des Buches rdo rje gcod pa deutlich merken…

[Text B] 諦聽吾言，分明記取。

2. Old Uighur Version of the Jin’gangjing zuan

The manuscripts of the Jin’gangjing zuan in Old Uighur edited below are kept in the Serindia Collection (SI) of St. Petersburg (IOM, RAS) and in the Turfan Collection of Berlin (BBAW, Turfanforschung). The manuscripts can be classified into four kinds of manuscripts at least. The fragmentary condition of the manuscripts does not allow us to reconstruct the whole text.

Remarkably, the Ten Feast Days have also the gāthās as seen in the Tangut version only. However, the twelve calendric days of the third section in Text A and Tangut version have not been found yet.

2-1. St. Petersburg Manuscripts

• SI 1859 (SI Kr IV 346)
• SI 1880 (SI Kr IV 364)
• SI 5070 (SI Kr IV 370)
• SI 5673 (SI 2Kr 51)

These four fragments that belong to the collection of N. N. Krotkov (1869–1919) who was the consul in Urumqi, were possibly obtained somewhere in the Turfan basin. They are remnants of one and the same manuscript bound as a concertina. Notably, the very tiny size convenient for carrying almost perfectly matches the size of the Tangut booklet. Each page measures 15.3×8.5 cm with six lines. SI 1859, SI 1880, and SI 5070 survive as single pages of the format, while SI 5673 has eleven pages. The words for “Buddha” or “Bodhisattva” are written in red ink.

29 The images of the Berlin manuscripts are available on the web site of the Turfanforschung. http://turfan.bbaw.de/dta/u/dta_u_index.htm
In her preliminary study, Tuguševa 1972 published the text and a translation of SI 5673 and indicated some keywords concerning the content, e.g. Uig. *kimkoki* < Ch. 金剛經, Uig. *vaphuaki* < Ch. 法華經, and some Dhāraṇīs in Uighur script. SI 5673 is written on both sides, but, as shown by L. J. Tuguševa, the text of one side (ll. 1–65 in Tuguševa’s edition) is inconsistent from one page to the other. Recycling the manuscript might have caused it. A close scrutiny reveals stitches sewn with a thread on some folding portions of the concertina binding. Presumably, the folds of concertina binding almost getting torn were cut and reinforced by sewing. It is reasonable to suppose that the order of pages became upset by this procedure.

The text written on the recycled side has not been identified so far, but contains dhāraṇīs, the name of Amitābha, and an essence śloka from the *Saddharmapuṇḍarīka sūtra*, while the inconsistent text of the original recto side can be identified with the *Jin’gangjing zuan*. The order of the damaged pages including SI 1859, SI 1880, and SI 5070 can be reconstructed according to the Tangut version as follows:

SI 5673(10) …(Lacuna)… SI 1859 …(Lacuna)… SI 5673(9) …(Lacuna)… SI 5673(11) → SI 5673(1) …(Lacuna)… SI 5673(7) → SI 5673(2) …(Lacuna)… SI 5673(3) → SI 5673(4) → SI 5673(5) → SI 5673(6) …(Lacuna)… SI 5673(1) → SI 5673(6) …(Lacuna)… SI 1880.

**Transliteration of the Fragments of the SI Collection**

(Concertina Binding)

SI 5673 (1)
01 [ jwnkm’qlq `mk’k lyk
02 [ ] ‘nt’ k’dwdk’ ,,
03 [ ] /syzl’rk’ ,
04 pwrq n’lynq ‘wn’ ‘t’yw
05 pwy n’ dkwy q’lyncq kwys’nk’r,
06 ‘wtqwr’ q’ ywl’ nyp nkryly y’lnkwq’lyq’

SI 5673 (2)
01 ‘mnt slw t’qswyn swylywywr,
02 kynk ‘lwq w’lw dystv nynk ,,
03 ‘dkw ‘ykly yrlyq’ n’cwkwkwlyw,
04 ‘wz ty ‘wmq pwlyp ‘mk’kt’ ,

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30 ZIEME 1991.
53

05 nyqv’ny lyq ’wykwzdyn ’wyntwrwr
06 twqvz pwylwk lynqw’ l’r ’yčynt’

SI 5673 (3)
01 ’wd’čy ’wyčwn,.
02 ’wykws qylynę l’rdyn ’wzqwr (q’ly)
03 ’’yyq qylynę l’r nynk pwlm’z
04 ’’v’nty,.
05 tytynyp y’qwqwltłq syzl’rk’
06 twqvz ’wtvz kwyn twyrt

SI 5673 (4)
01 mq’r ě tntłr l’r nynk ’wqł’n
02 l’ry yyrtynék k’żkwłw kwyn
03 ’wl, ’wl kwyn ’wyz’ ’wt, m
04 ’lyky pwystv’q mnyk
05 q t ’’t s r’’wlwymlw t’
06 t’myr ’wrwlnłq lwq t’m[ ]

SI 5673 (5)
01 twysm’zl’r,.
02 ’mty słwk t’śswtłn swyzł’ywr,.
03 pwystv’q plkwrtłsy ’wyz’
04 ’’tyn ’’t mys ’wl ’wt ’m ’lyky
05 typ,.
06 ’wyd čy s’qynt’čy l’rq’ ’’ydr čy

SI 5673 (6)
01 ’wyčwn,.
02 q m q ’’d’ l’rdyn ’wzm’yq,.
03 ’wtqwr’q plkwrtwp tntłrył
04 y’nkwłqy d’qy ’wz’ty ’qy ’ynčkw
05 m’nkyk,.
06 t’myr ’wrwln lwq l’rd’ k’rylm’kyk

SI 5673 (7)
01 ’wyč ’wtvz tntłry l’r nynk
02 ’wrwnkwyty yyrtynék k’’y[ ]
03 ’wl kwyn ’wyz’ ’t’xy’čy pwdf[ ]
04 șty...q mnyk q t ’’d’s r
54

05 'wyłmys t’ 'qwlwq yyl n lyq
06 t’ mw t’ twysm’zl’r,

SI 5673 (8)
01 tylyn t’rtd’cy t’mw pyrl’
02 q’ tyldwm’z q’ vswr’m’z,
03 pyrwk p’ır’rs’r pw ‘żwn’t’,
04 ‘wym’ k s’qynm’ž’ lyq pwłt’cy,
05 kyn ‘żwn l’rd’ ‘wtqw’r’ź,
06 ‘q’t’lw twnk’l’w t’kzynn’ź,

SI 5673 (9)
01 ‘wyzwm ‘wyz’ ‘yn’nw’r mn ‘wntwn
02 syn’rỳ pwrq’n l’rỳ’ mn
03 ‘mty ‘wyrtyt’p’wlq qwt qwlwnm’ź
04 lyq kwyswswk twt’r mn pw w
05 kymqwkwk swdwr nwnk ‘vdym’ syn
06 ywq’r’w twyr twyrłwk ‘wtly

SI 5673 (10)
01 ‘rd’cy pyr lyw p’qlyq qyz ‘rdy,’ ‘wytrw
02 ‘wl qyz twqzw ykrmy y’synt’ ‘wyz
03 [ ]wyp t’kdy ‘rklyq q’n nynk
04 ‘wyskynt’ ‘ny kwyrwp ‘rklyk
05 q’n n sn pyr ‘zwnt’ q’y w’dkw
06 qlyln’l’ryq qyltynk typ ‘yyty

SI 5673 (11)
01 kwyn ‘wl ‘wl kwyn ‘wyz’ pw pd[ ]
02 d’q’y mynk pwrq’n l’ryq mynk
03 q’t’ t’s’r ‘wyłmys d’ pwłwq
04 t’ mw d’ twysm’zl’r,
05 ‘mty słwk t’qswtyn swyzl’wyr,
06 pwłwq t’ mw t’ ‘rtwq’ ‘wl,, ‘,

SI 1859 (Kr IV 346)
01 kyrtyw’n kłmys tykwćy ‘wżyk
02 ‘wl,, yyty qyrq pwydy twkwyćy
03 ‘wżyk ‘wl,, ywz s’kzy qyrq swypwły
04 ‘wżyk ‘wl,, ‘łty [ ]z twyzwn
05 l’r ‘wqły twy[ ] r qyzy
Three fragments from M (= Murtuk) are identified with the Jin’gangjing zuan. These belong to the same concertina manuscript, which preserves eight pages with continuing page numbers from twelve to nineteen. Each page measures about 19.5×9.5 m and contains six lines.

