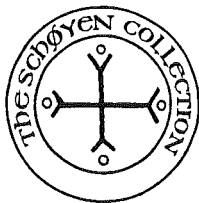


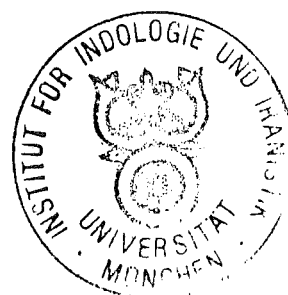
MANUSCRIPTS IN THE SCHØYEN COLLECTION · III



BUDDHIST MANUSCRIPTS

Volume II

General Editor:
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CONTENTS

ACKNOWLEDGEMENTS	xi
GENERAL INTRODUCTION	xiii
CONVENTIONS	xvii
ABBREVIATIONS	xix
TEXT EDITIONS	
I) Sūtra:	
a) Āgama:	
1. More Fragments of the Caṅgīsūtra, Jens-Uwe Hartmann	1
2. Fragments of the Mahāparinirvāṇasūtra, Klaus Wille	17
3. Fragments of the *Andhasūtra, of the Sūtra on the Three Moral Defects of Devadatta, and of the Kavikumāravadāna, Siglinde Dietz	25
b) Mahāyāna:	
4. New Fragments of the Aṣṭasāhasrikā Prajñāpāramitā of the Kuṣāṇa Period, Lore Sander	37
5. Another Fragment of the Ajātaśatrukaukṛtyavinodanāsūtra, Paul Harrison, Jens-Uwe Hartmann	45
6. Candrottarādārikāvyākaraṇa, Jens Braarvig, Paul Harrison	51
7. Saddharmapuṇḍarikasūtra, Hirofumi Toda	69
8. Samādhirājasūtra, Andrew Skilton	97
9. Larger Sukhāvativyūhasūtra, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda	179
II) Vinaya:	
10. Two More Folios of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins, Seishi Karashima	215
11. Fragments of a Karmavācanā Collection: Karmavācanā for Ordination, Jin-il Chung	229
III) Abhidharma:	
12. Three Fragments Related to the Śāriputra-Abhidharma, Kazunobu Matsuda	239
IV) Miscellaneous:	
13. Fragments of an Early Commentary, Lambert Schmithausen, Jens Braarvig, Lore Sander	249
14. A Fragment of a Collection of Buddhist Legends, with a Reference to King Huviṣka as a Follower of the Mahāyāna, Richard Salomon	255
15. A Mīmāṃsaka among the Buddhists: Three Fragments on the Relationship between Word and Object, Eli Franco	269
16. Jyotiṣkāvadāna, Stefan Baums	287
17. Poetical Texts	303
Buddhastotras by Mātrceṭa, Jens-Uwe Hartmann	305
Āryasūra's Jātakamālā, Jens-Uwe Hartmann	313
Haribhaṭṭa's Jātakamālā, Michael Hahn	323
18. An Unusual <i>ye dharmā</i> Formula, Lore Sander	337
19. A Jar with a Kharoṣṭhī Inscription, Richard Salomon	351
BIBLIOGRAPHY	357
CORRIGENDA BMSC vol. i	367
FACSIMILES	I-XIX

Āryaśūra's Jātakamālā

Jens-Uwe Hartmann

Introduction

Apart from a few verses found below scenes of the *Kṣāntivādi-* and *Maitrībalajātakas* depicted in cave 2 at Ajanta,¹ the earliest witnesses of Āryaśūra's work were the two mss found in Central Asia by the Prussian Turfan Expeditions, consisting of the seventeen fragments studied extensively by Friedrich Weller² and of one additional fragment, identified much later and published only recently in one of the catalogue volumes of the German Turfan collection.³ The older of these two mss (SHT 635) was written in a form of Central Asian Brāhmī dated by Weller to the 6th century or later,⁴ while the other (SHT 638) had obviously been imported to Central Asia from the northwestern regions of the Indian subcontinent, since it was written in a variety of Gilgit/Bamiyan Type II tentatively dated to the 9th century by Heinrich Lüders.⁵

The Schøyen Collection contains at least another 17 fragments of Āryaśūra's *Jātakamālā* (AJM) which originally belonged to five different manuscripts. Two of them (mss 1 and 2) are written in Gilgit/Bamiyan Type I, and their age roughly corresponds to that of the ms in Central Asian Brāhmī; they, too, will not be earlier than the 6th century. The remaining three mss are written in Gilgit/Bamiyan Type II and are therefore somewhat younger; they may be dated to the 7th or 8th centuries.

Most of the fragments are regrettably small, and I have to confess that the identification of most of them would simply have been impossible without the help of a digitalized version of the AJM generously put at my disposal by Albrecht Hanisch, Marburg, and I wish to thank him for this great help. At the moment, his file comprises AJM 1–20; it is likely, therefore, that a few more fragments which apparently belong to the same mss will be identified once the text of the remaining fourteen avadānas can be searched electronically.⁶ In one case a colophon is preserved, *śreṣṭhijātakam caturtham* (below, no. 1, line v6), which made the identification very easy, of course, and which confirms that, at least in this case, we are dealing with a ms which probably contained the whole AJM and not only a selection of stories.

