

ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE
ISTITUTO UNIVERSITARIO ORIENTALE
Dipartimento di Studi Asiatici

THE KHOTANESE KARMAVIBHAṄGA

BY
MAURO MAGGI



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Ai miei genitori

PREFACE

This volume contains an edition, with translation and commentary, of the Old Khotanese version of the Buddhist text known as *Karmavibhaṅga*, the 'classification of acts'. More than thirty years ago Harold W. Bailey published in the third and fifth volumes of his *Khotanese texts* (1956 and 1963) the fragments of the *Karmavibhaṅga* in the India Office Library, London, and another fragment in the Harvard University Library, Cambridge (Mass.). The idea of an edition of this text was given me by Ronald E. Emmerick in the summer of 1990 when I was doing some research at the University of Hamburg as part of my doctoral thesis for the Istituto Universitario Orientale, Naples. This idea had arisen out of Emmerick's identification of five unpublished fragments in the Francke-Körper collection that Gerd Gropp had rediscovered in 1981 in the Staatliches Museum für Völkerkunde, Munich. These fragments and six others that I subsequently identified are published here for the first time.

Over these past few years Emmerick's suggestion and my decision to prepare an edition of the Khotanese *Karmavibhaṅga* have proved to be both a blessing and a curse. Cursed was the frustration caused by the state of the fragments, often very poorly preserved, which made their reading and interpretation extremely laborious. Blessed was my satisfaction when I succeeded, slowly but surely, in overcoming the difficulties, in identifying six new fragments in Munich and one in London and, from August 1992 onwards, in piecing together the puzzle of the fragments in as complete a form as possible and in finding their right place in the text. Now that I have managed to fit together a fair number of fragments that are kept in two different institutions, in London and in Munich, we can at least read with some sort of

continuity large portions of this text that had been practically non-existent hitherto.

Ronald E. Emmerick has helped me in every way. As well as making available to me the photos in his possession of almost all the fragments published here, he devoted a great deal of his time to reading preliminary versions of this work and discussing with me the various problems that arose along the way. He has been unsparing with suggestions and valuable advice. He has helped me to improve my English and has let me use his fonts with diacritics for the composition of the text and the programme HVATANA.EXE for the preparation of the Khotanese glossary. For all this I am sincerely and deeply grateful to him.

This work has also benefited greatly from the experience of Prods O. Skjærvø of Harvard University. I had the pleasure of discussing a partial version of this work with him when he visited Rome in May 1994. He also read a later version and gave me useful advice regarding both content and linguistic form.

I should like to thank Philippe Gignoux for having made me aware of the possibility of applying for a Hirayama Silk Roads scholarship, which was awarded to me for 1993 by UNESCO as part of the project «Integral Study of the Silks Roads: Roads of Dialogue» and which made it possible for me to work on the original manuscripts in London and Munich and to work with Ronald E. Emmerick in Hamburg.

My special thanks go to Gherardo Gnoli who considered that this book would not be out of place in the «Serie Orientale Roma» of which he is editor, and to Adriano V. Rossi of the Istituto Universitario Orientale in Naples for having expressed the wish that it be published jointly by the IsMEO and the Istituto Universitario Orientale. I am also grateful to Gherardo Gnoli and Adriano V. Rossi for the years of encouragement and support they have given me in my research.

There are many other people to whom I am indebted for various reasons: Gerd Gropp allowed me to work on the Khotanese manuscripts that he rediscovered; Graham W. Shaw and Ursula Sims-Williams of

The British Library, Oriental and India Office Collections, London, and Bruno Richtsfeld, Wolfgang Bauer and the authorities of the Staatliches Museum für Völkerkunde, Munich, greatly facilitated my consultation of the manuscripts kept in their institutions; Silvio Vita of the Istituto Universitario Orientale in Naples helped me with details concerning the Chinese versions of the text; Chantal Duhuy of the Institut de Civilisation Indienne of the Collège de France in Paris obtained an article for me which I would not have been able to get hold of otherwise; Ann Emmerick made me perfectly at home on my visits to Quickborn; my wife Luisa with her constant support made it possible for me to work in absolute tranquillity and to carry this undertaking through to the end; my daughter Irene was untiring in making sure that I kept the right balance between research and family ties.

This book is dedicated to my parents as a token of gratitude for the confidence that they have always so generously shown me.

M. M.

Genzano di Roma, 25 April 1995

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ABBREVIATIONS AND LITERATURE

KHOTANESE TEXTS

References to Khotanese texts are as recommended in Emmerick 1992. For Si the paragraph numbering of Emmerick 1980-1982 has been adopted. Translations accompanying quotations from JS, Sgh, Śgs, Si, Suv and Z are those by the editors of the relevant text unless it is otherwise indicated.

BOOKS

<i>AIW</i>	Bartholomae 1904	Sgh	Canevascini 1993
<i>CPD</i>	MacKenzie 1971	<i>SGS</i>	Emmerick 1968b
<i>Dict.</i>	Bailey 1979	Śgs	Emmerick 1970a
E	Leumann 1933-1936	Si	Emmerick 1980-1982
Edgerton	Edgerton 1953	<i>Studies</i>	Emmerick and Skjærø 1982-1987
<i>EWaia</i>	Mayrhofer 1992-	<i>Suffixe</i>	Degener 1989
<i>GMS</i>	Gershevitch 1954	Suv	Skjærø 1983
JS	Dresden 1955	Taishō	<i>Taishō shinshū Daizōkyō</i> , Tokyo 1924-1935, 100 vols.
<i>KBT</i>	Bailey 1951b	Tōhoku	<i>A catalogue-index of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan- ḥgyur)</i> , Sendai 1934
<i>KEWA</i>	Mayrhofer 1956-1980	Z	Emmerick 1968a
<i>KT</i>	Bailey 1945-1985		
Lévi	Lévi 1932		
MW	Monier-Williams 1899		
N	Leumann 1920		
Pok.	Pokorny 1959		

JOURNALS

<i>AION-L</i>	<i>Annali dell'Istituto Orientale di Napoli. Sezione linguistica.</i>
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies.</i>
<i>BEFEO</i>	<i>Bulletin de l'École française d'Extrême-Orient.</i>

<i>IIJ</i>	<i>Indo-Iranian journal.</i>
<i>IRAN</i>	<i>Izvestija Rossijskoj akademii nauk.</i>
<i>KZ</i>	<i>Zeitschrift für vergleichende Sprachforschung auf dem Gebiet der indogermanschen Sprachen.</i>
<i>MSS</i>	<i>Münchener Studien zur Sprachwissenschaft.</i>
<i>NTS</i>	<i>Norsk tidsskrift for sprogvidenskap.</i>
<i>OLZ</i>	<i>Orientalistische Literaturzeitung.</i>
<i>SII</i>	<i>Studien zur Indologie und Iranistik.</i>

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¹ See Sander 1984, 159.

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INTRODUCTION

The Buddhist *Karmavibhaṅga* is known in a number of versions in different languages.

A manuscript containing a complete Sanskrit version (= S1) of the *Karmavibhaṅga* was discovered by S. Lévi in Nepal in 1922. Some time later a further manuscript was located by the Nepalese rajguru Hemraj Sarman. An edition with translation and notes based on modern copies of the two manuscripts was subsequently published by Lévi 1932 (reviewed by de La Vallée Poussin 1934-1935) along with the Pāli, Tibetan (T1), Chinese (Chg and Cht) and Kucheana versions. S1 is introduced by a developed prologue, where the story is told of Śuka and of his rich but mean father Taudeya, who is reborn as Śuka's dog. It is characterised by abundant annotations and examples of the consequences of the various acts. Manuscript A also contains a commentary termed *Karmavibhaṅgopadeśa* by Lévi.

Two folios (H 149 X 1-2) of a Central Asian manuscript containing part of a different Sanskrit version (= S2) are housed at The British Library, Oriental and India Office Collections, London. They were edited with notes and translation by A. F. R. Hoernle (1916, 46-52; text reproduced in Lévi 235-236). In what remains of this version there is no trace of the amplification characteristic of S1.

A similar text is the Pāli *Cūḷakammavibhaṅga* (*Majjhimanikāya* 135) translated by Feer 1883, 492-502.

In the Chinese canon we find six translations of the *Karmavibhaṅga* (*Śukasūtra* in Demiéville, Durt and Seidel 1978). The oldest is an anonymous translation prepared under the Western Jin, 265-316 CE (Taishō 78; Lévi: Cha); the others are those by Gautama Saṅghadeva in the *Madhyamāgama* from 397-398 CE (Taishō 26 (170); Lévi: Chs),

Guṇabhadra from the period 435-443 CE (Taishō 79; Lévi: Chb), Gautama Dharmaprajña from 582 CE (Taishō 80; Lévi: Chg),² Tian Xizai from the period 982-1000 CE (Taishō 81; Lévi: Cht), and Shihu from the period 982-1017 CE (Taishō 755; Lévi: Chc).

Two Tibetan versions of the *Karmavibhaṅga* are found in the Kanjur: the *Las nam par 'byed pa* (Tōhoku 338; Lévi: T1) and the *Las kyi nam par 'gyur ba zhes bya ba'i chos kyi gzhung* (Tōhoku 339; Lévi: T2). They correspond to S1 and S2 respectively. T1 was printed in Lévi 183-214. T2 was translated by Feer 1883, 250-279.³

Fragments of a Kucheian version of the *Karmavibhaṅga* are kept at the Bibliothèque Nationale, Paris. The bare text was first printed in Lévi 243-257. The fragments were then edited accompanied by a translation and glossary in Lévi 1933, 79-107 (general glossary pp. 109-161). E. Sieg, beside reviewing Lévi's book (Sieg 1936), also offered a detailed study of the fragments (Sieg 1938). A new edition is in the hands of G.-J. Pinault, who has identified further *Karmavibhaṅga* fragments in the collection of the Bibliothèque Nationale.

There exists also a fragment of a Sogdian *Karmavibhaṅga* containing part of the introduction that is not extant in Khotanese (see below). It was edited and translated by Rozenberg 1920 (a description of the fragment is found in Rozenberg 1918). Contrary to what was suggested by Bailey 1983, 1236, the Sogdian *Sūtra of the causes and effects of actions*, whose most recent edition and translation we owe to D. N. Mackenzie (1970), is a different text since it is a translation of the Chinese *Shan e yin guo jing* (Taishō 2881) and is ultimately related to the Pāli *Mahākammavibhaṅga* (see Lévi 5).

For further details on the various versions and on their mutual relationships see Lévi 1-19 and Yamada 1959, 39-41. Some useful information is also to be found in Rozenberg 1920, 399-400.

² A fragmentary manuscript of this Chinese version was discovered in Dunhuang, see Giles 1957, 115 no. 4030.

³ «[M]alheureusement la traduction de Feer est parsemée de graves erreurs qui en rendent l'emploi assez fallacieux» (Lévi 4).

The Khotanese version has not been studied in detail yet, though some remarks on KV passages or isolated words are found in the *Dictionary of Khotan Saka* by H. W. Bailey. Only eighteen manuscript fragments of the Khotanese version of the *Karmavibhaṅga* were known fifteen years ago, and just seventeen of them had been identified as belonging to KV by H. W. Bailey, who pointed out the similarity of the Khotanese text with the Sanskrit *Mahākarmavibhaṅga* edited by Lévi (KT 5.296 n. 1, Bailey 1983, 1236; see Concordances, Table 1). The rediscovery of the Francke-Körber collection⁴ enabled R. E. Emmerick to identify five new fragments (Emmerick 1984, 219). Eventually, I succeeded in identifying six further fragments.⁵ These eleven new fragments are published here for the first time. I have also been able to join together a number of KV fragments in the Oriental and India Office Collections of The British Library, London, and in the Staatliches Museum für Völkerkunde, München, to form several complete or almost complete folios, which means that substantial portions of the text can now be read continuously. Finally, I have identified Khot. (IO) 6 KT 5.307 as belonging to KV. Thus, we have at present twenty-nine manuscript fragments from twenty-one folios: four complete folios,⁶ seven almost complete folios,⁷ and ten isolated fragments. All the folios and fragments have now been located within the text except FK 211.2 Do. 55, which must belong in the gap extending from § 9 to the end of § 15, and the tiny fragment FK 210.5 Do. 17 (see Concordances, Table 2).

⁴ On this collection, usually referred to simply as the Francke collection, see Gropp 1984 and Emmerick 1984. Hans Nordewin von Körber was a Sinologist in the employ of the Museum für Völkerkunde. With his knowledge of Chinese he supported A. H. Francke on their Central Asian expedition. Later on he moved to the United States.

⁵ See a provisional and still partial listing in Emmerick 1992, 25.

⁶ Khot. (IO) 3 # Macartney b; Khot. (IO) 18.2; Macartney c # FK 210.19 Do. 31; Macartney d # FK 210.20 Do. 32 (the sign # marks the joining of fragments belonging to one and the same folio).

⁷ Dumaqu 0021; FK 211.4 Do. 57 # FK 210.22 Do. 34; FK 211.5 Do. 58 # Khot. (IO) 4; Khot. (IO) 2; Khot. (IO) 5 # Macartney e; Khot. (IO) 18.1; Macartney a # FK 210.21 Do. 33.

The fragments with the signatures «Dumaqu», «FK», «Khot. (IO)» and «Macartney» are all part of one manuscript (A);⁸ the fragment Farhad Beg 05 and the scanty fragment Harvard 3.4 belong to two different manuscripts, B and C respectively (see Concordances, Table 3). All three manuscripts are written on Central Asian paper in formal script.⁹ The language is Old Khotanese though here and there later forms are found.¹⁰ On palaeographical grounds MSS B and C can probably be assigned to the 7th century,¹¹ whereas MS A is later. What follows is a description of the general characteristics of the three manuscripts. For a detailed description of the individual fragments see the Diplomatic edition.

MS A: from Domoko;¹² 6,7 × 32,7 cm; 7,2 cm from the left edge of

⁸ It is of note not only that the fragments of MS A are divided between the collections of two different European institutions (The British Library, Oriental and India Office Collections, London, and Staatliches Museum für Völkerkunde, München) but also that the fragments themselves housed at the British Library arrived there by different means: The «Dumaqu» fragments were «collected by Badruddin Khān» and brought to London by M. A. Stein from his third Central Asian expedition (see Stein 1928, 1026), whereas the «Khot. (IO)» and «Macartney» fragments had been acquired by G. Macartney. In the manuscript notes accompanying A. H. Francke's «Eingangsbuch», we read of «von Schatzgräbern erworbenen Funde von Khādalik und Domoqo», to which also our fragments belong (p. 47, quoted by courtesy of the Staatliches Museum für Völkerkunde, München). It is apparent that all the fragments of MS A were purchased from local treasure seekers. The same applies to the one fragment of MS B.

⁹ The four varieties of the Khotanese formal script are, in the terminology of L. Sander:

1. early Turkestan Brāhmī, type b (2 subtypes with and without knots);
2. early South Turkestan Brāhmī;
3. South Turkestan Brāhmī (the more widely attested variety);
4. late South Turkestan Brāhmī.

See Sander 1986, 167-168 for a brief survey (cf. Sander 1984, 167-169). Thanks to R. E. Emmerick, I was also able to make use of Sander's comprehensive and accurate but unfortunately unfinished and unpublished study of the Khotanese formal script.

¹⁰ On Old and Late Khotanese see Emmerick 1987.

¹¹ See below the description of the manuscripts and cf. Sander 1984, 171.

¹² This is indicated by the original signature «Do[moko]» of the fragments in the Francke-Körber collection (FK) and by the signature «Dumaqu» of two fragments in

the folios to the circle for the string hole; 4 lines; 27 akṣaras on lines 1 and 4, 25 akṣaras on lines 2 and 3; South Turkestan Brāhmī script;¹³ traces of the old orthography (*g, ś, ṣ* for *gg, śś, ṣṣ*), occasional Late Khotanese spellings (§ 1.7 *sānu-m*, § 3.8 *āphire*, § 4.8 *drūnā*); 1 complete folio and 26 fragments belonging to 18 further (partly complete) folios.

MS B: from Farhad-Beg Yailaki;¹⁴ 7,5 × [47] cm; string hole?; 4 lines; [59] akṣaras on lines 1 and 4, [56] akṣaras on lines 2 and 3;¹⁵ early South Turkestan Brāhmī script;¹⁶ orthography possibly influenced by Late Khotanese;¹⁷ 1 fragment.

MS C: site of discovery?; size?; string hole?; lines?; [45] akṣaras on line 1, [42] akṣaras on lines with string hole; early South Turkestan Brāhmī script; orthography influenced by Late Khotanese (*jye* for *jätä*); 1 fragment.

MS C overlaps with what remains of MS A only for two very short passages in §§ 0.40 and 0.42, i.e. in the synopsis, where Harvard 3.4 (C) offers two fragmentary variants that partly complete Khot. (IO) 5 # Macartey e (A). The only preserved fragment of MS B (Farhad Beg 05) overlaps with no preserved parts of the other manuscripts.

It is impossible to determine whether A and C represent two different recensions or one recension of KV: the only difference between A [*hvaṃ*']*däye jsīna jätä* 'a man's life has disappeared' and C *hve jye* 'a man has disappeared' (§ 0.40) is hardly significant. Nor there

London. See Stein 1928, 1026.

¹³ Sander, unpublished, «Liste 4».

¹⁴ «Collected by Badruddin Khān» (see Stein 1928, 1026 and 1027).

¹⁵ These calculations are in line with the ratio we find in manuscripts written in a similar script. Cf. for instance Skjærvø 1986, 230: «Folio 8 [of Vkn, i.e. H 142 NS 88 # 89 KT 5.80-81] measures 7,5 × 45,5 cm and contains 48-54 akṣaras per line».

¹⁶ Sander, unpublished, «Liste 3».

¹⁷ See the Commentary on § 36.1.

are data enabling us to decide whether B, the only manuscript preserving §§ 33.3–36.1, represents a recension different from A.

The handwriting of A is very careful and elegant, but the copyist has inadvertently omitted akṣaras (§§ 0.45, 0.49, 3.10 and possibly 0.4), words (§§ 0.5, 30.0), sentences (§§ 0.35 and probably 8.3) and whole text passages (§ 6.2–7.0) and, on the other hand, has erroneously repeated consonants (§ 0.48), akṣaras (§ 0.16) and even sentences (§ 0.25).

The Khotanese KV is not identical with any of the other known versions of the text. The first preserved folio of MS A contains the beginning of the synopsis — the first six akṣaras of which were contained on the preceding lost folio — and bears the folio number 9, so we may infer that the eight lost folios preceding it contained a developed version of the prologue found also in S1 (see above). On the other hand, no trace is found in the Khotanese of the comments and examples of the consequences of the acts that are characteristic of S1 and are partly found also in the Kuchean version. The absence of examples is shared by what remains of S2 and by T2. But T2 has only a very short introduction where Taudeya's son Śuka asks the Buddha about the retribution of acts and has no trace of the story of the rebirth of Taudeya as Śuka's dog. Presumably, such a short introduction originally stood at the beginning of S2 as well. Moreover, both S2 and T2 diverge from the Khotanese version in the sequence of §§ 7–12 where they agree with S1 and T1 (see Concordances, Table 4). But the differences do not end here, as a glance at the development, for instance, of the Khotanese §§ 7–8 compared with §§ 11–12 of S2 suffices to show.

The present edition is in two parts: a «diplomatic» edition of all the fragments, free from editorial intervention, and a «critical» text accompanied by an English translation and the corresponding Sanskrit text. The critical text is essentially that of MS B for §§ 33.2–36.1, of MS A for the rest. For the sake of consistency, the variant readings of MS C are merely quoted in notes whereas only MS A, though fragmentary for the relevant passages, is presented in the text. Due to the repetitiveness of the text, I have suggested restorations of the Khotanese text

in the most obvious cases, chiefly in order to provide the reader with a continuous text.

S. Lévi provided a concordance of the various versions of the *Karmavibhaṅga* with reference to the Sanskrit version in the «Tableau comparatif des recensions du *Karmavibhaṅga* et des panneaux de Boro-Budur» on pp. 14-19 of his edition. Table 4 in the Concordances is intended to supplement Lévi's «Tableau comparatif» with the Khotanese data. The order accordingly follows the paragraph numbers of the Sanskrit version. Only the parts preserved in Khotanese are taken into account.

As a broad guide in the constitution and reconstruction of the Khotanese version, I have had recourse to S1 and, where available, to S2. The Sanskrit passages corresponding to the preserved Khotanese ones are printed below the Khotanese critical text and the translation. The text of S1 reproduces on the whole the edition by Lévi (the punctuation has been slightly modified so as to make it uniform; obvious misprints have been tacitly corrected; other changes are pointed out in footnotes). The text of S2 reproduces the edition by Hoernle 1916, 49-50.

The critical signs used in the diplomatic edition, in the critical text and in the commentary are as follows:

[abc]	restoration of a lacuna;
[+ + +] or [± x]	conjectured number of akṣaras in a lacuna;
[-]a	consonant base(s) broken out or not visible;
b[-]	vowel mark broken out or not visible;
+ + +	illegible or partially preserved akṣaras for which no reading can be suggested;
-a	illegible or partially preserved consonant base(s) for which no reading can be suggested;
b-	illegible or partially preserved vowel mark for which no reading can be suggested;

<i>italics</i>	consonant bases and vowel marks not clearly legible or only partly preserved whose traces may also be interpreted differently;
/abc\ 	addition below line brought into line in the edition in connection with a MS caret;
< >	omission in the MS;
<abc>	editor's supplement where the MS has no lacuna;
[[abc]]	deletion in the MS;
{ }	editor's deletion;
○	blank for the string hole.

The virāma is used only in S2.

CONCORDANCES

TABLE 1: PUBLISHED FRAGMENTS¹⁸

<i>KT 3.132</i> (no. 62)	Farhad Beg 05
<i>KT 5.292</i> (no. 638)	Harvard 3.4
<i>KT 5.296</i> (no. 647)	Dumaqu 0021
<i>KT 5.297</i> (no. 648)	Dumaqu 0121
<i>KT 5.297</i> (no. 649)	Macartney a
<i>KT 5.297-298</i> (no. 650)	Macartney c
<i>KT 5.298</i> (no. 651)	Macartney d
<i>KT 5.298</i> (no. 652)	Macartney e
<i>KT 5.299</i> (no. 653)	Khot. (IO) 2
<i>KT 5.299-300</i> (no. 654)	Khot. (IO) 3 # Macartney b
<i>KT 5.300</i> (no. 655)	Khot. (IO) 4
<i>KT 5.300</i> (no. 656)	Khot. (IO) 5
<i>KT 5.301</i> (no. 657)	Khot. (IO) 18.1
<i>KT 5.301-302</i> (no. 658)	Khot. (IO) 18.2
<i>KT 5.302</i> (no. 659)	Khot. (IO) 18.3
<i>KT 5.302</i> (no. 660)	Khot. (IO) 18.4
<i>KT 5.307</i> (no. 676)	Khot. (IO) 6

¹⁸ The sign # marks the joining of fragments belonging to one and the same folio.

TABLE 2: THE FRAGMENTS¹⁹

<i>Signature</i>	<i>Identification</i>	<i>Previous edition</i>	<i>§</i>
Dumaqu 0021	b	KT 5.296 (no. 647)	52.11, 54.0–54.11, 53.0
Dumaqu 0121	b	KT 5.297 (no. 648)	53.1–53.11, 55.0–55.2
Farhad Beg 05	b	KT 3.132 (no. 62)	33.2–36.1
FK 210.5 Do. 17	m	Unpublished	?
FK 210.17 Do. 29 #	m	Unpublished	8.3–9
FK 210.18 Do. 30 #	m	Unpublished	8.3–9
FK 210.19 Do. 31 #	e	Unpublished	0.46–0.50
FK 210.20 Do. 32 #	e	Unpublished	0.50–1.5
FK 210.21 Do. 33 #	e	Unpublished	1.6–2.6
FK 210.22 Do. 34 #	e	Unpublished	3.6–4.5
FK 210.23 Do. 35	e	Unpublished	5.11–8.2
FK 211.2 Do. 55	m	Unpublished	?
FK 211.4 Do. 57 #	m	Unpublished	3.6–4.5
FK 211.5 Do. 58 #	m	Unpublished	4.5–5.2
H 151.6 = Khot. (IO) 6			
Harvard 3.4	b	KT 5.292 (no. 638)	0.40–0.42
Khot. (IO) 2	b	KT 5.299 (no. 653)	0.1–0.15
Khot. (IO) 3 #	b	KT 5.299-300 (no. 654)	0.27–0.34
Khot. (IO) 4 #	b	KT 5.300 (no. 655)	4.5–5.2
Khot. (IO) 5 #	b	KT 5.300 (no. 656)	0.35–0.45
Khot. (IO) 6	m	KT 5.307 (no. 676)	31.1–32.1
Khot. (IO) 18.1	b	KT 5.301 (no. 657)	15.0–16.0
Khot. (IO) 18.2	b	KT 5.301-302 (no. 658)	0.15–0.27
Khot. (IO) 18.3	b	KT 5.302 (no. 659)	28.0–30.1-2
Khot. (IO) 18.4	b	KT 5.302 (no. 660)	30.1-2–31.1
Macartney a #	b	KT 5.297 (no. 649)	1.6–2.6
Macartney b #	b	KT 5.299-300 (no. 654)	0.27–0.34
Macartney c #	b	KT 5.297-298 (no. 650)	0.46–0.50
Macartney d #	b	KT 5.298 (no. 651)	0.50–1.5
Macartney e #	b	KT 5.300 (no. 656)	0.35–0.45

¹⁹ Lower case letters in the second column indicate who identified the fragments as belonging to KV: b = H. W. Bailey, e = R. E. Emmerick, m = M. Maggi.

TABLE 3: THE FRAGMENTS IN PARAGRAPH ORDER²⁰

§	Signature	Joining	MS	F. no.
Prologue	***			
0.1–0.15	Khot. (IO) 2		A	9
0.15–0.27	Khot. (IO) 18.2		A	10
0.27–0.34	Khot. (IO) 3 # Macartney b	[B]	A	*11
0.35–0.45	Khot. (IO) 5 # Macartney e	[M]	A	12
0.40–0.42	Harvard 3.4		C	lost
0.46–0.50	Macartney c # FK 210.19 Do. 31	[M]	A	*13
0.50–1.5	Macartney d # FK 210.20 Do. 32	[M]	A	*14
1.6–2.6	Macartney a # FK 210.21 Do. 33	[M]	A	*15
2.6–3.6	***			
3.6–4.5	FK 211.4 Do. 57 # FK 210.22 Do. 34	[M]	A	*17
4.5–5.2	FK 211.5 Do. 58 # Khot. (IO) 4	[M]	A	*18
5.2–5.11	***			
5.11–8.2	FK 210.23 Do. 35		A	*20
8.3–9	FK 210.17 Do. 29 # FK 210.18 Do. 30	[M]	A	*21
9–14.11	***			
15.0–16.0	Khot. (IO) 18.1		A	27
16.0–28.0	***			
28.0–30.1-2	Khot. (IO) 18.3		A	lost
30.1-2–31.1	Khot. (IO) 18.4		A	lost
31.1–32.1	Khot. (IO) 6		A	lost
32.1–33.2	***			
33.2–36.1	Farhad Beg 05		B	lost
36.1–52.11	***			
52.11, 54.0–54.11, 53.0	Dumaqu 0021		A	lost
53.1–53.11, 55.0–55.2	Dumaqu 0121		A	lost
55.2–	***			
?	FK 210.5 Do. 17		A	lost
?	FK 211.2 Do. 55		A	lost

²⁰ Three asterisks point to missing portions of the text. Capital letters in square brackets in the third column indicate who joined fragments belonging to the same folio: [B] = H. W. Bailey, [M] = M. Maggi. An asterisk is placed before reconstructed folio numbers.

TABLE 4: SANSKRIT-KHOTANESE CONCORDANCE

<i>Sanskrit §</i> (<i>S1, S2</i>)	<i>Khotanese §</i>	<i>Maturation of karman</i>
1	1	Short-lived
2	2	Long-lived
3	3	Ill
4	4	Always healthy
5	5	Ungainly
6	6	Beautiful
7, 7	11	Weak
8, 8	12	Powerful
9, 9	9	Of low birth
10, 10	10	Of high birth
11, 11	7	Poor
12, 12	8	Wealthy
13	13	Foolish
14	14	Wise
15	15	Birth in hell
16	16	Birth in animalhood
17	17	Birth among the ghosts
18	18	Birth among the <i>asuras</i>
19	19	Birth among men
20	20	Birth among the gods of the sphere of desire
21	21	Birth among the gods of the sphere of form
22	22	Birth among the gods of the sphere without form
23	23	Act done, fruition not increasing
24	24	Act not done, fruition increasing
25	25	Act done, fruition increasing
26	26	Act not done, fruition not increasing
27	30	Birth in hell and rebirth after a whole lifetime
28	31	Birth in hell and rebirth after half a lifetime
29	32	Birth in hell and immediate rebirth
30	27	Determined birth
31	28	Undetermined birth
32	29	Birth abroad
33	33	Blessed at first and distressed at last
34	34	Distressed at first and blessed at last

<i>Sanskrit §</i> (S1, S2)	<i>Khotanese §</i>	<i>Maturation of karman</i>
35	35	Blessed at first and at last
36	36	Distressed at first and at last
37	37	Wealthy and mean
38	39	Poor and generous
39	38	Wealthy and generous
40	41	Acts disappeared, life not yet disappeared
41	40	Life disappeared, acts not yet disappeared
42	42	Acts disappeared, life disappeared
43	43	Life not yet disappeared, acts not yet disappeared
44	44	Blessed in body, not in mind
45	45	Blessed in mind, not in body
46	46	Blessed in both body and mind
47	47	Not blessed in both body and mind
48	48	Birth in an evil state of existence and beautiful
49	49	Birth in an evil state of existence and ungainly
50	50	Birth in an evil state of existence and ill-smelling and dull
63	51	Ten advantages for visiting a temple
64	52	Ten advantages for the gift of an umbrella
65	53	Ten advantages for the gift of a bell
66	56	Ten advantages for the gift of a garment
68	54	Ten advantages for the gift of a vessel
69	55	Ten advantages for the gift of food
70	57	Ten advantages for the gift of a vehicle
74	59	Ten advantages for the gift of flowers
75	58	Ten advantages for the gift of a lamp
76	60	Ten advantages for the gift of perfume

DIPLOMATIC EDITION

The folios and fragments are here presented in alphabetical and numerical order. The edition of the individual fragments is preceded by a description consisting of the following elements: location, size, specific detailed information if necessary, previous edition, manuscript to which the fragment belongs, folio number, paragraphs preserved in the fragment, identification, joining of fragments belonging to the same folio. For sigla used in connection with identification and joining see p. 28 n. 19: lower case letters indicate who identified the fragment as belonging to KV, upper case letters indicate who located the fragment within the text, upper case letters in square brackets indicate who joined fragments belonging to the same folio.

Dumaqu 0021

(pl. 15)

London, OIOC, Khotanese MSS, box 40, plate 29.

6,6 × 31,4 cm. Edition: KT 5.296 (no. 647);

KV A, f. [+ +]. §§ 52.11, 54.0–54.11, 53.0. Identification: bM.

- r1 [+ + + +] || kām[-] ttā dasau hāva c[- +] *mau* hauru heḍā paḍā
ṣā cu trāmī
- r2 [+ + + + -] *āra* ○ *hāre* kho *hamauya* raysä . u śātā ṣā cu ttaradarna
śśā[-]i
- r3 [+ +] *t*[-] . u dā ○ dā ṣā cu snidūn[-] hāmāte dātena . ū tcūramā ṣā
cu
- r4 [+] *māyātā nā* [+ +] *te* . [+ + + -] *ā* [-]i ttarrā hāmāte pattarrai
vāre nā

- v1 [-]äštätä²¹ . u kṣei'mä ṣä cu pārysā panaṣṭa ne kūśāt[- +] u h[-]da-
m[-] ṣä cu priyv[-]'
- v2 [+ +] ne nāste ○ . u haṣṭamä ṣä cu tsātä hämäte . u naumä ṣä cu
gya-
- v3 [+ +] hīstā . ○ u dasamä ṣä cu thatau saṃtsār[-] narāmäte || ttätā
da-
- v4 [+ +] va ce hamau hauru heḍä || kāmā trātā dasau hāva ce balśa
gei'tau' bañätā

Dumaqu 0121

(pl. 16)

London, OIOC, Khotanese MSS, box 13, plate 111.

6,6 × 19,3 cm. The fragment consists of three pieces that could be joined due to their shapes and contents, their respective positions being shown on pl. 16. Edition: KT 5.297 (no. 648); the «[i]solated words» of «Fragment 1» and «Fragment 2» printed by Bailey as part of text no. 577 from Dumaqu in KT 5.270 belong in fact to Dumaqu 0121.

KV A, f. [+ +]. §§ 53.1–53.11, 55.0–55.2. Identification: bM.

- r1 [+ + + + + +] na śśārā hämäte . säte ṣä [+ -]i²² [+ + + + +
+ + + + +]
- r2 [+ + +] ysūṣka ttä ○ -ā [+] -ā [+ + + + + + + + + + + + + + +
+ + +]
- r3 [+]ramä ṣä cu a○[+
+]
- r4 [+ +] cvī salāvā nāśā h[- +]t[-] . [-]ṣ[-]'[+
+ + + + +]

²¹ The vowel mark of the last akṣara can be seen beneath a piece of Dumaqu 0121 stuck to Dumaqu 0021 v1.

²² The vowel mark for -ī can be read in reversed script on Dumaqu 0021 v4 below the two akṣaras of dasau.

FK 210.5 Do. 17
(pl. 16)

München, SMVK, Sammlung Francke-Körber.

3,8 × 3,2 cm. This tiny fragment is assigned to MS A of KV on the grounds of both the paper and the script. Unpublished.

KV A, f. [+ +]. Identification: m.

a3] mǎ

a4]t[-] ||

FK 210.17 Do. 29 (lower middle portion) # FK 210.18
Do. 30 (higher middle portion)
(pl. 11)

FK 210.17 Do. 29

München, SMVK, Sammlung Francke-Körber.

5,5 × c. 8 cm. That FK 210.17 Do. 29 belongs here is shown by the fact that traces of r4 u can be read in reversed script on FK 210.23 Do. 35 v1 below *rī*, while traces of FK 210.23 Do. 35 v2 *ggī* (first occurrence) can be read on FK 210.17 Do. 29 r3 below *h/*. Unpublished.

FK 210.18 Do. 30

München, SMVK, Sammlung Francke-Körber.

3,5 × 13,4 cm. Unpublished.

KV A, f. *21. §§ 8.3-9. Identification: mM. Joining: [M].

r1 [+ + + + + + + + + +]ṇu ggārīvu pyūṣḍe amanāvu yande
u *ku*²⁴ [+]

²⁴ *yande u ku* can be read in reversed script only on FK 210.23 Do. 35 below the end of v4, where it is also possible to read *amanāvu*.

FK 210.23 Do. 35

(pl. 10)

München, SMVK, Sammlung Francke-Körber.

6,8 × 22,7 cm. Unpublished.

KV A, f. *20. §§ 5.11-8.2. Identification: eM.

- r1 [+ + + + + + + + + + +]r[-] tcamāna hve' dātāna [-]jāra hä-
māte pad[-] ša karmā
- r2 [+ + + + + ○ + + + + + + +]pa[+] ša ku i[+]vya-nāsai u ce
hā ggittā
- r3 [+ + + + + ○ + + + + + + +]u ku handarāṇu hāvu daiyā ama-
nāvūi hä-
- r4 [+ + + + + + + + + + + + +]daiye sirā hāmāte . u ku handa-
rāṇu haṃ ve-
- v1 [+ + + + + + + + + + +]ri²⁷ hauru haurindā ne hā sirā hāmā-
t[-] . u ku ne armū[+]
- v2 [+ + + + + ○ + + + + + + +]śsau ggīvu khāysu bilsaṃggīṃgya
gāta' ne heḍā ttātā
- v3 [+ + + + + ○ + + + + -]ä[-]ä hāmāte // [-]āmā ša karmā tca-
māna hve' tsā-
- v4 [+ + + + + + + + + + + + +]hīvi ttagatu ne²⁸ [-]āste²⁹ u ne
hā ggittā

²⁷ The very uncertain traces of -i could in fact be traces transferred from FK 210.17 Do.
29 r.

²⁸ This -e can be read in reversed script on FK 210.18 Do. 31 r1 below ṣḍe.

²⁹ The traces of -e are completed by other traces to be read on FK 210.18 Do. 30 r1
below nā on the left.

FK 211.4 Do. 57 (left half) # FK 210.22 Do. 34 (right half)
(pl. 8)

FK 211.4 Do. 57

München, SMVK, Sammlung Francke-Körber.

6,7 × 12,5 cm. Unpublished.

FK 210.22 Do. 34

München, SMVK, Sammlung Francke-Körber.

6,6 × 17,9 cm. Unpublished.

KV A, f. *17. §§ 3.6–4.5. Identification: FK 211.4 mM, FK 210.22 eM. Joining: [M].

- r1 [+]rāsāt[-]³¹ nu puvā'ñāte . u hauda#mä šä ku dākṣāṅyānu aysmū
āphirātā .
- r2 [+ +]ṣṭamā šä ku ○ [+ -]su heḍā # o pattarro ce haṃdarye
ttaraṇdarā āphire .
- r3 [+ +]mä šä kvī sā○[+ + + + + +] # u tto siravetu yaṇde u
kvī sänā drū-
- r4 [+ +]māte kāḍe [+ + + + + +] # [+]rre jsa spāsātā u
dasamā šä cu
- v1 [+]huvirā hvīḍā ttātā da[+ + + +]#mäna hve' byāchānā hāmāte
|| tta kāmā
- v2 šä karmi tca○mäna hve' haṃ v[- +] # drūṅai paḍā šä ku haṃdarā
nā mīndā
- v3 [+]tā šä ku ni ○ hā gītte u dā[+] # šä ku ne hā buljātā u tcūramā
šä ku
- v4 [+]sirā hāmāte ku hvasta uy#snaura daiyā u pūhā šä ku merā
pirā

³¹ Only a very thin vertical stroke of *r*- is apparently preserved.

FK 211.5 Do. 58 (left half) # Khot. (IO) 4 (right half)
(pl. 9)

FK 211.5 Do. 58

München, SMVK, Sammlung Francke-Körber.

6,7 × 12,4 cm. Unpublished.

Khot. (IO) 4

London, OIOC, Khotanese MSS, laminated fragments, plate 176.

6,7 × 17,9 cm. Edition: KT 5.300 (no. 655).

KV A, f. *18. §§ 4.5–5.2. Identification: FK 211.5 mM, Khot. (IO) 4 bM. Joining: [M].

- r1 [gī]tte ku-m̄³² nā drūṇātā hāmāte u kṣemā³³ # śā ku dākṣiṇyānu
ttu ggitte³⁴ ku ne āchai pa-
- r2 [hiy]sd[e] u āchā○nānu aruvo' he#dā³⁵ . u haudamā śā ku āchā-
naka uysnau-
- r3 [ra *hand]āde . u ○ haṣṭamā śā kye # drūṇā hāmāte ku ne daiyā
sirā hāmāte
- r4 [u naum]ā śā ku āchānaka kriya [spā]#śātā se tso ju drūṇā hāmāro
thyau . u
- v1 [dasa]m[ä] ṣ[ä] c[u] huv[ī]t[ä]r[ä h]v[ī]d[e he]#d[ä] tt[ä]tä dasau
pracyā tcamāna hve' oṣku vā-
- v2 [tä drūṇai] || kāmā ○ śā karmi tcamāna # hve' dātāna asādūnā
hāmete paḍā
- v3 [śā ka]rmi au○ysākā u nuṣṭhu#[r]ā dāruṇā hāvu hvam'dā dai cai
jsa ha-

³² -m̄ can also be read in reversed script on FK 211.4 Do. 57 v4 below sī.

³³ This -ā can be read in reversed script on FK 210.22 Do. 34 v4 below the remains of -sn- in uysnaura on the right.

