

季羨林教授 八十華誕紀念論文集

(下)

**Papers
in Honour of
Prof. Dr. Ji Xianlin
on the Occasion
of His 80th Birthday (II)**

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錢文忠

江 西 人 民 出 版 社

1991

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Endangered by Man-eating Witches: **a Fragment of the Siṃhalāvadāna from the Turfan Finds***

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The adventurous life of the merchant Siṃhala, as depicted in the various versions of the Siṃhalāvadāna, has time and again attracted the attention of scholars. The first encounters with the story date back to a time when Buddhist Studies in Europe were still in their infancy, and it appears that once again the famous Eugène Burnouf was the first to study a version preserved in an Indian language¹. Many others were to follow, among them Professor Ji who, in connexion with his study of the aorist as a means of ascertaining the age of Buddhist texts, touched upon one of the two versions preserved in the *Mahāvastu*². In recent years, two excellent studies have appeared, which focus on representations of the story in art, but also contain surveys of the many different versions³. As can be gathered from this great number of versions, the story was popular not only with scholars, but, as will be shown in the following, this tale of a calamitous sea voyage was also enjoyed by people living in the sandy deserts of Central Asia.

As catalogue number 1424 in Volume V of the *Sanskriithandschriften aus den Turfanfunden* (SHT), a fragment is published, the contents of which are described as the adventures of travelling merchants, and it is tentatively attributed to the Supriya- or the Maitrakanyaka-avadāna⁴. A closer study of this fragment, however, revealed it to belong to a version of the Siṃhalāvadāna⁵. Several parts of the plot — sea voyage, encounter with beautiful maidens — are shared by all three Avadānas, and others — shipwreck, horse as saviour — by at least

two of them, but only in the *Siṃhalāvadāna* do the seductive maidens turn out to be man-eating witches. They strictly forbid the newly stranded merchants to take a certain road leading south to a magic city of iron, where they keep earlier victims stored. These features help to identify the Turfan fragment; line 2 of the verso side evidently contains the beginning of the prohibition, and line 4 a reference to the road leading to the south.

The story to which the fragment belongs is not available in Sanskrit. The translations of the *Mūlasarvāstivāda-Vinaya*, however, preserve two versions closely related to the text of the fragment. The first is found in the *Bhaiṣajyavastu*⁶; in the end, the Buddha is identified with the flying horse acting as saviour, and the leader of the merchants is clever (*tshoñ pa mkhas pa'i rañ b'zin can 'zig*), but still nameless. In the second version, contained in the *Vinayavi bhāṅga*⁷, the focus of the story has shifted from the horse to the leader of the merchants, now named *Siṃhala*, who is none other than the *Bodhisatva*. Having been incorporated into the *Divyāvadāna*, the beginning and the latter half of this second version is also preserved in Sanskrit, but the part of the story corresponding to the present fragment is abbreviated with a reference to the *Rākṣasisutra*, a text not available in Sanskrit⁸. Therefore, as an aid in understanding the context of the Turfan fragment and as the basis of its identification, the transcription will be followed by the Tibetan version of both the corresponding passages.

Cat. — No. 1425⁹

recto

- 1 /// + + + + + [va]nt[i] sma | teṣāṃ karmavipāke
 2 /// + (dar)[ś](a)[n](i)[y](a)[ḥ] pr(ā)sādikās tā evam āhu e[tu]
 3 /// + | alayanānāṃ layanam advīpanāṃ dvīpa
 4 /// pānagrḥ(ā)ṇ(i va)stragrḥāṇi ārāmaramaṇīyā

verso

- 1 /// + + śaṃkhaśilā pravāḍaṃ rajataṃ jātarūpam aśmagarbho mu
 2 /// + + (krīḍa)ta ramata paricārayata mā vacaḥ kaś cit supra
 3 /// (paricāra)yanti | teṣāṃ tatra krīḍatāṃ ramatāṃ paricā[ra]

4 /// + + + + + + + [im]āḥ striyaḥ dakṣiṇām pantha[li]

Tibetan text ¹⁰ (words also preserved in the Sanskrit fragment are set in italics)

