

Miscellaneous Khotanese Documents from the Pelliot Collection

Hiroshi KUMAMOTO

Keywords: Khotanese language, Dunhuang (Tunhuang), manuscripts, documents.

In what follows an attempt is made at interpretation of six Khotanese texts of varying length on the manuscripts belonging to the Pelliot collection at the Bibliothèque Nationale in Paris. Although they are of diverse nature, all of them may generally be termed as *documents*, not being specifically characterized as religious, medical or literary texts. All the manuscripts dealt with here originate in Dunhuang, and can be dated to the ninth and tenth centuries C.E. (for more precise dates of three of them see below). One (**D**) is a fragment of an official document issued from the Royal Court of Khotan, another (**A**) is a commercial document full of what appears to be Turkish names, and yet another (**B**) is a school exercise with many mistakes.

Just like those texts previously dealt with (see Kumamoto 1991a, 1991b, 1993), they present considerable difficulties of interpretation, partly because we are largely ignorant of the circumstances in which they were written, and partly because many lexical items in these texts, loanwords from other languages or otherwise, remain obscure. On the other hand, those who consult H. W. Bailey's *Dictionary of Khotan Saka* (abbreviated as *Dict.* hereafter) will find quite a few passages, on which I have been unable to give a satisfactory interpretation, translated in full with or without a query. Not only can such translations be misleading as they tend to disguise difficulties involved, but also at times with a look at the facsimile plates the readings of the texts given in *Dict.* can be shown to be wrong. In view of the fact that *Dict.* is practically the only lexical tool of Khotanese that is available almost anywhere, it is advisable to draw attention to where correction is due. I have continued in this respect the practice of my previous article (Kumamoto 1993) to give a list of the entries of *Dict.* which are either to be deleted or corrected. It is hoped that in this way the great pioneer work of Bailey's comes closer by another step to becoming a useful tool for non-specialists of Khotanese. For the same reason I have appended a similar list of corrections to his *Khotanese Texts* (= *KT*), which remains the starting point of Khotanese studies.

The signs used in the text are as follows:

- [] restorations of the lacunae in the MS.
- () damaged akṣaras or uncertain readings.
- < > necessary addition / change to the text.
- { } necessary deletion from the text.
- /// broken parts in the MS.
- blank space in the MS.
- * indicates an illegible / crossed out akṣara in the MS.
- + indicates one estimated akṣara in the broken part.

A

P 2024. The recto is the Chinese translation of **Devarāja-pravara prajñāpāramitā-sūtra* (勝天王般若波羅蜜多經), *juan 3* (T. 231, vol. 8, 705b8-706a24).¹ The Khotanese text of 62 lines occupies the verso. An unknown number of lines are lost at the beginning as the manuscript is torn,² and in the first few lines of the extant text only the left-hand part of the lines is preserved. The text is apparently continued on the recto, where a long line runs through the bottom margin of the Chinese text from left to right and comes back through the top margin in the opposite direction. The first 62 lines of the Khotanese text is reproduced on Plates XCVII-C, *SD V*, and the last two lines on the recto on Plates CXXVII-CXXX, *SD VI*. The transliterated text is found in *KT 2*, 76-78.

This is one of the few Khotanese commercial documents found in Dunhuang.³ They are noteworthy in that the local Chinese documents in the ninth and tenth centuries only

¹ See Huang (1986). Gernet et Wu (1970) wrongly assigns it to the *Mahāprajñā-pāramitā-sūtra*.

² The present fragment corresponds to the part near the end of the role of *juan 3* with about 10 lines of the Chinese text lost at the end. It is not necessary, however, to assume that the role was in any way complete when the Khotanese text was written on the verso and on the margins of the recto.

³ Another is P 2789 *KT 2*.109-110. The second text on this manuscript (lines 7-30 in *KT 2*) is a record of receipt of textile products similar to P 2024. See also Ch. CVI 001, *KT 2*.59-61. It is a large roll with Khotanese and Tibetan texts. A much reduced photograph is published on Plate VIII, *SD I*, and the text without translation but with a commentary in *SDTV 14-17*.

mention Khotanese envoys and priests, but hardly ever Khotanese merchants.⁴ Emmerick (1981), 219, calls P 2024 “an extremely difficult text”. The difficulty is primarily lexical, since there are a number of unknown words which are likely to be personal names, titles or names of merchandise. The syntax is no different from that of any other commercial documents found in the Khotan area.

Text and translation

- | | |
|--|---|
| <p>1. ¹tta kūys(āṣ)ṭa ///</p> <p>2. ²hīyai u teṅra tvana-k[au] h[ī]y[ai] ///</p> <p>3. ³ tta būra pvaicai cū ttadrrvā bāst[ā]dū paḍā⁴ysa padāya pvaica tsvā śā</p> <p>4. u pyatsvāmśa⁵’ña pvaica tsvā śā :</p> <p>5. tta śarai ma va pvaica ⁶tsvāmḍa teṅrai</p> <p>6. u būrūkām śā u rūkyām ⁷va śā u maṅḍvai va teṅrai u aśa va haṣtai</p> <p>7. ⁸ · ttaña hakhīśa hā tvana-kau hīyai pvaica ⁹trada dvī</p> <p>8. u ḍisaina hīyai {ca yai} pvaica ¹⁰jaistādū</p> <p>9. pātca śai’yai aśa vaskā pvaica tsvau¹¹da haudai drrayi nāvai u teṅra na ra nāstai [SIGN]</p> <p>10. ¹² painakyaima baida pvaica tsvāda drra¹³yai</p> <p>11. u kājanau va pvaica tsvā śā</p> <p>12. ¹⁴cagalaka rūsa giryāmdū śā pvaica</p> <p>13. u ¹⁵capastaka pvaica nāva drrayai</p> | <p>1. towards <i>Kūysa (Quz)</i></p> <p>2. belonging to and four belonging to <i>Tvana-kau</i></p> <p>3. Of (all) the rolls (of cloth) we brought among the <i>Tadrras</i>, one roll went on the road first.</p> <p>4. And one roll went to <i>Pyatsvāmśa’ña</i>.</p> <p>5. Then to <i>Śarai</i> here four rolls went.</p> <p>6. And one (roll) for the buyrūqs, one for <i>Rūkyām</i>, four for the woman, eight for the horse.</p> <p>7. In that count two rolls of <i>Tvana-kau</i> entered.</p> <p>8. And we requested the rolls belonging to <i>Ḍisaina</i>.</p> <p>9. Then seven rolls went for the second horse, (of which) he received three, and he does not receive four yet.</p> <p>10. On <i>painakyaima</i> three rolls went.</p> <p>11. And for <i>Kājanau</i> one roll went.</p> <p>12. We bought Chinese (?) barley (at the price of) one roll.</p> <p>13. And <i>Capastaka</i> received three rolls.</p> |
|--|---|

⁴ See Kumamoto, (forthcoming).

14. u šai pvaica jsa ¹⁶jsām mūšaka bīla padaide
 15. u šā jsām pada-b(ā)¹⁷yai ttāha' hūḍāmdū pvaica
 16. šā jsā pvaica ¹⁸masai dedu hūḍai
 17. {va} šai pvaica jsa jsām ¹⁹drrijsai švāmdū
 18. šā jsā pvaica ula-v-au hūḍai
 19. ²⁰padāya kūysāšta habaica jsa pvaica tsvām²¹da baista dvāsa pauḍaina hīyai u hašti tvana-²²kau hīyai
 20. khu kūysa ttattara āvadū pātca ttara²³kana pauḍaina daurmīnai bagala haišta šau kša kīnī ²⁴dvāsa šaca āra
 21. u ttašī'kau kāḍara šau drrai ša²⁵ca āra
 22. u pvaica dvī u baicakama dva u pūna ²⁶drraya
 23. u dvī bīrūkau u šā pyatsauša'ña
 24. u tvana-²⁷kau hīyai ttarkana vaska pvaica haište drrayai u ²⁸bīrūkau drrayai
 25. u habaica jsa pvaica tsvāmda ²⁹hauvdau hīyai tcahaisa
 26. pātca pvaica pāštādū ³⁰šā pauḍaina hīya
 27. u pātca pauḍaina hīya pvaica pā³¹štādū šā cū vā aupā dagyaina hīyai khāysa ³²būḍāda
 28. u dvī jsā yana inaḍa hūḍaudū
 29. u drra³³ya jsām pvaice aupa dagyaina jsāda
 30. u šā kainā ³⁴hvala u šā jsā pvaica saukvara nāve gīryc va
 31. u teḗ³⁵lasa jsām ha-bāḍām sūlyā škyasa hūḍai
14. And with one roll he made *mūšaka bīla*.
 15. And one roll we gave (to) **Toq** the guide.
 16. (Of) one roll he gave only one third.
 17. And from one roll we sewed a *drraijsai*.
 18. He gave one roll (for) our camel.
 19. On the road to **Quz** 20 rolls in total went, of which 12 are *Pauḍaina*'s and 8 *Tvana-kau*'s.
 20. When we came to (the place of) the **Quz Tatar**, *Pauḍaina* the **Tarqan** sent one pot made of **durma*, worth 6 *jin* 斤 twelve of silk.
 21. And one Arab sword, worth three (*jin*?) of silk.
 22. And two rolls, two *baicakama*, and three *pūna*.
 23. And two (to) the **buyruqs**, one (to) *Pyatsauša'ña*.
 24. And he sent three rolls for *Tvana-kau*'s **tarqan**, three (for his) **buyruqs**.
 25. And in total 40 rolls went to (the men) belonging to both.
 26. Then we divided up one roll belonging to *Pauḍaina*.
 27. The we divided up one roll belonging to *Pauḍaina*, which they carried (for?) **Apa Tigin**'s food.
 28. And we gave two *yana* to **Inal**.
 29. And three rolls went to **Apa Tigin**.
 30. And *Saukvara* received and bought there one roll for the sake of one *hvala*.
 31. And he gave present to 40 compatriot merchants.

