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## ALTUN KHAN

By H. W. BAILEY

Though the linguistic interest for Indo-Iranian predominates in the study of the texts from Gostana-deśa (Khotan), the contents offer also considerable materials for closer understanding of pre-Muslim Chinese Turkistan in Central Asia. The kingdom of Khotan was in contact with the neighbouring countries and its emissaries (*haḍa-*) reported to the Khotan Court on activities among the Tibetan, Turkish, Chinese, and the lesser groups, the Cimūḍa-, Gara-, and Ha. Translations have been published earlier of some of the Khotan official documents : Ch. 00269 in *BSOAS*, XII, 3-4, 1948 ; P 2741 in *AM*, NS, I, 1, 1949 ; Staël-Holstein text in *AM*, NS, II, 1, 1951 ; P 2790 and P 5538a in *AM*, NS, XI, 1, 1964 ; P 2787 in NS, XI, 2, 1965. Here a document of 109 lines in P 2958, 120-228 (*KT*, II, 117-21) is translated. It contains a miscellany of documents concerned with Khotan, Ṣacū, Kamcū, Ha, and Śvāhvām. The commentary will show the limits of present knowledge. But not all extant Khotanese has yet been read and considerable material has still to be published.

It is a pleasure to dedicate this article to the Anniversary of the *Bulletin* in which I have so long received hospitality for Indo-Iranian studies.

### TRANSLATION

P 2958, 120-228

#### Document I : 120-31

To the Inner Office of the *bala-cakravartin* king of kings of China (= Ṣacū), possessed of the enjoyment of great authority, having gained success and fortune from the sky-ranging *devas*, and protected by the four *lokapālas*, established upon the royal seat of *hiraṇyagarbha*, giver of donations in many lands (or times), and announcer of letters with fine display (of presents), issuing the golden (= imperial) command outwards to the verge of ocean, full of *punyas* (merits), intelligent, valiant, the great *ṣī-thau* (guide) of the *tyeṃ-cīkas* of the great golden land (= Ṣacū), Yā-thayi, sagacious, greatest (= BS *jyeṣṭha-*) magnate, where his name is found, and to his consort, as far as to the great *tyeṃ-caka*, who is to be addressed in writing with this missive (*spattā* ?), with much reverence I make a *haṣḍa* (= BS *viññapti-lekhā*) asking after his health.

#### Document II : 132-39

(I) the humble person Kim Tum-śan. If now and at present during this excellent three-month's period and time he is well, in health and tranquil in his royal mind within the noble three activities of a *bodhisattva*, and also within the enjoyment of the *bhoga-* (use) of a happy dwelling-place, for him I the humble person have nothing but the desire and wish by night and by day from the *devas*, that he may so attain to long life of the *devas* in all times, and royal reverend favour (vast) as the *ākāśa*, and the exaltation of his house.

## Document III : 140–48

With happy mind I make a *haṣḍa*. All of you may they (the *devas*) take under their care : the *deva Sendra Upendra* with those in the twenty-two further places, and the *Aśvina devas*, and the protectors and guardians of the land of China (= Śacū), the eight *bodhisattvas*, the eight *paripālakas*, the four *lokapālas* Vaiśramaṇa and the rest, the *devatās devas* of the *rājya* (kingdom), and the *devatās devas* of the palace ; may the *devatās* of prosperity presiding in his own *janma-samsāra* (world of births) grant to this great magnate named *Kīrāstāna* (steadfast in act ?) and the *fuzən* the protection (*āraḥsā*), *sīmabandha* dominant over his own *deva* body, and upon those whosoever strive to attain the best first *bodhi* of the *buddhas*.

