An Uighur Version of Vāgbhaṭa’s Aṣṭāṅgaḥṛdayasāṁhitā*

Dieter Maue

Abstract
The Aṣṭāṅgaḥṛdayasāṁhitā (AHS), one of the most important works on Old Indian medicine (āyurveda), is unattested in Central Asia. Several fragments of the Berlin Turfan collection, however, can be attributed to an Uighur translation. They are edited, translated, commented on and provided with glossaries. Special attention is paid to the translation technique.

Keywords
Vāgbhaṭa, Aṣṭāṅgaḥṛdayasāṁhitā, Uighur language, Uighur medicine, Indian medicine, Āyurveda, Central Asia, Silk Road, translation

I. Introductory remarks

Aśoka’s well-known efforts for the medical care of his subjects are an important source for researching the role of medicine in Buddhism. It is tempting to agree with Filliozat that Buddhist monks used their medical knowledge to proselytise, just as Christian missionaries did centuries later. Thus it is not surprising to see a Sanskrit medical fragment among the oldest mss found on the Northern Silk Road. What is surprising, however, is the small number

* The author is indebted to Professor Dr Peter Zieme for valuable comments and especially owes his old friend Dr J. P. C. Toalster a debt of gratitude for reading and correcting this paper. All shortcomings are the author’s.
2 Filliozat 1934. ‘Son [de la médecine, DM] expansion a marché de pair avec celle du bouddhisme.’ (p. 307). As an example of the ‘simultanéité des influences religieuses et médicales de la civilisation indienne’ (p. 305) he mentions the establishment of the Shi-Tennō-ji, the temple of the four heavenly guards, by prince Shōtoku in 592, which was provided also with medical facilities.
3 SHT no. 17.
4 This is written in the Kuṣāṇa-alphabet b after Sander, belonging to the 2./3. c. CE, cf. Sander 1968, pp. 77 ff.

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of Sanskrit texts that are directly concerned with medicine, 21\(^5\) among ‘more than 7000 catalogue numbers’\(^6\) or less than 0.3 per cent—a percentage which seems to contradict the claim for its significance in the larger religious culture. In view of the large number of manuscripts, randomness of transmission would not be a satisfactory explanation. Perhaps the following consideration may help to understand the case: medical handbooks and collections of prescriptions were destined for practical purposes. It was an obvious step to assimilate such texts by translating them into the vernaculars, Tocharian, Uighur etc. As the number of translations increased, the original texts grew more and more dispensable and accordingly their number decreased. In fact, the proportion of medical literature within the corpus of Uighur Brāhmī texts is about 10 per cent as against 0.3 per cent of the monolingual Sanskrit texts.

Some of the Uighur texts are bilingual, and include the Sanskrit original. They are particularly welcome, because their affiliation to Indian medicine is settled and actual Skt. text files or significant lexemes help a great deal in identifying the medical work to which they belong.\(^7\) In the case of monolingual texts, the question whether or not they are translations can be decided only by discovering the mūla-text. One of these texts, whose status was unclear, TT VIII I = Maue 1996, 45, consists of two fragments, one, leaf a, treating morbid thirst (ṛṣṇā-), the other, leaf b, giving instructions on correct behaviour during the seasons (ṛtucaryā-). In the catalogue, I referred to sections of Suśrutasamhitā and Carakasamhitā which treat the topics, but could not be asserted to be the mūla-texts. Later, eight more fragments from the Berlin-Brandenburgische Akademie der Wissenschaften proved to belong to the same manuscript. Two of these fragments could be joined and the resulting bigger fragment turned out to be the missing right part of TT VIII I leaf a, cf. Figure 1.

A fresh attempt to identify the mūla-text was successful. Leaf a offers the translation of the last section (str. 45 ff.) of the 5th chapter of the

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\(^{5}\) The data can be extracted from the indices of the 9 volumes of SHT or more conveniently from a paper by K. Wille (Wille 2005). Twenty items are listed, some of them questioned. Another yet unpublished Siddhārṣa-fragment (SHT no. 3422) was communicated by K. Wille (e-mail 21 December 2005). Most important are two fragments (SHT nos. 641–642) from the Bhela-, or Bheḷa-Samhitā, an extremely rare text even in India preserved in a single incomplete ms; next to these are two or three fragments with parts of Rāvigupta’s Siddhasāra. The rest is unidentified.


\(^{7}\) Thus bilingual fragments of Yogaśataka, Maue 1996, 22 and 23, came to light (not attested in Central Asia through ms exclusively in Skt.) and of Siddhasāra (o.c. 24) which has meanwhile been traced also in the Skt. corpus (SHT nos. 1901, 1996(?), 3422).
Nidānasthāna, the 3rd book, of Vāgbhaṭa’s Aṣṭāṅgahṛdayasaṃhitā. Once this was detected, it was a question of time until most of the fragments could be definitely localised. The results are listed in Figure 2.

<table>
<thead>
<tr>
<th>No.</th>
<th>Parallel text in AHS</th>
<th>Manuscript&lt;sup&gt;8&lt;/sup&gt;</th>
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<tr>
<td>1A</td>
<td>1 2 str. 1–8</td>
<td>U 6871 b</td>
<td></td>
</tr>
<tr>
<td>1B</td>
<td>1 2 str. 9–16</td>
<td>U 6871 c</td>
<td></td>
</tr>
<tr>
<td>1C</td>
<td>1 2 str. 17–24</td>
<td>U 6871 a</td>
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</tr>
<tr>
<td>2</td>
<td>1 3 str. 46–54</td>
<td>Mainz 209</td>
<td>TT VIII I 13–24; Maue 1996 45b</td>
</tr>
<tr>
<td>3</td>
<td>I 19 str. 81–20, str. 1</td>
<td>U 6866</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>III 5 str. 46–57</td>
<td>Mainz 187, U 6883, U 6851</td>
<td>TT VIII I 1–12; Maue 1996 45a</td>
</tr>
<tr>
<td>5A</td>
<td>?&lt;sup&gt;9&lt;/sup&gt;</td>
<td>U 6821</td>
<td></td>
</tr>
<tr>
<td>5B</td>
<td>?&lt;sup&gt;10&lt;/sup&gt;</td>
<td>U 6905 d</td>
<td></td>
</tr>
</tbody>
</table>

Fig. 2. The fragments of the Uighur AHS

The data from the new finds, and especially the joining of our ms no. 4, provide information on the leaves and the manuscript as a whole. The height of the leaves, 8 cm, is directly measurable; their width must be calculated. The

<sup>8</sup> Digital pictures of all fragments are accessible in the respective sections of DTA via http://www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/de/DigitalesTurfanArchiv, black and white photos of Mainz 209 and 187 in Maue 1996, t. 88 and 89.

<sup>9</sup> Meanwhile localised, see Maue 200 .

<sup>10</sup> Perhaps belonging to AHS II, 1.
best preserved line is 4 r 5 of 26.5 cm. The missing text, 8 akṣara-s, can be restored with certainty (see below). The lost characters, together with a small margin, require 4 to max. 4.5 cm. So we get a total width of 30 to 30.5 cm. Nos. 1A, B, and C are fragments of three successive leaves and comprise 24 strophes, each fragment 8 strophes on an average. This is in accordance with the capacity of nos. 2 and 3, whereas no. 4 deviates considerably. It is possible to check the calculation. No. 3 bears the folio no. ‘141’ on the reverse. The preceding 140 leaves contain the translation of about 1,112 strophes, or each leaf ca. 7.94 strophes. Hereby, the value 8 is quite well corroborated and somewhat calibrated. As AHS comprises about 7,480 strophes, we may assume that the Uighur AHS ms had had about 940 leaves; fragments of six, maximum of eight have come down to us, less than 0.3 per cent of the text. Considering that we are talking about the best preserved medical text in Brāhmī Uighur there is an impression of disastrous loss. Decimated as it is, however, it is the only Central Asian testimonium of one of the most authoritative works of Indian medicine and as such a precious tessera in the fragmentary mosaic of the Silk Road cultures.

The AHS presents itself as unwieldy stuff in poetical form. Didactic poetry is the translator’s nightmare and one gets the impression that it is often the author’s too. In respect of usability and communicability, the Uighur interpreter was well advised not to try to imitate slavishly the form and style of the mūla-text, a venture which would have been hopeless. But one can credit him with a certain measure of fidelity to the Skt. Text, although the Uighur language often forced him to go his own way. Most imperative was the reordering of the words as Vāgbhaṭa, for metrical reasons, made liberal use of the licence of free word order. Complements were added, if required by Uighur syntax (e.g. the copula which is optional in Skt.) and/or for a better understanding: Skt. tāsām sāmānya-lākṣāṇām ‘their common symptom(atic) (is the following)’ becomes 4 r 2 [. . .]k ‘buk’ bālgūlāri montag bolor ‘[their common] . . . symptoms are as follows’. Sanskrit compounds of the type mukha-śoṣa- ‘desiccation of the mouth’12 were transformed into sentences, 4 r 2 aggzi kurir ‘his mouth becomes dry’, etc. But certainly not all discrepancies between the Skt. text and the Uighur version can be explained in this way. Some of these seem to go back to variants of the mūla-text, others may be due to misinterpretations. A lack of proof-reading meant several oversights and inaccuracies of the scribe passed uncorrected. The number of obscure or

11 At a glance, there seems to be a second numbering on the obverse. It is, however, the mirror image of ‘140’ from the preceding folio.
12 Tatpuruṣa-compound with a nomen actionis as final member.
uncertain lexemes (buk, čIp čar, ki, n/tibuši, ögrän, or, saka, söK, utrunu) is remarkable.

The edition of the Uighur fragments follows the order given in figure 2. Each item is arranged in the same way. First comes the transliteration which reproduces the graphematical stock of the fragments in Roman letters. I have introduced some new transliteration symbols, viz., g₁, d₁, k̄ instead of earlier γ, δ, q, respectively. Furthermore, it seemed advisable to represent the graphemes of aspirates by kʰ, gʰ etc. instead of the commonly used kh, gh etc. The latter symbols have been chosen for ligatures consisting of a consonant and the grapheme h. Next is the transcription which generally follows the principles of the Uigurisches Wörterbuch. Some of the peculiarities of the ms were retained, especially the spellings with a (where the so-called κοινή has ı); forms with secondary vowel assimilation söŋök (sũŋök); dialectal (?) käräk (kärgäk). Others, though representing interesting linguistic features, could not be regarded for practical reasons.

Thirdly, the translation is followed by the commentary, which treats linguistic questions, problems concerning the contents and the relation to the Skt. original. Whenever reference had to be made to the Skt. text it has been given after the edition by Das and Emmerick. To facilitate the use for non-Sanskritists, compounds have been analysed, marked by ‘-’, and a number of sandhi rules suspended, marked by ‘=’. An English translation seemed to be useful, close to that by Vogel for texts 1 and 2, and elsewhere following that by Hilgenberg and Kirfel. The inserted raised small letters (a b c d) refer to the pādas and serve, it is hoped, for quick and easy orientation. The passages in text and translation highlighted by bold letters are parallel to the Uighur text.

Some signs and symbols need explanation.

- space left blank for the string hole
- equivalent of 1 aksara
- part of an aksara
- text of undefined extent

13 UigWb, pp. 6 ff.
14 E.g. to communicate the spirantisation of non-palatal k and g before š and č would have meant to introduce further transcription symbols.
15 The responsibility is of course mine.
16 Regrettably the philological disciplines concerned with the different languages of Central Asia have no common editorial standard. Idiosyncrasies, especially in the use of the brackets, cause avoidable misunderstandings.
**yakčır-** 1. reconstructed word or form  
2. in the glossary III (a): previously unattested lexeme

*a* 1. in transliteration, transcription, glossaries: uncertain reading  
2. elsewhere: according to the conventions of the editor

(a) 1. in Uighur words: normalising addition, e.g. y(a)rašı, spelled <yraši>.  
2. in translations: phraseological or commentarial complement

[ ] 1. lost text restored by conjecture  
2. phonetic value

<a> 1. restored by emendation  
2. graphematic representation in the ms

a < b 1. a comes from, or is a direct borrowing of b  
2. a is a borrowing of b through an intermediary

/a/ phonological value

°krta° 1. abridged quotation leaving out the text before and after krta

A, I, O, U in the transcription of Turkish words: the quality of the vowel cannot be determined, either palatal (ä, i, ö, ü) or non-palatal (a, i, o, u)

K, P, T in the transcription of Turkish words: it cannot be decided whether /g, b, d/ or /k, p, t/ is intended, e.g. söK = /sög/ or /sök/

HEAT the semantic field of ‘heat’

r(ecto) obverse  
v(erso) reverse

ling2 1. in translations: marks the rendering of a hendiadys  
2. in transcriptions of Chinese: marks the tone

### II. The Uighuir text in transliteration and transcription with transliteration and commentary

1 A U 6871 b

AHS I (= Sūtrasthāna) 2,18 1–7

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17 Not marked in the transliteration or in the apparatus criticus.
18 This chapter is on dinacaryā, conduct during the day. The first part (str. 1–18) starts with the time to get up, treats of evacuation, teeth-cleaning etc. and ends with rules concerning bathing and digestion. The second part (str. 19–48) treats of good behaviour, ācāra, and is prefaced by the monumental sentence: ‘All activities of all beings (are) supposed (to be) aimed
Transliteration

recto
2 [...]ū māq ā [...]
3 [...] ti lá rṇi-ṛṇ | y[...]
4 [...]ś syu rtmī-ś cū rṇī lá ryu [...]
5 [...]g1 | n12 bḥū śī | yyo tyo-š | isi-š i [...]
6 [...]y[...]-b bho mo ńcā i kli-ś kṣī tā ltāś ńcu lá [...]

verso
1 [...] xo21 dʰmi škyā ryā-ś | kyo żńu-ṛṇ o-t ma hā bʰu ti | le ř[...]
2 [...]xi lmī škyā ryā-ś || a ntā bʰā sā ńyā tyā-x[...]
3 [...] štā oyo ňryā tā mbʰu lá tla-g, o-t [...]
4 [...] sā ra-g, i kkyā | ru-kš [...]
5 [...] xā rā śi a[...]

Transcription

recto
2 [...]umak a[...]
3 [...]ularnŋ | y[...]
4 [...]š sūrtmiš čurnilar uz[...]
5 [...]g[] , nibuši22 , yötöl , isig i[...]
6 [...]y[...]-r bo monča iglig k(i)ši tal tančula[...]

verso
1 [...] odmiš23 kārāk . köznũŋ ot mahabuṭi , leš[...]
2 [...] k]lmš kārāk || anta basa nāṭā[...]
3 [...] štā ōñrā tambul atlag ot [...]

at bliss, and (there is) no bliss without virtue.' (tr. Vogel 1965, p. 98.) The fundamentals of moral conduct are to avoid the ten bad actions (murder, theft etc.), to help the indigent, to be respectful to all living beings, not to injure anyone even an enemy [fragment 1 C ends about here] etc. This passage culminates in the advice that 'one shall follow a middle course in all (religious and profane) matters.' (tr. Vogel 1965, p. 106.) What follows (str. 31–44) is an omnium-gatherum of actions to be done or avoided, before Vāgbhaṭa closes with the golden rule the observance of which guarantees a good and successful life. [By form, style and contents one feels reminded of Hellenistic diatribes.]

19 Or: []q[].
20 Or: ti.
21 Or: xī.
22 Or: ti°.
23 Or: [...]IdmIš.
Translation

(r2) [...] ... [...] (r3) [...] (r4) [...] with powders rubbed [...] (r5) [...] dyspnoea, cough, fever [...] (r6) [...] a man who is afflicted with such diseases [should not] chew sprig(s) || 4 ||

(v1) [...] has to be [...]. The eye’s element fire, phlegm [...] (v2) [...] has to be [...].

(v3) Thereafter how [...] (v4) [...] for bilious disease, rūks

(i[s not] wholesome.

