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**A Newly Identified Kuchean Fragment  
of the *Hariścandrāvadāna*  
Housed in the Russian Collection\***

*Abstract:* This paper introduces one Kuchean (i.e. Tocharian B) fragment housed in the Institute of Oriental Manuscripts, Russian Academy of Sciences. The fragment has been identified as part of the *Hariścandrāvadāna*. This narrative is in the sixth chapter of the *Daśakarmapathāvadānamālā* in Old Uyghur. The colophon of this compilation in Old Uyghur states that it was translated from the Tocharian A translation, which itself had been translated from the Tocharian B original. The comparison between this newly identified Kuchean fragment of the *Hariścandrāvadāna* and the Old Uyghur version reveals that in both, discrepancies and parallel parts are observable. Thus, whether this Kuchean fragment belongs to the Kuchean version of the *Daśakarmapathāvadānamālā* or is part of the compilation of Buddhist legends in Kuchean remains uncertain.

*Key words:* Tocharian, Old Uyghur, *Daśakarmapathāvadānamālā*, *Hariścandrāvadāna*, Kuchean Buddhism, Avadāna

## 1. Introduction

Research on Tocharian manuscript remains transported to museums and libraries in Europe was begun with publication of two folios in Kuchean (i.e. Tocharian B) in the Petrovsky collection, now housed in the Institute of Oriental Manuscripts, Russian Academy of Sciences (IOM, RAS) in St. Petersburg (inventory numbers: SI 1903 and SI 1904 (= SI P/1 and SI P/2)).<sup>1</sup>

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<sup>1</sup> These two folios afterward identified as part of the *Buddhastotra* have been reedited recently by PINAULT 2008: 293–311, PINAULT (2016a) and PINAULT (2016b).

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Since then, some paper fragments and wooden tablets have been published with philological notes and translations.<sup>2</sup> However, much Tocharian material in this collection still remains to be researched. This paper introduces a Kuchean fragment, SI 2943–4, housed in the IOM, RAS, identified as part of the *Hariścandrāvadāna*, a Buddhist legend narrated in the sixth chapter of the *Daśakarmapathāvadānamālā* (abbreviated below as DKPAM), on account of its parallel text in Old Uyghur.

Tocharian Buddhism's influence on Old Uyghur Buddhism has been recognised since the very beginning of Tocharian philology. As a matter of fact, Tocharian was assigned to two Indo-European languages once spoken on the Tarim basin's northern rim, on the basis of some Old Uyghur manuscripts' colophons.<sup>3</sup> Owing to recent studies, the interrelationship between them has become clearer.<sup>4</sup> As is well known, many important results have been proposed through comparative research between the *Maitreyasamītinātaka* in Tocharian A and the *Maitrisimit* in Old Uyghur.<sup>5</sup> On the other hand, not until recently were some Tocharian fragments identified as parallel to narratives in the DKPAM,<sup>6</sup> although the DKPAM in Old Uyghur also mentions Tocharian as its original text in the colophon.<sup>7</sup> According to the colophon in Old Uyghur, this work was translated from the Tocharian A text, which itself had been translated from the Tocharian B original.

The outline of the *Hariścandrāvadāna* is as follows: After his father's death, Prince Hariścandra decides not to ascend the throne, but to become an ascetic. Then another scene is introduced in which God Indra is afraid to be reborn as a donkey. God Mañibhadra advises him to seek a Bodhisattva and help him accomplish his noble deed so that his bad *karma* will disappear. Therefore, in the form of a Brahmin, God Indra goes to meet Hariścandra.

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<sup>2</sup> Concerning previous studies on the Tocharian manuscript remains in the Russian collection published up to 2007, see MALZAHN, 2007a: 91–93.

<sup>3</sup> See MÜLLER 1907 and SIEG and SIEGLING 1908. Concerning the possibility that Tocharian A would be a spoken language in ancient Shorchuk, see OGIHARA 2014.

<sup>4</sup> The Tocharian captions written under the Old Uyghur rule, which were deciphered recently by the present author, also confirm the interrelationship between Tocharian Buddhism and Old Uyghur Buddhism, see OGIHARA 2016.

<sup>5</sup> As representatives of the recent comparative research between them, see those contributions published in KASAI, YAKUP and DURKIN-MEISTERERNST 2013.

<sup>6</sup> See PEYROT 2013; PEYROT and WILKENS 2014; WILKENS, PINAULT and PEYROT 2014 and WILKENS 2016: 10–13. In addition to Tocharian fragments, two stories told in the DKPAM are also known in Sogdian and in Tumshuqese; see SUNDERMANN (2006) and MAUE (2015), respectively. Among them, the Sogdian version can be identified as part of the DKPAM.

<sup>7</sup> Concerning the composition of this compilation of Buddhist legends in Old Uyghur, see WILKENS 2010: 15–30.

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Persuaded by God Indra to ascend the throne, Hariścandra begins to give alms. God Indra transforms himself into many Brahmins who seek alms. Having finished offering all his belongings, Hariścandra offers his wife and son. At last, he makes the Brahmins bind him with rope and take him to his enemy King Lohitaketu, so that they can obtain even more money. Having been handed Hariścandra, King Lohitaketu gives the Brahmins much money and begins to torture Hariścandra.

This newly identified Kuchean fragment narrates Hariścandra's meeting with King Lohitaketu and his being tortured.

