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## **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 bitig<sup>1</sup>. Translated from the

<sup>1</sup>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.<sup>2</sup> In the subsequent years other fragments followed, including the longest Maitreya praise in alliterating verses in a miscellany manuscript<sup>3</sup> and also shorter ones<sup>4</sup>, some of them re-edited by A. Yakup<sup>5</sup>. 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 contribution<sup>6</sup> 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

<sup>2</sup> ETŞ Nr. 17.

<sup>3</sup> BT 3, ll. 761–1121.

<sup>4</sup> BT 13, text 19; Zieme 2006.

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

<sup>6</sup> 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]

tüšrök<sup>7</sup> čäčäklig kapzı-l[arta]  
 [tözün] 04 yigit<sup>8</sup> kičig urlar  
 tükäl beš yüz yaşlı[g] 05 kızlar birlä  
 tün kün adırsız ögürgäylär  
 [In the] gardens (?)<sup>9</sup> of colourful flowers<sup>10</sup>  
 the [noble] heroes and youngsters  
 enjoy themselves day and night without distinction  
 with the five hundred year old girls<sup>11</sup>.

III. [Four Truths]

06 tüzülmış<sup>12</sup> inčgä oyunlarig  
 tüzkäštürü 07 kirištürü ätizü  
 tört kertükä yaraşı 08 takšutları<sup>13</sup>  
 tözi ağızlarıntın ketärmägäylär ::  
 Arranging<sup>14</sup> and introducing<sup>15</sup>  
 harmonious fine melodies for resounding<sup>16</sup>,  
 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 arasız<sup>17</sup> sansız ol tınl(ı)gların

<sup>7</sup> Spelled twyswrwk.

<sup>8</sup> Spelled yykyd.

<sup>9</sup> 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.

<sup>10</sup> čč'klyk can be read as *čäčäklig* "with flowers" or *čäčäklik* "flower garden".

<sup>11</sup> 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.

<sup>12</sup> Spelled twyswlmys.

<sup>13</sup> One expects rather an accusative suffix. Is here a mistake?

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

<sup>15</sup> For *kirištür-* cf. HWAU 383b.

<sup>16</sup> Spelled "dyzw.

<sup>17</sup> 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 yanlok* [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".

agir buyanları 10 -nıñ tüšintä  
 adak basımı yerlärtä  
 altun 11 kümüş ök saçılğay  
 Through the fruit of the very good deeds  
 of the countless living beings  
 on the places wherever feet tread<sup>18</sup>  
 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<sup>b11</sup>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 -larnıñ  
 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 love<sup>19</sup> of others  
 you shall always walk according to the ten karmapathas.

VI. [Dharmarāja]

tüg tümän bağlıg täñri 15 -lärniñ  
 töpölärintä kötürgülük tidimi  
 16 tört tuğum beş azunnuñ umuğı  
 tüzgärinč<sup>20</sup> 17 -siz idok nom hanı  
 The diadem to wear by the gods  
 — belonging to many ten-thousands<sup>21</sup> 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  
 tözün<sup>22</sup> 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.

<sup>18</sup> An interesting phrase is *adək basımı*.

<sup>19</sup> There is no accusative suffix!

<sup>20</sup> Spelled *twysk'rynč*.

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

<sup>22</sup> Spelled *twyswn*.



In the third line we see a clear reordering of the term *sākiz tözün 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*]

20<sup>23</sup> atı<sup>24</sup> kötrülmüş burhan maytre<sup>25</sup> tep  
 atıñızını<sup>26</sup> 21 äšidmäktin  
 ol tnl(ı)glarını uğuşı nizvane 22 -ları amrılıp<sup>27</sup>  
 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 katıglanmakıña<sup>28</sup> nom tuyup  
 alku akıgları 24 alkınıp  
 arhant kutılığ<sup>29</sup> yeg tüşüg  
 antača 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 tep<sup>30</sup>  
 manuş<sup>31</sup> täñri yalğoklug  
 parişat kuvrag 27 -nıñ otırasında<sup>32</sup>  
 bağdaşını oluru yarlıkap  
 My master, my guide! Since that time  
 — in the midst of the *pariśad*<sup>33</sup> multitudes  
 of human beings and gods —  
 you are sitting in *paryañka* position.

XI. [Pāramitā should spread everywhere]

başı 28 otırası<sup>34</sup> üzlünçüsi<sup>35</sup>

<sup>23</sup> Between lines 19 to 20 one phrase is inserted: *atını buy-a süñäk(?)*.

