

Hiroshi KUMAMOTO

Keywords: Khotanese language, Dunhuang (Tunhuang), manuscripts, documents.

1. Introduction

1

The Khotanese manuscripts studied here were discovered in Dunhuang (敦煌) and now belong to the Pelliot collection at the Bibliothèque Nationale in Paris.* Their texts were first published in transliteration by H. W. Bailey as P 2031, P 2788 and P 2898 in his *KT* 2.83-84, 108-109 and 116-117, respectively. R. E. Emmerick published them in facsimile in *SD* Portfolio V, Pl. CXIV (P 2031), Pl. CXX (P 2898), and Portfolio VI, Pl. CL-CLI (P 2788). In addition to them another fragment, also from Dunhuang, in the Stein collection at the India Office Library (now part of the British Library) Ch 00327 (published in transliteration in *KT* 2.52-53; facsimile in *SD* Portfolio IV, Pl. LXXXVI; text with translation and notes in *SDTV* 103-104) has also to be considered.

The first two fragments, P 2031 and P 2788, were originally a single piece of paper torn from a roll of the 227th vol. (*juan* 卷) of Xuan Zang's (玄奘) Chinese translation of the *Śatasāhasrikā-Prajñāpāramitā-sūtra* (大般若波羅蜜多經), as indicated by Gernet et Wu, 22. P 2031 corresponds to vol. 6, p. 139, b15 to c15 of the *Taishō Daizōkyō* (大正大藏經), and P 2788 to c15 to c29 which immediately follow them. The same can be said of the Khotanese text on the verso, where the last line of P 2031 is immediately followed by the first line of P 2788, thus the last two akṣaras of P 2031 *hamā* and the first akṣara of P 2788 *ve* (*rre* in *KT* 2) make up a single word *hamāve* '(it) may be'.

The next fragment, P 2898, is written on the verso of the Chinese *Aparimitāyuh-sūtra* (大乘無量壽宗要經), copies of which are known to have been mass-produced in Dunhuang. The Chinese text on the recto runs from vol. 19, p. 82, a-7 (with a few characters from the preceding line) to p. 83, a10 of the *Taishō Daizōkyō*. It has not so far been noticed that this and Ch 00327 can be joined to form about two thirds of the whole sheet. The text on the latter corresponds to p. 83, a16 to p. 84, a5 of the *Taishō Daizōkyō*. The characters in between (p. 82, a11 to a15) are shared by the two pieces at either side of the tear. It has become necessary therefore to reconstruct the continuous text of Khotanese on the verso.

2

The reason to select these fragments, P 2031-P 2788 and P 2898-Ch 00327, is that they both concern a Khotanese envoy called Thyai Paḍā-tṣā. This person is also the author of another, much longer text of P 2741, which is no doubt one of the most important of the Khotanese documentary texts and one of the earliest translated of its kind¹. P 2741 is a draft (written on the verso of a scroll of the Chinese *Mahāparinirvāṇa-sūtra* 大般

涅槃經 卷30) of a report submitted by the Khotanese envoy Thyai Paḍā-tsā to the Khotanese government and it describes movements of various tribes and military groups along the caravan road connecting Khotan with China via Shazhou (Khot. *ṣacū*; 沙州 = 敦煌) and Ganzhou (Khot. *kamācū*; 甘州 = Zhangye 張掖). It also mentions apparently unsuccessful efforts made by the Khotanese delegation to escort seven Khotanese princes to China, which is the main subject of yet another Khotanese text in the Stein collection at the India Office Library, Ch 00269 (written on the verso of the Chinese *Laṅkāvatāra-sūtra* 大乘入楞伽經 卷3)². From the content of all these texts it is possible to conclude that these manuscripts belong to the same group of authors who wrote them within a period of possibly one year if not shorter³.

In recent years the two longer texts, P 2741 and Ch 00269, were much discussed primarily because it seemed possible to identify some of the political figures mentioned therein with those found in the Chinese sources (official histories as well as local documents from Dunhuang), thus providing a precious clue to the absolute chronology of Khotanese manuscripts. It should be remembered that, unlike numerous religious or medical texts in Khotanese which are likely to have been copied by generations of scribes, these documentary texts are exactly contemporary to the events they describe. The distance in time between the author of the text and the scribe of the manuscript which we have is in such cases to be considered practically nil.

Apart from the general circumstances depicted in these ambassadorial reports, three persons mentioned there might be identified: (1) P 2741.6 *KT* 2.87 *si-khūm cā śvāṃ-śī*, that is, *Sikong* Zhang *Shangshu* 司空張尚書⁴ as the ruler of Shazhou; (2) P 2741.46 *KT* 2.89 *sūm śām-śū*, that is, Song *Shangshu* 宋尚書 as an envoy of the king of China to Shazhou; and (3) P 2741.96 *KT* 2.91 *cā ttāyā-khī*, a Chinese name Zhang Daqing 張大慶⁵.

It was two professors at Peking University, Zhang Guangda (張廣達) and Rong Xinjiang (榮新江), who first sought to see in *Sikong* Zhang *Shangshu* the second *Guiyijun Jiedushi* (歸義軍節度使) Zhang Huaishen (張淮深) (r. 867-890)⁶. In Zhang / Rong 1984, 27, the date of the Khotanese text of P 2741 is taken to be 886 in view of the mention of Zhang Daqing in it. Hamilton 1984, 53, who wrote this article on the basis of Zhang / Rong's work, preferred the period of 874-879, because the epitaph of Zhang Huaishen preserved in P 2913, which Zhang / Rong 1984, 26, also mention, refers to the personal envoy of the emperor of China (*Zhongshi* 中使) Song Guangting 宋光廷 who arrived in Shazhou during that period for the investiture of Zhang Huaishen⁷.

However, Zhang / Rong 1989 revised their view and identified the *Sikong* Zhang *Shangshu* with Zhang Chengfeng 張承奉 (r.894-914)⁸. Listing all the Chinese documents from Dunhuang which have bearing on Khotan in one way or another (Zhang / Rong 1989, 291 ff.), they found that the earliest dated document among them is P 4640 which records, among others, expenses for a group of Khotanese envoys in the year 901. The evidence which indicates that this is the very first occasion when the officials of Khotan visited Dunhuang after a break of more than a century can be found, according to Zhang and Rong, in a poem which is quoted in S 4359 and which begins with the phrase "Opening of Khotan (開于闐)". This is a laudatory poem composed by a poet in Shazhou during the time of the *Guiyijun* praising the virtuous rule of his master *Shangshu*. At the time the *Guiyijun* had just established the relationship of mutual traffic with Khotan, hence the title, but there existed the state of hostility with the Ganzhou Uigurs. Zhang / Rong argue

that this exactly corresponds to the time of the rule of Zhang Chengfeng around 901, when Ganzhou and Shazhou were about to face a great war, and the envoy from Khotan was all the more welcome. Moreover, the detailed study of the titles of the *Jiedushi* by Rong 1990 shows that Zhang Chengfeng was precisely *Shangshu* in 901-903. Zhang and Rong thus see the possibility of establishing the upper limit of the period for all the Khotanese texts copied in Dunhuang as 901, and of placing P 2741 and Ch 00269 (in consequence together with two fragments studied below) at the very beginning of that period.

