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**Miscellanea in the Brāhmī Script from the Berezovsky
and Krotkov Collections (IOM, RAS) with an appendix:
BΦ-4190**

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**Miscellanea in the Brāhmī Script
from the Berezovsky and Krotkov Collections (IOM, RAS)
with an Appendix: BΦ-4190¹**

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Abstract: The main part of this article provides a complete edition (description, transliteration, transcription, preliminary translation, annotation as well as the reproduction of the photographs) of forty-two fragments in different languages, circulated along the northern Silk Road, today in the territory of modern Xinjiang Uighur Autonomous Region (PR China) in pre-Mongolian times: Sanskrit, Tocharian A/B, Old Uyghur [hereafter: Uyghur]. Their common feature is the use of the standard North Turkestan Brāhmī and its Tocharian and Uyghur varieties. In terms of content, the fragments include extracts from Buddhist texts such as Abhidharmadīpavibhāṣaprabhāvṛtti, Prajñāpāramitā, Prasādapratibhodbhava, Prātimokṣasūtra, Pravāraṇasūtra, Saṃyuktāgama, Suvarṇabhāsottamasūtra, Udānavarga. There are also some Tocharian B document fragments. Several of these texts are found on the back of Chinese scrolls. The Chinese texts have been identified. Where possible, a reconstruction of the relevant section of the scroll has been added. An introduction provides general background information. The lexis of the edited manuscripts is given in concordances.

Key words: Sanskrit, Tocharian A, Tocharian B, Uyghur, North Turkestan Brāhmī, Buddhist literature, Mātṛceṭa, Prasādapratibhodbhava, bilinguals (Sanskrit – Tocharian A, Sanskrit – Tocharian B, Sanskrit – Uyghur, Tocharian B – Uyghur)

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¹ Since, according to the requirements of the journal, the paper should not exceed a certain size, the article has been divided into two parts. The first one includes monolingual manuscripts (nos. 1 to 25), the second one includes bilingual manuscripts (nos. 26 to 38), manuscripts in unidentified language(s) (nos. 39 to 42), an appendix containing a Sanskrit fragment of the Prasādapratibhodbhava (= Śatapañcāśatka) of Mātṛceṭa with scribal notes in Uyghur and Tocharian B, now kept in the State Hermitage (no. 43) as well as concordances.

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1.1 The Berezovsky and Krotkov collections

The fragments reviewed in the present article belong to the Berezovsky and Krotkov sub-collections (old numbers B/ and Kr/) of the Serindian collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS).

The Serindia (formerly: Central Asian) collection comprises 6737 items in more than 10 languages. They were obtained during expeditions to Eastern Turkestan organized by the Russian Geographical Society (RGS), Russian Archaeological Society (RARs) and Russian Committee for Middle and East Asia Exploration (RCMA) in the first quarter of the 20th c.³

To date, less than 18% of the total number of items have been published, primarily those manuscripts that were easy to identify or understand: bilinguals, largely intact manuscripts, manuscripts containing proper names, and documents. A large number of fragments were not paid attention to because of their size (too small to provide a complex analysis). For historical reasons most of the published materials were Uyghur manuscripts in the Uyghur script and Sanskrit texts in varieties of the North Turkestan Brāhmī (NTB), mostly large-sized. Several Uyghur fragments written in NTB were regarded as Tocharian B and due to the absence of a specialist put aside for more than a century.

As the sub-collection names imply, the manuscripts under discussion were obtained by Michail Berezovsky and Nikolay Krotkov.

Michail Berezovsky (1848–1912), prominent explorer of Central Asia, headed an expedition to the northern oases of the Tarim Basin in 1905–1907, in particular, to Subashi, Duldur-akhur, Tajik,⁴ Kumtura, Kucha, Kizil and

³ More about the Serindian collection see in LUNDYSHEVA 2018. The history of formation of the Uyghur subcollection within the Serindian collection of the IOM, RAS is described in LUNDYSHEVA & TURANSKAYA 2020, of the Tocharian B texts in LUNDYSHEVA *fc.* The Uyghur texts (nowadays preserved under 4730 call numbers) are scattered among eight sub-collections that significantly differ in number and contents. More than 383 Tocharian B paper fragments are distributed among six sub-collections. An unknown number of small sized manuscript fragments has not yet been registered.

⁴ There is an uncertainty with the place name. Michail Berezovsky spelled it “Таджит,” while Paul Pelliot has “Tadjik” (PELLIOT 2008: 132: “*Tadjik n’a plus d’importance comme poste de police sur une route peu fréquentée, mais directe entre Koutchar et Aqsou, et que les*”

Kirish. The manuscript fragments excavated by him are considered to be of special value due to the precise indication of their provenance (all fragments were packed in envelopes with the places of findings marked). Thus, it is known that Uyghur fragments were found in On baš Ming öy. The Uyghur part of the Berezovsky sub-collection includes four Buddhist fragments in a calligraphic variant of the Uyghur script SI 2951 (B/22), 23 fragments of yet unidentified texts in a cursive variant of the Uyghur script SI 2952–2954 (B/23), SI 2966 (B/30), and three fragments with text written in NTB: SI 2965/1, SI 2965/2, SI 2965/3 (B/29-1, B/29-2, B/29-3) (Sanskrit – Uyghur bilinguals on re-used Chinese scrolls). These three pieces are being reviewed in the present article (nos. **34–35**) as well as a Tocharian B text written on the back of a Chinese scroll – SI 2965/4 (B/29-4) (no. **13**) and a fragment of undetermined content in the Uyghur script and Uyghur Brāhmī – SI 2964 (B/28) (no. **25**). Thirteen fragments kept under the shelf number SI 6378 are predominantly Tocharian, A or B. Two of them (SI 6378/12, no. **27** and SI 6378/13, no. **26**) are Sanskrit – Tocharian bilinguals. Though the old number of these fragments is missing (“без шифра”), the provenance is otherwise recorded, Tajik Ming öy.⁵ They are also reviewed in the present article (nos. **11–12, 15–20, 26–27, 39–41**).

Nikolay Nikolaevich Krotkov (1869–1919), consul in Urumchi and later the secretary of the consulate in Girin, Tsitsikar and Kulja, granted to the Serindian collection the majority of its Uyghur manuscript and blockprint

gens ayant maille à partir avec la justice pèfèrent à la route mandarine. Ces vagabonds passent par Tadjik... le nom de Tadjik a obtenu une mention dans le Si yu t'ou tche [西域圖志]...)” and accordingly Marc Aurel Stein (STEIN 1928: 812) “Tajik” using English orthography. Stein’s spelling will be applied here.

⁵ All the fragments of the Berezovsky sub-collection were divided into five groups and deposited into several envelopes marked by Berezovsky himself (or following his notes) according to their provenance: one for Kizil Ming öy (bearing four envelopes inside), one for Tajik monastery, one for Tajik Ming öy, one for Kizil Karga, ten for On baš Ming öy. Later due to inventory process, all the fragments were re-deposited in 140 envelopes. These envelope numbers are identical with the old shelf numbers following the sub-collection’s grammalogue. It happened that several manuscripts were taken from envelopes and put aside. As their “mother”-envelope is not known, they are “без шифра” (without number). That the provenance of a number of them is nevertheless known is due to the note “Мелкие фрагменты из Таджики Мин-уя” (Tiny fragments from Tajik Ming öy), supposedly written by Margarita Vorobiova-Desiatovskaya, who led the catalogisation process in 1998 when all these fragments were restored and put into melinex covers. One could suppose that such a note was written on a cover where those fragments were kept before 1998.

fragments. Being interested in Eastern Turkestan history and culture, Nikolay Krotkov not only purchased numerous manuscript fragments from local people but also carried out archaeological excavations in the Turfan area: Toyuk, Yar-khoto and Gaochang. The Krotkov sub-collection comprises 4104 Uyghur manuscript and blockprint fragments and only a few Tocharian B and Sanskrit materials. The fragments with text written in NTB are SI 3713/1, SI 3714/1, SI 3715/1–7, SI 3716/1–7, SI 3717/1–14, SI 3718, SI 3722, SI 3726/1–3, SI 3728/1–2, SI 3752, SI 3754. Of these, eight fragments (SI 3715/1, SI 3716/4, SI 3716/5, SI 3716/6, SI 3717/1, SI 3718, SI 3754, “3718-(1)”⁶) are parts of two Uyghur – Tocharian B bilingual texts (nos. **37–38**), written on the verso of Chinese scrolls. Also, there are twelve fragments of a Sanskrit text (nos. **01, 05, 06, 07, 09, 10**) written on the back of Chinese scrolls (SI 3713/1, SI 3714/1, SI 3715/2, SI 3715/4, SI 3715/5, SI 3715/6, SI 3716/2, SI 3717/10, SI 3717/11, SI 3722, SI 3728/1, SI 3728/2). Another two fragments with blank verso form a part of the Sanskrit Pravāraṇasūtra (3726/1–2, no. **08**). One fragment with Brāhmī on both sides contains part of the Sanskrit Abhidharmadīpavibhāṣāprabhāvṛtti (SI 3717/3, no. **02**). Five fragments are from different Sanskrit – Tocharian B bilinguals (SI 3716/3, no. **30**; SI 3717/4, no. **28**; SI 3717/5, no. **31**; SI 3717/6, no. **29**; SI 3717/7, no. **32**) and there is a Tocharian B – Uyghur bilingual (SI 3752), possibly containing a text of the prophecy of Arhat Candravasū.⁷ The others are small fragments of unidentified content and sometimes even with unidentified language. The exact location cannot be given for any of them. However, half a dozen fragments show the same characteristic damage (SI 3717/1, no. **37**; SI 3717/5, no. **28**; SI 3717/6, no. **29**; SI 3717/10, no. **01**; SI 3717/12, no. **22**; SI 3717/14, no. **14**). They belong to different manuscripts but must have come from the same archaeological context.

Finally, a comment on the shelfmarks of the Krotkov sub-collection. Originally, they ran from Kr I to Kr XL and contained materials in different languages. Later on the Uyghur manuscripts were separated and given the new shelfmarks Kr I–IV/, while all non-Uyghur pieces retained their former marks. As a result, Kr V and VI remained empty.

⁶ Read by Ogihara; the respective fragment is untraceable.

⁷ Re-published separately in LUNDYSHEVA & MAUE *fc*.

1.2 Notes on the script, language and paper

The manuscripts described and edited here were previously unpublished with the exception of numbers **37** and **38** published by H. Ogihara⁸. We think that we are proposing a larger number of improvements which justify their re-edition, not least since we can add photos enabling the reader to review the readings and interpretations.

In our manuscripts the Brāhmī script is used to record partly monolingual texts in Sanskrit (nos. **01–10**; **43.1**), Tocharian A (nos. **19–20**) and B (nos. **11–18**; **43.2**) and Uyghur (nos. **21–24**; **43.2**), partly bilingual texts in the combinations Sanskrit — Tocharian A (no. **26**) or Tocharian B (nos. **27–32**) or Uyghur (nos. **33–36**) and Tocharian B — Uyghur (nos. **37–38**).

Tocharian B — Uyghur bilinguals in the Brāhmī script deserve a special interest. They remained undiscovered for a long time⁹ and are extremely rare. Therefore, it was by happy circumstances that H. Ogihara came across the above-mentioned new materials. Low in number as these bilinguals are, they testify to the active use of TochB texts by Uyghurs just as glosses¹⁰ do. There is a noteworthy difference between glosses and bilinguals. The former are predominantly met with in Vinaya, Sūtra and Abhidharma texts, while the latter are concerned with medicine and perhaps narrative literature. The lack of certainty has various reasons: the small number of samples, their fragmentary condition and in particular the fact that they are not fragments of continuous texts, but of compilations of irregular excerpts from such texts. Being incoherent words or short phrases, they do not serve as catchwords or keywords with the help of which one could reconstruct the plot.

⁸ OGIHARA 2018: 28 ff.

⁹ Late 1979, D. Maue detected the first two specimina in the Göttingen photo collection of East Berlin Turfan manuscripts. Their photos among others had been lent to him for closer inspection and classification. In a letter to Prof. H. Bechert (dated 22 Febr 1980) he announces the return of the photos. However, “[e]s fehlen noch die beiden Fragmente Nr. 923 [= DTA U5208] und 940 [= DTA U5207] (tochar.-uig. Bilingue), die Herr Schmidt (Saarbrücken) unbedingt noch einmal sehen wollte.” Only 35 years later the Uyghur part was published in MAUE 2015: 499 ff. (in cooperation with P. Zieme), the Tocharian B part in PEYROT 2015 and the whole text in PEYROT, PINAULT & WILKENS 2019. Two small fragments of the same manuscripts were found by H. Ogihara in the Lüshun Museum, but not published so far, s. MAUE 2015: 499 n. 2. Two more fragments, one of medicinal content, they again belonging to the Berlin Turfan collection, were edited as nos. 233 and 234 in MAUE 2015.

¹⁰ MAUE GLOSSEN I–II.

Another remarkable observation can be made: no TochA — Uyghur bilingual has come to light yet and the number of TochA texts with Uyghur glosses¹¹ is significantly smaller than that of TochB texts. That seems to be inconsistent with the high estimation of the TochA literature which led to the early Uyghur translation of two major works, *Maitreyasamiti* and *Daśakarmāvadānamālā*, from Tocharian A. But these translations were written and handed down in Uyghur script. They left no traces among the Uyghur users of the Brāhmī script who were obviously adherents of a different Buddhist observance, in all probability of the conservative Hīnayānistic (Mūla-)Sarvāstivāda.¹²

Of the texts with literary background a considerable number could be identified (Nos. **02, 04, 07–09, 11, 27, 33, 43.1**); others were at least roughly categorisable (Nos. **01, 03, 05, 10, 12, 21, 22, 28, 29, 34, 35, 37, 38**), but not a few remained indefinite.

The Brāhmī script is the standard North Turkestan Brāhmī [=NTB], Sander alphabet u, which is certainly attested since the beginning of the 7th c. AD, the Tocharian, Tumshukese, Sogdian and later Uyghur varieties with additional special signs. It remained in use without significant changes to the end of the Uyghur era. The only dated Uyghur Brāhmī manuscript is from 1277/78;¹³ Brāhmī as a second script beside the Uyghur script is even attested in manuscripts of the 14th century.¹⁴ Thus, palaeography is unusable for dating the manuscripts.

The ductus varies from highly formal in accurate copies of (religious) literary works (e.g. no. **04**) to extremely cursive, especially in documents (e.g. no. **15**). It also depends on the individual skill of the scribe and the writing instruments. As such served broad (e.g. no. **04**) or pointed reed pens (e.g. no. **43.2**) or brushes (particularly in documents, e.g. no. **15**).

The paper is presumably either from Chinese or local production. As good quality paper was valuable and rare at times, it was not uncommon to re-use disused Chinese scrolls. There are several manuscripts (e.g. nos. **01, 05, 06, 07, 09, 10, 13, 21, 33, 34, 35, 36, 37, 38**) written on the verso of Chinese scrolls in the collection. With a certain probability, we can assume that they

¹¹ Hitherto two manuscripts; one is an important Sankrit – Tocharian A bilingual with excerpts from a number of sūtras of the Dīrghāgama (MAUE GLOSSEN II: no. 21), the other fragment belongs to a TochA story with Indian background (MAUE GLOSSEN I: no. 8).