<sup>24</sup> Spelled "dy.

<sup>25</sup> Spelled m[ ]ydry.

<sup>26</sup> Spelled "dynkyzny.

<sup>27</sup> 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 tnl(ı)glarını uğuşı nizvaneları*.

<sup>28</sup> Spelled q'dyql'nm'qynk'. One should expect here a dative like emended to *katıglanmakıña*.

<sup>29</sup> Spelled qwdy lyq.

<sup>30</sup> The word *tep* written between the lines was added.

<sup>31</sup> In HWAU 468a only *manuşi* << Skt. *manuṣya*.

<sup>32</sup> Spelled 'wdyr'synt'.

<sup>33</sup> SWTF III, 97b *pariśad* “Versammlung, Gruppe”.

<sup>34</sup> Spelled 'wdyr'sy.

<sup>35</sup> Spelled 'wyslwnčwsky.

barçası yomkı ädgülüg  
 29 parimat<sup>36</sup> nomug tiläyü<sup>37</sup>  
 barçatın sıñar lenhua<sup>38</sup> ulal<sup>39</sup>  
 Wishing the pāramitā-law  
 which is at the beginning, middle, and end  
 overall and entirely good;  
 everywhere lotus be spread<sup>40</sup>.

- XII. [Monasteries of Kočo]  
 kutlug nom siziñ ol üdtä<sup>41</sup>.  
 31 kočo kısıl başdaş arayadan  
 kunsukmaksız 32 öglüg käd toyın  
 kut t(ä)ñrisintä külälgäy  
 The blessed dharma — yours at that time,  
 the foremost<sup>42</sup> 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”<sup>43</sup> 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 tungučı bakguçı bolmadın  
 kopurga 35 örlätü enčikgäy ::  
 Cloisters<sup>44</sup>, mosques<sup>45</sup>, monasteries,  
 empty watercourses<sup>46</sup>, roads<sup>47</sup> —  
 no one who closes ears or looks around —  
 (only) owls<sup>48</sup> will sound and surrender.
- XIV. [After the descend of Maitreya even Arab kaliphs will surrender]  
 surya-mandal kudı enmiš 36 täg

<sup>36</sup> Spelled p'rydm't.

<sup>37</sup> Spelling is not clear.

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

<sup>39</sup> *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.

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

<sup>41</sup> Spelled 'wyt t'.

<sup>42</sup> HWAU 148b.

<sup>43</sup> HWAU 429b.

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

<sup>45</sup> < Ar. *msğd* “mosque”.

<sup>46</sup> *sulag* < *suvlag*.

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

<sup>48</sup> Jens Wilkens now reads *koburga* (HWAU 388a).

surtok<sup>49</sup> bo yertinčükä ensärsiz  
 37 sultan<sup>50</sup> başlap kalipalar  
 soka siziñä mangay 38 -lar

When you, like the sun maṅḍala<sup>51</sup> descends,  
 quickly descend into this world,  
 the khalifs<sup>52</sup> headed by the sultan<sup>53</sup>  
 will directly believe in you.

XV. [Muslims and others will become Buddhist followers]

sundar<sup>54</sup> täg burunlug musurmanlar  
 suvtın 39 arınmak umunçluglar  
 sunčuk kılur törölüg urug<sup>55</sup>  
 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 medium<sup>56</sup>. On the other hand, the same letters can also be read as *šundar* from Skt. *śuṅḍāra* "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*<sup>57</sup> 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).

<sup>49</sup> *surtduk* < *surt* + *ok*.

<sup>50</sup> Spelled swld'n.

<sup>51</sup> *suryamantal* < skt. *sūryamaṅḍala*, cf. HWAU 632b.

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

<sup>53</sup> *suldan* < Ar. *sultān*.

<sup>54</sup> Spelled swnd'r.

<sup>55</sup> The spelling is not clear.

<sup>56</sup> 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.

<sup>57</sup> HWAU 631a.

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

l-a buyum ešgirti<sup>58</sup>.  
 tärz nom 41 -lug luu-kin  
 taišinjta tapıglıg  
 l-a ešgirti kara keñ tonlug<sup>59</sup>  
 Silk<sup>60</sup> coverings<sup>61</sup> or brocade<sup>62</sup> —  
 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 *lw w kyn* = *Luukin* in which one can see a phonetical adaptation of Chinese *laojun* 老君, another name of Laozi<sup>63</sup>. 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 säpäk<sup>64</sup> 42 küsüšlüglär 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?

