An Uighur Version of Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā*

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Abstract

The Aṣṭāṅgahrdayasaṃhitā (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, Aṣṭāṅgahrdayasaṃhitā, 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.¹ It is tempting to agree with Filliozat that Buddhist monks used their medical knowledge to proselytise, just as Christian missionaries did centuries later.² Thus it is not surprising to see a Sanskrit medical fragment³ among the oldest mss found on the Northern Silk Road.⁴ 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.

¹ K. G. Zysk (*Asceticism and healing in ancient India. Medicine in the Buddhist monastery*, corr. ed., Delhi: Motilal Banarsidass Publ., 1998.) stressed the importance of Buddhism for the development of Indian medicine.

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.

of Sanskrit texts that are directly concerned with medicine, 21⁵ 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 *Suśrutasaṃhitā* 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

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 *Siddhasāra*-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 *Bhela-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 Ravigupta’s *Siddhasāra*. The rest is unidentified.

⁶ Wille 2005, p. 1.

⁷ Thus bilingual fragments of *Yogaśataka*, Maue 1996, 22 and 23, came to light (not attested in Central Asia through mss exclusively in Skt.) and of *Siddhasāra* (o.c. 24) which has meanwhile been traced also in the Skt. corpus (SHT nos. 1901, 1996(?), 3422).

Fig. 1. Reconstruction of no. 4 (Mainz 187 + U 6883 + U 6851), recto. (reduced)

Nidānasthāna, the 3rd book, of Vāgbhaṭa's Aṣṭāṅgaḥṛdayasaṃhitā. 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.

No.	Parallel text in AHS	Manuscript ⁸	Previous publications
1A	I 2 str. 1–8	U 6871 b	
1B	I 2 str. 9–16	U 6871 c	
1C	I 2 str. 17–24	U 6871 a	
2	I 3 str. 46–54	Mainz 209	TT VIII I 13–24; Maue 1996 45b
3	I 19 str. 81–20, str. 1	U 6866	
4	III 5 str. 46–57	Mainz 187, U 6883, U 6851	TT VIII I 1–12; Maue 1996 45a
5A	? ⁹	U 6821	
5B	? ¹⁰	U 6905 d	

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

⁸ 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.

⁹ Meanwhile localised, see Maue 200_.

¹⁰ 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.¹¹ 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-lakṣaṇam* 'their common symptom(atic) (is the following)' becomes 4 r 2 [...]*k* [†]*buk* [†]*bālgüläri 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 *agzi kurır* '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, člp čar, ki, n/tibuši, ögrän, or, saka, sōK, 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 graphemal stock of the fragments in Roman letters. I have introduced some new transliteration symbols, viz., g₁, d₁, k instead of earlier γ, δ, q, respectively. Furthermore, it seemed advisable to represent the graphemes of aspirates by k^h, g^h 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*.¹³ Some of the peculiarities of the ms were retained, especially the spellings with a (where the so-called κοινή has ι); forms with secondary vowel assimilation sōñök (sūñök); dialectal (?) kārāk (kārgāk). Others, though representing interesting linguistic features, could not be regarded for practical reasons.¹⁴ 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.¹⁵ 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.¹⁶

⊙	space left blank for the string hole
+	equivalent of 1 akṣara
×	part of an akṣara
...	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.

*yakčir-	1. reconstructed word or form 2. in the glossary III (a): previously unattested lexeme
<i>a</i>	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)raši, spelled <yraši>. 2. in translations: phraseological or commentarial complement
[]	loss
[ati]	1. lost text restored by conjecture 2. phonetic value
<a>	1. restored by emendation 2. graphematic representation in the ms ¹⁷
<i>a</i> < <i>b</i>	<i>a</i> comes from, or is a direct borrowing of <i>b</i>
<i>a</i> << <i>b</i>	<i>a</i> is a borrowing of <i>b</i> through an intermediary
/a/	phonological value
°kṛta°	abridged quotation leaving out the text before and after kṛta
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, ı, 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
ling ₂	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

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 [...]ũ mā-q ā [...]
 3 [...] ti lā rñi-ñk̄ | y[...]
 4 [...]ś syu rtmi-ś cū rñi lā ryu zy[...]
 5 [...]g₁□¹⁹ | nī²⁰ b^hū śi | yyo tyo-l | isi-k̄ i [...]
 6 [...]y□-r b^ho mo ñcā i kli-k̄ kṣi tā ltā ñcu lā [...]

verso

- 1 [...] ×o²¹ d^hmi śkyā ryā-k̄ | kyo zñu-ñk̄ o-t ma hā b^hu ti | le ś[...]
 2 [...]×i lmī śkya ryā-k̄ || a ntā b^hā sā ñyā tyā-×[...]
 3 [...] śtā oyo ñryā tā mb^hu lā tla-g₁ o-t [...]
 4 [...] sā ra-g₁ i kkyā | ru-k̄ś[...]
 5 [...] ×ā rā śi a[...]

Transcription

recto

- 2 [...]umak a[...]
 3 [...]tūlarniṃ | y[...]
 4 [...]ś sūrtmiś čurnīlar ūz[ā...]
 5 [...]g□ , nibuṣi²² , yōtōl , isig i[g...]
 6 [...]y□r bo monča iglig k(i)ṣi tal tančula[...]

verso

- 1 [...]odmiś²³ kārāk . köznūṃ ot mahabutī , leṣ[p...]
 2 [...]k]īlmiś kārāk || anta basa nātā[g...]
 3 [...]šta öṃrā 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: ×ī.

²² Or: ti°.

²³ Or: [...]Idmiś.

4 [...] sarag igkā | rukṣ [...]

5 [...]y]araśi ā[rmāz...]

Translation

(r2) [...] ... [...] (r3) [...] of the [...], ... [...] (r4) [...] with powders rubbed [...] (r5) [...] dyspnoea, cough, fe[ver...] (r6) [...] a man who is afflicted with such diseases [should not] chew sprig(s) || 4 ||²⁴ [...]

(v1) [...] has to be [...]ed. The eye's element fire, phleg[m...] (v2) [...] has to be [...]ed. || 5 ||²⁵ Thereafter how [...] (v3) [...] before the [...] the drug named tāmbūla || 6 ||²⁶ [...] (v4) [...] for bilious disease, rūkṣa [...] (v5) [...] i[s not] wholesome. || 7 ||²⁷ [...]

²⁴ brāhṃe muhūrta uttiṣṭhet svastho rakṣā=artham āyusaḥ |
śarīra-cintāṃ nirvartya kṛta-śauca-vidhis tataḥ || 1 ||

^a At the brahmanic hour shall get up ^b a healthy man for the protection of his life.

^c Having completed the care of the body, ^d having then performed the rite of purification,
arka-nyagrodha-khadira- karañja-kakubha=ādi-jam |
prātar bhuktvā ca mṛdv-agraṃ kaṣāya-kaṣu-tiktakam || 2 ||

^c and having at dawn taken his meal ^{3c} he shall eat (bhakṣayed) ^{-2c} a soft-tipped ^d (and) astringent, pungent, or bitter ^{-3c} tooth-cleaner ^{2a} of Calotropis procera, Ficus bengalensis, Acacia catechu ^b Pongamia glabra, or Terminalia arjuna (sprigs) etc.

kanīny-agra-sama-sthaulyaṃ praguṇaṃ dvādaśa=aṅgulaṃ |
bhakṣayed danta-pavanaṃ (v. l. dha°) danta-māṃsāny a-bādhayan || 3 ||

^a with a fresh tip and of even largeness, ^b of excellent quality, twelve aṅgula-s long, ^d without injuring the gums. [N.b.: The first half of the śloka is lacking in Vogel's text. So his numbering is different subsequently.]

na = **adyāḍ** a-jirṇa-vamathu- śvāsa-kāsa-jvara=arditi |
tṛṣṇā=āśya-pāka-hṛn-netra- śiraḥ-karṇa=āmayi ca tat || 4 ||

^a Anyone suffering from indigestion, nausea, ^b **dyspnoea, cough, fever**, (and) hemiplegia of the face ^d and afflicted with ^c thirst-disease, stomatitis, diseases of the heart, eyes, ^{-d} head, (and) ear ^{-a} shall not **eat** ^{-d} this.

²⁵ sauvīram aṇjanam nityaṃ hitam akṛṇos tato bhajet |
cakṣus tejo-mayaṃ tasya viśeṣāt = **śleṣmato** (v. l.: °ṇo) bhayam || 5 ||

^b He **shall** then ^a regularly ^{-b} turn to ^{-a} galena as a collyrium ^{-b} (which is) good for the eyes.

^c **The eye** (is) **composed of fire**, ^d (and) the danger from **phlegm** (is) particularly ^{-c} (imminent) for it.

²⁶ bhuktavāṃś ca śiraḥ-snātaḥ śrāntaḥ chardana-nāvanaiḥ |
rātrau jāgaritaś ca = api na = añjyāj jvarita eva ca || 5.1+1 ||

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

yojayet sapta-rātre śmāt srāvaṇa=artham (v. l.: °the) rasāñjanam |
tato nāvana-gaṇḍūṣa- dhūma-tāmbūla-bhāḡ bhavet || 6 ||

^a So **one shall** apply ^b elixir-salve for demucification ^{-a} every seven nights. ^d One shall ^{-c} **thereafter** ^{-d} turn to ^{-a} a sternutatory, a gargle, ^{-d} an inhalant, and **betel**.

²⁷ tāmbūlaṃ kṣata-pitta=**asra**- rūkṣa=utkupita-cakṣuṣam |
viṣa-mūrchā-mada=ārtānām a-pathyaṃ śoṣiṇam api || 7 ||

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 [...]odmiš kārāk: 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.

köznüj ot mahabut: 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 hā b^hu 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]ılmiš kārāk: Skt. yojayet ‘(the doctor) should cause (the patient) to use x’ which does not mean anything different from ‘x should be applied’.

²⁸ Betel ^d (is) unwholesome ^{-a} for those affected with pulmonary rupture, **hemorrhage**, ^b and eyes irritated by **roughness**, ^c for those stricken with poison, stupor, and alcoholism, ^{-d} and those suffering from desiccation.

²⁸ Skt. tat representing dantapavana- ‘tooth-cleaner’.

²⁹ Cf. EtymDic 489 a. The second meaning ‘willow’ is also present in Uighur. Maue 1996, 2, no. 16, has tal for Skt. veta<sa> ‘willow’. The proposed reading ceta<sa> is invalidated by de Jong (IJ 41, 1998: 197).

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]ılmış is restored correctly,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 *yoyayet*.

v 3 [...]šta öḡrā: Without correspondence in the Skt. and Tibetan texts. **tambul atlag ot:** Grapheme <bh> in the spelling of tambul is hypercorrect. The word is attested in Uighur for the first time and not known from TochB.

v 4 sarag ig: ‘(lit.) bilious disease’ stands here for Skt. *pittāśra-* ‘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.

1 B U 6871 c

AHS I (= Sūtrasthāna) 2, 8–16

Transliteration

recto

- 2 [...]y[] yim ki [...]
- 3 [...]× | i śkyā kyu ckyā [...]
- 4 [...] syo nyō ki o-ṛ yā-p b^ho [...]
- 5 [...]tyā wśi-ḡ i-ṣ yīmya³² kyu-c lyu- [...]
- 6 [...]×-ṛ mo ntā oyo nyi ṛa tu yū zlyā-ṛ tyā ā ri ti [...]

verso

- 1 [...]im³³ || ā rto-ḡ tyā wśi myā³⁴ kmyā oyo d^hg₁ yu ryu | sū wsā [...]
- 2 [...] oyo ryā kyā lī-ṛ | kā yū kṣi ā rto-ḡ tyā [...]
- 3 [...] u[] kyu-ṣ syo zlyā myā-ḡ kyā oyo-ḡ [...]

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

³² Unusual disyllabic spelling, here for the first time and again in 3 r 4; cf. EtymDic 934 b.

³³ Or: []× with virāma dot.

³⁴ Or erroneously: rmyā.

- 4 [...]× zi ksi-z isi-k oyo ×[...]
 5 [...] rlyā ki lū-[...]
 6 [...] ×i [...]

Transcription

recto

- 2 [...]yinki [...]
 3 [...]...,| iškā kūčkā [...]
 4 [...]l sōṇōki or ya<r>p bo[lmak...]
 5 [...] tävšig iš yimā kūčlü[g...]
 6 [...]r monta öñi rıtu üdlärtä arıtı [...]

verso

- 1 [...]In || artok tävšimäktä³⁵ ödgürü | suvsa[lık...]
 2 [...] örä kälir | kayu k(i)ši artok tä[všimäk...]
 3 [...] üküš sözlämäkkä öK[...]
 4 [...] se]ziksiz isig ö[z...]
 5 [...] bi]rlä kılı[r...]
 6 [...] i [...]