¹² MAUE 1997: 13f.

¹³ MAUE 2002.

¹⁴ ZIEME 1984.

were made of Chinese paper. The paper is of wove structure,¹⁵ one-layered, pale yellowish-brown colored. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The thickness varies from 0.06 up to 0.08 mm (except nos. **10** and **33** with thickness 0.10–0.11 mm). Paper was primed neither on the recto nor on the verso of the leaves. However, it is most likely that the paper has been processed in one way or another, as the surface looks polished. The ruling lines intended for the primary Chinese text were sometimes visible on the reverse and could be used as a such for the text written on the verso.

Some paper samples might be locally produced. It is difficult to state with certainty the place of paper production. Further research is required.

Some correlation can be traced between the functional purpose of manuscripts and the quality of the paper used.

The paper used for the documents (e.g. nos. **15**, **16**, **17**, **18**) is one-layered, thin (0.06–0.08 mm), pale brown colored and almost transparent. The laid lines are visible (6 lines per 1 cm). Insufficient pulping caused the presence of large fragments of fibre. The surface of the sheets was most likely not further processed in any way and looks rough.

The manuscripts with Buddhist texts are made of better-quality paper, one- or multi-layered.¹⁶ The surface is usually polished or primed with bright white or whitish dust-colored paste.

There are several types of sheets used.

Thin (0.06–0.08 mm; e.g. nos. **03**, **28**) or thick (0.12–0.14–0.2 mm; e.g. nos. **02**, **22**) yellowish-brown wove paper. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The surface looks polished.

Thick (0.10–0.14 mm; e.g. nos. **11**, **27** or 0.15–0.16 mm; e.g. no. **12**) light dust-colored paper. Laid lines are not observed.¹⁷ It is difficult to judge the quality of the paper pulp as the surface is coated with a primer.

Thick (0.12–0.14 mm; e.g. no. **08**) light dust-colored laid paper (7 lines per 1 cm). Paper pulp is even, intact fragments of fibre are not observed. The surface looks primed.

¹⁵ About paper structure see: DURKIN-MEISTERERNST ET AL. 2016: 7–13.

¹⁶ It is difficult to say whether paper sheets were made of several layers glued together or additional pulp was layered on the sheet during the manufacturing process. It is true both for the wove and laid paper.

¹⁷ May be because of priming or because the paper is of woven structure.

The paper of the manuscript SI 2966/1 stands out for its particularly low pulp quality. Insufficient pulping caused the presence of large fragments of intact fibre visible over the entire surface of the sheet. The surface of thick (0.15–0.2 mm) yellowish-brown laid paper (5 lines per 1 cm) is notably uneven.

1.3 Technical instructions

In this article fragments of four languages (Sanskrit, Tocharian A, Tocharian B, Uyghur) are published. Unfortunately, Central Asian philologists are using different signs and symbols or, what is more puzzling, partly the same signs and symbols in different meaning. To avoid confusion the following conventions apply to the edition of all languages concerned and also to quotations from works with different editorial conventions such as SHT¹⁸ or THT.

⊙	space left blank for the string hole
+	equivalent of 1 akṣara
×	part of an akṣara
#	marks word boundary
...	text of undefined extent
*yakčır-	unattested or reconstructed form
yakčır-*	in the glossaries: previously unattested lexeme
<i>a</i>	1. in transliteration, transcription, glossaries: uncertain reading 2. elsewhere: according to the conventions of the editor
(a)	1. in transcription of Toch. and Uygh.: normalizing addition, e.g. Uygh. y(a)raşı, spelled <yraşı> 2. in translations: phraseological or commentarial complement
[]	loss
[ati]	1. lost text restored by conjecture 2. phonetic value
[ü̇]	u lost, palatalisator (-y-) preserved
[ü̇]	u preserved, palatalisator (-y-) lost
<a>	1. restored by emendation 2. graphematic representation in the ms

¹⁸ SHT I-XII 1965 ff.

(a)	addition or correction outside the main text
[[a]]	deletion by the scribe or corrector
{a}	deletion by emendation
{ā}	vowel length deleted by emendation
-m	in transliteration: m (or others) in virāma position
-i	graphematically: dependent i or other vowels
a < b	a comes from, or is a direct borrowing of b
a << b	a comes from, or is a borrowing of b through an intermediary
/a/	phonological value
°kṛta°	abridged notation leaving out the parts before and after kṛta
A, I, O, U	in transcription of Turkic words: the quality of the vowel cannot be determined, either front (ā, i, ö, ü) or back (a, ı, o, u)
K, P, T	in transcription of Turkic words: it cannot be decided whether /g, b, d/ or /k, p, t/ is intended, e.g. söK = /sög/ or /sök/
r(ecto)	obverse
v(erso)	reverse
words ₂	subscript 2 in translations marks the rendering of a hendiadys
mo	mo as part of a ligature
‘± knee’	approximate meaning

2 Manuscripts

2.1 Monolingual

2.1.1 Sanskrit

01 SI 3715/2; 4–6; 3716/2; 3717/10–11 (Kr VII/1)¹⁹

Seven fragments of the Krotkov Collection turned out to be part of a Chinese scroll containing Kumārajīva's translation of the *Pañcaviṃśatisāhasrikāmahāprajñāpāramitā (T 223), for the reconstruction s. pl. 1–1. The blank reverse was used to write a Sanskrit text on. For this purpose, the

¹⁹ The authors express their gratitude to Alla Sizova, a junior researcher of the Laboratoria Serindica (IOM, RAS), for the identification of Chinese texts (nos. 05, 06, 07, 09, 10) and the preparation of the images of the Chinese scrolls reconstruction (pl. 1-1, 5-1, 5-2, 6-1, 7-1, 9-1, 10-1, 13-1).

scroll was turned over the lower (or upper) edge and rotated by 90° counter-clockwise so that the former lower edge became the left edge of the Brāhmī side. Because all the fragments hail from the lower half of the scroll, the scroll was probably halved horizontally before it was re-used. It served as a scroll or was cut into leaves of unknown width.

Provenance: Turfan, coll. by Krotkov around 1907.

Size(s): SI 3715/2 4.7 cm × 8.4 cm; SI 3715/4 2.5 cm × 5.3 cm; SI 3715/5 3.8 cm × 6.5 cm; SI 3715/6 6.4 cm × 7.2 cm; SI 3716/2 5.6 cm × 3.8 cm; SI 3717/10 4.4 cm × 5.3 cm; SI 3717/11 5.2 cm × 4.0 cm.

Joining: SI 3715/6 + SI 3715/4 + SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5 + SI 3717/11 ∞ SI 3716/2.

Language(s): Chinese (recto), Sanskrit (verso).

Undetermined **Buddhist** text

Recto

Pl. 1–1: SI 3715/6 + 3715/4 + 3715/2 ∞ 3717/10 ∞ 3715/5 + 3717/11 ∞ 3716/2 R (reconstruction)

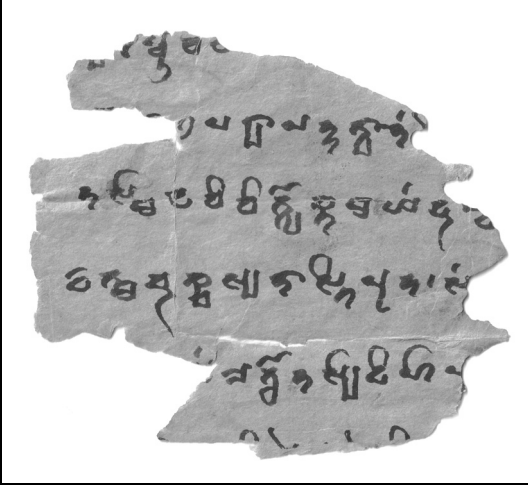
羅蜜欲滿一切衆生所願飲食衣服臥具塗	諸佛恭敬尊重讚歎 <small>隨喜成就當學</small> 若波	諸佛者當學般若波羅蜜以善善法供養	波羅蜜欲生菩薩家欲得重真地欲得不離	似欲具足三十二相八十隨形好當學般若	波羅蜜菩薩摩訶薩欲使世世身體與佛相	羅蜜毘梨耶波羅蜜禪那波羅蜜當學般若	訶薩欲行檀那波羅蜜尸羅波羅蜜羼提波	量無邊功德者當學般若 <small>若</small> 離蜜菩薩摩	忍少進少禪少智欲以方便 <small>便力</small> 回向故而得無	當學般若波羅蜜菩薩摩 <small>訶</small> 薩 <small>若</small> 少	人諸禪定解脫三昧欲以隨喜心過其上者	上者當學般若波羅蜜一切求聲聞辟支佛	三昧智慧解脫解脫知見欲以隨喜心過其	者當學般若波羅蜜一切求聲聞辟支佛人	求聲聞辟支佛人持戒時欲以隨喜心過其上	以隨喜心過其上者當學般若波羅蜜一切	若波羅蜜一切求聲聞辟支佛人布施時欲
18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

T 223 VIII 219b5–23

Verso

01.1 SI 3715/6

Pl. 1–2: SI 3715/6 V



Transliteration

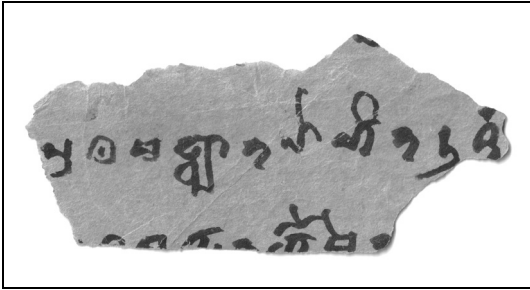
- 01 []y[] × *ā va* × [...]
 02 [[?]] × × *gra pa ryā pa nna tvā-t* × *e* [...]
 03 *ta smā da vi ci ntyo kta ma yaṃ dṛ* × [...]
 04 *ja nma vṛ kṣa sya nā sti pu na • saṃ* [...]
 05 [+ + +] × *aṃ ba nd^ho na syā di hā* × [...]
 06 [+ + + +] []i []e [+] []e []i [...]

Transcription

- 01 []y[] × *āva* × [...]
 02 [[?]] × × *graparyāpannatvāt* × *e* [...]
 03 *tasmād avicintyoktam ayaṃ dṛṣṭ[...]*
 04 *janmavṛkṣasya nāsti puna<ḥ> • saṃ[...]*
 05 [+ + +] *saṃbandho na syād ihā* × [...]
 06 [+ + + +] []i []e [+] []e []i [...]

01.2 SI 3715/4

Pl. 1-3: SI 3715/4 V



Transliteration

- 01 [+++++++ × [...]
 02 [+++++] pra t^ha ma dd^hyā na lā b^hi na u rd^h × [] [...]
 03 [+++++] [] × [] × yā × b^hau me × [...]

Transcription

- 02 [+++++] prathamaddhyānalābhina <ū>rdhv[...]
 03 [+++++] [] × [] × yā × bhaume × [...]

Commentary

02 The spelling -ddhy- for -dhy- is taught by Indian grammarians.²⁰ The doubling does not occur in the following line.

03 The extant traces of akṣaras allow the restoring of [pra]thamadhyāna-bhaumena.

01.3 SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5

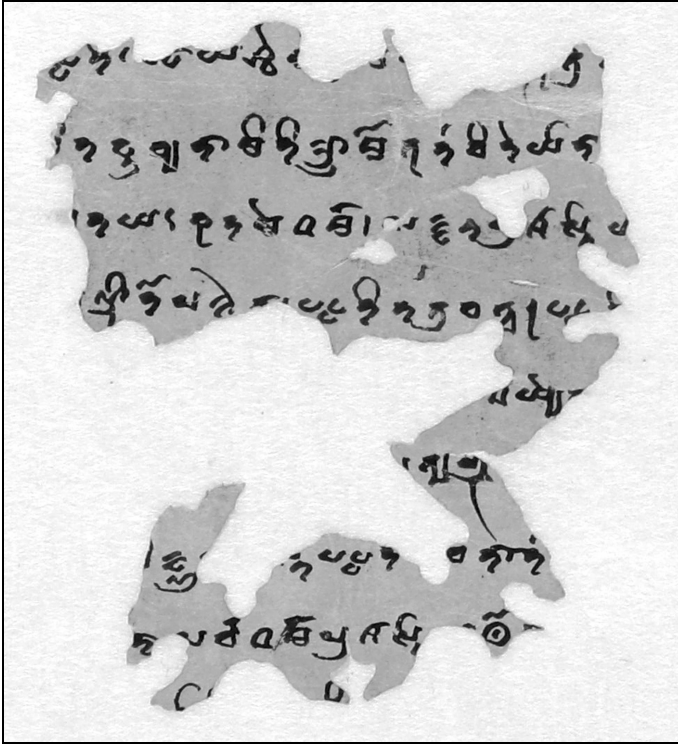
Pl. 1-4: SI 3715/2 ∞ 3717/10 ∞ 3715/5 V

Transliteration

- 01 [+++++] s[] te • b^hū y[] śce × × × [+++] × tr[] × [...]
 02 [+++++] × i ta du cya tā mi ti brū mo nu naṃ²¹ vi ne yā nā [...]
 03 [+++++] × na ya • ka ta me d^ha rmā • sa jja na × r[] śā s^tā y[...]

²⁰ Cf. AIGR 1957–1975: I § 98a.

²¹ Or: taṃ.



- 04 [++++++] × ṇḍi to pa jā ×ā i ti ta tra ca tva ra i ×i [...]
 05 [ca. 17 Akṣaras] d' [] yye × [...]
 06 [ca. 15 Akṣaras] × tya ×ṛ²² [...]
 07 [++++++] × jñā × [+] ×t [] i t [] [+] % a ⁿ/ā- ¹/_n [...]
 08 [++++++] tā?/tū sa rva d^ha rmā pra śā s×ā × t^ho × [...]
 09 [++++++] [] ā × [+] [] i [...]

Transcription

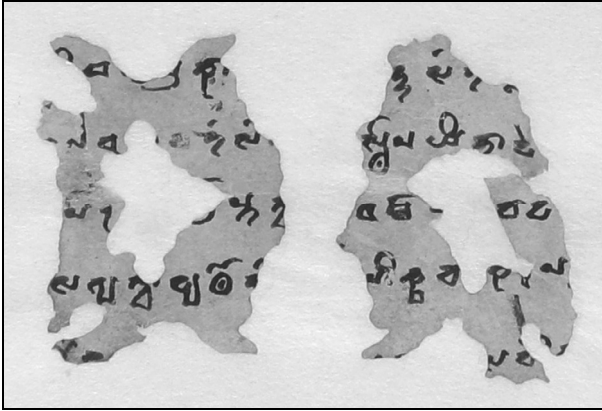
- 01 [++++++] s [] te • bhūy[a]ś cem [] × × × [+] × tr [] × [...]
 02 [++++++] ×i tad ucyatām iti brūmo n^ū nam vineyā nā [...]
 03 [++++++] × naya • katame dharmā(h) • sajjanapr[a]śāsṭā y [...]
 04 [++++++] pa]ṇḍitopajā[t]ā iti tatra catv^āra i[t]i [...]
 05 [ca. 17 Akṣaras] dh [] yye × [...]

²² Perhaps hr corrected from hr[i].

- 06 [ca. 15 Akṣaras] × tya × r[...]
 07 [+++++++] × jñā × [] × t[] it[i] [va]canāt [...]
 08 [+++++++] t²³ sarvadharmā praśās[t]ā [ya]tho[ktaṃ...]
 09 [+++++++] [] ā [++] [] i [...]

