

京都大学大学院文学研究科 21 世紀 COE プログラム

「グローバル化時代の多元的人文学の拠点形成」31 研究会

## ユーラシア古語文献の文献学的研究

### NEWSLETTER

No. 13 2005/9/22

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## 研究会報告の要旨

2005 年 8 月 31 日 (水) に京都大学大学院文学研究科附属ユーラシア文化研究センター (羽田記念館) で開催された第 23 回研究会の報告要旨を掲載します。

## 第 23 回研究会報告

### 「UIGHUR VERSIONS OF THE LOTUS SUTRA WITH SPECIAL REFERENCE TO AVALOKITEŚVARA'S TRANSFORMATION BODIES」

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#### I. Survey of the so far identified Old Uighur fragments

First I give in my paper a general survey on the extant manuscript fragments of the Lotus sutra (T. 262). As this text is of special importance for many Buddhist schools, it is regrettable that we have no complete manuscript in Old Uighur. Thus we are compelled to search in the various collections of Central Asian texts to find out what has remained. By collecting all available data the reconstruction of the whole text can be estimated to about 6%. But there is a chance to regain more text of the sutra by taking into consideration the quotations of the sutra in the Uighur translation of the famous commentary *Miao fa lian hua jing xuan zan* (T. 1723) which is up to now only partly edited. Even if we estimate to regain about 5% more of the text, we never can reach a complete text. The most probable candidates for some more Lotus fragments are the Russian texts preserved in Petersburg.

Here is a list of the so far known fragments:

#### II. chapter

1. T. 262, Vol. IX, 8b25-26: This śloka of the second chapter has been chosen as the central theme of a small sūtra which is called *Sukan≈ig nom ≈ä≈äki atl(ı)g vaphuaki sudur ärdininiñ özüni*, i.e. “Essence of the sūtra jewel Fahuajing called ‘Lovely dharma flower’ ”.
2. T. 262, Vol. IX, 9a24-25: This sentence is used as quotation in the Chinese sūtra 慈悲道場懺法 *Cibei daochang chanfa* (T. 1909). The sūtra’s title is given as follows: *vaphuaki tegmä s(a)d(a)rmapuntarik sudur* = “Saddharmapuṇḍarīkasūtra called 法華經”.

#### III. chapter

3. T. 262, Vol. IX, 13c16-17, 14b9-12: U1872, a fragment of a pustaka book.

#### IV.-V. chapter

4. T. 262, Vol. IX, 19a5-7, 13-18: Four small fragments belonging to the Turfan Collection of the BBAW could be joined to a continuous text: U2112 + U2113 + U2114 + U2115.

- VII. chapter
5. T. 262, Vol. IX, 24c21-22: This passage is a quotation in the text of London Or. 8212 (75A), Vb.
- IX. chapter
6. T. 262, Vol. IX, 29c-30a: A pustaka fragment of the Turfan Museum, edition by Jens Wilkens in preparation.
- XII. chapter
7. T. 262, Vol. IX, 35a10-13, 16-19: An Uighur fragment corresponding to this part of the Chinese text belongs to the Otani Collection and was edited first by Z. Tachibana and later by T. Haneda.
- XV.-XVII. chapter (V. scroll)
8. 27 fragments of the Berlin Turfan Collection belonging to the V. scroll.
- XXIII. chapter
9. T. 262, Vol. IX, 54a23-b13: U3542, edited in Zieme 1989.
- XXIV. chapter
10. T. 262, Vol. IX, 55c5-18: U1511.
- XXV. chapter
11. The 25th chapter is preserved completely, in a great number of fragments of different manuscripts and block prints.
- XXVI. chapter
12. T. 262, Vol. IX, 58c9-13: U2376, edited Zieme 1989.
- XXVII. chapter
13. T. 262, Vol. IX, 59c12-18: Mainz 225, edited Fedakâr.  
T. 262, Vol. IX, 60c2-11: Mainz 309, edited Fedakâr.
- XXVIII. chapter
14. T. 262, Vol. IX, 61a21-22: MIK III 195, edited Maue/Röhrborn.  
T. 262, Vol. IX, 62a25-29: TM 255, edited Maue/Röhrborn.

