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AN OLD UYGHUR FRAGMENT OF THE LOTUS SŪTRA FROM THE KROTKOV COLLECTION IN ST. PETERSBURG

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This paper presents an edition of a newly identified Old Uyghur fragment of the Lotus Sūtra from the Krotkov collection in the Institute of Oriental Manuscripts of the Russian Academy of Sciences. The text mainly explains the merit of preaching, reciting and hearing the Lotus Sūtra through three parables, claiming that the text is from the *nom čäčäki sudur* 'Law-Flower-Sūtra', the Old Uyghur title of the Lotus Sūtra. However, there is no identical passage in the known Chinese translations of the Lotus Sūtra. Presumably, the Old Uyghur text is a unique composition by Uyghurs, though one cannot exclude the possibility that the Old Uyghur text might also be a translation of an unknown Chinese text of similar content.

Key words: Old Uyghur, Lotus Sūtra, Central Asian Buddhism, Old Turkic philology.

The Lotus Sūtra is one of the most important doctrines of Mahāyāna Buddhism. It exists in various languages and scripts, in addition to Sanskrit, also in Chinese and several Central Asian languages, e.g. Mongolian, Tangut, Tibetan and Old Uyghur. The most popular Chinese version of this sūtra is Kumārajīva's translation *Miaofa lianhuajing* 妙法蓮華經 (*Taishō* No. 262), which was completed in 406 C.E., though the earliest translation was done by Dharmarakṣa already in 286 C.E. There are further Chinese translations by Jñānagupta and Dharmagupta, however Jñānagupta's and Dharmagupta's translations are of a later period, dating to 400 and 601, respectively (see Ono 1999, vol. 10, pp. 356b–376b; Iwano 1999, pp. 230–231).

Hitherto-identified Old Uyghur fragments of the Lotus Sūtra are considerable. Only three fragments from the Berlin Turfan collection are in Sogdian script, while further fragments are written in Uyghur script (see Maue–Röhrborn 1980; Fedekâr 1994).[1]

[1] Perhaps, further two fragments Mainz 170 and Mainz 307 in Sogdian script are also from the Lotus Sūtra; see Fedakâr (1994, pp. 139, 147).

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Some scholars assume that the Sogdian script versions of the text originate from the early period of Old Uyghur Buddhism. As evidence for this claim they mainly point out some orthographical features of the fragments in question, meanwhile they suggest Sogdian origin and Sogdian route of transformation for the three loan words SM'NTY PTTR (*[s(a)manti]b(a)tr or s(a)manti[b(a)tt]r*) 'Samantabhadra', 'WPDY (*up(u)di*) 'Lotus' and WYDV'Q (*widvag*) 'preaching' (cf. Maue – Röhrborn 1980, pp. 253 – 256; Zieme 1989, p. 371). One fragment of the Lotus Sūtra written in Uyghur script and edited by P. Zieme, also contains some words of Sogdian origin, e.g. *updi* 'Lotus' and *mwčk* 'teacher', out of which the latter occurs in some places together with *nomčı* (translates Chinese 法師 *fashi* 'teacher of the dharma') or with *ši* 'teacher' originating from Chinese 師 *shi* 'teacher' (Zieme 1989, pp. 371 – 377; 1992, p. 24). Johan Elverskog states, "Uighur translation may have been made in the 10th century from a Sogdian translation of the Chinese. However, no Sogdian version of this text has been found" (Elverskog 1997, p. 59; Zieme 1989, p. 371; 1992, p. 24).

Earlier research on the Old Uyghur fragments of the Lotus Sūtra has been carried out by F. W. K. Müller (1910), W. W. Radloff (1911), Z. Tachibana (1913) and T. Haneda (1915), later Ş. Tekin (1960), Gy. Hazai (1970), D. Maue – K. Röhrborn (1980), P. Zieme (1985, 1989, 1992, 1998, 2005), J. Hamilton (1986), D. Fedakâr (1994) and J. Oda (1991, 1996) made important contributions to the study of this text.[2]

In this paper I present an edition of a new fragment of the Old Uyghur Lotus Sūtra from the Krotkov collection at the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences, currently Institute of Oriental Manuscripts of the Russian Academy of Sciences. This fragment bears the signature SI Kr. IV 445 and comprises 26 lines text on each side, recto and verso. Although this fragment can hardly be considered a pustaka folio, it contains some empty space between lines 5 – 7, which resembles circles specific to *pustaka* folios. The script used in this fragment is the so-called sūtra type or square type of Old Uyghur script. On the verso we find the pagination *baštınkı iki* 'first (fascicle), two' in fairly small letters that consists of the number of the fascicle and the folio number.

The Old Uyghur text begins with the statement *bahšım ärsär bo sudur ärdini ärür* which might be rendered as 'My teacher is this sūtra-jewel' or 'As for my teacher, he is this sūtra-jewel', and the next line specifies it as *bo nom čäčäki sudur* 'This sūtra-jewel of the Blossom (of the Fine) Dharma', the Old Uyghur title of the Lotus Sūtra. Unfortunately, we were not able to find any identical passage in the Chinese translations of the Lotus Sūtra to this fragment. Presumably, the Old Uyghur text is a unique composition by Uyghurs themselves, though one cannot exclude the possibility that the Old Uyghur text might also be a translation of an unknown similar Chinese text.