Interestingly, this concertina book seems to have been a large volume consisting of several scriptures that continue on the verso. Judging from the pagination, the Jin’gangjing zuan is the outset of this corpus. Remaining text preserves the second section only, i.e. text portions of the Ten Feast Days of Bodhisattva Kṣitigarbha.

Transliteration of the Berlin Manuscript I

U 3309

[12]
05 twyr[ ]k ‘wtl[ ]
06 pl[ ]t[ ]q ‘sr[ ]tw[ ] ‘wy[ ]

31 This paper deals with only the Jin’gangjing zuan.
01 [ ]n 'wz[ ]
02 pyrwk kwy[r ][ ]r [ ]
03 ymyz ny., p rč ġw[ ] pyr [ ]
04 kwkwkwlwk., q č n 'rd[ ]kw 'w[ ]s t'wyx
05 l'ry , q m qwn pyr t k twqzw[n ][ ]r '[ ]kry pwrq n
06 'wlwšynt'., kym l r pyrwk kwynynk 'wn r q t 'wąyš r l r

01 s[ ]č[ ]š'r l'r ., 'wlszw twwpwsw pwy n'dkw ġylynč[ ]q
02 yy[ ]mys tyrmys pwlwr l r ., mq kws r tnr 'sy 'tlq swdwr
03 t 'swyz l 'ywr ., 'y s 'yw 'wn p č 'q kwyn l r 'wl ., q 'yw l r 'wl 'wn
04 p č 'q kwyn l r typ tys r ., 'y p šy pyr y nky kwyn 'dkw
05 'yyq ġylynč l 'ryq 'dy[ ]'l'd[ ]y 'wrš l r yyrtyńęw k 'zkwlwk
06 kwyn 'w[ ], 'wl kwyn 'wyż' dyp[ ]kr 'tlq 'nč[ ]l'yw k 'łmyš t'n[ ]

01 pwrq n yq mnk q t 'tš's r [ ]łmys t p[ ]pyčw t q
02 lyq t mw t 'twysm'z , , mtś šłwk t ġšytyn swyz-[, ][ ,]
03 'sydylwr py py[ ]łwq t q t 'ydy[ ]y 'rm n[ ]y 'wl
04 typ ., tkym l ryń 'yyk l ryń [ ]k[ ]l'yw 'ćywq t k t[ ]tyr .,
05 typ ., p č q kwyn l rk 'twś[ ]m[ ]ąylq 'ly ġtyqł nąw
06 'wl ., 'wyrkry ġyłmys ġyłyn[ ]t t 'rtm q 'tq yq wdwr .

U 3308 (+) U 3310

01 [ ]mq r 'č tkny l r [ ]yńk 'wql n l ry yyrtyńęw
02 [ ]'wt 'čy l[ ]r 'łłyky v 'ydwy 'rddyny
03 [ ]pwr[ ]n yq mnky [ ]r ., 'wylmys
04 [ ]yv t m[ ]'tw[ ]l'r ., 'mtł
05 [ ]s[ ]łyq 'ļq 'tyqł nynkł r .
06 [ ]ywlkwkyn wzą q 'syzl r .

01 [ ]q č[ ]s'r ., q č'n
02 [ ]čwąqląwq p 'dqw
03 [ ]ływq syn ġwČy p k
04 [ ]łyn 'wyż' pw pdr kłp
05 [ ] tʾ pwz
06 [ ]yn [ ]yz ḷ ywr ,, (line 6 of U3308 = line 1 of U 3310)

U 3310
[18]
01 pwzlwq tʾ [ ] tʾ ṛtqw ḷ w[, ṛwyšwm[ ]k tw[ ]kʾk-lʾr
02 kym pwlqʾ y [ ] tʾ tʾktwdʾ w[ ]qʾ yn [ ]
03 p[ ]rqʾn lʾryq ṛwqʾ ṛtʾ ṛyw p[ ]n ḷ d[ ]ylqʾ k[ ]
04 ywlʾ nyp [ ]qʾ lydʾ ṛtʾ ṛlw[ ]
05 syzlʾ r[ ] kwyn kʾ dys y[ ]ypʾ[ ]k[ ]
06 kʾz[ ]n ṛwyzʾ ṛpyt[ ]rqʾ n yq mynk
[19]
01 qʾ tʾ ṛtʾ ṛlʾr [ ] swykwt lwk tʾmw [ ] twyšmʾz
02 ṛlʾr[ ] ṛmty s[ ]k t[ ]d[ ] ṛtʾ ṛlʾk[ ]
03 pwrqʾn yqʾ ṛtʾ[ ]lw wʾc[ ]ty p[wʾ][ ]kry
04 ṛwšʾ ṛty p[ ]pyčq[ ]twrw ṛwyzyʾ wk tʾkynwr ,, ʾnyt[
05 nʾnk[ ]wy[ ]kyʾ lykʾ ṛdʾ qʾ pyčlyqʾ lwq
06 tʾ ralytics

2-3. Berlin Manuscript II (Scroll)

• U 4886 (T II 908: Zieme 1992; Abdurishid 2010)
• U 5058 (T III H 504: Zieme 2010)

The fragments U4886 and U5058 are apparently from the same book scroll so that the verso remained empty. The margin lines were executed in red colour. Yakup 2010 recognized U4886 as the Jinʾgangjing with gāthās of Great Master Fu. The fragment contains the title of the Jinʾgangjing zuan in Old Uighur, which allows us to identify the correct source. The dimensions of the manuscript are not clear, as both fragments are incomplete. Although U4886 and U5058 were found (or purchased) by the second and third Prussian expeditions, respectively, it seems to be reasonable to regard both pieces as belonging to the same scroll.
Transliteration of the Berlin Manuscript II

U4886
01 pyr ‘wélwq swzwk kwnkwlyn
02 ‘wqytw t’kynwrnn pw kymqwky
03 swdwr nwnk ‘vdym [ ]n ,, ,, 
04 pw nwmmq ‘wqyq ly swzl’k’ly
05 ‘wqr ‘yš sw’t m’ty l’r ,, ‘šnw
06 č ‘wyp s ‘qynyp s ‘kyz ‘wlwq
07 vrčr ‘p n l ryq ,, twyr ‘wlwq
08 pwdystv l’ryq ,, nwmmq pyr
09 kwwn ‘wqys r l’r swzl’s’r
10 l’r ,, pw mwnt q ‘wswq lwq
11 twyzwn l’r ‘wqy twyzwn l’r
12 kymqwky swdwr ‘rdnyk ‘wtwz
13 twym n ‘q t’ ‘wqymys pwlwr
14 y’n ‘ym ‘pwlr l’r qwt
15 wqsyk tnkry l’r kynt’r[ ]

U5058
01 ‘dm’k lyk ‘’s[ ]
02 twyzwn l’r [ ]
03 l’r nynk ywt[ ]
04 l’m’k lyk ‘dkwsyn [ ]
05 qwthwq ‘wlwq t[ ]
06 t’y ly ‘’tlq y[y]l nyn[ ]
07 nč yylyn t py s’n [ ]
08 ‘’tlq ‘’lqw ‘rd’ çy pyr [ ]
09 lyw p ‘qlyq qyz ‘rd ‘’wytrw
10 ‘wly qyz twqwz ykrmny ‘šyn
11 [ ]wyz ‘qdwp [ ]d[ ]

2-4. Berlin Manuscript III

・U5100 (T III TV 59) Recto

The fragment U5100 belonged to a scroll as well but differed from Berlin Manuscript II. Moreover, the overlapping texts clearly prove this assumption. U5100 contains a typical passage “[the three hundred] thousand times of chanting [of the Jin’gangjing]”.
Transliteration of the Berlin Manuscript III

U5100

01 [ ]wn lʾr ʾwqy twyzwnlʾr
02 [ ]jyrʾsyn ʾwqyq ʾly swyz
03 [ ]snw ěʾwyp sʾqynyp
04 [ ]rt ʾwlwq pwdystv
05 [ ]ʾwqyš r lʾr swyzšʾs r
06 [ ]twymʾn qʾtʾ wqymys

2-5. Berlin Manuscript IV

・ U2246 (T I 539)

The fragment U2246 belongs to a version in the pustaka format. Each page has 7 lines, the pustaka hole encircled in red interrupts lines 3 to 5.

