

Some Khotanese Letters in Verse*

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1

One group of Khotanese texts seems so far to have failed to attract due attention. They are texts of unequal length, mostly preserved as unfinished drafts on several manuscripts, all originating from Dunhuang (敦煌), in the Pelliot collection of the Bibliothèque Nationale in Paris and the Stein collection of the British Library in London. Written as usual in scriptio continua on the verso side of the discarded scrolls of the Chinese Buddhist scriptures, they are in many cases marked by punctuation marks as verse just like such literary texts as the Rāma story or the Sudhana Avadāna. What distinguishes them from the fictions of Indian inspiration is that they are often addressed, like letters of a traveler on the road, to the family or teachers in the homeland.

R. E. Emmerick (Emmerick 1975) once analysed a small fragment in Paris (P 5536 bis) in which an opening formula of such letters is preserved. Emmerick there (p. 225) speaks about “the formula common in *haṣḍa*-literature”⁽¹⁾ and translates the phrase *haṣḍi yane* as “I make a petition”, although it is difficult to see what “petition” a traveler would make to his family or teachers. The misunderstanding seems to arise from the confusion of *haṣḍi* “an official report, request for instructions” in official, ambassadorial reports (see e.g. Kumamoto 1991) and *haṣḍi* “an inquiry (after the health)” in private letters. It can be shown that the highly stylized formulaic expressions discussed by Emmerick are not to be found in any of the ambassadorial reports. The passages *naysdā grām brrīyāstā aysamū jsā aurga drūnā pūai sāma haṣḍā yanā* “With a mind that is near, warm and loving, with reverence I make an inquiry after the health of” in Ch 00269.11-12 *KT* 2.42 or *pvaisū ttā janāvai vīrāṣṭa : utvaḍarū mistq hvāṣṭq śūra daraujsa* “I inquire towards the homeland, (after the health of) the exceedingly great, heroic, brave ...” in P 2786.1-2 *KT* 2.93 are not part of the official reports which follow in the manuscripts. In Ch 00269 the passage above as well as many trials and practices at the beginning of the manuscript are not connected in content with nor

similar in respect of the handwriting to the long official report which follows. In P 2786 there is a wide blank space between the passage quoted above and the rest of the text. Thus the term “*haṣḍi* literature” is ambiguous since it covers two separate groups of texts simply because of the use of the same word *haṣḍi* in each of them. I would prefer that the term be reserved for the literary letters,⁽²⁾ some examples of which are dealt with below, rather than for the official and diplomatic documents.

Another potential source of misunderstanding would be an assumption that the printed text as found in Bailey’s *KT* represents something complete or part of such. Unlike the manuscripts of canonical texts secular documents are often collections of unfinished or repeated scribbles by different hands or on different occasions. To force a coherent meaning out of such texts can at times result in an unjustified translation. There is of course no way of knowing where one text ends and another begins just from looking at the pages of *KT*. The facsimile edition is indispensable dealing with them more than with any other type of Khotanese texts.

Even though the texts as we have them are often discontinuous, it is no doubt essential to see each of them as a whole rather than only individual words and phrases out of context as in Bailey’s *Dict*. In this respect Bailey’s translation and notes on Or.8212.162 lines 13–81 and 92–124 *KT* 2.1–8 in *SDIV* 25–33 are so far all that is available from where one can obtain a general idea about this kind of literature. Difficulties encountered in understanding these texts are numerous and some of them probably unsurmountable because of both the unique occurrence of some words and the corruption of the text. However it is only on the basis of such tentative interpretations as offered here that further progress can be made.

A look at a longer text like the one dealt with here reveals that this is not even a private letter that was actually intended to be sent. First of all it is written in verse. This and other “letters in verse” represent a special type of poetry which was apparently fashionable at the time. A line in § 5 below *ṣada vīrśa’ patsauma mvaiśdā’ uvāri* (P 2027.51–52 *KT* 2.81) is also found in a poem associated with the Prince Tcūm–ttehi: (P 3513.83r1 *KBT* 65), which means that both authors (if not they are the same person) drew upon the same literary sources. The author of our text, who calls himself the humble *śramaṇa* Javendrākarasiṃha, has left us another shorter piece in P 4099 verso *KT* 3.109–110,⁽³⁾ where he uses the same line (*KT* 3.109 bottom) as the one in our text § 3 (*vaṇa ttā śau haṣḍa yudai jūhai’ udiśāyi*). It is therefore clear that a literary genre “epistolary poems” should be recognized.

In what follows an attempt is made to interpret a larger part of the manuscript

P 2027 *KT* 2.79–82, 3.53–54. The facsimile of the whole text is found in *SD V*, plates CI–CVI. On the recto is found the middle part of the seventh (last) vol. (*juan*), from the end of chap. (*pin*) 26 to the beginning of chap. 27, of the Chinese translation of the *Saddharmapuṇḍarīka* by Kumārajīva; see Gernet / Wu 1970, 21. A fuller study of all the Khotanese texts in *SD V* and *VI* with a complete glossary is in preparation.

2

Line 1 of the extant manuscript is the end of a text of which only a few words are visible across the tear of the paper. The writing looks different from the rest of the ms. (see especially line 31 where the same expression as line 1 is found) with e.g. the akṣara *m* whose lefthand opening is almost closed. In lines 2 to 4 in smaller and thick writing a few names are repeated: the great princess Śaṃ Ttai Hvī, the great princess Gvīṇa, and the prince Tcū–syau.⁽⁴⁾ From line 5 to 8 the following fragmentary text is written with rather wide spacing between akṣaras. This may represent some practice since it appears to give unrelated phrases rather than a meaningful sentence. From the middle of line 8 after *ttye* a different hand adds a few words but lapses into graffiti.

In the text the following signs are used:

- () damaged akṣaras or uncertain readings.
- < > necessary addition / change to the text.
- { } necessary deletion from the text.
- blank space in the MS.

* indicates an illegible/crossed out akṣara in the MS.

: and || for the punctuations in the MS.