[2] For a list of publications on this text see the bibliography in UWb, Elverskog (1997, pp. 59 – 62); Adam – Laut – Weiss (2000) and Zieme (2005).

1. Text

1.1. Transcription and Transliteration

SI Kr. IV 445 Recto

01 (01) bahšım ärsär bo sudur ärdini
p’q̈sym ’rs’r pw swdwr ’rdyny
02 (02) ärür: bo nom čäčäki sudur üčün
’rwr: pw nwm č’č’ky swdwr ’wyčwn
03 (03) ülgüläńčsiz asanki k(a)lplarta
’wylkwl’nčsyz ’s’nky klp l’rt’
04 (04) näčä näčä isig özümin
n’č’ n’č’ ’ysyk ’wyz wmyn
05 (05) äsirgäńčsizin
’syrk’ncsyz yn
06 (06) titip ıdalap
tytyp ’yt’l’p
07 (07) bušı berür ärdim: bo
pwsy pyrwr ’rdym: pw
08 (08) nom ärdinig bir kyä äšitmäk
nwm ’rdynyk pyr ky ’ ’sytm’k
09 (09) tınglamaknıng buyanın
tynkl’m’q̈nynk pwy’n yn
10 (10) ü[l]gülägäli tänglägäli boltukmaz.
’w[]kwl’k’ly t’nkl’k’ly pwltwqm’z
11 (11) amtı munı yöläšürüg üzä
’mty mwny ywl’swrwk ’wyz ’
12 (12) ukıtu nomlayın äšidgil. inčä
’wq̈ytw nwml’yyn ’sydkyl ’ynč’
13 (13) k(a)ltı bir yüz bärä ediz: yüz
q̈lty pyr ywz p’r’ ’ytyz: ywz
14 (14) bärä keng tämir üzäki
p’r’ kynk t’myr ’wyz ’ ky
15 (15) tälüksüz tolpuksuz ulug *bädü*[k](?)
t’lwkswz twlpwq̈swz ’wlwq *p’dw*[ ](?)
16 (16) balık bolsar ol balıknıng
p’lyq̈pwls’r ’wl p’lyq nynk
17 (17) ičintä tolu aka kudulu taša
’yčynt’ twlw ’’q̈’ q̈wdwlw t’s’
18 (18) sačılu turur kum bolsar o[l]
s’čylw twrwr q̈wm pwls[ ] ’w[ ]
19 (19) kumug bir kiši ölmädin [äsän]
q̈wmwq pyr kysy ’wylm’dyn [ ]
20 (20) turup yüz yılta birär käli[p]

twrwp ywz yyl t’ pyr’r k’ly[ ]
21 (21) birär ävin ketärsär: ol kumnun[g]
pyr’r ’vyn kyt’rs’r . ’wl q̈wm nwn[ ]
22 (22) alkınmakı bolgay :
’’lq̈ynm’q̈y pwlq̈’y :
23 (23) anıng sanın ymä bilgäli boltukgay.
’’nynk s’nyn ym’ pylk’ly pwltwq̈q̈’y [ ]
24 (24) bo nom ärdinig bir kyä
pw nwm ’rdynyk pyr ky ’
25 (25) äšitmäkning buyanın
’sytm’k nynk pwy’n yn
26 (26) ülgülägäli tänglägäli bolmagay.
’wylkwl’k’ly t’nkl’k’ly pwlm’q̈’y

Verso: Pagination: baštınkı iki
p’stynqy ’yky
27 (01) yänä y(ä)mä inčä k(a)ltı bir yüz
y’n’ ym’ ’ynč’ q̈lty pyr ywz
28 (02) bärä ediz yüz bärä keng ulug
p’r’ ’ydyz ywz p’r’ kynk ’wlwq
29 (03) bädük ak yürüng taš bolsar :
p’dwk ’’q̈ywrwnk t’s pwls’r :
30 (04) ol tašıg bir kiši ölmädin
’wl t’s yq pyr kysy ’wylm’dyn
31 (05) uzatı äsän
’wz ’ty ’s’n
32 (06) turup yertinčü
twrwp yyrtynčw
33 (07) -tä yüz yılta
t’ ywz yyl t’
34 (08) birär kälip bodug žünkim :
pyr’r k’lyp pwdwq ž wynkym :
35 (09) bantadu käpäz äsri t(a)var üzä
p’nt’dw k’p’z ’sry tv’r ’wyz ’
36 (10) birär sürtüp ol tašnıng
pyr’r swyrtwp ’wl t’s nynk
37 (11) bolgay alkınmakı tükämäki.
pwlq̈’y ’’lq̈ynm’q̈y twyk’m’ky
38 (12) bo sudur ärdinining bir
pw swdwr ’rdyny nynk pyr
39 (13) šlokin äšitmäkning
slwk yn ’sytm’k nynk
40 (14) tınglamaknıng buyanın
tynkl’m’q̈nynk pwy’n yn