(a) Anyone suffering from indigestion, nausea, dyspnoea, cough, fever, (and) hemiplegia of the face [...] and afflicted with thirst-disease, stomatitis, diseases of the heart, eyes, [...] head, (and) ear [...] shall not eat [...] this.

(b) He shall then [...] turn to [...] galena as a collyrium [...] which is) good for the eyes. The eye (is) composed of fire, [...] (and) the danger from phlegm (is) particularly [...] (imminent) for it.

(c) And after meal and head-wash, [...] and also wakeful by night, [...] and even affected with fever one should not apply the collyrium. [N. b.: There is no trace of this additional śloka in our ms.]

(d) So one shall apply [...] elixir-salve for demucification [...] every seven nights. One shall [...] thereafter turn to [...] a sternutatory, a gargle, - [...] an inhalant, and betel.
Commentary

r 2–3 The Sanskrit text corresponding to what is preserved of the Uighur cannot be determined.

r 4 Without correspondence in Sanskrit, but probably belonging to the paragraph which treats the method of dental care.

r 5 n/tibuši: The word is hitherto unknown and certainly of foreign origin. To judge from the context, its meaning is roughly ‘breathing difficulties, breathlessness, dyspnoea’.

r 6 bo monča . . .: The Uighur translation seems to have looked like this: whenever someone suffers from . . .—a so affected man should not masticate a sprig28 (of the aforesaid trees, which are used as tooth-cleaner by healthy people). If I am correct, we have to understand tal in the sense of ‘twig’,29 and the verb tančula- ‘to bite to pieces’ (OTWF 446) should rather be ‘to masticate’ here, describing the yet practised form of dental care in India even more precisely than the Skt. ad ‘to eat’.

v 1 [. . .]odmıš käräk: It is open to question which verb was used by the Uighur to render the Skt. verbal root bhaj ‘to obtain as one’s share, enjoy’, in medical texts one of the unspecific verbs to vary the semantic field TO USE, TO APPLY.

köznüŋ ot mahabutı: The nominal phrase without copula of the Skt. (‘the eye (is) composed of (the element) fire’) has been nominalised by the translator. By way of explanation, mahabut ‘element’ was added to ot ‘fire’.30 The spelling <ma há bhu t> renders approximately TochB mahābhūt (< Skt. mahābhūta-). As a technical term, it was borrowed from Uighur into Mongolian, cf. Kara 2000, p. 101.

v 2 [k]ılmıš käräk: Skt. yojayet ‘(the doctor) should cause (the patient) to use x’ which does not mean anything different from ‘x should be applied’.

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28 Skt. tat representing dantapavana- ‘tooth-cleaner’.
30 For the mahābhūta-s, cf. Jolly, pp. 45 f. and Müller, pp. 58 ff.
It is thus not amazing that the Uighur disregarded causativity. If [k]ılmıš is restored correctly,\textsuperscript{31} an appropriate substantive is needed; for instance, instillation. So we would get the phrase ‘an instillation should be made’. This is the way the Tibetan translator rendered yojayet.

\textbf{v 3} \[\ldots\]şta öñrä: Without correspondence in the Skt. and Tibetan texts.
**tambul atlag ot:** Grapheme <bh> in the spelling of tambul is hyper-correct. The word is attested in Uighur for the first time and not known from TochB.

\textbf{v 4} sarag ig: (lit.) bilious disease’ stands here for Skt. pittāsra- ‘hemorrhage’, in contrast to Hk II, 422, 45 where it renders Skt. paitta- ‘(liquor disease) that has arisen due to bile’ (SiSkt 22, 15).

**rukš:** This must be Skt. rūkṣa-, a type of eye-disease, in modern terms the sicca-syndrome, named from the fact that the eye feels ‘rough, dry’ (Skt. rūkṣa-) because of insufficient lacrimation.

\textbf{1 B U 6871 c}

\textbf{AHS I (= Sūstrasthāna) 2, 8–16}

\textit{Transliteration}

\textit{recto}

2 \[\ldots\]y[] yim ki \[\ldots\]
3 \[\ldots\]x | i škyā kyu ckyā \[\ldots\]
4 \[\ldots\] syo ŋyo ko o-\[
-
\]
yā-p bho \[\ldots\]
5 \[\ldots\]tyā wši-k i-\[
-
\]yimyā\textsuperscript{32} kyu-c lyu-\[\ldots\]
6 \[\ldots\]x-\[
-
\] mo ntā oyo ŋyi rā tu yū zlyā-\[
-
\] tyā ā ri ti \[\ldots\]

\textit{verso}

1 \[\ldots\]im\textsuperscript{33} \[\ldots\] ā rto-k tyā wši myā\textsuperscript{34} kmyā oyo d\textsuperscript{b}g.yu ryo | sū wsā \[\ldots\]
2 \[\ldots\] oyo ryā kyā li-\[
-
\] | ḱā yū kṣi ā rto-k tyā \[\ldots\]
3 \[\ldots\] u[\ldots] kyu-\[
-
\] syo zlyā myā-k kyā oyo-k \[\ldots\]

\textsuperscript{31} There are different options, among them passive derivations on -(X)L-, but none which would meet both palaeographical evidence and semantical requirements.

\textsuperscript{32} Unusual disyllabic spelling, here for the first time and again in 3 r 4; cf. EtyMDic 934 b.

\textsuperscript{33} Or: []x with virāma dot.

\textsuperscript{34} Or erroneously: rmyā.

Transcription

recto
2 [...] yinki […]
3 [...] iškä küčkä […]
4 [...] l söjöki or ya<r>p bo[lmak …]
5 [...] täväšig iš yimä küčlü[g…]
6 [...] r monta öni ritu üdlärtä arit […]

verso
1 [...] In || artok täväšimäktä³⁵ ödgürü | suvs[a|lk…]
2 [...] örä kälir | kayu k(i)şi artok tä[všimäk …]
3 [...] iküš sözlámäkkä oN[…]
4 [...] se ziksiz isig ö[z…]
5 [...] bi]rlä kilu[r…]
6 […] i […]

Translation

(r 3) […] for action(s)₂ […] (r 4) his bones’ solidity … || 10 ||³⁶ … (r 5) and laborious action […] by powerful [persons … || 11 ||³⁷ … (r 6) during seasons₂ different from these completely […]

³⁵ Ms"mä; this could be enclitic ymä. Conjectured "tä forms a syntagma with the following ödgürü ‘by virtue of, as a result of, due to’.
³⁶ abhyaṅgaḥ ācaren nityaṃ | sa jarā-śrama-vatā-hā | dṛṣṭi-prasāda-puṣty-āyuḥ- | svapna-sutvakta-dārdhya-krṭ || 8 ||
³ One shall regularly perform an inunction; ² that (is) dispersive of old age, fatigue, and wind
²₄ productive of ³ brightness of look, plumpness, (long) life, ⁴ (sound) sleep, beauty of skin, and strength.
³¹ sırah-śravana-pādesu | tam višešaṇa śilayet |
³ Two shall especially a at the head, ears, and feet. c- Inunction (is) to be avoided
d- by those –c seized with phlegm, –d subjected to purgation, and suffering from indigestion.
³³ lāghavam karma-sāmarthyam | dipto ’gnir medasaḥ kṣayah |
³⁴ One shall practise it especially a at the head, ears, and feet. c- Inunction (is) to be avoided
d- by those –c seized with phlegm, –d subjected to purgation, and suffering from indigestion.
³⁵ vibhakta-ghanā-gātra-tvam | vyāyāmād upajāyate || 10 ||
³ Lightness, power of action, ² blazing (stomach) fire, reduction of fat, ³ (and) a harmonious
⁴ and solid condition of the body ⁵ result from gymnastics.
³⁷ vāta-pitta=āmayī bālo | ṭṛddho ’jirṇo ca tam tyajet |
Due to excessive training thirst come out. Whosoever is engaged in excessive training in speaking (too) much loses without doubt his life. Makes together with speaking (too) much loses without doubt his life. Someone suffering from wind and bile disease, a child, an old man, and someone suffering from indigestion shall eschew it. By those who are robust (but) eat fat (food), however, (it is) to be engaged in with half their strength.

Thirst, consumption, syncopically dyspnoea, hemorrhage, fatigue, weariness, cough, fever, and nausea result from excessive gymnastics.

Massage (is) eliminative of phlegm, solvent of fat, productive of firmness of limbs, and productive of pureness of skin in the highest degree.

Bathing (is) digestive, viriligenic, vitalizing, generative of vigour and strength, destructive of itch, dirt, fatigue, sweat, laziness, thirst, heat, and disease.
for the assumption that ‘power or capability of acting’ is meant in our text by iš küč.

r 4  söŋöki or ya<r>p bo[<l- ]: The interpretation is based on the presumption that the Uigur expression renders Skt. ghanā-gātra-tva- (lit.) ‘the state (-tva-), in which the limbs (of the body, or: the body; gātra-) are (or: is) solid (ghanā-)’. So söŋök must be proleptically assimilated süŋök46 ‘bone’. The preceding word might be restored as [köŋü] to form together with sövök an elsewhere unattested hendiadys, which denominates the body as a whole. The monosyllables or yap are unknown, their meaning can be determined on the base of Skt. ghanā- ‘firm, solid’. Emendation of yap into yarp ‘firm, solid’ is therefore imperative so that only ‘or’ remains unexplained. It cannot be decided how bo[l-] has to be completed. Bolmak would be good inasmuch as it sometimes serves as equivalent of the Skt. abstract suffixes -tā-, -tva-.47 But a sentence ‘his body becomes solid’ is possible as well.

r 5 täväšig iš yimä küčlü[g …]: If küčlü[g …] refers to Skt. balibhiḥ, then täväšig iš should be the unexpressed subject of the Skt. sentence, viz. vyāyāma- ‘exertion, manly effort, athletic or gymnastic exercise’,48 which was repeated here by the Uighur translator for the sake of clarity. The noun täväšig, however, is attested here for the first time, as well as the verb täväši- (v 1) from which it is derived. The meanings are presumably ‘to exert oneself, to exercise’ and ‘exertion, exercise’ respectively. This agrees semantically quite well with what was assumed on the reflexive verb täväši- (a ἅπαξ λεγόμενον as well) ‘sich kümmern um etwas’,49 ‘to be very active in a matter’.50

r 6 monta öği rıtţu üdlärtä: Undoubtedly the rendering of Skt. tato ‘nyadā ‘at (a time) different from these (viz. cold season and spring)’ where monta öği and the locative suffix +tä reproduce the Skt. original. For the sake of Uighur syntax and for a better understanding, a substantive nucleus, rıtţu ‘yuz’lär, was added which looks like a dyadic expression of the type čakır

46 Clauson (EtymDic 838 b) argues ‘that it is difficult to fix the original pronunciation, but the evidence rather points to süŋök [than to süŋük, DM]’. This is a second case of the vocalisation ü—ö besides süzök (TT VIII C 6), whose conclusiveness regarding primary *O in non-first syllables was questioned on occasion, cf. Maue 1996, p. XX.


48 MW 1038 b.

49 BT IX, 2 115 a.

50 OTWF 619.
tilgān ‘wheel (Skt.) + wheel (Uig.)’ consisting of the loanword rītu << Skt. rītu ‘an epoch, period (especially a division or part of the year), season’\(^{51}\) and an Uig. word of the same meaning. What we read in the ms, yuz, cannot be correct because of the following formants, which require a palatal word. If we suppose that yüz was intended, this would imply a fourth homonym yüz ‘season’ (besides yüz ‘one hundred’, yüz ‘face’, yüz ‘deaf’) of which, however, there is no trace. Consequently, we should consider emendation to üd ‘time’\(^{52}\) which was also used to express ‘season’.\(^{53}\) The scribe spelled <yu> instead of <uyu> (or <yyu> = yü) and omitted a small upstroke which makes the difference between <tlyā> and <zlyā>.

арати: The Skt. text sheds no light on the function of the petrified converb арати ‘completely, thoroughly’, (together with negative verb forms) ‘not at all’.\(^{54}\)

v 1 арток тăвшимăктă оăдăрүү: Uig. artok ‘very, (too) much’ stands for Skt. ати ‘(as prefix of nouns) exceeding(ly)’.—As to тăвш- s. comm. on r 5; in medicinal-dietetic context, тăвшимăк may have taken the special meaning of (to use a modern word) ‘fitness training’. +тă оăдăрүү corresponds to the Skt. adverbial suffix -tas in the sense of an ablative cause.

v 2 оăрă кăлăр: The petrified converb оăр (later form орă)\(^{55}\) ‘(lit.) rising, upward’, joins with кăл ‘to come’ to render Skt. jan ‘to come into existence’.

каю к(i)ш и etc.: The clumsy Skt. compound filling two pādas (14 a–b) has been transposed into a series of relative clauses by the Uighur translator. Consequently, it was necessary to repeat the equivalent of сăhasа- ‘rashness, overstraining’\(^{56}\) (which refers to each of the preceding members of the compound) several times. Here it is expressed by artok ‘excessive(ly)’.

v 3 üкүш сוזлăмăк: Still part of the translation of str. 14 a–b, where созлăмăк renders Skt. бăс – ‘speaking, talking’. This time сăhasа- is represented by üкүш ‘(too) much’.

v 4 [се]зиксиз: Obviously, it was felt that Skt. виш ‘to perish, to lose one’s life’ (Uig. isig öz)’ is not capable of climax or intensification. So the Uighur

\(^{51}\) MW 224 a.

\(^{52}\) In Brāhmī script, the word is consistently vocalised with ü (cf. Maue 1996, p.138, fn. 23), which must be taken seriously against Clauson (EtymDic 35).

\(^{53}\) Cf. e.g. EtymDic 35 a s.v. оăд.

\(^{54}\) S. UigWb 194.

\(^{55}\) Commonly adopted орă cannot be substantiated from Brāhmī Uighur and may have never existed.

\(^{56}\) Cf. MW 1212 b.
tried to render the preverb ati- by what he regarded as appropriate, seziksiz ‘doubtlessly, certainly’.

1 C U 6871 a

AHS I (=Sūstrathāna) 2, 17–24

Transliteration

recto
3 [...] kā rni uyu r[...]
4 [...]ya-ā a-c aya rkyām ki rmi [...]  
5 [...]y[...]+ oyo niyi i škyā yā hkmā g₃, u lu-bx [...]  
6 [...] ni ki lmi škya rā-š no mtā oyo niyā niyi-š [...]

verso
1 [...] yā-g₃ kā tyā ki mli-š lyā ri-š bhā śtim ki 57 kyo ŋyo-[...]
2 [...] oyo lyo-∩ | o g₃, u rlā mā- (∐ a d,i,š a [...]
3 [...] rīyā kyu nī ki wi rkām mā- (∐ o[...]
4 [...]-k ci g₃, yā 58 ylā [...]
5 [...]ā- (∐ [...]

Transcription

recto
3 [...] karnı ūr[ülür...]
4 [...]ār ač ārkān kirmī[š kārāk...]
5 [...] ōni ḫākā yakmagulu[...]
6 [...]nl kūmlīš kārāk . nomtā ōni mānjīg [bulmaz...]

verso
1 [...] a)yagka tāgimligārg baštinkī kōnöl [...]  
2 [...] olōt , ogurlamak , adin a[mrakın amranmak ...]
3 [...] ādgūσiʃ]ā kūni kvirkamak , ô[pkā...]
4 [...]k čigayla[rig...]
5 [...]āk... [...]
Translation

(r 3) [...] his belly [becomes] swollen with wind [...] (r 4) [...]... being hungry [one must] enter [...] (5) [...] one shall not approach any other business [...] (r 6) [...]...must be done. Without dharma [one shall not attain] joy [...] (v 1) [...] one shall not approach any other business [...] (v 2) [...] murder, theft, [loving of] another’s love [...] (v 3) [...] covetousness, of [another’s goods], anger [...] (v 4) [...] the poor ones (acc.) [...]

