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Hvatanica IV

Author(s): H. W. Bailey

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## Hvatanica IV

By H. W. BAILEY

THE following texts have been selected to illustrate the religion of Khotan and to supplement the material already available from other sources.

### TEXTS

#### I. Ch 1. 0021a, a

- 1 aurga í ba'ysuñã rãmdãtãštã  
ãra-verüci ãstãmnã hamidã
- 2 ttye više'ra hiye gütera | jsa uskhãsta  
rana vî ysãya abhišekã dijsãkã 1  
vîysñã ysã vîysñã hamye tathatã-vrrara
- 3 attüsi|ma nãmi ba'ysuñã şarau  
harbişãm ba'ysãm hye aümaunã mista  
cu ra baudasãtva bûma-prrãptã hvãşta 2
- 4 |arahadã şãvã cu ra khañdaka-vaşãñã  
cü parida müdã dharma-garbha hasãya
- 5 dharma-dhãtã | hiya dyaudha hajsara güstyẽ  
tathatã-prrarastã şamatha-prrara vasva 3
- 6 narvakalpa hajsara vî | brrãva şurã  
bãdacaitta hiyẽ vivã jsa naradã  
sãmbhauha kãyü narmaunã üvãrã
- 7 pajsa ge' vî|ra şarva-şãtvãm kenã  
mvi'sdi'jã bveya paşidã neva-raysem
- 8 khu nã tsida satva avãya bveysye bã|di  
tti hađẽ dã jsa üvãra grrã vãşí'di  
ba'ysau jsa vyãrya mara nãsidã ysathã
- 9 şamyakã-drrẽşã | vasve gütterã rrvî  
mahãsamma rrãmdã hyẽ gütirã jsa narãđã  
vrrisãmã gyasta aşu' . cayam rre
- 10 şvidã | hürrãka bümã dîvyã gyaşca  
hüşauñãka äysdirai kãkã hađi  
valãkãteşvarã baudasatva

## I. Ch. 1.0021a, a

Homage to the kings of Bodhi,  
 united, Ārya-Vairocana and the rest,  
 arisen from the family of the Vajra,  
 born in a jewel, possessors of consecration. 1

Born in a lotus, arisen in a lotus, having the nature of the Absolute,  
 significant in name art thou, the lion of Bodhi,  
 of all Buddhas the great exemplar ;  
 those too who are Bodhisattvas, who have attained the stages, the  
 excellent. 2

Arhant, śrāvaka, he too who is solitary like the rhinoceros's horn,  
 those who graciously dwell in the sphere of the dharma-garbha,  
 having been delivered to the circuit of the Bodhi of the Absolute,  
 having the nature of the Absolute, with nature in quiescence, pure. 3.

In the circuit without constructive thoughts, clear, pure,  
 issued from the ripening of the thought of Bodhi,  
 cosmical body and apparitional, exalted,  
 on behalf of all beings in the five ways of life,

Rays of favour they send out, immortal food, elixir,  
 that beings may not go for a long time to the ill existences,  
 but they preach according to the Law exalted commandments,  
 receiving prophecies from the Buddhas, they accept rebirth here.

Issued from the family of the right-thinking king,  
 of pure family, royal, Mahāsammata ;  
 Vaiśramaṇa the god, Aśoka, King Cayaṃ,  
 the giver of the milk, goddess of earth ;

Causes of growth, watcher, protector indeed,  
 Avalokiteśvara, the Bodhisattva ;

- 11 ū|vārā gaustamā-deśa ranije  
jināve vī rrāścā hamya āṣa'  
ttye gāsta raudā bhalacakrravartta
- 12 |rāja rājeśvara rre śūki  
śāhajā darye jabvī vī  
ttye raudā pūrām pūrām sūrā darā jsa
- 13 |harbiśām rrāṃdām hye vamūrākā  
rāysanām hvāṣṭā biśām rāṃdām bimdā
- 14 maittrai hye narmṇau ssa ysatha pīcha|ṣṭā  
ttye śakrra brrāḥmau ttī nārāya mīhaiśvarā skamḍha varūṇā
- 15 nāvau rre haṣṭā baudasatva haṣṭā parvālā | jivā-sabhava rāja  
dīvyā jaścā cu rā diśā-pāla nāga-pāla tcahaurā sūkhṇa  
śakhimā
- 16 yakṣa diśa-mū|ka pātca grahavadatta būsaju sthānāva cu ra  
jasta dīvye parvālā nāva rrāṣṭā heṣṭāṃḍa ||

## II. Ch 00267

- 2-3 jastauni jastā be'ysā | āspāvi nāsaumanai :
- 4 be'śa mīsta mahābūma-prrāpattā baudhasatva | araham'da  
pūñudi śararṇa ṣatva :
- 5 tta ttī khu ṣarbacī diśa' jsa abīrya|vi lāvidevi namau  
6 akṣauba jasta be'ysā āstani harbaiśa jistauna | jasta be'ysā :  
7 ravye pa diśa' jsa namau rahṇakautta jasta be'ysā āstana : |  
harbiśa jastauna jasta be'ysā :
- 8 ṇuhūjsakye diśa' jsa namau armyā|yi jasta be'ysā āstana  
ha'rbaiśa jastauna jasta be'ysā :
- 9 haudha raichau | pa diśa' jsa namau daudūbe'svara jasta  
10 be'ysā āstana harbaiśa jastauna | jasta be'ysā :  
11 uskyāṣṭa diśa' jsa namau badiśrī jasta be'ysā āstani |  
ha'rbai'śa jastauna jasta be'ysā :
- 12 nāṣṭa diśa' jsa namau verauci jasta | be'ysā āstana harbaiśa  
jastā be'ysā :
- 13 cu ra tta ttī diśau' vidaśau' jsa aū|ṇamḍā jasta be'ysā īde :  
14 tta tta khū dirṇaidāra jasta be'ysā : śauttaidrai | jasta be'ysā :  
cīṃdaprraba jasta be'ysā : nārāyi jasta be'ysā 1
- 15 | cu ra ttī ttī mara myauñā ṣaḥē-lāvadevi : rahnavyauḥā'-  
16 maṇḍala vauñā rahna-|rāśa' ranīne ysāra-vārja śī vaiysa baīdi  
17 aūṇadai : kṣa'sa kala bau|dhasatvaunau raudau jsa pai'jsa :

exalted in the land of Gostana, the land  
of precious stones, become worthy of the kingdom ;

To this Gostana's king, imperial,  
king, lord of kings, king, monarch,  
born of Śākya in Jambudvīpa,  
by this king's sons' sons' valiant courage,  
Vanquisher of all kings,  
best of rulers over all kings,  
apparition of Maitreya, a hundred births, visibly ;

To him Śakra, Brahmā, then Nārāyaṇa, Maheśvara, Skanda, Varuṇa, the king of nāgas, the eight bodhisattvas, the eight wardens, originating from Jīva (?),<sup>1</sup> goddess of the kingdom, those too who are protectors of the quarters, the four protectors of the world (= lokapāla), Śukhūṇa, Śakhīmā, the yakṣa Daśamukha, thereafter Grahavadatta, Būjsaja, and Sthānāva, those too who are divine protectors, nāgas, —they gave the kingdom.

## II. Ch. 00267

May we take refuge in the Buddha, god of gods. All the great Bodhisattvas, who have attained the great stages, the arhants, the meritorious beings seeking refuge, those such as are in the eastern region in the world Abhirati : homage to Akṣobhya the Buddha and all the Buddhas ; in the southern region, homage to Ratnaketu, the Buddha, and all the other Buddhas ; in the western region, homage to Amitāyus, the Buddha, and all the other Buddhas ; in the northern region homage to Dundubhisvara, the Buddha, and all the other Buddhas ; at the zenith homage to Bhadrāśrī, the Buddha, and all the other Buddhas ; at the nadir, homage to Vairocana, the Buddha, and all the other Buddhas ; those, too, who dwell, Buddhas, in the regions and intermediate spaces, such as Dharaṇīdhara, the Buddha, Śāntendriya, the Buddha, Candraprabha, the Buddha, Nārāyaṇa, the Buddha . . . 1 ;

He too who here in the Sahaloka world, in the Ratnavyūha circle in the Ratna-rājya, on the jewelled thousand-petalled white lotus seated, surrounded by sixteen koṭis of kings of Bodhisattvas—

<sup>1</sup> *jīva* may represent Skt. *jīva* or *jeta*.

- 18 namau daśabāla cakrravirtta mahākāraṇitta śāstāra śākhyamauna jasta be'ysā āstana jastauna jasta be'ysa īde :
- 19 | cū ra ttā tti ttūṣyā' bāviṇa aūnade : mahādarmarāja  
20 aba'ṣaika-prrāpattai | āryā maittrai baudhasatva paḍauysāṇa  
21 jsa : bai'sta ysāra baudhasatvauna raudi | īde : tta tta khū  
22 āryā maittrai baudhasatva : āryāvalākattaiśvara baudhasatva |  
23 āryā mijaśūri baudhasatva : āryā kṣattigarba baudhasatva :  
24 āryā ākā|śagarba baudhasatva : āryā be'ṣajarāyi baudhasatva :  
āryā samattaba|dra baudhasatva : āryā vijrrapaṇṇa baudhasatva vī burai
- 25 cū ra tta tti haṣṭū|sa sai śāstanābaibaraprrasādauna nāvauna  
26 raudi īde tta tta khū nadi | upanadi graha'vidattā : sūmaṇṇa:  
hūlūra . būsaja ṣanīraka 2
- 27 | cū ra tta tti hauvani hauvana jaṣṭa īde : tta tta khū  
28 śakhīmaṇṇa : śauka cau|maṇṇa : hārrva raivi drainḍa būma  
29 dīvyā : kathi dīvyā : rāja dīvyā : kuṣḍi | dīvye jaṣṭa vī  
30 burai : aūda parāysau daśāpālā jastau vī būrai : habai|stani  
mara ṣacū kītha bisā navāysva devattā parvālā āste hīye mi  
prrabebā ṣṭārai : drai kūla hauvina hauvina pāraṣamḍā pāra-  
32-3 ṣṣadye | kūṣṭā tta sam ṣṭāvi harbaiśa vā vāṣa <sup>1</sup> hīyvā hīvyā  
34 jasta-bavinūā nāvi-bavinūā jastau be'ysam īnāka | dā pvaume  
35 beḍa : kūṣṭā tta sam ṣṭāvi harbaiśa vā vāṣṭa namadryana <sup>2</sup>  
parya | avihāysye :

### III. S 2471

- 252-3 viṇa tta īnām cū ra tti mara kṣīra paramaṇḍa|le hīye kāka  
254 nīvā[ ] <sup>3</sup> ysva devatta paravālā | īde tta tta khu bisā hrrūva  
255 ysīmāttala gaṇḍye śāla|ba ysīni nāṇda īye tta khu śakrra  
256-7 brrahamāna paḍā|ysāṇa jsa tcaṇa lākapāle vrrīśama vīrrulai  
258 vī|rrupākṣa dadarāja saṇi paji pajābe'na sūmaki|laha mahāyāna  
259 hubāsta āstana āda vai|pai||ṇḍūrye-rāka-dūmaketta bauda  
260 brrahaspa sūsmanaiśa|ya hāda ysā<ra> haṣṭase hauda paravālā  
261 ca vā ttu hvā|na kṣīra ysīni nāṇda īye  
262 cū ra tti hāvana hāvana | jaṣṭa īde tta tta khu agūśa'  
263 sthānāva śakhīma śarī|mā dīvye aśaukha cāmaṇḍva  
264 hārrva reva daṣa' būma | dīvye katha dīvye kūṣḍi dīvye  
rāja dīvye jaṣṭa āsta

<sup>1</sup> Line 32 = 34 crossed out.

<sup>2</sup> *drya* = *drū*.

<sup>3</sup> Blurred akṣara (? na).

homage to Śākyamuni, possessed of the ten powers, imperial, most merciful teacher, the Buddha, and all the other Buddhas ;

Those too who dwell in the Tuṣita heaven, beginning with the great king of the Law, who has gained consecration, Ārya-Maitreya the Bodhisattva, twenty thousand kings of Bodhisattvas, such as Ārya-Maitreya the Bodhisattva, Ārya-Avalokiteśvara the Bodhisattva, Ārya-Manjuśrī the Bodhisattva, Ārya-Kṣitigarbha the Bodhisattva, Ārya-Ākāśagarbha the Bodhisattva, Ārya-Bhaiṣajyarāja the Bodhisattva, Ārya-Samantabhadra the Bodhisattva, Ārya-Vajrapāṇi the Bodhisattva ;

Those too who are the eighteen hundred kings of nāgas who have accepted the teaching, such as Nanda, Upananda, Grahavadatta, Sūmapauṇa, Hūlūra, Būjsaja, Śaniraka 2 ;

Those too who are most powerful goddesses, such as Śakhīmaṃ, Śauka, Cāmuṇḍā, Hāritī, Revatī, Dṛḍhā the earth, goddesses of city, kingdom, palace, including the guides, the protectors of the regions, the gods ;

In short, resident here in the city of Śacū, the genii, deities, protectors who . . . are possessed of images, three koṭis of most powerful members of the assemblies being in their own divine abodes and abodes of nāgas at the time of the hearing of the Law from the Buddhas, wherever these all are, hither may they all graciously accept the invitation.

### III. S 2471

Now so may we act. Those too who here are the protecting genii, deities, guardians of the circle of the country, such as have taken into their charge biśa hrrūva yśimāttala gaṇḍye śalaba, such as Śakra, Brahmā, and the rest, the four world-protectors, Vaiśramaṇa, Virūdhaka, Virūpākṣa, Dhṛtarāṣṭra, Sanjaya, Aparājita, having the five sorts of knowledge, . . . Mahāyāna, well-guided (?) and the rest, up to Vaiḍūrya-roka-dhūmaketu, the Buddha, Bṛhaspati . . . seven thousand eight hundred and seven protectors who have taken this Khotan land into their charge ;

Those too who are most powerful goddesses, such as Agūśa', Sthānāva, Śakhīma, Śarimā the goddess, Aśaukha, Cāmuṇḍā, Hāritī, Revatī, Dṛḍhā the earth, the goddesses of city, palace, kingdom, and the rest ;

- 265-6 | cū ra ttī śa'ma būttarāja paḍāysāñña jsa pūra ārma|ysdāna  
 267 grraha nakṣatta [lī] <sup>1</sup> salye bāyā [\*da] <sup>2</sup> devatta para|vālā īde  
 268 tta tta khu nāvauna rāmda īde nada upa|nada sāgara grraha-  
 269 datta ēlapatta myacalenu <sup>3</sup> sū[\*pū] <sup>4</sup> ma|pauña ttaśattara  
 270 būjsyaja śaniraka ssa nau kūle | hāvana hāvana pāraśadā  
 271 pāraśadye ca ttā nāma na | hvava ṣṭe  
 272 cū ra ttī ga aūnaḍvā devatta paravālā | āstada īye tta tta  
 273 khū mahābala paravāle ca gara | veysāña ysinī pastai nāve  
 274-5 gara-kūvā khāhvā ā|śaijvā ttājvā bisā devatta paravālā  
 276 āstada ī|ye harabaiśa ttā <sup>5</sup> vā namadrrūna pariye ahavā|ysye

## IV. P 2893

- 7 ttī haṣṭa-paciḍa śīra baudhasatva u <sup>6</sup> kṣī'rā nāmdā diśa'  
 8 ayai|ṣcy<ā>mdi kuṣṭa ā'ma mūmja satvāṇa mva'śda udaisauye :  
 9 suhi kiṇa bisanāñña vāna | āva <ki>dai ysūṣṭe bhaisajyarāja  
 10 banācvā | vī mūmja ttula sagapālām kiḍa samanttabhadrrā  
 11 <u kṣītigarbha> ra nñā<nag>īrai ys<ī>nī <nāve> ār<ā>valai  
 <kitteśva>ra <b>au<dhasa>|tvā ṣa' jūsñā pariya viniyā hara-  
 12 hausta attrrāsta . baudhasatva maṃjāsrrī ṣe' kāsavi ttra(-  
 13 ri|hā-śela āsta biśe parṣa'na haṃtsa māṇabhāva nānīthām ṣi'  
 kānvasñī ādaramyā | āmūha nāve . āra <ā>kāśagarbha ra  
 jsām ṣi' baudhasatvā sakāya gīra satva-paripākā × ṣai × va  
 14 | dyāñe haṣṭa vā parvālā hauvana mista . piḥaṣṭu ba'ysna  
 15 kṣīra ysinī nāmdā biśa va|ra śāśa' sarva-saṃga ppravaiya rrumdā  
 āstamna hvāṣṭa ṣada kariha vrrīsamam samūī aparājai|ja]-  
 16 | tta gaganasvarā svarṇamāla grrahavadatti . nvaiya hā  
 17 aṃgūśa' sthānāvā parṣa'na hatsa ttyā|na āstamna mista  
 18 mista uvāra drrai byūra hauvana pa-ysāra pa<ṃ>cābhijña  
 19 pa-se ra hauda tta | parvālā miśta . haṣṭusā ysāra nāgarāja  
 malaida-śāsana-bhaprrāta . hvam kṣī'ra dījsā|re

## V. P 2929

- 3-4 be'śa mai'sta mahā|brrūma-prrāpattā baudhasatva :  
 5-6 araḥamda : u prrā|ttikā-sambauda : hvana kṣīrā hīyi kāka  
 7 nīvā|ysva āysdarā devatta parvālā : pajsam aṣṣa' |ṇa : haṣṭa biśa  
 ṣṭām vā ṇamamdrām āchāyau :

<sup>1</sup> Blurred, probably part of *salī*.<sup>3</sup> *mya* = *mu*.<sup>5</sup> Blurred.<sup>2</sup> Blurred, uncertain.<sup>4</sup> Blurred *pū*.<sup>6</sup> Read *ru* ?



