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3 vol., 1688 p., 250 b/w tables, 210 x 297 mm, 2016, PB, ISBN 978-2-503-56776-1, € 200

Languages: Uyghur, German

This is a study of a scripture translated into Old Uyghur from Tocharian A and counted as one of the earliest Uyghur Buddhist texts.

The Buddhist collection of stories entitled Daśakarmapathāvadānamālā (“garland of legends pertaining to the ten courses of action”) is the most important narrative work of Buddhist Central Asia as it is not only attested in Old Uyghur (the best preserved version), but also in Tocharian A and B as well as in Sogdian. Volumes one and two present the reconstructed text in Old Uyghur in transcription (more than 12.500 lines) with facing German translation accompanied by a philological commentary and 250 illustrations of joint fragments. The third volume contains a glossary

and the transliterations. The text is a treasure trove of Buddhist jātakas (stories of former lives of the Buddha) and avadānas (heroic deeds) sometimes told in variants unknown from other Buddhist works. In addition, it contains instructions referring to Buddhist ethics. Next to the Maitrisimit, the Daśakarmapathāvadānamālā is the second fundamental text translated from Tocharian A and is thus of major importance for Tocharian studies.

Jens Wilkens is turkologist, indologist and Buddhologist and a specialist in the research of Old Uyghur Buddhist texts.

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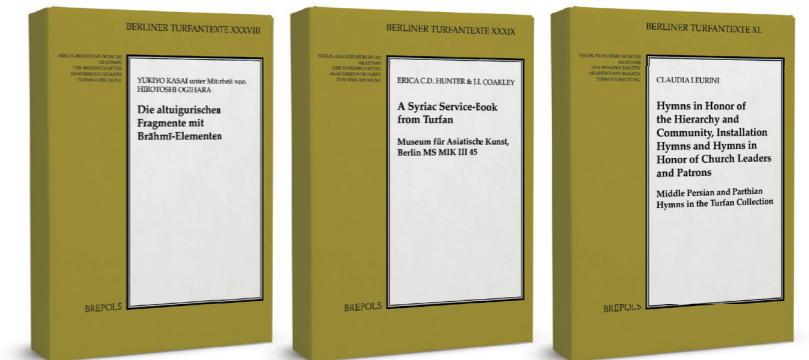
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NEW



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Y. KASAI unter Mitarbeit von H. OGIHARA

445 p., 38 colour ill., 210 x 297 mm, 2017, PB,
ISBN 978-2-503-57441-7, € 80
Languages: Uyghur, Chinese, German
AVAILABLE

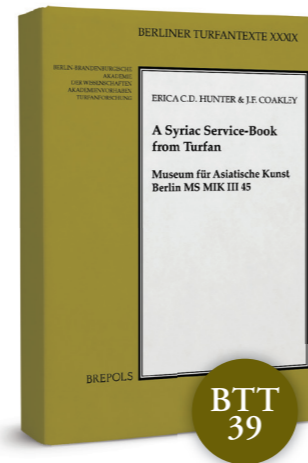
This is the first edition of the Old Uyghur Buddhist texts with elements in Brāhmī script.

This is a comprehensive edition of the Old Uyghur texts from the Berlin Turfan Collection that contain Brāhmī elements. Amongst the Old Uyghur texts preserved in the Berlin Turfan Collection, a number are written mainly in Uyghur script but combined with elements written in Brāhmī script. Although these texts are of various content, they have in common that they all belong to Buddhist literature. The Brāhmī script was used for several purposes, but mostly to render Buddhist Sanskrit terminology or short Sanskrit sentences. Most of the Old Uyghur texts with Brāhmī elements were written on the verso side of Chinese Buddhist scrolls. Through the identification of the Chinese text on the recto side many smaller fragments could be joined

and put together to larger leaves. The dating of the manuscripts is a general problem in the research on Old Uyghur texts. In the texts with Brāhmī elements mostly the cursive variant of the Uyghur script was used, which means that most of them must have been written in the Mongolian period (13th-14th c.). The Old Uyghur texts with Brāhmī elements have never before been investigated systematically. Giving an overview of the contents of the texts, this book is the first complete edition of the Old Uyghur texts with Brāhmī elements.

