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IN THIS ISSUE

Peter Zieme

Notes on a Manichaean Turkic Prayer Cycle 3

Olga Lundysheva, Anna Turanskaya

Brāhmī glosses of the Uygur blockprint of Sitāpatrā dhāraṇī kept
in the IOM, RAS 12

Safarali Shomakhmadov

Vyākaraṇa as a Method of Rational Cognition
in the Buddhist Written Sources 24

Kirill Alekseev, Natalia Yampolskaya

On the Fragment of the *Naran-u Gerel* Catalogue Preserved
in IOM, RAS 37

Zhuangsheng

The Development of Sibe Ethnic Awareness:
With Special Consideration of the Sibe People of the Ili River Basin 50

Anton Popov

Two Mongolian Official Papers Dated by the 19th c. 77

Reviews

The State Hermitage Museum (ed.): *Brush and Qalam: 200 years
of the collection of the Institute of Oriental manuscripts. Exhibition
catalogue*. St. Petersburg: The State Hermitage Publishers, 2018. —
320 pp. by **Simone-Christiane Raschmann** 94

S.L. Burmistrov. *Rukopisi shkoly Vedanta v sobraniakh Instituta
vostochnykh rukopisei RAN: annotirovannyi katalog* [Manuscripts
of Vedānta School in the collections of the Institute of Oriental
Manuscripts of RAS: annotated catalogue]. Moscow: Nauka–
Vostochnaia Literatura, 2018. — 479 pp. (Pismennii pamiatniki
Vostoka. CLII) by **Safarali H. Shomakhmadov** 99

On the cover:

Miniature from the collection of Persian poems. Bukhara, the 16th c. Persian collection
of the IOM RAS, call number C-860

Peter Zieme

Notes on a Manichaean Turkic Prayer Cycle

Abstract: In this paper a recently identified new Manichaean-Turkic fragment (SI6621) from Toyok Mazar is analyzed and edited. This manuscript written on the verso side of a Chinese Buddhist scroll belongs to the Serindia Collection of the Institute of Oriental Manuscripts (IOM) of the Russian Academy. It is compared with other fragments of several manuscripts published earlier. On the basis of the new evidence, reading and translation can be improved.

Key words: Serindia Collection, Manichaean-Turkic, Manichaean hymn, comparison of different manuscripts.

Since the text discussed here is attested in at least five copies, it must have been very popular among the Turkic-speaking Manichaeans in Central Asia. It belongs to the rich literature of hymns and prayers known from the main Central Asian corpora of the Manichaeans. The Manichaean texts of the Central Asian Uighurs from the 9th to the 11th cc. were written in three scripts: Runic, Manichaean, and Uigur.¹ For this prayer book there are so far only fragments known in Uighur script.²

The manuscripts

Manuscript A

In 1922 A. von Le Coq edited a small codex book in Uighur script of which several fragments were found.³ As the book was in a bad condition

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¹ A new complete edition of the corpus in three volumes started with volume II in 2013 (CLARK 2013). The third volume was published in 2017 (CLARK 2017). Volume I, to be published in the near future, will be the final volume.

² Kindly Nicholas Sims-Williams corrected my English text, otherwise I alone am responsible for all mistakes.

³ M III No. 9, I–XI.

and several small fragments are missing today, it did not find the interest it should have. Recently, Larry Clark reedited these fragments giving them a partially new order.⁴ In his study he regards this manuscript consisting of 16 different prayers as belonging to a Prayer book. Moreover, he gives each of them a header. Since one does not find headlines in the manuscript itself, this treatment is at least doubtful. One can approve the author's intention to offer an interpretation which might be useful for studies of the Manichaean religion, but the poor state of the fragments is a great hindrance to a definite judgement, as we do not find any hint of such a division in the other manuscripts either. As a result of comparing the different manuscripts and especially taking the new fragment from St. Petersburg into consideration, one can determine a definite order for at least three of the fragments.