Those too who are, beginning with Yama, king of demons, moon, sun, planets, constellations, presidents of the years, deities, protectors, such as are kings of nāgas, Nanda, Upananda, Sāgara, Grahavadatta, Elāpatra, Mucilinda, Sūmapauña, Ttaśattara, Būjśyaja, Śanīraka, a hundred and nine koṭis of most powerful members of assemblies, those too who are not addressed by name <sup>1</sup> ;

Those too who are deities, protectors, and the rest, dwelling in the mountains (?), such as the protector Mahābala, who has graciously taken into his charge the mountain pools (?), and those who are deities, protectors in the mountain-wells, springs, ponds, and rivers ;

All those, may they graciously accept the invitation.

#### IV. P 2893

Then the eightfold good Bodhisattvas took the land, they settled upon the district where were the abodes and dwellings for the good of beings ; for their welfare he came to the village (?) of Bisināña, he greatly approved it. Bhaiśajyarāja made his dwelling in Banācvā,<sup>2</sup> Samantabhadra in Saḡapālām of Ttula, and Kṣitigarbha took charge of Nānagīrai, Ārya-Avalokiteśvara the Bodhisattva, he in Jūsna took the unsaved (?) beings to be delivered and disciplined, the Bodhisattva Manjuśrī, he dwelt in the Hall of Kāśyapa's Relics with his whole retinue, Mānabhāva . . . he took up his abode in . . . , Arya-Ākāśagarbha too, he the Bodhisattva <took ?> the Sakāya-gīra for the ripening of beings . . . The eight protectors mighty and great, in visible form took the neighbouring lands into their charge. There the kings who had gone forth wholly devoted to the teaching, excellent, faithful, vigorous, and the rest, Vaiśramaṇa, Sanjaya, Aparājita, Gaganasvara, Svarṇamāla, Grahavadatta, thereafter Aṃgūśa', Sthānāva, with their retinue, beginning with those the most great exalted three myriad powerful five thousand, possessed of the five sorts of knowledge, five hundred too and seven great protectors, eighteen thousand kings of nāgas, who had received the teaching from Maleda—they hold the Khotan land.

#### V. P 2929

All the great Bodhisattvas who have attained the great stages, arhants, pratyekabuddhas, the watchers, genii, guarding deities, protectors of the Khotan land, those worthy of honour (= arhants), all these I invite ;

<sup>1</sup> *ḡte* put for *ḡāre*.

<sup>2</sup> Or Banāca (-vā being then loc. plur.).

- 8-9 ca | būrā tta baiysūñyai škui<sup>1</sup> vīrā : ayīkṣya : jaṭta-cai|tta  
 10 stūpā dāmaṛāśā īdai : jāṭta-ṇetti āstam|na tcaurā mai'stā  
 11 caitta : hvāṣṭā baudaṣatta baivaṇa : | aḥṛinaka tryacamdāna  
 12 paraṇāmā : baiysū:|ña ranaḥ : u bīsamgīnai rāna : u dāvinai  
 13 rana ā|staṇna :

## VI. P 2026

After invocation of Karakasūda, Kanakamauṇa, Kāsava, Dadābe'svaraṛāja, Rūja, Dipaṅkarā, and Kaudāṃ follows :—

- 64 brrūya bisai jasta be'ysa namasū nauda || khāṃhyape' vī  
 65 jasta be'ysā na<ma><sup>2</sup> | sū nauda ||  
 66 | || sarbada dīśa' hālaiyāṣṭā bīsā sakhārāmau hālai<sup>3</sup> u damarā-  
 67 śau' hālai u āññānā | hālai u pe'mau hālai u besā hālai u  
 68 araṇā-dīśam' hālai u dīyagarau hālai u pī<dā> | bvākaḍā  
 69 prrastharmadā beysūña prraibaibaikāyā be'ysā hālai arga  
 69 śarāṇā<va> | tsū namaṣū vanū aūnū nauda 1  
 70 dahā:kṣanye dīśa' hālaiyāṣṭā bīsā sakhārāmau <hā>|lai u  
 71 āññānām hālai u pe'mau hālai u dīya<garau hālai u> | pīdām  
 72 bvākaḍau prrastharmadām be'ysūñā prraibaibau hālai u  
 araṇā-dīśau <u drrayā> | ranā hālai aurga śaraṇāva tsū<sup>3</sup> aūnū  
 vanū namaṣū ṇada 2

There follow similar passages for the pūrve dīśa' 'eastern quarter' and the uttarye dīśa' 'northern quarter'.

## VII. P 4649

- 6-7 bīśam hvana kṣīra | kākā tsvetta : parvālā ysinī nāsāde :  
 rrāja divya gyaṣṭi . vrrīśama laukapālā . | × × × nivāysvā uhā'  
 paśīde .

## VIII. P 2942

- 5-6 jsinīvau nāsīda harbaiśa be'ysa | : haṣṭā baudhasatva [ha]  
 7 hatca [pa]<sup>4</sup> parvālāu jsa : asūlaka baudhasattā gva|ka  
 hiyāda : padārāysau cvau hūrīda<sup>5</sup> pada<sup>6</sup> śairka :

## IX. P 2900

- 1-2 : namau bagāvātte śākyemaunasya ttathāgattasya namau  
 3 cūttirā-mahārā|jasya vrrīśamaṇḍasya ttathāgattasya baiśvā-  
 marasya mahīśurasya a|parājittasya sañasya maṇḍibadrruṣya  
 bīnāyekasya

<sup>1</sup> Uncertain akṣara : ṣ is clear and -i.

<sup>2</sup> Opaque paper pasted over makes parts illegible, but the words can be supplied from the repetitions.

<sup>3</sup> Subscript.

<sup>4</sup> Blurred out.

<sup>5</sup> hūrī written over bāyī.

<sup>6</sup> Subscript.

Whatever are those Birth-shrines, stūpas, dharmarājikā stūpas, built over the relics of the Buddha ; beginning with the Birth-shrine, the four great shrines ; the eight bodhisattvas' abodes, the complete ripening of the three inconceivables, the jewel of the Buddha, and the jewel of the Bhikṣu sangha, and the jewel of the Law and the rest.

## VI. P 2026

Homage, reverence to the Buddha dwelling in Brrūya ; homage, reverence to the Buddha in Khāmhyape '.

Towards the sanghārāmas in the eastern region, the dharmarājikā stūpas, the wild places, images, stūpas, wild regions, lamps, pictures, . . ., carpets (?), the Buddhas having the bodies of images of Buddhas, with reverence seeking refuge I come ; I bow down, I venerate, I bless, with homage. 1

*[Similarly towards the southern region.]*

## VII. P 4649

May all of them, protectors of the Khotan land come, may the guardians take charge of it, the goddesses of the kingdom, Vaiśramaṇa the world-protector, . . . of the geni leave the . . .

## VIII. P 2942

May all the Buddhas take charge of them, the eight Bodhisattvas with the protectors, the Bodhisattva Asūlaka, . . ., the way-guides who give them the good way.

## IX. P 2900

Homage to the Bhagavān Śākyamuni, the Tathāgata ; homage to the four great kings, Vaiśramaṇa the Tathāgata, Viśvamitra (?), Maheśvara, Aparājita, Sanjaya, Māṇibhadra, Vināyaka.

## X

Derge Kanjur,<sup>1</sup> vol. 76, 224 b 2-5 = Narthang, vol. 30, 342 b 2-6.

- 2 de-nas dehi che bcom-ldan-ḥdas-kyis lhaḥi rgyal-po rnam-  
 3 thos-kyi bu dañ | byan-chub sems-dpaḥ | sems-dpaḥ chen-po  
 ḥdu-śes-can źes-bya-ba dañ | lha mi-pham-pa<sup>2</sup> źes-bya-ba  
 dañ | kluḥi rgyal-po khyim-ḥchig<sup>3</sup> ces-bya-ba dañ | lha  
 nam-mkhaḥi dbyaṅs<sup>4</sup> źes-bya-ba dañ | lha gser-gyi phreñ-  
 ba-can<sup>5</sup> źes-bya-ba dañ | lha-mo lcags-kyu-can źes-bya-ba  
 4 dañ | lha-mo | gnas-can źes-bya-ba-rnams-la ḥdi skad-ces  
 bkaḥ sálto || rigs-kyi bu khyed-rnams-la mchod-rten go-ma-  
 sa-la-gan-da dañ | ri glañ-ru yul dañ bcas-pa dañ | naḥi  
 bstan-pa dañ | sras-rnams yoṅs-su<sup>6</sup> gtad-kyis | yoṅs-su  
 5 bsruñ-ba dañ | bskyab-pa | dañ | bskyañ-ba dañ | mchod-  
 gnas-su<sup>7</sup> ḥgyur-bar gyis-śig |

## XI

Fonds Pelliot tibétain 254: Tibetan text not published, but translated in F. W. Thomas, *Tibetan Literary Texts and Documents concerning Chinese Turkestan*, i, p. 310.

As regards the non-decaying of the Good Religion in the Li land and the eight great resident tutelaries of the land, the great lord Be-śa-ra-ma-ni, the generalissimo Sa-ñe, Aparājita,<sup>8</sup> Gaganeśvara,<sup>9</sup> Suvarṇamālā,<sup>10</sup> Ankuśavatī,<sup>11</sup> Sthānavatī,<sup>12</sup> the Nāga-rāja Hgra-ha-bad-ta and the rest, their vowed retinues, the tutelaries in general are three myriads: Devas tutelaries a thousand five hundred and seven.

## XII

Ibidem p. 311.

Names of the eight self-originated Bodhi-sattvas at present resident in the Li land: Vajrapāṇi, who is lord of the Guhyas, resides in

<sup>1</sup> In the Cambridge University Library, Kanjur only. For translation see Thomas, T. i 19-20.

<sup>2-7</sup> Narthang variants:—

<sup>2</sup> mi-ḥpham-pa.

<sup>3</sup> khyim-čhig.

<sup>4</sup> dbyaṅs.

<sup>5</sup> ḥphreñ.

<sup>6</sup> yoṅsu.

<sup>7</sup> gnasu.

<sup>8</sup> Loc. cit. p. 97 Aparājita renders the Tibetan *gzan-gyis mi-thub-pa* 'not conquered by others'. Note that in Professor Thomas's transliteration *ḥ* = Tib. ར.

<sup>9</sup> gha-gha-na-sva-ra.

<sup>10</sup> su-gar-na-ma-la.

<sup>11</sup> lcags-kyu.

<sup>12</sup> sta-na-ba-ti.

Śon-pya, above the highest terrace of Hgehu-te-śan<sup>1</sup>; Ārya Avalokiteśvara<sup>2</sup> resides in Hju-sna; Ākāśagarbha in Skoḥi-bron; Mañjuśrī and Mañibhadra<sup>3</sup> both in Hgehu-te-śan; Kṣitigarbha in Hdro-tir; Samantabhadra in Sañ-ga-po-loñ of To-la; Bhaiṣṣyarāja in Hbaḥ-no-co; Maitreya in Hbas-no-ña.

XIII

Candragarbha-sūtra,<sup>4</sup> Taishō issaikyō, vol. 13, p. 368, col. 1, ll. 13-18.

- (1) 難勝天子.
- (2) 散脂夜叉大將.
- (3) 殺羊脚大夜叉.
- (4) 金華鬘夜.
- (5) 熱舍龍王.
- (6) 阿那緊首天女.
- (7) 他難闍梨天女.
- (8) 毘沙門王神.

NOTES

*Abbreviations.*

- Mahāvvy. . . *Mahāvvyutpatti*, ed. Sakaki, 1925.  
 Oda . . . Ōda Tokunō, *Bukkyō Daijiten* (on which see F. M. Trautz, *Asia Major* i 205).  
 Thomas, T. . . F. W. Thomas, *Tibetan Literary Texts and Documents Concerning Chinese Turkestan*, vol. i, 1935.  
 JātS. . . Jātakastava = Ch. 00274, facsimile in *Codices Khotanenses*.  
 Bhadrak. . . Bhadrakalpikā-sūtra in Ch. c. 001, 194 ff.  
 Suvarṇabh. . . *Suvarṇabhāsa-sūtra*, ed. J. Nobel, 1937.  
 Vajr. . . Vajracchedikā, in A. F. Rudolf Hoernle, *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, 1916.  
 Aparim. . . Aparimitāyuh-sūtra, Hoernle, *ibid*.

A. *Lexical Commentary*

I. Ch. 1. 0021a, a 1-16

1 (a) 1-3 = Ch. 1. 0021b, b 1-3, with variants :—

1 | siddham

aurga í<sup>5</sup> ba'ysūñām rrādautāṣṭā :

ārya vimrūca āstani hamīḍa :

2 tte viśa'rā<sup>5</sup> | hiye gūtterāna hamye

rani vī ysāyi : abīṣekā dijsākā

<sup>1</sup> h = Tib. ལ ཨ.

<sup>2</sup> 'A-rya-ba-lo.

<sup>3</sup> Ma-ni-bha-ba.

<sup>4</sup> Translated by Sylvain Lévi, BEFEO 5, 268.

<sup>5</sup> Top of akṣara lost.

3 *viysaṇa ysā viysaṇa ha|mye ttathattā-rrarā*  
*attuśimā nāmai ba'ysūṇa sarā :*

(b) *aurga . . . -āṣṭā* 'homage towards'. Cf. P 2026, 69 infra *be'ysū hālai arga*, and Vajr 3 b 2-3 *orga ī harbiṣṇā gyastānā ba'ysānā u baudhasatvām ~ | hālaiyāṣṭā*.

(c) *-āṣṭa*, equivalent to a case ending 'to', form of *hāṣṭa* in compounds, older *-ālstu* Kha 1.13, 145 r 3 *nārvāñālstu*, 146 r 4 *balysūstālstu*, 147 v 4 *varālstu*; *-ālsto*, E 25.179 *gyastuvolsto*, suffixed to the locative. After final diphthong and *-ā*, *-ām*, *-y* or *-t* is inserted: *hālaiyāṣṭa*, *rāmdātāṣṭā* (= *rrumdām + āṣṭa*). On *-y*, *-t*, *-v* see BSOS x 572.

(d) *vīś'ra* 'vajra'. Vajrayāna texts are represented in Khotanese by Ch. ii 004 (four folios); the favourite reading of the *ttaiṣī* 'bhikṣu' was Vajrayāna texts (P 5538 b 28, ed. BSOS ix 523): E *vaśāra*-, with the usual *ś* (= *ž*) for Indian *j*. In Ch ii 004, 3 v 4 the *vajrrakūla* 'Vajrakula, Diamond Family' is mentioned. An allusion to the *Vīśa*, 'Vijaya' or *Vījitta* 'Vijita' family of the Khotan kings may be intended.

(e) *gūtemra* (*em = ai*), 9 *gūtiṃrā* (*iṃ = ai*), Ch ii 004, 3 v 1 *guttairā*, P 3513, 63 r 4 *gūttirra* = Skt. *Suvarṇabh. 3.20 kula*; Ch ii 004, 2 r 2 *gutterā*, 3 v 3 *guttara*, P 3513, 14 v 4 *ba'ysūñā gāttrā*, E *gūtrā*, *gautrā*, *gūttāru* 'gotra'. On the 'Element of the Lineage', see Obermiller, *Acta Or. 9*, 97 ff., and 11 108: *gotra*, Tib. *rigs*, was a synonym of *dhātu*, *sattvadhātu* and *tathāgatagarbha*.