II. Colophon to an Uighur translation of the commentary *Miao fa lian hua jing xuan zan*  
(T. 1723)

In an article devoted to some Uighur fragments of this commentary K. Kudara had to point out that no colophon exists to this translation. Now two fragments of the Berlin collection are parts of such a colophon: Mainz 778 and U1857. They will be studied in the near future, but the essential points are the following ones:

1. Tsi [In Taiši] (=慈恩大師) has translated the work from Indian (= Sanskrit) to Chinese.
2. Širmir Biži T[utuŋ], of [the realm of] Kočo, [of the city ...], has translated it into the [Türk] language.

### III. The essence sūtra

Based on one śloka of the second chapter: *Sukančig nom čäčäki atl(ı)g vaphuaki sudur ärdininiñ öžäni*, i.e. “Essence of the sūtra jewel Fahuajing called ‘Lovely dharma flower’”.

The śloka T. 262, Vol. IX, 8b25-26:

諸 法 從 本 來 常 自 寂 滅 相  
*zhu fa cong benlai chang zi jimie xiang*  
 佛 子 行 道 已 來 世 得 作 佛  
*fozi xingdao yi laishi de zuo fo*

“All things are from the outset in the state of tranquil extinction. The Buddhas’ sons who complete the practice of the Way will become Buddhas in their future lives.”

In Uighur:

*alku nomlar tözintin-bärü uzatı öžin ök öčmäk amrılmak b(ä)lgülüg ol :*  
*burhan oğlanı nomča yorıyu tükätsär-lär : ken käligmä üd-lärdä burhan kutın bulır-lar.*

### IV. Avalokiteśvara and his transformation bodies in some Sanskrit editions

Wogihara and Tsuchida	Toda	Bongard-Levin and Vorob’eva-Desjatoskaja	New fragments edited by Klaus Wille
1. buddha	2. (bodhisatva)rūpena	1. [bu]ddha-rūpena	1 rū[pena
2. bodhisattva	3. pratyekabuddarūpe(	2. bodhisatva-rūpena	v](ai)śra[v](a)[n](a)[rūp](e)na
3. pratyekabuddha	4. (śrā)vakarūpena	3. pratyekabuddha	((Fußn. 9: Ka 427a2:
4. śrāvaka	5. brahmānarūpena	-rūpena	(vaiśramanarūpena; SI P/9,
5. Brahma	6. chakrarrūpe(	4. cchakra-rūpena	fol. 4.5a5: vaiśravana°))
6. Śakra	7. gandharvarūpena	5. gandharva-rūpena	śriya[r]ū ((Fußn. 10:
7. gandharva	8. (...rūpena	6. ...rūpena	Ka 427a2 und SI p/9,
8. yaksa	9. mahoragarūpena	7. garu[da]-rūpena	fol. 4.5a5: śrīrūpena) ///
9. īśvara	10. yaksavai=	8. kinnara-rūpena	2 na [upāsakarūp[e]na
10. maheśvara	11. īśvara...	9. mahorago-rūpena	upāsi[k]ā ..///
11. cakravartirāja	12. cakravaritirāja	10. yaksa-rūpena	
12. piśāca	13. (vaiśrama)narūpena	11. īśvara-rūpena	
13. Vaiśravana	śrīrūpena	12. cakravarti-rūpena	
14. senāpati	14. (senāpati)	13. yād[r]n-piśāca-	
15. brāhmana	15. bhiksūrūpena	rūpena	
16. Vajrapāni.	16. bhiksunīrūpena	14. vaiśravana-rūpena	
	17. upā(saka.	15. śrī rūpena	

		16. senāpati-rūpena	
		17. vajrapāni-rūpena	
		18. brāhmana-rūpena	
		19. bhiksu-rūpena	
		20. bhiksunī-rūpena	
		21. upāsaka-rūpena	
		22. upāsika-rūpena	