³⁴ -āk[ṣ]iṇyānu ttu gī can be read in reversed script on FK 210.22 Do. 34 v4 below yā u pūhā.

³⁵ This -ā can be read in reversed script on FK 210.22 Do. 34 v3 below the first occurrence of śā.

v4 [ndarye] arātī hāmāte ṣā śāte *ka#[rm]ä* ku merä *pi[r]ä* u dākṣānyā-
nu g[g]aṃ-

Harvard 3.4

(pl. 4)

Cambridge (Mass.), Harvard University Library (?). P. O. Skjærvø informs me in a letter of 15 July 1993 that the Khotanese fragments of the Harvard University Library cannot at the moment be located. Therefore, the reading of Harvard 3.4 could not be verified on the original, and only side *a* could be read on a photograph in the collection of the Hamburg University that R. E. Emmerick kindly placed at my disposal.

Size? Edition: KT 5.292 (no. 638).

KV C, f. no. lost. Side a §§ 0.40–0.42, side b § ? Identification: bM.

a1 karmä tcamāna hve' jye karma [± 36]

a2 [+]ṃ[-]iye karma jäta [+] j[-]i[± 31]

a3 [+ + + + +] +³⁶ [± 35]

b -3 [± 42]

b -2 [± 42]

b -1 *śtä³⁷ karmä tcamāna hve' +³⁸ [± 37]

Khot. (IO) 2

(pl. 1)

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,8 × 26,3 cm. Edition: KT 5.299 (no. 653).

KV A, f. 9. §§ 0.1–0.15. Identification: bM.

³⁶ Bailey ba.

³⁷ Bailey mä.

³⁸ Bailey jye.

- r1 [+] hve' āmura-*jsinī* [+ +]t[-] . aśt[-] *ka*[+ + +]*na hv*[-]' [+ +]-
jsinī hä[+ + + + +]
- r2 *karmā tcamāna hve'* ○ *byāchānā hāmāt*[-] . aśtā *karmā tcamāna* [+
+ + + + + + +]
- r3 *mā* . aśtā *karmā tca*○*māna dātāna asādūnā hāmāte* [+ + + + +
+ + +]
- r4 *hve' dātāna śśārā*³⁹ *hāmāte* . aśtā *karmā tcamā*[+ + + + + + +
+ + + +]
- v1 *śtā karmā tcamāna hve'* *tsātā hāmāte* . aśtā *karmā* [+ + + + +
+ + + + + + +]
- v2 *karmā tcamāna hve'* ○ *bāsivārai hāmāte* . aśtā *karm*[- -]c[- + + +
+ + +]
- v3 *hāmāte* . aśtā ○ *karmi tcamāna hve' balondā hāmāte* . aśt[- + +
+ + + +]
- v4 *jaḍā hāmāte* . a[+ +]*rmā tcamāna hve' hajū hāmāte* . aśt[- + +
+ +]

Khot. (IO) 3 (left half) # Macartney b (right half)
(pl. 3)

Khot. (IO) 3

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,8 × 16,3 cm. Edition: KT 5.299-300 (no. 654).

Macartney b

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,5 × 18,5 cm. Edition: KT 5.299-300 (no. 654).

KV A, f. *11.⁴⁰ §§ 0.27–0.34. Identification: bM. Joining: [B].

³⁹ hv[-]' [+ +]na śś- can be read against the light beneath a piece of the preceding folio stuck to the beginning of Khot. (IO) 2 r4.

⁴⁰ Only the figure 10 can be read against the light beneath a piece of the preceding folio stuck to Khot. (IO) 3.

- r1 tcamäna hve' nä [-]u-ṣṭa⁴¹ ysam̐thu⁴² näste [+]pä#tä . aṣṭā ka-
rmä⁴³ tcamäna nä na-ro nyāpātā
- r2 hve' ku-ṣṭa ysam̐thu nā○ste . aṣṭā karmä # [+ +]mu buro hvam̐'du
spāśāte tterku ttāna
- r3 kṣīra hīstā kvī ṣṭā○nä varāśānā . # aṣṭā karmä tcamäna hve' narya
ysam̐thu bye-
- r4 hātā harbiśśo narya jsino dārysde . u # ttiye parstā . aṣṭā karmä
tcamäna hve' na-
- v1 rya ysa[-]thu by[-]hātā u šuvo' j[- +] narya # jsina dārysde u ttiyā
parstā . aṣṭā karmi tcamä-
- v2 na hve' narya ysam̐thu ○byehātā kho vara # ātā hāmāte ttānai vā
na jsina puṣu pa-
- v3 rstā . aṣṭā karmi ○ tcamäna hve' cistā # ṣṭānā suhauttā u ysāḍā
ṣṭānā dukhauttā
- v4 hāmā[+ +] aṣṭā karmä tcamäna hve'⁴⁴ [-]i#stā ṣṭān[-] dukhauttā
hāmāte ysāḍā ṣṭānā suhaut[-]jä

Khot. (IO) 4: see FK 211.5 Do. 58

⁴¹ -u and ṣ- can be read in reversed script on Khot. (IO) 18.2 v4 superimposed on the lower part of hu and, respectively, below ṣai in the first occurrence of huṣai.

⁴² y- can be read in reversed script on Khot. (IO) 18.2 v4 between the first occurrence of huṣai and jsāte.

⁴³ It is possible to read pātā . aṣṭā karmä in reversed script on Khot. (IO) 18.2 v4 connected with cu hve' etc. There are traces of the -m- in karmä also on Khot. (IO) 3 r1.

⁴⁴ hāmā[te .] aṣṭā karmä tcamäna hve' can partly be read beneath a piece of the preceding folio stuck to Khot. (IO) 3 v4.

Khot. (IO) 5 (left portion) # Macartney e (middle portion)
(pl. 4)

Khot. (IO) 5

London, OIOC, Khotanese MSS, laminated fragments, plate 176.

6,5 × 8,8 cm. Edition: KT 5.300 (no. 656).

Macartney e

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,5 × 15,4 cm. Edition: KT 5.298 (no. 652).

KV A, f. 12. §§ 0.36–0.45. Identification: bM. Joining: [M].

- r1 [+ +] *karmä* [-]cam[-]na # h[-]e[- -]ä [+ -]ä [-]ä[-]ä⁴⁵ [+]khauttä
u *hā ysā*[-]ä [-]ä[+ + + + -]i # [+ -]ä[+]⁴⁶
- r2 hve' tsātä hämä○#te u kada[+ + + + +]rmä tcamäna [+ + +
+ + + + + + +]
- r3 tä . aštä karmä tca○#mäna hve' dukhätä hämäte u [+ + + + +
+ + + + + + +]
- r4 dāye jsīna jäta u # karmai na-ro jyāre . aštä karmä tca[+ + + +
+ + + + + +]
- v1 biśśa jsīnai na-ru jiy#e . aštä karmä tcamäna hvā'ndiy[- + + + +
+ + + + + +]
- v2 aštä karmi tcamä○#na hva'ndiye na-ro jsīna ji[+ + + + + + +]
- v3 re . aštä karmä tca○#mäna hve' ttarandārna subau[-]ä [+ + + +
+ +]na [-]u[+]

⁴⁵ It is possible to read h[v]e[-]ä [+ -]ä [-]ä [-]ä against the light on a piece of Macartney e r1 stuck to Khot. (IO) 3 v4.

⁴⁶ u hā ysā[d]ä [ṣ]ä[nä . aštä karm]i [tc]a[m]ä[na] can be read in reversed script on Macartney b v4.

Khot. (IO) 18.1

(pl. 12)

London, OIOC, Khotanese MSS, laminated fragments, plate 176.

6,7 × 28,7 cm. Edition: KT 5.301 (no. 657).

KV A, f. 27. § 15.0–16.0. Identification: bM.

- r1 *kāmā* ṣā *ka[-]m[-]* *tcam[-]*na hve' *narya* *ysam̐thu* *byehät[-]* . *paḍā*
ṣā ku *ttarandarna* [+ +]
- r2 *käḍyānu* *yande* : ○ *u* ṣātā ṣā ku *yā ro* *bāsāna* *yande* . *dādā* ku *yā*
[+ + +]
- r3 *na* *yānde* . *tcūra*○*mā* *krritta-dṛṣṭā* ṣā *ne* *vā* *handarna* *ysam̐thä*[+ +
+ + + + +]
- r4 [+ + +] *hā* + *u* + *la* -ä -*iyä* . *p[-]hā* *krritta-dṛṣṭā* ṣā *au*[+ + + +
+ +]
- v1 [+ + + + -]*r[- -]ta-dṛṣṭā* *se* + + + + + *rā* *cu* ṣār[-] *o* [+ + +
+ + + + + + +]
- v2 *ra-dṛṣṭā* *vāta* . *u* ○ *haṣṭamā* ku *anantanarī* *karmu* *ya*[+ + + + +
+ + +]
- v3 *kṣiṇya* *ggam̐jsat[-]ḍe* ○ *padimāte* . *u* *dasamā* ṣā *kye* *atārāñ[-* + +
+ + +]
- v4 *te* [+]*sau* *pracyā*⁴⁹ *tcamāna* hve' *narya* *ysam̐thu* *byehāte* || *kāmā*
ṣā *karmā* *tca*[+ + +]

⁴⁹ *sau* *pra* can partly be read against the light beneath a piece of the following folio stuck to the beginning of Khot. (IO) 18.1 v4.

Khot. (IO) 18.2
(pl. 2)

London, OIOC, Khotanese MSS, laminated fragments, plate 176.

6,7 × 32,7 cm. Edition: KT 5.301-302 (no. 658).

KV A, f. 10. § 0.15–0.27. Identification: bM.

- r1 na⁵⁰ hve' narya⁵¹ ysam̐thu byehāte aṣṭā karmā tcamānamāna
hve' triyaśūnā⁵² ysam̐thā byehā-
- r2 te . aṣṭā karmā tca○māna hve' priyvo ysam̐thu byehātā . aṣṭā
karmā tcamāna hve'
- r3 aysuruo' ysam̐thu ○byehāte . aṣṭā karmā tcamāna hve' hvaṃ'duvo'
ysam̐thu byehā-
- r4 te . aṣ[-]ā karmā tcamāna hve' kāmāvacaruvo' gyastuvo' ysam̐thu
byehāte . aṣṭā
- v1 karmi tcamāna hve' rūpāvacaruvo' gyastvo ysam̐thu byehāte . aṣṭā
karmi tcamina
- v2 hve' ārūpyāva○caruo gyastvo ysam̐thu byehātā . aṣṭā karmi cu hve'
yāḍe u nai
- v3 ne huṣa jsāte . ○ aṣṭā karmā cu hve' na-ro yande huṣai jsāte . aṣṭā
karmā cu
- v4 hve[-] yande u huṣai jsāte . aṣ[-]ā karmā cu hve' yānde u huṣai
jsāte . aṣṭā karmā

⁵⁰ na can be read against the light beneath a piece of the preceding folio stuck to Khot. (IO) 18.2.

⁵¹ r- can be read against the light beneath a piece of the preceding folio stuck to Khot. (IO) 18.2.

⁵² Since a piece of the obverse of Khot. (IO) 18.2 has stuck to the reverse of Khot. (IO) 2, it is possible to read h[-]e t[-]i against the light on Khot. (IO) 2 r1 after hv[e]ʼ.

Macartney a (middle portion) # FK 210.21 Do. 33 (right portion)
(pl. 7)

Macartney a

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,7 × 13,4 cm. A piece of the following folio has stuck to the beginning of Macartney a v4 and does not allow reading. On the other hand, it is possible to read against the light the tops of some akṣaras of r1 of the following folio that is otherwise lost: [+ + +] -ai da⁵⁷ -ä + + -ä + -ä -ī [. Edition: KT 5.297 (no. 649).

FK 210.21 Do. 33

München, SMVK, Sammlung Francke-Körper.

6,7 × 15,2 cm. Unpublished.

KV A, f. *15.⁵⁸ §§ 1.6–2.6. Identification: Macartney a bM, FK 210.21 eM. Joining: [M].

- r1 [+ + + + + -]pījātā . u haudamā ṣā ku # pyūṣṭe se sānu-m
mä muḍā u ttāna sīrā
- r2 [+ + + + + ○ +]mä ṣā ku vā[-]ä padimā#te u naumā ṣā ku
auṣku jauyse
- r3 [+ + + + +]○te . u dasamā ṣā kvī # khāysīnai haurā vīvātā
hārṣṭāyā
- r4 [+ + + + +]s[-] karma tcamāna hve' āmura-#j[-]inī hāmāte ||
kāmā ṣā karmā tea-
- v1 [+ + + + + +]nī hāmāte paḍā ṣā ku # [+]mata ne jsindā u śātā
ṣā ku ne

⁵⁷ Or possibly ra.

⁵⁸ Below FK 210.21 Do. 33 v4 (f. *15) there are traces in reversed script of -ā[ny]ā and ā[ph]īrātā in FK 210.22 Do. 34 r1 dākṣānyānu and āphīrātā respectively (f. *17). On the other hand, FK 210.21 Do. 33 also shows traces of akṣaras that have no counterpart on FK 210.22 Do.34 r so that one can suppose that an intervening folio has been lost (f. *16) and that the traces of dākṣānyānu and āphīrātā transferred from f. *17 are merely due to an inexact alignment of the folios before their discovery.

- v2 [+ + + + +] ○ ggitte ce jsanīndä . u d#ädä šä ku ne hā ysūṣde
. u tcūramä
- v3 [+ + + + + + ○ +] u pūhä šä ku jsīnā#nu hvam'dānu bājä
hvāñäte . u
- v4 [+ + + + + +] ce haṃjsā[-]ro jivä#tä⁵⁹ rrüyä ka ttānu gitte ku
nä

Macartney b: see Khot. (IO) 3

Macartney c (left half) # FK 210.19 Do. 31 (right half)
(pl. 5)

Macartney c

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,6 × 19,3 cm. Edition: KT 5.297-298 (no. 650).

FK 210.19 Do. 31

München, SMVK, Sammlung Francke-Körber.

6,6 × 14,2 cm. Unpublished.

KV A, f. *13. §§ 0.46–0.50. Identification: Macartney c bM, FK 210.19 eM. Joining: [M].

- r1 a[+] karmä tcamäna hve' hā ttarandarna suhautä hä#m[-]t[-] u hā
aysmūna [+] a[-]t[-] ka-
- r2 m[- + -]äna hve' hā ○ ttarandarna dukho[-]ä hämäte u # [-]ä
aysmū[+ +] aštä karmä tca-
- r3 [+ +] hve' [+ +] vā○yä ysamthū nāste dātāna śśä#rā hämäte praysā-
tūnā u tca-
- r4 [+ + +] ttarandarna snidūnā chate jsa u briyū#nä dātēna . u cai
halci ndāindä

⁵⁹ t- on FK 210.21 Do. 33, -ä on Macartney a.

- v1 [+]śśānu tcei'mañānu suhā aśtā karmā tcamāna hve' # avāyā
ysam̐thu nāste dātāna
- v2 asādūnā hā ○māte u lukṣā ttarandarāna # bāysārgyūnā dāna abrya-
viyā .
- v3 aśtā karmi tcamā ○na hve' avāyā ysam̐thu # nāste ganānai hāmāte .
- v4 nyaś[+]⁶⁰ panye hvaṃ'dā asādūnā dātāna u cai [+] # ttatvatu
akṣarā nyāpāte

Macartney d (left half) # FK 210.20 Do. 32 (right half)
(pl. 6)

Macartney d

London, OIOC, Khotanese MSS, laminated fragments, plate 175.

6,7 × 19,5 cm. Edition: KT 5.298 (no. 651).

FK 210.20 Do. 32

München, SMVK, Sammlung Francke-Körber.

6,7 × 15,3 cm. Unpublished.

KV A, f. *14.⁶¹ §§ 0.50–1.5. Identification: Macartney d bM, FK 210.20 eM. Joining:
[M].

- r1 + + + . dasau hā[+] ce balśa jsāte dasau hāva # ce balśa kṣatru
bañātā⁶² . dasau⁶³ hā-

⁶⁰ Readable on a photograph in possession of R. E. Emmerick. The first consonant of the first akṣara has a flat top.

⁶¹ Only the figure 10 is readable. That no folio is missing between Macartney c # FK 210.19 Do. 31 (= f. *13) and Macartney d # FK 210.20 Do. 32 (= f. *14) is indicated by the fact that traces of akṣaras of one folio have been transferred to the other one not only along the margins (cf. n. 58) but also in the middle of the folios. Thus, if a folio has been lost, its loss must date back to before the last use of the manuscript and surely not to a period after its discovery in modern times. It should be noticed that the reconstructed folio sequence exactly corresponds with the two original signature sequences (Macartney c-d and Do. 31-32), which must be significant.

⁶² ba can be read in reversed script on FK 210.19 Do. 31 v4 between kṣa and rā.

- r2 va kye balśa go' ba ○ñätä . dasau hā[+] ce hamau # haurä heḍä
 . dasau hāva⁶⁴ kye khā-
- r3 ysu hauru heḍä ○ . dasau hāva ce prahauṇ#u hauru heḍä . dasau
 hāva ci
- r4 bārau hauru heḍä . dasau hāva kye balśa ci#rau biḍä . dasau hāva
 kye ba-
- v1 lsā spēte biḍä . dasau hāva kye balśa bū' biḍä . # šā buro haṃkhi-
 ysgya haṃgašo ka-
- v2 *rmānu* || tta kāmā ○ vā šä karmä tcamāna hve' # āmura-jsīni hä-
 mäte . paḍā šä
- v3 kye haṃdaru jsī○ndä u šätä šä kye hā ggūt#e . u dädä cai buljätä
 . u tcū-
- v4 *ramä šä ku* ysūṣḍe . u pūhä šä kye # striyo mulchāñäte || :

Macartney e: see Khot. (IO) 5

⁶³ -au can be read in reversed script, partly against the light, on FK 210.19 Do. 31 v4 between pä and te.

⁶⁴ -au [h]ā can be read in reversed script on FK 210.19 Do. 31 v3 below nai hä.

CRITICAL TEXT AND TRANSLATION

The Khotanese text has been divided into paragraphs and short sections. The Sanskrit text is arranged according to the paragraph numbers in Lévi's edition, but Lévi's paragraphs have been further divided into short sections for the sake of easy reference and comparison with the Khotanese text. In the Sanskrit text, examples of and annotations on the individual acts that have no counterpart in Khotanese have been omitted and left out of account in the paragraph numbering.

The Khotanese and Sanskrit versions are considered to correspond when their contents are on the whole the same though their wording may differ. When the paragraph sequence differs, the Sanskrit paragraph number is given after the paragraph number of the Khotanese. When not only the wording but also the contents of two corresponding paragraphs are partly different, the approximate correspondence is marked by the sign ≈. On the other hand, the sign * is used when the Khotanese has no Sanskrit counterpart.

For the critical signs see pp. 25-26.

(0.1) [aṣṭā karmā tcamā][Khot. (10) 2 r1][na] hve' āmura-jṣinī [hämā]-r[e] . (0.2) aṣṭ[ä] ka[rmā tcamā]na hv[e]' [dāra]-jṣinī hä[mäte .] (0.3) [aṣṭā] [r2] karmā tcamāna hve' byāchānā hämät[e] . (0.4) aṣṭā karmā tcamāna [hve' oṣku vātā drūṇai hä][r3]mä <te> . (0.5) aṣṭā karmā tcamāna <hve'> dātāna asādūnā hämäte [.] (0.6) [aṣṭā karmā tcamāna] [r4] hve' dātāna śśārā hämäte . (0.7 = 0.11) aṣṭā karmā tcamā[na hve' dukhātā hä-

(0.1) [There is an act by which] a man becomes short-lived. (0.2) There is an act by which a man becomes [long]-lived. (0.3) [There is] an act by which a man becomes ill. (0.4) There is an act by which [a man] becomes [always healthy]. (0.5) There is an act by which <a man> becomes bad in appearance. (0.6) [There is an act by which] a man becomes good in appearance. (0.7 = 0.11) There is an act by which [a man becomes

mäte .] (0.8 = 0.12) [a][v1]śtā
 karmā tcamāna hve' tsātā hämä-
 te . (0.9) aśtā karmā [tcamāna
 hve' nyaśśā hämäte .] (0.10) [aśtā]
 [v2] karmā tcamāna hve' bäsivārai
 hämäte . (0.11 = 0.7) aśtā karm[ä
 t]c[amāna hve' bahojsä] [v3] hä-
 mäte . (0.12 = 0.8) aśtā karmi
 tcamāna hve' balondä hämäte .
 (0.13) aśt[ä karmā tcamāna hve']
 [v4] jaḍä hämäte . (0.14) a[śtā
 ka]rmā tcamāna hve' hajū hämä-
 te .

poor. (0.8 = 0.12) *There is an act
 by which a man becomes wealthy.*
 (0.9) *There is an act [by which a
 man becomes of low birth].* (0.10)
*[There is] an act by which a man
 becomes of high birth.* (0.11 =
 0.7) *There is an act by which [a
 man] becomes [weak].* (0.12 =
 0.8) *There is an act by which a
 man becomes powerful.* (0.13)
*There is [an act by which a man]
 becomes foolish.* (0.14) *There is an
 act by which a man becomes wise.*

[S1] (0.1) asti karma alpâyuh-saṃvartanīyam. (0.2) asti karma dirghâyuh-saṃvartanīyam.
 (0.3) asti karma bahv-ābādhā-saṃvartanīyam. (0.4) asti karma alpābādhā-saṃvartanīyam.
 (0.5) asti karma durvarṇa-saṃvartanīyam. (0.6) asti karma prāsādika-saṃvartanīyam.
 (0.7) asti karma alpeśākhyā-saṃvartanīyam. (0.8) asti karma maheśākhyā-saṃvartanīyam.
 (0.9) asti karma nīca-kulōpapatti-saṃvartanīyam. (0.10) asti karma ucca-kulōpapatti-
 saṃvartanīyam. (0.11) asti karma alpa-bhoga-saṃvartanīyam. (0.12) asti karma mahā-
 bhoga-saṃvartanīyam. (0.13) asti karma duṣprajñā-saṃvartanīyam. (0.14) asti karma
 mahā-prajñā-saṃvartanīyam.

(0.15) aśt[ä karmā tcamä][Khot.
 (IO) 18.2 r1]na hve' narya ysaṃthu
 byehäte (0.16) aśtā karmā tcamā-
 na{mäna} hve' triyaśünä ysaṃthä
 byehä[r2]e . (0.17) aśtā karmā
 tcamāna hve' priyvo ysaṃthu bye-
 hätä . (0.18) aśtā karmā tcamāna
 hve' [r3] aysuruo' ysaṃthu byehä-
 te . (0.19) aśtā karmā tcamāna
 hve' hvam'duvo' ysaṃthu byehä-

(0.15) *There is [an act] by which
 a man obtains birth in hell.* (0.16)
*There is an act by which a man
 obtains birth in animalhood.* (0.17)
*There is an act by which a man
 obtains birth among the ghosts.*
 (0.18) *There is an act by which a
 man obtains birth among the asu-
 ras.* (0.19) *There is an act by
 which a man obtains birth among*

[r4]te . (0.20) aś[t]ä karmä tcamä-
na hve' kāmāvacaruvo' gyastuvo'
ysaṃthu byehäte . (0.21) aśtā [v1]
karmi tcamāna hve' rūpāvacaru-
vo' gyastvo ysaṃthu byehäte .
(0.22) aśtā karmi tcamina [v2] hve'
ārūpyāvacaruo gyastvo ysaṃthu
byehätä .

men. (0.20) *There is an act by
which a man obtains birth among
the gods of the sphere of desire.*
(0.21) *There is an act by which a
man obtains birth among the gods
of the sphere of form.* (0.22) *There
is an act by which a man obtains
birth among the gods of the sphere
without form.*

[S1] (0.15) asti karma narakôpapatti-saṃvartaniyam. (0.16) asti karma tiryagyony-upa-
patti-saṃvartaniyam. (0.17) asti karma preta-lokôpapatti-saṃvartaniyam. (0.18) asti
karma asura-lokôpapatti-saṃvartaniyam. (0.19) asti karma manuṣya-lokôpapatti-saṃva-
rtaniyam. (0.20) asti karma kāmāvacara-devôpapatti-saṃvartaniyam. (0.21) asti karma
rūpāvacara-devôpapatti-saṃvartaniyam. (0.22) asti karma ārūpyāvacara-devôpapatti-saṃ-
vartaniyam.

(0.23) aśtā karmi cu hve' yāde u
nai [v3] ne huṣa jsāte . (0.24) aśtā
karmä cu hve' na-ro yāde huṣai
jsāte . (0.25) aśtā karmä cu [v4]
hve['] yāde u huṣai jsāte . (0.26)
aś[t]ä karmä cu hve' <ne> yāde
u <nai ne> huṣa^a jsāte .

^a MS huṣai.

(0.23) *There is an act that a man
has done and (whose fruition) does
not increase for him.* (0.24) *There
is an act that a man does not do
yet (and whose fruition) increases
for him.* (0.25) *There is an act that
a man does and (whose fruition)
increases for him.* (0.26) *There is
an act that a man does <not> do
and (whose fruition) does <not>
increase <for him>.*

[S1] (0.23) asti karma kṛtaṃ nōpacitam. (0.24) asti karma upacitaṃ na kṛtaṃ. (0.25) asti
karma kṛtaṃ upacitaṃ ca. (0.26) asti karma naiva kṛtaṃ nōpacitam.

(0.27 = 0.30) aṣṭā karmā [Khot. (IO) 3 # Macartney b r1] tcamāna hve' {nä} [k]u-ṣṭa ysam̐thu nāste [nyā]pātā . (0.28 = 0.31) aṣṭā karmā tcamāna nā na-ro nyāpātā [r2] hve' ku-ṣṭa ysam̐thu nāste . (0.29 = 0.32) aṣṭā karmā [cu kā]mu buro hvam̐'du spāśāte tterku ttāna [r3] kṣira hiṣṭā kvī ṣṭānā varāśānā .

(0.27 = 0.30) *There is an act by which it is known where a man takes birth. (0.28 = 0.31) There is an act by which it is not yet known where a man takes birth. (0.29 = 0.32) There is an act [that], as long as it sees the man (concerned), arrives as far as the land where (its fruition) must be experienced by him.*

[S1] (0.30) asti karma niyatôpapatti-sam̐vartaniyam. (0.31) asti karma aniyatôpapatti-sam̐vartaniyam. (0.32) asti karma deśāntara-vipakvam.⁶⁵

(0.30 = 0.27) aṣṭā karmā tcamāna hve' narya ysam̐thu bye[r4]hātā harbiśso narya jsīno dārysde . u ttiye parṣṭā . (0.31 = 0.28) aṣṭā karmā tcamāna hve' na[v1]rya ysa[m]thu by[e]hātā u śuvo' j[sīno] narya jsīna dārysde u ttiyā parṣṭā . (0.32 = 0.29) aṣṭā karmi tcamā[v2]na hve' narya ysam̐thu byehātā kho vara ātā hāmāte ttānai vā na jsīna puṣu pa[v3]rṣṭā .

(0.30 = 0.27) *There is an act by which a man obtains birth in hell, spends all (his) lifetime in hell and then escapes. (0.31 = 0.28) There is an act by which a man obtains birth in hell and spends (his) life in hell for half a lifetime and then escapes. (0.32 = 0.29) There is an act by which a man obtains birth in hell (and) yet, as soon as he should have arrived there, his life escapes completely from it.*

[S1] (0.27) asti karma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇaṃ nairayikam āyuhḥ kṣapayitvā cyavati. (0.28) asti karma yena samanvāgataḥ pudgalo narakeṣūpa-

⁶⁵ AB °vipakṣam: «the form is clearly a hyper-Sktism for MIndic (Pali) vipakka = Skt. vipakva, confused with MIndic vipakkha = vipakṣa» (Edgerton 490). In §§ 32.0, 32.1 and 32.2 Lévi emends °vipakṣam to °vipākam (see Lévi 50 n. 4).

panno 'rdha-nairayikam⁶⁶ āyuh̄ kṣapayitvā cyavati. (0.29) asti karma yena samanvāgataḥ pudgalo narakeṣūpapanna-mātra eva cyavati.

(0.33) aṣṭā karmī tcamāna hve' cistā ṣṭānā suhauttā u ysāḍā ṣṭānā dukhauttā [v4]hāmā[te .] (0.34) a-ṣṭā karmā tcamāna hve' [c]istā ṣṭān[ā] dukhauttā hāmāte ysāḍā ṣṭānā suhaut[t]ā (0.35) [Khot. (IO) 5 # Macartney e r1] <aṣṭā karmā tcamāna hve' hā cistā ṣṭānā suhauttā u hā ysāḍā ṣṭānā .> (0.36) [aṣṭā] karmā [t]cam[ā]na h[v]e['] h[ā] [cist]ā [ṣṭ]ā[n]ā [du]khauttā u hā ysā[ḍ]ā [ṣṭ]ā[n]ā .]

(0.33) *There is an act by which a man becomes blessed when he is young and distressed when he is old.* (0.34) *There is an act by which a man becomes distressed when he is young (and) blessed when he is old.* (0.35) *<There is an act by which a man is blessed both when he is young and when he is old.>* (0.36) *[There is] an act by which a man is distressed both when he is young and when he is old.*

[S1] (0.33) asti karma yena samanvāgataḥ pudgalaḥ pūrvam̄ sukhito bhūtvā paścād duḥkhito bhavati. (0.34) asti karma yena samanvāgataḥ pudgalaḥ pūrvam̄ duḥkhito bhūtvā paścād api sukhito bhavati. (0.35) asti karma yena samanvāgataḥ pudgalaḥ pūrvam̄ sukhito bhūtvā paścāt sukhito bhavati. (0.36) asti karma yena samanvāgataḥ pudgalaḥ pūrvam̄ duḥkhito bhūtvā paścād api duḥkhito bhavati.

⁶⁶ So emended. The text printed in Lévi 30.17-19 has *narakeṣūpapannaḥ sārḍha-nairayikam̄ āyuh̄* in this passage (only MS A, MS B has a gap here). The proposed emendation is suggested by the context (1. the whole life in hells; 2. half a life in hells [not one life and a half!]; 3. migration to another state of existence just after birth in hells) and is confirmed by the corresponding text in § 28 (both MS A and B): *tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapanno 'rdanairayikam̄ āyuh̄ kṣapayitvā cyavati* (Lévi 49.7-8). Kh. *śuvo* 'half lends further support to the emendation.

(0.37) [aštā karm]i [tcam]ä[na] [r2] hve' tsātā hāmāre u kada[rī.]
 (0.38 = 0.39) [aštā ka]rmä tcamäna [hve' tsātā u patātsānai hāmā]-[r3]tā . (0.39 = 0.38) aštā karmä tcamāna hve' dukhātā hāmāte u [patātsānai.]

(0.37) *[There is] an act by which a man becomes wealthy and mean. (0.38 = 0.39) [There is] an act by which [a man] becomes [wealthy and generous]. (0.39 = 0.38) There is an act by which a man becomes poor and [generous].*

[S1] (0.37) asti karma yena samanvāgataḥ pudgala ādhyo bhavati matsari. (0.38) asti karma yena samanvāgataḥ pudgalo daridro bhavati tyāgavān. (0.39) asti karma yena samanvāgataḥ pudgala ādhyo bhavati tyāgavān.

(0.40 = 0.41) [aštā ^akarmä tcamäna hvam'] [r4]däye jsīna jäta u karmāi^a na-ro jyāre . (0.41 = 0.40) aštā karmä tca[māna hvandīye karma jäta u] [v1] biśśa jsīnai na-ru jīye . (0.42) aštā karmä tcamāna ^bhvā'ndiy[e karma jäta u jsīnai^b jäta.] (0.43 ≈) [v2] aštā karmi tcamāna hva'ndīye na-ro jsīna jī[ye u karmāi na-ro jyā][v3]re .

^{a-a} karmä tcamāna hve' jye karma [Harvard 3.4 a1.

^{b-b} [hva]m[d]īye karma jäta [u] j[s]i[nai Harvard 3.4 a2.

(0.40 = 0.41) *[There is an act by which] a man's life has disappeared and yet (the fruition of) his acts does not disappear. (0.41 = 0.40) There is an act by which [(the fruition of) a man's acts has disappeared and] all his life does not disappear yet. (0.42) There is an act by which (the fruition of) a man's [acts has disappeared and his life has disappeared]. (0.43 ≈) There is an act by which a man's life does not disappear yet [and (the fruition of) his acts] does [not] disappear [yet].*

[S1] (0.40) {asti karma yena samanvāgataḥ pudgalo} asti pudgalo yasya karma kṣīṇaṃ bhavati nāyuh. (0.41) asti pudgalo yasyāyuh kṣīṇaṃ na karma. (0.42) asti pudgalo yasyāyuh karmāni ca kṣīṇāni. (0.42 bis) asti pudgalo yasyāyuh kṣīṇaṃ puṇyāni ca. (0.43) asti pudgalo yasya nāyuh kṣīṇaṃ bhavati na karma. api tu kleśāḥ kṣīṇāḥ.

(0.44) .aštā karmā tcamāna hve' ttarandarna suhau[tt]ä [hämāte u aysmū]na [d]u[khau][v4][ttä] hämäte [.] (0.45) [a]ś[t]ä karmā tca- <mä>na hve' ttarandarna dukhau[tt]ä hä[mä]te u ay[sm]ūna [suh]aut[t]ä [.] (0.46) [Macartney c # FK 210.19 Do. 31 r1] a[štā] karmā tcamāna hve' hā ttarandarna suhautä häm[ä]t[e] u hā aysmūna [.] (0.47) a[ś]t[ä] ka[r2]m[ä] tcam[ā]na hve' hā ttarandarna dukho[tt]ä hämäte u [h]ā aysmūna .]

(0.44) *There is an act by which a man [becomes] blessed in (his) body [and] becomes woe-afflicted in (his) mind. (0.45) There is an act by which a man becomes woe-afflicted in (his) body and blessed in (his) mind. (0.46) There is an act by which a man becomes blessed in both (his) body and mind. (0.47) There is an act by which a man becomes woe-afflicted in both (his) body and mind.*

[S1] (0.44) asti pudgalaḥ kāyena sukhī na cittena. (0.45) asti pudgalaś cittena sukhī na kāyena. (0.46) asti pudgalaḥ kāyena ca sukhī cittena ca. (0.47) asti pudgalo naīva kāyena sukhī na cittena.

(0.48) aštā karmā tca[r3][mäna] hve' [a]vāyā ysaṁthu nāste dātāna śśārā hämäte praysātünā u tca- [r4][rṣū kāḍe] ttarandarna snidünā chate jsa u briyünā dātēna . u cai halci {n}dāindā [v1] [bi]śśānu tcei'mañānu suhä (0.49) aštā karmā tcamāna hve' avāyā ysaṁthu nāste dātāna [v2] asādünā hämäte u lukṣā ttarandarāna bāysārgyünā dā<tā>na abryaviyā . (0.50 ≈) [v3] aštā karmi tcamāna hve' avāyā ysaṁthu nāste ganānai hämä-

(0.48) *There is an act by which a man takes birth in an evil state (of existence and) becomes good in appearance, fair and [very] splendid in body, smooth in complexion and lovely in appearance and, whoever sees him, he is a joy for all eyes. (0.49) There is an act by which a man takes birth in an evil state (of existence and) becomes bad in appearance and rough in body, horrific in appearance (and) unlovely. (0.50 ≈) There is an act*

te . [v4] nyaś[śä] panye hvam'dä
asādünä dätäna u cai [ne] ttatvatu
akṣarä nyäpäte [Macartney d # FK
210.20 Do. 32 r1] + + + .

by which a man takes birth in an
evil state (of existence and) be-
comes ill-smelling, despicable, bad
in appearance for every man and
(such) that in reality [no] syllable
is known to him ...

[S1] (0.48) asti karma yena samanvāgataḥ pudgalo 'pāyeṣūpapanno 'bhirūpo bhavati
<prāsādikaḥ>⁶⁷ snigdha-kāyaḥ snigdha-cchavir nayanābhirāmo darśanīyaḥ. (0.49) asti
karma yena samanvāgataḥ pudgalo 'pāyeṣūpapanno durvarṇo bhavati rūkṣa-kāyo ghora-
darśanaḥ pratikūla-darśanaḥ. (0.50) asti karma yena samanvāgataḥ pudgalo 'pāyeṣūpa-
panno durgandho bhavati jihmēndriyo bhavaty avyaktēndriyaḥ.

(0.51 = 0.63) dasau hā[va] ce ba-
lśa jsāte (0.52 = 0.64) dasau hāva
ce balśa kṣatru bañātä . (0.53 =
0.65) dasau hā[r2]va kye balśa go'
bañātä . (0.54 = 0.68) dasau hā-
[va] ce hamau haurä heḍä . (0.55
= 0.69) dasau hāva kye khā[r3]ysu
hauru heḍä . (0.56 = 0.66) dasau
hāva ce prahauṇu hauru heḍä .
(0.57 = 0.70) dasau hāva ci [r4]
bārau hauru heḍä . (0.58 = 0.75)
dasau hāva kye balśa cirau biḍä .
(0.59 = 0.74) dasau hāva kye ba-
[v1]lśä spēte biḍä . (0.60 = 0.76)
dasau hāva kye balśa bū' biḍä .

(0.51 = 0.63) Ten are the advan-
tages (for him) who goes to a stū-
pa. (0.52 = 0.64) Ten are the ad-
vantages (for him) who fastens an
umbrella to a stūpa. (0.53 = 0.65)
Ten are the advantages (for him)
who fastens a bell to a stūpa. (0.54
= 0.68) Ten are the advantages
(for him) who gives a vessel as a
gift. (0.55 = 0.69) Ten are the ad-
vantages (for him) who gives food
as a gift. (0.56 = 0.66) Ten are the
advantages (for him) who gives a
garment as a gift. (0.57 = 0.70)
Ten are the advantages (for him)

⁶⁷ The addition is based on the text of § 48 (*karma yena samanvāgataḥ pudgalo 'pāyeṣūpapanno 'bhirūpo bhavati prāsādikaḥ snigdha-kāyaḥ snigdha-cchavir nayanābhirāmo darśanīyaḥ*, Lévi 77.11-13 and 15-17) and seems to have its counterpart in Kh. *praysātünä*.

who gives a vehicle as a gift. (0.58 = 0.75) Ten are the advantages (for him) who brings a lamp to a stūpa. (0.59 = 0.74) Ten are the advantages (for him) who brings flowers to a stūpa. (0.60 = 0.76) Ten are the advantages (for him) who brings perfume to a stūpa.

[S1] (0.62) daśānuśamsās tathāgata-caityāñjali-karmanah. (0.63) daśānuśamsās tathāgata-caitya-vandanāyāḥ. (0.64) daśānuśamsās chattra-pradānasya. (0.65) daśānuśamsā ghaṅṭā-pradānasya. (0.66) daśānuśamsā vastra-pradānasya. (0.67) daśānuśamsā āsana-pradānasya. (0.68) daśānuśamsā bhājana-pradānasya. (0.69) daśānuśamsā bhojana-pradānasya. (0.70) daśānuśamsā yāna-pradāne. (0.71) daśānuśamsāḥ pratiśraya-pradānasya. (0.72) daśānuśamsāḥ pānaka-pradāne. (0.72 bis) daśānuśamsāḥ phala-pradāne. (0.73) daśānuśamsā mālā-pradānasya. (0.74) daśānuśamsā mukta-puṣpa-pradānasya. (0.75) daśānuśamsāḥ pradīpa-pradānasya. (0.76) daśānuśamsā gandha-pradānasya. (0.77) daśānuśamsāḥ pravrajyāyāḥ. (0.78) daśānuśamsā aranya-vāse. (0.79) daśānuśamsāḥ painḍa-pātikatve. (0.80) daśa vaiśaradyāni.

(0.61 ≈ 0.81) ṣā buro haṁkhiysgya
haṁgaśo ka[^{v2}]mānu ||

(0.61 ≈ 0.81) *This all is the enumeration of the acts altogether.*

[S1] (0.81) uddeśaḥ karma-vibhaṅgasya dharma-paryāyasya.