*Vinayavibhaṅga*¹¹

de dag rgya mtsho'i gru bcag pa na
so so so so dag nas phoṅs¹² pa'i don
du chur rkyal pa khyer te 'oṅs pa
dag la¹³ z'on te 'di lta ste |kha cig gis
ni śal ma la'i¹⁴ spañ leb dag la z'on |
kha cig gis ni¹⁵ (L 250b) sñas śiñ bal
can dag la z'on |kha cig gis ni ku¹⁶ ba'i
gziñs dag la z'on |kha cig gis¹⁷ ni ra
rkyal dag la z'on te (D 177a) chu'i
steñ na 'phyo'o || *de dag gi las kyi*
rnam par smin pas byañ phyogs nas
rluñ lañs nas des de dag lho phyogs
kyi 'gram¹⁸ du bdas¹⁹ pa dañ |

zañs gliñ na srin mo khruñ khruñ
g'zon nu ma zes bya ba dag 'khod pa
de dag tshoñ pa gru chag pa rnam
la g'tam sñan pa dañ dga' ba'i tshul
gyis slu bar byed do || de dag la
rgyal mtshan dga' ba'i gnas dañ
'thun²² pa dañ |phoṅs²³ pa'i gnas dañ
'thun²² pa gñis yod²⁴ de | (R 417b) ji
tsam na dga' ba'i gnas dañ 'thun²²
pa'i rgyal mtshan g'yo bar brtsams
pa dañ |de dag gis smras pa |phu nu

*Bhaiṣajyavastu*²⁰

gru bo che b'sig pa dañ | de rnam
rkyal pa re re la z'on te chu ji lta ba
b'zin du khyer te *doñ*²¹ *ba las* | *de* (D
235a) *rnam gyi las kyi rnam par*
smin par las byuñ ba'i rluñ byañ
phyogs nas lañs te | des lho phyogs
kyi 'gram du khyer ba dañ |

de na bud med gzugs bzañ mo³⁷ |
mdzes ma | blta na (N 432b) sdug
pa dag yod de | *de dag gis 'di skad*
ces smras so ||

mo dag dga' ba'i gnas dañ 'thun²² pa'i
 rgyal (TP 165a) mtshan g'yos pas
 'dzam bu'i²⁵ gliñ pa'i tshoñ pa dag gi²⁶
 rgya (N 275a) mtsho'i gru²⁷ chu srin
 ña'i rigs kyis²⁸ bcag²⁹ ste 'oñ gor ma
 chag³⁰ gis³¹ btsal lo 'zes de dag gis³²
 rgya mtsho'i 'gram du btsal bar
 brtsams pa dañ | ji tsam na skye bo
 phal po che'i tshogs chur rkyal ba
 sna tshogs dag gis rkyal zñ 'oñ ba
 mthoñ no || mthoñ nas kyañ bdag
 ñid gzugs bzañ mor mñon par sprul
 nas rgyan sna tshogs kyis brgyan te |
 lha'i gos dañ | phreñ³³ ba rgyus
 klubs³⁴ nas rgya mtsho'i 'gram nas
 bod³⁵ par brtsams³⁶ pa |

jo bo dag³⁸ *tshur spyon* | bzin
 bzañs³⁹ dag tshur spyon | bdag cag
 khyim thab ma mchis pa rnams kyi
 khyim thab mdzod cig | bdag po ma
 mchis pa rnams kyi bdag po mdzod
 cig | *gnas ma mchis pa rnams* (L
 25la) *kyi gnas mdzod cig* | *gliñ ma*
mchis pa rnams kyi gliñ mdzod cig |
 skyob pa ma mchis pa rnams kyi
 skyob pa mdzod cig | skyabs ma
 mchis pa rnams kyi skyabs mdzod
 cig | dpuñ gñen ma mchis pa rnams
 kyi dpuñ gñen mdzod cig |

jo bo dag *tshur spyon* | bzin bzañs⁴⁰
 dag tshur spyon | bdag cag jo bo ma
 mchis pa rnams kyi jo bo dañ | khy-
 im thab⁴¹ ma mchis pa rnams kyi
 khyim thab⁴¹ dañ | *gnas ma mchis*
*pa rnams kyi gnas dañ*⁴² | *gliñ ma*
mchis pa rnams kyi gliñ dañ | mgon
 ma mchis pa rnams kyi mgon dañ |
 skyabs ma mchis (R 311b) pa rnams
 kyi skyabs dañ | rten ma mchis pa
 rnams kyi rten mdzod cig |