41 (15) ülgüläp tängläp tükätgäli
’wylkwl’p t’nkl’p twyk’tk’ly
42 (16) bolmagay.
pwlm’q̈y : :
43 (17) kim kayu tözünlär oglı töz
kym q̈yw twyz wn l’r ’wqly twyz
44 (18) [-ün]lär kızı sukančıg körklä
[ ] l’r q̈yz y swq̈ncyq kwyrkl’
45 (19) [nom] čäčäki sudur ärdinig ukıtga
[ ]č’ky swdwr ’rdynyk ’wq̈ytq̈
46 (20) [-lı] äštgäli ävläringä ornag
[ ] ’stk’ly ’v l’r ynk’ ’wrn’q̈
47 (21) [-lar]ınga ötünsärlär : :
[l’r]ynk’ ’wytwns’r l’r : :
48 (22) [al]ku burhanlar ontun sıngarkı
[ ]qw pwrq’n l’r ’wntwn synk’rq̈y
49 (23) bodis(a)t(a)vlar bašın kamag t(ä)ngri
pwdystv l’r p’syn q̈m’q tnkry
50 (24) -lär nara urugı tıkmıš täg
l’r ṇ’r’ ’wrwq̈y tyq̈mys t’k
51 (25) ol yertä ol ävdä tolu
’wl yyr t’ ’wl ’vd’ twlw
52 (26) tururlar :
twrwr l’r :

1.2. Translation

Recto: (**1–10**) As for my teacher, it is this sūtra-jewel. For this sūtra-jewel of the Blossom (of the Fine) Dharma, in inestimable *asaṃkhyeya-kalpa*s I would have ungrudgingly renounced and given up as many lives as I have as alms. It is impossible to estimate and measure the merit of hearing and listening to this sūtra-jewel a single time. (**11–22**) Now let me explain and preach this with a metaphor, listen to (it). If there is a gapless, unbroken big and huge(?) iron city one hundred *yojana*s in height, one hundred *yojana*s in breadth, and within this city there is a filled running, pouring, overflowing and scattering sand, and if a man who has a long life (lit. does not die) stays in good health and comes once every one hundred years and removes just one grain from it, the sand would exhaust. (**23–26**) It is (still) possible to know the number (of the sand grains), but it is impossible to estimate and measure the merit of hearing and listening to this sūtra-jewel a single time.

Verso: Pagination: Second (fascicle), first
(**27–37**) Again, if there is a big, huge white (Hend.) rock one hundred *yojana*s in height, one hundred *yojana*s in breadth, and if a man who has a long life (lit. does not

die) stays in good health and comes to the world(?) once every hundred years and wipes that rock with a piece of coloured brocade, (with) a piece of silk cotton or (with) a piece of spotted silk, that rock would waste away. (**38–42**) It is impossible to estimate and measure the merit of hearing and listening to one *śloka* of this sūtra-jewel. (**43–52**) If whoever, a son or a daughter of a noble family requests to explain and listen to this wonderful and marvelous sūtra-jewel of the Blossom (of the Fine) Dharma or (bring it) to their home and to their dwellings, all deities headed by all Buddhas and Bodhisattvas from the ten directions will gather at that house and at that place just as pushed seeds of the pomegranate.

2. Explanations

2 ***nom čäčäki sudur*** is the word for word translation of the Chinese *Fahuajing* 法華經 'The Lotus Sūtra' (skr. *Saddharma-puṇḍarīkasūtra*), and can be rendered as 'Law-Flower-Sūtra'. In the Old Uyghur texts the name of the Lotus Sūtra appears in various forms: In TT V, B1 there is *waphuake atl(ı)g nom čäčäki sudur* 'the Law-Flower-Sūtra named waphuake', in which *waphuake* is the transcription of the Chinese title *Fahuajing* 法華經; see TT V p. 348. In BT XIII, Nr. 20 we find [*arıš arıg su]kančıg körklä nom čäčäki sudur* '[The pure (Hend.)], marvelous, wonderful Law-Flower-Sūtra', which goes back to another Chinese title of the sūtra, *Miaofa lianhuajing* 妙法蓮華經 'Scripture of the Lotus Blossom of the Fine Dharma'. Note that the latter was rendered as *sukančıg nom up(u)di čäčäk bitig* in the earlier Old Uyghur version of the Lotus Sūtra; for details see Maue–Röhrborn (1980); Zieme (1989, pp. 372–373). There are further somewhat complicated renditions of the title of the Lotus Sūtra, e.g. *arıš arıg sukančıg körklä nom čäčäki atl(ı)g sudur* 'The pure, clean, marvelous, wonderful Sūtra named Law-Flower' (BT VII, B 113), *sukančıg nom čäčäki atl(ı)g vaphuake sudur ärdini* '*Fahuajing* sūtra-jewel named wonderful Law-Flower' (Zieme 1991) as well as *vaphuake atl(ı)g s(a)d(a)rmapunt(a)rik sudur* '*Saddharma-puṇḍarīkasūtra* named *vaphuake'* (HT VI, p. 2, ll. 16–17). Of them the first two are actually different translations of the *Miaofa lianhuajing* 妙法蓮華經, while the latter goes back to *Fahuajing* 法華經, which occurs in full Old Uyghur translation *nom čäčäki sudur* in our text.