***** in the translation for the unknown meaning.

⁵hāysye dīśa’ vī naysdā grau aysmū jsa :
 maṛa ṣacū ṣtau(n)ā ⁶ttāṣṭā janavai^a vīrāṣṭa ||
 ysarnai bāḍa vī maista śāśaṃ ⁷baiysūṇa ||
 ranījai janavai vī śāvaṃkhye kīthe : —
⁸bi’ysa bi’ysūṇa aysmū ttye {jsī hīsī hī *}

a. –ai on –na– crossed out.

Towards a distant region with a mind that is near and warm,

Being here in Shazhou (沙州=敦煌) towards the homeland,
In the Golden Land, the great teaching (of) Enlightenment,
In the Jeweled land, of the city of Śāvamkha,⁽⁵⁾
The Buddha, the Buddhist mind, his ...

From line 67 to 86 (published separately in *KT* 3. 53–54) is an ordinary *namo* text in which the name of the great prince Tcū-syau is mentioned again (line 77).

3

Text and Translation of P 2027.9–66

In what follows the division into sections is provisional. Each section does not necessarily constitute a complete letter. The translation is meant to be a compromise between being literal and making sense in English, sometimes unsuccessful even at that. Some words whose meaning cannot be determined had to be left untranslated.

§ 1

⁹pyarā ṣau ṣanīra tṭraṅvilai devaisīhā' ||
ṣau kharāsanā ṣau śvāñakā aiysa ¹⁰kharūṣai^b ||
dārjī-paḍa tcū-tcaka : svaha'ka ||
ḍitcai ṣau gūttairā pūrau dvarau
¹¹thiyi-ttaika nāgaidrārmāsīhā' ha'yu maista ||
gvīra^c {ttā}^d kṣāmdai javaidaiva ¹²ttravilai :
ñāysaira-vāḍa dūva yuṃ drū-paḍā^e ||
ṣamā aysdārā aśau¹³laka svaha'ka ||

b. -ṣai written over -ṣam.

c. The first akṣara uncertain being written over another. Possibly *dvīra* "the daughter's".

d. Blurred.

e. *drū-* emended from *drya-* by Bailey in *KT* 2.

To Father Ṣau Ṣanīra, the Tripiṭaka Deve(ndra)siṃha
Ṣau Kharāsanā, Ṣau Śvāñaka, Aiysa Kharūṣai,
Rdo-rje dpal Tcū-tcaka, (may there be) welfare!
To Li-tcai, sons and daughters of one family,
Da-te (大德) Nāgendra(dha)rmasiṃha, the great friend,

To Gvir, (and her?) husband Javidaiva, the Tripiṭaka,
Lovingly-reared daughter, Yum 'Dro-dpal,
Śramaṇa Aysdāra Aśau'laka (to all of them may there be) welfare!

§ 2

pye ṣau ṣanīrā khū vā paste ysāvai
thū-khī {*}^f kṣai¹⁴mye kṣūṇa śairka bāḍa^g vī ||
mārā-pyārā sam kaitta gaurva jsa ṣadyāyi ||
¹⁵pastai parśai' khū ja<sta>^h be'ysa parśa' ysīrasta ||
hūḍauda maista haurā ¹⁶ysathvā ysamthvā ||
bīsa bīsa mūṣa maṣtāñā | rañū mūri ||
¹⁷ttu ysīth-ām śairka hamye ysīra jsā baimeña ||
bīdauda mūṣijā ¹⁸ttimā jāstvā mūjā ||
kūsala-pakṣa tturdeⁱ yaudi byāva yuḍaudi
¹⁹parāhā' paraihauma tvā aha'ṣṭa yūḍauda ||
artha-bauga ttau^j ²⁰pā^k hajsādi vīstāvi ||
vaña ṣtau yidi be'ysa u śāsam' brrūṇa^k
²¹khv-au^l tta vaña^m pvesa ṣalya bi'meña ṣṭāve ||
ttī-v-au jsā ṣai'ka kū²²śala aha'maista ṣṭāve ||
harbīśvā' bāḍvā-v-au śairka hamāve
²³kraudirāja devattā nau avāri kaide :

f. *ja* and *tta* (?) written over each other.

g. *ḍa* inserted below.

h. Emended by Bailey in *KT* 2.

i. *rde* inserted below. Not *je* as in *KT* 2.

j. Or *rau*.

k-k. Underlined.

l. Written *khyau* for *khvau*.

m. The stroke extended downwards.

Father Ṣau Ṣanīra, when he was born,
(It was) in *Thūkhī* (= *Tongqing* 同慶), the 6th regnal year, the good time.
Think of (my) parents with sincere respect.
When he (Father) served the *deva* Buddhas (with) sincere service,
They (my parents?) gave great gifts in birth after birth,
Male servants, maids, ***** , ***** , jewels and money.
In this birth their fortunate heart became good.
They obtained ***** seeds (and) an abode among the gods.
He chose(?) the *kūsala-pakṣa* (and) they always remembered (it).
They constantly observed the commandments.

Then for them wealth has accumulated.
 Now he makes the Buddhas and (their) Teaching glorious,
 So that it may be fortunate for them now in the pig year.
 Then may there be this unchanged boon for them.
 May it for all times go them well.
 The nine (?) *Krodharāja* deities will always take care (of them).

§ 3

vaṇa ttā śau haṣḍa²⁴yuḍai jūhai' udiśāyi :
 ṇāśa śamaṃ javaidrākarasīhā' śacū ṣtau²⁵ni ||
 cū vā narādū mvīla guttarā ṣtaunā ||
 jīye padaidai aṣa²⁶nai parādeśai ||
 na ja baṣṭū aysa kūśala sājakyā vaskā ||
²⁷ā vā vā parśā'ña yi mārā-pyārā ||
 nū byadī haṣkaude ttā²⁸karma baysgā ||
 ysīnāha' ṣtām bvaiysa padaⁿ ysīra ttā brraiji ||
²⁹ysathvāmjsva kīra {ra} cū vā aysa pīrāmdai ||
 ā vā ttu ysītha kū³⁰sala yaunā nā sāhyai ||
 karma-vapākānā nā parśai māvyū pye :
³¹ssamādauna daivatta śa' hūḍaudā padi ||
 °ma tta ścāka ṣte³²khū ttā pañai śau śau ||
 vāstā hajsāmdī yauḍa yinū brrīye udiśā³³yi : ||
 caigvāṣṭa maṃ padi pamāraume vāskā ||
 herā ttuka bā³⁴ṣṭa hamye stūrū cīvarā^o ||
 khv-au tta viṇa ṇāśa bīśa byāva hamau³⁵nai ||
 ttī-v-au jsā jvīhīnai pyara brrāvīrau ||
 śau vā tta ysīnī ṣte pā³⁶cūla naumā ||
 kaittarā ttā khū ttā paijsa na habrrīṣṭā ||

n. *da* inserted below.
 o-o. Brackets in MS.