Even though P 4640 can correctly be dated in (899-) 901 rather than 961 or 1021⁹, this simply happens to be the first dated document that we know of which mentions the Khotanese delegation in Shazhou. It is necessary to emphasize the nature of Zhang / Rong's argument *e silentio*, since the document itself does not say when the traffic with Khotan had actually opened, nor does the poem referred to above give a precise date. The same is true of the titles held by Zhang Huaishen, among which *Sikong* has not so far been attested. In this connection another Khotanese document deserves attention. The second document in Ch 0048.5-13 *KT* 2.41 (facsimile in *SD* Portfolio IV, Pl. XC, text and translation with notes in *SDTV* 114-117) speaks of *Dū Saṃgalakā*, an envoy going to Ganzhou. The first document on the same MS. (lines 1-4) begins with the date [*pa*]sa *salye cūvija māṣṭi nāmai haḍā* "In the sheep year, the Cvātaja (first) month, ninth day". If this *Dū Saṃgalakā* in Ch 0048 is the same person as the one in Ch 00269 and Ch 00327, which I think is likely, his mission occurred in or shortly after a sheep year. The sheep years during the rule of Zhang Chengfeng are 899 and 911. In 899 he was neither *Shangshu* nor *Sikong* yet (see note 8 and Rong 1990, 810), and in 911 he cannot be called *Jiedushi* as he had become king of the independent kingdom *Jinshanguo* 金山國. On the other hand, if one leaves open the possibility of the sheep year 887 when Zhang Huaishen was *Jiedushi* with the title *Shangshu*, this is close to 888 when Song *Guangting* visited Shazhou (note 8) as well as to 886 when Zhang Daqing was active in Shazhou (note 5). The possibility therefore of dating a group of documents, P 2741 etc., in 887-888 (see note 3) should not easily be discarded.

3

In what follows fresh readings of the manuscripts and translations as literal as possible are offered. It is not known which of the two fragments precedes in time¹⁰. In the first fragment (P 2031-P 2788) the Khotanese text on the verso appears to continue to the one line written over the Chinese text of the recto (Pl. CL) and to end there. In the second fragment (P 2898-Ch 00327), however, a satisfactory reconstruction, especially where two pieces join, must depend on better photographs of higher magnification than those at our disposal. Where some akṣaras read by Bailey in *KT* 2 can no longer be seen in the facsimile partly due to the deterioration of the original MSS., we have to depend on Bailey's readings, which will be indicated by *italics*. The Khotanese text of Ch 00327 ends at a little over the middle of the sheet and the rest is left blank. In both texts words whose meanings cannot be determined had to be left untranslated. See the commentary below.

2. Text and Translation

In the text the following signs are used:

- () damaged akṣaras or uncertain readings.
[] restorations of the lacuna in the MS.

- < > necessary addition to the text.
 [] necessary deletion from the text.
italics for akšaras read in *KT* but not visible in the facsimile.
 / / broken part in the MS.
 * indicates an illegible/crossed out akšara in the MS.
 a dot (.) for the punctuation in the MS.
 *** in the translation for the unknown meaning.

P 2031-P 2788

§ 1 P 2031.01[hašđi yu]dāmdā si vi(ña) ma drai kamala hađa št(ā)r(e) cu c(lp)ga kš(ī)rāštā b(i)s(ā) hađa tty(ām) v(i)ña⁰²{(k)š(ī)'(rāšt)ā} kūštī buri naiškaica ni hamāve ni tsva hamāve

They made a report that : "Now there are three chief envoys here. As for the envoys (going) to China, they cannot go as long as they have no detail (on the situation of the road) to China now".

§ 2 viña maṃ kāmācū bisā šau kamala ha⁰³đa thyeṃ (mū ha? ya?) pađā-tśā u thyeṃ {šām-šī štāre} haryāsakā . u dva rrispūrāṃ bāyākā gūlai u saṃga⁰⁴lakā

Now there are one chief envoy, Thyeṃ Pađā-tśā, and (another envoy), Thyeṃ (*shangshu*) Haryāsaka, here, (both envoys) to Ganzhou. And two escorts of the princes, (Chikā) Gūlai and (Dūm) Saṃgalakā.

§ 3 ā vā ami rrispūrāṃ kva'sā' daṃdā mūnarā kūštī buri cimgvāštā paṃda ni⁰⁵hamāve

Or, you (pl.) are to remain at the side of the princes as long as there is no road to China.

§ 4 ā vā vā thyeṃ pađā-tśā u hiryāsakā jsa paphūjirau cū va kāmācū ni mūm⁰⁶dā idāpdā

Or, you (pl.) should collect from Thyeṃ Pađā-tśā and (Thyeṃ) Haryāsaka those who could not stay in Ganzhou.

§ 5 cv-am ri va ṇa'stā hīvi pacađa na ye vā āva u kšīrāštā jsām pā parau ništā u ttakā kaṃdā rrispūra⁰⁷. u šau kamalā hāysa tsuva

Those who had no way of settling there, came (to us), but there is no order (for them to go) to the (China) land. Those princes of Kaṃda and one chief (envoy) went far.

§ 6 mauñāṃ maṃ baysgā hađi štāre u paysdyi āṃ ttā ni dā⁰⁸šām

Our men have thick (= many?) envoys here. We do not manage to *** (to you).

§ 7 mahe jsām maṃ drai pacađa hiysda hvarāka hauparipaṃjsāsā yahi:ma⁰⁹līha: hvāṇđā štām u anvaštā-v-am maṃ maista šte .

There are three ways for us here. The *hvarāka* are fifty-seven men of the *Yayma* (tribe), and the difficulty for them is great here.

§ 8 khv-ām vā parau hištā kaṃdy(au) <jsa>¹⁰ttā šau kamalā hāysa tsūñi štāve tta ttā hāysa tsām u dva kamala jsām daṃdā¹¹<mū>ñāṃ kūštī buri cimgvāštā paṃda hīya phara ni hamāve .

When the order comes to us that : "One chief (envoy) with the Kaṃda (princes) will have to go far", so shall we go far and two chief (envoys) too, as long as there is for our men no word about the road to China.

§ 9 {šai} khu jsām maṃ tta pve'¹²cimgvāštā paṃda hamāve rrispūrāṃ ri maṃ vīna še še bvānai ašā hervi haṃda stū¹³ri ništā ṇa jsām va vīna šau šau dva dva paṃjsā paṃūhā: haṃdara dīsta mū-varga aštā¹⁴cv-am jsa hamidā šau draysai kharā gināre cv-am jsa nvāpdā u paṃūhā: barīpdā

Even if, so I hear, there is a road to China here, the princes here have no riding horse apart from one each and no other animals at all. Nor (do they have) the five robes apart from one or two each. This kind (of things) are in another's hand, from whom indeed they will buy one loading donkey, and from whom they will bring *** and clothes.

§ 10¹⁵khv-ām vā pā ttakye hīvi parau hištā si khv-am yinām . cu jsām maṃ ṇašām bīsām¹⁶dilakā dilakā herā ye ttu haṃda cimūdvā buvāpdūm u haṃda jsām šacū škye¹⁷sā u paṃaṃja buvāpdūm ttī jsām ašparā kamala-gūmalāṃ rruṃ pasa ttā pā bi¹⁸sā girma štāre

When later his order comes to us that : "What shall we do (to) them?", we distributed among the Cimūdas some of what few goods we, the humble servants, had here, and some others we distributed as donation and custom (i.e. customary donation) to Shazhou. They are horse-fodder, oil for smearing on head (?), and sheep. They are all excellent.

§ 11 ttī jsām vā ba'arakā aṭemā uha: pađauysāñi jsa ssa kāmācū¹⁹pava āva u tta tta cimdyāpdūm sī khv-am šau khaysaṃ ni yinām u khu ttā ttī kāmācū a²⁰staṃ šūje haṃgūjāmane khv-am ri hā spāšām anvaštā sahyāṃ:dūm passa u mau u²¹hāmai u rruṃ giryāpdūm u šikā khaysaṃ puđāpdūm

Then one hundred Ganzhou men with the leadership of Begrek Aṭim ōgā came here. And we thought that : "If we do not make (even) one meal for them, and then if

we meet one another at last in Ganzhou, how do we see them?" We endured (overcame?) difficulty. We bought sheep, wine, barley-flour and oil. We brought about a good meal.

§ 1 2 khu bādā hīvi kamalā ni pai²²rtte . c-ām ri maṃ dīsta dilakā dilaka mu-varga ya šā' jsām pā hā draṃda ni ra maṃ ²³mu-varga māñāṃ u ni rispūrāṃ u nai āṃ bvām si kālānāṣṭa tsuñi hamā^{P 2788.02}ve khu ri tsām .

When the head of the state does not ***, what few of this kind here in our hands, have gone. There is nothing of this kind for our men or for the princes. We do not know where we should go or how we go.

