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Fragments of the Old Turkic *Maitrisimit nom bitig* in the Otani Collection*

Peter Zieme

The Otani Collection of manuscripts and block printed texts from the Turfan region is rich in number and has a great variety. As was shown recently by Prof. K. Kudara, international cooperation on the part of scholars of examining the different collections can be fruitful. In particular he was able to demonstrate how fragments belonging to different collections can be joined.¹ Here I would like to express my deep gratitude to Prof. K. Kudara and his staff during my stays in Kyoto while I was working on the Central Asian texts of the Otani Collection.

The two fragments Ot. Ry. 1349 and 2035 in the Otani Collection can be joined as I discovered during my work in Kyoto and I present an edition of the resultant text here. Although it was clear on first reading that we have to do with a text on the 32 *lakṣaṇas* of the Buddha, the exact identification became possible only after the publication of the latest *Maitrisimit* edition by Geng Shimin, Hans-Joachim Klimkeit and Jens Peter Laut.² Examination of this edition of the Hami version made it clear that there is no fragment among the Berlin manuscripts of the *Maitrisimit* matching this passage on the 32 *lakṣaṇas* of the Buddha in book 26.

Unfortunately, there are no book and/or sheet numbers preserved on those fragments of the Hami version which were assigned to the 26th book. On the other

*Here I want to express my sincere thanks to Ronald E. Emmerick for improving my English.

1 Kudara 1999, pp. 331-347.

2 GKL 1998.

hand, there are some book numbers in the Berlin fragments.³ The Tocharian fragments of book 26 were edited by Sieg & Siegling,⁴ while the passage on the *lakṣaṇas* was extensively discussed in an article by Couvreur.⁵

The King Siṃha

It is known that Siṃha is the name of a future Buddha who will appear after Maitreya.⁶ From the Anāgatavaṃsa Desanā we learn: “As stated in the *Nidāna Vagga*, his two chief disciples will be Aśoka and Brahmadeva and his two chief female disciples will be Padumā and Sumanā while his chief attendant will be Siṃha.”⁷

But here the king Siṃha is the son of Śaṅkha. This episode is missing in the Divyāvadāna.⁸ In Tocharian A fragments of the *Maitrisimit* the king appears as *siṃhe wäl*.⁹ Cf. especially Toch. A No. 258b: *āryacandres raritwu maitreyasamiti nātkaṃ siṃhāvvyāka[ra]m*. Compare Toch. B Śinke (PN?).¹⁰

In GKL 1998 book 26 the name Siṃha occurs four times transcribed as *sinhe*. The letter *h* does not make it clear in the case of foreign words whether we have to do with a back or a front /k/. It seems probable that the transcription *sinhe* in GKL 1998¹¹ reflects the same spelling as in a Berlin manuscript of the

3 Cf. BT IX-1, p. 215: pl. 184 = XXVI, 8 (*altu otuzunč säkiz ptr*); p. 216: pl. 88 = XXVI, 13 (*altu otuzunč üč ygrmi ptr*); p. 217: pl. 185 = XXVI, 14 (*altu otuzunč tört ygrmi ptr*) [final sheet].

4 Sieg-Siegling 1921, pp. 255-256: “Bekehrung Siṃhas, des Sohnes Śaṅkhas, der wiederum seinem Sohne Udrāyaṇa die Krone abtritt. Siṃha erhält das Vyākaraṇa (Nr. 254, 256, 291, 292, 307, 258).”

5 Couvreur 1949.

6 BHSD, pp. 594b, 440a.

7 Meddegama-Holt, p. 47.

8 Sieg-Siegling 1921, p. 126.

9 Poucha, p. 374.

10 Adams 1999, p. 629.

11 No photograph of this sheet was available, but according to J. P. Laut the original letter in Geng's transcript was x or q.

Maitrisimit, i.e. synky (pl. 185, recto 3).¹² This spelling contradicts the rules established by Röhrborn: Skt. *h + a, o, u : /q/* and Skt. *h + e, i : /k/*.¹³ The transcription of Skt. *siṃha* “lion” in other words or names is always *synq*, never **synqy* appears. There are a number of transcriptions of *siṃha*. I cite above all those cases where it is recorded separately or where it is the second element of a juncture. The single case with *-k-* is *sinkapali* for Skt. *Siṃhabala*¹⁴ in Tiš. 42a2, but there it is written not with *-k-* but with *-q-*, thus corresponding to the other known examples.