## 2. Kuchean fragment SI 2943–4 housed in the IOM, RAS

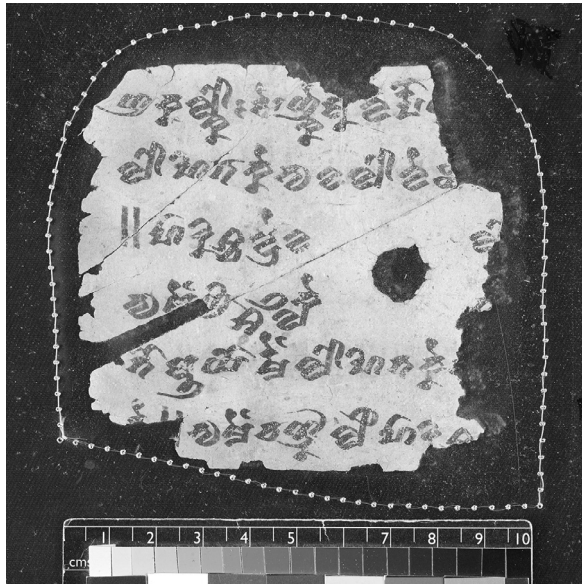
In this section, the Kuchean fragment newly identified as part of the *Hariścandrāvadāna* and kept in the Berezovsky collection in the IOM, RAS (inventory number SI 2943–4 [= SI B/16–12]), is introduced.<sup>8</sup> Its discovery location is uncertain. Of this fragment, only the folio's left side from the left margin to a string hole's right side is preserved (see Pl. 1 and 2). The folio number <49> can be seen on the verso side's left margin. The size is ca. w. 9.0 cm×h. 8.8 cm. Six lines are written on each side. Its Brāhmī script does not show archaic features.<sup>9</sup> According to the classification proposed by Sander, this fragment can be classified to North Turkestan Brāhmī, Type a (see SANDER 1968: 181–183; Tafel 29–40; SANDER 2005). However, some linguistic features of archaic Tocharian B are also observable despite this fragment being classified into the classical stage of Tocharian B,<sup>10</sup> cf. *akalko* (a1) < *akālko*, *hāriścandre* (a3, a6) < *hariścandre*, *weṣṣāmneśc* (b2) < *weṣṣāmneśc* and *tāruṇadivākarne* (b2) < *taruṇadivākarne*, all not demonstrating accent rules I and II proposed by PEYROT 2008: 33–41. These facts lead us to suppose that this fragment can be dated to the latter half of the 6th century and the first half of the 7th century.<sup>11</sup>

<sup>8</sup> VOROB'IOVA-DESIATOVSKAIA 2006: 63–64 surveys the Berezovsky collection, including materials written in other languages. Concerning the activity of Berezovsky's expedition in Kucha, see VOROB'YOVA-DESIATOVSKAYA 2008 and POPOVA 2015.

<sup>9</sup> The archaic type of the Brāhmī script used to write Tocharian manuscripts was analysed by MALZAHN 2007b and TAMAI 2011.

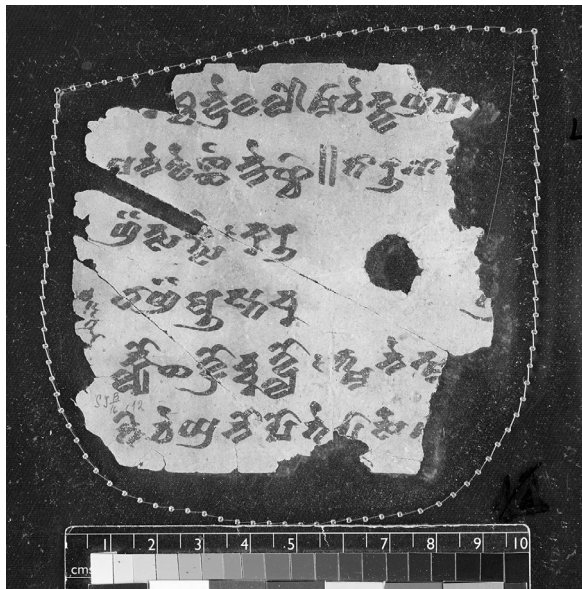
<sup>10</sup> On the other hand, features of late stage of Tocharian B are also observable in this fragment; see *infra*.

<sup>11</sup> If the interrelationship between the palaeographic features and the linguistic features of this fragment described here is correct, this fragment would have very probably been unearthed in Kucha; cf. PEYROT 2008: 193–195. In fact, the fragments in Brāhmī script brought back by Berezovsky were found in Buddhist ruins around Kucha; cf. VOROB'IOVA-DESIATOVSKAIA 2008: 72.



Pl. 1. SI 2943-4, Recto

By courtesy of the Institute of Oriental Manuscripts, Russian Academy of Sciences



Pl. 2. SI 2943-4, Verso

By courtesy of the Institute of Oriental Manuscripts, Russian Academy of Sciences

This fragment's transliteration and transcription are provided below.<sup>12</sup> The English translation is merely tentative because the parallel text in Old Uyghur does not permit us to solve all the problems in this fragment.

### Transliteration

a

- 1 *ñ akalko* † *se ñke a* (·)w· rpo –///
- 2 *lohitāketu walo we*[ššā] –///
- 3 || *hāriścandre wa-* O [lo] ///
- 4 *tu*[m]eṃ *ñis*\ *lakle-* O [n](·)· ///
- 5 *to āyormeṃ lohitate* –///
- 6 [r]·e || *tumeṃ caṇḍāli hā*[r]i[š](·)· ///

b

- 1 {–} – [š]candre walo mā cek wa[r]ñ[ai] *pā* –///
- 2 *mane we*ššāṃnešc\ || *tāruṇa* (·)[i] ///
- 3 *ñä tsa*[k]ts[i] † *karu-* O –///
- 4 *dhāñä āsta cu-* O (·)[ñ r]· ///
- 5 *klyo*š\ *wroccu wlo* † *tmanenma* ///
- 6 *ti cey rano po te p*·ārsa [m](·)· ///

### Textual notes

a2 and 3: Two heroes of the *Hariścandrāvadāna* are Hariścandra and Lohitaketu; their corresponding forms in Kuchean should be *hariścandre* and *lohitaketu*. The former has been attested in two Kuchean fragments thus far identified as this story in which it appears as *hariścandre*; see PEYROT and WILKENS (2014). However, we have *hāriścandre* (a3 and a6) and *lohitāketu* (a2), respectively, in this fragment although the latter also appears as *lohitate* (a5).

b1: The remaining part of the last akṣara appearing in this line may be read as <sa>.

<sup>12</sup> Here the following signs are used:

/// : lacuna of unknown length; – : trace of one illegible single akṣara  
 ( ) : restored part of akṣara(s); · : illegible part of an akṣara  
 [ ] : damaged part of akṣara(s); { } : broken part of the fragment  
 † : punctuation used in the fragment

- b2: The name of the tune attested here can be restored as *tāruṇadivākarne*, which appears twice as *taruṇadivākarne* in other fragments (see *infra*).
- b4: Two akṣaras at the beginning of this line can be read as <dhā> and <ñä>. However, the diacritic vowel sign of <ā> added above <dha> differs somewhat from other attestations in this fragment, in that the former akṣara <dha> is connected with the next akṣara <ñä> by this vowel diacritic sign. This fact suggests that this vowel diacritic sign may be a scribal error of the virāma sign. If this is accepted, these two akṣaras would be read as *tan̄<sup>ā</sup>*.
- b4: The damaged akṣara at the string hole's right side seems to be read as <ṇra> in comparison with <ṇa> attested in the name of the tune in b2.
- b5: The first akṣara can be clearly read as <klyo>.