§ 1 3 ttī-v-ām (ām vā) jsām tta tta hūñīmdā si cu hauparipamjsāsā hvarā⁰³ka ami šfirau u haudā haṣṭā jsām mistā cimga kṣī'rā bisā haḍi ṣṭāre tta vā ⁰⁴pā mahe na nimamdryādūṃ u amā-v-ām kṣī'ra ttaṃdī drai māstā āhriyāṃda

Then they say to us that : "(You,) who would be fifty-seven *hvarāka*, and who are seventy or eighty envoys to the great China land, we did not invite. You held them under control in (your?) country for only three months".

§ 1 4 u māñāṃ ⁰⁵dida salī khu āṃ amājāṃ haḍāṃ hīya anvaṣṭā barāṃ cv-ām āṃ parśāṃ' (khu) tta ⁰⁶khu maṃ dilaka hvāḍā pārisīṃdā hvarāka ā-v-ām vā mu'ṣdā' hīstā ṣacū vā⁰⁷ṣṭā u śikā šau parau anvaṣṭā-v-ām maṃ pa'jsā maista ṣṭe .

For our men, for the whole year while we support the difficulty of your envoys, we serve them. So when what few men here diminish, *hvarāka* or their favor comes here to Shazhou, and one good order. The difficulty for them here is very great.

§ 1 5 cu thyenā kām-cū šā' vā ⁰⁸ām hīyāṃ pūrāṃ jsa hvāḍā khaṣṭā panū<ḍai> kūysdā brraṣṭi jsa hasta kaittä .

As for Thyenā Kām-cū, he sought food and beverage everyday from his sons. He thinks (it is) better than asking.

§ 1 6 khu vā ⁰⁹pā thīnā kām-cū u pūrāṃ nattalūnāṃ va šau šau parau u dilaka dilaka mu'ṣdā' ¹⁰hīstā ttaṃdī vā au'sā šai'kā ṣṭe khv-ām vā nāma kimṇa rrvīya dilaka dilaka ¹¹mu'ṣdā' haraysde .

When later an order for each of Thyenā Kām-cū, (his) sons and grandsons(?), and a little favor comes, this is the only desire of theirs that : "for the sake of our name a little royal favor extends".

§ 1 7 cu jsām tta pā tta[*] ṣacū bisā haḍā īṃde khv-ām hā dila¹²kā hastara kyerā

kalātcyarām hīya mu<'>ṣdā<'> haraysde khu dilakā hasta kāṣṭa ¹³hamāre māñāṃ kāmṇa ā maṃ a<nva>ṣṭā maista baridā .

As for those envoys in Shazhou, how (does) something better (extend)? What sort of favor extends to the *Kalātcyar*'s, if some things are thought to be better for the sake of our men? Or, they endure great difficulty here.

P 2898-Ch 00327

§ 1 8 ^{P 2898.01}|| rrvī vīrā(ṣ)ṭā aurrāsā haṣṭi

⁰²ñaṣa bisa thyai paḍa-tā

(This is) a report of information to the royal court.

(From) the humble servant Thyai Paḍā-tā

§ 1 9 ⁰³ñaṣe vā bisa bidā ysarnai (pa)rau ṇe'sta sā kamacū thāna-ṣī tsā cū bādā (h)iyai kī[ra] ⁰⁴/ / / * nva parau . dāṣai cū hā:na u auga'va ū bīrūkām āstāna bāḍa-dījsām miṣṭārām (h)v(āṇ)ḍā ⁰⁵hīysda [*] padaṃja yā šā' vā bisa tcerai hamya

Upon the humble servant a golden order was placed that : "(To) Ganzhou the imperial envoy (*tianshi* 天使) goes.". As for the work of the state, I have finished it according to the order. As for the custom(ary gift) to the Khan, ögās, officers and other country-upholding, greater men, it was all to be made.

§ 2 0 tta tta sa mistye bāḍa vī bisai haḍa ṣṭe ū au'gā ⁰⁶hīyai pūra cū bīṃda-pamūha: ū paraiṣṭā paṣāṃjsa āstāṃna hera (ṣa') stūra vā kamacū ⁰⁷āna buḍa yūḍai haṣṭa-māṣṭāṃjsām khāysā bisā gyerma ye

(They say?) that : "The envoy is in the great country, and (so are?) the sons of the ögā". As for the goods such as upper garments and *paraiṣṭā paṣāṃjsa*, I had carried them here from Ganzhou (on) horses. The food for eight months was all good.

§ 2 1 cv-ām jsām va stūra ya ttā jsām baḍa tsvāṃdā cū āphāja jsā ū dū⁰⁸rabiha:kṣā ū kāra kītha sāna tta jsām ha<th>riyādā

The horses they had are gone captive. As for the disturbance, famine, and the enemy surrounding the city, they oppressed (us).

§ 2 2 ū cū jsā hā:na ye ṣa' jsā parye cū jsām va kī⁰⁹thā (sāna *) jsā vā ttaṃdī dūṃ ya tta jsām tta hvām<da> sa tha mājai haḍa na ṣṭi tha vā haḍa hī¹⁰vī tsve u hvaiḥvarā au'gava *-ī*-e khu mīrāvā *nvaṣṭa* vinā hvaiḥva<ra> baridā kī[ra]

The one who was Khan passed away. Those in the city who were only Dūṃs, said that : "You are not our envoy. You have come here to the envoy's own ... (*a word missing*?). The Uigurs and ögās ***. If he dies, the Uigurs will carry (out) the work without ease".

§ 23 ¹¹ša' aurrāsa tteye nū(bīka)vara ha:na pyatsa ā ṣa' hā parau hā pasta {sa} tta h[v]aṇḍa ṣa' āna m(i)¹²re ca bāḍa hīya vašū'na nāma jsāve {tī dūmvā ṣa} u rramd-ām vā khu pa'sa kaje [ra mā]¹³sti ma kamacū āvūp ū tcerthūsi vā {parau} va ttā hve si pūhyai Ch 00327.02[ha]dai-v-e narāmāna

This information came before the new Khan. He issued an order to those men that : "(If) he dies, the bad name of the country will travel". And when in the Kaja (2nd) month I came here to Ganzhou as messenger of our king, the Jiedushi (of Shazhou) said to me that : "On the fifth day you should depart".

§ 24 k-⁰³ / / ū (c)ka gūlai vq vā dū(m) samga(la)k(ā) par(au) pastā<mda> sa kūṣṭa būrai vā parau na hī⁰⁴siye kṣīrāṣṭa na tsva hama ṣa' pā ttā samgalakā gāṣṭa jsaiṇa vīra haṣḍa yūḍai u ⁰⁵hervī vq vā parau na ā sa khv-ām tcerai

Chika Gūlai and Dūm Samgalakā ordered that : "As long as the order does not come, you will not be able to go to the (China) land". Then I made a petition at once to the hand of Samgalakā that : "No order at all has come that (says) what I am to do".

§ 25 cū jsā ṣacū tcairthūsi ṣṭe ṣa' jsām tta tti hve sā māṇau vā he⁰⁶rvī tvī kaṇā parau na ā sa khv-e tcerai aṣṭū ām ya<ṃ> cū ām hāysa na tsai

The Jiedushi of Shazhou said that : "To our men no order has come at all on your account (that says) what you are to do. What are you going to do if you are not going far?"

§ 26 iṇāvāṇa kṣīra ⁰⁷ra jsām ma(m) hera ṣṭe ū ttūna-ṣīyā āsta<ṃna> jsām ma pharāka haḍa ṣṭāre khv-ā ām va pve⁰⁸sida sa aṣṭū ā yamḍa ca ā hāysa na tsūva hervī vai ām na bvai sa ca ttū-v-ām hā hū⁰⁹na

Even in the foreign land I have goods, and there are many envoys here, the Envoys to the East (*Dongshi* 東使) and the rest. If they ask us "what are you (pl.) going to do if you (pl.) are not going far?", I do not know at all what you tell them.