01.4 SI 3717/11 ∞ SI 3716/2

Pl. 1–5: SI 3717/11 ∞ 3716/2 V



Transliteration

- 01 [+++++++] [] i ṣa × r[] kā [++] ^{n/n}/a saṃ ^{n/i}/ [] × [...]
 02 [+++++++] × la vṛ [] va-t saṃ × [] st^hā pa yi tā de [...]
 03 [+++++++] pā ra [++] [] rā pta tv[] [] d^ha rmā × []² va da [...]
 04 [+++++++] sa tya tvā dya t^ho × ṃ [] b^hi kṣa va k[] r[] pa(?) [...]
 05 [+++++++] × [+++++++] × [++] sa rvā × [...]

Transcription

- 01 [+++++++] [] iṣa × r[] kā [++] ^{n/n}/a saṃ ^{n/i}/ [] × [...]
 02 [+++++++] × lavṛ [kṣa]vat saṃ [++] sthāpayit[v]ā de[...]
 03 [+++++++] pāra [++ p]rāptatv[am] [] dharmā × []² va da [...]
 04 [+++++++] satyatvād yatho[kta]ṃ [] bhikṣava[ḥ] k[] r[] pa(?)
 [...]
 05 [+++++++] × [+++++++] × [++] sarvā × [...]

²³ Or: tu.

02 SI 3717/3 (Kr VII/1)

Fragment of a leaf in poṭhī format. Its right margin is partly preserved which is also true for the upper/lower end. Since there were no rulings the lines show uneven spacing.

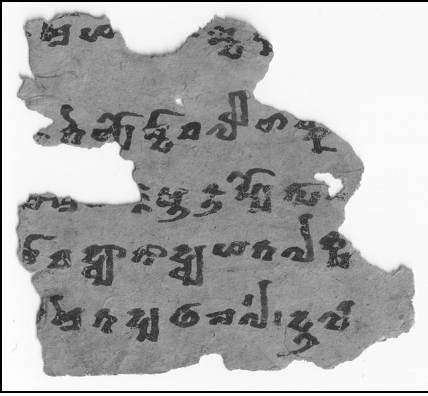
Provenance: Turfan, coll. by Krotkov around 1907.

Size: 5.2 cm × 5.7 cm.

Language: Sanskrit.

Abhidharmadīpavibhāṣāprabhāvṛtti**Recto**

Pl. 2-1: SI 3717/3 R

**Transliteration**

01 [...] × mā²⁴ ya [+] × ṣṭ[] × [+]

02 [...] × te b^hyo ṣṭā va lo b^ha h²⁵k[]

03 [...]y[]-m × 3 ā rū pyo tpā ×

²⁴ Or: rmā.

²⁵ *h* transliterates the jihvāmūliya (AIGr 1957–1975: I §226) which appears as superscript on the following velar occlusive. In the Brāhmī alphabet u it has two forms, one looking like <c> or <v> (cf. SIEG 1907: 470 fn. 8; SANDER 1968: Tafel 30). It refers to SHT 633 fol. 13v2, the original is kept in the Museum für Asiatische Kunst, Berlin, and therefore not yet digitized. A facsimile of this side is reproduced in EDS 1995: 46; cf. also the plate (p. 538) with jihvāmūliya-s and upadhmanīya-s in WIELIŃSKA-SOLTWEDEL 2018: 527–540, the other one is similar to the special sign <ḳ> (cf. SIEG 1908: 186 fn. 6). Since the upper part of the grapheme is destroyed, it is unclear which of the two forms was applied here.

- 04 [...] yā va dd^hyā nā dd^hya ya na la kṣa
 05 [...] × me ta dya t^hā ba laṃ • du rla

Transcription

- 01 [...] × māya [+] × ṣṭ[] [+ +]
 02 [...] × tebhyo 'ṣṭāv alobhaḥ k[]
 03 [...]y[]m [1]3 ārūpyotpād[a-]
 04 [ṇaṃ ...] yāvād dhyānāddhyayanalakṣa-
 05 [ṇaṃ ...] × m etad yathābalaṃ • durla-

Commentary

The manuscript of the Abhidharmadīpavibhāṣāprabhāvṛtti from Potala (Tibet) edited by P.S. Jaini (ABHIDH-D 1977) was not complete. Only recently more folios of the same manuscript were discovered (see LI 2012, 2013, and 2019). According to LI 2012: 3 the title of the work is more likely Abhidharmadīpavṛtti Vibhāṣāprabhā. In addition, we could use Li Xuezhū's and Kano Kazuo's transliteration of parts of folio 151 made available to us through the kindness of Matsuda Kazunobu.

01 No parallel found yet.

02 Cf. fol. 151a4f.: kṛtsnāyatanāni || atha ka eṣāṃ svabhāvaḥ || **tebhyāṣṭāv** (sic) **a(151a5)lobhaḥ** || prathamāny aṣṭau kṛtsnāyatanāni alobhasvabhāvāni ||; Abhidh-k-bh²⁶ 457.13–17: daśa kṛtsnāni (kārikā 8.36a ~ Abhidh-d 599a): daśa kṛtsnāyatanāni nirantarakṛtsnaspharaṇāt / pṛthivyaptejovāyunīlapītalohitāvādātakṛtsnāni / ākāśavijñānānantyāyatanakṛtsne ca / teṣāṃ alobhāstau (kārikā 8.36a): prathamāny aṣṭāv alobhasvabhāvāni. — At the end of the line restore to k(atamāny aṣṭau)?

03 Cf. fol. 151a9:

ārūpyotpādanaṃ dhātvor ūrdhvayoḥ karmahetutaḥ ||

The verse numbers in the fragment at hand indicate that the text of the caturthapāda in the eight chapter starts with a new numbering.

04 Cf. LI 2013, 377 (fol. 151b2):

tāvaj jñāsyati saddharmaḥ śāstratarkaṃ śubhāsvaraḥ |
 aste cakradvayaṃ **yāvād dhyānāddhyayanalakṣaṇaṃ ||**

Pāda c: read: asti; remark by K. Kano. – As to -ddhy- d s. **01.2** comm. on l. 02.

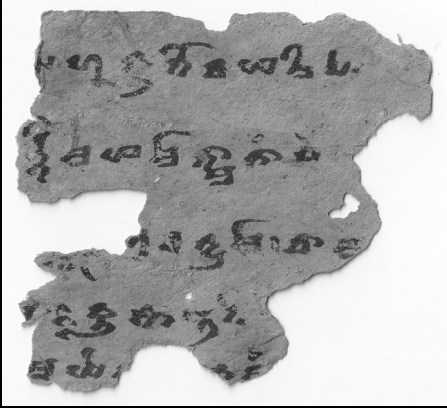
²⁶ ABHIDH-K-BH 1967.

05 Cf. fol. 151b3:

tasmāt sadbhir anuṣṭheyam dvayam etad yathābalaṃ ||
 durlabhā hi satva[syā]lam kṣaṇasampattinīdṛṣṭī ||

Verso

Pl. 2-2: SI 3717/3 V



Transliteration

- 01 [...] ×²⁷ 8 ku to va ya mi hā
 02 [...] rtti ma ya mā tmā nām ×e
 03 [...] × × tra ca ndra mā • vā ma
 04 [...] ×²⁸ 3 ku śā str[] ti × [++]
 05 [...] ma ye × [+] × ×ṃ [++]

Transcription

- 01 [...] 18 kuto vayam ihā
 02 [...] rttimayam ātmānām ś[r]e
 03 [...] [j]ñ[ah] [s]ūtracandramā<ḥ> • vāma<ṃ>
 04 [...] 23 kuśāstr[a]ti[+++]
 05 [...] maye × [+] × ×ṃ [++]

²⁷ Perhaps: 10.

²⁸ Perhaps: 20.

Commentary

01 Cf. fol. 151b3f.:

kuto vāyam ihāyātā yāsyāmaḥ khalv itaḥ kva vā
keva[laṃ] ... (154b4) pratīty[ai]vaṃ taccheyo (sic) dvāra[m a]veksyatām ||

02 Cf. fol. 151b4:

pratyayādhinājanmānām praktikṣaṇavinaśvaran |
jñātvāntimayam ātmānām śreyāsi...

Pāda c: read: jñātvāntimayam yam? (conjecture by K. Kano). Pāda d: read: śreyasī (conjecture by K. Kano).

03 Cf. fol. 151b4:

tamo (')nudyotate yāvat sarvvajñāḥ sūryacandramāḥ |
vāmaṃ hitvā pathaṃ tāvad dakṣiṇaṃ dharmā gr̥hyatām ||

The pāda-s a and b exemplify śleṣa,²⁹ the artistic literary device of expressing two (or even more) meanings through one wording. The keyword is sarvajña- 'omniscient' as kenning for both the Buddha and the sun. The two phrases encoded here and metaphorically intertwined are the following:

As (1) the omniscient (sun) illuminates the darkness (of night) through the moon,

just so (2) the omniscient (Buddha) illuminates the darkness (of mind) through the sūtra-s.

The comparison of the Doctrine (sūtra-s) with the moon deserves a note. The Buddha, after having left the world and saṃsāra, is present in the form of the Doctrine just as the sun while absent during night is represented by the moon. A close translation is impossible.

Pāda d: for dharmā read: vartma or karma (conjecture by K. Kano)

04 Cf. LI 2013: 374 (fol. 151b5):

kuśāstratimirotśādī jñānaprasthānabhāskaraḥ |
loke ca dīpyate yāvat tatvaṃ tāvad parīkṣatām ||

Tentatively translated by K. Kano: "As far as the sun, that is, the *Jñānaprasthāna*, which destroys the *timira* disease of wrong teachings/treatises shines forth in the world, one should investigate the reality." An alternative translation by K. Kano is the following: "As far as [this *Abhidharmadīpa*] which destroys the *timira* disease of wrong teachings/treatises and which illuminates the *Jñānaprasthāna* shines forth in the world, one should investigate the reality."

²⁹ For short information cf. BRONNER 2013 (<https://journals.akademicka.pl/cis/article/view/1549>).

05 Cf. fol. 151b5:

vibhāṣā tatprabhā yāvat tamottamo [khī] (or sprī?) ○ bhuvi bhāṣate |
śāstrajñānamaye kaya maha[nt]jaṃ tāvad īkṣyatāṃ ||.

The text is corrupt, an obvious emendation is not at hand.

03 SI 3717/13 (Kr VII/1)

Fragment from the middle of a leaf, probably in poṭhī format. Page B is blank except for two numerals. On A, we read sūtram 70 (A 02), the same word perhaps twice in fragmentary form (A 01, A 05) and again the numeral 70 in the end of A 03. Our fragment is similar to the better preserved SHT 364 with a list of sūtra titles followed by numerals which stand according to E. Waldschmidt³⁰ for the number of manuscript lines containing the respective text. The same may apply here though no complete sūtra title has survived.

Provenance: Turfan, coll. by Krotkov around 1907.

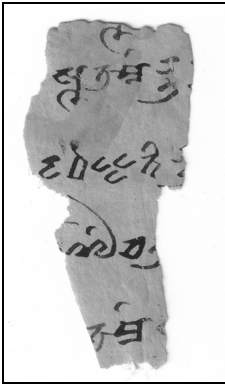
Size: 5.5 cm × 2.7 cm.

Language: Sanskrit.

Table of contents?

A

Fig. 3–1: SI 3717/13 A



³⁰ WALDSCHMIDT 1959: 1; WALDSCHMIDT 1967: 371.

Transliteration

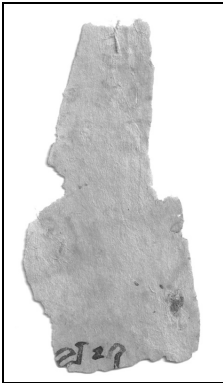
- 01 [...] []ū [...]
 02 [...] sū tra-m 70 × [...]
 03 [...] da d^he i ti 70 [...]
 04 [...] []ā ṇāṃ ca ×r[] [...]
 05 [...] tra-m [...]

Transcription

- 01 [... s]ū[tram...]
 02 [...]sūtram 70 × [...]
 03 [...] dadhe iti 70 [...]
 04 [...]āṇāṃ ca ×r[...]
 05 [... sū]tram [...]

B

Pl. 3–2: SI 3717/13 B

**Transliteration**

- 01 [...] 30 8

Transcription

- 01 [...] 38

04 SI 2966 (B/30a1)

The Berezovsky fragment belongs to the same folio as the Berlin fragment SHT XII 7157.³¹ Originally the leaf was inscribed with Sanskrit text on one side (=recto), while the reverse (=verso) was free. It must have been cut vertically into two halves before a text in the Uyghur language and script was written on the verso. That is clear from the fact that the joining of the Sanskrit sides (s. below) does not work for the Uyghur ones.³² The relatively smooth and straight lower edge of the fragment, which runs through the fourth line of the Sanskrit text, seems to indicate that the half sheets have been cut or at least folded once more, this time horizontally. It is unclear how the pieces were arranged to form the Uyghur manuscript. Both sides bear red rulings that are almost entirely faded on the verso. On the recto, the first ruling separates the margin from the writing area, the other ones being writing lines along which the Brāhmī of Sander type u was carefully written. Since the 4th line seems to be the middle one the original number of lines was accordingly seven and the height of the leaf 17 cm, the double of the preserved height. Due to the identification of the text (s. below) the number of lost akṣaras can be approximatively calculated as well as the length of lines (60–65 akṣara-s and 54 cm) and the minimal width of the folio (38–40 cm).

Provenance: On baš Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 8.3 cm × 18.9 cm.

Joining: SI 2966 ∞ SHT 7157.

Language(s): Sanskrit (recto), Uyghur (verso).

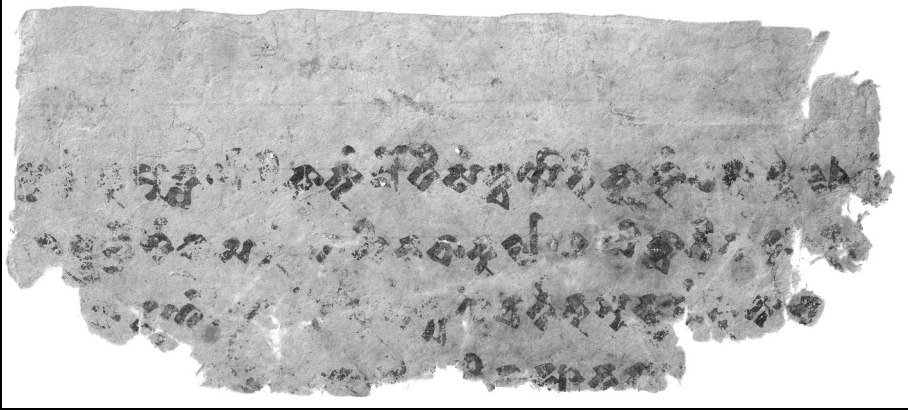
³¹ That clarifies that the Berlin fragment, the provenance of which was unknown so far, hails from the Kucha area. Given that the Berezovsky fragment's find spot was actually On baš Ming öy it is certain that the Berlin fragment was bought from an antique dealer by A. von Le Coq or A. Grünwedel either in 1906 or during the 4th expedition (1913–1914). — To mention it in passing, Berezovsky and Grünwedel met in Kucha in 1906, which is also documented by a photo, s. DREYER 2015: 166. The relationship between the German and Russian expeditions was tense because both sides accused each other of not having complied with agreements on the division of excavation sites, cf. LE COQ 1926: 109f.