(f) *jsa = na* of Ch 1.0021b, b 2 *gūtterāna*.

2 (a) *uskhāsta = hamye* Ch 1.0021b, b 2; P 2787, 54 *ūtca māhā-samādrā myāna ūskhastā tēura rana* 'the four jewels produced in the ocean'. If *īskhajsā* Ch ii 002, 7 v 1 = Skt. *abhyudaya*, P 2739, 11 *askhījsāme*, P 2787, 51 *ūskhājsāmai* are connected, then *uskhajs-*: *uskhasta-* from *\*us-khač-*, and *-khasta* from *\*-khačita* with *st* from secondary contact, as *pasūste* < *\*patisaučatai* (Konow, *Saka Studies*, p. 27). Similar use of *ysāta*, P 2896, 43 *gūttairā jsa ysāva* "born from the family".

(b) *abhīseka dījsāka*, Ch. 00267, 19 *aba'ṣaika-prrāpattai* 'initiated consecrated'.

(c) *-rrara* in compounds from *prara*, *pratara* 'nature', BSOS x 575. Cf. P 3510, 9.3 *ttāthattā-rrarā*, P 4099, 169 *ttathattānai*.

(d) *attuśīma* 'not empty' (E *ttuśśīma*), hence 'significant'.

(e) *sārau* 'lion', Ch. 1.0021b, b 3, Ch. ii 004, 4 r 2 *sarā*, Ch. 00266, 46 *sarā*; plur. P 3513, 44 r 2 *sarauva*, gen. plur. P 2781, 69 *sarautām*, P 2025, 83 *sarauyām*: *sarau* < *\*sargava-*, beside Sogd. *šryw-*, MidPers.

*šgr*, *šyr*, MidParth. *šgr* (Henning, BSOS x 88) < \**syargava*-; for *s*- and *sy*-, cf. Av. *saēna*-, OPers. *saina*- beside Skt. *śyena*: IE *k*- beside *k̑i*-.

3 (a) *aūmaunā* 'likeness' < Old Iran. or Skt. *upamāna*, cf. E *aupamo*, *ūtamo* 'likeness', Skt. *upamā*.

(b) *-pr̥r̥āpttā* plur. to *-pr̥r̥āptaa-*, Skt. *pr̥r̥āpta-* assimilated to the Iranian adjectival use of the *-ta-* ptc. with *-ka-*: Khot. *-taa-*, MidPers. *-tak*, Av. *-taka-*. With anaptyxis Ch. 00267, 19 *pr̥r̥āpattai*.

4 (a) *cu ra* 'who also' = 'and he too who'.

(b) *kḥaṇḍaka-vaṣṇā*, P 4099, 54 *kharga-veṣāna* (superscript *r*- perhaps written for *ḍ*), Mahāvī. 1006 *khadga-viṣāna* 'alone like the horn of a rhinoceros'. Note *ṇḍ* = Indian *ḍ* (and here anaptyxis also). Since in Khotanese intervocalic *-ḍ-* was used for some type of *l* sound (retroflex ?), as shown ZDMG 92, 585, *ṇḍ* was conveniently used to distinguish Indian retroflex *ḍ* in writing either Sanskrit or Khotanese texts: so in Khot.-Sanskrit texts, Ch ii 003, 53 r 1 *gūṇḍā* = *gūḍa* 'molasses', Ch 0041, 23 (facsimile JRAS 1911, 464, plate v) *vaiṇḍūrya* beside Bhadrak. 564 *vaiḍūryagarbhau*, Ch ii 003, 45 v 4 *vittāṇḍā* (= Khot. *vittāla*) = Skt., Pkt. *vetāda*. In Khot. texts occur P 2906, 7 *veṇḍūrya*, P 3513, 6 r 4 *vaiṇḍūrya* (in a Buddha name), Ch 00267, 28 infra *draiṇḍa* = Skt. *ḍṛḍhā* 'firm'. This is also the reason that *ṇḍ* is put for *ḍ* in the alphabetical lists (see JRAS 1911, 454 ff.). In a different use, probably scribal carelessness, *ṇḍ* occurs for *n*, Ch ii 003, 46 r 4 *pr̥raharaṇḍyau* for *pr̥raharaṇyau* (Skt. *praharāna*), P 2025, 233 *kyenda* = Ch 00266, 154 *kaiṇa* 'because of'.

(c) *mūdā* inf. to *mān-* 'remain', with *parīda* 'they deign to, are graciously pleased to', see BSOS ix 535, x 574.

(d) *hasāyā*, loc. sing. to *hasai*, as in E 17, 28 *mātra-vihāri bodhisa-tvānu hasai*. Or 9609, 4 r 2 (Suvarṇabh.) *dharmadhāttau hasāya āstā* = Skt. *vijahāra dharmadhāttau*, hence probably *dhāttau hasāya* is an example of the frequent type of hendiadys expressed by use of Sanskrit and Khotanese words together: S 2471, 264 *ḍvīye jaṣṭa* 'goddess', Skt. *devatā*, Ch. c 001, 908 *mahāpuruṣalakṣaṇa hudahṇā gūṇaina*, P 3513, 28 v 3 *biśām sarvasatvām* 'all beings', P 2787, 22 *be'sa sarvasatta ūysnaura*, P 3513, 38 v 4 *biśām sarvadharmām*, Ch. ii 002, 141 v 5 *āvamḍū hairtham̐ ja* 'sudden', Skt. *āgantuka*, Ch. 00266, 52 *kauṣṭarāuvja rraḍa* = P 2025, 91 *kauṇḍa-rraḍa* 'koṭirāja', Ch. c. 001, 1001 *baudhasatvā ba'ysuṇāvuyṣai*, 219 *brahmasvarā bajāsāna*, P 2782, 1 *ekayām bārrai* 'one vehicle, *ekayāna*', P 3513, 51 v 1 *gūscyī hauva pr̥r̥bhāvana* = Skt. *vimokṣa-baleṇa*, P 2787, 6 *bvajṣai* 'gūṇa ṣahāna' 'virtues', 151 *pīrūya pūrvaṣyāga* 'pūrvaṣyāga', 161 *jabvi* 'dṛvpa

'Jambudvīpa', E 14, 118 *candāvani mūra*, 23, 151 *mūra candāvanā*, P 3513, 79 v 4 *caittaumaṇa rana* 'cintāmaṇi', P 2781, 52 *lagāpūrā kūthai* 'in Laṅkāpura', P 2787, 117 *daryai jabvī dvīpa*, P 2026, 86 *kṣaṣa maista mahāsthīrā* 'the sixteen great elders', Ch. c. 001, 978 *svastakarmā be'maṇe* = Tib. *bde-legs* 'fortune', P 2786, 28 *ākṣara hagaiṣṭā* 'mark (as signature)', P 3513, 44 v 3 *bijāṣā svarā*, P 2906, 11 *ttaiḥṣadā sāmūhe* 'sāmmukha', P 4099, 343 *gūsca nairvāṇa* 'nirvāṇa'. Such hendiadys is regular when many foreign words are borrowed, cf. Agnean *Bodhivaṃ wārtam* 'in the Bodhivana', 68 b 6 *cintāmaṇi wṃār* 'cintāmaṇi jewel', or Old Javanese *sawāhyābhyantara lināw dalam* 'outside and inside', *śapatha maṛmaṇ* 'curse' (see Ferrand, Journ. Asiat. 1919 i 282, note 5). Hence *hasai* = *dhātu*. The *dharma-dhātu* of the Prajñāpāramitā texts is the Unique Absolute (Acta Or. 11, 31).

5 (a) *dyaudha*, read *baudha* = Skt. *buddha* and *bodhi*: Ch. c. 001, 852 *ḍī baudha bahyā* = Tib. 416 b 4 *byan-chub-kyi śin druṅ-na* = 菩提樹下 'under the Bodhi tree', Ch. xlvi 0012, B 3 *prattīka-bodhā hīya*, P 5537, 35 *būdākṣaitrra*, S 2471, 259 *infra bauda* 'Buddha'. Cf. *būtāsavā* FM 25.1 (so also N 109.27) 'Bodhisattva'.

(b) *hajsara*, cf. Or 9609, 5 r 2 *balysāno hajsaro rahāsu* = Skt. *buddha-gocaram rahasyam*.

(c) *gūstye* 'delivered, released' (? *gūsta* + *-ita-*, cf. BSOS x 578 on line 61). Two presents occur: (1) *gūch-* 'deliver' trans., (2) *gūs-* 'escape' intrans., past *gūta-*, P 4099, 305 *gūchāme gūva*, P 3513, 66 v 3 *gūchīde mūhū ttina bhayāna* = Skt. *Suvarṇabh. 3, 46 mocayantu ca māṃ bhayāt*; P 2022, 34 *gūsyara* = P 2956, 55 *nāraumyara* (2 pl. imperative), P 3513, 73 v 2 *gūsīde ba'ysa himāṃde* = Skt. 3, 95 *mokṣita bhontu*. P 2026, 28 *saṃtsārāna gū* 'escaped from saṃsāra', JātS. 35 v 4 *sāthīke gūve jīye byaudāmdā beṣe* 'you saved the merchants, they all found life', *Sanghāṭa-sūtra* 82 b 2 *ggūvāndā* = Tib. *phyuṅ-nas* 'delivered'. In nominal use occur *gūsca*, P 4099, 343 *ṣa' gūsca nairvāṇa hvīde* 'it is called *nirvāṇa* (hendiadys)', P 3513, 42 r 1 *sūtrrā pārajsye jsa byehīdā gūscya* 'in reliance upon the sūtra, they attain deliverance', P 4099, 12 *narvāṇa gūstya*, P 2029, 18 *gūscya*, Ch. ii 004, 2 r 3 *gūstya*, P 4099, 9 *gūstyai*, P 3513, 50 r 2 *gūstyī*. It is transliterated in Tibetan script *gus-kyi* (Thomas, T., i, 133, see also my note *New Indian Antiquary*, extra series, no. 1 (1939), p. 2) and *gus-sde* (see Appendix 5. 3, 4 *infra*). Etymologically we may have *vi-auk-* 'dissociate'; for *auk-*, Skt. *ok-*, see *Philological Society's Transactions*, 1936, 98 ff.



6 (a) *brrāva* 'clear', Ch. ii 002, 126 v 3 *byāvarji brāvi padīme* 'makes the memory clear' = Tib. 200 r 4 *dran-pa gsal-ba dan*, 128 r 5 *aysmu brā padīmākyām* ~ *arvā hīvī raysā jsa*, Tib. 201 r 3 *sems gsal-ziñ yan gzuñs-par hgyur-baḥi sman-bcud kyis* 'with juice of medicaments which make the mind clear'.

(b) *sāmbhauḍha-kāyū narmauṇā* 'cosmical and apparitional bodies, sambhoga- and nirmāna-kāya' (*dh* for *g*); P 3510, 9.2 *sāmbhauḍha-kāyi u nirimāñi pātca*, P 3513, 34 r 4 *saubhāga-kāya jasta ba'ysa*.

7 (a) *bveya* 'ray of light', P 2787, 28 *habadai pūra hīyām bvaiyām jsa* 'with rays of full moon', 30 *bvaiyyau jsa*, 69 *bvaiyau jsa*. Older *bā'ya-*; E. 14, 115 *bā'yau jsa*. Hence we find here the intrusive *-v-*, as also in the following cases: JātS. 29 r 3 *bvāysve* 'arms' to *bāysu-*, P 2892, 151 *ysvāva* = Ch. ii 002, 14 r 2 *ysāva*, P 2893, 264 *ysvāva* (= Skt. *niśā* 'barberry'), P 3513, 46 v 2 *ysvāme* 'birth', Ch. 00266, 125 *pvāśa' bāḍa* 'autumn', JātS. 19 v 1 *paśa'-bādū* 'autumnal'. P 2893, 122 *rrvīysva gūrva*, 101 *rrīysva gūrva*, Ch. ii 002, 123 v 3 *rrīysva gūrvām hīya* ~ *caṇya* = Tib. 198 v 3 *ḥbras brños-paḥi phyē-ṇa* 'powder of parched rice' (*gūrva* 'grains', beside the diminutive *ggurvāca* 'gravel'). This intrusive *-u-* may explain the form *pvā'sā* 'pig's' of P 2893, 221 (so with corrected numbering, cf. BSOS ix 542, note 1) *pvā'sā tcāra* 'pig's fat' = the *pā'sa* of Ch. ii 002, 16 v 4 gen. sing. to *pā'sa* 'pig', so allowing the etymology by \**parsa*, Kurd. *purs*, Lat. *porcus*, to stand.

(b) *ṇeva-raysem*, if this is not 'taste (Skt. *raysa*) of *anauśa* (*amṛta*)', it might correspond to JātS. 4 r 3 *ne' raysāyana*, 10 r 2 *ne'na raysāyana vadīda* 'made of the amṛta rasāyana, elixir of immortal food' (cf. Uigur *noš rasayan*, *Türkische Turfan-Texte* vii 72, where Sogd. *nōš* = Khot. *ne'*), Ch. ii 003, 78 r 2 *ni* = Skt. *amrratta* 'amṛta'; for *ṇeva-*, note E 6, 11 *nei'tayīru*, N 168, 33 *nāta-tīru*. Then possibly *āya* > *eya* (cf. Ch. ii 002, 13 v 2 *ysā'yā* = P 2893, 142 *yseyā*) > *e*: hence *raysāyanā* > *raysem*?

8 (a) *grra vāśīdi* 'preaches commandments', cf. P 2787, 132 *ḍrrayau prrahālyā jsa grra vāśi*. On *grra* = older *grata*, BSOS x 588; and E 2, 75 for the three *prātihāryas* of *ṛddhi*, *anusāsanī* and *dharma-deśanā*.

(b) *vyārya* 'vyākṛta', P 3513, 56 v 2 *vyārāma*, P 2782, 19 *vyārye*, P 2787, 159 *vārye*, Otani 5, 4 *vyātarāte*.

10 *gyaśca* 'goddess' = *jāsta*, with *śc* = *śt*, infra 11 *rrāścā* = E *rruśti*, Ch. ii 002, 3 r 5 *māścā*, *māštā* 'month', cf. also Ch. ii 002, 145 v 1

*ściña* = 145 r 1 *teña* ‘eye’. In a Skt. word, JātS. 22 v 4 *vaścarnā* (see BSOS x 579).

11 (a) *bhala*°, for *bh* ∞ *b*, cf. Ch. ii 003, 53 v 1 *bhāva* ‘root’ = *bāva*, *bāta*, Ch. ii 004, 4 r 1 *bhahye*, *bhahyi* ‘tree’ = *baṃhya*, Ch. 1, 0021a, a 34 *bhaśje* ‘sin’ = *baśde*°, P 2958, 21 *brrāmbhe*, Ch. ii 002, 1 v 3 *brrāmbhe*, E 24, 148 *brumbāte*, Vajr. 31 a 2 *brrūbi* (= Skt. *paurvaka*-, Tib. *śna-ma* ‘earlier’). *bh* is written also for *h* in E 4, 130 *vyūbha* (4, 112 *bhyūbha*), and Kha. 1, 302a, B r 3 *vyūbha* = Skt. *vyūha*.

(b) *āṣa*° ‘worthy of’, P 2897. 12 *bvaujsā āṣa’na na hamya*, Ch. c. 001, 905 *āṣa’na-vajsama* = Tib. *dgra bcom-pa* ‘arhant’, P 2801, 17 *āṣam*°, P 5538 A 79 *āṣa*°. The syllables *-mä*, *-nä* of older Khotanese were later replaced by *-m*, which in turn might drop out. So P 4099, 16–17 *usta vī* ‘finally’, Ch. ii 002, 127 v 2 *ustam* to *ustama*-, P 4099, 54 *prrahūja* ‘prthagjana, lay person’, E 13. 32 *prahujana* (other forms are given BSOS x 580) P 2025, 214 (and here 14 *infka*) *nārāya jasta* = P 2957, 86 *nārāyam g̃yastā* ‘Nārāyaṇa deva’, P 3513, 77 v 1 *pajsa* = P 3510, 10.4 *pajsam*, older *pajsama*- ‘honour’, P 3513, 76 v 4 *āva* ‘desire’, P 2783, 6 *āvam*, P 2783, 6 *ātam*, P 3513, 62 r 4 *āvama*, Ch. ii 002, 16 r 2 *ganam* ‘wheat’, Or 11344 (8) 8 *ganama-kerāa*- ‘wheat-sower’, P 2787, 59 *āysa baida* ‘on the seat’, JātS. 11 v 1 *āysam*, *āysana*- from Skt. *āsana*-, JātS. 10 r 1 *vyaysam*, Skt. *vyasana*-, P 2787, 86 *śāśa*°, 163 *śāśam*°, E *śśāsana*, Skt. *śāsana*-, P 2787, 90; 136 *sakhāra*, Or 8212 (162) 21 *sakhārma*, E *saṃkhārama*-, Skt. *sanghārāma*-, there too *gāsta* < \**gaustanā* ‘Khotan’, whence by inverse, pseudo-historic, spelling *gaustamā-deśa* for \**gaustana deśa* (if it is not simply a scribal error!).