Transliteration of the Berlin Manuscript IV

Recto

01 [ ]ʾ̣pwlw[ ]
02 [ ]ʾwl twyz [ ] ě lʾr-[ ]
03 [ ]twtmʾm [ ] wrynty [ ]
04 [ ]ʾwtw[ ] q[ ] sʾn vyw [ ]
05 yyrtynėwdʾ kʾzkwlwk kwyn ʾwl [ ]
06 tnkry [ ] m yq mnyk q[ ] ʾʾtʾs[ ]
07 [ ]dʾʾy tʾmw dʾ [ ] smʾz lʾr : ʾmt[ ]

Verso [ ] y s[ ] krm y

01 : ʾʾnėwilʾyw kʾlmys [ ] tʾwyzyn [ ]
02 : tʾkyrmYL yw yr[ ] lwq ʾdkws[ ] [ ]
03 : ẹ̌ly y yrwq ʾy tnr[y [ ]
04 : ywltw[ ] lʾr [ ] rš[ ] tʾ [ ] nm[ ]
05 : [ ] ʾwymʾk[ ] ynmʾ ŋ[ ]
06 : [ ] ě ynč lʾr[ ] zwqy[ ]
07 [ ] ě ynč lʾr n[ ] wlmʾzʾ[ ]
3. Reconstruction of the Uighur Text according to the Tangut version

The manuscripts are arranged according to the order of the Tangut text. The Old Uighur text below is compared with the Tangut and Chinese versions. The text is divided into three sections in accordance with Fang 1995. In addition, for the easy understanding, a section is divided by every feast day or the content.

- Text A = The Jin’gangjing zuan from Dunhuang manuscripts (FANG 1995).
- Dazu Inscription = The Dizang pusa shizhairi 地藏菩薩十齋日 from the Dazu Baoding shan 大足寶頂山 (ZHANG 2000).

Section 1:
Invocation of the Eight Vajrapāṇis and Four Bodhisattvas

U4886 (T II 908)    U5100 (T III TV 59)

001) 01 bir učlug süzük köñülin          1 [... töz]ün-lär oglı tözün-lär
002) 02 uktu tāginürm(ā)ın bo kimkoki    [uktu tāginürlär bo kimkoki]
003) 03 sudur-nuŋ ävdimä[si]n „ „       sudur-nuŋ [lägäli]
004) 04 bo nomug oksgali sözlägäli      oksgali söz 03 [lägäli]
005) 05 ugramš šuda-mäti-lar ašnu       [ugramš šuda-mäti-lar ašnu]
006) 06 -ca öp saknup sākiz ulug       -ca öp saknup 04 [sākiz ulug]
007) 07 v(a)črapanlarig „ tört ulug     [vačrapan-larğ tö]rt ulug
008) 08 bodistvlarig „ nomug bir        bodistv 05 [larğ nomug bir]
009) 09 küün okisarlar sözläsär         [küün] okisar-lar sözläsär
010) 10 -lär „, bo muntag osuglug        06 [lar …]
011) 11 tözünlär oglı tözünlär [kızı]      [
012) 12 kimkoki sudur ärđ[inj]ig otuz    [kimkoki sudur ärding otuz]
013) 13 tümañ kata okimš bolur          tümañ kata okimš [bolur]
014) 14 yana ymä bolurlar kut[lug]      […]
015) 15 w(a)hšik t(a)ñrîlär kîntar[lar]  [
Translation of the Old Uighur Text

With a fully concentrated pure mind I endeavour to explain the collection of the *Jin’gangjing*. Those of pure mind(?) who intend to read and recite this treatise first thinking and imagining the Eight Great Vajrapāṇis and the Four Great Bodhisattvas, then if they read and recite one volume of this sūtra, in this way (it would be equal to), noble men and noble (women!), it is equal to the recitation of the *Jin’gangjing* sūtra-jewel 300 thousand times. Furthermore, there will also be […] good spirits, gods, kiṃnara[s …]

Parallels

[Tangut Text 1–1~6–3]

When one recites and carries the *Jin’gangjing zuan*, firstly one chants the mantra with sincerity, which purifies one’s evil karmas, then chants the name of the Eight Vajrapāṇis and Four Bodhisattvas, and invokes them and keeps in mind the mantra at places.

This is the mantra to purify evil karmas: śuli śuli mahā śuli śuli svāhā.

With great respect I ask for the Eight Vajrapāṇis. With great respect I ask for the Blue Vajrapāṇi who removes the troubles. With great respect I ask for the Vajrapāṇi who avoids the poisons. With great respect I ask for the Yellow Vajrapāṇi who grants people’s wishes. With great respect I ask for the White Vajrapāṇi of pure water. With great respect I ask for the Red Vajrapāṇi of voices. With great respect I ask for the Vajrapāṇi who surely removes the troubles. With great respect I ask for the Purple Vajrapāṇi of wisdom. With great respect I ask for the Great Divine Vajrapāṇi.

With great respect I ask for the Four Bodhisattvas. With great respect I ask for Bodhisattva Vajra-fist 金剛眷菩薩. With great respect I ask for Bodhisattva Vajra-rope 金剛索菩薩. With great respect I ask for Bodhisattva Vajra-love 金剛愛菩薩. With great respect I ask for Bodhisattva Vajra-speech 金剛語菩薩.

In this way, if noble men and noble women recite this scripture even one time, it would be equal to the recitation of the *Jin’gangjing* three hundred thousand times. In addition, many divinities watch over them with holy power, and (noble men and noble women) will obtain the assistance [of the divinities].

[Text A]

先須啟請八大金剛。奉請青除災金剛，奉請辟毒金剛，奉請黃隨求金剛，奉請定除災金剛，奉請白淨水金剛，奉請赤聲火金剛，奉請紫賢金
剛，奉請大神金剛。每欲讀誦持念，先須啟請八大金剛。經云：若善男子、善女人，持此金剛經纂一遍，如轉金剛經三十萬遍，感得神禮如滿道。32

[Text B]

奉請八大金剛。奉請青除災金剛。奉請辟毒金剛。奉請白淨水金剛。奉請赤聲火金剛。奉請定除災金剛。奉請紫賢金剛。奉請大神金剛。

奉請四菩薩。奉請金剛眷菩薩。奉請金剛索菩薩。奉請金剛愛菩薩。奉請金剛語菩薩。

如是我聞。善男子、善女人受持讀誦此經纂一卷，如轉金剛經三十萬卷。又得神明加護，眾聖提攜。33

Section 2 (1):

Miraculous Story

U5058 (T III H 504)  SI 5673 (10)

016) 00 [ kız]
017) 01 ädmäk-lig s[ ]
018) 02 tözün-lär [ ]
019) 03 l' r-nynk yut[ sőz]
020) 04 lämäk-lig ädgüsin [ ]
021) 05 kutlug ulug t[avgäč elintä]
022) 06 taäli atl(i)g y[i]l-nçi [yeti]
023) 07 -nçi yilin-ta bi šan
024) 08 atl(i)g arkuda ärdäci bir 01 ärđäçi bir
025) 09 liu baglıg kiz ärdi „, ötrü liu baglıg kiz ärdi „, ötrü
026) 10 ol kiz tokuz y(i)g(i)rmı yašın 02 ol kiz tokuz y(i)girmi yašın
027) 11 -[ta] öz kodup [täg]d[i] ta öz 03 [k]odup tägdi
028) 12 ärklig han-nçi ärklig han-nçï
029) 13 üskintä „, ani körüp ärklig 04 üskintä „, ani körüp ärklig
030) 14 han s(ä)n bir ažunta kayu ädgü 05 han s(ä)n bir ažunta kayu ädgü
031) 15 kılınč-larıg kıltıŋ tep ayıtdı „, 06 kılınč-larıg kıltıŋ tep ayıtdı

33 TONG 2003: 370.
Translation of the Old Uighur text

(016–020) …with the protection… noble men… goodness of speaking…
(021–031) In the Blessed Great Chinese Realm in the seventh year of the reign of Dali, there was a girl of the Liu family in the city of Pishan prefecture. At the age of nineteen she died and arrived at King Yama. When he saw her, King Yama asked her: “What good deeds did you conduct in your existence (on earth)?”