59 uṣṇa=ambunā = adhāḥ-kāyasya | pariṣekō balā-āvahah |

tena = eva tu = uttama=āngasyā | balā-hṛt keśa-çakṣuṣāṁ || 17 ||

b The douching with warm water of the lower part of the body (is) creative of strength. (The douching) with just the same of the head, however, (is) detractive from the strength of hair and eyes.

snānam ardita-netra=āsyā- | karna-roga=atīsārīṣu |

ādhmāna-pīnasā-jīrṇā- | bhuktavatsu ca garhitam || 18 ||

b Bathing (is) prohibited for those who suffer from hemiplegia of the face, disease of the eye, mouth, ear, and from diarrheaa, and for those who are affected with swelling, catarrh, and indigestion, and for those who have (just) eaten.

60 jīrṇa hitam | na vēgan īrayed balat |

na vēgito | na = a-jītvā sādhyaṁ āmayam || 19 ||

a After (the food of the day before has been properly) digested, one shall eat (a) wholesome and frugal (meal). b One shall not stimulate the natural urges by force; nor shall one engage in (any) other business (without) having responded to the natural urges nor without having got over a curable disease. [Pāda c after Vogel; different interpretation by Hilgenberg and Kirfel.]

61 sukham | ca na vinā dharmat |

sukham | ca na vinā dharmat |

62 bhaktyā kalyāṇa-mitrāni | seveta = itara-dūrā-gaḥ |

hismā-steyā=anyathā-kāmāṁ | paśuṇaṁ paruṣa=anṛte || 20 ||

b One shall wait on good friends with devotion, going far away from others. Violence, theft, adulterous love [anyathākāma- is very strange; anyastrīkāma would be satisfying both metrically and semantically. Das and Emmerick’s yathākāma must be a misprint.], slander, abuse, untruth,

63 saṃbhīna=alāpaṁ vyāpādam | abhidhyāṁ dṛg-viparyayam |

pāpaṁ karmā = iti daśa-dhā | kāya-vān-mānasais tyajet || 21 ||

a incoherent talk, malevolence, covetousness, (and) misapprehension of the doctrine: such (is the) tenfold sinful act (that) one shall eschew with body, speech, and mind.

64 a-vṛtti-vyādhi-śoka=ārtān | anuvartaṇa śāktaṁ |

ātma-vat satatāṁ paśyed | api kīpā-pipilikaṁ || 22 ||

Those stricken with want of livelihood, disease, and grief one shall support to the best of one’s ability; even worms and ants one shall always regard as equal to one’s self.
Commentary

r 3 karnı ür[ülür]: Skt. ādhmāna- ‘swelling with wind’ has been transformed into a sentence. The proposed restoration is supported by 4 v 2.

r 4 Seemingly, the prescription of the Skt. text, that one shall not take a bath immediately after a meal, is turned into that ‘one shall enter the bath with an empty stomach’.

r 6 The only option for kılmıš käräk as an expression of necessity seems to be the desiderative optative in pāda d, whereas the second part is clearly the rendering of pāda c.

v 1 Elsewhere kalyāṇamitra- is translated by ädgü ögli.65 Our translator chooses a more honorific expression ayagka tägimlig ‘worth of reverence, respectability’.66 To decide upon baštınkı köngül, we would need the context. It is tempting, however, to think of the loanword bhakti- ‘devotion’ which was misread and ‘corrected’ into baštınkı by the copyist.

v 2 f. The ten bad actions (Skt. daśākuśalāḥ karmapathāḥ)67 to be avoided occur often in the Buddhist literature. For Uighur equivalents, a tenth-century list68 can be quoted from a Buddhist catechism:69 1. ölüt ölür- ‘to commit a murder’, 2. ogrı ogrıla- ‘to commit a theft’, 3. āviŋ yultuznʒa bar- ‘to go to another’s wife’, 4. äziŋ egid sav sözlə- ‘to speak false lying words’, 5. čašur- ‘to delate, slander’, 6. āyriŋ sarsıg sav sözlə- ‘to speak rough, harsh words’, 7. askančula- ‘to deride’, 8. övkä öz buz tut- ‘to seize anger, hatred,’ 9. az almır köngül turgur- ‘to arouse sentiments of greed and avarice’,70 10. tärs azag nomka tüş- ‘to fall into false and heretical doctrine’. It is evident that in v 2

\[
\text{arcayect deva-go-vipra-} \quad \text{vṛddha-vaidya-nṛpa=atithīn |
\text{vi-mukhān na = arthinaḥ kuryān} \quad \text{na = avamanṣēta na = aśipter} || 24 ||
\]

* Gods, cows, brahmins, * seniors, physicians, kings, (and) guests – one shall treat with deference. a Beggars one shall not occasion to turn away, b nor shall one despise or insult (them).

65 S. UigWb 354 b.
66 S. UigWb 294 f.
67 Cf. e.g. BHS-D 170 b, SWTF II 31 a; for the systematic context, see Lamotte 1976, p. 37.
68 For the dating (ca. 925 CE) see BuddhKat I, pp. 289 f.; II, pp. 77 ff.; Doerfer 1993, pp. 65 f. assumes the end of the tenth century as ‘wahrscheinlichste Ansetzung’ (most probable dating).
69 BuddhKat I, pp. 309 and 311. Similar lists occur, e. g. in Uig II, 76, pp. 4 ff.; 85, pp. 21 ff., TT IV A, pp. 68 ff., SuvUig 219, pp. 22 ff., BT IX, 1, pp. 63 f. (incomplete).
70 Normally nos 8 and 9 are met with in reverse order.
the three first members are preserved, the third, incomplete, in a varying wording ‘to love another’s love’.\textsuperscript{71} What we read after the lacuna is obviously the rendering of Skt. abhidhāyā- ‘covetousness’, no. 9 in the catechism and the Skt. text of AHS, commonly no. 8. It is very probable that our translator followed the common order. For the ‘o’ in v 3 before the lacuna seems to be the beginning of the word öpkä,\textsuperscript{72} whereas, if no. 10 followed, we should expect tärs etc. The Uighur translations of abhidhāyā are not standardised, but most of them contain küni, which is present also here to form a dyadic expression with kıvırkanmak. Küni kıvırkanmak was attested only once thus far, BT IX, 1 66 r 5 ff. (p. 179) küni (6) kıvırkanmak köşên adın adın (7) toynlar şanmançlarnın bar yok mün(8)lärin yazokların egišt kişi(9)lärkä aygłyayu sözlädimiz ‘aus Neid und Geiz haben wir der verschiedenen Mönche und Nonnen vorhandene und nichtvorhandene Sünden den weltlichen Menschen, (jene) schlechtmachend, mitgeteilt’ (tr. Tékin l. c.; bold letters are mine).\textsuperscript{73} If, according to the common opinion, the meaning of küni was approximately ‘envy, jealousy’, it would be kıvırkanmak, which adds the semantic component ‘longing for, greediness, covetousness’ to the binomial expression in order to represent an adequate rendering of abhidhāyā- ‘covetousness’. As, however, for example, in Uig II 76, 7; 85, 24, it is küni alone which stands for abhidhāyā-, I am inclined to assume that it is synonymous with kıvırkanmak, at least when it is used in the hendiadys.

v 4 Skt. avṛtti- ‘absence of subsistence or livelihood’ together with āṛta- ‘pained (by)’ is given by simple čıgay ‘poor’ as well as in the Tibetan translation by phonś-pa ‘poor, needy’.\textsuperscript{74}

2 Mz 209 (T II S 49)

AHS I (= Sūtrasthāna) 3,\textsuperscript{75} 46–54
of lovely places and gallant scenes in the kāvya-style (str. 21 ff.; 32 ff.). [Perhaps he had (pseudo-) Kālidāsa’s Ŗtusam haṭhā in mind.] Regrettably our ms starts later (str. 46 ff.) and treats a part of the rainy season and autumn. The concluding str. 55 ff.—not preserved in Uighur—have recourse to the introductory remarks on the rasa-s, prescribing which of them should be applied in which season. Right at the end there is taught the rutusandhi ‘the junction of (two) seasons’, a period of two weeks, during which ‘the former regimen (is) gradually to be abandoned (and) the new one to be observed’ (tr. Vogel 1965 p. 169).

76 Erroneously for: rtyā.
77 Or: -ṭṛ, -ṛ. In any case, the virāma-dot is lacking.
78 Or: yom?
79 More probably erroneously for <ṛg₁> than inaccurately written <ṛg₁>.
80 Blurred illegible akṣara.
81 Instead of: tyā.
82 Instead of: tyum.
83 Instead of: uyu.
84 Instead of: uyu.
5 [...]yu rtyum kyu lyā-ṟ tyu rtyu ūu-ṟ yi ūcyu lyu-ḵ mo rwa-nṯ lá-ʁ a snَا-ฏ ywi kli- ̣ kṣitị̣̣̣̣ kli-ʁ
6 [...] rta á ytyā ūri ūrā kī u tru ūu-ʁ kya ūyā-ʁ k| to zlu-gṣ tu prā-ʁ la-gṣ, kyā-ʁ [...]
one must lie down to sleep at fenced places. Brook-water, yoghurt ... (r 3)

The so-called Grīṣmakāla ... (r 5)

As a consequence of the severe pain from the heat of the sun the bile accumulates. It becomes irritated in the autumn season. (v 1)

As a consequence of that (water) hits (=meets) cold wind by night; (v 2)

The waters being in [rive]rs, brooks, ponds (and) small ponds are free from poison (and) clean ... (v 3)

like the [ambrosia beverage] among all beverages the most excellent haṃsodaka by name. This ... (v 4)

rubbing with ointments, putting on pearl necklets, adorned ... (v 6)

a-pāda-cāri su-rabhih satatam dhūpita=ambarah | 47 ||

(One shall eat food that is) perceptibly provided with sour matter, salt, and oil, completely dry, containing honey (and) light. (and) wearing constantly perfumed garments.

harmya-pṛṣṭhe vased bāśpa- śita-śikara-varjite |

nadi-jala=uda-maṇtha=ahah- svapna=āyāsa=ātapāms tyajet | 48 ||

one shall stay on a (sheltered) palace-roof (garden) b- free from -a vapour, -b cold, and drizzle. c- River-water, water-mix, d- sleep in the day-time, -exertion, and sunshine one shall eschew.

taj-jayāya ghṛtam tiktam vireko rakta-moksanam |

tiktam svādu kaśayaṃ ca kṣudhito 'nnaṃ bhaįel laghu | 50 ||

For its removal (are indicated) bitter ghee, b- purgation, (and) bloodletting. d- When hungry, one shall turn to i- bitter, sweet, astringent, and -d light food.

śāli-mudga-sitā-dhātrī- patola-madhu-jāngalam |

taptam tapta=amśū-kirāṇaḥ śīta=amśū-raśmibhiḥ | 51 ||

Oryza sativa, Vigna mungo, white sugar, Phyllanthus emblica, b Trichosanthes dioica, honey (and) game; to water (jalam 52d) heated by the beams of the hot-rayed one (and) cooled by the beams of the cold-rayed one.

samanṭād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram samantād apy aho-rātram | 52–53 ||

na = abhiṣyanti na vā rūḵaṁ pāna=ādiṣv amṛta=upamam |

candana=uśīra-karpūra- muktā-srag-vasana=ujjvalaḥ | 53 ||

and (this) thoroughly day and night; (b) (water that is) detoxified by the (heliacal) rising of Canopus, i- pure, called 'goose-water', d- devoid of dirt, (and) destructive of dirt; na = abhiṣyanti na vā rūḵaṁ pāna=ādisv amṛta=upamam |

candana=uśīra-karpūra- muktā-srag-vasana=ujjvalaḥ | 53 ||

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one must spend (the night) exposed (?) to the moonlight. . . . Dusty . . . [
| 54 |]

Commentary

r 1  [...]täK yemiš käräk: ‘... one must eat’ would be a suitable predicate of § 47, but its initial position would violate Turkic prose syntax.

mırlıg: Not syntactically linked to ašlar, probably ‘[beverages] furnished with honey’.

r 2  [...]rKlälä yarašı ičlagular üzä išlämiš tonlarig kädmiš käräk: Anne-

marie von Gabain considered ičlämiš ‘lined’ instead of išlämiš ‘made’ of the ms, but at the same time retained unacceptably non-palatal ičlug ‘a line (of a garment)’. Palatal vocalism of the word family seems to be preferable in view of the etymological material. Nevertheless, we did not decide for ičlägü. For the spelling with <g> is the scribe’s deliberate choice to mark non-palatality. So we are not concerned with a mere omission of a palatal marker.

The difference between Skt. dhūpitāmbara-, whose garments (ambara-) are perfumed (lit. fumigated: dhūpita-) and the Uighur phrase can be explained only by a varia lectio of the Skt. text. If yarašı was the equivalent of the qualifying adjective and ‘made with linings’ a commentarial addition, one would think of sūcita- ‘well (su-) adjusted (ucita-)’.

r 3  [...]k abag yerlä<r>tä yatmıš käräk: Among the numerous meanings of Skt. vas ‘to live, dwell, stay etc.’ the Uighur chose for good reasons the special one ‘to stay overnight’, whereas the abode given in Skt., ‘palace roof’, appeared to him to be too narrow and so he replaced or, at least, supple-

93 saudhešu saudha-dhavalām candrikāṃ rajani-mukhe |
tusāra-kṣāra-saughitya- dadhi-taila-vasā-ātapān || 54 ||

94 EtymDic 27 a.
mented it by ‘places’. It looks as if abag\(^95\) (aji)g renders Skt. x-varjita- ‘from which x is removed, free from x, without x’. The lacuna, however, makes a closer view impossible. As matters stand,\(^96\) the translation by ‘closed, fenced’ (which, of course, may include ‘protected against’) is justifiable. Erdal’s proposal\(^97\) to restore [agla]k ‘uninhabited, remote, lonely’ before abag is untenable because a word with palatal vocalism is required.

\textbf{ögrän suvi:} Translates Skt. nadi-jala- ‘river-water’. Clauson\(^98\) remarks that ögrän is ‘synonymous with, and perhaps merely a mis-spelling of’, ‘ögän ‘brooch, irrigation canal’. The fact that ögrän occurs again in v 3 gives rise to doubts about a \textit{lapsus calami}. I am not in a position to estimate whether or not A. v. Gabain’s note (TT VIII 60) has any relevance to the problem. As the case is not yet settled, it seemed best to stick to the spelling of the ms.

\textbf{člp čar yogrot:} We know for sure that this must be (a part of) the rendering of \textit{uda-mantha-} ‘(lit.) water-mix, groats oiled with ghee (and) charged with cold water’.\(^99\) The recipe of the Uighur doctor was different. As an ingredient he prescribed curds, presumably instead of ghee. Preceding čIp čar of unknown identity and provenance is either modifying curds or a designation of another ingredient.

\textbf{r 4} \begin{quote}
kün čoginta turmakag y(t)rat tarkarmış käräk: Verbose rendering of ātapāṃs tyajet ‘one shall avoid sunshine’. The translator expressed ‘to avoid’ by two verbs, yırat- (var. of ırat-)\(^100\) and tarkar-,\(^101\) and added ‘stay, sojourn’ (turmak) as object. Strange čogonta has to be emended to čoginta.
\end{quote}

\textbf{grišmakal \[a\]tal[g . . .]}: In all probability, to be completed into ‘the [section on] the so-called grišmakāla[-season is finished]’, colophon lacking in the Skt. text. In fact the preceding paragraph is about the rainy season—a season, however, which the people living at the rim of the Taklamakan desert know only from hearsay. This could be the reason why the section on the monsoon was integrated with that on summer.