'di dag ni khyed kyi zas kyi gnas dag
 dañ | *skom gyi gnas dag dañ* | *gos kyi*
gnas dag dañ | gnas mal gyi gnas
 dag dañ | *kun dga'i*⁴³ *ra ba dga' bar*
'gyur ba dag dañ | nags tshal dga'
 bar 'gyur ba (R 418a) dag dañ | rdziñ
 bu dga' bar 'gyur ba dag dañ |

'dzam bu'i⁴⁵ gliñ pa'i rin po che mañ
 po 'di lta ste | nor bu dag dañ | mu
 tig dag dañ | bai dū⁴⁶ rya (N 275b)
 dag dañ | (D 177b) *man 'sel dkar po*
dag dañ | *byi*⁴⁷ *ru dag dañ* | *dñul*
dag dañ | *gser dag dañ* | *rdo'i sñiñ*
po dag dañ | *spug dag dañ* | dmar
 po dag dañ | g'yas su 'khyil pa dag
 lags kyi⁴⁸ |

khyed⁵⁶ cag tshur spyon bdag cag
 dañ lhan cig *rtse ba dañ* | *dga'*⁵⁷ *ba*
dañ | *dga' mgur spyod par mdzod*
cig | *khyed cag las 'ga' yañ 'sin tu*⁵⁸
*myos par gyur*⁵⁹ kyañ lho lam du 'gro
 bar mi bya'o zes zer ro ||

bcom ldan 'das kyi dge sloñ dag ñas
 'di lta ste | skyes pa la bud med kyi
 gzugs ji ltar chags par 'gyur ba dañ |
 rgyags par 'gyur ba dañ | 'dod par

'di dag ni khyod⁴⁴ kyi zas kyi khañ
 pa dañ | *skom gyi khañ pa dañ* | *gos*
kyi khañ pa dañ | gnas mal gyi khañ
 pa dañ | *dga' bar 'gyur ba'i kun dga'*
ra ba dañ | *dga' bar 'gyur ba'i tshal*
dañ | *dga' bar 'gyur ba'i rdziñ dañ* |

'dzam bu'i⁴⁹ gliñ gi rin po che rab
 tu⁵⁰ mañ po 'di lta ste | nor bu dañ |
 mu tig dañ | bai dū⁵¹ rya dañ | *duñ*
dañ | *man 'sel dañ* | *byi*⁵² *ru dañ* | *dñul*
dañ | *gser dañ* | *rdo'i sñiñ po dañ* |
spug dañ | pad ma⁵³ rā ga dañ |
 duñ⁵⁴ g'yas su 'khyil pa dag lags
 kyi⁵⁵

khyed tshur spyon | bdag cag dañ
 lhan cig⁶⁰ *rtsed mo bgyi* | *dga' bar* (L
 390a) *bgyi* | *dga' mgur*⁶¹ *spyad par*
bgyi'o | *khyed cag las*⁶² *su yañ smyos*
 kyañ lho phyogs kyi lam du ma bzud
 cig |

'gyur ba dañ | sdug par 'gyur ba (TP 165b) dañ | byams par 'gyur pa dañ | rñod⁶³ par 'gyur ba dañ | brgyal⁶⁴ bar 'gyur ba dañ | 'chiñ⁶⁵ bar 'gyur ba dañ | sgrub par 'gyur ba dañ | kun (L 251b) tu sbyor⁶⁶ bar 'gyur ba de lta bu'i gźugs gźan gcig⁶⁷ kyañ yañ dag par rjes su ma mthoñ ño zes gsuñs pas |

de dag srin mo de dag gis brjod⁶⁸ pa na rgya mtsho chen po las brgal⁶⁹ te de dag dañ lhan cig rtse bar byed | dga' bar byed | *dga' mgur spyod par byed do* || *de dag de dag dañ lhan cig* (R 418b) *rtse bar byed | dga' bar byed | dga' mgur spyod par byed pa dag la bsten*⁷⁰ pa'i rgyu las bu dañ bu mo bag kyunbyun ño ||

de nas ded dpon siñ ga⁷⁴ la 'di sñam du sems te | ci'i phyir *bud med 'di dag lho lam* śin tu⁷⁵ sruñ bar⁷⁶ sems | bdag bud med 'di dañ (N 276a) lhan cig ñal ziñ de gñid log pa dañ mal⁷⁷ du źugs par rig nas khad kyis dal bu⁷⁸ dal bus mal chen po las babs te | ral gri rnon po mchan du bcug nas lho lam du 'gro 'o sñam mo ||