Translation

(r 3) [...] for action(s)₂ [...] (r 4) his bones' soli[dity... || 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 abhyaṅgam ācaren nityaṃ sa jarā-śrama-vāta-hā |
 dṛṣṭi-prasāda-puṣṭy-āyuh- svapna-sutvaktva-dārḍhya-kṛt || 8 ||

^a One shall regularly perform an inunction; ^b that (is) dispersive of old age, fatigue, and wind
^d productive of ^c brightness of look, plumpness, (long) life, ^{-d} (sound) sleep, beauty of skin, and strength.

śiraḥ-śravaṇa-pādeṣu taṃ viśeṣeṇa śīlayet |
 varjyo 'bhyaṅgaḥ kapha-grasta- kṛta-saṃsuddhy-a-jīrṇibhiḥ || 9 ||

^b 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.

lāghavaṃ karma-sāmarthyam dīpto 'gnir medasaḥ kṣayaḥ |
 vibhaktā-ghana-gātra-tvaṃ vyāyāmād upajāyate || 10 ||

^a Lightness, **power of action**, ^b blazing (stomach) fire, reduction of fat, ^c (and) a harmonious and **solid condition of the body** ^d result from gymnastics.

³⁷ vāta-pitta=āmāyī bālo vṛddho 'jīrṇo ca taṃ tyajet |

(v1) [... || 12 ||³⁸ ...].... Due to excessive training thirst [...] (v2) [...] come out. || 13 ||³⁹ Whosoever [is engaged in] excessive tra[ining...] (v3) [...] in speaking (too) much ... [...] (v4) [...] loses] without dou[bt] his lif[e ... || 14 ||⁴⁰...] (v5) [...] makes together with [...] || 15 ||⁴¹...]

Commentary

r 3 iškā kūčkā: From Skt. karma-sāmarthya- ‘power of action’ (Vogel 94) or ‘Handlungsvermögen’⁴² (capability of acting), one would expect a similar meaning for the Uighur hendiadys which is attested from the early inscriptions. There, in connection with ber- ‘to give’, it means ‘services’⁴³ which is appropriate also in BT IX, 1 p. 174: 62 v 11.14. A less special meaning ‘action(s)’ is met with in BT IX, 1 p. 36: 4 v 24 (= MaitrUigh I–V 138 f.) and a more indefinite meaning ‘affair(s)’⁴⁴ in Diš pass., where alku... ič kūčūjūzlār bütämäki ‘accomplishment of all your affairs’ renders Skt. sarva=artha-siddhi-, ‘accomplishment of all affairs’.⁴⁵ So there is no support

ardha-śaktyā niṣevyas tu

balibhiḥ snigdha-bhojibhiḥ || 11 ||

^a Someone suffering from wind and bile disease, a child ^b an old man, and someone suffering from indigestion shall eschew it. ^d **By those who are robust** (but) eat fat (food), ^c however, (it is) to be engaged in with half their strength

³⁸ śīta-kāle vasante ca

mandam eva tato ^a **nya-dā** |

taṃ kṛtvā = anu-sukhaṃ dehaṃ

mardayec ca samantataḥ || 12 ||

^a in the cold season and spring ^b (and) only little **in any other season**. ^d And ^c having finished it, ^d one shall massage ^c the body ^d on all sides ^c to one’s heart’s content.

³⁹ tṛṣṇā kṣayaḥ pratamako

rakta-pittaṃ śramaḥ klamaḥ |

ati-vyāyāmataḥ kāso

jvaraś chardiś ca **jāyate** || 13 ||

^a **Thirst**, consumption, syncopic dyspnoea ^b hemorrhage, fatigue, weariness ^c cough, ^d fever, and nausea **result** ^c **from excessive gymnastics**.

⁴⁰ vyāyāma-jāgara=adhva-strī-

hāsyā-**bhāsyā=ādi-sāhasam** |

gajaṃ siṃha iva = ākarṣaṇ

bhajann **ativinaśyati** || 14 ||

^d He who shows ^b **rashness in** (doing) ^a **gymnastics**, waking, (making) travels, (enjoying) women ^b laughing, **talking** etc. ^d is **most utterly ruined** ^c like a lion who falls in with an elephant.

⁴¹ udvartanaṃ kapha-haraṃ

medasaḥ pravilāyanaṃ |

sthiri-karaṇaṃ aṅgānāṃ

tvak-prasāda-**karam** param || 15 ||

^a Massage (is) eliminative of phlegm ^b dissolvent of fat, ^c productive of firmness of limbs, ^d (and) **productive** of pureness of skin in the highest degree.

dīpanaṃ vṛṣyaṃ āyuṣyaṃ

snānaṃ ūrjā-bala-pradam |

kaṇḍū-mala-śrama-sveda-

tandrā-tṛḍ-dāha-pāpma-jit || 16 ||

^b Bathing (is) ^a digestive, viriligenic, vitalizing ^b generative of vigour and strength, ^d destructive of ^c itch, dirt, fatigue, sweat, ^d laziness, thirst, heat, and disease.

⁴² Hilgenberg and Kirfel, p. 7.

⁴³ See EtymDic 254 a.

⁴⁴ After EtymDic 254 b, also in Čagatay.

⁴⁵ Diš p.13 f. Skt. parallels of ll. 294 f. and 311 f.

for the assumption that ‘power or capability of acting’ is meant in our text by *iš küč*.

r 4 sönöki or ya<r>p bo[l- ...]: The interpretation is based on the presumption that the Uigur expression renders Skt. *ghana-gātra-tva-* (lit.) ‘the state (-tva-), in which the limbs (of the body, or: the body; *gātra-*) are (or: is) solid (*ghana-*)’. So *sönök* must be proleptically assimilated *sünök*⁴⁶ ‘bone’. The preceding word might be restored as [*könjü*] 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. *ghana-* ‘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 solid₂’ is possible as well.

r 5 tävšig iš yimä küčlü[g ...]: If *küčlü[g ...]* refers to Skt. *balibhiḥ*, then *tävšig 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 *tävšig*, however, is attested here for the first time, as well as the verb *tävši-* (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 *tävšin-* (α *ἄπαξ* λεγόμενον as well) ‘sich kümmern um etwas’,⁴⁹ ‘to be very active in a matter’.⁵⁰

r 6 monta öñi ritu üdlärtä: Undoubtedly the rendering of Skt. *tato ’nyadā* ‘at (a time) different from these (viz. cold season and spring)’ where *monta öñi* and the locative suffix *+tä* reproduce the Skt. original. For the sake of Uighur syntax and for a better understanding, a substantive nucleus, *ritu †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 *sünök* [than to *sünük*, 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.

⁴⁷ Cf. Maue 1996, p. XXIX with fn. 129; frequent in Hartmann and Maue 1996, p.155: U 6862 r 7 f. with remarks on pp. 156 f.

⁴⁸ MW 1038 b.

⁴⁹ BT IX, 2 115 a.

⁵⁰ OTWF 619.

tilgän ‘wheel (Skt.) + wheel (Uig.)’ consisting of the loanword ritu << Skt. ṛtu-’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>.

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

v 1 artok tävšimäktä ödgürü: Uig. artok ‘very, (too) much’ stands for Skt. ati- ‘(as prefix of nouns) exceeding(ly)’.—As to tävši- s. comm. on r 5; in medicinal-dietetic context, tävšimäk may have taken the special meaning of (to use a modern word) ‘fitness training’. +tä ödgürü corresponds to the Skt. adverbial suffix -tas in the sense of an *ablativus causae*.

v 2 örä kälir: The petrified converb örä (later form örö)⁵⁵ ‘(lit.) rising, upward’, joins with käl- ‘to come’ to render Skt. jan ‘to come into existence’.

kayu k(i)ši 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 sāhasa- ‘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 üküš sözlämäk: Still part of the translation of str. 14 a–b, where sözlämäk renders Skt. bhāṣya- ‘speaking, talking’. This time sāhasa- is represented by üküš ‘(too) much’.

v 4 [se]ziksiz: Obviously, it was felt that Skt. vi-naś ‘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. ö:d.

⁵⁴ S. UigWb 194.

⁵⁵ Commonly adopted örü 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’.

C U 6871 a

AHS I (=Sūtrasthāna) 2, 17–24

Transliteration

recto

- 3 [...] *kā rñi uyu r*[...]
- 4 [...] *ya-r ā-c aya rkyām ki rmi* [...]
- 5 [...] *y[] oyo ñyi i škya yā hkmā g₁ u lu-h×* [...]
- 6 [...] *ñi ki lmi škya ryā-k | no mtā oyo ñyi myā ñyi-k* [...]

verso

- 1 [...] *yā-g₁ kā tyā ki mli-k lyā ri-k b^hā śtim ki⁵⁷ kyo ñyo-*[...]
- 2 [...] *oyo lyo-r | o g₁ u rlā mā-k | ā d₁im ā* [...]
- 3 [...] *ñyā kyu ñi ki wi rkām mā-k | o*[...]
- 4 [...] *-k ci g₁yā⁵⁸ ylā* [...]
- 5 [...] *ā-k* [...]

Transcription

recto

- 3 [...] *karni ür[ülür...]*
- 4 [...] *är aç ärkän kirmi[š kārāk...]*
- 5 [...] *öñi iškā yakmagulu[k...]*
- 6 [...] *nl kılmış kārāk . nomta öñi mähig [bulmaz...]*

verso

- 1 [...] *a]yagka tägimliglärig baştınkı köñöl* [...]
- 2 [...] *ölöt , ogurlamak , adın a[mrakın amranmak ...]*
- 3 [...] *ädgüsi]ñä küni kıvrıkanmak , ö[pkä...]*
- 4 [...] *k çigayla[rıg...]*
- 5 [...] *äk... [...]*

⁵⁷ Instead of: *ki*.

⁵⁸ Instead of: *g₁ā*.

Translation

(r 3) [...] his belly [becomes] swo[llen with wind ...] (r 4)[...] ... being hungry [one must] enter [...] || 18 ||⁵⁹...] (5)[... one sh]all not approach any other business [...] || 19 ||⁶⁰...] (r 6) [...]...must be done. Without dharma [one shall not attain] joy [...]

(v 1) [...] || 20 ||⁶¹ one shall] those who are worthy of respect [honour with] excellent(? , lit. first) mind [...] (v 2) [...] murder, theft, [loving of] another[’s love... || 21 ||⁶²...] (v 3) [...] covetousness₂ of [another’s goods], a[nger...] (v 4) [...] || 22 ||⁶³...] the poor ones (acc.) [...] (v 5) [...] || 23 ||⁶⁴...] ... [...]

⁵⁹ uṣṇa=ambunā = adhaḥ-kāyasya pariṣeko bala=āvahaḥ |
tena = eva tu = uttama=aṅgasya bala-hṛt keśa-cakṣuṣām || 17 ||

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

snānam ardita-netra=āśya- kārṇa-roga=atisāriṣu |
ādhmāna-pīnāsā-jirṇa- **bhuktavatsu** ca garhitam || 18 ||

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

⁶⁰ jirṇe hitaṃ mitaṃ ca = adyāt = na vegān irayed balāt |
na vegito **nya-kāryaḥ** syāt = na = a-jitvā sādhyam 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; ^c nor shall one engage **in (any) other business** (without) having responded to the natural urges ^d nor without having got over a curable disease. [Pāda c after Vogel; different interpretation by Hilgenberg and Kirfel.]

⁶¹ sukha=arthāḥ sarva-bhūtānāṃ matāḥ sarvāḥ pravṛttayaḥ |
sukhaṃ ca na **vinā dharmāt** tasmād dharma-paro bhavet || 20 ||

^b All activities ^a of all beings ^b (are) supposed (to be) ^a aimed at bliss. ^c And (there is) no **bliss without dharma**. ^d So one shall be excellent in dharma. [I leave dharma untranslated. If one follows Vogel (’virtue’) the Śloka reads like the quintessence of the Aristotelian doctrine of εὐδαιμονία.]

