

MORE KHOTANESE LETTERS AND VERSES*

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The two Khotanese texts to be studied here belong to the Pelliot collection at the Bibliothèque Nationale in Paris. They are both written on the reverse of fragments of Buddhist Chinese scrolls. The first fragment, P 2739, is part of the *Da Zhidu Lun* 大智度論 (*Mahāprajñāpāramitā-sāstra*) translated by Kumārajīva (*Juan* 卷 74-75 with no interruption and without the sūtra portion; T. 25, No. 1509, 583c24-588a28). The Khotanese text on the verso has 57 lines. It was published by H. W. Bailey in *KT* 2.85-87. The facsimile is published in *SD* V, plates CXV-CXIX. These facsimile plates show, however, that the MS is rather in a poor state of preservation. In the first 37 lines, which are separated from the remaining 20 lines by a space of about 10 lines, a large proportion of the text is illegible on the facsimile partly because the Chinese text on the recto shows through the paper obscuring Khotanese letters, and partly because the ink of the Khotanese letters has corroded the paper of apparently inferior quality, thus leaving only holes here and there. It is only with the help of the old photographs which belonged to the late Professor Mark Dresden and which are kindly placed at the present writer's disposal by Mrs. Dresden that most of the readings of Bailey's edition could be verified. For the beginning of P 2739 parallel texts are found in another Pelliot MS (P 2958.120-123 and 131 *KT* 2. 117, 118 corresponding to P 2739.1-3 and P 2958.

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133–139 *KT* 2.118 to P 2739.6–11), which provide us with some means of control over the reading of P 2739.

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The first part of the MS (lines 1–37) is clearly distinguished from the second part (lines 38–57) with its more careful handwriting which tends to become less so in the last few lines, although the internal evidence shows that the two texts belong to the same period, possibly even to the same author. After two trials of the beginning of a formal letter, of which we have parallels in P 2958 (translation and notes published by Bailey, 1967), a report which appears mostly to be a checklist of food items (§ 1.4) begins. It is unfortunately not possible by their nature to interpret most of these items properly.

In the text the following signs are used:

- [] restorations of the lacunae in the MS.
- () damaged akṣaras or uncertain readings.
- < > necessary addition / change to the text.
- { } necessary deletion from the text.
- blank space in the MS.

- * indicates an illegible/crossed out akṣara in the MS.
- , : and || for the punctuation in the MS.
- ***** in the translation for unknown meanings.

P 2739.1–37

§ 1.1

¹|| mi(sty)e (h)[aurā va]rāsā[m]e (jsa) haṃph[v]e · tcihauryāṃ l[o]kapālāṃ [jsa]
²āysdaḍā ysira-garbā rrāysāyaṃ biṃdā pārautti-likye ba[la]³cakrrivarttā ciṃgā
 rruṃdānā rruṃdā hīvi · thyīnā-ṣī pharākā ⁴aurgi^a drṇā pu'sāmaḥ haṣḍi' yine

a. *KT* 2: *aurga*.

“Endowed with the enjoyment of a great gift,
 protected by the four World Protectors,
 established upon the throne of *Hiraṇyagarbha*,

the imperial envoy (*tianshi* 天使) of the *bala-cakravartin*,
 the king of kings of China.
 (To him) with much reverence I make an inquiry about the health.”

thyīnā-ṣī See Kumamoto 1991a, 114.

[P 2958.120–123, 131]

¹²⁰|| mistye hauri virāsā'me jsa haṃphve · haṃdrauysya-tsūmaṃdāṃ
¹²¹gyastāṃ jsa haurā śirā byaudi-likā u tcihauryāṃ lokāpālāṃ jsi ¹²²āysdaḍā
 ysira-garbā rrāysāyaṃ biṃdā pārautti-likye bala¹²³cakrrivarttā ciṃgā
 rruṃdānā rruṃdā hīvi · ¹³¹ · phirākā aurgā drṇā pu'sāmaḥ haṣḍi'
 yine ·

“Endowed with the enjoyment of a great gift,
 having obtained a gift and fortune from the sky-going gods,
 and protected by the four World Protectors,
 established upon the throne of *Hiraṇyagarbha*,
 of the *bala-cakravartin*, the king of kings of China.
 (To him) with much reverence I make an inquiry about the health.”

§ 1.2

⁵— ṅaśā bīsā yā pūhi:ya ⁶paḍai · khu tta viṅa haiysdā vī tṭye śirkye pvāśai' kālai
 bāḍā ba'ḍa u⁷vārvā baudhasaṭvānvā drayvā saṃskārvā · tta ra hīṅa māśa suḥā⁸je
 āme bhaugā virāsā'me hadra-vya jastūṅa aysmya śirkā ṣṭā⁹ve drṇai tsāṣṭā tṭye kiṅā
 ma ṅaśe hvāṇḍye gyastāṃ jsa au'sā āva ttaṃ¹⁰dī ṣai'kā ṣṭe · khu tta harbiśvā bāḍvā
 bu'ysi jsiṅa u rrvīyi ga¹¹rśi^b āvaśā māṅāṃdā mu'sdā' u māśā askhijsāme vī jsāve ·

b. Read *garkhi*.

“The humble servant Yang Puye (楊 僕射) Dpal.
 If thus now and at present, in this good autumnal time,
 among the noble Bodhisattvas, and in three *saṃskāras*,
 also thus in (his) own house, in the happy dwelling,
 in the enjoyment of his fortune,
 it were good in the divine mind, healthy, and calm,
 for his sake the desire and wish from the gods to me, (this) humble person,

is only this, so that at all times he attains to the long life,
and to the royal favor heavy and (vast) as the sky,
and to the exaltation of (his) house."

yā pūhi:ya On the Chinese surname *Yang* see Kumamoto 1991b, 71. *paḍai* is likely to be Tibetan *dpal*, for which see Kumamoto 1991a, 111. The Chinese title *puye* was recognized by Pulleyblank *apud SDTV* 114.

pvāśai' kālai "in the autumnal time". On *pvāśa'*- see Skjærø 1981, 463f.

ba'ḍa *Dict.* 267a s.v. has "in the time of, during" quoting this passage with the explanation "*ba'ḍa*, for older *beḍa* loc. sg. to *bāḍa* 'time'. Apart from here and in the parallel passage P 2958.134 below this *ba'ḍa* is found in the following places, all in the loc. sg.: S 2471.226 *KBT* 99 *tta tta mahu jsa pyūṣṭa śīṅa ba'ḍa* (= *evam mayā śrutam ekasmiṃ samaye*), S 2471.228 *ibid.* *ttaṅa ba'ḍa* "at that time", Ch.I.0021b,b.23 *KBT* 153 *biysānāmi jsa biysānāme ba'ḍa* "by awakening in the time of awakening" (Bailey 1978, 55), Rāma 69, 80 *KT* 3.68, 69 *ttaṅa ba'ḍa* "at that time", and P 2906.30 *KT* 3.98 *ttaṅa ba'ḍa*. This last occurs in a poem whose copy is also found in P 2910 *KT* 3.98-99, where it is written *ttaṅa baiḍa* (line 36). See *Prol.* 226, Bailey 1968, 55. This leaves no doubt that *ba'ḍa* is written for the more regular loc. sg. *beḍa* of *bāḍa*- "time" (*passim* in the phrases *ttaṅa/ttaṅa/ttaṅa beḍa/baiḍa* "at that time", *ha(m)daṅa beḍa* "at another time"). The postpositional use "during" alluded to in *Dict.* is actually nowhere clearly attested if one does not count the rather awkward expression here "at the time (*ba'ḍa*) of this ... time *ttye* ... *bāḍā* (gen. sg.)". There remains the problem of why *beḍa* comes to be written *ba'ḍa* with a different vowel and unjustifiable subscript hook (on its etymology see *St.* 2.106f.). An analogy to the extremely common word *balysa*- "the Buddha" in OKh. comes to the mind, which is written in LKh. *ba'ysa*- on the one hand, *beysa*-/*baiysa*- on the other (*ba'ysa*- occurs about 800 times, *beysa*-/*baiysa*- without subscript hook about 140 times, while *be'ysa*-/*ba'ysa*- with the subscript hook about 110 times).

āva See *Dict.* 17b *ātama*- "desire".

garśi The second akṣara is *rśi*, or possibly *rgi*, not *rki* as Emmerick, *St.* 2.36, suspected. In any case it is simply miswritten for *garkhi* as Emmerick points out *ibid.*

[P 2958.133-139]

¹³³khu tta viṅa haiysdā vi ttye śirkye ttrimāysāmjsī kālai bāḍi ¹³⁴ba'ḍa ūvārvā baudhasatvānvā drayvā saṃskārvā · tti ¹³⁵ra hīna māśā · suhaje ā'me bauga viārāśau'me haṃdrya-vyaḡyastuāṅa a¹³⁶ysmyā śirkā ṣṭāve drūnai tsāṣṭi · ttye kiṃ'nā maṃ · ṅaśi hvāṅḍye ṣi¹³⁷(yā)^c haḍāyi gyastāṃ jsa iṣā' · āva ttampī ṣai'ka ṣṭe · khu ttā ḥarbi¹³⁸svā bāḍvā gyastuāṅa^d bui'ysā jśina u rrvīyi garkhā āvaśā' mā¹³⁹ṅaṃdā mu'śdā' u māśā iskhijśāme vi jśāte ·

c. yā obscured by ink blur.

d. Small *ṅa* inserted.

"If thus now at present, in this good time of the three month period, among the noble Bodhisattvas, and in three *saṃskāras*, also thus in (his) own house, in the happy dwelling, in the enjoyment of his fortune, it were good in the divine mind, healthy, and calm, for his sake the desire and wish from the gods to me, (this) humble person, night and day, is only this, so that at all times he attains to the long life, to the royal favor heavy and (vast) as the sky, and to the exaltation of (his) house."

§ 1.3

ṅaśe j(sām) ¹²bisā puṅa spyāṃde khu iḍā ttayi-pū yūtyenā kuhā: jinave vi ¹³thyau rraysgā vi dyāma byehūṃ dye · viṅa ra ttā āstu pharākā ttu¹⁴śā silāta haṣḍi yine · viṅa tta rraysgā vi gāmaṅā kha¹⁵ysaṃ paṃmarā pharāka · hīsāṃ ttā kṣa'ṣṭā bure · ve'gasti hvā¹⁶ri diraujsa · bagalagvā śī śpaka-jśima · ṣpaṭa-ga(r)ā (k)usi^e-¹⁷jśihāra · hvīḍi tta pamarā rraysgā vi ·

e. *rā ku* blurred but the vowel signs *-ā* and *-u* are clear; *KT* 2 : *garbā kusi*.

