

## Marginalia Hvatanica

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### 1

In the summer of 1998, Dr. Mirsultan Osmanov of the Language and Script Committee, the Xinjiang-Uigur Autonomous District, China, came across a fragment of a manuscript in the antique market near the Hongshan (Scarlet Mountain) Park in the city of Urumchi. The merchandise having proved to be too expensive to purchase, Dr. Osmanov managed to obtain a Xerox copy, which, on the occasion of a conference held at the University of Tokyo in December 1999, was shown to me through my colleague Professor Tooru Hayasi with an inquiry as to the language and contents. I was able to tell him at that time that the manuscript was a letter in the Khotanese language and contained some greetings and a Tibetan name Dorje. Since then I had to leave it aside because, in spite of the reasonably clear xerox copy (see **Figure 1**), not all the points could be clarified. It is in the hope that more progress would be made that I publish here a tentative interpretation with permission of Dr. Osmanov conveyed through a letter<sup>1</sup> to Professor Hayasi.

### Text

1. || x-v̄ òuâraÇ Óau ggaiòanf phar̄k̄f [ x x ] ts̄òȫ drr̄p̄n̄ [pvai]s̄p̄ [
2. ke ra m̄ c̄pl̄f khu ru mai [sta] anvaò̄ na ham̄ve d̄r̄j̄âpa x [
3. v̄â̄ȫ h̄ ḡp̄ parya h̄p̄«ai pajsa Óa' pyaȫ Óga jsa a«̄(ra) ji [
4. x x-̄ ȫ SIGNUM

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<sup>1</sup> The manuscript was sold after Dr. Osmanov had seen it, and its present whereabouts is unknown.

## Notes

### [line 1]

The first character of the document is partly lost due to a gap in the MS, which makes the interpretation difficult. Since there seems to be no room for a dating formula, this part is likely to contain the name or title of either the author or the addressee. *sv* or even *hv* would be possible with the second character *òu* or *gu* but no combination seems to yield satisfactory sense. The third character *ra* (Ç) is rather of unusual shape, possibly due to overwriting. The reading *drvr<sup>tt</sup>ra(i)* “of the Dro-tir monastery” had to be abandoned, as the gap is not wide enough for *drra*.

For the frequent title *òau* see *Dict.* 412b. For *phar<sup>ka</sup>* “much, many” see *Dict.* 260b.

A fold of the MS may conceal *pu* or *pvai* before *s<sup>p</sup>*, in which case we find a familiar greeting *ts<sup>òò</sup> drr<sup>p</sup>n<sup>pvais<sup>p</sup></sup> / pus<sup>p</sup>* “I ask about the well-being and health”.

### [line 2]

The first part of the second line may conceal a proper name of foreign origin.

The phrase *anva<sup>òt</sup> na ham<sup>pvai</sup>* “would not be difficulty” is clear. A character before it over the wrinkle of the MS may be *sta*, in which case we have *maista* “great”.

For the name *d<sup>rj</sup>Á* “rdo rje” see Kumamoto (1991) 69.

### [line 3]

*v<sup>Á</sup>òò h<sup>g<sup>p</sup></sup> parya h<sup>p</sup>«ai* is clear. The postposition *v<sup>Á</sup>òò* “towards” with the directional adverb for a third party *h<sup>g<sup>p</sup></sup>* is likely to refer to the name in the preceding line, *d<sup>rj</sup>Ápa[ . g<sup>p</sup>* as the object of the verb *parya h<sup>p</sup>«ai* “deign to give (imper.)” could be “ear” (*Dict.* 88b *gguva*’, 85a *g<sup>p</sup>*). For *pajsa* “greatly” see *Dict.* 241a s.v. *p<sup>l</sup>ò*’ “force, power”.

*pya<sup>òò</sup>* may be corrected to *py<sup>p</sup>òò* “(he) heard”.

*Ōga* is found also in Ch.i.0019.37<sup>2</sup> *KT* 5.243 (*Catalogue* 522) and T.M.iii 01+02.a1 *KT* 5.354 (*Catalogue* 139, Or.12637/51.b1). The latter is too fragmentary to allow an interpretation, while in the former passage, in spite of the translation by Bailey as “division of month, monthly quarter” (*Dict.* 415a), the word remains unclear, since the meaning given by Bailey does not seem to fit the present context “other than *Ōga*”.

For *a«ra* “other” see *Dict.* 2b.

### Translation

1. .... 6au Gai Šan ... I much inquire about (your) well-being and health .....
2. ... so that there would be no great difficulty.
- 3/4. To Dorje Pa-... please give an ear eagerly. .... other than ....

### 2

In the mid 80s when Professor Zhang Guangda of Beijing University visited Japan and had an occasion to discuss the newly discovered Khotanese document on a wooden tablet (published in Emmerick 1984 as *Urumqi* 1) with me and a few of my colleagues, he pointed out that there is an unpublished line which can be seen in the display at the local museum. He was unable to obtain permission to open the glass case and inspect it closely. The photograph he showed us which was taken from some distance through the glass proved to be too indistinct to be legible. However, on the occasion of the exhibition of “The Brocade and Gold from the Silk Road in Commemoration of the 30th Anniversary of the Normalization of Diplomatic Relations between Japan and China” held in Tokyo and other cities in 2002, I was able to obtain permission to inspect the tablet in question. The additional line is found on the outside of the longer side of the lower piece. The left half with 4 or 5 characters was too indistinct to be read, but the right half was clear enough (see **Figure 2**). The text is:

x x x x x kharsa hāvyā “of Kharsa”

<sup>2</sup> Lines 34-38 appears to be a draft of a poem on the “separation” theme similar to P 2027 and others (Kumamoto 1991) rather than “Letter of complaint” (*Catalogue* 522). The microfilm clearly shows that the mysterious *gvaōp* (*KT* 5.243, line 34, also *Dict.* 94b, s.v. *gvays-*) is to be read as *gvaysp* “I separate” (not *gvaō(t)p* as in *Catalogue* 522).