⁶² **bhaktiā kalyāṇa-mitrāṇi** seveta = itara-dūra-gaḥ |
himsā-steya=anyathā-kāmaṃ paiśunyaṃ paruṣa=anṛte || 21 ||

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

⁶³ sambhinna=ālāpaṃ **vyāpādam** **abhidhyām** drg-viparyayam |
pāpaṃ karma = iti daśa-dhā kāya-vān-mānasais tyajet || 22 ||

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

⁶⁴ **a-vṛtti-vyādhi-śoka=ārtān** anuvarteta śaktiṭaḥ |
ātma-vat satataṃ paśyed api kīṭa-pipilikam || 23 ||

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

Commentary

r 3 **karni 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 kılmiş kārāk 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 baštıñkı köñül, we would need the context. It is tempting, however, to think of the loanword bhakti- ‘devotion’ which was misread and ‘corrected’ into baštıñkı by the copyist.

v 2 f. The ten bad actions (Skt. daśakuśalāḥ 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. ölüť ölüť- ‘to commit a murder’, 2. oğrı oğrıla- ‘to commit a theft’, 3. äviñ yultuzıñja bar- ‘to go to another’s wife’, 4. äzüg egid sav sözlä- ‘to speak false lying words’, 5. čaşur- ‘to delate, slander’, 6. äyriğ sarsıg sav sözlä- ‘to speak rough, harsh words’, 7. askañčula- ‘to deride’, 8. övkä öz buz tut- ‘to seize anger, hatred’, 9. az almir köñül 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

arcayed deva-go-vipra- vṛddha-vaidya-nṛpa=atithiñ |
vi-mukhān na = arthinaḥ kuryān na = avamanyeta na = ākṣipet || 24 ||

^a Gods, cows, brahmins, ^b seniors, physicians, kings, (and) guests ^c one shall treat with deference. ^d Beggars one shall not occasion to turn away, ^e 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’.⁷¹ What we read after the lacuna is obviously the rendering of Skt. *abhidhyā*- ‘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*,⁷² whereas, if no. 10 followed, we should expect *tärs* etc. The Uighur translations of *abhidhyā* are not standardised, but most of them contain *küni*, which is present also here to form a dyadic expression with *kıvrıkanmak*. *Küni kıvrıkanmak* was attested only once thus far, BT IX, 1 66 r 5 ff. (p. 179) **küni** (6) **kıvrıkanmak** köglin adın adın (7) toyınlar şamnançların bar yok mün(8)lärin yazokların egil kartı kişi(9)lärkä ayıglayı sözlädimiz ‘aus **Neid** und **Geiz** haben wir der verschiedenen Mönche und Nonnen vorhandene und nichtvorhandene Sünden den weltlichen Menschen, (jene) schlechtmachend, mitgeteilt’ (tr. Tekin l. c.; bold letters are mine).⁷³ If, according to the common opinion, the meaning of *küni* was approximately ‘envy, jealousy’, it would be *kıvrıkanmak*, which adds the semantic component ‘longing for, greediness, covetousness’ to the binomial expression in order to represent an adequate rendering of *abhidhyā*- ‘covetousness’. As, however, for example, in Uig II 76, 7; 85, 24, it is *küni* alone which stands for *abhidhyā*-, I am inclined to assume that it is synonymous with *kıvrıkanmak*, at least when it is used in the hendiadys.

v 4 Skt. *avṛtti*- ‘absence of subsistence or livelihood’ together with *ārta*- ‘pained (by)’ is given by simple *çıgay* ‘poor’ as well as in the Tibetan translation by *phoṅs-pa* ‘poor, needy’.⁷⁴

2 Mz 209 (T II S 49)

AHS I (= *Sūtrasthāna*) 3,⁷⁵ 46–54

⁷¹ As in BT IX, 1 122 v 9 (p. 63).

⁷² Part of *öp/vkä öz buz* (+ *köñül*) tut- ‘to cherish (thoughts of) anger or hatred’, the usual translation of Skt. *vyāpāda*- ‘malice, malevolence’, no. 9 in the common list.

⁷³ Another instance, [kü]ni *kıvrıkanmak*, was kindly made known to me by P. Zieme from an unpublished fragment of the Kyoto Ryukoku University (Ot.ry 7377); unfortunately the context is destroyed.

⁷⁴ Cf. Vogel 1965, p. 100.

⁷⁵ This chapter is devoted to *ṛtucaryā*, the right conduct during the seasons. After the enumeration of the six seasons and a general outline of their effect on the *rasa*-s, the single seasons are treated in detail following a schematic plan: influence of the climate on the *doṣa*-s and detailed advice as to which activities, foods, beverages, garments and (sexual) enjoyments are salubrious or noxious. By spring and summer, *Vāgbhaṭa* becomes inspired to produce descriptions

Transliteration

recto (=TT VIII I 19–24)

- 1 [...] *tyā-k* ye mi *škyā ryā-k* | o *tg* u *rā-k* ci *wśā g* uṃ *śo-r* yā *g* la-*g* hku
rū-*g* ā *ślā rmi rli-g* [...]
- 2 [...] *rklyā lyā yā rā śi* i *clā g* u *lā ryu zyā* i *šlyā mi-ś* toṃ *lā ra-g* kyā tmi *śxā*
ryā-k | × [...]
- 3 [...] *k* ā *b^ha-g* ye *rllyā tyā⁷⁶* yā tmi *škya ryā-k* | oyo *kryām sū wi cc^hi-p⁷⁷*
cc^hā-r yo *g* ro-*r* ā *c^hām⁷⁸* × [...]
- 4 [...] *g* | *kyuṃ co g* o⁷⁹ *ntā tu rmā ka-g yrā⁸⁰* ti tā *rkā rmi škyā ryā-k* || || *gri*
śma kā-l [+] *d^hla-×* [...]
- 5 [...] *kyu cim* *kyuṃ co g* i *co mā-k tā oyo d^hkyu ryu sā ra-g* tye ri *lyu-r* |
kyu-z ra tu tā *b^hu lg* ā *nu-r* | × [...]
- 6 [...] tu *rmi-ś* ti *ktā-k yā-g* i *cyu rmi škyā ryā-k* | *syo ki ckyu* i *cyu rmi škyā*
ryā-k | *kām kā nā* [+] []y [...]

verso (=TT VIII I 13–18)

- 1 [...] *śmā-k la-g* tu tu *rkāṃ lā-r* pu *rcā-hkā lā-r śya kyā-r* +⁸¹ *md* e pa to-*l*
mi-r sā kā tā ki kyā yi [...]
- 2 [...]y[] *d^hkyu ryu* | *tyuṃ lyā so g* e-*k* ye *ltā⁸²* to *ki mā-k tā oyo d^hkyu ryu*
tyu⁸³ ŋyu-ṇk *kyuṃ ŋyu-ṇk* *tyu* × [...]
- 3 [...] *ztyā ki oyo kryām tyā ki* | *yū ltā ki yū lā ktā ki* | *sū wlā-r ā g* u *su-z ā*
ra-g | *cc^hi* [+] × *cc^h* [...]
- 4 [...] *śkā* o *g* śā ti ā *lku sū wśu ślā rtā ye-k* u⁸⁴ *styuṃ ki haṃ so da-k* tye
kmyā b^ho lū-r lā-r ā ṇi o [...]

of lovely places and gallant scenes in the *kāvya*-style (str. 21 ff.; 32 ff.). [Perhaps he had (pseudo-) *Kālidāsa's Rtusamhāra* 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 *ṛtusandhi* ‘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: *-rp*, *-rt*. In any case, the *virāma-dot* is lacking.

⁷⁸ Or: *yom*?

⁷⁹ More probably erroneously for <*g*₁*i*> than inaccurately written <*g*₁*i*>.

⁸⁰ Ed.: *yā* (misreading).

⁸¹ Blurred illegible *akṣara*.

⁸² Instead of: *tyā*.

⁸³ Instead of: *tyuṃ*.

⁸⁴ Instead of: *uyu*.

- 5 [...]yu rtyuṃ kyu lyā-ṛ tyu rtyu ṇu-p yi ṇcyu lyu-k mo rwa-nt̄ lā-ṛ a sṇa-p
ywi kli- *k* ⁸⁵ *iti* kli-*k*
- 6 [...] rtā ā ytyā ṇri yā ro ki u tru ṇu-k̄ eya rtyu rmi-ṣ kyā ryā-k̄ | to zlu-g₁ tu
prā-k̄ la-g₁ kyā-k̄ [...]

Transcription, translation, and commentary

recto (= TT VIII I 19–24)

- 1 [...]rāg yemiṣ kārāk. odgurak čivšagun šor yaglag kurug ašlar mırlıg [...]
- 2 [...]rKlālā yaraṣi ičlagular üzä işlämiṣ tonlarıg kädmiṣ [k]ārāk . ×[...]
- 3 [...]K abag yerlä<r>tä yatmiṣ kārāk . ögrän suvı çİp çar yogrot... [...]
- 4 [...]g , kün čogınta turmakag y(i)ratı tarkarmıṣ kārāk || || grišmakal [a]
tla[g ...]
- 5 [...] küčⁱⁿ kün čogı čomakta ödgürü sarıg terilür . küz rıtuta bulganur .
[...]
- 6 [...] turmiṣ tiktak yag içürmiṣ kārāk . söK içgü içürmiṣ kārāk | kan
kana[tmiṣ kārāk ...]

verso (= TT VIII I 13–18)

- 1 [...]šmaklag tuturkanlar burçaklar šākār [ı]mde patol mır sakataki käyi[klār
...]
- 2 [... ö]dgürü , tünlä sogık yeltä tokımakta ödgürü tü<n>nüñ künnüñ
tü[...]
- 3 [...ögü]ztäki ögräntäki , yultakı yulaktakı , suvlar agusuz arıg . čİ[+] ×
č[...]
- 4 [... noṣ suvsu]ška ogšatı alku suvsuślarta yeg üstünki hansodak tegmä
bolurlar anı o[...]
- 5 [...] türtüngülär türtünüp yinčülüg morvandlar as(i)nap y(i)viglig [†]*itiglig*[†]
[...]
- 6 [...] la]rta ay täjri yaroکی<n>⁸⁶ ?utrunu 'k² ärtürmiṣ kārāk . tozlug tupraklag
käG[...]

Translation

(r 1)[...] ... one must eat. || 46 || [One must consume] dry foods, with perceptible sour, salty and oily flavours, [...] furnished with honey [...] (r 2)
[...] ... one must wear serviceable garments made with linings. || 47 ||⁸⁷ [...]

⁸⁵ Now blurred and illegible.

⁸⁶ Emendment after ed.

⁸⁷ *vyakta=amla-lavaṇa-sneham* *saṃśuṣkaṃ kṣaudraval* laghu |

(r 3) [...] one must lie down to sleep at fenced places. Brook-water, ...yoghurt ... [...] (r 4) [...] one must beware₂ of staying in the heat of the sun. || 48 ||⁸⁸

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. || 49 ||⁸⁹ [...]

(r 6) [...] ... one must administer tiktaka-oil which has been [...]; one must administer a purgative beverage, [one must] bleed [... || 50 ||⁹⁰...]

(v 1) [...] ... rice grains, beans, sugar, Phyllanthus emblica , Trichosanthes dioica, honey, game living in the saka [...] (v 2) [...] as a consequence of [...] , as a consequence of that (water) hits (=meets) cold wind by night; || 51 ||⁹¹ [...] of night and day [...] (v 3) [...] The waters being in [rive]rs, brooks, ponds (and) small ponds are free from poison (and) clean ... [...] (v 4) [...] like the [ambrosia bever]age among all beverages the most excellent haṃsodaka by name. This [...] (v 5) [...] rubbing with ointments, putting on pearl necklets, adorned₂ [...] || 52–53 ||⁹²...] (v 6) [...] in [...palace]s

a-pāda-cārī su-rabhiḥ

satataṃ dhūpita=ambaraḥ || 47 ||

(One shall eat food that is) ^aperceptibly provided with sour matter, salt, and oil, ^bcompletely dry, containing honey (and) light. ^cNot going on foot, sweet-smelling, ^d(and) wearing constantly perfumed garments.

⁸⁸ harmya-prṣṭhe vased bāspa-

śīta-śīkara-varjite |

nadī-jala=uda-mantha=ahaḥ-

svapna=āyāsa=ātapāms tyajet || 48 ||

^a 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 ^{-c} in the day-time, ^{-d} exertion, and sunshine one shall eschew.

⁸⁹ varṣā-śīta=ucita=aṅgānām

sahasā = eva = arka-raśmibhiḥ |

taptānām saṃcitam vṛṣṭau

pittaṃ śaradi kupyati || 49 ||

^a With those whose body has become used to the cold of the monsoon, ^b when suddenly ^{-c} afflicted ^{-b} by sunbeams, ^d the bile ^{-c} accumulated in the rainy season ^{-d} becomes irritated in autumn.