"May the merits of the humble servant flourish, so that quickly and at once I shall obtain the sight, to see the yonder *Dabao Yutian-guo* 大寶于闐國, the homeland. Now (with) what many empty words do I send a letter to you? Now thus quickly and at once a report of food (is presented here). Many of us are coming to you, up to sixty, excited, ***** and audacious. Among the ***** with white *****-eyes,

***** with the belly (as empty as) a drum.
So the report on food right away.”

iḍā *Dict.* 32b s.v. takes this as a *hapax* “jade” (normally *īra-*) with a query. It is not supported by evidence. Rather it is a shortened form (*KS* 269, § 44. 4.7) of *aḍāra-* alternating with *aḍara-* “that, yon” (*St.* 2.14f.)

ttayi-pū yūttynā kuhā: The title of the “king of the *Dabao Yutian-guo*” was conferred upon the king of Khotan by the emperor of Later Jin 後晉 in 938 (Zhang and Rong 1984, 29). The Chinese embassy leaving for Khotan in late 938 to convey the news must have reached there in 940 as pointed out by Pulleyblank 1954, 91. The latest date that we know of for this name in an unambiguous form (either in Chinese or in transcription in Brāhmī script) is 964 in dedicatory inscriptions on wall paintings at Dunhuang (Zhang and Rong 1984, 30). It is likely that our Khotanese text also falls into this period.

ttuṣā silāta Hamilton and Sims-Williams 1990, 55, like to see that the phrase “empty words” is used here in the sense of polite modesty just as in the Sogdian letter studied by them. The context, though not as clear as one might wish, does not seem to support the idea.

ve'gasti hvāri diraujsa On *ve'gasta-* (Skt. *vega-* “impulse” with a Khot. suffix) see *KS* 319. *daraujsa* from *darau-* “boldness” is also well known (*KS* 215). Thus the sense of *hvāra-* (“bold” in *Dict.* 506a) depends on the context, for which see § 2.9 below. The combination of the epithets is probably taken from the royal panegyrics.

bagalagvā Meaning unknown. *Dict.* 264b (“gallants (?)” with 511b) tries not to see the loc. pl. here but the nom. pl.

ṣī śpaka-ṣjīma Meaning unknown. *ṣī* is, if it is a separate word, “white”, and *ṣjīma* as the second member of a compound will be *tcei'man-* “eye”. *Dict.* 401b has *ṣīśpaka-ṣjīma* “with amorous eyes”.

ṣpaṭa-garā Meaning unknown. *Dict.* 415a “round (?)” taking *ṣpaṭa-garba* (*sic*) and *kusi-jsihāra* as dyadic “with round belly”. If *garbā* (*Dict.* 81a) is to be read here (the second akṣara uncertain apart from the vowel *-ā*), it would be an Indic loan-word meaning “womb, embryo” rather than “belly”. However, the long *-ā* as the *samāsānta* (*KS* 19) seems to favor a verbal stem (*-garāa* “making”) rather

than a noun for the second member.

kusi-jsihāra “drum-belly”. *kūsa-* is a “vessel, drum”, thence a unit of measure for cereals. There is no need to seek a different word (*Dict.* 64a “hollow”). *jsihāra* “belly” is known (elsewhere *jsahāra-*, *Dict.* 114b). It is an obvious simile “the stomach as empty as a drum”.

hvīḍi “food” (*Dict.* 507b). See *khaysaṃ paṃmarā* “food report” above.

§ 1.4

This section does not allow a continuous translation. Many words are found only here and in some cases even the syllable division is uncertain. *Dict.* gives translations and etymological interpretations for these words, but in most cases they are unsupported speculations. Under the circumstances the only sensible way to deal with them seems to be to try to separate unknown words from those with known meanings from such bilingual texts as the *Siddhasāra* (= Si). Thus the words with indeterminable meaning will be preceded by “?”.

§ 1.4.1

būna śā tcarga mase ¹⁸nūḍāji bāṣkala dvī-ssa · śau rraha: śīyi ttrihe: ttye nvaiyi ¹⁹ūspurā palaijā · e'ysajā ṣimjau dva dva bāgā śau

?*būna* is normally “naked”, but here seems to mean an object in the feminine counted as “one” (*śā* fem.). *Dict.* 297a has “table (?)” while 137a has “incense-burner” (118b “*baudana-censer* (?)”). ?*tcarga mase* “in the size of *tcarga*”. *Dict.* 137a has “as large as a disc (?)”. ?*nūḍāji* and ?*bāṣkala* are unclear. *Dict.* 118b has “with covers (?)”, 279a “with lids” for the former, and in both places the latter is “cups”. *dvī ssa* “two hundred”. *śau rraha:* “one *rraha:*”. *Dict.* 360b has “red (?)” for *rraha:* and “one red, white radish” for *śau rraha: śīyi ttrihe:*. But can “one radish” be both “red” and “white” at the same time? *śīyi ttrihe:* “white radish” is clear. So in *Dict.* 220b *śīyi ttrihe* (*sic*) is separated from the preceding *rraha:*. *ttye nvaiyi* “after/following that”, *ūspurā* “complete(ly)”, ?*palaijā* in *Dict.* 220b “plant name”, possibly ‘speckled’. It is however probably not to be separated from the preceding entry *palaigā* in Si 3.21.5 (17v4) for Skt. *pālankyā* (Emmerick 1980a, 30; 1982, 55). ?*e'ysajā* (*Dict.* 45a “plant name”), ?*ṣimjau* (*Dict.* 425a “greyish plant (?)”), *dva dva* “two each”. ?*e'ysajā* could be written for *e'ysāja* “young lady” (fem. to *alysānaa-*), in which case ?*ṣimjau* would be her

name. But such a name seems to be out of place here. *bāgā* either “root” (*Dict.* 274b) or “part” (< Skt. *bhāga-*, *Dict.* 275a).

§ 1.4.2

maṃ mā thau ²⁰śau · kiḍakya begānā śau · grathā ttīlā vī burakya ūspuri
²¹tcamgiḍai grāhe:mā jsa śū’stā ·

thau is, unless it is to be joined with the preceding syllable(s), “cloth” (*thauna-*, *Dict.* 149b). *?kiḍakya* (*Dict.* 60a “garment”) and *?begānā* (*Dict.* 302a “woven”) are unclear. *grathā* “knot” (*Dict.* 91b) will be an Indic loan-word (Skt. *grantha-*). *ttīlā* “string” (*Dict.* 129b), *vī burakya* “up tp, as far as”. In *tcamgiḍai* (*Dict.* 135a “musical instrument (?)”, 92b “harp (?)”) the same word as *tcamgala-* “some object used for fastening” (not “elbow” as in *Dict.* 135a, see *St.* 2.48f.) is probably to be recognized. *grāhe:mā jsa* is no doubt an abstract noun in *ōmatā* from **grāh-* “to hold” (< **grāf-ya-*, cf. *hamgrautta-* < **ham-grāf-ta-* the past stem to *hamgrīh-* “to uphold” < **ham-graf-ya-* from the root **grab-*; also cf. *drāh-* / *drautta-* “to fly (up)” *SGS* 48 < **drāf-ya-* / *drāf-ta-* from the root **drap-*). Thus “equipped / prepared (*śū’stā*) with the holding / fastening of *tcamgiḍa*”.

§ 1.4.3

śau pajūkā ttūna cīnaka · pa²²ysauja pūha:ra hva hva: ſye tcīnā haṃga sūttā ·
śamdyauña śi²³yi nimva · ysirū pūha:rā ūspurā · śe’mā pahā: hī²⁴ysam nīrau ·
ysambasta kaṃgai śī pau · ttyāṃ nviyi iña iña kiṃ²⁵ma · biśūñāṃ arvāṃ jsa sūsta

For *pajūkā* see “covering” in *Dict.* 199b s.v. *pajud-* “cover”, “lid” in *Dict.* 131b, “Verschluß (?)” in *KS* 192, but *?ttūna* (“porous stone (?)” in *Dict.* 131b), and *?cīnaka* (“cover (?)” in *Dict.* 102a) are both unclear. There is *ttūna* corresponding to Skt. *sthūla-* “bulky, stout” and Tib. *sha che la* “(whose) flesh is abundant” in *Si* 1.41 (Emmerick 1982, 23; *Dict.* 131a “strong, stout”; see also § 2.1 below), although it cannot be known whether this or any other word of similar shape fits the present context. At least the cogency for a new word “porous stone” seems minimal. *?paysauja* (“pungent (?)” in *Dict.* 214a) is not clear, but *pūha:ra* (*Dict.* 247b) is “vegetable”. For *hva hva:* “severally, separately” see *hvatā* in *Dict.* 502a and *St.* 2.174–178. *ſye* “buttermilk, *dadhī*” (*Dict.* 119a *ñe*), *tcīnā* “yeast” (*Dict.* 140b), *haṃga* “lemon” (*Si* 3.22.3, Emmerick 1982, 57; *Dict.* 440b “citron”; but for this place *Dict. ibid.* has inexplicably a

separate entry “sour”) and *sūttā* “vinegar” (*Dict.* 427b; Skt. *śukta-* “verjuice” in *Si* 22.11, Emmerick 1982, 329) are known. *śamdyauña* translates *bhūs-tṛṇa-* (lit. “earth grass”) in *Si* 2.24 (Emmerick 1982, 41 “geranium grass”) and is certainly derived from *śamdaā-* “earth” (*Dict.* 395a). *śīyi nimva* “white salt” and *ysirū pūha:ra* “yellowish vegetable” are clear. *?śe’mā ?pahā:* is unclear. *Dict.* 484a suggests Chinese *yan-mo* 釐默 (see Laufer 1919, 420ff.). The first character “eaves” is (IPA) [jiam] in Pulleyblank’s system of Late Middle Chinese (Pulleyblank 1991, 357, No. 118:13), which is homophonous with *yan* 鹽 “salt” (Karlgren 1923, No. 376.6, 1957, No. 609n) and is not expected to develop a voiced sibilant initial in the North-Western dialect. The initial of the second character (Pulleyblank’s Late Middle Chinese [muək], 1991, 218, No. 203:4) will appear as either m- or denasalized in the North-Western dialect as b- (i.e. ^mb-) in Brāhmī, not as p-. Both *hīysam* (*Dict.* 484a) and *nīrau* (*Dict.* 185a) occur in *Si*. Thus, *Si* 2.24 *hīysam* for Skt. *nirgunḍī-* “chaste tree” (Emmerick 1982, 41) and *ibid. nīro* for Skt. *kāsa-marda-* “senna” (Emmerick, *ibid.*). *ysambasta* “garlic”, *kaṃgai* “skin”, *śī pau* “white onion”. *tyyāṃ nviyi* “after that”, *iña iña kiṃma* “in the face of every wound”, (*kiṃma* “wounds (?)”, *Dict.* 60b is to be joined with *kaṃma* “wound”, *Dict.* 52a; *iña* *Dict.* 31b “injurious, painful” different from the pre-/postposition *iña* is unnecessary), *biśūñāṃ arvāṃ jsa sūsta* “prepared with every kind of medicine”.