Amongst the Old Uyghur titles of Buddhist scriptures there are further titles which are also rendered in the same way to the *vaphuake atl(ı)g s(a)d(a)rmapunt(a)-rik sudur*, i.e. in the structure "transcription of the Chinese title + *atl(ı)g* 'named' + the Sanskrit title", e.g. *šimi lun atl(ı)g vignan šastr 'Śabdavidyāśāstra named šimilun'* (HT VI, p. 4, ll. 18–19), *kimkoke atl(ı)g v(a)čračitak sudur* 'Vajracchedikā-sūtra named *Kimkoke'* (BT I, 35 note D 108), in which *šimilun* and *kimkoke* are transcriptions of the Chinese titles 声明論 *Shengminglun* and *Jingangjing* 金剛經, respectively.

4 ***näčä näčä isig özümin*** as a Buddhist term ***näčä näčä*** usually translates Chin. 如如 *ruru* 'several' or 幾許 *jixu* 'certain', see Shōgaito (1991, lines 898–899 and 2762–2763); here I tentatively translate the whole phrase 'as many lives as I have'.

11 ***yöläšürüg*** is a noun derived from the verb *yöläšür-* 'to resemble' + deverbal nominal suffix *-(X)g*; cf. ED 933a and Erdal (1991, pp. 219, 574). In our fragment *yöläšürüg* stands for Chin. 譬喻 *biyu* 'a figure of speech, a metaphor, a parable' in the comparable Chinese passages; see below 3.1 and 3.2.

12 ***ukıtu nomla-*** 'to preach and explain' or 'to preach an explanation', corresponds to 可解 *kejie* 'can be illustrated' in the comparable Chinese passage; see below 3.2.

15–16 ***tämir üzäki tälüksüz tolpuksuz ulug bädü[k](?) balık*** 'a gapless, unbroken big and huge(?) iron city', as parallels to this phrase we find 城 *cheng* 'city' (*Taishō* No. 1509, vol. 38, 339b 21; *Taishō* No. 423, vol. 1, 960b 17) or 大城 *dacheng* 'a big city' (*Taishō* No. 1509, vol. 5, 100c 15) in the comparable Chinese passages. Only in one passage in the *Samyuktāgama* we find 鐵城 *tiecheng* 'an iron city' (*Taishō* No. 99, vol. 34, 242b 21), which also matches the Old Uyghur expression in part. Interesting is the phrase *tälüksüz tolpuksuz*, its first element *tälüksüz* is a derivation *tälük* 'hole' + *-sXz*; for *tälük* see Erdal (1991, p. 247). Its second element *tolpuksuz* 'unbroken' or 'without a break' does not occur in hitherto-edited Old Uyghur texts, perhaps it is a derivation from *tolpuk* 'hole' + *-sXz*, in which *tolpuk* is the metathesis for *topluk* or *toplok* 'cracks in the ground', which is derived from *topul-* 'to pierce' + *-(O)k*; see Erdal (1991, p. 248). The reading *bädü[k](?)* is not certain, though *ulug bädük* is a common binominal composition; see also ll. 28–29 of this text.

17–18 ***aka kudulu taša sačılu turur kum bolsar*** might be rendered as 'if there is a running, pouring, overflowing and scattering sand'. Here the verbs *ak-* 'to flow' and *kudul-* 'to be poured', *taš-* 'to overflow' and *sačıl-* 'to be scattered or dissipated' are biverbs and they describe different aspects of the sand. The known comparable Chinese passages have very simple expression 溢滿 *yiman* 'overflow and filled' (*Taishō* No. 1509, vol. 38, 339b 21).

It is worth noting that comparable Chinese passages use two different words 芥子 *jiezi* 'mustard seed' (*Taishō* No. 99, vol. 34, 242b 23, *Taishō* No. 1509, vol. 38, 339b 21) and 胡麻 *huma* 'foreign hemp, flax' (*Taishō* No. 423, vol. 13, 960b 13–28) instead of 'sand'. Obviously, here the Old Uyghur text does not follow the known Chinese versions, in which the mustard-*kalpa* (Chin. 芥子劫 *jieziqie*) was illustrated, it prefers the sand-*kalpa* (Chin. 沙細劫 *shaxiqie*), which is explained as "one cannot count and exhaust the number of *kalpa*s that have gone by to the past just as one cannot count and exhaust the number of sand grains at the confluence of the river Ganga and the sea"; see *Encyclopedia of Buddhism*, vol. VI, 1, 91–92; Nakamura (1981, 600c, 404c).

19 ***bir kiši ölmädin äsän turup*** might be translated as 'one person does not die and stays healthy', and the whole phrase corresponds to two different phrases, e.g. 有人 *youren* 'someone' (*Taishō* No. 99, vol. 34, 242b 23), 有長壽人 *you changshouren* 'one who has a long life' (*Taishō* No. 1509, vol. 38, 339b 22) found in the comparable Chinese passages; see below 3.1 and 3.2.