## Document IV : 149–81

(I) the Khan (of Kamcū, l. 165) have so made a *haṣḍa*, stating, the country (here of the intercourse and diplomatic contact between our countries) has for some reason been destroyed. When formerly Altun Khan, and great *deva* deigned to rule Ratna-janapada (= Gostana, Khotan), and here the great Khan ruled over the Kamcū land the country (= intercourse) was good on both sides. When he ruling over the treasure-filled (?) (*śivāmsta*) Ratna-janapada used to send his favour by envoys to the Kamcū land, Altun Khan, the great *deva*, used to send to the Kamcū land for the Khan the favour of many various wonderful things, and the Kamcū Khan on his part was sending envoys to your (Ratna-)janapada and many donations for Altun Khan, the great *deva*, and for many years Altun Khan, the great *deva*, ruling Ratna-janapada was sending his favour. The country (= intercourse) was good on both sides (intimate) as are the treasures (?) (*śivāsta*) and milk and water, but now the country (= intercourse) for some reason has been destroyed. When now Altun Khan, the great *deva*, ruling Ratna-janapada has deigned to retire from sovereignty, here too in the Kamcū land the great Khan has yielded up his life (deleted : and on both sides the country has been destroyed). Altun Khan, the great *deva*, who deigned to rule over the Ratna-janapada, deigned to be the father of the rays of light of the land ; the great Khan who ruled over the Kamcū land was our elder brother. When now the rays of light over the Ratna-janapada have deigned to rest upon the royal seat here too in the Kamcū land I have become Khan. And now it is the tenth year since the country (= intercourse) has been destroyed on both sides. And he does not at all send the favour of the envoys of Ratna-janapada here to the Kamcū land. In this Serpent year I have sent to you (deleted : of the envoys) as envoys two *ācāryas*, one a *tai-ṣī* (Chinese 大師) and one a *tai-tik* (Chinese 大德), and a *haṣḍa* (missive) for the rays of light of the (Ratna-)janapada with an address and donation, one monkey. But till now he has not at all sent the favour of one envoy. When travelling from Ratna-janapada to the land of China (= Śacū) to the Kamcū land Ana Sagai and the other *ācāryas* and *gr̥hasthas* came as envoys, in number seventeen, eleven *ācāryas*, and six *gr̥hasthas*, not one envoy from Ratna-janapada came to the

Kamcū land. When we asked, saying, Why have envoys not come, they so said, saying, Those who were the envoys from Ratna-janapada, Hvām Capastaka and the others, who have come from the land of China (= Śacū) here by order of the Khan the princes were detained, and he also has not deigned to send on (let go ?) the envoys. Accordingly I will send envoys to you and on behalf of Kamcū I will make donation. Unless the *grhasthas* as envoys from Kamcū come, together with donations, to Ratna-janapada he will not send the favour of (Ratna-)janapada and of the envoy. When the envoys from Kamcū come here with the display (of presents, *padaja*), then the rays of light of the land of T'ai-pau Ratna-janapada will deign to send envoys.

Document V : 182-98

I make a *haṣḍa* to the (Ratna-janapada) Court. The humble *pravrajita* (ascetic) the *tai-tik* Prraṅāsū of Guṣṃda and the humble servant Ana Dai-sai have made a *haṣḍa* before the Court on behalf of the land of China (= Śacū), stating, Since he is sending the favour of the land (*pa = bāda-*) he has sent such favour there, although the favour has not reached the servant (*ra* duplicated, and *sa* anticipating the word *bīsa*) who by royal commands has delivered the favour. So in this case where a man, each for himself, takes things (goods, or money), the whole land (*pa = bāda-*, intercourse) has been destroyed. The men each for himself have not given that (thing, money) with a good face, but with a bad (face). I have not on my part been able to make a demand, lest I should fall into trouble. And I may not be able to carry out the command concerning the display (of presents, reading *pada(ja)*). By royal favour the *tai-ṣī* from Alagīrā Sanghārāma has sent (reading (*ha*)*js(ādaī)*) eighteen *kambala* blankets, and he came to Radaunaka, but he has travelled no further, because he was ill with the *pvaiya* disease and did not know the remedies. When he sat up he so suffered from *hauttauḍau* that (he thought) if I try to return, I shall die. I will go later (reading *pā tsīmāi*). There is nothing better (to do). As one likely to die (*mīrānai*), if I do not (read (*na*)) die on the road, I shall go as far as Śacū making a difficult journey in forty-five days (*ha(dā)*) on foot, which with power (*paīna*) to fly in the air I had done in one day. Through royal *puṇyas* (merits) I came successfully to Śacū. The one or two edible things I had here, that I had to eat on the way, and that was wholly used up.