§ 1.4.4

grāma sya lahā:śā ū ²⁶thahā: cauḥā: · ūstaṃ vī le thau jsīnā nva · padaṃja biṃdā
²⁷khaysam · tteye nva pasa tsīṃdā draya · aṇūtcā mau nau jsūre ²⁸vāsta sūrā drai

grāma “hot”, *?sya ?lahā:śā ū ?thahā: ?cauḥā:* all unclear. *Dict.* has 437b *syalahā:śā* “cautery (?)”, 149a *thahā:cauha:* “cautery (?)”. *?lahā:śā* could represent Skt. *lakṣa* or *lakṣya*, *?thahā: ?cauḥā:* is most likely to be Tibetan or Chinese. *ūstaṃ vī* “lastly”, but *?le* (*Dict.* 371b “epithet of cloth”) unclear. *thau jsīnā nva* “after the fine cloth”. *padaṃja biṃdā khaysam* “(lit.) food upon the custom” in which *padaṃja* “custom” could be “customary gift” as is found in ambassadorial reports. Otherwise, *Dict.* 72a has “food as usual”. *tteye nva pasa tsīṃdā draya* “after that envoys go, three (of them)”. *pasa* “envoy” is certainly not “syrup (?)” as in *Dict.* 224b and 225a; another example quoted under the same entry from P 2031.20 *KT* 2.84 is surely “sheep”, see Kumamoto 1991a, 113. *?aṇūtcā mau* “***** wine” (*Dict.* 2b “pure (< waterless) wine”). *?nau ?jsūre* both unclear. *Dict.* 116a has “fresh grape juice (?)”. *vāsta sūrā drai* “clean clothes, three (suits)”.

§ 1.5

hamkhiysa cu va bañā sarva dāja ²⁹khv-e ni ī hauta khaysam va · haṣḍi vā yaṃ
mista āna mu³⁰śdā' inū khaysam va hajū · pvīysakā strīyai hvāṣṭa vi³¹śāmūlai jsa
hūśū'stā · dastaurā hauḍai * * khara samnā · khv-am ³²nā biḍā tvā ttrvā<yā>-
(ñā)ñā[ñā] ·

"The account which you would close (*lit.* 'bind') is a gift for a lion. If indeed you have no power for food, send a letter to me. I shall have great mercy for food, being wise. The Woman's *pvīysakā* (?) is well equipped with the best *viśāmūla* flower. I gave a staff (= beating?) the ass dung. If one does not carry us, one must be made to take (us) across."

sarva dāja "gift" (*Dict.* 155b *dāṃgyā*) "for/of a lion" (OKh. *sarvai*) is puzzling.

va hajū *Dict.* 381b (also 72a) has *vahajū* "I give (?)". This entry has to be deleted, see *St.* 2.127.

pvīysakā From the verb *pvīś-* "to cover" (*SGS* 90). *Dict.* 257b has "the woman's covering" for *pvīysakā strīyai*. It is also found in *Si* 26.35 where *pvīysakā bañāñā* "p^o must be tied" renders *phur te* "if one wraps" (Emmerick 1982, 371).

viśāmūlai jsa Unidentified flower. See also § 2.5 below.

ttrvā<yā>ñāñā *ttrvāñāñā[ñā]* is certainly to be emended. It would be the part. nec. of the causative of *ttrvāy-* (*SGS* 39, *ttvāy-* "to convey across"). *Dict.* 144a *ttrvāñā* "in the garden (?)" makes little sense. The two blurred akṣaras before *khara samnā* are read by Bailey (*ibid.*) as *khvā ṣa'*, but no trace of the subscript hook is seen below the second. See also § 2.10 below.

§ 1.6

ṣe' jsām vā raṣṭakā gūḍe · kṣā³³rma haysdyi^f byaudai mista · hadarye bāḍā vī
āna || baka sa³⁴stā ttū cī idā · khāysā mau kiṇḍā⁶ idai kṣārma haysdya byaudai
³⁵mista pademḍai · ni haṃgū tva jsā biśūñe · phaṇā-kvā³⁶nā hīye phūḍe ·
khaysam pamarā viña tvā kṣārma ha³⁷ysdya^h [u]ysgyiñāⁱ ·

f. *KT* 2 *haysgyi*, corrected in *Dict.* 485b to *haysdyi*.

g. Read *kiṇā*.

h. *KT* 2 *haysgya*, corrected in *Dict.* 485b to *haysdya*.

i. *KT* 2¹ (*ba*)ysgyiñā, *KT* 2² (*u*)ysgyiñā.

"He has rightly spoken. He has gotten an apparent, great shame. In another time it looked trifle, what he does. Because of food and wine he made a shame, has gotten (it) apparent, produced a great one. You do not listen to all kinds of (things which) the *panguan's* 判官 own (man) spoke. Now the food report. Redeem (yourself from) the shame which is apparent."

raṣṭakā gūḍe See *Rāma* 100 *KT* 3.69 *tti hā ttī gūḍāṃdā raṣṭā* "then they spoke rightly", 129 *KT* 3.71 *tha jsām vā raṣṭakā gv'ra* "Speak to me truly!", 135 *KT* 3.71 *gūḍā hā raṣṭa phara* "she told the true story".

kṣārma haysdyi Also in *P* 2786.241-242 *KT*. 2.100 *bāḍa vīrāṣṭā ttā pa'jsa mista viśū' nauma jsāvai* — *h<i>yā pe'jsa mista kṣārma haysdā' ttai* : "To the country a very great bad name will come, — A very great shame of (the country) is apparent" (Kumamoto 1983, § 56). The repeated combination of *haysda* (*Dict.* 485b *hālysa* "present") with *kṣārma* "shame" suggests that the "shame" is not simply "there", but "is revealed, exposed, for everyone to see".

haṃgū Since *haṃgūṣ-* "to heed" (*SGS* 138) has the 2sg. pres. mid. *haṃgū'* rather than **haṃgva'* in *P* 2790.55 *KT* 2.112 *khu hīya tciṃq'ñā mistā haḍa vijsya u ttī jsām haṃgū'* ... "If you see the great envoys with your own eyes and also listen to (them)" (correctly in Bailey, 1964, 15; the 2sg. imper. as in *SGS* 138 is syntactically impossible; *Dict.* 441b takes both verbs as the 3sg. pres., while the expected 3sg. form would be *vijsḍe*. All the examples of the 3sg. *vijsye* under *Dict.* 386a are probably the 1sg.), this verb may be classified as class A, not as class B as *pyūṣ-* "to hear".

phaṇā-kvā'nā A Chinese title. See *KT* 4.108, *SDIV* 123. It is also found in a colophon of the St. Petersburg MS of the *Jñānolka-dhāraṇī* as pointed out in *KT* 4.108. It is frequent in the local Chinese documents.

phūḍe This cannot be *phūḍa* "hollow" (*KS* 238, *Dict.* 262b) usually used in connection with *banhya-* "tree", and Bailey's "food" (*Dict.* 262b) has nothing to recommend itself being only based on the existence of another word for food *khaysam* in the vicinity without even considering the syntax involved. *phūḍa-* can morphologically be the past stem of the verb *pher-* "to speak" (*St.* 2.100; < **phāraya-*), just like various verbs in **par-* has the past stem *puḍa-* (*SGS* 72) and *bar-* "to carry" the past stem *buḍa-*, although what one actually expects

is **phāḍa-* with the analogically lengthened vowel or even **pherāta-* (> LKh. **pherya-*).

[u]y³gyīnā The 2sg. imper. of *uysgārṇ-* “to redeem” (SGS 15, *Dict.* 38b). The difference of the akṣara *ygy* here from *ysdy* in *haysdyi*, *haysdya* above is clear.

2

P 2739.38–57

The text of the second part consists of 10 strophes of 4 *pādas* each like the ‘lyrical poem’ published by Dresden 1977. Although written continuously, the fairly regular punctuation and the verse number (1 and 2 were not recognized by Bailey) give a good idea about how verse lines constitute a strophe. The first four strophes are translated with brief notes by Bailey 1960. The first six strophes are largely an introduction with hyperbolic expressions like the text of § 1 above. Only with the seventh strophe the business at hand comes into the picture. Here again the text presents considerable difficulties of interpretation as noted below. Yet one can see here and there that the same situation as the text of § 1 underlies this poem.

§ 2.1

³⁸|| pvaisū ttā nāttā¹ brrāvāṛā
pharākyau^k bvaijsau haphau :
dahūṃ śūra ³⁹tcaṣū ysaunastā :
hvarā ai’drī ysājsā salā 1¹

- j. *KT* 2 : *ttā nā ttā*.
k. *KT* 2 : *pharākau*.
l. *KT* 2 : *salā* .

“I ask (after the health) of (my) kinsman, (my) brother,
(who is) a heap of many virtues,
manly, brave, brilliant, illustrious,
sweet of senses, pleasant of speech.”

ttā nāttā Bailey 1960, 277, suggested **ttānāttā* “strength” from **ttānāa-* “strong” with the suffix *-tāti*. What he had in mind seems to be *tvānāka* in Si 3.20.2

and 3 (*Dict.* 125a), which translates *sha skye bar byed do* “makes flesh increase” (Emmerick 1982, 41) and is no doubt related to *tuṃna* for *sha che la* “(whose) flesh is abundant” (Si 1.41, Emmerick 1982, 23; see § 1.4.3 above). This seems to be abandoned in *KT* 2 (both editions) and *Dict.* In fact the suffix *-tāti* will appear in LKh. as *-tā* or simply *-ā* (*KS* 275ff.), not as **āttā*. Attempts to see a form of the pronominal adjective *ttuṃna-/ttunaa-* “thy” (*Dict.* 130b, 131a) here would fail to account for *ttā*. The fact that the directional adverb *ttā* (*Dict.* 124b “towards the person addressed”) is frequently found after the initial *pvaisū* “I ask” (P 2786.1 *KT* 2.93, P 2897.14 *KT* 2.114 = § 3.1 below, P 2896.35a *KT* 3.94) points to the division of syllables as *ttā nāttā*. The latter is a Pkt. form of Skt. *jñāti* “kinsman, relative”. It is so far found also in the unskilled exercise preceding the main documents in Ch. 00269.6 *KT* 2.42 *nātti pūrā* “kinsman, son” (two words rather than a compound as in *KT* 2 since in a compound **vūrā* is expected).

bvaijsau haphau “Heap of virtues”, see *St.* 2.158f..

hvarā ai’drī “Sweet of senses (*indriya*)” with OKh. *hvarra-* “sweet” (*Dict.* 504a) as in Bailey 1960. See such personal names as *Sukhendriya* in *BHSD* 597. *Dict.* 504a has *hvara* “suitable (?)”, thus “having proper faculties” for *hvarā-ai’drī*, on the assumption that there is the base *hvar-* “be fit” (504b s.v. *hvarandaa* “right side, right hand”). The existence of the adj. *hvara-* “suitable” is, however, questionable. A semantic development from the general (“be fit”) to the particular (“right hand”) as assumed s.v. *hvarandaa* is not self-evident to say the least. One can easily start from the concrete (“right hand”) and derive an abstract meaning (“skillful”) just like Skt. *dakṣiṇa-* “skillful” from *dakṣiṇa-* “right hand”. In the case of *hvarandaa-* (“right” as opposed to “left”; no meaning of “fit” is found) the obvious derivation as the present participle strongly suggests that it was derived from the verb *hvar-* “to eat”. It would be difficult to account for the function of the suffix *-ant* on the basis of the root *hvar-* “be fit”. The examples of other Iranian languages with the meaning of “suitable” (Persian *xvarand*, Ossetic *xāar*, *xor*) simply point to a parallel development which did not happen to occur in Khotanese. On the similar derivation of the term “right” from the verb “to eat” in Tocharian, see Winter 1985, 590.