Now I made one inquiry on account of love,
 The humble *śramaṇa* Javendrākarasiṃha, being in Shazhou,
 Who came out of the *mūla gotra*,
 Made the life of a pigeon in a foreign land.
 I did not commit myself to excellent learning,
 Or, I had to serve (my) parents.
 Because of confusion I produced thick *karma*.

I wash (off myself?) on the long road of the rough desert,
 The deeds in other births which I sowed.
 Or in this birth I did not accomplish the good vehicle.
 With the maturation of *karma* I did not serve (my) mother and father.
Samādāna devatās gave (me) indeed the way.
 It is necessary thus for me that to every and each one (of them),
 I have sent clothes for the sake of love.
 In order to tell (them) about the road here towards China,
 I was busy with this matter, the cattle and the clothes.
 If I, the humble servant, may be remembered now by them,
 Then (it is) by them, the loving parents and brothers.
 There is one who is under (my) care, Pācūla by name.
 Take care (of him) so that not much harm comes (to him).

§ 4

ṇāśa bīśa³⁷na mīraunai^p saunau gauṣṭā ||
 pyara brrāvārau hīyāṃ pūñāṃ prrabāu³⁸vana^q ||
 ciga kṣīrā ṣtau na ajai ttā hīsīnai ||
 pyarā brrāvārau hvā³⁹rākyāṃ pārśa' dāsū ||
 ttī ttā ttu ysītha nā hīsīnai kṣīra ||
⁴⁰ttye he'ri prraciṇā jsīni haḍḍā īyai
 kaumye tta brrāvārā a byā⁴¹va hamaunai ||
 kveśā'ṣte kaitta^r bīśa pūṛa padāime ||
 harbaiśau pū⁴²ra dvarā idā amauñāṃ ||
 gvāysīne dai bvīryāṃ kāṣṭa śā'kā ṣte ||
⁴³śā'ka^s daukha <s>arbaida^t dīśa gara vā vaṣḍe^u
 pācūla jsa gvā⁴⁴ysīnai dai jsā ṣtau mīrai ||
 ysīra tta na vīstarā paijsa kāṣṭāṇā⁴⁵baḍa ||
 śkais-au vā cūḍana au mauñāṃ vaskā ||
 ama pā tte śkaiśa jsa⁴⁶maīśta hauvana bvīryāṃ ||
 aha'sta ye mūḍau hakhīśa' ttramḍū ||

p. -*naṃ* corrected to -*nai*.

q. -*ba-* with two vowel signs -*ā* and -*au*.

r. *tta* inserted below.

s. -*ā* written over -*ai* or vice versa.

t. MS. has *garbaida*. Emendation by Bailey in *KT* 2.

u. -*ṣte* written over -*ṣḍe* or vice versa.

May I, the humble servant, not die in enemies' hand,

By the force of the merits of (my) father and brothers!
 Being in China I may not come (back to you) unharmed.
 I shall cease to serve (my) father, brothers and sisters.
 Then in this life I may not come (back) to the country.
 For this reason (my) life may be *****.
 To which one of the brothers may I be remembered?
 Think of (me?) (as if) at (your) side. I make servants (my) sons.
 All the sons and daughters are yours.
 You may know the fire of separation, that is sorrow.
 This woe remains over the mountains in the East.
 I am dying of the fire of separation from Pācūla.
 Do not put (your) heart so much captive with sorrow.
 Your gift is ***** for us.
 You may know (something) greatly (more) powerful than a gift.
 I was shot, I shall enter the number of the dead.

§ 5

⁴⁷uvāryau vīstāryām pūñā jsa haphva :
 haurā varāśau'me u kūśala yañāka'
⁴⁸hāysye dīśa' vī naysdi grām aysmū jśa :
 ysāra jūna byāva tsvava śiva haḍā⁴⁹yi :
 pyara śau śanīra aurga drrūnā pvaisū :
 ysīnīv-ā^w nāsīde harbaiśa⁵⁰bi'ysa :
 haṣṭa baudhasatva haṣṭa jsā parvālā :
 be'śna śvaraḥ jastā jsām⁵¹ysīnī nāsī :
 ttravīlai devaisīhā' *khū ja vā ysāvī :
 śada vīrśa' patsau⁵²ma mvaiśḍa' uvāri^x :

v. *ka* inserted below.

w. -ā and -ī written together on *n*.

x-x. Crossed out.

(Of the one) possessed of noble and extensive merits,
 Practicing enjoyment of desire and goodness,
 Towards the distant region, with a mind that is near and warm,
 (Of the one) remembered one thousand times night and day,
 Of Father Śau Śanīra, with reverence I ask after the health.
 All the Buddhas take you in (their) charge,
 The eight Bodhisattvas and the eight Guardians (of the world) as well,

The chief of gods may take (you) in (his) charge completely.
 Tripiṭaka Deve(ndra)simha, when you were born,
 Noble (with) faith, vigor, renunciation and compassion,

§ 6

—— drūnā' pvesū :
 lāhūra āśī' jsa pakyai⁵³rma daṣṭa u gumā :
 haura varāśau'me aysmū jsa śada jsa :
 hvaṇḍīne rana⁵⁴biśau bvaijsā haphvau :
 śau kharasana : śau śvauñaka aiysa kharūṣa :
 dārjī paḍa⁵⁵tcū-tcaka svaha'ka :
 aiysa ḍaitce^z śau gūttaira pūra dvara
 drūnā ttā haṣṭa yi⁵⁶nū harbaiśa bāḍa :
 ttravīlai javaidaiprāysādye jśa :
 mvejḍaśauñā hva aysmū⁵⁷śakalaka-vīrai :
 bvaijsai-v-e pha gajsa tvā-v-e śā nīṣṭa :
 śau badraikalpe śā' jsi⁵⁸nā caḍāve :
 nāysaira-vāḍa dvūva yau drūpaḍa :
 śama sagaśīla tcena⁵⁹ysdeña svahā'ka :

y. *drū-* emended from *drya-* by Bailey in *KT* 2.

z. -ī and -ai written together on *ḍ*.