Unlike both mss found in Central Asia, none of the Schøyen Collection AJM mss contains verse numbers. Quite often neither the end of the first half of a verse nor the end of the whole verse

¹ Lüders 1902; he dates the script roughly to the 6th century ("Die Inschriften aus Ajaṅṭā, die den Charakteren nach etwa aus dem 6. Jahrhundert stammen, ...", p. 762 = 77).

² Weller 1955; catalogued as nos. 625 and 638 in SHT I.

³ SHT VIII 1867 (pp. 58-60).

⁴ "Es [sc. das Alphabet] wird also nicht über das 6. Jahrhundert zurückreichen" Weller 1955: 7. It could be considerably younger, since Buddhism lasted until the 14th century in the Turfan oasis—the ms was found in Murtuq—and the script in which the ms was written remained more or less the same during the period from the 7th to the 14th century, cf. Sander 1968: 46.

⁵ Cf. Weller 1955: 8 with note 7 and Sander 1968: 160. – Khoroché (1987: 6) claims that both mss are written in Central Asian Brāhmī, but this assertion has to be corrected.

⁶ Judging from the script, nos. MS 2382/307, 320 und 322a-b may also belong to ms 2.

is marked by any kind of punctuation (cf., e.g., no. 1, line r2). In view of such peculiarities, it is amazing how well the text is generally transmitted in the mss—and even more amazing how well the text was still preserved when the exemplar was produced of the three mss which Hendrik Kern had at his disposal when he prepared the *editio princeps* of the AJM. Although there are differences in wording between the Schøyen mss and Kern's text, as will be seen in the notes to the transliteration, their number is not large, and there is not a single instance of a verse or a prose sentence missing in the former and represented in the latter, or *vice versa*.

Finally, ms no. 3 deserves special mention since it displays a singular case. The probable recto side is written in Gilgit/Bamiyan type I and contains text from a story collection, possibly in a somewhat abbreviated form. Two titles seem to be preserved: *vāsukāti* in r1 (involving the *nāgādhipati* Vāsuki and a dialogue between the Buddha and the physician Jīvaka) and *pupryeti* (most likely a mistake for either *punypriyeti*—which would fit the verse following in r9 [*punyam hi na pryam yasya so pi punyasya na pryah*]—or for *supriyeti*. A man searches for a wife, *kaścit puruṣaḥ patniṃ mṛgayate*) in r8.⁷ The text of the verso side, however, is written in Gilgit/Bamiyan type II⁸ and comes from the *Śarabhajātaka*, the 25th chapter of the AJM. There is nothing unusual in the re-use of a folio, especially if a text ended on a recto side and the verso side was then left empty; there are many examples of this among the mss from Central Asia. What makes the Schøyen fragment more special is the fact that the text of the AJM does not start on the verso side and that, while writing this paper, a second folio with exactly the same appearance surfaced in Japan,⁹ having recently been bought from a Pakistani dealer. Although Kazunobu Matsuda succeeded in acquiring a photograph of this folio, it came too late to be included here. It came early enough, however, to determine that it also contains text of the *Jātakamāla* on one side and stories on the other, and that the section from the *Jātakamālā* immediately follows that of the folio in the Schøyen Collection. The relation between the two recto sides and the stories on them is considerably more difficult to assess, since no parallels could be found so far. A first attempt at explaining that singular phenomenon evolved in a discussion with Matsuda. It starts from the fact that birch bark mss consist of a varying number of layers which can be separated; if the folios of the original ms consisted of four or more layers, they may have been separated in order to produce more material on which to write a new text. However, a final treatment of this question has to be postponed until the sides with the stories are published.

Survey of the fragments

Ms 1: birch bark, one folio, eight lines (MS 2382/55);

Ms 2, a–d: birch bark, at least three folios, eight lines (MS 2382/287, 312a, 312b, 312c, 313b);

Ms 3: birch bark, one folio, verso only (cf. above), eight lines (MS 2381/57);

Ms 4: birch bark, one folio, at least six lines (MS 2383/21);

Ms 5, a–c: birch bark, three folios, eight lines (MS 2383/30, 39, 60b, 82, 94a–b, 112a, uf3/6e, uf6/4b).

⁷ The stories consist of verse and prose. In one case the prose concludes with *idaṃ dṛṣṭāntaḥ*, and then a verse follows (r9). The conciseness and rather unelaborate diction are reminiscent of the avadānas summarized in the Bairam-Ali ms, cf. Vorobyova-Desyatovskaya 2001a: 10-23 and 2001b: 10-19.

⁸ The determination of recto and verso is based solely on the chronological order of the two scripts.

⁹ In the Genshu Hayashidera Collection (Toyama Prefecture), no. HC024.