Manuscript B

Parts of a second manuscript belong to the Otani Collection of Ryukoku University Library (Kyoto) first edited by K. Kudara⁵ and recently reedited by myself.⁶

Manuscript C

During the cataloguing work at the Institute of Oriental Manuscripts (IOM) of the Russian Academy some additional Old Uighur manuscripts have come to light. Here⁷ I would like to present an unedited Manichaean fragment written on the verso side of a Chinese *Prajñāpāramitā* scroll.⁸ It quickly became clear that the fragment SI 6621 is another copy of the above-mentioned Manichaean text. This new item is better preserved than the Berlin and Kyoto fragments, but it too contains only part of the whole book. According to an old note it was found at Toyok Mazar in 1909 by the expe-

⁴ CLARK 2013, 283–322. Under the title “Prayer Book” he has arranged the text of the fragments under 16 subtitles chosen according to some key-words. But since the sequence is not settled, most such titles remain questionable. There is no explanation as to why the author did not include Le Coq No. 9, VI (Mainz 394) [not preserved as a double leaf] and Le Coq No. 9, VIII+X (U 37+ U 52), leaf II. J. Wilkens has catalogued the fragments of this manuscript (cp. WILKENS 2000, 301–310), including those pieces that are omitted in Clark's edition.

⁵ KUDARA 1996, (62). At this time, the fragment was still not identified.

⁶ ZIEME 2017, 54–55 (No. 20).

⁷ I express my gratitude to Irina Fedorovna Popova, the Director of the Institute of Oriental Manuscripts as well as to Olga Lundysheva and Anna Turanskaya for giving me the opportunity to work on this fragment and to publish it here.

⁸ T.VI.220.418a23–b11.

dition of Oldenburg. The fragment measures 32.5×27 cm. The script is a fluidly written half cursive in a rather large format which is not typical for Manichaean manuscripts. The Schriftspiegel covers the whole height of the scroll without upper and lower margins as found on the Chinese side.

Manuscript D

Two fragments⁹ written on the verso side of a Chinese Buddhist scroll¹⁰ can be joined: Ch/U 6963 (T II T 1805 [only on glass]) + Ch/U 6042 (T III 2002 [only on glass]). The text corresponds to Clark LP251–260.¹¹

Transcription of manuscript D with restorations from Ms. A (U 39)

- 01 [bulun boltu]m siziñärü ötünür
 02 [m(ä)n siziñärü ... yalva]rar m(ä)n m(ä)n(i)ñ
 03 [özümün eligim mäniñ] özütümün arılagı
 04 [bäğim tirig özümkä] ö-grünçü körtgür
 05 [-ügli t(ä)ñrim mäniñ] köñül-ümün y(ar)uglı[ı]

Manuscript E

Leaf I of the double leaf U 15 (T II K 8) is a parallel to M III Nr. 9,V (Clark LP172–180). U 15 II is a copy of the Manichaean X^uästväñift.¹² This shows that U 15 was a double leaf of a composite book (Sammelhandschrift). As the fragment M III Nr. 9,V (T II D 78e) is missing today, it is difficult to estimate whether A. v. Le Coq's readings are all correct. In I v 3 he read *tiriläyin* which is followed by L. Clark with *teriläyin*¹³.