§ 2.2

styau⁴⁰da bvaumaya da⁴⁰raujsa :
ṣāhaunī pañai brrī :

maihaiśūra āṃ krrai dyaiṇa
rauma raiṣma jsa ⁴¹hamaga 2^m

m. *KT 2: hamagaka.*

"Firm, intelligent, audacious,
virtuous, beloved of all,
Maheśvara by deed and outlook,
equal to Rāma and Lakṣmaṇa."

maihaiśūra "Maheśvara" as in Bailey 1960.

hamaga The entry *hamagaka-* in *KS 198* is to be deleted.

§ 2.3

pañvā kṣ<īrañv>ā bā'dvā jāvūāmⁿ :
tta bautta tta naule māñāda
⁴²gūjsabaija saunau raysme
n<ā>ma hagrrihāka śaira 3

n. *KT 2 : jāvūm.*

"Fighting in every country and land,
so he is known as in a drama.
He scatters enemies' formation,
the upholder of the good name."

jāvūām Bailey, 1960, reading *jāvūm*, has "fighter" from ²*juv-* "to fight" (*SGS* 36). According to *KS 167 ff.*, the suffix *-ūna/ūnā* makes either verbal substantives from the present stem or secondary adjectives from nouns and adjectives. No examples of the agent noun are recorded there. The correct reading *jāvūām* makes the matter simpler. It is the present participle middle *jvāna-/jvāna-* with the first vowel written as *ā* instead of *u*.

§ 2.4

(*)^o ⁴³ttaya-pau yūttiyaina kūauḥa

cakrravartta raudauna rauda
ārāhāka ⁴⁴aysmū rrvī^p :
parau hagrrihāka straiha 4

o. *KT 2 : {yū}.*

p. *KT 2 : "vī.*

"(Of) the *Dabao Yutian-guo*
(of) Cakravartin, the king of kings,
the pleaser of the royal mind,
the strict upholder of the order."

ārāhāka aysmū rrvī Elsewhere see Or. 8212.162.38 *KT 2.3 rrvī aysmū ārāhākā*, Or. 8212.162.114 *KT 2.7 rrvī aysmū ārāhāka*. The reading of the present passage and that of Or. 8212.162.114, where "vī" "senses" was read in *KT 2* instead of *rrvī* "royal", as well as that of *KS 45*, have to be corrected after the facsimile (*SD I*, plates X, XI).

§ 2.5

ca vā vaña ma {vīra}^q ⁴⁵vā{ṣṭa}ṣṭa^r hajsādai :
brrī<ya> : ttū vaṣāmūle spū<la>ka^s :
yām pū<hā:>ya^t ⁴⁶ma vīrāṣṭa
nva brrīyai a-v-ai nāvai^u jvāhai thauña : 5 :

q. *vīra* crossed out.

r. First *ṣṭa* blurred, and *vā* added to its left.

s. Emmended by Bailey in *KT 2*.

t. *KT 2 : yāpūya*

u. *a vai nāvai* crossed out.

"Now what has been sent here
love, the bud of the *Viṣāmūla (flower?).
to me, Yang Puye,
that I received from you because of love."

The last line causes a problem. *jvāhai* (for *jūhe* gen. sg. "love") *thauña* (loc. sg. of *tāna-* "place", so *Dict.* 112b, see *St.* 1.53f. and *Prolog.* 112), thus "(lit.) in the place of love" is here practically the same thing as *nva brrīyai* "(lit)

after/following love". The direct object of *nāvai* from older *nātaimā* "I took" (at this stage of the language the formal distinction among the 1, 2, 3sg. is not always possible) would be the noun phrase introduced by *ttū* in the second line.

§ 2.6

⁴⁷jasta bai'ysa parvālā nāva pacaḍana :
tc<au>ra lākapāla ⁴⁸daśāpālā hatsa :
padārā ysā garajā jasta hamīḍa :
sa ⁴⁹jāta dīvyā śā'v āysda yanāvai 6 :

v. *KT 2* : *dīvyāsmā* to be read as °śā.

"The *deva* Buddhas, protectors, *nāgas*, in due course, together with the four World Protectors and the Guardians of the quarter, together with one thousand supporting mountain gods, One hundred kinds of deities, may she (nom. sg. fem.!) protect (me)."

jāta dīvyā śā' *jāta* is the regular Skt. loan-word *jāti* "kind, sort", and *dīvyā* is Skt. *devatā*. Bailey's reading *dīvyāśā* hardly makes sense ("devatā-son"?). The feminine singular pronoun *śā'* and the following 3sg. subjunctive *yanāvai* may be explained by attraction of *dīvyā* which can here formally be taken as the nom. sg. or nom. pl. fem.

§ 2.7

ca vā hajsāmdai : khaysa hi⁵⁰yai pīḍakā :
hīsīda ttā kṣaṣṭa śika bakai śtārai :
mara vā ⁵¹bāya ysāra pasai hvāṣṭa :
śara hvāra śara khāśām' : śara ⁵²da palyā bai'śa : 7 :

"What was sent (is) the letter about food.
Sixty of them are coming to you; they are young boys.
Lead one thousand best sheep (?) here (to me),
Good food, good drink, with such good banners (as) at the shrine."

khāśām' The final long vowel points to a shortened form of *khāśā'mā* "drink"; see *KS 92*.

palyā The inst. pl. of *palaā* "banner"; see *SGS 300, Prol. 170f. s.v. pale. Dict. 221a* "accessories (?)" is unlikely in view of the following *bai'śa*, loc. sg. of *balsa* "shrine".

§ 2.8

khaysa ma pamāḍa aśta :
ttyai vaska daukhā ⁵³na jsāvai :
ysāra hathara pārrvai^w dvī
kūṣṭu^x byaihai pasai ysāra 8

w. *KT 2* : *pā rrvai*; *Dict. 233a pārrvai*.

x. *KT 2* : *kūṣṭū*.

"The report of the food is here,
for its sake I will not come to misery.
I have removed two severe troubles,
where I obtain one thousand sheep."

dvī *Dict. 171b* has the hapax *dvī* "pain" for this passage from *dū* "pain" with the suffix *-īya* (*KS 153ff.*) but without the change of the basic meaning. This seems unnecessary. It could well be the numeral "two".

kūṣṭu *Dict. 63b* has the hapax *kūṣ-* "to strive" for this passage with the reading *kūṣūm* "I shall fight". A comparison of the second akṣara with *tcaṣū* in line 39 reveals that it is not *ṣū* at all. It is *ṣṭu* or even badly written *ṣṭa* for the regular word *kūṣṭa* "where".

§ 2.9

⁵⁴khaysnā hvāra bijirma hvāṣṭa
yūttaśa ttadī sūka
ṣacū {ka}^y kīra ⁵⁵na jsāvai :
hauva thau jā pūra *-i^z ysa ja ^{aa} 9 :

y. Small *ka*, or possibly ":", added between lines.

z. Blurred. Only the vowel sign is visible. *KT 2* : *cī*.

aa. Blurred. *KT 2* : *jastvā*.

“*****, excellent and best with regard to food,
only Yūttaśa, alone,
does not come to Shazhou (for?) work.
The power quickly (?) ***** son *****.”

hvāra Not clear. *Dict.* 280a s.v. *bijirma* takes *hvāra* here as “bold” in a chopped up context, while in *Dict.* 506a s.v. *hvāra* “food” it is “eating”. The clear inst. sg. *khaysnā* “with food” makes the apposition with *hvāra* “food” as in § 2.7 difficult. Thus *hvāra* here must constitute another trio of adjectives like §§ 1.3 and 2.2. In that case, as elsewhere, it would qualify a person in the next line.

yūttaśa Not clear. Probably a personal name. Cf. an incomplete line added by a later hand on the margin of P 2781 (Rāma) *KT* 3.72, where *yūttā paḍā*, apparently a personal name, is found twice.

The last line is not clear. *Dict.* 149b *thauja* “power” is simply giving an unknown word the meaning of the preceding word. *pūra* “son” looks more like **yūra*, but such a word is not known. What Bailey reads *cī* and *stvā* appear to have been deliberately blurred. The latter could be any tall letter with the vowel sign *-ā*, or even the number “9” to be deleted and rewritten to the right. Thus the existence of the form *cīysa* (*Dict.* 102b “offspring (?)”) is doubtful.

§ 2.10

caigau na pada⁵⁶ja jsaiṇa
khu mara vvasuaima^{ab} na pī :
baiysai ra śārāna ida :
c-āṃ ra ⁵⁷ttrvāya śacū auna 10

ab. *KT* 2 : *vvasuaima*.

“In Chinese no business of details (should be made),
so that one should not fall into impropriety (?) here,
He makes reverence to the Buddha,
who brings us across from Shazhou.”

vvasuaima P 2958.188 *KT* 2.120 has *ka ṇa vvasuaima pī* “lest one should fall into v” (so to read with *KT* 2, against *vvasnaima* in Bailey 1967, 102). No entirely satisfactory solution is found. If this represents a genuine spelling, it could

stand for the loc. sg. of the abstract noun **visv-āma-/vasv-āma-* from the otherwise unattested present stem **visv-/vasv-* from OIr. corresponding to Av. **vi-spayati* or **ava-spayati* “throw away or down”; cf. *hasv-* “to swell” from the homonymous root (Av. *spā-* “to swell”) with *fra*. This is naturally highly conjectural. Otherwise, there are two Indic words in Khot. which may underlie the present form; *vyaysana-* “sin, misery, misfortune, disorder” from Skt. *vyasana-* and *viysama-* “unsuitable” from Gāndhārī *visama-* (Skt. *viśama*; see Bailey 1946, 785). Neither has the intervocalic, voiceless *-s-* nor can the intrusive *-u-* be accounted for, but the latter at least has an *-m* while the former does not.