1) DTS, p. 500b: *sinxa* < Skt. *siṃha*.

2) HT IV (Toalster 1977)1339: *atu čantasinha* (c’nt’synq’) = Candrasimha T. 2053, Vol. L, p. 244c12: 旃陀羅僧訶.

3) In the famous Maitreya eulogy edited by S. Tezcan one encounters the following couplet (BT III, ll. 960-963):

<i>sinharanč</i> ¹⁵ <i>köküzlüg tägrilär</i>	“When Siṃharāja, the brave Lord, ¹⁶
<i>sımtagsız köñülin kut kolsar</i>	with a mind free from neglect prayed,
<i>sırınčgan tamlıg bo tušit</i>	the Tušita of rock crystal walls
<i>siparir ärtinin etilti</i>	was adorned with <i>sphaṭika</i> jewels.”

One may suppose that the reason for the irregular spelling was a pronunciation which tended to something like *Sinhä*, and the scribe (or author/translator) shifted immediately to the front *-k-* because of the closing *-äl-e*.¹⁷

12 BT IX-1, p. 217.

13 Röhrborn 1988.

14 DTS, p. 500a.

15 A reading also suggested by the editor in a footnote, but not adopted by him.

16 With pluralis majestatis.

17 Y. Yoshida draws my attention to Tocharian *siṃhe* (< Skt. *siṃha*), which is most likely to be the etymon of Uigur *synky*.

The Otani fragment

The Otani fragment bears a folio number, but the book number is missing if ever it existed: [?] *säkiz yetmiš*, i.e. “[?], (folio) 68”. Thus, one may conclude that the manuscript had as pagination a sequence of folio numbers only, not one consisting of book plus folio number. Comparing the numbers of the preserved manuscripts one can easily see that no book has more than some 30 folios. If the assignment of the fragment in question to book 26 of the *Maitrisimit* is correct, one has to assume that the folio number was [2]68, [3]68 or, less probably, higher.

The text of the Otani fragment corresponds to the description of the 13th to the 17th, and on the verso side from the 26th up to the 30th *lakšana*. The manuscript seems to be not identical with any of the so far known *Maitrisimit* manuscripts. The main reason to regard this manuscript as a separate one, is the position of the pustaka hole. In all other *Maitrisimit* mss. it begins in l. 6, but not in l. 8 as here.

Transliteration of the joined fragment Ot. Ry. 1349 + 2035

(recto)	[Plates XVI - XVII]
01 ywq̄'rw yw[]lw̄k 'wyč'r qwr̄l' []	
02 t'kzynmysyn kwyrwr : twy[]	
03 'l̄twn 'wynklwk 'ryq swyz[]	
04 syn kwyrwr : pys []kr̄mynč []	
05 q̄yrtysy '[] sw[]	
06 twz twpr' []	
07 'l̄ty ykr̄myn[]	
08 swynkwky 'l̄qw []	
09 kwyrwr : 'yky []	
10 'yky 'lykynt' []	

- 11 pyr pwywynnt' []
 12 kwyrwr : yyty []
 13 [] 't[] y []

(verso) [] s'kyz yytmys

- 01 []]r : yyty 'wtwzwnč kynk
 02 []]q' ywms'q̄ q̄wp ywzlw
 03 []]yrkwčy tylyn kwyrwr :
 04 []]wnč 'tynyk y'nkq̄wlw []
 05 []]kr [] tykysynt'
 06 []]rs'y'ny y
 07 []]rtd'čy 'syd
 08 []] s [] r 'wynyn
 09 []] 'wtwzwnč
 10 []] č'č'k y'pr
 11 []] kwyzyn q̄'r'q̄yn
 12 []]wnč q̄wtwzlw []
 13 []]dynčyq »drwq̄

Transcription according to the preserved *lakšana* passages

[13.] 01 yokaru yū[ū]lūg üçär korla [oŋaru] 02 täginmišin körür :

