

Sino-Hvatanica Petersburgensia

Part II

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With the publication of these Khotanese documents in the Institute of Oriental Studies, St. Petersburg, it is intended to supplement the two major volumes, *Saka Documents VII: the St. Petersburg collections* (1993) and *Saka Documents Text Volume III: the St. Petersburg collections* (1995), by R. E. Emmerick, the great scholar to whose memory this article is dedicated, and M. I. Vorob'ëva-Desjatovskaja, who kindly gave permission to publish them here. The first part dealing with three fragments (Дx 18926 + SI P 93.22 + Дx 18928 as **A**), which make up an almost complete sheet of a sales contract of a camel, was published in *Manuscripta Orientalia*, Vol. 7, No. 1 (2001). However, due to unforeseeable circumstances for both myself and Professor Vorob'ëva-Desjatovskaja, the article went to press without the author's checking the proofs, with the result that it is printed full of errors. In the meantime all these manuscripts were published in facsimile in Shanghai in the series of the photo edition of the Russian Dunhuang manuscripts¹, and the Chinese texts of these bilingual documents were edited by Professors Zhang Guangda and Rong Xinjiang of Beijing University.² In what follows the Chinese texts as published by Zhang and Rong are reproduced unless otherwise noted. In addition the camel contract with a complete translation is appended at the end.

B. Дx 18916

A large sheet of paper consisting of two separate pieces of unequal size pasted together in the middle. It appears that the two pieces originally bore separate documents, one Chinese, which is nearly complete, and one Khotanese, which is not (here edited as the recto). They were later put together so that the blank side (here the verso) can accommodate a longer document in Khotanese. Much reduced photos of both sides are found in *Dunhuang Manuscripts* Vol. 17, p. 281. The Chinese text, dated to 780 (dali 大曆 15th = jianzhong 建中 1st, 4th month, 1st day), urgently demands two pieces of ox

¹ *Dunhuang Manuscripts ...* Vol. 17 (2001).

² Zhang and Rong (2002).

skin for saddles and drums.³ It mentions the silent invasion of the enemies, possibly the Tibetans according to Zhang and Rong, against which a drum alert is considered necessary. It is signed by the great general (da jiangjun 大將軍) Zhang Shun 張順, who also issued the order of SI P 103.14 (*Saka Documents Text Volume III*, 140f.).

Text

Recto (Figure 1)

Chinese

1. 鞞鼓牛皮二張 [
2. 牒得舉稱 奉處分 [
3. 因恐賊默來侵抄 辰宿至要鼓聲相應[者]
4. 自各牒所由處 牒舉者 準狀各牒 火急限[當]
5. 日內送納 遲科附者 故牒
6. 大曆十五年四月一日 判官果毅 x x 進
7. 知鎮官大將軍張順

Khotanese⁴ (Figure 2)

1.]ta kau tcyāṃ-kvi'nä śaṃdā haṃbujsai hūñūṃ a [
2.] a'ysāṃja spāta-t-ūṃ maṃ ništā haṃdira prrūṃ bu x-i
3.]ḍa pahaiya drraya st(u)ra-ṃ va dva padya drrū(ṅ)ä ši['] x-au x-i [
4.]-ä x jsa śau ttāñä aysgedi tta tta-ṃ [

Translation of the Khotanese text

(To?) the General –*ta Kau* bowing down to the ground I speak ... the girl ... We have no *spāta* here. The Inner Post ... She (*or* they?) fled. Three pack animals for me(?) ... healthy (?) in two ways ... with ... buys one in it back such that ...

Notes

1.]*ta kau* Part of a name, probably Chinese. A possible candidate would be 趙剛 Zhao Gang, who is mentioned as *yoyi fushi* 遊奕副使⁵ in Dx 18917; see Zhang

³ The same phrase is found in the Hoernle Chinese document no. 2 translated by Chavannes, in *Ancient Khotan* 524.

⁴ Here as well as in other texts, [] means the broken part of the MS with or without editor's restoration, () partly visible letter(s), { } editor's deletion from the MS, < > editor's emendation to the MS, and x an illegible letter. Uncertain Chinese characters are marked with a box □.

⁵ Not found in Hucker. Somewhat “assistant scout.”

and Rong (2002) 225f. His name would be expected to appear as *kṣa(')tā kau* (*kām*) in Brāhmī. The Khotanese text of Dx 18927 (C below) suggests that the Chinese loanword for “general” (jiangjun 將軍 < tsjɑŋ kjuən) was used rather loosely referring to Chinese officials.

