

Maitreya and the Religious Situation according to Two Old Uighur Poems of Yuan Dynasty. Edition of SI 4485 and SI 4958

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Abstract: This paper offers the edition of SI 4485 and SI 4958, two manuscripts of the Old Uighur section of the Serindia Collection of the IOM written in alliterating verses. Their contents are praises on Maitreya, the future Buddha. The author tries to show why praises on Maitreya like the two presented here were written. He argues that it was to advocate the preservation of Buddhism through proving the superiority of the Maitreya cult over other religions in the current viral times of the Yuan.

Key words: Serindia Collection, Old Uighur, Maitreya cult, praises in.

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At the time when the religion of Islam was about to enter the oases of Xinjiang, the Uighur Buddhists developed a strong Maitreya cult and expressed in many writings, mainly in poems, their view that all people and all peoples should venerate Maitreya, the future Buddha. They promoted this cult by writing praises and other scriptures to keep alive the Buddhist faith and to strengthen the belief in Maitreya. The cult of the future Buddha Maitreya has a long tradition starting from the homeland of Buddhism and spreading to the modern regions where Mahāyāna teachings are en vogue today. In Central Asia we observe a special peak with the development of a voluminous scripture in Tokharian and Old Uighur under the name Maitreyasamitināṭaka // Maitrisimit nom bitig¹. Translated from the

¹ For studies in this field promoted by G.-J. Pinault and J.P. Laut see: Laut & Wilkens 2017: 353–370 (Bibliography).

Tokharian version, the Old Uyghur text gained great fame and was spread not only in the Turfan oasis in the 10th century, but also in the Qomul region from where a version dated to the year 1067 is attested by a large manuscript found near Tömürtü (Geng & Klimkeit 1988). We have also testimonies of the Maitreya cult from paintings in several caves. Partly they follow models of Maitreyan paradises and Maitreya depictions in Dunhuang. Among Uighurs during the subsequent centuries up to the end of the Yuan dynasty a special genre was en vogue. These are texts of alliterating poems on Maitreya veneration featuring both main strands, the encounter with Maitreya on earth at the time when the future Buddha descends from the Tuṣita heaven or the rebirth in the Tuṣita heaven. Direct references can be found in a large number of colophons as well, but sometimes it is difficult to give a precise attribution of a certain praise. Several poems of this genre have been edited, but others are still waiting to be identified and edited among the unpublished materials. Previously, R.R. Arat started the work on Maitreya texts with a fragment of the Berlin Turfan Collection.² In the subsequent years other fragments followed, including the longest Maitreya praise in alliterating verses in a miscellany manuscript³ and also shorter ones⁴, some of them re-edited by A. Yakup⁵. Fragments of the IOM Serindia Collection are mentioned in the newly published catalogue (Catalogue 2021).

Recently I had the honour to publish a newly identified fragment of a Maitreyan praise (SI 842 (Kr IV 304) + SI 4748 (O 87) + lacuna + SI 4068 (4bKr 77)) (Zieme 2021: 64–79). And in this sense this paper offers a further edition of two similar texts.

This is a modest contribution⁶ on the special occasion of celebrating the birthday of Irina F. Popova for her everlasting efforts to promote studies based on the materials kept in the largest treasure house of Oriental manuscripts and prints in the celebrated city of St. Petersburg.

Manuscript I: SI 4485

The manuscript that I would like to edit here has some very strange features. The vocabulary shows that several religions were around the Buddhists of Turfan. Although the manuscript is written in a cursive Uighur script type, one can easily read the text as long as it is well-preserved. At some places the script is torn and the paper is broken. This sheet comes from the finds of Krotkov and now belongs to the Serindia Collection of the IOM. It bears the code SI 4485. Probably the verso side was empty at the beginning, only afterwards some additional text sections were written, among the parts of visible lines one can observe at least two half sentences which are repetitions of the text of the recto side: *yolčim bahšim* and *tüsürüg čäčäklig*, but due to the glued cover nowadays these sections cannot be edited here.

The recto side has 45 lines from the main part of the poem, but beginning and end are missing because the sheet is damaged left and right. The poem is structured according to the usual way of strophical alliteration in four verses of a quatrain. The number of syllables varies, also in the usual system, between 5 (1:58) and 16 (1:58), but most verses have

² ETŞ Nr. 17.

³ BT 3, ll. 761–1121.

⁴ BT 13, text 19; Zieme 2006.