I ask after the health,
 (Of the one) skilled and trained equally to the Reverend Rāhula,
 (Of the one who made) enjoyment of desire with mind and with faith,
 (Of) the human jewel, heap of all virtues,
 (Of) Śau Kharāsanā, Śau Śvāñaka, Aiysa Kharūṣai,
 (Of) Rdo-rje dpal Tcū-tcaka; (to all of them may there be) welfare!
 (Of) Aiysa Li-tcai, the sons and daughters of one family,
 I inquire after the health all the time.
 With Tripiṭaka Javaidai(va)-prāsādyā.
 (Your) mind (being) compassionate itself and good-working.
 Your virtues are numerous, not a single fault is yours.
 May he lead(?) this life for one *bhadrakalpa!*
 (To) the lovingly-reared daughter Yum 'Dro-dpal,
 (To) Śramaṇa Saṅgha(Saṅga-?)śīla Tcena Aysdeña (may there be) welfare!

§ 7

se'ka avīśa' mesta hamye mūña baidā :
 c-ām patsai hathrrā⁶⁰vī āspāv-au jai :
 dārjī paḍa pācūlaka nauma pūra :
 ysīnīv-au nāsī⁶¹dai^{aa} haṣṭa pūyi jaṣṭa :
 beṣajārāyi baudhasatva ysīn<īv->au^{bb} hūrī :
 khv-au ttā bye⁶²hū tvā hūra śauma khanaca :
 ysathvaujsva haura ca pastāmda hūḍai :
 mārā-pya⁶³ra ysīrasta gau<ra>va^{cc} jsa ṣadyāyi .
 pastauda^{dd} parśai' khva ja<sta> ha vī <a>harīna
⁶⁴parāhā' paraihauma tvā haṣṭa yuḍauda ||
 kūśala-pakṣa ttu-v-au pā a⁶⁵vīhī ysīra aṣṭa :
 tte pārjsai jsa jsīna arthā-bauḡa :
 vīśe'ra {tha} mau⁶⁶ñadū aja vīstāva
 byūra ysatha vaṣṭ-ā ṣā' jsīna^{ee} hūṣīye

aa. -sau- corrected to -sī.

bb. ysau- corrected to ysī-.

cc. Emended by Bailey in *Dict.* 468a, s.v. *harāta-*.

dd. -da inserted below.

ee. jsī- corrected from ysī-.

The *avīci* hell was great upon us.

If I abandoned them in trouble, I (would) have destroyed their refuge.

Rdo-rje dpal (and) the son named Pācūla(kā),

The eight watching goddesses take them into care.

The Bodhisattva Bhaiṣajyarāja may take them into care,

So that I get them a gift of the smiling face,

The gift in many births which they deigned to give,

(My) parents, with heartfelt and sincere respect,

When they served all the gods always,

(and) observed the eight commandment.

Then their unobstructed heart is in *kūśala-pakṣa*,

With its support (their) life and wealth,

Like *vajra* remained unharmed.

Through ten thousand lives may their life increase!

4

Commentary

§ 1

ṣau ṣanīra Although the names *Ṣanīra* and *Ṣanīraka* are fairly common (found about 80 times altogether), with the title *Ṣau* (*Dict.* 412b) it is found only in this text (*Ṣau Ṣanīra*), and in a small fragment M.T. 0474 *KT* 5.202 (*Ṣau Ṣanīraka*).

ttravīlai devaisīhā' *Tripiṭaka Deve(ndra?)siṅha* is found only in this text, while a *Devendrasūrasīṅha* occurs three times in Mañj. (5, 432, 435, *KBT* 113, 134, 135).

ṣau kharāsanā Also found in a school exercise Ch 0042 *KT* 5.236-237, 34, 35, 38 *ama* ("you" pl.) *yai* ("were" sg.!) *cīna ṣau kharasana* and 31, 33 *ama ye / yai cīna kharasana*. In line 22 of the same ms. the date is given as "the horse year, Hamdyaji (5th) month, 16th day". Another school exercise Ch 0043 *KT* 2.39-40 has "the humble servant Kharasanaña" in line 42 (*SD* pl. XCIV).

ṣau śvāñakā Outside of our text *Ṣau Śvāñaka* is not found, unless *buyūnā ṣau-śū śvauñakā Murong Shangshu* 慕容尚書 *Svauñaka* (cf. Pulleyblank 1954, 96) who appears as one of the witnesses at the end of a commercial document Ch. cv1 001.b8 *KT* 2.61 is related.

aiysa kharūṣai *Kharūṣai / Kharūṣa* is found, outside our text, in the colophon of the *Jātakastava* 39v2 *KT* 1.219, Ch 00272 (an unskilled exercise) 52 *KT* 2.51, Staël Holstein Roll 40, 47 *KT* 2.74, 75, and in a name-list in S 2469.5 *KT* 2.130. *aiysa / eysa* before a name is elsewhere found in Ch. 0049.b2 *KT* 2.41, Ch. 0046c.3 *KT* 1-3² 144, and probably P 2897.35 *KT* 2.116. It may be a shortened (less formal) form of OKh. *alysānaa-*, LKh. *eysānaa-* "youth" (*Dict.* 8b).