śārāna OKh. *śśārāna-* “revering” (*Dict.* 397a) written with the long vowel in the second syllable, rather than Skt. *śaraṇa* “refuge” since the latter is usually construed with the verb *tsu-* “to go”. *Dict.* 397b *śārāna* “service (?)” as hapax for this passage alone is hardly justifiable being derived from the same base as *śśārāna-*.

3

The Khotanese text of the second fragment, P 2897, is written on the verso of the second half of the Vajracchedikā Prajñāpāramitā 金剛般若波羅蜜多經 translated by Kumārajīva (T. 8, No. 235, 750c29 to end). The first 13 lines are a fragmentary Buddhist text which describes the Sukhāvātī (line 4 *suhāva* <*jana*>*va*). It is written in larger and thicker handwriting than the rest (published in *KT* 3.96). From line 14 to 44 (published in *KT* 2.114–116) is an incomplete draft, written in smaller handwriting, of letters and verses, which contains some interesting chronological data. The verse lines here are not as clearly marked as in P 2739.38–57. The facsimile of the whole Khotanese text is published in *SD* VI, plates CLI–CLIII. In what follows only the second part (lines 14–44) is dealt with. The extent to which the translation given here is unfortunately unsatisfactory reflects the uncertainty of the interpretation of the text, not only for unknown words but also for obscure syntax.

P 2897.14–35

§ 3.1

¹⁴pvaisū ṣa ttā śacū au janavai vīrāṣṭa :

naysda grr(au) brrīyausta jūhūnai aysmū jsa ysāra jū^{ac} :
 atvaḍarū¹⁵{ñau} ñauysīraka^{ad} yūmautcana^{ae} māvara aysauja phyada
 samana bvaijsyā haphy(au) śūra pūñūda rauma khe¹⁶ḥḍa
 aidrrā sūrrai jsāka patsaunai brraura :
 raṣṭa aysmū śakalaka hvaṇḍīnai rana dahū pañai haira^{af} jsa
¹⁷ṣau kharaśau tcaista hayū byāva ma tta yaña :

ac. *KT 2* : *jva*.

ad. *KT 2* : *ñauñau ysīraka*; *KS 189 ñauysīraka*.

ae. *KT 2* : *yvamautcana*.

af. *KT 2* : *padai hara*.

"I ask (after the well-being) from Shazhou towards the homeland,
 with the mind near, warm, affectionate and loving a thousand times,
 (of) the lady Phyada, the mother of exceedingly intimate Yū Mautcañā,
 (and of the one who is) agreeable, heap of virtues, brave, virtuous, like Rāma,
 pure in senses, going generously, happy,
 straight in mind, good, a human jewel, manly with every matter,
 (namely) Ṣau Kharaśau, ***** friend. Would he remember me so."

ṣa Probably the emphatic particle OKh. *ṣṣu* (*Dict.* 410b). It is also found after
pvaisū in a similar opening formula in Ch. 00329 *KT 5.384* (see Kumamoto 1991b,
 70).

ñauysīraka See Kumamoto 1991b, 70. The entry *ñauñau* "tender (?)" in *Dict.* 119a
 has to be deleted.

yūmautcana A personal name. Mentioned also below in § 3.2, 3.5, 3.9, 3.10, but
 not found outside this text. For *yū* see Kumamoto 1991b, 71 s.v. *dūva yuṃ*
drūpaḍā.

phyada Probably a personal name. Not found elsewhere. *Dict.* 263b *phyada*
 "friendly, loving (?)" is not supported.

samana *Dict.* 420a has *samana-* "suitable" for this passage, while the entry which
 precedes it is *samana, samna* "properly, fittingly". It seems that the two entries,
 one for the adverbial use and the other for the adjective, should join. Both
 derive from the verb *sam-* "to agree" (*SGS* 131).

pañai haira jsa "With everything". The reading is clear. The entry *padai-haraḥjasa*

"keeping wisdom" in *Dict.* 209a has to be deleted.

ṣau kharaśau See also below § 3.3. *ṣau / ṣṣau* is a title (*Dict.* 412b) which is
 found about 60 times in the Khotanese texts. Without this title the name
Kharaśau occurs in P 2786.216 *KT 2.100 būniyaṃja kharaśau* "*Kharaśau* from
Būniya (place name)" (Kumamoto 1983, § 46), and in P 4099v.11 *KT 3.110* (see
 Kumamoto 1991b, 77 n.3) *amaga kharaśau* "*Yaya* 押衙 *Kharaśau*" (see *St.* 2.17f.).
 There is no indication that either of these two persons may be related in any
 way to the one in the present text.

tcaista Not clear. Bailey 1966, 532, quoting the present passage, translates
tcaista hayū as "an established friend", while *Dict.* 142a s.v. *tcaista* "heaped up,
 accumulated" has "a tested (?) friend". Although the meaning "heaped up", which
 is based on the Ossetic word D. *cāndā* / I. *cānd* "heap, mass, multitude", causes
 apparently no problems as to other contexts quoted under *tcaista Dict.* 142a and
tcīsta "heaped, gathered (?)", it makes little sense as a qualifier of "friend".
 Neither in the article of 1966 nor in *Dict.* does Bailey give the reason for the
 translation of the present passage or changing it. It must be said that we have
 not reached the conclusion on its meaning.

§ 3.2

sakrra ṣaumaña-carya daiysda nva viñī
 tsāṣṭa naṣau'da¹⁸pañai brrīvarja yañī
 bāya samādāṃ ahaṣṭa¹⁸ ṣīya haḍāya
 majaśūrī bauda{tta}satva¹⁸ h(i)¹⁹yai naramauṇḍa¹⁸
 ustamausa śīlavarma pīsai āśī' yūmautca hīyai pyai
 drunā pvaisūṃ sūha'ja auma²⁰tsāṣṭa

ag. *a* inserted.

ah. *tta* blurred. *KT 2* : *bauda{tta}satta*.

ai. Read *naramauṇa*.

"(The one who) keeps *satkriyā* and *śrāmaṇya-caryā* according to the Vinaya (?),
 calm, quiet, (who) would do a kindness to everyone,
 (who) leads meditation uninterrupted night and day,
 (who is) the supernatural creation of the Bodhisattva Mañjuśrī,
 the last (?) Śīlavarman, the teacher-monk, the father of Yū Mautca(nā).
 I ask after (his) health, (as well as whether his) dwelling is peaceful and quiet."

vīñī If Or. 8212.162.58 *KT* 2.4 vīñī-[*daijsai*]-*dqra* is *vinaya-dhara* (°*dhara* once translated, then transcribed) as in *SDTV* 26, 31, vīñī here can also be *vinaya*. In *Z* *vinaya* occurs as *vinai* from *vinaa-*.

brīvarja *KS* 207 has "Liebe, Freundlichkeit (?)", and *Dict.* 315a "act of love". Although the word is not found elsewhere, the parallel formation of *āysda-gargyā-* "protection; domain" and *byāta-gargyā-* "remembrance" as pointed out *ibid.* seems decisive. Thus we have here *brī* "love" followed by **kar-* + *-kyā/cā*, which would be **brī-gargyā-* "act of love, kindness" in *OKh*.

ustamauysa "Last". No example of this word (*KS* 176) qualifying a person is known. It cannot mean "the late, deceased" since the well-being of the person is inquired. Perhaps the name in question is hereditary, and the last person of the series is being talked about.

śīlavarma A personal name not found elsewhere.

sūha'ja auma Also Ch. 0048.32 *KBT* 73 *suhījai āma*, P 2787.124 *KT* 2.106 *sūhi'ja āmai*.

§ 3.3

ṣau kharaṣau hiya nāra pharāka drunā pvaisū
s<t>rriya^{aj} rana hvaṇḍī<nai> rana uvāra aysūlya nauma
²¹bīṣau bvaijsā haphau^{ak} pūrau dvārau ṣtau ttā pā drunā pvaisūau
tta tta ra baysīryau khv-au na hamāra āchanā

aj. *KT*. 2 : *strriya*.
ak. *ha* inserted.

"The wife of Ṣau Kharaṣau much I ask after (her) health
a jewel among the women, a human jewel, noble, *Aysūlya* by name,
the heap of all virtues, then (her) sons and daughters I ask after (their) health.
You should concern yourselves so that they do not become ill."

aysūlya A personal name not found elsewhere.

baysīryau On this verb see *St.* 2.111. The tentative meaning "*concern oneself (with)" given by Emmerick seems to be compatible also with the present context.

-au in *khv-au* may represent the *dativus ethicus* of the 2pl. pronoun. *Dict.* 270a has "so on your part (*ra*) act so that they are not ill".

§ 3.4

²²gūmattīrai pūra biṣau bvaijsyā āmauna :
īśīdrāka-sū nauma raṣṭa aysmū śakalaka
haspa²³sa^{al} namasa jāya-śāṣṭā jsā tsa
haira jsā sāja na tta paṣṭa

al. *KT* 2 : *haysa sa*.

"The son of the Gum-tir (temple), (who is) the abode of all virtues,
īśīdrāka-sū by name, straight in mind, good.
Strive, worship, go to the meditation halls,
learn things, do not set out thus."

āmauna *Dict.* 19a has "possessing" on ground that this and *bīṣau bvaijsā haphau* in § 3.3 above are "parallel". There is naturally little reason to believe that the two words, *haphau* and *āmauna*, have to have the same meaning. The latter should not be separated from *āmunā* "abode" in *JSt.* 56 *duṣkarāṃ sa-yseryaṃ kīrāṃ vaska himyai āmunā* "You became the abode of a hundred thousand difficult deeds".

īśīdrāka-sū A personal name not found elsewhere.

haspasa For the second akṣara, which is clearly not *ysa* as in *KT* 2, compare line 38 *anāspaivai*. It is the 2sg. imper. of *haspās-/ haspāta-* "to strive" (*SGS* 151).

jāya-śāṣṭā *jāya* for Pkt. < Skt. **dhyāya* instead of *dhyāna* "meditation" and *śāṣṭaa-* from the earlier form *śārṣṭaa-* "shrine" as in Bailey 1953, 532. The same interpretation is also found in *Dict.* 397b.

na tta paṣṭa "Do not set out/rise thus". It is not clear what it means in the context. The phrase may belong to the following section. Alternatively, one could read this line as *sāja natta paṣṭa* with the defective vowel notation (cf. *bāya* in § 3.2 above) for *sāje naittā paṣṭe* "he learns, sits down (*nād-*, *SGS* 53f.) and rises", which, however, does not seem to be a great improvement.