⁵ Yakup 2015, chapters J and K. Cf. BT 47, mainly the section “Bausteine zu einer Sammlung von altuigurischen Maitreya-Hymnen (Kapitel J und K)”.

⁶ I express my gratitude to Marcel Erdal who kindly checked my paper and gave valuable information, especially on some spellings and the word *sunčuk*.

8 (8:58), 9 (22:58) or 10 (12:58) syllables, while 6 or 7 syllables are presented by 3 each, 11 syllables occur 4 times, and 12 syllables 3 times.

The text of SI 4485 (Kr I 9)

I.

[tö]
[tö] 01 -lar [:]
[tö]

02 töltäg-lig y[]m[...] 03 -lar ::

II. [Description detail of the city of Ketumatī]

tüšrök⁷ čäčäklig kapzı-l[arta]
[tözün] 04 yigit⁸ kičig urılar
tükäl beš yüz yaşlı[g] 05 kızlar birlä
tün kün adırsız ögürgäylär
[In the] gardens (?)⁹ of colourful flowers¹⁰
the [noble] heroes and youngsters
enjoy themselves day and night without distinction
with the five hundred year old girls¹¹.

III. [Four Truths]

06 tüzülmiš¹² inčgä oyunlarıg
tüzkäštürü 07 kirištürü ätizü
tört kertükä yaraşı 08 takšutları¹³
tözi ağızlarıntın ketärmägäylär ::
Arranging¹⁴ and introducing¹⁵
harmonious fine melodies for resounding¹⁶,
they let spring from their mouths nothing else than
poems corresponding to the Four Truths.

IV. [A description detail of the city of Ketumatī]

09 arasız¹⁷ sansız ol tınl(ı)gların

⁷ Spelled twyswrwk.

⁸ Spelled yykyd.

⁹ As some parts of the letters are missing, the reading is not sure; even less its meaning. The most probable reading is q'pzy which looks similar to *kapız* "Schatulle, Sarg" (HWAU 332b), but should be a variant of *haptse* < Chin. *hezi* 盒子 "Gefäß, Schatulle, Behälter" (HWAU 278b). Note, though, that the context demands a larger space, perhaps a chamber or a room.

¹⁰ Čč'klyk can be read as *čäčäklig* "with flowers" or *čäčäklük* "flower garden".

¹¹ There is no direct connection, but in the Maitreya sūtra T. 455 it is said that the girls marry only at the age of five hundred years: T.XIV.0455.0426b05 女年五百歲 方乃作婚姻.

¹² Spelled twyswlmys.

¹³ One expects rather an accusative suffix. Is here a mistake?

¹⁴ The word *tüzkäštürü* is not recorded. It can be analyzed as follows: *tüzük* (OTWF 251) "well arranged" + *-š-tür-ü*.

¹⁵ For *kirištür*- cf. HWAU 383b.

¹⁶ Spelled "dyzw.

¹⁷ Before the beginning of the line one sees a + mark and the first part of the word was deleted. In another direction the margin was used for writing 'ytky ynkqwq which one can read: *üdkı yaḡlok* [l-hook missing] "üdkı is wrong". In the deleted place one can see some remnants of these letters. Unfortunately, the corrected word is not clear. Since the verse begins with *a-*, one should expect *ara*, but the letters look rather like "s".

agır buyanları 10 -nın tüştintä
 adak basımı yerlärtä
 altun 11 kümüş ök saçılgay
 Through the fruit of the very good deeds
 of the countless living beings
 on the places wherever feet tread¹⁸
 gold and silver are scattered.

In a description of the city of Ketumatī where Maitreya will appear one reads: (T.XIV.0453.0421b10) *suowei jinyin zhenbao chequ manao zhenzhu hupo, ge sanzai di wuren xinglu* 所謂金銀珍^{b11}寶車渠馬瑙真珠虎珀, 各散在地無人省錄 “Namely gold and silver, precious jewels (like) agate, corals, pearls, amber are all scattered on the ground, but nobody takes care about it”.

V. [Following the way of the ten karmapathas]

alayın yıgayın tep ol tınl(ı)g 12 -ların
 adak eligläri bolmadın
 adın amramakı 13 t(ä)ñlämädin
 amuru on karmaputlarça ok 14 yorigay-sizlär ::
 Living beings wanting to take and collect it,
 if you have no feet and hands (to do it),
 without appreciating the love¹⁹ of others
 you shall always walk according to the ten karmapathas.

