The Old Uyghur Buddhist text on the *dvādaśa-astaṅga pratītyasamutpāda* „twelve links of dependent arising" (Chin. *shi'er yuanqi* 十二縁起)*

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Abstract: One of the important topics which Prof. Masahiro Shōgaito intensively worked on was the Old Uyghur Abhidharma texts. He already identified several texts belonging to this genre. Recently amongst the Old Uyghur Buddhist texts in which Brāhmī script was partly used further Abhidharma texts were identified. The fragment Ch/U 8159[T III 62] (MIK 030514) can also be counted as one of them. In this fragment the relevant Buddhist terminology *dvādaśa-astaṅga pratītyasamutpāda* was discussed as the main topic and various theses were quoted. The existence of further Abhidharma texts in Old Uyghur indicates that those texts were intensively studied at least by certain groups of the Uyghur Buddhists.

Keywords: Old Uyghur, Buddhism, Abhidharma texts, *dvādaśa-astaṅga pratītyasamutpāda*, Sāvitrī hymn

Özet: Prof. Dr. Masahiro Shōgaito'nun yoğun olarak çalıştığı en önemli konulardan biri Eski Uygur Abhidharma metinleridir. Shōgaito çeşitli metinlerin bu türe ait olduğunu hâlihazırda tespit etmiştir. Bu metinler dışında, Eski Uygur metinleri içinde Brāhmī yazısıyla yazılmış bazı metinlerin de farklı Abhidharma metinleri olduğu yakın zamanda anlaşılmıştır. Ch/U 8159[T III 62] (MIK 030514) numaralı fragman söz konusu metinlerden biri olarak kabul edilebilir. Bu fragmanda Budizm terimlerinden *dvādaśa-astaṅga pratītyasamutpāda* ana konu olarak ele alınmış ve konuyla ilgili çeşitli görüşler alıntılanmıştır. Eski Uygurca yazılmış farklı Abhidharma metinlerinin varlığı, Abhidharma metinlerinin Budist Uygurlar arasında en azından belli bir çevre tarafından yoğun olarak ele alındığını göstermektedir.

Anahtar sözcükler: Eski Uygurca, Budizm, Abhidharma metinleri, *dvādaśa-astaṅga pratītyasamutpāda*, Sāvitrī ilahisi

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0. Introduction

Once Prof. Dr. Masahiro Shōgaito stayed in Berlin for several months as a visiting scholar at the Free University Berlin, and it was the first chance for me to discuss intensively with him different topics in the turcological field. As his bibliography clearly shows[1], his research topics were not only focused on the Old Uyghur, but also modern Turkish languages and Mongolian. But the study of the Old Uyghur Abhidharma texts was definitely one of the topics which he worked on with enthusiasm. It is not necessary to list up every article written by him on these texts here. As the most representative work, however, his last book on the Old Uyghur *Abhidharmakośabhāṣya* preserved in Stockholm (Sweden)[2] is worthy to mention, because this book which was published after his passing obviously shows what an important position this text group occupied in his study. Thus it is my pleasure to contribute a small article on the Old Uyghur Abhidharma text for him.

1. Abhidharma-texts in Old Uyghur

In his book, M. SHŌGAİTO listed six Abhidharma texts of which the contents were surely identified[3]. Besides him it was K. KUDARA who made a great contribution on the study of the Old Uyghur Abhidharma texts. He dealt with three further texts which are all closely connected with the Abhidharma text.[4] In addition, there is also one Sanskrit and Old Uyghur bilingual text of the *Abhidharmakośa-bhāṣya* in Brāhmī script.[5] With the exception of the last one, those texts are in principle written in

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[1]   SHŌGAİTO 2014a.
[2]   SHŌGAİTO 2014b.
[3]   SHŌGAİTO 2008, 1-2.
[4]   See KUDARA 1978; 1982; 1986, 172-148.
[5]   VOHD 13,9, Katalog-Nr. 14.

Uyghur cursive script, but some of them characteristically contain some Chinese or Tibetan characters.