### Transcription

a

- 1 *ñ akalko* ; *se ñke a(r)w(e)r po –*///
- 2 *lohitāketu walo we[ṣṣä](ṁ) –*///
- 3 || *hāriścandre wa-* O [lo] ///
- 4 *tu[m]eṁ ñiś läkle-* O [n](ta) ///
- 5 *to āyormeṁ lohitake(tu) ///*
- 6 *[r](n)e || tumeṁ caṇḍāli hā[r]i[ś](candreṁ) ///*

b

- 1 (*hāri*)[ś]candre walo mā cek wa[r]ñ[ai] pä –///
- 2 *mane weṣṣāṁneśc || tāruṇa(d)[i](vākarne) ///*
- 3 *ñä tsa[k]ts[i]* ; *karu-* O –///
- 4 *dhāñä āsta cu-* O (r)[ṇ r](amt) ///
- 5 *klyoṣ wroccu wlo* ; *tmanenma ///*
- 6 *ti cey rano po te p(k)ārṣa [m](·) ///*

### Notes

In the following notes, the parallels in Old Uyghur (abbreviated below as OU) are quoted from the critical edition by WILKENS 2016: 544–547.

- a1: The punctuation suggests that this line is written in verse, but the metre cannot be decided.

- a1: The word at the beginning of this line may be *tañ*, sg.gen. of *twe* ‘you’.<sup>13</sup> If this is correct, this line can be interpreted as Lohitaketu’s speech to Hariścandra. Thus, the Kucheian demonstrative pronoun *se* in the next pāda indicates Hariścandra in contrast to the Old Uyghur text in which Hariścandra speaks to Lohitaketu, cf. OU 06147–06150 *ol tultagin* ‘/[ ] MYN köñül eyin kılğuka nāt[ä]g ämgäk ämgätsär ol ämgäk ämgängäli anuk turur m(ä)n ‘Aus diesem Grunde, um mein [...] nach Belieben tun zu können, was man (mir) auch immer für Qualen zufügen mag, ich stehe bereit, jenes Leid zu erleiden.’
- a2: Cf. OU 06150–06152 *bo savıg äšidip lohitaketu elig bägñiñ ärtiñü övkäsi kälip sözl[ä]di* ‘Nachdem er diese Worte vernommen hatte, geriet der König<sub>2</sub> Lohitaketu sehr in Zorn und sprach.’
- a3: Cf. OU 06157 *hariçandre [e]llig sözlädi* ‘[K]önig Hariścandra sagte.’
- a4: Cf. OU 06159–06161 *anta basa nätäg tapı ärs[är] antag ämgäk [äm]gätzün* ‘Und danach, was immer sein Wunsch ist, solches Leid soll er (sc. Lohitaketu) (mir) [zu]fügen!.’
- a5: In view of the parallel text in OU 06161–06165 *ötrü lohita[ket]u elig bäg sansız üküš altun yükmäklär urup bramanka satıgın berip anta ok çandallarıg okıp sözlädi* ‘Da häufte König<sub>2</sub> Lohita[ket]u unermesslich viele Ladungen Gold auf, gab dem Brahmanen seinen Lohn und rief dann sofort die Henker und sprach’, one can restore *pito* ‘cost, price’ at the beginning of this line.
- a6: Unless *-rne* to be restored at the beginning of this line is the locative form of a noun as an indication of the name of a tune,<sup>14</sup> one may suppose that *-r* would be the ending of 3pl.pret. of a verb still impossible to restore with certainty and *-ne*, 3sg. of the enclitic pronoun that denotes Hariścandra. Concerning the following part of this line, see OU 06166–06170 *bo savıg äšidip t(ä)rkin tavrak ol çandallar har<i>çandre eligig kızartmış örtlüg yalınl[ıg] saç üzä itip agturdılar* ‘Als sie diese Worte vernommen hatten, stießen jene Henker rasch<sub>2</sub> den König Hariścandra auf eine erhitzte und glühende<sub>2</sub> Eisenplatte.’
- b1: One cannot decide with certainty the corresponding part in Old Uyghur. It may be possible to consult the lines OU 06179–06180 *[külçirä yü]zin*

<sup>13</sup> In comparison with the Old Uyghur text, the ideal solution is to restore *ñi*, sg.gen. of *ñäs* ‘I’ which indicates Hariścandra here. However, the result of the sandhi between *-i* at word final and *-a-* at word initial is not *-a-* but *-i-* (if *-i* at word final does not change into *-y*), cf. *TEB* I: 73.

<sup>14</sup> The Kucheian adverb *tumem* ‘then’ usually stands at the beginning of a sentence in prose, cf. THOMAS 1976[1978].

*ol elig bæg [tapa tet]rü kördi* ‘mit [lächelndem Ge]sicht blickte er [unver]wandt [auf] jenen König<sub>2</sub>.’ If this is accepted, the last word of this part may be *pärskau*, m.sg.nom. of pret.part. of *pärsk-* ‘to fear’.

b2–6: Lines b2–3 are written in verse, the tune of which is called *taruṇadivākar\**. This tune thus far attested shows two different types of verse, that is, 20/22/10/15 (cf. *TochSprR(B)* II: 23, fn. 5) and 19/19/10/19 (cf. op. cit.: 36, fn. 16). It is not possible to decide with certainty which type this is. As a matter of fact, the punctuation in b5 suggests that b5 is also written in verse, but the metre cannot be decided. According to the Kuchean text in b2, someone speaks to someone and his (or her) direct speech comes in the following verses. The parallel in Old Uyghur narrates that having seen Lohitaketu’s torture of Hariścandra, his wife begins to weep and asks Lohitaketu to stop the torture (see *infra*). However, these verses do not seem to correspond to the description in the Old Uyghur text. In fact, one can find a similar description in the preceding part in the Old Uyghur text in which Hariścandra tells Lohitaketu his resolution of compassion (= Skt. *karuṇā-*) and Buddhahood. If this equation is accepted, lines b2–5 are most probably given in the same metre and they could belong to Hariścandra’s speech to Lohitaketu, who tortures him. On the other hand, whether line b6 also belongs to the preceding verses remains unclear. However, this line’s syntactic peculiarity, in which the 2sg.act. of the imperative is preceded by the pl.nom. of the demonstrative pronoun, suggests that this line is also written in verse. If this is true, this line could also belong to part of the preceding verses.