VI. [Dharmarāja]

tüg tümän bağlıg täñri 15 -lärnin
 töpölärintä kötürgülük tidimi
 16 tört tuğum beş azunıñ umuğı
 tüzgärinä²⁰ 17 -siz idok nom hanı
 The diadem to wear by the gods
 — belonging to many ten-thousands²¹ groups — on their heads
 is the (token of) the inexhaustible holy Dharma King,
 hope of the four births and the five existences.

VII. [Gates of the 8 Noble Paths]

törüsärsiz ol tušta :
 18 törölüg tokulug balıkta
 tözün²² säkiz 19 yolnuñ kapıgı
 törttin yınaktın açıl[ur]
 If you appear at this time
 in the lawful beautiful city,
 the gates of the eight noble paths
 will be opened on all four sides.

¹⁸ An interesting phrase is *adak basımı*.

¹⁹ There is no accusative suffix!

²⁰ Spelled *twysk'rynč*.

²¹ The syllable *tüg* occurs always before *tümän* in reduplication, cf. HWAU 769a.

²² Spelled *twyswn*.

In the third line we see a clear reordering of the term *sāḥiz tōzün yol* “eightfold noble path” because of the alliteration. As a metaphor the “gate” is used here for the first time, as we can see from the collection of Buddhist metaphors (Kaygusuz 2021). The metaphorical gate is generally used in other contexts.

VIII. [Listening to the name of Maitreya destroys the *klesās*]

20²³ atı²⁴ kötrülmüş burhan maytre²⁵ tep
atıñızın²⁶ 21 äšidmäktin
ol tınl(ı)glarnıñ uğuşı nizvane 22 -ları amrılıp²⁷
açılğaylar nomlug közläri
By hearing your name
— Buddha Maitreya the Exalted —
the passions of the entirety of living beings are calmed,
their *dharma* eyes will be opened.

IX. [Knowledge leads to arhatship]

az 23 -k(ı)ya katıgılanmakıña²⁸ nom tuyup
alku akıgları 24 alkınıp
arhant kutılığ²⁹ yeg tüşüg
antaça 25 k(ı)ya ok bulğaylar ::
Understanding the doctrine with a little effort,
all (*āsrava*–)currents disappear,
they will find at once
the good fruit of arhatship.

X. [My master (= Maitreya) sits among gods and human beings]

bahşım yolçım ol üd 26 -tä bärü tep³⁰
manuşı³¹ täñri yalğoklug
pariṣat kuvrag 27 -nıñ otırasında³²
bagdaşını oluru yarlıkap
My master, my guide! Since that time
— in the midst of the *pariṣad*³³ multitudes
of human beings and gods —
you are sitting in *paryāṅka* position.

XI. [Pāramitā should spread everywhere]

başı 28 otırası³⁴ üzlünçüsi³⁵

²³ Between lines 19 to 20 one phrase is inserted: *atıñ buy-a süñäk(?)*.

²⁴ Spelled "dy.

²⁵ Spelled m[]ydry.

²⁶ Spelled "dynkyzny.

²⁷ Here we see the only serious infringement against the strophic alliteration. It can easily be saved by putting the verb at the beginning of the verse just as in the next verse: *amrılıp ol tınl(ı)glarnıñ uğuşı nizvaneları*.

²⁸ Spelled q'dyql'n'm'qynk'. One should expect here a dative like emended to *katıgılanmakıña*.

²⁹ Spelled qwdy lyq.

³⁰ The word *tep* written between the lines was added.

³¹ In HWAU 468a only *manuşı* << Skt. *manuṣya*.

³² Spelled 'wdyr'synt'.

³³ SWTF III, 97b *pariṣad* “Versammlung, Gruppe”.

³⁴ Spelled 'wdyr'sy.

³⁵ Spelled 'wyslwnčwsy.

barçası yomkî ädgülüg
 29 parimat³⁶ nomug tiläyü³⁷
 barçatın sıñar lenhua³⁸ ulal³⁹
 Wishing the pāramitā-law
 which is at the beginning, middle, and end
 overall and entirely good;
 everywhere lotus be spread⁴⁰.

- XII. [Monasteries of Kočo]
 kutlug nom siziñ ol üdtä⁴¹.
 31 kočo kısıl başdaş arayadan
 kunsukmaksız 32 öglüg käd toyın
 kut t(ä)ñrisintä külälgäy
 The blessed dharma — yours at that time,
 the foremost⁴² monasteries (of) the Kočo valley,
 and the strong monks with a mind that cannot be stolen
 will be praised by the god of fortune.