Yukiyo Kasai is a specialist in Turkology and the History of Central Asia. Her research focuses on the edition and interpretation of Old Uyghur Buddhist texts.

IN PRODUCTION



A Syriac Service-Book from Turfan

Museum für Asiatische Kunst,
Berlin MS MİK III 45

E. HUNTER, J.-F. COAKLEY

X+307 p., 17 b/w ill., 111 b/w tables, 210 x 297 mm, 2017, PB,
ISBN 978-2-503-57471-4, approx. € 80
Languages: Syriac, English
IN PRODUCTION (06/2017)

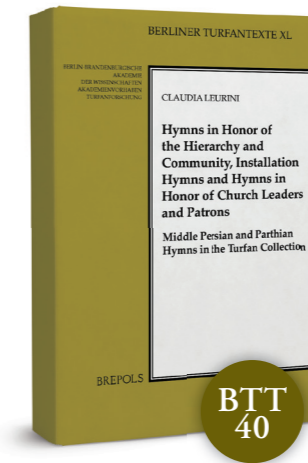
An edition and study of an eighth or ninth century Syriac manuscript from Bulayīq near Turfan, the earliest extant witness of the Penqita or ḥudra.

In 1905, a substantial Syriac manuscript of 60 leaves, containing a Christian service-book, was discovered by the second German Turfan Expedition at the monastery site of Bulayīq. But, although the existence of this manuscript (which has received the signature of MİK III 45) has been mentioned from time to time in the scholarly literature, its text has never been published. The present volume offers 'for the first time' an edition of the Syriac text, English translation and critical introduction to MİK III 45. The Syriac text is of the Penqita, the book later known as the ḥudra, containing the variable parts of the daily offices and eucharist, to which have been appended some occasional services of the Church of the East, including the burial service. The 60 folios are the surviving part (about one quarter) of a manuscript

datable to the eighth or ninth century and, on account of this dating, can be considered to be the earliest extant witness to the Penqita which was the project of the seventh-century patriarch Isho'yab III who drew up the outline for the ecclesiastical year that is still followed today in the Church of the East. The editors argue that MİK III 45 was probably written in Merv – it would be the only Syriac manuscript known from that Christian centre – for transport to the Christian church in distant Turfan.

Erica Hunter is Senior Lecturer in Eastern Christianity at SOAS, specializing in Christianity in Mesopotamia and its spread through Iran, Central Asia, Afghanistan and China. J.F. Coakley is a scholar of Syriac and founder of The Jericho Press.

IN PRODUCTION



Hymns in Honour of the Hierarchy and Community, Installation Hymns and Hymns in Honour of Church Leaders and Patrons

C. LEURINI

approx. 350 p., 210 x 297 mm, 2017, PB,
ISBN 978-2-503-57550-6, approx. € 90
Languages: Middle Persian, Parthian, English
IN PRODUCTION (AUTUMN 2017)

Middle Persian and Parthian Hymns in the Turfan Collection.

This volume presents texts in the Iranian languages, Middle Persian and Parthian, preserved in the Berlin Turfan Collection. These hymns are predominantly in Middle Persian. They were identified by M. Boyce in the registers of her *Catalogue of the Iranian Manuscripts in Manichaean Scripts in the German Turfan Collection* as "Hymns in Honour of the Hierarchy" and "Installation Hymns, Hymns in Honour of Church Leaders and Patrons". Few of the fragments have been published, and, if so, mainly in editions dating back to the time of their discovery. New and updated readings, transliterations, translations into English, notes and commentaries are provided here for all the fragments identified by Boyce. The Introduction provides a description of the main features of the hymns to the Manichaean elect hierarchy, to the local hierarchies,

and to the hierarchies of the Hearers, as well as of the installation hymns, and of those in honour of high clerics and lay patrons. Reflections are provided on the use of cryptography in the Manichaean texts in Manichaean script, and about the learning habits inside scriptoria in Manichaean monasteries in Central Asia, the existence of which has long been suspected. The volume contains a complete glossary and bibliography, as well as facsimiles of joined fragments. This work may interest: Scholars and students of Manichaeism, of Iranian languages, literatures, and religions, of comparative religions, and of Central Asian history and cultures.

Claudia Leurini is a scholar of Eastern Manichaeism and Middle Iranian languages.