1. *śaṃdā haṃbujsai hūñūṃ* An expression frequently found in pleas. See e.g. Or.11344.12.b1 (*KT* 2.37, *Catalogue* 114), M.T.a.i.0033.1 (*KT* 2.71, *Catalogue* 270), (Balawaste 0154.1 (*KT* 3.131, *Catalogue* 381), Iledong 026.a1 (*KT* 3.134, *Catalogue* 566), M.T.0411.a1 (*KT* 5.194, *Catalogue* 121), M.T.0468.a1 (*KT* 5.200, *Catalogue* 116), M.T.a.iii.0080.1 (*KT* 5.213, *Catalogue* 272), M.T.a.vi.0084.a1 (*KT* 5.217, *Catalogue* 281), and Or.9615/6 and Or.9615/11 (newly published in *Catalogue* 81, 82).
3. *pahaiya* A perfect intransitive of either the 3sg. fem. or 3pl. masc. So it would be “the girl” or “the three pack animals” who fled.
3. *drrū(n)ä* The remaining trace of the second akṣara could be *ṇa*, but not *na*.

Verso

Khotanese (Figure 3)

1.] lastak[ä] nāma x
2. budadāysä
3. mara x-u x

4.] dä

5.] x thau hauḍä 1 u nama 1 300 50 mūrā
6.] śā ṣṭä
7. altāṃ mūrā hauḍä 200 u nama hauḍä 1

8. arrjāṃ nama hauḍä 1 u thaunakä śau 400 mūrā u thau śau 500 50 mūrā u ḃanä śau
9. hīye hatcasti 200 50 6 — nva ttaśī mūrā 1000 400 80
10. sudilä namatä hauḍä 3 tcūrā-saya [
11. budai thaunakä hauḍä 1 [

Translation

- 1-3. Lastaka (?) by name Budadāysa here
- 5-7. ... gave cloth one, and gave felt one, (worth) 350 *mūrās*. ... is one (?) ... Altāṃ gave *mūrās* 200, and gave felt one.

8-11. Arrjām gave felt one, and cloths one, (worth) 400 *mūrās*, and cloth one, (worth) 550 *mūrās*, and a bundle one. He *cancelled his own (worth) 256 (*mūrās*). According to Dashi⁶ (it is worth?) 1,480 (*mūrās*). Sudila gave felt three, four-hundred ... Budai gave cloth one ...

Notes

9. *hatcasti* For the meaning “*cancelled” see Skjærvø, *Studies* III, 159ff.

C. Dx 18927

A sheet of paper consisting of two pieces pasted together. The position of lines 4 and 5 relative to the joint suggests that they had formed a single sheet before the whole text (or at least lines 4 and 5) was written. A photo is found in *Dunhuang Manuscripts*, Vol. 17, p. 287. The Chinese text in three lines on the right-hand (or upper) piece is complete, with the indented third line giving the date and the signature. It is dated to 785 (jianzhong 建中 6th = zhenyuan 貞元 1st), twelfth month, twenty-first day. The document is issued by an official named Wei Zhongshun 魏忠順, who appended the character 順 as his signature (huaya 花押) in three places, after the second and third lines of the Chinese text as well as after the 5th line of the Khotanese text. All these three signatures show, beside being quite clumsy, a peculiarity in the last two strokes of the X shape, clearly distinct from the signature of the same character by the General Zhang Shun 張順 in SI P 103.14 (Plate 110b in *Saka Documents VII*). The recognition of the fact that all three signatures belong to the same person leads to the belief that the Chinese text and the Khotanese one in lines 4 and 5 are in fact closely related, against the earlier view that they are unrelated (see Part 1). The Khotanese text of line 2 is an abbreviated summary of the Chinese text,⁷ and is written by a different, and much less skilled, hand than that of lines 4 and 5. Line 4 gives the date as the 18th year, 1st month, 10th day, which is in all likelihood just a few weeks after the date in the Chinese part.⁸ From this it follows that the 18th year of the reign of the Khotanese king Viśa’ Vāhaṃ

⁶ Chinese. A title for a Buddhist monk.

⁷ An order of the shouzhuoshi 守捉使 (“garrison commander”; cf. *ṣṣūkṣāhā* “garrison” recognized by Yoshida, 1997, 568). It mentions Rruhadatta, a commner of Gaysāta, entering the desert along with the army, as well as 40 jin of hemp.

⁸ It is known from Chinese-Khotanese bilingual documents in the eighth century that the month and day in Khotanese, which uses the native month names, agree without exception with those in Chinese.

was 786, while according to the elaborate calculation by Zhang and Rong (1997) the year 786 is assumed to have been the 20th year of his reign. As a consequence one is forced to reconsider not only the dates of Hedin 24, Hedin 21, Hedin 15, Hedin 16, Dumaqu C and Dumaqu D, which are the cornerstones of the Khotanese chronology in the eighth century, but also the whole framework of the reign of Viśa' Vāhaṃ and his successors, as proposed by Zhang and Rong. I have discussed this problem in May 2004 in the symposium on “The Kingdom of Khotan” at the British Library, and the paper will be published as part of the proceedings in the near future.