<sup>58</sup> Spelled `yskyrdy.

<sup>59</sup> This line is written between the lines. The last two words are unclear.

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

<sup>61</sup> Spelled pwywm = *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 pwyrw = *\*bürüm* a non-attested derivate from *bür-* “to twist, wind round, screw together” (ED 355a).

<sup>62</sup> *ešgirti* “brocade” (HWAU 264a).

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

<sup>64</sup> This line is written between the lines. The last two words are unclear.

- II. [Author's introduction]  
 02 arok tilkükä okšati<sup>65</sup>.  
 atıkmış<sup>66</sup> mürki kulutnuş.  
 adınçığ ıdok başı<sup>67</sup> bo  
 03 mant(a)ımallıg urukka<sup>68</sup>.  
 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)ımallıg* as "having a *mañđalamālā*" is correct, it is a qualifying attribute to *uruk* "lasso, rope". The term consists of *mañđala* "round, circle" and *mālā* "garland", for what usually *mālā* (Saunders 1960: 174–177) itself is used.

- III. [Reasons of the author's training]  
 agtnu<sup>69</sup> tıdnu täginmäkim ärsär.  
 avantlıg 04 tıtaglıg täginür  
 My humbly ascending und self-control  
 has grounds and reasons.
- IV. [Question about the reasons]  
 nätägin<sup>70</sup> tep tesär :.  
 kim ol  
 Which?  
 (They are) as follows.
- V. [The Buddha's teaching]  
 kertütin kälmiş 05 burhan bahşılıg.  
 kesare arslan hanınıñ.  
 kinayan mahayan tep kükülmış  
 06 keñ täriñ yörgülg taluyıña.  
 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]  
 kertgünmäk süzülmäk ukmak 07 –lıg.  
 kemi köprüg üzä kölünüp.  
 kizlägılg<sup>71</sup> nomlug ärdiniläriğ 08 aldaçı.  
 kişi körklüg kinşuk ärdini ::

<sup>65</sup> Or: *ogšati* (HWAU 503b).

<sup>66</sup> Spelled ʳdyqmys.

<sup>67</sup> Spelling is not clear.

<sup>68</sup> 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.

<sup>69</sup> Spelled ʳqdyñw.

<sup>70</sup> Spelled n'd'kyn.

<sup>71</sup> Spelled kysl'klyk.

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

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

ugan[lar] aržisi burhan bahšıtın  
09 okadıp kalmıř beř ađun tınl(ı)glarıñ umuđı.  
[ogu]l eligi maytreta 10 ozguka<sup>73</sup> urug äkmiř.  
on karmapat küzädür<sup>74</sup> 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 ones<sup>75</sup>.

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]

tuyunmıřlar 11 burhan bahšınıñ nomınta.  
turıtmaksız bäk katıg<sup>76</sup> süzök kertgünč köñül 12 -lüglär.  
tugmıř kadař birlä birgärü.  
tuřit ordota maitre bodis(a)t(a)v 13 [ü]skintä tuggalı küsüřlüg.

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]

turmiř upase kutlug niran kurtga<sup>77</sup> 14 asan birlä inčä tep sözläřü täginmiřlar ::

We, the layman Turmiř, Kutlug Niran<sup>78</sup> and Kurtga Asan, have agreed on it.

X. [Life goes on]

yuñlaguča ädkä tavar 15 –ka.  
yok yitmäz<sup>79</sup> ymä ärmäz biz.  
yollug yolsuz kalganka.  
yomkımız 16 –[n]ı . yuñlap 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.

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

<sup>73</sup> Spelled wsqw-q'.

<sup>74</sup> Spelled kwys'dwr.

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

<sup>76</sup> Spelled q'dyq.

<sup>77</sup> Spelled qwrđq'.

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

<sup>79</sup> 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
STWF	Sanskrit-Wörterbuch

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## Майтрея и религиозная ситуация по двум старойгурским стихотворениям периода династии Юань. Списки SI 4485 и SI 4958

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Статья поступила в редакцию 10.05.2021.

Аннотация: В статье представлены две рукописи на старойгурском 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 воспеания Майтреи свидетельствует о том, что в Центральной Азии буддисты периода династии Юань всячески пытались продемонстрировать приоритет культуры 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, старойгурский язык, культ Майтреи.

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