⁹⁰ taj-jayāya ghr̥taṃ tiktam

vireko rakta-mokṣaṇam |

tiktam svādu kaṣāyaṃ ca

kṣudhito 'nnaṃ bhajet laghu || 50 ||

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

⁹¹ śāli-mudga-sitā-dhātṛi-

paṭola-madhu-jāṅgalam |

taptaṃ tapta=aṃśu-kiraṇaiḥ

śītaṃ śīta=aṃśu-raśmibhiḥ || 51 ||

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

⁹² samantād apy aho-rātram

agastya=udaya-nir-viṣam |

śuci haṃsa=udakaṃ nāma

nir-malaṃ mala-jij jalam || 52 ||

^a and (this) thoroughly day and night; ^b (water that is) detoxified by the (heliacal) rising of Canopus, ^c pure, called 'goose-water', ^d devoid of dirt, (and) destructive of dirt;

na = abhiṣyandi na vā rūkṣaṃ

pāna=ādiṣv amṛta=upamam |

candana=uśīra-karpūra-

muktā-srag-vasana=ujjvalaḥ || 53 ||

one must spend (the night) exposed (?) to the moonlight.... Dusty₂ ... [... || 54 ||⁹³...]

Commentary

r 1 [...].täK yemiš kārāk: ‘... 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 yaraşı içlagular üzä iślāmiš tonlarıg kādmiš kārāk: Anne-marie von Gabain considered içlāmiš ‘lined’ instead of iślāmiš ‘made’ of the ms, but at the same time retained unacceptably non-palatal içlagu ‘a line (of a garment)’. Palatal vocalism of the word family seems to be preferable in view of the etymological material.⁹⁴ Nevertheless, we did not decide for içlāgü. For the spelling with <g₁> 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 yaraşı 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 yatmiš kārāk: 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-

^a (and that is) neither causative of effusions nor rough, b (but) **nectar-like among the spirituous liquors etc.**; ^d (and)-beautiful(ly perfumed) ^c with Santalum album, Andropogon muricatus, Cinnamomum camphora, ^d (and **adorned with**) **pearls, garlands** (and fine) **clothes**—.

⁹³ saudheṣu saudha-dhavalāṃ candrikāṃ rajanī-mukhe |
tuṣāra-kṣāra-sauhitya- dadhi-taila-vasā=ātapān || 54 ||

^a to the palace-white ^b **moonlight** ^a on palace (roof garden)s ^b at **nightfall**. ^c Dew, alkali, surfeit, ^d curds, sesame-oil, lard, sunshine,

tikṣṇa-madya-divā-svapna- puro-vātān parityajet |
śīte varṣāsu ca=ādyāṃs trīn vasante ntyān rasān bhajet || 55 ||

^a pungent liquor, sleep in the day-time, ^b (and) easterly cold wind one shall eschew. ^c In the cold and the rainy seasons ^d one shall turn to ^c the first three, ^d in the spring to the last (three) flavours.

⁹⁴ EtymDic 27 a.

mented it by ‘places’. It looks as if *abag*⁹⁵ (*abig*) 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 proposal⁹⁷ to restore [agla]k ‘uninhabited, remote, lonely’ before *abag* is untenable because a word with palatal vocalism is required.

ögrän suvi: Translates Skt. *nadī-jala-* ‘river-water’. Clauson⁹⁸ remarks that *ögrän* is ‘syn(onymous) 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 *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.

čip čar yogrot: We know for sure that this must be (a part of) the rendering of *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.

r 4 kün čoginta turmakag y(ı)ratı tarkarmış kārāk: Verbose rendering of *ātapāms 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*.

grīšmakal [a]tla[g ...]: In all probability, to be completed into ‘the [section on] the so-called *grīšmakāla*[-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.

r 5 küčin: ‘by strength, force’ renders ambiguous Skt. *sahasā*¹⁰² ‘forcibly, vehemently’; both modern as well as Tibetan translators favoured its second meaning ‘suddenly’.

⁹⁵ The same vocalisation in BuddhKat 20 (p. 308) <’a ’bāg yuld tus sin> *abag yultuzin*.

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 turmiš tiktak yag içürmiš kārāk: The particular therapeutic methods appear transformed in discrete sentences so that the appropriate verb could be used in each case, here içürmiš kārāk ‘one must give to drink’. Skt. ghṛtaṃ 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. ghṛta-, is added. The further qualification of which turmiš has been preserved cannot be ascertained, as there is no counterpart in Skt.

söK içgü: 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 dhātṛi ‘Phyllanthus emblica, emblic myrobalan’, elsewhere in Uig. attested as ıııdı (> Mongol. imid/ti).¹⁰⁸

sakatakı käyi[k]: Annemarie von Gabain left the expression uninterpreted. Skt. jāṅgala- ‘(game) being in the jāṅgala-, 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 jāṅgala-. 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 Sonnenglanzes 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’.

¹⁰⁵ Zieme in CAJ 14, 1970, p. 231; hendiadys with synonymous ämgät-is quoted in BT VIII, commentary on ll. 154–5 (p. 105).

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’¹⁰⁹ 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 l]et eat broth¹¹⁰ (made) of meat of game living in the *kürtüş*’, the Skt. original, SiSkt 22, 14, has *jāṅgala-ja-* ‘(game) living on dry land, jungle’.

v 2 [... *ödğürü tünlä ... ödğürü*: The parallelism ... *ödğürü ... ödğürü* 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. *śītāṃśu-* ‘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 *arig* 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 ogšatu*: The mutilated rendering of *amṛtopama-* ‘ambrosia-like, nectar-like’ can be restored easily. The Sogdian loan-word *noš*¹¹¹ is accompanied by *suvsüş* ‘beverage’,¹¹² *raşıyan* ‘elixir’,¹¹³ or *tatig*,¹¹⁴ which was taken by the editors in the sense of ‘taste’. Tekin, however, clearly felt uncomfortable about translating *noš tatagin saçar*¹¹⁵ 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. *nōšin* ‘sweet, pleasant’, CompPED 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 suvsuš* 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), MaitUigh I–V 1414.

¹¹³ << Skt. *rasāyana-* ‘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,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 suvsuŝlarta yeg üstünki: *yeg üstünki* was added in order to give a semantic and syntactic reference point to *alku suvsuŝlarta* which in itself reproduces the sense of Skt. *pānādiṣu* ‘among the liquors etc.’ without imitating the expression. In a note, Annemarie von Gabain explained the spelling of our ms, *suvsuŝ*, instead of *suvsuŝ*¹¹⁷ by ‘Fernassimilation’ (assimilation at a distance).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 (-*ujjvalaḥ*), 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.

yinčülüg morvandlar as(i)nap: Again a part of the compound (-*muktā-srag-... -ujjvalaḥ*) appears in sentence form. The unusual *asnap* was interpreted by Annemarie von Gabain¹¹⁹ as converb of *asın-* ‘anlegen’¹²⁰ (to put on) or ‘sich anhängen’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,¹²² wrongly, as was argued by Erdal who recommended emendation into *as(i)nıp*.¹²³ However, the second ‘a’ should perhaps not be changed.¹²⁴

¹¹⁶ Maue 1996, 24, no. 2, with note.

¹¹⁷ Cf. EtymDic 792 b, OTWF 266.

¹¹⁸ TT VIII 60 ad l. 16.

¹¹⁹ TT VIII 58. 86.

¹²⁰ TT VIII 58.

¹²¹ TT VIII 86.

¹²² UigWb 234 b.

¹²³ OTWF 589 (‘the diacritic for i was inadvertently omitted’).

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/ä* of certain formatives, is typical principally for the *ñ*-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: *yırlag*), before guttural (one exc.: *asnap*) which is mostly *g* (one exc.: *suvsalak*), but also unetymologically instead of *ı* (*abag*, *akag*). We see that *asnap*

Annemarie von Gabain translated the nominal group *yinčülüg morvand* by ‘Perlen-Ketten (?)’ (pearl necklets).¹²⁵ This is seemingly confirmed by the then unknown Skt. original *muktā-sraj-* which was understood by the Uighur translator as a *tatpuruṣa*-compound ‘garland(s) (consisting) of pearls’, as such synonymous with *muktāhāra-* ‘a string of pearls’. Though the meaning ‘Perlenschnur’ (string of pearls, pearl necklace),¹²⁶ ‘a chaplet of pearls’¹²⁷ 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.¹²⁸

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 *aḥsara(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*,¹²⁹ (2) *etig* is not met with as partner of *yivig*¹³⁰ in dyadic expressions.¹³¹ However, a very common binomial is *yivig tizig*.¹³² So it is most likely that *itig* should be changed to *tizig*. For some of its occurrences we have Skt. equivalents: *parīṣkāra*-¹³³ ‘decoration, adornment’,¹³⁴ *ābharaṇa*-¹³⁵ ‘ornament, decoration (as jewels etc.)’.¹³⁶ 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.

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 con.), 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 *ying*₁ *luo*₄ ‘brooches, necklaces etc.’ (Giles no. 13323) ‘Perlenschmuck’ (Nobel), *SuvTib* III 316, 7 *rgyan* (‘) *phreñ* ‘(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 noadequate rendering of the Chinese expression which means ‘necklace’. But it can be shown by *jing*₃ *zhu*₁ ‘(lit.) neck pearl(s), necklace’, which belongs to the same enumeration as *ying*₁ *luo*₄, that the latter must cover a wider semantic range of which ‘necklace’ is only one facet.

¹³⁶ MW 146 a.

vasana=ujjala- ‘beautiful by garments’ which seems to have been paraphrased in Uighur by ‘[putting on] adorned₂ [clothes]’ or the like.

v 6 ay täñri yarokı<n> ’utrunu ’k’ ärtürmiš kārāk: As was seen by A. v. Gabain,¹³⁷ ärtür- ‘to let pass’ is elliptic for ‘to let pass, spend one’s time’. <u tru ñu-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 tupraklag: Part of the rendering of Skt. rajanī-mukhe ‘in the face (=beginning) of the dark one (=night), in the evening, nightfall’. The Uighur interpreted correctly rajanī- ‘(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 <ñc> 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*recto¹⁴¹

- 1 ti ziṃ yo k̄ā ru [...]
- 2 uyu ckyuṃ vā sti k̄i lmī [...]
- 3 o-k̄ a nu va zaṃ k̄i lm [...]
- 4 yū yīmya yā ṛi¹⁴² [+²] []m[] kyuo¹⁴³ zyā [...]
- 5 x̄tā | k̄ā r̄a ntā mā r̄a-m | o ruṃ [...]
- 6 [+ + + + +] × xo-x [...]

verso

- 1 [+ + + + +] []yu []× [...]
- 2 tyā klyā-r̄ nā cyā i klyā r[]ā [...]
- 3 -g_i oyo ri d^htyā [+] k̄āṃ b^h[] lg_i ā [...]
- 4 pyo lyu ktyu kyā [...]
- 5 b^hā rcā tā ā × [...]
- 6 styuṃ pyo lyu kxā []i [...]

Transcription

recto

- 1 tizin yokaru [...]
- 2 üč kün wasti kılmı[š kārāk...]
- 3 ok anuwazan kılm[ıš kārāk...]
- 4 yu yimä yarı... [...]
- 5 ta . karınta marım orun[larta...]
- 6 [...] ... [...]

verso

- 1 [...] ... ü ... [...]
- 2 tãGlär nãčã iglär...[... iglãri]
- 3 g örittã[či] kan b[u]lga[n- ...]
- 4 bölük tükã[di ...]
- 5 barčata ... [... ü]
- 6 stün bölük[t]ä[k]i [...]

¹⁴¹ In margine the mirror image of the numeral 140, the no. of the preceding folio.

¹⁴² Or: g_i.

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 [...] || 81 ||¹⁴⁴ [...] (r2) one [must] apply a clyster three days || 82 ||¹⁴⁵ [...] (r3) just [...] an oily enema [must] be appl[ie]d ... || 83 ||¹⁴⁶ [...] (r4) and [...]ing with ... [...] || 84 ||¹⁴⁷] (r5) in [...], in the bowels, [at] the marma-spot[s ... || 85 ||¹⁴⁸]

(v2) the [...]s how many diseases [...] (v3) the blood causing [disease]s [gets?] irritated [...] || 87 ||¹⁴⁹ (v4) the chapter [on therapy with clysters is] finish[ed ...] (v5) in all ... [...] (v6) being in the [u]pper part (of the body) [...] || 1 ||¹⁵⁰

¹⁴⁴ uttānāyāḥ śayānāyāḥ

ūrdhva-jānvās tri-caturān

samyak saṃkocya sakthini |

aho-rātreṇa yojayet || 81 ||

^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 ^e three or four (clysters) ^f within a day and a night.