Chapter	fragment	no. below
1	2382/312a	2a
2	2383/39, 94a–b, uf6/4b	5a
4–5	2382/55	1
5	2383/21	4
8	2382/287, 312b, 312c, 313b	2b–d
9	2383/30, 60b, 82, 112a, uf3/6e	5b–c
25	2381/57	3

Transliteration of the fragments

After each fragment, those readings which differ from Kern's edition are discussed. In order to reduce the number of remarks, the usual inconsistencies of such mss, most of them orthographic variations such as, e.g., *prāṃjalibhir jjanoghair* for *prāñjalibhir jjanoghair* (no. 1 r1), *emi* for *aimi* (no. 1 r7) or *asmā jvālāgrajihvaṃ* for *asmā <j> jvālāgrajihvaṃ* (no. 2 r1), are not specifically noted. Since a new edition of the Sanskrit text of the first fifteen legends, including a study of the Tibetan translation, is under preparation by Albrecht Hanisch, Marburg, the present remarks are limited to addressing the differences between Kern's edition and the text of the Schøyen fragments, without taking the Tibetan version into account.

1) MS 2382/55: *Śreṣṭhi-* and *Aviśahyaśreṣṭhijātaka* (*Jātakamālā* nos. 4–5; Kern 1891: 20, 15–22.17) recto

- 1 /// + + + + + + + + + + [m]ūlaṃ ghnatā tvayārthaṃ yad akāri pāpam tvām attum abhyudgatam etad asmā jvālāgrajihvaṃ narakāntakāsyam || tat sādhu (20.15–17)
- 2 /// + + + + .[rbh]. gā samatām amībhiḥ pratigrhītā tu jano bhyupaiti nivṛttadānāpanayaḥ suratvaṃ tat svargamārgāvaraṇād viramya dānodyamā (20.18–20)
- 3 /// + + + viceṣṭitam ity avagamyā svasatvāvaṣṭambhadhīra <m> vinayamadhurāvicchedaṃ niyatam ity avocad enaṃ || asmaddhitāvekṣaṇadakṣiṇe (20.21–24)
- 4 /// + + .. [ka]ṃpānipuṇā pravṛtṭiḥ doṣodayāt pūrvam anantaram vā yuktaṃ tu tacchāntipathena gantum | gate prayāmaṃ hy apacāradoṣair vyādho cikitsā (20.25–21.2)
- 5 /// + .. yavyatītaṃ tathā hy anādrṭya hitaiṣitān te na me manaḥ saṃkucati pradānāt* dānād adharmam ca yad ūcivāns tvaṃm arthaṃ ca dharmasya viśeṣa (21.3–5)
- 6 /// + rthaṃ || nidhīyamānaḥ sa tu dharmahetuś cauraiḥ prasahyātha vilupyamānaḥ aughodārāntarvinimagnamūrttir¹⁰ hutāśanasyāśana[t]āṃ + (21.6–8)
- 7 /// [kaṃ] | vivardhitas tena ca me tvayāyad dānodyamas taṃ śamayīṣyatāpi || anyanyathā cāstu vacas ta[v]edaṃ svargaṃ ca me yācanakā vra + + + (21.9–11)
- 8 /// mārāḥ punar api bodhisatvaṃ hi .[ai] + + + + [h]astenovāca || hitoktim etā mama cāpalaṃ vā samīkṣya yeneccasi tena + + (21.13–14)

¹⁰ Apparently an *r* superscribed to *gna* has been erased.

verso

- 1 /// .ārṣa marṣatu bhavān* kā[m]a .. + + + + + d ugravahniṃ jvālāvalīdhaśithilāvanatena mūrdhnā · na tv arthināṃ praṇayada + + + + + (21.16–19)
- 2 /// + [va]ṣṭa[b]dho jānānaś ca niratyayatān dāna[s]ya [n]. [v]. .. [ṇ]ai[k]arasam avadhūya svajanaparijanaṃ sādhasānabhibhūtamātir abhivṛddhadānā[bh]. + + + (21.21–23)
- 3 /// + [p]aṃkajam udbabhū[v]a [av]a[jñ]ayevāvajahāsa māraṃ yac chuklayā kesaradanta[p]aṃktyā || atha bodhisatvaḥ padmasaṃkramaṇa svapuṇyā .[i] + + (21.24–22.1)
- 4 /// + dayaḥ piṇḍapātam asmaī prāyacchat* || manaḥprasādaprati bodhanārthaṃ tasyātha bhikṣur viyad utpapātaḥ varṣan jvalamś caiva sa tatra r. j. (22.2–4)
- 5 /// + .. ti parimoṣam avāpya vaimanasyāt* tam abhimukham udikṣitum na sehe saha narakeṇa tatas tirobbabhūvaḥ || tat kim idam upanīta (22.5–7)
- 6 /// + + + .. [t]avyaṃ syād iti na satvavantaḥ śakyante bhayād apy agati gamayitum ity evam apy upaneyam* || ❀ || śreṣṭhijātakam caturthaṃ || ❀ || (22.8–10)
- 7 /// + + + + + .[odhi]satvaḥ kila tyāgaśīlakulavinayaśrutajñānāvismayādiguṇasa[m]udito dhanadāyamāna vibhavasam̐pa (22.12–14)
- 8 /// + + + + + [||] [m]ātsaryādidoṣāviṣahyo viṣahya iti prakāśanāmā || iṣṭārthasampattivimarśanāśāt prītiprabodhasya (22.15–17)