Then from Śacū we came to Kamcū and from there they returned from Ha whom the Khan had sent to Hara, the seven envoys, six *grhasthas*, one *ārya*, on behalf of the country (*janapada-*).

Document VI : 199-215

To the great king of the land of China (read *hvana* for Khotan ?) over Ratna-janapada, ruling in Jambudvīpa, famous among the four *dvīpas* (continents). There so I make a *haṣḍa*, the humble *pravrajita* (ascetic) the prince of Śvāhvām, Hva Pa-kyau. To me the humble servant the royal

command came in the hand of Hvām Capastaka, stating, The quite pure *īra* stone which he has, all of it is excellent. For this Capastaka here there were thirty *kin*-weight of *īra* stone and . . . (*hāmstaima*). According to the royal command the business was closed, stating, If I return there, I will give the things (money) worth two hundred *śaca* (pieces of silk), and because also of this *īra* stone of mine, I shall not go to Śāhvām. The road to Ttāmhtta has been disrupted. I will go away to Ratna-janapada. These things (money) worth two hundred *śaca* I have brought to Tha-śa from a distance. I was going as messenger to Ratna-janapada so that I might make a *haṣḍa* about the donation for the Court. Now these things (money) worth two hundred *śaca* being in the hand of Capastaka he made a *haṣḍa* about the donation to the Court, one hundred and fifty *śaca* he was deigning to demand for the Court and you should deign to give fifty *śaca* on your part to the Mother Khī-vyaina, when the envoys go there, if he sends the favour of a little (reading *vā lakyaī*) *īra* stone, if he does not send out the favour (reading *hara(ysdai)*). To the hand of a man of Kamcū named Sūttaysa I delivered a *haṣḍa* for them to the Court. As to the two *ācāryas* who came from the land (= Khotan), one of Dro-tir, one of Gum-tir, I brought them before the king of China (= Śacū) and they saw (*dy(ām)da*) the sight (= had an interview with) the king of China. And they on a rumour (*śva* ?) returned. They are staying with me in Śāhvām.

Document VII : 216–27

To the Mother the *fu-zen* Khī-vyaina in Ratna-janapada with reverence (*aurga*) I make a *haṣḍa*, asking after her health, I the prince of Śvahvām, Hva Pa-kyām. When so now and at present she is well, tranquil and in health, here then it is well, trouble only so far has distressed (*śaiṣṭai*) me that Hvām Capastaka has deceived me, since he demanded thirty *kin*-weight of *īra* stone, but he made an inventory (*khalavī* = BS *bhāgapattra*-) of two hundred *śaca*. From the land of China (= Śacū) also I shall not go further. The road to Ttāmhtta has been disrupted. I have brought the (things) worth two hundred *śaca* a long distance to Hara land. Now I could not send such a large present (Tib. *skyes*) because I was here travelling as a messenger. Now of these things (money) worth two hundred *śaca* they deign to demand one hundred and fifty for the Court as a donation, and fifty *śaca* on your part do you deign to demand. When the envoys go there do you deign to send a little *īra* stone. The two *ācāryas*, one of Dro-tir, one of Gum-tir, came with me before the king of China (= Śacū). They returned and here they are staying with me in Śvahvām.

The passage on the recto 228 with the Chinese text is not related to these documents. Apart from the first word found only here, *hadūysa*- possibly an adjective from *hadā* 'day', the text can be rendered 'with the . . . spokesmen of the *devas*, bold, sagacious (*budha*- ?), in many various lands (or times) Danāmja (a title ?) Caina-hyū (probably *č'in-fəng*) belonging to the country of the great Chinese king (= Śacū).

## COMMENTARY

Although, like all these official documents in Khotan Saka language, this text is full of difficulties, space permits only a very brief explanation.

