



TURCOLOGICA

Herausgegeben von Lars Johanson

Band 99

2014

Harrassowitz Verlag · Wiesbaden

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The Uighur *Abhidharmakośabhāṣya*
preserved at the Museum of Ethnography in Stockholm

2014

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Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet
über <http://dnb.dnb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available on the internet
at <http://dnb.dnb.de>.

For further information about our publishing program consult our
website <http://www.harrassowitz-verlag.de>

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Printed on permanent/durable paper.

Printing and binding: ⊕ Hubert & Co., Göttingen

Printed in Germany

ISSN 0177-4743

ISBN 978-3-447-10204-9

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Preface

There are several types of Uighur *Abhidharma* texts in existence. Among them, the *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma*, preserved at the British Library, is especially lengthy over 7,000 lines. This text has already been published in Shōgaito (1991, 1993, 2008), complete with explanations, transcriptions, translations, and a glossary. The second-longest text is the *Abhidharmakośabhāṣya* over 2,000 lines; it is preserved at the Museum of Ethnography in Stockholm. These two texts are much longer than the other, more fragmentary texts.

In this book, I will examine the Uighur version of the *Abhidharmakośabhāṣya*, the second-longest *Abhidharma* text in Uighur. Kogi Kudara had started studying this text, but he passed away before he could carry out any serious research on it. However, his descriptions are useful, especially the description of the colophon on the last page of the text.

The *Abhidharmakośabhāṣya* was written by Vasubandhu and translated into Chinese by Zhēn Dì 真諦 (499–569 AD) and Xu ān Z àng 玄奘 (602–664 AD). The Uighur text was translated from Chinese during the Yuan Dynasty, on the basis of Xu ān Z àng's translation from the original Sanskrit text.

The commentary on the *Abhidharmakośabhāṣya* known as the *Abhidharmakośabhāṣyaṭīkā tattvārthā-nāma* was written by Sthiramati (510–570 AD or 480–540 AD[?]). The Uighur version of this commentary was also translated from Chinese during the Yuan Dynasty. Unfortunately, the Chinese translation is not complete, and the part which is relevant to our text is not available. In the absence of a corresponding Chinese text I have determined the Buddhist terminology used in this commentary based on the language in our text.

Finally, I would like to express my appreciation for Professors Lars Johanson, Peter Zieme, and Abdurishid Yakup for their support in bringing our plan for the publication of the Uighur text preserved in Stockholm to fruition. I also express my sincere thanks to H åkan Wahlquist, Musuem of Ethnography in Stockholm, for allowance for including facsimiles of the text in this book.

Kyoto, 15 December 2013
Masahiro Shōgaito