The *kut täñrısı* “God of fortune”⁴³ appears here as a very high entity responsible for the growth and strength of Buddhism characterised as the teaching at a certain place under the care of a community of monks. The place referred to here are the monasteries in the Kočo valley.

- XIII. [Quiet religious refuges]
 33 gumura mačid manisdan
 kurug sulaglar kıy
 34 kulak tunguçı bakguçı bolmadın
 kopurga 35 örlätü enčikgäy ::
 Cloisters⁴⁴, mosques⁴⁵, monasteries,
 empty watercourses⁴⁶, roads⁴⁷ —
 no one who closes ears or looks around —
 (only) owls⁴⁸ will sound and surrender.
 XIV. [After the descend of Maitreya even Arab kaliphs will surrender]
 surya-mandal kudı enmiş 36 täg

³⁶ Spelled p'rydm't.

³⁷ Spelling is not clear.

³⁸ Spelled lyn q̄w/. The last letter is either y or w.

³⁹ *b(a)rča* [], all other words of this line are dubious, some of them may be regarded as being deleted. Moreover, the paper is broken. Between this and the following line the verse was apparently repeated as given above.

⁴⁰ The spelling of the last word is not clear, *ulal* is only a guess.

⁴¹ Spelled 'wyt t'.

⁴² HWAU 148b.

⁴³ HWAU 429b.

⁴⁴ Probably read *gumra*, cf. HWAU 275b *gumra* < Syr. 'wmr' “monastery”.

⁴⁵ < Ar. *msğd* “mosque”.

⁴⁶ *sulag* < *suvlag*.

⁴⁷ *kıy* < chin. *jie* HWAU 349 (*kay* and *kıy*).

⁴⁸ Jens Wilkens now reads *koburga* (HWAU 388a).

surtok⁴⁹ bo yertinčükä ensärsiz

37 sultan⁵⁰ başlap kalipalar

soka siziñä inangay 38 -lar

When you, like the sun maṇḍala⁵¹ descends,

quickly descend into this world,

the khalifs⁵² headed by the sultan⁵³

will directly believe in you.

XV. [Muslims and others will become Buddhist followers]

sundar⁵⁴ täg burunlug musurmanlar

suvtn 39 arınmak umunçluglar

sunčuk kılur törölüg urug⁵⁵

soka burhan nomlug 40 bolgay-lar ::

The Muslims with noses like *sundar*(?),

those who hope to be cleansed by water,

the progeny with the tradition of making mats(?),

will be those who immediately adopt the Buddha's teaching.

In this stanza members of non-Buddhist religions are mentioned by recalling special symbols or features. The first verse ascribes Muslims having noses like *sundar*, the easiest possible reading for swnd'r. As a Turkic word cannot be found, it probably is derived from Skt. *sundara* "beautiful" which i.a. is also a name of a *gandharva*. One cannot be sure that this *gandharva* had a remarkable nose to be used as a metaphorical medium⁵⁶. On the other hand, the same letters can also be read as *šundar* from Skt. *śuṇḍāra* "the trunk of a young elephant" (MW 1081c.). In any case, if this comparison is correct, it is meant in a very discriminating way. Although this spelling breaks the norm of the stropical alliteration, it is more probable to adopt in this verse as a metaphor. But if again one thinks of a Turkic word, one can refer to Kırız *sono* // *sonor* "duck, drake" (Judachin 653). A metaphorically used similar expression is given by Meninski with his *patka burunlu* (Meninski 1680: 5972) for a person with a nose like a duck's beak. I follow here the nose study of A. Tietze (Tietze 1983: 121) who suggests that this expression rather corresponds to Persian *pūč-bīnī* "large or hook-nosed" (Steingass 1892: 259a). But this, too, remains dubious because of the difficult relation of *sondar* to *sonor*.

The second verse is also enigmatic. If one regards it as a circumscription for baptism, this verse refers to Christians who are often called as people of baptism.

The third verse refers to a community whose followers make mats used for praying if the reading *sunčuk*⁵⁷ is correct. The other spelling *sučuk* is less probable. The modern Turkish word *sucuk* as a special kind of sausage is very common and is known from Ottoman sources (Meninski 1680: 2559).

⁴⁹ *surtduk* < *surt* + *ok*.

⁵⁰ Spelled swld'n.

⁵¹ *suryamantal* < skt. *sūryamaṇḍala*, cf. HWAU 632b.