r3: *svasatvāvaṣṭambhadhīra* <ṃ> better for *sattvāvaṣṭambhadhīraṃ* Kern 1891: 20.22; cf. Hanisch forthcoming, also for the question if °*dhīra*vinaya° or °*dhīraṃ* vinaya° is to be preferred.

r4: the ms confirms the reading *prayāmaṃ* already suggested in Kern 1891: 243; cf. also Speyer 1895: 28, note 3.

Read *vyādhau*.

r5: note the ligature *nstva* in *ūcivāns tvam̐*, which is very rare.

r6: *||rtham̐* : *yathārthaḥ* Kern 1891: 21.6.

For *nidhīyamānaḥ sa tu* cf. Hanisch forthcoming.

r7: read *ayaṃ* instead of *ayad*.

taṃ śamayīsyatāpi : *saṃyamayīsyatāpi* Kern 1891: 21.10; both readings possible, but the ms reading appears to be preferable; cf. Hanisch forthcoming.

r8: *māraḥ* : *māraḥ pāpīyān* Kern 1891: 21.13; possibly the very common attribute *pāpīyān* has been inserted into this prose sentence.

v1: *marṣatu* : *marṣayatu* Kern 1891: 21.16, both possible.

v2: *|||(a)vaṣṭabdho* : *svabhāgyabalāvaṣṭambhāj* Kern 1891: 21.21, both possible; cf. Hanisch forthcoming.
jānānaś ca niratyayatān : *janānaś ca niratyayatā* Kern 1891: 21.21 (obviously printing mistakes).

v3: for *yac chuklayā* cf. Hanisch forthcoming.

°*danta*° instead of °*danti*° Kern 1891: 21.25 confirms the correction in Speyer 1895: 30, note 2.

v6: *syād iti* : *syāt* | Kern 1891: 22.8, both possible, but ms preferable, cf. Hanisch forthcoming. *upaneyam* : *unneyam* Kern 1891: 22.9, both possible, but Ṭikā has *upaneyam* and cf. Hanisch forthcoming.

For the colophon cf. Hanisch forthcoming.

v7: *(b)odhisatvaḥ kila* : *bodhisatvabhūtaḥ kilāyaṃ bhagavāms* Kern 1891: 22.12; apparently, this prose sentence has been enriched in the course of transmission. Cf. also Hanisch forthcoming.

Correct to *dhanadāyamāno* Kern 1891: 22.13

2a) MS 2382/312a: Maṅgala verses and *Vyāghrījātaka* (*Jātakamālā* no. 1; Kern 1891: 1.7–2.3[?]);
recto

- a /// + + + + + .[s]u + + + + .[y]. .. + + /// (1.7–8)
b /// .. [k]. ttamasya caritātiyaśapradeśaiḥ .. /// (1.12)
c /// .[ī] .. [k]īrttiṃ mūdhnā name tam a[s]. .ṃ .. + + /// (1.16–17)

verso

- a /// + + + .[ā] guṇ. [s t].dh. ... + + /// (2.22–23)
b /// + + + + .. [s]. [m]. dhau yathābalaṃ .. + /// (2.25)
c /// + + + + + .[i]e [ṣ]. ... ///

rb: read °*ātīśaya*°.

rc: read *mū*<*r*>*dhnā*; this verse is quoted in the fragment of an anthology found in Central Asia, cf. Tripathi 1964: 29.

vc: possibly from (*saṃvṛteṣv*) *i(vāpāyadvār)eṣ(u)* Kern 1891: 3.2–3, but this is uncertain.

2b) MS 2382/287: fol. 22; *Maitribalajātaka* (*Jātakamālā* no. 8, Kern 1891: 42.3–43.21); recto

- 1 samanucaraṃto dadṛśuḥ pratyaraṇyacaraṃ aṃnyatamaṃ /// (42.3–4)
2 n[y]astadaṇḍaparaśum ekāki .. rajjuvartanavyāpṛtaṃ /// (42.6)
3 ran [ai]vam ekāki ka[th]aṃ [n]a bibh. ṣīti sa tān ava + /// (42.8–9)
4 pi hi vartamāno vidyātapahṣvastyayanai + /// (42.12)
5 bhyaḥ viviktagaṃbhīrabhayānakeṣu sa + + + /// (42.14–15)
6 devendrain apy a[ś]a .y. .. kiṃ punaḥ pi + + + + + /// (42.18)
7 h. .. prābalyāt sādaram upa .. + + + + + /// (42.21)
8 [m as].ākam atyadbhutaḥ svastyā + + + + + + + /// (42.23)