\textbf{r 5} \begin{quote}
küčin: ‘by strength, force’ renders ambiguous Skt. sahasā\(^102\) ‘forcibly, vehemently’; both modern as well as Tibetan translators favoured its second meaning ‘suddenly’.
\end{quote}

\(^95\) The same vocalisation in BuddhKat 20 (p. 308) <‘a ’bāg yuld tus sin> abag yultuzın.
\(^96\) Cf. OTWF 215.
\(^97\) OTWF 179.
\(^98\) EtymDic 113 a.
\(^99\) Vogel 1965, p. 162, after an Indian authority.
\(^100\) Cf. OTWF 772.
\(^101\) Erdal, OTWF 739, argues against Clauson’s targar- (EtymDic 540 b).
\(^102\) Just as Uig. küčin instr. sg. of sahas- ‘strength, force’.
kün čogı čomakta ödgürü: Earlier interpreters supposed that čomak was mis-spelled for commak 'to sink in'.

103 We now learn from the Skt. text that we should expect a verb of the semantic range HEAT or PAIN corresponding to the Skt. root tap which it renders. 104 P. Zieme kindly communicated (e-mail 27 February 2007) that čo- 'quälen' (to pain) is actually attested. 105 'The collocation čog čomak is perhaps more than a play on words. Čog 'glowing, heat flame' could well be a deverbal noun on- (X)g from čo- provided that 'to pain' has developed from *'to heat' which is fairly plausible as the just quoted Skt. tap shows. Furthermore, it seems that čomak 'a cudgel, mace' 106 is the lexicalised infinitive of the same verb.

r 6 turmüš tiktak yag ičürmiš käräk: The particular therapeutic methods appear transformed in discrete sentences so that the appropriate verb could be used in each case, here ičürmiš käräk 'one must give to drink'. Skt. ghr ta- tiktam 'a kind of clarified butter, or ghee medicated with bitter drugs' 107 is translated by synonymous tiktak (<< Skt. tiktaka-) to which illustrative yag, equivalent of Skt. ghr ta-, is added. The further qualification of which turmüš has been preserved cannot be ascertained, as there is no counterpart in Skt.

söK ičgü: From Skt. vireka- it is evident that the Uig. should mean 'purgative potion'. An etymological interpretation of söK, however, remains open.

v 1 [ı]mde: Its position within the enumeration makes it clear that we are concerned with the rendering of dhātrī 'Phyllanthus emblica, emblic myrobalan', elsewhere in Uig. attested as imidi (> Mongol. imid/ti). 108

sakatakı käy[i]k: Annemarie von Gabain left the expression uninterpreted. Skt. jaṅgala- ' (game) being in the jaṅgala-, the arid zone' or more generally 'game' now sheds some light. To express 'game' in general, the Uighur translator had käyik at his disposal. He also tried to render the more specific meaning of jaṅgala-. He did this by using sakatakı 'being in the saka'. The word saka so far unknown from Uighur, but obviously related to Xākānī saka

103 Annemarie von Gabain, TT VIII 59, translates the phrase by 'vom Untergang des Sonnenlanzes an' (from the setting of the blazing sun), Clauson, EtymDic 422a, 'exactly when the sun's heat sinks'.

104 Skt. tap '(1) to be, or make hot; (2) to suffer, or cause pain'.


106 See EtymDic 422 b; similarly tokımak (1) 'a club, mallet'; tokı- 'to hit', EtymDic 470 b.

107 BowerMs 276.

108 Cf. Maue 1996, 2, no. 1, with commentary; Kara 2000, p. 94. The formal problems and etymology will be discussed in Maue 200_.
'the foot of a mountain' possibly designates the zone between mountains and desert. In similar contexts, kürtüş is used, most relevant Hk II 3, 44 (p. 422) kürtüştäki käyiklär äti üzä kalma yetü[rmiš k(ä)räk] '[one must ]et eat broth' (made) of meat of game living in the kürtüş', the Skt. original, SiSkt 22, 14, has jängala-ja- '(game) living on dry land, jungle'.

v 2 [. . . ö]dgürü tünlä . . . ödgürü: The parallelism . . . ödgürü . . . ödgürü seems to point to the rendering of the pāda-s 51 c-d which also exhibit a completely parallel structure. Apparently the Uighur translator substituted 'cold wind' for 'moon', because he either misunderstood Skt. śītāmśu- 'cool-rayed' or thought it strange that the moon rays should refrigerate water.

v 3 [ögü]ztäki . . .: Apart from agusuz translating nirviṣa-(52 b) 'detoxified' and arg standing for Skt. śuci- 'bright, clean, pure', the rest of the line is commentarial addition stating which sorts of water can achieve the status of haṃsodaka-. The restoring of ögüz is based on the assumption that the enumeration is systematically organised with the flowing waters at the beginning and these again arranged from big to small which should be true also for the following stagnant waters yul yulak. For ögrän see commentary on r 3.

v 4 [noš suvsu]ška ogśatt: The mutilated rendering of amṛtopama- 'ambrosia-like, nectar-like' can be restored easily. The Sogdian loan-word noš is accompanied by suvsuš 'beverage', rasıyan 'elixir', or tāt, which was taken by the editors in the sense of 'taste'. Tekin, however, clearly felt uncomfortable about translating noš tatagın sačar by 'Amṛta-Geschmack (-Duft?) ausstreuend' (scattering amṛta-flavour (-perfume?)) whereas there can be no doubt that 'he sprinkled ambrosia-essence (Skt. amṛtarasa-)' is the correct

109 EtymDic 805 b.
110 The meaning of kalma is extrapolated from Skt. rasa- here: 'soup, broth'. It looks like a deverbal noun on -ma from kal- 'to remain', but the semantics are problematic, perhaps 'what remains (from cooking meat) > 'broth, bouillon'? For more -ma-formations designating foods and drinks, as sorma 'wheat beer', yarma 'groats', see OTWF 319.
111 Cf. Gharib 1995, no. 6153, nwš, nōš ambrosia.—Against Tekin (BT IX, 2 72 b) the semantic development is not 'sweet, well-tasting' (e.g. in NPers. ين نووš nōšīn ‘sweet, pleasant’, ComPED 1434 b) > ‘immortal, eternal; elixir’, but conversely (cf. e.g. Horn, no. 128 ). The later semantic development has no relevance for Uighur. Renderings of noš suwsuš as ‘süßer Tau’ (sweet dew) in MaitrUigH I–V p. 113 and as ‘das süße Elixier’ in MaitrUigH XX–XXVII, p. 95, sound very poetical, but are inaccurate.
112 E.g. BT IX, 1 161 r 3 (p. 139); 177 v 20 f. (p. 188), MairUigH I–V 1414.
113 << Skt. räsāyana- ‘elixir’, e.g. BT VII A199 (p. 40).
114 E. g. BT IX, 1 129 r 16 (p. 78); 31 r 14 (p. 94); v 16 (p. 95); BT XIII text 19, 52.
115 BT IX, 1 129 r 16 f. (p. 78).
translation. Elsewhere,\textsuperscript{116} it has been shown that tatıg ‘taste’ was semantically influenced by Skt. rasa- ‘sap, juice; liquid, fluid; essence; taste, flavour’ so that all these meanings can also be traced in tatıg.

**alku suvsušlarta yeg üstünk:** yeg üstünk was added in order to give a semantic and syntactic reference point to alku suvsušlarta which in itself reproduces the sense of Skt. pānādis ‘among the liquors etc.’ without imitating the expression. In a note, Annemarie von Gabain explained the spelling of our ms, suvsuš, instead of suvsus\textsuperscript{117} by ‘Fernassimilation’ (assimilation at a distance).\textsuperscript{118} It remained obscure whether she intended thereby to elucidate the genesis of a scribal error or assumed that the assimilated form really existed. To my knowledge, there is no evidence for the latter.

**v 5 türtüngülär türtünüp:** To bridge the difference between Skt. and Uig. we have to assume that the first part of the Skt. compound of str. 53 c-d, the enumeration of sandal, cuscus, and camphor together with their regens (-ujjvalah), was transformed into a proposition which at the same time gave instructions as to how the scents should be applied: ‘rubbing with ointments [scented with sandal, cuscus, and camphor]’. It so happens that only the additional text by the translator has been preserved.

**yinçülüg morvandlar as(ı)nap:** Again a part of the compound (-muktäsrag-… -ujjvalah) appears in sentence form. The unusual asnap was interpreted by Annemarie von Gabain\textsuperscript{119} as converb of asın- ‘anlegen’\textsuperscript{120} (to put on) or ‘sich anhängen’\textsuperscript{121} (to hang on to oneself); this is quasi a context-sensitive rendering of –ujjvala- ‘lovely, beautiful by sth.’. A. von Gabain’s interpretation was questioned by Röhrborn,\textsuperscript{122} wrongly, as was argued by Erdal who recommended emendation into as(ı)nip.\textsuperscript{123} However, the second ‘a’ should perhaps not be changed.\textsuperscript{124}

\textsuperscript{116} Maue 1996, 24, no. 2, with note.
\textsuperscript{117} Cf. EtymDic 792 b, OTWF 266.
\textsuperscript{118} TT VIII 60 ad l. 16.
\textsuperscript{119} TT VIII 58. 86.
\textsuperscript{120} TT VIII 58.
\textsuperscript{121} TT VIII 86.
\textsuperscript{122} UigWb 234 b.
\textsuperscript{123} OTWF 589 (‘the diacritic for i was inadvertedly omitted’).
\textsuperscript{124} For an outline of the problem, see Laut 1986, pp. 63 ff. On a larger scale, see Doerfer 1993, pp. 119 ff. The alphacism, as I call the spelling with a’ à of certain formatives, is typical principally for the n-texts. The present ms shares this characteristic (material listed in Maue 1996, p. XXIII, fn. 85), but with a strongly restrictive tendency: only in words with non-palatal vocalism, after a (with one exception: yıtlag), before guttural (one exc.: asnap) which is mostly g (one exc.: suvsalak), but also unetymologically instead of i (abag, akag). We see that asnap
Annemarie von Gabain translated the nominal group yinčülüg morvand by ‘Perlen-Ketten (?)’ (pearl necklets). This is seemingly confirmed by the then unknown Skt. original muktā-sraj- which was understood by the Uighur translator as a tatpurusa-compound ‘garland(s) (consisting) of pearls’, as such synonymous with muktāhāra- ‘a string of pearls’. Though the meaning ‘Perlenschmuck’ (string of pearls, pearl necklace), ‘a chaplet of pearls’ can be verified from the lexicographer Hemacandra, it would perhaps be more natural to take it as dvandva-compound ‘pearl(s) and (flower-) garland(s)’ as the Tibetan and modern translators did.

\[y(i)viglig \ 'itiglig\]: It must be left open whether or not the spelling of the ms was as clear as the edition would have us believe. However, today it cannot be substantiated as the crucial aksara(s) is/are almost completely abraded. But there is some reason to exclude itig: (1) the stem vowel should be ‘e’ as is shown by assimilated eteg, (2) etig is not met with as partner of yivig in dyadic expressions. However, a very common binomial is yivig tizig. So it is most likely that itig should be changed to tizig. For some of its occurrences we have Skt. equivalents: pariśkāra- ‘decoration, adornment’, ābharana- ‘ornament, decoration (as jewels etc.)’. None of these words is present in our Skt. text. The last member of the enumeration, however, is

does not swim with the mainstream. So it could be a relic of an older linguistic stratum the more so as converbs on –Xp are among the affixes which are spelled with a in older ñ-texts.

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125 TT VIII, p. 58; p. 93, s.v. morwant ‘Schmuckkette(?)’. The word will be discussed in Maue 200_.
126 PW V 801.
127 MW 821 b.
128 Vogel 1965, p. 166.
129 TT VIII D 13 and 39.
130 Erdal, OTWF 218, pleads in stem vowel e (yeväg, yevig, y(e)vig), not very convincingly.
131 Cf. OTWF 187.
132 See OTWF 209 and 218.
133 TT VIII A 35 (ex coni.), see OTWF 209.
134 The meaning ‘(personal) utensils, esp. of monks or nuns’, very common in Buddhist contexts, is excluded there.
135 In a cliché e.g. SuvSkt 239, pp. 10 f., SuvUig 642, pp. 3 f., SuvChin 454 b 4 yang, luom ‘brooches, necklaces etc.’ (Giles no. 13323) ‘Perlenschmuck’ (Nobel), SuvTib III 316, 7 rgyan (‘) phren (‘lit.) ornament string’ ( = Skt. hāra- ‘garland of pearls, necklace’, Mvy 6011). The correspondence of yivig tizig and was provided also from the Xuanzang biography by Zieme 1995, p. 234, who translated the Turkic binomial by means of ‘Schmucke und Verzierungen’ (jewellery and embellishments), adding (o.c. 237) that, to his mind, it was an inadequate rendering of the Chinese expression which means ‘necklace’. But it can be shown by jing, zhu, (‘lit.) neck pearl(s), necklace’, which belongs to the same enumeration as yang, luom, that the latter must cover a wider semantic range of which ‘necklace’ is only one facet.
136 MW 146 a.
vasana=ujjvala- ‘beautiful by garments’ which seems to have been paraphrased in Uighur by ‘[putting on] adorned, [clothes]’ or the like.

v 6 ay täŋri yaroki<n> ātṛunu ’k̄ ārtürmiś kārāk: As was seen by A. v. Gabain,137 ārtür- ‘to let pass’ is elliptic for ‘to let pass, spend one’s time’. <u<tru ſu-k> is difficult to explain. Final <k> and <ñ>138 point to a palatal üDrünüK, written without (additional) palatalisators. The form could be the converb üdrünü of an elsewhere unattested reflective verb *üdrün- ‘to choose for oneself’ followed by the particle ök with crasis. But neither the formal side nor the semantics are satisfying. A. v. Gabain translated as ‘gegenüber’ (opposite to), without commentary, but seemingly having recourse to utrun- ‘to oppose, resist, approach’ ceteris paribus. Provided that utrun- could mean ‘to expose os. to, face to’ the interpretation of the passage would be quite acceptable. However, the indicators of palatality in the spelling remain unexplained.

tozlug tuptaklag: Part of the rendering of Skt. rajani-mukhe ‘in the face (=beginning) of the dark one (=night), in the evening, nightfall’. The Uighur interpreted correctly rajani- ‘(lit.) the dark one, night’ as an adjective related to rajas-, but chose erroneously the meaning ‘dust’139 instead of ‘darkness’. One would like to know how he managed the resulting problem.

3 U 6866

AHS I (=Sūtrasthāna) 19,140 81–20, 1

137 TT VIII 58 and 89.
138 In our ms, <ñ> is used in the following way: (1) It occurs always in the ligature <ñç> and before <i>, excepted perhaps in the foreign word nibuši unless to be read tibuši; (2) elsewhere without exception before palatal vowels, preferably without palatal marker <y>. Obviously the scribe did not feel compelled to emphasise palatality in addition to that inherent in the palatal nasal <ñ>.
139 In contrast to this, the equivalence of Skt. rajas- and toz tuprak is correct in TT VIII A 6 f.
140 This chapter is about clysters, vasti. They are treated in detail because of their importance (see below str. 87). For the present purpose it will be sufficient to give the microcontext where the text of our fragment belongs, the paragraph on uttaravasti (str. 70 ff.). Uttaravasti (see below commentary on r 2) is applied in case of bladder and gynaecological troubles. The urethral douche is dealt with first, and thereafter the vaginal douche (str. 77 c ff.), its indication, the prescriptions for the nozzle, the quantity of fluid, and procedure. Here our text starts, and ends with the beginning of the following chapter, which is about nasal medications.
Transliteration

recto
1 ti zi₄ mo k₄ ru [...]  
2 uyu ckyum v₄ st₄ ki lm₄ [...]  
3 o-k₄ a nu va zam₄ ki lm[...]  
4 y₄ yim₄ y₄ ri₁₄² [ +³ ] [m[ ] kyo₁₄³ zy₄ [...]  
5 x₄ t₄ | k₄ r₄ nt₄ m₄ r₄-m₄| o ru₄m [...]  
6 [ + + + + + ] × xo-x [...]  

verso
1 [ + + + + + ] [lyu | × [...]  
2 ty₄ k₄ ly₄-x n₄ cy₄ i k₄ ly₄ r₄ [...]  
3 -g₄ oyo ri d₄-t₄y₄ [ + ] k₄m₄ b₄[ ] lg₄,a [...]  
4 pyo ly₄ ktyu ky₄ [...]  
5 b₄-a r₄c₄ t₄ å × [...]  
6 styu₄m pyo lyu k₄x₄ [j] [...]