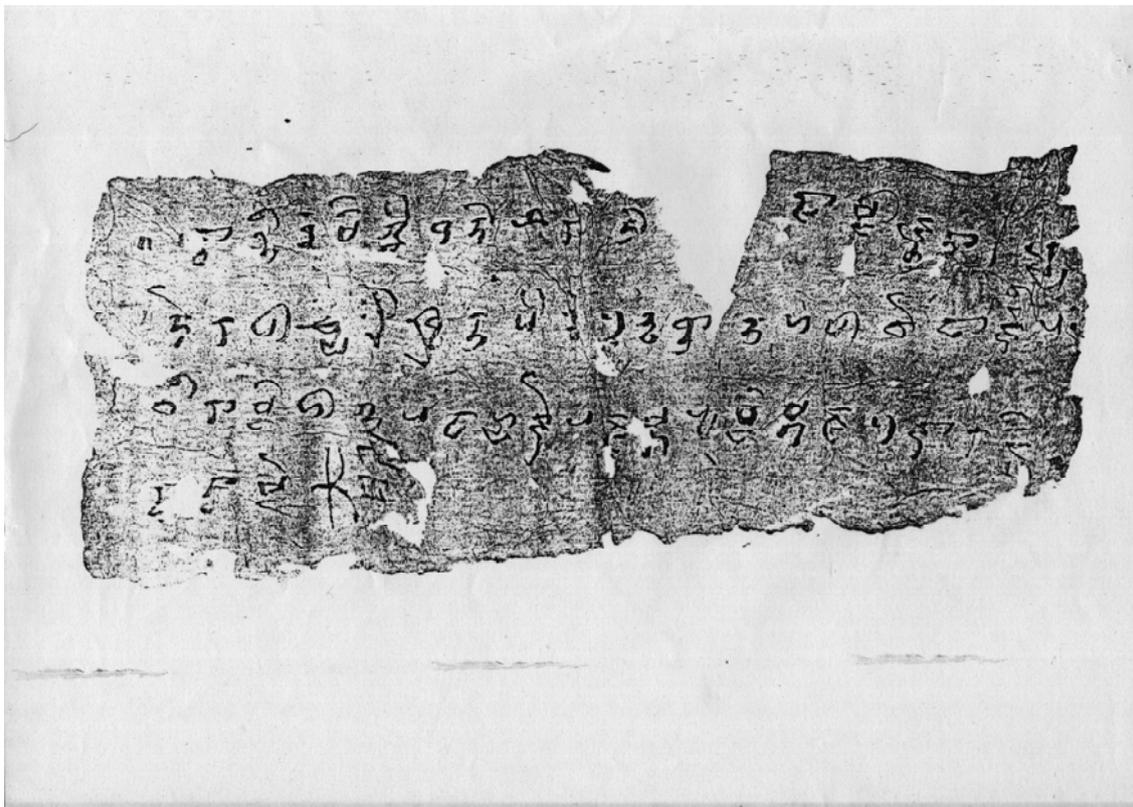
Since Kharsa is the slave whose purchase this contract is about, it is unlikely that the phrase refers to the ownership of the document itself. It probably serves as the title of the wooden double tablet inside of which a contract concerning Kharsa is found.

### 3

The name of the Khotanese king Viṭa' Sāhya is also first reported by Emmerick 1984, where it was read as Viṭa' Sāhnyi with a note “sāhnyi or sāhnyi?”. Skjærvø 1991, 275 with n. 59 corrected it to Viṭa' Sāhi. The expected Prakrit form of the Sanskrit *siḥha* “lion” is *sāha* (Von Hinüber 2001, 179, § 224), where no labial nasal *m* is called for (the transcription of anusvāra with *ḥ* being purely a European convention). On the same occasion as above I was able to take a photo of this part of the document (see **Figure 3**), which is to be compared to the same name on IOL Wood 1.1, a2 *viṭya sāhye* (**Figure 4**). See Skjærvø 1991, 272 and *Catalogue* 557.

### References

- Bailey, H. W. *Khotanese Texts V*, Cambridge 1963  
 ———, *Dictionary of Khotan Saka*, Cambridge 1979.  
*Catalogue* = Skjærvø (2002)  
*Dict.* = Bailey (1979).  
 Emmerick, R. E., “A New Khotanese Document from China”, *Studia Iranica* 13/2, 1984, 193-198 with Plate XIV.  
*KT 5* = Bailey (1963).  
 Kumamoto, Hiroshi, “Some Khotanese Letters in Verse”, *TULIP* 12, 1991, 59-80.  
 Skjærvø, P. O., “Kings of Khotan in the Eighth Century”, P. Bernard et F. Grenet eds., *Histoire et Cultes de l'Asie Centrale Préislamique*, Paris 1991.  
 ———, *Khotanese Manuscripts from Chinese Turkestan in the British Library. A Complete Catalogue with Texts and Translations*, London 2002.  
 Von Hinüber, O., *Das ältere Mittellindisch im Überblick*, Wien 2001<sup>2</sup>.



**Figure 1**



**Figure 2**



**Figure 3**



**Figure 4**