verso

- 1 vi ndra īdṛś[o] sm[ā] + + + + + /// (42.25–43.1)
2 na [y]a [t]a. adbhuta[tvā]d atha vā .. + + + + + /// (43.3–4)
3 .[ai]tha || tad asti v[o bh]āgyaśeṣaṃ yat [t]. + + + + + /// (43.6–7)
4 situm iti || g. pālakaṃ [uv]. [c]. sva + + /// (43.9–10)
5 tti paruṣaṃ¹¹ samyak ca [g]āṃ [r]akṣati : [dh]. [m]. s tasy. + /// (43.13–14)
6 to yam asmāka. svāmī ten. [s]ya na prasahaṃte + /// (43.16–17)
7 y]uktaṃ praveṣtuṃ syāt* ta[t]ra [hi] bhava[m]taḥ svadha + /// (43.19)
8 tsalaṃ nṛpatigu[n]ā[kṣ]iptahṛdayaṃ tatkiṛtyāśra /// (43.21)

r1: read *pratyaraṇyacaram* Kern 1891: 42.4.

r3: read (*vicara*)*rann evam* Kern 1891: 42.8; Hanisch prefers to delete *evam*, cf. forthcoming. Based on the Ṭikā, Hanisch changes *ava(lokya°)* to *ullokyā°*, cf. forthcoming.

r6: *devendrain apy* : *devendrenāpy* Kern 1891: 42.18 against his mss and Tibetan, cf. Khoroché 1987: 24.

r7: *upa*/// : *utsāhayanta* Kern 1891: 42.21; cf. Hanisch forthcoming.

v2: *na [y]a [t]a. adbhuta[tvā]d* is most likely to be corrected according to *na yātaḥ | atyadbhutatvād* Kern 1891: 43.3–4.

v3: (*abhyup*)*aitha* : *abhyupaita* Kern 1891: 43.6; *abhyupaita* is to be preferred, cf. Khoroché 1987: 24,

¹¹ Below the line: *ruṣa na ce* .. .

Basu 1989: 352 and Hanisch forthcoming.
v4: read *g(o)pālaka*.

2c) MS 2382/312b, 312c: *Maitrībalajātaka* (*Jātakamālā* no. 8, Kern 1891: 47.23–48.4) [it is uncertain whether the two fragments can really be joined: 2382/312b = a–b, 2382/312c = c]

A

- a /// ++ .tu na d. v. t[ā]rādha[n]. /// (47.23)
- b /// [y]. t[u]m arhamty atrabha ..m /// (48.1)
- c /// .. m arhamti dehasyā[s]ya prati[g]r. /// (48.4)
- d /// +++ .. + .ee + ///

Ac: *dehasyāsyā* : *deyasāsyā* Kern 1891: 48.4; as pointed out to me by Albrecht Hanisch, *dehasyāsyā* is confirmed by the Tibetan translation *na yi lus 'di*, cf. Hanisch forthcoming.

2d) MS 2382/313b: *Maitrībalajātaka* (*Jātakamālā* no. 8, Kern 1891: 49.7–49.15); A

- a /// ++++ .v. .. + ra[p]. [d]. [p]r. [s]. + /// (49.7)
- b /// .. ktavadanāḥ sabah. [mā]nam u[dī] /// (49.9)
- c /// ++ .. tām api gatā + + + + /// (49.13)
- d /// ++++ [l]o + + + + + /// (49.15)

3) MS 2381/57: *Śarabhajātaka* (*Jātakamālā* no. 25, Kern 1891: 163.24–164.24); verso

- 1 /// + + + + + + + .. hāsaśobhaḥ devendravat prāmjalibhir jjanogh[ai]r abhya[r]cc[i]t. [rāj]y. (163.24–25)
- 2 /// [pr]apannaḥ || kiṇā(m)kitānīva manāṃsi duḥkhair na hīnavargasya tathā vyathamte . adṛṣtaduḥkhāny a (164.2–4)
- 3 /// [ti] vitarkayan sa mahātmā karuṇayā samākṛṣyamāṇahrdayas tat prapātataṭāntam upagaja (164.6–7)
- 4 /// .ābhir vvedanābhir āpīḍyamāṇahrdayam āpatitavaitānyam viceṣṭamānam dṛṣṭvātha taṃ ta (164.9–10)
- 5 /// naṃ vinayābhijātam udbhāvayas sādhujanasvabhāvam* āśvāsa [p]. .e [m].ā (164.12–13)
- 6 /// .. jas te tanutām v[r]ajanti . || nāmānuṣaś cāsmi manuṣyavarya mṛ + + .. + + + + + (164.15–16)
- 7 /// + .[i]tavyaṃ mayi manyase cet kṣipraṃ samājñāpaya yāvad emi . || atha sa rājā tena tasyā (164.19–20)
- 8 /// sya dayā mayi . [mama] vipratipattīś ca kveyam asminn anāgasi . || aho madhuratikṣṇe (164.22–24)

v1: /// hāsaśobhaḥ : *parisphuraccāmarahāraśobhaḥ* Kern 1891: 163.24.