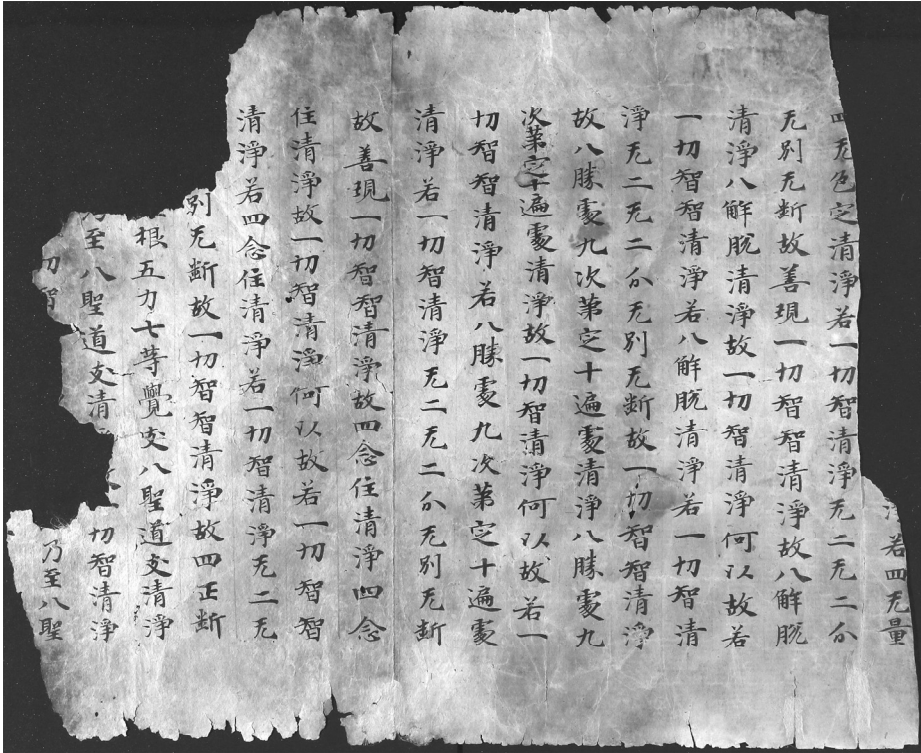
⁹ Both fragments are missing in the catalogue of the Manichaean Turkic texts (WILKENS 2000).

¹⁰ T.X.279.72b4–10.

¹¹ There is one fragment which also belongs to this manuscript but can not be located exactly because of the small amount of text preserved: Ot.Ry. 7142 verso (not mentioned in ZIEME 2017). It has only traces of two lines: (1) *siziñärü ...*] (2) *t(ä)ñrim t(ä)ñri y(a)ruk [...]* “To you [I pray...], my God, heavenly light [...]”. The recto side belongs surely to T.VI.220, but the four preserved characters 若菩薩摩 appear too often.

¹² Most recent edition by ÖZBAY 2014.

¹³ His translation “I myself collect” is not correct because *teril-* is a passive (ED 547b). In any case, it seems that the variant of U 15 *bilinäyin* should be taken into account. If Le Coq's manuscript was slightly broken one also could think of emending *tiriläyin* to *bilinäyin* “I want to recognise” on the basis that there is no difference between medial r and n and that the l-hook may have been put in a wrong place.