³² For the Uyghur inscription, both fragments were turned over the lower or upper edge, then rotated by 90°, the Berlin fragment counterclockwise, the St. Petersburg fragment clockwise, which would not have been possible with an uncut folio.

Larger Prajñāpāramitā

Recto

Pl. 4–1: SI 2966/1 R



Transliteration

- 01 [...] *pra t[] ka bu dd^ha yā ni kā nāṃ bo d^hi sa tva yā ni kā nāṃ ca pu
dga lā n[]m [...]*
- 02 [...] ×ā ā kro še *dvā pa ri b^hā ṣi ta vā ka la ha yi tvā vi vādyā* × [...]
- 03 [...] *s[] ra ṇaṃ × × mi a × śya × e va te na pu dga le na tā × [...]*
- 04 [...] × × × × []i × []i ×ā *dyā k[] ṣ[] × [...]*

Transcription

- 01 [...] *prat[ye]kabuddhayānikānāṃ bodhisatvayānikānāṃ ca pudga-
lān[ā]m [...]*
- 02 [...] [v]ā ākrośed *vā paribhāṣ<e>ta vā kalahayitvā vivādyā* × [+] [...]
- 03 [...] *s[a]raṇaṃ × × mi a × śyam eva tena pudgalena tāva* [+] [+] [...]
- 04 [...] × × × × []i × [v]i[v]ādyāk[ru]ṣ[ya] × [+] [+] [+] [...]

Commentary

SI 2966 ∞ SHT 7157 (here bold)

01 [...] ×āha • || **sanisaraṇo mayānan[d]a dharmo deśitaḥ śrāva-
kayāni[kānāṃ]** *prat[ye]kabuddhayānikānāṃ bodhisatvayānikānāṃ ca
pudgalān[ā]m [...]*

02 [...] × × **[d]g[a]lo bodhisatvayānikena pudgalena sārddhaṃ kalahed
v[ā]** × + + [v]ā ākrośed *vā paribhāṣ<e>ta vā kalahayitvā vivādyā* × + [...]

03 [...] + + × **nubaddho** ’nuśayena vihareṇ nāham ānanda tasya
[**pudgalasya**] × × s[a]raṇaṃ × × mi a × śyam eva tena pudgalena tāva + +
[...]

04 [...] + + + + + + + + + + + + + + + + + + + + + + + + + + + × × × ×
[] i × [v] i [v] ā dyāk[ru]ṣ[ya] × + + + + + [...]

Cf. AdsP ³³ [+ fn.: = Aṣṭādaśasāhasrikāprajñāpāramitā according to E. Conze, while determined as Larger Prajñāpāramitā by S. Zacchetti, s. SHT XII 7157 n. 1.] I 36.9–23 [SI 2966 (here bold) ∞ SHT 7157 (here in italics)]: Ānanda āha: a[sti punar Bhagavann eṣāṃ cittotpādānāṃ niḥsaraṇatā] utāho tāvata eva kalpā<ṃ>s tena saṃnāha<ḥ> sannaddhavya<ḥ>? Bhagavān āha: sanisaraṇo (ed.: sanni<ḥ>saraṇo) mayā-Ānan[d]a dharmo deśitaḥ śrāvaka-yānikānāṃ **prat[ye]kabuddhayānikānāṃ bodhi[satva]**(ed. °ttva) **yānikānāṃ ca pudgalān[ā]m.** tatra Ānanda yo ’yaṃ bodhisattvayānikaḥ pudg[a]lo bodhisat(ed. °ttva)vayānikena pudgalena sārddhaṃ (ed. sārddhaṃ) kalahet vā vivadeta vā ākrośed vā paribhāṣ<e>ta vā kalahayitvā vivādyā-ākruṣya (ed. paribhāṣeta vā kalahitvā vivadya-ākruṣya) paribhāṣya [na pratideśayed anuśayaṃ vahed anubaddho ’nu]śayena vihareṇ, na-aham Ānanda tasya pudgalasya niḥs[a]raṇaṃ vadāmi, avaśyam eva tena pudgalena tāvata eva kalpāṃ saṃnāha sannaddhavyaḥ, saced asya-aparityaktā [bhavati sarvākārajñatā. yaḥ punar Ānanda bo]dhisattvo mahāsattva<ḥ> kalahitvā vivādyā-ākruṣya³⁴ paribhāṣya pratideśayati.

A content-related parallel with major differences in the wording can be found in PvsP(K)³⁵ V 26.5–19: evam ukte āyuṣmān Ānando Bhagavantam etad avocāt: asti Bhagavann eteṣāṃ cittotpādānāṃ niḥsaraṇam utāho tāvata eva kalpāṃ saṃnāhaḥ saṃnaddhavyaḥ. evam ukte Bhagavān āyuṣmantam Ānandam etad avocāt: aniḥsaraṇo (v.l. saniḥsaraṇo) mayā-Ānanda dharmo deśitaḥ śrāvaka-yānikānāñ ca pudgalānāṃ pratyekabuddhayānikānāñ ca pudgalānāṃ, tatrĀnanda yo ’yaṃ bodhisattvayānikaḥ pudgalo bodhisattvayānikena pudgalena sārddhaṃ kalahaṃ vā bhañḍanaṃ vā vighraṇaṃ vā kuryād yāvad vivaded vā ākrośed vā paribhāṣed vā kalahayitvā vā bhañḍayitvā vā vighrayitvā vā vivādayitvā vā ākroṣayitvā vā paribhāṣayitvā

³³ ADS(C) 1962.

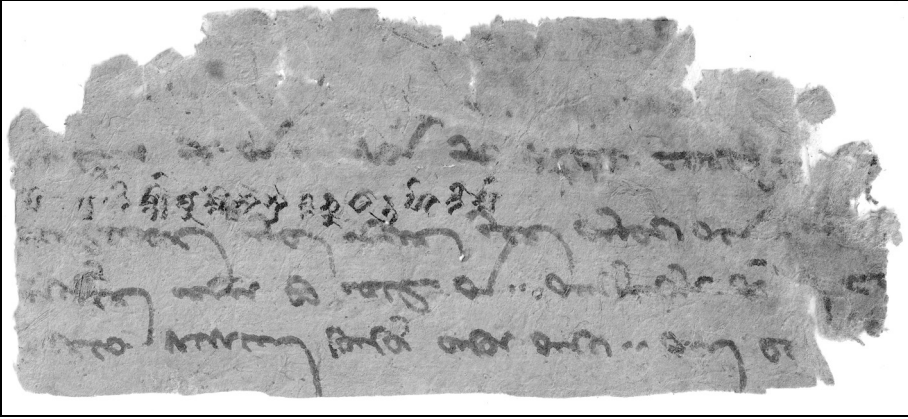
³⁴ Cf. line 36.17 which reads vivadya-ākruṣya. The unetymological spelling with -ṣ- is also found in PvsP(K) V 84.17f. and 95.3f. Both spellings in different recensions of the Mahābhārata are referred to in PW 1855–1875 s.v. 1. ruṣ.

³⁵ PvsP(K) 2006.

vā na pratideśaty anuśayaṃ vahati anuśayabaddho viharati, nāham Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi, avaśyaṃ tena tāvata eva kalpān saṃnāhaḥ saṃnaddhavyaḥ, saced asyāparityaktā sarvākārajñatā. punar aparam Ānanda bodhisattvo mahāsattvaḥ kalahayitvā bhaṇḍitvā vighrayitvā vivaditvā ākrośitvā paribhāṣitvā pratideśayati.

Verso

Pl. 4–2: SI 2966/1 V



Main text in the Uyghur script (vide infra)³⁶; interlinear note in Uyghur Brāhmī script.

Uyghur Brāhmī:

Transliteration

po + × ṇi myāṃ a mo śa³⁷ śr× 3 k̄a d^hā u he ti-m

Transcription

bo [dara]ṇi mān Amogaśr[i] 3(=üč) kata ukıdım

Translation

I, Amogaśrī, have recited this Dhāraṇī three times

³⁶ Transliteration, transcription, translation and comments were kindly provided by Peter Zieme.

³⁷ Error for ga.

Uyghur script:**Transliteration**

- 01 []nkrym syşynk kwnkwł wnkwz t'ky³⁸ : t'k³⁹ pw[...]⁴⁰
 02 []'kymlyk 'rm'z pw 'wyd t' : t'nkl'k'ly ty'l[]k yw[...]
 03 t[]y[]d[]twk''lp 'mk'k lyk t'lwy tyn [...]
 04 []s d[]l'r t' : []swn l'r s'yw ywrydy[...]

Transcription

- 01 [tä]ñrim sizñ köñülñüz täki⁴¹ : täg⁴² pw[...]
 02 [t]ägimlig ärmäz bo üdtä : täñlägäli tmlig yo[rık...]
 03 t[]y[]d[]twk⁴³ alp ämgäklig taloytın : [...]
 04 []s d[]lärtä : [a]žunlar sayu ywrydy[...]⁴⁴

Translation

- 01 My Lord! Like Your mind / heart, ...
 02 is not worthy at this time. In order to compare the conduct / movement of the beings
 03 ...from the ocean of grave suffering. ...
 04 ...in the... . Superior to all forms of existence... (your)...

SHT 7157**Verso**

- 01 [...] twyz t' : m [...]
 02 [...] l'r yq̄ : m'nky l [...]
 03 [...] kwyc̄ lwk : kwnkwł w [...]
 04 [...] l'wyz y t'k [:] yrlyq̄n'çuçy kwnkwł wnkwz :
 01 [...] töztä : m[]
 02 [...] -lar-ıg : mänj-lig []

³⁸ The spelling looks like t'ky, but it is rather difficult to assume +täki 'located in' without a following noun. So maybe one should read täg 'like'.

³⁹ Other spellings could be trk, t(ä)rk 'quick' or tnk, t(ä)ñ 'measure'.

⁴⁰ If we take the first verse as granted, it has 10 syllables, so one could suppose that this word should be of one syllable.

⁴¹ Or täg.

⁴² S. note 39.

⁴³ No clear idea, all is mere guesswork: tävrätidük, tükädütük etc.

⁴⁴ The last word perhaps: yorıdı[ñız].

- 03 [...] kŭč-lŭg : kŏŋŭl-ŭ(ŋŭz) []
 04 [...]l ōzi tŕg [:] y(a)rŭlŭkančŭcŭ kŏŋŭl-ŭŋŭz :
 01 ...at the root. ...
 02 ...the [...] (acc.pl.). Happy...
 03 ...strong. Your heart...
 04 ...like the self of... . Your compassionate mind.

Commentary

The Uyghur sides do not match and are given separately. Periodical punctuation marks point to strophical structure, obviously alliterating stanzas which are better preserved in SI 2966 than in the Berlin fragment. The content of the Buddhist lyric poem can hardly be grasped. Some topoi can be recognized: the immensity of the Buddha's mind, salvation from the ocean of suffering. It is unclear whether we are concerned with an independent creation or an adaptation.

05 SI 3713/1-2 (Kr XXXa/4-1)

Fragment of a folio cut from a Chinese scroll with a portion of the Mahāparinirvāṣūtra translated by Kumārajīva's disciple 慧嚴 et al. (T 375). The free reverse was used to write a Sanskrit text on. The fragments belong to the same manuscript, though not to the same folio. The bigger fragment displays the declension paradigm of a neutral -man- stem, cf., e.g., SHT III 849 Fragm. g B; as specimen serves karman- 'deed'. From the fix order of cases, each in singular, dual and plural, we know that between ll. 02–03 and 03–04 six akṣara-s (≈ 4.3 cm) have been lost. That makes clear that only the upper or lower half of the Chinese scroll has been used. If we assume that the partly visible character at the top of the rightmost column was its first or second sign and we add an upper margin of about 3 cm, the resulting space would be sufficient for the lacking 6 akṣara-s. According to a rough calculation on this basis, however, the smaller fragment probably comes from the lower half of the scroll.

Provenance: Turfan, coll. by Krotkov around 1907.

Size(s): SI 3713/1 7 cm × 8.2 cm; SI 3713/2 4.1 cm × 4.4 cm.

Language(s): Chinese (recto), Sanskrit (verso).

Grammar: On declension with paradigms

Recto

Pl. 5-1: SI 3713/1 R (reconstruction)

Pl. 5-2: SI 3713/2 R (reconstruction)

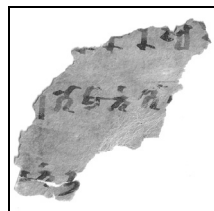
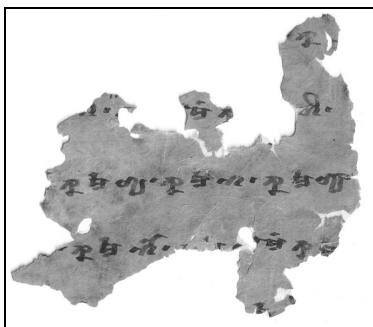
非我弟子是魔伴黨邪見惡人非正見也若	有聲聞弟子說言如來入涅槃者當知是人	來涅槃而我實不入於涅槃善男子若我所	是故不言我入涅槃聲聞弟子雖復發言如
4	3	2	1

善提心菩薩摩訶薩常勤守護是菩提心猶	故菩薩勤心修習云何菩薩守護一事謂
2	1

T 375 XII 758a11-15⁴⁵**Verso**

Pl. 5-3: SI 3713/1 V

Pl. 5-4: SI 3713/2 V



⁴⁵ The exact localisation of the fragment is unclear. But according to what is said in the introduction to the item it should be placed in the upper half

SI 3713/1 V**Transliteration**

- 01 [...] × ka × [...]
 02 [...] ṅ[] • × [+ +] -m k[] [+ +] b^{hi} • [...]
 03 [...] × ka rma b^{hya} • ka rma ṇa • ka rma b^{hyā} [...]
 04 [...] × • ka rma ṇo • × r × × -m ka *rma* [...]
 05 [...] r × × [...]

Transcription

- 01 [...] [+ + + + + + + +] • ka[rma...]
 02 [... karma]ṅ[ā] • k[armabhyā]m k[arma]bhi(ḥ) • [...]
 03 [...] × karmabhya(ḥ) • karmaṇa(ḥ) • karmabhyā[m...]
 04 [...] × • karmaṇo(ḥ) • k[a]rma[ṅā]m karma[ṇi...]
 05 [...] [+ + + + + + + +] *rma* × [...]

SI 3713/2 V**Transliteration**

- 01 [...] × k[] r[] sy[] × [...]
 02 [...] | go mā-n go × [...]
 03 [...] ×-n u [...]

Transcription

- 01 [...] × k[ā̃]r[a]sy[a] × [...]
 02 [...] | gomān go[mantau gomantaḥ...]
 03 [...]n u [...]

Commentary

In l. 02 we are probably concerned with the beginning of the paradigm of goma(n)t- ‘possessing cattle’, which serves as a pattern for the declension of the -mant- stems. However, unlike in fragment 1 with karma, not all forms can have been listed, since in l. 03 there is obviously already talk of something else.