b2: It would be possible to restore *smimane*, pres.part. of *smi-* ‘to smile’, cf. OU 06126–06128 [öt]rü h[ar]içandre [el]ig bæg külçirä [yü]zin korkinčsız köñ[jü]lin lohitaketu [e]ligkä sö[z]lädi ‘Ohne Furcht und mit lächelndem [Ge]sicht sagte der König<sub>2</sub> Hariścandra zum [K]önig Lohitaketu.’

b3: In view of OU 06128–06135 *birök tözünüma meni köyürgü ü[ç]ün aviš tamudaki ört yalınig kälürsär s(ä)n : ’äñ mintin bir kšān üdtä ymä köñlümdäki yüräkimdäki y(a)rlikančuči biligimin ketärip kup kurug turgurga[lı] uguluk ärmäz s(ä)n* ‘Wenn du, mein Edler, um mich zu verbrennen, die Flammen<sub>2</sub> in der *avīci*-Hölle herbeibrächtest, so würdest du es nicht vermögen, auch nur für einen Moment<sub>2</sub> mein Mitleid (Skt. *karuṇā*) in meinem Herzen<sub>2</sub> zu entfernen und es (so) ganz leer erscheinen zu lassen’, it is possible to restore *kektseñä*, sg.obl. of *kektseñe* ‘body’ at the beginning of this line. On the other hand, it would be possible to restore *karuṇike* ‘sympathetic, compassionate’ at the end of the remaining part of this line.



- b4: The akṣara at the right side of a string hole, which seems to be <ṇra>, enables us to restore *cuṇṇ ramt*,<sup>15</sup> sg.nom./obl. of *cūrṇ* ‘powder’ borrowed from Skt. *cūrṇa-* and the conjunction *ramt* ‘like’ in view of the parallel in Old Uyghur 06135–06140 *süñök[imi]n čurni sokmıš tąg yinčgä uvšak sokup tan tapa savırsar s(ä)n ymä köñülümdäki y(a)rlıkančuči sakınımın ketärgäli umagay s(ä)n* ‘Selbst wenn du [mein]e Knochen wie zermahlene Pulver fein<sub>2</sub> zerstoßen und es in (alle) Winde zerstreuen würdest, so würdest du (dennoch) nicht in der Lage sein, mein Mitleid (Skt. *karuṇā*) in meinem Herzen zu entfernen.’ As mentioned in textual notes above, the beginning of this line *dhāñä* could be read as *tāñ* with the virāma sign. If we have *tāñ* here, it can be interpreted as the verbal ending of 2sg.act.pres./subj./opt. and *-ñ*, 1sg. of the enclitic pronoun that denotes Hariścandra himself. Thus, this passage could mean ‘even if you crush my bones like powder’, which matches the Old Uyghur passage quoted above, although the verb cannot be restored with certainty.
- b5: If *klyoş*, attested at the beginning of this line, is not a scribal error of *klyauş*, the vocative form *wroccu wlo* that follows it suggests that *päklyoş*, 2sg.imper.act. of *klyaus-* ‘to hear’ is restored.<sup>16</sup> It is noteworthy that the vowel of this imperative form shows the monophthongisation of *-au-* to *-o-* of the stem vowel. This sound change is recognised as a feature of late stage of Tocharian B (cf. PEYROT 2008: 53–54).<sup>17</sup> The following part could be related to the parallel in Old Uyghur 06140–06144 *tümän [ar]tok seni tąg alp katıg küčlüg [kü]sünlüg eliglär bäglär bolsarlar näñ mäniñ küčümin küsünümin tıda tutgalı amaz[la]r* ‘Auch wenn es [me]hr als zehntausend Könige<sub>2</sub> geben sollte, die wie du tapfer<sub>2</sub> und mächtig<sub>2</sub> sind, können sie (dennoch) keineswegs meine Kraft<sub>2</sub> hemmen oder zurückhalten.’
- b6: Although the context of this line is not clear, *epreti*, pl.nom. of *eprete* ‘resolute, steadfast’ may be restored at the beginning of this line.

## Translation

a

- 1 [...] your(?) wish [...] Now he is ready to [...] all [...]
- 2 King Lohitaketu says [...]
- 3 || King Hariścandra [...]

<sup>15</sup> It is also possible to restore the conjunction *ra* ‘like’ or *ram no* ‘like, as’.

<sup>16</sup> The form usually attested as 2sg.imper.act. of this root is *päklyaus*.

<sup>17</sup> The 1sg. pronoun *ñis* in a4 which appears as *ñäs* in the classical Tocharian B texts also reflects a feature of late stage of Tocharian B, cf. PEYROT 2008: 55–57.

- 4 Thereupon [...] me [...] sufferings [...]
- 5 Having given the cost (to the Brahmins), Lohitaketu [...]
- 6 [...] ?-ed him(?) [...] (or In the tune [...]) || Then the outcasts [...] Hariścandra [...]

b

- 1 King Hariścandra did not fear(?) at all [...]
- 2 [...] (Hariścandra) says to him (= Lohitaketu) with smile. || In the tune Taruṇadivākara || [...]
- 3 [...] to burn the body [...] compassionate(?) [...]
- 4 [...] (even if you crushes?) my bones like powder [...]
- 5 Hear, great king! Ten thousands [...]
- 6 [...] they are also resolute(?) [...] You should know it completely [...]