32. And we bought *rīma* for *mūšaka* (for?) two rolls.
 33. And Chinese (?) (for?) one roll.
 34. Then we divided up one roll belonging to *Tvana-kau*.
 35. The we divided up one roll belonging to *Pauḍaina*.
 36. And on the woman four rolls went.
 37. And **Inal** the **totoq** received two rolls.
 38. And we made woman's *bīda* (= *bīla*) with one red roll.
 39. And we sewed **yalma** with twelve white rolls.
 40. And we bought sheep for two rolls.
 41. And (for) four rolls we bought *painakyema*, for which we bought sheep.
 42. And **Bars Toq** received two rolls for *mūlā*.
 43. And he gave three rolls for **yarḗaq**.
 44. And we gave one costly roll (with) which they sewed **yarḗaq** for *mūšaka*.
 45. Then one roll belonging to *Tvana-kau* went, (for?) which the Senior **Xatun** sent (us) food.
 46. Then we divided up one roll belonging to *Pauḍaina*, for which we bought one sheep.
 47. And we divided up one roll, which we gave (to) six *yīḍattā* on **yarḗaq**.
 48. Then he bought one sheep (for) *painakayaima* (of) one (*y*)*īḍattā*.
 49. And two (sheep?) for *kalakām*.
 50. Then one *Kācāha'ra* of *Tvana-kau* went.
32. u dvī pv(ai)³⁶ca jsā mūšaka va rīma gīryāmdū
 33. u šā jsām pveca cega
 34. ³⁷u pātca tvana-kau hīya pvaica pāštāmdū šā
 35. pātca ³⁸pauḍaina hīya pvaica pāštāmdū šā
 36. u maṇḍvai baida pvai³⁹ca tsvāmda tcaurai
 37. u inaḍa ttātāha pvaica nāva dvī
 38. ⁴⁰u še haje pvaica jsa jsā maṇḍvai bīda padaidauḍū
 39. u ⁴¹dvausa šīyā pvaicām jsa jsā yaḍama švaudū
 40. u dvī jsau ⁴²p(v)aica jsau pasa gīryām{*}dū
 41. u tcau pvaica jsām painakyema ⁴³gīryāmdū cv-a jsa pasa gīryādū
 42. u barsa ttāha' ⁴⁴pvaica nāva dvī mūlā vī
 43. u yaragaka va pvaica ⁴⁵hūḍai drrayai
 44. u šā jsā pvaica pīha'ja hūḍāmdū ⁴⁶cū mūšaka va yaragaka švauda
 45. pātca tvana-⁴⁷kām hīya pv(ai)ca tsvā šā cū vā maštara ⁴⁸ha'ttuna khaysa hajsādā
 46. u pātca pau⁴⁹ḍaina hīya pvaica pāštādū šā cv-a jsa pasa gī⁵⁰ryādū šau
 47. u šā jsām pvaica pāštādū cū kša yī⁵¹ḍattā yaragaka baida hūḍāmda
 48. pātca šā ī⁵²ḍattā painakayaima vī pasa gīrya šau
 49. pātca kalakām vī ⁵³dva
 50. pātca tvana-kau hīyai kācāha'ra tsvai šā

51. pātca ⁵⁴dva yīḍattā painaky(āi)ma vī
pasa gīryāmdū ⁵⁵tcāra
52. u hāḍai {ha} hālai yīḍattā jsā
painaky(āi)ma saha ⁵⁶naka hūḍāmdū
53. u šau yīḍattā vī jsā aurmaka
gīryāṃ ⁵⁷dū
54. || u pātca šai kalakau vī pasa
gīryāmdū šau
55. pātca tvana-⁵⁸kāṃ hīya pvaica
pāṣtāmdū šā
56. pātca apacaka hāle ⁵⁹yīḍattā
painakyaima
57. pātca būha'ra barsa hvala hū ⁶⁰ḍaudū
haṣṭā mūra
58. pātca hāle yīḍattā painakyaima ⁶¹vī
padāya pasa gīryaudū šau
59. ttuha'dī jūṣḍi kaga nā ⁶²va šā -----
60. ^{62a}u tta mara ttuhadī hīyai aša va
śudasa
61. u kamacū-pa hīye aša va dasau
62. baikara dva u šai aša va dvāsa u
khāṣara āṣī' šau
63. u pātca pasau va nau
64. khu vā saha'racāka āvadū pasa tsvāda
pajsūsa :
65. pātca pasa tsvāmda dasau cū vā ya
{ya} mara tta āna gīryaudū -----
66. ^{62b}[pā]tca šai jūṣḍi kaga vī pasa šau
67. u yaragaka va dva u khāṣkyā va šā
68. u pātca pasau va dva u ttuha'dī bīrūka
šā u yāsa baida šā
69. u {ha} u pātca dvāṃ jūṣḍi kagāṃ vī
pasa gīryāmdū dva

51. Then we bought four sheep for
painakyaima of two *yīḍattā*.
52. And we gave (to?) **Sayunaq**
painakyaima of *hāḍai* (= *hālai*) *yīḍattā*.
53. And we bought *aurmaka* for one
yīḍattā.
54. Then we bought one sheep for one
kalakau (= *kalakāṃ*).
55. Then we divided up one roll
belonging to *Tvana-kau*.
56. And (we gave to?) **Apācaq**
painakyaima of *hālai yīḍattā*.
57. Then we gave *hvala* to **Buyra Bars**
(worth) 80 coins.
58. And we bought one sheep on the road
for *painakyaima* of *hālai yīḍattā*.
59. **Tuydi** received one antelope skin.
60. And here eleven (rolls?) for the horse
belonging to **Tuydi**.
61. And ten for the horse belonging to the
Ganzhou 甘州 man.
62. Two (for) *Baikara*, twelve for one
horse, one (for) the monk *Khāṣara*.
63. And nine for the sheep.
64. When we came here to **Sayračuq**,
fifteen sheep went.
65. Then ten sheep went. We bought
those which were here.
66. Then [we bought?] one sheep for one
antelope skin.
67. And two for **yaryaq**, one for *khāṣkyā*.
68. And two for the sheep, one for the
buyruq of **Tuydi**, and one upon loss /
damage (or "musk").
69. And for two antelope skins we bought
two sheep.

70. u kamacū-pa mišta haḍa šau
71. u šau jsā jūṣḍi kaga ttaṣakana va hūḍe
haṣṭi jsā
72. u dvī-sa mūle dvāṃ ašau va hūḍai
70. And one (for) the Senior Envoy of
Ganzhou.
71. And he gave eight for one *ttaṣakana*
of antelope skin.
72. And he gave two hundred *mūlā* for
two horses.

Notes

Separate words from this text have been the object of investigation in the past. First Bailey (1939) drew attention to some words of Turkish origin, such as *kūysa*, *dagvaina*, *bīrūka*, *īnaḍa*, *ttarkana*. Bailey (1960), 37, trying to establish the existence and the meaning of the verb *ṣun-* (with the past stem *ṣva-*), quoted paragraph 39 above (but omitting the first word *dvausa*, which he wrongly read as *dvauda*). Bailey (1977), 207, discussed the supposed Iranian etymology of *rūkyāṃ* in 6 above. In *Dict.* a large number of passages are quoted and translated.⁵ The passages translated in *Dict.* amount to nearly two thirds of the whole text, but those translations, when connected, not only do not

⁵ The entries in *Dict.* where the passages from the present text are quoted (in most cases only partly) or referred to are as follows: 3 *tadrrvā* "loom, warp (?)" (122a), *bāstadū* "we drew on" (279b), *pande* "way, path, road" (211a), *pveca*, *pvaica* "covering" (258a); 4 *pyatsauša'na* "standing before" (fem.) as official title (251a); 5 *šaraima* "covering" (395b); 6 *rūkyāṃ* "official title" (365a, 511b), *maṇḍe* "woman" (322b); 10 *painakyaima* "piece of dress" (248b); 14 *mūṣaka* "clothes" (339a), *bīla* "dress" (289a), *bīḍa* "clothes" (281b); 15 *pada* "road" (207b), *ttāha'* "apparel (?)" (127a); 17 *draijsai* "garment" (169a), *ṣun-*, *ṣva-* "place, insert" (411a); 19 *pande* (211a); 20 *daurmīnai* "made of **durma*" (165a), *āra* "value, price" (22a); 21 *pveca*, *pvaica* (258b) [~24], *kāḍara* "cutting weapon, sword" (58b), *āra* (22a); 22 *baicakama* "(yak-)tail" or "(horse-)tail" [but 258b "*bičkam*-knives"], *pūna* "coat (?)" (243b); 23 *pyatsauša'na* (251a) [~24]; 30 *hvala* "covering (?)" (505a); 31 *habāḍa-* "reared together (?)" (456a); 32 *mūṣaka-* (339a), *rīma* "cloth" (363b); 34 *pāṣtāmdū* "we pledged (?)" (243b); 35 *pāṣtāmdū* (243b); 36 *maṇḍe* "woman" (322b); 38 *maṇḍe* (322b), *bīḍa* (281b); 39 *pveca*, *pvaica* (258a); 41 *painakyaima* (248b); 42 *mūlā* "price" (337b); 43 *pveca*, *pvaica* (258a); 44 *ṣun-*, *ṣva-* (411a), *mūṣaka-* (339a); 53 *aurmaka* "covering" (47b); 55 *pāṣtāmdū* (234b); 57 *hvala* (505a); 66 *jūṣḍa-* "ibex, mountain goat" (112a); 67 *khaūska* "covering (?)" (76b); 69 *jūṣḍa-* (112a); 71 *jūṣḍa-* (112a), *ttaṣakana* "dress" (124b), *mūlā* (337b) [~72].

make sense,⁶ but also fail to give even a general idea on the nature of the document. The main reasons are, as pointed out repeatedly in *St. I* and *II*, a passage is quoted too often without regard to the context, and too much emphasis is laid on etymology.