1. *Names of persons*

*ana* surname in 183 *ana dai-sai* and 171 *ana sagai*, this *ana* occurring also in *KT*, III, 96, 74 *amna sagai*, 86 *amna samgai*. In the *anā* of StaëlH 45 *anā ttumga* has been seen the Chinese surname frequent in Tun-huang 安 K 4 *an*, from *ân* (J. Hamilton, *Autour du manuscrit Staël-Holstein*, 151) with 都衙 K 1187,1281 *tu-ia* from *tuo-nga*. Note also Oa 141 *ana vaijalaka*, *KT*, II, 25, 30, 2 *ṣau qni kuhisyi* and *KT*, II, 19, 9 b 1 *ani rucira*.

*alattuna hana* 150 ff., Turk. *altun khan* the Golden Khan, as a title of the king of Khotan. The Turkish name occurs also in *KT*, II, 2, 18 *altām* with *-ā-* for foreign *-u-*, not *-a-*.

*kīmā ttūmā-ṣani* 132 for Chinese 金 *kin* from *kim* metal, and unidentified *tum-ṣan*.

*kīrāstānā* 145 followed by *nāma jsa* with name. The phrase, however, could be taken as containing an epithet *kīrāstāna-* steadfast in action with *nāmajsa* adj. famous. Connexion with the word *Christian* through Syriac seems unlikely (considered *KT*, IV, 12).

*khī-vyaina* 210, 216 the name of the mother of the ruler who is also given in 216 the title *fu-ṣen*. It may be a Chinese feminine name.

*prrañāsū* 182 the *ñāsi hve* the humble man, here a name similar to Oa 61 *prañaisū ttravīle* the knower of the *tripitaka* *Prañaisū*, the name possibly has been made from a Prakrit of BS *prajñā-śūra-*, like *sarva-śūra-*.

*sūttaysa nauma* 211, the name of a man of Kamcū (*kamacū-pa*).

*hva pa-kyau* 201, *pa-kyām* 217, the name, presumably Chinese, of the prince of Śvabhvām, Ṣuo-fang.

*hvām capastaka* 175 ff., here *hvām* will be the Chinese 王 *uang*, see *AM*, NS, XI, 1, 1964, 11, 7, corresponding to the name *KT*, III, 95, 48; 61 *rrispūra capastaka*. He is named also in *KT*, II, 47, 77, 99.

2. *Names of places*

*alagīryai hīya sakhyarma* in the *saṃghārāma* belonging to *Alagīryai* (loc. sg. to *-ā-* or *-yā-*), only here.

*gūmattīra* 213, 216, StaëlH 41 (*KT*, II, 74) *gūmattīrā bṣā* the *stūpa* at Gum-tir; adj. *KT*, II, 9, 139 *gūmattīrai āṣārī* the *ācārya* of Gum-tir, and elsewhere. The Tibetan spelling is Hgum-tir, and Hgum-stir.

*gūśṣṃdī* 152, adj. to *gūśṣṃda-*, see *AM*, NS, VII, 1-2, 1959, 14 (the *gvā-* there cited was an earlier unsatisfactory reading of *gū-*).

*ciṃga* 123, beside *caiga*, *caga* China, here referring to Ṣacū as an independent state; 141 *ciṃṣānye jīnave* the Chinese land.

*caina hvū* 228, preceded by *danāmja* possibly a title, an unidentified Chinese name.



*tāmḥtta* 205, 220, a shortened form of *KT*, III, 23, 59, 67 *tāḥḡtta* rendering BS *bhoṭa* Tibet, see *BSOAS*, x, 3, 1940, 599–605.

*tha-śa* 206 in the phrase *tha-śa hāyśa buḍai* I brought from a distance to Tha-śa, is similar to 221 *hara kṣīrāṣṭa h(ā)yśa buḍai* I brought from afar to the Hara country.

*drrūtīrāi* 211, 223 adj. to \**drūtīra*- attested in Tib. *dro-tir*, found also in *KT*, II, 44, 43; 93, 4; 96, 74, 85.