Text (Figure 4)

1. 守捉使牒傑謝百姓紇羅捺供行軍入磧
2. 打駝麻冊斤 順 hvī hvī kṣau ṣṭi 40 kiṇa
3. 建中六年十二月廿一日行官魏忠順抄 順
4. || salī 10 8 (mā)śta cuātaja haḍā 10 ttiña beḍa gaysātajā vikausā kamhā
5. hauḍe 10 6 sā kiṇa gvī tcyāṃ-kvinā nāte thīṣī hīyāṃ dva akṣa<ra> 順

Translation of the Khotanese part

2. It is a voucher of Hvī. 40 jin 斤 (< kṣṇ).
4/5. Year 18, the Cvātaja (1st) month, 10th day. At that time Vikausa of Gaysāta gave hemp, 16 hundred *jin*. General Gvī took two (hundred?) of the Thī-ṣī's. Signature 順

Notes

1. 紇羅捺 *Heluona* (< γuət lâ nāt). This is a transcription of the Khotanese personal name Rruhadatta, who also appears, both in Chinese and in Khotanese, as a guarantor in the camel contract of the year 781 (A). The first character represents some sort of onset glide in the Iranian initial r-sound unfamiliar to Chinese (YOSHIDA 1998). It was read as *qi* 訖 (< kṣṇ) by Zhang and Rong (2002). But the character *he* 紇 is preferred here because, in addition to phonological reasons, the same character is used in Xuan Zang's *Travels* in the transcription of Rōb (modern Rūi) / Samingān in Bactria.⁹
2. hvī The personal name *Hvī* must represent the surname of Wei Zhongshun 魏忠順 (< ŋjuəi). Such nasal velar initials, called Yimu 疑母, are known to be represented in the Brāhmī transcription of Chinese both by *h-* and by *g-*. In the Chinese Vajracchedikā in Brāhmī, the same scribe uses either *h-* or *g-* for Chinese *ŋ-*. Here

it is but natural to assume that *Gvī* in line 5, written by a different hand, also represents the same name.

5. *gvī* See above.

5. *thīṣī* A Chinese title? See *thyänä-ṣī* and *thjñä ṣī* in Khot (IO) 74.vii. a6 (KT 5, 310, #683; *Catalogue* 442).

D. Dx 18930

A small piece of paper. Also in *Dunhuang Manuscripts*, Vol. 17, p. 289. This fragment is important because it confirms the identification, first proposed by Zhang and Rong (1987) from circumstantial evidence, of the place name Gaysāta in Khotanese documents and Jiexie 傑謝 in Chinese documents. The Chinese text says: “Gaysāta ... One piece of ox skin.”

Text (Figure 5)

Chinese

1. 傑謝 [
2. 牛皮壹張 [
3. 抄

Khotanese

1. || gayseta gūha-kaṃgä [

Translation

In Gaysāta. Ox-skin ...

E. Dx 18931

A small fragment. Also in *Dunhuang Manuscripts*, Vol. 17, p. 289. Possibly a name list in Chinese with interlinear transcription in Khotanese, although the remaining portions do not match. The Chinese form of *moshi* 末士 is probably the same as *mocha* 末查 representing the Khotanese name Marṣaka in **A**. The character *pian* 偏 would be the beginning of the name Pheṃdūka also in **A**. The second line in Chinese showing

⁹ 紇露 · 悉泯健國 in Vol. 1.

only part of characters is not read by Zhang and Rong (2002).

Text (Figure 6)

Chinese

] 蘇末士偏 [

Khotanese

1.] (pu)ñadattā jsā [

Translation

Puñadatta ...

F. Dx 1461

A paper slip. The other side has an unrelated Chinese document. See *Dunhuang Manuscripts*, Vol. 8, p. 191. This piece has been known since Men'sikov's *Catalogue* (Vol. 1, p. 659), where the Khotanese part, actually an order of summon by a local official, is described as “a writing in ‘vertical Brāhmī’ script in Sanskrit. A prayer text (incantation?)”.

Text (Figure 7)

1. || sīgū tta parī — birgaṃdara pa' phanya gayseta spāte pharṣe vara khu tta
ra pīḍaki hīstā ttinī
2. vā bvaittā mara āskūira hiysda himīrau

Translation

Sīgū orders thus: “(You who are) *spātas* (and) *pharṣas* in Birgaṃdara, Pa', Phanya (and) Gaysāta there. When this message comes (to you), ride immediately hither (and you) should be present here in Āskūra”.