de dag bud med de rnams dañ lhan cig⁷¹ rtse bar byed | dga' bar byed | *dga' mgur⁷² spyod par byed de | de dag de rnams dañ lhan cig rtse bar byed | dga' bar byed |* (N 433a) *dga' mgur⁷³ spyod par byed pa las bu pho dañ bu mo dag btsas so* ||

de nas tshoñ pa mkhas pa'i rañ bzin can źig 'di sñam du sems te | ci'i phyir *bud med de dag gis lho phyogs kyi lam* lhag par bsruñ⁷⁹ bar sems | ma la bdag gis bud med gañ dañ lhan cig ñal ba de mal du gñid log par rig nas bags kyis dal bu⁸⁰ dal bus mal nas babs⁸¹ la lho phyogs kyi lam du 'gro'o sñam nas | de de ltar ñes par byas nas (D 235b) bud med gañ

dañ lhan cig ñal ba de gñid kyis log
 par rig nas bags kyis dal bu dal (R
 312a) bus⁸² mal nas babs te ral gri
 rnon po mchan du thogs nas lho
 phyogs gyi lam du soñ ba dañ |

After the shipwreck, the merchants float on the sea, and, due to the ripening of their former deeds (line 1 of the fragment; restore to *karmavipākena*) are driven southward by a gale from the north. They are washed ashore on the island inhabited by the witches, who appear as beautiful women (line 2)⁸³ and invite the castaways to come (line 2)⁸⁴ and stay with them, since they are without husbands or protectors, helpless and so forth (line 3; correct to *advīpānām* and cf. note 84 for the probable restoration). Besides that, they have other enticements to offer, among them rooms for food, drinks and robes, lovely gardens (line 4; in Tibetan also *śayanagr̥hāṇi* or *śayanūsanagr̥hāṇi* is included after *vastragr̥hāṇi*) and a variety of precious stones (line 1 verso; restore to the *Dīvyāvadāna* cliché cited in note 84). Finally, the merchants are invited to amuse themselves with the women (line 2), and only then are they warned that nobody, even in a state of total drunkenness, is allowed to wander towards the south (line 2)⁸⁵. The merchants do not decline the invitation and duly amuse themselves (line 3). After a certain time of amusement (line 3; restore to *paricārayatām*), the leader of the merchants becomes curious and wonders why these women have forbidden them to take the road to the south (line 4)⁸⁶.

A comparison of the Sanskrit and the Tibetan texts immediately shows that two sections of the *Vinayavibhaṅga* version are absent from the text of the fragment and from the *Bhaiṣajyavastu*. First, the missing part of line 2 recto does not leave room enough to include the description of a certain useful device owned by the Rākṣasīs. According to the *Vinayavibhaṅga*, there are two flags, one of them foreboding luck, the other misfortune. Thus, the fluttering of the former notifies the witches of the nearing arrival of the shipwrecked merchants, and only then are they necessitated to transform their appearance. Equally absent is the long quotation from the word of the Buddha, which in the Tibetan and the Chi-

nese versions follows after the warning against going south. On the other hand, the Turfan fragment in length and wording agrees very well with the version preserved in the *Bhaiṣajyavastu*, where the leader of the merchants is still unnamed. Therefore, with due caution, one should probably label the fragment as belonging to a cycle of stories, of which the *Siṃhalāvadāna* is the best known version. Of course it is tempting to identify the *Rākṣasisūtra*, referred to in the *Dīvyāvadāna*, with the text preserved in the *Madhyamāgama* (cf. note 3), obviously referred to in the Chinese translation of the *Bhaiṣajyavastu* (cf. note 6), and to wonder if the fragment could perhaps be related to this work. However, the title of the *Madhyamāgama* version is “Sūtra about the merchants in search of wealth”, and its wording is close to, but not identical with, the Sanskrit fragment (cf. T 26, vol. 1, p. 642b10–18). Although the story agrees with the fragment in many details, there is no mentioning of *karmavipāka* (line 1 of the fragment), nothing which corresponds to the passage partly preserved in line 3 of the fragment, and no reference to any children being born as a result of the diversions (the continuation of line 3 verso). As long as these differences cannot be ascribed to a (partly purified?) Chinese translation, it remains difficult to accept the *Madhyamāgama* as a possible source of the fragment.