*radāunaka* 190, a place-name found in different spelling in *KT*, II, 43, 27; 44, 51 *radānahā*: possibly Tib. *rdo-nag* black stone.

*ranājai janavai* 149 the Ratna-janapada, the Land of Jade Stone, that is, Khotan, see *BSOAS*, x, 4, 1942, 919–20; *AM*, NS, VII, 1–2, 1959, 14; XI, 2, 1965, 102.

*śvahvām* 201 for Chin. 朔方 K 926, 25 *śuo-fang* from *śāk-pīwang*, 205 *śvahvām vāṣṭa na tsai* I shall not go to Śuo-fang. In *KT*, II, 89, 45 *śahvām*: *ḍi-ttu kūhi* in the city Ling of Śuo-fang, probably 靈 *ling*, a city on the Huang-ho south of Śuo-fang. Also in StaëlH 16 *śāhvā kamtha* and *KT*, II, 95, 71a *śahvā*.

*ha* 197 in the phrase *u vara auna ma vā ha jśa gaiśauda* and from there they have returned here from Ha; followed by *hara* in *vā hana hara paśāvai hauda gākṣā haḍa kṣa āṣī śau* the Khan sent seven envoys, six *gṛasthas* (householders) and one *ārya*-monk to Hara. To this name the word *kṣīra* country is added in 221 *hara kṣīrāṣṭa h(ā)yśa buḍai* I brought it from a distance to the Hara land. Here we have two forms of the Chinese name 夏 K 136 *hia* from *ya*. In *hara* the *-r-* is similar to that in Oa 11 (*KT*, II, 1) *pīra*, Chin. 鼻 K 716 *pi* from *b'ji* nose. Some laryngeal sound was heard also by the Tibetan scribe who wrote Tib. *kha'a* to give the sound of 夏 *hia* summer (*BSOAS*, XII, 3–4, 1948, 760, no. 125); comparable also is the Tib. *ka-'a-sta* for Khot. *karasta*- skin, see *AION*, SL,<sup>1</sup> I, 2, 1959, 125–6. The region Hia was in the middle of the loop of the Huang-ho, eastward of Śuo-fang.

### 3. Lexical commentary

120 *hauri* authority from *fra-var-* to asseverate, and 121 *haurā śīrā* success and fortune, from *fra-var-* desire, were considered in *AION*, SL, I, 2, 1959, 126–9.

122 *ysīra-garbā* interpreted as BS *hiranyagarbha*-, the golden embryo, also *KT*, II, 85, 2. A king *Hiranyagarbha* is named in *Manjuśrī-mūla-kalpa* 622, 7–10 *rājā hiranyagarbhas tu mahāsainyo mahābalaḥ . . . sāstuh śāsana-tatparah*, a devout Buddhist. For *ysīra*- gold, note also *JātSt.* 4 r 4 *ysirra* gold, for *-r-* see *KT*, II, 60, 21 *ysīra-gū* golden-coloured. The earlier associations of *hiranyagarbha*- can be seen in F. D. K. Bosch, *The golden germ*; and *Hiranyagarbha*, on his work, 88 ff. But *ysīra* may here be the heart.

123 *haṃdaṃnāṣṭā* to the Inner Office, equivalent to Chin. *chū-bīra* 樞密 K 494, 617 *ṭs'u-mi* from *ṭs'iu-miet* the officers between the civil ministers and the emperor, see *AM*, NS, XI, 1, 1964, 13.

<sup>1</sup> *Annali Istituto Orientale di Napoli, Sezione Linguistica.*

124 *tcimni-hvau* : presentation, donation, below *tcana-hū* 155, 178, 208, 223 (*tcanahū*), 207 *tcainahū*, 169 *tcai(na)hū*. Here the Chin. seems to be 贊 *tsan* with 奉 *fəng*, hence to offer respectfully. The variants *-ana-*, *-aina-*, *-imni* can all indicate Chin. *-an*.