Notes

1. sīgū In this form the name is not found elsewhere, but see SI P 140.1.1 (*Saka Documents VII*, plate 127e) *spāta sagū tta parī* “Spāta Sagū orders thus” (in *Saka Documents Text Volume III* the name is read as *sa x*).
1. phanya Probably the same as the place name Phamña. See Kumamoto 1996, n.

58.

1. ttinī See Skjærvø, *Studies III*, 66f.

Appendix

A. Дх 18926 + SI P 93.22 + Дх 18928¹⁰

Text¹¹ (Figure 8)

K1 || ulā śau dasalā

C1 野駝壹頭父拾歲

K2 10 6 mye salye rarūyā māštā 20 1 mye haḍai hamīḍaka gaysātaja
braṃ[mūjsai āstamna?

C2 大曆十六年六月廿一日傑謝合川百姓勃[門賀齊

K3 tte / pracai(na) cu kṣīrve mūrā puḍa ya tte pracaina mī vaña
ulā parāṃdi (nva?) [

C3 等 / (為)役次負稅錢遂將前件駝(買) [与 [?] [?] [?] 斷

K4 ni hīvī x / mi nvahi sinā tcinā vīra kṣasi ysārru būnā ulā paphvāṃ(d)i [

C4 作駝[價] / (錢)壹拾陸阡文其錢及(駝) [當日

K5 x-i x-yi hä / [] h(ve?) himāt(e) x x ul(ä) (h)īyā ñā<py>e si maṃ hī x-ī [(break)

C5 交相分付了後有識認一(仰) [主保知當

K6 x-ī yā yana x

C6 不關買人之事官有政法[人從私契

C7 兩共平章畫指為記

C8 錢主

K7 || braṃ[mū](js)ai (salī) x (60) 5

C9 駝主百姓勃門[賀齊]年六十五

K8 || puñargaṃ salī 30 5

C10 保人勃迺仰年[卅五

K9 || (vi)sarrjāṃ salī 60 1

C11 保人勿薩踵年[六十一

K10 || ma(rṣ)ākā salī 30 1

C12 保人末查年[卅一

K11 || rruhadattā [salī] (20?) 5

C13 保人紇羅捺年[卅五

K12 pheṃdūkā (sa)lī 30 1

C14 保人奴^レ偏年卅一

¹⁰ See also *Dunhuang Manuscripts*, Vol. 17, p. 287-288.

¹¹ A slash (/) in lines from K3 to K5 marks where SI P 93.22 joins Дх 18926.

Translation¹²

One male (wild?) camel, ten years old. Dali 16th year (= Jianzhong 建中 2nd year, = 781), 6th month, 21st day. Braṃmūjsai from *Hechuan* (“Conflux”) in Gaysāta and others (*Khot.* “together”), in order to bear (the burden of) the tax money for official labor (*Khot.* “for the reason that the state money (= the taxes) was owed”), hereupon sell the aforementioned camel (*Khot.* “for that reason now they sold the camel”) to The price of the camel was fixed as sixteen thousand *wen* (*būnā* in Brāhmī) in (copper) coins. That money (as agreed upon) and the camel changed hands (*Khot.* “they collected the camel”) on the very same day. If afterwards anyone should recognize (the camel and claim its ownership), the owner (= seller) and the guarantors shall unilaterally deal with such, and it shall be none of the buyer’s business. The authorities have the government’s laws, (but) people observe private contracts. Both parties agree and have their finger-seals affixed.

Buyer:

Owner of the Camel: Commoner Braṃmūjsai (65 years old).

Guarantor: Puñargaṃ (35 years old).

Guarantor: Visarrjāṃ (61 years old).

Guarantor: Marṣākā (31 years old).

Guarantor: Rruhadattā (25? years old).

Guarantor: Pheṃdūkā (31 years old).

Guarantor: Vikausā (34 years old).

Notes

For the detailed justification of the above reading and translation, see Part 1 preferably in the original electronic version at:

<http://www.gengo.l.u-tokyo.ac.jp/~hkum/pdf/SinoHvat.pdf>

as well as the color photos at:

http://www.gengo.l.u-tokyo.ac.jp/~hkum/pdf/SinoHvat_photo1.pdf

Zhang and Rong (2002) 232ff. read a few characters, mostly in the transcription of Khotanese names, differently. I do not think it is necessary to change my readings after theirs.

¹² According to the partly reconstructed Chinese version, which is more complete than the Khotanese. Differences in the Khotanese version are also indicated.

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