§ 3.5

ayakṣā yūmautca hīyau dū(d)va^{am} ttī jsā²⁴āśī'
 drunā pvaisū bvaiysa bāḍa salī vaṣṭa :
 hauda gūttaira auṣka^{an} au(*)na būrai caigvā ṣṭaunaka^{ao}
²⁵hamaga drunā pvaisū
 khu na ṣṭāvai tsāṣṭa ttī jsā drunai
 tcaura mahābūva pajsa skada hamaga
²⁶ysāra salī-v-au^{ap} tta sa śaikyaira hamāvai .

am. *KT* 2 reads *dvadva* with inserted *ttaka* below. In the facsimile the first *dva* (?) is deliberately blurred and *dū* is written below, which was erroneously read as *ttaka* by Bailey.

an. *KT* 2 : *auska*.

ao. *KT* 2 : *caigvāṣṭā na ka*.

ap. Skjærvø 1985, 72 ; *KT* 2 : *salī vau*.

“The daughter of the blessed Yū Mautca(nā) and the monk,
 I ask after (their) health for a long time throughout the year.
 The seven *gotras*, (who are) staying for good among the Chinese,
 Equally I ask after (their) health.
 If one were not calm and healthy,
 equal to four *mahābhūtas* (and) five *skandhas*
 for a thousand years may it thus only become better for them.”

ayakṣā The Skt. word *adhiṣṭhita-* “blessed” is found in a number of spellings. It may begin with *adhi-*, *ade-*, *atā-*, *atī-*, *ayi-*, *ayī-*, *aye-*, *ayai-*, *iyai-* and be followed by *-ṣṭh-*, *-ṣṭ-*, *-kṣ-*. *ayakṣā* here is evidently the same word, extended to the *-aa* stem. *Dict.* 6a “invisibility (?)” has to be deleted.

hauda gūttairā Not clear. The “five *gotras*” in the sense of the five categories of the Buddhists are listed in *BHSD* 216. The “seven *gotras*” also occurs in Ch. ii 004.2r4 *KBT* 144 *hauda gūttaira jīye*, which Bailey 1965, 31, translates as “for seven *gotras* he fails” without explanation.

auṣka From older *oṣku* “always”. The translation given in *Dict.* 46b *auna* “dwelling” is based on the misreading of *auṣka* as *auska*, and the entry has to be deleted.

caigvā ṣṭaunaka The vowel sign *-au* over *ṣṭ* is clear. Reading *na ka* as two

separate words “not if” makes little sense here. It is the *ka*-extension of the present participle *ṣṭāna-* “being”.

ysāra salī-v-au See Skjærvø 1985, 72, *St.* 2.124.

§ 3.6

ñāṣa prravai pūña spaudai khv-au jsa na gvaysū
 mara ma ṣacū pai²⁷jsa śaika haira ttai
 cū būrakya (sauha)^{aq} hvaṇḍai va^{ar} sauha' <hu>ṣau'ma^{as}
 mara aṣṭa nau ṣṭau masai ttai vīnau hīyai janavai^{at} :
^{27a}ysaujsa khaṣa' śaika brruna ttī jsā rrau^{au} tcāi

aq. *sauha* written below.

ar. *va* written below.

as. *KT* 2 : *ṣau'ma*

at. *KT* 2 : *janakai*.

au. *KT* 2 : *ttī jsa ñāu*.

27a. Interlinear in small letters.

“May the merits of the humble *pravrajita* flourish, so that I shall not part with you.

Here in Shazhou there is many a good thing.

Whatever is pleasure and prosperity for a man exists here.

It is not so much for us without (our) own homeland.

Tasty drink, good, splendid, and also *****.”

<hu>ṣau'ma *Dict.* 413b has *ṣau'ma* “desire” as a hapax form for this passage on the basis of etymology alone. An alternative proposed here is to emend *ṣau'ma* to <hu>*ṣau'ma* from OKh. *huṣṣāmatā-* “increase”. Two irregularities, the dropping of the syllable *hu* itself and the unexpected subscript hook, may both be explained from the careless copying influenced by the preceding word *sauha'* (< Skt. *sukha* with unexpected subscript hook).

rrau tcāi Not clear. The first akṣara is clearly not *ñāu* as in *KT* 2. *Dict.* 119b *ñautcai* “pungent” has to be deleted.

§ 3.7

²⁸khv-au vā sarbai ṣa' jūhūja ttavadya
 ttī jsā magāra^{av} nūska śaika^{aw} aysmū
 hatsa^{ax} tta tta ṣṭāvai saumīrai-v-au^{ay} vā sarbai^{az}
^{28a}śva' ṣava karavā ca sāṣṭauda śaika

av. magāra inserted below.

aw. śaika circled.

ax. hatsa corrected from hatca.

ay. KT 2 : saumīrai vau; Dict. 429a, 332b, 392a sau mīrai vau.

az. KT 2 : vā sa bema; Dict. 385a, 303a vāsa bema.

28a. Interlinear in small letters.

“When their love-bile (?) rises,
 and also the old, usual, good mind,
 would it be thus (that) together their wind rises.
 — At midnight (and) in the morning when they look good.”

jūhūja ttavadya “Love-bile (?)” (so KS 81) is puzzling. The word *ttava(m)dya* is frequent in medical texts (Dict 124a s.v. *ttav-* “sour”) and corresponds to Skt. *pitta* “bile, gall” as one of the three humors. Outside the medical texts it is found only here. Since it is feminine (Si 1.15 = 4v2 *ttavadya āhvarra* “bile (is) sour” with the fem. of *āhvaraa-* “sour”) and agrees here also with the feminine *ṣa* “the” and *jūhūja* “of love”, it is likely that we have the same word. Bailey’s hapax *ttavadya* “ardour (?)” (Dict. 124b) has little support. See also *saumīrai* below.

saumīrai The correct reading of the following verb *sarbai* “rises” makes all the ad hoc words proposed in Dict. (429a *sau* “advantage, profit”, 332b *mīrai* “kindness (?)”, 392a *vau* “good, welfare”, 385a *vāsa* “desires”, 303a *bema* “fortune”) improbable. Skjærvø 1985, 72, who points out that “it is not the place to look for otherwise unattested Khotanese words”, unfortunately does not give his own interpretation. *saumīrai* could be a different spelling of *sumīrā* “the Sumeru mountain”, but in view of the repeated verb *sarbai*, it is more likely that another humor word “wind” is to be sought here. The Khotanese word *bātā/i* “wind” (St. 1.86) renders in most cases Skt. *vāta*, but occasionally also Skt. *vāyu*, *marut*, *anila*, *pavana* etc. as well as *samīraṇa* (Si 1.22 = 5r2, 21.18 = 131r5). Just as *sāmīraṇa* derived from this *samīraṇa*, one could expect **sāmīraka*, which could account for *saumīrai* here, from the underlying *samīra* (meaning also “wind

(humor)”).

§ 3.8

²⁹ma ṣa tta prraṇahāna ya hatca āhā jsa
 na ṣa tta dāsyau sauha' hatca gvaṣṭūm-ā jsa^{ba}
^{29a}nauhya na dāśauda hiṣī kira gvaṣṭūm-ā jsa
 kī<ra>^{bb} hīyai pvai js<ā>^{bc} varāśau^{bd}
³⁰ysath<y>au^{be} jsai pūḍa nai kaiṇa mara ttu caigvā
 tta pvai mīraunai^{bf} ysatha ysathā gaiśū —

ba. *na ... jsa* marked by a square frame, and 29a added below.

bb. KT 2 : rī.

bc. KT 2 : *jsa*.

bd. *kī<ra> ... varāśau'* marked by a square frame.

be. Emended from *ysathvau* in the MS.

bf. KT 2¹ : *pvaimīrau nai*; KT 2² : *pvai mīrau nai*.

29a. Interlinear in small letters.

“Thus there were indeed vows of mine with you.
 (It is) not thus with the coverture (?) of happiness (that) I parted from you.
 — On top (of everything) you did not get to come to the acts, (so) I parted from you.
 We experience the steps of the acts.
 Because of not being free from births (i.e. *saṃsāra*), here among the Chinese,
 I am afraid that I shall die (and) make the births after births return.”

ma ṣa tta prraṇahāna ya The first two lines of this section are syntactically parallel, which tempts one to take *ma ... ya* as a prohibitive sentence “Do not make ...” (see Emmerick 1990 for the construction). It is not likely, however, that the 2sg. imper. *ya* (from older *yana*) is found in the same sentence with the 2pl. pronoun *āhā jsa* “with you” (from older *uhu*). So I prefer here to take *ma* as the 1sg. gen.-dat. pronoun and *ya* the verb “were”. *ṣa* in both lines is an emphatic particle from older *ṣṣu* rather than “this” as in Dict. 158a s.v. *dāsyā*.

dāsyau Not very clear. As usual Dict. 158a s.v. *dāsyā* “joy (?)” simply assigns the meaning of the neighboring word (*sauha'* in this case) to the unknown on the pretext of the two being dyadic. Here even the proposed etymological

connection is extremely tenuous. The word *dāsa* is otherwise known from P 3510, 4.1 [17] *KBT* 49, and P 3513, 80r2 *KBT* 64. Emmerick 1980b, 190, renders it “canopy” as derived from *dasā-* “thread”. The meaning “canopy” fits those two contexts, although the semantic relation with “thread” is far from clear (it could be anything made of “thread”). *dāsa* in the present passage may be the same word, in which case it can be rendered “with the coverture of happiness”. Alternatively, *dāsa-* could be an otherwise unattested nominal of the verb *dāśś-* “to finish, accomplish” of whatever etymology just as *aurāsa-* “information” is of *aurāśś-* “to inform” and *nvāsa-* “noise” of *nvāśś-* “to make noise”. In that case one can render *dāsyau sauha* “with the attainment of happiness”, and possibly see some connection with *dāśśauda* (evidently the pf. tr. 2pl., not 3pl.) in line 29a which is inserted to replace the second line of this section in the MS.

kī<ra> hīyai pvai The whole line is not clear. It may even not be complete being marked probably for deletion. *Dict.* 483a s.v. *hīyā* “bound” has <ysi>ri hīyai “bound in heart” without context, although the first akṣara is probably *kī*, possibly *ḍī*, but definitely not *rī* (with the clear vowel sign -ī).

ysath<y>au jsai pūḍa See Suv. 18.182 (Kha. 1.309b4, r4 *KT* 5.173) *nā ysamṭhyau samtsārna parrātu* [ya]nīmā “[I should] deliver them from births and Saṃsāra” (Skjærvø’s translation). The syntax of *nai kaiṇa*, possibly “not, because of that”, is peculiar.

tta pvai pvai “I fear” is from older *puvai’mā* (Z 24.435) rather than “I hear” (*pve* in LKh. Kha. 1.115v3 *KT* 1.251 = Suv. 63.52).