Transcription

recto
1 tizin yokaru [...]  
2 üc k₄n wasti kilm[š k₄r₄k [...]  
3 ok anuwazan kilm[š k₄r₄k [...]  
4 yu yim₄ yan₄ [...]  
5 ta . karinta marim orin[larta [...]  
6 [...] [...]  

verso
1 [...] [...] ü [...]  
2 t₄Gl₄r₄ n₄c₄a ig₄lar[...[ ... ig₄l₄ri]  
3 g o₄rr₄t₄[ç]i k₄n b[u]l₄g₄[n- ...  
4 böl₄k­t₄k₄[di ...]  
5 bar₄c₄ta [...] [...] ü]  
6 st₄n böl₄k₄[t]₄k₄i [...]  

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141 In margine the mirror image of the numeral 140, the no. of the preceding folio.  
142 Or: g₄j.  
143 More instances of double vocalisation with u and o in Maue 1996, XXIV, fn. 90. The phenomenon has not yet been explained convincingly.
Translation

(r1) her knee(s) upward [. . .]

(r2) one [must] apply a clyster three days [. . .]

(r3) just [. . .] an oily enema [must] be applied [. . .]

(r4) and [. . .]ing with [. . .]

(r5) in [. . .], in the bowels, [at] the marma-spot[s [. . .]

(v2) the [. . .]s how many diseases [. . .]

(v3) the blood causing [diseases] [gets?] irritated [. . .]

(v4) the chapter [on therapy with clysters is] finished [. . .]

(v5) in all [. . .]

(v6) being in the [u]pper part (of the body) [. . .]

A When she is lying on her back b having her thighs completely drawn in c-with her knees upward, d-one shall administer to her –c three or four (clysters) –d within a day and a night.

A-And thus d-one shall administer -aclysters three nights (=days) b increasing the quantity of oil -d and again three days j just after a pause of three nights (=days).

A A fortnight after emesis purgative medicine (shall be applied), b a fortnight thereafter a clyster. c Immediately after the clyster has been applied, he (the patient) must be treated with an oily enema d and this a week after he has been treated with a purgative medicine.

A-As b-from water –a furnished with saffron etc. -b cloth absorbs the colour, c-so d a clyster takes away the dirty substances -c from the irrigated body.

A As to diseases which have gone into the limbs and which have gone into the bowels b and which occur in the vital organs, the head, and all (other) parts and limbs— c for all these there is no other d impulse than the wind, especially in the beginning.

The almost completely damaged lines r 6–v 1 and perhaps a part of v 2 must have contained strophe 86.

Because it (the wind) causes scattering and gathering of accumulations of dirty substances, viz. faeces, phlegm, bile etc., c-there is apart from the clyster no other remedy for curing it when it is grown (too) large.

Therefore the clyster is indicated as ‘half of therapy’ b and by some even as ‘full therapy’. c So (is) d phlebotomy also because it is a remedy for (irritated) blood c-causing intrinsic and extrinsic diseases.
Commentary

r 1  tizin yokaru: Describes the position which must be assumed for a vaginal douche; the verb lost is probably kötürüp ‘raising’.

r 2  üč kün wasṭi kilmi[š kārāk]: Rendering of 82 d, the object is repeated from pāda a. The loan-word wasṭi (Skt. vasti-) is attested here for the first time. It is the general expression for clysters, which are divided into two subcategories, purgative clysters (Skt. nirūha-, subdivided in those per anum and those per urethram or in vaginam, the latter called uttaravasti-) and oily enemas (Skt. anuvāsana-).151

r 3  anuwazan: The loan-word anuwazan << Skt. anuvāsana- will be treated in Maue 200_.

r 4  yimā yar . . . üzä: To judge from the position between the identifiable remains of r 3 and r 5 this must belong to the rendering of strophe 84. The only word which could be informative is not clear to me.

r 5  karınta marım orun[larta . . .]: The Uighur did not follow the details of the Skt. text as we see from barmıš (Skt. gata-) ‘gone’ lacking after karınta ‘in the belly, bowels’. More exactly, he could not do it without producing a clumsy construction as Uig., unlike Skt., does not allow a relation at distance between satellite and nucleus. It seems that the series of affected organs was not interrupted by adjectives, the only function of which in Skt. is to establish the syntactic connection between the names of organs and the nucleus ‘diseases’. The word marım, designating the vital spots in medical contexts,152 will be treated in Maue 200_.

v 3  [igläri][g örittä[či] kan b[u]lga[n-]: The restoration of the text is ensured by the Skt. text and Uig. phraseology. Implicit ‘irritated’ in Skt. is given explicitly in Uig. by the verb bulgan- ‘to become agitated, irritated, stirred’, which is used in medical texts to designate the disordered state of the three doṣa-s, s. above 2 r 5 bulganur, Skt. kupyati ‘gets irritated’, below 4 r 6 bulganip, Skt. kupita- ‘being irritated’, Hk II 3, 15-16 alku datular bulganur

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151 Cf. Jolly, pp. 26 f.
152 For concise information, see Jolly, p. 44.
'all (=three) dhātu-s (here=doṣa-s) are irritated’, SiSkt 12.1.1-2 trayo doṣāḥ... uddhatāḥ ‘the three doṣa-s are stirred up’.

v 4  [...] bölük tükä(di): The colophon of the chapter on the vastividhi-therapy with clysters is lacking in the Skt. ed.

v 6  [ü]stün bölük[tä]k[i]: Diseases ‘in the upper part’ comprise all diseases related to the head and its organs (eyes, ears, mouth). The Uig. renders literally Skt. ūrdhva-āṅga- the upper part of the body153 and not the tantamount ūrdhva-jatru- ‘being above the collar-bone’ which occurs in the Skt. original. Here, and especially with names of plants and drugs, the Uig. translators tend to standardise the terminology, mostly avoiding synonyms which the Skt. authors use freely according to metrical requirements

4  Mz 187 (T II S 49) + U 6883 + U 6851

AHS III (= Nidānasthāna) 5,154 46-57

Transliteration

recto (~ TT VIII I 1-6)

1  [ca. 15 aks.] myā k155 kyā li-]| ti-]| tyu pi | b'ō g'i zi | oyo pkyā si | tā mgi | ki sū-w oyo-| oyo d,|yu-| ā ltā ci tā ma rlā-| ku ri-| p sū wsā la
2  [ca. 15 aks.]-k pū-k b'ya lkyu lyā ri mo ntā-g, b'ō lro-| ā g'zi ku ri-| p sū-w i ci-| p kām mā-| ā sā-| ā ā klā-| uyu ňi ki si lū-| b'ō g'i zi

153 Üstün bölüktäki has to be restored also in Maue 1996, 23, no. 21, instead of ördün bölüktäki.

154 Our fragment has preserved exactly the passage on trṣṇā thirst-disease, morbid thirst:

(I) str. 45-46c: The 6 causes are enumerated, viz. the 3 doṣa-s: (1) vāta ‘wind’, (2) pitta ‘bile’ (3) kapha ‘phlegm’, (4) sāṁnipāta ‘combination (of all 3 doṣa-s)’; (5) rasaśāya ‘loss of chyle’; (6) upasarga ‘(liter.) attack, esp. additional trouble which supervenes on another disease’.

(II) str. 46d-49: The general symptomatology of trṣṇā is treated.

(III) str. 50-54b and 57-57 1/2 : The different forms of trṣṇā are systematically described according to the 6 causes (wind 50-51a; bile 51b-d; phlegm 52-54a; all doṣa-s 54b; rasaśāya 57a-b; upasarga 57c-57 ½).

(IV) str. 54c-56: Some special forms of trṣṇā are treated: in consequence of indigestion 54c-d; accumulated heat 55; alcoholic excess 56a; excessive digestion 56b; consumption of (too) oily, heavy, sour, and salty food 56c-d. [As these also are caused by doṣa-s, their natural place is immediately after the doṣa-caused thirst-diseases in general.]

155 Text in bold letters after TT VIII, now lost.

recto

1 [...]mäk kälir . til tübi , bogzi , öpkäsi , tamgak (,) suv öl ödüš altaçi tamarlar kurip suvsala

2 [k ...]k 'buk' bälgüläri montag bolor (:) agzi kurir (:) suv içip kanmaz (:) asag aklar ; üni kısurl ; bogzi

156 Odd spelling, occuring once more in v 2 instead of <ryu>. Perhaps the attempt to palatalise the once written non-palatal <rū> by adding <-yu> after the model <uyu>, which stands close by in both cases.

157 Or: -p.

158 Instead of: -g₁.

159 Instead of: ki.

160 See above r 3 with fn.
agzın tin tašgaru üntürür (;) kogšar ; savıklar (;) köŋli azar (;) suvsalık isirkənmək ugrıntakı , suvsalak bolsar (;) kogšak burkı bolor (;) tulućı sançar (;) bašı tırrar (;) yid tuyınaz (;) agziğa

ti lešpi ; kulakı yüz (;) usuz, küčsüz bolor . sogık suv ičsär (;) suvsalıki asılur . sarıq üzäki ö-

verso

[düš . . .] akag yollarta solap kodor (.) ötrök ol leşp čandık titig tág kuriyr (.) bogzinta kulık olorur tág bolup u-

diyur; agzi tatılgı tattır (;) karnı ürülür (;) bašı tägzınür (;) udiklär (;) kusar (;) asag yarsır (;) ärmägü igi<></> keč bişár (.) bo liʃp üzä-

ki . . .tözülg suvsalik alko üč doš bälğülaři tükäl közönür . kidin örmisi suvsalik a-

zung bolor . isig kuyaška ämgänmiş k(i)ší küčäg buzlug yuʃlag içgü kunçuylar birlä

zung sarıg tözlüg suvsalık kälir . borka bägnikä tokıtmış k(i)shi aʃ ott küčsüzčä yakçirtasar yagla-

g . . . yaʃlag agar čivşagun şor aşın leşp tozłüş suvsalık örär (.) bo suvsalıklar alko rasakşay tiKI-

Translation

1 [. . .] . . .comes. When the root of his (the patient’s) tongue, his throat, his lungs, his palate (and) the water (and) moisture, transporting vessels become dry, thirst-

161 vətāt piṭṭāt kaphāt tr̥ṣnā samaṇipātād rasa-kṣaṭāt || 45 ||

a Thirst-disease (originates) from (disturbed) wind, bile, phlegm, their combination, and deficiency of chyle.

saṭhī syād upasargāc ca vāta-pitte tu kāraṇam |

sarvasu tat-prakopo hi saṃya-dhātu-praṣoṇāt || 46 ||

a And the 6th (form of) thirst-disease may be from complication. b Wind and bile, however, are (generally) aetiologic. c For their disturbance (occurs) in all (thirst-diseases). d Because the watery element dries up

sarva-deha-bhrama=utkampa- tāpa-tṛḍ-dāha-moha-krt |

jihvāmūla-gala-kloma- tālu-toya-vahāh sirāḥ || 47 ||

b it gives rise to (afflictions of) the whole body, vertigo, tremor, pain, morbid thirst, (internal) heat, and bewilderment. c After the root of the tongue, the throat, the lungs, the palate, and the water-transporting vessels
[diseases occur. Their common]...symptoms are such: his mouth becomes dry; he is not satisfied by drinking water; he hates food; his voice grows hoarse;\textsuperscript{162} \textsuperscript{48} \textsuperscript{49} his throat, his lips, his tongue become rough; his tongue protrudes from his mouth; he becomes limp; he talks incoherently; he loses his senses; thirst-disease [...] diseases which are based on heat

If thirst-disease occurs [from the wind], (the patient) becomes limp (and) shrunken; his temple(s) are stabbing; his head shakes; he does not perceive smell(s); in his mouth tastelessness occurs; [...] his bile; his ear(s) (become) deaf; he becomes sleepless (and) strengthless. \textsuperscript{165} When he drinks cold water, his thirst increases. Faint due to bile... situations occur. Their common symptom(s) are: dryness of the mouth, insatiable desire for water, rejection of food, loss of voice, roughness of the throat, lips, and tongue, protrusion of the tongue, languor, incoherent speech, mental perturbation, and equally diseases which are taught as ‘thirst-seizing’. From (thirst-disease caused by) wind (occur) emaciation, depression, prickling pain in the temples, dizziness in the head, non-perception of smell(s), loss of taste in the mouth, loss of hearing, sleep, and strength. \textsuperscript{166} And there is an increase (of the symptoms) from drinking cold water. From (thirst-disease caused by) bile (occurs) fainting, bitter taste in the mouth, continuous reddening of the eyes, desiccation, (internal) heat, and exceeding mist (before the eyes).
and deposits (it there). Then that phlegm becomes dry like mud.

Feeling, as if beards of grain were in his mouth, he

sleeps; his mouth tastes sweet; his belly becomes swollen with wind; his head is in a whirl; he becomes sleepy; he vomits; he is disgusted by food;

laziness-disease (food) becomes digested late. This (is) the phlegm-caused

thirst-disease. If there is thirst-disease, whose roots are all three doṣa-s, the symptoms of all three doṣa-s become apparent completely.

Thirst-disease which has arisen from undigested (food)

When a man, who suffers from the heat of the sun’s rays [takes] strongly ice- (and) snow-cooled drinks with noble women

When a man, who is affected by wine (and) beer, is stricken(?) by weakness of digestion, oily

from oily, heavy, sour (and) salty food arises thirst-disease, whose root is phlegm

These thirst-diseases [show] all [symptoms of the] rasāksāya-...
Commentary

r 1 til tübi: Annemarie von Gabain translates erroneously ‘Zungenspitze’ (tip of the tongue) instead of ‘Zungenwurzel’ (root of the tongue), Skt. jihvā-mūla-.  

suv öl ödũs altaçı tamarlar: Both Uig. tamar and Skt. sirā- principally used for ‘blood vessel, vein’, designate in a broader sense all vessels which contain (Uig. altaçı) and transport (Skt. -vaha-) air, bile, phlegm and blood. To show that Skt. toya- ‘water’ stands for the body fluids, the Uighur adds to the literal translation of toya- the expression öl ödũs. Annemarie von Gabain’s interpretation as hendiadys ‘Feuchtes’ (moisture) is beyond doubt, cf. BT IX, 1 198 v 15-16 (p. 248) ât’özläriŋä öl ödũs yukulur ‘moisture sticks to their body’.  

r 2 † buk † bälğüläri: Uig. bälgü ‘sign, mark’ well known as equivalent of lakṣaṇa- from contexts which treat the signs of a mahāpurus, is used here in the terminological sense of ‘symptom’. The preceding buk is obscure. P. Zieme (e-mail 27 February 2007) kindly reminds me of the possibility buk< bu + ok. The pronoun, however, is attested twice in the form bo, so that *bok would be expected.  

agzı kurr etc.: All symptoms which have in Skt. the form of nomina actionis, most of them united in compounds, have been transformed into short sentences by the Uig. translator.  

r 3 [tilin] agzıntın tašgaru üntürür: For reasons of distinctness, agzıntın tašgaru ‘out of his mouth’ was added.  

savıklar: Annemarie von Gabain’s translation of the verb savıkla- was corrected by Clauson to ‘to talk incoherently’, which was corroborated by

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trşñā rasa-kṣaya=uktena lakṣaṇa-kṣaya=ātmikā |  
šoša-meha(v.l.: moha)- jvara-ādy-anya-dirgha-roga=upasargatah || 57 ||  
yā trşñā jayate tivrā sā = upasarga=ātmikā smrtā || 57 ½ ||  

* Thirst-disease which comes from phthisis (is recognised) by the symptom which is explained for loss of chyle (rasa-kṣaya-). * Severe thirst-disease which occurs from complications as desiccation, morbid secretion of urine (v.l.: bewilderment), fever, and other long-lasting diseases this is taught as coming from complications.  