### 3. Comparison with the parallel text of the *Hariścandrāvadāna* in Old Uyghur

As indicated in the preceding section, the Kuchean fragment SI 2943–4, kept in the IOM, RAS, can be identified as part of the *Hariścandrāvadāna*, of which parallel text is available in DKPAM's sixth chapter in Old Uyghur.<sup>18</sup> Many manuscript fragments of this work in Old Uyghur have been identified and published with translation and textual notes in previous studies.<sup>19</sup> Recently, Wilkens has published the whole work's reconstructed text on the basis of manuscript fragments thus far known to him. Below, the parallel text to this Kuchean fragment is quoted with his German translation (see WILKENS 2016: 542–549). In addition to the Old Uyghur text corresponding to SI 2943–4, the following part is also quoted, so the reader can understand this fragment's context. Those parts corresponding to the Kuchean text are noted in bold in the Old Uyghur text and in the German translation below.

#### Old Uyghur text

Kr II 1/34a + Mainz 814 + U 1575 + U 1465 + Kr II 1.24

Recto

06108 08 ötrü lohita-( P )-ketu elig-  
06109 09 niḡ ordosınta karšısınta yinčgä

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<sup>18</sup> For parallel texts of this narrative in other languages, see WILKENS 2016: 87–88.

<sup>19</sup> Concerning previous works on the DKPAM in Old Uyghur, see WILKENS 2016: 29–32.

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- 06110 10 töröčä *kur*l<g> baɣlɨg haričandɾe  
 06111 11 eligin içgärü kigürdilär : *an*[ɨ]  
 06112 12 körüp lohitaketu elig bæg y(a)vlak  
 06113 13 erig [yavga]*n* savm haričandɾe  
 06114 14 elig *bä*gig sarsıp inčä tep  
 06115 15 ted[i :] s(ä)*n* uɞun yavız tɨn(ɨ)g uzatɨ  
 06116 16 s(ä)*n* [säni]*ŋ* küsünüŋin tutup  
 06117 17 *ärtiŋü bädükläntiŋ* : amtı mäniŋ  
 06118 18 elgimtä tägyük s(ä)*n* : artokrak  
 06119 19 katıɣlangıl <:> y(a)rɨkančuči köŋülüŋin  
 06120 20 yüräkiŋdin *birtäm* ketärip *akruš*  
 06121 21 s[äri]*nmä*kiŋin *körä*yin : bütün  
 06122 22 [ätözüntäki yüz] yüzägüŋin öŋi  
 06223 23 [öŋi kılıp] bir yalın bolmiš *sac*  
 06224 24 [üzä tur]gurup iki adakiŋin turum  
 06125 25 [ara s]öglüntür[äyin te]p tedi ::  
 06126 26 [öt]rü **h[ar]ičandɾe [el]ig bæg külčirä**  
 06127 27 **[yü]zin** korkınčsız köŋ[ü]lin **lohitaketu**  
 06128 28 **[e]ligkä sö[z]lädi** : birök tözünüm-  
 06129 29 a meni **köyürgü** ü[č]ün aviš tamu-  
 06130 30 dakı ört yalınɨg kälürsä  
 06131 31 s(ä)*n* : 'äŋ mintin bir kšan

Verso

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- 06132 01 *üdtä* ymä köŋülümdäki yüräkim-  
 06133 02 däki **y(a)rɨkančuči bi/ig**imin ketärip  
 06134 03 kup kurug turgurga[ɨ] *uguluk*  
 06135 04 ärmäz s(ä)*n* : **süŋök[imi]*n* čurni**  
 06136 05 sokmiš **täg** yinčgä uvšak **sokup**  
 06137 06 tan tapa ( P ) savırsar **s(ä)n**  
 06138 07 ymä köŋül-( P )-ümdäki  
 06139 08 y(a)rɨkančuči ( P ) sakınčımın  
 06140 09 ketärgäli umagay s(ä)*n* : **tümän**  
 06141 10 **[ar]tok** seni täg alp katıg küčlüg  
 06142 11 [kü]sünlüg eliglä  
 06143 12 lar näŋ mäniŋ küčümin küsünüm-  
 06144 13 in tıɞa tutɣalı umaz[la]*r* : kayu  
 06145 14 m(ä)*n* imrärigmä tɨn(ɨ)glarka ädgü

- 06146 15 sakınçın burhan kutın [t]i[läyü]r  
06147 16 m(ä)n : ol tıltagın '[ ] MYN  
06148 17 köñül eyin kılguca *nät*[ä]g ämgäk  
06149 18 ämgätsär ol ämgäk ämgängäli **anuk**  
06150 19 *turur* m(ä)n tep tedi : bo savıg äšidip  
06151 20 **lohitaketu elig bägniñ** ärtinü  
06152 21 övkäsi kälip **söz/[ä]di** : ay [ ]Q[ ]  
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06155 24 L'R nätägin yänä mäniñ [ ]  
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06157 26 **haričandre [e]lig** sözlädi : u/[ug]  
06158 27 elig-a bramanka mäniñ sat[ıg]-  
06159 28 imm bergäli ayzun <:> **anta basa**  
06160 29 nätäg tapı ärs[är] antag **ämgäk**  
06161 30 [äm]gätzün tep tedi : ötrü **lohita-**  
06162 31 **[ket]ju** elig bäg sansız üküš altun

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Recto

- 06163 01 yükmäklär urup bramanka **satıg-**  
06164 02 **m berip** anta ok čañdallarıg okıp  
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06166 04 küdar sizlär tep : bo savıg äšidip  
06167 05 t(ä)rkin tavrak ol **čañdallar har<i>čandre**  
06168 06 eligig kız-( P )-artmış ört-  
06169 07 lüg yalınl[ıg] ( P ) sač üzä  
06170 08 itip agturdi-( P )-lar : anı  
06171 09 körüp lohitaketu eligniñ  
06172 10 buyrukları *bir* ünin sıgtašdı-  
06173 11 lar : anıñ arasında haričandre  
06174 12 elig bägniñ iki adakınıñ  
06175 13 ulı süñökiñätägi turgınça ara  
06176 14 örtäntilär : kök ražav(a)rt öñ-  
06177 15 lüg [kö]zin açılmış yipün lenhw-  
06178 16 a *tä*[g öñ]üñ mäñizlig körkin  
06179 17 [külçirä yü]zin ol elig bäg
-