In Emmerick (1981), the existence of the verb *sun-* “place, insert” (*Dict.*) is rejected, and the past form *švāmdū* is explained as coming from the older **šūta-* from the verb “to sew” whose present forms happen to be so far unattested. Also *ibid.* 218f. n.4, Emmerick suggested that *pāštāmdū* is not “we pledged (?)” as in *Dict.*, but that it refers to breaking or cutting up the rolls of cloth for use. It is to be noticed that in all the seven instances of the verb the object is always “one roll”. It is obvious that one had to “divide, split” a roll when a smaller unit was required.

The keyword of the present text is *pvaica*, which *Dict.* translates as “covering”. Emmerick, *ibid.*, has shown that it rather means “roll of cloth” used to make clothing, and that it is measured in standard sizes. Viewing the text as a whole, it seems more likely that *pvaica*, originally a “roll”,⁷ was being used as the monetary unit. The text concerns the expenditure (expressed with the verb *tsu-* “to go”), giving and receiving in terms of rolls. It is exactly like *quanpu* (from Chin. 官布 “genormter Stoff” in the Uigur documents in the Yuan period⁸ (*passim* in Yamada (1993); also in *CTD I*, 317, as *qamdu*, see Moriyasu (1991), 53, n. 35).

- 1⁹ *kūysa* seems to be a place (so Bailey (1939), 88) rather than a person; cf. *CTD III* 150 “shaded side (mountain)”; also *CED* 680b.
 2 *tvana-kau* may be a Chinese personal name.
 3 *tadrrvā* (LPl.) is likely to be a people, hardly “loom, warp” as in *Dict.*
 4 *pyatsvāmsa'ña* and 23 *pyatsauša'ña* may contain *pyamtsa* “before”, but the word formation is difficult.
 5 *šarai* (or possibly *šaraima* as in *Dict.*) may either be a person, or an object for which

⁶ The meanings given in *Dict.* are often very vague. Five different words are given the meaning “covering” (see n. 5 above). Literally translated a phrase in 5 would yield “covering for covering”.

⁷ The etymology as **pati-vrs-tyā* from **vart-* would have no difficulties. But the verb is rather “to turn” than “to cover” as suggested in *Dict.*

⁸ Some of them go back to the 10-11th century according to Moriyasu (1994), 82.

⁹ The number refers to the paragraph of the text.

one roll is paid.

- 6 On *buyrūq* see *CED* 387, *DTS* 121. *rūkyām* is obscure.
 7 On *ttaña hakhīša* see M.T. 0463.b6 *KT* 5.199 *ttaña hamkhīša* '-i.
 8 Each letter from *ḡisaina* to *jaistadū* is crossed out. *ḡisaina* may be a Chinese name.
 9 From *drrayi* to *nāstai* is crossed out by two long, horizontal lines. At the end of this sentence there is a mark of *huaya* 花押, which seems to mean that this part (3 to 9) of the record was approved by a supervisor. At the beginning of the next line the double vertical stroke marks the beginning of a new document (also in 3 and 54). Its origin may have been an auspicious symbol in inscriptions and Buddhist sūtras (see Sander (1986)), its function in the documents is clearly no more than a mark of the beginning.
 10 *painakyaïma* may be a Chinese word for something for which payment is to be made. This word could represent an alternative reading *pynkym* to Pelliot Sogdian 28.2 (Sims-Williams et Hamilton (1990) E2) *pyrkym* “(merchandise) dont je suis redevable, chose due par moi, ma dette”.
 11 *kājanau*, if not “gold” (Pkt. for Skt. *kāñcana*), may be a person or an object.
 12 *cagulaka* for *caiga-laka* ? *KS* 306a “Bed(eutung) unbekannt”.
 13 *capastaka* is a common personal name.
 14 *mūšaka* and *bīla* (also *bīḡa* in 38) are both obscure.
 15 *pada-b(ā)yai* “road-leader” is no doubt “guide”. This leads one to believe that *tāha* is a personal name (“full, satiated?”; cf. *CED* 464b, *DTS* 576a). Bailey, who gives the entry *tāha*- “apparel (?)”, translates *barsa tāha* in 42 as “Bars-tog” s.v. *mūla* (337b). A personal name *Taq* is attested in Yamada (1993), 287.
 16 *masai dedu hūḡai* is written in larger letters.
 17 *drrajisai* is obscure. It is something sewn.
 19 *paḡaina* is a personal name, probably Chinese.
 20 *daurminai* is obscure (with the suffix *-inai* to denote origin). On *bagala* “vessel” see *Dict.* 264b.
 21 On *kāḡara* “sword” see *Dict.* 58b.
 22 *baicakama* and *pūna* (if not “arrow”) are obscure.
 28 *yana* is obscure.
 29 *jsāda* from older **jsātāndā* in the same meaning as *tsvāmdā* “they went”.
 30 *hvala* is obscure. *saukvara* may be a Sogdian personal name, or the Christian Sogdian term *swkβ'* “monk”; see Sims-Williams et Hamilton (1990), 60 (F20.1).
 31 *ha-bādām* is probably “of the same country”, as *sūlyā* “merchants” originally meant “Sogdians”; see *St. II*.148f.

- 32 *rīma* is obscure.
- 39 *yaḍama* is *yalma* “a thick quilted coat; linen armour (?)”, *CED* 929a (so Bailey (1960), 37, *yalma* “raincoat”).
- 42 *mūlā* is obscure. The postposition *vī* with the verb “to receive” or “to buy” seems to indicate, in this document, something for which, or in exchange with which, something else is obtained.
- 43 *yaragaka* is *yarʾaqa* “pelt” (Bailey (1960), 37). It is found in Jarring (1964), 150, as *jarʾaqa* “leather (of sheep or goat’s skin).”
- 47 *yīḍattā* (also *īḍattā* in 48) is obscure.
- 49 *kalakām* (also *kalakau* in 54) is obscure.
- 50 *kācāha’ra* occurs as *kaucāha’ra* in P 2789, 18, 19 *KT* 2.110. Its meaning is unclear.
- 52 *hāḍai* (also *hālai*) which occurs always with *yīḍattā* is obscure. *saha’naka* is likely to be a Turkish personal name.
- 53 *aurmaka* is obscure.
- 56 *apacaka* is likely to be a Turkish personal name.
- 57 *būha’ra barsa* is no doubt a personal name; see *CED* 317b, 368b. *mūra* “coin” here is a rare case, apart from within literary tradition, that a copper coin is mentioned to be in actual use after the end of the eighth century, when the monetary economy in Turkestan collapsed, and something like *pvaica* “roll of cloth” came to serve as money.
- 59 *jūṣḍi* is explained as “wild goat, ibex” with long, backward-curving horns, in Bailey (1968), 157f. Five pairs of the horns of antelopes (*lingyang* 羚羊) is mentioned as tribute in a Dunhuang Chinese document P 4638 (early tenth century).
- 62 *baikara* is obscure. *khāṣara*, probably a personal name, is found only here.
- 64 *saha’racāka* appears to be a place name.
- 67 *khāṣkya* is obscure. Another commercial document Ch. CVI 001. 5 *KT* 2.59 has *khaucija khauska sā*, which would mean “one *khauskā* (fem.) made of *khauca*”. *khauca* / *khoca* is fairly common in documents; see Bailey (1966), 27. If the connection with Z 15.9 *heinā-khoca* “red-faced” is good (cf. *SDTV* 15), *khauska* is something made of skin / pelt.
- 68 *yāsa* is either Turkish “damage, harm, destruction, loss” (*CED* 973b), or Khotanese “musk” (*Dict.* 343b s.v. *yausa*).
- 71 *ttaṣakana* is obscure.