Parallels

[Tangut Text 06–2~07–3]
The Holy One (= Buddha?) bestows one, (who recites the Vajracchedikā-sūtra three hundred thousand times), with divine power, and he obtains the assistance (of the Holy One).

Long ago, in the seventh year of Great Han realm, there was a young girl of the Liu family in the city of Pishan prefecture. After she died because of illness at nineteen she went to arrive at the hell. King Yama looked at the girl and said to her: “What kind of merits and good deeds did you conduct while living on earth?”

[Text A]
天曆元年, 北山縣有一劉氏女子, 年十九歲身亡, 到冥司, 見閻羅王問女子曰: 「一生已來, 作何罪福」女子答曰: 「一生已來, 偏持《金剛經》。」閻羅王問女子曰: 「何不念取《金剛經纂》」女子曰「緣世上無本」

[Text B]
國建大曆七年, 毗山縣令劉氏女子, 年一十九歲, 得病身亡。至五七日, 引見閻羅。天子問曰: 「一生以來, 作何功德利益」女子答曰: 「自從七歲以來, 常受持《金剛般若波羅蜜經》, 至今不闕。」天子再問曰: 「何不念《金剛經纂》」女子答曰: 「緣世上無本」

Section 2 (2):
Numbers of Words Extracted from the Jin’gangjing

SI 1859
032) 01 kertüdin kälmiš tegüči üžik
033) 02 ol ,, yeti kırk bodistv tegüči

Translation of the Old Uighur text

[Eighty-five] entries of “Truly Come”. Thirty-seven entries of “Bodhisattva 菩薩”. One hundred thirty-eight entries of “Subhūti 須 菩 提 ”. Twenty-six entries of “Noble men and noble women 善 男 子 善 女人”.

Parallels


[Text A]
八十五如來，三十六須菩提，二十六善男子善女人.37

[Text B]
八十八如來，二十三金剛，四十菩薩，一百三十八須菩提，一十三善男子善女人.38

Section 2 (3):
Interlude Verses

SI 5673 (9) U3309 (T III M 227)
037) 01 özüm üzä ınanur-män ontun
038) 02 sıŋarkı burhan-larka män
039) 03 amtu öritip ulug kut kolummak
040) 04 -lig küsüşüg tutar-män bo
041) 05 kimkoki sudur-nun lug ävdimäsän
042) 06 yokaru tört türlüg utl já9

U3309 (T III M 227)
Pagination: [iki y(i)g(i)rmı]
043) XII 06 p[ ] [ıf ] [q ] [tw] ] asra // üič [ ]

36 One of the expressions of Tathāgata 如來.
37 FANG 1995: 356.
38 TONG 2003: 369.
39 ABDURISHID 2010: 64, fn. 160.
I, by myself, rely on the Buddhas from ten directions. Now I make a great vow and hold this Collection of the Jin’gang jing. Upward, I shall repay with the four kinds of indebtedness. Downward, I shall rescue from the three evil sufferings. One who hears and sees will make his mind to the enlightenment. I will repay until the end of this body. Hopefully we will be born in the Sukhāvatī together. If one recites this scripture every day ten times, one will have collected limitless merits.

**Parallels**

[Tangut 15–2~15–4] Countless Buddhas from ten directions! I genuflect and make a great vow to the supreme one of the three worlds. I shall hold this Jin’gang jing. Upward, I shall repay four kinds of indebtedness. Downward, I shall rescue from three evil sufferings.


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40 FANG 1990: 356.
Section 3 (1):
The Ten Feast Days of Bodhisattva Kṣitigarbha with Praises

051) XIV 02 (...) m(a)hakošaratn(a)raśi atl(ı)g sudur
052) XIV 03 -ta sözläyür ,, ay sayu on bačag kün-lär ol ,, kayu-lar ol on
053) XIV 04 bačag kün-lär tep tesär ,, (…)

Translation of the Old Uighur Text

… In the Mahākośaratnarāśi-sūtra it is said: There are the Ten Feast Days every month. What are the Ten Feast Days?…

Parallels

[Tangut 16–3~16–4]
The Dazang Baoji jingdian explains that there are great Ten Feast Days every month.

[Text A]
No parallel.

[Text B]
此經纂，按大藏寶積經內錄出。41

<First Feast Day>

053) XIV 04 (...) ay başı bir yarış kün âdgu
054) XIV 05 ayıg kılınçlarig adı[rta]d[ač] uru-lar yertinçü käzgülük
055) XIV 06 kün o[l] ,, ol kün üz-ä dipank(a)r atl(ı)g anč[u]layu kâlmiš tâ[ŋti]

Pagination: beš y(i)g(i)rmi
056) XV 01 burhan-ıg miŋ kata atasar [ö]lmiš-tâ b[ı] bıçgu tag
057) XV 02 -lıg tamu-ta tüşmäz ,, âmtı šlok takšutın sözlä[yü]r ,,
058) XV 03 âšidilür bı bıçgu-lug tag-i idi yarman[maguluk] ol
059) XV 04 tep ,, tikim-lärin ayik-lärin [kō]rs[a]r öz açıgu tâg tetir ,,
060) XV 05 tep ,, bačag kün-lârkä tuš[uš]-m[ak] kilgâli katglangu
061) XV 06 ol ,, önPâki kîlmîš kîln[č]-ta tartmak-tin kutrulur ,,

41 Tong 1990: 370.
Translation of the Old Uighur Text

The first day of the beginning of the month is the day that the boys who distinguish the good and evil conducts walk around the world. On that day, if one recites the name of the Tathāgata Dipaṅkara one thousand times, one never falls to hell of the mountain of knives even after his death. Now, the śloka says with the verse:

Hearing that nobody can climb the mountain of knives,
and if one sees its heights and quicksand, it is as if oneself feels pain.
One meets with the Feast Days to train oneself,
one can escape from keeping up the evil deeds conducted in the past time.

Parallels

[Tangut 16–5~18–1]
On the first day, (two) boys (controlling) evil and good descend (to this world). Who on that day chants the name of Dipaṅkara Buddha one thousand times, he will never go to the Sword-Mountain hell. The praise goes:

Hearing it is the Sword-Mountain, one does not want to take hold (it),
Risky and unlikable looking makes his mind painful,
Every feast day, he practices the meritorious deeds.
One should not seek the previous evil worlds.