§ 27 kāmīnai jsām auvā bāḍa vī tha <t>sai thīnā-ṣī hīsiye ṣi' jsām ām vā ṣcāna samāvāna biḍa he¹⁰rvī vq ām hvāṇḍe hakhiśa' na biysamjāre ttaka vā pā satta rrvī parau nva tsvāmda khv-ām hambusam ṣṭāve

Which villages in the country are you going? The imperial envoy would come. He brings *** respect. They do not take the men into account at all [*inserted*: Those people have gone according to the royal order], if it is convenient to us.

§ 28 khv-ā vā parau hīṣṭa sa ttā ¹¹tt-ām tcerai ī hīye ṣamḍe bidā āna avāyṣe ā ttā na mirā

When the order comes to us that : "We are to do so", on (my) own ground I shall *** , or so I shall not die.

§ 29 {ba} majarūṣa gauṣṭa ttā pā jsaiṇa ¹²vī aurrāsa haṣḍa yūḍādū khv-ā ma sa dūkha ṣṭāve

Then upon the hand of Majarūṣa we made a petition at once, so that there should not be misfortune for us.

§ 30 ^{11a}khu ām rrvī vī bīsa tta āra īda hamadā vai ām hā kveśa hvāṇḍi darvāre ṇāṣā {bi} ām vā bīsām kveśa' ^{11b}hīrvī hvāṇḍa na paśīda

[*inserted*] If towards the royal court the (humble) servant so commits a fault, men at his side will dare indeed (to intervene). But men do not send anything to the side of the humble servants.

3. Notes to the text

- P 2031.02 (k)ṣī(rāṣṭ)ā crossed out; *śau kamalā* inserted below between *bisā* and *ha*.
 P 2031.03 *mū ha? ya?* crossed out with *paḍā tsā* inserted below; *sām-ṣī ṣṭāre* crossed out with *haryāsakā* inserted below.
 P 2031.05 *vq* inserted below between *vā* and *thyem*.
 P 2031.06 from *cv-ām* to *na ye* inserted below between *īḍāmdā* and *vā*; *āva* clear, not *stāva* as in *KT 2*.
 P 2031.11 *ni hamāve* clear, not *ri hamāve* as in *KT 2*; an akṣara, probably *ṣai* (not *ttai* as in *KT 2*), crossed out; from *khu* to line 15 *yinām* crossed out with a horizontal line; the second *ṣe* inserted below; the last akṣara of line 11 is not *ysye'* as in *KT 2*, but *pve'*, cf. Ch 00269.102 *KT 2.47 tta pve*.
 P 2031.12 The first *śau* corrected from *śai*.
 P 2031.14 *draysai*, not *khaysai* as in *KT 2*; *nvaṇḍā*, less likely to be *dvaṇḍā* as in *KT 2*.
 P 2031.21 *pai-*, not *phai* as in *KT 2*.
 P 2788.02 *-ve*, with part of *va* lost, not *rre* as in *KT 2*; *tteye* corrected to *tī* rather than the other way round; *ām vā* crossed out.
 P 2788.05 *khvam* crossed out.
 P 2788.09 *u* inserted below between *parau* and *dilaka*.
 P 2788.11 one akṣara lost after *tta*, possibly *ttaka*.
 P 2788.13 *ā maṃ*, not *āmā* as in *KT 2*.
 P 2898.04 *ū bīrūkām* inserted below between *auḡavā* and *āstāna*.
 P 2898.05 one unclear akṣara inserted below between *hīysda* and *paḍamja* (*na* according to *KT 2*), but not visible in the facsimile; *yā* inserted below after *paḍamja*; *tta tta* inserted below between *hamya* and *sa*.
 P 2898.06 the akṣara deleted after *hera* is *ṣa'* rather than *ttū* as in *KT 2*.
 P 2898.07 *gyerma* as in *Dict.* 109a s.v. *jarma*; from *cv-ām* to *tsvāmdā* inserted below between *ye* and *cū*; *cū* and *jsā* in *cū āphāja jsā* crossed out.
 P 2898.08 *tta jsām hadrriyādā* inserted below between *sāna* and *ū*; read *hathriyādā* for *hadrriyādā* in the MS.; *cū jsām va* ringed around.

- P 2898.09 *sāna* and another akṣara (*tti?*) crossed out (*sādāmī* of *KT* 2 unlikely) with *jsā vā ttaṇḍī* inserted below; *mājai haḍa*, not *mājai ha tsva* as in *KT* 2.
- P 2898.10 *nvašta* not visible in the facsimile.
- P 2898.11 two akṣaras, *bī(?)* and *ka*, crossed out after *nū-*; this *nū* is corrected from *ni(?)*; *tsq* of *pyatsq* inserted below; *hā* inserted below between *parau* and *pasta*; *sa* inserted below after *pasta*.
- P 2898.12 four akṣaras, *tti dūmvā ṣa* (*tti ūvāṣa* in *KT* 2) crossed out.
- P 2898.13 *vā* corrected from *vā*; *parau*, not *bau* as in *KT* 2, crossed out.
- Ch 00327.02 line 13 of P 2898 and line 2 of Ch 00327 were a single line in the original MS.; the top of *-ai* of *haḍai* still visible in P2898.
- Ch 00327.03 an unknown number of akṣaras lost between line 2 and line 3; left half of line 3 mostly not visible in the facsimile.
- Ch 00327.04 two akṣaras after *hama* are probably *ṣa' pā*; *jsaiṇa* corrected to *tcaīṇa*.
- Ch 00327.05 *ṇau vā* of *māṇau vā* inserted below.
- Ch 00327.07 *ṣṭe* rather than *ṣte* as in *KT* 2.
- Ch 00327.08 *bvai*, not *khvai* as in *KT* 2.
- Ch 00327.09 *bāḍa* (not *bāja* as in *KT* 2) *vī tha sai* inserted below between *auvā* and *thiṇā-ṣī*.
- Ch 00327.10 from *ttaka* to *tsvāṇda* inserted below between *bīṣaṇjāre* and *khvāṇ*; *vā* between *khvā* and *parau* inserted below.
- Ch 00327.11 *ttā* to *ṣaṇde* (except *ha* and *ṇde*) not visible in the facsimile; *ā* of *āna* (not *śāna* as in *KT* 2) written over another akṣara; *a vā yse* or *a vā ysā* with two vowel signs over *ysa*
- Ch 00327.11a-b the whole line inserted in small letters between lines 11 and 12 (the last part below line 12); *paṣīda* not visible in the facsimile.

4. Commentary

§ 1

kamala Normally “head” (Av. *kaṃarəḍa*). Bailey takes it to mean “person” in P 2031. 1, 7, 10 (*Dict.* 52b) after a numeral as a counter (*KT* 4.146), thus *drai kamala haḍa* “three persons, messengers” for “three messengers”. It is rather strange, however, that such a usage is found nowhere else. In § 2 *śau kamala* is followed by the names of two envoys with the verb in 3rd pl. That one of them, *Thyem* (= *Thyai*) *Paḍä-tsä*, is superior in rank to the other, *Thyem Haryāsaka* is seen in a passage in P 2741. 76 *KT* 2.90 *tyāṃ daśāṇ hvaṇḍāṃ jsi haṃtsi ttrūkṇāṣṭā thyai haryāsakā paśāveṃ* “I (= *Thyai Paḍä-tsä*) sent *Thyai Haryāsaka* with the ten men to the Turks”. So *kamala* or *kamala haḍa* is taken here as “chief, principal envoy”. For “three chief envoys” see Ch 0048.6-7 *KT* 2.41 *khū ttā marā janavā vī ṇnā tsvava tyā drai pacāḍa haḍa hīṇā hīṇā dāṣṭā bisā ysīdā parauva* “When they came here from Khotan, (there were) three kinds of envoys having yellow (= royal) orders in the hand of each”.

kūṣṭi buri naiṣkaica ni hamāve “As long as there is no (information of the) detail”, cf. Ch 00269.93-94 *KT* 2.46 *kūṣṭā burā bādā hīya naiṣkaica ni hamāve hervī saṇ ṣe hvṇḍyḍ paṇda niṣṭā* “as long as there is no detail of the country, there exists no road at all even for a single man”. Both passages are quoted in *Dict.* 187a s.v. *niṣkal-*.

