

A COMPARATIVE STUDY OF THE BEGINNING
OF THE 11TH ACT OF THE TOCHARIAN A
MAITREYASAMITINĀTAKA

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The Tocharian A *Maitreyasamitināṭaka*, a long dramatic text about the future Buddha Maitreya that is translated into Old Uyghur prose as the *Maitrisimit*, is one of the most important texts of Tocharian and Old Uyghur Buddhism. It is of crucial importance for Tocharian studies because even smaller fragments can often be interpreted successfully with the help of the better preserved Old Uyghur parallels. In this paper, the beginning of the 11th act about the birth of Maitreya is studied, comparing the Tocharian A and Old Uyghur fragments which are in part parallel and in part complementary.

Key words: Tocharian A, Old Uyghur, Maitreyasamitināṭaka, Maitrisimit, Central Asian Buddhism, Xīnjiāng.

Introduction

The Tocharian A *Maitreyasamitināṭaka* and the Old Uyghur *Maitrisimit* are the prime example of Tocharian–Uyghur cultural and linguistic contacts, and arguably belong to the most important texts of Tocharian and Old Uyghur Buddhism. The Tocharian A *Maitreyasamitināṭaka* is a Buddhist play that relates the life and birth of the future Buddha Maitreya. The text was long: it comprised an introduction and twenty-seven acts of approximately ten to fifteen leaves each. Although the text was written down in beautiful manuscripts that were certainly enjoyed in their own right, it is probable that it was also performed on stage in a certain form.

* We are grateful to Georges-Jean Pinault (Paris) for the valuable comments on an earlier draft.

The Old Uyghur *Maitrisimit* is based on the Tocharian A *Maitreyasamitināṭaka*, but is not an exact translation: it is faithful to the original, but is adapted to meet the requirements of Old Uyghur stylistics and practically never fully literal. Most importantly, the Tocharian A text is in so-called *campū* style with a mixture of prose and verse, the latter being normally reserved for longer portions of direct speech. It further contains (very restricted) stage directions about the place where a certain scene is situated, and at the end of an act a typical *lcār poñś* ‘all have left [the scene]’ is found (cf. Pinault 2008, pp. 405–409; 2015). In the Old Uyghur version, the verse passages have been transformed into prose, and the so-called stage directions have disappeared. Thus, the character of the Old Uyghur text is decidedly different and there are no indications that it was meant to be performed on stage.

The exact dating of the text and the extant manuscripts is disputed, but the Old Uyghur *Maitrisimit* may be from the 10th century CE and the Tocharian A *Maitreyasamitināṭaka* must be a little older, perhaps from the 8th century, though some manuscripts may be younger. Fragments of the Tocharian A text can be assigned to six different manuscripts. Five of these come from the site Šorčuq close to present-day Qarašähär (Yānqí) in Xīnjiāng, North-West China (the official find site of the so-called Yānqí manuscript, Qígèxīng, is in fact identical with Šorčuq), and one is from Qočo (Gāochāng) in Turfan region (Burlak – Itkin 2004). The Old Uyghur text is attested in fragments of three different manuscripts: the oldest two are from Murtuq and Sāngim (alternatively also spelled Sājim; the modern Uyghur form is Singim) in the Turfan oasis, respectively, and the third, which is the best preserved, is from Qomul (Hāmi, found in the villages Tömürti and Nārnasi; Israpil – Laut – Semet 2013). The Old Uyghur manuscripts present different text versions: the Sāngim and Murtuq versions are older, while the Qomul version is slightly different (Laut 1986).

Although the Tocharian A text is older and certainly the source of the Old Uyghur text, comparative studies usually proceed from the Old Uyghur version, which is much better preserved. But even though both texts have always had the central place in research that they deserve (cf. in particular Müller – Sieg 1916), complete editions, let alone a full comparative analysis, are still lacking. Important progress has been made by Geng – Laut – Pinault (2004) who also provide a bibliography.

In this paper, we present a comparative analysis of the beginning of the 11th act of the Old Uyghur *Maitrisimit* and the Tocharian A *Maitreyasamitināṭaka*. So far 5 Tocharian A fragments could be assigned to the 11th act (Pinault 1999, pp. 199–200), two of which, A299 and A274, belong to the beginning of it. The 11th act is well preserved in the Old Uyghur Qomul (Hāmi) version and has been edited and translated by Geng – Klimkeit – Laut (1988). However, the first two leaves of the act are missing in the Qomul manuscript. Meanwhile, additional fragments of the beginning of this act belonging to the Sāngim manuscript have been found and identified (Yoshida 1991; Israpil 2009; 2013; 2015, pp. 127–148). These have been presented by Semet – Āysa in a recent article (2015) together with a translation of the Tocharian A parallel and references to the Buddhist paintings of the Dunhuang grottoes.

In subsequent collaborative work of the present authors the comparison of the Tocharian A and Old Uyghur texts could be refined, which has led to a thoroughly

revised translation of the Tocharian A text. Taking into account several better text readings of Israpil (2013), the comparative analysis has also made a better understanding of the Old Uyghur fragments possible. In particular, the position of the fragment from the second leaf of the 11th act of the Sāngim manuscript could be established more exactly. Furthermore, a number of improvements in text and translation have been made.

The 11th act contains the prophecy of Maitreya's birth, then his birth itself, and finally his childhood. The passage under discussion is from the beginning of the 11th act in which Maitreya's birth is prophesied by means of five dreams of his mother, Brahmāvatī. These five dreams, which exemplify five types of birth, are explained by brahmins.¹

Correspondences between the Tocharian A and Old Uyghur Fragments

The two relevant Tocharian A fragments are A299 and A274. Fragment A299 preserves the end of the 10th and the beginning of the 11th act. Fragment A274 is to be placed a little further and there is a lacuna between the two fragments. Unfortunately, the fragments belong to different manuscripts: A299 belongs to M-β (A251–A294, see CETOM) and A274 belongs to M-γ (A295–A305). Therefore, the exact size of the lacuna is unknown. If in the Old Uyghur Sāngim manuscript the 11th act began on a new leaf, as usual, the lacuna between A299 and A274 may have been approximately 10 lines, i.e. the lacuna was a little larger than 8 Tocharian A lines (one side of a leaf), but definitely smaller than 16 lines (both sides of a leaf).

The beginning of the 11th act of the Old Uyghur *Maitrisimit* is not preserved. Of the Qomul version the first two leaves are missing, but of the Sāngim version a fragment of the second leaf has been preserved. There is thus no Old Uyghur parallel for A299, but the verso of the fragment of the second leaf of the Old Uyghur Sāngim version corresponds to the beginning of A274. Since A274 also has a parallel in the third leaf of the Sāngim version, it is essential to estimate the size of the lacuna between the fragment of the second leaf and the third leaf of the Sāngim version, which must have been very small; perhaps the last line of the fragment was even the last line of the whole leaf, i.e. line 31.

The correspondences between the Tocharian A fragments and the two Old Uyghur versions are given in the table below.

Tocharian A	Sāngim	Qomul (Hāmi)	Old Uyghur continuous
A299a8	lost		
A299b8	lost		
lost	11.2r15		001
lost	11.2r31		017

¹ For more details on the contents and context of this passage, see Semet–Äysa (2015, pp. 222–227).

Tocharian A	Sängim	Qomul (Hämi)	Old Uyghur continuous
A274a1	lost		
A274a2	11.2v15–17		018–020
A274a3	11.2v22–23		025–026
A274a4	11.2v29–30		032–033
A274a4	11.3r1		035
A274a5	11.3r4		038
A274a6	11.3r10–11	11.3r1	044–045
A274a7	11.3r18	11.3r9	052
A274a8–lost			
A274b1–lost			
A274b2	11.3v7–8	11.3r27	072–073
A274b3	11.3v16–17	11.3v5–6	081–082
A274b4	11.3v21–22	11.3v11–12	086–087
A274b5	11.3v26–28	11.3v15–17	091–093
A274b6	11.4r1–3	11.3v20–23	097–099
A274b7	11.4r6–8	11.3v25–28	102–104
A274b8		11.4r2	110

In the following, the Old Uyghur text is treated first, because it is better preserved than the Tocharian A original.