dārjī paḍa tcū tcaka Either one name or two (*dārjī paḍa, tcū-tcaka*). The Tibetan words *rdo rje* and *dpal* occurs together also in a small fragment P 2025.3 *KT* 2.79, while *bvāmi dārrjī* ('*bum rdo-rje* according to Bailey, *SDTV* 107) is found in Ch. ii 001.b17-18 *KT* 2.59. *Tcū-tcaka* is not found elsewhere. But cf. Ch. 00269.21 *KT* 2.43 *paysāva hvarākā eysāja paḍa tcūkye* "(of my) germane sister Paḍa Tcūka".

svaha'ka Frequently repeated at the end of a verse line after names in this text and found also in the school exercises Ch. 0049 *KT* 2.41 and Ch. 0046c *KT* 1-3² 144. It is either *-kā* extension of Pkt. *sūha-* (Skt. *sukha-*) (cf. Ch. c. 001. 269, 537 *KBT* 78, 85 *suhakau*), or a graphically simplified form of *svaha'kṣā-* "(Skt.) *svasthā-*" (cf. Bailey, 1946, 771, 791) found in P 2897.39 *KT* 2.116 and in the bilingual P 2927.20 *KT* 3.103, the latter translating Chinese *pī śaina* (*ping shan* 平善), see Kumamoto *apud* Takata 1988, 226.

śau gūttairā Cf. Ch. c.001.845 *KT* 5.252 *hāysi naysdi śau-gūttirā hvārakyāṃ brrātarāṃ jsa* "with the sisters and brothers, far and near, of one family".

ḍitcai Apparently a Chinese name. In the colophon of Mañj. *paysāye hvarakya ḍinatce* "germane sister Lin-tce" is mentioned after "germane sister *yu drraupada*". These two seem to be the same persons as the ones in P 2027.

nāgaidrārmāsīha' Not found elsewhere.

javaidaiva This may be the same person as *Javaidairraysād(y)a* in § 6 below. Otherwise the name is not found elsewhere.

nāysaira-vāḍa *nāuysira-* / *nāysira-* + *pāḍa-* (pp. to ²*pār-* "to nourish", *SGS* 81). The meanings "devoted, intimate, loving" given by Bailey, *Dict.* 119b, s.v. *nāuysira-*, fit most contexts in which the word occurs. In addition to the eight of them quoted by Bailey *q.v.* and two with the suffix *-ka* in Degener, *KS* 189a s.v. *nāuysiraka-*, one may mention Or. 8212.162.120 *KT* 2.7 *śq haḍā ysāra jūna byāva tsūva-laka nāuys(e)ra śaiṣṭai-līka* "remembered one thousand times a day, adhered intimately" (cf. *SDTV* 28), Ch. 00269.20 *KT* 2.43 *nāuysairā brrī pyarā śau staḍesā* "(of) the intimately beloved father Śau S°" (*SDTV* 110), and a passage in the Chinese-Khotanese bilingual P 2927.15 *KT* 3.103. This last, *ttā hāys<y>e dīśa' vīra ysārā jśā āstyā nāuysera bī<y>sai*, occurs in a fuller form in Ch. 00329. 1-3 *KT* 5.384 *pvaisū śa ttā hāysye dīśa' vīra ysā jū āstyā nāuysera bīyse hvāṇḍṅnai rana khv-ai tta ṣṭāvai tsāṣṭa ttī jśā drrūnai mama pā ttuñe jūhe' jsa śeka ṣṭe*. A tentative translation of the latter would be "I inquire towards the distant region one thousand times of the human jewel to be intimately carried (?) in (my) bone so that it may be peaceful for you as well as healthy. For me it is fine because of your love." In Ch. 00329 *bīyse* is clear on an India Office microfilm, while in P 2927 the microfilm seems to favor *bīysai* over *bīsai*. The statement in *Dict.* 285b s.v. *bīys-* that the above passage in Ch. 00329 and the one in Ch. i. 0019. 34 *KT* 5.243 *yād-ā nāysaira dīryai* are parallel is meaningless. *bīyse* / *bīysai* can formally represent an adjectival form **vaz-yaa-*, although a clearer context

and/or OKh. forms would be necessary to establish the etymology. One would also have to stand on a firmer ground about the Khotanese passage before attempting an interpretation of the Chinese part of P 2927.

dūva yuṃ drūpaḍā For this reading of Emmerick's, which is no doubt correct, and his interpretation against Bailey's **vūvgyuṃ* (*Dict.* 390), see *St.* 2.132ff. The only point which needs correction is his interpretation of *yuṃ* here and *yau* in § 6 below (as well as *yu* in Mañj. 442) as Tibetan *yuṃ* "mother" as "a monastic title". Firstly the final labial nasal in the Tibetan word is not expected to be weakened to anusvāra or lost. Secondly apparently the same *yu* occurs with other names such as *yu dāha' paḍi* in Ch. 0043.34 *KT* 2.40 (also in line 0 *yu dāhā paḍa*; not in *KT* 2 but see *SD* pl. XCI), Ch.0043.10-11 *KT* 2.39 *yu sa<ga?>laka*, both instances preceded by *nāśa bīsa* "the humble servant", which indicates that the persons in question are male. Thirdly a Chinese surname followed by a Tibetan name is one of the most common types of personal names in Khotanese and Tibetan documents from Dunhuang in the 9th-10th centuries. Thus *yu(m)* / *yau* is probably a Chinese surname such as *Yang* 楊.⁽⁶⁾

aysdārā *Dict.* 6b takes this as "supporter" with a query. However, between *ṣamā śramaṇa* (not *ṣq mā* "this my" as in *Dict.*) and a personal name, it can only be another title or part of the name. The etymology (**uz-dār-*) may seem obvious, but none of the three examples quoted by Bailey under *aysdārā* and *aysdaurā* (*ibid.*) is clear.

aśau'laka Found only here. No doubt a personal name. Bailey's "unharmd (?)" in *Dict.* 11b depends on a groundless assumption that this is "dyadic with" the following *svahq'ka*.