128 *ttyem cikām* and 130 *ttyem cakā* will contain Chin. 典 *tien* and two other syllables. In *ttyem cika-* may be found Chin. 直 K 993, 1220 *tien-tšī* from *tien-d'iak* to govern and to direct; in *ttyem caka-* Chin. 典 *tien* with 織 K 1223 *tšī* from *tšīak* office.

128, 129 *šī-thau* shower of the way if from Chin. 示道 K 882, 978 *šī-thau* from *dž'i-d'au*, comparable to BS *mārgopadeśaka*, Khot. *padārāysa-*.

128 *yā-thayi*, possibly (after a proposal of E. G. Pulleyblank) Chin. 陽太 K 214 *iang* brilliant, and 963 *t'ai* from *t'ai* extreme.

128 *uvī* has been taken as adj. sagacious, intelligent.

129 *hvū:šimne*, below 146 *hvū:šimna*, 216 *hūšgina*, may be Chin. 夫人 K 41, 930 *fu-zən*, Jap. *fujin*, lady, elsewhere *KT*, III, 103, 9 *hūšgina*, 14 *hūšina*, and Mongol in Arabic script *fu'jyn*, *fu'cyn*, *'w'cyn*, *ū'jin*, see P. Pelliot, *JA*, CCVI, avril-juin 1925, 258, also Goldi *pu'jin*, Manchu *fujin*, Mongol *u'jin* noble woman.

129 *sām-sū* identified by E. G. Pulleyblank as Chin. 尙書 K *šang-šu* from *šiāng-siwo* superior secretary, beside the form StaëIH 25 *sām-sī*, with *-ī* as in Oa 12 (*KT*, II, 1) *sī* explained by Khot. *dasta*, hand.

129 *hadāvaysām* gen. pl. the cadres, groups of envoys, as from *hadaa-* envoy (= *hada-*) and *vaz-* to conduct or the like.

130 *spattā jsi* with this missive (?), from the context. This would allow a base *spad-* to send out, send a letter (but *spat-*, *spah-* would also be possible) attested in OPers. *spāda-* army, as that sent out (the meaning of OPers. *hainā* army, OInd. *senā* is similar from *say-* : *si-* to send out); from *spad-* the derivative would be *\*spadata-* to be sent, formed like *hašda-* from *haš-* to send a message. A base *spad-* may also be claimed in OInd. *āspada-m* place, station.

133 *ttri-māysāmjsī* lasting three months from Prakrit *\*tri-māsa-* with Khot. suffix of time, as in *ustamāmjsī* last.

137 *įmsa* from older *olsa-*, *orsa-* desire, here a dyad with *āva* from older *āvama-* desire to the base *ā-kam-*, pret. 3 pl. *ātaudāndā* they approved.

139 *iskhījsāme* exaltation, note *Sid.* 7 v 1 *iskhajsā hūscya beḍa*, for BS 3 r 4 *abhyudayāgame*, Tib. *mthos-par gyur-na*. It occurs also with *us-* in *uskhajs-*, and *as-* in *askhajs-* to arise.

140 *āhaurrji* corresponds to *prīṭīmanas-* in *Divy*, 405, 27, see *AION*, *SL*, I, 2, 1959, 129.

140 *dvāridīrsā* thirty-two with *simdra upimdra* making up the thirty-three *trayastrimśa* gods. The *aśvina* occur only here in Khotanese. See *BSOAS*, x, 4, 1942, 910 ff. for the guardians.

145 *prriṣṭa-* has been taken as a late form from the Prakrit of *pratiṣṭhita-* based.

145 *sampattakya-* from *sampatti-* fortune, epithet here of *devatā*.



147 *sīmābandha* the magic circle of protection, cited from BS in Edgerton, *Dictionary*. From Khotan note *KT*, v, 366, 123 *sīmābandhana karāme* I make a *sīmābandhana*; *KT*, v, 374, 155 *sīmābandhanaṃ karāume* in a BS text; *KBT*, 140, 980 *sīmābandhanī yanumā*, Tib. *méchams béad-par bgyiho*. It is paraphrased in *KBT*, 15, 136 *sīma karvīnā baste* with the adj. of *kara* circle.