(1.0) tta kāmā vā ṣā karmā tca-
māna hve' āmura-jsinī hāmāte .
(1.1) paḍā ṣā [^{v3}] kye haṁdaru
jsindā (1.2 *) u śātā ṣā kye hā
ggitte . (1.3) u dādā cai buljātā .
(1.4 = 1.2) u tcū[^{v4}]ramā ṣā ku
ysūṣḍe . (1.5 = 1.7) u pūhā ṣā kye

(1.0) *So, which is the act by which a man becomes short-lived? (1.1) The first is (that of him) who kills another (man). (1.2 *) And the second is (that of him) who helps (someone kill someone else). (1.3) And the third (is that of him) who*

striyo mulchāñāte || : (1.6 ≈ 1.8) [Macartney a # FK 210.21 Do. 33 r1] [u kṣei'mā ṣā cai has]pijātā . (1.7 = 1.4) u haudamā ṣā ku pyūṣḍe se sānu-m mā muḍā u ttāna sirā [r2] [hāmāte .] (1.8 ≈ 1.9) [u haṣṭa]mā ṣā ku vā[n]ā padīmāte (1.9 *) u naumā ṣā ku auṣku jauyse [r3] [+ + + +]te . (1.10 *) u dasamā ṣā kvī khāysīnai haurā vīvātā hārṣṭāyā [r4] [batā] (1.11 = 1.10) [ttātā da]s[au] karma tcamāna hve' āmura-j[s]iñi hāmāte ||

*praises it. (1.4 = 1.2) And the fourth is when he approves (it). (1.5 = 1.7) And the fifth is (that of him) who makes a woman miscarry. (1.6 ≈ 1.8) [And the sixth is (that of him) who] urges (someone) [to it]. (1.7 = 1.4) And the seventh is when he hears that an enemy of his is dead and he [becomes] content because of that. (1.8 ≈ 1.9) [And] the eighth is when he builds a temple. (1.9 *) And the ninth is when he always ... fighters. (1.10 *) And the tenth is when the maturation of his giving away of food is in reality [little]. (1.11 = 1.10) [These] are the ten acts by which a man becomes short-lived.*

[S1] (1.0) tatra katamat karma alpāyuh-samvartaniyam. ucyaṭe. (1.1) prāṇātipātaḥ. (1.2) prāṇātipātasya anumodanam. (1.3) prāṇātipātasya varṇa-vāditā. (1.4) amitra-maraṇābhīnandanam. (1.5) amitra-maraṇasya samādāpanam. (1.6) amitra-maraṇasya varṇa-vāditā. (1.7) garbha-śātanam. (1.8) garbha-śātanasya varṇa-vāditā. (1.9) sthaṇḍila-pratiṣṭhāpanam yatra bahavaḥ prāṇino ghātyante mahiṣa-pāsu-śūkara-kukkuṭādayaḥ tasya yajñapravartakasya putrāḥ pautrās cānye ca janāḥ phalārthino bhaya-bhītās cānuvṛttim kurvāṇāḥ sattvān nirghātayanti ... (1.10) idaṃ karma alpāyuh-samvartaniyam.

(2.0) kāmā ṣā karmā tca[v1][māna hve' dāra-]jsi[ni] hāmāte (2.1) paḍā ṣā ku [ha]mata ne jsindā (2.2 ≈) u śātā ṣā ku ne [v2] [buljātā o vā] ggīte ce jsanindā . (2.3 *) u dādā

(2.0) Which is the act by which [a man] becomes [long]-lived? (2.1) The first is when he himself does not kill. (2.2 ≈) And the second is when he does not [praise or] help

ṣā ku .ne hā ysūṣḍe . (2.4 = ?) u
tcūramā [v3] [+ + + + + + +]
(2.5 ≈) u pūhā ṣā ku jsīñānu
hvaṃ'dānu bājā hvāñāte . (2.6 =
?) u [v4] [kṣei'mā ṣā cu hva'ndā]
ce haṃjsā[']ro jivātā rrūyā ka
ttānu gītte ku nā ***

those who kill. (2.3 *) And the
third is when he does not approve
(those who kill). (2.4 = ?) And the
fourth ... (2.5 ≈) And the fifth is
when he pronounces deliverance of
men condemned to death. (2.6 =
?) And [the sixth is, as for men]
who are about to lose (their) life, if
he helps them when for them ...

[S1] (2.0) tatra katamat karma dirghāyuh-saṃvartaniyam. ucyate. (2.1) prāṇātipātān
nivṛtīh. (2.2) prāṇātipāta-nivṛttau varṇa-vāditā. (2.3) tatra samādāpanam. (2.4) tad-
varṇa-vāditā. (2.5) vadhya-prāptānāmanuṣya-paśu-sūkara-kukkuṭādīnāmparimocanam.
(2.6) bhītānām sattvānām abhaya-pradānam. (2.7) anāthānām sattvānām madhye kāru-
ṇya-cittatā. (2.8) glānānām sattvānām madhye maitra-cittatā anyeṣāṃ ca bāla-vṛddhā-
nām. (2.9) teṣāṃ eva bhojana-pradānam. (2.10) pratigrāhakeṣu ca maitra-cittatā. (2.11)
yat pūrvōktaṃ kuśala-pakṣeṇa yuddha-darśanādi. (2.12) tathā stūpa-caitya-vihārānām śi-
rṇānām pratisaṃskāra-karaṇam⁶⁸ ... (2.13) idaṃ karma dirghāyuh-saṃvartaniyam.

*** (3.6 ≈ 3.5?) [FK 211.4 Do. 57 #
FK 210.22 Do. 34 r1] [ggu]rāsāt[e] nu
puvā'nāte . (3.7 ≈ 3.6) u haudamā
ṣā ku dākṣāṇyānu aysmū āphīrā-
tā . (3.8 ≈ 3.9) [r2] [u ha]ṣṭamā ṣā
ku [khāy]su heḍā o pattarro ce
haṃdarye ttaraṇdarā āphīre . (3.9
= 3.7-8) [r3] [u nau]mā ṣā kvī sā-
[nā āchānai hāmāte] u tto sirave-

*** (3.6 ≈ 3.5?) ... quarrels (and)
frightens them. (3.7 ≈ 3.6) And the
seventh is when he disturbs the
mind of venerable men. (3.8 ≈ 3.9)
[And] the eighth is when he gives
food or drink which disturbs the
body of another. (3.9 = 3.7-8)
[And] the ninth is when an enemy
of his [becomes ill] and he shows

⁶⁸ The reading of MS B *pratisaṃskāra-karaṇam* is to be preferred to A *pratisaṃska-
raṇam* adopted by Lévi but probably due to haplography (Edgerton 371). Cf. for in-
stance 3.5 *pidā-karaṇam* and 4.5 *upasthāna-karaṇam*.

tu yaṅde u kvī sānā drū[r4][ṅai
hā]māte kāḍe [amanāvu yande u
ysu]rre jsa spāsātā (3.10 ≈) u da-
samā śā cu [v1] [ne] huvīrā hvī-
<ḍe he>ḍā (3.11) ttātā da[sau
pracyā tca]māna hve' byāchānā
hāmāte ||

*happiness, and when an enemy of
his becomes healthy (and) he feels
(it) as very unpleasant and looks in
anger. (3.10 ≈) And the tenth is
that he gives not very delicious (?)
food. (3.11) These are the ten
[causes] by which a man becomes
ill.*

[S1] (3.0) katamat karma bahv-ābādhā-saṃvartaniyam. ucyate. (3.1) khaṭa-capeta-pradā-
nam. (3.2) khaṭa-capeta-pradānasyānumodanam. (3.3) khaṭa-capeta-pradānasya varṇa-vā-
ditā. (3.4) teṣāṃ pradānena tuṣṭiḥ. (3.5) mātāpitroś citta-śarīre pīḍā-karaṇaṃ. (3.6)
tathānyeṣāṃ pravrajitānāṃ śīlavatāṃ citta-saṃkleśaḥ. (3.7) amitra-vyādhinā tuṣṭiḥ. (3.8)
amitra-vyādhi-vyutthānenātuṣṭiḥ. (3.9) vyādhitānāṃ abhaiṣajya-pradānam. (3.10) tathāpa-
rijirṇa-bhojanam. (3.11) idaṃ karma bahv-ābādhā-saṃvartaniyam.

(4.0) tta kāmā [v2] śā karmi tca-
māna hve' haṃ v[ātā] drūṅai (4.1
≈) paḍā śā ku haṃdarā nā mīndā
[v3] (4.2 ≠) [śā]tā śā ku ni hā gītte
(4.3) u dā[dā] śā ku ne hā buljātā
(4.4 ≠) u tcūramā śā ku [v4] [ne]
sīrā hāmāte ku hvasta uysnaura
daiyā (4.5) u pūhā śā ku merā pī-
rā [FK 211.5 Do. 58 # Khot. (IO) 4 r1]
[ggi]tte ku-m nā drūṅātā hāmāte
(4.6 ≈ 4.6, 4.9) u kṣemā śā ku dā-
kṣiṇyānu ttu ggītte ku ne āchai
pa[r2][hiy]sd[e] u āchānānu aruvo'
hedā . (4.7 ≠) u haudamā śā ku ā-
chānaka uysnau[r3][ra hand]ḍe .
(4.8 ≠) u haṣṭamā śā kye drūṅā
hāmāte ku ne daiyā sīrā hāmāte

(4.0) *Thus, which is the act by
which a man is always healthy?*
(4.1 ≈) *The first is when he does
not harm another (man).* (4.2 ≠)
*The second is when he does not
help (someone harm someone
else).* (4.3) *And the third is when
he does not praise (those who
harm someone).* (4.4 ≠) *And the
fourth is when he does [not] be-
come content when he sees beings
beaten.* (4.5) *And the fifth is when
he helps (his) mother (and) father
when health does not arise for
them.* (4.6 ≈ 4.6, 4.9) *And the
sixth is when he helps venerable
men on that (occasion) when ill-*

(4.9 *) [r4] [u naum]ä šä ku āchā-
naka kriya [spā]śātā se tso ju drū-
ṇā hāmāro thya . (4.10 ≈) u [v1]
[dasa]m[ä] ś[ä] c[u] huv[ī]t[ä]r[ä]
h)v[ī]ḍ[e he]ḍ[ä] (4.11) tt[ä]tä
dasau pracyā tcamāna hve' oṣku
vä[v2][tä drūṇai] ||

ness does not disappear, and he
gives a medicament to the sick.
(4.7 *) And the seventh is when
one cares for sick beings. (4.8 *)
And the eighth is (that if) health
arises for someone, even though he
does not see (it), he becomes
content. (4.9 *) [And the ninth] is
when he sees sick (and) beaten
people (and he thinks): «Come!
Let them be healthy soon». (4.10
≈) And the tenth is that he gives
very delicious (?) food. (4.11)
These are the ten causes by which
a man is always [healthy].

[S1] (4.0) katamat karma alpābādḥā-saṃvartanīyam. ucyate. (4.1) khaṭa-capeta-pradānān
nivṛtṭiḥ. (4.2) tatra samādāpanam. (4.3) tad-varṇa-vāditā. (4.4) tad-abhyānumodanam.
(4.5) glānānām mātā-piṭṛṇām upasthāna-karaṇam. (4.6) tad apy anyeṣāṃ gr̥hastha-pra-
vrajitānām. (4.7) amitra-vyādhinā nāttamanaskatā. (4.8) tasya vyutthānena cāttamana-
skatā. (4.9) bhaiśajya-pradānam. (4.10) parijirṇa-bhojanam ca. (4.11) idam karma alpā-
bādḥā-saṃvartanīyam.

(5.0) kāmā šä karmi tcamāna hve'
dātāna asādūnā hāmete (5.1 ≈
5.1-4) paḍā [v3] [šä ka]rmi auysākā
u nuṣṭhu[r]ä dāruṇā hāvu hvam'-
dā dai cai jsa ha[v4][ndarye] arātī
hāmāte (5.2 ≈ 5.5-6) šä śāte ka-
[rm]ä ku merā pī[r]ä u dākṣā-
ṇyānu g[g]am[missing folio r1][jse yi-
ndā .] ***

(5.0) Which is the act by which a
man becomes bad in appearance?
(5.1 ≈ 5.1-4) [The] first act is (if)
he should see the advantage of a
man being angry and violent, harsh
(and such) that envy of the other
(man) arises in him because of it.
(5.2 ≈ 5.5-6) The second act is
when he [finds] faults with (his)

*mother and father and with venerable men. ****

*** (5.11) [missing folio v4] [ttätä dasau pracyā tcamäna hve' dätäna a][FK 210.23 Do. 35 r1][sädünä hämäte ||]

*** (5.11) [These are the ten causes by which a man becomes bad in appearance.]

[S1] (5.0) katamat karma durvarṇa-saṃvartanīyam. ucyate. (5.1) krodhaḥ. (5.2) upanāhaḥ. (5.3) mrakṣaḥ. (5.4) paridāghaḥ.⁶⁹ (5.5) mātā-pitror avarṇa-vāditā. (5.6) anyeṣāṃ ca gr̥hastha-pravrajitānām bāla-vṛddhānām. (5.7) stūpāṅgaṇa-caitya-gr̥ha-vihārānām ca bhumer aviśodhanam. (5.8) stūpānām pratimānām ca dīpa-vyucchedaḥ. (5.9) durvarṇānām sattvānām avahasanam. (5.10) tathācaukṣa-samudācārātā. (5.11) idaṃ karma durvarṇa-saṃvartanīyam.

(6.0) [kāmā ṣā ka]r[mā] tcamäna hve' dätäna [śś]ärä hämäte (6.1-10 = ?) pad[ā] ṣā karmä [r2] [+ + + + + + + + + +] < > (6.11 = 6.16) <ttätä dasau pracyā tcamäna hve' dätäna śśärä hämäte || >

(6.0) [Which is] the act by which a man becomes good in appearance? (6.1-10 = ?) The first act ... <... > (6.11 = 6.16) <These are the ten causes by which a man becomes good in appearance. >

[S1] (6.0) katamat karma prāsādika-saṃvartanīyam. ucyate. (6.1) akrodhaḥ. (6.2) anupanāhaḥ. (6.3) amrakṣaḥ. (6.4) vastra-pradānam. (6.5) stūpa-caitya-gr̥heṣu ca sudhā-dānam. (6.6) suvarṇa-pātra-dānam. (6.7) gandha-lepa-pradānam. (6.8) alaṃkāra-pradānam. (6.9) mātā-pitror varṇa-vāditā. (6.10) āryānām śilavatām varṇa-vāditā. (6.11) stūpāṅgaṇa-vihārānām sammārjanam. (6.12) satataṃ gr̥ha-sammārjanam. (6.13) virūpānām sattvānām anavahasanam. (6.14) tathānyeṣāṃ bāla-vṛddhānām. (6.15) tathā caukṣa-samudācārātā ... (6.16) idaṃ karma prāsādika-saṃvartanīyam.

⁶⁹ The reading *paridāghaḥ* of MS A (MS B has a lacuna here) is to be preferred to Lévi's emendation *pradāśaḥ* according to Edgerton 441 s.v. *mrakṣa*.

(7.0 = S1 11.0, ≈ S2 11.0) <kāmā
 śā karmā tcamāna hve' dukhātā
 hāmāte .> (7.1 = S1 S2 11.1)
 pa[ḍā] śā ku i[hī]vya-nāsai (7.2 *)
 u ce hā ggittā (7.3 = S1 S2 11.3)
 [r3] [u cai buljātā .] (7.4 = S1
 11.4, * S2) [u ku ysūṣḍe .] (7.5 =
 S1 11.7, S2 11.8) u ku handarāṇu
 hāvu daiyā amanāvui hä[r4][mä-
 te .] (7.6 * S1, = S2 11.7) [u ku
 handarāṇu ggārīvu] daiye sirā hä-
 mäte . (7.7-8 *) u ku handarāṇu
 haṃ ve[v1][tä + + + + + + +
 + +] ri hauru haurindā ne hā sī-
 rā hāmāt[e] . (7.9 *) u ku ne a-
 rmū[vā][v2][tä .] (7.10 *) [+ + +
 + + + + +] śśau ggīvu khāysu
 bilsaṃggīṃgya gāta' ne heḍā
 (7.11 = S1 S2 11.11) ttātā [v3]
 [dasau karma tcamāna hve' du-
 kh]ä[t]ä hāmāte //

(7.0 = S1 11.0, ≈ S2 11.0)
 <Which is the act by which a man
 becomes poor?> (7.1 = S1 S2
 11.1) *The first is when there is
 taking of what is not one's own;*
 (7.2 *) *and (that of him) who
 helps (someone to do so);* (7.3 =
 S1 S2 11.3) *[and (that of him)
 who praises (someone who does)
 it];* (7.4 = S1 11.4, * S2) *[and
 when he approves (it)];* (7.5 = S1
 11.7, S2 11.8) *and when he sees
 the advantage of other people (and
 that) becomes unpleasant for him;*
 (7.6 * S1, = S2 11.7) *and when
 he sees the trouble of other people
 (and) he becomes content;* (7.7-8
 *) *and when ... always to other
 people ... they give a gift and he
 does not become content;* (7.9 *)
*and when he does not congratulate
 (on the gift);* (7.10 *) *... he does
 not give one handful (?) of food at
 the assembly of the order.* (7.11 =
 S1 S2 11.11) *These are [the ten
 acts by which a man] becomes
 poor.*

[S1] (11.0) katamat karma alpa-bhoga-saṃvartaniyam. ucyate. (11.1) adattādānam. (11.2) adattādāna-samādāpanam. (11.3) caurya-varṇa-vāditā. (11.4) tad-abhyanumodanam. (11.5) mātā-pitrorvṛtṭy-upacchedaḥ. (11.6) tathānyeṣāṃ vyādhitā-bāla-vṛddha-kṛpaṇānāṃ vṛtṭy-upacchedaḥ. (11.7) parasya lābhenātuṣṭiḥ. (11.8) para-lābhāntarāya-kriyā. (11.9) durbhikṣābhinandanam ca. (11.10) idaṃ karma alpa-bhoga-saṃvartaniyam.

[S2] (11.0) [H 149 X 2 r2] daśa dharmā alpa-bhoga-saṃva[r3]rtaniyāḥ katame daśa . (11.1) adattādānam . (11.2) adattādāna:samādāpanam (11.3) adattādānasya [r4] ca varṇa-vāditā . (11.4) adattādānena āttamanatā (11.5) mātā-pitṛñām vṛtṭy-upacchedaḥ (11.6) āryānām vṛtṭy-upa[ṣ]cchedaḥ⁷⁰ (11.7) parasya alābhena āttamanatā (11.8) parasya lābhena nāttamanatā . (11.9) parasya lābhāntarā[v1]yo (11.10) durbhikṣāyācanā ca . (11.11) ime daśa dharmā alpa-bhoga-saṃvartaniyāḥ ||

(8.0 = S1 12.0, ≈ S2 12.0) [k]āmā śā karmā tcamāna hve' tsā[v4][tā hāmāte .] (8.1 ≈ S1 12.1, = S2 12.2) [paḍā śā karmā ku i]hivī ttagatu ne [n]āste (8.2 ≠) u ne hā ggittā (8.3 ≠ S1, ≈ S2 12.3) [FK 210.17 Do. 29 # FK 210.18 Do. 30 r1] <u cai ne buljätä .> (8.4 ≈ S1 12.3, ≠ S2) [u ku ne ysūṣḍe .] (8.5 = S1 12.8, = S2 12.5) [u ku handarā]ṇu ggārīvu pyūṣḍe amanāvu yande (8.6 = S1 12.7, = S2 12.6) u ku [ha][r2][ndarāṇu hāvu pyū]ṣḍ[e] sī[rā hām]āte (8.7-8 ≠) u c[u] handa[rāṇu haṃ v]i[rā + + + +] [r3] [+ + + +] + ra hauru h[aurindā hā sirā hāmāte .] (8.9 ≠) [u ku armūvätä .] (8.10 ≠) [r4] [+ + + + + śsau] gg[ī]vu khāysu u pa[ttarro bilsaṃggimṅya gāta' heḍā .] (8.11 = S1 S2 12.11) [ttätä dasau] [v1] [karma tcamāna hve' tsätä hāmāte ||]

(8.0 = S1 12.0, ≈ S2 12.0) *Which is the act by which a man [becomes] wealthy?* (8.1 ≈ S1 12.1, = S2 12.2) *[The first act is when] he does not take the wealth that is not his own; (8.2 ≠) and (when) he does not help (someone to do so); (8.3 ≠ S1, ≈ S2 12.3) <and (that of him) who does not praise it;> (8.4 ≈ S1 12.3, ≠ S2) and when he does not approve (it); (8.5 = S1 12.8, = S2 12.5) [and when] he hears of the trouble of other people (and) feels (it) as unpleasant; (8.6 = S1 12.7, = S2 12.6) and when he hears [of the advantage of other people] (and) becomes content; (8.7-8 ≠) and when ... always to other people ... they give a gift (and) [he becomes content]; (8.9 ≠) [and when he congratulates (on the gift);] (8.10 ≠) ... [he gives one] handful (?) of food and drink*

⁷⁰ Hoernle 1916, 50 for MS vṛty°.

[at the assembly of the order].
(8.11 = S1 S2 12.11) [These are
the ten acts by which a man be-
comes wealthy.]

[S1] (12.0) tatra katamat karma mahā-bhoga-saṃvartaniyam. ucyate. (12.1) adattādānān nivṛtṭih. (12.2) pareṣāṃ cādattādānān nivāraṇam. (12.3) pareṣāṃ adattādāna-nivṛttānām samanumodanam. (12.4) mātā-pitror vṛtti-pradānam. (12.5) āryānām ca śilavatām vṛtti-pradānam. (12.6) tathānyeṣāṃ vyādhitā-bāla-vṛddha-kṛpānānām vṛtti-pradānam. (12.7) para-lābhena tuṣṭih. (12.8) parasyālābhenātuṣṭih. (12.9) para-lābha-samanumodanam. (12.10) subhikṣābhinandanam ... (12.11) idaṃ karma mahā-bhoga-saṃvartaniyam.

[S2] (12.0) daśa dharmā mahā-bhoga-saṃvarta[2]niyāḥ katame daśa . (12.1) dānaṃ (12.2) adattādāna-vairamaṇam . (12.3) adattādāna-vairamaṇasya varṇa-vāditā . (12.4) [3] adattādāna-vairamaṇena āttamanatā . (12.5) parasya alābhena anāttamanatā . (12.6) parasya [4] lābhena āttamanatā (12.7) parasya lābhōdyogaḥ (12.8) dānasyābhyanumoda-
nam (12.9) dānādhimuktānām pudga[5]lānām saṃprahaṣaṇam (12.10) subhikṣāyācanā
ca . (12.11) ime daśa dharmā mahā-bhoga:saṃvartaniyāḥ ||

(9) [+ + + + + + + + + + (9) ... ***
+ + + + +] [v2] [+ + + + +
+ + + + + + + + + + + +
+ + + + + + + +] [v3] [+ + +
+ + + + + + + + +] + -ā [+
+ + + + + + + + +] [v4] [+
+ + + + + + + + + + + +
+] + -i + + + + ce + + [+ +
+ + + +] ***

[S1] (9.0) katamat karma nīca-kula-saṃvartaniyam. ucyate. (9.1) stabdhatā. (9.2) abhimā-
nitā ca. (9.3) amātā-pitṛ-jñatā. (9.4) asrāmaṇyatā. (9.5) abrahmaṇyatā. (9.6). akula-jye-
ṣṭhāpacāyitā. (9.7) mātā-pitror apratyupasthānam. (9.8) āryānām śilavatām apratyupa-
sthānam. (9.9) anyeṣāṃ ca guru-sthānīyānām ācāryōpādhyāyānām apratyupasthānam.
(9.10) nīca-kulānām sattvānām paribhavaḥ. (9.11) idaṃ karma nīca-kula-saṃvartaniyam.

[S2] (9.0) [H 149 X 1 v1] daśa . dharmā nīca-kula-saṃvartaniyāḥ katame daśa . (9.1) amāṭṭ-
jñātā . (9.2) apitṭ-jñātā . (9.3) aśrāmaṇyatā . (9.4) [v2] abrahmaṇyatā⁷¹ . (9.5) kule na
jyeṣṭhānupālakatvam, (9.6) āsanād⁷² na pratyutthānam, (9.7) āsane na nimantraṇam,
(9.8) [v3] mātā-pitror aśuśrūṣā⁷³ (9.9) āryāṇām aśuśrūṣā⁷⁴ (9.10) nīca-kula-jātānām
pudgalānām antike pari[v4]bhavaḥ (9.11) ime daśa dharmā nīca-kula-saṃvartani-
yāḥ⁷⁵ ||

(15.0) [Khot. (IO) 18.1 r1] kāmā śā
ka[r]m[ä] tcam[ä]na hve' narya
ysamṭhu byehät[ä] . (15.1 = 15.1^a)
paḍā śā ku ttarandarna [mästu]
[r2] kāḍyānu yande : (15.2 =
15.1^b) u śātā śā ku yā ro bāsāna
yande . (15.3 = 15.1^c) dādā ku yā
[ro aysmū][r3]na yaṇde . (15.4 ≈
15.2) tcūramā krritta-dṛṣṭā sā ne
vā handarna ysamṭh[na + + +
+ +] [r4] [+ + +] hā + u + la
-ä -iyā . (15.5 ≈ 15.3) p[ū]hā
krritta-dṛṣṭā sā au[ṣku + + + +
+] [v1] [+ +] (15.6 ≈ 15.4?)
[kṣei'mā k]rr[it]ta-dṛṣṭā se + + +
+ + rä cu śśār[ä] o [+ + +]
(15.7 ≠) [haudamā ka aña kū]-
[v2]ra dṛṣṭā vāta . (15.8) u haṣṭa-
mā ku anantanari karmu ya[nde .]
(15.9 ≈) [u naumā śā ku dā]-
[v3]kṣiṇya ggamṣat[ä]de padimā-

(15.0) Which is the act by which a
man obtains birth in hell? (15.1 =
15.1^a) The first is when he per-
forms a [great] evil deed with the
body. (15.2 = 15.1^b) And the sec-
ond is when one also performs (it)
with the tongue. (15.3 = 15.1^c)
The third is when one [also] per-
forms (it) with the mind. (15.4 ≈
15.2) The fourth is the heresy that
not by another birth ... (15.5 ≈
15.3) The fifth is the heresy that
always ... (15.6 ≈ 15.4?) [The
sixth] is the heresy that ... which is
good or ... (15.7 ≠) [The seventh is
if] there should [otherwise] be a
false view. (15.8) And the eighth is
when he performs an ānantarya
act. (15.9 ≈) [And the ninth is
when] he makes venerable men
slandered. (15.10 = 15.7) And the

⁷¹ Hoernle 1916, 49 for MS *abrahmanyatā*.

⁷² Hoernle 1916, 49 for MS *āsanādi*.

⁷³ Hoernle 1916, 49 for MS *aśuśruṣā*.

⁷⁴ Hoernle 1916, 49 for MS *aśuśruṣā*.

⁷⁵ Hoernle 1916, 49 for MS *°saṃvartaniyā*.

te . (15.10 = 15.7) u dasamā śā
kya atārañ[i nājsaṣṭe .] (15.11 =
15.10) [ttā][v4]e [da]sau pracyā
tcamāna hve' narya ysaṁthu bye-
hāte ||

tenth is (that of him) who [shows]
ingratitude. (15.11 = 15.10) These
are the ten causes by which a man
obtains birth in hell.

[S1] (15.0) tatra katamat karma narakôpapatti-saṁvartaniyam. ucyaṭe. (15.1) tivrāṁ
praduṣṭa-cittasya^(a)kāya-^(b)vāñ-^(c)mano-duṣcaritam. (15.2) uccheda-dṛṣṭiḥ. (15.3) śāśvata-
dṛṣṭiḥ. (15.4) nāstika-dṛṣṭiḥ. (15.5) akriyā-dṛṣṭiḥ. (15.6) matsari-vādaḥ. (15.7) akṛtajñatā.
(15.8) ānantaryam. (15.9) āryāṇāṁ śilavatām abhūtābhyākhyāna-dānam. (15.10) idaṁ
karma narakôpapatti-saṁvartaniyam.

(16.0) kāmā śā karmā tca[māna
hve'] [missing f. r1] [triyaśūnā ysaṁ-
thā byehātā] ***

(16.0) Which is the act by which
[a man obtains birth in animal-
hood]? ***

[S1] (16.0) tatra katamat karma tiryagyony-upapatti-saṁvartaniyam. ucyaṭe. (16.1) ma-
dhyamaṁ kāya-vāñ-mano-duṣcaritam. (16.2) vicitraṁ rāga-samutthitaṁ karma. (16.3) vi-
citraṁ dveṣa-samutthitaṁ karma. (16.4) vicitraṁ moha-samutthitaṁ karma. (16.5) mātā-
pitroḥ pravrajitānāṁ cākālpika-pradānam. (16.6) tiryagyoni-gatānāṁ sattvānāṁ avahasa-
nam. (16.7) tathā praṇidhāna-karma yathā go-vratika-kukkura-vratika-prabhṛtīnāṁ praṇi-
dhānam atrôpapadyeyam iti ... (16.8) idaṁ karma tiryagyony-upapatti-saṁvartaniyam.

(28.0 ≈ 31.0) [kāmā śā karmā tca-
māna nā na-][Khot. (IO) 18.3 r1][ro
nyāpātā hve'] ku ysa[m]thu nāste
(28.1 ≈ 31.1?) [k]u [+ + + + +
+ + + + + + + + + + +
+] [r2] [+ + +] ysaṁthu nāsāte
(28.2 ≈ 31.2) śātā ka[rmā tcamā-
na nā na-ro nyāpātā hve' ku-ṣṭa
ysaṁthu] [r3] [nāste .]

(28.0 ≈ 31.0) [Which is the act by
which it is not yet known] where
[a man] takes birth? (28.1 ≈
31.1?) When ...
...
... he may take birth. (28.2 ≈ 31.2)
This is the act [by which it is not
yet known where a man takes
birth].

[S1] (31.0) tatra katamat karmānīyatōpapatti-saṃvartanīyam. ucyate. (31.1) yat kṛtvā na kvacid upapattau pariṇāmayati amutrōpapadyeyam iti. yathā sattvāḥ karma-vaśād upapadyante. (31.2) idaṃ karmānīyatōpapatti-saṃvartanīyam.

| | |
|---|--|
| (29.0-1 ≈ 32.0-1?) [k]āmā karmā
kye hvaṃ'dä + [+ + + + + + +
+ + + + + + +] [r4] [+ + + +
+ ṣṭā]nā varāśā[nā + + + + +
+ + + + + + + + + + + + + +
+] [v1] [+ + + varā]śāte o ro ṣṣei
-ī [+ + + + + + + + + + + + +
+ + + + + + +] [v2] [+ + +
+] tt- varāśāte . (29.2 ≈ 32.2?)
ṣātā [karmā + + + + + + + + +
+ + + +] [v3] [+ + .] | (29.0-1 ≈ 32.0-1?) Which is the act
that ... a man...
...
... it must be experienced ...
...
... he experiences or also even ...
...
...
... he experiences. (29.2 ≈ 32.2?)
This is [the act] ... |
|---|--|

[S1] (32.0) tatra katamat karma deśāntara-vipakvam.⁷⁶ ucyate. (32.1) yat karma ta-sminn eva janmāntare vā deśāntara-gatasya vipacyate śubham aśubhaṃ vā. tat karma deśāntara-vipakvam⁷⁷ ... (32.2) idaṃ karma deśāntara-vipakvam.⁷⁸

| | |
|---|--|
| (30.0 = 27.0) [k]āmā karmi tca-
mäna < hve' > narya y[s]aṃ[thu
byehätä u harbiśśo jsīno na]-
[v4][rya jsīno d]āryśde u ttiyā pa-
rśtā . (30.1-2 ≈ 27.1?, = 27.2) ce
[+ + + + + + + + + + + + +
+ + + + +] [Khot. (IO) 18.4 r1] [+
+ +] + -ī narya hiśtā u -e [+ + | (30.0 = 27.0) Which is the act by
which < a man > [obtains] birth in
hell [and] spends [(his) whole
lifetime in hell] and then escapes?
(30.1-2 ≈ 27.1?, = 27.2) He who
...
...
... comes to hell and ... |
|---|--|

⁷⁶ AB °vipakṣam, see n. 65.

⁷⁷ AB °vipakṣam, see n. 65.

⁷⁸ A omits § 32.2; B °vipakṣam, see n. 65.

| | |
|------------------------------------|--|
| + + + + + + + + + + + | ... |
| + + + +] [r2] [+ +] + pātcu | ... <i>again and again ...</i> |
| pātcu a -ä [+ + + + + + + + + | ... |
| + + + + + + + + +] [r3] [+ + | ... |
| + sī]rā hāmāte u [+ + + + + + + | <i>he becomes content and ...</i> |
| + + + + + + + + + + +] [r4] | ... |
| [+ + + + +] mā hve' ku narya | ... <i>a man, when he has come to</i> |
| ā[ä hāmāte + + + + + + ha- | <i>hell ... [spends (his) whole lifetime</i> |
| rbiśšo jsīno narya jsī][v1][no dä- | <i>in hell and] then escapes.</i> |
| rysde u ttī]t[ä] parštā : | |

[S1] (27.0) tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇaṃ nairayikam āyuh kṣapayitvā cyavati. ucyate. (27.1) ihaīkatyena nārakīyam⁷⁹ karma kṛtam bhavaty upacitam. sa tat karma kṛtvā nāstīryati na jihriyati na vīgarhatī na jugu-psati na deśayati nācaṣṭe na vyaktī-karoti nāyatyāṃ saṃvaram āpadyate bhūyasyā mātrayā hr̥ṣyati. prītim utpādayati ... (27.2) idaṃ karma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇa-nairayikam āyuh kṣapayitvā cyavati.

| | |
|---------------------------------------|--|
| (31.0 = 28.0) kāmā śā [karmā | (31.0 = 28.0) <i>Which is [the act by</i> |
| tcamāna hve' narya ysam̐thu bye- | <i>which a man obtains birth in hell</i> |
| hātā u śuvo' jsī][v2][no narya js[ī]- | <i>and] spends (his) life [in hell for</i> |
| no dārysde u t[t]i[yā parštā .] | <i>half a life] and then [escapes]?</i> |
| (31.1 ≈ 28.1?) [+ + + + + + + + | (31.1 ≈ 28.1?) ... |
| + + + +] [v3] [+ + +]nā ttū ka- | ... <i>this act ...</i> |
| rmu hu[+ + + + + + + + + + + | ... |
| + + + + + + + +] [v4] [+ + +] | ... |
| -āṇa haṃgūjāte u + [+ + + + + | ... <i>he meets and ...</i> |
| + + + + + + + + + + +] | ... |
| [Khot. (IO) 6 r1] [+ + +] tt- hīvya | ... <i>his own deeds ...</i> |
| karaṇ[+ + + + + + + + + + + | ... |
| + + + + + + + + + + +] [r2] [+ + | ... |

⁷⁹ Lévi has *narakīyam*.

+ +]tu yanā (31.2 = 28.2) ṣā[tā
karmā tcamāna hve' narya ysam-
thu byehātā u śuvo' jsī][r3][no na-
rya] jsīno dā[ryside u ttīyā pa-
rstā ||]

... he may do. (31.2 = 28.2) This
is [the act by which a man obtains
birth in hell and] spends (his) life
[in hell for half a lifetime and then
escapes].

[S1] (28.0) tatra katamat karma yena samanvāgataḥ pudgalo narakeśūpapanno 'rdha-
nairayikam āyuh kṣapayitvā cyavati. ucyate. (28.1) ihaikatyena nārakīyaṃ karma kṛtam
bhavaty upacitam. sa tat kṛtvā nāstīryati na jihriyati na vigarhati na jugupsate na deśayati
nācaṣṭe na vyakti-karoti. nātyāyāṃ samvaram āpadyate. api tu na bhūyasyā mātrayā
hṛṣyati. na prītim utpādayati. (28.2) idaṃ karma yena samanvāgataḥ pudgalo narakeśū-
papanno 'rdha-nairayikam āyuh kṣapayitvā cyavati.

(32.0 = 29.0) [kāmā ṣā karmā
tcamāna hve' narya ysamthu] [r4]
[byehātā kho va]ra ātā [hāmāte
ttānai vā na jsīna puṣu parštā .]
(32.1 ≈ 29.1?) [+ + + + + + +
+] [v1] [+ + + + +] ḍa yu [-]r[-
+ + + + + + + + + + + + +
+ + + + + + + + + +] [v2] [+ +
+ -]r[-] khā nī [+ + + + + + + +
+ + + + + + + + + + + + +]
[v3] [+ + +] nāste u [+ + + + +
+ + + + + + + + + + + + +
+ + +] [v4] [+ + +]ṣṭa
haysguṣṭa[n- + + + + + + + + +
+ + + + + + + + + + + + +
+] ***

(32.0 = 29.0) [Which is the act by
which a man obtains birth in hell
(and) yet, as soon as] he [should
have] arrived there, [his life es-
capes completely from it]? (32.1 ≈
29.1?) ...

...

...

...

...

... he takes and ...

...

...

... sorrow ... ***

[S1] (29.0) tatra katamat karma yena samanvāgataḥ pudgalo narakeśūpapanna-mātra eva
cyavati. ucyate. (29.1) ihaikatyena nārakīyaṃ karma kṛtam bhavaty upacitam ca. sa tat
kṛtvāstīryati jihriyati vigarhati vijugupsati ācaṣṭe deśayati vyakti-karoti. ātyāyāṃ samva-

ram āpadyate. na punaḥ kurute. sa cen narakeṣūpapadyate upapanna-mātra eva cyavati ... (29.2) idam karma yena samanvāgataḥ pudgalaḥ narakeṣūpapanna-mātra eva cyavati.

(33.2) *** [Farhad Beg 05 r1]]mahā-
te (33.3) śā'sā karmā tcamāna
hve' cā[stā ṣṭānā suhauttā u ysāḍā
ṣṭānā dukhauttā hāmāte .]

(33.2) *** ... (33.3) *This is the act
by which a man [becomes blessed
when he is] young [and distressed
when he is old].*

[S1] (33.0) katamat karma yena samanvāgataḥ pudgalaḥ pūrvam sukhito bhūtvā paścād duḥkhito bhavati. ucyate. (33.1) ihaikatyo dānam yācitaḥ samānaḥ pūrvam prahṛṣṭaḥ pratijānīte pramudito dadāti. dattvā ca khalu pratisāri bhavati. (33.2) sa yadā manuṣyeṣūpapadyate ādhyeṣu mahā-dhaneṣu mahā-bhogeṣu kuleṣūpapadyate. paścāt tasya te bhogāḥ pariḥsayam paryādānam gacchanti. sa paścād daridro bhavati ... (33.3) idam karma yena samanvāgataḥ pudgalaḥ pūrvam sukhito bhūtvā paścād duḥkhito bhavati.

(34.0) [kāmā śā karmā tcamāna]
[r2] [hve' cistā ṣṭānā dukhauttā hā-
māte u ysāḍā ṣṭānā] suhauttā hā-
māte . (34.1) kye śā hve' kuī ye [±
29] [r3] [± 15] hauru hūḍu tindā
ttiyā sirā hāmāte [.] (34.2 ≈) [śā
hve' ± 26] [r4] [± 16] . u ku ysāḍā
hāmāte ttiyā vā su[hauttā hāmā-
te .] (34.3) [śā'sā karmā tcamāna
hve' cistā ṣṭānā dukhauttā hāmāte
u ysāḍā ṣṭānā suhauttā] [v1] [hā-
māte .]