12 (a) *śāhajq*: since alternation of *k* and *kh* occurs in Khotanese texts, as Ch. 1.0021a, a 35 *khusala* = *kūsala*, Kha. 1. 185a, A 4 <broken off> *jsām murkhuṭā pyenye kamālī buṣkve* ∞, where *murkhuṭā*, with intrusive *r*, is Skt. *mukuta* ‘crown’; Ch. 00267, 28 *sauka* = S 2471, 263 *āsaukha* (name of a goddess); and *h* occurs for *kh*, as in Khot. *suha* = Skt. *sukha*; and *h* stands for *k* in P 2896, 13 *madāhaña khyiha* ‘in Mandākinī lake’, possibly *śākhyā*- (found in Ch. 00267, 18 *śākhyamauna*) has given \**śāha*- and *śāha-ja*- is ‘born of the Śākya’, that is, *śśākya-putra*- E 2, 92 ‘son of the Śākya’, Pali *sakyaputta*, Chinese 釋子 (K 202 *ṣī* < *śjäk*) ‘Śākya-son’ (Jap. *shaku-shi*, Oda, p. 800). Or ‘of the Śākyas’?

(b) *darye jabvī*: *dara*-, *darra*-, ‘broken; section,’ hence ‘continent’, rendering *dvīpa*, in hendiadys P 2787, 117 *daryai jabvī dvīpa* = *dvīpa*,

*jambudvīpa*, *dvīpa*, P 2801, 59 *jabvī dara*, P 2897, 33 *jabvī dvīpa*, Kha 1, 13, 138 r 4 *jambutvū vātā*.

13 (a) *vamūrākā* ‘vanquisher’, on *mūr-*, cf. BSOS x 577, JātS. 32 v 2 *sānīnām khenām vamūrāke jenāke* ‘vanquisher and destroyer of the laughs of enemies’, P 3513, 52 v 1 *vamurrāda yinīme* = *pari-mardayamānah*.

(b) *rāysanām* ‘rulers’, Av. *rāzan-*, Skt. *rājan-*, Sanghāta-sūtra *tcūrvo dīvuo rrāyse* ‘king in the four continents’ (*rrāyse* = Tīb. *dbañ-ba*); with adj. suffix *-aunda*, P 2958, 198 *jabvī dvīpa baida rāuysanauda* ‘lord over Jambudvīpa’, L 95, 1 *rāysanauḍā* = Skt. *īśvara* (see *infra* B II 1 (a) 2).

(c) *narmṇau* for *narmaṇa*, with *ṇa* subscript to *mau*. So, too, P 2783, 86 *pūrauyasa rmā* for *rāma*, JātS. 5 v 3 *bśī* corrected to *bīśā*, 5 v 4 *vna* = *vina*, 6 r 2 *bdi* = *bidā*, 12 v 1 *yne* = *yane*, 13 v 4 *bde* = *beda*. Cf. also Ch. 1.002 i b, A<sup>2</sup> 6 *rhāśai* with suprascript *r* for *rahāśai* ‘secret, mystic’.

16 *heṣtāmda* ‘gave, sent’, P 3513, 60 r 4 *pūjākarmai haṣṭe* ‘gave honour to him’, P 2025, 172 *hāve he’štā* = P 2957, 60 *hāvai hūdā* ‘she gave him the . . .’ (*hāva* = ‘precious thing’?).

## II. Ch. 00267, 2–35

3 *āspāvi nāsaumanai* ‘may we take refuge’. For the *triśaraṇa* in Khotanese note Ch. 00263, 1–3 *jasta be’ysa ārava tsām*: *dā ārava tsām*: *bīsaṃgi āriṇa tsām*: *bīsaṃgiṇai gai āriṇa tsā* and P 2787, 7–8 *baī’ysa āra jsāmanai*: *dā āra tsvāmanai* || *bīsaṃgi āra tsāmanai*: *cū drraina raṃṇāna āra tsvāmdū*. In the first the ‘congregation of the Bhikṣusaṅgha’ is pleonastically added (*gai* = older *ggāṣa* ‘group’) and in the second the *triratna* is present also.

4 *śararṇa* ‘to be taken into refuge, seeking refuge’, P 2910, 27 *śararaṇa satva*, P 2906, 24 *yāva śiraraṇa satta*, P 2026, 88 *śarārana pīsā*, S 2471, 23 *yāva śariṇa satva*, from Skt. *śarāṇya* (Mahāvvy. 37), with intrusive *r* (see Konow, *Saka Studies*, p. 34), and *rny* > *rñ*, *raṇ* in Khotanese.

5 *ṣarbacī dīśa*’ ff. For the quarters, cf. also P 2906, 13–23 *ṣarbaṃdā hālayāstā*, *ra(vy)e pa*, *paḍauysye vidīśi’ jsa*, *śe vidīśi’ hāleyāstā*, *ñuhūjsaṃce vidīśi’ jsa*, *tcūramye vidīśa’ jsa*, *uskyāstā dīśa’*, *nāstā dīśa’*.

16 *aṇṇadai* ‘sitting, dwelling’, cf. Ch. c. 001, 870 *śānaṃdā śāna o ānaṃdā o hūsaṃdai*, P 3513, 60 v 4 *paḍā ānaṃdā ṇesta* = Skt. *Suvar-nabh. 3, 3 niṣaṇṇā*.

17 *mahākāraṇṭṭa* ‘mahākaruṇika’? With *-īya-* from *-ika-* replaced by *-īta-*, thence *-ītta*, or separate *tta*?

18 *śāstanābaibara-prrasādauna nāvauna raudi* ‘kings of nāgas who have received the favour of the teaching’, that is, Skt. *śāsana- . . . -prasāda*: °*ābaibara* is not explained.

29 *pa-rāysau* ‘guides’, P 2942, 7 *padā-rāysau cvau hūrīda pada śairka* ‘guides, who give the good path’. For *rāys-*, cf. P 2741, 129 *kathi-rāysi* ‘governor of a city’.

31 (a) *prrabebā*, P 2893, 22 *prrabim̐ba-kāya* ‘pratibimba-kāya’, P 2026, 68 *prrabai̐bai*, P 4099, 184 *prrabebai*, E *pratābim̐bai*.

(b) *pāraṣaṃdā*, P 2787, 5 *pāraṣadyāṃ*, cf. Soothill, *Dictionary of Chinese Buddhist Terms* 91b *brahma-pāriṣadyāḥ* ‘Brahmā’s people’.

35 *avihāysye* (read *ahivāysye*) ‘accept’, S 2471, 276 infra *ahavāysye*, Or 9609, 68 r 6 *ahivāysāte* = Skt. *adhivāsayī*, P 2787, 88 *ahāvāysye*, JātS. 36 r 1 *ahavāysyai*, P 2787, 75 *ahavāśdā*, E *ahāvāys-* N 175, 38 *ahivāysyai* ‘grant’.

### III. S 2471, 252–276

252 *paramaṇḍale* ‘circle’, Skt., Mahāv. 255 *parimaṇḍala*.

256 *paḍāysāna jsa*, ‘beginning with,’ probably imitating Skt. compounds with *-pramukha*, *-prabhṛti*, *-ādi*: *-āna* nominal suffix to *paḍāyisa* ‘first’.

258 *hubāsta* (*hu* written as if *hrra*) ‘well-guided’ or ‘well presided over’?

271 *aṃnadvā*, with *dv* for *d*, see *supra* II 16.

273 (a) *gara-kūvā* ‘mountain-wells (?)’, if this is Skt. *kūpa-* ‘well’.

(b) *khāhvā* loc. pl., P 2893, 87 *khāhāṃ hīye ūci jsa*, P 3513, 72 r 2 *khāhi āṣaiji viysāṃji* = Skt. *Suvarṇabh. 3, 84 utsāḥ sarāḥ puṣkarinī tadāgāḥ*, P 2025, 101 *khyeha* loc. sing. = P 2896, 13 *madāhaṇa khyiḥa* ‘in Mandākinī lake’.

(c) *āṣaijvā*, E *āṣṣim̐je*.

274 (a) *tājvā* ‘rivers’, P 3513, 69 r 4 *saṃtsārrva tājā* = Skt. *Suvarṇabh. 3, 65 saṃsāra-nadya*.

(b) *āstada* = *āstamna*, with *st* < *st* and *d* < *md* < *nn* (BSOS x 583)?

### IV. P 2893, 7–19

This part of the roll was made difficult to read by the pasting of white paper over the text, but it could no doubt be easily removed. Many readings need to be checked.

7 (a) *haṣṭa-pacīda* plur., adj.: *haṣṭa-pacāda* with *-ya-* suffix of compounds, P 3513, 80 r 2 *hauda-ranya*, to sing. P 2782, 26 *hauda-ramnī*, P 2957, 124 *hauda-ramnya gari* 'mountain of the seven jewels', P 3513, 22 v 3 *kāma-gūṇyām viśayām*, 35 r 4 *haṣṭūśa-kūlya*, 40 r 1 *ssa-byuryi* 'of 100 myriads', P 4099, 129 *dasa-vadya* 'tenfold', P 3513, 67 r 4 *dasa-vadya* = Skt. 3, 51 *daśavidha-*, Ch. ii 004, 2 r 2 *dāsau-padya*. But also *hauda-ratanīgya* Or 9609, 53 v 3.

(b) *ayaṛṣcyāṃdī*: Skt. *adhīṣṭhā-* (1) 'set over', (2) 'bless'. Khotanese forms are quoted ZDMG 92 587 (where correct *ṛṣṭhandī* and *ayekṣāñā*).

8 (a) *ā'ma*, Or 9609, 54 v 4 *ā'mato* = Skt. *vihāra*, Kha vii 1, v 2 *ā'mata*, Kha 1. 92a, 1 v 5 *ē'māta* 'dwelling'.

(b) *mūṃja* 'abode', P 2801, 55 *paraśva rāmā kūṣṭa ya mūṃja* 'of Paraśu Rāma where was the dwelling'.

11 (a) *parīja vinīyā* 'to be delivered, to be disciplined', that is, *parīja-* < *parīj-ya-* part. pass. fut. with *ya*, as *hvañā-* 'to be spoken', *khaśa-* 'to be drunken'. For *vinīyaa-*, see B VI 1. Cf. Or 8212 (162) \*65 *vainīyāva parījāva satva* 'discipline and deliver (2 plur. conjunctive = imperative) the beings'.

(b) *harahausta* 'took (?)', cf. JātS. 19 r 4 *harahūstai* 'you removed (?)', P 2025, 115 = Ch. 00266, 66 *harahausta*.

13 *āmūha* 'dwelling', JātS. 15 v 4 *āmuhā nāsā*.

14 *ba'ysna kṣīra*, Ch. 00266, 64 *bāysaṇa* = P 2025, 112 *bāysanue*, Suvarṇabh. (ed. Konow) *balyasanī* = Skt. *sāmantaka*, Hedin folio 1 v 3 *balyasañānu*, to OPers. *vardana*, MidPers. *vālan*, NPers. *barzan*.

18 *pa<ṃ>cābhijñā*, S 2471, 257 *pajābe'ña*, P 2026, 87 *pacābaviña* 'having the five kinds of supernatural knowledge'. Cf. Sogd. *pnč wkry prn* 't z'ur, Weller, *Zum soghdischen Vimalakīrtinīrdeśasūtra* (1937), p. 24.

## V. P 2929, 3-13

6 *pajsaṃ āṣa'ṇa* 'worthy of honour', translating *arhant*, Kha 0013 C(2) r 2 *pajsamānā āṣaṇā*, Ch. c. 001, 905 *āṣa'ṇa-vaṣsama* = Tib. *dgra bcom-pa* 'arhant', Vajr. 6 a 1-2 *pajsamānā āṣa'ṇna* = Skt. *arhatā* (instr. sing.).

7 *āchāyau*, P 3513, 78 v 4 *āchāyūṃ* 'I present with', from Skt. *ācchādaya-*, Pali *acchāde-*.

8 (a) *skui* (?), doubtful reading; it could perhaps represent Tib. *sku* 'śarīra, body, relic', as the context requires.

(b) *ayīkṣyā* 'founded over', see supra A IV 7(b).

9 *jātta-çetti* ‘*jāti-caitya*, birth-shrine’ at Lumbinī (Kapilavastu), supra 8 *jātta-caitta*, cf. Ch. c. 001, 852 *baudhimaṇḍā caityyā vīrā* ‘on the Bodhimaṇḍa shrine’. For the eight caityas, see e.g. Trautz, *Asia Major* i 169–173 on the *Aṣṭamahāsrīcaityanāma-sūtra*.

10 *hvāṣṭā*, with intrusive *-v-*, see supra A I 7, for *haṣṭa* ‘eight’.

11 *tryacamaḍāna*, Skt. *tryacintya-* with *pariṇāma-*, as Prof. Johnston has kindly explained to me.

## VI. P 2026, 64–72

66 (a) *damarāśau* ‘*dharmarājikā stūpa*’, E 15, 11 *śarīrai būta u damarāśa padanda* ‘asked for his relics and built stūpas’, P 4099, 428 *daimarāśai*, Ch. 1, 0021a, b 33 *damarāśāsta sakhārma* ‘*sanghārāmas* with stūpas’.

(b) *ārñāna*, in Tib. script ‘*or-ñon*’ (Thomas, T. i 321), P 2787, 94 *sakhārma ārñāna*, Mazar Tagh b II 0067 b 2 *ārañām*, Or 9609, 5 v 3 *ārañānā* = Skt. *āraṇya-pradeśa* 54 v 4 *ārañāne* = Skt. *āraṇyāyatana*, 55 v 4 loc. plur. *ārañānuvo*, Kha vii 1, v 2 u *ārañānā āmata*.

67 (a) *pe'mau* gen. plur., ‘images,’ Or 8212 (162) \*24 *tcaṣu paīma bīsai jīsta bai'ysa* ‘the Buddha in the beautiful image’, P 2026, 83 *pema*. From a \**paīmā-* < Skt. *pratimā*, with *ati* > *āi* > *ai*, *e*, cf. E *pravaita* ‘*pravrajita*’, P 2897, 26 *prravai*, Or 8212 (162) \*158 *prravaiyau hīye* gen. plur., P 2893, 15 *prravaiya* plur., N 164, 8 *vauttaka* ‘*Upayuktaka*’, 171, 36 *praysīnai* ‘*Prasenajit*’, E *krausīnnā* ‘*Krakucchanda*’ (hence with Leumann, *maula-*, masc. in P 2787, 74, Skt. *makūṭa*, rather than *mauli-*, against BSOS ix 77). Note the other change *-ati-* > *a*, infra B V 8. On images, see Hōbōgirin, s.v. *butsuzō*.

(b) *aranū-dīśām* ‘*araṇya-deśa-*’.

(c) *dīyagarau*, 77 *dīyagarām* ‘light house’ = ‘lantern’, Pali *dīpaghara* (quoted by Charles J. Ogden at the meeting of the American Oriental Society in Baltimore, 1939, from a text received from Siam), Chinese 燈籠 *teng-lung* (Malay *tanglong*), see Oda p. 1271 *tōrō*.

(d) *pīḍā* ‘picture’, E 10, 19 *samu kho pīrākā pvaī'ttā tte yakṣa cu tvera pīḍe* = P 4099, 396 *samva khu pīrāka cu pvaītta tte yakṣa cu tvara pīḍe* (E rightly rendered by Konow, *Norsk Tids. Sprog.* xi 65).

(e) *bvākadā*, perhaps made from *bvāka* ‘knowing’, hence a ‘memorial tablet ??’ Here only.

(f) *prrastharmadā*, perhaps ‘carpet, coverlet, banner (?)’, if *pra-starma* with *-a-gada* > *-ada*, as *pajsamada-* ‘honoured’.