§ 3.9

³¹yūmautcanā krraṇa sāj-ū brraura
kūṣṭa tta khāśā’ nvāśa vā paś<ā>ma^{b8} va
a ṣa jsā ma^{bh} na mīraunai^{bi} hīsīnai^{bj} ttā^{bk}
³²pārśa’ ttā dāśū ca ma mūña ysīra aśta —

bg. *KT* 2 : *paśamava* ; *Dict.* 74a *khāśā’nvā śavāpaśama va*.
bh. *ma* added below; *KT* 2 : *aṣajvāma*.
bi. *KT* 2 : *mīraudai*.
bj. *KT* 2 : *hīsīdai*.
bk. *KT* 2 : *tsā*.

“Yū Mautcanā, kind, accomplished and happy.
Where drinks in the merriment (are) thus for release,
I may in fact not die here and I would come to you.
I shall get to serve (you) who are here in my heart.”

krraṇa sāj-ū “Kind (< Skt. *kṛtajña*), accomplished (< Skt. *sādhyā*) and (u)”. *Dict.* 424a has a hapax *sājū* “I make” (also under 317a *brorū* “happy”) different from the common *sāj-* “to learn”. Even if the second *sāj-* had existed, which is unlikely, it would have been a loan-word from Indic just like *sāj-* “to succeed” from Skt. *sidhya-*.

khāśā’ nvāśa For *khāśā’* see § 2.7 above. Under *Dict.* 74a *khāśā’na-* “abode, place”, which is a hapax invented for the present passage, a translation of a longer context than usual is given. Apart from being based on at least three misreadings, it does not even make sense. This entry as well as *Dict.* 12a *aṣajvāmana* “not attached” has to be deleted.

a ṣa jsā ma The correct readings *mīraunai* (1sg. subj. mid. instead of *mīraudai* 3pl. subj. mid.), *hīsīnai* (1sg. opt. act. instead of *hīsīdai* 3pl. pres. act.), *jsā* (instead of *javā*), and *ttā* (instead of *tsā*) make it possible to take *a* as the 1st person pronoun “I” followed by two emphatic particles. Now the last two lines of this section make sense as they should.

§ 3.10

³³jabvī dvīpa baida tcauraḥaṣṭā ysārai katha ida
janavai u kṣīraṇa maistai dī āvaśa’ naiśta
khu vaṇa^{bl} ³⁴haiysda vī māja pañai haira jsa sabajana
u maista byūra^{bm} pacaḍa hvai ra hama-jūnaka dāśīda
³⁵āśa’ ttā yaña aiysa yūmautcanā

bl. Written like *vasyā*; *KT* 2 : *va pā*.

bm. *KT* 2 : *śūra*.

“In the *Jambudvīpa* there are eighty-four thousand cities.
(But) there is none under the sky (as) great (as the one) in the homeland and
(our) country.
Since now at present our (cities are) successful with everything,
and (they are) great in ten thousand ways, it is also said (that) the same times

(= ten thousand times?) they will get to (be as great?).
You make (them) worthy, the Lady Yū Mautcañā.”

sabajana *sabaja* is from Skt. *sampadya* as pointed out in *Dict.* 327a s.v. *māja* “delightful”. With the suffix *-ana* an adjective is derived from the present stem (called *nomina agentis* in *KS* 26). The hapax *māja* “delightful” invented in *Dict.* has no justification. It is simply *mājaa-* “our”.

hama-jūnaka Not clear. *jūnaka* “times” is known (*KS* 188). *Dict.* 112a *jūnaka* “youthful (?)” and 509a *hvaira* “bold (?)” are both invented for this passage under the influence of the misreading *śūra* “heroic” for the correct *byūra* “ten thousand”. *yañā* cannot be a present infinitive as suggested by the translations given in *Dict.* It is the 2sg. pres. act. In any case the verb *dāśīda* “they accomplish, manage to do” seems to lack a complement either in infinitive or in present participle.

aiysa See Kumamoto 1991b, 69.

4

P 2897.35-44

§ 4.1

hamārija māšta drairabaistamyai haḍai
śvai’ au bāstai haḍā ³⁶nakṣattra śattavaiṣa’
nā hīya jsā ttrada salī gvāysa jāra
gvāys-ū paiṣkaica c-ām padaida bāḍa jsa

“In the Hamārija (3rd) month, on the 23rd day,
the Dog has led the day, the asterism (being) *Śatabhiṣaj*,
the year of the Dragon (having been) entered, may the separation end,
the separation and severance, which were caused to us by time.”

śvai’ au bāstai haḍā This expression is not quite clear. The subscript hook of the word *śvai’*, if it is *śve*, *śvān-* “dog”, is not expected. If we accept it as “dog”, it can only be the nom. sg. The translation in *Dict.* 405b “the day presided over by the Dog” is not acceptable. Also see below on the problems related to the

calendar.

§ 4.2

³⁷mauya hīya vīysama salī ttāmjāra jsā māšta
ahā jsa gvaṣṭū bvaiysa bāḍa salī vaṣṭa
³⁸vāya kaṣṭa-jsaima anāspaivai-jīyaka ham<ā>nai^{bn}
ṣai’ka sau<ha>^{bo} khu ttā hīsū kyai vī —

bn. *KT* 2 : *hamanai*.

bo. *KT* 2 : *sau*.

“In the unfortunate year of the Tiger, in the Ttāmjāra (7th) month,
I parted with you for a long time throughout the year,
***** with eyes fallen I shall become of refugeless life,
That (will be) happiness if I come to you who ...”

vīysama See above § 2.10 s.v. *vyasuaima*.

vāya Not clear. *Dict.* 383b has “alas (?)”. The connection with Av. *vaiōi* etc. (> Khot. **vai* alternating with this *vāya*) proposed there is, however, questionable, since from OIr. *v-* an initial *b-* is expected. The alternation between *hārṣṭāyū* and *hārṣṭai* adduced there is to be taken as shortening of the OKh. form in LKh. and is not relevant here.

anāspaivai-jīyaka Taken as a compound, the first member has an irregular final vowel (with *an-āspetaa-* < *āspātā-* “refuge” a stem vowel *-ā-* is expected, see Emmerick, 1989, 227, 4.6.8). It could be the nom. sg. form joined with *jīyaka* “life” (on which see *KS* 188) to make up an instant compound.

§ 4.3

³⁹mauya salya ttāmjairai māšta dīdyai haḍai ttā ṣacū au piḍaka tsvai a ma svaha’kṣai
jsa āvū śau va aśa pa⁴⁰naṣṭa ttī jsā va aula-v-ai stā tsvai drunai haḍa āvū śaika
ma ttai ttadī va ma daukha ṣai’ka ttai cau ra auna vījs<y>ā^{bp} ⁴¹khu ma ja pvaisū
drunai kaiṇa jsīna paśīnai prraṇahānau ttāṣṭa bañū janavai vīrāṣṭa maihai ra^{bd} ma
gi⁴²ryai-vaḍā na iḍaudū drrau vara ma ṣa śkyaisa na yai ca ttā hajsaimīna

bp. *KT 2* : *vī jsā*.

bq. *KT 2* : *mai haira*.

"In the Tiger year, in the Ttāmpjāra (7th) month, on the third day, (to you) from Shazhou the letter went. I came here safely. One horse perished, and (one of) your camels has also been exhausted. But healthy I came. That is good for me. The only misfortune for me is this, that I do not see you, so that I (can) ask (after your health) here. For the sake of (your) health I would give up (my) life. I make a vow towards the homeland (to that effect). We did not do any trade here. (There is) no such present here that we might send you."

aula-v-ai stā tsvai *stā(ta)* "tired" (*Dict.* 432b) is well established, but the same is not true of *vāstāta-* (elsewhere "placed") in the same sense. *Dict.* 392a *vaistā* "fatigued" must be regarded as questionable until proved otherwise.

svaha'kṣai jsa āvū See Kumamoto 1991b, 70, s.v. *svaha'ka*.

§ 4.4

badalai aha'cī hīyai ⁴³ttā pūra gaušta śau <ś>ūkyaina^{br} hajsādai hūḍaiga^{bs} —
^{43a}mvakalai gaušta

⁴⁴ : u —

br. The MS has *gūkyaina*.

bs. *KT 2* : *hūḍaga*.

"Into the hand of the son of *Badalai Aha'cī*, one **śūkyaina* (of) *hūḍaiga* is sent. Into the hand of *Mvakalai* And"

aha'cī A Turkish title. Clauson 1972, 80a has *aḡiçi* "treasurer".

śūkyaina An unknown object. It is likely that it is to be read so instead of *gūkyaina* in the MS, which is graphically similar. See the discussion of the word in Kumamoto 1983, 239–242. *Dict.* 85a *gūkyaina* "time" makes no sense when the contexts of *śūkyaina* etc. are taken into account.

hūḍaiga Another unknown object. Probably the material of the above. The entry

of *Dict.* 489b *hūḍaga* "covering" has a wrong vowel for the headword, is semantically too broad, and contains what is rather to be separated, such as *hūlaihā*: in the Turkish-Khotanese bilingual text P 2892, for which see Emmerick and Róna-Tas 1992, 203.

The reason to consider that this part of the text does not properly belong with what precedes, verses (?) concerning the Lady Yū Mautcanā, is that § 4.1 appears to have been quoted from another, more extensive "letter in verse". Thus, Or.8212.162, 64–65 *KT 2.4* has:

hamārījā māštā drairabaistamyai ḥaḍai ·
 śvai' au bāstai ḥaḍā nakṣattra śattavaīṣa :
 nā hīya jsām tradaḍ salī gvāysa jāra ·
 gvāys-ū paiṣkaḍ c-ā pādaidaḍ bāḍa jsa

See also *SD I*, Plate X, and a different translation in *SDIV* 26. In Or. 8212.162 these verses occur in the middle of a poem and seem to be an integral part of it (which itself is no guarantee that they were not quoted from a yet earlier source). On the other hand § 4.1 here begins a series of three (two in verse and one in prose) short pieces on the separation theme (*vipralambha* if not between a man and his lover) which all begin with a date. This situation leads us to exercise caution as to the calendrical data in these verses. Even if the details were genuine, they at best give the *terminus post quem* of the texts in which they occur.