- 06180 18 [tapa tet]rü kördi : ötrü hari-  
 06181 19 [çand̄re el]ig b̄ag öz ätözin  
 06182 20 [ : a]nta lohitaketu elig  
 06183 21 [b̄ag /] k̄üsü kanmıŝın  
 06184 22 [hariçand̄r]eniñ ämgäkin  
 06185 23 [ ]//WM[ ] ärtiñü sävinti :  
 06186 24 ötrü lohita[ketu] elig b̄agniñ  
 06187 25 kunçuyı hari[çand̄r]e eligniñ  
 06188 26 ol antag açığ äm[gä]kig körüp  
 06189 27 yığlayu sıgtayu b̄agk[ä lo]hitaketu  
 06190 28 [eli]gk̄ä sö[z]lädi : am[ra]k b̄agim-  
 06191 29 a t(ä)ñri t̄ag t̄özün yavaŝ  
 06192 30 [kutlug] t̄ınl(ı)gıg munı t̄ag ämgäk  
 06193 31 [ämgät]g[ä]li t̄agimlig ärm̄az ärti t[ep]

## Verso

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- 06194 01 anta ötrü lohitaketu eligniñ  
 06195 02 buyrukları yaŝlıg közin yığlayu  
 06196 03 hariçand̄re elig tapa körüp bir  
 06197 04 ikintiŝk̄ä inçä tep tedilär ::  
 06198 05 kameŝvare t(ä)ñri ((t(ä)g)) ogla{'}gu ätözin  
 06199 06 bo kutlug ( P ) t̄ınl(ı)g tamudakı  
 06200 07 t̄ag açığ ( P ) [ä]mgäk ämgänür <:>  
 06201 08 ört yalın ( P ) t̄ag kızartmıŝ  
 06202 09 saç üzä täpränçsizin turup  
 06203 10 öñi kırtıŝı säviglig körki  
 06204 11 mäñizi ançak(ı)ya ymä t̄agŝilmädin  
 06205 12 artamadın turmaz mu : körüñlär  
 06206 13 anıñ açığ ämgäkin <:> iki adakınta  
 06207 14 yağı sızılı akıp süñökiñä-  
 06208 15 t̄agi äti yini söglünüp t̄ö[r]tdin  
 06209 16 sıñardın üzüksüz [k̄äñırsi]g  
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 06211 18 ünä közünür : t(ä)ñridäm [yaña]-  
 06212 19 niñ tumŝıkiña ogŝat[ı top]  
 06213 20 tolgu säviglig k̄ö[rtlä iki kol]-  
 06214 21 in b(ä)k tutunup yol [yorımış ämgäk]-

- 06215 22 iñä karim ärtiḥ[ü açip : anča]-  
 06216 23 k(ı)ya ymä bulganmad[in täl]g[än]mä[din]  
 06217 24 yazok yüzin [kör]mäz mü tep  
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 06219 26 kavşuru yıglayu sıgtayu lohita-  
 06220 27 ketu el[iğ bąg]kä <inča tep tedilär :> ulug elig-a  
 06221 28 amtı haričandre eligkä y(a)rılık[anču]-  
 06222 29 či köñül öritü y(a)rılıkazun [: aniñ]  
 06223 30 ä[m]gäkiñä tođup kanıp köyü[rgäli]  
 06224 31 [ör]tägäli idu y(a)rılıkamazun [: ]

### German translation

(06108–06111) Darauf brachten (die Diener) nach der verfeinerten Etikette im Palast<sub>2</sub> des Lohitaketu den König Hariścandra mit Gurten und Fesseln (gebunden) herein. (06111–0615) Als er das sah, verfluchte der König<sub>2</sub> Lohitaketu mit üblen und groben<sub>[2]</sub> Worten (Skt. *pāruṣyavāda*) den König<sub>2</sub> Hariścandra und sprach folgendermaßen: (06115–06116) ‚Du bist immer ein schamloses und übles Wesen (gewesen)! (06116–06117) Was deine Stärke anbetrifft, so bist du (zwar) äußerst mächtig geworden. (06117–06118) (Aber) jetzt bist du in meine Hand geraten. (06118–06119) Strenge dich sehr an! (06119–06121) Indem ich vollständig dein Mitleid (Skt. *karuṇā*) aus deinem Herzen entferne, will ich (nun) deine Ruhe und G[ed]uld (Skt. *kṣānti*) sehen. (06121–06125) Deine Glieder [an deinem] ganzen [Körper will ich] zerstü[ckeln], dich auf eine Eisenplatte setzen, die zu einer einzigen Flamme geworden ist, und deine Füße sogl[eich] rösten lassen,‘ sagte er. (06126–06128) Ohne Furcht und **mit lächelndem [Ge]sicht sagte der König<sub>2</sub> Hariścandra zum [K]önig Lohitaketu:** (06128–06135) ‚Wenn du, mein Edler, um mich **zu verbrennen**, die Flammen<sub>2</sub> in der *avīci*-Hölle herbeibrächtest, so würdest du es nicht vermögen, auch nur für einen Moment<sub>2</sub> mein **Mitleid (Skt. *karuṇā*)** in meinem Herzen<sub>2</sub> zu entfernen und es (so) ganz leer erscheinen zu lassen. (06135–06140) **Selbst wenn du [mein]e Knochen wie zermahlene Pulver** fein<sub>2</sub> **zerstoßen** und es in (alle) Winde zerstreuen **würdest**, so würdest du (dennoch) nicht in der Lage sein, mein Mitleid (Skt. *karuṇā*) in meinem Herzen zu entfernen. (06140–06144) Auch wenn es **[me]hr als zehntausend** Könige<sub>2</sub> geben sollte, die wie du tapfer<sub>2</sub> und mächtig<sub>2</sub> sind, können sie (dennoch) keineswegs meine Kraft<sub>2</sub> hemmen oder zurückhalten. (06144–06147) Ich [e]r[streb]e die Buddhaschaft mit Wohlwollen (Skt. *maitrī*) für jegliche Lebewesen, die mich umgeben.