69 *a'unū* ' I bless, approve ', E 5, 90 *kāde māšte mulśde jsa ttīyā biśśā āvunāña tta kā'ñu* ' with very great favour then all must be blessed—so it is to be thought '. Pret. *orāta*, E 23, 112 *biśśā orātāndi hamna hona gyastā balyśā hvatāndi* ' all blessed (= approved) with the same speech they addressed the Buddha ', P 2958 11–12 *cu buri jāmbvī'yā rrumdi ya harbiśai a'uryāṃdā ū parau yinīra* ' whoever were kings in Jambudvīpa (adj.), all blessed him and did his commands ' (*yinīra* opt. = durative past, BSOS x 593). Hence *āvun-*, *a'un-* < \**āfrināti* < Old Iran. \**āfrīnāti*, as *ggāndā* ' he buys ' < \**χrināti*, Old Iran. \**χrīnāti*; and *orāta-*, *a'urya-* < \**āfrīta-*, Old Iran. \**āfrīta-* with the usual shortening in second syllable of compound of preverb and verb (as *pamāta-*, *pamya-* < \**patimuxta-*, *ārsta* < \**ārusta-*): Av. *āfrīnāmi*, Sogd. ' *prywn*, Mid.N.Pers. *āfrīn* ' blessing ', Manich. MidPers. ' *pryn*, Parth. ' *frywn*, Oss. *arfā*.

## VII. P 4649, 6–8

8 *uhā'*, unexplained; since *u*, rather rarely, takes the place of *ā*, *āhya* in P 2834, 49 might be compared: *ū ttīña āhya a'ina* ' and being in that abode (*āha*) ', 51 *ttū pūrā ttaña āhya tta tta pādā* ' that son in the *āha*, she so reared ', E 6, 3 *hvanaino āhu hambaste* ' he composed, built, a house of words '.

## VIII. P 2942, 5–7

5 *jśīnī* = *ysīnī* ' entrusted ', with *-v-* before *-au* ' them '.

7 *padā-rāysau* ' guide ', see supra A II 29.

## IX. P 2900, 1–3 (Sanskrit text)

1 *cūttirā* ' four ' = *catur-*, cf. P 2787, 25 (Khot. text) *cutturi-bhāgā* ' *caturbhāga* ', 93 *cūttāra-vīdha* ' *caturvidha* ', 154 (Sanskrit text) *cūttāra-śatta* ' *catuṣṣata-* '.

3 *badrruśya*, with *uśya* as from an *-u* stem, cf. Śikṣāsamuccaya, Introd. p. xv note 4 *bhikṣuśya*.

## X. Tibetan

The chief difference between the Narthang and Derge editions lies in the Derge reading *dbyaṅs* = Skt. *svara*, and Narthang *dbyiṅs* = Skt. *dhātu*. Since *nam-mkhaḥ* = Skt. *gagana* and *ākāśa*, a translation of Tibetan *nam-mkhaḥi dbyiṅs* into Sanskrit Ākāśadhātu was possible, but the Tibetan in Text XI *gha-gha-na-sva-ra*, and the Khotanese

P 2893, 16 *gaganasvarā* show that the Derge edition is correct with its *dbyañs* 'sound'.

### XIII

The Chinese list of guardians of Khotan contains the same group of eight as the Khotanese and Tibetan texts. But no. 3, which should correspond to Khot. *gaganasvarā* is unexplained. A variant to the second character is given in the notes as 羝. K 902, 211, 506 A would give *ku-iang-küe* < \**kuo-ṅang-kṛak* (羊 拈 = 公 戶 K 475, 82 = *ku* < *kuo*). Hence possibly \**gayana-* from *gagana-* but the final syllable remains obscure.

#### B. Theology and Legend

The contents are largely of Indian origin, but a small amount of Khotanese indigenous matter is incorporated.

#### I. Buddhas

##### 1. Buddhas of the Ten Regions.

(1) AKṢAUBA Ch. 00267, 5 'Akṣobhya', in the East. Elsewhere P 3513, 5 v 2 *akṣubha*, Or 9609, 55 r 6 *akṣubhyā*, Bhadrak. 461 *akṣubhyau*, P 2910, 3 *akṣauba*, 7 *akṣuba*, P 2742, 15 *akṣāba*, S 2471, 231 *akṣāba*, P 2906, 13 *ahā-kṣaubhā*. His abode is in Ch. 00267, 4 *abīryavi*, S 2471, 230 *abīrada*, E 15, 47 *abhāratā kṣetrā* 'Abhirati', see Hōbōgirin s.v. *Ashuku*. Tib. *mi-hkhrugs* = Akṣobhya.

(2) RAHNAKAUTTA (with *au* for *ai*) Ch. 00267, 6 'Ratnaketu', in the South. S 2471, 232 *rahnaketta*, P 2910, 9 *rahnakaitta*, Or 9609, 55 r 5 *ratnaketu*, 6 *ratanakīyā*, P 3513, 5 v 3 *ratnakettā*.

(3) ARMYĀYI Ch. 00267, 7 'Amitāyus', in the West. Or 9609, 4 r 5, 55 r 6 *armātāya*, E 14, 10 *armātāyā*, P 3513, 5 v 4 *armyāyā*, S 2471, 233 *aramyāya*, 8 *arimyāya*, Aparim. 12 b 1 *ārmāyā* <*ja*>*stā*, Bhadrak. 358 *amitāyur*.

(4) DAUDŪBE'SVARA Ch. 00267, 9 'Dundubhisvara', in the North. Or 9609, 55 r 7 *dumḍubhisvarā*, 4 r 5 *dundubhisvarā*, P 2026, 62 *dādābe'svara-rāja*, S 2471, 234 *daudavesvera*, 11 *daudavesvari*, P 2742, 22 *daudavesvarā*, P 2910, 16 *daudūbaisvara*. Cf. *Suvarṇabhāsa* (ed. Nobel) 1, 3.

(5) BADIŚRĪ Ch. 00267, 10 'Bhadraśrī', at the Zenith. P 2906, 22 *bhadraśrī*, P 2910, 25 *badraśrī*, P 2742, 30 *badraśrīrī*, S 2471, 20 *badraśarī*, 235 *badaśarī*.



(6) VERAUCI Ch. 00267, 11 'Vairocana', at the Nadir. Bhadrak. 231 *vairaucanā*, E *vairocana*, Kha 1, 119, 29 r 2 *veraucanā nāma gyastaṣṣai*,<sup>1</sup> P 3513, 6 v 3 *veraucan*, Ch. ii 004, 2 v 3 *vairaucā* (ā for am) S 2471, 236 *āra-verāca*, P 2906, 23 *viraucan*, P 2742, 31 *verauca*, Ch. 1, 0021a, a 1 *āra-verūci*, Chin. 毗盧遮那 K 714, 579, 911, 647 *p'i-lu-tṣə-na* < *b'ji-luo-tṣā-nā*, 盧舍那 K 579, 863, 647 *lu-ṣə-na* < *luo-ṣā-nā*, 隨樓延 K 1009, 572, 235 *suei* <sup>2</sup>*-lou-ien* < *z<sup>w</sup>iē-ləu-ian* (where -i- = foreign ž, see infra B VII 2),<sup>3</sup> see Hōbōgirin, s.v. *butsu*, p. 192b.

(7) DIRŅAIDARA Ch. 00267, 13 'Dharaṇīdhara', in an intermediate quarter (*vidiś*). P 2910, 18 *darāṇaida*, S 2471, 14 *dharāṇadarā*, P 2906, 6 *dairnedirā*, Bhadrak. 410 *dharāṇidharan*, 670 *dharāṇindhara* (not in Weller, *Tausend Buddhanamen des Bhadrakalpa* 1928, nor Oda). A Bodhisattva *Dharaṇīdhara* is named in the Saddharma-puṇḍarika-sūtra, see also Oda p. 1219, 持地 (*dizi*) *jiji* 'holding the earth'.

(8) ŚAUTTAIDRAI Ch. 00267, 13 'Śāntendriya',<sup>4</sup> in an intermediate quarter. P 2906, 5, S 2471, 19 *śauttaidrai*, P 2906, 21 *śauttemḍrrai*, P 2742, 29 *śauttrraidrrai*. Tibetan *dbañ-po zi*, see Oldenburg, *Sbornik izobraženii* 300 *burṣanov*, *Bibliotheca Buddhica* v, no. 156, Clark, *Two Lamaistic Pantheons* (1937) vol. i, p. 60.

(9) CIMDAPRRABA Ch. 00267, 14 'Candraprabha', intermediate quarter. P 2742, 28 *cadrraprabha*, P 2906, 20 *caṃdaprrabhā*, 5 *caṃdi-prabha*, P 2910, 22 *cadrraprraba*, Ch. c. 001, 991 *caṃdraprabhā gyastaṣṣai*. As the name of a man Divy. *Candraprabha*, Oda p. 1044 *sendaraharaba*.

(10) NĀRĀYI Ch. 00267, 14 'Nārāyaṇa', intermediate quarter. Bhadrak. 267, 342 *nārāyaṇau*. As the name of a deva, JātS. 20 v 3 *nārāyaṇ gyastā*, Ch. 00266, 214 *nārāya jasta*, Ch. 1, 0021a, a 14 *nārāya*, E 24, 104 *nārāyanā*.

2. ŚĀKHYAMAUNA Ch. 00267, 18 'Śākyamuni', centre, seated on a white lotus.

<sup>1</sup> *gyastaṣṣai* 'devaputra' is found also Ch. c. 001, 991 *caṃdraprabhā gyastaṣṣai*, 981 *mahiśvarā gyastaṣṣai*. Similarly Viśvakarman, Jap. *bishukatsuma* is both deva and devaputra, Hōbōgirin, s.v.

<sup>2</sup> Pelliot, *T'oung Pao* 1933, 94 ff. treated of 隨 *suei* < *z<sup>w</sup>iē*, to represent the first syllables of *vairambha*, *vaiśālī*, *viśvabhū*, (Pali) *veraṅjā*, *viśākhā*, and the *bi* of *śibi* and *ve* of *uruvelā*, and conjectured a fricative pronunciation of *v*, such as *z<sup>v</sup>* or *ž<sup>v</sup>*.

<sup>3</sup> Cf. also 由延 K 253, 235 *iu-ien* < *iṣu-ian* \**yuṣan*, Skt. *yojana*, beside 由旬 K 253, 845 *iu-sūn* < *iṣu-zūen*, Jap. *yu-en*, *yujun* (Oda, p. 1757, 1760, and Pelliot, *T'oung Pao* 1933, 94 ff.).

<sup>4</sup> As an epithet of Avalokiteśvara, *śāntendriya* occurs in the Suprabhāta-stotra 24 (ed. Minayev, *Zapiski vostočnago otd'elenia* 1887).

3. S 2471, 259, a Buddha called *vaiṇḍūrye-rāka-dūmaketta* ‘Vaiḍūryarokadhūmaketu’.

4. Local Buddhas of Khotan.

(1) *brrūya bīsai jasta be’ysa*, P 2026, 64 ‘the Buddha dwelling in Brrūya’.

(2) *khāmhyape’ vī jasta be’ysa*, P 2026, 64 ‘the Buddha in Khāmhyape’, S 2471, 60–1 *khāhyepe vī bīsai jasta beysa*.

## II. *Bodhisattvas*

1. The group of eight tutelary bodhisattvas (the names are given first from Ch. 00267, 19–24):—

(a) In the Tuṣita heaven (19 *ttūṣya’ baviṇa*).

(1) ĀRYĀ MAITRAI ‘Ārya-Maitreya’, E 2, 79 *mātrai*, 23, 113 *mātrai*, 23, 165 *mātrai*, 4, 151 *mātrai*.

(2) ĀRYĀVALĀKATTAIŚVARA ‘Ārya-Avalokiteśvara’, P 3510, g 1 r 3 *āryāvalokyatteśvarā*, Ch. c. 001, 995 *āryāvilokitteśvarā*, S 2471, 68 *āryāvalākyedeśvari*, Ch. 1, 0021a, a 10 *valākāteśvarā*, Kha 1, 309b, 3 B 2 *avalokitteśvara*. Khotanese translation is given in the Adhyardhaśatikā prajñāpāramitā (= L 94, 39)<sup>1</sup> *ūyāme vī rrāyसानaulā* ‘having mastery over the survey’. On this *ūyāme* note that the verb *ūy-*, *uyy-* occurs also in P 3510, d 2 v 2–3 *gambhīrya <ha>javattevīje pārāme vī tsumamcā ṣṭāna haḍi vā satta tta uye* ~, ibid. g 3 r 1–2 *ttuṣā haḍi vā satta tta uyyāñā*, ibid. a 5 r 2 *ttye haḍi vā satta tta ūyāñā*. The form *vūy-* occurs Or 9609, 27 v 2 *vūyātā uysdātā* = Skt. *avalokitaḥ* (hendiadys). On the meaning of *avalokita*, see E. J. Thomas, *History of Buddhist Thought* (1933) 189 note 1.

(3) ĀRYĀ MIJĀŚŪRĪ ‘Ārya-Manjuśrī’, Kha ii 29, 8 r 5 *maṃjuśrī*, 9 r 4 *āryāmaṃjuśrī*, Godfrey 3 B 4 *maṃjuśrīna alyśānaina*, P 3513, 56 v 4 *maṃjuśrī*, Kha 1. 13, 144 v 2, 4 *mañuśrī*, 11 *mañuśrī*, Kha 1. 158, 18 *majīśrī*, P 3513, 83 v 4 *majāśrī*, S 2471, 95 *majūśrī*, Kha 1. 13, 135 r 2 *maṃjuśrī*, 136 v 1 *maṃjuśrī*. An etymology is offered in the verses P 3513, 43 v 1–2.

*kuṣṭa ysautta kāme ṣā’ myāṃja śirā* ~  
*samāhām śamatha śi’ sam maṃjuśrī* ~

(4) ĀRYĀ KṢATTIGARBA ‘Ārya-Kṣitigarbha’. Kha 1. 158, 18 *kṣṭtigarbhi*, P 3510, 9. 9 *kṣa’ttagarba*, P 3513 83 v 4 *kṣattagarbha*.

(5) ĀRYĀ ĀKĀŚAGARBA ‘Ārya-Ākāśagarbha’, S 2471, 70 *āśagarbha*.

(6) ĀRYĀ BE’ŠAJARĀYĪ ‘Ārya-Bhaiṣajyarāja’. P 3513, 83 v 2

<sup>1</sup> Correctly here, but the syllables are wrongly divided in the later edition in the *Journal of the Taisho University* 1930 vi–vii, *Die nordarischen Abschnitte der Adhyardhaśatikā-prajñāpāramitā*, p. 60.

*bhaiṣajarāja*, Kha 1. 158, 20 *bhaiṣajirāji*, P 2783, 33 *bhaiṣajirrāji*, P 2893, 9 *bhaiṣajyarāja*, S 2471, 68 *baiṣajarāja*. For *y* < *j*, cf. also P 3513, 8 r 4 (in a proper name) °*nakṣatrra-rāyā*, Or 11252 (4) A 6 *yauvarāyī*, Mazar Tagh 116, 1-2 *yauvarāyānā*, E 14, 75 *svarnapakṣarāyā*, Ch. c. 001, 1051 *svarnapakṣarāyāna rrumḍyau jsa*. Similarly in the Prakrit of the Kharoṣṭhī documents,<sup>1</sup> 661, 1 *khotana maharaya rayatiraya hinajha*.

(7) ĀRYĀ SAMATTABADRA ‘Ārya-Samantabhadrā’. P 3513, 53 r 4 *samanttabhadrrā*, S 2471, 3 *samatrratqdrā* P 2910, 16 *samanttabadrrā*.

(8) ĀRYĀ VIJRRAPAUṆĀ ‘Ārya-Vajrapāṇi’, E 2, 99 *vaśārapānā*, 5, 8 *vajrapāṇu*, Ch. c. 001, 933 *vajrrapāṇā*.

(b) The eight Bodhisattvas as residents in the Khotan land.