B

P 2028. The recto is the *Mahāprajñāpāramitā-sūtra* translated by Xuan Zang, *juan* 330 (T. 220, vol. 6, 689c12-694a). Approximately the first one sixth of the role is lost, while the end is extant. The Khotanese text on the verso has 102 lines, of which lines 3 and 4 are in Sogdian (Uigur) script. Most of the rest (lines 11 - 92) is practice of Brāhmī alphabet, in which the same sequence is repeated 22 times in an unskilled hand. Lines 1-6 are reproduced on Plate CV, *SD* V, and the rest on Plates CVII-CXIII, *SD* V. The transliterated text omitting the repeated part is found in *KT* 2.82-83.¹⁰

Near the end of the text (lines 92-94 = lines 88-90 of *KT* 2) the writer gives the date “*thyinā hīna* the ninth year, the horse year, *Rarūya* (= 6th) month, 19th day”. It was established by Inokuchi (1960), 36 with n.56 that this *thyinā hīna*¹¹ corresponds to *tianxing* 天興, a Chinese style *nianhao* 年號 used in Khotan whose first year was 950. Hamilton (1977), 306, n.21, and (1979), 51, tried to place *tianxing* in the years beginning with 986 without the knowledge of the evidence presented by Inokuchi. Zhang et Rong (1984), 34f. confirmed Inokuchi’s argument, and Hamilton (1984), 47, concurred. Thus, since there seems to be no reason to doubt that the date jotted down here is genuine, this manuscript was written in 958.

In line 96 the student identifies himself as **Wang** 王 (or possibly **Huang** 黃) *Gūlai*. His name occurs repeatedly in another exercise Ch. 00272 *KT* 2.50-52 which has the date of “*Tianxing* the 14th year, the pig year, *Kaja* (= 2nd) month, 28th day” (lines 63-64), that is 963. If the writer of Ch. 00272 is the same **Wang Gūlai**, he has not learned much in five years. But in Ch. 00272 three more persons with the surname **Wang** are mentioned, *Pi’naka*, *Śvaikale*, and *Saigūra*. They are probably from the same family, and the last one, *Saigūra*, seems to be the writer, who calls himself *nāsa* “the humble ...” (line 12).

¹⁰ The line numbers given in *KT* 2 have to be changed according to those on the facsimile plates; thus read 8 for 7 in *KT* 2, 10 for 8, 11ff. for 12ff., and at the end read 92 to 102 for 88 to 98 in *KT* 2 increasing the numbers by four.

¹¹ It occurs three times, here, P 2798.213 *KT* 3.64 (*thyina hīni*) and Ch.C 002.92 *KT* 5.385 (*thyenā hīna*). In addition the graphically similar *ja* is written for *na* in an unskilled exercise Ch.00272.63 *KT* 2.51 (*thyaina hīja*).

Text and translation

¹ rr[v]ī vī ḥaṣḍi yain[e] ṅāša bīša paḍa *	To the Royal Court, I make a report, the humble servant dPal .
² ṅāša basa	The humble servant
[Sogdian] ³ kw kwylwk ⁴ kw	To Külüg , to ...
⁵ ra ma yai ca mu vā tsa ttrā va ⁶ jsa tta tsā	[meaningless syllables]
ra	
[SPACE]	
⁷ na * * na	
[SPACE]	

[Line 9 is inserted upside down between lines 8 and 10, which are written by a more skilled hand. Line 8 should continue to line 10, although the beginning of both lines are lost].

⁸ /// yau netcūkā hakša šā ttā pīrā hīye kṣe * a pupil writes truly his own
khvā šā (d)īna tvī ahā jsa brrau ¹⁰ [darā] hve'	When he (is) under you, there is no man dearer than you(rself),
u tye ḍi vaijalakā jsa ysiṣṭyerā hve naištā	and (there is) no man more hateful than
ša gaurā<va jsa?> -----	this Li the youth.
	With respect (?)
⁹ sidhama šu ṅā ka kha ga gha ṅa ca cha	

[Beginning of the syllabary]

¹¹ sidham ka kha ga gha ṅa . ca cha ja jha ¹² ṅā . ṭa ṭha ṅḍa ḍha ṅa . tta tha ḍam dha na . ¹³ [pa] pha ba bha ma . ya ra la va ša ša sa ¹⁴ ha kṣa' . sāja thyau asade ḥaḍi maṃ ni yi	
¹⁵ sidham ka kha ga gha ṅa ca cha ja ¹⁶ jha ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na ¹⁷ pa pha ba bha ma ya ra la va ša ša ¹⁸ sa ha kṣa' . sāja thyau asade ḥaḍi ¹⁹ maṃ ni yana	
sadham ka kha ga gha ṅa ca ²⁰ cha ja jha {ṅā} ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da ²¹ dha na pa pha ba bha ma ya ra la va ša ša ²² sa ha kṣa' . sāja thyau asade ḥaḍi ma ²³ yana {sa}	

sadham ka kha ga *	
²⁴ sidham ka kha ga gha ṅa ca cha ja jha ²⁵ ṅā . ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na pa . ²⁶ pha ba bha ma ya ra la va ša ša sa ha ²⁷ kṣa' sāja thyau asade ḥaḍi ma na yana	
²⁸ sadham ka kha ga gha ṅa ca cha ja jha ²⁹ ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na pa . ³⁰ pha ba bha ma ya ra la va ša ša sa * ha ³¹ *	
sadhama ka kha ga gha ṅa ca cha ja jha ṅā ³² ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na pa pha ba ³³ bha ma ya ra la va ša ša sa ha kṣa sāja . ³⁴ thyau asade ḥaḍa tta na yana	
³⁵ sidhama ka kha ga gha ṅa ca cha ja jha ṅā ṭa ³⁶ ṭha ṅḍa ḍha ṅa tta tha da dha na . pa pha ba bha ³⁷ ma ya ra la va ša ša sa ha kṣa'	
sadhama ka ³⁸ kha ga gha ṅa ca cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa ³⁹ tta tha da dha na pa pha ba bha ma ya ra la va ⁴⁰ ša ša sa ha kṣa	
sadhama ka kha ga gha ṅa ca ⁴¹ * cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa ----- ⁴² tta tha da dha na pa pha ba bha ma ya ra la va ⁴³ ša ša sa ha kṣa	
sidham ka ga gha ṅa ca ⁴⁴ cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha . ⁴⁵ na pa pha ba bha ma ya ra la va ša ⁴⁶ ša sa ha kṣa' sāja thyau asadi ḥaḍa . ⁴⁷ ma na	
sidham ka kha ga gha ṅa ca cha ja ⁴⁸ jha ṅā ṭa ṭha ṅḍa ḍha ḍha ṅa tta tha da dha ⁴⁹ na pa pha ba bha ma . ya ra va ša ša sa . ⁵⁰ ha kṣa' sāja thyau asadi ḥaḍi na yana	
⁵¹ sidhama ka kha ga gha ṅa ca cha ja jha . ⁵² ṅā ṭa ṭha ṅḍam * ḍha ṅa tta tha da dha na pa pha ⁵³ ba bha ma ya ra la va ša ša sa ha * ⁵⁴ kṣa' sāja thyau asada ḥaḍa tta na yana	
⁵⁵ sādhama ka kha ga gha ṅa ca jha ṅā ṭa ṭha ⁵⁶ ṅḍa ḍha ṅa tta tha da dha na pa pha ba bha ma ⁵⁷ ya ra la va ša ša sa ha kṣa' sāja thyau ⁵⁸ asade na ḥaḍa na yana	
sidham ka kha ga ⁵⁹ gha ṅa ca cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha ⁶⁰ tha da dha na pa pha ba bha ma ya ra la va ⁶¹ * ša ša sa kṣa'	
sidham ka kha ga gha ṅa ca ⁶² cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na ⁶³ pa pha ba bha ma ya ra la va ša ša sa ha ⁶⁴ kṣa'	
sidham ka kha ga gha ṅa . ca cha ja jha ⁶⁵ ṅā ṭa ṭha ṅḍa ḍha ṅa . tta tha da dha na pa pha ⁶⁶ ba bha ma . ya ra la va ša jha sa ha ka kṣa' . ⁶⁷ sāja thyau asade ḥaḍi ma ni yana	
⁶⁸ sadhama ka kha ga gha ṅa . ca cha ja jha * ⁶⁹ ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na pa pha . ⁷⁰ ba bha ma ya ra la va ša ša sa ha kṣa' sā . ⁷¹ ja thyau asade ḥaḍe na yana sa sa pa	
⁷² sidham ka kha ga gha ṅa ca cha ja jha . ⁷³ ṅā ṭa ṭha ṅḍa * * ḍha ṅa tta tha da dha * ⁷⁴ na pa pha ba bha ma ya ra la va ša ša ⁷⁵ sa ha kṣa' sāja thyau asade ḍa ma . ⁷⁶ na yina	
sidham ka kha ga gha ṅa ca ⁷⁷ cha ja jha * ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha dha ⁷⁸ da na pa pha ba ma ya ra la va ša ša (sa) ⁷⁹ sa ha kṣa' sāja thyau * asade ḥaḍa ⁸⁰ ma na yina	
sidhama ka kha ga gha ṅa ⁸¹ ca cha ja jha ṅā ṭa ṭha ṅḍa ḍha ṅa . tta . ⁸² tha da na pa pha ba bha ma ya ra la va ⁸³ ša ša sāja thyau asade ḥaḍa na * ⁸⁴ yana	
sidhama ka kha ga gha ṅa ca cha ja ⁸⁵ jha ṅā ṭa ṭha ṅḍa ḍha ṅa tta tha da dha na . ⁸⁶ pa	

pha ba bha ma ya ra la va ša ša⁸⁷ sa * ka kša' sāja thyau ma sade hađa⁸⁸ ma na yana
 || sidhama ka kha ga gha ŋa .⁸⁹ ca cha ja jha ŋa * ʔa ʔha ʔða ʔha ʔa tta tha⁹⁰ da dha na
 pa pha ba bha ma ya ra la va ša⁹¹ ša sa ha kša' sāja thyau asade hađa⁹² maŋ na yana
 sa sidham ka