(34.0) *[Which is the act by which
a man becomes distressed when he
is young and] becomes blessed
[when he is old]? (34.1) Any man,
when someone ... him ... he has
given a gift, then he becomes con-
tent. (34.2 ≈) [That man] ... and
when he becomes old, then, on the
contrary, he [becomes] blessed.
(34.3) [This is the act by which a
man becomes distressed when he is
young and becomes blessed when
he is old.]*

[S1] (34.0) katamat karma yena samanvāgataḥ pudgalaḥ pūrvam duḥkhito bhūtvā paścāt sukhito bhavati. ucyate. (34.1) ihaikatyo dānam samādāya yācitaḥ samānaḥ pratijānīte. kṛcchreṇa dadāti. dattvā tu dānam paścāt prītim utpādayati. (34.2) sa yadā manuṣye-
ṣūtpadyate daridreṣu kuleṣūtpadyate. tasya paścāt te bhogā abhivṛddhim gacchanti ...

(34.3) idaṃ karma yena samanvāgataḥ pudgalaḥ pūrvam duḥkhito bhūtvā paścāt sukhito bhavati.

(35.0) [kāmā ṣā karmā tcamāna hve' hā ci]stā ṣṭānā suhauttā u hā ysāḍā ṣṭānā .] (35.1) [± 28] [v2] [± 15] ku hūḍu yīndā numānī /ne\ hāmāte . (35.2 ≈) ṣā [hve' ± 28] [v3] [± 14 hā]māte u tsāttara : (35.3) ṣei'ṣā karmā tcamna [hve' hā cistā ṣṭānā suhauttā u hā ysāḍā ṣṭānā .]

(35.0) [*Which is the act by which a man*] is blessed both when he is young and when he is old? (35.1) ... when he has given, regret does not arise in him. (35.2 ≈) This [man] ... becomes ... and richer. (35.3) This is the act by which [a man is blessed both when he is young and when he is old].

[S1] (35.0) katamat karma yena samanvāgataḥ pudgalaḥ pūrvam ca paścāc ca sukhito bhavati. ucyate. (35.1) ihaīkatyo dānaṃ yācitaḥ sa prahr̥ṣṭaḥ pratijānīte prahr̥ṣṭo dadāti. dattvāpi ca prītimān bhavati. (35.2) sa yadā manuṣyeṣūpapadyate āḍhyeṣu kuleṣūpapadyate mahā-dhaneṣu mahā-bhogeṣu ... (35.3) idaṃ karma yena samanvāgataḥ pudgalaḥ pūrvam ca paścāc ca sukhito bhavati.

(36.0) [kāmā ṣā karmā tcamāna hve' hā cistā ṣṭānā] [v4] [dukhauttā u hā ysāḍā ṣṭānā .] (36.1 ≈) [+ + + + + ne hau]ru heḍā ustamātu tcaramu śye [± 29] ***

(36.0) [*Which is the act by which a man is distressed both when he is young and when he is old?*] (36.1 ≈) ... he does [not] give a gift (and) even at last ... ***

[S1] (36.0) katamat karma yena samanvāgataḥ pudgalaḥ pūrvam ca paścāc ca duḥkhito bhavati. ucyate. (36.1) ihaīkatyaḥ kalyāṇamitra virahito bhavati. sa dānaṃ na dadāti. na ca tena kiṃcit pāpakaṃ karma kṛtam bhavati. (36.2) sa yadā manuṣyeṣūpapadyate dari-dreṣu kuleṣūpapadyate alpāṇna-pāna-bhojaneṣu ... (36.3) idaṃ karma yena samanvāgataḥ pudgalaḥ pūrvam⁸⁰ ca paścāc ca duḥkhito bhavati.

⁸⁰ Lévi has *samanvāgataḥ pūrvam*.

*** (52.11 = 64.11) [missing folio v4] [ttätä dasau hāva ce balśa kṣa][Dumaqu 0021 r1] [tru bañätä] ||

*** (52.11 = 64.11) [These are the ten advantages (for him) who fastens an umbrella to a stūpa.]

[S1] (64.0) katame daśānuśamsās chattra-pradānasya. ucyaṭe. (64.1) chattra-bhūto bhavati lokasya. (64.2) anavatapto bhavati kāyena. (64.3) anavatapto bhavati cittena. (64.4) ādhipatya-samvartaniyaṃ cānena karma kṛtam bhavaty upacitam. (64.5) punaḥ punaś ca rājā bhavati cakravartī. (64.6) maheśākhyo bhavati. (64.7) maheśākhyaiḥ sattvaiḥ samāgamo bhavati. (64.8) buddhair buddha-śrāvakaś ca samāgamo bhavati. (64.9) mahā-bhogo bhavati. (64.10) svargeṣūpapadyate. (64.11) kṣipraṃ ca parinirvāti ... (64.12) ime daśānuśamsās chattra-pradānasya.

(53.0 = 65.0) [Dumaqu 0021 v4] kā-mā tārā dasau hāva ce balśa gei'-tau' bañätä (53.1 = 65.1) [Dumaqu 0121 r1] [paḍā śā cu dātā]na śśārā hāmāte . (53.2-3 = ?) śāte śā [+ -]i [+ + + + + + + + + +] [r2] [+ + +] ysūṣka ttā -ā [+] -ā [+ + + + + + + + + + + + + + + + +] (53.4 = ?) [r3] [tcū]ramā śā cu a[+ + + + + + + + + + + + + + + + + .] (53.5 = 65.5) [pū][r4][hā śā] cvī salāvā nāśā h[āmā]t[e] . (53.6 = ?) [k]ṣ[ei]'[mä śā + + + + + + + + + + + + + + +] (53.7 = 65.6) [v1] [hauda]mä śā cu haṃ vīrā [suhajā hāmāte .] (53.8 = 65.9) [u haṣṭa-mā śā cu tsātā hāmāte .] (53.9 = 65.8) [naumā] [v2] [śā] cu gyastuvo' ysam[thu nāste .] (53.10 = 65.10) [dasamā śā cu thatau sam-

(53.0 = 65.0) Which are the ten advantages (for him) who fastens a bell to a stūpa? (53.1 = 65.1) [The first is that] he becomes good in appearance. (53.2-3 = ?) The second is ... pleasant those ... (53.4 = ?) The fourth is that ... (53.5 = 65.5) [The fifth] is that he has an agreeable speech. (53.6 = ?) The sixth is ... (53.7 = 65.6) The seventh is that he [becomes] always [joyful]. (53.8 = 65.9) [And the eighth is that he becomes wealthy.] (53.9 = 65.8) [The ninth] is that he [takes] birth among the gods. (53.10 = 65.10) [The tenth is that he quickly goes out of saṃsāra.] (53.11 = 65.11) [These] are the ten advantages [(for him) who fastens a bell to a stūpa].

tsāru narāmāte .] (53.11 = 65.11)
 [v3] [ttätä] dasau hāva [ce balśa
 gei'tau' bañätä ||]

[S1] (65.0) katame daśānuśamsā ghaṅṭā-pradānasya. ucyate. (65.1) abhirūpo bhavati. (65.2) susvaro bhavati. (65.3) manojña-bhāṣī bhavati. (65.4) kalaviṅka-ruta-bhāṣī bhavati. (65.5) ādeya-vākyo bhavati. (65.6) nityaṃ samprahārṣa-jāto⁸¹ bhavati. (65.7) punaḥ punar ānandaṃ śabdaṃ śṛnoti. (65.8) svargeṣūpapadyate. (65.9) mahā-bhogaś ca bhavati. (65.10) kṣipraṃ ca parinirvāti ... (65.11) ime daśa guṇā ghaṅṭā-pradānasya.

(54.0 = 68.0) [Dumaqu 0021 r1] kām[ä] ttä dasau hāva c[e ha]mau hauru heḍä (54.1 = 68.1) paḍä šä cu trāmī [r2] [patī buljse p]ārahāre kho hamauya raysä . (54.2 *) u šätä šä cu ttaradarna śśä[r]i [r3] [hämä]t[e] . (54.3 *) u dädä šä cu snidūn[ä] hämāte dātena . (54.4 = 68.3) ū tcūramä šä cu [r4] [tta]-rrāyātä nä [hämä]te . (54.5 = 68.4) [u pūhā]š[ä] [kv]i ttarrä hämāte pattarrai vāre nä [v1] [v]āṣṭā-tä . (54.6 *) u kṣei'mä šä cu pārysā panaṣṭa ne kūśāt[ä] .] (54.7 = 68.5) u h[au]dam[ä] šä cu priyv[o]' [v2] [ysam̐thu] ne nāste . (54.8 = 68.7) u haṣṭamä šä cu tsātä hämāte . (54.9 = 68.8) u naumä šä cu gya[v3][stuvo'] hīštä . (54.10 = 68.9) u dasamä šä cu

(54.0 = 68.0) *Which are the ten advantages (for him) who gives a vessel as a gift? (54.1 = 68.1) The first is that [virtues] are so established [in him] as juice in a vessel. (54.2 *) And the second is that he becomes good in body. (54.3 *) And the third is that he becomes smooth in appearance. (54.4 = 68.3) And the fourth is that he does not become thirsty. (54.5 = 68.4) [And the fifth] is that, when he becomes thirsty, drink is not absent for him. (54.6 *) And the sixth is that he does not (have to) look for servants (who have gone) missing. (54.7 = 68.5) And the seventh is that he does not take [birth] among the ghosts. (54.8 = 68.7) And the eighth is that he be-*

⁸¹ Edgerton 579 by emendation of AB *samprahāryajāto* following a suggestion of Lévi's 87 n. 6. Unfortunately, the Khotanese text has a gap here.

thatau saṃtsār[u] narāmāte ||
(54.11 = 68.10) ttātā da[v4][sau
hā]va ce hamau hauru heḍā ||

comes wealthy. (54.9 = 68.8) And the ninth is that he arrives among the gods. (54.10 = 68.9) And the tenth is that he quickly goes out of saṃsāra. (54.11 = 68.10) These are the ten advantages (for him) who gives a vessel as a gift.

[S1] (68.0) katame daśānuśaṃsā bhājana-pradānasya. ucyate. (68.1) bhājana-bhūto bhavati guṇānām. (68.2) snigdha-saṃtatir bhavati. (68.3) na ca tṛṣā-bahulo bhavati. (68.4) tṛṣārtasya pānīyam prādurbhavati. (68.5) na ca preteṣūpapadyate. (68.6) bhājanair avaikālyam bhavati. (68.7) mahā-bhogaś ca bhavati. (68.8) svargeṣūpapadyate. (68.9) kṣipraṃ ca parinirvāti. (68.10) ime daśānuśaṃsā bhājana-pradānasya.

(55.0 = 69.0) [Dumaqu 0121 v3] [kā-
mā ttā dasau hāva ce khāysu] [v4]
[hauru] heḍā (55.1 = 69.5) paḍā
ṣā cu dāra-js[i]n[i] h[ä]m[äte .]
(55.2) [+ + + + + + + + + +
+ + +] ***

(55.0 = 69.0) [Which are the ten advantages (for him) who] gives [food as a gift]? (55.1 = 69.5) The first is that he becomes long-lived. (55.2) ... ***

[S1] (69.0) katame daśānuśaṃsā bhojana-pradānasya. ucyate. (69.1) balavān bhavati. (69.2) varṇavān bhavati. (69.3) sukhito bhavati. (69.4) pratibhānavān bhavati. (69.5) dīrghāyur bhavati. (69.6) mahā-janābhigamyo bhavati. (69.7) priya-darśano bhavati. (69.8) mahā-bhogaś ca bhavati. (69.9) svargeṣūpapadyate. (69.10) kṣipraṃ ca parinirvāti ... (69.11) ime daśa guṇā bhojana-pradānasya.

FK 210.5 Do. 17

- [a1] []
 [a2] []
 [a3]] mā
 [a4]]t[-] ||

[FK 211.2 Do. 55]

- [a1]] u tcūramā ṣā ku bilsaṃ- ... *and the fourth is when ... of the*
 ggī[... *order ...*
- [a2]] + u -ä ttä tä pra dī [...
- [a3] -]i [...
- [a4] [] ...
- [b1] [] ...
- [b2]] + [...
- [b3]] + ṣ- ri buljse hvā[nāte ... *he tells the virtues ...*
- [b4]] du na ka udvīyu yaṇde [... *he experiences disgust ...*

COMMENTARY

For the critical signs used in the commentary see pp. 25-26. Punctuation has been omitted in quotations from Khotanese texts other than KV. Tibetan is transliterated according to T. Wylie's system. In the commentary and in the glossary the following grammatical abbreviations have been used: A = accusative; f = feminine; GD = genitive-dative; IA = instrumental-ablative; L = locative; m = masculine; N = nominative; P = plural; S = singular. Other abbreviations are obvious.

0.1

In *KT* 5.299 Bailey read *āmuro jsīno*, which becomes simply *āmuro jsīno* 'short life' in *Dict.* 19 s.v. *āmura-*. The manuscript clearly shows *āmura-jsīnī [hämä]t[e]*, however. The remnants of the vowel mark in *nī*, though scanty, assure the reading *-ī* and not *-o*. The reading adopted here is also supported by the occurrence of the same phrase in KV 1.0 *āmura-jsīnī hämäte* and 1.11 *āmura-j[s]jīnī hämäte*. The adjective *āmura-jsīnia-* 'short-lived' can accordingly be added to the compounds with *-jsīnia-* '-lived' listed in *Suffixe* 124.

0.2

In *KT* 5.299 Bailey proposed the reading [*dāro*] *jsīno byehätä*. In the lacuna, a form of *dāra-* has to be reconstructed with Bailey, but the phrase is different, as shown by the corresponding passage in § 2.0: *kāmä šä karmä tca[mäna hve' dāra-jsī]nī hämäte*. See the examples of the compound adjective *dāra-jsīnia-* and its derivative *dāra-jsīnyauñä-* 'longevity' in *Dict.* 157 s.v. *dāra-* and in *Suffixe* 124 and 162, to which also KV 55.1 *dāra-js[i]n[i]* may now be added.

0.3

In *KT* 5.299 Bailey has the reading *byāchätä* with *-t-* and this reading is repeated in *Dict.* 16 s.v. *āchai* and 307 s.v. *byāchäta-* (*byāchäta-* also in *Suffixe* 242). In the case of Khot. (IO) 2 r2 the final akṣara of *byāchänä* is damaged in such a way that it is not possible to determine whether it should be read as *tä* or *nä*, but the reading *byāchänä* has been preferred because the new occurrence of the word in KV 3.11 *byāchänä* shows a very clear *n*. This made me suspicious also of the other occurrence of the word in Suv K 65 r3 *KT* 5.116 (Suv 12.40) *byāchäta* ‘diseased’. No photograph of the Suv folio is available to me, but P. O. Skjærvø has kindly checked for me the photograph in his possession and confirms that the correct reading is in fact *byāchäna* (letter of 27 June 1994). The adjective is thus an *-äna(a)-* derivative from *āchaa-* ‘disease’ parallel to *āchänaa-* ‘ill’ (see *Suffixe* 126, cf. also *āchäna-ka-* ‘sick’ and *āchin-ūda-* ‘disease-ridden’).

0.4

The *m* in the verb at the end of the sentence is almost certain, thus suggesting the restoration *[hä]mä*, a Late Khotanese form (cf. Hed. 4.11 *KT* 4.24 *hämä* and see *SGS* 199) or, more probably, a mistake for *[hä]mä <te>*. The restoration is made uncertain, however, by the fact that in § 4.0 and in § 4.11 the verb is missing: *tta kāmä šä karmi tcamäna hve’ ham v[ätä] drūnai* ‘Thus, which is the act by which a man is always healthy?’ and, respectively, *tt[ä]tä dasau pracyā tcamäna hve’ ošku vä[tä drūnai]* ‘These are the ten causes by which a man is always [healthy]’.

0.7

The adjective *dukhätä* has been restored in the gap to correspond with Skt *alpa-bhoga*^o (see also S1, S2 § 11). In § 0.39 *dukhätä* corresponds to Skt *daridra-* as also *dukhätä* in Sgh 162.2, *dukhäta* in Sgh

200.6 and *dukhya* in P 3513.71 v4 (Suv 3.82). In P 3513.61 r3 and 63 v4 (Suv 3.5 and 3.24) *dukhāttauṇā-* ‘misery, poverty’ translates Skt *dāridrya-*.

0.9

For the suggested restoration *nyaśśä* cf. Z 21.12 *niyaśše* ‘despicable’, H 142 NS 77 + H 142 NS 80 v3 KT 5.102 (Jñ) *nyaśśa* ‘despicable’ (N 152.34 ‘verächtlich’) and, for its meaning, P 2741.1 KT 2.87 *ñāśā bisā* ‘humble servant’ «parallel to Tib epistolary phrase *bdag ñan-pa*» (KT 6.145 s.v. *nyas-*), P 2897.26 KT 2.115 *naśa prravai* ‘humble mendicant’, P 2958.132 KT 2.118 *ñāśi hve* ‘humble man’, P 5538 b66 KT 3.123 *asūrai ñāśa satta* translating Skt b65 *aśū[[ca]]ca hina satva* (i.e. *aśuci hīnaṃ sattvam*) ‘unclean, base person’. Cf. 0.50 *nyaś[śä]* ‘despicable’.

0.11

The restoration *bahojsä* is hypothetical as this adjective is not attested as an antonym of *balonda-* and because other adjectives meaning ‘powerless’ exist: cf. for instance Suv K 65 r7 KT 5.116 (Suv 12.44) *u naštīśa uysnora hāmāre duśśchata ahovana u duspāta* ‘And the beings will be without splendour, have bad complexion, little power and strength’ and v1 (Suv 12.45) *bahojsa dīra atica gyāta-usā uysnaura hāmāre* ‘the beings will be powerless, inferior, inactive (and) devoid of endurance’. On *dīra-* ‘weak’ see Emmerick, *Studies* 1.55-56 and Maggi (forthcoming 1).

0.15

On the states of existence (Skt *gati-*) in Khotanese texts cf. Z 11.9-11 *paṃjsa *ggatā* (MS *gātā*) *ku buro ni hīskya paniṇa ggata storā dukhauṭta narya kāḍe kāraṇe store prrīya kāḍe ttarrā u kṣūta ttāryaśūnyānā jaḍi mästā u śśūjīye puvai’ndi ysare maraṇa āchai kāṣce ttā mara dukha hvaṃduvo* ‘*māsta gyastānu stora cavana-dharma*’ ‘There are five *gatis*. Wherever their [i.e. the beings’] arrival is, they are greatly distressed in every *gati*. In hell there are very severe torments. The Pretas are very

thirsty and hungry. There is great ignorance among the animals, and they fear one another. Old age, death, disease, anxieties, these are the great woes here among men. For the gods the *cyavanadharmas* are terrible', and Suv K 65 v6-7 KT 5.116 (Suv 12.50) *śśārṇa hārṇa yādāna uysnaura vavajindā gyastuvo' u hvam'duvo' u dirṇa hārṇa vā tsindā narya u pṛiyuvo' trīyaśūnā* 'By doing good things beings are reborn among gods and men. And due to bad things they go to hell, or to the ghosts (or) to the animal state', where only five are listed with omission of the *asuras* and by grouping of the gods of the three spheres (cf. P 3513.79 r4 KBT 63 (Deśanā) *pajsa ge' satva* 'the beings in the five *gatis*').

0.24

The verb *yande* 3S pres. mid. in this paragraph and in the following two (0.25 *yande*, 0.26 *yaṇde*) shows the distinction between the active (*yindā* 3S pres. act.) and the middle diathesis that has left abundant traces in Khotanese (see Canevascini 1991).

0.26

The copyist has written § 0.25 twice, omitting the negations of § 0.26. The text has been restored according to the Sanskrit version.

0.27

The manuscript apparently has *nā [k]u-ṣṭa ysamṭhu nāste*. As the copyist had just repeated § 0.25 by omitting the negatives in § 0.26, he may have written *nā* 'not' in anticipation of § 0.28.

0.29

Though the Khotanese corresponds here loosely with the Sanskrit and presents us with a curious wording, the correspondence is in my opinion beyond doubt.

Bailey's tentative interpretation «*tta spāsāte tterku ttā uysnaura hīstā* 'so he looks, so much comes to these beings'» (*Dict.* 437 s.v. *spāsś-*, cf. *KT* 5.299 *hve' tta spāsāte tterku ttā uysnaura hīstā*) has to be corrected accordingly.

0.30

The spelling *ttīye* 'then' is exceptional, as pointed out to me by P. O. Skjærvø, because the adverb is usually spelled *ttīyā* or *ttītā*, whereas *ttīye* is the contracted form of the GDS of the reduplicated demonstrative pronoun *ṣāta-* 'that'. The usual *ttīyā* is certainly to be read also in Macartney b v1 (KV 0.31) in place of Bailey's *ttīye* (*KT* 5.300). The spelling *ttīye* instead of *ttīyā* 'then' has possibly been influenced by the common occurrence of both *ttīyā* and *ttīye* as GDS 'of that'.

In §§ 0.30-32 the verb *parstā* 'he escapes' surprisingly corresponds to Skt *cyavati*. The latter is translated variously by Lévi: 0.27 (= Kh. 0.30) 'y renaît' (i.e. again in hells!), 0.28 (= Kh. 0.31) 'change de naissance', and 0.29 (= Kh. 0.32) 'reprend ... une autre naissance'. In Buddhist texts, the verb means 'to move (from one state of existence to another), to transmigrate' (cf. Sgh p. 144) so that Lévi's translation 'y renaît' in § 0.27 is wrong. Edgerton 234 assigns *cyavati* the general meaning 'falls (to a lower existence)' but this translation does not suit all the contexts as clearly shown by the KV passages under consideration: since there is indeed no lower existence than in hells, it is impossible to fall still lower. To interpret Skt *cyu-* more widely as 'to move (to another state of existence)' also allows to understand why the Khotanese text has *parstā* 'he escapes'. Because existence in hell is the worst, to move from it is the same as to be delivered, unfortunately only from hell, not from *samsāra*. The Kuche version has both *lait-* 'to fall' (K3 a4 [twice]) and *tsālp-* 'to escape, be delivered' (K3 a1 [twice], b3: see Lévi 1933, 86-87, 125, 152, Sieg 1938, 10-11, and Krause and Thomas 1964, 67-68, 236, 262).

0.31

Bailey interprets *śuvo* 'as a form of *śāta*- 'second' (see *Dict.* 399 s.v.) and devotes to it the following entry in *Dict.* 402-403: «*śuvo* 'second', loc. pl., v 300, 3v1 *śuvo* 'ysa <ṃth > vo narya jsīna dārysde u ttīye parstā 'in second births he holds life in the naraka-world and then escapes'. See *śāta*-» (cf. Bailey's reading *śuvo* 'ysa[ṃth]/vo etc. in *KT* 5.300). The translation 'in second births' is unconvincing because it conveys no particular meaning in a text on the rewarding of acts in future births: one wonders why the phrase occurs only here and not in connection with the rewarding of other acts. Though the manuscript is defective here, it rather supports the reading *śuvo* ' j[sīno] AS so that the Khotanese passage corresponds exactly to Skt *asti karma yena samanvā-gataḥ pudgalo *narakeṣūpapanno *rdhanairayikam āyuh kṣapayitvā cya-vati*. Thus, Kh. *śuvo* ' translates Skt *ardha*- 'half' and is simply the adjective *śuvo* 'half, middle' (*Dict.* 402).

0.32

I consider *na* to be a variant spelling of the emphatic particle *ne* (see *Dict.* 172 s.v. *na* particle, and 190 s.v. *ne* 'surely' and *nai* particle) used alongside with the adversative particle *vā* (see *Dict.* 382 s.v. *vā* particle).

0.35-0.36

In §§ 0.36, 0.46, 0.47 and 35.0 we find the correlative conjunctions *hā ... u hā ...* 'both ... and ...' (to be restored also in §§ 0.35, 35.3 and 36.0). They are perfectly readable in § 0.46. Another instance is quoted by Bailey from Śgs in *Dict.* 476-477 s.v. *hā* 'thither, yonder': «K 4, 141v1 *śā hā gyastānu u hā hva'ndānu hāvu yu <du >*⁸² *yād <e >* 'he had done good to *deva* gods and to men'. Bailey leaves both *hā* untranslated as we mostly do when the Khotanese directional particle *hā* occurs. This

⁸² *yudu* in Emmerick's edition (Śgs p. 34).

passage is more carefully translated by Emmerick as 'He had done good for *both devas and men*' (Śgs p. 35, my emphasis). Though the equation was not pointed out by Emmerick in the glossary (Śgs p. 132 s.v. *hā*), it is apparent that Kh. *hā ... u hā ...* exactly corresponds to Tib. *dang bcas pa'i* 'together with' (not merely *dang* 'and') in *des lha dang bcas pa'i 'jig rten gyi don mdzad nas* (Śgs p. 107; Bailey omits *dang* in *Dict.*). A similar use of *hā* is found in Sgh 99 [16] *mātaru jsataimä hā pätaru*. As the verb *jsan-* 'to kill' is not usually accompanied by the directional particle *hā*, Canevascini's translation 'I killed (my) mother, also (my) father' is quite correct.⁸³ Thus, the directional particle *hā* and the correlative conjunction *hā in hā ... u hā ...* are probably better regarded as two different words.

0.37

Skt *matsarin-*, that does not only mean 'jealous, envious, wicked, bad' (MW 776) in Buddhist texts but also 'miserly, mean' (T1 has *ser sna can* 'miser' in § 37 corresponding to Skt *matsarin-*; cf. Pāli *maccharin-* 'selfish, envious, greedy', Davids and Stede 1921-1925, 514), suggests the restoration *kada[rī]*, NSm to *kadaria-*, from Skt *kadarya-* 'avaricious, miserly, stingy, niggardly' (MW 247), 'evil, wicked' (Edgerton 166). Khotanese *-ia-* regularly renders Skt *-ya-* (see *Suffixe* 116 § 14.A.5.2).

0.38

For the restored *patätsānai* corresponding to Skt *tyāgavat-* cf. Suv K 33 v6-7 KT 5.111 (Suv 6.2.64) *ce bihīyu tsāta ttä patätsānā hämāre* 'Those who are very rich, those will be liberal', Skt *mahā-bhogāni cāmatsarāṇi ca* (var. om. *ca*) *bhaviṣyanti parityāgavanti bhaviṣyanti* (var. *parityāgaṃ kurvanti ca*).

⁸³ Metrical reasons would suggest that this C verse of Sgh should be restored as *mātaru <hā> jsataimä hā pätaru ysurre jsa*, which would fit the pattern —UU —U + 5 morae + UUU UUU.

0.39

In the lacuna at the end of § 0.39 I have restored *patātsānai* ‘generous’ and not *kadarī*, because the combination «poor + mean» occurs, in the Sanskrit manuscripts, in the synopsis of MS B only (see Lévi 31 n. 1), whereas the corresponding paragraph is totally absent from both MS A and B; it does not occur in the two Tibetan versions either, though it is present in the Chinese and Kucheian versions taken into account by Lévi (see the «Tableau comparatif», p. 16-17).

0.40

The text of the fragment Harvard 3.4 a1 (MS C) diverges slightly as it has *hve’ jye* ‘a man has disappeared’ to correspond with [*hvaṃ*] *dāye jsīna jāta* ‘a man’s life has disappeared’ of MS A (Khot (IO) 5 # Macartney e r3-4). This does not seem a sufficient reason, however, to conclude that MS C contained a version of KV different from A.

0.48

praysātūnā is the first Old Khotanese occurrence of this adjective (on which see *Suffixe* 171) already attested in LKh. P 3513.72 r1 *KT* 1.248 (Suv 3.83) *prraysāvūna*.

For the restoration *tca[rṣū kāḍā]* in the context of § 0.48, cf. Z 22.124 *dātāna kāḍe tcarṣuva hva’ndā daśyo baśdyau jsa pathīya* ‘Very brilliant in appearance will men be, having refrained from the ten evils’, and H 147 NS 128 v4 *KT* 5.58 *biśśā-padya tcarṣū kāḍe chate jsa briy[ū]ni* ‘in every way very splendid in complexion (and) lovely’.

In *Dict.* 106 s.v. *cha*, Bailey concludes his entry with the following etymology: «From palatalized *khau-* ‘to cover’ with suffix *chavā-*, to IE Pok. 951-3 (*s*)*keu-* : *sku-*, Greek σκῦτος ‘skin’, O.Ind. *chavi-* ‘skin’ (IE *skheu-*); rather than loan-word from O.Ind. *chavi-* with shift to the *-ā-* stem». On the origin of Skt *chavi-* see *EWAia* 1.557. As for the Khotanese word, I see no benefit in postulating an Iranian origin for it since there is nothing in the Iranian languages it may be directly

compared with. Z 21.32 *chate jsa* was «compared» with Skt *chavi-* already by Leumann (E 425 s.v., doubts by Konow 1939, 50) and the Indian origin of the word was explicitly stated by Konow 1941, 90 s.v. *cha-* and by Dresden (JS p. 474 s.v. *che*). The very fact that *chate jsa* does not show palatalisation (**chite jsa*) indicates that it is a loanword (cf. Hitch 1990, 178-180). It is also unnecessary to posit a shift from the *-i-* to the *-ā-* declension because all of the occurrences of the word may be accounted for as forms of a stem *chati-*.

For another instance of *ce halci* with a plural verb cf. H 147 NS 111 r2 (Sgh 95.1) *kye halci balysūñavūysā indä* = Macartney 36 r2 *kyerä halci balysūñavūysā indä* 'whatever Bodhisattvas there are'.

The last two akṣaras in FK 210.19 Do. 31 r4 can be read only as *ndai ndä*. The preceding *halci* is certain so that either one or more akṣaras have been omitted (but I do not know any verb which could end in *-ndaindä*), or more likely *ndai* has been written for *dai* possibly under the influence of the immediately following *ndä*: the verb *daindä* 'they see' suits the context. Note also Z 8.14 *ndai* occurring beside Z 8.13 *dai* 3S opt. act. 'he may see', and SI P 65.2 a1 *ndahiñä* 'male' (Emmerick and Vorob'ëva-Desjatovskaja, forthcoming). One wonders whether such spellings might be interpreted as inverse to e.g. *ttaradarna* for *ttarandarna* (see below on 54.2) which would lend support to Sims-Williams' suggestion (1989, 168) that Saka (Khotanese and Tumshuqese) *d-* and *b-* could in fact represent the voiced stops /d/ and /b/ in initial position. On the other hand, there are also instances of double initial *nn-*, as R. E. Emmerick reminds me, e.g. Z *nnaunu* 'gently' and SI M 13.6 # 13.12 v2 (Suv 14.29) *nnihalamāna* 'humble' (Emmerick and Vorob'ëva-Desjatovskaja, forthcoming). This would suggest, however, that the spellings *nd-* and *nn-* are rather connected with the dental character of the consonants.

0.49

The loanword *lukṣa-* ‘rough’, ultimately from Skt. *rūkṣa-*’ (cf. Edgerton 455 s.v. *ruccha-* and 463 s.v. *lūkha-* etc.), occurs also in three variants of Suv 16.39 (N 76.2 *lukṣä*, Kha. ix 57.2 *lukṣ[ä]*, and H 147 NS 115 v5 *KT* 5.56 *l[u]kṣ[ä]*) and ten times with the Late Khotanese spelling *lokṣa(-)*- in Si 4v1, 16v2, 19v5, 20r1, 131v1, 133v4, 140r1, 142r1, 155v3 (three times) *KT* 1, 8, 26, 30, 32, 64, 68, 78, 82, 102 (three times) (1.14, 3.19, 3.25.3, 3.25.7, 21.19, 22.6, 24.15, 25.2, 26.82, 26.83 [twice]).

The adjective *abryavīya-*, attested here for the first time, is derived by the negative prefix *a-* from *bryavīya-* ‘lovely’ (see *Suffixe* 311). It shows that also *-vīya-* adjectives may be made negative by adding privative *a-* to them.

0.50

Lévi renders Skt *jihmêndriyo ... avyaktêndriyaḥ* by ‘avec ... les sens obtus, les organes indistincts’ (p. 141.24-25 and 30-31). Edgerton 243 s.v. *jihma-* offers the translation ‘of dull and obscure senses’ for this passage. On the other hand, the meaning ‘ignorant’ is given for *avyakta-* in the first place by Edgerton 79 s.v., and the Khotanese translator may well have interpreted a possible *jihma- avyakta-* in the Sanskrit original as ‘dull and ignorant’, which he approximately rendered by *cai [ne] ttatvatu akṣarā nyāpāte ...* ‘such that in reality [no] syllable is known to him ...’. A gap follows at the beginning of Macartney d r1 where Bailey reads without any hesitation + *ce spāte bīrā* that could only mean ‘who may bring flowers’. Though there are some very uncertain traces of *akṣaras*, I cannot read anything. The only certain thing is that there is room only for three *akṣaras* as opposed to Bailey’s six *akṣaras*. Moreover, the gift of flowers is unexpected here because it occurs later in § 0.59. In my opinion, the lost *akṣaras* were the end of § 0.50, because folio *14, consisting of the fragments Macartney d and FK 210.20 Do. 32 r1, was immediately preceded by folio *13, consisting of the fragments Macartney c and FK 210.19 Do. 31 (see p. 53 n. 61), so that we may

infer that there was no Khotanese text corresponding with §§ 0.51–0.62 of the Sanskrit version.

0.51

Cf. the Khotanese Pradakṣiṇā-sūtra in Ch. 0048.14-71 *KBT* 72-74 (translated in Bailey 1974) where the Elder Śāriputra asks the Buddha about the advantages arising *cū yā biśa ttauda jsāvā*, i.e. ‘when one circumambulates a *stūpa*’ (lines 16-17). On the *pradakṣiṇā* and in general on the visits to the *stūpa* in ancient Buddhism see Bénisti 1960, 55-56 and Bareau 1962, 251.

0.52

For general information on the gifts to the *stūpa* and the expectations connected with them in ancient Buddhism, see Bénisti 1960, 54-55 and Bareau 1962, 249-250. On the gift of umbrellas to a *stūpa* see Bareau 1962, 244-245.

0.53

On the gift of bells to a *stūpa* see the mention in Bareau 1962, 246 under «Offrandes diverses».

Bailey reads *kye balśuvo’ bañātā* in *KT* 5.298 and keeps this reading in *Dict.* 272 s.v. *balsa-*, where he proposes the interpretation ‘who in shrines makes (bells?)’. In fact, *kye balśa go’ bañātā* is clearly legible. It is convenient to consider here also Dumaqu 0021 v4 (KV 53.0) *kāmā ttātā dasau hāva ce balśa gei’tau’ bañātā* for which Bailey offers three partial interpretations (and three different readings for *gei’tau*):

1. ‘what are these ten advantages for him who fastens bells on a *caitya*-shrine (*Dict.* 83 s.v. *gātā’ka-*; reading *gā’tau*’ as in *KT* 5.296); and ‘he [who] fastens bells on the *caitya*-monument’ (*Dict.* 90 s.v. *gai*’; reading *gātau*’);

2. 'who makes bells ring at the shrine' (*Dict.* 266 s.v. *bañätä* with reference to *ban-* 'to lament' [see *Dict.* 268 s.v.]; reading *gä'tau*');
3. 'he who makes bells in the shrine (rather 'makes to sound')' (*Dict.* 272 s.v. *balsa-*; reading *gatau*').

The first interpretation is to be recommended, as it would be difficult 'to cause to ring (or lament)' an umbrella (see 0.52 *dasau hāva ce balśa kṣatru bañätä* 'Ten are the advantages (for him) who fastens an umbrella to a *stūpa*'). This *bañätä* is thus nothing but the 3S pres. act. of the common verb *bañ-* 'to bind' < Old Iranian **band-aya-* (see *SGS* 92). The entry *bañätä* 'makes sound (?)' can accordingly be deleted from *Dict.*

Bailey basically reads *gä'tau*' whereas the manuscript has *gei'tau*'. The vowel mark on the first syllable is slightly damaged but it can be easily recognised as *-ei* as confirmed by comparison with v1 *kṣei'ma* on the same folio.

go' and particularly *gei'tau'* require comment, and it may be useful to collect here and tabulate all the occurrences of the word. The singular forms are to be assigned to the stem *ggätā'a-* and the plural forms to the stem *ggätā'ka-*. Theoretically, also a singular stem **gäta'a-* would be possible, but the *-ā-* of the plural stem suggest a singular stem in *-āa-*. In the plural, the *-k-* has been kept or reintroduced because of the need to keep singular and plural distinct. In the singular, all forms have lost the suffixal *-k-* with consequent generalised contraction of the endings with the preceding *-ā-* (see the rules of contraction in *SGS* 296). Most of the singular forms have undergone further contraction with the exception only of the uncontracted AS *gei'tau'* < **gätā'ku*, that further contracted to *go'*. The vowel *-ei-* in *gei'tau'* is a variant spelling for *-ä-* (cf. Z 24.645 *jsei'ṇu vīrā* and Z 10.31 *jsäṇu vīri* 'in detail', cf. Emmerick, *Studies* 2.45).

| | Singular | Plural |
|----|---------------------------|----------------------------|
| N | <i>gai'</i> | NA <i>ggātā'ka, ggā'ka</i> |
| A | <i>go', gei'tau', gai</i> | |
| GD | <i>gai'</i> | IA <i>gā'kyau, gākyau</i> |

NS

1. *gai'*: < **gātā'kä*. LKh. P 5538 b72 *KT* 3.124 *gai'*.

AS

1. *go'*: < **gātā'ku*. OKh. Macartney d r2 *KT* 5.298 (KV 0.53) *go'*.
 2. *gai*: = NS. LKh. Ch. 0048.19 *KBT* 72 *gai*.
 3. *gei'tau'*: Uncontracted < **gātā'ku*. OKh. Dumaqu 0021 v4 *KT* 5.296 (KV 53.0) *gei'tau'*.

GDS

1. *gai'*: < **gātā'ki*. LKh. Khot. (IO) 02 b4 *KT* 5.304 *gai'*.

NAP

1. *ggā'ka*: OKh. Z 15.113 *ggā'ka*.
 2. *ggātā'ka*: Uncontracted. OKh. Z 14.83 *ggātā'ka*.

IAP

1. *gā'kyau*: OKh. Balawaste 0152 b3 *KT* 3.131 *gā'kyau*.
 2. *gākyau*: LKh. P 2895.25 *KT* 3.40 *gākyau*.

0.54–56

As suggested by the reference to juice, thirst and drink in §§ 54.1 and 54.4-5, this *hamau*- 'vessel' is essentially intended for drinks. It is probably significant that the gift of drink (0.54), food (0.55) and garments (0.56) is not referred to the *stūpa*. As for the offerings of drink and food, A. Bareau points out that, «si elles se justifient dans le culte rendu à des divinités considérées comme vivantes et par conséquent obligées de se sustenter, elles semblent étranges dans celui qui s'adresse à des Buddha ou à des saints qui ont disparu dans le Nirvāṇa» (Bareau 1962, 245), and that they must have been a «don symbolique au

Buddha» as is the case also with the gift of garments (Bareau 1962, 246 under «Offrandes diverses»).

0.57

The meaning 'vehicle' is assured for *bārau* by the corresponding Skt *yāna-*. Also in the case of the vehicle there is no reference to the *stūpa*. On the possible use of vehicles in religious ceremonies see Bareau 1962, 246-247.

0.58

On the gift of lamps to a *stūpa* see Bareau 1962, 244.

0.59

On the gift of flowers to a *stūpa* see Bareau 1962, 242-243.