[Text A]
一日有善惡童子下界，念定光佛.43

[Dazu Inscription]
月一日，念定光佛千遍，不墮刀山地獄。讃曰：
聞說刀山不可攀，嵯峨險峻使心酸。
遇逢齋日勤修福，免見前程惡業牽.44

<Eighth Feast Day>

U3308 (T III M 227)
Pagination: [altı y(i)g(i)rmi]
062) XVI 01 [säkiz kün] m(a)hrač t(ä)ŋri-lär-niln oglan-ları yertinčü
063) XVI 02 [käzgülük kün ol „, ol kün üzjä otači-leri eligi vaiduri ärdini

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42 The Old Uighur word öyük can best be explained as a variant of öyük “quicksand” (ED 271b), it only approximately corresponds to Chinese xianjun 險峻 “steep and dangerous”.
43 FANG 1995: 356.
44 ZHANG 2000: 360.
Translation of the Old Uighur Text

[The eighth day] is [the day] that the son of Mahārāja Deva walks around [the world. Who, on that day, chants (the name of)] Bhaiṣajya-rāja-vaiḍūrya-(Vajra-prabhāsa) Buddha one thousand times, [he does not fall into the Saṃjīva] hell after his death. Now, [the śloka says in verse:] Practice [to think] and contemplate [Bhaiṣajya-rāja-vaiḍūrya Buddha]! You will escape from [the hardship of sufferings in the hell of hot water]. If you sink…, when… You will [not] sink…

Parallels

[Tangut 18–2~19–3]
On the eighth day, the Prince descends to (this world). Who chants the name of Bhaiṣajyaguru-vaiḍūrya-vajra-prabhāsa Buddha one thousand times, he will never go to the Pot-Boiling hell.
The praise goes:
Who encourages a person (with virtue) to chant the name of Bhaiṣajyaguru, He does not run between the pain of Pot-Boiling and the urgency.
How could he take deliverance after going to among (the pain and urgency).
Don’t transmigrate through the wrong (place) in the evil paths.

[Text A]
八日齋, 太子下界, 念藥師琉璃光佛.46

[Dazu Inscription]
(月八)日念藥師琉璃光佛千遍, 不墮鑊湯地獄。

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45 The word ywlwkyn = yülügin can be best explained as translation of Chin. 向 xiang.
46 FANG 1995: 356.
<Fourteenth Feast Day>

U3308 (T III M 227)
070) XVII 03 [(…) tört y(i)g(i)rmı kün ölzüg sinagućı bög
071) XVII 04 [yertinčü-dä käzgülük kün ol ,, ol k]lün üz-ä bo b(a)drak(a)lp
SI 5673 (11) 01 kün ol ,, ol kün üzä bo b(a)d[rak(a)lp]
072) XVII 05 [-dakı miŋ burhan-larka miŋ kata atasar ölmiş]-tä buz
SI 5673 (11) 02 -dakı miŋ burhan-lang miŋ 03 kata atasar ölmiş-dä buz
073) XVII 06 [-lug tamu-da tüșmäz-lär amtı šlok takšut]ın [s]özläyür ,,
SI 5673 (11) -lug 04 tamu-da tüšmäz-lär ,, 05 amtı šlok takšutun sözläyür ,,

Translation of the Old Uighur Text

The fourteenth day is the day that the chief who presides over the life
[walks around the world]. On that day, those who chant the name of one
thousand Buddhas in the Bhadrakalpa time, they never fall to the iceberg hell
even when he passes away. Now, the śloka says with a verse:

The Iceberg is the most (painful) among hells. It is the pain of cold and
freeze.

Who would become the refuge for you when you reached there?

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47 ZHANG 2000: 360.
You should chant the Buddhas to seek the meritorious good deed. Definitely setting out into the (world of) human and heavenly beings, you will be born in pleasant place there.

[Tangut 19–4–20–5]
On the fourteenth day, the Emperor who manages the order descends (to this world). Who chants the name of thousand Buddhas of the Bhadrakalpa time, he will never go to the Iceberg hell.

The praise goes:
Above all, the Iceberg hell is the most painful, It is difficult to rescue from there after arriving at, Just earnestly chant the names of the Buddhas and seek the merits! The human beings and heavenly beings create the paradise.

[Text A]
十四日, 司命下界, 念賢劫一千佛.

[Dazu Inscription]
(月十四)日念賢劫千佛一千遍, 不墮寒冰地獄。就中最苦是寒冰, 蓋因裸露對神明。但念諸佛求功德, 罪業消除好處生。

<Fifteenth Feast Day>
U3310 (T III M 207.502)
078) XVIII 05 (...) [beš y(i)g(i)rmı] kün-kä beš y[ol ärklig]i b[ä]g [ ]
079) XVIII 06 [käzgülük kün ol ,, ol kü]n üzä abit[a tänři bu]rhan-ig miñ Pagination: tokuz y(i)g(i)[rmı]
080) XIX 01 kata atasar [, „ölmištä bı bičguluk] söğüüt-lüg tamu-[ka] tüşmäz
081) XIX 02 -lär „, amtu š[lok] t[akšutın sözläyür ,, äşi]d[mäk] ,, ab[i]t[a t(ä)ŋri]
082) XIX 03 burhan-ıg „, a[rtukrak artuk küč]lüg ol tep „, sip
083) XIX 04 uşatıp [bi] bıčg[ülg söğüttülüg tamu yan]turu özi ök tæginür „
084) XIX 05 näng [ ] ü[zä]ki eligi adaki bičguluk
085) XIX 06 tark[ ](...)
Translation of the Old Uighur Text

(The fifteenth) day is the day that the (General of the Five Existences walks around the world). Who, on that day, chants (the name of) Amituo 阿彌陀 Buddha one thousand times, he does not fall into the Sword-Trees hell (when he passes away). Now, the śloka says with the verse:

(To listen to the name of) Amituo Buddha is the (most powerful),
Breaking the Sword-(Trees hell),
It returns and he takes [its results] by himself
His hand and leg on… never be cut soon.

Parallels

[Tangut 21–1~22–2]
On the fifteenth day, the General of the five paths descends to (this world). Who chants the name of Amituo 阿彌陀 Buddha, he never will go to the Sword-Trees hell.

The praise goes:
Hearing that the merit of Amituo is superior to others,
Any nicks could not be found in the Sword-Trees.
What one did by himself returns to himself, and furthermore one takes (its result) by himself.
At that time, one should not stop moving his hands and legs.

[Text A]
十五日齋，五道將軍，念阿彌陀佛。^{10}

[Dazu Inscription]
(月十五)日念阿彌陀佛千遍，不墮劍樹地獄。讚曰：
聞說彌陀福最強，[ ]殘劍樹[ ]消亡。
自作自招還自受，莫待[ ]時手腳[ ]。^{51}

<Eighteenth Feast Day>

U3310 (T III M 207.502)
085) XIX 06 (…) [säkiz] y(i)g(i)rmi kün-kä ärklig han yertinčü
SI 5070
086) 01 titso bodistv-ag mij kata

{50} FANG 1995: 356.
{51} ZHANG 2000: 361.
087) 02 atasar ölmüş-tä tilin tartdaçı
088) 03 tamu-ta tüşmüzlär „,
089) 04 amti şlok takŞutun sözläyûr „,
090) 05 bodistv uyur tarkargalı „,
091) 06 üküš tälim ämgäk-[lärig] „,

SI 5673 (8)
092) 01 tilin tartdaçı tamu birlä
093) 02 katildurmaz kavšurma „,
094) 03 birûk bar ärsâr bo aşunta „,
095) 04 ömäk sakınmak-lıg boltaçì „,
096) 05 ken aşun-larda otgurak „,
097) 06 agtalû toŋtalu tägzinmäz „,

Translation of the Old Uighur Text

(The eighteenth) day is the day that the King Yama (walks around) the
world. (Who, on that day, chants (the name of) Dizang Bodhisattva one	housand times, he does not fall into the hell of removing tongue when he
passes away. Now, the śloka says with the verse:

The bodhisattva is able to remove many sufferings,
[The bodhisattva] does not let [beings] mix and unite with the hell of re-
moving tongue.

If there is one who thinks about [the Bodhisattva] in this existence defi-
nitely,
In the later existences, he is never revolved rolling about.

Parallels

[Tangut 22–4–23–4]
If one chants the name of Bodhisattva Kṣitigarba, he never goes to the hell
of removing tongue. The praise goes:

“The Bodhisattva is able to relieve many sufferings.
Why does one see the hell of removing tongue?
At present, one who calls the name of the Buddha
Never suffers in the later existences”.