[14.] tō[rt yegirminč] 03 altun öŋlūg arıg süz[ök kırtı] 04 -šin körür :

[15.] beš [y](e)g(i)rminč [äti ...] 05 kırtıšı a[rıg] sü[zök yılın üçün] 06 toz
 topra[k öl ödüš yukulmamıšin körür :]

[16.] 07 altı y(e)g(i)rmin[č] 08 süŋüki alku [] 09 körür : iki [adakınta]

10 iki äligintä [iki ägnintä] 11 bir boyunınta [] 12 körür :

[17.] yeti [yegirminč 13] [y]at[v]ı []

(...)

[26.] 01 [ukar bili]r :

[27.] yeti otuzunč keñ 02 [yadvı yılınč]ga yumşak kop yüzlüg 03 [tilgänin
ö]rtgüči tilin körür :

[28.] 04 [säkiz otuz]unč ätinlig yañkulu[g] 05 [kök bulıtlar kö]kr[ämiš] tikisintä 06
[yegädmiš kulgakların] a]rsayanı 07 [köñülüg kögüzüg ögi]rttäči äšid 08 [-
gäli ädgü brahma]-s[va]r ünin 09 [äšidür :]

[29.] [tokuz] otuzunč 10 [] čäčäk yapr 11 [-gaku täg] közin karakın 12 [körür :]

[30.] [otuzunč] kotozla[r] 13 [bäginin täg a]dınčig adrok [kirpikin körür :]

Comments

Instead of providing a full translation separately I will translate the individual passages in the course of this commentary. For literature on the *lakşanas* see e.g. BHSD; Lamotte, *Traité*, pp. 271 sqq., additionally pp. 1344 sqq.; Meier, pp. 610 sqq. There exist now the following Uigur lists but some of them are incomplete ones:

- 1) GKEL 1988, book 2, ll. 1603-1660;
- 2) GKEL 1988, book 2, ll. 1997-2026;
- 3) GKL 1998, book 26, A verso 24 - C recto 9 (with additions by the new Otani text);
- 4) TT VIII G 55-72 = MAV Vorgang 6;
- 5) Chinese/Uigur bilingual fragment Kr IV 298 (Shōgaito 1998).

[13.] [Thirteenth:] one sees [his hair] in upward direction three [times] turning to the right.” In book 2 of the *Maitrisimit* the 12th *lakşana*.¹⁸ Cf. GKL 1998, p. 61, B 21-23: *bir evin tülärin yokaru yü<z>lüg (?) üçär korla oñaru*

18 Barutçu, p. 22.

tägzinmişin körür, p. 135: “13. sieht er seine einzeln (wachsenden) Körperhaare, wie sie nach oben gerichtet sind und sich je dreimal nach rechts drehen”.

Mong. Mvy. 256: *sir-a üsün niġged niġged uruywad jöbsiyerekü ergigsen* “his yellow hairs [= hair on the body], growing each one singly by itself, curl to the right”. For the wording *üčär korla* “three times” there is no parallel in any other source.

Line r 01 shows that *yülüg* on B recto 22 is correct and has not to be emended to *yüzlüg* as proposed by the editors. The word *yülüg* has the meaning “in direction to”, and it is used like a postposition.¹⁹ A parallel expression occurs in chapter 2 under the 11th item: *bir ygrminč ät’öz* (1626) *-intäki kop tüüsi yokaru yölänip* [ywl’nyp]²⁰ *tururlar*, but the deverbal noun of *yölä-* is *yöläk*.²¹ Most of the examples are discussed by M. Erdal,²² and he reconstructs **yü-* “to face”, > *yüz* “face”, > **yü-l-üg*.

[14.] “Fo[urteenth:] one sees his golden clear and pur[eface].” The emendations follow the text of GKL 1998, p. 61 B 23-25: *tört ygrminč altun öñlüg arıg süzök kırtı-şın körür* “Fourteenth: one sees his golden clear and pure face.” In book 2 of Maitrisimit *üč ygrminč* (1629) 29. *koduru bışurmuş şopag altun osugluğ kırtı* (1630) 30. *-şı ärür* “Thirteenth: his face is like completely refined *şopag* gold”. Skt. Nr. 11 (BHSD): *suvarṇavarṇa*.