This paragraph has no precise correspondence with the Sanskrit text, where two paragraphs deal with the gift of flowers in different forms: § 0.73 has *mālā-pradāna-* 'gift of a garland (of flowers)' and § 0.74 has *mukta-puṣpa-pradāna-* 'gift of scattered flowers'. On the other hand, the single Khotanese paragraph refers in general terms to the gift of flowers. Parallelism with § 0.58 *kye balśa cirau biḍā* 'who brings a lamp to a *stūpa*' (Skt *pradīpa-pradāna-*) and with § 0.60 *kye balśa bū' biḍā* 'who brings perfume to a *stūpa*' (Skt *gandha-pradāna-*) indicates that in 0.59 *kye balśa spāte biḍā* the verb *biḍā* is 3S pres. to *bar-* 'to bring'. The use of *bar-* 'to bring' in connection with flowers suggests the need to reconsider the common interpretation of *biḍā* as 3S pres. to *bīr-* 'to scatter' in Z 11.36 *cu ye spāte biḍā bū' padaśdā ciro balśa šā hora* 'When one scatters flowers, burns incense, a lamp at a *stūpa*, that is giving'. It was E. Leumann who first interpreted this *biḍā* as 'streut', 3S pres. to his ¹*bar-* 'werfen, säen' (E 470). He was followed by Bailey in KT 6.249 who, beside *biḍā*, quotes also «E 5¹⁰⁶ *kho ye banhyu bīrāte śśando* (2¹⁴² variant with *banhyu*) as one throws a tree to the ground» (essentially the same in *Dict.* 287 s.v. *bīr-* 'throw'). This *bīrāte* was interpreted by

Leumann as the causative of his ²*bar-* ‘tragen, schöpfen, ernten’ (E 470) and translated as ‘fahren [gleiten] läßt’. Z 11.36 *bīdā* and Z 2.142, 5.106 *bīrāte* were in turn translated respectively ‘scatters’ and ‘saws’ by Emmerick, who has three present stems *bīr-* in SGS 100:

«1. *bīr-* ‘to saw’ ... VI tr. A

3 sg. pres., OKh.: *bīrāte* Z 2.142; 5.106»;

«2. *bīr-* ‘to be broken’ V c act. intr. (= pass.) A/B»;

«3. *bīr-* ‘to throw, sow’ V b tr. B ppp. *bīḍa-*

3 sg. pres., OKh.: *bīdā* Z 11.36.

3 sg. pf. tr. m., OKh.: *bīḍe* Z 22.294.

3 pl. pf. tr., OKh.: *bīḍāndi* Z 2.23».

The second *bīr-* ‘to be broken’ is not in doubt. As for 1. *bīr-* ‘to saw’, Emmerick follows a suggestion by Henning 1955, 435 who compared Chorasmian *wryrk* ‘saw’, *wryd’h* ‘he sawed it’ with Sogdian *čnn wyr’kh* ‘with a saw’, *čn wyr’*, and «further Kh. *bīr-* as in E 6, 106 [= Z 5.106]» (p. 435 n. 2). This comparison was first accepted by Bailey (1959, 121, 145) and subsequently discarded in *KT* 6.249. What makes one suspicious is, beside the proliferation of *bīr-* stems, the fact that the supposed *bīrāte* ‘saws’ occurs only twice in the same simile and therefore it is practically a hapax. On the other hand, the supposed *bīdā* 3S pres. to 3. *bīr-* ‘to throw, sow’ would be the only instance of 3S pres. of this verb.

The problems are resolved by accepting Konow’s sensible proposal (1939, 67) that «[t]he form *bīdā* 12.36 [= Z 11.36] can belong to ²*bar-* ‘to carry’. On the other hand *bīrāte* 6.106 [= Z 5.106] ... belongs to our base [i.e. Leumann’s ¹*bar-*, Emmerick’s 3. *bīr-* ‘to throw, sow’]: *trāmu hā ggopya haraysda kho ye banhyu bīrāte śśando* ‘thus Gopikā prostrated herself as one throws a tree on the ground’». Konow’s interpretation of Z 11.36 *bīdā* is supported by KV 0.58-60, as we have seen. On the other hand, if we assign *bīrāte* to 3. *bīr-* ‘to throw’, it becomes apparent that it has resulted in LKh. Ch. c.001 732 *KBT* 90 (Bk) *bīre* that can only mean ‘he throws’ as indicated by the context: 731-733 *ši’ satvā samkalpa samtsārā paskīnā bīre u biśā-pīrmāttamaña ba’ysuña ba’ysuštāštā haiysde*

‘that being will throw *saṃkalpas* (and) *saṃsāra* behind (himself) and expand to the all-supreme enlightenment of a Buddha’ (‘that being throws away’, Konow 1929, 12). Another form lending support to the interpretation of *bīrāte* as ‘he throws’ is the 3S inj. N 50.24 *bīrāta* translated by ‘würfe’ by Leumann himself (both *bīre* and *bīrāta* are quoted in Konow 1939, 67, *KT* 6.249, and *Dict.* 287).

It is convenient to sum up the conclusions reached so far following Emmerick’s headings in *SGS* 100:

- *1. *bīr-* ‘to saw’ does not exist. On *bīrāte* see below;
2. *bīr-* ‘to be broken’ is not in doubt;
3. *bīr-* ‘to throw, sow’

3S pres.: OKh. *bīrāte* Z2.142; 5.106; LKh. *bīre* Ch. c.001 732 *KBT* 90
 3S inj.: OKh. *bīrāta* N 50.24.

From *bīrāte*, *bīre* and *bīrāta* we see that this *bīr-* is an A type, not a B type verb. [OKh. Z 11.36 *bīḍā* is the regular 3S pres. to *bar-* ‘to carry’ (see *SGS* 93).]

A gift of flowers to a *stūpa* is also mentioned in P 2787.179-180 *cū ttā tta satta hamāṃdai ca tṭyai spyaka haiśā’mava-masai sthūpa pajsa inīdai tta ttā harbaiśa jastakṣīrvā ysatha nāsārai nauha’ vīra jsām baiysūsācāṣṭā vyārṇa byaihīda* ‘whoever may be the beings who, just by the giving of flowers to it, do honour to the *stūpa*, they all will take birth in the regions of the gods (and) in a moment they will obtain a prophecy of enlightenment’. This recalls two of the recompenses for the gift of garlands and scattered flowers listed in the Sanskrit KV: *svargeṣūpa-pādyate kṣipraṃ ca parinirvāti* (Lévi 98.15-16 and 101.1-2) ‘he is born in heaven and arrives quickly at *parinirvāna*’.

0.60

On the gift of perfumes to a *stūpa* see Bareau 1962, 243-244, where it is reported that incense was only one of various kinds of perfumes. Therefore, I prefer to assign *bua-* the wider meaning ‘perfume’ reserving the translation ‘incense’ to the contexts that clearly require it.

For the phrase *bū' bar-* 'to bring perfume' as an offering, cf. Macartney 77 r5 *KT* 5.339 (Sgh 200.1) *ttütä tye āchānai mārā-pātara vāña tsindä bū' barindä* 'Then mother and father of that ill one go to the temple. They carry there incense'.

1.1

kye haṃdaru jsindä is translated 'who strikes another' by Bailey in *Dict.* 115 s.v. *jsindä*. Here, *jsan-* means 'to kill', cf. Skt *prāṇātīpāta-*.

1.3-4

buljätä appears to correspond to Skt *varṇa-vāditā-* (1.3) and *ysūṣḍe* to Skt *anumodana-* (1.2), cf. Or. 9609.26 v3-4 *KT* 1.236 (Bailey's f. <*27>; Suv 6.1.6) *biśśi lovapāla stavātāndä buljätāndä ysūṣṭāndä* 'All the world-protectors have praised, extolled, (and) approved of it' translating Skt *sarva-lokapāla-stutaḥ stavito varṇitaḥ praśamsitaḥ*.

1.5

In *mulchāñāte* we have the Old Khotanese spelling of the verb *mulchāñ-* 'to cause to miscarry' that was previously attested only in its Late Khotanese spelling *michāñ-* (JP 91v4 *KT* 1.175 *michāñāri* 3P pres. mid.). OKh. *mulchāñ-* is the causative from **mulch-* 'to miscarry', of which the Late Khotanese spelling *maich-* occurs twice in JP 47r5 *KT* 1.139 *maichide* 3P pres. act., and JP 47r5 *KT* 1.139 *maichām* pres. pt. Kh. **mulch-* is clearly to be derived from Old Iranian **mṛč-ya-* to Old Iranian **mṛk-*: cf. Avestan *mərənca-*, *mərənčiia-* 'töten, zerstören' (*AIW* 1145), Middle Persian *murnjēnīdan*, *murnjēn-* [mwln cyn-ytn'] 'to destroy' (*CPD* 57), Manichean Sogdian *mrync-* 'to destroy' (*GMS* 22 § 153) and Skt *marcāyati* 'beschädigt, versehrt/injures, hurts' (*KEWA* 2.593-594, *EWAIa* 2.323-324). On the development Old Iranian **čy >* Kh. *ch* see Emmerick and Pulleyblank 1993, 32-33. For the meaning, cf. Avestan *aētahmāt puθrāt mimarəšar'ha aētaḍa aēša yā kaine aētahmāt*

puθrāt + *mimaraxšāite* (Widēwdād 15.14) ‘«damit such dein Kind (im Mutterleib) zu töten!» Dann versucht das Mädchen ihr Kind damit zu töten’ (AIW 1145). Kh. **mulch-* and *mulchāñ-* are to be assigned to Emmerick’s class Vc (root in zero grade + *y* + *a*) and, respectively, to class Ve (root in lengthened form + *áy* + *a*, see SGS 177-178 and 184-186). The tentative etymologies by Emmerick, SGS 109, and Bailey, *Dict.* 339, are superseded.

1.6

The 3S pres. of *haspīj-* is not attested elsewhere. If [*has*]/*pījätä* is correctly restored, as I think it is, we have here an indication that *haspīj-* is an A type verb (cf. SGS 151).

1.7

The *-m* in *sānu-m* is Late Khotanese for the OKh. enclitic 1S pers. pronoun *mä*, not an unetymological anusvāra, as pointed out to me by P. O. Skjærvø. The copyist has anyway appended the regular Old Khotanese enclitic 1S pers. pronoun *mä* to *sānu-m* thus obtaining a phrase recalling such hybrid forms as e.g. Z 2.176 *vasvätä* ‘pure’, a blend of LKh. *vasva-* and OKh. *vasuta-*. Skjærvø compares Suv 11.26 *nyānarthu-m mä* ‘I am informed’, where *mä* is the enclitic 1S pres. from *ah-* ‘to be’.

Although the clause in which *sānu-m* occurs has been translated as indirect speech, it is actually direct speech introduced by the particle *se* (‘My enemy died’), which may have led to the insertion of a form of the spoken language such as LKh. *sānu-m*. Another colloquial form occurring in direct speech is LKh. *thyau* ‘quickly’ (< OKh. *thatau*) in 4.9 *tso ju drūṇā hämāro thyau* ‘Come! Let them be healthy soon’.

1.8

vā[n]ä ‘temple’ has been restored on account of the Chinese version by Gautama Dharmaprajña (Taishō 80), which has ‘9° installer un

temple des dieux ... où on fait une boucherie ... d'êtres vivants' (Lévi 32 n. 10). Kh. *vāna-* approximately corresponds to Skt *sthaṇḍila-* that is rendered by Lévi by the general terms 'emplacement' (112.7) and 'terrain' (112.30, 33) but that more precisely means 'eine geebnete Bodenfläche (für Oblationen und dgl.)' according to Böhtlingk and Roth 1855-1875, 7.1281; cf. Oṛiyā *thāṇḍila* 'sand altar for sacrifice' and Gujarātī *thāḍil* 'spot prepared for sacrifice' (Turner 1966, 792 no. 13739). Kh. *padim-* is the verb used for the building of buildings, cf. SI P 53.19 v2 (Sgh 29.3) *bise padimāte* 'he builds houses'.

1.9

The corresponding Sanskrit passage has presumably got lost in the transmission of the text as can be inferred from the reference in § 2.11 *yat pūrvōktaṃ kuśala-pakṣeṇa yuddha-darśanādi* 'Tout ce qui a été dit au paragraphe précédent, à propos du spectacle d'une bataille, etc., est à retourner dans le sens du bien' (Lévi 113.15-17), and from an example accompanying § 1: *yathāivam-vidham sthaṇḍila-pratiṣṭhāpanam tathā yuddha-darśanam yatra bahavaḥ sattvā ghātyante hasty-aśva-manusyādayaḥ yuddha-pratibaddhānām ca śāstrāṇām abhinandanam* 'Comme fait l'installation d'un terrain, ainsi fait le spectacle d'une bataille où quantité d'êtres vivants sont tués, éléphants, chevaux, hommes, etc, et aussi les félicitations à propos des armes, adressées à des gens en train de se battre' (Lévi 33.6-8, 112.33-36). The Chinese version by Gautama Dharmaprajña (Taishō 80) has '10° instruire les hommes à se livrer bataille pour qu'ils se fassent mutuellement du mal' (Lévi 32 n. 10).

1.10

This paragraph has no counterpart in the Sanskrit version. In Khotanese texts, the opposite, positive connection between giving of food and long life (that was probably contained in the lost § 2.10, is found in Z 13.122 *paṃjyau jsa pracyau jsīna pharu hāmāte māsṭā saṃtsera kye khāysā hori pharākā* 'For five reasons will there be very

great life in *samsāra*: if one's giving of food has been abundant' and Z 13.129 *ttāri dāra-jsīniya balysa tterā nā khāysinei hauri* 'So long-lived are Buddhas. So great is their giving away of food'.

1.11

Bailey's interpretation of this passage in *Dict.* 19 s.v. *āmura-* («*karma tcamāna hve' āmur<ä>* 'the act by which a man <gets> a short <life>'»; cf. the reading *āmura* in *KT* 5.297) may now be discarded. Cf. above on 0.1.

2.1

For the NSm [*ha*]mata with final *-a* instead of the expected *-ä* cf., for instance, Z 13.160 *hamata* and Dumaqu 0119.89 r5 (Sgh 211.4) *hamata*.

Cf. Z 13.122 *pamjyau jsa pracyau jsina pharu hāmāte mästā samtsera ... kye ne jsate štā haṁdara satva* 'For five reasons will there be very great life in *samsāra*: ... if one has not killed [better than Emmerick's «struck»] other beings' and Z 13.129 *ttāri dāra-jsīniya balysa ... drrai asaṁkhiya prāṇāvātāna härštāyi pathīya* 'So long-lived are Buddhas ... For three *asaṁkhyeyas* they have actually refrained from taking life'.

2.5

As pointed out to me by P. O. Skjærvø, the phrase *bājä hvāñ-* recalls the phrase P 3513.71 v1-2 *KT* 1.247 (Suv 3.80) *bāja byehīdi*. Since *bāja byehīdi* translates Skt *mucyīṣu*, it must correspond in meaning to P 3513.71 r4 *KT* 1.247 (Suv 3.78) *harga hamāṁde* 'may they be released' that translates Skt *mucyantū*. Thus, LKh. *bāja byeh-* means 'to obtain deliverance' and OKh. *bājä hvāñ-* means 'to pronounce deliverance'. This is confirmed by the correspondence of KV 2.5 *bājä* with Skt *parimocanam*. Though the ending *-a* of the Late Khotanese occurrence

is ambiguous as to the stem vowel, the new Old Khotanese occurrence *bājā* AS in KV points to a possible stem *bāji*-.

2.6

In this paragraph we have the first Old Khotanese occurrence of the phrase *hamjsaṣ- jivātā rūyā* ‘to be about to lose (one’s) life’ (and of the infinitive *rūyā*) until now attested only in Late Khotanese: P 2834.21 *KBT* 45 (Nanda) *hajsyai dūkhautta āṃ jivye rūya* ‘being distressed, I am about to lose (my) life’ (translation by Emmerick 1970b, 75), and P 2783.198 *KT* 3.74 (Rāma) *hajsaiṣḍi jiyakā rūyā* ‘he intends to lose (his) life’. Cf. Z 11.59 *ye jivātu rūyāte* ‘one loses (one’s) life’.

3.7

Cf. Z 2.204 *cī rro hā aysmū āphire* ‘if I disturb (my) mind’ and Kha. 1.185.1 a6 *KT* 5.155 *ma thu rāhula aysmū āphirā u ma tye braṃmanā vaska ysurrā ya[nā]* ‘you Rāhula, do not disturb the mind and do not be angry with that brahmin’. The ending *-ātā* for *-āte* 3S mid. is rare (see *SGS* 198-199).

3.8

The gap corresponding to the restoration *[khāy]su* is apparently too wide, but one has to consider that the akṣara *khā* and the sign for *y-* are particularly broad.

On *pattarrā-* ‘drink’ see below on 54.5.

The ending of *āphire* 3S pres. beside 3.7 *āphirātā* is Late Khotanese (see *SGS* 199).

3.9

On the restoration *amanāvu yande*, that has been preferred to *amanāvui hāmāte* (cf. § 7.5) on account of the space available in the gap, see below on 8.5.

3.10

[*ne*] *huvīrā* in § 3.10 (apparently corresponding to Skt *aparijīṃṣa-* ‘indigestible’) is the opposite of what is possibly to be read *huv[ī]t[ä]-r[ä]* in § 4.10 (apparently corresponding to Skt *parijīṃṣa-* ‘digestible’). We have thus two spellings of the same word with omission of the syllable *tä* (or possibly *ta*) in one of them. This reminds one of such pairs as OKh. *gyagarrä*, *jatärrä* ‘liver’ as against LKh. *jarra*, *jarrä* with loss of unaccented *ga/tä*. If the syllable *tä* has been omitted in 3.10 *huvīrā* due to Late Khotanese influence, then the Old Khotanese stem would be *huvitära-*. On the other hand, since a syllable *ta/tä* is not infrequently inserted due to what could be termed hyper-Old-Khotanism (see some examples in Sgh p. 410), the actual stem might well be *huvīra-*. In this case the word is to be analysed as containing the nominal prefix *hu-* (see SGS 248 and Degener 1987, 55). The second element *-vīra-* can be from **var-ya-*, participle of necessity (see *Suffixe* 299 § 48.B.8.2) to the Old Iranian base **var-* ‘to choose’ (cf. Avestan *var-*, Old Persian *var-* and Skt *vṛnāti*, see KEWA 3.244-245) and can be compared, both morphologically and semantically, with the Avestan participle of necessity *vairiia-* ‘zu wählen, den man sich wählen soll’, that also means ‘köstlich’ (AIW 1379). The compound *hu-vīra-* would thus mean ‘very delicious’, which is not out of place in the present context.

4.0

Though one could equally well restore *haṃ v[īrā]* (cf. 65.7), *haṃ v[ätä]* has been preferred on account of the occurrence of *oṣku vä[tä]* in 4.11.

4.5

This paragraph provides the first Old Khotanese occurrence of the abstract noun *drūṇāti-* ‘health’ < **drūṇā-tāti-* from *drūṇaa-* ‘healthy’ until now only attested in Late Khotanese (see *Suffixe* 276 §§ 45.5.1 and 45.5.7, and 281).

4.7

For the restoration [*hand*]āde cf. Z 12.116 *ka bodhisattvä āchānau paśśātā puṣṣo u nai haṃdāde ārragādā hämate käde* ‘If a Bodhisattva completely neglects a sick man and does not care for him, he is very guilty’.

4.8

I consider *drūnā* a Late Khotanese form of *drūnātā* (see above on 4.5): cf. for instance P 2958.109 *KBT 42 (Aśoka) drrūnā brraṣṭāmdā* ‘they asked after health’.

4.9

The imperative *tso* with the emphatic particle *ju* is here used as an interjection. Cf. Z 24.121 *tso ju ttāna ggüttāro mā ggüttārā ysaiya* ‘Go. In that *gotra* let one be born of our *gotra*’. On *thya* see above on 1.7.

5.0

The 3S pres. *hämete* presents an exceptional spelling as one would expect the vowel -ä- in the second syllable. It is probably a hybrid form resulting from LKh. *häme* (see SGS 199) with the addition of the OKh. ending -te (cf. above on 1.7 *sānu-ṃ mā*). A similar form is H 142 NS 43 v8 *hämetä*.

5.1

The hapax *auysāka-* ‘angry’ is clearly a nomen agentis from the present stem *oys-* ‘to be angry’ (SGS 20, *Dict.* 46) used as an adjective in predicative position (see *Suffixe* 42-44, in particular §§ 5.1, 5.5, 5.5.1-2).

An explanation of the concept of *arāti-* ‘envy’ that is useful to clarify the text of § 5.1 is contained in Z 23.112-113: *ttī śśakrā balysu tta braṣṭe cu ju ye śśāru daiyi haṃdarye ttai hämate ko mamä āya śā gyasta balysa*

arātā ttai hvate sarvaṇi bahysä ni šä śśakra šī samu orsä arātā dīrui saittā cūde šā tte śśaratātā ‘Then Śakra thus asked the Buddha: «When one sees something good belonging to another, (if) it so occurs to one: “Would that it may be mine!”, is that, *deva* Buddha, envy?» (So) did the all-knowing Buddha speak (to him): «That is not, Śakra; that is merely a desire. (It is) envy (if) it seems bad to him: “Why does *he* have that good fortune?”»’.

5.2

For the restoration *g[g]am[jse yīndä]* cf. below on 15.9.

6.2–7.0

These paragraphs have been omitted by the copyist who jumped from § 6.0 to § 7.1 possibly by turning over two folios of his source instead of one.

7.1

OKh. H 142 NS 29 etc. v2 *KT* 5.91 *ihīvyānāsauñä* ‘taking what is not one’s own’ is derived by Degener, *Suffixe* 161 (where it is incorrectly said to be Late Khotanese) from **ahīvyā-nāsaa-* without difference of meaning. The word postulated by Degener is now attested, though fragmentarily, in this paragraph as *i[hī]vyānāsai* (FK 210.23 Do. 35 r2), which corresponds to Skt *adattādānam*. The compound *ihīvyā-nāsaa-* is formed from *a-hīvia-* ‘not one’s own’ (cf. Z 12.64 *ihivī*) and **nāsaa-*, an *-aa-* action noun from *nās-* ‘to take’. Cf. *Dict.* 14 s.v. *ahīye* and 31 s.v. *i-*.

7.10

The three akṣaras preceding *khāysu* are *śśau ggī vu*. The base of the first consonant is only partially preserved but it can be only *gg-* or *śś-*, though only scanty traces of the lower consonant are extant. In § 8.10 the akṣaras *gg[ī] vu* are immediately preceded by a lacuna but [*śśau*]

gg[ī] vu is no doubt to be restored. This reminded Emmerick of Z 11.43 *pāṇḍāvātīyā cu śśauḡgī cu ttārśāsūnī heḍā*. E. Leumann translated this passage as ‘Was Almosenspeisiges einem Śvapāka [Caṇḍāla], was einem Tiere er (hin)gibt’ (E 140) and explained *śśauḡgī* as GDS from «*śśauḡgia-* (pkt.) ‘[*]śvapākika’» (E 506, my asterisk). In *KT* 6.342-343 s.v. *śśauḡgī* Bailey interpreted the word as meaning ‘wild beast’ and explained «*śśauḡgī* as adj to **śśauḡga-* from the Prak of the word *śvāpada-* ... and derivative adj *śvāpada-* ... and adj *śauvāpada-* ... To reach **śśauḡga-* the stages would be **śvāpadaka-*, **śāvayaga-*, **śāvvaḡa-*, **śāvaga-*, **śāvga-*». The interpretation ‘wild beast’ was followed by Emmerick, who translated: ‘Whatever alms he gives to a wild beast, whatever to any animal’. However, inspection of the facsimile in Vorob’ev-Desjatovskij and Vorob’eva-Desjatovskaja 1965, 189 reveals that also in Z 11.43 one has to read *śśau ggī vu*. The facsimile is clear enough to exclude the traditional reading *śśauḡgī cu*, whereas the reading *śśau ggī vu* is supported by the fact that both Z and KV passages concern alms and food.

The most obvious analysis is *śśau ggīvu* ‘one *ggīvu*’, since *gg-* must derive from Old Iranian initial **g-*. In the absence of bilingual evidence for the meaning of *ggīvu*, I propose, on the basis of the contexts, to consider *ggīvu* the accusative singular of *ggīva-* ‘handful’ from **gab-ya-*, a *-ya-* derivative from Old Iranian **gaba-* ‘hand’, cf. Avestan *gauua-* ‘(daevic) hand’ (*AIW* 505 s.v. ⁴*gav-* and 509-510 s.v. ²*gava-*) if for **gaβa-*, Middle Persian *gaw* [*gwʹ*] ‘(daevic) hand’ (*CPD* 35), Paštō *waryōwai* ‘palm of the hand, sole’ < **fra-gaba-ka-* (cf. Morgenstierne 1927, 89 s.v.). Old Iranian **gaba-* is also in Kh. *ggoštā* ‘hand, handful’ and Waxī *gawust* ‘fist’ (Morgenstierne 1927, 89 s.v. *waryōwai*) < **gaba-sti-*, cf. Skt *gābhasti-* ‘hand, forearm’ (*Dict.* 91 s.v. *ggoštā* and earlier Bailey 1951a, 931; see also *KEWA* 1.322-323 and *EWAia* 1.463-464). If the proposed etymology is correct, Z 11.43 *pāṇḍāvātīyā cu śśau ggīvu ttārśāsūnī heḍā* is to be translated as ‘When he gives one handful of alms-food to an animal’.

I consider *bilsamggīṃgya gāta*’ to be locative singular. This may be compared with Z 13.84 *samu kho ūtco būte bālsaṃja ... kāśavi baḷysi* ‘In the Bhikṣusaṅgha ... the Buddha Kāśyapa distributed only water’.

bilsamggīṃgya ‘of the monks of the order’ feminine to **bilsamggīnaa-* (see *Suffixe* 147) is the first occurrence of this adjective in an Old Khotanese text (cf. FK 211.2 Do. 55 a1 *bilsamggī*/).

8.5

As far as I know, the phrase *amanāvu yan-* mid. ‘to feel something as unpleasant’ occurs only here. It consists of the adjective *amanāva-* (from BSkt *a-manāpa-* ‘unpleasant’, see Edgerton 62) in the ASnt and of the verb *yan-* in the middle. Such a construction is not unparalleled: cf. Z 11.6 (twice) *brī yande* ‘feels as beloved, has love for’ with the adjective *bria-* (cf. Emmerick, *Studies* 1.100-101). It should be noted that the verb is in the middle just as in *amanāvu yande*.

In SGS 211 Emmerick expressed uncertainty about the diathesis of the verb in Z 2.180 *brī yanda* 3S inj. In the light of Z 11.6 *brī yande*, also Z 2.180 *yanda* may be considered to be middle because the verb *yan-* is consistently inflected either in the active or in the middle depending on the particular phrase in which it is used.

15.2-3

In KT 5.301 Bailey reads *u śātā ṣā ku dārā bāsāna yande . dādā ku dā[rā aysmū]na yānde*. In *Dict.* 159 s.v. *dāra-* he offers a partial translation: «V 301, 27r2 *dārā bāsāna yande* ‘he acts with evil tongue’; ibid. 27r2-3 *dā <rā aysmū > na* ‘with evil mind’». The manuscript has: *u śātā ṣā ku yā ro bāsāna yande . dādā ku yā [+ + +]na yānde*: the akṣara *yā* is clearly legible in both cases so that *dārā* and *dā[rā]* do not exist. For another supposed occurrence of the ghostword **dāra-* see below on 15.10. Of the examples adduced in *Dict.*, there remains only *dire* in Balawaste 0154.9 KT 3.131 *dire vā anāspeti*. Bailey is right in giving it only tentatively, because it merely is a Late Khotanese spelling

for *dīra-* ‘weak’ (see *Dict.* 159 and Emmerick, *Studies* 1.55-56). The entry *dāra-* ‘bad’ can accordingly be deleted from *Dict.*

15.4

Khotanese *kṛṛitta-dṛṣṭā* is very clearly legible in § 15.4. It occurs also in §§ 15.5 and 15.6 and appears to have no precise counterpart in the Skt text, which has only *dṛṣṭi-* ‘view, heresy’ (Edgerton 269). Sanskrit has also the compound *dṛṣṭi-kṛta-* ‘matter, item of heresy, instance of heresy’ substantially equating with *dṛṣṭi-* (Edgerton 269). Since it is possible to consider *kṛṛitta-* as the Khotanese reflex of Skt *kṛta-*, it is conceivable that Skt *dṛṣṭi-kṛta-* was borrowed into Khotanese as *kṛṛitta-dṛṣṭi-* by transposing the two elements of the compound due to the influence of the numerous compounds with °*dṛṣṭi-* preceded by a specification, e.g. Skt (*a*)*śāśvata-dṛṣṭi-* ‘the heresy of (im)permanence’, Skt *uccheda-dṛṣṭi-* ‘the heresy of annihilation’ (cf. Kh. Ch. 00268.192 KBT 68 *uchida-dṛṣṭi jsa* = Ch. 00277.11 r1 KBT 71 *uchaida-draīṣṭa jsa*), Skt *mithyā-dṛṣṭi-* ‘false view, heresy’ (cf. Kh. Z 24.451 *māchā-dṛṣṭā*).

In *Dict.* 44 s.v. *uholañā* Bailey has «v 301, 27r4 *āta uhulañā ttitā byāta yanändā* ‘come elsewhere, then they remember’. This was read *āta uhulañā ttitā byāta yanändā* in *KT* 5.301. Inspection of the manuscript shows that *āta* cannot mean ‘come’ because the long *ā* is written as a vowel mark on a lost consonant and is therefore not initial, as initial *ā* is written with the diacritic on the right in MS A. Moreover, there is no place left for *byāta yanändā* if one reads what follows Bailey’s *āta* as *uhulañā ttitā*.⁸⁴ One must conclude that Bailey’s reading is highly hypothetical and scarcely supported either by the manuscript or by what we expect from the context, i.e. a paraphrase of Skt *uccheda-dṛṣṭi-* ‘the heresy of annihilation’.

⁸⁴ I suspect that Bailey’s *āta uhulañā* and *byāta yanändā* were in reality two alternative readings that have been mistakenly conflated and interpolated in his edition.

15.5

The suggested restoration *au[ṣku]* is based on the hypothesis that § 15.5 is a paraphrasis of Skt *śāśvata-drṣṭi-* ‘the heresy of permanence’.

15.7

I regard *vāta* as 3S opt. of *ah-* ‘to be’. Since this optative was used «to express *potentialis* and *irrealis* in conditional sentences» (Skjærvø 1981, 461), it is likely that the conjunction *ka* ‘if’ introducing the protasis of a potential conditional sentence has to be restored in the gap. The quite tentative restoration of *añā* ‘otherwise’ seems to be required by the context.

15.9

The hapax *ggaṃjsa-tāḍa-* is a compound consisting of *ggaṃjsā-* ‘fault’ and *yāḍa-* ppp. to *yan-* ‘to make, do’. On *ggaṃjsa°* from *ggaṃjsā-* see Emmerick 1989, 227 § 3.2.3.4.6.8. Since the corresponding phrase *ggaṃjse yan-* may take an indirect object as in e.g. Z 22.315 *ggaṃjse ṣṣamana śśūjīye yanīndä* ‘The monks will find ... faults with one another’, and Z 22.320 *ṣṣamanānu ggaṃjsā yanīndä* ‘they will find fault(s) with the monks’, *ggaṃjsa-tāḍa-* has not the active meaning ‘fault-finder’ but the passive meaning ‘made to have faults, slandered’ (see Degener 1987, 36 and Emmerick 1989, 227 § 3.2.3.4.6.6). *ggaṃjsa-tāḍa-* may be added to the list of the compounds with *yāḍa-* listed in *Suffixe* 237.

15.10

In *KT* 5.301 Bailey reads [*u*] *dasamä ṣä kyera dära u*[. This reading is quoted in *Dict.* 159 s.v. *dära-*: «*dasamä ṣä kyera dära u* <*ysāne jsa?*> ‘this is tenth, as much as with evil self’». The manuscript has *u dasamä ṣä kye atārañ*[: in *atārañ*[, the traces of *a-* cannot be *ra*, and the consonantal sign in the akṣara *tä* is clear. In *Z* the phrases Z 12.120 *atārañi yīndä* ‘he performs ingratitude’ and Z 19.83 *atārañi näjsaṣḍe* ‘he

shows ingratitude' occur. The latter has been preferred because it better suits the gap in the manuscript.

Cf. above on 15.2-3.

29.0

The wording of this paragraph and of § 29.2 must have been slightly different from that of § 0.29 because the gaps cannot be exactly filled by restoring in them the text of § 0.29.

29.1

Bailey reads *o ro ssei* in *KT* 5.302. I have been unable to trace any certain occurrence of the phrase *o ro* or of possible variant spellings elsewhere either in Old or in Late Khotanese texts. On the other hand, OKh. *kho ro* is very frequent. Though the manuscript appears to have a rather clear *o*, it cannot be altogether excluded that this akṣara is in reality the top of *kh*; in this case, not only the lower part of *kh* but also the vowel mark for *-o* would have disappeared.

30.1-2

narya hīstā 'he comes to hell' is probably part of a periphrasis corresponding to Skt *nāraṅgāyaṃ karma* 'infernal act'. Here the verb *hīs-* 'to come' has the meaning 'to take birth', cf. § 54.9 *gya[stuvo'] hīstā* 'he arrives among the gods', and *Z* 11.9 *ku buro ni hīskya paniṅa gata storā dukhautta* 'Wherever their arrival is, they are greatly distressed in every *gati*'.

[sī]rā hāmāte 'he becomes content' should correspond to Skt *prītim utpādayati* 'he shows satisfaction', as *sirā hāmāte* corresponds to *prītim utpādayati* in § 34.1.

32.1

In Khot. (IO) 6 v2 one should possibly read *-khāṅ[ḍ]ī* from *-khā-ṅḍia-* ‘-like’ (see *Suffixe* 123).

haysguṣṭa[n-] ‘sorrow’ should correspond in some way with a Sanskrit verb in the series *āstīryati jihṛīyati vigarhati vijugupsati* ‘he is distressed, ashamed, offended, disgusted’ (translation by Edgerton 66 s.v. *ar(t)ti-yati*).

35.2

The ending *-a* of *tsāttara* is presumably miswritten for *-ä* by omission of the vowel mark.

36.1

If *śye* is not merely GDS of *śsau* ‘one’ or the beginning of a word only fragmentarily preserved, it could be a Late Khotanese form for OKh *śātā* ‘second’: cf. Kha. 1.185.1 a2 *KT* 5.155 *śye jūna u didä jūnai* ‘a second time and a third time’.

53.0

§ 54 precedes § 53 in the manuscript. The sequence to be preferred is that of the synopsis, where the gift of a bell to a *stūpa* comes first (§ 0.53) and then the gift of a vessel (§ 0.54), because this order results in the grouping together of the similar gifts of drink, food and garments (see above on 0.54-56).

On this paragraph and particularly on *gei'tau* see above on 0.53.

53.5

salāva- and *nāśa-* are also used together in the compound *nāśa-salāva-* (see the examples in *Dict.* 180 s.v. *nāśa-*). The proposed correspondence of Kh. *salāvā nāśā* with Skt *ādeya-vākyo* is confirmed by SI M 13.11 r3 (Suv 6.3.38) *hu-nāśa-salāvā* ‘of very agreeable speech’

translating Skt *ādeya-vacanaś* (see Emmerick and Vorob'ëva-Desjatovskaja, forthcoming). The adjective has been shown by Emmerick (1995, 64) to derive from **nās-ya-* 'that can be taken', participle of necessity to *nās-* 'to take' (SGS 52-53).

Bailey's reading and translation «*cve salāvā nās <ä ye >* 'whose speech was soothing'» in *Dict.* 180 s.v. *nāśa-* is superseded (cf. *KT* 5.297 *cve salāvā nāśa*).

53.7

The equation 53.7 = S1 65.6 is suggested on the basis of the possible correspondence of Kh. *ham vīrā* 'always' with Skt *nityam*. On the restored *suhajā* 'joyful' see *Suffixe* 208-209 and 212.

53.8

Cf. § 54.8 and see below on 53.9.

53.9

gyastuvo' ysam[thu nāste] corresponds to Skt *svargeṣūpapadyate* (Levi 87.13), cf. Suv K 34r1 *KT* 5.112 (Suv 6.2.65) *hatāmuvo' gyastuvo' ysamthu nāsāre* 'They will take birth among the foremost gods', Skt *svargaloka upapatsyante*. Judging from the sequence *mahā-bhogaś ca/mahā-bhogo bhavati svargeṣūpapadyate* of the Sanskrit version e.g. in § 64 (= Kh. § 52), § 68 (= Kh. § 54) and § 69 (= Kh. § 55), it is apparent that §§ 65.8 and 65.9 have been inverted in the Sanskrit text. The Khotanese has the right sequence.

53.10

§ 53.10 has been restored on the model of § 54.10 because both correspond to Skt *kṣipram ca parinirvāti*.

54.1

In *KT* 5.296 Bailey reads *-āu ra -āre kho hamäya rasa*. It is not clear what *-āu* might be: a long diphthong *āu* does not exist in Khotanese and there is nothing below the space once occupied by the base of the consonant so that one also cannot think of a vowel cluster of the type occasionally found in Late Khotanese (on which see Maggi, forthcoming 2). Only *-ā* can be read above line. As for Bailey's *hamäya*, the reading is repeated in *Dict.* 460, where we find the following entry: «*hamäya*, loc. sing. v 296r2 *kho hamäya raysä u sätä* 'as in the same, the taste (BS *rasa-*) and the second'. See *hama-* 'same'». Evidently, *u sätä* belongs to § 54.2. The *-ä* in Bailey's *hamäya* is anything but sure, because both the base of the consonant and the vowel mark of the akṣara in question are damaged by a gap just in the middle: the *m-* is in any case quite certain; as for the traces of the vowel mark, they consist not only of the left and right portions of what could be an *-ä*, but also of traces of the upper portion of the upper flourish of an *-au*. Of the two shapes that *-au* may have in this manuscript, it should have had here the same shape as it has in Dumaqu 0021 v4 *hamau*. In any case, it would be difficult to account for the occurrence of a LS of *hama-* 'same' in this passage. Moreover, the supposed *hamäya* could not be the LS of *hama-* but only of an otherwise unattested **hamaa-*. On the other hand, *hamauya* from *hamau-* (*Dict.* 460) is the regular LS of an *au*-stem (see *SGS* 329) and is certainly not inappropriate to the context. The entry *hamäya* must be deleted from *Dict.*

For the simile cf. JS 33r4-v1 (146) *mu'sde' vīrsä suṇī cū haṭṭha parāhe' tyāṃ vaske bājaṃ yai harbeśe ysamṭha* 'Compassion, heroism, and bravery which are the true moralities, for them you were a receptacle in all births' (with *bājaṃ* 'receptacle' from Skt *bhājana-*, that is translated by *hamau-* in KV).

54.2

Bailey (*KT* 5.296) reads *ttarandarna* but *ttaradarna* without *-n-* is certain. Though omission of nasals before consonants is characteristic of Late Khotanese, it occasionally occurs already in Old Khotanese: cf. for instance *Z* 24.224 *hamaggu* for *hamamḡgu* ‘equally’, *Z* 3.107+ *ṣkaugye* for *ṣkauḡye* ‘*samskāras*’, *Z* 20.67 *ysītha* for *ysīmtha* ‘in life’, *Z* 22.130 *puṅauduvo*’ from *puṅaunda-* ‘meritorious’.

54.4

ū can only be a miswriting for *u* ‘and’.

As suggested by Bailey, *Dict.* 123 s.v. *ttarra-*, the partly restored *[tta]rrāyātā* (read *ttarrāyātā* in *KT* 5.296, *ttarrāyātā* in *Dict.*) is the ppp. to *ttarrāy-* ‘to be thirsty’ and corresponds to LKh. JS 6 r1 (20) *ttarrāye*. Kh. *ttarrāy-* is denominative from *ttarraa-* ‘thirsty’ and may be compared with Buddhist Sogdian *cš’y-* ‘to be thirsty’ (see MacKenzie 1970, 52 s.v.).

54.5

E. Leumann translated the feminine substantive *pattarrā-* as ‘Verordnung’ (N 86.1-2), ‘Vorbereitung’ (N 139.32), ‘Herstellung’ (N 178.39) and ‘Beschaffung’ (E 179, 456). This was corrected by Konow 1939, 60, according to whom «*pattarra-* [sic] means ‘food, solid food’». The word was translated ‘provisions’ in *Z* 13.83 (cf. Leumann’s ‘Beschaffung’) and ‘food’ in *Z* 15.18 by Emmerick. Also Bailey assigns *pattarrā-* the meaning ‘food’ in *Dict.* 204 s.v.