149 *hana* is Turkish *khan* Khan, here lord of Kamcū; in 150 *alattuna hana* the Golden Khan of Khotan.

151 *śivāṃsta*, and 158 *śivīsta* await interpretation; the epithet may allude to the precious stone, the jade, of Khotan, and then contain a word *śiva*-meaning treasure. If the word is Prakrit it may have a connexion with OInd. RV *śévāra*- and *śevadhī*-.

153 *daṣka* is from older *duṣka*, and that from older *duṣkara*-, in form either Iranian or BS; two meanings in Khotanese *KT*, v, 161, v 3, 4, 5, Tib. *dkah* difficult, and *Vajr.* 5 b 4, 25 a 2 *duṣkara*- rendering BS *āścarya*- wonderful.

159 *pachaysāvai* inf. in *-ātai* from *pachays-* to retire. The 3 sg. pres. occurs in *KBT*, 123, 212-13 *ne haḍa pachaysdi ne jsāve* in a dyadic phrase. The base is then *-chays-* from *vaz-* of some kind of movement. But note that *-ysd-* is of double origin, either from a base in *-z-* or in *-k/g-*.

162, 164, 181 *bāda hīya bvaiya* the rays of the land as a word for majesty, frequent also in *KT*, II, 125, 6 ff., translated *AM*, NS, XI, 1, 1964, 17 ff.

166 *bāda jai* the land has been destroyed, with the synonym *pa* 187. In the context the phrase means intercourse has ceased, diplomatic relations have been severed.

172 *āśgrya*, plural of *āsarī* from Prakrit of BS *ācārya*-, here acting as envoys. The *bhikṣu* called *ārya*- occurs in 198 *āṣī*, pl. 168 *āśg*.

176 *gatcaustada* are detained, intransitive *-ada-* or lapsus for *-āda*. The context requires some such meaning as detain. The base *scāf-* or *cāf-* from *kap-* recalls the Armen. loan-word *kapem* to bind, imprison, *kaparan* detention, prison, see *TPS* (= *Transactions of the Philological Society*), 1954, 150. The form is then similar to *pareh-*: *parosta-* to restrain.

180 *thī-pā* may be explained as the Chin. 大寶 K 952, 702 *t'ai-pau* from *t'ai-pāu* possessing great jewels, beside the different spelling *KT*, II, 85, 12 *ttayi-pū*, 86, 43 *ttaya-pū*; StaëlH 41 *tte-pū*.

184, 187 *pa* region, land, the phrase 187 *baṣa pa jai* is parallel to 166 *ṣa bāda jai*. The older form is *pata* in *Vajr.* 12 a 2 *rravyi pata* rendering BS *dakṣiṇa*- south, later frequently *rravye pa*: *Sid.* 3 v 5 *rravye pa jsāte* (the sun) goes southwards; *KT*, II, 56, 14, 17, 20, 23 *rravye pa*, 12 *rravya pa*. The word is from *pat-* to extend, see also *paθ-* in *TPS*, 1961, 129 ff., or from *pnt-* to Avestan *pantā* (see J. Pokorny, *Indogermanisches etymologisches Wörterbuch*, 808).

188 the translation assumes *vyasnaima* as denominative to BS *vyasana*-casting away, trouble, ruin, but the middle *akṣara* is unusual and not certainly read.

191 *pvaiya āchai* the *pvaiya* disease, not noted among the many diseases of the medical texts. The syllables *-aiya-* may derive from a base in *-ad-* or in

-ay-. Possibly Avestan *vay-* (pres. *vīnaoiti*), Pahlavī gloss *kušēt* to kill, may be contained here, as from \**pa(tī)-vayya-*.

191 *avai* remedies, from older *arve*, to *aruyā-*, see *TPS*, 1960, 79.

192 *hauttaudaŋu*, some illness, felt by a convalescent, possibly giddiness ; then the second component may contain *gart-* to turn, roll, whence came *Sid.* 8 v 1 *gāsā*, BS *bhrama-*, Tib. *mgo hkhor-ba* turning of the head.