Fol. 1. SI 6621 recto

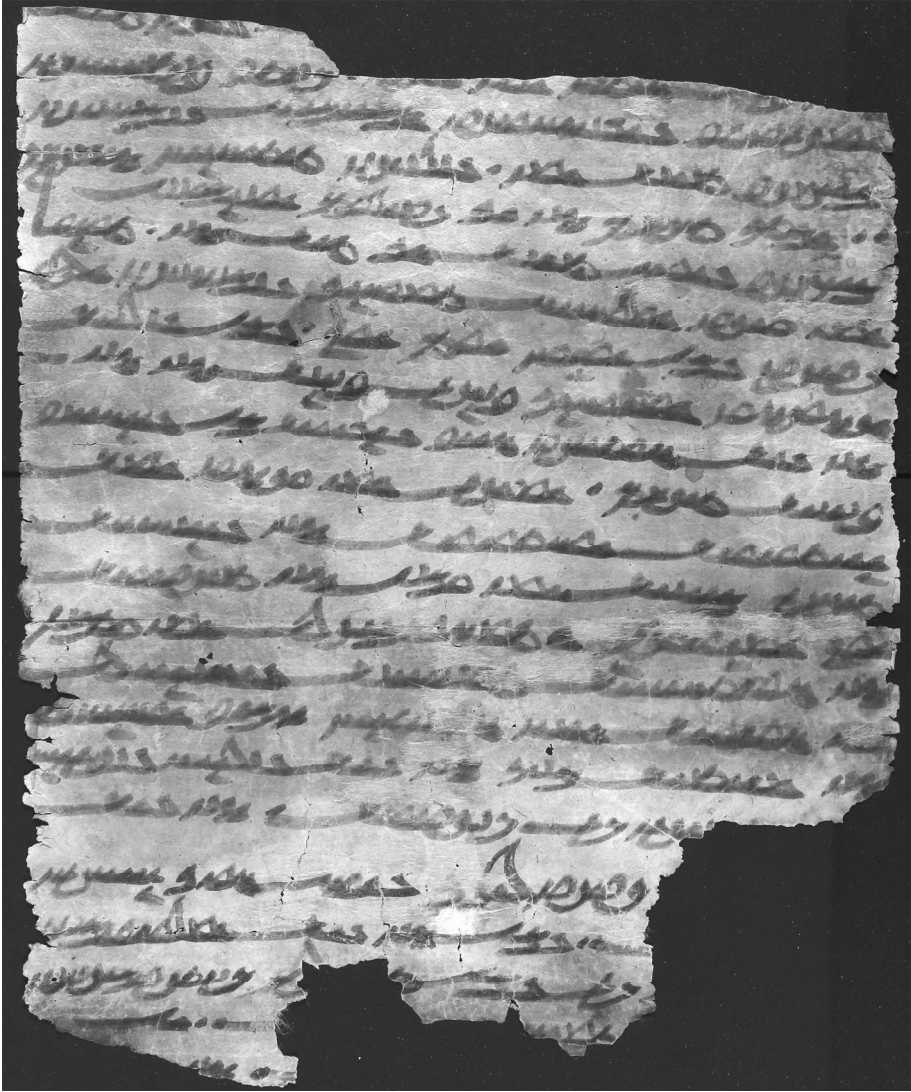
Edition of manuscript C (IOM SI 6621)

- 01 []-iñiz t[irig]
 02 [öz] . bāk katıg öz[ün]g[üz] . kertü butıkıñız¹⁴
 03 ögrünçü yavıŕıñuz amranmak yemiŕiñiz
 04 mäñigü tirig öz . yıdınaz tataglag¹⁵ säviglig¹⁶

¹⁴ Spelled: pwtıyq''k'z.

¹⁵ Spelled: t't'ql'q. The first line on U 53 II v has only the three letters l'q (M III Nr. 9, XI Blatt II Rückseite 7 ///ly; Clark LP111 lg), which correspond to the last syllable of *tataglag*. The text of the preceding lines in SI 6621 thus present a new passage, cp. translation.

¹⁶ *säviglig* is missing in U 53 II v, but one of the two dots of the punctuation mark is still visible. In SI 6621 they are present in the following line.



Fol. 2. SI 6621 verso

05 .. amtı t(ä)ñrim¹⁷ sizni¹⁸ kördüm¹⁹ ölmäyin²⁰
 06 mänigü y(a)ruk tirig i²¹ tæg siz . tolp
 07 özünüz²² odugrak tuyuglı²³ yemişñiz ädgü
 08 köñül ymä ulug nom ol . ymä yıdañ²⁴
 09 ägsüksüz ukuglı bilgä bilig siz siz ..
 10 sizñ kutuñuz-garu²⁵ y(a)lvarar-m(ä)n²⁶ y(a)rl(ı)kayu²⁷
 11 beriñ t(ä)ñrim . ürkä üzüksüz ög
 12 -läntürüñ ukturuñ²⁸ siz y(a)rlıkañ
 13 t(ä)ñrim²⁹ mäniñ³⁰ özümün³¹ siz tırgürüñ³²
 14 ol ölürgüli³³ . tüşürmäkdä³⁴ özüt(ü)min³⁵
 15 siz kurtgarañ³⁶ tünäriğ yağılarda
 16 ozguruñ ay(ı)g kılınçlag³⁷ şmnu oğlanınt[a]³⁸

¹⁷ *t(ä)ñrim* is missing in U 53 II v.