Transcription of the Old Uyghur Text

The transcription of the Old Uyghur text given here is based on the MaitrSängim fragments, with restorations on the basis of the Qomul version and in part also the Tocharian A parallel.² For transliterations of the separate fragments, see the publications by Israpil (in particular 2013) and Semet–Äysa (2015).

Leaf 2 recto

MaitrSängim (60TS001:5–1 recto)³

[lacuna of up to 14 lines]

001	[]L'R [an] ešidip []	15
002	[] br(a)hmayu bra[man] ırk körü[m]	16
003	[yörü]r svapnaḍy(a)ne ulatı šasta[r]l[arig]	17
004	[u]kar bilir ärsär .. y(e)mä inčip ö[grünč]	18
005	sävinčtä ötrü ukmaz bilmäz kiši	19

² The parts marked in bold are restorations after MaitrQomul. The conventions of the transcription are those of Röhrborn (1977–1998).

³ Compared to Israpil (2013, pp. 58–59), this fragment is to be reversed.

006	osuglug kunčuyı br(a)hmavati hatun-	20
007	ka inčā tep teyür .. muḡadinčig	21
008	adinčig tülär körmišsiz hatunum	22
009	[ul]ug ögrünč[l]üg sävinčlig bol-	23
010	[tu]kum üçün tülühüzni oḡaru	24
011	[sa]kinu umadım .. yarın kün tuga taḡ	25
012	[yaruk]ınta tül yörgüci bram(a)nlarag	26
013	[kälürä]yin bo siziḡ kop kamag	27
014	[tınlɨgla]rka aṭl(a)g mangal<l>ag tülü-	28
015	[ḡüzni yörä yar]lıkazunlar .. anı ešidi[p]	29
016	[säkiz tümän] tört mıḡ yinčg[ä]	30
017	[bram]a[nla]r ö[grünü]p sä[vinip]	31

Leaf 2 verso**MaitrSängim** (60TS001:5–1 verso)

[lacuna of up to 14 lines]

018	[yagız] yer t[äpräd]i yinčül[üg]	15	A274a2
019	[sävi]glic čäč[äk]lär bir/ä [ärdini]-	16	
020	[lär] yagdı .. ulug küčlüg t[äḡri]-	17	
021	[lär] törtkün yıḡaktın turup	18	
022	siziḡ karšırızka yükünürlär	19	
023	yer täprämäki y(e)mä takı sönmäz ..	20	
024	yıdlıg y(ı)parl(ı)g hua čäčäk yagar	21	
025	t(ä)ḡrilärniḡ namo but kılmak	22	A274a3
026	ün eštilür .. a[nı] amtı biziḡ[ä]	23	
027	ayu beriḡ nä asıg tusu kut	24	
028	kıv siziḡä kälgälir .. uluš	25	
029	balıktakı t[ı]n/(ı)glarka y(e)mä	26	
030	čog yalın kälgälir .. biz[iḡä]	27	
031	[ye]mä kayu utmak yegädmäk [kälgälir]	28	
032	[ö]girip sävinip br(a)hmayu p[urokit]	29	A274a4
033	[inčä] tep [te]yür .. ančam[a ädgü]	30	
034	[kälmä]k a[nčama]'D[]	31	

[very short lacuna at most⁴]

⁴ In view of the Tocharian A parallel, the following lacuna must be very small. Perhaps no line is missing. The above line is therefore tentatively counted as 31, the last line of the leaf. Since the fragment preserves no trace of the string hole space, which covers lines 5–8 in this manuscript, the 17 lines preserved are at any rate to be placed between line 9 and 31. Theoretically, it is therefore possible that the lacuna was up to 6 lines large.

Leaf 3 recto**MaitrSängim** (60TS1:005–1 recto) and**MaitrSängim** (60TS001:5–2 recto)

b[ir] y(e)g(i)rminč üč p(a)t(a)r ..

035	[olu]ruñlar tözünlärim .. ötrü	01	
036	br(a)manlar eliglärim örü kötürüp	02	
037	ag(i)r ayag kılıp kızıgčä olurur-	03	A274a5
038	lar külčirä yüzün br(a)hmayu-u	04	
039	bram(a)n bram(a)n- Ø lar tapa kö[rüp]	05	
040	[inč]ä tep Ø teyür .. adın	06	
041	[a]dın muña- Ø dınçıg b(ä)lgü-	07	
042	lär öñi Ø tözün küč-	08	
043	i[nt]ä mäniñ [kunčuy]lug kut t(ä)ñr-	09	
044	[i ärdinim] be[š t]örlüg ulug tül-	10	MaitrQomul, Leaf 3 recto; A274a6
045	[lär körmiš ..] anı amtı sizlär bahşı-	11	
046	[lar k(ä)ntü k(ä)nt]ü ärdämiñizläri üntür-	12	
047	[üp ol tülñü] tüşin adırtlayu	13	
048	[ber]i[ñlär] .. kim [ka]mag yal(a)ñoklar	14	
049	[eš]dzünlär .. mä[ñi]n ögrünčün	15	
050	[mäni]ñ yüräkim köñlüm äsrük	16	
051	[t]äg ärür .. öz ät'özümkä ädg[ü]	17	
052	bolgusın k(ä)ntüm sözläyin ..	18	A274a7
053	muñadu adını bram(a)nlar inčä tep	19	
054	[t]eyürlär .. adınçıg tañlançıg bahşı-	20	
055	nıñ kunčuylug ärd(i)nisi tüllär	21	
056	körmiš kim bolgay bo yer suvda	22	
057	[o]l tülñü tüzü tükäti	23	
058	[t]üşin sözlädäçi .. inčip y(e)mä	24	
059	[bi]z anča munča yıgvırag ayu	25	
060	[berä]lim .. kayu ešilär tülintä	26	
061	[kün] t(ä)ñri karnıña kirür tüşäsär	27	
062	[ol eš]ilär bir uluš üzä ärkl[ig]	28	
063	[č(a)kr(a)v(a)rt] elig han bolgulug	29	
064	[ogul tugu]rur .. kayu ešilär t[ülintä]	30	
065	[ay täñ]r[i gr(a)]h[lar birlä karnınta]	31	

Leaf 3 verso**MaitrSängim** (60TS1:005–1 verso) and**MaitrSängim** (60TS001:5–2 verso)

066	[k]irür tüšäsär .. ol ešilär t[ört]	01	
067	[u]luš üzä ärklig č(a)kr[(a)v(a)rt elig]	02	
068	han bo[lg]ulug ogul tugur[ur] ..	03	
069	kayu ešilär tülintä yigit [ur]	04	
070	[yaŋa] minip Ө karninta kirür	05	
071	tül tüšäsär Ө ol kunč[uylar]	06	
072	ođgurati Ө burhan č(a)k-	07	A274b2
073	r(a)v(a)rt elig Ө han bolgul[ug]	08	
074	ogul tugurur .. amti nä y(e)mä	09	
075	taštın sıŋarkı b(ä)lgüläri[g nä]	10	
076	y(e)mä ičtin sıŋarkı ad[insig]	11	MaitrQomul, Leaf 3 verso
077	adrok tülläriġ kod[uru kolulasar]	12	
078	kečmädin ara siz[iŋ yaŋıŋızta]	13	
079	burhanl(ı)g kün [t(ä)ŋri tugmakı]	14	
080	bolgay .. bo sava[g] ešidip öġir[ü]	15	
081	sävinü br(a)hmayu bram(a)n iki el[igin]	16	A274b3
082	örü kötürüp inčä tep teyür .. anča[ma]	17	
083	[män]i ančama ädgü asıġ tusu an[ča]-	18	
084	ma ädgü kut kıv kim mäniŋ	19	
085	ävimtä barkımta burhan kün	20	A274b4
086	t(ä)ŋri tugar ärmiš anta	21	
087	ötrü br(a)hmayu prokid säkiz tümän	22	
088	tört mıŋ bram(a)nlar birlä	23	
089	burhanka amranmakın br(a)hmava[ti]	24	
090	hatunug ayayur aġırlayurlar	25	A274b5
091	takı y(e)mä ogul ugrınta ul[ug]	26	
092	yagiš sačıġ yagap bram(a)nla[rka]	27	
093	öġdir anču berür .. anta [ötrü]	28	
094	[t(ä)ŋ]rilär eligi hormuzta [tänri]	29	
095	[tör]t maharač t(ä)ŋri[lärkä]	30	
096	[inčä tep y(a)rlı]kayur .. siz[lär tözün]-	31	A274b6

Leaf 4 recto**MaitrSängim** (60TS1:005–2 recto)

bir y[egir]minč tört p(a)t(a)r ..