[Text A]
十八日齋，閻羅王天子下界，念地蔵菩薩.52

52 FANG 1995: 356.
如來千遍,不墮拔舌地獄。拔舌更使鐵牛耕,萬種淩持不暫停。要免閻王親叫問,持念地藏千聲。假使熱鐵輪,於我頂上旋,終不以此苦,退轉普提心。\(^{53}\)

**<Twenty-third Feast Day>**

SI 5673 (7)
098) 01 üc otuz t(i)ñri-lär-niñ
099) 02 uruñuti yertinčü-kä e[när]
100) 03 ol kün üzä tai-śi-či bod[i]
101) 04 -stv-ıg minj kata atasar
102) 05 öliš-tä agulug yîlan-hg
103) 06 tamu-ta tüšmäz-lär ,,

SI 5673 (2)
104) 01 amtı šlok takšutın sözläyür ,,
105) 02 keŋ ulug ol bodistv-ın,,
106) 03 ädgü ögli y(a)rlıkanču köŋüli ,,
107) 04 uzatı umug bolup ämgäktä ,,
108) 05 nizvanı-lıg ögüzdin üntürür
109) 06 tokuz bölük lenhua-lar ičintä

**Translation of the Old Uighur Text**

The twenty-third. General of Heavenly beings descends to the world. Who, on that day, chants (the name of) Mahāsthāmaprāpta Bodhisattva one thousand times, he does not fall into the hell of poisonous snakes when he passes away. Now, the śloka says with the verse:

The mercy of that Bodhisattva is wide and huge. Always, he becomes the refugee in the pains and makes us to release from the river of defilements. Among the lotus flower with nine layers of leaves

\(^{53}\) *ZHANG 2000: 361.*
Parallels

[Tangut Text 22–3–24–5]
On the twenty-third day, the Heavenly Great General descends (to this world).
If one calls the name of Bodhisattva who attains the great power (= Mahāsthāmaprāpta) one thousand times, he never goes into the hell of poisonous snakes. The praise goes:
“The mercy mind of the Bodhisattva is wide and huge.
It always becomes the refugee in the pain,
And makes us cross the river of defilements.
We are born among the lotus flower with nine layers of leaves
How can we dare to do after seeing the poisonous snakes?”

[Text A]
二十三日齋，天大將軍下界，念大勢至菩薩.

[Dazu Inscription]
(月二十三)日念大勢至如來一千遍，不墮毒蛇地獄。贊曰：
菩薩慈悲廣大多，救苦常教出愛河，
九品蓮花沾有分，毒蛇豈敢便相過．

<Twenty-fourth Feast Day>

U2246 (T1 539) Recto
110) 01 [ z-ka bolu[ ] ]
111) 02 [ ] ol tőz [ kilin]č-ları[ ]
112) 03 [ ] tutmamak[ün ] turintu-[lar]

Translation of the Old Uighur Text
… becoming… the nature… deeds… to hold…

Parallels

[Tangut 25–5–26–3]
The body is cut into pieces, the millstone does not stop.
Receiving the punishment, one cannot explain its distresses.
Now I want to ask. For what reason, do I get this body?
Why did I not keep away from committing sins in the former lives?

54 Fang 1995: 356.
Dazu Incription
斬身挫碓沒休時，都緣造惡不修持。观音哀愍眾生苦，免離地獄現慈悲。

<Twenty-eighth Feast Day>

U2246 (T I 539) Recto
113) 04 [säkiz] otu[z]-ka [tay] šan viu [kun]
114) 05 yerṭinčüdü käzgülü[k] kün ol [ol kün üzä viročan]
115) 06 tגņr [burhan]-ig mıñ [at]a atas [ar ömləştä]
116) 07 [däči kamu-da tüşmälər: amtı [šlok takşütən]

U2246 Verso: kimkoki säkiz ygrmi
117) 01 : ančulayu kâlmış-[ninj] ät’üzin [körüp]
118) 02 : tätigirmilâyû yr[uk]-lug ädgüsi [muča]
119) 03 : k(a)ltı-[t]ay a(n)üş ay t(a)ŋr[iniŋ]
120) 04 : yultu[z] lar ara[sın]ta ünmi[ši tän]
121) 05 : bu[rhan-lərg] ömäk [sak]ınmak [udači ucün]

SI 5673 (3) 01 udači ucün „
122) 06 : ü[kūş kı]lnč-lardin [o]z-gurga[lt]
SI 5673 (3) 02 üküş klnč-lardin ozgurlaği
123) 07 : ayığ kılı]lnč-ları[n] bolmaz a[vantı „
SI 5673 (3) 03 ayığ klnč-ları[n] bolmaz (3) 04 avantı „
124) SI 5673 (3) 05 tuτıñp yaguguluk sizlärkä

The translation of the Old Uighur Text

On the twenty-[eighth] day. It is the day when Tayšanviu[kun] (= 太山府君) is walking on the earth. If [on that day] one calls the divine [Buddha Vairocana] a thousand times, one will after dying not fall into the... hell. Now, [in verse:]

[Seeing(?)] the body of the Tathāgata, the [essence(?)] of his goodness shining around is [like] the brilliant moon appearing among the stars. Because of thinking of the Buddha for the release from many evil deeds the evil deeds are not the reason. [The body] is torn to pieces and one should approach to you.
Parallels

[Tangut Text 27–5–29–2]
On the twenty-eighth day, the lord of Taishan descends (to this world). If one calls the name of Vairocana Buddha one thousand times, he never goes to hell of sawing. The praise goes:
The merits of Tathāgata is originally perfect and bright,
As if the white moon increased between a large numbers of stars.
One just praises the Buddhas and seeks the merits.
How can the cutting by a saw approach to you?

[Text A]
二十八日齋, 太山府君下界, 念盧舍那佛. 56

[Dazu Inscription]
(月二十八)日念盧舍那佛千遍, 不墮鋸解地獄。
如來功德大圓明, 由如朗月出群星。
但念能除多種罪, 鋸解無由敢用君. 57

<Twenty-ninth Feast Day>
SI 5673 (3)
125) 06 tokuz otuz kün tört

SI 5673 (4)
126) 01 m(a)hrač t(ä)ŋri-lär-niŋ oglan
127) 02 -lari yertinčü kâzgülük kün
128) 03 ol ,, ol kün üzä ot âm
129) 04 eligi bodistv-ag miŋ
130) 05 kata atasar ölimiş-tä
131) 06 tämir orunluk-ług tam[u-ka]

SI 5673 (5)
132) 01 tüšmäz-lär ,,
133) 02 amtì šlok takšutun sözläyür ,,
134) 03 bodistv-ag b(ä)lgürtmäsi üzä
135) 04 atın atamiş ol ot âm eligi
136) 05 tep ,,
137) 06 ödâči sakintači-larka aydači

56 FANG 1995: 356.
SI 5673 (6)
138) 01 üçün „
139) 02 kamag ada-lardın ozmakig „
140) 03 otgurak b(ä)lgürtüp t(ä)ŋri-li
141) 04 yalŋuk-li-dakı uzatı-kı ençgü
142) 05 mäŋig „
143) 06 tämir orun-luk-larda kārilmākig

Translation of the Old Uighur Text

Twenty-ninth. This is the day that the sons of Heavenly Great Kings walk around the world. Who, on that day, chants [the name of] Bodhisattva Bhaisażyarāja one thousand times, he does not falls (to) the Iron Grounded Hell when he passes away. Now, the śloka says with the verse:
One calls the Bodhisattva as Bhaisażyarāja by his appearance.
Because [Bhaisażyarāja] calls out to one who thinks about [him],
To escape from all danger, longtime-peacefulness to appear certainly in [the existences of] the heavenly being and human being, [and] to be spread out in the Iron Grounded [Hells]…

Parallels

[Tangut Text 28–1~29–2]
On the twenty-ninth day, Four Heavenly Guardians will descend (to this world).
If one calls the name of the Bodhisattva Bhaisażyarāja one thousand times, one never goes to the Iron Grounded Hell. The praise goes:
“The name of the bodhisattva is Bhaisażyarāja.
If one calls the name (of Bhaisażyarāja),
One is able to remove even the most evil sins.
(If) one obtains human form and always has a peaceful mind,
The Iron Grounded Hell will disappear forever.”