Khotanese (P 2893)		Tibetan	
Bodhisattva	His Abode	Bodhisattva	His Abode <sup>2</sup>
..... .....	..... bisanāṇā	vajrapāṇi maitreya	śoṅ-pya (311) ḥbas-no-ṇā (311), bi-si-mo- ṇā (15)
bhaiṣajyarāja	banācvā	bhaiṣajyarāja	ḥbaḥ-no-co (311), ba-no-co (16)
samanttabhadrrā	ttula sagapālām	samantabhadrā	saṅ-ga-po-loṅ of to-la (311), dge-ḥdun-skyoṅ (16), mdo-lo (59)
kṣitigarbha	ṇānagīrai	kṣitigarbha	ṇon-gyir (15), ṇon-bgyir (15), ye-śes-ri in ḥdro-tir (15, 311)
ārāvalaikitteśvara mamjāsrrī	jūsṇā kāśavi * * * śela	’ar-ya ba-lo mañjuśrī	ḥjusna (311), ḥod-can (15) par-spoṅ-byed (15), spoṅ- byed in ḥgeḥu-te-śan (15)
māṇabhāva āra kāśagarbha	kā * * sakāya-gīra	ma-ni-bḥa-ba ākāśagarbha	ḥgeḥu-te-śan (311) sa-ka-ya-ka-ri (77), skoḥi- broṅ (311)

The stūpa of the Buddha Kāśyapa’s relics, the Sya-sku vihāra (Thomas, T. i 318) was in Žugs-ṇam (or ḥdam). The Khotanese name should perhaps be read *kāśavi śarīrā śela* ‘in the śarīra-śālā, relic chamber, of Kāśyapa’; hence the Tibetan *sya-sku* may have preserved a part of some form of the name Kāśyapa with *sku* = *śarīra* ‘body, relics’.

Māṇabhāva, Tib. *ma-ni-bḥa-ba*, another name for *Mañibhadra*, Suvarṇabh. *Māñibhadra*, occurs also in the list S 2471, 65-70 *āryā maittrai, samantabhadha, baiṣajarāja, āryāvalākyedeśvari, kṣadagarbhi, vajrraripauṇā, āśagarbha, mañjuśrrī, māṇabhāva*.

2. ASŪLAKA *baudhasattq* P 2942, 6. The name recalls that of the Yakṣa attendant on Vaiśravaṇa : ’*ā-jul, ’ā-ju-la* (Thomas, T. i 194).

<sup>1</sup> *Kharoṣṭhī Inscriptions*, ed. Boyer, Rapson, Senart, Noble.

<sup>2</sup> The numbers refer to the pages of Thomas, T. i.

III. *Devas*

1. A definite group of eight : devas, nāga, and devīs. The names given first are from P 2893. The group is found in Khot., Tib., and Chinese.

(1) VRRĪŚAMAM 'Vaiśramaṇa'. Ch. 1, 0021a, a 9 *vrriśamā gyatsa*, P 4649, 7 *vrriśamu laukapālā*, P 2896, 43 *vrriśama yakṣāna rrūda hīye* 'of Vaiśramaṇa, King of Yakṣas', Kha 1, 103, B 6 *vrriśama*, P 2896, 30 *vrriśamam*, Ch. c. 001, 957 *vaiśmaṇā mistā rre*, Or 9609, \*27 r 6 *vaiśramaṇā mästā yakṣānu rre*, P 2900, 2 (Skt. text) *vrriśamaṇḍasya ttathāgatasya* (*ṇḍ* for *ṇ*, see supra A I 4 (b)), P 2022, 57 *vyīśamā* (*y* graphic alternation for *rr*), E 25, 119 *vīśramaṇu*; Sogd. *βr'yšmn*, Vessantara-jātaka 920, 931, 935, Khot. in Tib. script *be-śa-ra-ma-ni* (Thomas, T. i 310), Chin. 毘沙門 K 714, 846, 609 *p'i-sa-mən* < *b'ji-ṣa-muən*, Jap. *bishamon* (Hōbōgirin, s.v.), Uigur *bisamin* (*Türk. Turfan-Texte* vii p. 21). The metathesis in Khotanese and Sogdian is of the type discussed by M. Grammont, *Traité de phonétique* (1933) 339 ff.

(2) SAMÑĪ 'Sanjaya', Suvarṇabhāsa (ed. Nobel, p. 91) *saṃjñāyās ca mahāsenāpati*, var. lect. ABDE *saṃjayaś*, F *saṃjñāyāsva*; P 2900, 3 (Skt. text) *sañsya* gen. sing., Khot. in Tib. script *sa-ñe* (Thomas, T. i 310), in Tib. translation *hdu-ses-can* (ibid. 20 = Narthang ed., Gośrṅga-vyākaraṇa 342 b 3), *miñ-can* 'having a name', *yañ-dag ses* 'thoroughly knowing' (Suvarṇabh. p. 85), cf. Mongol, Kalmyk, *sain medekči* 'knowing well'. Chinese, Soothill, *Dictionary* p. 339a 訥若 K 849, 938 *ṣan-zo* < *ṣan-ñziak*; p. 308a 珊若 (= 蘇干, *san* < *sān*); Candragarbha-sūtra 散脂 K 767, 1215 *san-tṣi* < *san-tṣi*, Sūryagarbha-sūtra 僧兒耶 K 1047, 12, 226 *səng-ər-ie* < *səng-ñziē-ja* (Taishō ed. vol. 13, quoted BEFEO 5, 257). The name of the Nirgantha teacher in Buddhist texts is Skt. *sañjaya nirgantha*, Pali *sañjaya*, Khot. E 22, 177 *saṃñai nāma* (2, 26 *sacai* = *saccaka*?). For the treatment of *ñc*, *ñj* note Kharoṣṭhī Dharmapada B 37 *paja* = Skt. *pañca*, A<sup>24</sup> *kuñaru* = Skt. *kuñjarā*. In Khot. *saṃña*, *saña* = Skt. *saṃjñā*; *praña* = Skt. *prajñā*; Kha. 1. 13, 144 v 11 *mañuśrī* = Skt. *mañjuśrī*.

(3) APARĀJAI[JA]TTA 'Aparājita', P 2900, 2-3 (Skt. text) *aparā-jittasya*. The Tibetans interpreted it as *apara-ajita* 'not overcome by others' instead of *a-parā-jita*, hence *gzan-gyis mi-thub-pa* (Thomas, T. i 97). But in this group Tib. has (Derge ed.) *lha mi-pham-pa*, (Narthang ed.) *mi-hpham-pa* 'not conquered' (Thomas, T. i 20); Chin. Candragarbha-sūtra 難勝 'hard to overcome' (Taishō issaikyō, vol. 13,

p. 368, col. 1, l. 13 = BEFEO 5, 268). See also Hōbōgirin, s.v. *ahatsurashūta*.

(4) GAGANASVARĀ. This, as noted supra A X, gives the correct interpretation of Tib. *gha-gha-na-svara* (Thomas, T. i 310) and translation in the Derge *nam-mkhahi dbyaṅs*.

(5) SVARṆAMĀLA. Khot. in Tib. script *su-gar-na-ma-la* (Thomas, T. i 310; is the *g* due to a Khot. pronunciation of Skt. *v* ?), with translation in Tib. *lha gser-gyi phren-ba-can* 'god having golden garland', and *gser-phren* 'gold-garland' (Thomas, T. i 20 97). Chinese 金華鬘 *kin-χua-man* 'golden garland' in Candragarba-sūtra (Taishō ed. vol. 13, p. 368, col. 1, l. 15).

(6) GRRĀHAVADATTI *nāvām rre* 'king of nāgas', Ch. 00267, 26 *grahā'vi-dattā* P 2787, 41 *grrahavadatti nāvauṇa rrūṇḍa*, Ch. 1, 0021a, a 16 *grrahavadatta*, P 2893, 28 *grahavada nātām re*, S 2471, 268 *grrahadatta*. It was interpreted by Skt. *gr̥ha* 'house' and *avatapta* 'burnt' in Tibetan (Derge ed.) *khyim-ḥchig* (Narthang ed.) *khyim-ḥchig* 'house-burning' and in Chinese 熱舍 'burning house' in the Candragarba-sūtra (ibid. 368, col. 1, l. 15), a nāgarāja. In Tibetan transliteration (Thomas T. i 310) *hgra-ha-bad-ta* (read *ba-da-ta* ?) and in Chinese 吃利呵婆達多 (with variant 祇 in the first syllable) K 332, 527, 414, 753, 956, 1006 *k'i-li-χo-p'o-ta-to* < *k'iat-lji-χā-b'uād-d'āt-tā* (variant K 879 *k'i* < *g'jiḡ*) = Skt. \**gr̥hāvatapta*, in the Sūryagarba-sūtra (Taishō ed. vol. 13, p. 294, col. 2, l. 3 and 294, col. 3, l. 2 = BEFEO 5, 256, 258 translation). This is further confirmed by the transliteration of *avatapta* in the name *Anavatapta*. The Chinese uses the same \**b'uād-d'āt-tā* in 阿那 ||| K 1, 647 *a-na-p'o-ta-to* < *ā-nā-b'uād-d'āt-tā*, beside the shorter 阿耨達 K 1, 945, 956 *a-nou-ta* < *ā-nzu-d'āt* and \**ā-nzu-b'uād-d'āt* (see Akanuma, *Indo bukk'yō koyūmeishi jiten*, s.v. *Anotatta* p. 45, Hōbōgirin, s.v. *anokudatsu*). The name is used of both the lake and its nāga. Skt. *anavataptaś ca nāgarāja* (Suvarṇabh. p. 91), Tib. 'a-ḥdaḥ-bad (Thomas, T. i 320), in translation *ma-dros*, Pali *anotatta*. Khot. *anūvatattu nāgu* and *anūvatattā*<sup>1</sup> in E 14, 75 has the Prakrit *anūva-* < *anava-*, as in the Chinese \**ā-nzu-b'uād* < *anūva-* (or *anova-* ?) This change is attested in two forms of the Kharoṣṭhī Dharmapada (ed. Senart pp. 225, 226, ed. Barua and Mitra p. 22). The fragment reads *anuvathīdacitasa* and *anūvaṣudacitasa* corresponding to the Pali Dhammapada 38 and 39 *anavattīhītacittassa* and *anavassutacittasa*. For a copy of the original fragment which has not been published in facsimile I am indebted to a letter from M. Jean Filliozat of 11th April,

<sup>1</sup> The form printed in BSOS ix 69 is unattested, being due to an ambiguous apparatus criticus.

1938. A similar change took place also in Khot. *paḥṣūwātī* (N 68, 44) where we find *ūwā* < *avā* < *apā*, Skt. *paḥṣapāta*. According to Professor Thomas (Acta Or. 12, 58 ; 13, 44 ff. ; and T. i 318, note 11) the name *Anavatapta* was also associated with the name *Anuta*, that is, the Čer-čen river, and possibly with the name *navoteyanmi* of the Kharoṣṭhī documents.

(7) AMGŪŚA', S 2471, 262 *agūśa'* in the list of *jaṣta* 'devīs', Tib. (both Derge and Narthang) *lcags-kyu-can* (Thomas, T. 20, 97) and *lcags-kyu* (ibid. 310) 'having an iron hook'. To this should correspond in the Chinese list of the Candragarbha-sūtra (vol. 13, p. 368, col. 1, l. 16) 阿那緊首 K 1, 147, 369, 898 *a-na-kin-ṣou* < *ā-nā-kiēn-śiəu*, that is, \**aṅkiśu* for \**aṅkuśi*, the name of a 天女 'devī'. The Skt. form is then likely to have been *Aṅkuśavatī*.

(8) STHĀNĀVA, S 2471, 262 *sthānāva*, Ch. 1, 0021a, a 16 *sthānāva*, Tib. *lha-mo gnas-can* 'goddess having a place' (Thomas, T. i 20) and in transliteration *sta-na-ba-ti* (ibid. 310). The Chinese which should correspond in the Candragarbha-sūtra (loc. cit. l. 16) is 他難闍梨 K 223, 651, 527 *t'a-nan-ṣə-li* < *t'ā-nan-ziə-lji*.<sup>1</sup> On *-va* < *-vatī*, see *infra* on *Revatī*, B V 8.

2. Other devas (the names are given from the list in Ch. 1, 0021a) :—

(1) ŚAKRRA, Ch. 0048, 22 *śakrrāna brraha'mānāna* gen. pl., Kha 1. 124, 1, 4 *śakkrā brahmānā* (so with *kk*), E 25, 218 *śśakkrā*, et passim.

(2) BRRĀHMAU, Kha 1. 309b, 3 A 1 *brrahma*, S 2471, 255 *brrahamāna*, JātS. 38 r 1 *brahmāne*, Or 9609, 4 v 7 *brahmāna rrunde* = Skt. 1, 14 *brahmendras*, Ch. c. 001, 943 *brahmānā gyastā*, Kha 1. 124, 1 r 1 *brrahmām*, P 2787, 39 *bramhām* (with *mh*).

(3) NĀRĀYA, E 24, 104 *nārāyana-*, JātS. 20 v 3 *nārāyaṃ gyastā*. Ch. 00266, 214 *nārāya jaṣta*, P 2957, 86 *naramḍa agvihasti khū nārāyaṃ gyastā* 'he went forth unconquerable like Nārāyaṇa the deva'. As a Buddha name, Ch. 00267, 14 *nārāyi jaṣta be'ysa*, see *supra* B I (10). Sogd. *n'r'y'n* in the Vessantara-jātaka 912, 930, 935 ; *n'r'y'n βγγ* 'Nārāyaṇa the deva' 919.

(4) MĪHAIŚVARĀ, P 2801, 4, 5, 7 *mahaiśvara* (edited BSOS x 366 ff.), Ch. c. 001, 981 *mahiśvarā gyastaṣṣai* (= devaputra), P 2900, 2 (Skt. text) *mahīśurasya* gen. sing., Agnean 370, 5 *mahiśvar*, Sogd. "δδβγ Vessantara-jātaka 930.

(5) SKAMDHA 'Skanda', Ch. c. 001, 986 *skandhā a'ysqanai mistā hīnāysā* 'Skanda-Kumāra the great general' (quoted BSOS viii 790) =

<sup>1</sup> For *ṣə* < *ziə* which is not in Karlgren I am indebted to Professor Haloun. The fan-tsie is 視遮.

Tib. *sde-dpon gzonu*. Agnean also uses the form with aspirate *dh*: 370, 5 *skandhakumār*.

(6) VARŪṆĀ, JātS. 38 r 1 *lokepālo varūṇe*. As a Buddha name, Bhadrak. 255, 555 *varunau*.

(7) TCĀRA LĀKAPĀLE 'the four lokapālas' who are also the 'four great kings'. Or 9609, \*27 r 6 *vaiśśramaṇā, dhṛttirāṣṭrā, vārūlei, virūpākṣā* = Skt. p. 64, *vaiśravaṇa, dhṛtarāṣṭra, virūdhaka, virūpākṣa*; S 2471, 256-7 *vr̥śama, vīrrulai, vīrrupākṣa, dadarāja*. My friend Ilia Geršević has informed me of the Sogd. *βr'wr'k, βyr'wr'y*, the name of a man, Virūdhaka, in a tale.

(8) CŪTTIRĀ-MAHĀRĀJA P 2900, 1 (Skt. text), see (7).

(9) RAIŚVĀMARA P 2900, 2 (Skt. text): is it Viśvamitra?

(10) BĪNĀYEKA P 2900, 3 (Skt. text), Skt. *vināyaka* is named among the *laukika-devatāḥ* in Mahāvvy. 3165, Tib. *log-ḥdren*.

(11) ŚA'MA būtta-rāja, S 2471, 265, 'Yama, king of demons (bhūtas)', E 25, 45; 175 *samā rrundi*.

(12) BRRAHASPA, S 2471, 259 'Bṛhaspati'; as a planet name, E 25, 202 *brhaspatā grahā*.

#### IV. Nāgas

The lists vary: I give them here according to S 2471, 267 ff. :—

1. GRAHAVADATTI, see supra B III 1 (6).
2. NADA 'Nanda', Ch. 00267, 26 *nadi*, E 25, 219 *nandā nāgā*.
3. UPANADA 'Upananda', Ch. 00267, 26 *upanadi*, E 25, 219 *vanandā*, Mahāvvy. 3278 *nandopanandau*.
4. SĀGARA 'Sāgara', Skt. Suvarṇabh. p. 162 *sāgara* (as a *nāgendra*), Chin. 娑伽羅 K 846, 342, 569 *so-kia-lo* < *sā-g'ia-lā*, Mahāvvy. 3238.
5. 'ELAPATTA 'Elāpattra', E 13, 161 *elapatr*, Tib. 'e-laḥi ḥdab (Thomas, T. i 63), the nāga of Gandhāra, Mahāvvy. 3271 *elāpattro nāgarāja*.
6. MYACALENU (subscript *ya* and *u* seem to have been at times confused by the scribes; *nu* is not quite certain: *-u* = 'and'?), Skt. Pali *Mucilinda* (Dīgha-nikāya iii 204, Waldschmidt, *Bruchstücke Buddhistischer Sūtras* (1932) p. 175).
7. SŪMAPAUṆĀ Ch. 00267, 26 *sūmapauṇā*, Tib. *sum-dpon* with the legend of the nāga's origin (Thomas, T. i 120).
8. TTAŚATTARA noted here only S 2471, 269.
9. BŪJSYAJA, Ch. 1, 0021a, a 16 *bujśaju* (*-u* = 'and'), Ch. 00267, 26 *būjsaja*, Ch. ii 001, 2 *būjsamja*. Not noted outside Khotanese.
10. ŚANĪRAKA, also Ch. 00267, 26. As a man's name Achma 3

*ṣanīraki*; without *-ka* P 2027, 9 *pyarā ṣau ṣanīra* ‘the father the *ṣau*-official,<sup>1</sup> *Ṣanīra*’, Or 11252 (2) 16 *bikināña ṣanīri* ‘*Ṣanīra* of *Bikināña*’. Cf. also in a Tibetan document *ṣi-nīr* as the name of a Khotanese (JRAS 1930, 56). Or 9268 A, a r 12 *ṣsanīrā*.