097	lär körüŋlär bo maitrilıġ kut	01
098	t(ä)ŋrisi burhan kutı küsüşin	02
099	tužit t(ä)ŋri yerin kodup b[r](a)hmav(a)ti	03
100	[hat]u[nn]uŋ karanl[ag] tü[när]igin[tä]	04
101	[olur]ur näčä Ө [y(e)mä ulug]	05

102	[küčl]üg Ө t[(ä)ŋrilär]	06	
103	[tör]tdin Ө yıŋa[k ayayu]	07	A274b7
104	[agrlayu yükün]särlär .. [sizlär y(e)mä]	08	
105	[barıp k(ä)ntü k(ä)ntü kuvraŋızlar]	09	
106	[birlä tünlä küntüz tört]	10	
107	[yŋaktın küyü küzädü barıŋlar .. hor-]	11	
108	[muzta t(ä)ŋri y(a)rlıgın ešidip ögi-]	12	
109	[rü sävinü tört maharač t(ä)ŋrilär]	13	MaitrQomul, Leaf 4 recto
110	[ärđinilig yarık kädip eliglärintä]	14	A274b8
111	[bu biçgu kılıč ur(u)ngu uçrug yadıp]	16	
112	[k(ä)ntü k(ä)ntü kuvragları birlä öz (?)]	17	
113	[yŋaklarınta turup bodis(a)v(a)tnıŋ]	18	
114	[anasıŋa yäk içkäk yik yilpik]	19	
115	[yavlak sakıntači yakın tägmäz-]	20	
116	[ün tep kop adadın küyü]	21	
117	[küzädü ärürlär .. anta]	22	

Translation of the Old Uyghur Text⁵

001 Having heard [this], ... **002–007** the brahmin Brahmāyu, even though he knows (lit. explains) fortune-telling and understands₂ the *svapnadhyāya* (“interpretation of dreams”) and other *śāstras*, says to his wife, the queen Brahmāvati, as a person ignorant₂ out of joy₂, the following: **007–008** “Wonderful₂ dreams have you seen, my queen! **009–011** Because of my being very joyful₂, I could not interpret (lit. think) your dream(s) correctly. **011–013** Tomorrow, at sunrise, at dawn, I will [call] dream-interpreting brahmins. **013–015** They may interpret your dream(s), (which are) auspicious₂ for all₂ beings.” **015–017** Having heard this, the [8]4,000 fine brahmins were glad ...

[lacuna of up to 14 lines]

018 “... the [grey] earth trembled. **018–020** A [jewel] rain with lovely pearl flowers rained down. **020–022** Great and mighty gods rise from the four directions and bow before you. **023** And also the trembling of the earth does not stop. **024** Fragrant₂ flowers rain down. **025–026** The voices of the gods saying (lit. making) “namo buddha” are heard. **026–027** Now say this to us: **027–028** What profit₂ and power₂ are about to come to you? **028–030** And (what) splendour₂ is about to come to the beings in the towns₂? **030–031** And which success [is about to come] to us?” **031–032** Being glad Brahmāyu the purohita says: “O such [a good coming]! ...

[very short lacuna at most]

⁵ In the translation of the Old Uyghur text, the subscript “2” denotes a hendiadys in the original, i.e., a single concept expressed by two words in Old Uyghur.

035 Sit down, my noble ones!” **035–038** Then the brahmins raise up their hands, make profound reverence and sit down in a row. **038–040** With smiling face the brahmin Brahmāyu looks to the brahmins and says: **040–045** “[By] the different noble power of various wonderful signs my glory of a [great princess], my divine [jewel, has seen] fivefold great dreams. **045–049** Now, you teachers, muster your own skills, and please explain the portent of this dream₂, so that all beings may [hear]! **049–051** Out of joy₂ my heart₂ is as if drunk. **051–052** I myself want to tell [about] the well being of myself.” **053–054** Surprised₂ the brahmins say: **054–056** “The jewel of a princess of the excellent teacher has seen dreams. **056–058** Who on this earth might it be who (could) fully express the portent of that dream? **058–060** And may we tell something in short: **060–064** Which woman dreams in her dream that the sun enters into her belly, this woman [gives birth to a child] who will become *cakravartin* king with power over a country. **064–068** Which woman dreams in her dream that [the moon with the planets] enters [into her belly], this woman gives birth to a child who will become *cakravartin* king with power over four countries. **069–074** Which woman dreams in her dream that a boy₂ riding on an [elephant] enters into her belly, this princess certainly gives birth to a child who will become a Buddha *cakravartin* king. **074–080** Now, if one thinks intensively about the outer signs as well as the wonderful₂ inner dreams, (they mean that) immediately the birth of the Buddha sun-god will take place on your side.” **080–082** Having heard these words, the brahmin Brahmāyu rejoices, raises up both his hands, and says: **082–086** “Such happiness, such good profit₂, such good power₂ that – as it turns out – the Buddha sun-god is being born in my home₂”. **086–090** Thereupon the purohita Brahmāyu together with the 84,000 brahmins reveres₂ the princess Brahmāvātī out of love for the Buddha. **091–093** And because of (his) child, he makes a great sacrifice₂ and gives the brahmins a reward₂. **093–096** Thereupon Indra, the king of gods, graciously says to the four Mahārāja gods: **096–097** “Look, o noble ones! **097–101** In the wish for the Buddha dignity this *maitrī* god of glory leaves the divine land of the Tuṣita (heaven) and sits down in the darkness of the belly of princess Brahmāvātī. **101–107** No matter how many great powerful gods from the four directions may bow (for him) in reverence₂, you too go and protect₂ (him) continuously by day (and) by night from the four directions.” **107–117** Having heard the order of god Indra, the four Mahārāja gods rejoice₂, put on (their) jewel armour, [holding] knives₂ and swords in their hands they spread out banners₂, stand each with their own retinues in their own regions (lit. directions), and in order that no vampire₂, demon₂ or evil thinker comes close to the mother of the Bodhisattva, they are protecting from all dangers.

Notes to the Old Uyghur text

- 003 [yörü]r is restored after Uyg. yörgüçi in 012 of this fragment. Israpil (2013, p. 61) reads [bilmä]z.
- 003 šasta[r]/[arig]: Israpil reads šast[arlar], Semet–Äysa (2015, p. 230) read šast[ar]/[ar]. However, the verb *uk-* requires an accusative (-Xg), for which there seems to be enough space.