[Text A]
二十九日齋，四天王下界，念藥王菩薩.58

58 FANG 1995: 356.
[Dazu Inscription]
(月二十九)日念藥王藥上菩薩千遍，不墮鐵床地獄。
菩薩真名號藥王，鐵床更用火燒烊。
直饒造業如山重，但念眾名免眾殃。\(^{59}\)

Section 3 (2):
Interlude passage

SI 1880
144) 01 bolur-lar ,, yükü[nür]-m(ä)n ulug
145) 02 bilgä bilig paramit-ka
146) 03 kilinč-lıg yorglardaki täriń
147) 04 bilgä bilig paramit-ka ,,
148) 05 ada tuda-larig sızgurdačı
148) 06 ketärtäči bilgä bilig paramit

Translation of the Old Uighur Text

They become . . .
I venerate the Mahāprajñāpāramitā.
I venerate the Prajñāpāramitā of the depth in the action progress (i.e. the Bodhisattva path).
I venerate the Prajñāpāramitā that melts and removes difficulties.

Parallels

[Tangut Text 31–2–31–5]
The Mahāprajñāpāramitā (摩訶般若波羅蜜), the Prajñāpāramitā which removes difficulties (難除般若波羅蜜), the Prajñāpāramitā of concentration (禪定般若波羅蜜), deeply conducted Prajñāpāramitā (深行般若波羅蜜), the Prajñāpāramitā of wisdom (智慧般若波羅蜜).

[Text B]
若有人看一卷，如轉金剛經三十萬卷。摩訶般若波羅蜜、行深般若波羅蜜、消災般若波羅蜜、禪定般若波羅蜜、智慧般若波羅密、精進般若波羅密。每日淨心唸十卷，積福壽而無涯矣。\(^{60}\)

\(^{59}\) Zhang 2000: 362.
\(^{60}\) Tong 2003: 370.
4. Notes

005 śuda-mati-lar: < Skt. śuddhamati “pure minded”. Possibly, it renders the noble men and noble women.

006–007 sākiz ulug v(a)črapanlıg: Chin. ba jin’gang 八金剛. Tang. 藥毘 師 (Li 4602, 0152, 4735).

014–015 kutlug v(a)hşik t(a)ŋrilär kintar-lar: Text B refers to only shen 神.

022–023 taili atl(ı)g y[ı]lnıŋ [yeti]nč yılınta: Uig. taili < Chin. dali 大曆. Probably, in the Tangut one translated the li 盧 as a year 萬 (Li 3318). H. Arami pointed out that the Tianli 天曆 in Text A is also a misreading. We can reconstruct the regnal year, which is fragmentary in the Uighur text, according to the Text B.

024–025 bišan: Chin. beishan 北山 in Text A, while pishan 毘山 in Text B. S. Arakawa suggests the Tangut character 叩 (Li 1427) is used for the character pi 毘. In Uighur-Chinese pronunciation, both 北 and 毘 are transcribed as py.

024–025 liu baglıg kız: Chin. liushi nüzi 劉氏女子. The story of the same girl can be seen in the Jin’gang banruo boluomi jing ganyingzhuan 金剛般若波羅蜜經感應傳 as follows (X87, No. 1632, 489c):

劉縣令。昔毗山劉縣令。為官清廉。家法甚嚴。日誦金剛經三卷。寒暑不輟。前任運司幕官。同妻難月。夢見一僧從空而來。云。有事告於尊。貧道修行六十餘年。蓋因世緣未了。故招貴人降生。念閣下善根成熟。特來依投。願收教。其僧便入臥房。劉怒而覺。次日。其妻分娩得生一女。聰慧過人。年七歲。不曾從師。經書皆通曉。隨父日誦金剛經。未及月餘。便能暗誦。父母甚喜。年登十九。吟詠成章。女因患方愈。值夏月。忽作蚊蚋詩云。昨日曾未與君期。今朝作詠。別無他事。母即去白父。詐其因由。父曰。汝既在室。安得有此等語。句句有情。女告父曰。不然請教。醜作四句。父將剪子為題。女隨便答曰。有情兩股合無情兩股開從腰裡取長短任君裁筆。女便入房。索衣更衣。出堂白父。念奴遠來。幾何不得其死。不如及早拜辭父母去矣。因成頌曰。十九年來作客清淨。無花無逸
了了分明。归去一任东西南北。生也了死也了。不论年多年少。今日拨转遇真空。一轮明月清皎皎。描也难描也难描。满头插花盘膝坐化。


051 m(a)hakošaratn(a)raši atl(ı)g sudur: Skt. *mahākośaratnarāśi-sūtra. Such a name of a sūtra does not exist. It must be a literal translation of the Dazang Baoji jing 大藏寶積經 in Text B as well as the Dabaoji jing 大寶積經 (T. 310). The Uighur and Tangut texts explain that the Ten Feast Days is extracted from the Dazang Baoji. However, the Dabaoji jing does not refer to the Ten Feast Days. This problem still remains unresolved.

055 dipank(a)r: < Skt. Dīpaṅkara. Chin. dingguang fo 定光佛. Tang. 聖光梵 (Li 2833, 4573, 2852).


068 č[omur]sar,, kačan…: 落在波中何時出 (Text B).

069–70 čomguluk batgu-luk ārmäz: “Don’t transmigrate through the wrong (place) in the evil paths” (Tangut Text). Considering both passages, the lacuna could be filled by the negative auxiliary verb. Tang. 敵鬼崩殺殺鬼 (Li 3351, 0020, 2983, 2952, 1735, 5937, 0726) “Don’t transmigrate through the wrong (place) in the evil paths”.

070 özüg sınagučı bäg: Chin. siming 司命. Tang. 欽命 (Li 3614, 3266. Literally translation of Chin. siling 司令). The character 慽 might be caused by misreading of ming as ling.

071 b(a)drak(a)lp: < Skt. bhadrakalpa. Chin. xianjie 賢劫. Tang. 賢劫 (Li 3294, 4740).


075 kim bolgay anta tāgdükdä umug inaq sizlärkä: This passage is parallel with Tangut passage 飛崩巖底巖崩 (Li 2019, 2983, 2679, 1906, 2776, 5173, 2144) “It is difficult to rescue from there after arriving at” rather than the passage in the Dazu inscription 蓋因裸露對神明 “Supposedly, it must be due to facing to the divine spiritualities all in the buff”.
077–078 yolamp t(ä)ŋrili yalŋuk-lıda anta ädgü orun-ta tuggay-sızlar: The passage “(the world of) heavenly and human beings” is common in the Uighur and Tangut texts, while there is no parallel in the Chinese text.

078 yol ärkligi bäg: Chin. wudao jiangjun 五道將軍. Tang. 亜龍衙軍 (Li 1999, 0020, 1531, 2805). The lacuna can be reconstructed according to the Shiwang jing 十王經 in Old Uighur: beş yol ärkligi ān luin wang (at(ı)g) bäg. See RASCHMANN 2012: 212.


083 yanturu özi ök täginür: Chin. 自作自招 自受. Tang. 詮豕詮尋衙. (Li 1245, 5113, 1245, 1100, 3101, 1245, 3159) “What one did by himself returns to himself, and furthermore one takes (its result) by himself.”


092 tilin tartcačı tamu: Chin. bashe deyu 拔舌地獄. Tang. 刺舌地獄 (Li 3190, 1893, 0726, 1786).

097 agtalu: Passive of agtar- “to revolve, turn”. See RÖHRBORN 2010: 27 agtal-.

098 t(ä)ŋri-lär-niŋ uruŋutı: Chin. tiandajiangjun 天大將軍. Tang. 頭殿將軍 (Li 3513, 4456, 1531, 2805).

100–101 tai-ši-či bodistv: Chin. dashizhi pusa 大勢至菩薩. Tang. 大勢至罷 (Li 4456, 5307, 1599, 5906, 3574) “Bodhisattva who seizes great power”.


110–112 These lines correspond to the last two stanzas of the śloka of the 24th day, but it is impossible to give exact equivalents.