According to Skjærvø, *Suv* 3, p. 121, «[t]he exact meaning of *pattarrā-* has not yet been definitively established», though he consistently translates its *Suv* occurrences by ‘drink, beverage’. The evidence available, in fact, strongly points to the meaning ‘drink’. We may leave aside such instances as P 2023.9 *KT* 3.45 *hamdaiṣṭa pattarre* (‘over-ripe food’, *Dict.* 454 s.v. *hamdīṣṭa-*) where the context is no help in determining the meaning, as well as the following occurrences in

fragmentary and uncertain contexts: Z 15.18 *ne ju pattarro dul-* [; Balawaste 0173-85.9 b3 *KT 5.229 pattarri jsa*; Iledong 023 a7 *KT 3.134 [patta]rre k[ä]de garkhe vajäṣḍe*, Harvard 13.2 b4 *KT 5.292 [pa]ttarre khāysä* [.

In four of the passages for which bilingual evidence is available, including the KV passage under consideration, *pattarrā-* is clearly used in correspondence with Skt *pāna-* and *pāṇīya-* ‘drink, beverage’; moreover, in the KV passage the meaning ‘drink’ is confirmed by the fact that *pattarrā-* is a remedy against *ttarra-* ‘thirst’:

N 75.43 (Suv 16.37) [*khāysä*] *pattarra u tta arva’ pajāysāṇa* = H 147 NS 115 v2 *KT 5.56 khāysä pattarra u tta aruva’ paj[āysāṇa]* ‘food and drink, and thus medicine should be taken’, Skt *bhojana-pānam ośadham*;

SI M 13.4 # 13.15 # 13.7 v1 (Suv 10.47) *nānā-v[i]c[i]tra khāysa pattarr[e]* ‘various foods, drinks’, Skt *nānā-vicitrāṇna-pāna-*;

SI M 13.14 r1 (Suv 15.30) *khāysu pattarr[o]* ‘food, drink’, Skt *anna-pāna-* (see Emmerick and Vorob’eva-Desjatovskaja, forthcoming);

Dumaqu 0021 r4-v1 (KV 54.5) [*kv*]i *ttarrä hämate pattarrai väre nä [v]jäṣṭätä* ‘when he becomes thirsty, drink does not become absent for him’, Skt *trṣārtasya pāṇīyam prādurbhavati*.

Not very dissimilar is Or. 9609.53 r3 *KT 1.237* (Suv 8.20) *hvera āstanna khaśä pattarre* ‘food, drink, beverages etc.’, Skt *annena vā pānena* where both *khaśä* and *pattarre* are used translating Skt *pānena*. Also the apparent exception offered by Suv K 65 r7 *KT 5.116* (Suv 12.44) *pharāku rro khāysu pattarro pagyāysāre* ‘They will consume much food and drink’, Skt *upabhojanam bhuktivā* in reality suggests that *khāysa-* ‘food’ and *pattarrā-* ‘drink’ were used together in a sort of formula that occurs also in H 144 NSB 18 v6 *KT 5.97* | *khāysä pattarre vīrā* and in N 176.10 *khāysä āstaṃna pattarra* (cf. also KV 3.8), and that could also be expressed by synonyms such as Or. 9609.56 r7 *KT 1.240* (Suv 10.23) *hvera khaśä* ‘foods and drinks’, Skt *pāna-bhojanāni*, P 3513.64 r3-4 *KT 1.244* (Suv 3.27) *hvīḍi kiṇau khiṣṭe* ‘because of food and

drink', Skt *pānārthaṃ bhojanārthaṃ ca*, and P 3513.72 r1 KT 1.248 (Suv 3.84) *hviḍau khīṣṭe* 'food and drink', Skt *anna-pānaḥ*. The passages Suv 10.23 and 3.27 show that the Khotanese had the fixed wording 'food + drink' also when the Sanskrit had the inverted sequence 'drink + food'.

The meaning 'drink' also suits Z 13.83 *yaśśā ṣṣamani haskāna khāysi ysaujsi gyastūni narandi tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṭā* 'Delicious, heavenly food came out of the tusk for the monk Yaśas. In this way he consumed drink [not 'the provisions' as Emmerick]; he did not enjoy any other food', as suggested by the immediately following explanation: Z 13.84 *samu ūtco būte bālsamja tta mā pyūṣṭo kālśavi bahysi* '«In the Bhikṣusaṅgha — so it has been heard by me — the Buddha Kāśyapa distributed only water»'.

As pointed out by Skjærvø, Suv 3 p. 121, also «[t]he most obvious etymology, < *pati-tarśnā-, suggests 'drink'». Kh. *pattarrā-* is to be derived even more simply from *pati-tṛṣnā- as *tarra-* 'thirst' is from *tṛṣna-, cf. Avestan *tarśna-*, Middle Persian *tišn* [tyšn'] (see AIW 644 s.v. *tarśna-*), Buddhist Sogdian *cšn-* (see GMS 21 § 150, 43 § 277, 58 § 386), Skt *tṛṣnā-*, and as *tarra-* 'grass' is from *tṛna-, cf. Middle Persian *tarrag* [tlk'] 'vegetable' (CPD 82 s.v.), Skt *tṛṇa-* (see Emmerick 1989, 211 § 3.2.3.3.2.5 and Dict. 123 s.v. *ttarra-* 'herb, grass'). Bailey's derivation «[f]rom *pati-tṛnā-, base *tar-* 'to nourish' ... See s.v. *ttarra-* for *tar-* 'drink, be moist', distinct from *tar-* 'to nourish'» (Dict. 204 s.v.) is based on the assumption that the word means 'food' and is exceedingly complicated.

The vowel mark for *-e* in *vāre* NSf 'absent' is certain. Elsewhere in Old Khotanese texts, the word is always spelled *vāro*: Z 13.40 (NAPm), Z 22.103 *vāro* (NSm), H 142 NS 77 + H 142 NS 80 r1 (NAPm). In Late Khotanese there occur *vāra* and *vārā* (see Dict. 383-384 s.v. *vāra-* 'deficient').

The remnants of the first akṣara of [*v*]āṣṭātā, though scanty, make it almost certain that the vowel is *ā*, whereas the consonant could be any consonant with a flat top. For the use of *vaṣṭ-* with *vāro*, cf. LKh. P 3513.82 v1 KBT 65 (Deśanā) *dakṣaṇya tta pā na vaṣṭide vārā* 'so then, may venerable men not be absent (from me)'.

FK 211.2 Do. 55 a1

I consider *bilsamggī* to be part of a form of *bilsamggīnaa-* or *bilsamggīṃgyā-*.

FK 211.2 Do. 55 b3

For *buljse hvā[nāte]* cf. Macartney 27 v5 *KT* 5.334 (Sgh 74.2) *buljse hvāñāro* ‘they would proclaim the benefits’, and H 147 NS 111 r6 *KT* 5.75 (Sgh 96.1) *buljse hvāñīmā* ‘I will tell the benefits’.

FK 211.2 Do. 55 b4

· Cf. Z 22.198 *udvīyu ya[nāre]* ‘they will experience disgust’ and Z 22.279 *udvīyu yanāre* ‘they experience disgust’.

KHOTANESE GLOSSARY

The glossary is intended to contain all references for all words. Critical signs have not been used in the glossary but occurrences containing damaged akṣaras (*italics* in the text), partly or wholly supplemented (square [] respectively angled < > brackets in the text) or emended by the editor (braces { } in the text) are marked by an asterisk. Isolated syllables that could not be joined or supplemented to obtain whole words are not taken into account. The arrow ~ refers to fuller information to be found in the commentary. When possible the Sanskrit equivalent has been given, even though it is not necessarily equivalent to all the occurrences of the Khotanese word. FK = FK 211.2 Do. 55; H = Harvard 3.4. For the grammatical abbreviations see p. 83.

akṣara- subst. 'syllable': NS *akṣarā* 0.50~.

aña adv. 'otherwise': *aña* *15.7~.

atāraña- subst. 'ingratitude', Skt *akṛta-jñatā-*: AS *atārañi* *15.10~.

anantanaria- adj. 'ānantarya, bringing immediate retribution', Skt *ānantarya-*: ASm *anantanari* 15.8.

abryavīya- adj. 'unlovely', (*dātāna abryavīya-*, Skt *pratikūla-darśana-*): NSm *abryaviyā* 0.49~.

amanāva- adj. 'unpleasant': NSm **amanāvū* (°vu + -i) 7.5, ASnt *amanāvu* *3.9 8.5~. See also *yan-*.

aysura- subst. 'asura', Skt *asura-*: LP *aysuro*' 0.18.

aysmua- subst. 'mind', Skt *citta-*, *manas-*: AS *aysmū* 3.7, IAS *aysmūna* *0.44 *0.45 *0.46 *0.47 *15.3.

arāti- subst. 'envy': NSm *arāti* (°tā + -i) 5.1~.

aruvā- subst. 'medicament', Skt *bhaiṣajya-*: AS *aruvo*' 4.6.

armūv- vb. 'to congratulate on': 3S pres. *armūvātā* *7.9 *8.9.

avāya- subst. 'evil state (of existence)', Skt *apāya-*: LS *avāyā* *0.48 *0.49 0.50.

asādūna- adj. 'bad' (*dātāna asādūna-*, Skt *durvarṇa-*): NSm *asādūnā* 0.5 *0.49 *0.50 5.0 *5.11.

ah- vb. 'to be, exist', Skt *as-*: 3S pres. act. *astā* *0.1 *0.2 *0.3 0.4 0.5 *0.6 0.7 *0.8 0.9 *0.10 0.11 0.12 *0.13 *0.14 *0.15 0.16 0.17 0.18 0.19 *0.20 0.21 0.22 0.23 0.24 0.25 *0.26 0.27 0.28 0.29 0.30 *0.31 0.32 0.33 *0.34 *0.35 *0.36 *0.37 *0.38 0.39 *0.40 0.41 0.42 0.43 0.44 *0.45 *0.46 *0.47 0.48 0.49 0.50, 3S opt. *vāta* 15.7~.

ahīvia- adj. 'not one's own' (*ahīvia-ttagata-*, Skt *adatta-*): ASm *ihīvi* *8.1.

***ahīvya-nāsaa-** subst. 'taking of what is not one's own', Skt *adattādāna-*: NS *ihīvya-nāsai* *7.1~.

āchaa- subst. 'illness': NS *āchai* 4.6.

āchānaa- adj. 'ill, sick': NSm *āchānai* *3.9, GDPm *āchānānu* 4.6.

āchānaka- adj. 'sick': NAPm *āchānaka* *4.7 4.9→.

āta- ppp. to *hīs-* 'to come, arrive' (q.v.): NSm *ātā* 0.32 *30.1-2 32.0.

āphīr- vb. 'to disturb': 3S pres. *āphīrātā* 3.7→, *āphīre* 3.8→.

āmura-jsīnia- adj. 'short-lived', Skt *a-lpāyus-*: NSm *āmura-jsīnī* 0.1→ 1.0 *1.11→.

ārūpyāvacara- adj. 'of the sphere without form', Skt *arūpyāvacara-*: LPm *ārū-pyāvacaruo* 0.22.

ihīvia- see **ahīvia-**.

ihīvyā-nāsaa- see ***ahīvyā-nāsaa-**.

-ī A 0.48 1.3 *7.3 *8.3, GD 0.23 0.24 0.25 *0.26 0.29 0.40 0.41 *0.42 *0.43 0.50 *1.6 1.10 3.9 (2 ×) 7.5 34.1 (?) 35.1 53.5 *54.1 54.5 (2 ×), IA **-ī jsa** 5.1.

u conj. 'and', Skt *ca*: *u* 0.23 0.25 0.26 0.30 0.31 (2 ×) 0.33 *0.35 *0.36 0.37 *0.38 *0.39 0.40 *0.41 *0.41 var. *0.42 *0.43 *0.44 0.45 0.46 *0.47 0.48 (3 ×) 0.49 0.50 1.2 1.3 1.4 1.5 *1.6 1.7 (2 ×) *1.8 1.9 1.10 2.2 2.3 2.4 *2.5 2.6 3.7 *3.8 3.9 *3.9 (3 ×) 3.10 4.3 4.4 4.5 4.6 (2 ×) 4.7 4.8 *4.9 4.10 5.1 5.2 7.2 *7.3 *7.4 7.5 *7.6 7.7-8 7.9 8.2 *8.3 *8.4 *8.5 8.6 8.7-8 *8.9 8.10 15.2 *15.8 *15.9 *15.10 30.0 *30.0 30.1-2 *30.1-2 (2 ×) 31.0 *31.0 31.1 *31.2 (2 ×) 32.1 *33.3 *34.0 34.2 *34.3 35.0 35.2 *35.3 *36.0 *53.8 54.2 54.3 *54.5 54.6 54.7 54.8 54.9 54.10 FKa1, *ū* 54.4→.

udvīya- subst. 'disgust': AS *udvīyu* FKb4→. See also **yan-**.

uysnaura- subst. 'being': NAP *uysnaura* *4.4 *4.7.

ustamātu adv. 'even': *ustamātu* 36.1.

o conj. 'or': *o* *3.8 15.6, *o ro* *29.0-1→, *o vā* *2.2.

auysāka- adj. 'angry': NSm *auysākā* 5.1→.

oṣku adv. 'always': *auṣku* 1.9 *15.5→, *oṣku vātā* *0.4 *4.11.

ka conj. 'if': *ka* 2.6 *15.7→.

kadaria- adj. 'mean', Skt *matsarin-*: NSm *kadarī* *0.37→.

karaṇa- subst. 'deed': ? *karaṇ*/ 31.1.

karma- subst. 'act', Skt *karman-*: NS *ka-mā* *0.1 *0.2 0.3 0.4 0.5 *0.6 0.7 *0.8 *0.9 0.10 *0.11 *0.13 *0.14 *0.15 0.16 0.17 0.18 0.19 0.20 0.24 0.25 *0.26 *0.27 0.28 0.29 0.30 0.31 0.34 *0.35 *0.36 *0.38 0.39 0.40 var. *0.40 0.41 0.42 *0.44 *0.45 *0.46 *0.47 0.48 0.49 1.0 2.0 *5.2 *6.0 6.1-10 *7.0 8.0 *8.1 *15.0 16.0 *28.0 *28.2 *29.0-1 *29.2 *31.0 *31.2 *32.0 33.3 *34.0 *34.3 *35.0 35.3 *36.0 Hb4, *karmi* *0.12 0.21 0.22 0.23 0.32 0.33 *0.37 0.43 0.50 4.0 5.0 *5.1 30.0, AS *karmu* 15.8 31.1, NAP *karma* 0.40 var. *0.41 *0.41 var. *0.42 1.11 *7.11 *8.11, *ka-rmai* (**rma* + **-ī**) 0.40 *0.43, GDP *ka-rmānu* 0.61.

kāma- interr. pron. 'which', Skt *katama-*: NSm *kāmā* 1.0 2.0 4.0 5.0 *6.0 *7.0 *8.0 *15.0 *16.0 *28.0 *29.0-1 *30.0 31.0 *32.0 *34.0 *35.0 *36.0 53.0 *54.0 *55.0.

kāmāvacara- adj. 'of the sphere of desire', Skt *kāmāvacara-*: LPm *kāmāvacaruo* 0.20.

kāmu conj. 'as long as': *kāmu buro* *0.29.

kāde adv. 'very': *kāde* *0.48→ 3.9.

kāḍḡāna- subst. 'evil deed', Skt *duścari-ta-*: AS *kāḍyānu* 15.1.

ku conj. 'when, where, even though': *ku* 'when' *1.4 1.7 1.8 1.9 *2.1 2.2 2.3 *2.5 2.6 3.7 3.8 4.1 4.2 4.3 4.4 (2 ×) 4.5 4.6 *4.6 4.7 4.9 5.2 7.1 *7.4 7.5 *7.6 7.7-8 7.9 *8.1 *8.4 *8.5 *8.6 *8.9 15.1 15.2 15.3 15.8 *15.9 28.1 30.1-2 34.2 35.1 FKa1, *kuī* (*ku* + *-ī*) 34.1, *kvī* (*ku* + *-ī*) 1.10 3.9 (2 ×) *54.5, *ku-m* (*ku* + *nä*) 4.5, 'where' 28.0, *kvī* (*ku* + *-ī*) 0.29, 'even though' 4.8.

-**ku** see **tter-ku**.

ku-ṣṭa conj. 'where': *ku-ṣṭa* *0.27 0.28 *28.2.

kūra- adj. 'false': NSf *kūra* *15.7.

kūs- vb. 'to look for': 3S pres. *kūsātā* *54.6.

krrīṭta-dṛṣṭi- subst. 'heresy', Skt *dṛṣṭi-*: NS *krrīṭta-dṛṣṭā* 15.4→ *15.5 *15.6.

kriya- ppp. to *kalj-* 'to beat, strike': NAPm *kriya* *4.9.

ṣṭatra- subst. 'umbrella', Skt *chattra-*: AS *ṣṭatru* 0.52 *52.11.

ṣṭīra- subst. 'land', Skt *deśa-*: LS *ṣṭīra* 0.29.

ṣṭei'ma- ord. num. 'sixth': NSm *ṣṭei'mā* *1.6 *2.6 *15.6 *53.6 54.6, *ṣṭemā* *4.6.

khāysa- subst. 'food', Skt *bhojana-*: AS *khāysu* 0.55 *3.8 7.10 *8.10 *55.0.

khāysīnaa- adj. 'of food': GDSm *khāysīnai* 1.10.

kho conj. 'as', Skt *°mātra-eva:* *kho* 0.32→ *32.0 54.1.

ggamjsa-tāḍa- adj. 'slandered': NAPm *ggamjsatāḍe* *15.9→. Cf. *yan-*.

ggamjsā- subst. 'fault': NAP *ggamjse* *5.2→. See also *yan-*.

gganānaa- adj. 'ill-smelling', Skt *durgan-dha-*: NSm *ganānai* *0.50.

ggārīva- subst. 'trouble', Skt *alābha-*: AS *ggārīvu* *7.6 *8.5.

ggātā'- subst. 'group, assembly': LS *gāta'* 7.10→ *8.10.

gātā'a- subst. 'bell', Skt *ghanṭā-*: AS *go'* 0.53→, *gei'tau'* 53.0→ *53.11.

ggīva- subst. 'handful' (?): AS *ggīvu* 7.10→ *8.10.

ggīh- vb. 'to help': 3S pres. *ggītā* 7.2 8.2, *ggitte* *1.2 *2.2 *4.5, *gīte* 2.6 4.2 4.6.

ggurās- vb. 'to quarrel': 3S pres. *ggurāsāte* *3.6.

gei'tau', go' see **gāta'-**.

cirau- subst. 'lamp', Skt *pradīpa-*: AS *cirau* 0.58.

cista- adj. 'young': NSm *cistā* *0.33 *0.34 *0.35 *0.36 *34.0 *34.3 *35.0 *35.3 *36.0, *cāstā* *33.3.

cu conj. 'that, when': *cu* 'that' 3.10 *4.10 *53.1 53.4 53.7 *53.8 53.9 *53.10 54.1 54.2 54.3 *54.4 54.6 54.7 54.8 54.9 54.10 55.1, *cvī* (*cu* + *-ī*) 53.5, 'when' 8.7-8.

kye, cu rel. pron. 'who, which', Skt *ya-*: NS living *kye* 0.53 0.55 *0.58 0.59 0.60 *1.1 *1.2 1.5 4.8 *15.10 29.0-1, *ce* 0.51 0.52 0.54 0.56 3.8 7.2 *52.11 53.0 *53.11 *54.0 *54.11 *55.0, *ci* 0.57, *cai* (*ce* + *-ī*) 0.50 1.3 *1.6 5.1 *7.3 *8.3, NS non-living *cu* *0.29 *2.6 15.6, AS *cu* 0.23 0.24 0.25 0.26, IAS *tcamāna* *0.1 *0.2 0.3 *0.4 0.5 *0.6 *0.7 *0.8 *0.9 0.10 *0.11 0.12 *0.13 0.14 *0.15 *0.16 0.17 0.18 0.19 0.20 *0.21 0.27 *0.28 *0.30 0.31 *0.32 0.33 *0.34 *0.35 *0.36 *0.37 *0.38 *0.39 0.40 var. *0.40 *0.41 0.42 *0.43 *0.44 *0.45 0.46 *0.47 *0.48 0.49 0.50 1.0 1.11 *2.0 *3.11 *4.0 4.11 *5.0 *5.11 6.0

- *6.11 *7.0 *7.11 8.0 *8.11 *15.0 15.11
 *16.0 *28.0 *28.2 30.0 *31.0 *31.2
 *32.0 33.3 *34.0 *34.3 *35.0 *36.0
 Hb4, *tcamina* *0.22, *tcamna* 35.3,
 NAP *ce* 2.2 *2.6.
- kye**, *cu* indef. pron. and adj. 'whoever, whatever', Skt *ekatya-*: NS living *ce* / *30.1-2, *kye šä* 34.1, NAP *cai halci* (*ce* + *-i*) *0.48→.
- chati-** subst. 'complexion', Skt *chavi-*: IAS *chate jsa* *0.48→.
- jaḍa-** adj. 'foolish', Skt *dusprajña-*: NSm *jadä* *0.13.
- gyasta-** subst. 'god', Skt *deva-*: LP *gyastuvo* 0.20 53.9→ *54.9, *gyastvo* 0.21 0.22.
- jīy-** vb. 'to disappear, be removed', Skt *kṣi-*: 3S pres. *jīye* *0.41 *0.43, 3P pres. mid. *jyāre* *0.40 *0.43, 3S pf. intr. m. *jye* 0.40 var., 3S pf. intr. f. *jāta* 0.40 *0.42, 3P pf. intr. m. *0.41 0.41 var. *0.42.
- jivāta-** subst. 'life': AS *jivātā* *2.6→.
- ju** emphatic particle: *ju* 4.9→.
- jauysa-** subst. 'fighter': NAP *jauyse* 1.9.
- jsan-** vb. 'to kill': 3S pres. act. *jsindä* 1.1→ 2.1, 3P pres. act. *jsanindä* 2.2.
- jsā-** vb. 'to go': 3S pres. mid. *jsāte* 0.23 0.24 0.25 0.26 *0.51. ■ *huṣṣa jsā-* 'to increase' intr., Skt *upaci-*.
- jsīṅaa-** adj. 'condemned to death', Skt *vadhya-prāpta-*: GDPm *jsīṅānu* 2.5.
- jsīnā-** subst. 'life, lifetime', Skt *āyus-*: NS *jsīna* *0.32 *0.40 0.43 * 32.0, *jsīnai* (*na* + *-i*) 0.41 *0.41 var. *0.42, AS *jsīno* 0.30 *0.31 *30.0 (2 ×) *30.1-2 (2 ×) *31.0 (2 ×) *31.2 (2 ×), *jsina* 0.31. See also *djjs-*.
- jsīnia-** see *āmura-jsīnia-*, *dāra-jsīnia-*.
- tta** adv. 'so', Skt *tatra*: *tta* 1.0 4.0.
- ttagata-** subst. 'wealth': AS *ttagatu* *8.1.
- ttatvatu** adv. 'in reality': *ttatvatu* 0.50.
- ttarra-** subst. 'thirst', Skt *trṣā-*: NS *ttarrä* 54.5.
- ttarandara-** subst. 'body', Skt *kāya-*: AS *ttarāṅdarä* *3.8, IAS *ttarandarāna* 0.49, *ttarandarna* *0.44 *0.45 *0.46 0.47 *0.48 15.1, *ttaradarna* 54.2→.
- tarrāyāta-** ppp. to *ttarrāy-* 'to be thirsty', Skt *trṣā-bahula-*: NSm *ttarrāyātā* *54.4→.
- ttānu** see *ša-*.
- ttä** see *ša-*.
- ttāña** see *ša-*.
- ttätä, ttäte** see *śāta-*.
- ttāna, ttānai** see *ša-*.
- ttitā** see *ttiyä*.
- tindä** see *yan-*.
- ttiyä** adv. 'then': *ttiyä* 0.31 30.0 *31.0 *31.2 34.1 34.2, *ttīye* 0.30→, *ttitā* *30.1-2.
- ttu** see *ša-*.
- ttū** see *śāta-*.
- täḍa-** see *ggamjsa-täḍa-*.
- tter-ku** adv. 'as far as': *tter-ku* 0.29.
- tto** see *ša-*.
- tcamāna, tcamina, tcamna** see *kye* rel. pron.
- tcaramu** adv. 'at last': *tcaramu* 36.1.
- tcarṣua-** adj. 'brilliant', Skt *snigdha-*: NSm *tcarṣū* *0.48→.
- tcūrāma-** ord. num. 'fourth': NSm *tcūrāma* *1.4 2.4 4.4 15.4 *53.4 54.4 FKa1.
- tcei'man-** subst. 'eye', Skt *nayana-*: GDP *tcei'māñānu* *0.48.
- ttrāmī** adv. 'so': *ttrāmī* *54.1.
- trīyaśūna-** subst. 'animalhood', Skt *tīrya-gyoni*°: LS *trīyaśūnā* *0.16 *16.0.
- tsāta-** adj. 'rich, wealthy', Skt *ādhyā-*, *mahā-bhoga-*: NSm *tsātā* 0.8 0.37 *0.38 *8.0 *8.11 *53.8 54.8.

tsāttara- compt. to *tsāta-* 'rich, wealthy'
(q.v.): NSm *tsāttara* 35.2-.

tsu- vb. 'to go': 2S impt. *tso* 4.9-.

thatau adv. 'quickly', Skt *kṣipram*: *thatau*
*53.10 54.10, *thyau* 4.9.

dasama- ord. num. 'tenth': NSm *dasamā*
1.10 3.10 *4.10 15.10 *53.10 54.10.

dasau card. num. 'ten', Skt *daśa*: NA
dasau 0.51 0.52 0.53 0.54 0.55 0.56
0.57 0.58 0.59 0.60 *1.11 *3.11 4.11
*5.11 *6.11 *7.11 *8.11 *15.11 *52.11
53.0 53.11 54.0 *54.11 *55.0.

dākṣinia- subst. 'venerable man': NAP
dākṣiṇya *15.9, GDP *dākṣiṇyānu* 3.7
*5.2, *dākṣiṇyānu* *4.6.

dāra-jṣinia- adj. 'long-lived', Skt *dīrghā-*
yus-: NSm *dāra-jṣinī* *0.2- *2.0 *55.1.

dāruṇa- adj. 'harsh': NSm *dāruṇā* *5.1.

dāta- subst. 'appearance': IAS *dātāna* 0.5
0.6 *0.48 0.49 *0.49 0.50 5.0 *5.11
*6.0 *6.11 *53.1, *dātena* *0.48 54.3.

dāda- ord. num. 'third': NSm *dādā* 1.3
*2.3 *4.3 15.3 54.3.

dārysde see *dr̥js-*.

dukhāta- adj. 'poor', Skt *alpa-bhoga-*, *da-*
ridra-: NSm *dukhātā* *0.7- *0.39 *7.0
*7.11.

dukhautta- adj. 'distressed', Skt
duḥkhita-: NSm *dukhauttā* 0.33 0.34
*0.36 *0.44 *0.45 *33.3 *34.0 *34.3
*36.0, *dukhottā* *0.47.

dai- vb. 'to see': 3S pres. *daiyā* 4.4 4.8
7.5, *daiye* *7.6, 3P pres. act. *daiṇdā*
*0.48-, 3S opt. act. *dai* *5.1.

dr̥js- vb. 'to hold': 3S pres. mid. *dārysde*
0.30 0.31 *30.0 *30.1-2 31.0 *31.2. ■
jṣino dr̥js- 'to spend one's life', Skt
āyuh kṣapaya-.

dr̥ṣṭi- subst. 'view': NS *dr̥ṣṭā* 15.7.

-**dr̥ṣṭi-** see *krr̥itta-dr̥ṣṭi-*.

drūṇaa- adj. 'healthy', Skt *alpābādhā**:
NSm *drūṇai* *0.4 *3.9 4.0 *4.11,
NAPm *drūṇā* 4.9.

drūṇāti- subst. 'health': NS *drūṇātā* 4.5-,
drūṇā 4.8-.

na see **ne** emphatic particle.

narām- vb. 'to go out': 3S pres. *narāmāte*
*53.10 *54.10.

naria- subst. 'hell', Skt *naraka-*: LS *narya*
0.15 0.30 (2 ×) 0.31 *0.31 0.32 *15.0
15.11 30.0 *30.0 30.1-2 (2 ×) *30.1-2
*31.0 (2 ×) *31.2 (2 ×) *32.0.

na-ro adv. 'not yet': *na-ro* *0.24 0.28 0.40
0.43 *0.43 *28.0 *28.2, *na-ru* 0.41.

nāśa- 'agreeable', pt. nec. to *nās-* 'to
take' (q.v.), Skt *ādeya-*: NSm *nāśā*
53.5-.

nās- vb. 'to take' (*ysam̐thu nās-*, Skt *upa-*
pad-): 3S pres. mid. *nāste* 0.27 0.28
0.48 0.49 *0.50 *8.1 28.0 *28.2 *32.1
*53.9 54.7, 3S subj. *nāsāte* *28.1.

-**nāsaa-** see **ahīvyā-nāsaa-**.

nā 3P encl. pron. 'them': NA *nu* *3.6,
GD *nā* 2.6?, *-m* 4.5.

nā, ni 'not' see **ne**.

nājsaṣ- vb. 'to show': 3S pres. *nājsaṣde*
*15.10-.

nimāna- subst. 'regret': NS *numāni* (°*nā*
+ *-i*) 35.1.

nu 3P encl. pron. see **nā**.

numāna- see **nimāna-**.

nuṣṭhura- adj. 'violent': NSm *nuṣṭhurā*
*5.1.

ne adv. 'not', Skt *na*: *ne* *0.26- *0.50
*2.1 2.2 2.3 *3.10 4.3 *4.4 *4.6 *4.8
7.7-8 7.9 7.10 *8.1 8.2 *8.3 *8.4 15.4
35.1 *36.1 54.6 *54.7, *nā* *0.27 *0.28
4.1 4.5 *28.0 *28.2 *54.4 *54.5, *ni* 4.2,
nai (*ne* + *-i*) *ne* 0.23 *0.26-.

ne emphatic particle: *na* 0.32- *32.0.

- nauma-** ord. num. 'ninth': NS *naumā* 1.9 *3.9 *4.9 *15.9 *53.9 54.9.
- nyaśśa-** adj. 'despicable, of low birth', Skt *nica-kula*^o: NSm *nyaśśā* *0.9→ *0.50.
- nyāp-** vb. 'to be known': 3S pres. *nyāpātā* *0.27 *0.28 *28.0 *28.2, *nyāpāte* 0.50.
- paḍāa-** ord. num. 'first': NS *paḍā* 1.1 2.1 4.1 5.1 *6.1-10 *7.1 *8.1 15.1 *53.1 54.1 55.1.
- pattarra-** subst. 'drink', Skt *pāniya-*: NS *pattarrai* (^o*rra* + *-i*) 54.5→, AS *pattarro* *3.8 *8.10.
- patā** prep. 'in, at, on': *patī* (^o*tā* + *-i*) *54.1.
- patātsānaa-** adj. 'generous', Skt *tyāgavat-*: NSm *patātsānai* *0.38→ *0.39→.
- padīm-** vb. 'to make, build': 3S pres. *padīmāte* *1.8→ 15.9.
- pana-** adj. 'every': GDSm *panye* *0.50.
- panaṣṭa-** ppp. to *panāśś-* 'to lose': NAPm *panaṣṭa* 54.6.
- pars-** vb. 'to escape', Skt *cyu-*: 3S pres. act. *parstā* 0.30→ 0.31 0.32 30.0 30.1-2 *31.0 *31.2 *32.0.
- pahiys-** vb. 'to disappear': 3S pres. mid. *pahiysde* 4.6.
- pātcu** adv. 'again': *pātcu pātcu* 'again ad again' 30.1-2.
- pārah-** vb. 'to be established': 3P pres. mid. *pārahāre* *54.1.
- pārysaa-** subst. 'servant': NAP *pārysā* 54.6.
- pātar-** subst. 'father', Skt *pitṛ-*: GDS *pīrā* 4.5 *5.2.
- puvā'ñ-** vb. 'to frighten': 3S pres. *puvā'ñāte* *3.6.
- puṣṣo** adv. 'completely': *puṣu* 0.32 *32.0.
- pūha-** ord. num. 'fifth': NSm *pūhā* 1.5 *2.5 *4.5 *15.5 *53.5 *54.5.
- pyūṣ-** vb. 'to hear': 3S pres. *pyūṣde* 1.7 8.5 *8.6.
- pracaa-** subst. 'cause': NAP *pracyā* *3.11 4.11 *5.11 *6.11 *15.11.
- praysātūna-** adj. 'fair', Skt *prāsādika-*: NSm *praysātūnā* 0.48→.
- prahaṇa-** subst. 'garment', Skt *vastra-*: AS *prahaṇu* 0.56.
- prīya-** subst. 'ghost', Skt *preta-*: LP *prīyvo* 0.17, *prīyvo* *54.7.
- bañ-** vb. 'to bind, fasten': 3S pres. *bañātā* 0.52 0.53→ *52.11 53.0 *53.11.
- bata-** adj. 'little': NSm *batā* *1.10.
- bar-** vb. 'to carry, bring': 3S pres. act. *biḍā* 0.58 0.59→ 0.60.
- balonda-** adj. 'powerful', Skt *maheśā-khya-*: NSm *balondā* *0.12.
- balsa-** subst. 'stūpa', Skt *tathāgata-caitya-*: LS *balśa* 0.51 0.52 0.53 0.58 0.60 *52.11 53.0 *53.11, *balśā* *0.59.
- bahojsa-** adj. 'weak', Skt *alpeśākhya-*: NSm *bahojsā* *0.11→.
- bājā** subst. 'deliverance', Skt *parimocana-*: AS *bājā* 2.5→.
- bāraa-** subst. 'vehicle', Skt *yāna-*: AS *bārau* *0.57→.
- bāysārgyūna-** adj. 'horrific, terrifying', Skt *ghora-darśana-*: *bāysārgyūnā* 0.49.
- *bilsamggīnaa-**, **bilsamggīngyā-** adj. 'of the order (of the monks)': LSf *bilsamggīngya* 7.10→ *8.10, ? *bilsamggī* *FKa1→.
- biśśa-** adj. 'all': GDPm *biśśānu* *0.48, NSf *biśśa* *0.41.
- bāsāa-** subst. 'tongue', Skt *vāk-*: IAS *bāsāna* *15.2.
- bāsivāraa-** adj. 'of high birth', Skt *uccakula*^o: NSm *bāsivārai* 0.10.
- biḍā** see **bar-**.
- buro** indef. particle: *buro* 0.29 0.61.

bulj- vb. 'to praise': 3S pres. *buljätä* 1.3→ *2.2 *4.3 *7.3 *8.3.

buljsaā- subst. 'virtue': NAP *buljse* *54.1 *FKb3→.

bua'- subst. 'perfume', Skt *gandha-*: AS *bū'* 0.60→.

byāchāna- adj. 'ill', Skt *bahv-ābādha°*: NSm *byāchānā* *0.3→ 3.11.

byeh- vb. 'to obtain': 3S pres. *byehätä* 0.17 0.22 0.30 *0.31 0.32 *15.0 *16.0 *30.0 *31.0 *31.2 *32.0, *byehäte* *0.15 *0.16 0.18 0.19 0.20 0.21 *15.11.

briyūna- adj. 'lovely' (*briyūna- dātāna*, Skt *darśaniya-*): NSm *briyūnā* 0.48.

-ṃ 1S encl. pron. see *mā*.

-ṃ 3P encl. pron. see *nā*.

man- vb. 'to harm': 3S pres. act. *mīndā* 4.1.

mātar- subst. 'mother', Skt *mātṛ-*: GDS *merā* 4.5 5.2.

mā 1S encl. pron. 'me': GD *mā* 1.7, -ṃ 1.7→.

mār- vb. 'to die': 3S pf. intr. m. *muḍā* 1.7.

māsta- adj. 'great', Skt *tivra-*: *māstu* *15.1.

mulchān- vb. 'to cause to miscarry': 3S pres. *mulchānāte* 1.5→.

merā see *mātar-*.

yan- vb. 'to make, do', Skt *ḷ-*: 3S pres. act. *yīndā* *5.2→ 35.1, *tīndā* 34.1, 3S pres. mid. *yānde* *0.24→ *0.25 *3.9 8.5→ 15.1 15.2 *15.8, *yānde* 0.26 *3.9 15.3 *FKb4→, 3S opt. act. *yanā* 31.1, *yāde* 3S pf. tr. m. 0.23. ▣ *amanāvu yan-* mid. 'to feel as unpleasant'; *udvīyu yan-* mid. 'to experience disgust'; *ggamjse yan-* act. 'to find faults'; *siravetu yan-* mid. 'to show happiness'.

yāde see *yan-*.

ye indef. pron. 'one': NS *ye* 34.1 *yā* 15.2→ 15.3.

ysamtha- subst. 'birth': AS *ysamthu* 0.15 *0.17 0.18 0.19 0.20 0.21 0.22 0.27 0.28 0.30 *0.31 0.32 0.48 0.49 0.50 15.0 15.11 *28.0 28.1 *28.2 *30.0 *31.0 *31.2 *32.0 *53.9 *54.7, *ysamthā* 0.16 *16.0, IAS *ysamthāna* *15.4.

ysāḍa- adj. 'old': NSm *ysādā* *0.33 0.34 *0.35 *0.36 *33.3 *34.0 34.2 *34.3 35.0 *35.3 *36.0.

ysurri- subst. 'anger': IAS *ysurre jsa* *3.9.

ysūṣ- vb. 'to approve': 3S pres. *ysūṣde* 1.4→ 2.3 *7.4 *8.4.

ysūṣka- adj. 'pleasant': NAP (?) *ysūṣka* 53.2-3.

raysa- subst. 'juice': NS *raysā* 54.1.

-ru see *na-ro*.

rūpāvacara- adj. 'of the sphere of form', Skt *rūpāvacara-*: LP *rūpāvacaruvo* 0.21.

rrūy- vb. 'to lose': inf. *rrūyā* 2.6→.

rro adv. 'also': *ro* *15.2 *15.3 29.0-1.

-ro see *na-ro*.

lukṣa- adj. 'rough', Skt *rūkṣa-*: NSm *lukṣā* 0.49→.

vara adv. 'there': *vara* 0.32 *32.0.

varās- vb. 'to experience': 3S pres. *varāsātā* *4.9, 3S pres. *varāsāte* 29.0-1 *29.0-1.

varāsāna- pt. nec. to *varās-* 'to experience' (q.v.): NSm *varāsānā* 0.29 *29.0-1.

vaṣṭ- vb. 'to remain, be': 3S pres. *vāṣṭātā* *54.5→.

vā disjunctive and adversative particle 'or, yet, on the contrary': *vā* 1.0 *2.2 15.4 34.2, *vā na* 0.32, *32.0.

vāna- subst. 'temple', Skt *sthaṇḍila-*: AS
vānā *1.8-.

vāra- adj. 'absent': NSf *vāre* *54.5-.

vāta see **ah-**.

vātā postp. 'in, at, on': *vātā* *0.4 *4.0
*4.11, *vetā* 7.7-8.

vāṣṭātā see **vaṣṭ-**.

vīrā postp. 'in, at, on': *ham vīrā* 'always'
*8.7-8 53.7.

vīvāta- subst. 'maturation': NS *vīvātā*
1.10.

vetā see **vātā**.

śāta- ord. num. 'second': NSm *śātā* 1.2
2.2 *4.2 15.2 54.2, *śāte* 5.2 53.2-3.

śśāra- adj. 'good', (*dātāna śśāra-*, Skt
abhirūpa-, *prāsādika-*): NSm *śśārā* 0.6
*0.48 *6.0 *6.11 15.6 *53.1, *śśāri*
*54.2.

śuvo' adj. 'half', Skt *ardha-*: AS *śuvo'*
0.31- *31.0 *31.2.

śśau card. num. 'one': ASm *śśau* *7.10-
*8.10.

śye see **śāta-**.