[15.] “Fifteenth: [one sees that on account of that his flesh] and face are clear and pure and soft, no dust or [fluid has adhered to him].” Cf. GKL 1998, p. 61 B 25-27. *beş ygrminč äti kırtışı arıg süzök yılın üçün toz toprak öl ödüş yukulmamışın körür* “Fifteenth: one sees that on account of that his flesh and face are clear and pure and soft, no dust or fluid has adhered to him.”

According to GKL 1998 at the end of l. 04 there is only one short word *äti*

19 Zieme-Kara 1978, p. 98: **yü* > *yülüg*.

20 Accordingly Barutçu, p. 58 has *yolanıp*.

21 OTWF, p. 220.

22 Contrarily M. Erdal, OTWF, p. 220.

to be added, but there is more space. In book 2 the clear spelling ʔtʔy²³ points to the possibility that we have to do with another word, perhaps derived from *ät* “flesh”: **ätäy* “*fleshy”,²⁴ but I regard it as a simple misspelling for ʔty = *äti* “his flesh”. Beside the usual word group *öŋ kirtüš*²⁵ there is also evidence for *ät kirtüš*.²⁶

Further evidence for the word *yilin* “soft, warm”²⁷ comes from DKPM 1998: 607. Although the editors transcribed *yelvin*²⁸ there are only five letters: *yylyn* for which the correct reading seems to be *yilin*. Let us examine the whole sentence: *bolar ok öŋrä yumšak yilin kolların sävär taplar amrakların kučmazlar mu [är]di* “Did they formerly not embrace their favorite and loving dears with soft and warm arms?” One may derive *yilin* “warm, soft” from the verb *yılı-* “to be, or become, hot” (ED, p. 919a). The word is not found in the dictionaries,²⁹ but it appears in the glossary of A.v. Gabain’s ATG.³⁰ A further derivative is *yilinčga* “slender”.³¹ Cf. Shōgaito 1998, Kr IV 298, l. 15 [*y]ilinčga tulası ymä ter*³² “soft basil, one also says”, cf. MAV, p. 103: Madhyāgama 9 “Hand und Fuß sind ganz wunderbar weich und zart aufgeblüht wie eine Tūla-Blume”³³ (T. 26 Vol. I, p. 493c28-29; cf. p. 686b9). Here *tulası* may be the Skt. word *tulasī* “holy basil” (MW, p. 451b).

23 GKEL 1988, l. 1631.

24 One may compare tat. Dial. *itän* “mjasistyj, polnyj” cited in Sevortjan I, p. 312. Cf. also kas. *ätäy* “ät alu, qonayu, sämiru”, Qazaq tiliniñ sözdigi, Almatı 1999, p.185b.

25 DTS, p. 385b.

26 Maitr. pl. 120 verso 4.

27 GKL 1998: “zart”.

28 DKPM 1998, p. 285: 「魅惑的な」 “charming, fascinating”. There is no such derivation from *elvi* “charm”.

29 Also missing in Levitskaja 1989 (sub *yılı-*).

30 ATG, p. 385b: *yilin*, *yilin* “warm” (without references).

31 ED, p. 931b. Clauson envisages a foreign origin; but cf. OTWF, p. 380.

32 Here I deviate from Shōgaito’s reading.

33 Skt. *iūla* “a tuft of grass or reeds, panicle of a flower or a plant ... cotton ...” (MW, p. 452c).

[16.] “Sixteenth: one sees [...] his bones all [...]. One sees [...] on his two [feet], on his two hands, [on his two shoulders], on his one neck.” In GKL 1998, p. 62 B verso 1 only the latter part of its text is preserved. Thus the new fragment gives some words for the full reconstruction. The word *körür* indicates the end of a section, but it seems to be added here at an inappropriate place. While GKL 1998 has *boynintakı*, here it is clearly written: *boyuninta*. TT VIII G 66 1 *po yñi ndā = bir boynında* “on his one neck”, *boyn* for *boyun* “neck”, not “Körper” as in TT VIII, p. 53.