§ 2

thū-khī The regnal period of the Chinese style of the King Viśa' Saṃbhava. It is established by Pulleyblank, 1954, 90f., that the first year of *Tongqing* is 912, thus its 6th year 917.

gaurva jsa śadyāyi See also § 7 below. The same phrase is found in *JSt.* 23v2 *śadyāyū gauriva jsa-i pajsam yuḍai* "You did honor to him with faithful respect", Ch. c.001.748 *KBT* 90 *śadyāyū gaurava jsa*. With Skt. *gaurava-* and an adj. (not recorded in *KS*) from a Pkt. form of Skt. *śraddhā-*.

Five verse lines from *hūḍauda maista haurq ... to kūśala-pakṣa ...* are translated

with commentary in Bailey, 1956, 33f. The translation given above has to differ from Bailey's in a number of points.

bīsa bīśa Against Bailey's (1956) "houses, seed (from an unattested NW Pkt. form for Skt. *bīja-*)" these two words are taken to be "male servants, female servants" on account of Nanda 14 *KBT* 45 *ttāṃ bīsāṃ bīśāṃ* "for the male and female servants"; see *Dict.* 289b s.vv. *bīśāṃ, bīśśū*. Bailey, in *Dict.* 339a s.v. *mūśa-* "fields (?)", gives the translation "men-servants, women-servants" for this phrase.

mūśa Unclear. Bailey too had to express his uncertainty of his 1956 interpretation as "field" in *Dict.* 339a s.v. *mūśa-* saying that "But possibly it should be 'clothes' ...".

mastāña Also unclear. None of the contexts adduced by Bailey as the support for his interpretation as "fodder" (1956 *ibid.*, *Dict.* 326b s.v. *mastāña-* "fodder (?)") is convincing.

mūśija As an adj. in feminine (*°īnaa-/°īṃjā-*) qualifying *ttīma* "seed" (originally a neuter *n-*stem) its meaning naturally depends on that of *mūśa* two lines above.

tturde The reading is certain. This verb is not found elsewhere. It will derive from **ati-var-* (OKh. **ttūrr-* / **ttūrda-*; cf. **nyūr-* / *nyūrda-* "to harness" from **ni-var-na-*, *SGS* 61). It is difficult to establish the meaning because of the homonyms of the root concerned. Bartholomae's *²var-* "wählen (usw.)" (1359b) may suit the present context better than the others. Switching from the 3rd person singular to plural occurs elsewhere too in our text.

ahaśṭa Compare this line (translated in *KS* 97a s.v. *parehāmā-*) with the one in § 7 (66 in the ms.) *parāhā paraihauma tvā haṣṭa yuḍāuda*. Normally one would emend *haṣṭa* "eight" there to *ahaṣṭa* "uninterrupted" (*Dict.* 14a *ahaṣṭa-*) except for the fact that observing the "eight commandments" on *uposadha* days (*BHSD* 147b) is one of the most important practices for the lay Buddhists. On the Sogdian formula from Dunhuang to be recited by such lay believers see Yoshida 1984. The "uninterrupted observance" of these commandments is, if taken literally, neither expected of nor practicable by laymen. The translation here just follows what we have in the ms. without emending it either way.

ttau Bailey's reading *nau* (*Dict.* 192a s.v. *nau* "not indeed") is not impossible

since in this part of the ms. *tta*, *ra* and *na* look more or less alike. However, Bailey's translation "wealth they did not accumulate" is not suitable as a line of the laudatory poem of one's parents. See near the end of § 7 where *artha-bhoga* "wealth / possession" is spoken of in positive terms.

pvesa salya See the forms quoted in *Dict.* 235a s.v. *pā'sa-* "pig, hog" for non-uniform realizations of the effect of palatalization on this word. This "pig year" would be 963 (when "Father Šau Šanīra" would be 46 years old), 975 (58 years old) or 987 (70 years old if still living). It is by no means certain that the author's parents are deceased (so Bailey 1956); see the last line of § 7. Since the poet appears to be mature enough, the year 975 (or possibly 987) may be preferred.

For two lines *ttī-v-au jsā šai'ka ...* and *harbīśvā bāḍvā-v-au ...* see Skjærvø 1985, 72.

kraudirāja devattā *Acala-vidyā-rāja* and other *Vidyā-rājas* who assume the aspect of anger. Bailey's translation "the *krodha-rāja* (anger-king) deities they do not care for ruin" in *Dict.* 192a s.v. *nau* "not indeed" makes little sense.

§ 3

For the line *na ja baṣṭū ...* see Emmerick, in *St.* 2.111.

pīrāṃdai 1 sg. pf. tr. of the verb *pārān-* / *pārānda-* "to sow"; see *SGS* 83.

ttu ysītha Here and § 4 below the locative sg. *ysītha* "in the birth" appears to follow the article in the acc. sg.

māvū pye "Mother (*māta*) and (-u) Father (*pāte*)". Both being *r-*stem words, the acc. sg. forms which are formally different from the nom. sg. are expected here.

ssāmādauna daiḅṭta For Skt. *samādāna-* and various derivatives of the verb *sam-ā-dā-* "to assume moral, religious duties, take vows" see *BHSD* 567f.

For two lines *caigvāṣṭa maṃ padi ...* and *herā ttuka bāṣṭa hamye ...* see Emmerick, in *St.* 2.111.

pācūla In § 7 he is called *Pācūlaka*. Not found outside this text.

habrrišta Bailey (*Dict.* 456b s.v. *habrrišta* “injure”) translates this line as “protect me (2 plur. imperative) so that force does not injure me”. *habrrišta* is, however, intransitive “to suffer, be injured” just like *tcabrišta*, 3 sg. pres. of *tcabrīs-* “to be scattered” (*SGS* 40) as against *tcabaljätä*, 3 sg. pres. of *tcabalj-* “to scatter” (*ibid.*).