¹⁴⁵ vastīms tri-rātram evaṃ ca

try-aham eva ca viśramya

sneha-mātrāṃ vivardhayan |

prañidadhyaṭ punas try-aham || 82 ||

^a And thus ^d one **shall administer** ^a **clysters** three nights (=days) ^b increasing the quantity of oil ^d and again **three days** ^c just after a pause of three nights (=days).

¹⁴⁶ pakṣād vireko vamite

sadyo nirūḍhaś ca=**anvāsyaḥ**

tataḥ pakṣān nirūhaṇam |

sapta-rātrād virecitaḥ || 83 ||

^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.

¹⁴⁷ yathā kusumbha=ādi-yutāt

tathā dravī-kṛtād dehād

toyād rāgaṃ haret paṭaḥ |

vastir nirharate malān || 84 ||

^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.

¹⁴⁸ śākhā-gatāḥ koṣṭha-gatāś ca rogā

ye santi teṣāṃ na tu kaś-cid anyo

marma=ūrdhva-sarva=avayava=aṅga-jāś ca |

vāyoḥ paraṃ janmani hetur asti || 85 ||

^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.

¹⁴⁹ The almost completely damaged lines r 6–v 1 and perhaps a part of v 2 must have contained strophe 86.

viṭ-śleṣma-pitta=ādi-mala=uccayānāṃ

tasya=ati-vṛddhasya śamāya na=anyad

vikṣepa-saṃhāra-karaḥ sa yasmāt |

vaster vinā bheṣajam asti kiñ-cit || 86 ||

^b Because it (the wind) causes scattering and gathering ^a 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.

tasmāc cikitsā=ardha iti pradiṣṭaḥ

tathā nija=āgantuvikāra-kāri-

kṛtsnā cikitsā=api ca vastir ekaiḥ |

rakta=oṣadha-tvena sirā-vyadho 'pi || 87 ||

^a 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.

¹⁵⁰ ūrdhva-jatru-vikāreṣu

nāsā hi śiraso dvāraṃ

viśeṣān nasyam iṣyate |

tena tad vyāpya hanti tān || 1 ||

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 üç kün wasti kılını[ş kārāk]: Rendering of 82 d, the object is repeated from pāda a. The loan-word *wasti* (Skt. *vasti-*) is attested here for the first time. It is the general expression for clysters, which are divided into two sub-categories, 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 yimä yarı ... 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 *barmış* (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 *doşa-s*, s. above 2 r 5 *bulganur*, Skt. *kupyati* ‘gets irritated’, below 4 r 6 *bulganıp*, Skt. *kupita-* ‘being irritated’, Hk II 3, 15–16 *alku datular bulganur*

^a In case of diseases **above the collar-bone** ^b *errhine* is particularly recommended. ^c For the nose is the door of the head. ^d Having entered it (the head) through it (the nose) it (the medicine) destroys them (the diseases).

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[t]ä[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=aṅga- ‘the upper part of the body’¹⁵³ 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 akṣ.] **myä k**¹⁵⁵ kyā lī-ṛ || ti-ḷ tyu pi | b^ho g_izi | oyo pkyā si | tā mg_iā
ki sū-w oyo-ḷ oyo d_iyu-ṣ ā ltā ci tā ma rlā-ṛ ku ri-p sū wsā la
- 2 [ca. 15 akṣ.] -k pū-k b^hya lkyu lyā ri mo ntā-g_i b^ho lo-ṛ ā g_izi ku ri-ṛ sū-w i
ci-p kām mā-z ā śa- g_i ā klā-ṛ | uyu nī ki si lū-ṛ | b^ho g_izi

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

¹⁵⁴ Our fragment has preserved exactly the passage on tṛṣṇā 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) saṃnipāta ‘combination (of all 3 doṣa-s)’; (5) rasakṣaya ‘loss of chyle’; (6) upasarga ‘(liter.:) attack, esp. additional trouble which supervenes on another disease’.
- (II) str. 46d-49: The general symptomatology of tṛṣṇā is treated.
- (III) str. 50-54b and 57-57 1/2 : The different forms of tṛṣṇā are systematically described according to the 6 causes (wind 50-51a; bile 51b-d; phlegm 52-54a; all doṣa-s 54b; rasakṣaya 57a-b; upasarga 57c-57 1/2).
- (IV) str. 54c-56: Some special forms of tṛṣṇā 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.

- 3 [ca. 14 akş.] *ā* [⊙] g₁zi ntīm tā šhā rū uyu ntyu rūyu¹⁵⁶-r̄ ko hśā-r̄ | sā we klā-r̄ kyo nli ā d₁ā-r̄ sū wsā lā-k̄ i si rkyām myā-k̄ u g₁ri ntā ki |
- 4 [ca. 14 akş.] [⊙] sū wsā la-k̄ b^ho lsā-r̄ ko hśā-k̄ pū rke b^ho lo-r̄ tu lū nī sā ĩcā-r̄ b^hā śī ti ttryā-r̄ yi-d₁ tu ymā-z ā g₁zi nā
- 5 [ca. 15 akş.] x-r̄¹⁵⁷ le śpi | ku lkā ki yyu-z u su-z kyu csyu-z b^ho lo-r̄ | so g₁e-k̄ su-w i csyā-r̄ sū wsā lā ki ā si lū-r̄ || sā rā g₁yu zyā ki oyo
- 6 [ca. 8 akş.] ci-g₁ tā tti-r̄ kyo zi ki zki-l̄ b^ho lū-r̄ u zā tti ku ri mā-k̄ i si rkyām myā-k̄ pū śmā-k̄ lā-k̄¹⁵⁸ b^ho lo-r̄ || ye-l̄ pū lg₁ā nī-p li śpi-k̄ su-w oyo-l̄ oyo

verso (~ TT VIII I 7-12)

- 1 [ca. 8 akş.] ā ka-g₁ yo llā rd₁ā so lā-p̄ ko d₁o-r̄ oyo tryo-k̄ o-l̄ le-šp̄ cā nti-k̄ ti t^hi-k̄ tya-k̄ ku ri yyu-r̄ b^ho g₁zi ntā ki¹⁵⁹ ltī-k̄ o lo rū rtya-k̄ b^ho lu-p̄ u
- 2 [ca. 15 akş.] -r̄ k̄ā rñi uyu rūyu¹⁶⁰ lyu-r̄ b^hā śi tya kzi nū-r̄ u d₁i klā-r̄ ku ssā-r̄ ā śa g₁yā rsi-r̄ eya rmyā kyu i ki ke-c b^hi śyā-r̄ b^ho li-šp̄ uyu zyā
- 3 [ca. 14 akş.] zhyu [⊙] -k sū wsā lā-k̄ ā lko uyu cdo-š̄ b^hya lkyu lyā ri tyu kyā-l̄ kyo zyo nū-r̄ || k^hi d₁im̄ oyo rmi-š̄ sū wsā lā-k̄ ā
- 4 [ca. 14 akş.] [⊙] ztim̄ b^ho lo-r̄ || ī si-k̄ ku yā škā eya mkyā nmi-š̄ k̄si kyu cyā-k̄ pū zlu-g₁ ye nla-g₁ i ckyu ku ncu ylā rb^hi rlyā
- 5 [ca. 15 akş.] zyu-p̄ sā rā-g₁ tyo zlyu-k̄ sū wsā lā-k̄ kya lī-r̄ || b^ho rkā b^hya knī kyā to ki tmi-š̄ k̄si ā śo tti kyu csyu zkyā yā hci rtsā-r̄ yā g₁la
- 6 [ca. 15 akş.] g₁la-g₁ ā g₁a-r̄ ci wśā g₁um̄ so-r̄ ā stīm̄ le-šp̄ tyo zlyu-k̄ sū wsā lā-k̄ oyo ryā-r̄ b^ho sū wsā lā-k̄ lā-r̄ ā lko ra sa k̄šai ti kli

Transcription

recto

- 1 [...]**māk** kälir . til tübi , bogzı , öpkäsi , tamgakı (,) suv öl ödüš altaçı tamarlar kurıp suvsala
- 2 [k ...]k [†]buk[†] bälgüläri montag bolor (:) agzı kurır (;) suv içip kanmaz (;) aşag aklar ; üni kısılır ; bogzı

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: -p̄.

¹⁵⁸ Instead of: -g₁.

¹⁵⁹ Instead of: ki.

¹⁶⁰ See above r 3 with fn.

- 3 [...] *agzintın taşgaru üntürür* (;) *kogşar* (;) *savıklar* (;) *könli azar* (;) *suvsalık isirkänmäk ugrıntakı* ,
 4 [...] *suvsalak bolsar* (,) *kogşak burkı bolor* (;) *tuluñı sančar* (;) *başı titrär* (;) *yıd tuymaz* (;) *agzıñ*
 5 [...] ... *t/p leşpi* ; *kulkakı yüz* (,) *usuz, küčsüz bolor* . *sogık suv içsär* (,) *suvsalık asılır* . *sarıg üzäki ö-*
 6 [*gsüz bolur*; *agzı a*] *çig tatır* (;) *közi kızgıl bolur* (;) *uzatı kurımaq isirkänmäk buşmaklıg bolor* . *yel bulganıp lişpig suv öl ö-*

verso

- 1 [*düş ...*] *akag yollarta solap kodor* (.) *ötrök ol leşp čanDık titig täg kırıyur* (.) *bogzınta kılık olorur täg bolup u-*
 2 [*diyur*; *agzı tatıglıg tatı*]r (;) *karnı ürülür* (;) *başı tägzinür* (;) *udıklar* (;) *kusar* (;) *aşag yarsır* (;) *ärmäğü igi<n> keč bişär* (.) *bo lişp üzä-*
 3 [*ki ...tö*] *zlüg suvsalık alko üç doş bälgüläri tükäl köznür* . *kidin örmış suvsalık a-*
 4 [...] *ztIn bolor* . *isig kuyaşka ämgänmiş k(i)şi küčäg buzlug yırılag içgü kunčuylar birlä*
 5 [...] *züp sarıg tözlüg suvsalık kälir* . *borka bägnikä tokıtmış k(i)şi aş otı küčsüzkä yakčırtsar yagla-*
 6 [*g ... ya*] *glag agar čivşagun şor aştın leşp tözlüg suvsalık örär* (.) *bo suvsalıklar alko rasakşay tiKli-*

Translation

- r 1** [...] ...comes. When the root of his (the patient's) tongue, his throat, his lungs, his palate (and) the water (and) moisture₂-transporting vessels || 47 ||¹⁶¹ become dry, thirst-

¹⁶¹ vātāt pittāt kaphāt tṛṣṇā samnipātād rasa-kṣayāt || 45 ||

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

ṣaṣṭhī syād upasargāc ca vāta-pitte tu kāraṇam |
sarvāsu tat-prakopo hi saumya-dhātu-praśoṣaṇāt || 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=utkāpa- tāpa-tṛḍ-dāha-moha-kṛt |
jihvāmūla-gala-kloma- tālu-toya-vahāḥ sirāḥ || 47 ||

^b it gives rise to ^a (afflictions of) the whole body, vertigo, tremor, ^b pain, morbid thirst, (internal) heat, and bewilderment. ^c After the root of the tongue, the throat, the lungs, ^d the palate, and the water-transporting vessels

- r 2** [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;¹⁶² || 48 ||¹⁶³ his throat
- r 3** [, his lips, his tongue become rough; his tongue] he protrudes from his mouth; he becomes limp; he talks incoherently; he loses his senses; thirst-disease [...] diseases] which are based on heat
- r 4** [...|| 49 ||¹⁶⁴] If thirst-disease occurs [from the wind], (the patient) becomes limp (and) shrunk; his temple(s) are stabbing; his head shakes; he does not perceive smell(s); in his mouth
- r 5** [tastelessness occurs; ...] ... his bile; his ear(s) (become) deaf; he becomes sleepless (and) strengthless. || 50 ||¹⁶⁵ When he drinks cold water, his thirst increases. Fa[inting] due to bile
- r 6** [occurs; his mouth] tastes [b]itter; his eye(s) become reddish; he becomes afflicted by continuous desiccation, burning heat (and) irritation (or: shortness of breath). || 51 ||¹⁶⁶ The wind, being disordered, (v1) blocks (r6) the bile (v1) in the fluid-ways [which transport] (r6) the water and moisture₂

¹⁶² Lit.: 'squeezed'.