§ 2

Thyem Paḍä-tsä No doubt the same person as *Thyai Paḍä-tsä* of P 2741. The name seems to consist of a Chinese surname and *dpal tshang* in Tibetan (“perfect splendor”). The fluctuation in writing the nasal in the Chinese part seems to indicate a velar final, as a dental final is normally noted with the syllable *-nā*; see § 15 and 19 below. In Brāhmī of Khotan in Ch 00120¹² Chinese characters such as *dīng* 定 ([deŋ] in MC) and *ting* 聽 ([t'ɛŋ] in MC) are written as *thyai / thye*¹³. One can seek the character for his name in the same initials and the rhyme group. Outside the texts discussed here *thyai* is found in Ch 00271.10 *KT* 2.49 *thyai tvṇṇā-kāṇ* and *paḍä-tsä* in P 2786. 228, 229 *KT* 2. 100 *paḍa-tsā* (lacking in the parallel text Or.8212.186.b8 *KT* 2.12), Ch 00272.58 *KT* 2.51 *paḍa-tsāṇ*, 59 *ibid.* *paḍa-tsā*, Ch ii.001.b8 *KT* 2.58 *rca paḍä-tsā*; cf. P 2786.221 *KT* 2.100 *dārakau paḍa-tcaina* and P 2025.6 *KT* 2.79 *tcaṇq paḍä- <t?>sā*.

Gūlai u Saṃgalakā The authors of a long report Ch 00269.23-108 *KT* 2.43-47. Their full names are given in Ch 00269.24 *KT* 2.43 *chikā gūlai* and *dūṃ saṃgalakā* and, if Bailey's reading is correct, *cika gūlai* and *dūṃ saṃgalakā* in Ch 00327.3 below. The pair is also mentioned in P 2741.132 *KT* 2.92 as *gūlai saṃgalakā*. *cika gūlai* occurs in a miscellaneous collection of jottings P 2896.26 *KT* 3.94 in a passage of formulaic expressions of the opening of a letter (*shuyi* 書儀 = “Model Letter-writers”) ¹¹. Both *gūlai* and *saṃgalakā* are also found in other places: Ch 00272.1, 2, 12, 49, 71, 96, 100, 102, 106 *KT* 2.50-52 *hau / hvāṃ güle*, 51 *KT* 2.50 *güle tcaica*, 55 *KT* 2.51 *güle* (all probably the same person); Or.11252.32.14 *KT* 2.26 *saṃgalaki* (in a name-list), P 2025. 2 *KT* 2.79 *sagūlakā*, P 2786.246 *KT* 2.101 *sagūlakā* (with no parallel), P 2790.15, 19 *KT* 2.111 *saṃgalakā*, 42 *KT* 2.112 *saṃgalakā*, M.T.a.1.0035.8 *KT* 1-3.146 *pisai sagalakaṇ* “the teacher S”, M.T.b.ii.006.2 *KT* 5.387 *būkā saṃgalakā*, 3 *ibid.* *saṃgalakā*.

§ 5

kṣīrāṣṭā jśāṃ pā parau niṣṭā “There is no order (for them to go) to the (China) land”. Likewise in the passage in Ch 00327.3-4 *KT* 2.52 (§ 24 below) *kṣīrāṣṭa na tsva hama* “you cannot go to the (China) land”, *kṣīra* is a short form of *caiga kṣīra* “China land”, not “Khotan” as in *SDTV* 103.

kaṃḍā rrispūra “Kaṃḍa princes”. This and § 8 *kaṃḍy(au)* are not clear. *Dict.* 51b s.v. takes it to be a place name. Its relationship with StH 11 *KT* 2.73 *kaṃḍakā bisā kaṃṭha* “a town in K° (in a name-list of towns)” is unclear also.

§ 6

paysdyi A *hapax* whose meaning is not clear apart from its being an infinitive. *Dict.* 214a conjectures “to send away” on etymological grounds.

§ 7

hvarāka Not clear. The form is obviously of an agent noun “one who eats, consumes” (cf. *KS* 52b), but it appears to mean a group of men in terms of their professional function here and in § 13 and 14 below. Bailey's “robbers” (*Dict.* 505a) does not fit in the context.

yahi:malīha: Kāšyarī, *Dīwān* 459: "Yaḡma. A tribe of the Turks. They are called *qara yayma*" ('Black Y') (Dankoff II 165); the territory of the Yaḡmā is far west according to the late 10th century geographical text *Hudūd al-Ālam*, see Map V facing Minorsky 278. Bailey, *Dict.* 505a s.v. *hvarāka*, takes *yahi:malīha:* to be dyadic with *hvarāka*, which does not make particularly good sense.

anvaštā-v-aṃ maṃ maista ṣṭe "The difficulty for them is great here". See § 14 below
anvaštā-v-aṃ maṃ pa'jsā maista ṣṭe "The difficulty for them here is very great", § 17
 below *maṃ a<nva>štā maista barīdū* "they endure great difficulty", Ch 00269.108 KT
 2.47 *pa'jsā maṃ anvaštā hamye* "It became very difficult here".

§ 9

paṃjsā pamūhā: "Five garments", whose significance is not clear. The Chinese *wuyi*
 五衣 (**pañca civarāṇi*) is supposed to be worn by nuns, see Soothill / Hodous 126.

draysai "For loading" from *draysa* "load" (*Dict.* 166b s.v. *drays-*). Here it is in contrast
 with *bvānai* "for riding" (*Dict.* 299b s.v. *buvā-d-* "to mount").

nvapḡdā Meaning unclear. Bailey reads *dvaṃdā* with the meaning "clothes(?)" (*Dict.*
 171a) on the ground that it follows *pamūhā:* "garment". It could be almost anything
 that can be carried on horseback.

§ 10

haṃḡda ... haṃḡda "Some ... other ...". Cf. Rāma 207–208 KT 3.74 *haṃḡdarai pvā'hna: varaira*
 ... *haṃḡdarai dišira . haṃḡdarai hāṣṭū gvahaṃḡda* . "Some would tear it (= tower) down
 by force, ... some would make it burn, the others hustled into it" (Emmerick in *St* 1.
 42).

škyesā "Present" from Tibetan *skyes*. See Emmerick 1985, 311f. See Ch 00269.100–101
hīrvī ra vā hīrvī ni paṃmuḡḡdā yuḡḡḡḡḡḡ cu jsāṃ vā dilakā dilakā būḡḡ hamye ṣṭe' jsāṃ
bišā cimūḡḡvā u ṣacū dva padamjā bāstā tsve "We could not report on the goods at all.
 What few (goods) brought here were all taken to the Cimūḡḡs and to Shazhou as two
 custom(ary gifts)".

kamala-gūmalāṃ rrup Not clear, although the verb *gūmal-* "to smear" is known (*SGS*
 29).

girma "Excellent(?)". The word is usually associated with *aśa* "horse" or *stūra* "draft
 animal, horse" except here and § 20 below; see *Dict.* 109a s.v. *jarma* (to be added there
 is P 2891.35 KT 3.80 *jairmā aśā*).

§ 11

ba'garakā attemā uha: The flight of this person from Ganzhou to Shazhou is reported
 in Ch 00269.74–75 KT 2.45 *cu vā ba'garakā jsa haṃtsa hvḡḡḡḡḡ pahaiya tta vā hīrvī nārā*
pūra na paṃ'ma'stā yuḡḡḡḡḡḡ dū bḡḡḡ vā āva "Those men who fled with B^o could not
 at all keep (their) wives and sons. They came here naked". They arrived in Shazou
 on the 6th day (of *Siṃjsiṃja?* = 4th month) according to P 2741.55–56 KT 2.89.