21 ***birär ävin ketärsär*** 'if one moves a grain (of the sand)' has various counterparts in the comparable Chinese passages, e.g. 持一芥子去 *chi yi jiezi qu* 'if (one) holds one mustard seed in the hand and goes away' in *Taishō* No. 1509, vol. 38, 339b 22

and 取一而去 *qu yi erqu* ‘take one and go away’ in *Taishō* No. 423, vol. 1, 960b 16), while in *Taishō* No. 99, vol. 34, 242b 23 we find 取一芥子 *qu yi jiezi* ‘take one mustard seed’. Noticeably, here *ketär-* corresponds to two different verbs 持 *chi* ‘to hold in the hand, seize’ and 取 *qu* ‘take’ occurring in the comparable Chinese passages. However, the Chinese passages do not have a specific word for *ävin* ‘seed, grain’ (ED 12a). Needless to note that *ävin* is used to translate 顆 *ke* ‘a numerative of small round and other things’ in HT IV, l. 58.

22 ***alkın-*** ‘to use (something, Acc.) up for one’s own advantage’ (ED 138b) corresponds to 盡 *jin* ‘exhausted, finished, nothing left’ in the comparable Chinese passages; for further explanations of *alkın-* see UWb 97–98, especially UWb 97a.

27 ***yänä y(ä)mä inčä k(a)ltı*** in this text this phrase translates 又如 *youru* ‘again, like’, please compare with the Chinese passage in *Taishō* No. 1509, vol. 38, 339b 23.

27–29 ***bir yüz bärä ediz yüz bärä keng ulug bädük ak yürüng taš*** might be translated as ‘a big, huge and white (Hend.) rock one hundred *yojana*s in height and one hundred *yojana*s in breadth’, it corresponds to 百由旬石 *bai youxun shi* ‘a rock one hundred *yojana*s (in height)’ which appears in *Taishō* No. 1509, vol. 38, 339b 23. Obviously, *shi* ‘rock’ occurs without any modifiers denoting big and white in the comparable Chinese passages. Further Chinese expressions corresponding to *taš* ‘stone’ or ‘rock’ are 大山 *dashan* ‘a big mountain’ and 大石山 *dashishan* ‘a big rock mountain’, out of which the latter appears only in the *Ekottarāgama*; see *Taishō* No. 125, vol. 51, 825c 13. Note that, in the comparable Chinese passages the breadth and the height of the mountain also diverge; see below 3.1 and 3.2.

32–34 ***yertinčütä yüz yılta birär kälip*** we tentatively translate this clause as ‘comes to the world(?) once every hundred years’, it is not clear why here the verb *käl-* has the local complement *yertinčütä*. In l. 20 of the text in the similar context *yertinčütä* does not appear and similar Chinese passages also do not show any corresponding word to *yertinčütä*. The next phrase *yüz yıl* ‘hundred years’ found in this clause corresponds to 百歲 *baisui* ‘a hundred years’ (*Taishō* No. 1509, vol. 38, 339b 24), also means ‘a long life’, in one comparable Chinese passage (*Taishō* No. 424, vol. 1, 977c 29) we also find 百年 *bainian* ‘a hundred year’ as its corresponding phrase.

34 ***bodug žüngim*** ‘a bright colour brocade’ or ‘coloured cloth’; *žünkim* probably originates from Chin. 絨錦 *rongjin*, MChin. *ńźi̯ung ki̯əm*, see Moriyasu (1991, pp. 90–91). James Hamilton suggests a different explanation, according to him, *žünkim* goes back to 繡錦 *xiujin*, MChin. **si̯əu ki̯əm*; see Hamilton (1986, p. 172, note 35.4). In our fragment *žünkim* occurs together with *bantadu käpäz* ‘silk cotton’ and *äsri tavar* ‘spotted silk’ and *bodug žünkim bantadu käpäz* stands for different words and phrases in the comparable Chinese passages, e.g. it stands for 輕繒帛 *qingzengmian* ‘fine cloth and silk’ found in *Taishō* No. 423, vol. 1, 960b 19, and for 迦尸輕軟疊衣 *Kashi qingruan dieyi* ‘light and soft fabric from *Kāśī*’ found in *Taishō* No. 1509, vol. 38, 339b 24, and for 天衣 *tianyi* ‘divine garment’ found in *Taishō* No. 125, vol. 51, 825c 14 as well as 憍尸迦衣 *qiaoshijiayi* ‘garments of Kauśika’ in *Taishō* No. 424, vol. 1, 978a 1. It is not clear why three different phrases *bodug žünkim* ‘coloured brocade’ or ‘fine cloth’, *bantadu käpäz* ‘silk cotton’ and *äsri t(a)var* ‘spotted

silk' are used in the Old Uyghur text. For further analysis of *bantadu käpäz* see Zieme (1997). Needless to note that *žünkim* also occurs in HT VIII, 1671, where it corresponds to Chin. 錦 *jin* 'thin brocade, tapestry, embroidered work'; see Röhrborn (1996, p. 254, note 1671).

36 ***sürt-*** corresponds to 拂 *fu* 'to rub, to erase' in the comparable Chinese passages; see below 3.1 and 3.2.