Furthermore, I could recently find some more Abhidharma-texts amongst the text group so-called "texts with Brāhmī-elements". Those texts are basically written in Uyghur script, but for some terminologies with Sanskrit origin the Indian Brāhmī script is used. Up to now I could find three Abhidharma-texts in this text group:[6]

1. The Old Uyghur text based on the *Abhidharmakośa-bhāṣya*
2. The Old Uyghur version of *Abhidharmakośa-bhāṣya*(?)
3. The Old Uyghur version of **Saṃyuktābhidharma-hṛdaya-śāstra* (Chin. T. 1552 *Zha apitan xin lun* 雜阿毘曇心論)

They all show the close relationship with their Chinese counterpart, although their translation is in no way literal. The Uyghur script used in those texts is cursive so that it is very probably that they were written in the Mongolian period.

2. The Old Uyghur text on dvādaśa-astaṅga pratītyasamutpāda

Besides those three one further text which has a close relationship with one Abhidharma-text as regards contents was recently identified amongst "texts with Brāhmī-elements". The fragment in question, Ch/U 8159 [T III 62] (MIK 030514)[7], is written on the backside of the Chinese Buddhist text T. 1442 *Genben shuo yiqieyoubu pinaiye* 根本説一切有部毘奈耶. Up to now any connecting fragments cannot be found at least in the Berlin Turfan Collection. The paper is 28 cm high and 19,6 cm wide. The upper and under sides of the paper are almost completely preserved, while its right and left sides are partly damaged. The text is written at the top of the paper to its end without any gaps and on the remaining part one cannot find any fold lines or holes for binding. It shows that the fragment in question has neither the Poṭhi format nor any book format. The text itself

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6   About those three Abhidharma-texts, see my forthcoming two articles.
7   The digital image of the fragment is available in the "Digitales Turfan-Archive", see
     http://www.bbaw.de/forschung/turfanforschung/dta/ch_u/images/chu8159verso.jpg

does not contain any date specifications or any information about its translator or author, but the Uyghur script used on it is cursive one which indicates that it was probably written during the Mongolian period.

This text explains the Buddhist concept *dvādaśa-astaṅga pratītya-samutpāda* „twelve links of dependent arising“ (Chin. *shi'er yuanqi* 十二 緣起) and the use of the Brāhmī script on this fragment is confined only to write the term *pratītyasamutpāda* (Chin. *yuanqi* 緣起).[8] On this topic one block printed text was already identified and published by K. KUDARA.[9] It explains various kinds of theses on the *pratītyasamutpāda* with graphics and also contains the colour illustrations which are not really connected with the topic of the text.[10] Those characteristics clearly indicate that the block printed one and the text in question do not belong to the same manuscript. But the content of both texts obviously stands in the close relationship. The important term *pratītyasamutpāda* is explained in numerous different Buddhist texts and its interpretations are rich in variety. According to K. KUDARA's research the block printed text can be divided in two parts as regard content and the theses presented in the first half part show the big similarity with those in the *Abhidharma-mahā-vibhāṣā-śāstra* (T. 1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 translated by Xuanzang 玄奘 in the 7th c.) and the *Abhidharma-vibhāṣā-śāstra* (T. 1546 *Apitan piposha lun* 阿毘曇毘婆沙論 translated by Buddha-varman and Daotai 道泰 in the 5th c.).[11] It also applies to the Old Uyghur text in question, although it deals the other part of the theses that containing in the block printed one.

3. Explanation on the dvādaśa-astaṅga pratītyasamutpāda *in the* Abhidharma-mahā-vibhāṣā-śāstra *and others*

Before the detailed analysis of the fragment in question as regard content, the basic concept of the *pratītyasamutpāda* has to be shortly

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8   See e.g. l. 23 or l. 24 on the fragment Ch/U 8159 [T III 62] (MIK 030514).
9   KUDARA 1986, 172-148. Up to now, its original text is not identified in any languages. Considering the content of the text, K. KUDARA called this text "Pratītyasamutpāda of every kind".
10   KUDARA 1986, 170-155.
11   KUDARA 1986, 155-151.

summarized. As above mentioned, there are several theses on it the most famous one of which is that of *dvādaśa-astaṅga pratītyasamutpāda*. In all those theses, however, the following twelve elements play an important role:

1. *avidyā* (Chin. *wuming* 無明) "nescience"
2. *saṃskāra* (Chin. *xing* 行) "action-intentions"
3. *vijñāna* (Chin. *zhi* 識) "consciousness"
4. *nāmarūpa* (Chin. *mingse* 名色) "name and form"
5. *ṣaḍāyatana* (Chin. *liuchu* 六處) "the six-foldsphere of sense contact"
6. *sparśa* (Chin. *chu* 觸) "contact"
7. *vedanā* (Chin. *shou* 受) "sensation"
8. *tṛṣṇā* (Chin. *ai* 愛) "thirst"
9. *upādāna* (Chin. *qu* 取) "grasping"
10. *bhava* (Chin. *you* 有) "becoming"
11. *jāti* (Chin. *sheng* 生) "birth"
12. *jarāmaraṇa* (Chin. *laosi* 老死) "old age and death"

Those elements are the reasons for the sufferings of human beings and the former one is necessary requirement for bringing the latter one into existence.