[17.] “Seven[teent]: one sees that his shoulder blades are totally] flat [as if they were created as a whole].” Cf. GKL 1998, p. 62 B verso 2-3: *yeti y(e)g(i)rminč [yarnı] yapa yaratmış tæg tüp tüz bolmışın körür* “sieht er, daß [seine Schulterblätter] völlig gerade sind, als wären sie als ein Ganzes geschaffen”.

(...)

[27.] “Twenty-seventh: one sees his bright [and extended, gentle] and soft tongue covering his whole face.” GKL 1998, p. 62 B verso 20-22 *yeti otuzunč keŋ yadvı yılınčga yumşak kop yüz-lüg tilgänin örtgüči tilin körür* : “Twenty-seventh: one sees his bright and extended, gentle and soft tongue covering his whole face.” Cf. MAV 6b.28 (+ Nachtrag p. 167) = TT VIII G 68-69: *prabhūtatanujihvo deva kumāraḥ prabhūtatvāj jīhvayā mukha(ṃ) jīhvām ... (ma)ṇḍalaṃ praticchādayati ... = prabhūta(tanu)jihvo ... praticchādayati = yüz tilgänin ürtär*. The word *yüz* has of course the meaning “face”, not “hundred” as assumed previously. Instead of *örtgüči* the Chinese/Uigur bilingual Āgama text has [... *tilg]änin bürütäči* “touching”, Shōgaito 1998: Kr IV 298, l. 9.

[28.] “Twenty-[eighth]: [one hears] his *brahmasvara* voice [good to listen to], the *rasāyana* of the ears exceeding the thunder voice of the blue clouds of melody and echo which delights [heart and breast].” GKL 1998, p. 62 B verso 23-

27 säkiz otuzunč ätinlig yaŋkulug kök bulutlar kökrämiš kök-r-üşintä yegädmış kulgaklarınıŋ arsayani köŋ-ülüg k-ö-güzüg ögirdürdäči [variant in the Otani fragment] äšidgäli ädgü brahma-savar ünin äšidür. For *tikisintä* GKL 1998, p. 62 B verso 24 has *kök-r-üşintä*. *arsayan* < Skt. *rasāyana*. The spelling *arsayani* (with *-i*) has to be changed to *arsayani*, because the final *-i* is the possessive suffix as translated correctly.

[29.] “Twenty-ninth: [one sees] his eyes and pupils [like] leaves of [a blue lotus] flower.” GKL 1998 has the restoration *tokuz [otuzunč köküš öŋlüg közin (?)] körür :]* according to the 28th *lakšana* in book 2, but here the colour is compared to a blue flower, cf. GKL 1998, p. 67, XXVII, fol. 3 recto 5-6 *kök lenhua čäčäk-lig közin* “mit blauen Lotos-Augen”. Buddhaghōṣa mentions that the blue colour resembles that of a “Flachsblüte”.³⁴

[30.] “[Thirtieth]: [one sees his] extremely good [eyelashes like those of the lord] of yaks [...]” For *kotoz*³⁵ of the Otani ms. GKL 1998 has *kodoz* as in book 2. Instead of *kotozlar bāgi* this part has *kodozlar bukası*.³⁶ The form with *-d-* instead of *-t-* seems to be a variant which cannot be explained by the “Dentalkonfusion”³⁷ as both records belong to the older period.³⁸ The difference between *buka* “bull” and *bāg* “lord” is worth mentioning.

The fragment discussed here is too small to give a general statement on the whole issue of the *lakšana*s in the Uigur tradition, but one can fully agree with the Klimkeit’s conclusion: “Die uig[urischen] Angaben zeichnen sich eher durch ausschmückende Beschreibung als durch Prägnanz der Begrifflichkeit aus.”³⁹

34 MAV, p. 109, fn. 4. Cf. Meisezahl 1980, p. 131: *ummāpupphasadisa*.

35 Cf. Bazin 1994.

36 Barutçu, pp. 28-29.

37 Doerfer 1993, pp. 115-119.

38 TMEN, Nr. 1501 confirms the original spelling *kotoz*.

39 GKEL 1988, p. 313.

Abbreviations and Literature

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