⁵² *kalipa* [q'lyp'] < Ar. *ḫalīfa*, HWAU 323b.

⁵³ *suldan* < Ar. *sulṭān*.

⁵⁴ Spelled swnd'r.

⁵⁵ The spelling is not clear.

⁵⁶ In the episode of the Gandharva Sundara which is chapter 24 of the English translation of the Skanda Purana that *gandharva*'s nose is not mentioned, thus it is not sure that the *gandharva* is meant here.

⁵⁷ HWAU 631a.

XVI. [People serving in the Mahāyāna are dressed modestly]

l-a buyum ešgirti⁵⁸.
 tärz nom 41 -lug luu-kin
 taišingta tapıglıg
 l-a ešgirti kara keñ tonlug⁵⁹
 Silk⁶⁰ coverings⁶¹ or brocade⁶² —
 Luukin with false teaching.
 Those who serve in the Mahāyāna —
 with black wide clothes of silk and brocade.

In this stanza the author gives a comparison between non-Buddhist and Mahāyāna teaching. The representative of the “wrong law” is *lww kyn* = *Luukin* in which one can see a phonetical adaptation of Chinese *laojun* 老君, another name of Laozi⁶³. In the Alphabetical Poem the Uighur form is *lavkun* which better fits to the supposed origin than *luukin* (Zieme 1991: 276). Therefore the identification is not absolutely sure.

XVII. [Not discernible as verses]

käpäk säpäk⁶⁴ 42 küsüšlülär siziñ-lär
 kamugun yomkı 43 ////w tar-ka tarın-takı yaşı kudulu
 k(a)rg(a)tmiş 44 []içim siziñä ök.
 45 []r
 Those who have the wish for käpäk säpäk(?), you altogether
 ...his tears in ... were flowing
 cursed my ... to you!

Manuscript II: SI 4958 verso

The second poem is written on the verso side of SI 4958 (Kr I 14). Its recto side is part of a Chinese scroll of the *Miaofa lianhua jing* 妙法蓮華經 (T.IX.262.30a29–b13). The poem is written in a question — answer style. It culminates in expressing the wish to be born in the Tuṣita heaven in the presence of Maitreya.

The text of SI 4958 verso

I. [A kind of excuse]

01 munı birlä bitisär bolur mu tep ildim
 Is it right that I attached here what I write?

⁵⁸ Spelled 'yskyrdy.

⁵⁹ This line is written between the lines. The last two words are unclear.

⁶⁰ *la* < Chin. *luo* “silk” (HWAU 449b).

⁶¹ Spelled *pywym* = *buyum* which is known from modern Uighur as a general term for “article, things, goods” (Schwarz 1992: 88a). However, one can see one more hook in the word, which allows us to transliterate *pywrwm* = **bürüm* a non-attested derivative from *bür-* “to twist, wind round, screw together” (ED 355a).

⁶² *ešgirti* “brocade” (HWAU 264a).

⁶³ Cf. HWAU 452a *lavkun* < chin. *laojun* 老君 “Laozi”.

⁶⁴ This line is written between the lines. The last two words are unclear.

II. [Author's introduction]

02 arok tilkükä okšatı⁶⁵.atıkmış⁶⁶ mürki kulutnu.adınçığ ıdok başı⁶⁷ bo03 mant(a)lmallıg urukka⁶⁸.

I am the stupid one known to be

'similar to a tired fox',

whose wonderful holy head

is for this loop of a round garland.

If the explanation of *mant(a)lmallıg* as "having a *maṇḍalamālā*" is correct, it is a qualifying attribute to *uruk* "lasso, rope". The term consists of *maṇḍala* "round, circle" and *mālā* "garland", for what usually *mālā* (Saunders 1960: 174–177) itself is used.

III. [Reasons of the author's training]

agtınu⁶⁹ tıdını täginmäkim ärsär.

avantlıg 04 tıtaglıg täginür

My humbly ascending und self-control

has grounds and reasons.

IV. [Question about the reasons]

nätägin⁷⁰ tep tesär :.

kim ol

Which?

(They are) as follows.

V. [The Buddha's teaching]

kertütin kälmiş 05 burhan bahşılıg.

kesare arslan hanını.

kinayan mahayan tep kükülmış

06 keṇ tāriṇ yörüglüg taluyıṇa.

It is the ocean of broad and deep explanations

praised as *hīnayāna* and *mahāyāna*of the *kesarin* lion king,

the Buddha master Truly Come.