ṣa- dem. pron. 'that', 3S pron. 'he, she,
it', def. art. 'the', Skt *sa-* only *34.2
*35.2 (?): NSm *ṣā* 1.0 1.1 1.2 *1.4 1.5
*1.6 *1.7 1.8 1.9 1.10 2.0 2.1 2.2 2.3
2.5 *2.6 3.7 *3.8 3.9 3.10 *4.0 4.1 4.2
4.3 4.4 4.5 4.6 4.7 4.8 4.9 *4.10 5.0
*5.1 5.2 *6.0 6.1-10 *7.0 7.1 8.0 *8.1
15.0 *15.1 15.2 *15.9 15.10 16.0 *28.0
31.0 *32.0 *34.0 34.1 *34.2 *35.0
*35.2 *36.0 *53.1 *53.2-3 53.4 *53.5
*53.6 53.7 *53.8 *53.9 *53.10 *54.1
54.2 54.3 54.4 *54.5 *54.6 54.7 54.8
54.9 54.10 55.1 FKa1, ASm *ttu* 4.6,
IASm *ttāna* 1.7, *ttānai* *0.32 *32.0,
LSm *ttāna* 0.29, ASf *tto* 3.9, NAP *ttā*
53.2-3 (?) 54.0 55.0, GDPm *ttānu* 2.6.

ṣāta- dem. pron 'this', def. art. 'the', Skt
idam: NSm *ṣātā* 28.2 29.2 *31.2, *ṣā'ṣā*
33.3 *34.3, *ṣei'ṣā* 35.3, ASm *ttū* *31.1,
NSf *ṣā* 0.61, NAP *ttātā* *1.11 *3.11
*4.11 *5.11 *6.11 7.11 *8.11 *52.11
*53.0 *53.11 54.11, *ttāte* *15.11.

ṣṣai adv. 'even': *ṣṣei* *29.0-1.

ṣṭāna- pres. pt. mid. to *ṣ-* 'to stand, be':
NSm *ṣṭānā* 0.33 *0.33 0.34 *0.34
*0.35 (2 x) *0.36 (2 x) *33.3 (2 x)
*34.0 (2 x) *34.3 (2 x) 35.0 *35.0
*35.3 (2 x) *36.0 (2 x), *ṣṭānā* par-
ticle 0.29 *29.0-1.

saṃtsāra- subst. 'saṃsāra': AS *saṃtsāru*
*53.10 *54.10.

salāva- subst. 'speech': NS *salāvā* 53.5-.

sāna- subst. 'enemy', Skt *amitra-*: NS
sānā 3.9 *3.9, *sānu-m* (→ *mā*) 1.7.

sā see **se**.

sīra- adj. 'happy, content' (*sīrā hām-*, Skt
pṛītim utpādaya-): NSm *sīrā* 1.7 4.4
4.8 7.6 7.7-8 *8.6 *8.7-8 *30.1-2-
34.1.

sīravāti- subst. 'happiness': AS *sīravetu*
3.9. See also **yan-**.

suha- subst. 'joy': NS *suhā* 0.48.

suhaja- adj. 'joyful', Skt *samprahārsa-*
jāta-: NSm *suhajā* *53.7.

suhautta- adj. 'blessed', Skt *sukhita-*, *su-*
khin-: NSm *suhauttā* *0.33 *0.34
*0.35 *0.44 *0.45 *0.46 *33.3 34.0
*34.2 *34.3 35.0 *35.3.

se particle introducing direct speech: *se*
1.7 4.9 15.6, *sā* 15.4 15.5

strīyā- subst. 'woman': AS *strīyo* 1.5.

snidūna- adj. 'smooth', Skt *snigdha-*:
NSm *snidūnā* 0.48 *54.3.

spāśś- vb. 'to see, look': 3S pres. *spāśātā*
3.9, *spāśāte* 0.29.

spātaa- subst. 'flower', Skt *puṣpa-*: NAP
spāte 0.59.

- hamkhiysgyā-** subst. 'enumeration', Skt *uddeśa-*: NS *hamkhiysgya* 0.61.
- hamgaśšo** adv. 'altogether': *hamgaśo* 0.61.
- hamgūj-** vb. 'to meet': 3S pres. *hamgūjāte* 31.1.
- hajua-** adj. 'wise', Skt *mahā-prajña-*: NSm *hajū* 0.14.
- hamjsaṣ-** vb. 'to be about, to intend to': 3P subj. *hamjsā'ro* *2.6-.
- handara-** adj. 'other', Skt *para-*: ASm *hamdaru* 1.1, *hamdarā* 4.1, GDSm *handarye* *5.1, *hamdarye* *3.8, IASm *handarna* 15.4, GDPm *handarānu* 7.5 *7.6 7.7-8 *8.5 *8.6 *8.7-8.
- handār-** vb. 'to care for': 3S pres. mid. *handāde* *4.7-.
- hamata-** reflex. pron. 'oneself': NSm *hamata* *2.1-.
- hamu** adv. 'always' (*ham vīrā*, Skt *nityam*): *ham vātā* *4.0-, *ham vetā* *7.7-8, *ham vīrā* *8.7-8 53.7-.
- hamau-** subst. 'vessel', Skt *bhājana-*: AS *hamau* 0.54- *54.0 *54.11, LS *hamauya* *54.1-.
- haysguṣṭana-** subst. 'sorrow': ? *haysgu-ṣṭa[n-* 32.1-.
- harbiśša-** adj. 'all', Skt *paripūrṇa-*: ASF *harbiśšo* *0.30 *30.0 *30.1-2.
- halci** indef. particle: *halci* *0.48.
- haṣṭama-** ord. num. 'eighth': NSm *haṣṭama* *1.8 *3.8 *4.8 15.8 *53.8 54.8.
- haspīj-** vb. 'to urge': 3S pres. *haspījātā* *1.6-.
- hā** correlative conjunction: *hā ... u hā ...* 'both ... and ...' (Skt ... *ca ... ca*) *0.35- 0.36 0.46 *0.47 *35.0 *35.3 *36.0.
- hā** directional particle (away from the subject): *hā* 1.2 2.3 4.2 4.3 7.2 7.7-8 8.2 *8.7-8.
- hāva-** subst. 'advantage', Skt *anufaṃsa-*, *lābha-*: AS *hāvu* *5.1 7.5 *8.6, NAP *hāva* *0.51 *0.52 0.53 *0.54 0.55 0.56 0.57 0.58 0.59 0.60 *52.11 53.0 53.11 54.0 *54.11 *55.0.
- hām-** vb. 'to become, be': 3S pres. *hāmā-tā* *0.38, *hāmāte* *0.1 *0.2 *0.3 *0.4- *0.5 0.6 *0.7 0.8 *0.9 0.10 0.11 0.12 0.13 0.14 *0.33 0.34 *0.37 0.39 *0.44 (2 ×) *0.45 *0.46 *0.47 0.48 0.49 *0.50 1.0 *1.7 1.11 *2.0 *3.9 (2 ×) 3.11 4.4 4.5 4.8 *4.8 5.1 *5.11 *6.0 *6.11 *7.0 *7.5 7.6 *7.7-8 *7.11 *8.0 *8.6 *8.7-8 *8.11 30.1-2 *30.1-2 *33.3 34.0 *34.0 *34.1 34.2 *34.2 *34.3 (2 ×) 35.1 *35.2 *53.1 *53.5 *53.7 *53.8 *54.2 54.3 *54.4 *54.5 54.8 *55.1, *hāmete* 5.0, 3S subj. mid. *hāmāte* 0.32 *32.0, 3P subj. *hāmāro* 4.9.
- hārṣṭāyā** adv. 'in reality': *hārṣṭāyā* 1.10.
- hīvia-** adj. 'one's own': NAP *hīvya* 31.1.
- hīs-** vb. 'to come, arrive', Skt *upapad-*: 3S pres. act. *hīstā* 0.29 30.1-2- *54.9.
- huvīra-** adj. 'very delicious' (?): ASm *huvīrā* 3.10-, *huvītārā* *4.10.
- huṣṣa** adv. 'increasingly': *huṣa* 0.23 *0.26 *huṣai* (°*ṣa* + -ī) 0.24 0.25. See also *jsā-*.
- hūḍa-** ppp. to *haur-* 'to give' (q.v.): *hūḍu* 34.1 35.1.
- heḍā** see *haur-*.
- haudama-** ord. num. 'seventh': NSm *haudama* 1.7 3.7 *4.7 *15.7 *53.7 *54.7.
- haur-** vb. 'to give', Skt *dā-*: 3S pres. act. *heḍā* 0.54 *0.55 0.56 0.57 *3.8 *3.10 *4.6 *4.10 7.10 *8.10 36.1 54.0 54.11 *55.0, 3P pres. act. *haurindā* 7.7-8 *8.7-8. ▀ *hauru haur-* 'to give as a gift'.
- haura-** subst. 'gift', Skt *dāna-*, *pradāna-*: AS *hauru* 0.55 0.56 0.57 7.7-8 8.7-8 *34.1 *36.1 54.0 54.11 *55.0, *haurā*

*0.54, GDS *haurä* 1.10. See also *haur-*.

hva'nd- subst. 'man', Skt *pudgala-*: NS
hve' 0.1 *0.2 0.3 *0.4 *0.5 0.6 *0.7 0.8
 *0.9 0.10 *0.11 *0.12 *0.13 0.14 0.15
 0.16 0.17 0.18 0.19 0.20 0.21 0.22 0.23
 0.24 *0.25 0.26 0.27 *0.28 0.30 0.31
 0.32 0.33 0.34 *0.35 *0.36 0.37 *0.38
 0.39 0.40 var. 0.44 0.45 0.46 0.47
 *0.48 0.49 0.50 *1.0 1.11 *2.0 3.11 4.0
 4.11 5.0 *5.11 6.0 *6.11 *7.0 *7.11 8.0
 *8.11 15.0 15.11 *16.0 *28.0 *28.2
 *30.0 30.1-2 *31.0 *31.2 *32.0 33.3
 *34.0 34.1 *34.2 *34.3 *35.0 *35.2

*35.3 *36.0 Hb4, AS *hvaṃ'du* 0.29,
hvaṃ'dä *29.0-1, GDS *hvaṃ'dä* 0.50
 5.1, *hvaṃ'däye* *0.40, *hvaṃ'diye* *0.41
 var., *hvā'ndiye* *0.42, *hva'ndiye* *0.41
 0.43 NAP *hva'ndä* *2.6, GDP *hvaṃ'-*
dānu 2.5, LP *hvaṃ'duvo'* 0.19.

hvasta- ppp. to *hvah-* 'to strike, beat':
 NAPm *hvasta* 4.4.

hvāñ- vb. 'to speak': 3S pres. *hvāñāte* 2.5
 *FKb3-.

hvīde substantivised inf. to *hvar-* 'to eat':
 AS *hvīde* *3.10 *4.10.

hve' see **hva'nd-**.

SANSKRIT-KHOTANESE INDEX

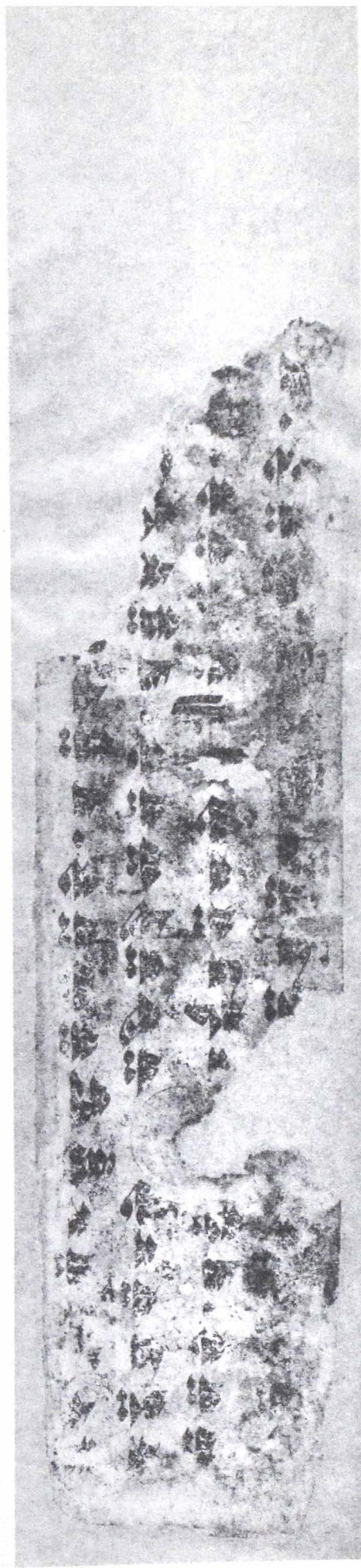
| | |
|---|---|
| akṛtajñatā- <i>atāraṇia-</i> | kāmāvacara- <i>kāmāvacara-</i> |
| adatta- <i>ihivia- ttagata-</i> | kāya- <i>ttarandara-</i> |
| adattādāna- * <i>ahīvyā-nāsaa-</i> | kṛ- <i>yan-</i> |
| anūsamsa- <i>hāva-</i> | kṣi- <i>jīy-</i> |
| apāya- <i>avāya-</i> | kṣipram <i>thatai</i> |
| abhirūpa- <i>dātāna śśāra-</i> | gandha- <i>bua'-</i> |
| amitra- <i>sāna-</i> | ghanṭā- <i>gāta'-</i> |
| arūpyāvacara- <i>ārūpyāvacara-</i> | ghora-darśana- <i>bāysārgyūna-</i> |
| ardha- <i>śuvo'</i> | ca <i>u</i> |
| alābha- <i>ggārīva-</i> | <i>... ca ... ca hā ... u hā ...</i> |
| alpa-bhoga- <i>dukhāta-</i> | citta- <i>aysmua-</i> |
| alpābādhā° <i>drūṇaa-</i> | cyu- <i>pars-</i> |
| alpāyus- <i>āmura-jśīnia-</i> | chattra- <i>kṣatra-</i> |
| alpeśākhya- <i>bahojsa-</i> | chavi- <i>chati-</i> |
| as- <i>ah-</i> | tatra <i>tta</i> |
| asura- <i>aysura-</i> | tathāgata-caitya- <i>balsa-</i> |
| ādhyā- <i>tsāta-</i> | tiryagyoni° <i>trīyaśūna-</i> |
| ādeya- <i>nāśa-</i> | tīvra- <i>māsta-</i> |
| ānantarya- <i>anantanaria-</i> | ṭṣā- <i>ttarra-</i> |
| āyus- <i>jsīnā-; āyuh kṣapaya- jsīno drjs-</i> | ṭṣā-bahula- <i>tarrāyāta-</i> |
| idam <i>śāta-</i> | tyāgavat- <i>patātsānaa-</i> |
| ucca-kula° <i>bāsivāraa-</i> | daridra- <i>dukhāta-</i> |
| uddeśa- <i>hamkhīysgyā-</i> | darśaniya- <i>briyūna- dātāna</i> |
| upaci- <i>huṣṣa jsā-</i> | daśa <i>dasau</i> |
| upapad- <i>ysamṭhu nās-, his-</i> | dā- <i>haur-</i> |
| ekatya- <i>kye, cu</i> | dāna- <i>haura-</i> |
| katama- <i>kāma-</i> | dīrghāyus- <i>dāra-jśīnia-</i> |
| karman- <i>karma-</i> | duḥkhita- <i>dukhautta-</i> |

durgandha- *gganānaa-*
 durvarṇa- *dātāna asādūna-*
 duṣcarita- *kādāgāna-*
 duṣprajña- *jaḍa-*
 dṛṣṭi- *krīṭta-dṛṣṭi-*
 deva- *gyasta-*
 deśa- *kṣīra-*
 na *ne*
 nayana- *tcei'man-*
 naraka- *naria-*
 nityam *ham vīrā*
 nīca-kula° *nyāśśa-*
 para- *handara-*
 paripūrṇa- *harbiśśa-*
 parimocana- *bājā*
 pānīya- *pattarra-*
 piṭṭ- *pāte*
 pudgala- *hve'*
 puṣpa- *spātaa-*
 pratikūla-darśana- *dātāna abryaviya-*
 pradāna- *haura-*
 pradīpa- *cirau-*
 prāsādika- *dātāna śśāra-, prayātūna-*
 prītim utpādaya- *sīrā hām-*
 preta- *priya-*

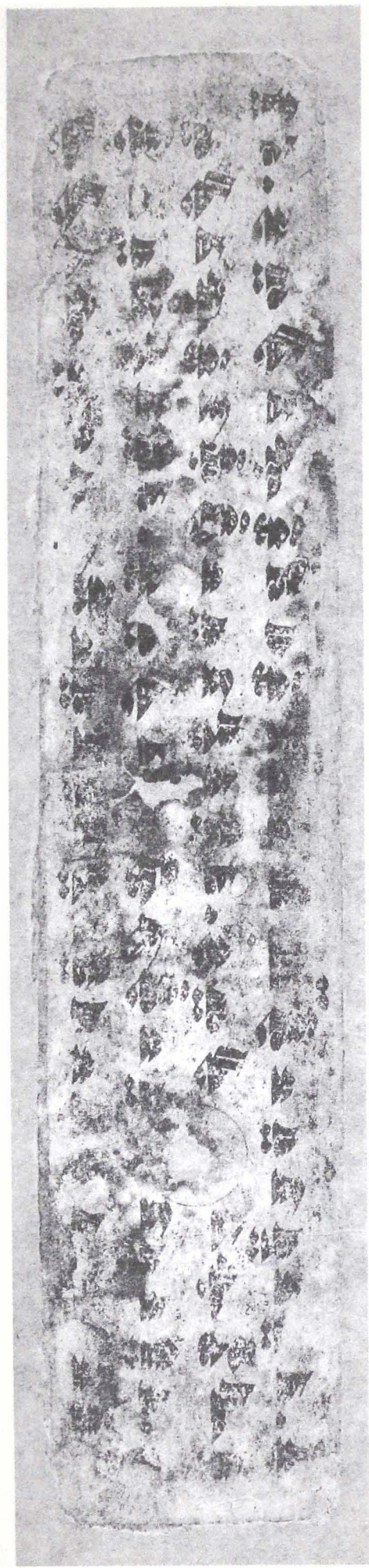
bahv-ābādhā° *byāchāna-*
 bhājana- *hamau-*
 bhaiṣajya- *aruvā'-*
 bhojana- *khāysa-*
 matsarin- *kadaria-*
 manas- *aysmua-*
 mahā-prajña- *hajua-*
 mahā-bhoga- *tsāta-*
 maheśākhyā- *balonda-*
 mātṛ- *māta*
 °mātra- *eva kho*
 ya- *kye, cu*
 yāna- *bāraa-*
 rūkṣa- *lukṣa-*
 rūpāvacara- *rūpāvacara-*
 lābha- *hāva-*
 vadhya-prāpta- *jsīnaa-*
 vastra- *prahaṇa-*
 vāk- *bāśāa-*
 sa- *śa- (?)*
 samprahārśa-jāta- *suhaja-*
 sukhita- *suhautta-*
 sukhin- *suhautta-*
 sthaṇḍila- *vāna-*
 snigdha- *tcarṣua-, snidūna-*

FACSIMILES

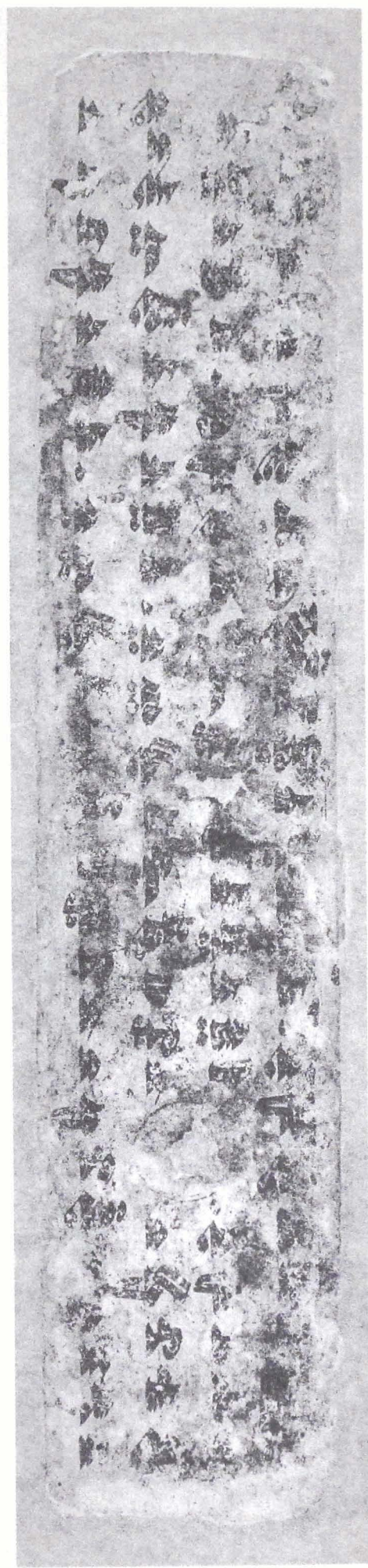
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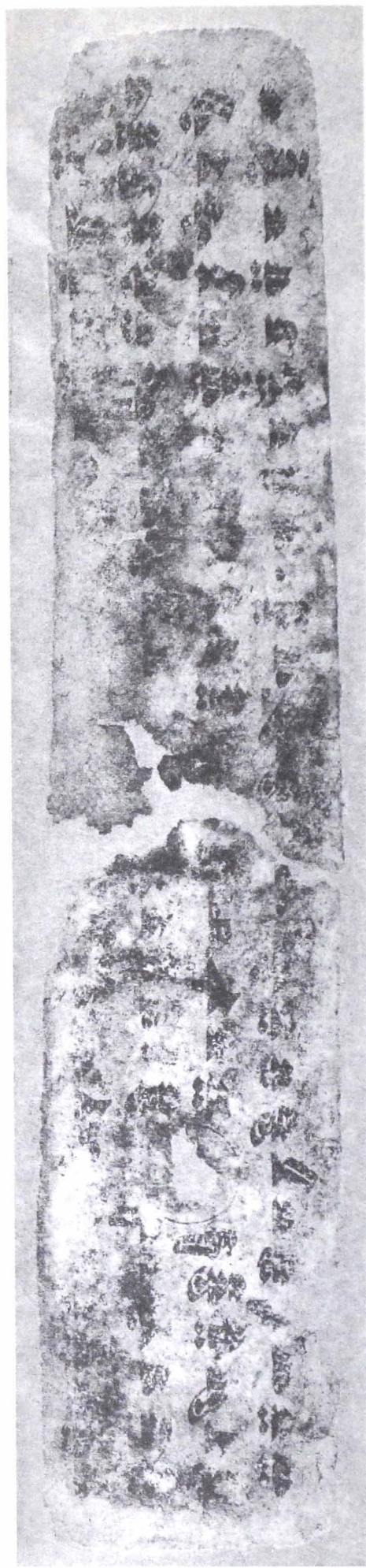
MS A, FOLIO 10



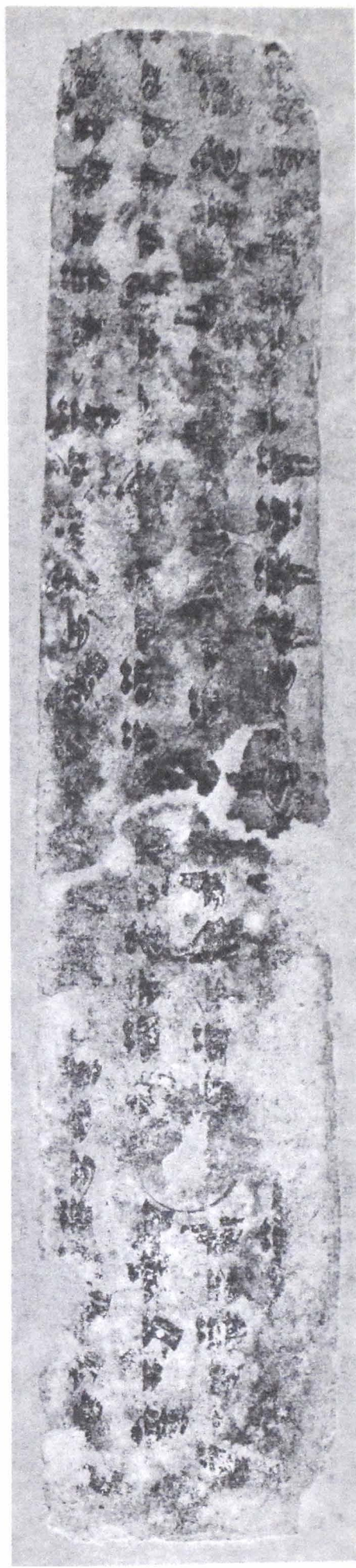
Khot. (10) 18.2 r



Khot. (10) 18.2 v

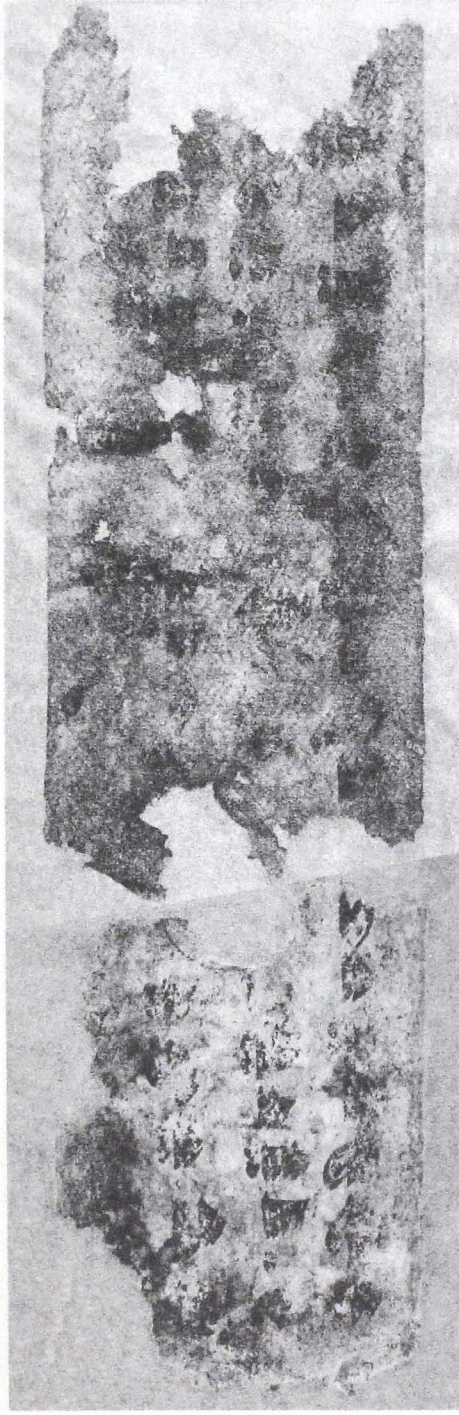


Khot. (IO) 3 r



Khot. (IO) 3 v

MS A, FOLIO 12



Khot. (IO) 5 r

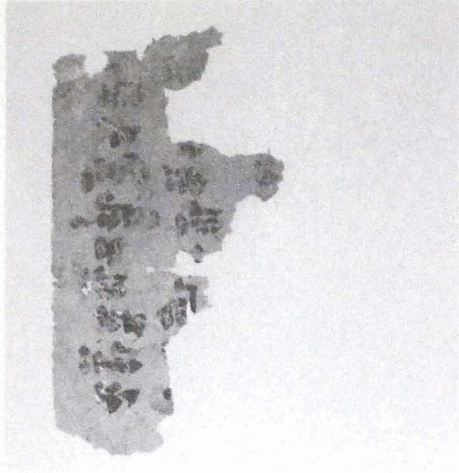
Macartney e r



Khot. (IO) 5 v

Macartney e v

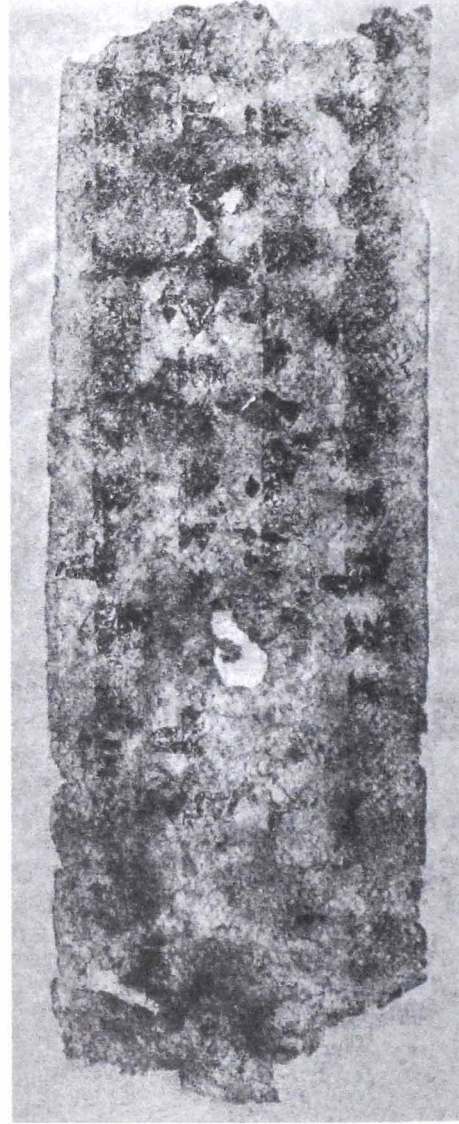
MS C, FOLIO no. lost



Harvard 3.4 a

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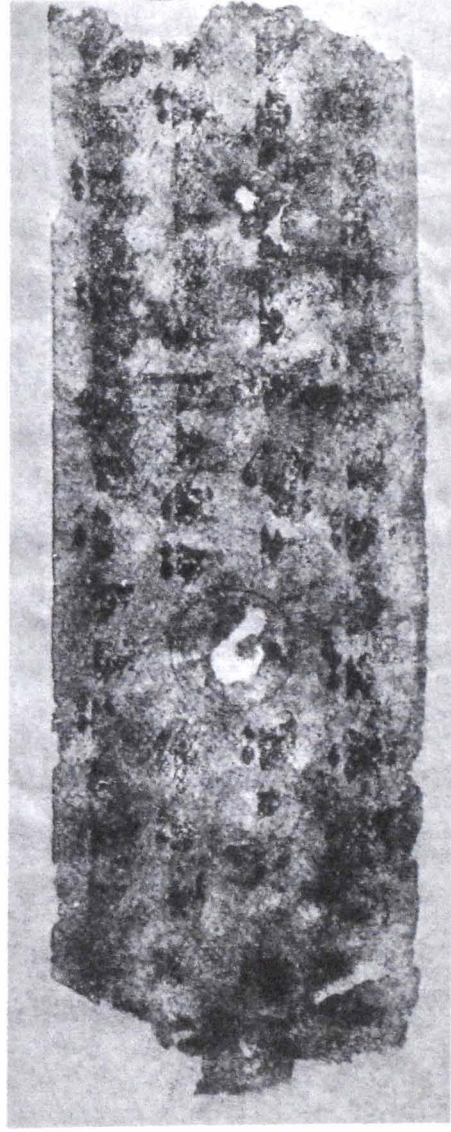
Harvard 3.4 b



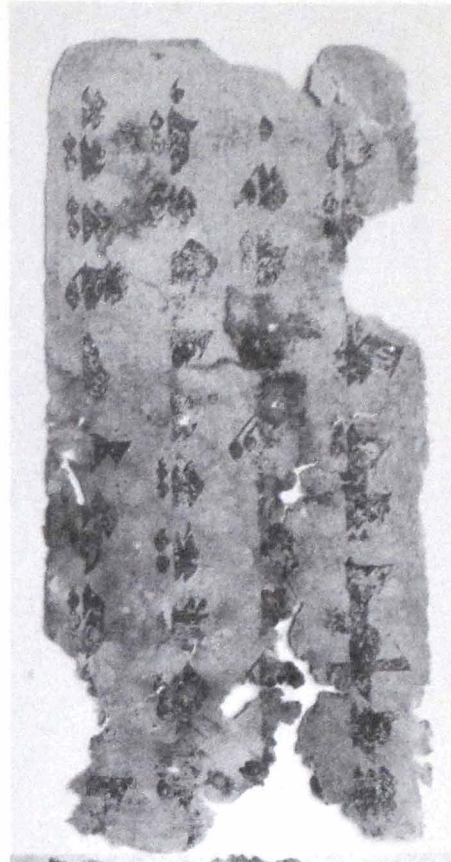
Macartney c r



FK 210.19 Do. 31 r

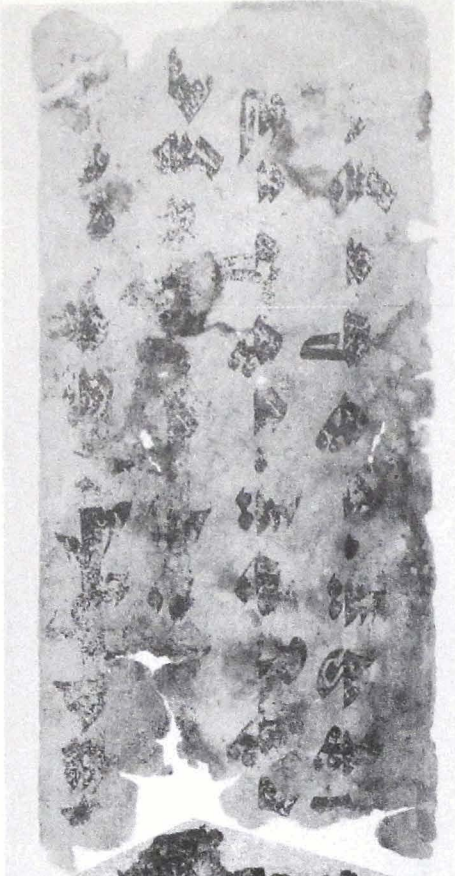
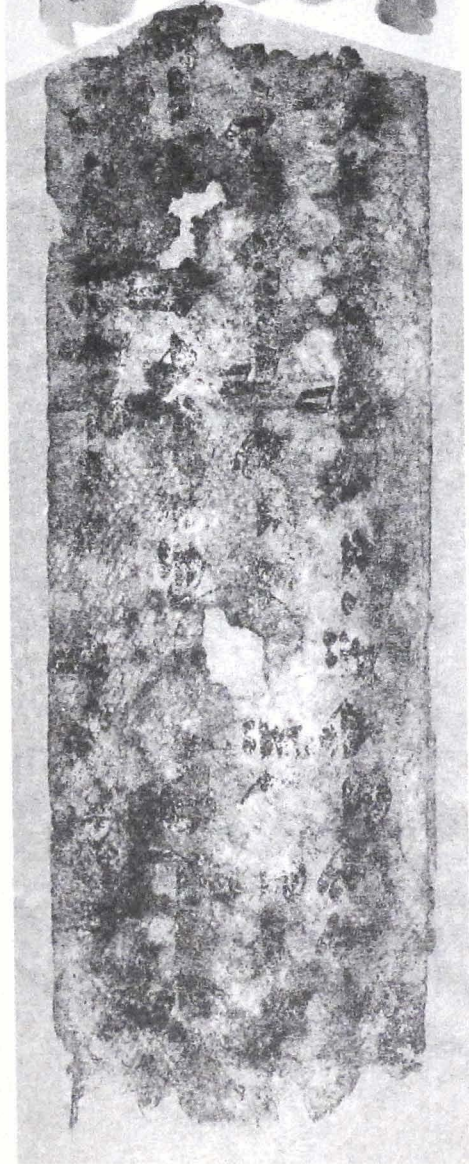


Macartney c v



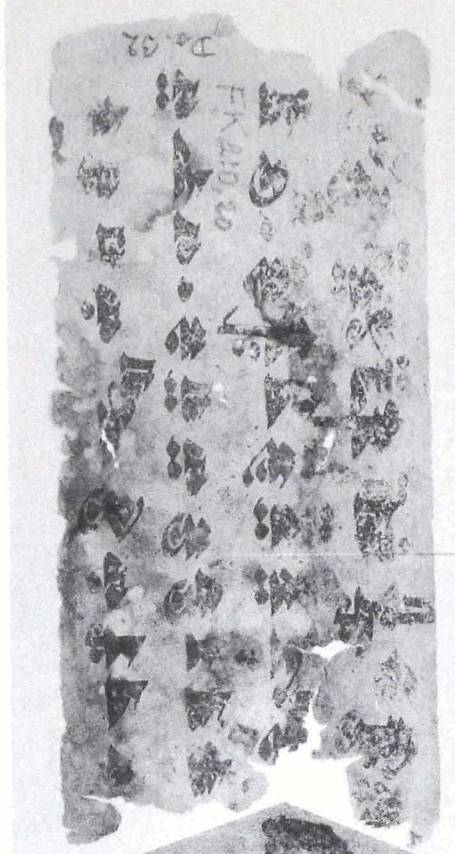
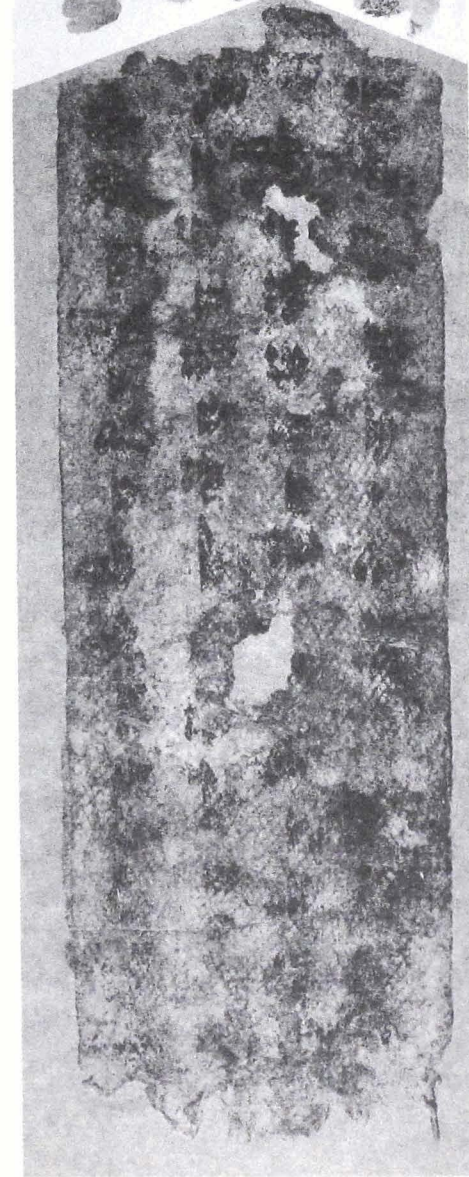
FK 210.19 Do. 31 v