[End of the syllabary]

thyinā hī · ŋa⁹³ nāmye kšunā aši salye
 rarūyi māšta nau⁹⁴ samye hađi hīvyau <js>i
 gi<ry>a-vāđi pīđaka⁹⁵ t̄tyai p<ra>c<ai>na cu
 đi vijalaka
⁹⁶rrvī vī hađđi' <ya>ni ŋaša bīsa hvā' gvale
 [ŋa]ša ba

⁹⁷šacu vā ttāšta yuđi sa šacu hađa tsa tta
 tta .⁹⁸sa khva pārša' habāya pitta

vaña rrvī vī ā⁹⁹ spāva khvaŋ vā [ja]stāni
 hīya mvišđi' hara ·¹⁰⁰ysdai na
¹⁰¹|| bīdi mvašđi pastada byaudi u šau-šī
 hiya¹⁰² vistāna rāša' pāštāda yuđai

Tianxing the ninth year, the horse year,
 Rarūya (= 6th) month, 19th day. [This]
 document of trade (buying-selling) of
 things [is made] because Li the youth
 To the Royal Court I, the humble servant
Wang Gūlai, make a report. The humble
 ser(vant) ...
 Towards Shazhou 沙州 (= Dunhuang)
 [I] made [a report] that envoys so went
 (?) to Shazhou that the service falls in the
 allotment.

Now a general came to the Royal Court
 so that the divine favor extends, not ...
 Upon the (Royal?) favor they deigned to
 be found, and they deigned to exercise
 the expansive authority of the *shangshu*
 尚書.

Notes

- 3¹² The Uigur personal name **Külüg** (the reading suggested by Y. Yoshida) is found also in Sims-Williams et Hamilton (1990), 24 [A13], and Yamada (1993), 40 [Sa18], 42 [Sa19].
- 8-10 The two sentences seem to form a parallel with a comparative adjective and *hve*(') "man" in each, and the verb *naišta* "is not" probably goes with both. *khvā* for *khu vā*?
- 10 *đi* is probably the Chinese surname Li 李, rather than "Tibetan Li = Khotan" as in *Dict. s.vv. vījalaka* (385b) and *dva* (171a). The reading *dva* should be corrected to *jsa*,

¹² Here and in the notes below the number refers to the line of the text.

and the entry should be deleted.

- 14 The correct form of the phrase repeated after the syllabary is *sāja thyau. asade hađa maŋ na yana* "Learn quickly. But do not make mistakes here".
- 94-95 Many words are miswritten. Thus *jsi* is written as *p̄yi*, *gīrya* as *gida*, *pracaina* as *pyocana*, *vaijalaka* as *vaijalada*.
- 98 *pārša' habāya pītā* "The service falls in the allotment (*hambā* 'share')". The meaning is not entirely clear; it could mean "the service fails because of the shortage of manpower".

C

P 2745. A small fragment from the *Suvarṇabhāsottama-sūtra* translated by Yijing, *juan* 8 (T. 665, vol. 16, 439a24-b9). The Khotanese text on the verso is reproduced on Plate CXV, *SD* V, and the transliterated text is found in *KT* 2.92-93. It has 10 lines, of which the first is only partly preserved.

A peculiarity of this manuscript is the letter **ma**, with the open top like the formal script of the South Turkestan Brāhmī common in Old Khotanese texts and the syllabary of **SI O 20** in St. Petersburg, and not like the **ma** in the cursive script of the documents, which has the closed top and open left side. Otherwise it shows no indications of being old either in the language or in script.

The only person known by the name of *kīmā-šanā* in the Khotanese texts is **Zhang Jinshan** 張金山, who is the author of the colophon of the *Jātakastava* (39r3, 39v4 *KT* 1.219 *cā kīmā-šanā*), of two Vajrayāna verses (Ch. 1.0021b,a².34, 43 *KBT* 151, Ch. 1.0021b,b. 54, 62 *KBT* 155, 156; this latter has a colophon of the year 971¹³), and of a Chinese devotional text in the year 982 (*SD* III, Plate XLIX). His name is further left on the margin of a folio of the *Siddhasāra* (*KT* 1.104) in Sogdian script. It is naturally not possible to say that the *kīmā-šanā* in the present text is the same person. It only remains a possibility.

The text appears to be a humorous poem, which is a rarity in the entire Khotanese literature. The calculation of large numbers does not always seem to be in order.

¹³ Hamilton (1979), 51.

Probably it was never intended to be.

Text and translation

¹/// khva tta tta * /// *-ū ///
²|| mvauñam haudama māśca (tt)c
 khu tsvaudū śacū
 parya-v-au śa jsā ma
 pātcā haḍā ³dvī-ssa pajsāsā
 mista nācma? bürakye ·
 hvaḍaudū śa ma khāysa
 kṣṛā aunā vaña būre pau-⁴se kṣaṣṭi
 [hau]da-se pajsāsa nvaiya
 śa'māḍā jsā ysīre byamā janai ·
 vaña ñanā byamā pvaisū
⁵kīma-śanā *-cya cā
 khu vā ysāvī kṣma-śanā
 salī calakya parye ⁶tvī ·
 culakye māśca parye tvī
 haḍau vī būrā haiysda vī ·
 cala⁷kā khāysa hvaḍai thā
 calakā nvaiya paraustai
 vaña vā raysga ⁸vī gverā
 khva śa' byamā jīye ·
 salī va jā drairā-baista
 māśca dvī-⁹ssa haudā ·
 haḍā dvī ysārā kṣaṣṭā ttārā
 ttakyā māścā baiśā vī ·
¹⁰khāysa drair-bista ysā haṣṭa-se
 u pajsāsā hvaḍai audā vaña būre

.....
 For our men it is the seventh month.
 When we came to Shazhou,
 it has already passed for us here.
 Then the days (are) two hundred and
 fifty.
 Including the big names,
 we ate the meals here,
 from the country till now five hundred
 sixty,
 (seven hundred and fifty afterwards).
 By counting I dispel doubt in heart.
 Now I shall ask about the doubt on the
 treasure.
Jinshan *-eya cā!
 (Since) when you were born,
 How many years have passed to you?
 How many months have passed to you?
 (And) days up to the present (time)?
 How many meals have you eaten?
 How many you refrained afterwards?
 Now you quickly tell (us),
 so that the doubt disappears.
 The years (are) twenty-three.
 The months two hundred and seventy.
 The days are two thousand and sixty.
 In all of those months,
 twenty-three thousand, eight hundred,
 and fifty meals you ate up to now.

Notes

- 2 The reading of the first part of the text is difficult. *KT 2* reads *pvau ñāhauji mañ māśca*. The first letter is certainly *mvau* rather than *pvau*. The third and fourth letters, read in *KT 2* as *hau ji*, appear to have been overwritten for correction. What looks like *ji* is probably *da* written with a thicker stroke over something like *nau. tte* (uncertain) may be colloquial for *šte* “is” as in P 2786 (*St. II 77*) in view of line 9 *ttārā* “are”. Both forms could be pronominal, but the syntax would be awkward.
- 5 *kīma-śanā *-eya cā*. The letter that cannot be read for certain looks more like *he* than *ce* as in *KT 2.93*, n.2. All this is part of his name, probably Chinese.
- 5-7 See the translation in *Dict.* 100a s.v. *calakā* “how much, many”.

D

P 4068. Another short fragment from the *Saddharmapuṇḍarīka-sūtra* translated by Kumārajīva, *juan 3* (T. 262, vol. 9, 23a14-24b4). The Khotanese text on the verso is reproduced on Plate CLIV, *SD VI*. The transliterated text of 9 lines is found in *KT 2.122-123*. The right-hand half of the first two lines is lost, and in the center of lines 3 to 6 there used to be a tear around which the paper was wrinkled. Now the restoration work has smoothed the wrinkles, but some characters are hard to read.

The text is a formula¹⁴ of the beginning of an elaborate literary letter. Following a lengthy eulogy of the person to be addressed (line 7 “the great person with the name so-and-so”) the author identifies himself, at which point the text breaks off with the rest of the manuscript left blank.

Text and translation

¹|| saijsane sya kyi tta ṣṭām bīysīrā
 mūm[///

[See the note below for the possible interpretation].

¹⁴ For a similar formula see Kumamoto (1993), 146f.