(06147–06150) Aus diesem Grunde, um mein [...] nach Belieben tun zu können, was man (mir) auch immer für Qualen zufügen mag, ich stehe **bereit**, jenes Leid zu erleiden,‘ sagte er. (06150–06152) Nachdem er diese Worte vernommen hatte, geriet **der König<sub>2</sub> Lohitaketu** sehr in Zorn und **sprach**: (06152–06153) ‚He [Diener], weshalb steht ihr herum? (06153–06155) [...] bitteres L[eid] wie in der [avīci]-Hölle [fügt] ihm zu! (06155–06156) Wie nun (erdreistet er sich,) sich [gegen] mein [...] zu erheben und zu widersprechen?‘ sagte er. (06157) **[K]önig Hariścandra** sagte: (06157–06159) ‚Gro[ß]er König, er möge befehlen, dem Brahmanen den Lo[hn] für mich (sc. für meine Ergreifung) zu geben. (06159–06161) Und **danach**, was immer sein Wunsch ist, solches **Leid** soll er (sc. Lohitaketu) (mir) [zu]fügen!‘, sagte er. (06161–06165) Da häufte König<sub>2</sub> **Lohita[ket]ju** unermesslich viele Ladungen Gold auf, **gab** dem Brahmanen seinen **Lohn** und rief dann sofort die Henker und sprach: (06165–06166) ‚He, Henker, was wartet ihr noch?‘ (06166–06170) Als sie diese Worte vernommen hatten, stießen **jene Henker** rasch<sub>2</sub> den König **Hariścandra** auf eine erhitzte und glühende<sub>2</sub> Eisenplatte. (06170–06173) Als sie das sahen, seufzten die Minister des Königs Lohitaketu (wie) mit einer Stimme gemeinsam. (06173–06176) Sogleich fingen die Sohlen der Füße des Königs Hariścandra bald bis zu den Knochen Feuer. (06176–06180) Mit seinen blauen [Au]gen, die die Farbe von Lapislazuli hatten, mit seiner schönen<sub>2</sub> Gestalt, die ein erblühter rosiger Lotus war, und mit [lächelndem Ge]sicht blickte er [unver]wandt [auf] jenen König<sub>2</sub>. (06180–06182) Da [hatte] König<sub>2</sub> Hariścandra seinen eigenen Körper [...]. (06182–06185) [Da]nn freute sich König<sub>2</sub> Lohitaketu sehr darüber, dass [...] sein Wunsch in Erfüllung gegangen war und [...] über das Leiden von [Hariścandra]. (06186–06190) Als da (aber) die Frau des König<sub>2</sub> Lohita[ketu] jenes derartig bittere Leid[en] des Königs Hariścandra sah, weinte und seufzte sie und sagte zu (ihrem) Ehemann, dem [Kön]ig [Lo]hitaketu: (06190–06193) ‚Mein gel[ieb]ter Mann, es ist nicht recht gewesen, dieses gottgleich edle, milde und [charismatische] Wesen solches Leid [erdul]den zu lassen.‘ (06194–06197) Während daraufhin die Minister des Königs Lohitaketu mit tränenerfüllten Augen aufseufzten und auf den König Hariścandra blickten, sagten sie zueinander: (06198–06200) ‚Mit seinem Körper, der so zart ist wie der des Gottes Kāmeśvara, erleidet dieses charismatische Wesen Qualen, die so bitter sind wie die in der Hölle. (06201–06205) Er verharrt ohne zu schwanken auf der flammen<sub>2</sub>gleich erhitzten Eisenplatte, und indem seine Gesichtsfarbe, seine Haut und seine lieblich Gestalt<sub>2</sub> sich überhaupt nicht verändern oder ruiniert werden, bleibt er nicht (sogar einfach) stehen? (06205–06206) Schaut nur sein bitteres Leid!

(06206–06211) An seinen Füßen fließt sein Fett schmelzend heraus, sein Fleisch und seine Haut werden bis zu seinen Knochen hin geröstet, in den vier Himmelsrichtungen steigt ständig ein [verbrannt]er Gestank auf, [seine Lebenskraft] scheint [wie] in einem Kessel aufzusteigen. (06211–06217) Mit seinen lieblichen und sch[önen Armen], die [ganz] gerundet sind gleich dem Rüssel einens himmlischen [Elefanten], hält er sich fest, und durch [die Strapazen] des Weges, [den er (von seiner Heimat) zurückgelegt hat, ist] er (wörtl. sein Magen) sehr [hungrig], aber ohne auch nur [ein bissc]hen erregt<sub>2</sub> zu sein, [bli]ckt er nicht (sogar) mit entspanntem Gesicht?<sup>20</sup> (06218–06220) Daraufhin legten die Minister ihre Handflächen zusammen und klagend und aufseufzend <sagten sie> zu König<sub>2</sub> Lohitaketu: (06220–06222) ‚O großer König, möget Ihr jetzt Mitleid erwecken in Bezug auf den König Hariścandra. (06222–06224) Möget Ihr genug haben<sub>2</sub> an [seinem] L[e]iden und seid (so) gnädig, nicht zuzulassen, dass er verbrennt<sub>2</sub>. [...]‘

Comparison with the Old Uyghur text quoted above shows that the Kucchan fragment SI 2943–4 is identified as part of the *Hariścandrāvadāna*. However, discrepancies are also observable between these two versions; cf. SI 2943–4a1 and b2–6. Among others, Hariścandra’s direct speech to Lohitaketu narrated in SI 2943–4b2–6 is in verse *during* his torture, despite his speech being narrated *before* his torture in the Old Uyghur version. Thus, it is not possible to decide with certainty whether the Kucchan fragment treated here belongs to the DKPAM’s Kucchan version or is part of the compilation of Buddhist legends in Kucchan.<sup>20</sup> On the other hand, this fact suggests that the Old Uyghur version thus far known to us would not be a literal translation of this Kucchan text through the Tocharian A translation. In fact, as observed by recent studies, the fragments in Tocharian A and in Kucchan thus far identified as parallel to Buddhist legends in the DKPAM in Old Uyghur also show discrepancies of this kind.<sup>21</sup>

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<sup>20</sup> In spite of the fact that the composition of the manuscript of the Kucchan version of the DKPAM is still unknown, this fragment’s <49> pagination might suggest that it belongs to the DKPAM’s Kucchan version in case the manuscript of the Kucchan DKPAM was divided into each chapter. As an illustration of the compilation of Buddhist legends in Kucchan, see OGIHARA (2012).

<sup>21</sup> See PEYROT (2013), PEYROT and WILKENS (2014) and WILKENS, PINAULT and PEYROT (2014). Among others, two Kucchan fragments were identified as part of the *Hariścandrāvadāna* by PEYROT and WILKENS (2014). However, their texts do not overlap with that of SI 2943–4 treated here. On the other hand, in the introduction to his critical edition, Wilkens emphasizes that the DKPAM in Old Uyghur should have been translated from the Tocharian original text, cf. WILKENS 2016: 10–13.