37 ***alkın- tükä-*** in this text corresponds to 盡 *jin* 'to exhaust' in the comparable Chinese passages; see below 3.1 and 3.2.

46–47 ***ornag[lar]ınga ötünsärlär*** it is likely that *eltgäli* is missing between *ornag[lar]ınga* and *ötünsärlär*, if not, the syntax of this phrase is difficult to understand. It should be noted that such a usage of *ötün-* is not known.

50 ***nara urugı*** 'seeds of pomegranate' or 'pomegranate pips' occurs twice in the same form in Arat (1930, l. 3 and 1932, Nr. 3, l. 42). Perhaps, *nara* originates from Persian *anār* 'pomegranate', whether the Old Uyghur form *nara* seems is influenced by the Sogdian *nārāk* (n'r'kh, Gharib 2004, 232b), is not clear. *nara* occurs several times alone or as part of other phrases in Arat (1932), e.g. alone in the texts Nr. 1 (l. 30) and Nr. 3 (l. 39), and as parts of the phrases *nara suvınta* 'with the pomegranate juice' (Nr. 1, 118–119), *ačıg nara* 'sour pomegranate' (Nr. 2, 12), *nara kazı* 'pomegranate peel' (Nr. 2, 17) and *tat(ı)g nara tat(ı)gı* 'with the taste of the sweet pomegranate' (Nr. 3, 114). It is worth noting that in some Chinese Buddhist texts we find 石榴子 *shiliuzi* 'seeds of pomegranate', the equivalent of *nara urugı*. Interestingly, in the Buddhist concept 石榴 *shiliu* 'pomegranate' is a symbol of many children because of its seeds; see Soothill–Hodous (1937, 199a, the item 石 *shi*).

3. Similar Parables in the Chinese Buddhist Texts

The Old Uyghur text mainly explains the merit of preaching, reciting and hearing the Lotus Sūtra through the following three parables:

(i) a metaphor about the *sand-kalpa* (see ll. 11–26),
(ii) a metaphor on the *rock-kalpa* (skr. *parvatôpama-kalpa*, Chin. 石劫 *Shijie*, see ll. 27–46), and
(iii) by means of a short metaphor on the pomegranate (see ll. 47–52).

Amongst them, the first metaphor is actually a mixture of two famous metaphors about the *sand-kalpa* and the *mustard-seed kalpa*, while the third one is specific to this Old Uyghur fragment. As we have pointed out, the Chinese versions of the Lotus Sūtra have no parallel passage to the Old Uyghur fragment, however, similar metaphors to the first two parables mentioned above are present in the Chinese Buddhist texts. A very similar passage exists both in the *Samyuktāgama* (雜阿含經 *Za Ahanjing*, *Taishō* No. 99, 242b 22–24) and the *Ekottarāgama* (Chin. 增壱阿含經 *Zengyi Ahanjing*, *Taishō* No. 125, 825b–c), we find a comparable parable also in the *Mahāprajñāpāramitā-upadeśā* (大智度論 *Dazhidulun*, *Taishō* No. 1509, 339b 21–25). Further Chinese Buddhist texts, particularly the *Abhidharma-mahāvibhāṣā-śāstra* (Chin. 阿毘達磨大毘婆沙論 *Abidamo Dabiboshalun*, *Taishō* No. 1545, 700b), the

Saṃghaṭasūtra (Chin. 僧伽吒經 *Sengjiatuojing*, *Taishō* No. 423, 960b 13–28) and the *Saṃghātidharmaparyāyasūtra* (Chin. 佛說大集會正法經 *Foshuo Dajiceng zheng-fajing*, *Taishō* No. 424, 977c 24–978a 2) etc. also contain comparable parables to the metaphors found in the Old Uyghur fragment. As we shall see, the parables known from the Chinese Buddhist texts diverge to some extent: Some of them only contain the metaphor on the rock kalpa, whereas some of them only display the metaphor on the mustard seed kalpa.[3] Below we will introduce three Chinese passages that may provide a reference to understand the content of the Old Uyghur text. Perceptibly, the passage selected from the *Saṃghaṭasūtra* (*Taishō* No. 423, vol. 1, 960b 14–28) and the *Saṃghātidharmaparyāyasūtra* (*Taishō* No. 424, vol. 1, 977c 24–978a 6) exhibit a very similar structure to our Old Uyghur fragment.

3.1. A Parallel Passage from the Samyuktāgama *(雜阿含經* Za Ahanjing*)*

The following short passage extracted from the *Samyuktāgama* (see *Taishō* No. 99, 242b 22–24) shows similarity to lines 12–26 of our fragment:[4]

> 比丘白佛。 可說譬不。 佛言。 可說。 比丘。 譬如鐵城。 方一由旬。 高下亦爾。 滿中芥子。 有人百年取一芥子。 盡其芥子。 劫猶不竟。如是。比丘。其劫者。如是長久。

Translation:

> The *bhikṣu*s asked the Buddha: “Might it be explained with a metaphor?” The Buddha said: “It might be. Suppose, *bhikṣu*s, if there is an iron city one *yojana* in height, one *yojana* in breadth and it is filled with mustard seeds, and if a man removes just one mustard seed from it every one hundred years, the city can be emptied, but one cannot exhaust the *kalpa*. Just like this, *bhikṣu*s, a *kalpa* is long as this.”