²bāta vīrūlīja skamdā kāmjana
ysai[rrā] ///
³garkhye haurā varāśāme u vāstārye
bvāme jsa haphve puñ[au]dā bvāmaya
śū[ra] ⁴jastām jsa haurā śarā byauda-
likā puñau haṃ myāña puñau-jserā śūrām
myāña [haṃ] ⁵derā avamāvyau hvāṣṭā-
nyau śi[rky]au (b)u'jsyau jsa haṃphve
tcūrvā hālaina mistvā (bā)[dvā] ⁶nāma-
tsvatalīkā vajrāmātā tta[ra]m[da]rā
ūda(y)ā garā ttriṃkhvā nūtara [na] ⁷škha-
stye aurmaysdām māñamā mistye tta tta
nāmāna hvāṇḍye hāysye diśi' vī ā⁸na
naysdā grau jūhānai brīyaustā aymū jsa
pharākā aurga drūnā pu'sā⁹ma haṣṭi
yine · nāśā hve' dānākrūra-kyattā ·

.....the root (is) of beryl, the trunk of
gold,
..... (of the one who) is possessed of the
enjoyment of heavy gift and of vast
knowledge, meritorious, intelligent, brave,
has obtained the gift and fortune of the
gods, (is) right in the middle of merits,
worthy of merits, in the middle of heroes,
is possessed of other countless, highest,
good virtues, renowned throughout the
great countries in four directions, with the
body made of diamond, resembling the
newly risen sun over the peaks of the
Udaya mountain, of the great man with
the name so-and-so, from a distant place
with the mind near, warm, loving, and
dear, with much reverence I make an
inquiry after the health.
The humble person *Dānākrūra-citta*.

Notes

- 1 The first line is difficult. The anusvāra of *jsam* seems to suggest that the following *ne* belongs in the same word, rather than *sai jṣa ne* “from/with one hundred (?) not”. If it is to be taken as *saijṣane*, it would be Pkt. from Skt. *secana(ka)-* “sprinkling”. Another possibility which is not much promising is to see here a compound with *°tanā* “wrinkle”. *śya* would be “goose, *haṃsa*” normally in the nom./acc. sg. And *kyitta* would be either Skt. *citta* “thought” as in the name at the end of the text, or *kyi* (relative pronoun) with *tta* “thus”. *bīysīrā* would be the opt. 3pl. of *bays-*, an intransitive verb “to move, act”, as in P 2957.142 (*Sudhana A*) *KBT* 38 *āṣkye baysīrā* “the tears would flow” corresponding to Ch. 00266.208 (*Sudhana C*) *KBT* 30 *āṣkyā jsa habaḍai* “filled with tears”. *mūm-* could represent the beginning of a number of words in *mū-/mā-* followed by a nasal. This text is written well enough to exclude the possibility of miswriting. Besides the beginning of the sentence is marked. It is only to be regretted that the right-hand half of the line is broken off.

- 4 *puñau haṃ myāña puñau-jserā*. *KT* 2 reads *puñau baṣṭyāña puñau tye rā*, which is difficult to make sense. The photograph before restoration may suggest a sharp edge of *baṃ* and the subscript *-ya* for *ttye*, but they disappear when the wrinkles are smoothed out. The reading of *-jse-* is still uncertain. Cf. Degener (1987), 37.
6 *vajrāmātā* “made of the *vajra* (diamond)”. See also P 3510.7.2 *KBT* 51 *vajrāmā amgā* “limbs made of the *vajra*” (Emmerick (1980), 188 [36]), Ch.1.0021b,b25 *KBT* 153 *vajrāmāi byeha* “the seat made of the *vajra*”. The suffix here is not the primary suffix *-āmatā* that forms an action noun from a verbal base. Its meaning is close to the Sanskrit secondary suffix *-māya* and could have been influenced by it.
7 *tta tta nāmāna* “with the name so-and-so” is also found in a formula of confession of faith P 2800.4 *KT* 3.64 *ayśa tta tta nāmāna* “I, with the name so-and-so”, to be replaced by the real name when the formula is recited; see Degener (1987), 41.

E

P 4091. A fragment of a Khotanese official letter with no Chinese text on the other side. It is reproduced on Plates CLV-CLVI, *SD* VI, and the transliterated text of 7 lines is found in *KT* 2.123. The large, ornamental script has the same characteristics as that of P 5538 (*SD* II, Plates XXX-XXXIII), which is an official letter of the Khotanese king *Viśa' Śūra* to the ruler of Shazhou (Dunhuang) in the year 970. Although in P 5538 the Khotanese regnal year (in the Chinese style) is used, in the present fragment the Chinese regnal year *Kaiyun* 開運 the second year (= 945) of Later Jin is used. The square Chinese seal is also different from that of P 5538. It is to be noticed that these two Khotanese official letters are the only Khotanese texts found in Dunhuang of which we can be reasonably certain that they had been written in Khotan and sent to Dunhuang where they were preserved. All others may well have been composed in Dunhuang by the Khotanese who resided there.

Text and translation

¹ṣṭe śirki tta ṣṭi nai tsāṣṭā drūnai
ā khv-e tta ṣṭe · pastā[ṃdū + + + +]

²si śaik-e ṣā tta ṣṭi tsāṣṭā drūnai ·

..... is it thus good, peaceful and healthy?
Or, if it is so to you, we deigned to
that it is so good, peaceful and healthy
to you.

ttye kiṇa ma rrvī vī ḡya[stūñi aysmya
pe'jsā]³ samḍauṣṭā pastāmdū hamye · ///
[SPACE]

⁴|| āstaṃ kalpā āṃ ssa hauparibjstā byūra
tcāu(h)ā /// [pī]⁵rmāttima-vāhā rrāysi-
nāmdā askhi[js]ye ///

⁶|| **PARAU** ttā khāyi-gvīṇā askhijsye
apvenye bādā še' [sa]⁷lya paḍauysye
māsti haudāmye haḍai rrāsi' ///

Because of that here in the Royal Court in
the divine mind we deigned to have great
satisfaction

Since the beginning of the *kalpa* (it is) 1
million 274 thousand (years) of
supreme power, dominant, prosperous

Rescript. In the prosperous, fear-free
time of *Kaiyun* the second year, the first
month, the seventh day, the authority

Notes

- 2 The end of line 2 can be reconstructed from the parallel in P 5538.73-74 *KT* 2.129
ttye kiṇā jsi maṃ / rrvī jsa ḡyastūñi aysmya pe'jsā samḍauṣṭā pastāmdū hamye.
- 5 On *pāha* “power” (here °*vāha* as the second member of a compound) see *St.* I.71f.
Dict. 385a *vāhā* “valuable (?)” is to be deleted.

F

P 4649. This manuscript consists of two, larger and smaller, pieces, and on the recto
an image of the six-armed Avalokiteśvara¹⁵ in ink is found. It has no Chinese text. On
the verso is the Khotanese text, which is reproduced on Plate CXXI, *SD* V. The
transliterated text in *KT* 2.124-125 gives the consecutive numbers for the lines 1 to 22,
of which lines 1 to 19 are found on the larger piece, and lines 20 to 22 on the smaller.
Both the left and right margins of the smaller piece are lost, and there is no way of
telling whether and how many lines are lost at the gap between the two pieces.

Another small, square fragment also carries the signature of P 4649 (actually to be
called P 4649a), which has on one side a record of expenditure of wheat (麦破曆) at the
Baoen monastery 報恩寺 in Dunhuang with the date “the *bingshen* 丙申 year (876,
936 or 996 C.E.), 10th month, 17th day”. There is nothing to indicate, however, that
these two manuscripts are in any way related.

The date of the present manuscript depends on the identification of the prince *thayi-*

¹⁵ See Zhang and Rong (1993), 184.

tcūnā (line 2), possibly *Taizun* 太尊 in Chinese. A Khotanese prince by this name is
known among the “seven princes” who were being escorted to China in the report told
in Ch. 00269 (lines 40-41 *KT* 2.44 *rrispūrā thiyā-tcūnā*). I have argued (Kumamoto
1991a) that the date of this and other related documents must be 887-888. Now we can
add another document to the same group. It is P 2896 *KT* 3.94-96. In this text, which
consists of a series of drafts of the opening of a letter as well as a copy of the beginning
of the *Sudhana Avadāna*, part of the “Lyrical Poem” and verses in Sanskrit, four princes
are mentioned. In lines 61-62 *KT* 3.95 their names are put together, thus *rrispūrā thaya-*
tcūnā, rrispūrā painaka, rraispūrā capastaka, rrispūrā śvakalau. And all these four
princes can be found among the “seven princes” of Ch.00269.¹⁶ Some names, especially
those of kings, could be hereditary, and some others could be simply very common. But
the agreement of four names can hardly be a coincidence. Between lines 35 and 36 of
P 2896 there are some graffiti in unskilled Chinese, among which is found the name of
Congde 從德 (= the Prince *Tcūm-ttehi*;) who flourished in the middle of the tenth
century. In view of the evidence above these graffiti are likely to be later additions.¹⁷ No
other princes than *Taizun* are mentioned in P 4649, so the identification stands on a
weaker ground than in the case of P 2896. Nevertheless, no other indications contra-
dicting, we can tentatively give the date around 890 to the present document.

The text is in verse, although it is not always possible, where a punctuation mark is
absent, to determine a verse line. The narrative is in the first person singular feminine,
probably by a wife of the prince.

¹⁶ Apart from the prince *Taizun*, in line 42 *rrispūrā pīnakā* (so read, not *yīnakā* as in *KT*
2; see Plate LXXXIII, *SD* IV), in line 43 *rrispūrā śvakalai*, and in line 112 the name of
capastakā (without the title, in the part of the writing by the princes themselves) occur.

¹⁷ Zhang and Rong (1993) 176, assign the date around 960 to P 2896 on the ground of
the Chinese graffiti alone, which is naturally not conclusive.