¹⁶³ samśoṣya tṛṣṇā jāyante

mukha-śoṣo jala=atrptir

^a have dried up thirst-diseases occur. ^b Their common symptom(s) are: ^c dryness of the mouth, insatiable desire for water, ^d rejection of food, loss of voice,

¹⁶⁴ kaṇṭha=oṣṭha-jihvā-kārkaśyam

pralāpaś citta-vibhramśas

^a roughness of the throat, lips, and tongue, ^b protrusion of the tongue, languor, ^c incoherent speech, mental perturbation, ^d and equally diseases which are taught as 'thirst-seizing'.

¹⁶⁵ mārutāt kṣamatā dainyam

gandha=ajñāna=āśya-vairasya-

^a From (thirst-disease caused by) wind (occur) emaciation, depression, ^b pricking pain in the temples, dizziness in the head, ^c non-perception of smell(s), loss of taste in the mouth, ^d loss of hearing, sleep, and strength.

¹⁶⁶ śīta=ambu-pānād vṛddhiś ca

rakta=ikṣaṇatvaṃ pratatam

tāsām sāmānya-lakṣaṇam |

anna-dveṣaḥ svara-kṣayaḥ || 48 ||

jihvā-niṣkramaṇam klamaḥ |

trṇ-graha=uktās tathā=āmayāḥ || 49 ||

śaṅkha-todaḥ śīro-bhramah |

śruti-nidrā-bala-kṣayāḥ || 50 ||

pittān murchā = āśya-tiktatā |

śoṣo dāho 'tidhūmakah || 51 ||

^a And there is an increase (of the symptoms) from drinking cold water. ^b From (thirst-disease caused by) bile (occurs) fainting, bitter taste in the mouth, ^c continuous reddening of the eyes, ^d desiccation, (internal) heat, and exceeding mist (before the eyes).

- v 1 [...]and deposits (it there). Then that phlegm becomes dry like mud₂. || 52 ||¹⁶⁷ Feeling, as if beards of grain were in his mouth, he
- v 2 [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; || 53 ||¹⁶⁸ <by> laziness-disease (food) becomes digested late. This (is) the phlegm-caused
- v 3 [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)
- v 4 [...] is from [...]. || 54 ||¹⁶⁹ [When] a man, who suffers from the heat of the sun's rays [takes] strongly ice- (and) snow-cooled drinks with noble women
- v 5 [...] ... the thirst-disease caused by bile occurs. || 55 ||¹⁷⁰ When a man, who is affected by wine (and) beer, is stricken(?) by weakness of digestion, oily
- v 6 [...] from [oi]ly, heavy, sour (and) salty food arises thirst-disease, whose root is phlegm || 56 ||¹⁷¹ These thirst-diseases [show] all [symptoms of the] rasakṣaya- ...

¹⁶⁷ kapho ruṇaddhi kupitas

srotāḥsu sa kaphas tena

toya-vāhiṣu mārutam |

pañkavat = śoṣyate tataḥ || 52 ||

^a Phlegm when disturbed obstructs ^b the wind in the water-transporting ^c vessels. By this (the wind) the phlegm ^d becomes dry then like mud.

¹⁶⁸ śūkair iva = ācitāḥ kaṇṭho

ādhmānaṃ śirasas jadyam

nidrā madhura-vakratā |

staimitya-cchardya-rocakāḥ || 53 ||

^a The throat (is) as if covered by awns of grain, ^b sleep, sweet taste in the mouth, ^c intumescence, insensibility of the head, ^d rigidity, vomiting, disgust.

¹⁶⁹ ālasyam avipākāś ca

āma=udbhavā ca bhaktasya

sarvaiḥ syāt sarva-lakṣaṇā |

saṃrodhād vāta-pitta-jā || 54 ||

^a sloth and indigestion (occur). ^b (Thirst-disease which is caused) by all (doṣa-s) shows all symptoms. ^d And (thirst-disease) which is caused by wind and bile ^c comes from indigested (food) ^d because of its complete obstruction.

¹⁷⁰ uṣṇa-klāntasya sahasā

uṣmā ruddho gataḥ koṣṭham

śīta=ambho bhajatas tṛṣam |

yāḥ kuryāt pitta-jā = eva sā || 55 ||

^b Thirst-disease ^d which ^c obstructed heat which is gone into the stomach ^d may cause ^a to one who is exhausted by heat and suddenly ^b drinks cold water, ^d just this is caused by bile.

¹⁷¹ yā ca pāna=atipāna=utthā

snigdha-gurv-āmla-lavaṇa-

tikṣṇa=agneḥ sneha-jā ca yā |

bhojanena kapha=udbhavā || 56 ||

^a and also (that) which comes from excessive drinking of (alcoholic) beverages ^b and which originates from oily substances in one whose (digestive) fire is violent. ^c By oily, heavy, sour, and salty ^d food (thirst-disease occurs) which comes from phlegm.

Commentary

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

suv öl ödüş 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.¹⁷² To show that Skt. toya- ‘water’ stands for the body fluids, the Uighur adds to the literal translation of toya- the expression öl ödüş. Annemarie von Gabain’s interpretation as hendiadys ‘Feuchtes’ (moisture) is beyond doubt, cf. BT IX, 1 198 v 15- 16 (p. 248) ät’özlärinā öl ödüş yukulur ‘moisture, sticks to their body’.¹⁷³

r 2 †buk† bālgüläri: Uig. bālgü ‘sign, mark’ well known as equivalent of lakṣaṇa- from contexts which treat the signs of a mahāpuruṣa, 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 kurır 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 taşgaru üntürür: For reasons of distinctness, agzıntın taşgaru ‘out of his mouth’ was added.

savıklar: Annemarie von Gabain’s translation of the verb savıkla- was corrected by Clauson to ‘to talk incoherently’¹⁷⁴ which was corroborated by

trṣṇā rasa-kṣaya=uktena

śoṣa-meha(v.l.: moha)-

yā trṣṇā jāyate tivrā

lakṣaṇena kṣaya=ātmikā |

dirgha-roga=upasargataḥ || 57 ||

sā = upasarga=ātmikā smṛtā || 57 ½ ||

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

¹⁷² Cf. Jolly, pp. 43 f.

¹⁷³ Clauson’s reasoning for ötüš ‘passage’ and the etymological connection with öt- ‘to pass’ are outdated. Ödüş is also part of a cliché MaitrUigH I-V 821 f. ödüş özlüg tirig tınlıg yalḥok oglanı and in reverse order BT IX, 1 33 r 10 f. (p. 102); 39 v 4 f. (p. 114) tirig tınl(a)g ödüş özlüg tınl(a)glar ‘living beings with living breath and moist spirit’, the interpretation of the latter is still debated.

¹⁷⁴ EtymDic 787 a, where modern Turkish sayıklamak ‘to talk incoherently’ (cf. the explanation of *Türkçe sözlük*, Ankara 1988, p. 1268 a... anlamsız, tutarsız sözler söylemek ‘to speak foolishly

the Skt. parallel vi-pra-lap in Maue 1996, 3, no. 64, and here again by pra-lap- (pralāpa-).

köŋli azar: The ms has <ā d₁ā-r>, 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. yüräği attı whereby the case is not settled for the following reasons. (1) It is extremely doubtful whether köŋül can be used in a physical sense. Certainly this is not the case in the extant Uig. medical texts. Wherever the organ is meant, yüräk is used, never köŋül.¹⁷⁷ (2) The grapheme <d₁> stands for primary /d/ whereas at- has /t/. Secondary sound shift VtV > _d_ can be excluded because of r 6 <ta tti-r> /tatır/ etc. where the marked spelling <tt> for /t/ shows that intervocalic /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 a:zar’ 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 ‘to go astray, to lose one’s way’. Possibly he considered ‘his mind goes astray’ = ‘he loses his senses’, comparable to Čag. az- ‘بی خود 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 ugrıntakı: ugrıntakı ‘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 sa:vık fr(om) which it is a Den(ominal) V(erb)’. (EtymDic 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 EtymDic 787 a s.v. savıkla-.

¹⁷⁹ EtymDic 279 a.

¹⁸⁰ UigWb 319 a quotes from HtPek 99 a 6, transl. o.c. 152 a.

¹⁸¹ Given that <d₁> 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.

¹⁸³ S. P. Zieme in OLZ 73, 1978, 329.

Annemarie von Gabain¹⁸⁴ proposed ‘Hitzpickel’ (heat-blister, heat spot), a meaning which obviously goes back to al-Kāšgarī.¹⁸⁵ 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’.¹⁸⁶ ‘To become heated’ is the meaning which is appropriate in all instances.¹⁸⁷ 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.

başı 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-kṣaya-* ‘loss of hearing’. The verb *bolor* comes later. The lexeme *yüz* (3) ‘deaf’ is attested together with *agın* ‘dumb’.¹⁸⁸

ö[gsüz]: The restoration of *ögsüz* ‘(adj.) unconscious; (subst.) fainting’ is certain because of Skt. *mürchā-* ‘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. *satatam* (adv.) ‘continuously’, which perhaps refers to all diseases of *pādas* c and d. In the Uighur translation, however, red-eyedness is excluded. For *isirkänmək*, see above commentary on r 3. *bušmak* either ‘irritation’ or, if *bušmak* stands elliptically for *tın bušmak* as Erdal supposes,¹⁸⁹ ‘shortness of breath’ is not compatible with Skt. *atidhūmaka-* ‘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 ö[düş ...]: 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 leş çanDık titig tæg: Skt. *pañkavat* ‘like mud’ is rendered by *čanDık titig tæg*. Uig. ‘mud’ will be treated in Maue 200_a.

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

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

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

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

ärmägü igi<n> keč bişär: It is certain that *ärmägü* ‘lazy, laziness’ is related to Skt. *ālasya* ‘laziness’ and *bişär*¹⁹⁵ ‘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 *bişär* should be ellipsis or mistaken for *aş bişär* ‘food becomes digested’. Then, on the assumption that a *virāma-dot* is lacking,

¹⁹⁰ Cf. UigWb 79 b; OTWF 179.

¹⁹¹ The same is true of *akıg* as equivalent of Skt. *ā-srava-* ‘(evil) in-fluence’.

¹⁹² Cf. EtymDic 825 a.

¹⁹³ Cf. EtymDic 619 a.

¹⁹⁴ Quotation (in our transcription) and translation from EtymDic 488 b.

¹⁹⁵ Palatal variant of *biş-* occurring also elsewhere in the Turcia, cf. EtymDic 376 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 örmış suvsalık: Translation of Skt. āma=udbhavā (scil. tṛṣṇā). 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[g] ‘raw’.¹⁹⁶

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 yıñlag or else of the lost verb. Seemingly, the Uighur did not consider the meaning ‘suddenly’.¹⁹⁷

yıñlag: The meaning of yıñ is unknown. If we suppose that buz and yıñ form a hendiadys and belong to the same semantic field, Chin. ying₁ (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 tīkṣṇāgni- ‘violent digestion’ belongs. The Uighur combined it with alcoholism, but translated erroneously tīkṣṇāgni- by its opposite. Maybe he had analysed <tthā tī kṣṇā> as °tthā = atīkṣṇā°. It is by violent digestion, however, that bile diseases occur.¹⁹⁸

¹⁹⁶ The earlier restoring of čig = Skt. āma- ‘raw, uncooked (=undigested)’ is falsified by inconsistent palaeographical details, which were overlooked at that time, viz. the lack of both the virāma-dot above the allegedly lost guttural and the connecting line between <ci> and the guttural. Both should have been preserved at least in traces.

¹⁹⁷ See above r 5 with commentary.

¹⁹⁸ Cf. Jolly, p. 77.

A. v. Gabain translates *tokitmiš* 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 *tokit-* as caus. of *toki-* ‘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 *yakčirt-* 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 **yığčirt**’, derived from *yig-* ‘to collect’. Clauson’s reasoning gets some support from the Chinese original²⁰¹ with the complex verb 增益 *zeng₁ yi₄* ‘to increase₂’, 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:

anı [ü]čün ašnuča [sa]g²⁰³ sūt kudup ät’öz[in]²⁰⁴ yakčirtmiš k(ä)rgäk. anta [ken] kantik²⁰⁵ tokısar 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. *ghaṇṭikā*; 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 [潤澤, DM] his skin, and

¹⁹⁹ EtymDic 899 a.

²⁰⁰ SuvUig 615, 7-9 *ulug y(a)rlıkančuči köñül turgurup köñülin kögüzin yakčirtıp* 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: ät’öz[üg].