3.2. A Passage from the Mahāprajñāpāramitā-upadeśā *(大智度論* Dazhidulun*)*

The short passage in the *Mahāprajñāpāramitā-upadeśā* or *Mahāprajñāpāramitāśāstra* (*Taishō* No. 1509, 339b 21–25) introduced below presents another similar text to lines 12–26, including a very brief passage comparable with lines 27–42 of the Old Uyghur fragment.

> 當以譬喻可解。 有方百由旬城溢滿芥子。 有長壽人過百歲持一芥子去。 芥子都盡劫猶不澌。 又如方百由旬石。 有人百歲持迦尸輕軟疊衣一來拂之石盡劫猶不澌。

[3] For more detailed information and comparisons of these passages see *Mochizuki Bukkyō Baijiten* vol. 2, pp. 1018c–1021c.

[4] The Chinese text is taken from the website (http://www.cbeta.org) of the Chinese Buddhist Electronic Text Association (CBETA), henceforth.

Translation:

> It must be illustrated with metaphors. Suppose, if there is a city one hundred *yojana*s in height, one hundred *yojana*s in breadth and it is filled with mustard seed, and if a man who has long life comes once every one hundred years and removes just one mustard seed from it, the mustard seed can be all used up, a *kalpa* will not yet have passed. Again suppose, if there is a solid rock one hundred *yojana*s in height, one hundred *yojana*s in breadth and if a man just wipes that rock once every hundred years with a piece of fine *Kāśī*-cloth, that rock would waste away, a *kalpa* will not yet have passed.

3.3. A Comparable Passage in the Saṃghaṭasūtra *(僧伽吒經* Sengjiatuojing*)*

A rather long passage in the *Saṃghaṭasūtra* (*Taishō* No. 423, 960b 13–28) shows similar content to the most part (ll. 12–42) of the Old Uyghur fragment, though it does not contain the parable of the pomegranate found in the Old Uyghur fragment. Apparently, the parables found in this Chinese passage also diverge from the Old Uyghur text quite in detail.

> 一切勇菩提薩埵白佛言。 世尊。 劫以何量。 佛言。 善男子。 譬如大城縱廣十二由旬高三由旬。 盛滿胡麻。 有長壽人過百歲已取一而去。 如是城中胡麻悉盡劫猶不盡。 一切勇。 又如大山縱廣二十五由旬。 高十二由旬。 有長壽人過一百歲。 以輕縵帛一往拂之。 如是山盡劫猶不盡。 是名劫量。 時一切勇菩提薩埵摩訶薩埵白佛言。 世尊。 一發誓願尚得如是福德之聚壽八十劫。 何況於佛法中廣修諸行。 善男子。 若有聞此法門者。 所得壽命滿八十劫。 何況書寫讀誦之者。 一切勇。 若有人以淨信心讀誦此法門福多於前。九十五劫自識宿命。六萬劫中爲轉輪王。

Translation:

> All the brave Bodhisattvas asked the Buddha: “O World-Honoured One! Wherewith is measured a *kalpa*?” The Buddha said: “Suppose, o son of a noble family, if there is a big city twelve *yojana*s in height, twelve *yojana*s in breadth and three *yojana*s in length and it is filled with flax, and if a man who has a long life removes just one flax seed from it every one hundred years. By this device the flax in the city can be emptied, a *kalpa* will not yet have passed. Again, o braves, suppose if there is a big mountain twenty five *yojana*s in height and breadth and twelve *yojana*s in length, and if a man who has long life just wipes it once every hundred years with fine cloth and silk. By this device, the mountain would waste away but a *kalpa* will not yet have passed. This is the measure of a *kalpa*. At this time the brave Bodhisattvas and Mahāsattvas asked the Buddha: “O World-Honoured One, if one may

obtain blessed virtues of a long life of eighty *kalpa*s just by swearing and vowing only once, how much more (merits) might be obtained by widely cultivating the Buddha-Dharma?" (The Buddha said:) "Imagine, o son of a noble family, if one who has listened to this Dharma-gate obtains a long life of eighty *kalpa*s, how much more (merits) will obtain the one who writes and recites it. O braves, if one recites this Dharma-gate with pure faith, its merit will be more than the former, in ninety five *kalpa*s he will be aware of his previous life, for the duration of sixty thousand *kalpa*s he will be a wheel-turning king."