172 Cf. Jolly, pp. 43 f.  
173 Clauson’s reasoning for ödũs ‘passage’ and the etymological connection with öt- ‘to pass’ are outdated. Ödũs is also part of a cliché MaitrUigH I-V 821 f. ödũs Özülüg tilir tudlug yaljok oglanı and in reverse order BT IX, 1 33 r 10 f. (p. 102); 39 v 4 f. (p. 114) tilir tun(a)g ödũş özülüg tunl(a)gla ‘living beings with living breath and moist spirit’, the interpretation of the latter is still debated.  
174 EtymDic 787 a, where modern Turkish sayıkla‘to talk incoherently’ (cf. the explanation of Türkçe sözlük, Ankara 1988, p. 1268 a:... anlamsız, tutarsız sözler söylemek ‘to speak foolish
the Skt. parallel vi-pra-lap in Maue 1996, 3, no. 64, and here again by pra-lap- (pralāpa-).

köjli azar: The ms has <ā dā-ṟ>, adar. Following Annemarie von Gabain,175 Röhrborn176 lists this instance under at- ‘werfen, schleudern, schießen’ (to throw, shoot) translating ‘sein Herz klopft’ (his heart palpitates). In order to support this interpretation, he points to Osman. yūrāği atti whereby the case is not settled for the following reasons. (1) It is extremely doubtful whether köjül can be used in a physical sense. Certainly this is not the case in the extant Uig. medical texts. Wherever the organ is meant, yūrāk is used, never köjül.177 (2) The grapheme <ḏ> stands for primary /d/ whereas at- has /t/. Secondary sound shift VtV > _d_ can be excluded because of ra 6 < ta tti-ṟ> /tatır/ etc. where the marked spelling <tt> for /t/ shows that inter-vocalic /t/ is preserved in the language of our ms. (3) Palpitation plays no role in this context. All this requires a different interpretation. Clauson assumed ‘an unusual scription of azar’ and translated the passage by ‘his mind wanders’,178 too literally than that one could be certain about what he meant. Unfortunately, he had not mentioned the passage under the lemma az-179 ‘go astray, to lose one’s way’. Possibly he considered ‘his mind goes astray’ = ‘he loses his senses’, comparable to Čag. az- ‘بدن شدن, to become insane’ (apud Clauson l. c.), a semantic specification which is known also from Uig.180 And this again is in perfect accordance with Skt. citta-vibhramśa- ‘disturbance of mind, insanity’. Therefore it seems to be justified to emend adar to azar.181 I am not really convinced that P. Zieme’s reference182 to the verbal root ad- ‘sich verändern’ (to change, intr.)183 might give a new turn to the story.

isirkänmäk ugrıntı: ugrıntı ‘based on’ needs a nucleus which is lost, perhaps ig or iglär ‘disease(s)’, and a satellite, viz. isirkänmäk, for which

inconsistent words') could have been added to support both the formation and the semantics. Erdal’s verdict ‘obscure’ (OTWF 449) may be justified for the word formation, if at all. The problem was formulated by Clauson: ‘but there is no other trace of savık fr(om) which it is a Den(omial) V(erb)’. (EtrymDic l. c.) The postulation of a complete derivational chain, however, is perhaps the weak point. Lingua facit saltus.

175 TT VIII 57 and 86.
176 UigWb 254 b.
177 A quick check of some other texts gave the same result.
178 EtrymDic 787 a s.v. savıkla-.
179 EtrymDic 279 a.
180 UigWb 319 a quotes from HtPek 99 a 6, transl. o.c. 152 a.
181 Given that <ḏ> was pronounced [ð] the error could have been explained by confusion of interdental and postdental fricatives, [ð] and [z].
182 E-mail 27 February 2007.
Annemarie von Gabain proposed ‘Hitzpickel’ (heat-blister, heat spot), a meaning which obviously goes back to al-Kāšgāri. The Uig. verb occurs once more in r 6 where it is the equivalent of Skt. dāha- ‘(inner) heat’. So ‘Hitzpickel’ should be discarded. Erdal had seen correctly ‘no reason to transfer this meaning [‘heat spot’ from Xāk., DM] to Uighur’. ‘To become heated’ is the meaning which is appropriate in all instances. The Skt. text is divergent in a way which I cannot explain.

r 4  kogšak burkı bolor: The sentence takes the place of two symptoms in the Skt. text, viz. kṣamatā- ‘emaciation’ and dainya- ‘depression, miserable state’. The order has been reversed in Uig. as kogšak ‘weak, limp’ can be related to dainya- and kṣamatā- to burkı ‘wrinkled; shrunken, emaciated’ but not vice versa.

bašı titrär: Skt. śiro-bhrama- admits of a literal interpretation ‘the moving to and fro of the head’, which the Uighur decided for, and a figurative interpretation ‘giddiness, dizziness of the head’, which is probably meant here after the authorities.

r 5  ... lešpi: Without counterpart in Skt., obviously a commentarial addition of unknown content.

kulkakı yüz: ‘his ear(s) become deaf’ is expected for Skt. śruti-ḵṣaya- ‘loss of hearing’. The verb bolor comes later. The lexeme yüz (3) ‘deaf’ is attested together with agın ‘dumb’.

ögsüz: The restoration of ögsüz ‘(adj.) unconscious; (subst.) fainting’ is certain because of Skt. mūrčā- ‘fainting, swoon’.

r 6  uzatı ... bušmaklıg: The spelling with <-k> at the end of the group is by error. The adjectivising +lıg must be meant. It refers to all three preceding infinitives. Uzatı renders Skt. satatām (adv.) ‘continuously’, which perhaps refers to all diseases of pādas c and d. In the Uighur translation, however, red-eyedness is excluded. For isirkänmäk, see above commentary on r 3. bušmak either ‘irritation’ or, if bušmak stands elliptically for tın bušmak as Erdal supposes, ‘shortness of breath’ is not compatible with Skt. atidhūmak- ‘exceeding mist (before the eyes)’.

184 TT VIII 57; 91.
185 Quoted in EtymDic 252 b.
186 OTWF 464.
187 Erdal l.c. quotes UigTot 1141 and MaitrUigH XVI 10 b 12.
188 I owe this information to P. Zieme. Cf. UigWb 65a; EtymDic 279 a.
189 OTWF 713 and 394.
yel bulganıp . . .: The Uighur translates as if the Skt. text reads kapham ... mārutaḥ, with kapha- and māruta- changing their syntactical roles. The edition by Das and Emmerick gives no variants.

suv öl öðuś . . .: Mutilated rendering of toya-vāhin- ‘water-transporting’ which was translated here probably in the same way as in r 1.

v 1  akag yollarda: Skt. srotas- as a medicinal term designates a special class of channels for transport of breath, foods and faeces, flesh and oily substances, and fluids (water, blood, sperma, urine, menstrual blood). The Uig. term for these is akag (= akıg) yol ‘fluid-way’. Akag, deverbal noun from ak- ‘to flow’,190 is a calque of the Skt. word which is derived from the tantamount root sru.191

solap kodor: Sola- ‘to fix’192 translates Skt. rudh ‘to obstruct, stop, keep back’; kod- ‘to deposit’, which describes explicitly the consequence of the obstruction, has no Skt. equivalent.

ol lešp čanDık titig täg: Skt. paṅkavat ‘like mud’ is rendered by čanDık titig täg. Uig. ‘mud’ will be treated in Maue 200_a.

kultuk: Equivalent of Skt. śūka- ‘arista’ herewith attested also in Uighur.193

v 2  karnı ürüľür: The Skt. nomen actionis ādháma- is rendered in sentence form so that the logical subject ‘belly’ is necessarily expressed.

baš tążginür: For the figurative meaning ‘his head was in a whirl, he was dizzy’ cf. Xāk. korkup baš tążginür ‘they are dizzy with fear’.194 The Skt. jādy-a- either ‘rigidity’ or ‘dullness’ is different.

udıklar: As in the preceding symptom Uig. ‘he becomes sleepy’ is not in accord with Skt. ‘immobility, numbness’.

ärmăgũ igious keč bišār: It is certain that ärmăgũ ‘lazy, laziness’ is related to Skt. ālasya ‘laziness’ and bišār195 ‘comes to maturity, ripens, gets digested’ to avipāka- ‘lack of ripening, maturing, digestion’. The Uig. text as it reads in the ms, viz. ‘his laziness-disease comes to maturity late’, makes poor sense. I think bišār should be ellipsis or mistaken for aš bišār ‘food becomes digested’. Then, on the assumption that a virāma-dot is lacking,

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190 Cf. UigWb 79 b; OTWF 179.
191 The same is true of akig as equivalent of Skt. ā-srava- ‘(evil) in-fluence’.
192 Cf. EtymDic 825 a.
194 Quotation (in our transcription) and translation from EtymDic 488 b.
'laziness-disease' could be given the role of an instrumental case. By this, the Uig. text can be better understood, although not in harmony with the Skt. original, where we have two different symptoms against one in the Uig. translation. Furthermore, for some unknown reason, the negation of a-vipāka- is expressed by the weaker keč 'late'.

bo lišp üzä[ki ...]: This remark ends the passage on phlegm-caused diseases, without counterpart in Skt. Unusual vocalisation of lišp (also in r6), normally lešp (< TochB lešp).

v 3  [töz]lüg suvsalık ... közönür: A fuller rendering of the condensed Skt. text 53 b. The syntactical function of suvsalık is unclear. The locative would be welcome.

kidin örmiş suvsalık: Translation of Skt. āma=udbhavā (scil. ṛṣṇā). A lexeme ki ‘raw, unripe; undigested’ was so far unknown. A second instance can be conjectured in a similar context (Maue 1996, 23, no. 11) instead of [č]i[ğ] ‘raw’.

v 4  küčäg: The syntactic function of küčäg ‘strong(ly)’, which translates Skt. sahasā ‘vehemently; suddenly’, is not clear. It may be an adverbial modifier of buzlug and yıṅlag or else of the lost verb. Seemingly, the Uighur did not consider the meaning ‘suddenly’.

yıṅlag: The meaning of yıṅ is unknown. If we suppose that buz and yıṅ form a hendiadys and belong to the same semantic field, Chin. ying (Giles no. 13312; 173.9) ‘snow-flakes’ might be a candidate for its etymon.

kunčuylar birlä: Odd addition by the Uig. translator.

v 5  borka ... yakčırtsar: The Uig. translation of 56 a-b poses some problems. The Skt. text names two different origins of bile-based thirst-disease, viz. alcohol abuse and the consumption of oily substances coincident with violent digestion. From the text, it is not clear where tīksāgni- ‘violent digestion’ belongs. The Uighur combined it with alcoholism, but translated erroneously tīksāgni- by its opposite. Maybe he had analysed <tthā tī ksā> as “tthā = atiṣṇā”. It is by violent digestion, however, that bile diseases occur.
A. v. Gabain translates tokıtmıš as ‘übersättigt’ (surfeited of), obviously supposing derivation from tok ‘full, satiated’ (EtymDic 464 b). Formally more convincing is Clauson’s proposal (EtymDic 467 b) to take tokı- as caus. of tokı– ‘to hit, to knock’ in the sense of ‘to get knocked down’ (cf. OTWF 789). No matter how, we are not concerned with a literal translation of Skt. atipāna- ‘excessive drinking’.

The meaning of yakčırt- is extremely difficult to determine. The Sanskrit has no equivalent and from the context one would think of ‘to be affected, stricken’ or the like. There are two more instances of the verb. One, SuvUig 615, 9, was discussed by Clauson.199 He suggested the meaning ‘to bring together’200 and derivation from the root yak- ‘to approach, to be near to’, though it would be easier to explain as a misreading of yiģırt, derived from yiğ- ‘to collect’. Clauson’s reasoning gets some support from the Chinese original201 with the complex verb zeng yi4 ‘to increase’, translated into Tibetan correspondingly by brta-ba ‘to grow wide, stout’ together with ‘phel-ba ‘to increase, improve’.202 The second instance comes from the 5th chapter of the biography of Xuan-dzang and was treated by Erdal in OTWF 792. I quote his text (in modified orthography) and translation in extenso; the foot-notes are mine:

ani [ü]čün ašnuča [sa]g203 süt kudup är’öz[in]204 yakčırtmıš k(ä)rgäk. anta [ken] käntik205 tokıšär odunur (Ht V 3 a 8) ‘Therefore one should first pour some pure206 milk and rouse207 his body. If one then rings a bell (< Sogd. knt’yk < Skt. ghan’tikā; P. Zieme) he will wake up.

I am grateful to P. Zieme for drawing my attention to the Chinese original which reads in Li’s English translation:

we should bathe it [the physical body of an arhat sitting in deep trance for many years, DM] with butter and milk first so as to moisten [润霑, DM] his skin, and

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199 EtymDic 899 a.
200 SuvUig 615, 7-9 ulug y(a)lukanču köŋul turgurup köŋülün kögüzin yakčırtup in Clauson’s translation ‘rousing great thoughts of compassion, bringing together his mind and breast (i. e. his thoughts and feelings’).
201 TI 16, 451 c 22 f.
202 SuvTib III 301, 27 f.
203 Convincingly Zieme: [ya]g after the Chinese (see below).
204 Zieme: är’öz[üg].
205 Why not gantik or gäntik? Cf. Gharib no. 4777.
206 Read: ghee (and).
207 Erdal seems to derive yakčırt-from yak- ‘to be near’. However, I cannot see the semantic way which could lead to ‘to rouse’.
then strike a gong, the noise of which might probably stir him up from his trance.208

The Chinese clearly invalidates ‘to rouse’ and recommends derivation from yag- ‘to pour down, to rain’,209 causative on -(X)t- of *yag-čır- ‘to pour down, rain smoothly’.210 This would mean that there are two different verbs, yagčırt- and yakčırt-. The latter is perhaps useful for the interpretation of the present passage: ‘if a man after excessive drinking of wine and beer (lit.) lets approach himself to weakness of digestion’.

5 A U 6905 d

Transliteration

Side A
4 [...] ktyā
5 [...]x ŋi uyum
6 [...]x-ख ku kśi

Side B
1 [...]y[,] r oyo
2 [...]k la-g1
3 [...]ख

Transcription

Side A
4 [...]ktā
5 [...]nI ŋn
6 [...]š kukūsī211

Side B
1 [...]ś ō-
2 [...]klūg
3 [...]ś

5 B U 6821

209 S. EtymDic 896 a.
210 S. OTWF 538. To the morpheme -čIr- Erdal ascribes the function of forming ‘a verbal diminutive’, called by some not very happily ‘debilitativum’.
211 Probably borrowing from Skt. kuksi- ‘belly, womb’.
Transliteration

Side A
a [...] kyo zi ∣ g₁au mū [] t[...] 
b [...] | b¹o g₁u ztā qā [...] 

Side B
a [...] g₁-]q co-g₁ sū-[...] 
b [...] y[ ] ſyo ki qo g₁]ā-[...]

Transcription

Side A
a [...] közı²¹² | gawmu[š]t[²¹³ ...]
b [...] | boguzta²¹⁴ ka[...]

Side B
a [...] g[ ] k čog²¹⁵ su[...]
b [...] s]öŋöki kog[š]a[k²¹⁶ ...]