²⁰⁵ Why not *gantik* or *gantik*? Cf. Gharib no. 4777.

²⁰⁶ Read: ghee (and).

²⁰⁷ Erdal seems to derive *yakčirt-* 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-čir-* ‘to pour down, rain smoothly’.²¹⁰ This would mean that there are two different verbs, *yagčirt-* and *yakčirt-*. 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 [...]× *ñi uyum*
- 6 [...]×-*ṣ* *ku kśi*

Side B

- 1 [...] *y*[-*ṛ*] *oyo*
- 2 [...] *-k la-g₁*
- 3 [...] *-ṣ*

Transcription

Side A

- 4 [...] *ktä*
- 5 [...]... *nI ün*
- 6 [...]... *š kukši*²¹¹

Side B

- 1 [...]... *r ö-*
- 2 [...] *klīg*
- 3 [...] *š*

5 B U 6821

²⁰⁸ Quoted from Li, Yung-his 2005, *The life of Hsüan-tsang by his personal disciples Hui-li and Yen-ts'ung*, New Delhi: Akshaya Prakashan, p. 196.

²⁰⁹ S. EtymDic 896 a.

²¹⁰ S. ÖTWF 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. *kukṣi-* ‘belly, womb’.

Transliteration

Side A

- a [...] kyo zi | g₁au mū [t[...]
 b [...] | b^ho g₁u ztā qā [...]

Side B

- a [...] g₁[]-q co-g₁ sū-[...]
 b [...]y[] nyo ki qo g₁[ā]-[...]

Transcription

Side A

- a [...] közi²¹² | gawmu[š]t[i²¹³ ...]
 b [...] | boguzta²¹⁴ ka[...]

Side B

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

III Glossaries²¹⁷

- (a) *Uighur*²¹⁸—*English*—*Sanskrit*²¹⁹

abag	fenced: 2 r 3.
ač	hungry: 1C r 4; Skt. bhuktavant-... na having eaten ... not.
ačig	bitter: 4 r 6 [a]čig; 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: agzı 4 r 2; Skt. mukha-. agzıntın 4 r 3. agzınja 4 r 4; Skt. āsya-.
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: altaçı 4 r 1.
alko	all: 4 v 3; Skt. sarva. 4 v 6. Var.: alku.
alku	all: 2 v 4. Var.: alko.
ämğan-	to suffer pain: ämğanmiş 4 v 4.
anı	that (acc.): 2 v 4.
anta	there: anta basa thereafter 1A v 2; Skt. tatas then.
*anuwazan	<<Skt. anuvāsana- oily clyster: anuwazan kıl- to apply an oily clyster 3 r 3; Skt. anu-vāsay.
är-	to be: ärkän being 1C r 4. ä[rmäz] is not 1A v 5.
arığ	clean: 2 v 3; Skt. śuci-.
arıtı	completely: 1B r 6.
ärmägi	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): ärtürmiş 2 v 6.
aş	food: 4 v 5. aşag 4 r 2; Skt. anna-. aşıg 4 v 2. aşılar 2 r 1. 2 r 1. aştın 4 v 6; Skt. bhojana-. aş 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]tla[g] 2 r 4.
ay	moon: 2 v 6. ay tājri yarokı moonlight 2 v 6; Skt. candrikā-.
ayag	respect: ayagka tāgimlig one who is worthy of respect 1C v 1.
az-	to go astray: körli azar he looses his senses 4 r 3; Skt. citta-vibhramśa- mental perturbation.
bägni	beer: bägnikā 4 v 5.
bälgü	sign, symptom: bālgüläri 4 r 2. 4 v 3; Skt. lakṣaṇa-.
barça	all: barçata in all 3 v 5.
baş	the head: başı 4 r 4; Skt. śiras-. 4 v 2; Skt. śiras-.
basa	thereafter: 1A v 2, s. anta.
baştınkı	first, excellent(?): 1C v 1.
birlä	with: 4 v 4. [bi]rlä 1B v 5.
biş-	to become digested: bişär 4 v 2; Skt. vipāka- digestion.
bo	this: 1A r 6. 4 v 2. 4 v 6.
boguz	the throat: bogzı 4 r 1; Skt. gala-. 4 r 2; Skt. kaṇṭha-. bogzınta 4 v 1; Skt. kaṇṭha-. boguzta 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.
bölük	1. part (of the body): bölük[t]ä[k]i 3 v 6, s. üstün. 2. chapter: 3 v 4.
bor	wine: borka 4 v 5.
†buk†	‘?’ : 4 r 2. Or: puk.
bulgan-	to get irritated: b[u]lga[n-] 3 v 3. bulganur 2 r 5; Skt. kup. bulganıp 4 r 6; Skt. kup.
burçak	bean: burçaklar 2 v 1; Skt. mudga-.
burkı	wrinkled, shrunken: 4 r 4; kşamatā- emaciation.
buş-	to be irritated: buşmak irritation, or shortness of breath 4 r 6.
buzlug	icy: 4 v 4; Skt. śīta- cold.
*çar	2 r 3, s. čIp.
*čanDık	čanDık titig mud 4 v 1; Skt. pañka-.
çigay	poor: çigaylarig 1C v 4; Skt. avṛtti-°° -ārta- pained by absence of subsistence.
*čIp	‘?’: čIp çar 2 r 3.
čivşagun	sour, acid: 2 r 1; Skt. amla-. 4 v 6; Skt. amla-.
čo-	to pain: čomakta 2 r 5.
çog	flaming, heat: çog 5B Ba. çogı 2 r 5. çoginta2 r 4; Skt. ātapa-.
čurni	powder: čurnilar 1A r 4.
doş	doşa, humour (esp. in disorder) : 4 v 3.
gawmušti	urine: gawmu[š]t[i] 5B Aa.
*grişmakal	<< Skt. grīṣmakāla- summertime: 2 r 4.
*hansodak	<< Skt. haṃsodaka- n. of an excellent sort of water: 2 v 4.
iç-	to drink: içip 4 r 2. içsär 4 r 5; Skt. pā.
içgü	drink, beverage: içgü 4 v 4; Skt. ambhas-.
içlagu	lining: içlagular 2 r 2.
içür-	to cause so. to drink: içürmiş 2 r 6. 2 r 6.
ig	disease: igkă 1A v 4. iglär 3 v 2. igi 4 v 2. iglig 1A r 6. isig i[g] fever 1A r 5; Skt. jvara-. sarag ig bilious disease, hemorrhage (?) 1A v 4; Skt. pittāsra-.
*ımde	Phyllanthus emblica, emblic myrobalan: <ı>mde 2 v 1; Skt. dhātrī-.
(ırat-)	s. yırat-.

iş	1. action: iş 1B r 5, s. tāvšig. iškā 1B r 3. iškā küčkā action ₂ 1B r 3; Skt. karma-sāmarthya- power of action.
isig	2. occupation, business: iškā 1C r 5; Skt. kārya- hot: isig 4 v 4. isig i[g] fever 1A r 5; Skt. jvara-. isig ö[z] life 1B v 4.
isirkän- iślä- †itiglig†	to get heated: isirkänmäk heat 4 r 3. 4 r 6; Skt. dāha-. to make: iślämiš 2 r 2. s. comm. ad 2 v 5.
käd- käl-	to put on, wear: kädmiš 2 r 2. 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-.3 v 3; Skt. rakta-.
kan-	to be satisfied: kanmaz 4 r 2; Skt. tṛp.
kanat-	to bleed: kan kana[tmiš] 2 r 6; Skt. rakta-mokṣaṇa- 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.
(kärgäk)	s. käräk.
karın	the belly, bowels: karnı 1C r 3. 4 v 2. karınta 3 r 5; Skt. koṣṭha-.
käyik	game: käyi[klär] 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-.
kıl-	to make, do: kılur 1B v 5. kılmiš 3 r 2. 3 r 3. 1C r 6. 3 r 2, s. wasti.
*kültik	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.
kısıl-	to be squeezed, grow hoarse (voice): kısılur 4 r 2.
kıvrkan-	to long for, covet: 1C v 3, s. küni.
kızgıl	reddish: 4 r 6; Skt. rakta- red.
kod-	to deposit: kodur 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.
köñöl	heart, mind, sense: köñöl 1C v 1. köñli 4 r 3, s. az-; Skt. citta-.
köz	eye: közi 4 r 6; Skt. iḥṣaṇa-.5B Aa. köznüj 1A v 1; Skt. cakṣus-.
közön-	to become visible: közönür 4 v 3.
küč	force, strength, power: küčin vehemently 2 r 5; Skt. sahasā. S. iṣ.

küçäg	strong(ly), vehement(ly): küçäg 4 v 4; Skt. sahasā vehemently, suddenly.
küçlüg	powerful: küçlü[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. kukṣi- 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.). künnür 2 v 2.
kunçu	princess, noble woman: kunçuylar 4 v 4.
küni	envy; longing for, covetousness: küni kıvrıkanmak covetousness, 1C v 3; Skt. abhidhyā-.
kurı-	to be or become dry: kurır 4 r 2; Skt. śuṣ. kurıyur 4 v 1; Skt. śuṣ. kurıp 4 r 1; Skt. saṃ-śuṣ-. kurımak desiccation 4 r 6; Skt. śoṣa-.
kurug	dry: kurug 2 r 1; Skt. saṃśuṣka-.
kus-	to vomit: kusar 4 v 2; Skt. chardi- emesis.
kuyaş	blazing heat of the sun: kuyaşka 4 v 4; Skt. uṣṇa- heat.
küz	autumn: küz 2 r 5; Skt. śarad-.
leşp	phlegm: 4 v 1; Skt. kapha-. 1A v 1; Skt. śleşman-. leşpi 4 r 5. leşp tözlüg whose origin is phlegm, caused by phlegm 4 v 6; Skt. kaphodbhava-. Var.: lişp.
lišp	phlegm: lişp 4 v 2. lişpig 4 r 6; Skt. kapha-. Var.: leşp.
mahabut	<< Skt. mahābhūta- element: mahabutı 1A v 1.
māṇji	joy: māṇjig 1C r 6; Skt. sukha-.
marım	<< Skt. marman- vital organ: marım 3 r 5; Skt. marman-.
mır	honey: mır 2 v 1; Skt. madhu-. mırlıg furnished with honey 2 r 1; Skt. kṣaudravant-.
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. sraja- necklet(?).
näčä	how much, many: 3 v 2.
nätäg	how: 1A v 2.
*nibuşi	(or: ti°)≈ dyspnoea: 1A r 5; Skt. śvāsa-.
nom	dharma, (moral) law: nomta 1C r 6; Skt. dharma-.

odgurak	perceptibly: 2 r 1; Skt. vyakta-
ödгүйрү	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. nadī- river. ögräntäki being in the brook, brook- 2 v 3.
ogšatı	similar: 2 v 4; Skt.-upama- (i. f. c.).
ögsüz	unconscious: ö[gsüz] 4 r 5; Skt. mürchā- fainting, swoon.
ogurla-	to thief: 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. moisture ₂ . 4 r 6.
olor-	to sit down, stay: olorur 4 v 1.
ölöt	murder: 1C v 2; Skt. hiṃsā- hurt.
öñi	1. other, different: 1C r 5; Skt. anya-.
	2. (postpos.) different from (loc.) 1B r 6; Skt. anyadā at a time different from (abl.).
	3. (postpos.) without (loc.) 1C r 6; Skt. vinā.
öñrä	(postpos.) before (loc.): 1A v 3.
öpkä	1. the lung(s): öpkäsi 4 r 1; Skt. kloma-.
	2. anger : ö[pkä] 1C v 3; Skt. vyāpāda- evil intent, malice.
or	solid(?): or ya<r>p solid ₂ (?) 1B r 4; Skt. ghana-.
ör-	to emerge, arise: örär 4 v 6. örmiš having arisen 4 v 3; Skt. ud-bhava- (i. f. c.).
öra	rising, upward, out: örä 1B v 2, s. käl-.
örit-	to arouse: örittä[č]i arousing, causing 3 v 3; Skt. kārin-.
orun	place: orun[larta] 3 r 5.
ot 1	fire: ot 1A v 1; Skt. tejas-. otı 4 v 5, s. aš.
ot 2	(curative) herb, drug: 1A v 3.
ötrök	< ötrö +(ö)k then: 4 v 1; Skt. tatas.
patol	<< Skt. paṭola- Trichosanthes dioica: patol 2 v 1; Skt. paṭola-.
†puk†	‘?’: puk 4 r 2.
*rasakšay	<< Skt. rasakṣaya- loss of chyle: rasakšay 4 v 6; Skt. rasakṣaya-.
ritu	<< Skt. ṛtu- season: ritu 1B r 6; Skt. rituta 2 r 5.
*rukš	<< Skt. rūkṣa- roughness: rukš 1A v 4; Skt. rūkṣa-.