[rāj]y(a)/// : *rājasukhāny* Kern 1891: 163.25.

v3: for *tat* read *taṃ* Kern 1891: 164.7; *upagaja*/// appears to be a mistake for *upajagāma*, ibidem.

v4: for *udbhāvayas* read *udbhāvayan* Kern 1891: 164.12.

v6: *vrajanti* is preferable to *gacchanti* Kern 1891: 164.15.

- v7: *kṣipraṃ samājñāpaya* : *tat kṣipraṃ ājñāpaya* Kern 1891: 164.19; both possible, but the ms reading appears preferable.
 v8: *kveyam* : *keyam* Kern 1891: 164.23; if there was a corresponding *kva* in the first line of the verse, which is not preserved in the ms, the reading is definitely better (“which contrast between his pity and my hostility ...”).

4) MS 2383/21: Aṅgīrāśreṣṭhijātaka (Jātakamālā no. 5; Kern 1891: 24.7–25.5); recto

- v /// + + + + rśyamānad. [y]. + + + + + + + /// (24.7)
 w /// + + .. naiḥ na dasyubhi naiva jalānalābhyā [n]. + + + /// (24.9–10)
 x /// [s]. nn api ce na dadyā yāyaḥ punaḥ pūrvasamṛddhiśo[bh]. .. (24.12)
 y /// ma eva panthāḥ · || atha vodhisatvaḥ pradānābhyāsamahātmya (24.14–15)
 z /// .. ttaṃ yatprātihetoḥ kripanāśayaḥ syāt* || – – – (24.17)

verso

- 1 /// + t* || tan madvidhaḥ kiṃ svid upādada. ta ratnaṃ dhanam vā yadi vāpi rā (24.19–20)
 2 /// .. vṛṃhayed vā sa tyāgam evārhati madvidhebhyaḥ parigrahaccha (24.22–23)
 3 /// .. canā mātsaryam āryaḥ katham āsrayeta || tadar[ś]itā śak[r]. [m]. (24.25–25.1)
 4 /// + + .. cātra manyor anuvṛttimārge cittaṃ bhavā[n]. + + + /// (25.3)
 5 /// + + + + .. o[ś]. .oṣṭhāgāras[y]. ... + + + + + + + /// (25.5)
 6 /// + + + + + + + + + + .e + + + + + + + + + + ///

rw: read *dasyubhi*<r> *naiva jalānalābhyā*<m>.

ry: read °*māhātmya*°.

rx: read *yāy*<ā>*ḥ*.

rz: read *prā*<p>*tihetoḥ, kṛpanā*° and *syām*. The end of the line is filled with three horizontal strokes.

v1: *yadi vāpi rā(jyam)* : *divi vāpi rājyam* Kern 1891: 24.20; at first I considered *divi* to be too strong here as an additional specification of *rājya*, but then Hanisch drew my attention to Pāramitāsamāsa 1.4b *ratnaṃ dhanam vā divi vāpi rājyam* (Meadows 1986: 156) and convinced me that *yadi* should be changed to *divi*.

v3: /// *canā* refuses restoration in view of *sukhodayānām* Kern 1891: 24.25. The following *katham āsrayeta* is a possible alternative to *ka ivāśrayeta* Kern, *ibidem*; cf. also Hanisch forthcoming.
 Read *ta*<d> *darśitā*.

5a) MS 2383/39, 94a, uf6/4b, 94b: Śibijātaka (Jātakamālā no. 2; Kern 1891: 6.17–8.18)

The layers of this folio have been separated, and all four fragments are blank on the reverse. Therefore it is only a—very good—guess that 2383/94b belongs to the verso side of this folio and not to the recto side of the next. In line 4 of the recto there is a problem with the akṣara remains in 2383/uf6/4b, since they cannot be reconciled with the text preceding *yugamegha iva vavaṛṣa* in Kern’s edition.

recto

- 1 /// + ktidaivasamp. [n]n. · .v. iva prajāḥ .. + + + + + + + /// (6.17)
 2 /// + [d]urm[edh]. sām ā[p]. .i .. .i .. ṣṭā · alpātmanām yā [m]. .. + + + /// (6.20–21)
 3 /// + .. sa rājā dānapriyatvāt samantato nagarasya

verso

- 5 /// + + + + + [t]. [v]. [dhi] + + /// (60.5)
 6 /// + .[u]varanicitaṃ madamudi[t]. + + /// (60.7–8)
 7 /// [ś]. tamārgaḥ praviśya viśvakarmaṇā /// (60.10–11)
 8 /// .. + + + + [t]. [r]ājyacintaḥ saṃva /// (60.15–16)

r2: read °*ānūrjita*°.