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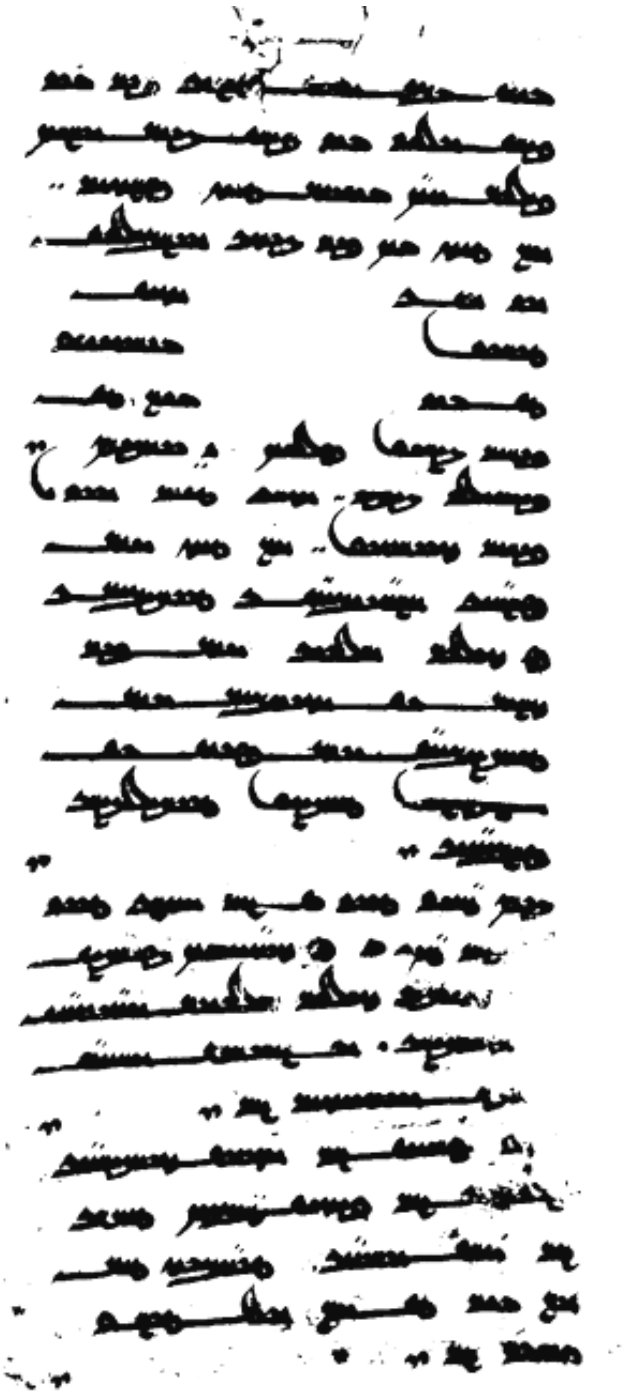
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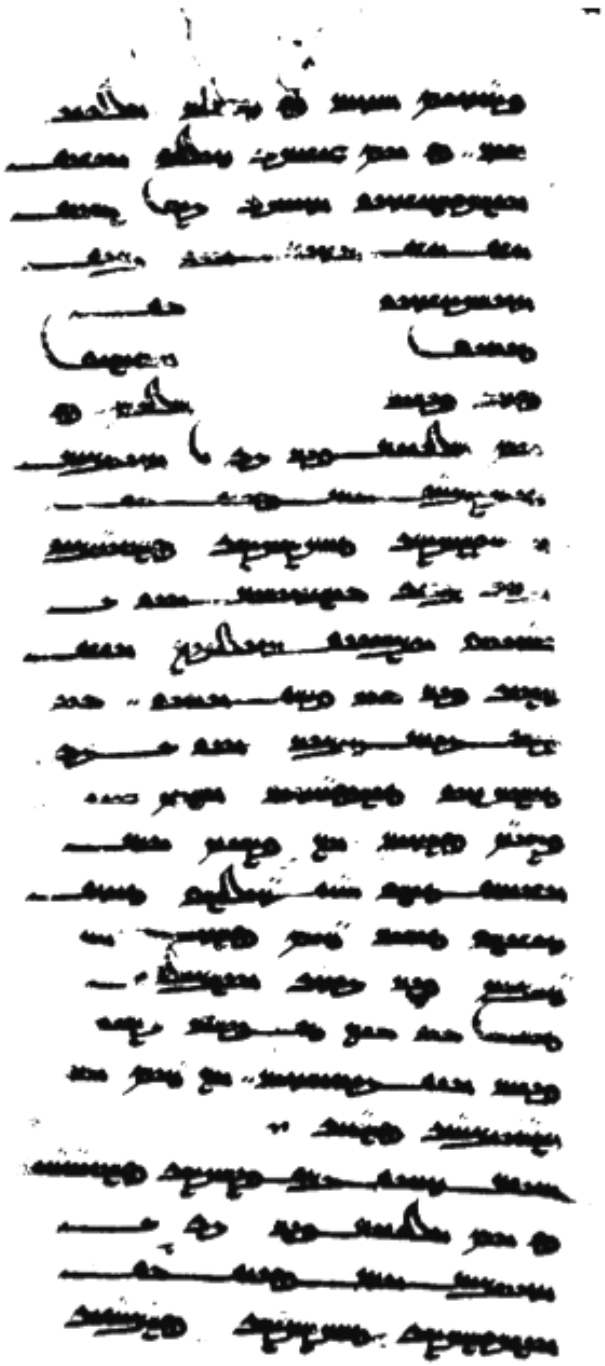
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