III Glossaries²¹⁷

(a) Uighur²¹⁸—English—Sanskrit²¹⁹

abag fenced: 2 r 3.
ač hungry: 1C r 4; Skt. bhuktavant– ... na having eaten ... not.
ačıg bitter: 4 r 6 [a]čıg; Skt. tikta-.
adın other: 1C v 2; Skt. anya-.
agar heavy: 4 v 6; Skt. guru-.

²¹² ‘his eye’.
²¹³ The word was discussed in Maue 1996, p. 118. For a new approach, see Maue 200-.
²¹⁴ ‘in the throat’.
²¹⁵ ‘flaming, heat’.
²¹⁶ ‘his [l]imb(s) [become] limp’.
²¹⁷ The order follows the Latin alphabet, without regard to diacritics. Uncertain reading (e.g. üzä) and trivial restoring (e.g. üz[ä]) are not marked.
²¹⁸ Words attested in this text for the first time bear a prefixed asterisk (*).
²¹⁹ The meaning of the Sanskrit equivalents is added only when deviating from Uighur.
agız  the mouth: agzi 4 r 2; Skt. mukha-. agzıntın 4 r 3. agzıŋa 4 r 4; Skt. āsyā-.
agu  poison: agusuz free from poison 2 v 3; Skt. nirviṣa-.
akag  fluid (discharge): 4 v 1.
akla- to hate: aklar 4 r 2; Skt. dveṣa- hatred, dislike.
al- to take, seize: altačı 4 r 1.
alko  all: 4 v 3; Skt. sarva. 4 v 6. Var.: alku.
alku  all: 2 v 4. Var.: alko.
ämgän- to suffer pain: ämgänmiš 4 v 4.
ani  that (acc.): 2 v 4.
anta  there: anta basa thereafter 1A v 2; Skt. tatas then.
anuwazan <<Skt. anuvāsana- oily clyster: anuwazan kil- to apply an oily clyster 3 r 3; Skt. anu-vāsay.
är- to be: ärkän being 1C r 4. ärmäz is not 1A v 5.
arig  clean: 2 v 3; Skt. śuci-.
ariti  completely: 1B r 6.
ärmägü laziness: 4 v 2; Skt. ālasya-.
artok  excessive: 1B v 1; Skt. ati- (pref.) very, exceeding(ly)1B v 2.
ärtür- to let pass (time): ärtürmiš 2 v 6.
aš food: 4 v 5. ašag 4 r 2; Skt. anna-. ašıg 4 v 2. ašlar 2 r 1. 2 r 1. ašın 4 v 6; Skt. bhogana-. aš otı digestive fire 4 v 5; Skt. agni-.
asıl- to increase (intr.): asılur 4 r 5; Skt. vṛdh.
asın- to put on: as(ı)nap 2 v 5.
atlag  named: 1A v 3. [a]talag 2 r 4.
ay  moon: 2 v 6. ay täŋri yarokı moonlight 2 v 6; Skt. candrikā-.
ayag  respect: ayagka tägilg one who is worthy of respect 1C v 1.
az- to go astray: köPLı azar he looses his senses 4 r 3; Skt. citta-vibhramśa- mental perturbation.

bägni  beer: bägnikä 4 v 5.
bālgü  sign, symptom: bālgüläri 4 r 2. 4 v 3; Skt. lakśaṇa-.
barča  all: barčata in all 3 v 5.
baš  the head: baši 4 r 4; Skt. śiras-.4 v 2; Skt. śiras-.
basıa  thereafter: 1A v 2, s. anta.
baštunkı  first, excellent(?): 1C v 1.
birlä  with: 4 v 4. [bi]rlä 1B v 5.
bis- to become digested: bišär 4 v 2; Skt. vipāka- digestion.
bo  this: 1A r 6. 4 v 2. 4 v 6.
boguz  the throat: bogzi 4 r 1; Skt. gala-. 4 r 2; Skt. kaṇṭha-. bogzınta 4 v 1; Skt. kaṇṭha-. bogzuta 5B Ab.
bol- to become: 1B r 4. bolor 4 v 4. 4 r 6. 4 r 5. 4 r 4. 4 r 2. bolur 4 r 6. bolurlar 2 v 4. bolup 4 v 1. bolsar 4 r 4.
bor wine: borka 4 v 5.
'buk' '?: 4 r 2. Or: puk.
bulgan- to get irritated: bulga[n-] 3 v 3. bulganur 2 r 5; Skt. kup. bulganıp 4 r 6; Skt. kup.
burčak bean: burčaklar 2 v 1; Skt. mudga-.
burkı wrinkled, shrunken: 2 r 4; kşamatä- emaciation.
bus- to be irritated: bušmak irritation, or shortness of breath 4 r 6.
buzlug icy: 4 v 4; Skt. şita- cold.
*čar 2 r 3. s. čIp.
*čanDık čanDık ttitig mud 4 v 1; Skt. pańka-.
čıgay poor: čıgayloräg 1C v 4; Skt. avrterr-”-ärtä- pained by absence of subsistence.
*čIp '?' čIp čar 2 r 3.
čıvšagun sour, acid: 2 r 1; Skt. amla-. 4 v 6; Skt. amla-.
čo- to pain: čomakta 2 r 5.
čog flaming, heat: čog 5B Ba. čogi 2 r 5. čogınta 2 r 4; Skt. ātapa-.
čurni powder: čurnilar 1A r 4.
doš doşa, humour (esp. in disorder) : 4 v 3.
gawmuşti urine: gawmuşti 5B Aa.
*grişmakal << Skt. grişmakāla- summertime: 2 r 4.
*hansodak << Skt. haṃsodaka- n. of an excellent sort of water: 2 v 4.
ič- to drink: ičip 4 r 2. ičsär 4 r 5; Skt. pā.
ičgü drink, beverage: ičgü 4 v 4; Skt. ambhas-.
ičlagu lining: ičlagular 2 r 2.
ičür- to cause so. to drink: ičürmiš 2 r 6. 2 r 6.
ig disease: igkä 1A v 4. iglar 3 v 2. igi 4 v 2. iglig 1A r 6. isig [g] fever 1A r 5; Skt. jvara-.. sarag ig bilious disease, hemorrhage (?)
1A v 4; Skt. pittäsa-.
*ımde Phyllanthus emblica, emblic myrobalan: <ı>mde 2 v 1; Skt. dhātrī-.
(ırat-) s. yırat-.
ish
1. action: ish 1B r 5, s. taevsig. iskä 1B r 3, iskä kúcıkä action 2 1B r 3; Skt. karma-samarthya- power of action.

2. occupation, business: iskä 1C r 5; Skt. karya-.

isig
hot: isig 4 v 4, isig [g] fever 1A r 5; Skt. jvara-. isig [z] life 1B r 4.

isirkän-
to get heated: isirkänmäk heat 4 r 3, 4 r 6; Skt. dāha-.

išlä-
to make: išlämä 2 r 2.

'itiglig'
s. comm. ad 2 v 5.

käd-
to put on, wear: kädmiš 2 r 2.

käl-
to come: kälir 4 r 1, 4 v 5. örä käl- to come out, emerge 1B v 2; Skt. jan.

kan
blood: kan 2 r 6; Skt. rakta-. kan- to be satisfied: kanmäz 4 r 2; Skt. ṭrp.

kanat-
to bleed: kan kana[tmiš] 2 r 6; Skt. rakta-mokšā- bloodletting, venesection.

käräk
(is) necessary: 1A v 1, 1A v 2, 1C r 6, 2 r 1, 2 r 2, 2 r 3, 2 r 4, 2 r 6, 2 r 6, 2 v 6.

(kärägäk)
s. käräk.

karın
the belly, bowels: karnı 1C r 3, 4 v 2, karinta 3 r 5; Skt. koṣṭha-.

käyik
game: käyi[lär] 2 v 1, s. saka.

kayu
who, which: 1B v 2.

keč
late: 4 v 2.

*ki
raw, undigested (?): kidin 4 v 3; Skt. āma-.

kil-
to make, do: kilur 1B v 5, kilmäš 3 r 2, 3 r 3, 1C r 6, 3 r 2, s. wasti.

*kültük
arista: 4 v 1; Skt. śūka-.

kir-
to enter: kirmiš 1C r 4.

kiši
man, person: k(i)ši 1A r 6, 1B v 2, 4 v 5, 4 v 4.

kusil-
to be squeezed, grow hoarse (voice): kusilur 4 r 2.

kuvirkan-
to long for, covet: 1C v 3, s. küni.

kızgıl
reddish: 4 r 6; Skt. rakta- red.

kod-
to deposit: kodor 4 v 1.

kogša-
to become weak, limp: kogšar 4 r 3; Skt. klama- languor.

kogšak
weak, limp: 4 r 4; dainya- depression, miserable state. kog[š]a[k] 5B Bb.

könjöl
heart, mind, sense: könjöl 1C v 1, köjli 4 r 3, s. az-; Skt. citta-.

köz
eye: közı 4 r 6; Skt. ikṣaṇa-5B Aa. köznūjı 1A v 1; Skt. caksu-.

közön-
to become visible: közönür 4 v 3.

küč
force, strength, power: kücín vehemently 2 r 5; Skt. sahasā. S. iš.
küčäg 
strong(ly), vehement(ly): küčäg 4 v 4; Skt. sahasā vehemently, suddenly.

küčlüg 
powerful: küčlü[g] 1B r 5; Skt. balin-.

küčsüz 
weak(ness): küčsüz 4 r 5; Skt. bala-kṣaya- loss of strength.

küčsüzkä 4 v 5.

*kukši << Skt. kukši- belly, womb: kukši 5A A 6.

kulkak 
ear: kulkakı 4 r 5; Skt. śruti- hearing.

kün 
1. sun: kün 2 r 4. 2 r 5; Skt. arka-.
2. day: kün 3 r 2; Skt. -aha- (i. f. c.). künnüŋ 2 v 2.

kunčuy 
princess, noble woman: kunčuylar 4 v 4.

küni 
envy; longing for, covetousness: küni kivirkanmak covetousness, 1C v 3; Skt. abhidhyā-.

kuri-
to be or become dry: kurır 4 r 2; Skt. śuṣ. kuryur 4 v 1; Skt. śuṣ. kurıp 4 r 1; Skt. saṃ-śuṣ-. kūrmak desiccation 4 r 6; Skt. śoṣa-.

kurug 
dry: kurug 2 r 1; Skt. saṃśuṣka-.

kus-
to vomit: kusar 4 v 2; Skt. chardi- emesis.

kuyaš 
blazing heat of the sun: kuyaška 4 v 4; Skt. uṣṇa- heat.

küz 
autumn: küz 2 r 5; Skt. śarad-.

lešp 
phlegm: 4 v 1; Skt. kapha-.. 1A v 1; Skt. ślesman-. lešpi 4 r 5. lešp tölilig whose origin is phlegm, caused by phlegm 4 v 6; Skt. kaphodbhava-. Var.: lišp.

lišp 
phlegm: lišp 4 v 2. lišpig 4 r 6; Skt. kapha-.. Var.: lešp.

mahabut << Skt. mahābhūta- element: mahabutı 1A v 1.

māji 
joy: mājija 1C r 6; Skt. sukha-.

marım << Skt. marman- vital organ: marım 3 r 5; Skt. marman-.

mir 
honey: mir 2 v 1; Skt. madhu-. mūrlig furnished with honey 2 r 1; Skt. ksaudravant-.

monča 
so, such: 1A r 6.

monta 
Loc. bo:1B r 6; Skt. tatas.

montag 
so, such: montag 4 r 2.

morvand < Sogd. mwrβnt (murβand) (pearl-)necklet: morvandlar 2 v 5; Skt. sraj- necklet(?).

näčä 
how much, many: 3 v 2.

nätäg 
how: 1A v 2.

*nibuši (or: ti°)≈ dyspnoea: 1A r 5; Skt. śvāsa-.

nom 
dharma, (moral) law: nomta 1C r 6; Skt. dharma-.
odguidul perceptibly: 2 r 1; Skt. vyakta-.
ödgürü because of (loc.), due to (loc.): ödgürü 1B v 1; Skt. -tas (adv. suff.). 2 r 5. 2 v 2. 2 v 2.
ödüş moist(ure): 4 r 1, s. öl.
ögrän brook: ögrän 2 r 3; Skt. nadi- river. ögräntäki being in the brook, brook- 2 v 3.
ogštati similar: 2 v 4; Skt.-upama- (i. f. c.).
ögsüz unconscious: ö[gsüz] 4 r 5; Skt. mürçah- fainting, swoon.
ogula- to thieve: ogurlamak theft 1C v 2; Skt. steya-.
ögüz river: [ögü]ztäki being in the river, river- 2 v 3.
ok even, just: 3 r 3. 'k (?) 2 v 6.
ol that: 4 v 1; Skt. sa.
öl moist(ure): öl ödüš 4 r 1; Skt. moisture2. 4 r 6.
olor- to sit down, stay: olorur 4 v 1.
ölöt murder: 1C v 2; Skt. himsâ- hurt.
öngi 1. other, different: 1C r 5; Skt. anya-.
2. (postpos.) different from (loc.) 1B r 6; Skt. anyadâ at a time different from (abl.).
3. (postpos.) without (loc.) 1C r 6; Skt. vinâ.
öngrä (postpos.) before (loc.): 1A v 3.
öpkä 1. the lung(s): öpkäši 4 r 1; Skt. kloma-.
2. anger : ö[pkä] 1C v 3; Skt. vyâpâda- evil intent, malice.
or solid(?): or ya<r>p solid2(?) 1B r 4; Skt. ghanâ-.
ör- to emerge, arise: örär 4 v 6. örmiš having arisen 4 v 3; Skt. ud-bhava- (i. f. c.).
örä rising, upward, out: örâ 1B v 2, s. kâl-.
örít- to arouse: örittä[č]i arousing, causing 3 v 3; Skt. kârin-.
orun place: orun[lar]ta 3 r 5.
ort 1 fire: ort 1A v 1; Skt. tejas-. ott 4 v 5, s. aš.
ort 2 (curative) herb, drug: 1A v 3.
ötrök < ötrö +(ö)k then: 4 v 1; Skt. tatas.

patol << Skt. paţola- Trichosanthes dioica: patol 2 v 1; Skt. paţola-.
*puk* ??: puk 4 r 2.

*rasakšay << Skt. rasakšaya- loss of chyle: rasakšay 4 v 6; Skt. rasakšaya-.
ritu << Skt. rtu- season: ritu 1B r 6; Skt. rituta 2 r 5.
*rukš << Skt. rukša- roughness: rukš 1A v 4; Skt. rukša-. 
saka
saka, land at the foot of the mountains (?); sakatakı käyik game living in the saka 2 v 1; Skt. jaṅgala- (game) living in the jaṅgala.

šākār
sugar: šākār 2 v 1; Skt. sitā-.

sanč-
to stab (intr.): sa[nč]ar 4 r 4; Skt. toda- stab, pricking pain.

sarag
bile: sarag 1A v 4, s. ig. Var.: sarıg.
sarag
bile: sarag 2 r 5. 5 r 5; Skt. pitta-. sarag tözlug having bile as origin, caused by bile 4 v 5; Skt. pittaja-. Var.: sarag.

savikla--
to talk incoherently: saviklar 4 r 3; Skt. pralāpa-incoherent speech.

seziksiz
sogik
cold: sogik 2 v 2. 4 r 5; Skt. śita-.