MS A, FOLIO *14



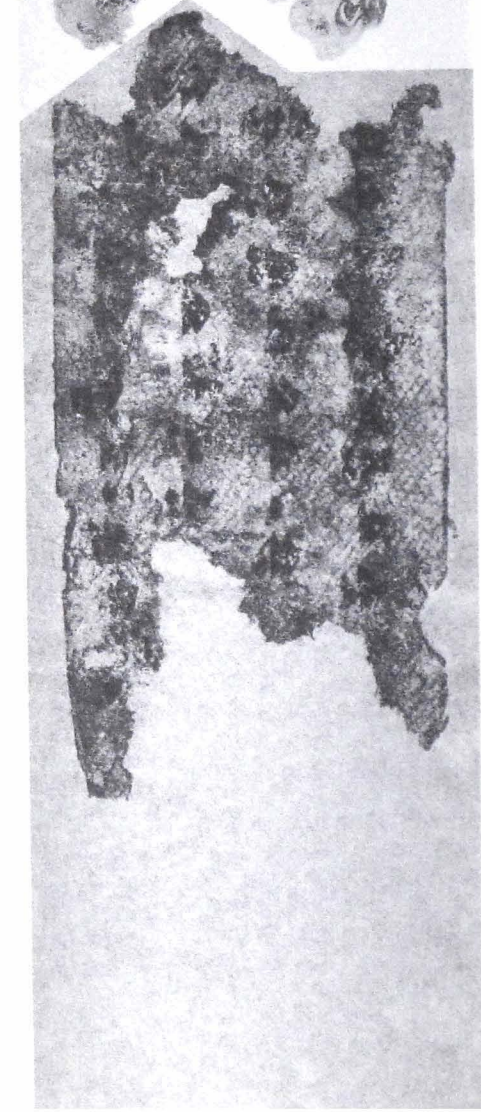
Macartney d r

FK 210.20 Do. 32 r



Macartney d v

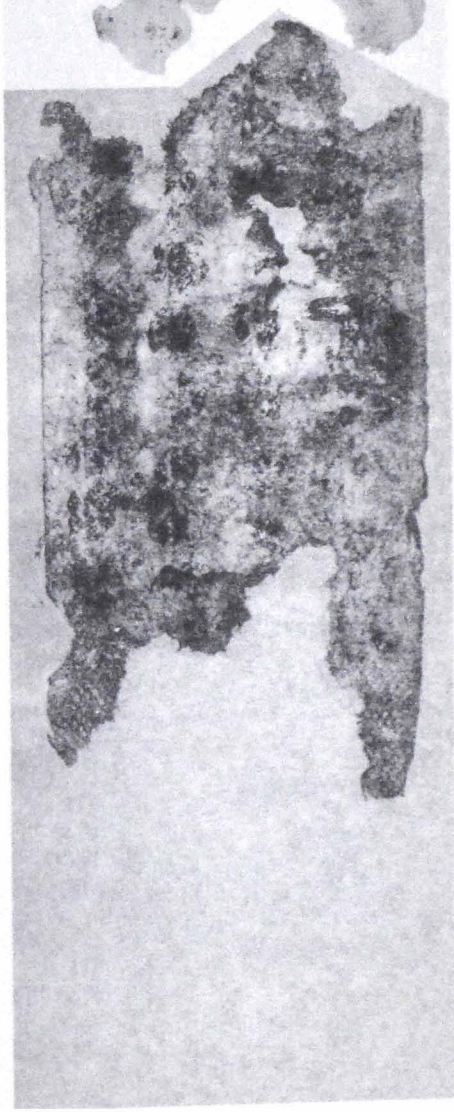
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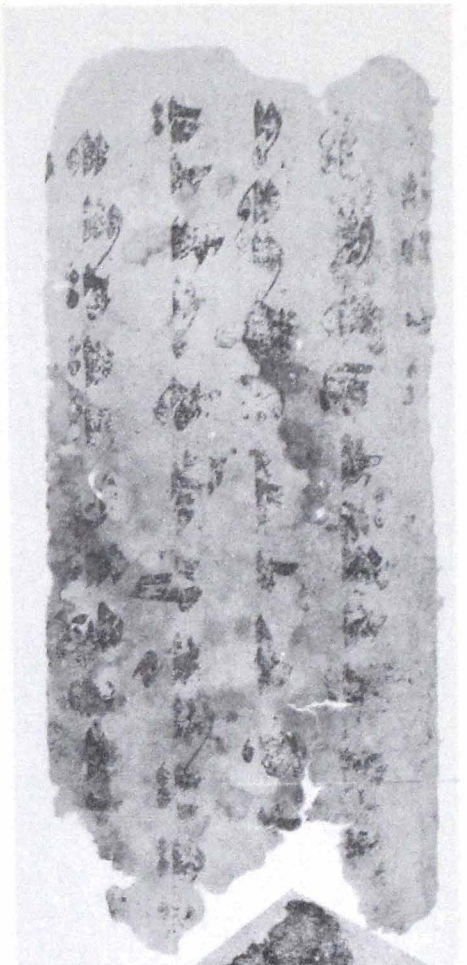
Macartney a r



FK 210.21 Do. 33 r

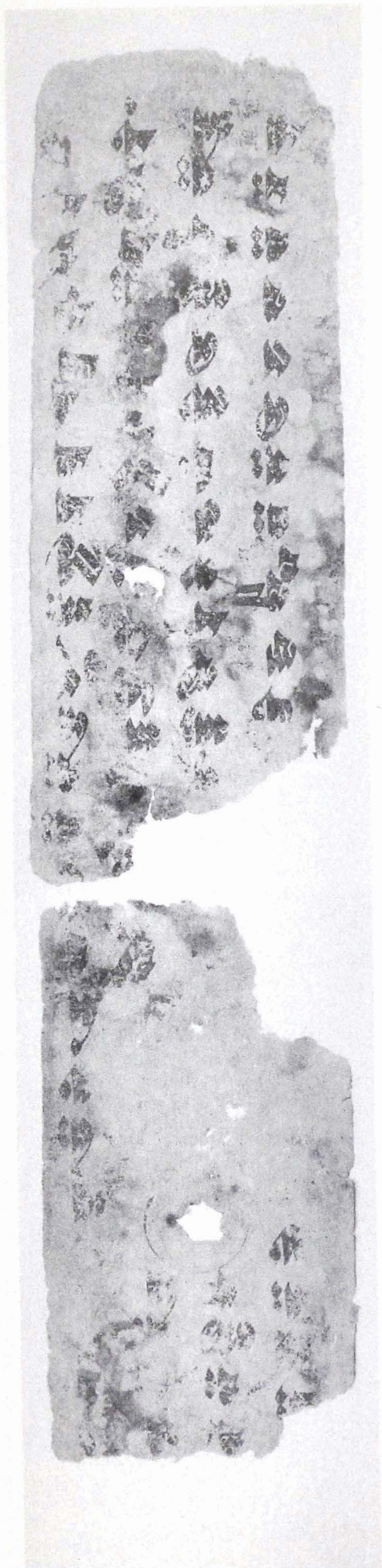


Macartney a v



FK 210.21 Do. 33 v

MS A, FOLIO *17



FK 211.4 Do. 57 r

FK 210.22 Do. 34 r

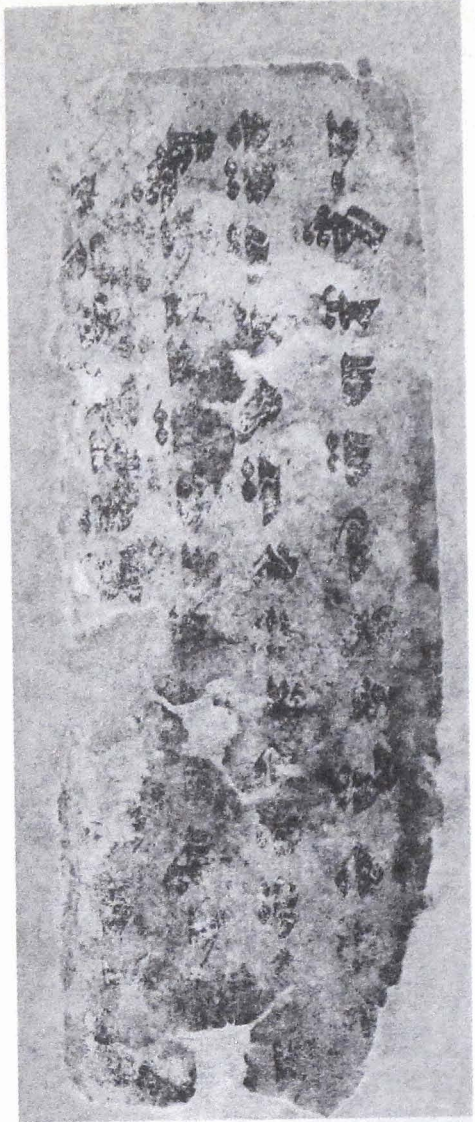


FK 211.4 Do. 57 v

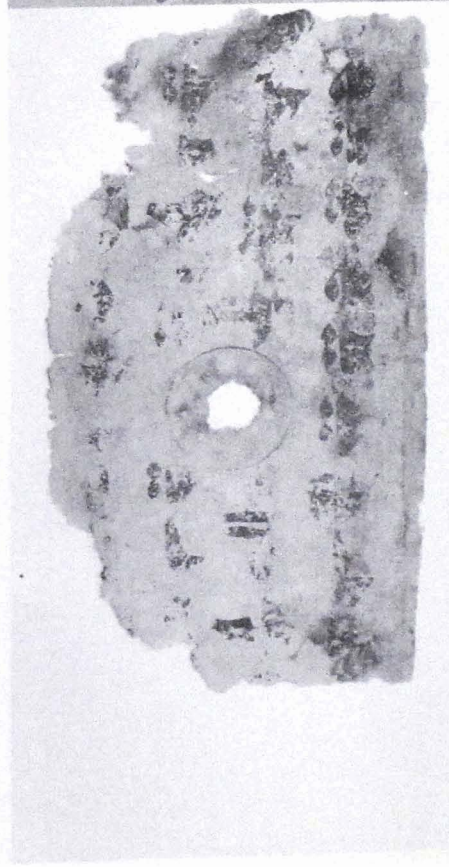
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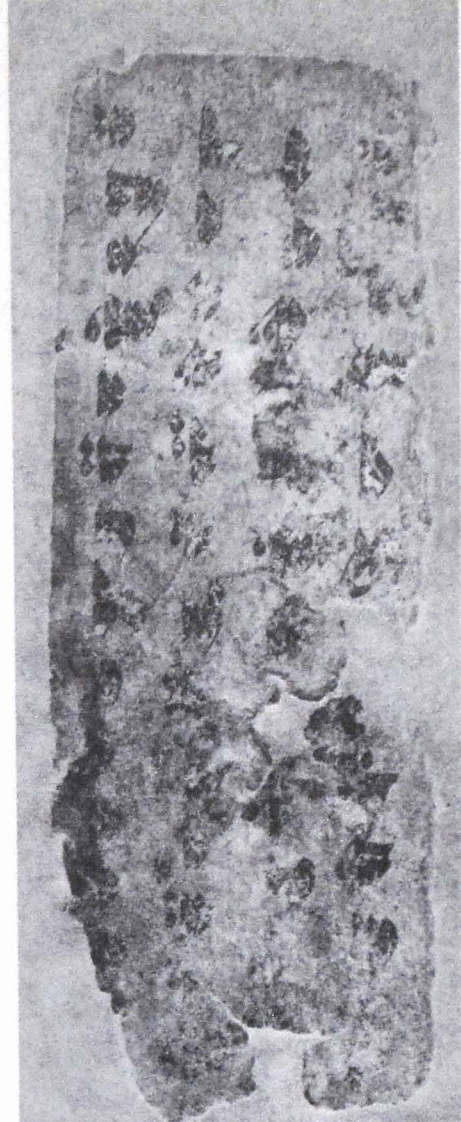
FK 211.5 Do. 58 r



Khot. (IO) 4 r



FK 211.5 Do. 58 v

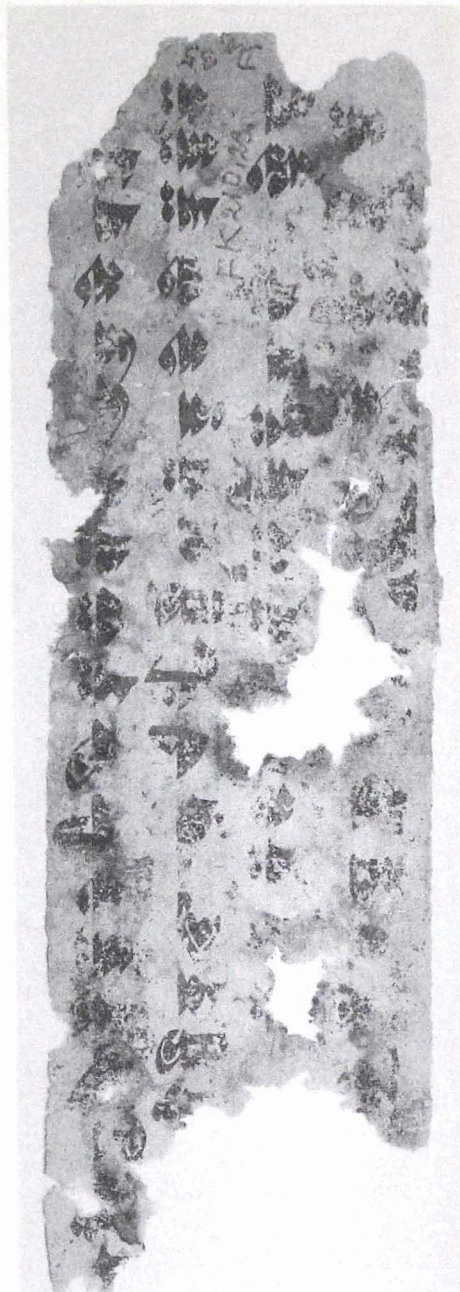


Khot. (IO) 4 v

MS A, FOLIO *20

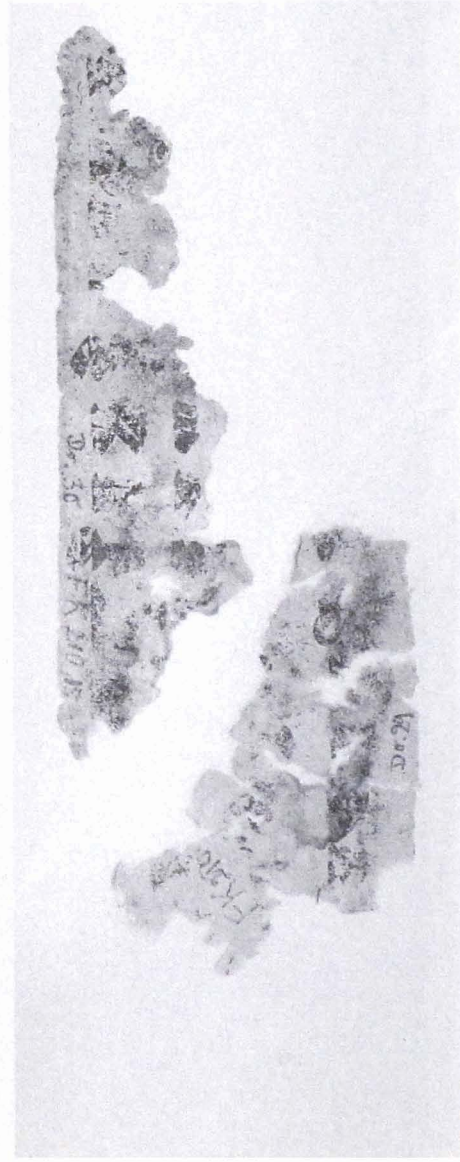


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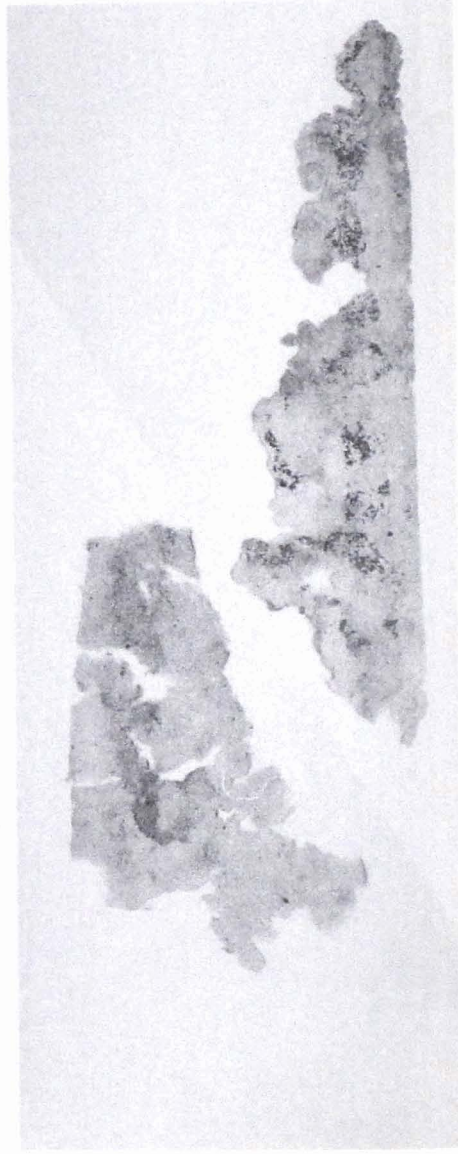
FK 210.23 Do. 35 v

MS A, FOLIO *21



FK 210.17 Do. 29 r

FK 210.18 Do. 30 r

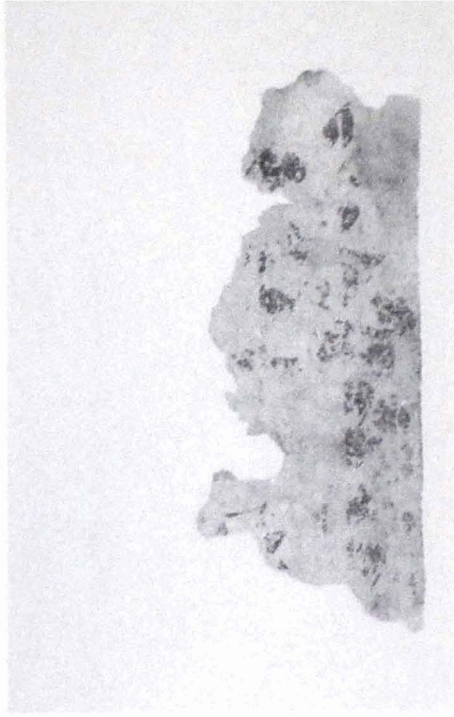


FK 210.17 Do. 29 v

FK 210.18 Do. 30 v



FK 211.2 Do. 55 a

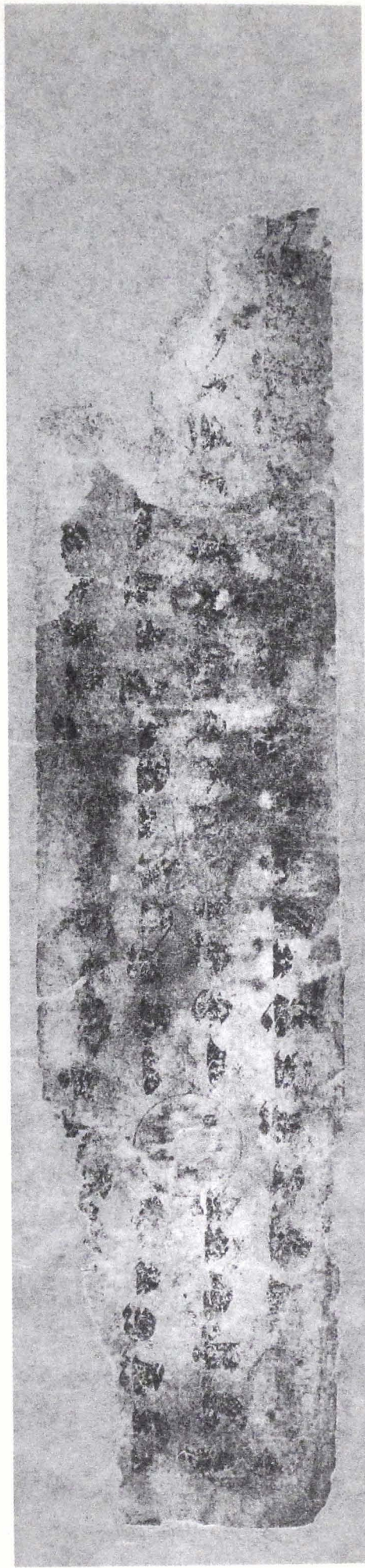


FK 211.2 Do. 55 b

MS A, FOLIO 27

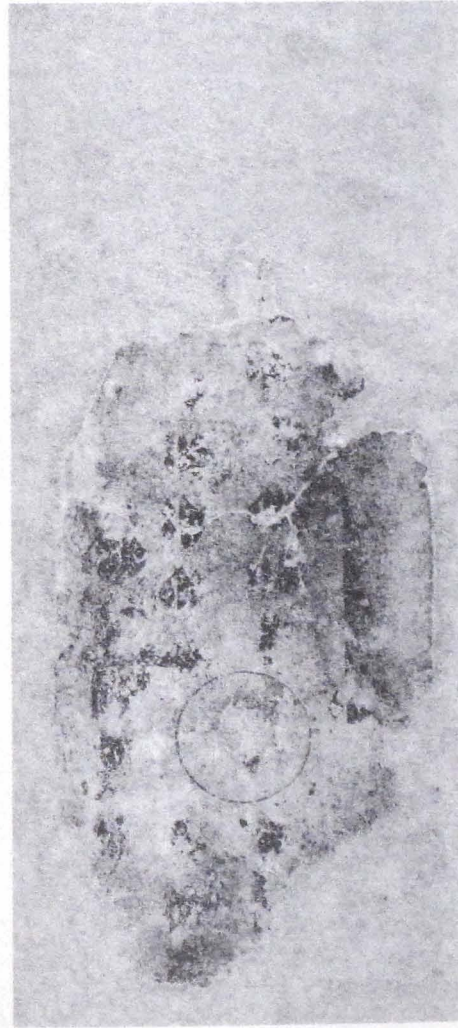


Khot. (IO) 18.1 r



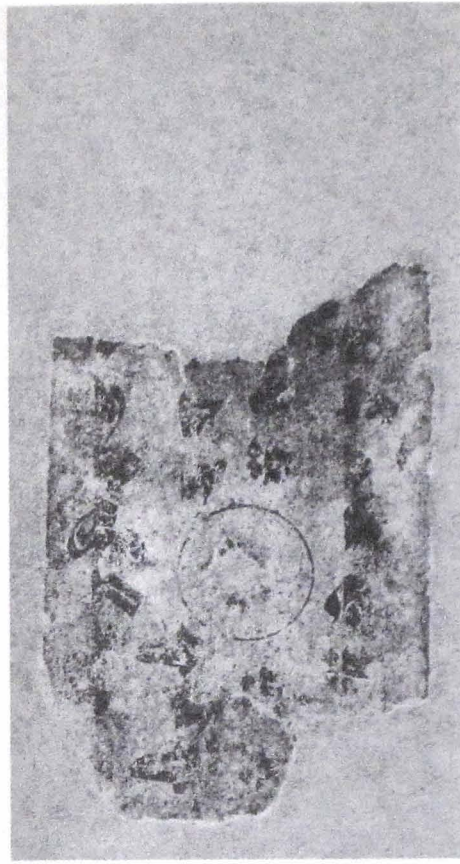
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MS A, FOLIO NO. LOST

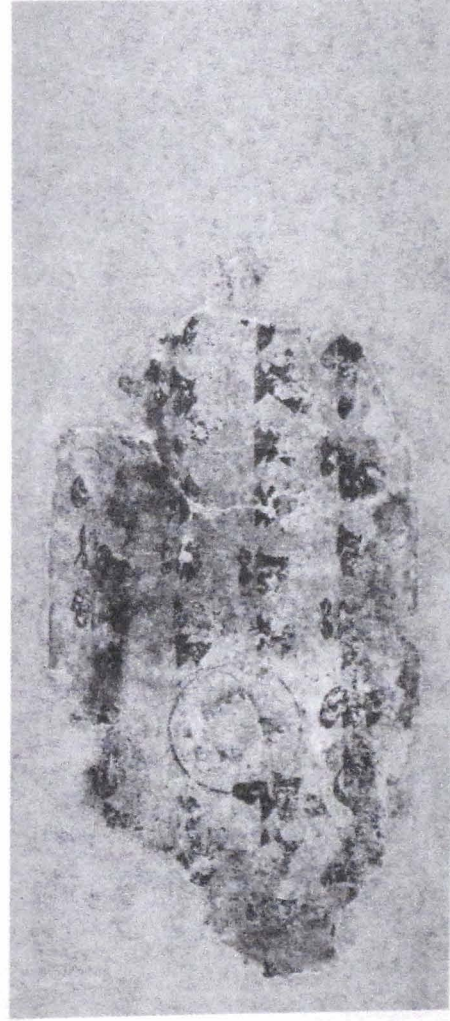


Khot. (IO) 18.3 r

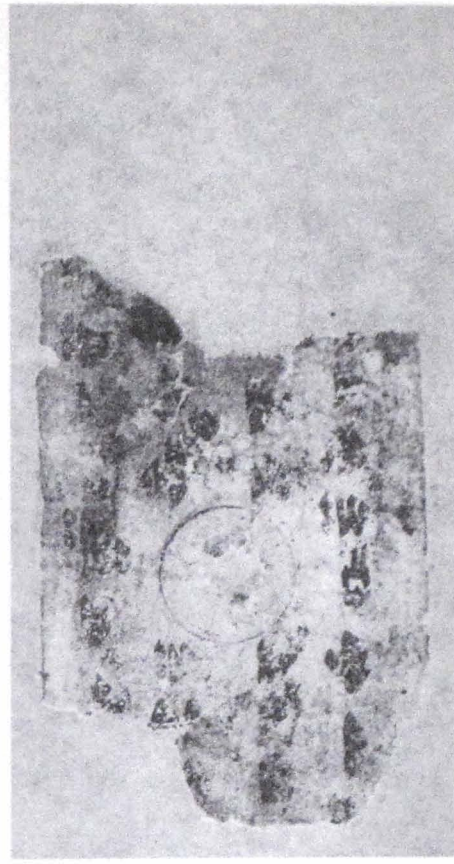
MS A, FOLIO NO. LOST



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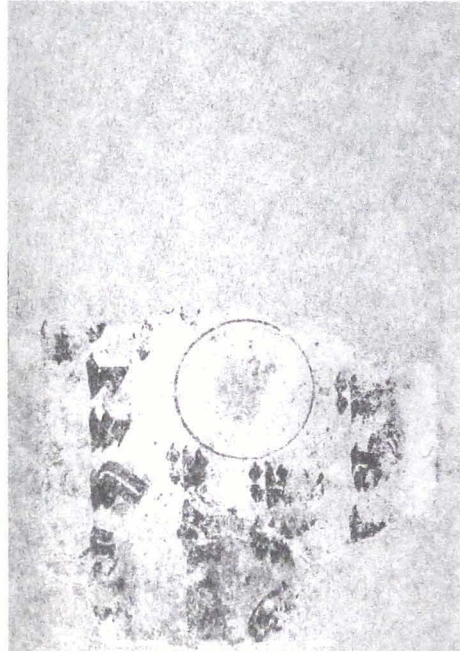


Khot. (IO) 18.3 v

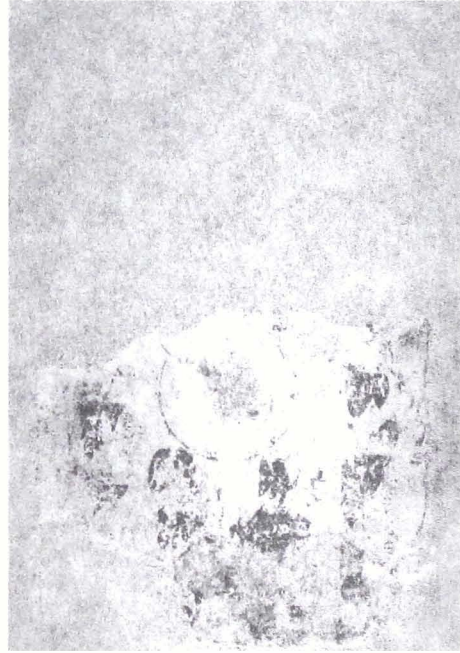


Khot. (IO) 18.4 v

MS A, FOLIO NO. LOST

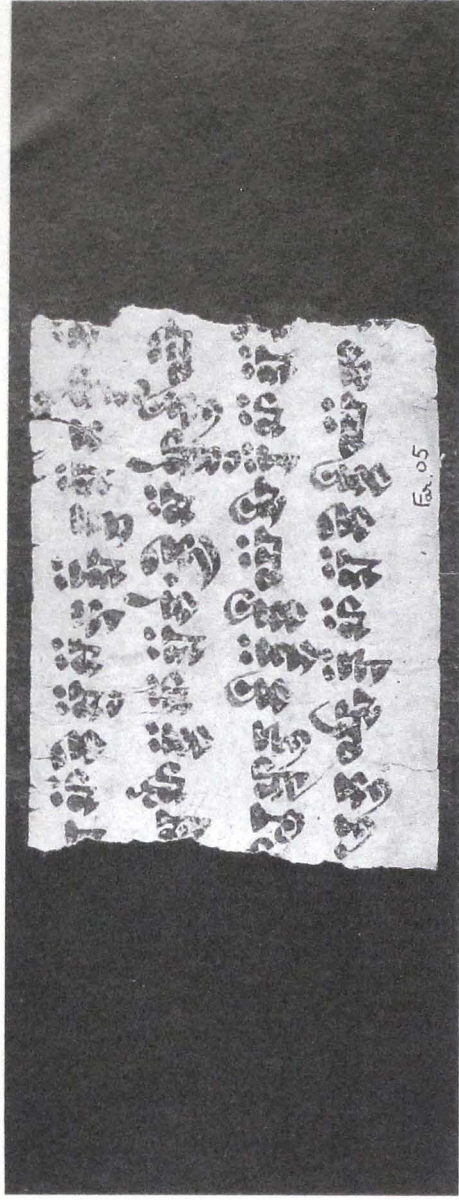


Khot. (10) 6 r

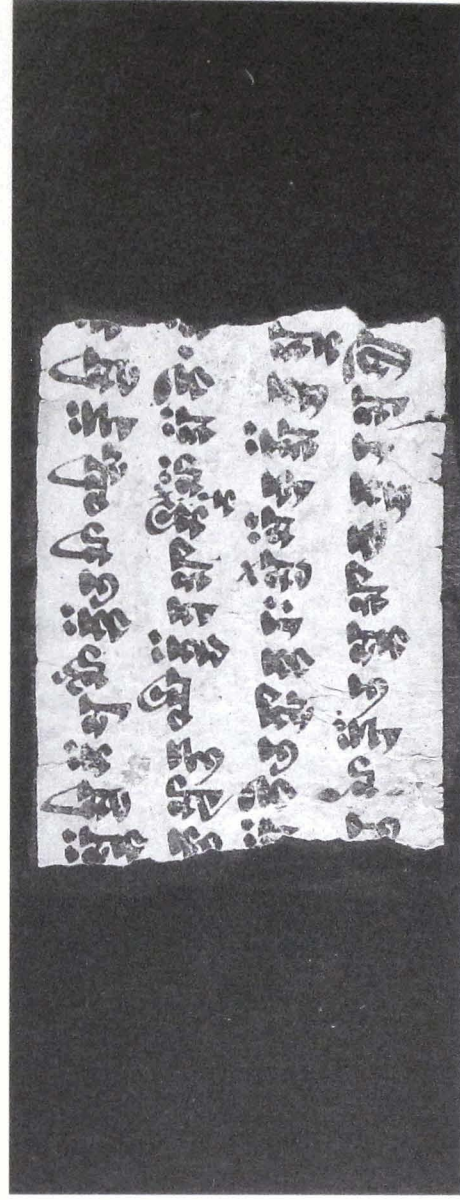


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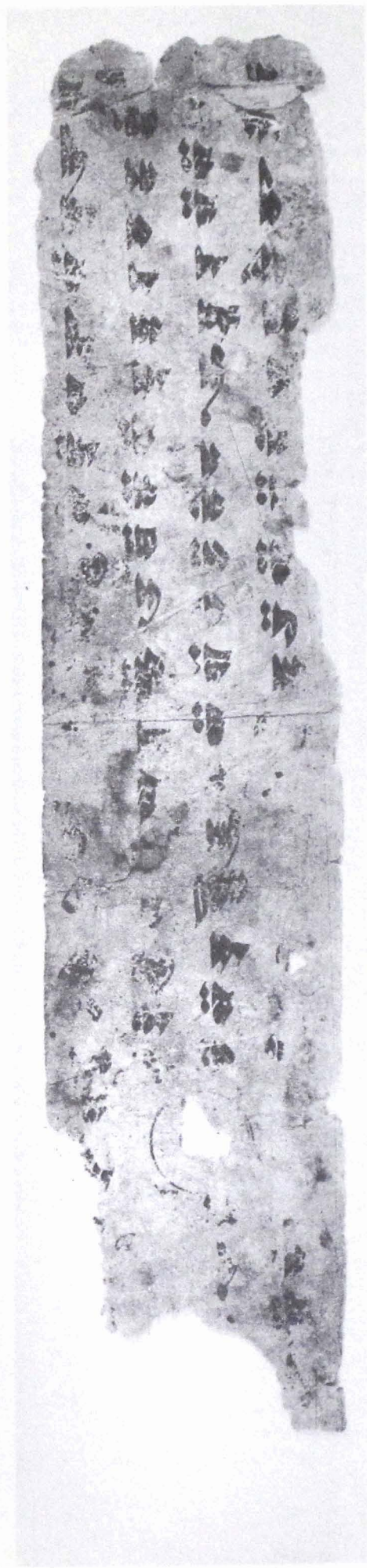


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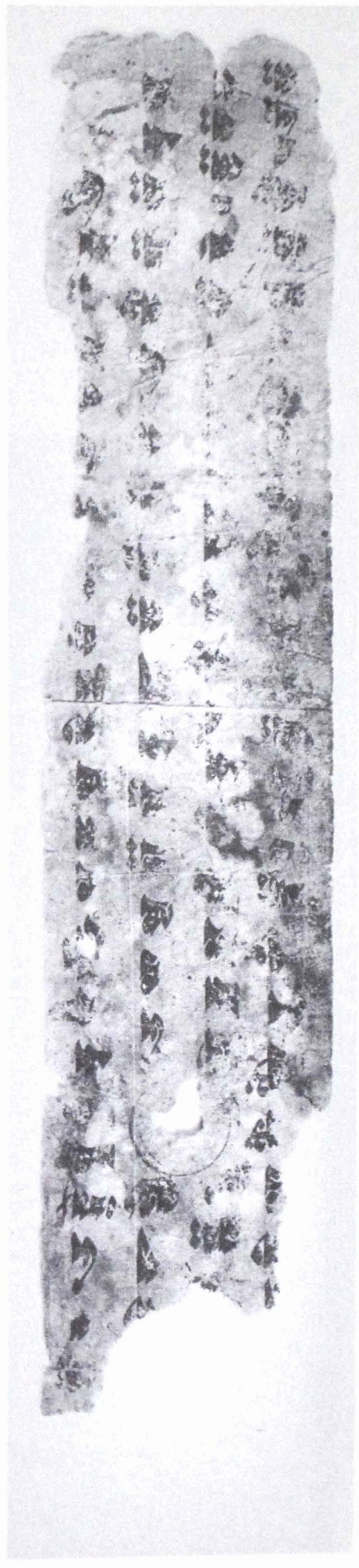


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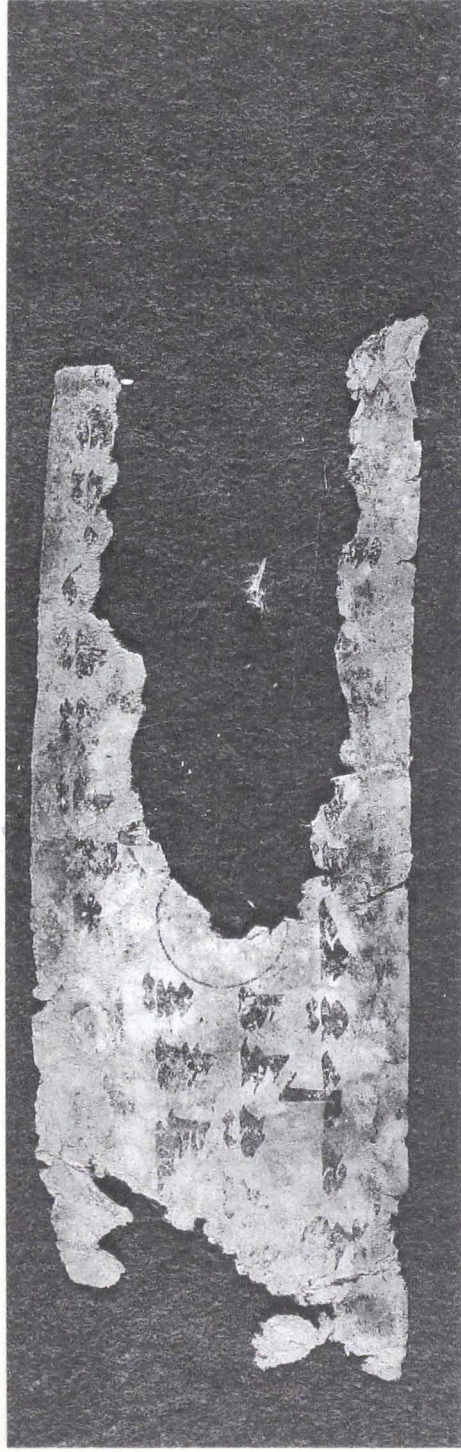


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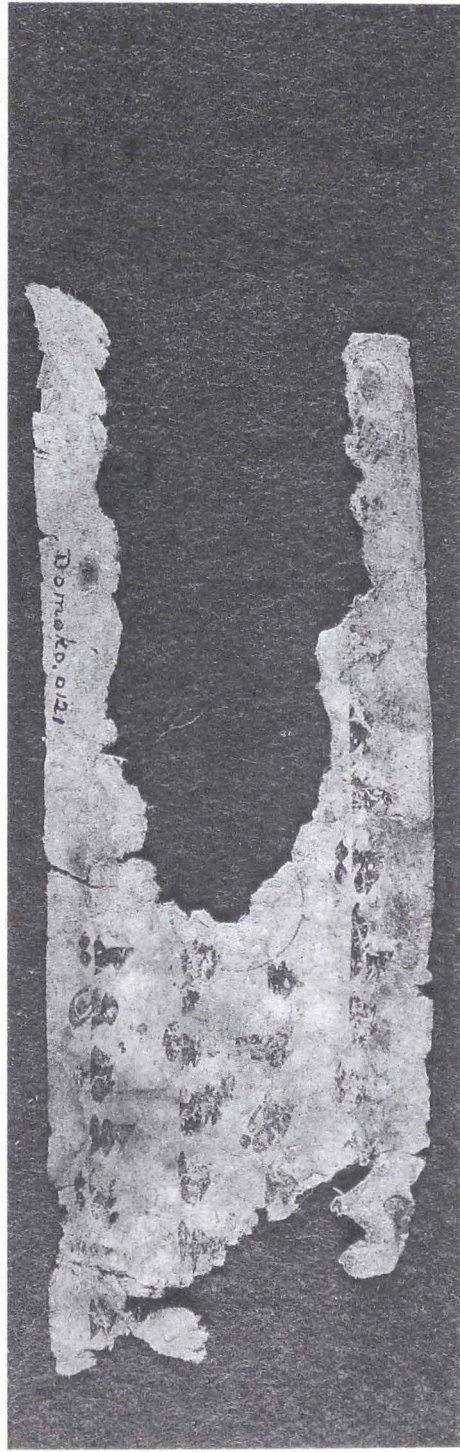


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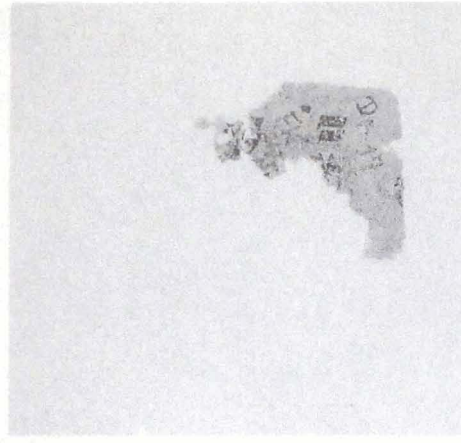


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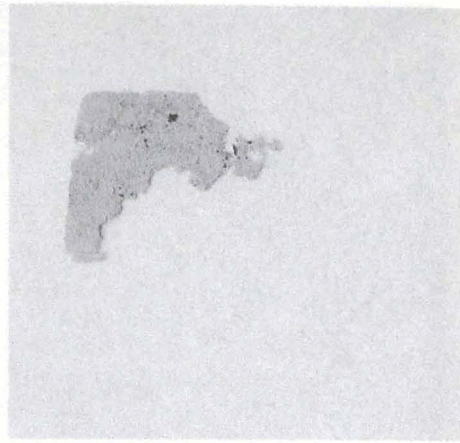


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