Previously, after the Khan of Ganzhou was killed (see § 22 below), he made love to
 a queen and made her pregnant (Ch 00269.65–66 KT 2.45 *ttī jsāṃ ba'garakā kaṃacū*
bisā ha:hq:nā hīya jaštā sa'se u maista-ujai hamya "Then B^o made love to the queen of
 the Ganzhou Khagan, and she became large-bellied". In Shazhou Chikā Gūlai and Dūṃ
Samgalakā explained to the *Jiedushi* and Begrek that the princes they were escorting
 were harmless priests (Ch 00269.81–82 KT 2.46) and asked for their safe passage. After
 that Begrek summoned Dūṃ *Samgalakā* and questioned his intentions (Ch 00269.86–87
 KT 2.46 *khū āṃ viṃa kaṃacū vāṣṭā hvḡḡḡḡḡ pašarā ašte vira āṃ jsāve* "How are you to
 send a man to Ganzhou now? To whom does he go?").

kaṃacū-pava "Inhabitants of Ganzhou". For **pa* (sg.) / **pata* (pl.) after a place name,
 see Emmerick 1985, 307f.

passa It is not clear why this particular instance of the common word "sheep" has to
 be interpreted as "syrup(?)" as did Bailey, *Dict.* 244b.

§ 12

pairtte Unclear. The context requires a verb form. The akṣara *rtta* is rare except in
 loanwords from Skt.

draṃḡda See *Dict.* 166b *draṃḡda* "has gone".

kālānāṣṭa "Whither". See *Dict.* 59b and KS 107.

hamāve The third akṣara looks like an incomplete *re* (thus *hamāre* "they are"), but the
 verb in the 3sg is required. A compact *va* with the left part lost can also look like
 it. The trace to the left may be part of the Chinese on the recto which came through.

§ 15

Thyeṃā Kām-cū Apparently a Chinese name. The surname may be *tian* 田 which is one
 of the usual names in the local Chinese documents.

§ 16

nattalūnāṃ "Grandsons(?)". See *Dict.* 173a s.v. It is found only here and the reading
 seems certain. It is remarkable if it preserves OIr. **naptar-* (Av *naptār-/nafāḡr-*).
 KS 170 suspects a loanword.

§ 17

kalātcyarāṃ Unclear. It is found elsewhere only in P 2741.20, 31 KT 2.88 both
kalātcyarai in NSg. and GSg. The contexts in P 2741 suggest that the function of this
 official is to be attached by the local government to the foreign delegation and to
 carry out communication between them.

§ 19

thāna-sī *Tianshi* 天使, that is, "imperial envoy (of China)". See also § 27 below. Bailey's comment in *SDTV* 104 ad 7 must be corrected. The word is fairly common in the Chinese documents from Dunhuang in the 9th and 10th centuries. See Takata 1988, 77. Here it is no doubt used for the royal envoy of Khotan.

bāḍa-dījsām "Country-upholding". See Ch 00269.102-103 *KT* 2.47 *khu viña tta pve kāmācū bādā hamāte biśā hā haṇḍara bādā-dījsā nūvara uha:va u bīrūka nūmdā* "No matter how, so I hear, the Ganzhou country may be now, all the other upholders of the country are appointing new ögās and officers".

cū ... padamja yā šā' vā biśa tcerai hamya "As for the custom(ary gift), it was all to be made". Cf. P 2741.4-5 *KT* 2.87 *cā cumuḍām haṇḍryi-vya mistye bādā hīya padamja šā' biśā tcerai hamya* "Among the Cimuḍas the custom(ary) gift of the great country (= Khotan) was all to be made".

§ 20

biṇda-pamūha: "Upper (outer?) garment". See P 2786.244 *KT* 2.101 *na ra ma stūrā qstq na baīda-pamūha* "There is no longer any draft horse (left) here nor any overcoat", P 2786.192-193 *KT* 2.99 *tt<y>au vā ttaṇḍī baīda-civgra yai šq' jsā magāra tsvai = Or. 8212.186.a29-30 KT 2.11 ttyau va ttadī baida-civara ye [šā' jsā magā]ra tsūe* "They had only an overcoat and it has become old".

paraištā paśamjsa Not clear. Cf. P 2741.93-95 *KT* 2.91 *tī vā brrašti si cimga kšī'rāštā vā rrvīyi mušdā cilaka āva . ttai hā hvem si kšī'-sse kiṇa vā irā rrāsā pastāmdā yuḍe u iḷṇṇji nūca u dva paśamjsana* "Then (the envoy of China) asked me : 'How many royal favors (= tribute) came (to be sent) towards China?' Then I said to him : '(The Khotanese) deigned to command 600 *jin* 斤 of jade as well as *nūca* of leather(?) and two *paśamjsana*". Ch 00269.105 *KT* 2.47 only speaks of *hauda vā rraispūra āva u cimḡvāštā mista haḍa u kšā'-sse kiṇa irā* "The seven princes came here and the great envoys to China and 600 *jin* of jade". In the official letter of the king of Khotan Viśa' Šūra to the *Jiedushi* Cao Yuanzhong 曹元忠 in 970 there is the passage P 5538a.78 *KT* 2.129 *tī-v-e vaski jsām ttā iṇṇṇai hūjsava-pakai paśajsa pastāmdū hajsāmde šau* "Then for you we deigned to send one *paśamjsana* made of *iṇṇa* (leather?) with well-adorned cover(?)" (see Bailey's translation in *Dict.* 197a s.v. *pakai*; also see *Dict.* 222a s.v. *paśamjsana*). All these passages are replete with unknown words. *paraištā*, which Bailey translates as "twisted(?)" (*Dict.* 218a), is also unclear.

§ 21

āphāja jsā dūrabiha:kšā ū kāra kītha sāna "The disturbance, famine, and the enemy surrounding the city". See P 2741.100-101 *KT* 2.91 *khu durbikšā u āphāji pattīye u karā kīthi jsām hā sḡna haṇṭhrrīyāmdā drai māsti ri kaṇṭhi viri ni prrihīyāmdā* "When famine and disturbance increased, and the enemy surrounding the city oppressed, they did not open the city gates for three months" (cf. Skjærvø, *BSOAS* 48, 1985, 61). From this parallel passage there is no doubt that the following verb is *hathriyādā* here, although it is actually written as *hadrrīyādā* "they held together".

§ 22

cū jsā ha:na ye šā' jsā parye "The one who was Khan passed away". The event is variously reported : P 2741.10-12 *KT* 2.87-88 *cu thyauttanāṃjsī hq:nā ye šī' parye . u cu jsām hā viña ttrūkā bayarkāta u sahq:nā au'ga ttūkā nūvarā hq:nā ṇe'stāmdā* "The former Khan passed away. And now the Türk Bayirk and the Sayun ögā have set up a new Khan"; Ch 00269.62-63 *KT* 2.45 *tta tta cū pātā cū kāmācū bisai khaq:nā jsāmḍi u ttaysi dagyīnā hā ṇe'stāmdā* "Thus those men who killed the Khagan of Ganzhou and set up the Taizi 太子 Tegin ..."; P 2741.107 *KT* 2.91 *cu hq:nā šte šī' jsām vilakā šte* "As for the Khan, he is just a boy"; Ch 00269.89-90 *KT* 2.46 *ci jsām hq:nā šī' jsām vilakā šte tte hīvi viña parau hamidā kathī vira ni jsāve* "As for the Khan, he is just a boy. His order does not go through in the city at all". This event occurred in the tenth month or sometime before. P 2741 reports that in the fourth month the following year another Khan, apparently not the "new Khan who was a boy", died : P 2741.49-50 *KT* 2.89 *khu kāmācū ttraṇḍa didye haḍai buka hq:nā muḍā u nārū u dvī dvarā* "When (the army of 2000 Cimuḍas and 200 Tatars brought by 25 ögās) entered Ganzhou on the third day (in the 4th month), Buqu(?) Khan died (and also) the wife and two daughters".

sāna * These crossed out akšaras are read by Bailey in *KT* 2 as *sādāmī* "Solmī". Solmī is a name of Qarašahr (= Yanqi 焉耆; see Ji et al. 1985, 49, for references). Elsewhere it is found only in the adjective form *sādimīya* in StH 31 *KT* 2.74 in a list of the names of towns; see Bailey 1951, 21f. The reference to this remote city is unexpected in the context of the present text, and indeed the shapes of the akšaras visible in the facsimile do not support Bailey's reading. It is a great deal more likely that the scribe inadvertently copied *kītha sāna tta* of the preceding line when he started this line with the second *kītha*, and having noticed his mistake he crossed out the wrong akšaras.

tha mājai haḍa na šti "You are not our envoy". Notice the use of the 3sg. verb with the 2sg. pronoun *tha* "you". The second *tha* is again followed by the 3sg. verb *tsve* "he went".