- 010 tülünüzni: The η of the transcription is written defectively: instead of <NK>, it is written only with <K>. Here and in the following, this spelling is indicated with a dotted velar nasal $\dot{\eta}$. On this peculiarity, typical for MaitrSäng, see Laut (1986, pp. 71–74). Cf. further karšijzka 020 and [olu]ruñlar 035.
- 011 [sa]kinu: The facsimile preserves []QYNW; Israpil (2013, p. 61) reads QSYNW.
- 011 tuga: This word was added later. Israpil (2013, p. 61) and Semet–Äysa (2015, p. 230) read kün burnı tuga ‘at early sunrise’. The expression with burnı also occurs in Old Uyghur, but here we have only kün tuga ‘at sunrise’. The expression kün tugmak ‘rising of the sun’ (lit. ‘being born of the sun’) is found also in Modern Turkic languages.
- 012 The restoration is uncertain.
- 012 yörgüçi: So read after Israpil (2013, p. 61); not with Semet–Äysa (2015, p. 230) yörgüsi.
- 013 [kälürä]yin: Alternatively, [okuya]yın ‘I will call’ would also be possible.
- 017: Israpil (2013, p. 61) reads []’[]R ’WY[]P S’[].
- 018 [yagız] yer: Restored after Tocharian A *tkam* ‘earth’ A274a2.
- 018 t[äpräd]i: Restored after Tocharian A *meyä* ‘trembled’ A274a2. Israpil reads t[äprämäk]i (2013, p. 61).
- 018 yinčül[üg]: Restored after Tocharian A *wroki* ‘pearls’ A274a2.
- 019 [sävi]glig: Restored after Tocharian A *ciñcram* ‘lovely’ A274a2.
- 019–020 [ärdinilär]: There is no space at the beginning of the line for [yagmur], pace Israpil (2013, p. 60) and Semet–Äysa (2015, p. 231).
- 027 nä ‘what’: This word occurs at the beginning of this clause, but has to be understood at the beginning of the next clause as well.
- 031 [kälğäli]: There is enough space for this restoration. Israpil (2013, p. 60) reads [kälir?]; the word is lacking in Semet–Äysa (2015, p. 231).
- 033–034 In view of the Tocharian A parallel *ote täpreñ praštä sämlune* ‘o what a timely coming’, perhaps something like *ančam*[a ädgü kälmä]k ‘o such a good coming’ has to be restored instead of *anč[ama mäñi ančam]a ä[dgü]* in Semet–Äysa (2015, p. 231). Since *ančama* is always repeated, this word was probably following as well.
- 044–045 b[eš t]örlüg ulug tül[lär]: MaitrQomul reads [beš] törlüg ulug törlüg tül[l]lär (Geng–Klimkeit–Laut 1988, p. 322). The second törlüg must be a scribal mistake, a case of dittography, due to the fact that the beginning of the following tül[l]lär is identical.
- 045 [körmiš]: This restoration is to be preferred to [kördilär] in Semet–Äysa (2015, p. 232) because the king has not had this dream himself, but tells what he has heard about his wife’s dream.
- 052: If the Tocharian A text is read correctly and *sözläyin* corresponds to (*w*)*eñim* ‘may I say’ A274a7, a real object is expected; (*w*)*eñim* is never used in the way suggested by the translation of Semet–Äysa (2015, p. 239): “[...], will ich selbst (damit) sagen.”

- 052 k(ä)ntüm: For the Qomul version, Geng–Klimkeit–Laut (1988, p. 322) read kntü *qil̄ti*; instead, the Qomul version is probably to be read k(ä)ntü kalti, but the exact function of kalti, normally ‘as’, remains unclear to us here.
- 056–058: For the translation, see Erdal (2004, p. 276).
- 060 tülintä: Is lacking in the Qomul version.
- 061 karniṇa: The Qomul version has instead of this dative the locative karniṇta. See also line karniṇta 070.
- 062 [eš]ilār: This plural form is probably used for politeness and does not denote a plural as in Semet–Äysa (2015, p. 239).
- 065 karniṇta: So restored after the Qomul version, but karniṇa would also be an option; cf. karniṇa 061 vs. karniṇta 070.
- 068, 073 bolgulug: This interpretation as adjective fits the context better than a noun bolguluk as per Israpil (2013, p. 55) and Geng–Klimkeit–Laut (1988, p. 322).
- 072–073 č(a)kr(a)v(a)rt: Israpil (2013, p. 55) reads č[akra]virt.
- 076–077 ad[insig] adrok: The Qomul version reads [a]d̄insig adrok adrok (Geng–Klimkeit–Laut 1988, p. 322 read and restored instead [bl̄göl̄arig] adruq adruq); *adrok* literally means ‘various’, but with *ad̄insig* it forms a binome, ‘wonderful₂’.
- 080–081 ögir[ü] sävinü: sävinü requires the restoration ögir[ü]. Qomul has instead ögi[r]ip sävin(i)p.
- 082–086: For the translation, see Erdal (2004, p. 274).
- 090 *ayayur agirlayurlar*: The English translation requires a singular, but in Old Uyghur the verb is in the plural.
- 096–097 siz[lär tözün]lär körünlär: Qomul reads körünlär sizlär tözünlär. The word order of the Qomul version matches that of the Tocharian A *pälkāc klyomäs* A274b6.
- 097 maitrilig: The Tocharian A version has *metrakšim* ‘belonging to Maitreya’ A274b6, but the Old Uyghur has to be interpreted as ‘provided with *maitrī* (benevolence)’.
- 097–098 maitrilig kut t(ä)ṇrisi: In the Old Uyghur text, this is the subject of the following sentence, while the corresponding Tocharian A *metrakšim parām-ñkät* ‘Maitreya god of glory’ A274b6 is the object of the preceding *pälkāc* ‘see!’.
- 106 [tünlä küntüz] ‘by night (and) by day’: The order is reversed in Tocharian A *ykom o(šeñi)* ‘by day (and) by night’ A247b7.

Transliteration of the Tocharian A Fragment A274

Of the Tocharian A fragment A299 the original is now missing. A photo is contained in the plates volume of the edition (Sieg–Siegling 1921b, p. 45), but a little piece at the right was attached to the fragment later so that it is missing on the photo. On the basis of this photo, no important new manuscript readings can be made and therefore a separate transliteration of this fragment is not given. However, the other fragment, A274, has been preserved and compared to the edition of Sieg–Siegling (1921a,

p. 143) some small corrections and additions have been made. In particular, traces of lines a7 and b2, which according to Sieg and Siegling were completely lost, do in fact remain.⁶

- a1 /// ktañ^ā \ m·hābram-ñāktacc oki purohitānac kakmuṛaṣ₂ \
a2 /// ·cu [pa]rkar wākmtsam ṣotreyntu : meyā tkam swawṛa wroki ciñcraṃ śla
pyā
a3 /// ·m· buddha rake klyoṣtar \ āṭṣats ñāktaśsi : pākṣiñm-ā-m kaṣṣi ku
a4 /// tsu purohit trañkaṣ \ ote taprem praṣtā śāmlune palma[s₂] klyo
a5 /// – rki ṣmeñc^ā \ || smimām akmalyo brahmāyu p[u]ro[h]it \ brā –
a6 /// s pañ ṣapna[nt] \ palkāt \ || pañdur[ā] (–) [||] (– – – – –) – –
a7 /// – – – – ·eñi[m] \ ///
b2 /// (–) [c]· [k]kr· v· ·t· – yaṭa[r]_(\) (–) – ///
b3 /// [h]·t_(\) āmpī tsaraṃ ākāśacc orto [y]· – (– –) ·[ka] – [o]t·
b4 /// kom-ñkaṭ parkatar \ || tmaṣ \ brahmāyu pur[o]h[i]t \ okaṭ tmām
b5 /// rk_(\) yaṣ \ māk wāknā brāmnāśsi dakṣiṃ wawuṛaṣ \ seyaṣiṃ ā
b6 /// || palkāc^ā \ klyomaṣ metrakṣiṃ paraṃ-ñkaṭ ṣas tuṣiṣiṃ wṣeññe
b7 /// r [ka]lymentwāṣ wināse śla añcālyi : yas penu caṣ \ ykom o
b8 /// [ā]kāl ṣeṣ \ tmaṣ \ poñś^ā \ || aptsaradarśam || wasu

Transcription of the Tocharian A Text

A299

- a8 /// || || sās nu tāpārk plāc jambudvipam ywārckā parnoreyo yetusām ketumati
rīyam kārsnāl(y)i ///
b1 /// (bra)hmna-purohituneṣināp pram-ñāktes waṣtwaṃ · śtwar-ñemintwāṣiṃ
tāprām ṣtānkam ṣtārc mañis okāt tyo ///
b2 /// p prāme snu · brahmavatiṣiṃ śriññāktes kātsam cmolu nutāssi cmol
emtsāštār || haṃsavānk(am) || ///
b3 /// (po)ñcām dvipam | wroki suk lkātsi p_ukis mosam : [1b] ñākyāñ rapeyu |
nusenc kālniñc puk kāly(m)e(yu :) [1c]
b4 /// lyo : [1d] āṣānikām kāruñikām | bodhisatvām kātsam lmont cam | klyomānt
metrakām : 1 || ///
b5 /// (c)m(o)l wārporāṣ pañ sāwam ṣāpnant lkāṣ tām ṣu(rma)ṣ temi puk
marmsam suk (kā)ly(tār) ///

⁶ The conventional symbols for Tocharian are used: – illegible akṣara; · illegible or missing part of an akṣara; \ virāma; [] uncertain reading; () restoration; = sandhi; Ø string hole space; : punctuation in the original manuscript; < > addition against the manuscript; | caesura in metrical passages (not in the original manuscript). In the transcription of verse passages, pāda numbers in [] are added after the relevant pāda against the manuscript. In the translation, square brackets denote additions that are required to make the text more readable.