V. Avalokiteśvara's transformation bodies in the standard version (Uighur)

1. Buddha = <i>burhanlar</i>	18. Laywoman = <i>upasan≈</i>
2. Pratyekabuddha = <i>pratikabutlar</i>	19. Wife of a Master of a guild, a householder, a chief minister or a Brāhmaṇa = <i>adın adın ügü bilgä atlıg yüzlüg är äv≈i</i>
3. śrāvaka = <i>šravaklar</i>	20. Young man = <i>kän≈ urı</i>
4. Brahmā = <i>özrua täñri</i>	21. Young girl = <i>kän≈ kızlar</i>
5. Indra = <i>hormuzta täñri</i>	22. Deva = <i>täñrilär</i>
6. Viṣṇu = <i>ulug ärklig täñri</i>	23. Yakṣa = <i>yäklär</i>
7. Śiva = <i>mahešvar ulug ärklig</i>	24. Nāga = <i>lular</i>
8. Great Deva General = <i>täñri yerintäki sü başı tai sañun</i>	25. Kinnara = <i>kntrlar</i>
9. Vaiṣravaṇa = <i>bišam(a)n täñri</i>	26. Gandharva = <i>gintirvilar</i>
10. Petty king = <i>ki≈ig ki≈ig eliglär</i>	27. Asura = <i>asurlar</i>
11. Master of a guild = <i>ulug aman≈lar atlıglar</i>	28. Garuḍa = <i>talım kara kušlar</i>
12. Householder = <i>egil nom≈ı törö≈i</i>	29. Mahoraga = <i>mahoraglar</i>
13. Chief minister = <i>el≈i bilgälär</i>	30. Human being = <i>kiši</i>
14. Brāhmaṇa = <i>braman</i>	31. Non-Human being = <i>kiši ärmäz</i>
15. Monk = <i>toyın</i>	32. Vajrapāṇi = <i>va≈irpanlar</i>
16. Nun = <i>šamnan≈</i>	
17. Layman = <i>upasi</i>	

According to the syntactic structure of the Uighur text (If Avalokiteśvara appears as X, he rescues the X beings) one gets the following pattern after no. 14 (no. 1 to 14 refer to one group each)

15	15, 16, 17, 18 (of the table above)
16	19
17	20, 21
18	22, 23, 24, 25, 26, 27, 28, 29, 30, 31
19	32

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VI.

In the final section the numerous variations and deviations in the Uighur rendering of the terms for Avalokiteśvara's bodies are discussed. This work was begun by J. Oda, but can now be seen in a greater context. This study provides us with many examples how the different groups of heavenly and earthly beings were estimated by the Uighur translator(s). To give at least one example, I would like to quote number 12 which has in the Sanskrit text *grhapati* "lay people" corresponding to Uighur: *egil nomči töröči* "lay people and teachers". In the Berlin manuscript edited by F. W. K. Müller: *egil t(ä)lm(ä)či karı töröči karı kılı bilgälär* "lay people, interpreter (> the German word *Dolmetscher*), old teacher, old wise men".

VII. Bibliographical data to the Uighur version of the Lotus sutra

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## 次回研究会の開催予定

### 第 24 回研究会

(「古代世界における学派・宗派の成立と<異>意識の形成」研究会と共同開催)

日時: 2005年9月30日(金) 13:00~14:30

場所: 京都大学文学部新館第6講義室

「An Indo-European Custom of Sacrifice」

**Norbert Oettinger** (エアランゲン-ニュルンベルク大学教授)

### 第 25 回研究会

日時: 2005年10月1日(土) 14:00~16:00 (終了次第、懇親会)

場所: 京都大学大学院文学研究科附属ユーラシア文化研究センター(羽田記念館)

「Perfect and Related Categories in Proto-Indo-European: Some New Thoughts」

**Norbert Oettinger** (エアランゲン-ニュルンベルク大学教授)

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## 編集後記

COE 31 研究会ニューズレター第 13 号をお届けいたします。研究会等、今後も活発に活動して参ります。皆様のあたたかいご支援、ご協力をお願い申し上げます。

## 連絡先

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