§ 23

vašū'na nāma "Bad name". See P 2786.241 *KT* 2.100 *bāḍa vīrāštā ttā paījsa mista višū'nauma jsāvai* "To the country a very great bad name will come", which is crossed out and replaced by 242 *ibid.* (*bādā*) *hyq pe'jsa mistq kšārma haysdq' ttai* "A very great shame of the (country) is there". In a report to the Khotanese government a ruler of Shazhou is quoted as saying Or 8212.162.b5 *KT* 2.10 *višū'nauma ma padaidai* "I brought about a bad name to myself". Ch 00269.99 *KT* 2.47 *višū'na nāma cī biḍā* "Who will bear the bad name", if the princes cannot go to China? Thyai Paḍā-tsā is told in Ganzhou that P 2741.109-112 *KT* 2.91 *cu hvehva:rām bādī ye ttū hīya tcimq'ñā dyāmda si tti tta gatcastā tta tta burštā . cu hq:nā šte u hve:hvara ttyām ri maṇ ṇe'stā va dišī' ništā tsvava khu drūnā tsva hamāta tsūva tti tsva hamāva mihe ri āṇ amājā širki višū'na nāma ni nā yinām* "You (pl.) saw with (your) own eye(s) what was the land of the Uigurs (like), namely, it is so broken and ruined. As for the Khan and the Uigurs, there is no place for them to settle. Go, if you can go safely. Go, and you can go. We cannot take a good (or) bad name of yours". A synonymous word *phara* "word, speech" is used in P 2790.73 *KT* 2.112 *šika višū'na phara* "good (or) bad words", P 4089b.20 *KT* 3.117 *šaika vašu' hīye phara*.

kaje ra māsti In P 2741.31 *KT* 2.81 Thyai Paḍā-tsā, staying in Ganzhou, receives an

order on the first day of the Kaja (2nd) month apparently from (or *via*) the *Jiedushi* of Shazhou that he should return to Khotan. He would not (or could not) obey this order.

§ 24

khv-am tcerai "What am I to do?" Frequently asked in ambassadorial reports. Cf. P 2741.134 *KT* 2.92 *khv-am tcerai*.

§ 25

astū For the interrogative *astū* "what?" (with the oblique *aste*) see *St* 2.22.

§ 26

šte Emmerick 1987, 275, points out in a discussion of the periphrastic verbal construction of Khotanese that the form *štā* (unaccented form of *astā* from *ah-* "to be" in Old Khotanese) cannot be found in Late Khotanese texts and appears to be replaced. As far as the documents as printed in Bailey's *KT* are concerned, there are a few cases of *šte* and the like and this is one of them. However, although the facsimile is not very clear in this part, what one can see there rather supports the reading of the usual *šte*. This cannot be used as the evidence of the existence of *štā* in Late Khotanese.

ttūna-šiyā "Envoys to the East". P 2741.25 *KT* 2.88 *ttūn-šiyi* was first identified by Hamilton 1958, 152, with "ambassadeurs de l'Est". The Chinese word could be taken either way.

§ 27

ścāna Unclear. The following word *sambāvana* is no doubt Skt. *sambhāvanā* "respect, honor".

§ 28

avāyse Unclear. It is not clear how syllables should be divided.

§ 29

majarūša The same name occurs twice in another document. P 2790.41 *KT* 2.112 *u nāša pā bīsa haṃtsi ttikyām jsa maṃjūrūša paśāmdūm u saṃgalakā* "And later we, the humble servants, sent M° together with them, and S°"; P 2790.73 *ibid.* *khu vā maṃjūrūšā ga'ste* "If M° returns here".

§ 30

āra "Fault, blame". For other instances of this word in documents see *St* 2.26f.

Notes

* Although the following readings are primarily based on the facsimile edition published by R. E. Emmerick and H. W. Bailey, since it was not possible during my short stay in London and Paris in August–September 1989 to examine all the Khotanese manuscripts I was interested in, I would nevertheless like to express my gratitude to the Mitsubishi Foundation whose travel grant enabled me to study some Khotanese manuscripts preserved in London, Stockholm and Paris. I am also most grateful to Yutaka Yoshida (Kōbe) and R. E. Emmerick (Hamburg), who kindly commented on the earlier version of this paper.

1. Bailey 1949; a revised translation in *SDTV*, 64–67.
2. First translated by Bailey 1948; a revised translation is found also in *SDTV*, 110–114.
3. P 2741 reports on the events during the period from the 11th month (including some weeks before that without mentioning the name of the month) to the 8th month of the following year in my opinion. P 2898–Ch 00327 mentions the 2nd month and falls within the period reported in P 2741.
4. *Sikong* is recognized in a note *ad loc.* in *SDTV* 67, as Pulleyblank 1954, 96, mentions this title. *Shangshu* is recognized by Pulleyblank, *ibid.*, who saw in *StH*. 25 *KT* 2.74 *bvā-yām sāṃ-šī* a Chinese surname and title *Murong Shangshu* 慕容尚書.
5. This name is identified by Hamilton 1958, 151, with *Zhang Daqing*, the scribe of the geographical text S 367 in the Stein collection dated in 886 (光啓元年十二月二十五日); see Giles 1932.
6. The years are as given by Zhang / Rong 1984, 26. Zhang Huaishen was made deputy when his uncle Zhang Yichao 張議潮 left for the Tang capital Changan in 867 to die there five years later without returning to Shazhou.
7. In my article of 1986 I also favored Hamilton's view, which now requires reconsideration in the face of new arguments against it; see the next note and Introduction 2.
8. On the year 914 see Rong 1990, 791. Zhang / Rong 1989, 300, argue that : (1) Song *Shangshu* in P 2741.46 is unlikely to be Song Guangting in P 2913, since *Zhongshi* (personal envoy of the emperor) is a eunuch's job, who cannot normally bear the title of *Shangshu* [in a letter dated December 8, 1990, Prof. Rong informed me that he had found in the sales catalogue of the Fujii Yūrinkan 藤井有鄰館 in Kyoto a document which says that the chief envoy Song Guangting (spelled 光庭) entered Shazhou in the first year of *Wende* 文德, that is 888, that this must be the correct year when Song Guangting came to Shazhou despite the mention of *Qianfu* 乾符 (874–879) in P 2913, and that in any case he is not likely to be the Song *Shangshu* of P 2741. In the opinion of Professor On Ikeda and other members of the Seminar for the Study of the Ancient Inner Asia Documents at the Toyo Bunko, the period *Qianfu* in the text of P 2913 does not necessarily mean the time when Song Guangting came to Shazhou, but the upper limit for his arrival. — H.K.]; (2) even though one could assume that two titles, *Sikong* and *Shangshu*, which are separated by several ranks in Tang bureaucracy, are attached to one person at the same time, as he was once *Shanshu* and the title might have stuck with him as an unofficial appellation even after the

promotion, still there is no documentary evidence that Zhang Huaishen had ever been *Sikong* [in P 2913 he is *Situ*, one rank above *Sikong*, from which one can only say that he may or may not have been *Sikong* before. — H.K.]. Only two persons in the Zhang family, Zhang Yichao and Zhang Chengfeng, are documented to have held both titles one after another. In the document S 1604 dated 902 Zhang Chengfeng is still called *Shangshu*, while in another document P 3324 dated 904, he is called *Sikong*. The title *Sikong* is still seen in his signature in S 5747 dated 905. Zhang / Rong then conclude that Zhang Chengfeng in the years between 902 and 905 can be a candidate for the *Sikong* Zhang *Shangshu* of P 2741. If one considers, however, that his title *Sikong* was legitimate, while *Shangshu* was unofficial at the time, it would follow from the argument above that the earliest attested year of *Sikong*, which is 904, is the upper limit.