192 *āvastai* afflicted (by illness), from *ā-vad-*, also Oa 24.

193 *dī-para* has been taken as \**dīra-para-* whose *para-* is low, bad, inferior, and *para-* has been traced to *par-* to go, familiar in Sogd. *par-* to go, Ossetic *fārdāg* going, going fast, probably Avestan Yasna 51, 12 *parātō*, and loan-word Armen. -*parh* of *čanaparh* journey. See *KT*, iv, 58.

195 *khaca* food, and 196 *khaysa* to be eaten, from Iran. *xad-* in NPers. *xāyīdan* to eat, OInd. *khad-*, and *xaz-* to eat in Khot. *khays-*, *khāysa-* food. The form *khaca* is from \**xad-čā-* ; the two forms resemble *khoca-*, *khauca-* covering, beside *khauysa-* a piece of cloth, see the Barr *Festschrift, Acta Orientalia*, xxx, 1966, 27.

199 *n(ā)ma-ts(v)alaka-* famous, like *KT*, II, 54, 26 *nāma-tsva-*, Ossetic Digoron *non-dzud*, Iron *nom-dzyd* famous, both from \**nāma-čyuta-*.

202, 208 *gaušta* loc. sg. in the hand, older *ggošta-* hand, Waxī *gawust*, OInd. *gābhasti-*. Here also 212 *gauštau* loc. sg. with pronoun. The parallel *dīšta* occurs in *KT*, II, 47, 112.

202 *hām-hām* or *hā-hā* has been taken as the doubled Chin. 好 K 1089 *xau* from *xāu* good, attested in Khotanese spelling in *KT*, III, 103, 10, 11, 12 *hā*, rendered by Khot. *saika* good.

203 *ira-* translates BS *śilā-* stone, and also *vajra-*, but was the local word for jade as the precious stone of Khotan.

204 *śaca*, plural to *śacī*, some cloth or textile, possibly from its use as a measure of value some kind of silk. It occurs in an unpublished OKhot. text. Similarly in Krorain the *paṭa* silk roll or ball was in use for payments (see H. Lüders, *Textilien im alten Turkistan*, 27–8). They are named in penalty clauses, as in Krorain 419. It is in Chinese *siēn-tšī* white silk.

207, 222 *hvaina* messenger with oral message without the *haḍa*'s full *paḍamja* of presents (?). The word seems to be formed from *hav*, *ho* word (also *hoka* conversation) by suffix *-aina-* : \**havaina-* giving *hvaina-* as from *sarau* lion the adj. *sarvainai* was formed by suffix *-aina-ka-*. The compound *āhau* narrative poem (in E 6, 3) gave E 23, 249 *āhvainā* told of in story, fabulous (against the connexion with *hvaḍ-* to please offered in *BSOS*, vi, 1, 1930, 74). A similar group is in Georgian *arak'-i* tale, *saarak'e* fabulous.

215 *šva* remains uncertain syntactically ; the repeated phrase in 226–7 has only *paskā vā gaisāva* they returned. It could be a participle to older \**šuta-* meaning swift, see *BSOAS*, xxiii, 1, 1960, 36–8.

219 *kīna* is the Chin. 斤 *kin* a weight of about a pound (600 grammes).

219 *khala-vī* renders *KT*, III, 123, 69 BS *bhāga-pattra-* inventory of shares, plural *khala-vya* (*KT*, II, 71, 10) with *thye-ba*, Tib. *gte-pa* pledge. Since Tib.

*skal-ba* is share, rendering BS *bhāga-*, it seems likely that here the phrase is *skal-bahi bye-brag* details of the shares, which could be represented by the compound *skal-bye*, as R. Kaneko kindly assures me. The list of gifts in KT, II, 59–60 is called in l. 1 *ṣḡ khalavī* (so to read).

221 *drrū* has been taken for *drau*, older *drām* such. The word *dro* hair is also at times written *drū*.