06 SI 3714 (Kr XXXa/4-2)

The fragment is a piece from a Chinese scroll that contains part of the (Mahā)ratnakūṭa-Sūtra translated by Bodhiruci 菩提流志 (T 310). Before

the blank reverse was used for scribbling the scroll was cut into two halves perpendicular to the course of the columns; our fragment is the upper half, for the reconstruction s. pl. 6–1.

Provenance: Turfan, coll. by Krotkov around 1907.

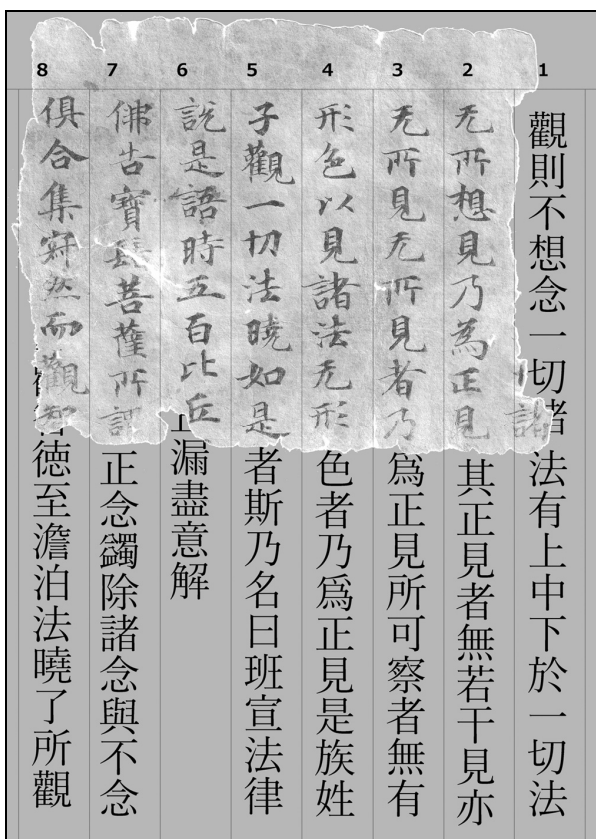
Size: 11.4 cm × 14 cm.

Language(s): Chinese (recto), Sanskrit (verso).

Scribal exercises

Recto

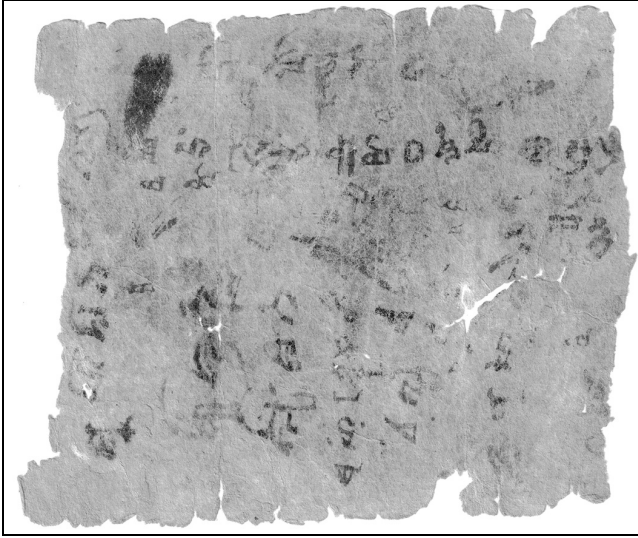
Pl. 6–1: SI 3714 R (reconstruction)



T 310 XI 666c25–667a03

Verso

Pl. 6–2: SI 3714 V

**Transliteration**01 □⁴⁶ hām mā ×⁴⁷ na da s×02 a haṃ ra tna śa b^ha l⁴⁸ ye d^ha rma hi tu pra × [...]

Below, several letters irregularly dispersed, inter alia ya and ye.

(after rotation through 90° clockwise:)

03 a hā mā na × sā tu-l04 myām⁴⁹ ma na

05 myām mā na

06 a haṃ ra tna śa b^hi07 e lī⁵⁰ e ×

08 × a haṃ m[] na

⁴⁶ Inkblot.⁴⁷ Possibly: *tra* or *kṣa* provided that the hooked line below is part of the akṣara.⁴⁸ The double daṇḍa, which marks the beginning of the Buddhist “Credo”, is crossing out the previous b^ha.⁴⁹ Miswritten for myām, Uygh. män ‘I’.⁵⁰ Or: lī.

Transcription

- 01 [a]haṃ mā × na da s×
 02 ahaṃ *ratna* śab<i> | ye dharm<ā> h<e>tupra[]
 03 aha<ṃ> māna × *satul*
 04 mǎn mana
 05 mǎn mana
 06 ahaṃ *ratna* śabī
 07 eli e × ×
 08 × ahaṃ *mana*

Commentary

Two persons introduce themselves by name ‘I (am) NN’ expressing ‘I’ in Sanskrit (aham) or Uyghur (mǎn). One name, Ratna, is shortened from one of the numerous Indian names with ratna- ‘jewel’ as first component; its bearer is a novice (śabī). The other name, Mǎna, is less perspicuous, perhaps also of Indian origin representing mana(s)- ‘mind’ or māna- ‘pride’.

Line 02 preserves the beginning of the Buddhist “credo”.

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat /
 teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ //.

Cf. the translation by Oskar von Hinüber⁵¹: “Of the things (*dharmā*) that arise from a cause, the Tathāgata explained their cause and their cessation. This is the teaching of the great ascetic.”

The rest is unclear.

07 SI 3722 (Kr XIII/1a)

The lower half of a piece from a Chinese scroll that contained the translation of the Mahāparinirvāṇa-Sūtra by Dharmakṣema 曇無讖 (T 374), for the reconstruction s. pl. 7–1. The blank reverse was used to record a passage of the Prātimokṣasūtra. On both sides there are some scribbles in Uyghur script.⁵²

⁵¹ HINÜBER 2015: 3.

⁵² Below the Chinese text P. Zieme (p.c. Feb 17, 2021) reads pw čqsi / mn s'nk' / pdyry, bo č(a)hsı (< 册子) m(ǎ)n saṅa-pdyry ‘this booklet is mine, Saṅhabhadra’. He notes that the proper name is uncertain.

Provenance: Turfan, coll. by Krotkov around 1907.

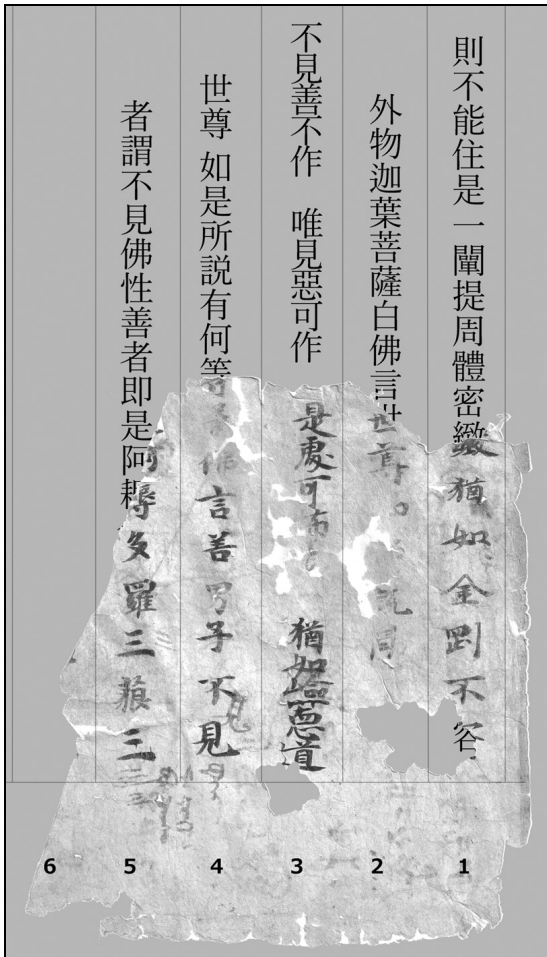
Size: 13 cm × 14 cm.

Language(s): Chinese (recto), Sanskrit and Uyghur (verso).

Prātimokṣasūtra

Recto

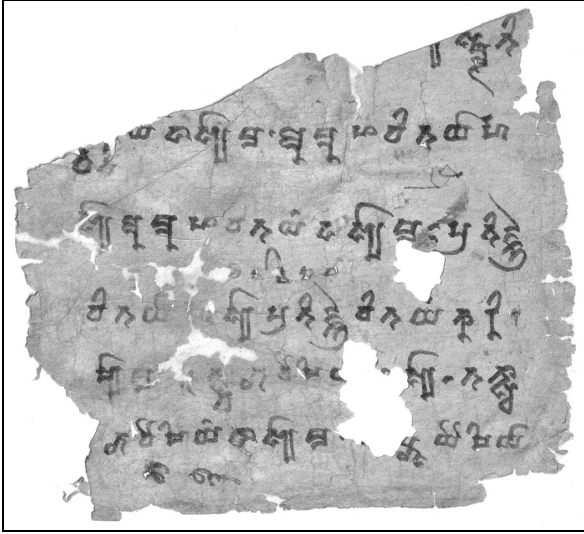
Pl. 7-1: SI 3722 R (reconstruction)



T 374 XII 418b23-c01

Verso

Pl. 7-2: SI 3722 V

**Transliteration**

- 01 [...] []y[] smṛ ti
 02 [+] × (v× na)⁵³ y[] dā syā ma • a mu p^ha⁵⁴ vi na yā rha
 03 syā a mu p^ha⁵⁵ vi na yaṃ da syā ma : pra ti jñā
 03a tu × vi na yaṃ
 04 vi na yā rha syā pra ti jñā vi na yaṃ ka ri
 05 ṣyā ma ta tsva b^ha vai ṣi y[] r×[] syā • ta tsvā
 06 b^ha vai ṣi yaṃ d^hā syā ma × [+] × b^hū yai ṣi yā
 06a (in the Uyghur script upside down:) p py'

Transcription

- 01 [+ + smṛtīvinayārhas]y[a] smṛti-
 02 ((vīna)y[am] dāsyāma<ḥ> • am<ū̃><ḍh>avinayārha-
 03 sya am<ū̃><ḍh>avinayaṃ d<ā̃>syāma<ḥ> :⁵⁶ pratijñā-

⁵³ This repeats or corrects the two lost akshara-s of the main text.

⁵⁴ Misspelled for similar ḍ^ha (amūḍha-).

⁵⁵ Misspelled for similar ḍ^ha.

⁵⁶ More likely punctuation mark than visarga.

- 03a *tu* × *vinayaṃ*
 04 *vinayārhasy^(ā)* *pratijñāvinayaṃ kari-*
 05 *ṣyāma<ḥ>* *tatsvabh^(ā)* *vaiṣ^(ī)* *y[ā]rh[a]sy^(ā)* • *tatsv^(ā)*
 06 *bh^(ā)* *vaiṣ^(ī)* *yaṃ dāsyāma<ḥ>* • *[ya]dbhūyaiṣ^(ī)* *yā*
 06a (in Uyghur script upside down:) *p py'*

Commentary

The extant text of the fragment contains the *adhikaraṇaśamathā dharmāḥ* 2–6 of the *Prātimokṣasūtra*. The wording partly corresponds to the *Mūlasarvāstivāda* [MSV] version, the sequences, however, to the *Sarvāstivāda*.

PrMoSū(Sa)⁵⁷, AŚ 2–6:

- [*smṛti*]vinayā[r]hasya [*s*]mṛti[vinayaṃ dāsyāma]ḥ 2 ~ MSV 2
 amūḍha[v]i[na]yā[rhas]ya amūḍhavinayaṃ dāsyāmaḥ 3 ~ MSV 3
 pratijñāvinayārhasya pratijñāṃ kāra[yi]ṣyāma[ḥ] 4 ~ MSV 7
 tatsvabhāvaiṣikārhasya tatsvabhā[vaiṣikāṃ] dāsyāmaḥ 5 ~ MSV 5
 yadbhūyeṣikārhasya yadbhūyeṣikaṃ dāsyāmaḥ 6 ~ MSV 4

PrMoSū of the *Mūlasarvāstivādin*,⁵⁸ AŚ 2–7:

- [PrMoSū(Hu) AŚ.2] *smṛtvinayārḥāya smṛtvinayan dāsyāmaḥ*
 [PrMoSū(Hu) AŚ.3] | *amūḍhavinayārḥāyāmūḍhavinayaṃ dāsyāmaḥ* ||
 [PrMoSū(Hu) AŚ.4] *yadbhūyaiṣikārḥāya N^(ī) yadbhūya N^(ī) iṣik dāsyā-*
maḥ || (ms. B' = VinT⁶⁰ 2.3 fol. 37a2 *yadbhūyaiṣīyārḥāya yadbhūyaiṣīyaṃ*
dāsyāmaḥ)
 [PrMoSū(Hu) AŚ.5] *tatsvabhāvepīyakārḥāya t{t}atsvabhāveṣīyakaṃ*
dāsyāmaḥ || (ms. B' = VinT⁶¹ 2.3 fol. 37a2f. *tatsvabhāvaiṣīyārḥāya tatsvabhā-*
vaiṣīyaṃ dāsyāmaḥ)
 [PrMoSū(Hu) AŚ.6] *tṇaprastārakārḥāya tṇaprastāraḥ dāsyāmaḥ*
 [PrMoSū(Hu) AŚ.7] *prati<jñā>kārakārḥāya pratijñāṃ kārayiṣyāmaḥ* ||

⁵⁷ PRMOsU(SA) 2000.

⁵⁸ PRMOsU(HU) 2003.

⁵⁹ “Zwei kleine Pünktchen in der Handschrift” (two tiny dots in the manuscript), Haiyan Hu-von Hinüber, p.c. 12.4.2021.

⁶⁰ VINT 2014.

⁶¹ VINT 2014.

08 SI 3726/1 ∞ 3726/2 (Kr XIIIli/1a)

Two perfectly matching fragments (s. pl. 8–1), inscribed on one side only and perhaps hailing from a narrow scroll. The line length can be calculated to be about 10 cm according to the lost text. Together with the margin, a width of about 13 cm would be conceivable, half the height of a Chinese scroll. A scroll that is half this width (6.5 cm) is seen in SHT X 4308; for the survey of scrolls in the Turfan Collection s. HARTMANN & WILLE 2010: 382f. Cf. also SI 3728/2 (no. 09).

Provenance: Turfan, coll. by Krotkov around 1907.

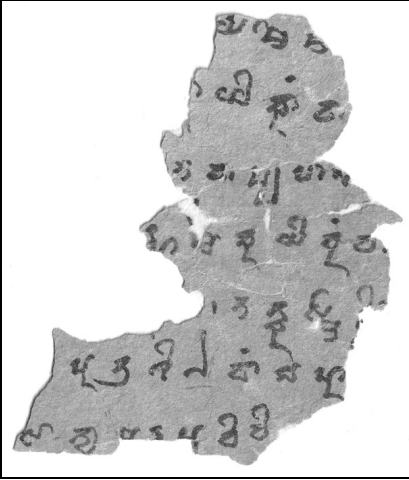
Size: SI 3726/1 ∞ 3726/2 7.8 cm × 6.7 cm.

Joining: SI 3726/1 ∞ SI 3726/2.

Language: Sanskrit.

Pravāraṇasūtra**Recto**

Pl. 8–1: SI 3726/1 ∞ SI 3726/2 R

**Transliteration**

01 [...] yā mi m[] [...]