9. Sun 1990, 277.

10. The event in § 11 occurred possibly in the 4th month (see the commentary below). § 23 reports on the event in the second month. Although there is no guarantee, P 2892-Ch 00327 may precede P 2031-P 2788 by a few months if each report was written not far from those dates.

11. It is of interest that in a small blank space between line 35 and 36 of P 2896 a few Chinese words such as *congde* 從德 and *taizi* 太子, that is, 'Prince Tcūp-ttehi:' are written in crude writing; cf. Zhang / Rong 1989, 290. Even though the Khotanese text of P 2896 thus appears to belong to the second half of the tenth century, the *cika gūlai* in P 2896 is not necessarily the same person as that in our texts. Even if he is, it does not mean, the nature of the MS. considered, that our texts must also be dated that late.

12. The Chinese *Vajracchedikā Prajñāpāramitā* by Kumārajīva transcribed in Brāhmī script. It was first published by F. W. Thomas 1937. For the subsequent literature see the new edition by E. G. Pulleyblank and R. E. Emmerick now in preparation.

13. Takata 1988, 89, 123. *di* 第 is also written *thyai* ([dei] in MC) but it lacks a nasal final in MC.

Abbreviations

Dict. = H. W. Bailey, *Dictionary of Khotan Saka*, Cambridge 1979.

KS = A. Degener, *Khotanische Suffixe*, Stuttgart 1989.

KT = H. W. Bailey, *Khotanese Texts* I-V, Cambridge 1945-1963, I-III in 1 vol., 1969².

MC = Middle Chinese.

SD = *Saka Documents* (= *Corpus Inscriptionum Iranicarum, Part II Inscriptions of the Seleucid and Parthian Periods and of Eastern Iran and Central Asia, Volume V Saka*), Portfolio I-IV, London 1960, 1961, 1963, 1967, ed. by H. W. Bailey; V-VI, London 1971, 1973, ed. by R. E. Emmerick.

SDTV = H. W. Bailey, *Saka Documents Text Volume* (= *Corpus Inscriptionum Iranicarum, Part II, Volume V, Texts I*), London 1968.

SGS = R. E. Emmerick, *Saka Grammatical Studies*, London 1968.

St I, 2 = R. E. Emmerick and P. O. Skjærvø, *Studies in the Vocabulary of Khotanese* I, II, Wien 1982, 1987.

For the sigla to Khotanese texts see R. E. Emmerick, *A Guide to the Literature of Khotan*, Tokyo 1979.

Other References

Bailey, H. W. "The Seven Princes", *BSOAS* 12, 1948, 616-624.

———, "A Khotanese Text concerning the Turks in Kanṭṣou", *Asia Major*, n.s. 1, 1949, 28-52.

———, "The Staël-Holstein Miscellany", *Asia Major*, n.s. 2, 1951, 1-45.

Dankoff, R. and J. Kelly ed. *MAḤMŪD al-KĀŠĠARĪ. COMPENDIUM OF THE TURKIC DIALECTS* (*Dīwān Luyāt at-Turk*), 3 pts., Cambridge MA. 1982, 1984, 1985.

Emmerick, R. E. "Tibetan Loanwords in Khotanese and Khotanese Loanwords in Tibetan", *Orientalia Iosephi Tucci Memoriae Dedicata* (= *Serie Orientalia Roma* LVI, 1), Roma 1985, 301-317.

———, "Auxiliaries in Khotanese", M. Harris and P. Ramat ed. *Historical Development of Auxiliaries* (= *Trends in Linguistics, Studies and Monographs*, 35), Berlin 1987, 271-290.

Gernet, J. et Wu Chiyu, *Catalogue des manuscrits chinois de Touen-huang; fonds Pelliot chinois* I, Paris 1970.

Giles, L. "A Chinese Geographical Text of the Ninth Century", *BSOS* 6, 1932, 825-846.

Hamilton, J. "Autour du Manuscrit Staël-Holstein", *T'oung Pao*, 46, 1958, 115-153.

———, "Sur la chronologie khotanaise au IX^e-X^e siècle", *Contributions aux études de Touen-Houang*, Volume III (= *Publications de l'École Française d'Extrême-Orient*, Vol. CXXXV), Paris 1984, 47-53.

Ji Xianlin (季羨林) et al. 『大唐西域記校注』 (Commentary on [Xuan Zang's] *Records of the Western World*), Peking 1985.

Kumamoto, H. "Some Problems of the Khotanese Documents", R. Schmitt u. P. O. Skjærvø hrsg. *Studia Grammatica Iranica. Festschrift für Helmut Humbach*, München 1986, 227-244.

Minorsky, V. *Ḥudūd al-'Ālam. 'The Regions of the World'*, London 1970².

Pulleyblank, E. G. "The Date of the Staël-Holstein Roll", *Asia Major* n.s. 4, 1954, 90-97.

Ron Xinjiang (榮新江), 「沙州歸義軍歴任節度使稱號研究」(Studies in the titles used by the *Jiedushis* of the *Guiyijun* of Shazhou), 中國敦煌吐魯番學會・編『敦煌吐魯番學研究論文集』(Papers on the Dunhuang and Turfan studies), Shanghai 1990, 768-816.

Skjærvø, P. O. "Khotanese *v-* < Old Iranian **dw-*", *BSOAS* 48, 1985, 60-73.

Soothill, W. E. and L. Hodous ed. *A Dictionary of Chinese Buddhist Terms*, London 1937.

Sun Xiushen (孫修身), 「伯4640號背歸義軍<布、紙破歴>的研究」(Studies in the "Ledger of cloth and paper" during the *Guiyijun* on P 4640 verso) in *Xibei Minzu Yanjiu* (西北民族研究) 7, 1990, 275-284.

Takata Tokio (高田時雄), 「コータン語文書中の漢語語彙」(Chinese Words in Khotanese Texts — A Phonological Analysis) in 『漢語史の諸問題』(*Problems in the History of the Chinese Language*), Kyoto 1988, 71-128.

Thomas, F. W. "A Buddhist Chinese Text in Brāhmī Script", *ZDMG* 91, 1937, 1-48.

Zhang Guangda (張廣達) et Rong Xinjiang (榮新江), "Les noms du royaume de Khotan", *Contributions aux études de Touen-Houang*, Volume III (= *Publications de l'École Française d'Extrême-Orient*, Vol. CXXXV), Paris 1984, 23-46 (originally in Chinese 「關於唐末宋初于闐國的國號、年號及其王家世系問題」, in 『敦煌吐魯番文獻研究論集(第一輯)』, Peking 1981, 179-209).

———— and —————, 「關於敦煌出土于闐文獻的年代及其相關問題」(On the dating of some Khotanese documents discovered in Dunhuang and related problems), *Festschrift for Professor Chen Yinke* 『紀念陳寅恪先生誕辰百年學術論文集』, Peking 1989, 284-306.

Thyai Paqä-tsä 関連于闐語二断片

熊本裕

敦煌出土のコータン語写本 P 2031, P 2788 及び P 2898 (いずれもバリ国立図書館所蔵) 及び Ch 00327 (旧インド省図書館——現在は大英図書館の一部——蔵) の解釈を行う。最初の3点は写真版が1971-1973年に出版されたのみで全体としてその内容を理解しようとするのは初めての試みである。特にP 2031 と P 2788 が本来一つの写本の前半と後半であったことはイラン語学者には知られていなかった。Ch 00327 は1968年に不十分な解釈が出版されているが、これが P 2898 と同一写本の続き部分であることは、今回初めて表面(コータン語テキストは裏面)の漢文經典の同定によって確認された。これらの写本の年代比定を扱う序論、本文と英訳、主としてパラレル・テキストを扱う注釈からなる。

(くまもと ひろし・助教授)