As regards the quotation, although fitting the context, it unnecessarily interrupts the course of the story, the more so, since quotations of this kind do not conform to the literary style of the genre⁸⁷. Most likely it is a later interpolation, as already suspected by Dieter Schlingloff⁸⁸, peculiar to the version on which both the Tibetan and the Chinese translations of the *Vinayavibhaṅga* are based. It should be noted, however, that the passage contained in the Chinese translation is longer⁸⁹. In both cases, the quotation does not reflect on the badness of women, as is suggested. There can hardly be a moral judgement involved — and if so, it would be difficult to restrict it to females — when the Buddha states that he does not perceive any other bodily form as attractive and bewitching for a man as the body of a woman. This observation serves to explain why the merchants climb ashore and start to divert themselves with the women. If the reading *brñod*, “deceived, bewitched”, of the Derge edition is more than a misprint for the graphically very similar *brjod* of the other editions, it might even hint at a possible explanation of the origin of the interpolation, namely a gloss which be-

came incorporated in the text.

The statement itself probably goes back to the Sūtrapiṭaka, as is shown by a close parallel found in the *Āṅguttaranikāya*. There it is reported that a mother and her son, both members of the order, were spending the rainy retreat in Sāvattī (AN III 67ff.). On regularly meeting each other desire arose, which finally resulted in incestuous intercourse. The monks related the events to the Buddha, and he declared:

Nāhaṃ bhikkhave aññaṃ ekarūpaṃ pi samanupassāmi evaṃ rajanīyaṃ evaṃ kamaniyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya, yathayidaṃ bhikkhave itthirūpaṃ (AN III 68,8–13).

“Monks, I see no other form so enticing, so desirable, so intoxicating, so binding, so distracting, such a hindrance to winning the unsurpassed peace from effort — that is to say, monks, as a woman’s form” (AN (transl.) III 56).

The teaching of the Buddha would not justly be called the Middle Way if this observation remained unbalanced by its pendant, and indeed there is another short *sutta* in the *Āṅguttaranikāya* which contains a similar statement immediately followed by its counterpart: *Nāhaṃ bhikkhave aññaṃ ekarūpaṃ pi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yathayidaṃ bhikkhave itthirūpaṃ* (AN I 1,9–11) against *Nāhaṃ bhikkhave aññaṃ ekarūpaṃ pi samanupassāmi yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati yathayidaṃ bhikkhave purisarūpaṃ* (AN I 2,10–12).

If a cutting remark on the nature of women is sought in the story, one has to turn to a later part of the Siṃhalāvādāna version preserved in the *Vinayavibhaṅga* and the *Divyāvādāna*. After his successful escape back to Jambudvīpa, Siṃhala is followed by the Rākṣasī with whom he had been amusing himself. She appears in the form of a young woman claiming to be his deserted wife and is accompanied by a magically conjured child closely resembling Siṃhala. When she fails to win back Siṃhala, she first turns, in a clever attempt at instigating social pressure, to his parents and then to the king of the country, all

of whom attempt to persuade him to take her back. *Sarvā eva striyo rākṣasyaḥ*, “Every woman is a witch”, thus his parents and the king rather unperturbedly observe, when Siṃhala tells them that the striking beauty is in reality nothing but a Rākṣasi in disguise. Upon his refusal, they react quite differently, and this is nicely described in the story: while the old parents immediately loose their interest and turn her out, the king remains less indifferent to the beautiful girl’s fate. Not heeding Siṃhala’s warning, he seizes the opportunity to enrich his harem and soon meets his doom, as is to be expected.

Notes:

* Thanks are due to Professor Dieter Schlingloff, München, who stimulated this paper and kindly put his materials at my disposal. — Abbreviations follow the *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, ed. Heinz Bechert, Göttingen 1990.