Relating this *pratītyasamutpāda,* the *Abhidharma-mahā-vibhāṣā-śāstra* and *Abhidharma-vibhāṣā-śāstra* contain the introduction of its various theses and the Old Uyghur text in question exactly corresponds to this section. There are slight differences between those two Chinese texts, but they generally comprise the same content. To compare it with the Old Uyghur text here the corresponding section in *Abhidharma-mahā-vibhāṣā-śāstra* is quoted as the representative:

T. 1545 *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論, 122a16-24.
或復有處説四縁起。謂無明行及生老死。現在八支攝入四種。謂愛取入無明。有入行。識入生。名色六處觸受入老死。或復有處説五縁起。謂愛取有及生老死。前際七支攝入此五。謂無明入愛取。行入有。識入生。名色六處觸受入老死。或復有處説六縁起。謂三世中各有因果。或復有處説七縁起謂無明行識名色六處觸受。後際五支攝入此七。謂愛取入無明。有入行。生入識。老死入名色六處觸受。

"There is also the thesis of four *pratītyasamutpāda*s. It says: There
are the nescience, the action-intentions, the birth and the old age and
death. The present eight stems go into those four kinds (of
pratītyasamutpāda). It means: The thirst and the grasping go into the
nescience. The becoming goes into the action-intentions. The
consciousness goes into the birth. The name and form, the six-
foldsphere of sense contact, the contact, the sensation go into the old
age and death. Furthermore, there is the thesis of five *pratītya-
samutpāda*s. It says: There are the thirst, the grasping, the becoming,
the birth and the old age and death. The former seven stems go into
those five. It means: The nescience goes into the thirst and grasping.
The action-intentions go into the becoming. The consciousness goes
into the birth. The name and form, the six-foldsphere of sense
contact, the contact, the sensation go into the old age and death.
There is also the thesis of six *pratītyasamutpāda*s. It says: There are
causes and results each in three periods. There is also the thesis of
seven *pratītyasamutpāda*s. It says: There are the nescience the
action-intentions, the consciousness, the name and form, the six-
foldsphere of sense contact, the contact and the sensation. The future
five stems go into those seven. It says: The thirst and the grasping go
into the nescience. The becoming goes into the action-intentions.
The birth goes into the consciousness. The old age and death goes
into the name and form, the six-foldsphere of sense contact, the
contact and the sensation."

The Old Uyghur text is not a literal translation, but the Uyghur translator
picked up only some sentences which correspond to those underlined ones
in the quotation above.[12] Furthermore he arranged those chosen sentences
with some additional words. In the Chinese original every element of the
pratītyasamutpāda is given without any descriptive words. But the Old

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[12]   The complete edition of this text will be published by me in the series of Berliner
         Turfantexte. Furthermore, there is a Tocharian B text which also deals with
         pratītyasamutpāda, see PİNAULT 1988; 1995, 28-30; 2001, 486-488. But the
         content of this folio of manuscript does not correspond with that of the Old
         Uyghur text. I express my thanks to Mrs. Dr. Ching Chao-jung who guided my
         attention to this text and G. J. PİNAULT's articles.

Uyghur text adds temporal specifications to those elements. For example, the first two sentences 識入生。名色六處觸受入老死 appears in the Old Uyghur text in the following manner:

Ch/U 8159, ll. 2-4[13]

kayu öŋräki bilig ärsär ol ok amtıkı tugmak-ta [kirür . kayu öŋräki(?)] at öŋ altı oron büritmäk täginmäk tägmä tört [bavanaklar ärsär] bolar amtıkı karımak ölmäk-tä kirür .