114 [viročan]: < Skt. vairocana. The reconstructed sentence kāzgülü[k] kūn ol [ol kūn üzä viročan] seems to be too long to fill the lacuna. The ol repeated twice might be omitted.

116 f jđäči tamu: The passage can correspond to Chin. jujie deyu 觀解地獄 “hell of sawing.”

121–122 uđăči ūčün ükũš kılńč-lardın ozgurgalı: Chin. nian neng chu duozhongzui 念能除多種獄. Tang. 聖能除多獄 (Li 3317, 0968, 2852,
5870, 2748, 4587, 0105) “One just praises the Buddhas and seeks the merits”. The Uighur passage corresponds well with Chinese text. However, the Tangut translation may be a mere simplification of the expression.

123–124 ayig kilinc-lar-ning bolmaz avantı .. titmp yaguguluk siltärkä “[the Karmans] do not become the causes for the evil deeds. [The body] is torn to pieces and one should approach to you” Chin. jufie wuyou ganyoungjun 解無由敢用君 “There is no reason to execute the sewing for you.” Tang. 龍飛鶴耐蕊銭 (Li 5019, 4008, 5688, 0433, 2628, 4950, 3693) “How can the cutting by a saw approach to you?” The first passage in Old Uighur might correspond to wuyu 無由.

126–127 m(a)harač t(añri-lär-ning ogran-ları: Chin. sitianwang 四天王. Tang. 龍殿亀 (Li 3228, 0510, 3830). Only the Uighur text refers to the sons of Heavenly Great Kings. The reason is obscure.

128 ot äm eligi bodistv: Chin. yaowang pusa 藥王菩薩. Tang. 罵帝執 (Li 3612, 3830, 5906, 3574).


136–142 The Uighur translates the passage of ll. 129–133 as accusative, while the Tangut text does not translate so. However, the accordance of the words suggests that the original Chinese passage for both was the same.

143 bolur-lar: According to the corresponding passage in Text B (若有人看一卷，如轉金剛經三十萬卷) and the Old Uighur text (ll. 12–13), the missing passage could be reconstructed as [kimkoki sudur ardin otuz tilmän kata okims bolur-lar].

143–148 The order of the names of wisdoms in the Old Uighur text accords with Text B rather than with Tangut.


5. Comparative Analyses

The title of the Old Uighur version is named *kimkoki sudur-nuŋ ävdimäsi* “The Collection from the *Jin’gangjing*” (U4886 and SI 5673). Undoubtedly, this is literary translation of the *Jin’gangjing zuan 金剛經纂*. Besides this appellation, the variant form *kimkoki sudur-nuŋ kavırası* in U5100 with the same meaning proves that there were two recensions at least. Although the Tangut text translates *jing* as *jingdian*, it does not contradict our supposition.

If the character *zuän* “纂” in the Chinese title rightly designates the second section only, which consists of the collection and extraction from the *Diamond sūtra* as explained by Zhuhong, there is a high possibility that the text which preserves original text of the *Jin’gangjing zuan* is the Text B printed in 1909.

As seen above, the Text A from Dunhuang and the Tangut text are equally divided into three sections: 1. Invocations of the Vajrapāṇis and Bodhisattvas. 2. Miraculous story and the words abstracted from the *Jin’gangjing*. 3. The Ten Feast Days and Calendric Twelve Worship Days. Although the Old Uighur text does not preserve the Calendric Twelve Worship Days, we can expect that it will be found in the future.

Concerning the Ten Feast Days in section 3, the Tangut, the Old Uighur texts, and the Dazu Inscription consist of prose and Gāthās, while Text A has only the prose section. Presumably, as its origin, the Ten Feast Days was a separate scripture as Text A, then the Gāthās were added to the prose, and later the Ten Feast Days with Gāthās were inserted in the *Jin’gangjing zuan* or applied to the Dazu Inscription.

The prose section of Tangut and Old Uighur texts starts with a set phrase, i.e. 1. the day of a lunar month, 2. a god descends to patrol the world, 3. one who calls the name of a Bodhisattva or Buddha one thousand times, 4. he never goes to hell. Text A explains 1, 2, and 3, on the other hand the Dazu inscriptions merely mention 3 and 4. The reason why the Dazu inscription does not mention the day of the lunar month and the names of officers and gods who patrol the world seems to relate with the composition of the figures on which the texts are written. The inscriptions are accompanied by the Ten Kings, i.e. Chin. *shiwang 十王*, respectively, whereas, the officers in the *Jin’gangjing zuan* do not accord with the names of all ten kings.\(^{61}\) The Dazu inscriptions intentionally do not record the names of the officers because the

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\(^{61}\) Some kings among the Ten Kings are depicted in the *Jin’gangjing zuan*, i.e. the king Yama Rāja 閻羅王 and the General of the Five Paths 五道將軍.
texts should accord with the figures of the Ten Kings. As H. Arami pointed out, the Dazu inscriptions reflect the situation that the cult of the Ten Kings was interwoven with the Ten Feast Days.\(^\text{62}\)

Comparing the Gāthās of the Ten Feast Days, the Tangut and Old Uighur texts rather agree each other than to the Dazu Inscriptions: cp. Fourteenth and Eighteenth Feast Days. On the other hand, there are also some discrepancies between the Tangut and the Old Uighur texts. This can clearly be seen by an example from the First Feast Day.

**Old Uighur**
Hearing that nobody can climb the mountain of knives, and if one sees its heights and quicksand, it is as if oneself feels pain. One meets with the fast days to train oneself, one can escape from keeping up the evil deeds conducted in the past time.

**Tangut**
Hearing it is the Sword-Mountain, one does not want to take hold (it), Risky and unlikable looking makes his mind painful, Every fast day, he practices the meritorious deeds. One should not seek the previous evil worlds.

**Duzu Inscription**
聞說刀山不可攀，嵯峨險峻使心酸。
遇逢齋日勤修福，免見前程惡業牽。

Comparing the first stanza highlighted, the Old Uighur text agrees with the Duzu inscription rather than with the Tangut. But most of such discrepancies seem to be due to mistranslation or different ways of translation. On this point, the *Jin’gangjing zuan* texts are unique materials to compare the translation technics between Tangut and Old Uighur.

### 6. Concluding Remarks

As examined above, we can add two more versions of the *Jin’gangjing zuan* to the three versions known so far. The chart below shows the correlation between the five versions based on our results.

Comparing the Uighur version with the Tangut one, it is difficult to regard them as the same text, because they exhibit some specific discrepancies. Still the two versions match in composition and passages, especially, in the de-
scription of the Ten Feast Days. Therefore we may assume that both versions were translated from a Chinese version belonging to the same branch, which became the focus of lay people’s worship in the North-Western region of China stretching from Khara-Khoto to Turfan. The attribution of the Tibetan version is an open question.

Chinese historical records tell us that Uighur Buddhist monks contributed to the Buddhist activities in the capital of Xixia. On the base of this testimony, it has been assumed that there were Buddhist interchanges between the West Uighur kingdom and the Tangut-Xixia kingdom. Even though D. Matsui demonstrated the existence of Tangut-Uighur bilingual Buddhists using a Tangut fragment for writing some Uighur scribbles, we have no information on specific Buddhist texts that give evidence to the interchange or influence between Uighur and Tangut Buddhists.

Although the Jin’gangjing zuan does not go this far either, we were able to demonstrate that Uighur and Tangut Buddhist texts can complement each other. Hopefully, further cooperation between specialists of Uighur and Tangut Buddhism and/or language will lead to a greater understanding of the relationship between these two.

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63 According to the Xixia shushi jiaozheng 西夏書事校證 edited by Wu Guangcheng 吳廣成 in 1825, Uighur Buddhist monks expounded Buddhist scriptures at the Gaotai monasteries 高台寺 in Xingqingfu 興慶府. The lectures were recorded with Tangut scripts. Yang 2003: 476.

64 Matsui 2012.
Abbreviations

T: Taishō Shinshū Daizōkyō 大正新脩大藏経
Z: Zokuzōkyō 重蔵経
Li: Li Fanwen 1997.

References