§ 4

pārša’ dāsū “I cease to serve”. Although the verb *dāśś-* “to complete, finish” (*SGS* 45) can be used with an infinitive in the sense of perfective (“have done, completed the act”), the phrase *pārša’ dās-* means “to stop serving” rather than “to have served (up to now)”. See Hedin 7.8 *KT* 4.25 *a ji tta pramuhām āśīryām kšana masa pārša’ na dāšem* “I did not stop serving those elders and priests even for an instant (*masa* = Skt. *mātra*)”. Or. 8212.162.48 *KT* 2.3 *ñaśq pravai na mīrānai pārša’ ttā dāsū* : is either to be understood as “May the humble *pravajita* not die and stop serving you!” with *na* negating two verbs, or to be supplied with a second *na* before *dāsū*. See also P 4099v.14⁽³⁾ *KT* 3.110 and P 2897.32 *KT* 2.115 where this phrase is found.

hajaḍa Not clear. Bailey translates the present line as “therefore life may be prolonged” in *Dict.* 443b s.v. *hajaḍa* “carried forward, continued”, which, apart from being based solely on an etymological conjecture, does not particularly suit the context.

vaṣṭe The facsimile shows the akṣara *ṭa* just below *ṣa* and above the long tail of what is presumably *ḍa*. *va* is also of somewhat unusual shape. If *vaṣṭe* is to be read, it is the regular 3 sg. pres. of intransitive *vaṣṭ-* “to remain, be” (*SGS* 120; OKh. *vaṣṭāte*). Bailey tries to see here a 3 sg. pres. *vaṣḍe* “moves down” from **ava-ruš-* (*Dict.* 380a s.v.), whose presumed perfect form is found in Rāma 159 *KT* 3.72 *vaṣṭe* (*Dict. ibid.*), without explaining the absence of *r* before *-ṣḍ-/ṣṭ-*.

For the line *yśira tta na viṣtarä* ... see *Dict.* 389a s.v. *viṣt-* “place”, and *Dict.* 104a s.v. *cūḍana* “dispelling (?)”. Both give the essentially same translation as here.

cūḍana Not clear. Bailey, *Dict.* 104a s.v., translates “your gifts are remedy for mine”.

aha’sta Possibly to *uhy-/ihasta-* “to shoot” (*SGS* 19).

§ 5

The opening formula *uvāryau vistāryām pūñā jsa haphva* ... is found more than 20 times in this and expanded (usually with *garkhyau* “important”) versions. In P 4099v.1-3⁽³⁾ *KT* 3.109, which belongs to the same author as our text, this formula precedes another just like here; *uvāryau vistāryā pūñā jsa haphva* : *hāysye dīśa vī naysda grā aymū jsa* : *ysāra jūna byāva* (so!) *tsveva ṣīyi haḍāyi* : “(To the one) possessed of noble and extensive merits, towards the distant region with a mind that is near and warm, (the one who is) remembered one thousand times night and day”. One can see that, when the author of the Kaniška story (P 2787.165-166 *KT* 2.107) writes *haḍai haḍai au drrayvā ranvā garkha vaisthārya pūñā kūśala-mūla yuḍai* “Day by day he produced important, extensive favourable roots of merit in three jewels”⁽⁷⁾, he had this formula in mind.

For the evidence in other languages of the formula *hāysye dīśa’* ... see Kumamoto 1986, 235, 243, n. 9 (Chinese, Sogdian, Uigur), Hamilton 1986, 147, 149 (Uigur), Sims-Williams et Hamilton 1990, 69 (Sogdian, Uigur).

śvara jastā “The chief (*īśvara*) of gods”.

§ 6

lāhūra That is *Rāhula*, the son of the Buddha Śākyamuni (*BHSD* 455a). Aśoka *lāghula* (Bhabra = Calcutta Bairat) is said to be “plus archaïque que pali *Rāhula*” by Bloch, 1950, 154, n.5. See *Dict.* 197a s.v. *pakyerma* and *Dict.* 87a s.v. *ggumāta*, where, however, the translation of *pakyairma* “outstanding” is to be corrected to “equal” after Degener, *St.* 2.96.

dašta u gumā See *JSt.* 11v3 *KT* 1.203 *daštā gumā* “skilled and trained”, 20r1 *KT* 1.208 *daštā gumā*, P 3510.6.10 *KBT* 51 *daštā gumā*, Mañj. 283 *KBT* 127 *dašta gumā*, Or. 8212.162.54 *KT* 2.4 *gumā dašta*.

bvajisā haphvau “Heap of virtues”. See *St.* 2.159.

śakalaka-vīrai Add this to *St.* 2.130f. on various compounds on **vīraa-* “... doing”. Other examples of *śaka-laka-* are given in *KS* 307a s.v. *śirkalaka-* “gut, shōn”. Elsewhere *śakalaka* is also found in Or. 8212.162.49, 52, 56 *KT* 2.4, Ch. 00270.14 *KT* 2.49, P 2897.16, 22 *KT* 2.115, P 2889.15 (*śikalakä*) *KT* 3.78, P 2785 (= Paris Z)⁽³⁾ 15, 17 *KT* 3.127.

caḍāve Possibly “practice, lead (a life)(?)”. As pointed out by Bailey, *Dict.* 97b s.v. *caḍāve* “he practised”, this cannot be separated not only from Ch. 00267. 61–62 *KBT* 148 *auṣka vī jsā draina ranau pārśa’ pajsam avaṣṭaga caḍāve* “May he always (*auṣka vī*) do (not pret. but subj. as in *Dict.* 10a s.v. *avaṣṭaga* ‘not departing, permanent’) service and honor to the Three Jewels ***** (*avaṣṭaga* ?)” and Bcd 53v1 *KT* 1.227 *ttye namesā’ kūśala biśū kira tcaḍāṃde* “After him may all accomplish good deeds”, but also from ApS 2a2 *KT* 5.244 *jsīna diysde u ciḍa = S* 2471.101 *KBT* 94 *jsīna daiysde cūḍa* “he holds and leads(?) a life”.

sagaśīla This name is not found elsewhere.

tcena aysdeña It is not possible to tell whether there is one name *sagaśīla tcena aysdeña* here, two names, or three. *tcena*, apparently Tibetan (*brtsan*) or Chinese, is found elsewhere as part of a name. In the colophon of *JSt.* the author’s father’s brother *Cā Ttaiha Tcainā Kharūṣa* is mentioned. In P 2786.221, 225 *KT* 2.100 a complaint is lodged against one *Dārakau Paḍa-tcaina (dpal-brtsan)*. Elsewhere see Ch. 00270.7 *KT* 2.48 *tcaina pa-ṣau’*, P 2958.207 *KT* 2.120 *tcaina-hū*, P 3861. 1 *KT* 2.122 *thū tcaina. aysdeña* is not found elsewhere. It is no doubt (part of) a name, not an adj. as Bailey has it in *Dict.* 6b s.v. *aysdeña* “safe”.