- b6 /// ṣ wāwrus tmāk sām tsoptsām käckeyo lakeyaṃ orto ṣmāṣ tām pälkorā(ṣ)
///
b7 /// (trā)ñkāṣ kus ṣurm klyomiṃ sne praṣt lakeyaṃ orto lymāṣt || kātkmām
nām̄tsus brahmāvati trāñkāṣ käckē pa(r)s(ā)r klyom añumāski ///
b8 /// (smi)mām̄ akmaljo brahmāyu puro(hit trāñkā)ṣ peṃ klyomiṃ mānt wāknā
pälkāte || brahmāvati trāñkāṣ || sundaravāñkaṃ || ś· oki ///

– lacuna of about 10 lines –

A274

- a1 /// (ñā)ktañ m(a)hābram-ñāktacc oki purohitānac kakmurāṣ
a2 /// (nak)cu | parkar wākmtsam̄ ṣotreyntu : [1b] meyā tkam̄ svawrā | wroki
ciñcraṃ ṣla pyā(ppyāñ) [1c]
a3 /// (:) [2a] (nā)m(o) buddha rake | klyoṣtār ātsāts ñāktaśsi : [2b] pākṣiñ {ñ}-ā-m
kāṣṣi | ku(s)
a4 /// (kātkmām̄ nām̄)tsu purohit trāñkāṣ ote tāpreṃ praṣtā ṣāmlune pālmās
klyo(māṣ)
a5 /// (lyukrā sā)rki ṣmeñc || smimām̄ akmaljo brahmāyu purohit brā(mnāsac
lkāmām̄ trāñkāṣ)
a6 /// s pāñ ṣāpnant pälkāt || paṇḍurā(ñkaṃ) || ----- ///
a7 /// ---- (w)eñim ///
b2 /// -- c(a)kkr(a)v(art)t(i) – yatār ///
b3 /// (puro)h(i)t āmpi tsarām̄ ākāsacc orto y· -- (trāñ)kā(ṣ) ot(e tāpreṃ)
b4 /// koṃ-ñkāt pārkatār || tmāṣ brahmāyu purohit okāt tmām̄ (ṣtwar wāłts)
b5 /// (yā)rk yaṣ māk-wāknā brāmnāsśi dakṣiṃ wawurāṣ seyaṣiṃ ā(kāl)
b6 /// || pälkāc klyomāṣ metrakṣiṃ parām̄-ñkāt sās tuṣiṣiṃ wṣeññe
b7 /// (ṣtwa)r kālymentwāṣ wināse ṣla añcālyī : yas penu caṣ ykoṃ o(ṣeñi)
b8 /// ākāl ṣeṣ tmāṣ poñś || aptsaradarṣam̄ || wasu(ṣ)

Translation of the Tocharian A Text

A299

- a8 ... || || This conversation is to be understood [as taking place] in the middle of
Jambudvīpa, in the town Ketumatī, adorned with splendour. ...
b1 ... in the houses of the Brahmā-God of the brahmin purohitaship, in the high
palace with four [kinds of] jewels, (on the) eight[h] (day) of the fourth month
...
b2 ... the wives of a brahmin. In order to make the births disappear, he takes birth
in the womb of the Śrīdeva of a Brahmāvati. || in the *haṃsavāñkaṃ* [tune] ||

- b3 ... On the whole continent pearls (rain down), pleasant to look at for all. Divine instruments sound loudly, all directions resound. ...
- b4 ... the honourable, compassionate Bodhisattva, the noble Maitreya, who is staying in the womb. 1.
- b5 ... having received the birth, she sees five great dreams. For that reason happiness stands in all her veins ...
- b6 ... woken up from [her] (sleep?) she is sitting full of great joy straight up in her bed. Having seen that, ...
- b7 (Brahmāyu the purohita) says: “What [is] the reason, o noble one, [that] you have seated yourself straight up before the [right] time?” Joyful Brahmāvati says: “Be glad, o noble one! A wonderful (thing I have seen in my dreams).”
- b8 With smiling face Brahmāyu the Purohita (says): “Say, o noble one! In which way have you seen [that]?” Brahmāvati says: || in the *sundaravāṅkaṃ* [tune] || “Like ...

– lacuna of about 10 lines –

A274

- a1 When (the brahmins) had come to the purohita as the gods to the god Mahābrahmā, ...
- a2 “... (last night) the excellent signs have arisen: The earth trembled, pearls rained down together with lovely flowers ...
~ Uy.018–020
- a3 ... The word ‘(praise) to the Buddha’ of a mass of gods is heard. Tell us, o teacher! What ...”
~ Uy.025–026
- a4 (Being glad) the purohita says: “Oh! What a timely coming! Sit down, o noble ones!”
~ Uy.032–035
- a5 ... (the brahmins) sit down one after the other. With smiling face Brahmāyu the purohita (says looking to) the brahmins ...: “...
~ Uy.038
- a6 (My wife) has seen five dreams. || in the *paṇḍurāṅkaṃ* [tune] (||)
~ Uy.044–045
- a7 ... may I say ...”
~ Uy.052
- b2 ... *cakravartin* king ...
~ Uy.072–073
- b3 (Brahmāyu) the purohita (raised) both his hands up to the sky (and) says: “O (such) ...
~ Uy.081–082
- b4 ... the sun-god arises.” || Thereupon Brahmāyu the purohita (honours together with) the 8(4),000 (brahmins Brahmāvati) ...

- ~ Uy.086–087
 b5 ... when he had given the brahmins gift[s] in many ways, ... wish for a son ...
 ~ Uy.091–093
 b6 ... “See, o noble ones, the Maitreya god of glory! He (gives up) [his] place in the Tuṣita [heaven] (in the wish for the Buddha worth) ...
 ~ Uy.097–099
 b7 ... (no matter how many gods) from the four directions honour (him) with [their] hands put together, you too (must protect) him by day [and] by night ...”
 ~ Uy.102–104
 b8 ... had the wish ... Then ... all || in the *aptsaradarśam* [tune] || ... wearing ...
 ~ Uy.110

Notes to the Tocharian A Text

A299

- b1 (*bra*)*hmna-purohitunešināp pram-ñäktes* ‘of the Brahmā-God of the brahmin priesthood’: This metaphor certainly refers to the excellent brahmin priest Brahmāyu (cf. A299b8). For similar metaphors, compare for instance Tocharian B *pūdñäktesse twe bram-ñäkte* ‘you [are] a Brahmā-God of a Buddha’ SI P/1a1 (Pinault 2008, p. 302) or Tocharian A *sām metrakṣi bram-ñkät* ‘this Brahmā-God of a Maitreya’ YQII.10a2 (Pinault 2003, pp. 51–52, and passim). Nicely parallel is in particular Tocharian A (*brāmnune*)*ṣi bram-ñkät* YQII.4a2+A212a3 and *brāmnu(neṣi bram-ñkät)* YQII.6a3 ‘Brahmā-God of brahminhood’ (Pinault 2003, p. 50).
- b1 *okät tyo* ///: Since this is a reading by Sieg–Siegling (1921a, p. 158) from the fragment that was attached later, after the photo of the plates volume was made, it cannot be verified and an interpretation is difficult. One would rather expect *okät koṃ* ‘day eight’ or *oktäñcäm koṃ* ‘on the eighth day’. After a suggestion by Georges-Jean Pinault (p.c.), one may also consider a reading *okätt y(k)o(m)* ‘[on day] eight, by day’.
- b2 *brahmavatiṣim śriññäktes* ‘of the Śrīdeva of a Brahmāvati’: A metaphor to express that Brahmāvati is like Śrīdeva, the goddess of love, among women.
- b2 *cmolu nutässi*: The position of this final clause is surprising, but a reading ‘In order to make the births disappear in the womb of the Śrīdeva of a Brahmāvati, he takes birth’ can be excluded.
- b2 *haṃsavāñkam*: Name of a tune with 5 lines (4×5|8 + 8|8|5 syllables). Usually, strophes contain direct speech, but in this case it is not clear who is speaking. Probably a divine voice is heard commenting on the events on stage.
- b3 *suk lkätsi* ‘pleasant to look at’: For this phrase, literally ‘happiness to see’, ‘to see happiness’ etc., cf. Thomas (1954, pp. 744–745). For the finite verb of the sentence, Georges-Jean Pinault (p.c.) convincingly suggests ‘rain down’, i.e. *swiñc*.