¹⁸ U 53 II v 03 (M III Nr. 9, XI Blatt II Rückseite 9 ///ni; Clark LP113) has preserved only ny of the word.

¹⁹ As this manuscript makes no distinction between the letters n and r, one can easily read *körtüm* confirmed by the new manuscript with *kördüm* “I have seen”. While A. v. Le Coq read *köntüm* with a question mark, L. Clark translates *köntüm* by “I have acknowledged [you]” without comment, but a verb *kön-* “to acknowledge” is not attested.

²⁰ *ölmäyin* is missing in U 53.

²¹ Here we observe a real variant which turns to be very important. While U 53 II v 05 (M III Nr. 9, XI Blatt II Rückseite 11; Clark LP115) has *tirig öz* “Living self”, SI 6621 reads *tirig i* “Living tree”.

²² The last line of U 53 II v has *öz*. Therefore it is possible that the leaf Mainz 104 I follows it immediately. What is not obvious from SI 6621 is that the Berlin fragment Mainz 104 I recto almost joins it, but had a variant reading: against *özünüz* it has *öz[ünüz kut]ujuuz*. The word *odugrak* of SI 6621 is not recorded in this manuscript.

²³ Mainz 104 I r 02 starts with a letter read so far as y, but it is clearly the letter t as is now confirmed by SI 6621.

²⁴ Mainz 104 I r 05 has only *yydnk* to be read as *yıd(a)ñ*, now confirmed by SI 6621 *yıdañ*.

²⁵ The second w is very small, it looks like '.

²⁶ The word in Mainz 104 I r 09 has to be corrected to agree with SI 6621, as the spelling *yarlıkagma* makes no sense here.

²⁷ Spelled: *yrıq'ıyw*.

²⁸ The spelling *uktru* of Mainz 104 I r 12 is not correct.

²⁹ *t(ä)ñrim* is missing in Mainz 104 I v 01.

³⁰ The first preserved word on Mainz 104 I v 01 must also be read *mäniñ*.

³¹ Missing in Mainz 104 I v.

³² Missing in Mainz 104 I v.

³³ Only partly preserved in Mainz 104 I v 03, but now easily emended to *ölürügli*.

³⁴ Mainz 104 I v 04 *t[]mäk-tä*.

³⁵ It seems that in Mainz 104 I v 05 the w = ü is also missing, but it is not absolutely clear.

Clark transliterated in l. 05 wt/m/n.

³⁶ *kurtgarañ* against Mainz 104 I v 05–06 *kurtgarıñ*.

³⁷ *lag* against Mainz 104 I v 09 *l(i)g*.

³⁸ Mainz 104 I v 09 *ogulanında*.

- 17 siz ıratıñ³⁹ mini siziñ⁴⁰ yıdlağ⁴¹ yıparlağ⁴²
 18 [yemişlik]iñizkâ⁴³ kigürün . siziñ⁴⁴
 19 [] köğüzdäki y(a)ruk kuzı-larañaz⁴⁵
 20 [] .. ymä siziñ ödürünmiş⁴⁶
 21 [ögmäkiñiz]-kä ymä t[(ä)ñri]d(ä)m kertgünmäkiñiz
 22 [-kä özüm] tük[ällig bolayın] .. nä
 23 [üçün tesär siziñ m(ä)n] . siz[intä]⁴⁷
 (U 39 I r 11–12)
 24 bulun boltum siz
 25 -iñärü ötünürm(ä)n
 (U 39 I v 01–09)
 26 a[yalvarar-m(ä)n mäniñ]
 27 özümün elägäm
 28 mäniñ özütümün⁴⁸
 25 arılağlı bāgim tirig
 26 özümkä ögrünçü⁴⁹
 27 körtgürügli t(ä)ñrim
 28 mäniñ köñülümün⁵⁰
 29 y(a)rutuglı kañım

Translation⁵¹

Your [] is the L[iving Self], your firm and stable Self.
 Truth is your branch, joy is your leaves, love is your fruit. The eternal living self. Your fragrance is lovely and favoured.