02 [...] [] ā yi kām vā [...]

03 [...] ta vā pya ha ś[] [...]

- 04 [...] rha me ka yi kaṃ vā [...]
 05 [...] | ta tka smā ×i []× [...]
 06 [...] pu tra śi la vāṃ ba hu [...]
 07 [...] sa tu ṣ[] × pr[] vi vi [...]

Transcription

- 01 [...]yāmi m[ā ...]
 02 [...] [k]āyikⁱā¹ṃ vā [...]
 03 [...] tavāpy aha<ṃ> ś[ā ...]
 04 [...]rh^ā m<i> k^āyikaṃ vā [...]
 05 [...] | tat kasmā[d dh]<e>[tos ...]
 06 [...]putra śⁱlavāṃ bahu[...]
 07 [...] sa<ṃ>tuṣ[ṭa]h[?] pravivi[...]

Commentary

Cf. Pravāraṇasūtra⁶² 3.6–4.2:⁶³

3.6: aham api bhagavantaṃ pravārayāmi <|> mā me bhagavāṃ kiṃcid vigarhati kāyikaṃ vā vācikaṃ vā caitasikaṃ vā<|>

4.1: **tavāpy ahaṃ** śāriputra na ki<ṃ>cid vigarhāmi **kāyikaṃ vā** vācikaṃ vā caitasikaṃ vā |

4.2: **tat kasmād** dhetos <|> tvam api śāriputra {ḥ} **śilavāṃ bahu**śruta alpecca<ḥ> **saṃtuṣṭaḥ praviviktaḥ** ārabdhavīryaḥ ...

Verso

Blank.

09 SI 3728/2 (Kr XIII/1ж)

Fragment from a scroll with the Chinese translation of the Pañcaviṃśatisāhasrikā Prajñāpāramitā by Kumārajīva (T 223). The free reverse was used to write a Sanskrit text on which was identified as part of the Suvarṇabhāsottamasūtra. From calculating the preserved and lost passages it follows that the disused scroll was halved before the upper half was reused,

⁶² HARTMANN fc.

⁶³ The passages in **bold** are attested in our fragment.

possibly again as a scroll. Cf. no. **08**. For a similar narrow scroll see for example SHT X 4308, which contains Indrasena's confession (deśanā).

Provenance: Turfan, coll. by Krotkov around 1907.

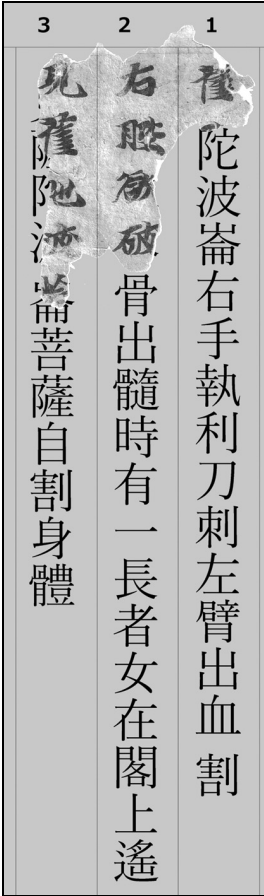
Size: 5.2 cm × 6.6 cm.

Language(s): Chinese (recto), Sanskrit (verso).

Suvarṇabhāṣottamasūtra, Deśanāparivarta (chapter 3)

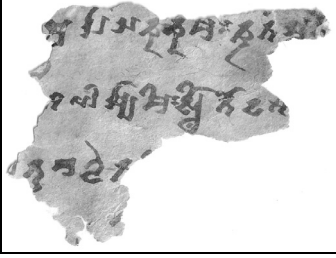
Recto

Pl. 9–1: SI 3728/2 R (reconstruction)



Verso

Pl. 9–2: SI 3728/2 V

**Transliteration**

- 01 [...] m[] pā pa ka ka []ma : kṛ taṃ pū rv[] [...]
 01° ×
 02 [...] śa yi śyā mi : st^hī to da ś[] [...]
 03 [...] × ṭṛ ma jā n[] []o [...]
 04 [...] × × [...]

Transcription

- 01 [...] m[e] pāpaka[m] ka[r]ma : kṛtaṃ pūrv[...]
 01a [...] c[a]
 02 [...] śayīṣyāmi : sth{ī}to daś[...]
 03 [...] × ṭṛ-m-ajān[ant]o [...]

Commentary

01a The subscribed akṣara c[a] was presumably added by a different scribe as a correction of the manuscript.

Cf. SuvKs⁶⁴ III.18f.:

yac ca **me pāpakaṃ karma kṛtaṃ pūrvaṃ** sudāruṇaṃ |

tat sarvaṃ **deśayīṣyāmi sthito** ’haṃ **daśabalāgrataḥ** || 18

Pāda a: Ms. Lü A¹ *yam ca*

Pāda d: Ms. St *sthito daśabalāgrataḥ* (also Śikṣ⁶⁵ 161.2; SHT 575 Fol. 1, 1.4 f.); pāda d in Skjærvø’s edition is with nine syllables hypermetrical.

mātāpitṛn **ajānanto** buddhānām aprajānatā |

kuśalaṃ cāprajānanto yat tu pāpaṃ kṛtaṃ mayā || 19

Pāda a: Ms. Ś; J *pitṛ-m*

⁶⁴ SuvKs(ED. SKJ.) 2004.

⁶⁵ ŚIKṢ 1897–1902.

10 SI 3728/1 (Kr XIIIi/1ж)

The fragment is part of a Chinese scroll containing the Saddharmapuṇḍarīka-Sūtra translated by Kumārajīva 鳩摩羅什 (T 262), for the reconstruction s. pl. 10–1. The blank reverse was used to write a Sanskrit text on.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 6.3 cm × 5.4 cm.

Language(s): Chinese (recto), Sanskrit (verso).

Text with dhāraṇī

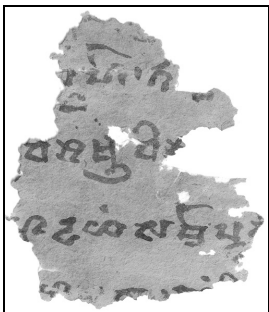
Recto

Pl. 10–1: SI 3728/1 R (reconstruction)

4	3	2	1
之意然其所止故在本處下劣之心亦未能	知衆物在銀珠寶及諸庫藏而無憐取一滄	宜加用心 <small>念</small> 人漏失爾時窮子即受教勅領	是當體此意所以者何今我與汝便爲不異

Verso

Pl. 10–2: SI 3728/1 V

**Transliteration**

- 1 [...] ... [...]
- 2 [...] ×v[] hā | ta []y[] [...]
- 3 [...] × vi śa ā vi ś[] [...]
- 4 [...] h_ɣ da yaṃ sa mā pta × [...]
- 5 [...] h× ×ā × ×ṃ []i [...]

Transcription

- 1 [...] × × × [...]
- 2 [...] sv[ā]hā | ta[d]y[athā] [...]
- 3 [...] āviśa āviś[a] [...]
- 4 [...] h_ɣdayaṃ samāpta × [...]
- 5 [...] h_ɣ/u × ×ā × ×ṃ ×i [...]

Commentary

03 āviśa āviśa: dhāraṇī, very common.

2.1.2 Tocharian B**11 SI 6378/7 (B/без шифра)**

Fragment from the middle of a folio presumably of poṭhī format; part of the upper/lower edge is preserved with remains of two lines on each side.

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

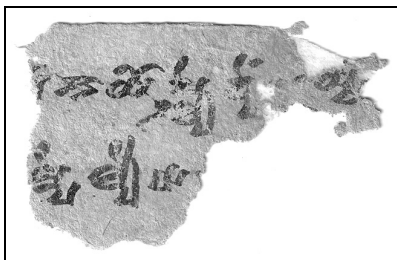
Size: 3.4 cm × 5.3 cm.

Language: Tocharian B.

Udānavarga?⁶⁶

A

Pl. 11-1: SI 6378/7 A



Transliteration

01 [...] × nā yo-r⁶⁷ plye⁶⁸ cyem • ys[]⁶⁹ [...]

02 [...] mpe lye 10 [...]

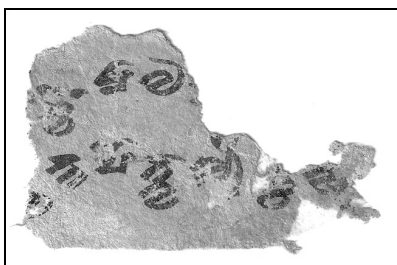
Transcription

01 [...]n āyor plyecyem • ys[...]

02 [... e]mpelye 1[3[?] ...]

B

Pl. 11-2: SI 6378/7 B



⁶⁶ S. comm. on A02.

⁶⁷ Without virāma dot.

⁶⁸ Or: ṣlye?

⁶⁹ On a separate tiny fragment, probably not belonging here.

Transliteration

-02 [...] ×-k • mā o × [...]

-01 [...] []ñ[] ntā po twā lye ñkā[] ts⁷⁰ [...]**Transcription**

-02 [...]k | mā o[...]

-01 [...]ñ[]ntā po tw ^{ā}lyeñkā[m] ts[...]**Commentary**

A 01 **plyeçyem**: Prs.II⁷¹ 3rd pl. impf. act. from plāt-k- ‘overflow, develop, arise’. The only so far attested Prs.II form was the -m- participle plyeke-mane. — It is tempting to read āyor ‘gift, giving’ at the beginning of the line. As a singular form, it could not be the subject of the sentence. — Regarding ys[...] s. note on transliteration.

A 02 [e]**mpelye** ‘horrible’ with following number sign 10 [+?] which points to the end of a verse. The same situation is met with in THT 29 a 5 where [kerek]auna empelye ‘the horrible flood’, equivalent of Skt. ogha- ‘(great) flood’ concludes the translation of UvSkt⁷² XII 13. However, A01 plyeçyem does not match a verb form in one of the preceding Udānavarga verses.

B 01 **po tw ^{ā}lyeñkā[m]** ‘that all, others’. If <ts> belonged here gen. pl. m. alyeñkā[m]ts- would be possible. Otherwise alyeñkā[m]ts or obl. pl. m. alyeñkā[m] or a case derived from the obl.

12 SI 6378/4 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 2.3 cm × 2.3 cm.

Language: Tocharian B.

⁷⁰ On a separate tiny fragment, probably not belonging here.

⁷¹ Thus MALZAHN 2010: 744 obviously because of the root vowel -e-, against Prs III in KRAUSE 1952: 265 and DTB² 2013: 461, Prs II/III in TEB II 1964: 217.

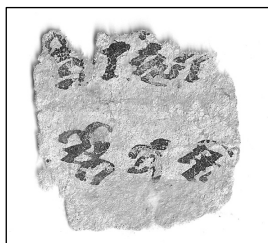
⁷² UVSKT (ED. B) 1965–1968.

Buddhist text(s)⁷³**A**

Pl. 12–1: SI 6378/4 A

Transliteration01 [...] *nmi*⁷⁴ r[] ntse k[] [...]

02 [...] sto a knā [...]

**B**

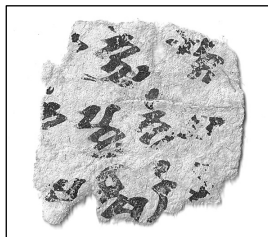
Pl. 12–2: SI 6378/4 B

Transliteration

01 [...] × kuse yše [...]

02 [...] × pka nte pa [...]

03 [...] ṣa nmī re ×e [...]

**Commentary**

Single words can be identified or restored: A 01 [wa]sto ‘again’, but also other options; [ṣa]nmīr[e]ntse ‘of the novice’; A 02 aknā[tsa] ‘stupid’; B 01 kuse ‘who’, yše[lme]? ‘(sexual) pleasure’; B 02 pkañte ‘obstacle, hindrance’; B 03 ṣanmire[nts]e ‘of the novice’.

13 SI 2965/4 (B/29-4)

The text on the recto turned out to be part of a Chinese translation of the Mahāparinirvāṣūtra (T 374 or T 375, 17 characters per column), for the reconstruction s. pl. 13–1. The blank reverse was used to write Tocharian B on. A part of the lower edge of the scroll (corresponding to the right edge of the Tocharian B layout) is present.

Provenance: On baš Ming Öy, coll. by Berezovsky, in 1905–1907.

Size: 5.7 cm × 7.3 cm.

⁷³ A and B perhaps not by the same scribe; different texts?

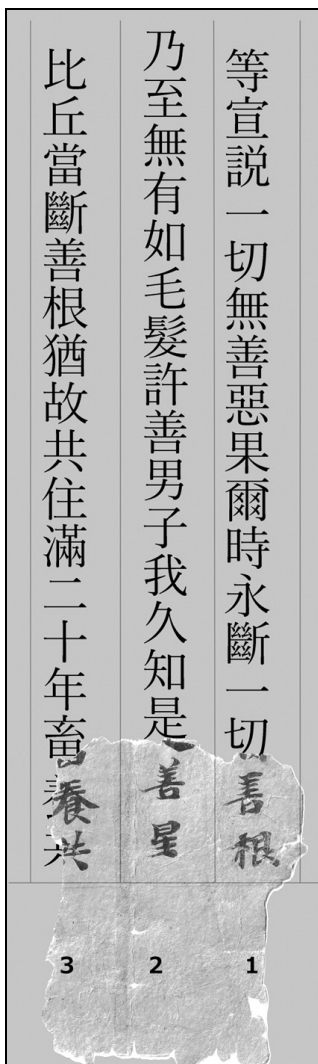
⁷⁴ Or: *nmi*? In B 03 *nmi* is unambiguous. It would be strange, but not excluded if both variants, *ṣanmire* and *ṣarmire* (s DTB² 2013: 710), occurred in the same manuscript.

Language(s): Chinese (recto), Tocharian B (verso).

Undetermined

Recto

Pl. 13-1: SI 2965/4 R (reconstruction)



T 374 XII 562a28-b1 or T 375 XII 808c2-5

Verso

Pl. 13–2: SI 2965/4 V

Transliteration

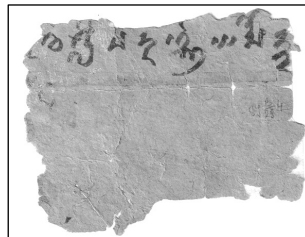
1 [...] × nṭ ślai e ka ññe ya rpo nta [...]

Transcription

1 [...]nt śl<e>-ekaññe yarponta [...]

Translation

1 with property, (religious) merits

**14 SI 3717/14 (1–2) (Kr VII/1)**

Two fragments perhaps from the same folio, inscribed on both sides, with traces of two to three lines. The larger fragment shows features of a leaf in poṭhī format; part of the string hole area is preserved, interrupting the two middle lines.

Provenance: Turfan, coll. by Krotkov around 1907.

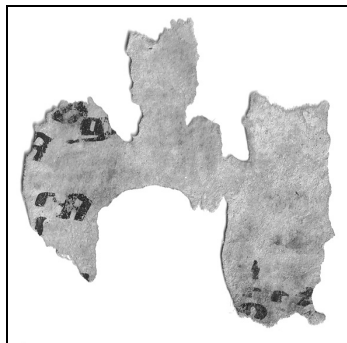
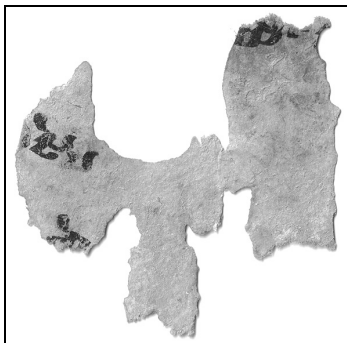
Size(s): SI 3717/14-1 4.4 cm × 4.4 cm; SI 3717/14-2 2.5 cm × 1.5 cm.