- b4: The whole pāda 1e is a nominal phrase in the oblique case: it must be the object of a verb that was preceding in pāda 1d.
- b5: Here and in the next line the subject is *Brahmāvātī*.
- b5 (*kā*)*ly(tār)*: This restoration, possible according to the traces preserved, follows a plausible suggestion of Georges-Jean Pinault (p.c.).
- b7: The translation by Thomas (1957, p. 215) is not exact: “Was [ist] los [wörtl. die Ursache], o Edle? Vor der Zeit sitztest (Prät.) du [ja] aufrecht auf [deinem] Lager!”
- b7 *kācke pa(r)s(ā)r*: Literally ‘cause joy!’, ‘evoke joy!’. For this expression, cf. *pūk kācke parsāc* A217 a4. The restoration follows Schmidt (1974, p. 333).
- b8 *sundaravāṅkaṃ*: Name of a tune with possibly 4×6|6|5 syllables. The strophe must have continued on the following leaf, which is unfortunately lost.
- b8 *ś*: Sieg and Siegling (1921a, p. 159) propose to restore to *ś(āṃ)* ‘woman’. Although *oki* ‘as’ normally causes a preceding consonant to be geminated, so that one would have expected *śānn oki* or *śāṃn oki*, this restoration is possible, since plain *anusvāra* as we would have here is also found. However, it is a little doubtful whether the required three dots (<ā> plus <ṃ>) should not have been a little more visible. A daring but attractive alternative solution that starts from a more plausible reading <ś[i]> is suggested to us by Georges-Jean Pinault (p.c.). According to him, the context suggests a beginning of the poem of the type “The sun entered as it were into my belly”. The form *śi* could be the 3sg.prt. of a verb *śāyā-* ‘enter’ otherwise represented by the hapax *legomena* inf. *śināssi* A399a6 and prt.ptc. *śaśyu* A69a2 (Peyrot 2013, pp. 825–826).

A274

- a2–3: These lines are metrical. The metre has 4×5|7 syllables. Brahmins who have observed auspicious signs have come to *Brahmāyu* to ask him about that.
- a2 *cu*: Only *cu* ‘you’ or *nakcu* ‘last night’ are possible restorations. The latter fits the context perfectly, although no Old Uyghur parallel is preserved for this phrase.
- a3 (*nā*)*m(o)*: A restoration to (*na*)*m(o)* *buddha* after Old Uyghur *namo* but 025 is not possible, because <ṃ> is the second element of a ligature. However, as it can hardly be any other word, we might here have a rare variant *nāmo* (if not simply *nmo*) of the expected *namo*, written <ṅāmo>. The monosyllabic variant *nāmo* is required also by the metre.
- a3: The pāda end mark in the middle is probably that of 2b. It is not likely to be of 2c because then only one line would be left to correspond to the Old Uyghur lines 026–030, which are more likely to take up two pādas.
- a3 *klyoštār ... ṅāktaśśi* ‘is heard of the gods’: The genitive is ambiguous and could also denote the agent of the passive, cf. Schmidt (1974, p. 255): “wird von(?) den Göttern ... gehört”. As the brahmins are speaking, the former, possessive interpretation is preferable, and it is confirmed by Old Uyghur *t(ā)ṅrilärniṅ ... kilmak ün eštīlür* ‘the voice of the gods saying [lit. making] ... is heard’ 025–

026. However, it should be noted that one would have expected *t(ä)ñrilärniñ ... üni* ‘the voice of the gods’.
- a3 *ätsäts*: This word is translated as ‘thick, dense’ by Carling (2009, p. 59b), but she does not list this occurrence. Schmidt (1974, p. 255) notes that that meaning does not fit the context here. However, it may refer to a “density” of gods, i.e. a large number of gods.
- a3 *pākšiñ{ñ}-ā-m*: The edition has an incomprehensible *pākšiñ māmkaš ši* (Sieg–Siegling 1921a, p. 143). With Carling (2009, p. 30b), the correct reading must be *pākšiññ-ā-m kākši*, with a correction of the akšara <ñmā> to <ñ{ñ}ā>. The unsuffixed imperative *pākšiñ* ‘tell!’ does occur (A54b5, YQIII.12b2), but the suffixed variant is much more frequent: mostly we find *pākšiññ-ā-ñi* ‘tell me!’. The expected pl. suffix *pākšiññ-ā-m* ‘tell us!’ is nicely confirmed by Old Uyghur *biziñä ayu beriñ* ‘id.’ 026–027, so that a correction of the text as proposed by Carling is perfectly warranted.
- a4: Brahmāyu is surprised that the brahmins, whom he just wanted to call for, have already come to him by themselves.
- a5 (*sä*)*rki*: The word *särki* by itself means ‘after, following’. Although this is not impossible in the context, it was most probably preceded by *lyukrā*: the phrase *lyukrā särki* means ‘closely following, step by step, gradually’ (cf. Skt. *anupadam*), which fits the Old Uyghur parallel *käzigčä* ‘in a row’ 037.
- a5 *br(mnāsac lkāmām tränkäš)*: The restoration is based on the Old Uyghur parallel *br(a)manlar tapa körüp [inč]ä tep teyür* ‘looks to the brahmins and says’. For this expression, cf. *āmāsāsac pälkoräš tränkäš* ‘looking to the ministers he says’ A342a1, *bodhisatvānac lkāmām (tränki)ñc* ‘looking to the Bodhisattva they say’ A257a5.
- a6 *pañdurānkaṃ*: The metre of this tune is unknown. The tune *ñiki-pañdurānkaṃ* ‘divine *pañdurānkaṃ*’ has the metre 4×5₁7, but the two tunes need not have identical metres.
- b3 *orto y*: The restoration is uncertain. *orto cacluräš* ‘having raised’ or *orto cacäl* ‘raised’ would fit the context; cf. *tsar orto cacluräš* ‘having raised [his] hand’ YQI.4b1 and *pācinäs tsarām orto cacluräš* ‘having raised [their] right hands’ YQII.2b5. However, even though [c] cannot be completely excluded, the first character is more probably [y] (as it is transliterated and transcribed here). Another, more serious obstacle to reading *cacluräš* is that the lower part of the large second akšara *clu* should have been visible, while it is not.
- b4 *okät tmām (štwar wälts)* ‘84,000’: Completed after Old Uyghur *säkiz tümän tört miñ* ‘84,000’ 087–088.
- b5 *ā(käl)* ‘in the wish’: The restoration is uncertain, because his wish for a son will certainly be fulfilled. Perhaps the context was something like ‘because of the fulfilling of his wish for a son’.
- b8 *aptsaradaršaṃ*: Name of a tune with 4×7₁7 syllables.

Glossary

In many cases it was difficult to decide how the glossary should be arranged, as the word correspondences are often not one-to-one. We have tried in each case to base our decision on practical considerations. Words that are completely restored in either Old Uyghur or Tocharian A are not included. However, restorations of the Old Uyghur Sängim version on the basis of the Qomul version are included. In Old Uyghur fixed expressions, parts without correspondence in Tocharian A are underlined.