"In terms of the former consciousness, it now enters into the present birth. In terms of the former four *bhavāṅk*s named names and colours, six places, contacts, acceptance, they now enter into the present aging and dying."

The Old Uyghur version adds the temporal specifications like *öŋräki* "former" or *amtıkı* "present" to each element of the *pratītyasamutpāda*, although they do not appear in the Chinese version. There are, in fact, the thesis that one classifies twelve elements of *pratītyasamutpāda* in three time periods, past, present and future:[14]

> past: *avidyā* (Chin. *wuming* 無明), *saṃskāra* (Chin. *xing* 行)
>
> present: *vijñāna* (Chin. *zhi* 識), *nāmarūpa* (Chin. *mingse* 名色), *ṣaḍāyatana* (Chin. *liuchu* 六處), *sparśa* (Chin. *chu* 觸), *vedanā* (Chin. *shou* 受), *tṛṣṇā* (Chin. *ai* 愛), *upādāna* (Chin. *qu* 取), *bhava* (Chin. *you* 有)
>
> future: *jāti* (Chin. *sheng* 生), *jarāmaraṇa* (Chin. *laosi* 老死)

This classification does not, however, correspond to the temporal specifications given in the Old Uyghur text. Otherwise any other Chinese versions in existence do not contain such explanation. Needless to say, the possibility that once this kind of explanation was available in a certain Buddhist text in a certain language including the Sanskrit original of the *Abhidharma-mahā-vibhāṣā-śāstra*, cannot be denied.

4. dvādaśa-astaṅga pratītyasamutpāda *and Sāvitrī hymn in the Old Uyghur text*
While the first half part in the Old Uyghur text in question corresponds to the *Abhidharma-mahā-vibhāṣā-śāstra* and *Abhidharma-vibhāṣā-śāstra* relatively well, its second half part strongly differs from them. In this part the Old Uyghur text introduces the thesis of the non-Buddhist masters on the *pratītyasamutpāda*:

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13   The transcription follows the system of *UW*.
14   See, e.g. T. 1545, 117a26ff.

Ch/U 8159, ll. 17-23[15]

bo muntag ''*NČ*/[*b]ölüklüg iki y(e)grmi törlüg*
[pratītya]samutpād *tägmä tıltag-tın turu[r*

    ]NK tözin bilmätin taštın [sıŋark]ı(?) aẓag nomlug tirte-lar braman[lar]/ körüm-kä alınıp inčä tep sö[zlädilär . pra]čapaṭi t(ä)ŋri b(ä)lgürtmiš s[avitri atlı]g tört otuz uẓik-lig čant [

    ]Kʼ yertinčü-tä /[   ] ol . yanturu ävrilip savit[r]i ča[nt

    ]Y nirvan ol tep näŋ /[bra]man-lar-nıŋ savın kertgürgülük [   ] tep

"Without knowing the root of the … which aris[es] from the cause named twelve *[pratītya]samutpāda* with … part, the falsifier (Skt. *thīrthika*) took the aspect … Brahman[s] … and s[aid] as follows: 'The metre (Skt. *chandas*) having twenty four syllables [nam]ed S[āvitrī] which the god [Pra]jāpati showed is … on the world … In return, the Sāvit[r]ī metre turns … and is the … Nirvāṇa.' One may believe the word of Brahmans in [no] way."

Because of the fragmentary condition, the context in detail is unclear, but three key words can be obviously recognized: *[pratītya]samutpād, savitri*, and *čant*. Although only the first one is written in Brāhmī script, the latter two words also stem from Sanskrit. Both *savitri* and *čant* deal with the Indian hymn. While the second word, *čant* (Skt. *chandas*), exactly means "metre"[16], the first one, *savitri* (Skt. Sāvitrī) is the name of one Old Indian hymn in Ṛgveda which was devoted to the sun god Savitṛ.[17] This famous hymn was regarded so important that the Brāhmans used it in the mornings and evenings at their praying. This hymn consists in Gāyatrī, a kind of the Old metre, so that it was also called *gāyatra*.[18] The Gāyatrī metre consists of twenty-four syllables which correspond the number given in the Old Uyghur text. The so-called "Sāvitrī hymn" itself is,

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15   The transcription follows the system of *UW*. The bold script indicates the use of the Brāhmī script.