1. See Siegfried Lienhard, *Die Abenteuer des Kaufmanns Siṃhala*, Berlin 1985 (Veröffentlichungen des Museums für Indische Kunst Berlin 7), p. 9, note 2, where he mentions a handwritten translation of the version contained in the *Kāraṇḍavyūha* made by Burnouf and dated 1837. It is now kept in the Bibliothèque Nationale in Paris.
2. Hiän-lin Dschi, “Die Verwendung des Aorists als Kriterium für Alter und Ursprung buddhistischer Texte”, *Nachrichten der Akademie der Wissenschaften in Göttingen* 1949, p. 257f. (= Ji Xianlin, *Selected Papers on the Languages of Ancient India*, Beijing 1982, pp. 250–252).
3. S. Lienhard (as note 1); Dieter Schlingloff, *Studies in the Ajanta Paintings*, Delhi 1988, pp. 256ff. (an earlier version of this chapter was published in German: “Erzählung und Bild. Die Darstellung von Handlungsabläufen in der europäischen und indischen Kunst”, in: *Beiträge zur Allgemeinen und Vergleichenden Archäologie* 3 [1981], pp. 87–213, especially pp. 161ff.). To the versions discussed there, two more can be added; T 212, vol. 4, pp. 718c ff. (prose commentary of the Chinese translation of the *Udānavarga*), and T 26, vol. 1, pp. 642a–645b (*Madhyamāgama*, sūtra 136), cf. J. W. de Jong, “The Magic Wall of the Fortress of the Ogresses; Apropos of *āsiyati* (Mahāvastu III, 86. 3)”, *Pratidānam. Indian, Iranian and Indo-European Studies Presented to F. B. J. Kuiper*, The Hague 1968, p. 486. Finally, there is a Central Asian fragment to be published as Cat. — No. 1663 in Volume VII of the *Sanskriithandschriften aus den Turfan-*

funden, which might belong to the same cycle of stories. It is written in a mixture of Sanskrit and Middle Indian and is rather difficult to understand, but evidently preserves the part where a flying being offers to take someone to Jambudvīpa. Contrary to all the other Buddhist versions, the saviour is not a horse, but a yakṣa called Bharuka, which reminds one of the Jaina tradition (cf. Lienhard, op. cit., p. 31).

4. See SHT V, p. 253; "Abenteuer reisender Kaufleute; aus einer Version des Supriya—oder Maitrakanyaka—Avadāna?".
5. Identified by D. Schlingloff in *Ajanta. Handbuch der Wandmalereien*, Graz 1992, Lit. XVII, 30, 1 (forthcoming).
6. Tibetan translation, Peking edition, vol. 41, pp. 208/2/6ff. = vol. *ge*, fols. 220a6ff.; the Chinese translation contains only a reference to the *Madhyamāgama*, cf. T 1448, vol. 24, p. 69b7—9.
7. Peking edition, vol. 43, pp. 207/2/4ff. = *te*, 162b4ff.; T 1442, vol. 23, p. 887a—889a.
8. Divy p. 524, 19—20. A full translation including also this abbreviation is found in Schlingloff, *Studies*, pp. 257—263.
9. For details concerning size, script, etc., of the fragment see SHT V, p. 253. A few misreadings and misprints in the transcription presented there are tacitly corrected here. — The following symbols are used: /// for breakage, [] for damaged letters, () for restored letters, and + for missing Akṣaras.
10. To keep footnotes to a minimum, graphical variants like *byedo* for *byed do* and variants concerning the use of the Daṇḍa are not mentioned.
11. Derge edition (D) vol. 8 = *ṅa*, fol. 176b6—177b6; Lhasa edition (L) vol. *ṅa*, fol. 250a6—251b4; Narthang edition (N) vol. 8 = *ṅa*, fol. 274b2—276a2; Peking edition (P) vol. 43, p. 208 = vol. *te*, fol. 164b5—164b4; Tog Palace ms. (R) vol. 7 = *ja*, fol. 417a3—418b3.
12. 'phoṅs R.
13. la deest N.
14. śal ma'i LN.
15. ni deest R.
16. sku NPR.
17. gis deest P.
18. lam LN.
19. 'das N.
20. Derge edition (D) vol. 2 = *kha*, fol. 234b7—235b1; Lhasa edition (L) vol. *kha*, fol. 389b1—390a5; Narthang edition (N) vol. *kha*, fol. 432a6—433a4; Peking edition (P)

vol. 41, p. 208=vol. *ge*, fol. 220b1—8; Tog Palace ms. (R), vol. *kha*, fol. 311a4—312a1.