The fact that there is no difference in handwriting between § 4.1 and §§ 4.2, 3 also shows that the order of the years referred to does not necessarily reflect the chronological order. The assumption that § 4.1 was written in a Dragon year (if such an interpretation is correct) and that §§ 4.2, 3 were written in a Tiger year which comes at least ten years later would be groundless. If they ever refer to actual dates, it is most likely that the two dates are only two years apart in the reverse order.

The last part (lines 125–b5 *KT 2.8–10*; different handwriting from the earlier part) of the MS Or.8212.162 which is just mentioned is a document partially parallel to P 2786 *KT 2.93–101* and Or.8212.186 *KT 2.10–12* and describes the same events as P 2786/Or.8212.186 as pointed out by Kumamoto 1983. The interrelation of these MSS can be summarized as follows:

1. Of the long "letter in verse" Or.8212.162, 14–81 *KT 2.1–5* a "humble

pravrajita Nāgēndravardha(na)" appears to be the author (lines 63, 73), while in P 2786 (Kumamoto 1983, §§ 15–19) he is one of the three delegates who were allowed by the ruler of Shazhou 沙州 (= Dunhuang 敦煌) to proceed from there to Ganzhou 甘州 (= 張掖) via Suzhou 肅州 (= 酒泉).

2. In the above mentioned "letter in verse" of Or.8212.162, a strophe on separation occurs, which is quoted in P 2897 (§ 4.1 above).

3. At the end of P 2897 (§ 4.4 above) one *Badalai Aha'cī's* son occurs, and his name is added below as *Mvakalai*. In P 2786.231–232 *KT* 100 there is *badāle hīyai pūra ... mvḡkale naumā* "Badale's son, Mvakale by name". The agreement of the father's and son's names excludes the possibility of coincidence. Moreover, in the latter text he deals with the merchandise called *śvakyaina* (P 2786.232) = *śūmakenau* (Or.8212.186.b12), which is no doubt the same as **śūkyaina* here.

4. The ruler of Shazhou is called *ḍīkau* in P 2786 (*passim*) and related MSS, which is *linggong* 令公 in Chinese. The title is known to have been used after 930 (Kumamoto 1983, 41), and this limits the period in which the above group of MSS belongs.

After 930 and before the fall of the Khotan kingdom we have the Tiger year in 930, 942, 954, 966, 978 and 1002. Likewise we have the Dragon year in 932, 944, 956, 968, 980, 992 and 1004. Working on the assumption that the Khotanese calendar corresponds to the Chinese one with Khotanese names of the month, we can find the days in the Julian calendar corresponding to the 23rd day of the third moon of these years (see § 4.1) as follows; May 1 (Tu) 932, April 18 (Th) 944, May 6 (Tu) 956, April 23 (Th) 968, April 10 (Sa) 980, April 28 (Th) 992, and April 15 (Sa) 1004. Of these days May 1 932, May 6 956, and April 28 992 have the moon in *Śatabhiṣaj*, April 18 944 in *Śravaṇa*, April 23 968 and April 15 1004 in *Śraviṣṭhā*, and April 10 980 in *Uttarāṣādhā*.

As for the *Dog day*, none of these days has the "Dog" (*xu* 戌) in the second half of the sexagesimal system. Nor does the "Dog" (*xu* 戌) in the Chinese 28 lunar mansions (*xiu* 宿) associated with the duodecimal animal cycle correspond to the Indian *nakṣatra* of *Śatabhiṣaj* (it does to *Aśvinī*).

All this can be significant only when the calendrical data in § 4.1 matches Indian and Chinese calendars to the last detail. It is already shown above that such is not the case with "Dog day", which suggests that even the interpretation of that

part is suspect. In order to determine the probable date of the events in the documents of P 2786/Or.8212.186/Or.8212.162 primary weight would have to be laid on the political situation described there. The chronological data in the literary texts such as these verses are therefore only of secondary importance.

Appendix

What follows are lists of the questionable entries in Bailey's *Dict.* as are mentioned in the commentary above. There is no reason to believe that the number of such entries is exceptionally large with regard to the present texts.

A. Entries to be deleted from *Dict.*

<i>ayakṣā</i> "invisibility (?)" [6a]	3.5	
<i>aṣajvāmana</i> "not attached" [12a]	3.9	
<i>āmauna</i> "possessing" [19a]	3.4	
<i>iña</i> "injurious, painful" [31b]	1.4.3	
<i>iḍā</i> "jade (?)" [32b]	1.3	
<i>auna</i> "dwelling" [46b]	3.5	
<i>kiṇma</i> "wounds (?)" [60b] → to be joined with <i>kaṇma</i> "wound" [52a]		1.4.3.
<i>kūṣ-</i> "strive" [63b]	2.8	
<i>kusi</i> "hollow" [64a]	1.3	
<i>khāśā'na</i> "abode, place" [74a]	3.9	
<i>gūkyaina</i> "time" [85a]	4.4	
<i>cīysa</i> "offspring (?)" [102b]	2.9	
<i>jūnaka</i> "youthful (?)" [112a]	3.10	
<i>ñauñau</i> "tender (?)" [119a]	3.1	
<i>ñautcai</i> "pungent" [119b]	3.6	
<i>tcaṇḡiḍai</i> "musical instrument (?)" [135a]		1.4.2
<i>ttrvāñā</i> "in the garden (?)" [144a]	1.5	
<i>dāsyā</i> "joy (?)" [158a]	3.8	
<i>dvī</i> "pain" [171b]	2.8	
<i>padai-harajsa</i> "keeping wisdom" [209a]		3.1
<i>palyā</i> "accessories (?)" [221a]	2.7	
<i>pasa</i> "syrup (?)" [224b]	1.4.4	
<i>pasai</i> "syrups (?)" [225a]	2.8	
<i>phūḍe</i> "food" [262b]	1.6	
<i>bema</i> "fortune" [303a]	3.7	
<i>māja</i> "delightful" [327a]	3.10	

<i>mīrai</i> "kindness (?) [332b]	3.7
<i>ysāra</i> "tasty, pleasant" [350a]	2.8
<i>vahajū</i> "I give (?) [381b]	1.5
<i>vāsa</i> "desires" [385a]	3.7
<i>vau</i> "good, welfare" [392a]	3.7
<i>samana-</i> "suitable" [420a] → to be joined with the preceding entry <i>samana, samna</i> "properly, fittingly"	3.1
<i>sājū</i> "I make" [424a]	3.9
<i>sau</i> "advantage, profit" [429a]	3.7, 4.2
<i>haṃga</i> "sour" [440b] → to be joined with the preceding entry <i>haṃga</i> "citron" 1.4.3	
<i>hvara</i> "suitable (?) [504a]	2.1
<i>hvaira</i> "bold (?) [509a]	3.10

B. Entries in *Dict.* consisting wholly of unsupported conjectures.

<i>aṇūtcā</i> "waterless" [2b]	1.4.4
<i>e'ysajū</i> "plant name (?) [45a]	1.4.1
<i>kīḍakya</i> "garment" [60a]	1.4.2
<i>cīñaka</i> "cover (?) [102a]	1.4.3
<i>-jsūre</i> "grape juice (?) [116a]	1.4.4
<i>ñūḍāji</i> "covered (?) [118b]	1.4.1
<i>ttavadya</i> "ardour (?) [124b]	3.7
<i>ttuṃna</i> "porous stone (?) [131b]	1.4.3
<i>tcarga mase</i> "as large as a disc (?) [137a]	1.4.1
<i>thahā:cauha:</i> "cautery (?) [149a]	1.4.4
<i>thauja</i> "power" [149b]	2.9
<i>paysauja</i> "pungent (?) [214a]	1.4.3
<i>palaijū</i> "plant name, possibly 'speckled'" [220b]	1.4.1
<i>phyada</i> "friendly, loving (?) [263b]	3.1
<i>bagalagvā</i> "gallants (?) [264b]	1.3
<i>bāṣkala</i> "cups" [279a]	1.4.1
<i>būna</i> "table (?) [297a]	1.4.1
<i>begamñā</i> "woven" [302a]	1.4.2
<i>rraha:</i> "red (?) [360b]	1.4.1
<i>le</i> "epithet of cloth" [371b]	1.4.4
<i>vāya</i> "alas" [383b]	4.2
<i>vaistā</i> "fatigued" [392a]	4.3
<i>śārāna</i> "service (?) [397b]	2.10
<i>śīśpaka-</i> "enamoured, lascivious" [401b]	1.3

<i>ṣau'ma</i> "desire" [413b]	3.6
<i>ṣpaṭa</i> "round (?) [415a]	1.3
<i>siṃjau</i> "greyish plant (?) [425a]	1.4.1
<i>syalahā:ṣa</i> "cautery (?) [437b]	1.4.4
<i>baga-laga-</i> "hero, gallant" [511a]	1.3

C. Entries in *Dict.* in need of partial correction.

<i>ba'ḍa</i> "in the time of, during" [267a]	1.2
<i>bays-</i> "move in various ways" [270a]	3.4
<i>brorū</i> "happy" [317a]	3.9
<i>śve</i> "dog" [405b]	4.1
<i>haṃgū</i> "hears, listens" [441b]	1.6
<i>hīysaṃ</i> "plant name" [484a]	1.4.3
<i>hūḍaga</i> "covering" [489b]	4.4
<i>hvarandaa-</i> "right side, right hand" [504b]	2.1

Abbreviations

- BHSD* = F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven 1953.
- BSOAS* = *Bulletin of the School of Oriental and African Studies*.
- Dict.* = H. W. Bailey, *Dictionary of Khotan Saka*, Cambridge 1979.
- KBT* = H. W. Bailey, *Khotanese Buddhist Texts*, London 1951, Cambridge 1981.²
- KS* = A. Degener, *Khotanische Suffixe*, Stuttgart 1989.
- KT* = H. W. Bailey, *Khotanese Texts I-V*, Cambridge 1945-1963, I-III in 1 vol., 1969².
- Prol.* = H. W. Bailey, *Indo-Scythian Studies being Khotanese Texts Volume VI. Prolexis to the Book of Zambasta*, Cambridge 1967.
- 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.

Si = *Siddhasāra*, see Emmerick 1980, 1982 below.

St 1, 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*, Second edition, Tokyo 1993.

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續・コータン語韻文書簡について

熊本 裕

コータン語の手紙形式の詩を扱った前論文に續いて、同じジャンルに屬するテキストを含むペリオ蒐集の敦煌出土二寫本 P 2739 と P 2897 を扱う。これらはいずれも現在まで寫真版が出版されたのみでまとまった解釋は行われていない。H. W. Bailey, *Dictionary of Khotan Saka*, Cambridge 1979 に断片的に引用されている部分は多くの場合誤った讀み乃至解釋を與えている。本論文末尾にはその様な項目の一覽表を付す。

(くまもと ひろし・助教授)