Text and translation

¹ udayi garrā :	The Udaya mountain.
gara ttraikhvā	Like the newly risen sun
nūvara naṣākhastye ·	over the peaks of the mountain,
ārmaysdām māñadā	the great power has risen.
maista pa' ām sa ² va	Of the Prince <i>Taizun</i> ,
rraispūrā thayi-tcūnā ·	from a distant place
hā[ys]y[e] d[i]śi' vī āna ·	with the mind near,
naysdi aysmū jsa ·	with reverence I make
ārga drrūnā puai ³ sāma	an inquiry after the health.
haṣḍi yanę	
⁴ ----- ṅaśā bīśā * * -m * *-um	The humble maidservant
khu ttā ⁵ ttye ysarnai bādā vīra ·	If for him in the Golden Land
śaikā ṣṭāve tsāṣṭā drrūnai :	it is so good, peaceful and healthy,
ṅaśau ma bī'śā ṅaḥalamā aysmūṅa	the humble maidservant here,
⁶ pajsa tṭerra bai'di pachīṣe' :	with the reverent mind,
harbi'śvā' bā'dvā	(I) do honor with the forehead.
sattā śaikyērā hamāve :	In all the lands people will be better.
bī'śām hvana kṣīra ⁷ kā'kā dcvattā :	May the Protectors, deities, and guardians
parvālā ysīnī nāsādę :	take care of the Khotan land for all.
rāja dīvyā gyaṣṭi ·	The deity of the kingdom, <i>Vaiśramaṇa</i> ,
vriśama laikapālā ·	(and) the World-Protectors,
⁸ (vi)jsāka bāysvā uhā' paśīde ·	viewers, emit ***** in the arms,
thau vā ysarnai bā'dā vīrāṣṭā ·	quickly, towards the Golden Land.
rājādānā pakū ⁹ ṣḍi ttā maha ṣā prrīhīye	The palace of the capital he opened for
vaṅa maśa a bveyi raysgā vīra pada yi :	us.
nva aysmū ttā (p) ¹⁰ rāna hajsādā iḍām :	Right now, I, with the speed of light on
	your road,
	have been able to send (to yo) with the
	thought of the mind.
śc ttā thauna śacī jsa	I sent (you) one (pair) of trousers in silk
kaumade hajsādām :	cloth.
āṣi' va ttā parya ¹¹ ḍę	Please make (me) worthy to you.
ttraikṣa maṃ hami' hadādę	I am sharply afflicted here.

ttadī hīye hīyai ṣṭę	I only belong to the master, (I), who do
c-ām dyāma na vījsye :	not see your face.
arañī vī pas(tai) ¹² vīstāve	You deigned to reside in the wilderness,
ca vā śau pīḍakā na pastai hajsādę :	who did not send me one letter.
tta tta pastai hvai sā dvī salī	You deigned to say that: "for two years,
tta kṣāmdai vīna ¹³ tsai :	you will go without a husband".
vaña bū'ra maṃ kṣāmdai vīna tsvām :	Here until now I went without a husband.
hīyai jsā tta ysīra añā pastai bīys(iye) *	The master has held his heart elsewhere.
¹⁴ maṃ jsā ma ṣi'kā ārā naiṣṭā :	That is not my fault here.
hīña ysīra bī'sai ttā bvau'ma	In (my) own heart (there is that)
vīna-i vā padā prraysarye	knowledge.
ha ¹⁵ * ttā parya pīḍę :	Without him the road extended here.
/// /// please write
kuṣṭa būre ne pvā ¹⁶ ne	As long as I shall not hear
sā hīyai hīyi dyāma	that the face of the master
vaḍāṣṭā paṣṭa vīrāha	escapes displeasure therefrom,
ṣā' pīyi kṣāmdai vīna <na?> darrvai tsai	(or that) he should fall, I dare <not> go
¹⁷ kuṣṭa būre na mīrāne	without a husband.
ttukau ne vai ysu? *-ā	As long as we do not die,
hīye hīyi /// ṣṭā *-au vaḍā ///	(we shall) not
¹⁸ /// ḍa ysye haḍai *-ī ///	The master's
¹⁹ /// kū]ṣṭa bū[re /// (I) was born the day
[SEPARATE FRAGMENT] as long as
²⁰ /// pvaisāma haṣḍi yanę :	I make an inquiry.
śīña drrām-mūṃjsya ttā pātcā na da///	in one pore, then
²¹ /// ḍā tta dī pākām : thus under (your) feet
pārysya bīśaka ysyāne :May I be born a maidservant
māre gīrye (ś)ka /// I shall die. (I?) bought
²² /// cā hā sa vaḍāṣṭā yaulā jsa ----- /// therefrom with evil

Notes

- 1 The same phrase is found in **D** above, P 2896.44-45 *KT* 3.95. See further *Sudhana* P (P 2025) 192 *KBT* 17 = *Sudhana* C (Ch.00266) 125 *KBT* 25 = *Sudhana* A (P 2957) 76 *KBT* 34, P 2957.162 *KT* 5.324, and Z 2.84 *samu kho sarbandā urmaysde udayi*

- ggarā tṛṃkhvo ṣṭāni* “Just like the rising sun on the peaks of the Udaya mountain”.
- 1-2 *maista pa’ āṃ sava*. Correct the reading of *KT 2*. For *pa’* (fem.) “power” see *Dict.* 241a *pāṣā’*.
- 8 *uhā’ paṣṭide*. The word *uhā’* is found in the form *uhānā* once in the *Suvarṇabhāsa* P 3513.75r4 *KT 1.249* and twice in the *Sumukha-sūtra* Ch. C.001.1047 and 1050 *KBT 142*; see *Dict.* 44b s.v. *uhānā* “control, (of the celestials) blessing”. All three are used together with *ayiṣṭhānā* (Skt. *adhiṣṭhāna-*) “supernatural control”, and the last example with the verb *paṣṭidā* “they emit”, which guarantees that *uhā’* here is the same word. The Tibetan and Chinese versions of these sūtras are not close enough to give any insight into the meaning of *uhānā* separately from *ayiṣṭhānā*.
- 8 (vi)jsāka. Cf. Z 5.70 *vajsā’kā* “viewer”.
- 9 *pada yi*. With *yi* possibly from older *tā* “you”.
- 14 *praysarye*. This is the 3sg. past from **pra-sarita-* (the past participle made from the present stem; cf. Hinüber (1986), § 493) of *pra-sarati* “advances, spreads”. The letters *rya* and *da* are almost indistinguishable in this manuscript. So one can read *pada* instead of *parya* in *KT 2*. *Dict.* 254a “to send (?)”, the infinitive from **parā-zar-*, has not solved the formal difficulties involved therein. The translation given there is based on misreadings and conjectures on the meanings of invented words.
- 16 *paṣṭa vīrāha*. “(it) escapes displeasure”, with the verb *pars-/parrāta-* “to escape” and *vīrāha* “displeasure” (Pkt. from Skt. *virāga*). The context does not call for *Dict.* 221b (s.v. *palṣṭi*) *paṣṭa vī rāha* “pain in the back”. For the verb form *vīrāh-* see *SGS* 123. Bcd 49v1-2 *KT 1.225* is to be read as *vī[rāhī]me* “I annoy” (Skt. has *virāgayi* 1sg. pres.). The reading of *KT 1* as *vī[rā]rame* is apparently based on the photograph in which the right-hand end of 48v1 *ra* (of *vara*) shows through the broken edge of the folio 49v.
- 16 *pīyi* Not *rrvīyi* as in *KT 2*. The opt. 3sg. form of *pat-* “to fall” is also found in Z 13.72 *pīya*. The translation here assumes the haplography of the negative *na*.

Appendix

A. Proposed corrections and emendations to the readings of *KT* and *Dict.*

[Minor corrections and uncertain alternatives are not noted here; see the texts above.]

Ch. 00269.42 *KT 2.44 yīnakā* → read *pīnakā*.

P 2024.41 *KT 2.78 dvauda* → read *dvausa*.

- P 2028.7 [read 8] *KT 2.82 brrau* → read *brrau[darā]*.
- P 2028.8 [read 10] *KT 2.82 dva* → read *jsa*.
- P 2745.2 *KT 2.92 pvau ṅṅhauji maṃ* → read *mvauṅṅṃṃ haudamaṃ*.
- P 2745.4 n. 1 *KT 2.93 dase* → read *[hau]da-se*.
- P 4068.4 *KT 2.122 bastyāṅṅa* → read *haṃ myāṅṅa*.
- P 4068.5 *KT 2.123 derā* → read *[haṃ]derā*.
- P 4068.9 *KT 2.123 dānākūra°* → read *dānākūrā°*.
- P 4649.1-2 *KT 2.124 pa āṃāca* → read *pa’ āṃ sava*.
- P 4649.7 *KT 2.124 tsvetta* → read *devatta*.
- P 4649.8 *KT 2.124 -āka* [*āka* in *Dict.* 44a, s.v. *uhā’*] → read *(va)jsāka*.
- P 4649.9 *KT 2.124 abveyi* → read *a bveyi*.
- P 4649.9-10 *KT 2.124 perā na* → read *perāna*.
- P 4649.10 *KT 2.124 idā* → read *idāṃ*.
- P 4649.10 *KT 2.124 hajsādā* → read *hajsādāṃ*.
- P 4649.10 *KT 2.124 ādi* → read *āṣi’*.
- P 4649.12 *KT 2.125 vī na* → read *vīna*.
- P 4649.13 *KT 2.125 ysīra* (at the beginning of the line) → read *tsai* . . .
- P 4649.13 *KT 2.125 vī na* → read *vīna*.
- P 4649.13 *KT 2.125 tsvā* → read *tsvāṃ*.
- P 4649.14 *KT 2.125 bī’rrai* → read *bī’sai*.
- P 4649.14 *KT 2.125 parya* → read *padā*.
- P 4649.16 *KT 2.125 vī rāha* → read *vīrāha*.
- P 4649.16 *KT 2.125 rrvīyi* → read *pīyi*.
- P 4649.16 *KT 2.125 vī na* → read *vīna*.
- P 4649.17 *KT 2.125 mīrāṃ ne* → read *mīrāṃne*.
- P 4649.20 *KT 2.125 kṣāmūṃ (sic!) jsa* → read *drrāṃ-mūṃjsya*.