2a) recto

2382/312a



verso

2382/312a



2b) fol. 22 recto

2382/287



verso

2382/287



2c) A

2382/312c



2d) A

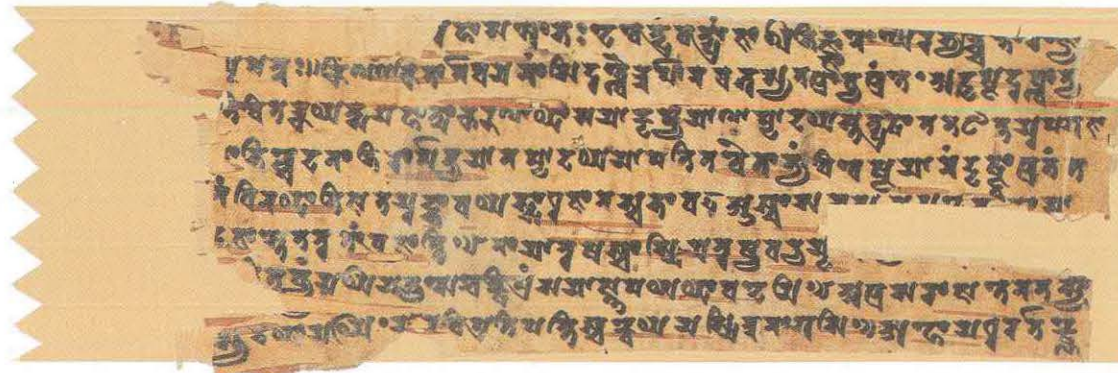
2382/313b



2382/312b

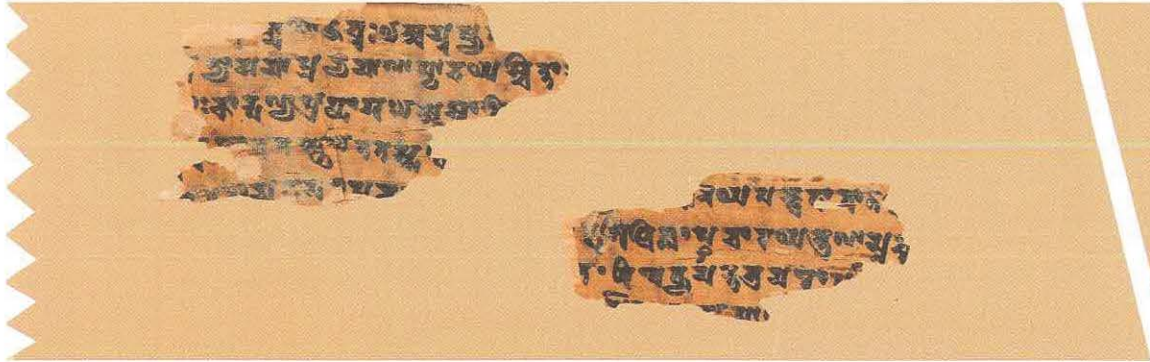
3) verso

2381/57

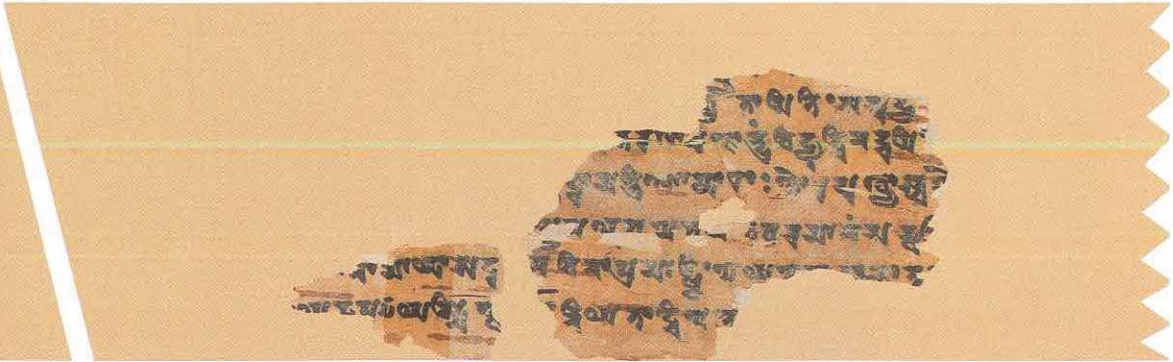


5b) recto