*sōK
purgative(?): sōK ičgü purgative drink 2 r 6; Skt. vireka-.
sola-
to block, obstruct: solap 4 v 1; Skt. rudh.
sōpjōk
bone: sōpjōk 1B r 4; Skt. gātra- a limb of the body.
šor
salt(y): šor 2 r 1; Skt. śīta-.
sōzlä-
to speak, talk: sōzlāməkkə speaking, talking 1B v 3; Skt. bhāṣya-.
sürt-
to rub: sürtmiş 1A r 4.
suv
water: suv 4 r 1. 4 r 2; Skt. jala-. 4 r 5; Skt. ambu-. 4 r 6; Skt. toya-. suvı 2 r 3; Skt. jala-. suvlar 2 v 3.
suvsalak
thirst (-disease): suvsalak 4 r 1; Skt. trṣnā-. 4 r 4. Var.: suvsalık.
suvsalik
thirst (-disease): suvsalik 4 r 3; Skt. trṣ-. 4 v 3. 4 v 5. 4 v 6. suvsalikı 4 r 5. suvsaliklar 4 v 6. suvsalık 1B v 1; Skt. trṣnā-. Var.: suvsalak.
suvsuš
beverage: suvsušlarta 2 v 4; pāna-.

tāg
like: tāg 4 v 1; Skt. -vat (suff.). like, as if 4 v 1; Skt. iva.
tāgimlig
worthy: tāgimligər 1C v 1, s. ayag.
tāgzin-
to be in a whirl: tāgzinür 4 v 2.
tal
sprig, twig: tal 1A r 6.
tamar
vein, vessel: tamarlar 4 r 1; Skt. sirə-.
*tambul
<< Skt tāmbūla betel: tambul 1A v 3; Skt. tāmbūla-.
tamgak
the palate: tamgakı 4 r 1; Skt. tālu-.
tančula-
to masticate, chew: tančula[n] 1A r 6; Skt. ad to eat.
tāṇrī
god: 2 v 6, s. ay.
tarkar-
to avoid: tarkarmış 2 r 4, s. yırat-.
taşgaru
out, forth: taşgaru üntür- to cause to come forth, protrude (the tongue) 4 r 3; Skt. niṣ-kramaṇa- coming forth, protrusion (of the tongue).
tat- to taste: tatır 4 r 6.
*tävši- to exercise, train: tävšimäktä exercise, training 1B v 1; Skt. vyāyāma-, täv[šimäk] 1B v 2.
*tävšig laborious: tävšig iš laborious action, exertion, exercise 1B r 5; Skt. vyāyāma-.
tegmä named: tegmä 2 v 4; Skt. nāma.
*teril- to accumulate (intr.): terilür 2 r 5; Skt. saṃcita- accumulated.
*tibuši s. nibuši.
*tiktak << Skt. tiktaka- ghee prepared with bitter herbs: tiktak 2 r 6; Skt. tiktam ghṛtam.
til the tongue: til 4 r 1; Skt. jihvā-.
titig s. čanDık.
titrä- to shake (intr.): titrär 4 r 4; Skt. bhrama- (lit.:) wandering about, (fig.:) dizziness.
tiz the knee: tizin 3 r 1; Skt. jānu-.
toki- to hit: tokımakta 2 v 2.
tokt- to be struck: tokıtımıš 4 v 5.
ton garment: tonlarıg 2 r 2; Skt. ambara-.
toz dust: tozlug tupraklag dustyıp 2 v 6.
töz root, origin: tözlüg 4 v 5, s. sartıg. 4 v 6, s. lešp.
tüb root: tübi 4 r 1; Skt. mūla-.
tükä- to get finished: tükädi 3 v 4.
tükäl completely: 4 v 3.
tuluŋ the temple(s): tuluŋı 4 r 4; Skt. śan̄kha-.
tün night: tü<n>nü 2 v 2.
tünlä by night: tünlä 2 v 2.
tuprak dust: 2 v 6, s. toz.
tur- to stay: turmakag 2 r 4. turmıš 2 r 6.
türtin- to rub onto oneself: türtünüp 2 v 5.
türtingü ointment: türtüngülär 2 v 5.
tuturkan rice (grain): tuturkanlar 2 v 1; Skt. śāli-.
tuy- to perceive: tuymaz he does not perceive 4 r 4; Skt. a-jñāna- non-perception.

üč three: 3 r 2; Skt. tri- (i.c.). 4 v 3.
üd season: ětu üdlärtä 1B r 6.
udi- to sleep: u[dıyur] 4 v 1.
udıkla- to become sleepy: udıklar 4 v 2.
ugur reason: ugrıntaki 4 r 3.
üküš much, many: üküš 1B v 3.
ün voice: üni 4 r 2; Skt. svara-.
ün tüür- to cause to come forth: üntürür 4 r 3.
ürül- to become swollen with wind: ür[ülür] 1C r 3; Skt. ādhmāna- swelling with wind. 4 v 2; Skt. ādhmāna-.
üstün upper: üstün bölü[k]tä[k]i being in the upper part, i.e. above the collar-bone 3 v 6; Skt. ūrdhva-jatru-.
üstünki highest 2 v 4.
usuz sleepless: 4 r 5; Skt. nidrā- sleep.
‘utrunu’ ‘exposing os. to (?)’: 2 v 6.
üzä with, by: 1A r 4. 2 r 2.
üzäki emerging from, caused by: üzäki 4 r 5. üzä[k]i 4 v 2.
uzatı continuous(ly): uzati 4 r 6; Skt. pratatam (adv.).

*wasti << Skt. vasti- clyster: wasṭi kıl- to apply a clyster 3 r 2; Skt. vas-tim pra-ṇi-dhā.

yag oil, ghee: yag 2 r 1; Skt. sneha-. 2 r 6; Skt. ghṛta-.
yaglag oily: [ya]glag 4 v 6; Skt. snigdha-. yagla[g] 4 v 5; Skt. sneha- (?).
yak- to approach: yakmagulu[k] 1C r 5.
yarašı wholesome: 1A v 5; Skt. pathya-. serviceable 2 r 2.
yarok light: yaroki 2 v 6, s. ay.
yarp firm, solid: ya<r>p 1B r 4; Skt. ghana-, s. or.
yarśi- to be disgusted by (acc.): yarsir 4 v 2; Skt. arocaka- disgust.
yat- to lie for sleep: yatmiš 2 r 3; Skt. vas- to stay (esp. overnight).
yakčırt- to be stricken (?) 4 v 5.
ye- to eat: yemiš 2 r 1.
yeg best: yeg 2 v 4.
yel wind: yel 4 r 6; Skt. māruta-, yeltä 2 v 2.
yer place: yerlä<r>tä 2 r 3.
yid smell: 4 r 4; Skt. gandha-.
yimä and : 1B r 5. 3 r 4.
yinčü pearl: yinčülüg consisting of pearls 2 v 5; Skt. muktā- pearl.
*yıŋlag snow-cooled(?): 4 v 4.
yırat- to avoid: y(i)ratı tarkar- to avoid 2 2 r 4; Skt. tyaj-.
yıvıglig with decoration: y(i)vıglig 2 v 5.
yogrot yoghurt: čIp čar yogrot '?' 2 r 3; Skt. uda-mantha- water-mix.
yokaru upward: 3 r 1; Skt. ūrdhva-.
yol way: akag yollarda in the fluid-ways 4 v 1; Skt. srotas- channel.
yııtöl cough: 1A r 5; Skt. kāsa-.
yul pond: yultaki being in a pond 2 v 3.
yulak small pond: yulaktaki being in a small pond 2 v 3.
yüz deaf: kulaki yüz (bolur) his ear becomes deaf 4 r 5; Skt. śruti-kṣaya- loss of hearing.

(b) Sanskrit—English—Uighur

abhidhyā- longing for, covetousness; küni kvırkınmak covetousness.
ad to eat; tančula- to masticate, chew.
ādhmāna- swelling with wind; ürül- to become swollen with wind.
agni- (digestive) fire; aš otı.
-aha- (i. f. c.) day; kün
a-jñāna- non-perception; tuymaz he does not perceive.
ālasya- laziness; ārmagü.
āma- raw, undigested; ki.
ambara- garment; ton.
ambhas- drink, beverage; ičgü.
ambu- water; suv.
amla- acid; čıvšagun.
anna- food; aš.
anu-vāsay to apply an oily clyster; anuwazan kil-.
anya- other, different; otı, adın.
arka- sun; kün.
arocaka- dislike; yarsı- to be disgusted.
āśya- mouth; agız.
ātapa- heat, sunshine; čog flaming, heat.
at- excessive; artok.
atṛpti- insatiability; kan- to be satisfied.
avṛtti- ... -ārta- pained by absence of subsistence; čıgay poor.

bala- strengthless; kücüz.
balin- powerful; küclü[g].
bhāṣya- speaking, talking; sözlämäk.
bhojana- food; aš.
bhrama- (lit.:) the wandering about, (fig.:) dizziness; (başı) titrär (one’s head) shakes.
bhuktavant- ... na having eaten... not; ać hungry.

220 The meaning of the Uighur equivalents is added only when deviating from Skt.
cakṣus-  eye; köz.
candrikā-  moonlight; ay tä ŋri yarokı.
chardi-  vomiting; kus- to vomit.
citta-  mind, sense; köjöl.
citta-vibhramaśa-  mental perturbation; kögli az- to loose one’s senses.
dāha-  heat; isirkän- to get heated.
dharma-  dharma, (moral) law; nom.
dveṣa-  hatred, dislike; akla- to hate.
gala-  the throat; boguz.
gandha-  smell; yid.
gättra-  bone; söjök.
ghana-  solid; or ya<r>p solid (?).
ghṛta-  oil; yag.
guru-  heavy; agar.
hamṣodaka-  n. of an excellent sort of water; hansodak.
himśa-  murder; ölöt.
īkṣana-  eye; köz.
iva-  like, as if; tāg.
jala-  water; suv.
jan-  to be borne, come out, emerge; örä käl-.
jāṅgala-  (game) living in the jungle; sakataki käyik game living in the saka.
jānu-  knee; tiz.
jihvā-  tongue; til.
jvara-  fever; isig i[g].
kaṇṭha-  throat; boguz.
kapha-  phlegm; lešp, lišp.
kaphodbhava-  emerging from phlegm; lešp tözlüg whose origin is phlegm, caused by phlegm.
kārin-  producing, effecting; örittā[č]i arousing, causing.
karma-sāmarthya-  power of action; iš küč action, business.
kārya-  business; iš.
kāsa-  cough; yötöl.
klama-  languor; kogša- to become weak, limp.
kloma- lung(s); öpkä.
koṣṭha- bowels; karın.
kṣāmatā- emaciation; burkı wrinkled.
kṣaudravant- with honey; mırlig.
kup- to get irritated; bulgan-.

lakṣaṇa- sign, symptom; bàlgü.
lavaṇa- salt(y); şor.

madhu- honey; mır.
marman- vital spot, or organ; marım.
māruta- wind; yel.
mudga- Vigna mungo, bean; burçak.
mukha- mouth; ãgz.
muktā- pearl; yıńçü.
mūla- root; tüb.
mūrchā- fainting, swoon; ögsüz unconscious.

nāma named; tegmä.
nirviṣa- free from poison; agusuz.
niṣkramana- coming forth; taşgaru üntür- to let come forth.

pāna- drinking; suvsuş.
paṅka- mud; čanDık titig.
pathya- wholesome; yaraşı.
patol- Trichosanthes dioica; patol.
pitta- bile; sarıg.
pittaja- having bile as origin, caused by bile; sarıg tözlüg.
pittāsra- bilious disease, hemorrhage; sarıg ig.
pralāpa- incoherent speech; savikla- to talk incoherently.
pra-ṇi-dhā to apply; kil-.
pratatam (adv.) continuous(ly); uzatı.

rakta- 1. reddish; kızgıl. 2. blood; kan.
rakta-mokṣaṇa- bloodletting, venesection; kan kanat- to bleed.
rasakṣaya- loss of chyle; rasakşay.
rudh to block, obstruct; sola-.
rūkṣa- roughness; rukš.
this; ol that.

vehemently, suddenly; küčäg, küčin vehemently.

rice; tuturkan.

pass.: to accumulate (intr.); teril-.

(complete) drying up; kuri- to become dry.

to become (completely) dry; kuri-.

(completely) dry; kurug.

the temple(s); tuluŋ.

autumn; küz.

necklet (?); morvand.

all; alko.

vein, vessel; tamar.

the head; baš.

sugar; šakär.

cold; sogik, buzlug.

phlegm; lešp.

oil; yag.

oily; yaglag.

desiccation; kuriłmak.

channel; akag yol fluid-way.

hearing; kulkak ear.

loss of hearing; kulkakı yüz (bolor) his ear becomes deaf.

theft; ogurlamak.

clean; arıg.

arista; kıltık.

joy; māŋi.

to become dry; kuri-.

voice; ün.

dyspnœa; nibuši (or: ti°).

the palate; tamgak.

betel; tambul.

due to; ödgürü.

after that, then; anta basa, ötrök < ötrö +(ö)k.

glow, fire; ot fire.

bitter; [a]črıg.

bitter ghee, ghee prepared with bitter herbs; tiktak.

water; suv.

three; üc.

thirst(-disease); suvsalık.
tṛṣṇā- thirst(-disease); suvsalık.
toda- stab, pricking pain; sanč- to stab (intr.).
tyaj to eschew, avoid; y(ı)rati tarkar- to avoid.

uda-mantha- water-mix; čIp čar yogrot ... yoghurt.
udbhava- arising; örmüş.
upama- (i. f. c.) similar; ogšati.
ūrdhva- (adv.) upward; yokaru.
ūrdhva-jatru- being in the upper part, i.e. above the collar-bone; üstün bölü[k]tä[k]i.
usña- heat; kuyaš blazing heat of the sun.

vas- to stay (esp. overnight); yat- to lie for sleep.
vasti clyster; wasti.
vastim pra-ṇi-dhā to apply a clyster; wasti kıl-.
-vat like; tāg.
vīṇā without (abl.); öği (postpos.) without (loc.).
vipāka- digestion; biš- to become digested.
vireka- purgative drink; söK ičgü.
vrdh to increase (intr.); asıl-.
vyaṅkta- (adv.) perceptibly; odgurak.
vyaṅpāda- evil intent, malice; ö[pkā] anger.
vyaṅyāma- exertion, exercise; tävšig iš, tävšimäk.

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AKM Abhandlungen für die Kunde des Morgenlandes.


BT Berliner Turfan texte.


CAJ  Central Asiatic Journal.

ComPED  Steingass F. J. 1892, A Comprehensive Persian-English dictionary including the Arabic words and phrases to be met with in Persian literature, London: Lockwood.


DTA  Digitaler Turfan-Archiv, digital Turfan archive.


in fine compositi, at the end of a compound.

IIJ

Indo-Iranian Journal.

Jolly


Kara 2000


Lamotte 1976


Laut 1986


Mainz

Ms of the so-called Mainzer Sammlung (Mainz collection).

MaitrUig

Uighur version of a lost Skt. work Maitreyasamiti preserved in different recensions; the mss from Turfan (=MaitrUigT) are edited in BT IX, 1, the mss from Hami (=MaitrUigH) in different places.

MaitrUigH I-V


MaitrUigH XVI


MaitrUigH XX-XXVII


Maue 1996


Maue 200-


Maue 200_a


ms, mss

manuscript(s).

Müller


Mvy


MW


OLZ

Orientalistische Literaturzeitung.

OTWF


PW

Sander 1968
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SHT

SiSkt

Skt.

SPAW

SuvChin

SuvSkt

SuvTib III

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SWTF

TI
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TKhD

Tr.
Tr. translation, translated by.

TT IV

TT VIII

Uig.

Uig II

UigTot

Vogel 1965  Vogel C. 1965, Vāgbhaṭa’s Aṣṭāṅgahṛdayasambhātā. The first five chapters of its Tibetan version edited and rendered into English along with the original Sanskrit by C. V., accompanied by a literary introduction and a running commentary on the Tibetan translating-technique, Wiesbaden: Franz Steiner. (AKM; XXXVII, 2).

VOHD  Verzeichnis der orientalischen Handschriften in Deutschland, im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft herg.

VSUA  Veröffentlichungen der Societas Uralo-Altaica.


ZDMG  Zeitschrift der Deutschen Morgenländischen Gesellschaft.