11. HŪLŪRA, and Ch. 00267, 26, Mahāvvy. 3279 *hulluro nāgarāja*, Tib. *hu-lor*, in the Tibetan Sūryagarbha-sūtra *hulura*, see Thomas, T. i 107 and Laufer, *Klu bum bsdus pai sñin po* (1898) p. 118.

12. NĀGARĀJA *malaida-śāsanābhaprrāptta* P 2893, 18 ‘the *nāga* kings who have accepted the teaching of *Malaida*’. Note the Skt. form *śāsana* with *s*; Khot. uses *śśāsana* with *ś*. On *Malaida*, see infra Appendix, 2.

### V. *Devīs*

The *devīs* are given according to the list in S 2471, 262–4 :—

1. AGŪŚA’, see supra B iii 1 (7).

2. STHĀNĀVA, *ibid.* (8).

3. ŚAKHĪMA, Ch. 00267, 27 *śakhīmaṃ*, Ch. 1, 0021a, a 15 *śakhīmā*. Not noted outside Khotanese.

4. ŚARĪMĀ *divye* only here S 2471, 263. Cf. Bharhut, *sirimā devata*?

5. AŚAUKHA, Ch. 00267, 27 *śauka*.

6. CĀMĀṆḌA ‘*Cāmuṇḍā*’, Ch. 00267, 27 *caumaṇyaq*. Chin. 匣門支 K 1020, 609, 1212 *tsa-mən-tšī* < *tsáp-muən-tšie* (Clark, *Two Lamaistic Pantheons* i 129, ii 176). *Cāmuṇḍā* is one of the seven divine mothers (Soothill, *Dictionary* 12a). The *tś* < *t̄*, palatalized *t*, is used for the Indian retroflex *ḍ*.

7. HĀRVA ‘*Hāritī*’, Ch. 00267, 28 *hārrva*, Ch. c. 001, 964 *hārva mista gyastā buwām māta* = Tib. *ḥbyuñ-poḥi ma-mo phrog-ma* ‘*Hāritī*, great goddess, mother of demons (*bhūtas*)’, Or 9609, 4 v 7 (in a rubbed passage) < *(hā)ṛava dyūwānu ūśahānu māta* = Skt. 1, 13 *hāritī bhūtamātā*. Here *\*hārātī* > *hārāva* with the usual fem. *-a* (< *-ā*) for Indian *-ī*, and *v* replacing *t*, as in E 25, 3 *krvā yuggā* ‘*Kṛta yuga*’ (see BSOS ix 542, x 572). In *dyūva-* is found the Khot. equivalent of Old Iran. (Old Pers.) *daiva-* ‘demon’. The nom. sing. is probably preserved in Khot. *dyū*<sup>2</sup> < *\*daivah*, cf. *rū* = *rūvā* (Skt. *rūpa*), a suggestion which Dr. Henning had also made to me before I found *dyūwānu*. For *-aiva-* > *yū*, cf. *byūrra-* ‘10,000’, Av. *baēvar-*, MidPers. *bēvar*, and add to the evidence in BSOS viii 121 and ix 73 the following

<sup>1</sup> On *ṣau*, see BSOS x 599–600.

<sup>2</sup> I should not have published the etymology quoted from me by Konow, *Norsk-Tids. Sprogr.* xi 55.



passage : P 4099, 412 *kṣaṣṭā ysāra śāyi* 'sixty thousand Śākyas' = E 6, 87 *kṣei* 'byūrru śśāya' 'six myriad Śākyas'. The word *ūśahānu* is gen. plur. of *ūśahāraa-* from Skt. *ojohāra-* 'taking away strength', as in E 25, 421 *būta ūśahārā* 'strength-stealing demons': *-ānu* < *-ārnu* < *-ārānu*, for which cf. *tcvīnā* P 3513, 74 v 1 = Skt. *caturṣu*, and *tcvīnu* (so to read BSOS x 581) beside Suvarṇabh. 30 b 5 *tcvīrnu*. The Skt. adj. occurs Jātakamālā 8 (ed. Kern. p. 41, l. 14) *ojohārāḥ pañca yakṣāḥ*. Note also Jātakastava 15 (BSOS ix 857) *ojomuṣāṃ rakṣasām*.

8. REVA 'Revatī', Ch. 00267, 28 *raivi*, Chin. 梨婆坻 K 527, 753, 984 *li-p'o-tṣ'ī* < *lji-b'ud-d'i*, a demoness concerned with medications for children (Oda, p. 556). For *-a* < *-atī*, cf. *sthānāvq*, supra B III 1 (8) = in Tib. script *sta-na-ba-ti*, P 3513, 25 r 4 *sādhūma nāma bhūmā* 'the stage Sādhumatī' (Acta Or. 11, 42), Ch. 0048, 15 *dharmāsaināva mistā* 'great general of the Law' = *dharmā-senāpati*; medially E *pratībimbai*, P 4099, 184 *prrabebai*, Skt. *pratibimba-*.

9. DAṢA' *būma dīvyē* 'firm earth goddess, *dr̥ḍhā pṛthivī-devatā*', Ch. 00267, 28 *draiṇḍa būma dīvyā*. But translated in the Suvarṇabhāsa, Or 9609, 55 v 3 *styūda śśaṃḍye dīvata* = Skt. p. 121 *dr̥ḍhā pṛthivī-devatā*, Ch. 1, 0021a, a 10 *būma dīvyā gyaśca*.

10. ŚŪKHUṆA, only Ch. 1, 0021a, a 15 with *śakhīmā*.

11. KATHA DĪVYE 'goddess of the city', Ch. 00267, 28 *kathi dīvyā*.

12. KŪṢḌI DĪVYE 'goddess of the palace', Ch. 00267, 28 *kūṣḍi dīvyē jaśta*.

13. RĀJA DĪVYE *jaśta* 'goddess of the kingdom', Ch. 00267, 28 *rāja dīvyā*, Ch. 1, 0021a, a 15 *jīvu-sabhava rāja dīvyā jaścā*. Here *rāja* 'kingdom' is from Pkt. *rāja*-Skt. *rājya*, as in Kharostḥī documents *raja-* 'kingdom' beside *raya-* 'king', see supra B II 6.

## VI. Naivāsikas

1. P 2929, 5-6 *nīvāysva āysdarq̄ devattā parvālā* (quoted with two errata in BSOS x 602 note 1), Ch. 00267, 30 *śacū kītha bīsā navāysva devattā parvālā* S 2471, 253 *kāka nīvāysva devatta paravālā*, P 4649 *nivāysvā uhā*'. On *naivāsika*, see BSOS viii 902 note 2, and, earlier, Pelliot, *T'oung Pao*, 1930, 254-5, for Uigur and Agnean. The nominal form *nivāsika-* 'resident' also occurs in Sanskrit as e.g. in the Mahāmāyūrī<sup>1</sup> list of Yakṣas, verse 33 : *Kharapostā mahāyakṣo bhadraśaile*

<sup>1</sup> Ed. Oldenburg, *Zapiski vostočnago otd'elenia* 1897-8, studied by Sylvain Lévi in connection with the Chinese and Tibetan versions, *Journ. Asiat.*, 1915, *Le Catalogue géographique des Yakṣa dans la Mahāmāyūrī*. One name in this text, verse 72 *vaikṛtika* the yakṣa of Gandhāra was compared by Lévi with the Av. *vaēkarata*, but has been overlooked by recent writers on Zoroastrian problems. For *-postā*, read probably *-posto* ?

*nivāsikah* 'Kharaposta the great yakṣa resident in the Bhadra mountain'. Here in Khot. *nivāysva* (-va < -ika-), we have probably the derivative adj. *naivāsika*, and hence a case of loss of vṛddhi vowel, as also E 24, 120 *mudgalyāyanu*, Ch. c. 001, 853 *maudgalyāyaṇā* = Skt. *maudgalyāyana*, P 2958, 3 *vīnīyaa-*, E *vaineyaa-*, *vainaiya-*, *veneyaa-*, Skt. *vaineya-*, E *mittrai*, Skt. *maitreya*, E *vīśramana-*, Skt. *vaiśramaṇa*, P 2956, 62 *mūhūna-darmā*, Skt. *maihuna-dharma*, E *gūtama*, beside E *gautama* = Skt. *gautama*, Ch. ii 003, 45 v 4 *vittala* = Skt. (Mahāv. 4376) *vetāḍa*, E *vaittāḍa*. This probably also explains Kuchean *sintāp*, Skt. *saindhava* (rather than van Windekens' explanation, *De indo-europeesche Bestanddeelen in de Tocharische Declinatie* (1939) p. 14).

2. S 2471, 271 ff. *ga aiṇaḍvā devatta paravālā* 'the guardian deities resident in mountains', if *ga* is for *gara* or *garvā*. Here too are the deities of mountain-wells (?), springs, pools, and rivers.

3. *mahābala paravāle* 'the guardian Mahābala'.

4. Natural powers sun, moon, planets, stars, presidents of the years, S 2471, 266 ff. For the *salye bāyā devatta paravālā*, cf. also Or 11252 (1) a 1 *dvāsi salya bāyā* 'presidents of the twelve years (of the animal cycle)', ed. BSOS viii 924 ff.; Domoko A 4, 1 *salya bāyai*, sing.

5. *daśāpālā jastau*, Ch. 00267, 29 and *dīśāpāla* Ch. 1, 0021a, a 15, Skt. *dīśāpāla* 'guardian of the quarters'.

6. *Yakṣa dīśamūka* 'the yakṣa Daśamukha'.

7. S 2471, 270-1 *ca ttā nāma na hvava ṣṭe* 'who are not addressed by name' (taking *ṣṭe* as equivalent of the plural *ṣṭāre*). Otherwise fem. 'she who has not been addressed by name'.

8. Homage to sanghārāmas and their images, P 2929 and P 2026, where the list of appurtenances is given. Since Skt. *pratimā* 'image' became Khot. *pe'ma*, *pema*, see supra A VI 67 (a), the similarity of sound to that of the name of the city Phema, as in Or 11344 (9) 2 *phemma*, Kha ii 3, A 1 *phemmāṣṭa* 'to Phema', Or 11344 (8) B 2 *phema*, Or 11252 (16) A 6 *phemma*, Staël-Holstein roll 10 *phimqna kamtha*, Tib. *phye-ma*, Chin. 娑摩 *p'i-mo*<sup>1</sup> < *p'iei-muá* (cf. K 722, 593), may have led to the association of the story of the image with this city, as related by Hüan Tsang (see transl. Beal ii 322).

## VII. Khotanese Legend

The only allusion so far noted in the Khotanese texts to the legend of the foundation of Khotan is contained in Ch. 1, 0021a, a 9-10.

<sup>1</sup> Fan-ts'ie 匹詣 = *p'i* < *p'iei*.

The legend is preserved in the Tibetan *Gośrṅga-vyākaraṇa* and the *Li-yul-gyi lo-rgyus* 'Annals of Khotan' (Thomas, T. i 17 f., 99 ff.): Vaiśravaṇa found the child Sa-nu 'earth-breast' = Skt. *go-stana*, who had been suckled by a breast arisen out of the earth, and bestowed him upon the King of China (*rgya*), named in the Narthang edition Cha-yañ and in the Derge Ca-yañ. The allusions are as follows:—

1. *Vrrīśamā g̃yasta* 'Vaiśramaṇa deva', see supra B III 1 (1).

2. *aśū* 'Aśoka', P 2798, 129 *aśū* *nāma re* (see BSOS x 592 note 1), 'a king named Aśoka', P 2958, 8, 25, 44, 87 *aśū*, 90, 91, 106, 118 *śū*. The Chinese has 阿育 K 1, 1130 *a-ü* < *â-ïuk*, Jap. *a-iku*, with *ï* representing a foreign ž.<sup>1</sup> Chinese has also 阿輸柯 K 1, 1327, 414 *a-su-ko* < *â-šju-kâ*. Tib. *a-žu-ka-su-ma* (read *ka*-<*ku*>-?), the name of a queen, would represent 'Aśoka-kusuma' (Thomas, T. i 131). As a Buddha name occurs Bhadrak. 233, 313, 400, 551 *aśaukau*; of a sthavira, E 23, 93 *aśsauku*. The tree is named Ch. ii 002, 11 r 3 *aśaukā* = Skt. *aśoka*. 'A-šo-ko-ši-la is the name of a nun (Thomas, T. i 133). Khot. ś, later ś' (= ž) for Pkt. -j- < Skt. -c- is found elsewhere, as in *āśirī* 'ācārya'.

3. *cayaṃ rre* 'King Cayaṃ', Tib. *ca-yañ*, *cha-yañ*, not noted elsewhere.

4. *švīdā hūrrākā* 'giver of milk', alluding to the earth-breast (*go-stana*) provided by the goddess of earth.

5. *būmā dīvyā g̃yaśca*, see supra B V 9.

6. *mahāsaṃma* 'Mahāsammata', as the remote ancestor of the kings of Khotan, Or 8212 (162) 20 *mahāsaṃma rāṃda vī*, E 14, 124 *rre mahādevā mahāsamatā tteri dāru jutāndā* 'King Mahādeva and Mahāsammata lived so long'; see Akanuma, loc. cit., s.v. Mahāsammata, and Malalasekara, *Pali Proper Names*.

### VIII. Places

1. *gaustamā-deśa ranīje jīnāve* Ch. 1, 0021a, a 11 and ibid. *gāsta raudā* 'king of Gostana' beside *hvatana*- 'Khotan', Kharoṣṭhī documents *khotana*, see BSOS ix 541 on Skt. *gaustana-deśa*. Add to that note<sup>2</sup> also P 2739, 12 *ttayi-pū yūṭtyeni kūhi*: *jīnave* representing the full Chinese phrase 大寶于闐國 K 952, 702, 1317, 1194, 480

<sup>1</sup> Cf. in the Milinda-pañha, Chinese 迦葉雜 K 342, 225, 1265 A *kia-ie-uei* < *ka-ïāp*.<sup>101</sup> \*Kāśyapiya', 拘夷 K 484, 186 *kū-i* < *kju-i* 'Kūsi', see Pelliot, *Journ. Asiat.* 1914, *Les noms propres du Milinda-pañha*, Demiéville, *Les versions chinoises du Milindapañha*. Note also 延 K 235 *ien* < *ïän* for *žan* = Skt. *-jana*, *-cana*, supra B I (6).

<sup>2</sup> Yet a second correction is needed in the passage quoted there in note 1: read *baudasattū rāṃdā* 'bodhisattva and king'.

*ta-pau ü-t'ien kuo* < *d'äi-pâu jiu-d'ien k'wək*, where *kūhi*: and *jīnave* form a hendiadys.

The 'river of jade', described by Xuei-lin of Kashghar (Jap. *Erin*) in *Taishō issaikyō* vol. 54, p. 375, col. 3, 山有玉河 'the mountain has a river of jade', and identified as the Skt. *śailodā* between the \*Vakṣu (= Oxus) and the Sitā (= Tarim), by Sylvain Lévi,<sup>1</sup> has been noted in one Khotanese text: Or 8212 (162) 16 *ranūjai ttāja baida āvāysa śūstai* 'he established dwelling-places upon the river of precious stones'. The modern names of the two rivers of Khotan are similar: *qara qaš* 'black jade' and *yürüing qaš* 'white jade'.

2. Abodes of the Bodhisattvas, see supra B III 1 (b).

3. *brrūya*: P 2026, 64 *brrūya bīsai jasta be'ysa*, S 2471, 62 *brrūya bīsai jasta beysa*. Is this the *phru-ño*, *phru-ña* of Tibetan texts (Thomas, T. i 53, 118)? An interchange of *ñ*, *n* and *y* seems possible. Cf. Kharoṣṭhī documents *nina* 'Niya', Khot. Or 11252 (32) 16 *nine*; P 2790, 43 *nñña yūnā tcū-lyehsā*: 'Yun tsu-lyegs of Niña', Chinese 泥壤 K 659, 788 *ni-zang* < *niei-ñziang*; Khot. *phamñā-ja*-adj., Tib. *pha-ña* (Thomas, T. i 135); Khot. *sūmapauña*, Tib. *sum-pon*.