³⁹ *arutıñ* but SI 6621 has *ıratıñ* which seems to be better.

⁴⁰ *siziñ* against Mainz 104 I v 10 *s(ä)n(i)ñ*.

⁴¹ Mainz 104 I v 10 *yıdlağ* against *yıdlağ*.

⁴² Mainz 104 I v 11 *yıparlığ* against *yıpar-lağ*.

⁴³ Emended according to the manuscript Mainz 104 I v 11-12.

⁴⁴ In the Berlin manuscript U 39 I recto, whose first line is completely missing, apparently follows the word *siziñ*.

⁴⁵ There is no further evidence for this line. The only allusion to lambs is found in the parallel of the Hymn-scroll, cp. ZIEME 2014, 208. Here the lambs (= human beings) are protected by the shepherds a motif known also from the New Testament.

⁴⁶ Read *ödrülmiş*. Berlin (U 39 I r 04) has *adrülmiş*, in the same meaning. In SI 6621 the *l*-hook seems to be forgotten.

⁴⁷ The sentence ends in *bulun boltum*. The Kyoto fragment Ot.Ry.11086 has it, too.

⁴⁸ Ms D *özütümün*.

⁴⁹ Ms D *ö-grünçü*.

⁵⁰ Ms D *köñül-ümün*.

⁵¹ The translation follows that of L. Clark, deviating in some places to take account of new readings.

Now, my God, I have seen you. I will not die! You are like the eternal light and living tree. Your whole self is strongly awake and perceiving, your fruit is the good heart and the great law.

And your fragrance is flawless, you are the one who understands, you are the wisdom. I pray to your majesty. Deign to give your grace, my God.

Forever and unceasingly deign to bring to me understanding and knowledge, my God.

Deign to bring to life my Self! From the state of falling (into hell) because of killing save my soul.

Save me from the dark enemies. Keep me far from the sons of the evil-doer, the Devil!

Let me enter into your fragrant and aromatic orchard!

[Deign to keep] your light sheep that are in your breast!

And may I fully become able for your special praising and for the godly belief. Why? Because I am yours! I have become a captive in you. I pray to you. I beseech you on behalf of my self. My king! My Lord who intercedes on behalf of my soul! My god who reveals joy to my Living Self! My Father who enlightens my mind!

Commentary

From the new fragment (ms. C) it is evident that the order of the fragments of ms. A has to be changed, although A. v. Le Coq wrote that he edited the fragments in the order they were found⁵². At least for the part covered by manuscript C the sequence can now be established as follows: U 53 I verso – Mainz 104 I recto – Mainz 104 I verso – U 39 I recto.⁵³ It is a task for the future to find out the correct order of the other leaves of manuscript A.

Outlook

One has to bear in mind that the fragments known so far represent only a very small proportion of the rich book corpora that once existed in the Manichaean monasteries and cities and among the believers. Although new finds of Manichaean-Turkic texts are rare today, every single leaf such as that edited here enriches our knowledge of the religious culture of the Cen-

⁵² M III, p. 24 “Die Blätter sind numeriert in der Reihenfolge, in der sie beim Auffinden lagen”.

⁵³ Clark LP105–116 [As a result of the comparison I changed the location of this leaf.]; LP218–263.

tral Asian Manichaeans to a greater or lesser degree. One may look forward to new finds in the future to enrich the corpus for further research both into the religious history of pre-Islamic Central Asia and into the language and literature of these who wrote and read these texts.

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