16   This word is attested in the other texts, too, see ETŞ 109, No. 11, l. 59.

17   About this god, see e.g. WM 159.

18   About the Sāvitrī hymn and Gāyatrī metre see. e.g. MW 352-3; WM 77, 159.

however, very short and does not contain any explanation about the *pratītyasamutpāda*:

> "Dieses, des Gottes Savitar, wünschenswerte Licht möchten wir (in uns) setzen, der unsere Eingebungen antreiben soll."[19]

In Ṛgveda there are other hymns which are devoted to the god Savitṛ. But those hymns do not deal with that topic, neither.

After the introduction of this non-Buddhist master's thesis, the Old Uyghur text shows the Buddhist interpretation of the thesis containing the Sāvitrī hymn.[20] It seems to indicate that there was the non-Buddhist and Buddhist thesis on the *dvādaśa-astaṅga pratītyasamutpāda* relating with the Sāvitrī hymn. In fact, this hymn is mentioned in Buddhist texts[21], but up to now I could not find any texts which obviously show the close relationship with this thesis in the Old Uyghur text. Thus it remains unclear where the translator or the author of this Old Uyghur text knew this unique thesis on the *dvādaśa-astaṅga pratītyasamutpāda*.[22]

5. Conclusion

The result of this research shows that the Buddhist text containing an unknown thesis on the *dvādaśa-astaṅga pratītyasamutpāda* existed once in a certain language and the Uyghur translator or the author of the text in question was in a position to use such a text as the masterpiece of his

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[19]   WİTZEL/GOTŌ/SCARLATA 2013, 108, No. 10. It was Prof. Eijirō Dōyama (Osaka University) who introduced me this book.

[20]   See ll. 24-28 in my complete Edition (forthcoming).

[21]   This hymn appears, for example, twice in the Sutta-Nipāta: "If you call yourself a brahman, but call me a non-brahman, then I ask you about the Sāvittī, with three lines and twenty-four syllables" [NORMAN 1995, 49, No. 457] and "The aggihutta is the foremost mong sacrifices; the Sāvittī is the foremost of metre(s)" [NORMAN 1995, 66, No. 568]. I thank Prof. FUMİO ENOMOTO (Osaka University) for those attestations.

[22]   The Old Uyghur text in question explains that this metre was showed by the god Prajāpati. This god is mentioned in the other Old Uyghur text together with *pratītyasamutpāda*, see ETŞ p. 91, No. 10, ll. 120-124; ZİEME 1991, 225-226. Thus a certain relationship between this god and the thesis on the *pratītyasamutpāda* seemed to exist and the Uyghur Buddhists surely knew it.

translation or as the comparison for the composition of his own Buddhist text.

Focusing on its content the existence of this text underlines the importance of the Abhidharma-texts amongst the Old Uyghur Buddhist literature, again. As M. SHŌGAİTO's and K. KUDARA's study clearly shows, in spite of their highly-professional contents, the Abhidharma-texts were well studied by certain groups of the Uyghur Buddhists. Especially together with the other block printed one the text in question indicates that some important Buddhist terms like *pratītyasamutpāda* was of particularly high interest to the Uyghur Buddhists. Considering those ardent researches it comes about as a natural result that many Old Uyghur texts concerning various Abhidharma-texts came into existence. The text in question is counted as one of them.

Literature

Abbreviations

ETŞ   Reşid Rahmeti Arat: *Eski Türk Şiiri*, Ankara, 1965.

MW   MONİER MONİER-WİLLİAMS: *The Sanskrit-English dictionary*. Etymologically and philologically arranged with spezial reference to cognate Indo-European languages, Oxford, 1899.

T.   高楠順次郎・渡辺海旭(編) JUNJİRŌ TAKAKUSU & KAİKYOKU WATANABE (eds.): 大正新修大藏經 *Taishō shinshū daizōkyō* [Taishō-Tripiṭaka], Tokyo.

UW   KLAUS RÖHRBORN: *Uigurisches Wörterbuch*. Sprachmaterial der vorislamischen türkischen Texte aus Zentralasien, Lieferung 1-6, Wiesbaden, 1977-1998.

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WM   HANS WİLHELM HAUSSİG (Hrsg.), HEİNZ BECHERT (Mitarb.): *Götter und Mythen des indischen Subkontients*. Unter Mitarbeit von. Wörterbuch der Mythologie, Abteilung 1 Die alten Kulturvölker, volume 5, Stuttgart.

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