Language: Tocharian B⁷⁵.

Undetermined**14.1 SI 3717/14-1**

Pl. 14–1: SI 3717/14-1 A

Pl. 14–2: SI 3717/14-1 B



⁷⁵ S. comm. ad A 03.

Transliteration

- A 01 [...] y^x × [...]
 A 02 [...] [?]spe ⊙ [...]
 A 03 [...] ye ⊙ [...]
 B 01 [...] []ś[] ħñ[] ⊙ [...]
 B 02 [...] × śa ⊙ [...]
 B 03 [...] × [+ +] × • s[] [...]

14.2 SI 3717/14-2

Pl. 14-3: SI 3717/14-2 A

**Transliteration**

- A 01 [...] to yaṃ [...]
 A 02 [...] yaṃ [...]
 B 01 Illegible
 B 02 Illegible

Commentary

The fact that the letter combinations 14.1 A 03 #spe, B 01 ħñ[] cannot be explained from another eligible language, viz. Sanskrit or Uyghur, points to Tocharian. Word initial spe speaks for TochB spertte ‘± function, behavior’⁷⁶ or spelkke ‘zeal, effort’⁷⁷ as candidates. By syllables such as 14.2 A 01,02 yaṃ, 14.1 A 03 ye, 14.1 B 02 śa the presence of Skt. as second language is not excluded.

⁷⁶ DTB² 2013: 788.

⁷⁷ Ibid. TochB spe ‘nearby, closely’ (DTB² 2013: 788) would not be choosable after punctuation.

15 SI 6378/1 (B/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 6.5 cm × 7.0 cm.

Language: Tocharian B.

Document

Recto

Pl. 15–1: SI 6378/1 R

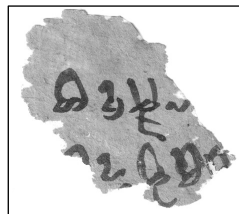
Transliteration

01 [...] [?]yi rma k̄ai l[]⁷⁸ [...]

02 [...] []i rp× ki cai []i⁷⁹ [...]

Verso

Blank, the script of recto shining through.



Commentary

01 yirmakkai, obl. sing. of yirmakka* ‘± treasurer’.⁸⁰

02 [y]irp[šu]ki, obl. sing. of yirpşuki ‘± inspector’.⁸¹ The personal name could be Caitike or the diminutive Caiyitiška.⁸²

16 SI 6378/2 (B/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 7.0 cm × 6.3 cm.

Language: Tocharian B.

Document

Recto

Pl. 16–1: SI 6378/2 R



⁷⁸ Or: o.

⁷⁹ Or: []ai.

⁸⁰ DTB² 2013: 542.

⁸¹ DTB² 2013: 542.

⁸² DTB² 2013: 275.

Transliteration

- 01 [...] psā wa ×i × [...]
 02 [blank] yi rma × [...]
 03 [blank] []i rp× []i[...]

Verso

Blank, the script of recto shining through.

Commentary

- 01 Most likely the name *Waṃṣi*, probably in the gen. sing. as in SI B Toch/9.7.⁸³
 02 *yirmakkai* s. (SI 6378/1).
 03 *yirpṣ[uk]i* s. (SI 6378/1).

17 SI 6378/3 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 6.0 cm × 7.3 cm.

Language: Tocharian B.

Document**Recto**

Pl. 17–1: SI 6378/3 R

Transliteration

- 01 [blank] yi rma kai × [...]
 02 []i × []i []i [...]

Verso

Blank, the script of recto shining through.

Commentary

- 01 *yirmakai*, here without doubling of k, s. **15** (SI 6378/1).
 02 With some probability [y]i[rpṣuk]i, s. **15** (SI 6378/1).



⁸³ DTB² 2013: 624 with reference to Pinault 1998: 4.

18 SI 6378/5 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 5.2 cm × 6.7 cm.

Language: Tocharian B.

Document**Recto**

Pl. 18–1: SI 6378/5 R

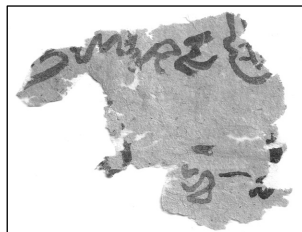
Transliteration

01 [...] × × śarsa SIGNUM [...]

02 [...] ×e [?] ñcam⁸⁴ – li [...]

Verso

Blank, the script of recto shining through.

**Commentary**

01 śarsa ‘has taken note of’

2.1.3 Tocharian A

19 SI 6378/8 (В/без шифра)

Fragment from the upper/lower end of a folio, presumably of poṭhī format with remains of four lines on each side.

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 9.9 cm × 10.4 cm.

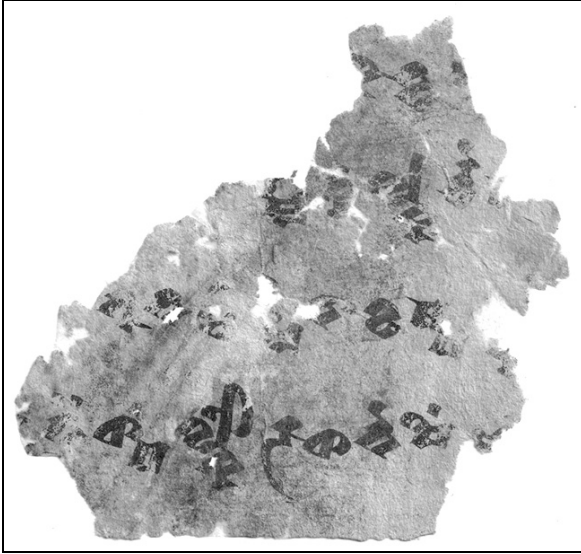
Language: Tocharian A.

Undetermined

⁸⁴ Or: [-]ñc.

A

Pl. 19–1: SI 6378/8 A

**Transliteration**

- 01 [...] ×-nt̄ × [...]
 02 [...] []m[] ka lka rce × [...]
 03 [...] nu na [-]k̄ ×m[]m nā k̄a m̄pa []k[] [...]
 04 [...] nā şpa lko r̄a-ş̄ ne şim̄ × [...]

Transcription

- 01 [...] × -nt × [...]
 02 [... y]m[e] kalkar cemä[k ...]
 03 [...] nunak [t]m[a]m nākām pä[l]k[...]
 04 [...] nāş pälkorāş neşim̄ s[ārki...]

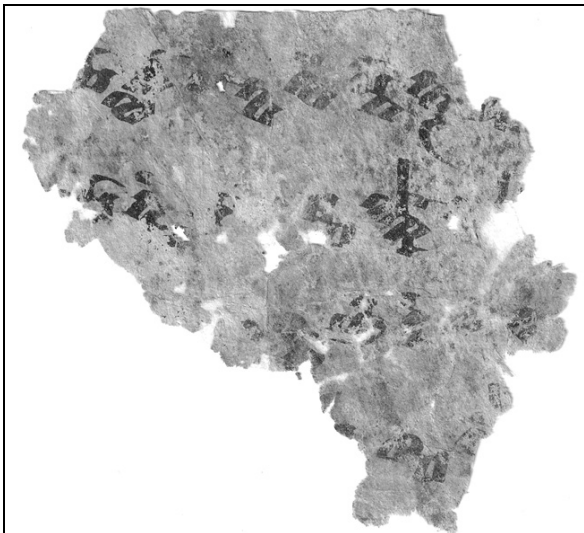
Translation

- 02 they went their way
 03 again [has] see[n] there badness⁸⁵
 04 I having seen (etc.), as before

⁸⁵ Restoration after B 02.

B

Pl. 19–2: SI 6378/8 B

**Transliteration**

- 01 [...] yā kl× p[]-nt̄ wā rpnā nṭṛ × [...]
 02 [...] mā tmaṃ nā⁸⁶ × mpa lkā-× × [...]
 03 [...] × w× rña re × n× [...]
 04 [...] × ṣpa l[e] [...]

Transcription

- 01 [...]yā klopaṅt wārpṇānṭrā × [...]
 02 [...] mā tmaṃ nā[kā]m⁸⁷ pālkāt × [...]
 03 [...] × w× r ñareyaṃ n× [...]
 04 [...] × ṣ pāl[k]e [...]

Translation

- 01 they suffer pains...
 02 did not see there badness...
 03 ...in the hell...
 04 ...I saw

⁸⁶ Or: *tā*.

⁸⁷ Or *nā* × *m*.

Commentary

For the noun *nākām*, usually only the meaning ‘blame’ is given. However, like its TochB counterpart *nāki*, it also means ‘the bad(ness), evil’ < ‘*object of censure’. In the bilingual A 385 (=THT 1019) b3 *nākām* translates Skt. *doṣa-* ‘badness’. The passage is further interesting because it also attests the syntagma *nākām pälk-/läk-* ‘to see the badness’: (Skt.) *saṃsāradoṣ<o>palakṣaṇād.*⁸⁸ (TochA) *saṃsāris nākām pälkāluneyā* ‘(Skt.) on account of/ (TochA) by observing the badness of the Saṃsāra’. Mention should be made of the exact equivalent in Tibetan ‘*khor ba*’i ñes pa la rtog pas (quoted from van VELTHEM 1977: 87₁₆), somewhat shorter the Chin. 見過失已 (T 1554 XXVIII 982b18), van VELTHEM 1977: 18.

20 SI 6378/9 (В/без шифра)

During the restoration it turned out that SI 6378/9 consisted of two separate fragments, which, judging by their appearance, might belong to the same manuscript. They are inscribed with carefully executed Brāhmī (Sander alphabet u), the second one on only one side.

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.

Size(s): SI 6378/9-1 4.3 cm × 5.0 cm, SI 6378/9-2 3.6 cm × 3.4 cm.

Language: Tocharian A

Undetermined

20.1 SI 6378/9-1

Pl. 20–1: SI 6378/9-1 A

⁸⁸ The emendation of the °ṣā° of the manuscript, probably presented for the first time in TEB II 1964: 43, §23, is evident because only *upalakṣaṇa-* ‘the act of observing’ makes sense, while *apalakṣaṇa* ‘having inauspicious marks’ is useless. Nevertheless, the wrong reading *saṃsāradoṣāpalakṣaṇa-* is found unchallenged e. g. in van VELTHEM 1977: 18, in CEToM sub A 385 (<https://www.univie.ac.at/tocharian/?m-a385>) and incomprehensibly also in SWTF 1994–2018: IV, 249b, although in I 392a is pre-referred to this lemma by *upalakṣaṇa-* and in I 523b s. v. *apa-lakṣaṇa* is expressly noted: “l(ies): *upa-lakṣaṇa*”.

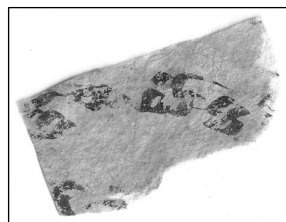
A**Transliteration**

01 [...] × ñ[]-š yo-k × [...]

02 [...] × × [...]

Transcription

01 [...]ñ[]š yok × [...]

**B**

Not inscribed.

20.2 SI 6378/9-2

Pl. 20–2: SI 6378/9-2 A

A**Transliteration**

01 [...] × [...]

02 [...] š šñi ā [...]

03 [...] × × × [...]

**Transcription**

02 [...] š šñi ā [...]

B

The surface is badly worn; the remains of two indefinite aksharas can be seen. One of them may be *le* or incomplete *l<o>*.

Commentary

20.1 A 01 yok ‘1. color 2. hair’ and 20.2 A 02 šñi occur in both Tocharian languages, but šñi is not possible in the present combination within TochB. In 20.1 A 01 []ñ[]š the consonant before ñ also seems to be ñ, which would suggest restoring TochA abl. kapśāññāš ‘from the body’. In 20.2 A 02 one could assume šñi ā[ñcām] ‘oneself’ or some other case form of the same. But there are also other options.

2.1.4 Uyghur

21 SI 3717/9 (Kr VII/1)

Fragment from a Chinese scroll that contained one of the translations of the *Suvarṇaprabhāsa*sūtra (T 664). The upper margin is almost completely preserved. The left edge was the end of a leaf to which the next had been glued to continue the scroll. The gluing edge is clearly visible. This part of the scroll was still intact when the reverse side was inscribed with Uyghur text, since traces of a subsequent line can still be seen under the last line.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 3.3 cm × 11 cm.

Language: Chinese (recto), Uyghur (verso).

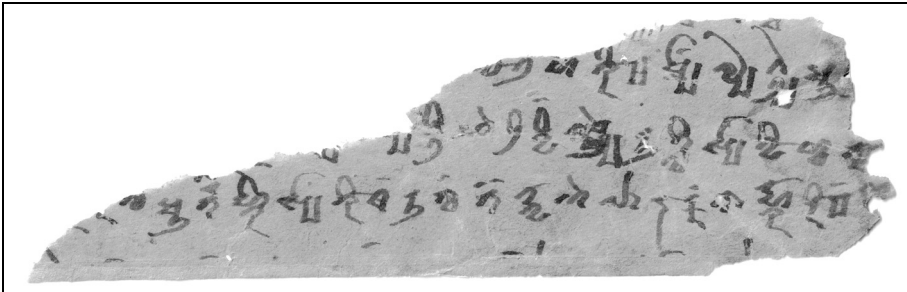
Confession of sins⁸⁹

Recto

T 664 XVI 368b6–7

Verso

Pl. 21–1: SI 3717/9 V



Transliteration

01 [...] ...⁹⁰[...]

02 [...] o-₁ b^h[] ki-m̄ myām oya ṅryā ā × [...]

03 [...] × [+] × [+] []y[] ṅri ye ri ndim̄ ymye u tli syā wi-ñic tyǎ [...]

⁸⁹ Cf. F.W.K. Müller in U II 1911: 76ff.

⁹⁰ Unusable traces.

04 [...] × × × o ā rto hki syā ki-s̄ u tuṃ nā zwā ɳe lā rā-g₁ tā rhkā ri-p ×o
[...]

05 [...] ... ⁹¹[...]

Transcription

02 [...] ol b[o] kim mǎn öñrǎ a[...]

03 [...] × [+] × [+] [t][ä,ŋri yerindin yme utli sävinčtä [...]

04 [...] × × × o[n] artokı säkiz utun nizvanelarig tarkarip ×o [...]

Translation

02 is this, which I [in] an earlier ex[istence]

03 and from the world of the [...go]d(s), fruit, in joy

04 removing the eighteen(?) evil passions

Commentary

02 **öñrǎ a[]**: The restoration of *ažun* ‘existence’ is rather certain⁹². For the content cf. U II⁹³ 76 ll.12–13 *takı ymä mǎn Üdrät ilki ilki ažunta nā ymä bo ažunta ät’özin kılı yančtim ärsär, tilin sözläyü yančtim ärsär, köñülin sakınu yančtim ärsär, az öpkä biligsiz bilig küni küvänc körüm sezik-tä ulati utun nizvanelar ugrıta burhanka nomka bursonka dendarlarka yazdım yañıldım etc. etc.* ‘and further, whatever I, Üdrät, in an earlier existence or the current existence sinned through deed, tongue and mind, whatever I sinned because of greed, anger, ignorance, jealousy, pride, (wrong) view, scepticism⁹⁴ and the other passions against the Buddha, Dharma, Saṃgha and monks...’.