B. Proposed corrections to the entries of *Dict.*

- āṃdi* “virility” (18b) → read *āṣi’*. The entry is to be deleted. The entry *hadādeṃ* “heated” (450b) needs correction likewise.
- dva* “foe” (171a) → read *jsa*. The entry is to be deleted. The same correction is needed s.v. *vījalaka* “young onc, boy” (385b).
- palṣṭi* “back (of body)” (221b) → delete II 125.16 *paṣṭa vī rāha* “pain in the back”.
- bīrrai* “I fear” (doubtful -rr-) (287b) → read *bī’sai*. The entry is to be deleted.

- bvau'ma** “talk (?)” (320b) → The meaning given here is doubtful. To be joined with **bvāma** “bodhi-knowledge” (318b).
- vāhā** “valuable (?)” (385a) → The entry is to be deleted. The passage here is to be included in the entry **pā'ha-** (235b) with the corrections indicated in *St. I* 71f.
- vīnai** “guidance (?)” (386b) → The meaning given here is doubtful. It is more likely to be *vīna* “without” with the enclitic *-ī* “him”.
- habāḍa-** “reared together (?)” (456a) → The meaning given here is doubtful. It is more likely to be “compatriot”; see **A 31** above.

Abbreviations

- CED* = G. Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*, Oxford 1972.
- CTD* = R. Dankoff, J. Kelly eds., Maḥmūd al-Kāšgarī, *Compendium of the Turkic Dialects (Dīwān Luḡāt at-Turk)*, I-III, Cambridge MA. 1982-1985.
- Dict.* = H. W. Bailey, *Dictionary of Khotan Saka*, Cambridge 1979.
- DTS* = В. М. Наделяев, Д. М. Насилов, Э. Р. Тенишев, А. М. Щербак, *Древнетюркский Словарь*, Ленинград 1969.
- KBT* = H. W. Bailey, *Khotanese Buddhist Texts*, London 1951, Cambridge 1981².
- 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 - V, 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, II* = R. E. Emmerick, P. O. Skjærvø, eds. *Studies in the Vocabulary of Khotanese*, I, Wien 1982, II, *id.* 1987.
- T.* = *Taishō Tripitaka* (大正新脩大藏經).
- Z* = R. E. Emmerick ed., *The Book of Zambasta*, London 1968.

Other References

- Bailey, H. W. (1939), “Turks in Khotanese Texts”, *JRAS* 1939, 85-91.
 ----- (1960), “Arya II”, *BSOAS* XXIII/1, 1960, 13-39.
 ----- (1966), “Vāsta”, *Acta Orientalia* 30, 1966, 25-43.
 ----- (1968), “Saka of Khotan and Wakhān”, *Pratidānam. Indian, Iranian and Indo-European Studies presented to F. B. J. Kuiper on his Sixtieth Birthday*, ed. J. C. Heesterman et al., The Hague 1968, 157-159.
 ----- (1977), “North Iranian Problems”, *BSOAS* XLII/2, 1977, 207-210.
- Gernet, J. et Wu Chiyu (1970), *Catalogue des manuscrits chinois de Touen-houang I*, Paris 1970.
- Degener, A. (1987) “Khotanische Komposita”, *Münchener Studien zur Sprachwissenschaft* 48, 1987, 27-69.
- Emmerick, R. E. (1980) “The verses of Prince Teūm-ttehi.”, *Studia Iranica* 9/2, 1980, 185-193.
 ----- (1981) “The Case Against *ṣun-*”, *Indogermanische Forschungen* 86, 1981, 212-222.
- Hamilton, J. (1977) “Le pays des Tchong-yun, Čungul, ou Cumuḍa au X^e siècle”, *Journal asiatique*, 265, 1977, 351-379.
 -----, (1979) “Les règnes khotanais entre 851 et 1001”, M. Soymié ed. *Contributions aux Études de Touen-houang*, Genève-Paris, 1979, 49-64.
 -----, (1984) “Sur la chronologie khotanaise au iX^e-X^e siècle”, M. Soymié ed. *Contributions aux Études de Touen-houang*, Volume III, Paris 1984, 47-53.
- Hinüber, O. von (1986), *Das ältere Mittelindisch im Überblick*, Wien 1986.
- Huang Yongwu (1986), 黄永武『敦煌遺書最新目錄』 [*The Latest Catalogue of the Dunhuang Manuscript Remains*], Taipei 1986.
- Inokuchi, T. (1960), 井ノ口泰淳「ウテン語資料による Viśa 王家の系譜と年代」 [“Genealogy and chronology of the *Viśa* royal family according to the Khotanese sources”] 『龍谷大學論集』 364, 1960, 27-43.
- Jarring, G. (1964), *An Eastern Turki-English Dialect Dictionary*, Lund 1964.
- Kumamoto, H. (1991a), “Two Khotanese Fragments Concerning Thyai Paḍa-tṣā”, *TULIP* 11, 1991, 101-120.
 -----, (1991b), “Some Khotanese Letters in Verse”, *TULIP* 12, 1991 [publ. 1992], 59-80.
 -----, (1993), “More Khotanese Letters and Verses”, *TULIP* 13, 1993, 145-184.

- , (forthcoming), “The Khotanese in Dunhuang”, A. Cadonna ed. *Cina e Iran*, Firenze.
- Moriyasu, T. (1991), 森安孝夫『ウイグル=マニ教史の研究』[*A Study on the History of Uighur Manichaeism*], Osaka 1991.
- , (1994), 「ウイグル文書節記 (その四)」[“Notes on Uigur Documents (IV)”], 『内陸アジア言語の研究』[*Studies in the Inner Asian Languages*] IX, 1994, 63-93.
- Sander, L. (1986), “Om or Siddham – Remarks on Openings of Buddhist Manuscripts and Inscriptions from Gilgit and Central Asia”, *Deyadharmā. Studies in Memory of Dr. D. C. Sircar*, Delhi 1986, 251-261 with a Table.
- Sims-Williams, N. et J. Hamilton (1990), *Documents turco-sogdiens du IX^e-X^e siècle de Touen-houang (= Corpus Inscriptionum Iranicarum, Part II Inscriptions of the Seleucid and Parthian Periods and of Eastern Iran and Central Asia, Vol. III Sogdian, III)*, London 1990.
- Yamada, N. (1993), Nobuo Yamada, *Sammlung Uigurischer Kontrakte*, hrsg. von J. Oda, P. Zieme, H. Umcmura, T. Moriyasu, Band 2. Textband (Texte in Transkription und Übersetzung, Bemerkungen, Listen, Bibliographie und Wörterverzeichnis), Osaka 1993 [山田信夫・著、小田壽典、P. Zieme、梅村坦、森安孝夫・編『ウイグル文契約文書集成』第2巻テキスト編 (転写・翻訳・註・各種一覧表・文献目録・語彙集)]
- Zhang Guanda (張廣達) et Rong Xinjiang (榮新江) (1984), “Les noms du royaume de Khotan”, M. Soymié ed. *Contributions aux Études de Touen-houang*, Volume III, Paris 1984, 23-46 (originally in Chinese, in 『敦煌吐魯番文獻研究論集』[*Studies in the Texts from Dunhuang and Turfan*], Vol. 1, Beijing 1982, 179-209).
- and -----, (1993) 「巴黎國立圖書館藏敦煌于闐語寫卷目錄初稿」[“A Catalogue of the Khotanese manuscripts from Dunhuang at the Bibliothèque Nationale in Paris. First Draft”], 『于闐史叢考』[*Collected Writings on the History of Khotan*], Shanghai 1993, 155-190, (originally in 『敦煌吐魯番文獻研究論集』[*Studies in the Texts from Dunhuang and Turfan*], Vol. 4, Beijing 1987, 90-127).

ペリオ蒐集コータン語文書雜纂

熊本 裕

ここに収録した6種類のコータン語文書(P 2024, P 2028, P 2745, P 4068, P 4091, P 4649)は、何れも敦煌出土で、パリ国立図書館蔵ペリオ蒐集に属する。また何れも現在まで写真版が出版されたのみで、まとまった解釈は行われていない。中にはコータン王国政府発行の公文書の断片、商業文書、学生の習字練習帳などを含む。また全て9ないし10世紀に属するものと思われるが、そのうちの3点はより正確な年代推定を許す。附録に H. W. Bailey, *Khotanese Texts*, Vol. 2, Cambridge 1969² 及び *Dictionary of Khotan Saka*, Cambridge 1979 に對する訂正事項を挙げる。

(くまもと ひろし・教授)

[e-mail: hkum@tansei.ac.jp]