Tocharian A–Old Uyghur Glossary

akmalyo (ins.sg.) ‘with ... face’ A274a5	yüzin (ins.sg.) ‘with ... face’ 038
ā(kāl)? ‘wish’ A274b5	ugrinta ‘because of’ 091
āñcālyī <i>see</i> wināse śla āñcālyī	
āmpi ‘both’ A274b3	iki ‘two’ 081
okāt tmām (štwar wälts) ‘8(4),000’ A274b4	säkiz tümän tört miñ ‘8(4),000’ 087–088
ote täpreṃ ‘o such’ A274a4	ančam[a] ‘such’ 033
ot(e täpreṃ) ‘o such ...!’ A274b3	anča[ma] ‘o such ...!’ 082
orto y- – ‘(putting) up’ A274b3	örü kötürüp (cvb.) ‘raising up’ 082
o(şeñi) ‘by night’ A274b7	[tünlä] ‘by night’ 106
(kātkmām nām)tsu (prs.ptc. + prt.ptc.) ‘being glad’ A274a4	[ö]girip sävinip (cvb.) ‘being glad ₂ ’ 032
kälymentwāš (abl.pl.) ‘from the directions’ A274b7	yıña[k] ‘direction’ 103
ku(s) ‘what’ A274a3	nä ‘what’ 027
koṃ-ñkāt ‘sun-god’ A274b4	<u>burhan</u> kün t(ä)ñri ‘Buddha the sun-god’ 085–086
klyo(māš) (nom.pl.m. as voc.) ‘o noble ones’ A274a4	tözünlärim (pl.-1sg.poss.) ‘my noble ones’ 035
klyomāš (nom.pl.m. as voc.) ‘noble ones’ A274b6	<u>siz</u> [lär tözün]lär (pl.) ‘you noble ones’ 096–097
klyoštär (3sg.prs.mid.) ‘is heard’ A274a3	eštilür (3sg.aor.) ‘is heard’ 026
c(a)kkr(a)v(art)t(i) ‘cakravartin’ A274b2	č(a)kr(a)v(a)rt <u>elig han</u> ‘cakravartin king’ 072–073
ciñcraṃ (pl.f.) ‘lovely’ A274a2	[säv]iglig ‘lovely’ 019
ñäktāšši (gen.pl.) ‘of the gods’ A274a3	t(ä)ñrilärmiñ (gen.pl.) ‘of the gods’ 025
täpreṃ <i>see</i> ote täpreṃ	
tušitšim ‘belonging to the Tušita (heaven)’ A274b6	tužit ‘Tušita (heaven)’ 099
tkam ‘earth’ A274a2	[<u>yagız</u>] yer ‘[grey] earth’ 018
tmām <i>see</i> okāt tmām (štwar wälts)	
tmāš ‘thereupon’ A274b4	anta ötrü ‘thereupon’ 082

trānkāš (3sg.prs.) ‘says’ A274a4	<u>inčā tep</u> [te]yür (cvb. + 3sg.aor.) ‘says so’ 033
dakšim ‘gift’ A274b5	ögdir anču ‘gift ₂ ’ 093
nām̄tsu <i>see</i> (kāt̄kmām̄ nām̄)tsu (n _a)m(o) ‘praise’ A274a3	namo ‘praise’ 025
parām̄-ñkat ‘god of glory’ A274b6	kut t(ä)ñrisi ‘god of glory’ 097–098
pākšīñ {ñ}-ā-m (sg.ipv.-pl.suff.) ‘tell us!’ A274a3	biziñ[ā] ayu berīñ ‘tell us!’ 026–027
pāñ ‘five’ A274a6	be[š t]örlüg ‘fivefold’ 044
pārkatār (3sg.prs.) ‘rises’ A274b4	tugar ārmiš ‘is being born – as it turns out’ 086
pālkāc (ipv.pl.) ‘see’ A274b6	körünlār (ipv.pl.) ‘look’ 097
pālmās (pl.ipv.) ‘sit down!’ A274a4	[olu]ruñlar (2pl.vol.) ‘sit down’ 035
purohit ‘purohita’ A274a4	br(a)hmayu p[urokit] ‘the purohita Brahmāyu’ 032
(puro)h(i)t ‘purohita’ A274b3	br(a)hmayu bram(a)n ‘the brahmin Brahmāyu’ 081
purohit <i>see also</i> brahmāyu purohit penu ‘also’ A274b7	[y(e)mā] ‘also’ 104
pyā(ppyāñ) ‘flowers’ (nom.pl.) A274a2	čäč[äk]lār (pl.) ‘flowers’ 019
buddha ‘Buddha’ A274a3	but ‘Buddha’ 025
brahmāyu purohit ‘the purohita Brahmāyu’ A274a5	br(a)hmayu bram(a)n ‘the brahmin Brahmāyu’ 038–039
brahmāyu purohit ‘Brahmāyu the purohita’ A274b4	br(a)hmayu prokid ‘Brahmāyu the purohita’ 087
brāmnāšši (gen.pl.) ‘to the brahmins’ A274b5	bram(a)nla[rka] (dat.pl.) ‘to the brahmins’ 092
brā(mnāšac) (all.pl.) ‘unto the brahmins’ A274a5	bram(a)nlar tapa ‘to the brahmins’ 039
metrakšim ‘belonging to Maitreya’ A274b6	maitrilig ‘provided with <i>maitrī</i> (benevolence)’ 097
meyā ‘trembled’ (3sg.ipf.) A274a2	t[äpräd]i ‘trembled’ (3sg.prt.) 018
yaš <i>see</i> (yā)rk yaš	[sizlār] (pl.) ‘you’ 104
yaš (pl.) ‘you’ A274b7	ayayur ağırlayurlar ‘revere ₂ ’ 090
(yā)rk yaš (3sg.prs.) ‘honours’ A274b5	[küntüz] ‘by day’ 106
ykoṃ ‘by day’ A274b7	ün ‘voice’ 026
rake ‘word’ A274a3	kāzigčā ‘in a row’ 037
(lyukrā sā)rki ‘one after the other’ A274a5	berür (3sg.aor.) ‘gives’ 093
wawurāš (abs.) ‘having given’ A274b5	[kādiṃ] (cvb.) ‘having put on’ 110
wasu(š) (prt.ptc. nom.pl.m.) ‘having put on’ A274b8	[ayayu ağırlayu yūkün]sārlār (3pl.cond.) ‘bow in reverence ₂ ’ 103–104
wināse śla āñcālyī (3pl.prs.-sbj.) ‘honour with [their] hands put together’ A274b7	

(w)eñim (1sg.opt.) ‘may I say’ A274a7
wşeñne ‘place’ A274b6

šamlune ‘coming’ A274a4

(štwa)r ‘four’ A274b7

šla ‘with’ A274a2

šla *see also* wināse šla añcālyī

šāpnant (pl.) ‘dreams’ A274a6

šmeñc (3pl.prs.) ‘sit’ A274a5

sārki *see* (lyukrā sā)rki

seyāšim ‘belonging to a son’ A274b5

smimām (prs.ptc.) ‘smiling’ A274a5

swawrā (3pl.ipf.; for *sawrā*) ‘rained down’
A274a2

tsarām (nom.obl.du.) ‘hands’ A274b3

sözläyin (1sg.vol.) ‘may I say’ 052
t(ä)nri yerin (acc. 3sg.poss.) ‘divine land’
099

[kälmä]k ‘coming’ 034

[tör]tdin (abl.) ‘from the four’ 103

birlä ‘with’ 019

ulug tül[lär] (pl.) ‘great dreams’ 044–045

olururlar (3pl.aor.) ‘sit’ 037–038

ogul ‘son’ 091

külčirä (cvb.) ‘smiling’ 038

yagdı ‘rained’ (3sg.prt.) 020

e[ligin] (acc.-3sg.poss.) ‘hand[s]’ 081

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agırlayurlar *see* ayayur agırlayurlar

anča[ma] ‘o such ...!’ 082

ančam[a] ‘such’ 033

anču *see* ögdür anču

anta ötrü ‘thereupon’ 082

[ayayu agırlayu yūkün]sārlār (3pl.cond.)