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#### 4. Concluding remarks

In this paper, the newly identified Kuchean fragment of the *Hariścandrāvadāna* was interpreted in comparison with parallel text in the DKPAM in Old Uyghur. Although this fragment preserves only the folio's left side, it can be safely identified as part of this narrative, thanks to the Old Uyghur text, although whether it belongs to the Kuchean version of the DKPAM is uncertain. Among the Kuchean manuscript remains thus far extant in the scholarly world, some fragments housed in the Paris, London and Berlin collections have been identified as parallel to narratives in the DKPAM. The Kuchean fragment SI 2943–4 introduced in this paper is the first specimen housed in the Russian collection that can be related to this compilation.

Although parallelism is observable among the three Kuchean fragments thus far identified as parallel narratives in the DKPAM and the Old Uyghur version, the discrepancies are also remarkable. If the interpretation presented in this paper is correct, the discrepancies can also be observed between SI 2943–4 and the Old Uyghur version, as well as these fragments. Especially, the Kuchean version narrates Hariścandra's speech to Lohitaketu in verse during his torture, despite his speech being narrated before his torture in the Old Uyghur version. This fact suggests that the Old Uyghur version known to us would not be this Kuchean version's literal translation through the Tocharian A translation.

On the other hand, two more fragments have also been identified as part of the *Hariścandrāvadāna*. Although whether these two fragments belong to one and the same manuscript is unclear, the Russian fragment introduced here is this narrative's third fragment. This Russian fragment's format demonstrates that it belongs to a manuscript different from those to which the former two fragments belong. This fact confirms the popularity enjoyed by the *Hariścandrāvadāna* in Kuchean Buddhism, which is also reflected by mural paintings depicted in the Kizil grottoes; cf. WILKENS 2016: 88. Furthermore, the text of SI 2943–4, which does not overlap with that of the two fragments thus far identified as part of the *Hariścandrāvadāna*, can contribute to reconstruction of this narrative's Kuchean version, and this will lead to better understanding of how Buddhist legends were accepted in ancient Kucha.

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## Glossary

In this glossary, only those forms attested in the fragment or securely restored are listed. The latter forms are noted by the asterisk after the place of attestation in the fragment. Entry words employed in Adams (2013) are also used here.

<i>akālk</i> ‘wish’	sg.nom./obl.: <i>akalko</i>	SI 2943-4a1
<i>ārwer</i> ‘ready, eager’	<i>arwer</i>	SI 2943-4a1*
<i>āyo</i> ‘bone’	pl.nom./obl.: <i>āsta</i>	SI 2943-4b4
<i>ai-</i> ‘to give’	Absol.: <i>āyormem</i>	SI 2943-4a5
<i>orotstse</i> ‘great, big, large’	sg.voc.: <i>wroccu</i>	SI 2943-4b5
<i>kārs-</i> ‘to know’	2sg.imper.: <i>pkārsa</i>	SI 2943-4b6
<i>kektseñe</i> ‘body’	sg.obl.: <i>kektseñä</i>	SI 2943-4b3*
<i>klyaus-</i> ‘to hear’	2sg.imper.: <i>päklyoş</i>	SI 2943-4b5*
<i>caṇḍāle</i> ‘outcast’	pl.nom.: <i>caṇḍāli</i>	SI 2943-4a6
<i>cūrṇ*</i> ‘powder’	sg.nom./obl.: <i>curn</i>	SI 2943-4b4*
<i>cek warñai</i> ‘somehow’	<i>cek warñai</i>	SI 2943-4b1*
<i>ñake</i> ‘now’	<i>ñke</i>	SI 2943-4a1
<i>ñās</i> ‘I’	sg.nom./obl.: <i>ñis</i>	SI 2943-4a4
<i>taruṇadivākar*</i> ‘name of a tune’	loc.: <i>tāruṇadivākarne</i>	SI 2943-4b2*
<i>t<sub>(u)</sub>māne</i> ‘ten thousand’	pl.nom./obl.: <i>tmanenma</i>	SI 2943-4b5
<i>tumem</i> ‘thereupon’	<i>tumem</i>	SI 2943-4a4, 6
<i>pito</i> ‘price, cost’	sg.obl.: <i>pito</i>	SI 2943-4a5*
<i>po</i> ‘all’	<i>po</i>	SI 2943-4a1, b6
<i>mā</i> ‘not’	<i>mā</i>	SI 2943-4b1
<i>rano</i> ‘also’	<i>rano</i>	SI 2943-4b6
<i>ramt</i> ‘like, as if’	<i>ramt</i>	SI 2943-4b4*
<i>lakle</i> ‘pain, suffering’	pl.nom./obl.: <i>lāklenta</i>	SI 2943-4a4*
<i>lohitaketu</i> ‘Lohitaketu (PN)’	nom.: <i>lohitaketu</i>	SI 2943-4a2
	nom.: <i>lohitaketu</i>	SI 2943-4a5
<i>walo</i> ‘king’	sg.nom.: <i>walo</i>	SI 2943-4a2, 3*, b1
	sg.voc.: <i>wlo</i>	SI 2943-4b5
<i>we-</i> ‘to speak, say’	3sg.pres.act.: <i>weşşām</i>	SI 2943-4a2*
	3sg.pres.act.: <i>weşşāmneşc</i>	SI 2943-4b2
<i>se</i> ‘dem.pron.’	m.sg.nom.: <i>se</i>	SI 2943-4a1
	m.pl.nom.: <i>cey</i>	SI 2943-4b6
	n.sg.obl.: <i>te</i>	SI 2943-4b6
<i>hariścandre</i> ‘Hariścandra (PN)’	nom.: <i>hāriścandre</i>	SI 2943-4a3, b1
	obl.: <i>hāriścandreṃ</i>	SI 2943-4a6*
<i>tsāk-</i> ‘to burn up’	inf.: <i>tsakti</i>	SI 2943-4b3

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## Postscript

In my paper collaborated with CHING Chao-jung, “SI3656 and other Kuchean tablets related to the Kizil grottoes in the St. Petersburg Collection”, *Written Monuments of the Orient*, 2016(2), 44–67, the new shelf number of SI P 139/д (= SI 3668) is wrongly given as SI 3669 by mistake. We apologize to all the readers for our error.

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