2383/30



2383/82

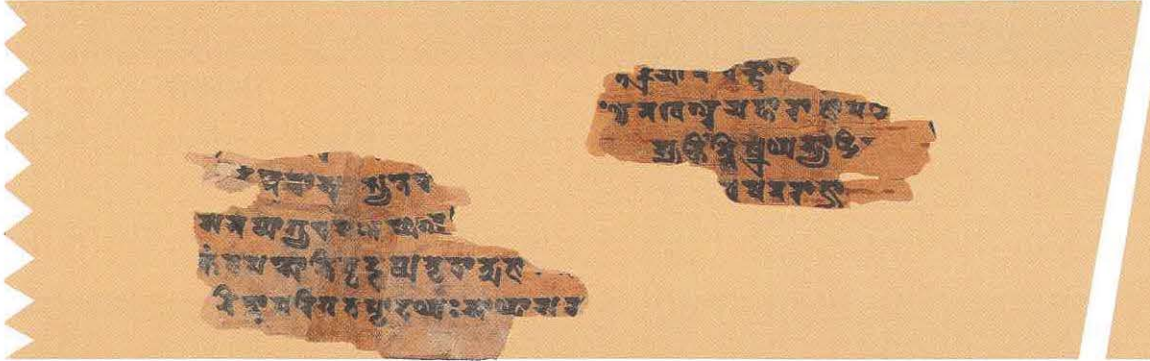


2383/uf3/6e

2382/112a

verso

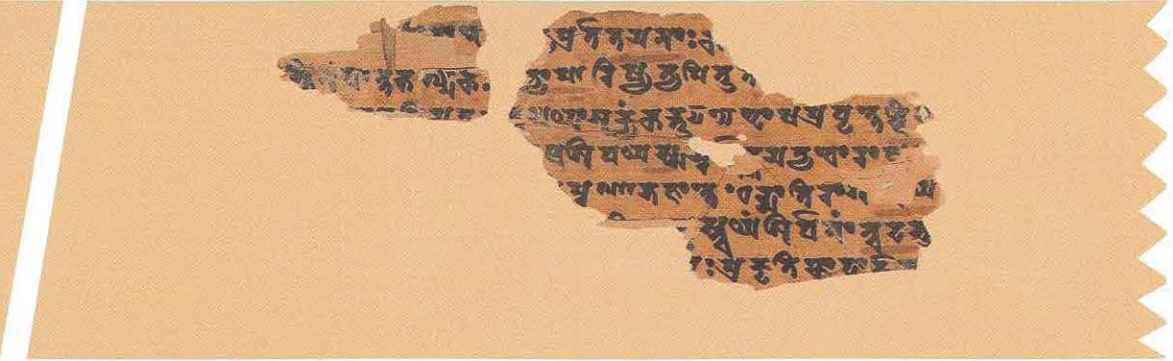
2382/82



2383/30

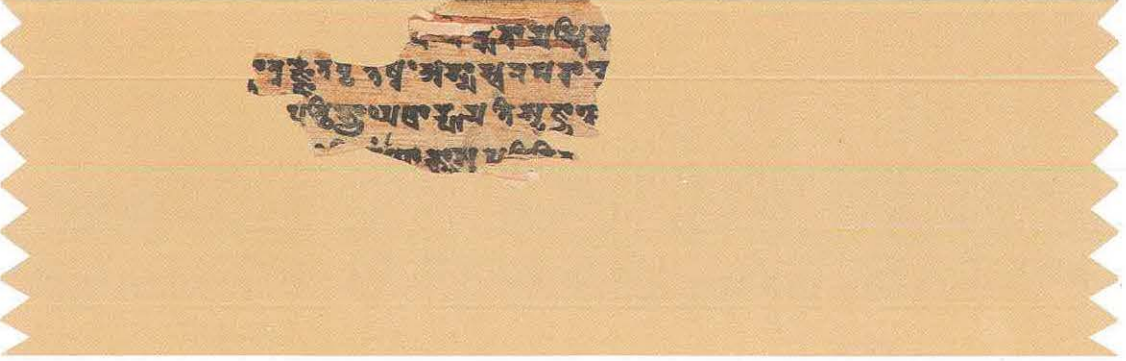
2383/uf3/6e

2382/112a

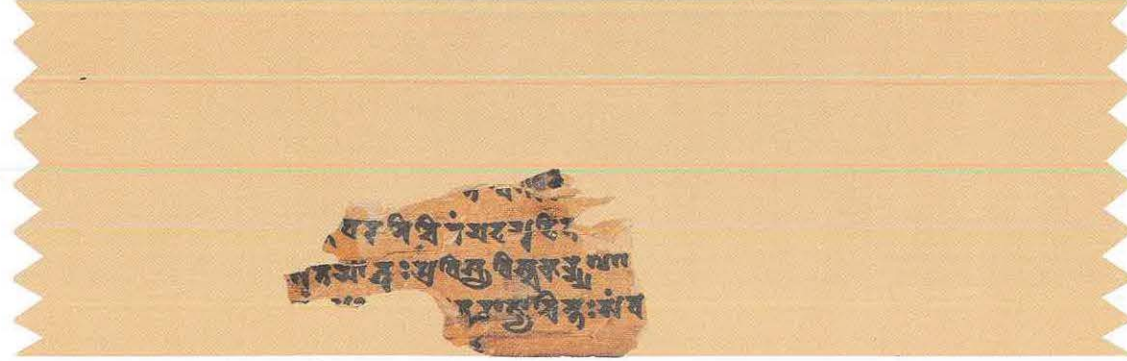


5c) recto

2383/60b



verso



2383/60b