‘bow in reverence₂’ 103–104

ayayur agırlayurlar ‘revere₂’ 090

ayu *see* biziñ[ä] ayu beriñ

ärmiš *see* tugar ärmiš

beriñ *see* biziñ[ä] ayu beriñ

berür (3sg.aor.) ‘gives’ 093

be[š t]örlüg ‘fivefold’ 044

birlä ‘with’ 019

biziñ[ä] ayu beriñ ‘tell us!’ 026–027

br(a)hmayu bram(a)n ‘the brahmin

Brahmāyu’ 038–039

br(a)hmayu bram(a)n ‘the brahmin

Brahmāyu’ 081

br(a)hmayu p[urokit] ‘the purohita

Brahmāyu’ 032

br(a)hmayu prokid ‘Brahmāyu the

purohita’ 087

bram(a)n *see* br(a)hmayu bram(a)n

ot(e täpreñ) ‘o such ...!’ A274b3

ote täpreñ ‘o such’ A274a4

tmäš ‘thereupon’ A274b4

wināse šla añcālyī (3pl.prs.-sbj.) ‘honour

with [their] hands put together’ A247b7

(yā)rk yaš (3sg.prs.) ‘honours’ A274b5

wawurāš (abs.) ‘having given’ A274b5

pāñ ‘five’ A274a6

šla ‘with’ A274a2

pākšiñ {ñ}-ā-m (sg.ipv.-pl.suff.) ‘tell us!’
A274a3

brahmāyu purohit ‘the purohita

Brahmāyu’ A274a5

(puro)h(i)t ‘purohita’ A274b3

purohit ‘purohita’ A274a4

brahmāyu purohit ‘Brahmāyu the

purohita’ A274b4

bram(a)nla[rka] (dat.pl.) ‘to the brahmins’ 092	brāmnāśsi (gen.pl.) ‘to the brahmins’ A274b5
bram(a)nlar tapa ‘to the brahmins’ 039	brā(mnāsac) (all.pl.) ‘unto the brahmins’ A274a5
<u>burhan</u> kün t(ā)ṅri ‘Buddha the sun-god’ 085–086	koṃ-ñkāt ‘sun-god’ A274b4
but ‘Buddha’ 025	buddha ‘Buddha’ A274a3
č(a)kr(a)v(art) <u>elig han</u> ‘cakravartin king’ 072–073	c(a)kkr(a)v(art)t(i) ‘cakravartin’ A274b2
čäč[äk]lär (pl.) ‘flowers’ 019	pyā(ppyāñ) ‘flowers’ (nom.pl.) A274a2
elig <i>see</i> č(a)kr(a)v(a)rt <u>elig han</u>	
e[ligin] (acc.-3sg.poss.) ‘hand[s]’ 081	tsarām (nom.obl.du.) ‘hands’ A274b3
eštīlür (3sg.aor.) ‘is heard’ 026	klyoštār (3sg.prs.mid.) ‘is heard’ A274a3
han <i>see</i> č(a)kr(a)v(a)rt <u>elig han</u>	
iki ‘two’ 081	āmpi ‘both’ A274b3
<u>inčä tep</u> [te]yür (cvb. + 3sg.aor.) ‘says so’ 033	tränkäš (3sg.prs.) ‘says’ A274a4
[kädip] (cvb.) ‘having put on’ 110	wasu(š) (prt.ptc. nom.pl.m.) ‘having put on’ A274b8
[kälmä]k ‘coming’ 034	šāmlune ‘coming’ A274a4
käzigčä ‘in a row’ 037	(lyukrā sā)rki ‘one after the other’ A274a5
körüñlär (ipv.pl.) ‘look’ 097	pälkac (ipv.pl.) ‘see’ A274b6
kötürüp <i>see</i> örü kötürüp	
kut t(ā)ṅrisi ‘god of glory’ 097–098	parām-ñkat ‘god of glory’ A274b6
külčirä (cvb.) ‘smiling’ 038	smimām (prs.ptc.) ‘smiling’ A274a5
kün <i>see</i> <u>burhan</u> kün t(ā)ṅri	
[küntüz] ‘by day’ 106	ykoṃ ‘by day’ A274b7
maitrilig ‘provided with <i>maitrī</i> (benevolence)’ 097	metrakšim ‘belonging to Maitreya’ A274b6
mıñ <i>see</i> säkiz tümän tört mıñ	
nä ‘what’ 027	ku(s) ‘what’ A274a3
namo ‘praise’ 025	(n _a)m(o) ‘praise’ A274a3
ogul ‘son’ 091	seyäšim ‘belonging to a son’ A274b5
[olu]ruñlar (2pl.vol.) ‘sit down’ 035	pälmäs (pl.ipv.) ‘sit down!’ A274a4
olururlar (3pl.aor.) ‘sit’ 037–038	šmeñc (3pl.prs.) ‘sit’ A274a5
[ö]girip sävinip (cvb.) ‘being glad’ 032	(kätkmām nām)tsu (prs.ptc. + prt.ptc.) ‘being glad’ A274a4
ögdir anču ‘gift’ 093	dakšim ‘gift’ A274b5
örü kötürüp (cvb.) ‘raising up’ 082	orto y· – ‘(putting) up’ A274b3
ötrü <i>see</i> anta ötrü	
prokid <i>see</i> br(a)hmayu prokid	
purokit <i>see</i> br(a)hmayu p[urokit]	

säkiz tümän tört mıñ ‘8(4),000’ 087–088	okät tmām (štwar wälts) ‘8(4),000’ A274b4
[sävj]iglig ‘lovely’ 019	ciñcrañ (pl.f.) ‘lovely’ A274a2
sävinip <i>see</i> [ö]girip sävinip	
[sizlär] (pl.) ‘you’ 104	yas (pl.) ‘you’ A274b7
<u>siz</u> [lär tözün]lär (pl.) ‘you noble ones’ 096–097	klyomäş (nom.pl.m. as voc.) ‘nobles ones’ A274b6
sözläyin (1sg.vol.) ‘may I say’ 052	(w)eñim (1sg.opt.) ‘may I say’ A274a7
tapa <i>see</i> bram(a)nlar tapa	
t(ä)ñri <i>see</i> burhan kün t(ä)ñri	
<u>t(ä)ñri</u> yerin (acc. 3sg.poss.) ‘divine land’ 099	wşeñne ‘place’ A274b6
t(ä)ñrilärniñ (gen.pl.) ‘of the gods’ 025	ñäktässi (gen.pl.) ‘of the gods’ A274a3
t(ä)ñrisi <i>see</i> kut t(ä)ñrisi	
t[äpräd]i ‘trembled’ (3sg.prt.) 018	meyä ‘trembled’ (3sg.ipf.) A274a2
tep <i>see</i> inčä tep [te]yür	
teyür <i>see</i> inčä tep [te]yür	
törlüg <i>see</i> be[š t]örlüg	
tört <i>see</i> säkiz tümän tört mıñ	
[tört]din (abl.) ‘from the four’ 103	(štwa)r ‘four’ A274b7
tözünlär <i>see</i> siz[lär tözün]lär	
tözünlärim (pl.-1sg.poss.) ‘my noble ones’ 035	klyo(mäş) (nom.pl.m. as voc.) ‘o noble ones’ A274a4
tugar ärmış ‘is being born – as it turns out’ 086	pärkatär (3sg.prs.) ‘rises’ A274b4
tužit ‘Tuşita (heaven)’ 099	tuşıtsım ‘belonging to the Tuşita (heaven)’ A274b6
tüllär <i>see</i> ulug tül[lär]	
tümän <i>see</i> säkiz tümän tört mıñ	
[tünlä] ‘by night’ 106	o(şeñi) ‘by night’ A274b7
ugrınta ‘because of’ 091	ā(kāl)? ‘wish’ A274b5
<u>ulug</u> tül[lär] (pl.) ‘great dreams’ 044–045	şäpnant (pl.) ‘dreams’ A274a6
ün ‘voice’ 026	rake ‘word’ A274a3
[y(e)mä] ‘also’ 104	penu ‘also’ A274b7
yer <i>see</i> [yagız] yer	
yerin <i>see</i> t(ä)ñri yerin	
yagdı ‘rained’ (3sg.prt.) 020	swawrä (3pl.ipf.; for sawrä) ‘rained down’ A274a2
[yagız] yer ‘[grey] earth’ 018	tkam ‘earth’ A274a2
yıña[k] ‘direction’ 103	kälymentwāş (abl.pl.) ‘from the directions’ A274b7
yükünsärlär <i>see</i> [ayayu ağırlayu yükün]särlär	
yüzin (ins.sg.) ‘with ... face’ 038	akmalyo (ins.sg.) ‘with ... face’ A274a5

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