*saka	saka, land at the foot of the mountains (?): sakataki kâyik game living in the saka 2 v 1; Skt. jāṅgala- (game) living in the jāṅgala.
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.: sarig.
sarig	bile: sarig 2 r 5. 4 r 5; Skt. pitta-. sarig tözlüg having bile as origin, caused by bile 4 v 5; Skt. pittaja-. Var.: sarag.
savıkla--	to talk incoherently: savıklar 4 r 3; Skt. pralāpa-incoherent speech.
seziksiz	doubtless(ly): [se]ziksiz 1B v 4.
sogık	cold: sogık 2 v 2. 4 r 5; Skt. śīta-.
*söK	purgative(?): söK içgü purgative drink 2 r 6; Skt. vireka-.
sola-	to block, obstruct: solap 4 v 1; Skt. rudh.
söñök	bone: söñöki 1B r 4; Skt. gātra- a limb of the body.
šor	salt(y): šor 2 r 1; Skt. lavaṇa-. 4 v 6; Skt. lavaṇa-.
sözlä-	to speak, talk: sözlämäkkä 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-. suvlar2 v 3.
suvsalak	thirst (-disease): suvsalak 4 r 1; Skt. tṛṣṇā-. 4 r 4. Var.: suvsalık.
suvsalık	thirst (-disease): suvsalık 4 r 3; Skt. tṛṣ-. 4 v 3. 4 v 3. 4 v 5. 4 v 6. suvsalığı 4 r 5. suvsalıklar 4 v 6. suvsal[ık] 1B v 1; Skt. tṛṣṇā-. Var.: suvsalak.
suvsuš	beverage: suvsušlarta 2 v 4; pāna-.
täg	like: täg 4 v 1; Skt. -vat (suff.). like, as if 4 v 1; Skt. iva.
täğimlig	worthy: täğimliglärig 1C v 1, s. ayag.
täğzin-	to be in a whirl: täğzinür 4 v 2.
tal	sprig, twig: tal 1A r 6.
tamar	vein, vessel: tamarlar 4 r 1; Skt. sirā-.
*tambul	<< Skt. tāmbūla betel: tambul 1A v 3; Skt. tāmbūla-.
tamgak	the palate: tamgakı 4 r 1; Skt. tālu-.
tañčula-	to masticate, chew: tañčula[] 1A r 6; Skt. ad to eat.
täñri	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, protude (the tongue) 4 r 3; Skt. niṣ-kramaṇa- coming forth, protusion (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 iş 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-.
tokı-	to hit: tokımakta 2 v 2.
tokıt-	to be struck: tokıtmış 4 v 5.
ton	garment: tonlarig 2 r 2; Skt. ambara-.
toz	dust: tozlug tupraklag dusty ₂ 2 v 6.
töz	root, origin: tözlüg 4 v 5, s. sarig. 4 v 6, s. leşp.
tüb	root: tübi 4 r 1; Skt. mūla-.
tükä-	to get finished: tükädi 3 v 4.
tükäl	completely: 4 v 3.
tuluḡ	the temple(s): tuluḡı 4 r 4; Skt. śāṅkha-.
tün	night: tü<n>nüḡ 2 v 2.
tünlä	by night: tünlä 2 v 2.
tuprak	dust: 2 v 6, s. toz.
tur-	to stay: turmakag 2 r 4. turmiş 2 r 6.
türtün-	to rub onto oneself: türkünüp 2 v 5.
türtüngü	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: ritu üdlärtä 1B r 6.
udı-	to sleep: u[dıyur] 4 v 1.
udıkla-	to become sleepy: udıklar 4 v 2.
ugur	reason: ugrıntakı 4 r 3.
üküş	much, many: üküş 1B v 3.

ün	voice: üni 4 r 2; Skt. svara-.
üntür-	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.
ʔutrunuʔ	‘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[ki] 4 v 2.
uzatı	continuous(ly): uzatı 4 r 6; Skt. pratatam (adv.).
*wasti	<< Skt. vasti- clyster: wasti 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.
yaraşı	wholesome: 1A v 5; Skt. pathya-. serviceable 2 r 2.
yarok	light: yarokı 2 v 6, s. ay.
yarp	firm, solid: ya<r>p 1B r 4; Skt. ghana-, s. or.
yarsı-	to be disgusted by (acc.): yarsır 4 v 2; Skt. arocaka- disgust.
yat-	to lie for sleep: yatmış 2 r 3; Skt. vas- to stay (esp. overnight).
yakçirt-	to be stricken (?) 4 v 5.
ye-	to eat: yemiş 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.
yıd	smell: 4 r 4; Skt. gandha-.
yimä	and : 1B r 5. 3 r 4.
yinçü	pearl: yinçülüg consisting of pearls 2 v 5; Skt. muktā- pearl.
*yınlag	snow-cooled(?): 4 v 4.
yırat-	to avoid: y(i)ratı tarkar- to avoid ₂ 2 r 4; Skt. tyaj-.
yiviglig	with decoration: y(i)viglig 2 v 5.
yogrot	yoghurt: člp 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.
yötöl	cough: 1A r 5; Skt. kāsa-.

yul	pond: yultakı being in a pond 2 v 3.
yulak	small pond: yulaktakı being in a small pond 2 v 3.
yüz	deaf: kulakı yüz (bolur) his ear becomes deaf 4 r 5; Skt. śruti- -kṣaya- loss of hearing.

(b) *Sanskrit—English—Uighur*²²⁰

abhidhyā-	longing for, covetousness; küni kıvırkanmak covetous- ness ₂ .
ad	to eat; tañçula- to masticate, chew.
ādhmāna-	swelling with wind; ürül- to become swollen with wind.
agni-	(digestive) fire; aş otı.
-aha- (i. f. c.)	day; күн
a-jñāna-	non-perception; tuymaz he does not perceive.
ālasya-	laziness; ärmägü.
āma-	raw, undigested; ki.
ambara-	garment; ton.
ambhas-	drink, beverage; içgü.
ambu-	water; suv.
amla-	acid; čivšagun.
anna-	food; aş.
anu-vāsāy	to apply an oily clyster; anuwazan kıl-.
anya-	other, different; öñi, adın.
arka-	sun; күн.
arocaka-	dislike; yarsı- to be disgusted.
āśya-	mouth; agız.
ātapa-	heat, sunshine; čog flaming, heat.
ati-	excessive; artok.
atrpti-	insatiability; kan- to be satisfied.
avṛtti- ... -ārta-	pained by absence of subsistence; čigay poor.
bala-	strengthless; küčsüz.
balin-	powerful; küčlü[g].
bhāṣya-	speaking, talking; sözlämäk.
bhojana-	food; aş.
bhrama-	(lit.:) the wandering about, (fig.:) dizziness; (başı) titrär (one's head) shakes.
bhuktavant- ... na	having eaten ... not; aç hungry.

²²⁰ The meaning of the Uighur equivalents is added only when deviating from Skt.

caḥṣus-	eye; köz.
candrikā-	moonlight; ay tənri yarokı.
chardi-	vomiting; kus- to vomit.
citta-	mind, sense; köñöl.
citta-vibhraṃśa-	mental perturbation; köñli 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; yıd.
gātra-	bone; söñök.
ghana-	solid; or ya<r>p solid ₂ (?).
ghṛta-	oil; yag.
guru-	heavy; agar.
haṃsodaka-	n. of an excellent sort of water; hansodak.
hiṃsā-	murder; ölot.
īkṣaṇa-	eye; köz.
iva	like, as if; tæg.
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; leşp, lişp.
kaphodbhava-	emerging from phlegm; leşp tözlüg whose origin is phlegm, caused by phlegm.
kārin-	producing, effecting; örittä[č]i arousing, causing.
karma-sāmarthya-	power of action; iş küç action, business.
kārya-	business; iş.
kāsa-	cough; yötöl.
klama-	languor; kogşa- to become weak, limp.

kloma-	lung(s); öpkä.
koṣṭha-	bowels; karın.
kṣāmatā-	emaciation; burkı wrinkled.
kṣaudravant-	with honey; mırlıg.
kup-	to get irritated; bulgan-.
lakṣaṇa-	sign, symptom; bālgü.
lavaṇa-	salt(y); šor.
m adhu-	honey; mır.
marman-	vital spot, or organ; marım.
māruta-	wind; yel.
mudga-	Vigna mungo, bean; burčak.
mukha-	mouth; ağız.
muktā-	pearl; yinčü.
mūla-	root; tüb.
mūrchā-	fainting, swoon; ögsüz unconscious.
n adī-	river; ögrän brook.
nāma	named; tegmä.
nidrā-	sleep; usuz sleepless.
nirviṣa-	free from poison; agusuz.
niṣkramaṇa-	coming forth; tašgaru üntür- to let come forth.
p āna-	drinking; suvsuš.
pañka-	mud; čanDık titig.
pathya-	wholesome; yaraşı.
paṭola-	Trichosanthes dioica; patol.
pitta-	bile; sarıg.
pittaja-	having bile as origin, caused by bile; sarıg tözlüg.
pittāsra-	bilious disease, hemorrhage; sarag ig.
pralāpa-	incoherent speech; savıkla- to talk incoherently.
pra-ṇi-dhā	to apply; kıl-.
pratatam (adv.)	continuous(ly); uzatı.
r akta-	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; rukş.

sa	this; ol that.
sahasā	vehemently, suddenly; kūčāg, kūčin vehemently.
śāli-	rice; tuturkan.
saṃ-ci	pass.: to accumulate (intr.); teril-
saṃśoṣa-	(complete) drying up; kurı- to become dry.
sam-śuṣ	to become (completely) dry; kurı-
saṃśuṣka-	(completely) dry; kurug.
śāṅkha-	the temple(s); tuluj.
śarad-	autumn; küz.
sraj-	necklet (?); morvand.
sarva-	all; alko.
sirā-	vein, vessel; tamar.
śiras-	the head; baş.
sitā-	sugar; şākār.
śīta-	cold; sogık, buzlug.
śleşman-	phlegm; leşp.
sneha-	oil; yag.
snigdha-	oily; yaglag.
śoṣa-	desiccation; kurımak.
srotas-	channel; akag yol fluid-way.
śruti-	hearing; kulkak ear.
śruti-kṣaya-	loss of hearing; kulkakı yüz (bolor) his ear becomes deaf.
steya-	theft; ogurlamak.
śuci-	clean; arıg.
śūka-	arista; kılık.
sukha-	joy; mäjı.
śuṣ	to become dry; kurı-
svara-	voice; ün.
śvāsa-	dyspnoea; nibuşi (or: ti°).
tālu-	the palate; tamgak.
tāmbūla-	betel; tambul.
-tas (adv. suff.)	due to; ödgürü.
tatas	after that, then; anta basa, ötrök < ötrö + (ö)k.
tejas	glow, fire; ot fire.
tikta-	bitter; [a]çığ.
tikta- ghṛta-	bitter ghee, ghee prepared with bitter herbs; tiktak.
toya-	water; suv.
tri- (i.c.)	three; üç.
trṣ-	thirst(-disease); suvsalık.

trṣṇā-	thirst(-disease); suvsalīk.
toda-	stab, pricking pain; sanč- to stab (intr.).
tyaj	to eschew, avoid; y(i)ratī tarkar- to avoid ₂ .
uda-mantha-	water-mix; člp čar yogrot ... yoghurt.
ud-bhava-	arising; örmīš.
upama- (i. f. c.)	similar; ogšatī.
ūrdhva-	(adv.) upward; yokaru.
ūrdhva-jatru-	being in the upper part, i.e. above the collar-bone; üstün bölü[k]tā[k]i.
uṣṇa-	heat; kuyaš blazing heat of the sun.
vas-	to stay (esp. overnight); yat- to lie for sleep.
vasti	clyster; wastī.
vastim pra-ṇi-dhā	to apply a clyster; wastī kīl-.
-vat	like; tæg.
vinā	without (abl.); öṇi (postpos.) without (loc.).
vipāka-	digestion; biš- to become digested.
vireka-	purgative drink; söK ičgü.
vṛdh	to increase (intr.); asīl-.
vyakta-	(adv.) perceptibly; odgurak.
vyāpāda-	evil intent, malice; ö[pkā] anger.
vyāyāma-	exertion, exercise; tävšig iš, tävšimäk.

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