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|---|-----------------------|
| 21. rdoñ N. | 22. mthun DLR. |
| 23. 'phoñs R. | 24. yed R. |
| 25. dzambu'i L, 'dzambu'i N. | 26. gis LN. |
| 27. grur N. | 28. kyi N. |
| 29. gru bcag LNR. | 30. bcag N. |
| 31. cag gi L. | 32. gi N. |
| 33. 'phreñ R. | 34. bklubs D. |
| 35. 'bod L. | 36. brtsabs L. |
| 37. jo mo N. | 38. cag NR. |
| 39. bzañ LN. | 40. bzañ L. |
| 41. thabs R. | 42. dañ deest R. |
| 43. dga' LNR. | 44. khyed NR. |
| 45. dzambu'i LN. | 46. be du P. |
| 47. byu R. | 48. kyi LN. |
| 49. bu LN. | 50. rab tu deest N. |
| 51. dü P, dā R. | 52. byu R. |
| 53. padma LNR. | 54. duñ dañ D. |
| 55. kyi LR. | 56. khyid D. |
| 57. dka' P. | 58. du P. |
| 59. 'gyur P. | 60. cig tu LNR. |
| 61. dgur NR. | 62. la L. |
| 63. rñon LNR. | 64. rgyal LNR. |
| 65. 'chañ R. | 66. sbyar D. |
| 67. cig DP, ci R. | 68. brñod D. |
| 69. rgal DNPR. | 70. brten L, sten NR. |
| 71. cig tu LN. | 72. dgur NR. |
| 73. dgur NR. | 74. siñga L. |
| 75. du P. | 76. bar deest N. |
| 77. lam LNR. | 78. ba N. |
| 79. sruñ LNR. | 80. bus DP. |
| 81. bebs R. | |
| 82. dal bu dal bus deest P, dal bu deest N, dal bus dal bus D. | |
| 83. According to the version found in the <i>Bhaiṣajyavastu</i> to be restored to the common phrase <i>abhirūpā darśanīyāḥ prāsādikās</i> . The version of the <i>Vinayavibhaṅga</i> differs. | |

84. See *Kāraṇḍavyūha* ed. Vaidya, pp. 285, and *Mahāvastu* (Mvu) III 68. Closest to the text as preserved in lines 2 recto — 2 verso of the fragment, however, comes a stereotyped passage occurring several times in the story of Supriya, the main difference being that Supriya travels alone (cf. SHT V, p. 254, note 1), cf. Divy 116, 1–9 (also 114, 26 — 115, 5 and 117, 29 — 118, 9 with minor variants) *tā evam āhuḥ | etu mahāsārthavāhaḥ svāgataṃ mahāsārthavāhāsmākam asvāmīnāṃ svāmī bhavāpatināṃ patir alayanānāṃ layano 'dvīpānāṃ 'dvīpo 'saraṇānāṃ 'saraṇo 'trāṇānāṃ trāṇo 'parāyanānāṃ parāyaṇa imāni ca te 'nagrāḥṇī pānagrāḥṇī vastragrāḥṇī 'sayanagrāḥṇī āramaramāṇīyāni vanaramāṇīyāni puṣkariṇīramāṇīyāni ca Jāmbu-dvīpakāni ratnāni tad yathā maṇayo muktā vaiḍūryasāṅkhasilā pravāḍarajatajātarūpam āsmagarbho musāragalvo lohītikā dakṣiṇāvartā etāni ca, tvaṃ cāsmābhiḥ sārthaṃ krīḍasva ramasva paricārayasva*. The singular *etu* in the Turfan fragment is probably influenced by versions like the one cited above. If the text of the manuscript originally agreed with this passage, the lines can be calculated as containing 45 to 60 akṣaras depending on the punch hole.
85. Correct to *mā vaḥ kaś cit* and probably restore to *supramattaḥ* according to *śin tu myos par gyur* in the *Vinayavibhaṅga* version, cf. Mvu III 71, 1–2 *api tu pramattehi pi āryaputrehi nagarasya dakṣiṇena māreṇa na gantavyaṃ*
86. Restore to *panthalikāṃ*, cf. *Kāraṇḍavyūha* ed. Vaidya, p. 285, 28 *dakṣiṇapanthalikāṃ*, and for the context cf. Mvu III 71, 3–4 *kiṃ nu khalu imā striyo asmākaṃ nagarasya dakṣiṇāto mārgāto vārenti*.
87. There are exceptions; cf. the stanza in the second version of the *Siṃhala* story in the *Mahāvastu* (Mvu III 296, 13–14), which is spoken by the Buddha. Close parallels to this verse focussing on *kodha*, *lobha*, *dosa* and *moha* respectively are found in the *Aṅguttaranikāya* (AN IV 96, 22–23) and the *Itivuttaka* (It 84).
88. See *Studies in the Ajanta Paintings*. p. 259, note 154.
89. While the Tibetan text corresponds to T 1442. vol. 23. p. 888b4–5, the quotation continues until b10, including the recommendation of *asubhābhāvanā* as a remedy.