§ 7

mesta The *Avīci* hell (*BHSD* 78b) is usually said to be *māsta-* “great” (Z 2.219, Kha.ii 18.1 (Sgh.) r2 *KT* 5.175, Reuter 1 (Sgh.) r5 *KT* 5.394), or called *mahā-naria-* (< °*naraka-*) (Ch. 00268.45 *KBT* 102, P 3513.4v2 *KT* 3.113, Ch. c.001. 782 *KT* 5.250). But it is imagined as a place to fall into (Z 13.71, 72, 22.200) and not something “upon us”. Possibly “the fear for the Hell was looming large upon us”. To take *mesta* as the pp. to the verb **malys-* / **malsta-* (attested with various preverbs), thus with the meaning such as “crushed”, does not seem to improve the situation.

<a>harīna See Emmerick, in *St.* 2.166 for the emendation against *Dict.* 468a s.v. *harāta-* “left over”.

vīṣe’ra mauñādū For this simile see P 3513.78r3 *KBT* 63 *vīśai’ra mauñada avaśa ba’ysā hamaune* : “May I surely (*avaśyam*) become a Buddha as (undestructible) as *vajra*” and P 4099v.18⁽³⁾ *KT* 3.110 *cu hvī ysera ṣṭe ṣa’ vīśa’rā raṅa mauñāda ṣṭai* “The human heart is just like *vajra*, a jewel”.

jsīna hūṣiye Cf. Or. 8212.162.104–105 *KT* 2.7 *jsīn-au hūṣa tsī* “May their life increase!”, Mañj. 438 (colophon) *KBT* 135 *js<ī>na hūṣ<ī>’ya* “May the life increase!”.

Notes

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1. With the discovery by Skjærvø of the occurrence of the word together with a feminine pronoun, it has been decided that it is a feminine *i*-stem *haṣḍi-*; see *St.* 1, 128.
2. For the literary genre of letters in India see Dietz 1984, 92–116. The letters (*lekha*) collected there from the Tibetan Tanjur are in fact monographs on the Buddhist doctrines. They assume the form of letters for didactic purposes and have very little in common with the Khotanese letters. On the secular letters in Sanskrit see Dietz, *id.* 92, n. 248.
3. In *KT* 3 this text is printed inexplicably as P 2942 (all editions), which actually has nothing to do with any Khotanese texts. The text printed by Bailey in *KT* 3.109–110 is found at one end of the verso of P 4099, of which the recto and the larger part of the verso are occupied by the *Mañjuśrīnairātmyāvatāra-sūtra* (*KBT* 113–145). The colophon of Mañj. was written during the reign of the King Viśa’ Sūra (967–977; see Pulleyblank 1954.94), which generally accords with the indications of the date in our text P 2027. I take this opportunity to point out that Bailey’s Paris W (also called P 0821) *KT* 3.138 is P 4518 (27) and Bailey’s

Paris Z *KT* 3.126-127 is P 2785 (Paris Y = P 2895 as is shown in *KT* 5.393) at the Bibliothèque Nationale.

4. For this prince, who was active in the 60's and 70's of the tenth century, see Kumamoto 1986, 232, 238f, 244.
5. The city name *śāvaṃkha* (with possible spelling variations in Late Khotanese) is found only here in the published texts. For Bailey's conjecture "having the fort of copper (*śāva*)" see *Dict.* 76b, 398a.
6. Of the 150 Chinese surnames of 10,500 different individuals recorded between the end of the 8th and the beginning of the 11th centuries in the Dunhuang Chinese documents, *Yang* ranks the 22nd in frequency (123 persons); see Dohi 1980, 254.
7. Translation in Bailey, 1942, 19.

Abbreviations

Dict. = H. W. Bailey, *Dictionary of Khotan Saka*, Cambridge 1979.

BHSD = F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven 1953.

KBT = H. W. Bailey, *Khotanese Buddhist Texts*, London 1951, Cambridge 1981.²

KS = A. Degener, *Khotanische Suffixe*, Stuttgart 1989.

KT = H. W. Bailey, *Khotanese Texts I-V*, Cambridge 1945-1963, I-III in 1 vol., 1969².

SD = *Saka Documents* (= *Corpus Inscriptionum Iranicarum, Part II Inscriptions of the Seleucid and Parthian Periods and of Eastern Iran and Central Asia, Volume V Saka*), Portfolio I-IV, London 1960, 1961, 1963, 1967, ed. by H. W. Bailey; V-VI, London 1971, 1973, ed. by R. E. Emmerick.

SDTV = H. W. Bailey, *Saka Documents Text Volume* (= *Corpus Inscriptionum Iranicarum, Part II, Volume V, Texts I*), London 1968.

SGS = R. E. Emmerick, *Saka Grammatical Studies*, London 1968.

St I, 2 = R. E. Emmerick and P. O. Skjærvø, *Studies in the Vocabulary of Khotanese I, II*, Wien 1982, 1987.

For the sigla to Khotanese texts see R. E. Emmerick, *A Guide to the Literature of Khotan*, Tokyo 1979.

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コータン語韻文書簡について

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コータン語文獻に特有のジャンルとして、手紙形式の詩がある。これは實際の公式文書（外交的書簡）の下書きとしばしば混同されるが、むしろ文學作品の一種とみなすべきである。完全な形で残存しているものは一つもないが、敦煌出土の寫本（スタイン及びペリオ蒐集）の中に、幾つかの斷片が保存されており、ここではそのうち、現在まで寫眞版が出版されたのみでまとまった解釋の行われていない P 2027 を扱う。

（くまもと ひろし・助教授）