4. *khāmhyape* P 2026, 64; S 2741, 61 *khāhyepe*. Not noted elsewhere. The *-pe*, *-pe* might correspond to the *-pya* of Tib. *śoñ-pya*, the abode of Vajrapāṇi (Thomas, T. i 311).

5. *śacū kūtha* Ch. 00267, 30 'Ṣa-tṣou', frequent in the documents.

6. S 2471, 254 *bīsa hrrūva ysīmāttala gaṇḍye śalaba*: apparently place names, but unidentified. Is *bīsa* = *bisanāña* or *gaṇḍye* = the *gandha* of *gomasala-gandha*, written 乾陀 K 299, 1011 *k'ien-to* < *g'ian-d'á* in the Chinese Sūryagarbha-sūtra (vol. 13, p. 294, col. 3, l. 4)?

## APPENDIX

Certain relevant information remains to be added here.

1. *čar-ma* (Thomas, T. i 105), *čhar-ma-ḥjo* (JRAS 1930, 63) correspond to Khot. S 2471, 289 *tcarmi*, P 2025, 4 *tcarmaja*, P 5537, 76 *tcarmaja*, 9 *tcarmaja prramāha idrraprradīpa higāña*, P 4099, 439 *tcaramaja prramāha maledapraña*; Chinese 贊摩 K 1026, 593 *tsan-mo* < *tsān-muá* (Aurel Stein, *Ancient Khotan*, p. 232).

2. *maleda*, *malaida*: these two words seem to represent the Khot. forms, from Pkt., of the name *Menandros*: P 2893, 18 *malaida-śāsanābhaprrāpṭta* 'having accepted the preaching of Malaida', and P 4099, 439 *maledapraña*, the name of the prior of the *Tcarmaja*

<sup>1</sup> *Études asiatiques publiées à l'occasion du 25<sup>e</sup> anniversaire de l'école française de l'extrême orient* ii 43.

monastery. Nearest to the Greek word is the Kharoṣṭhī inscription (ed. Konow, p. 134) *miṇamdra*. In Buddhist Sanskrit occurs *milandra*.<sup>1</sup> The Chinese 彌蘭 K 618, 512 *mi-lan* < *mjiē-lān* would represent \**milana* or \**milanda*.

3. *par-mog*. In Tibetan *hgum-tir-gyi par-mog hjin-sen* 'Jinasena, the *par-mog* of Hgum-tir' (Thomas, T. i 127 = *Asia Major* ii 263-4); and *par-mog no-gehdra-sig* 'the *par-mog* Nāgendrasimha'.<sup>2</sup> The Khotanese texts use *pramāha* in similar contexts: P 4099, 439 *tcarmaja pramāha maledapraña* 'Maledapraña principal of Tcarma', Or 8212 (162) \*155 *drūtīrai prraumāha* 'tathāgatta śrībhadra' 'the Tathāgata Śrībhadra principal of Dro-tir'; other forms in P 2786, 74 *prramauha*, Mazar Tagh a. iv. 00169, 4 *prramuhām*. All represent Pkt. from Skt. *pramukha* with common Khotanese changes. This is the *par-mog* of Tibetan texts: Tib. *o* = Khot. *au*, *u* and *g* = Khot. *h*, as in *ro-je-gre-ga* 'Rājagrha' (Thomas, T. i 322) and *sig* = Khot. *sīha*, on which see note 2 on this page.

4. Certain names of places in the Khotan region end in Tibetan script in *-jo*, *-hjo*. A list is given in *Asia Major* ii 265 and the passages can be seen in the translations in Thomas, T. i: *yo-zo-hjo*, *zer-ro-hjo*, *ta-ke-hjo* (Thomas, T. i 131), *po-blo-na-jo*, *ho-roñ-jo*; also *hañ-hgu-jo*, *hañ-gu-jo* (ibid. 309, 101), *char-ma-hjo* (JRAS 1930, 63). The clue to their interpretation is given by the last: Khot. *tcarmaja* beside *tcarmi*, in Tib. script *pha-ña* (Thomas, T. i 135), Khot. *phamñā*, *phamñaja*, *birgamdaraja*- beside *birgamdara*-, Tib. *be-rka-ḥdra* (ibid. 135) show an adj. suffix *-ja*. This is the common Khot. *-ja* seemingly borrowed from Skt., Pkt. *-ja* 'arising from'. For such a wide extension in the use of an originally foreign suffix, one may compare the Armenian use of the originally Iranian suffix *-akan*. Examples of Khot. *-ja* are: Achma 3 *phamñaji sinili* 'Sinila of Phamñā', ibid. *birgamdaraji sanīraki* 'Šanīraka of Birgamdara', P 2787, 149 *prravārañaja* 'concerned with the pravārañā ceremony', Ch. ii 003, 84 r 5 *kikija arca* 'medicaments made as a kalka', E 5, 78 *saññaja* 'consisting of saññā', P 3513, 82 v 4 *hadrrūṣaja kalahāra* 'contentious quarrels', 84 r 1 *aysmyaja āra*; *ttaradaraja āra*; *bišā'ja āra*, 20 v 1 *tečmajā dhättā*

<sup>1</sup> Lüders, *Bruchstücke der Kalpanāmañḍitikā des Kumāralāta* (1926) p. 34, note 7

<sup>2</sup> This name and *no-gehdra-sil* would be in Khotanese \**nāgendrasīha* and \**nāgendrasīla*. They are in a document published in Hoernle, *Manuscript Remains*, p. 403. For *sīha* = Pkt. *sīha*, Skt. *siṃha*, cf. also the names P 4099, 432 *devedrrasūrasīha* 'Devendra-sūra siṃha' and P 2027, 11 *nāgaidrrarmāsīha*; and for *nāgendra*, cf. Or 8212 (162) \*58 *nāgaidravarrda* 'Nāgendravardhana'. The form *siñhā* occurs in Kha 1, 56, 1 B 3, and as a Buddha name *sīhau* Bhadrak. 223.

' dhātu of the eye ', 20 v 3 *tcā'maja aysmū*,<sup>1</sup> 20 v 4 *gvaḥa aysmū*, *haysgajā aysmū*, P 2787, 117 *sūhaja ḡmai jsa*, Ch. ii 002, 136 v 4 *harṭyaja*, Vajr. 43 b 1 *vīpākajā*, Ch. ii 003, 46 v 2 *grahaja āchā* ' diseases due to ravishers ', JātS. 30 r 2 *bāysvaje hauve* ' strength of arm '. The suffix is thus added alike to Iranian as to Indian words in Khotanese. Hence *zer-ro-hjo* is the adjective of relation to the personal name of the ' *a-mā-ca za-ro* (Thomas, T. i 129).

### 5. Names of Monasteries

(1). Or 8212 (162) \*134 *viśe'sagrārmī dvīle sīvadākarauca* ' the knower of two piṭakas, Sīvadākarauca of Viśe'sagrārmī (= Viśa-sangrāma-ārāma) '. For *-ārma* < *ārāma*, cf. *sakhārma*, *sakhāra*, older, E *saṃ-khārāma*, see supra A I 11(b), with loc. sing. *saṃkherma*, *sakhyerma*. This can be recognized in the building of Vijaya-sangrāma called in Tibetan *bzah-saṅ-gre-re-ma* (Thomas, T. i 123), *bza-saṅ-gre-ma* (ibid. 317).

(2). P 2787, 89 *viṣṇavakrārma sakhāra* ' Viṣṇu-vikrama-ārāma sanghārāma '.

(3). *gus-sde-re-ma* (Thomas, T. i 132). The name was given to the monastery in allusion to the fact that the builder's mother had attained *nirvāṇa* (*thar-par žugs-nas*). Hence it is easy to recognize the Khot. *gūsta*- ' deliverance, nirvāṇa ', see supra A I 5(c), in *gus-sde*, and again a form of *ārāma* in the second part.

(4). *gus-kyi* ' *or-myōn-nag* (Thomas, T. i 133), ' *or-ñōn* (ibid. 321 f.) is the building of Vijaya-sangrāma, so named in allusion to the fact that many of his female retinue attained *nirvāṇa* (*thar-pa skyes*). Hence here again *gus-kyi* is Khot. *gūscya* ' deliverance, nirvāṇa ' with *ārñām* ' wild spot ', see supra A VI 66(b) and *New Indian Antiquary*, extra series no. 1, p. 2. The Tib. *-nag* would indicate a derivative in *-ka*.

(5). *karām*. In Ch. I, 0021a, b 32 *śau karām* ' one karām ', 23 *ḍrrai-sse karāna* ' three hundred karāna ', in which I had conjectured a division of a city (Acta Or. 14, 258 ff.), the number suggests rather a building or part of a complex of buildings. One other passage containing the word has been found: P 2787, 90 *viṣṇavakrārma sakhāra kītha kārām nūvara māñādi pastai ūśrīvyo* ' be ordered to erect<sup>2</sup> the sanghārāma Viṣṇuvikramārāma like a new *karāna*- in the city '. Since so many other expressions of the Tibetan documents concerning

<sup>1</sup> *aysmū* = *vijñāna* here.

<sup>2</sup> *ūśrīvyo*, inf. to a verbal base *ūśrav-* ' erect ', from Pkt. \**ūśrav-* = *ussav-*, *ūsav-*, Skt. *ucchrāpaya-*, causal to *ud* with *śray-*.

Khotan have been found, it is worth repeating here the suggestion of BSOS viii 923 note 1, that *karām*, the nom. sing. in later Khot. to a base *karāna-*, is preserved also in the *ka-roñ* of the name *hjaḥ-mo-ka karoñ* (Thomas, T. i 117), the first Sarvāstivāda monastery in Khotan, although the first part of the name has not yet been noticed elsewhere.

6. *kāḥḥaiśā* P 2906, 31 ; Ch. 00327, 5 *tcairthūśī*, Or 8212 (186) A 9 *tcerthuśī*, proper names, recall those in Tibetan sources ending in *śi*, as *ser-the-śi* (Thomas, T. i 126), *ka-the-śi* (ibid. 127), *ḥba-la-śi* (ibid. 127), *li ku-chi-śi* ' the Khotanese Ku-chi-śi ' (JRAS 1930, 64).

7. Names in *-o-ña*, *-oñ* in Tibetan documents.

The Khot. suffix *-āna*, *-ānya*, *-āña* was briefly noticed in BSOS x 603. Many place names ending in *-āña* occur in the unpublished Khotanese texts, such as Or 11252 (2) 7 *vīṃgulāña haskadharmā* ' Haskadharmā of Vīṃgulā ', ibid. 19 *phaṃṇāspāñi sivi* ' Siva of Phaṃṇāspā ', Mazar Tagh c. 0017, 2 *sakāñā* <sup>1</sup> *ṣanīrā* ' Ṣanīra of Sakā '. The *-salāña* of Mazar Tagh a. 1, 0033, 5 *aśnesalāña*, Or 11252 (2) 14 *dumesalāña* recall in Tibetan script *ḥbru-so-lo-ña* (Thomas, T. i 100). The name *su-stoñ-ña* (Thomas, T. i 127) was named from the pleasant tidings of Ārya-Vairocana's coming. Hence *\*susta-* would have been intended as a later form (or pronunciation) of *svasta-* which occurs in Ch. c. 001, 977 *svastakarmā be'mañe* (hendiadys) = Tib. *bde-legs* ' good fortune ', from Skt. *svasti*. For *va* ∅ *u*, note such spellings as P 2900, 2 (Skt. text) *mahiśura-* ' Maheśvara ' or P 5538 b 49 (Skt. text) *sūpamī* ' *svapāmi*, I sleep '. Then *su-stoñ-ña* is explained by *\*svastāña* ' concerned with good tidings '. The Khot. form *-āñ* < older *-āñā* is to be seen in the name of the monastery *na-mo-ḥbu-gdoñ* (Thomas, T. i 133), named after the donor *na-mo-bod* ' Namobuddha ' a name occurring in Or 11252 (2) 4 *namaubudā*. Hence *na-mo-ḥbu-gdoñ* = *\*namaubudāñ*.

8. *paṃjalaa-* ' bell-metal ':<sup>2</sup> In Ch. ii 002, 9 r 1-2 *paṃjilīña bājinaña* = Skt. *kāṃsa-pātre* ' in a vessel of bell-metal ', Tib. *mkhar-bahi snod* ; Kha 1. 58a, 1 A 3 *ysīrru paṃjalau padamdu yanā*, Kha 0013 C, 10 A 2 *paṃjalīnai*, Ch. ii 002, 146 v 3 *paṃjalīnai* ~ *bujsvārā jsa* ' with a mortar of bell-metal ', Tib. *khar-bahi btun-bus*. Does this

<sup>1</sup> Is this the place contained in the title *sakarāja* ' King of Saka ' (Lüders, *Zur Geschichte und Geographie Ostturkestans*, p. 255, l. 7) ? The name of Yarkand in Chinese 莎車 (Herrman, *Atlas of China*) K 847, 1187 *so-kü* < *suā-kī<sup>w</sup>o*, Ptolemy *soōtra*, var. lect. *soiya*, *soya* bears considerable resemblance.

<sup>2</sup> In English ' bell-metal ' is an alloy of about four parts of copper to one of tin.

throw light on the name of Khotan in Tibetan? Here *li* = (1) 'bell-metal', (2) 'Khotan', whence a hypothetical Skt. *kamsa-deśa* has been made. We have also *ḥu-then-gyi khar-lña-ldan-gyi groñ-khyer* 'the city khar-lña-ldan of Khotan'.<sup>1</sup> Did the translators take first a native Khotanese *\*pañjalaa-* as 'bell-metal', hence arriving at *li* or *khar* in Tibetan, then secondly did they take *\*pañja-* as 'five', Khot. *pañjsa*, and so arrive at *lña*? Or was *khar* here 'a fort'? Has the Chinese reference to "five cities" in the country any reference to a name beginning with *\*pañja-*? More evidence is needed to decide these problems. It may be added that a personal name *pañjamaki* occurs in Or 11344 (2) 11.

9. *bi-sa-ja-ya*, the name of the daughter of Vijayakīrti (Thomas, T. i 132) may perhaps represent a Khotanese *viśa'-ysāya* 'born of the Viśa' family', with *ysāya* fem. of the participle *ysāta-*, *ysāva-*, *ysāya-*<sup>2</sup> 'born', as Ch. 00266, 119 *nā kidarrvā*<sup>3</sup> *ysāya* 'a wife born among the Kinnaras'.

#### ADDENDA ET CORRIGENDA TO BSOS x 599 ff.

(1) P 601, verse vi: read perhaps *sa \*biśe pīdai* 'he wrote out all'.

(2) P 601, verse vii b: strike out the initial *cu*.

(3) For *tāgutti* add, (a) Thomas fragment 7 A a3 *phemmai tāgutti na*; (b) Or 11344 (8) A 3 *birgāmdara spaśari tāgutti vī*; (c) (1) 14 *sudiva tāgutti tse*; (d) Or 11252 (18) a 2 *tāgutta hvāṣta*.

(4) P 2958, 218 *tāḥttavadā pada* 'the road leading to Ttāhtta' (with *-vadā* in composition = *pandāva-*), seems to contain a *tāḥtta* equivalent to *tāha'tta* 'Tibet'.

(5) P 604. I should now prefer to explain the Sogdian as *tnγwt* 'Tangut'. Elsewhere we have in Arabic script Rašīduddīn تنكوت, Abulghāzī تانكوت, Juvainī تنكوت (see Radlov, *Kudatku Bilig* xxvii, xxxii, xlv, Minorsky, *Hudūdū l-'Ālam*, p. 232); in Turkish, *tanggut* (Pelliot, *T'oung Pao* 1930, 338) in the Oγuz-name. In Mongol *t'ngγwt* \**tangγut* (*Sagang Secen*, ed. Schmidt p. 84), Manchu *tanggôt* (*Sagang Secen*, Manchu version, ed. Haenisch, p. 52). The Sogdian text is now available in Henning, *Sogdica*, pp. 8 ff. The Tanguts would suit the position of the word in the Nāfnāmak.

<sup>1</sup> More details are given by Professor Thomas in *Asia Major* 2, 255 ff.

<sup>2</sup> For *-y-*, *-t-*, *-v-* see BSOS x 572.

<sup>3</sup> For the forms of *kinnara* in Khotanese, see BSOS x 583.