04 Some passions or impurities are enumerated in the passage quoted from U II⁹⁵ in the comm. on l. 02. They correspond with the list of *kleśas* of the *Dharmasaṃgraha*⁹⁶ 67: *rāgaḥ, pratighaḥ, mānaḥ, avidyā, kuḍḍṛṣṭiḥ, vicikitsā* ‘desire ~Uygh. az, anger ~Uygh. öpkä, pride ~Uygh. küvänc, ignorance ~Uygh. biligsizbilig, wrong view ~Uygh. körüm, doubt ~Uygh. sezik’. Redundant Uygh. küni ‘jealousy’ may be a second rendering of Skt.

⁹¹ Unusable traces.

⁹² Cf. UW² 2010: II.2 126.

⁹³ U II 1911.

⁹⁴ Or ‘doubt of the (right) view’?

⁹⁵ U II 1911.

⁹⁶ Digital version c/o GRETEL.

māna- which signifies ‘anger or indignation excited by jealousy (esp. in women)’.⁹⁷ The list is abridged by “etc.,” thus we do not know the names of the other impurities and not even their number. A group of eighteen kleśas is only poorly attested.⁹⁸ In fact, one could also think of [säkiz] on säkiz ‘88’⁹⁹ or [tokuz] on säkiz ‘98’¹⁰⁰ instead. However, the restoration of säkiz or tokuz is palaeographically excluded by the preserved traces of akşaras.

22 SI 3717/12 (Kr VII/1)

Bizarrely shaped fragment of unknown format, inscribed on both sides with Uyghur Brāhmī by means of a pointed calamus. Remains of 5 lines each are preserved. The characteristic damages indicate that this piece had been deposited with others in the same place, s. above § 1.1.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 4.8 cm × 4.4 cm.

Language: Uyghur.

Buddhist

A

Pl. 22–1: SI 3717/12 A



⁹⁷ MW 1899: 809a.

⁹⁸ T 2375 LXXIV 571 b 2–3.

⁹⁹ T 2366 LXXIV 279 a 17ff., kindly communicated by P. Zieme.

¹⁰⁰ Cf. e.g. T 1509 XXV 375 b 15 九十八使煩惱.

Transliteration

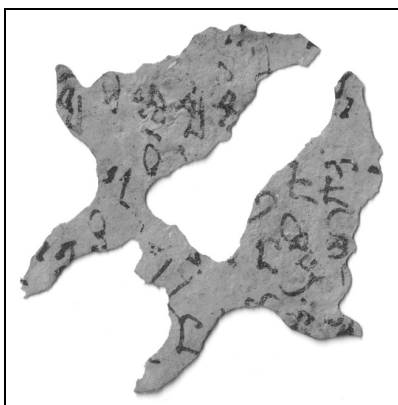
- 01 [...] []im̄ y[] [+] × × × [...]
 02 [...] ā d^h[] []g₁[] × lā rri eya ryu-ṛ su d^h[] (ṛ) [...]
 03 [...] × om̄ lyā rr[] × [+ +] × ṇḍu ka[...]
 04 [...] × ga nd^ha rvi lā-ṛ a [+] × × i × i [...]
 05 [...] []i × i-× × [...]

Transcription

- 01 [...]In y[] [+] × × × [...]
 02 [...] atlıg × ları ärür sud[] (ṛ) [...]
 03 [...] [ö]nlär[] × [+ +] × nduka[...]
 04 [...] × gandarwılar a [+] × × i × i [...]
 05 [...] []i × i-× × [...]

B

Pl. 22–2: SI 3717/12 B

**Transliteration**

- 01 [...] ... ¹⁰¹[...]
 02 [...] rd^hyā ni 4 eya []d^hni × [+] × [...]
 03 [...] pu r[?]i []e [+] [] × g₁[?] k̄ā × [...]
 04 [...] × nd^ha r × i × ṛ × ṛ × rā ṣṭri mā [...]
 05 [...] × rā × []o × ṇc[] [...]

¹⁰¹ Unusable traces.

Transcription

- 02 [...]rdāni 4 ä[]dni × [+] × [...]
 03 [...]pur[?]i[]e [atlıg ka × [...]
 04 [...] × ndar×i × r × r̥ × rāṣṭri ma[...]
 05 [...] × rā × []o × ṅc[] [...]

Commentary

A 02 **atlıg** []**ları ärür sud** []: ‘are their [...] by name’.

A 03 []**önlär** []: Perhaps tözönläri ‘the gentle ones of’; tözön with persevering assimilation t - ü > ö - ö also in TT VIII A 15.

[]**nduka** []: Part of an Indian loan word. There are several candidates with -ṅḍūka-, e. g. maṅḍūka- ‘frog’ which cannot be evaluated without context.

A 04 **gandarwılar** ‘the Gandharvas’ is one of the few completely preserved words in the fragment. The ending -ı is a later substitute of the Tocharian B loan-suffix -e.¹⁰² The rest of the word shows Skt. orthography.

B 02 The word ‘jewel’ seems to be contained here twice as [ä]**rdāni** and ä[r]**dni**.

B 03 []**pur**[?]i[]**e**: Perhaps it is not too far-fetched to think of antaḥpurika- ‘superintendent of the gynaeceum, or harem’.¹⁰³

B 04 The restoration would be: **g[a]ndar[w]ı[la]r [D]rı[ta]raṣṭri ma[haraj]** ‘the gandharvas, the great king Dhṛtarāṣṭra’.¹⁰⁴ Dhṛtarāṣṭra is “one of the four world-guardians...; guardian of the east and lord of gandharvas”.¹⁰⁵

23 SI 3717/2 (Kr VII/1)

Mini fragment from the top/bottom of a leaf with remnants of one or two lines of carefully written Uyghur Brāhmī.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 2.2 cm × 2.6 cm.

Language: Uyghur.

¹⁰² Cf. MAUE 2015: 263 with note 1; for inverse spelling <e> instead of <i> ⇒ [ı] s. MAUE 1996: XXIII.

¹⁰³ MW 1899: 43a.

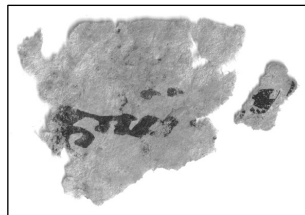
¹⁰⁴ The syntactical structure of the sentence is not known.

¹⁰⁵ BHS-D 1953: 286b.

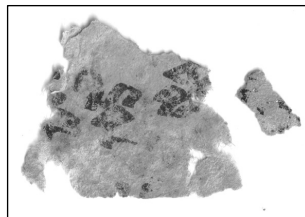
Undetermined**A**

Pl. 23–1: SI 3717/2 A

Preserved is $g_1a-y\ddot{a}$, $-gay$, deverbial suffix mostly used to express future.

**B**

Pl. 23–2: SI 3717/2 B

Transliteration1 [...] $g_1 \times^{106}$ hki li [...]2 [...] \times [...]**Transcription**1 [...] g^{107} kılı [...]**Commentary**

Kılı[] is most probably a derivation of kıl- ‘to make, do’, e.g. [ayı]g kılı[nč] ‘misdeed, sin’.¹⁰⁸

24 SI 3717/8 (Kr VII/1)

Fragment of a folio in poṭhī format. Remains of four lines of Uyghur Brāhmī on both sides. The string hole area interrupting the two middle lines is partly present. Its end and the writing lines are marked by red rules.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 5.9 cm × 3.5 cm.

Language: Uyghur.

¹⁰⁶ \times stands for virāma dot, anusvāra or incomplete vowel diacritic.

¹⁰⁷ S. the previous note.

¹⁰⁸ UW² 2010: II.2 87.

Undetermined

A

Pl. 24–1: SI 3717/8 A

Transliteration

- 01 [...] ... ¹⁰⁹[...]
 02 [...] ⊙ zi g₁ cya × [] × [...]
 03 [...] ⊙ rd^h ni eya [...]
 04 [...] [] o-r¹¹⁰ po mū ndā [...]

Transcription

- 02 [...] ⊙ zigčä × [] × [...]
 03 [...] ⊙ rdni ä [...]
 04 [...] or bo munda [...]



B

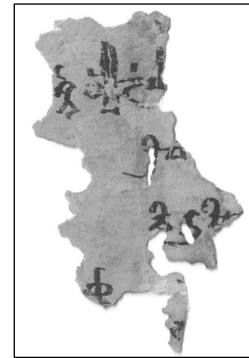
Pl. 24–2: SI 3717/8 B

Transliteration

- 01 [...] śne lyo-r̄ × [...]
 02 [...] ⊙ rri-p̄ [...]
 03 [...] ⊙ ki u ši- × [...]
 04 [...] l[?]i-[+ +] × [...]

Transcription

- 01 [...] śne lyor × [...]
 02 [...] ⊙ rlp̄ [...]
 03 [...] ⊙ ki uži [...]
 04 [...] l[?]i-[+ +] × [...]



Commentary

A 02 [] **zigčä**: If <zi> is correct, then perhaps [kā]zigčä ‘in order’.

A 03]**rdni**: Restoration of [ä]rdni ‘jewel, Skt. ratna’ is rather likely.

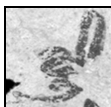
A 04]**or bo munda**[]: []or, if read correctly, is unclear, while bo munda[g] ‘of this sort’ (with or without törlüg or sim.) is easy to restore.

¹⁰⁹ Unusable traces.

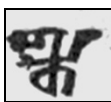
¹¹⁰ Instead of usual -r̄.

B 01 From the first impression, this line looks like TochB. In fact it is linguistically obscure. If $\times = 10$, lyor might be another numeral, possibly badly disfigured 10 000 which is shaped in IOLToch 200 r 3 as is shown in pl. 24–3.¹¹¹ A greatly different form is met with in SI O 20 fol. I v 5, s. pl. 24–4.¹¹² However, *śne* would remain unexplained.

Pl. 24–3: IOL Toch 200 r 3 (by courtesy of British Library, London)



Pl. 24–4: SI 3120, O 20 fol. I v 5



B 03 *uži*[k] ‘letter, akṣara’: The restoration is without alternative. The same spelling occurs in 27 01 and 05.

25 SI 2964 (B/28)

Perhaps fragment of a scroll. A line marks the end of the writing area. Side A bears two incomplete lines of Uyghur language, the upper one in ornamental Uyghur script,¹¹³ the second in Uyghur Brāhmī. Below is a delicate drawing of a monk in Chinese style. The round hole had probably not developed accidentally; at its edge on side B there are some TochB Brāhmī characters.

Provenance: On baš Ming öy, coll. by Berezovsky, in 1905–1907.

Size: 15.2 cm × 16.0 cm.

Language: Uyghur.

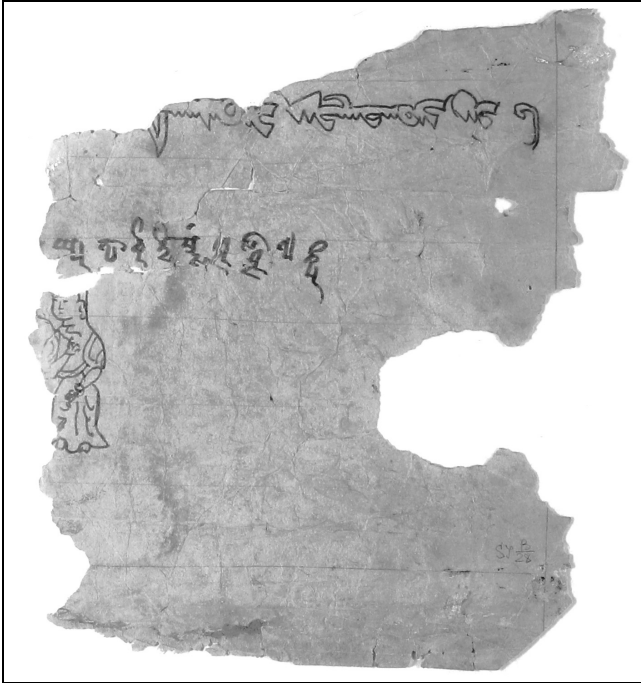
¹¹¹ Peyrot (PEYROT 2007: 200 s.) reads 100 though the sign follows the number sign 1 000. In fact, the two signs differ in that the loop below 100 is added to the hasta while that of 10 000 is attached to the serpentine-like body. The first to determine the figure correctly was VOROBIOV-DESIATOVSKII 1958: 283 and 288, later independently SCHMIDT 2001: 23 fn. 19 together with SCHMIDT 2021: 111f., cf. also CHING & OGIHARA 2010: 108.

¹¹² Cf. SAKA DOCUMENTS VII 1993: no. 332 with plate 129(f).

¹¹³ Lines of the Uyghur script in the same artistic manner are attested e. g. in SI 1785 (Kr IV/258) and SI 4030 (4b Kr/13) published in MATSUI 2010.

Undetermined**A**

Pl. 25-1: SI 2964 A

**Transliteration**

01 [...] d'rm'ty šyl'v'nty ky '

02 [...] yyu tyā ki ndi-msa d^hū sād^hū eya dhkyu**Transcription**01 [...] *darmate*¹¹⁴ šilavanti-qya

02 [...]yü tągindim sadu, sadu, ädgü

Translation

01 [...] Darmate the humble Šilavat

02 I have ventured to [...]. Good, good, good.

¹¹⁴ Or *darmati*.

Commentary

01 Darmate — N. pr. of Indian origin, perhaps comparable to TochB Tarmatte,¹¹⁵ possibly shortened from Dharmadatta. śilavanti (Toch. śilavānde, Skt. śilavat-) is a well attested title.¹¹⁶

Abbreviation¹¹⁷

AAWG: Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse.

Abhidh-d: Abhidharmadīpa

Abhidh-k-bh: Abhidharmakośa-bhāṣyam

AdsP: Aṣṭādaśasāhasrikāprajñāpāramitā

AKPAW: Abhandlungen der Königlich Preussischen Akademie der Wissenschaften

AŚ: Adhikaraṇaśamathā dharmāḥ

GRETEL: Göttingen Register of Electronic Texts in Indian Languages

PrMoSū: Prātimokṣasūtra

PrMoSū(Sa): Prātimokṣasūtra of Sarvāstivādins

PvsP: Pañcaviṃśatisāhasrikā Prajñāpāramitā

SHT: Sanskrithandschriften aus den Turfanfunden

Śikṣ: Śikṣāsamuccaya

SuvKs: the Khotanese Suvarṇabhāsottamasūtra

STT: Sansrittexte aus den Turfanfunden

T (no.) (vol.) (p.): Taishō shinshū Daizōkyō (大正新脩大藏經), alias Taishō Issaikyō (大正一切經). I–C. Tōkyō 1924–1935

THT: Tocharische Handschriften aus den Turfanfunden, Berlin

TT: Türkische Turfan-Texte

VinT: Vinaya Texts

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¹¹⁵ DTB² 2013: I 298.

¹¹⁶ See e.g. ZIEME 2009; MATSUI 2017; RASCHMANN 2020.

¹¹⁷ For abbreviations of Uyghur text editions which are not contained here s. UW¹ 2010 and/or UW² 2010.

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