VI. [Teaching as ship and bridge]

kertgünmək süzülmək ukmak 07 –lıg.

kemi köprüg üzä kölünüp.

kizlägig⁷¹ nomlug ärdinilärig 08 aldaçı.

kişi körklüg kinşuk ärdini ::

⁶⁵ Or: *ogšatı* (HWAU 503b).

⁶⁶ Spelled "dyqmys.

⁶⁷ Spelling is not clear.

⁶⁸ It seems that the scribe did not use an aliph before w-, generally one can say that in this manuscript the aliph hook before vowels is very small.

⁶⁹ Spelled "qdyñw.

⁷⁰ Spelled n'd'kyn.

⁷¹ Spelled kysl'klyk.

Using the ship and the bridge
of belief and insight for devoting
the *kimśuka*⁷² jewel in the shape of a human being
who takes the jewels of the secret *dharma*.

VII. [The Buddha who sowed the seed of salvation]

ugan[lar] aržısı burhan bahşıtın
09 okadıp kalmış beş aẓun tınl(ı)glarnıñ umuǵı.
[ogu]l eligi maytreta 10 ozguka⁷³ urug äkmiş.
on karmapat küzädür⁷⁴ up[a]se atl(ı)g ::

Hope of the living beings of the five existences who came late
(to meet) the Buddha master, the *ṛṣi* of the mighty ones⁷⁵.

Who has sown the seed for the salvation by the prince Maitreya
the one who is called *upāsaka* protecting the ten *karmapathas*.

VIII. [True belief; wish to be born in Tuṣita]

tuyunmışlar 11 burhan bahşınıñ nomınta.
turıtmaksız bäk katıǵ⁷⁶ süzök kertgünč köñül 12 -lüglär.
tugmış kadaş birlä birgärü.
tuşıt ordota maitre bodis(a)t(a)v 13 [ü]skintä tuggalı küsüşlüg.

Those who have insight have an irreversible firm true belief
in the teachings of the Buddha master.

Together with the family members
they have the wish to be born in the presence of Maitreya Bodhisattva in the
Tuṣita palace.

IX. [Laymen belonging to the author's family]

turmiş upase kutlug niran kurtga⁷⁷ 14 asan birlä inčä tep sözläşü täginmişlär ::
We, the layman Turmiş, Kutlug Niran⁷⁸ and Kurtga Asan, have agreed on it.

X. [Life goes on]

yuṇlaguča ädkä tavar 15 –ka.
yok yitmäz⁷⁹ ymä ärmäz biz.
yollug yolsuz kalganka.
yomkımız 16 –[n]ı . yuṇlap yorır biz ::

As long as we can make use of materials.
it is not that we do not die nor that we are not.
For all those who remain with a way or without a way:
using all of us we are living.

⁷² kyñswq = *kinśuk* < Skt. *kimśuka* (HWAU 382a).

⁷³ Spelled wsqw-q'.

⁷⁴ Spelled kwys'dwr.

⁷⁵ Spelled 'wq'n[//] "rsy sy = *uganlar aržısı* "Seher der Göttlichen" (HWAU 787b) < Skt. *devārṣi*, epithet of the Buddha.

⁷⁶ Spelled q'dyq.

⁷⁷ Spelled qwrđq'.

⁷⁸ Spelled n'/yr'n(?). One possible reading is Niran, but several others can be suggested.

⁷⁹ Spelled yydm'z.

Abbreviation

BT 3	Tezcan 1974
BT 13	Zieme 1985
BT 47	Zieme 2020
ED	Clauson
ETŞ	Arat
HWAU	Wilkens 2021
MW	Monier Williams
OTWF	Erdal 1991
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Майтрея и религиозная ситуация по двум старойугурским стихотворениям периода династии Юань. Списки SI 4485 и SI 4958

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Аннотация: В статье представлены две рукописи на старойугурском языке из сериндийской коллекции ИВР РАН, хранящиеся под шифрами SI 4485 и SI 4958. Тексты написаны стихами с начальной аллитерацией и посвящены Майтрее, Будде будущего. Содержание текстов воспевания Майтреи свидетельствует о том, что в Центральной Азии буддисты периода династии Юань всячески пытались продемонстрировать приоритет культа Майтреи над всеми другими религиями, распространяемыми в этом регионе. В статье предлагается комментированный перевод обоих текстов на английский язык.

Ключевые слова: ИВР РАН, сериндийская коллекция, старойугурский язык, культ Майтреи.

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