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Miscellanea in the Brāhmī Script from the Berezovsky and Krotkov Collections (IOM, RAS) with an Appendix: ВФ-4190

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Abstract: The main part of this article provides a complete edition (description, transliteration, transcription, preliminary translation, annotation as well as the reproduction of the photographs) of forty-two fragments in different languages, circulated along the northern Silk Road, today in the territory of modern Xinjiang Uighur Autonomous Region (PR China) in pre-Mongolian times: Sanskrit, Tocharian A/B, Old Uyghur [hereafter: Uyghur]. Their common feature is the use of the standard North Turkestan Brāhmī and its Tocharian and Uyghur varieties. In terms of content, the fragments include extracts from Buddhist texts such as Abhidharmadīpavibhāṣaprabhāvr̥tti, Prajñāpāramitā, Prasādapratibhodbhava, Prātimokṣasūtra, Pravāraṇasūtra, Saṃyuktāgama, Suvarṇabhāsottamasūtra, Udānavarga. There are also some Tocharian B document fragments. Several of these texts are found on the back of Chinese scrolls. The Chinese texts have been identified. Where possible, a reconstruction of the relevant section of the scroll has been added. An introduction provides general background information. The lexis of the edited manuscripts is given in concordances.

Key words: Sanskrit, Tocharian A, Tocharian B, Uyghur, North Turkestan Brāhmī, Buddhist literature, Mātrceṭa, Prasādapratibhodbhava, bilinguals (Sanskrit – Tocharian A, Sanskrit – Tocharian B, Sanskrit – Uyghur, Tocharian B – Uyghur)

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Since, according to the requirements of the journal, the paper should not exceed a certain size, the article has been divided into two parts. The first one includes monolingual manuscripts (nos. 1 to 25), the second one includes bilingual manuscripts (nos. 26 to 38), manuscripts in unidentified language(s) (nos. 39 to 42), an appendix containing a Sanskrit fragment of the Prasādapratibhodbhava (= Śatapañcāśatka) of Mātrceṭa with scribal notes in Uyghur and Tocharian B, now kept in the State Hermitage (no. 43) as well as concordances.
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1.1 The Berezovsky and Krotkov collections

The fragments reviewed in the present article belong to the Berezovsky and Krotkov sub-collections (old numbers B/ and Kr/) of the Serindian collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS).

The Serindia (formerly: Central Asian) collection comprises 6737 items in more than 10 languages. They were obtained during expeditions to Eastern Turkestan organized by the Russian Geographical Society (RGS), Russian Archaeological Society (RArS) and Russian Committee for Middle and East Asia Exploration (RCMA) in the first quarter of the 20th c.

To date, less than 18% of the total number of items have been published, primarily those manuscripts that were easy to identify or understand: bilinguals, largely intact manuscripts, manuscripts containing proper names, and documents. A large number of fragments were not paid attention to because of their size (too small to provide a complex analysis). For historical reasons most of the published materials were Uyghur manuscripts in the Uyghur script and Sanskrit texts in varieties of the North Turkestan Brāhmī (NTB), mostly large-sized. Several Uyghur fragments written in NTB were regarded as Tocharian B and due to the absence of a specialist put aside for more than a century.

As the sub-collection names imply, the manuscripts under discussion were obtained by Michail Berezovsky and Nikolay Krotkov.

Michail Berezovsky (1848–1912), prominent explorer of Central Asia, headed an expedition to the northern oases of the Tarim Basin in 1905–1907, in particular, to Subashi, Duldur-akhur, Tajik, Kumtura, Kucha, Kizil and

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3 More about the Serindian collection see in LUNDYSHEVA 2018. The history of formation of the Uyghur subcollection within the Serindian collection of the IOM, RAS is described in LUNDYSHEVA & TURANSKAYA 2020, of the Tocharian B texts in LUNDYSHEVA fc. The Uyghur texts (nowadays preserved under 4730 call numbers) are scattered among eight sub-collections that significantly differ in number and contents. More than 383 Tocharian B paper fragments are distributed among six sub-collections. An unknown number of small sized manuscript fragments has not yet been registered.

4 There is an uncertainty with the place name. Michail Berezovsky spelled it “Таджик,” while Paul Pelliot has “Tadjik” (PELLIOT 2008: 132: “Tadjik n’a plus d’importance comme poste de police sur une route peu fréquentée, mais directe entre Koutchar et Aṣou, et que les
Kirish. The manuscript fragments excavated by him are considered to be of special value due to the precise indication of their provenance (all fragments were packed in envelopes with the places of findings marked). Thus, it is known that Uyghur fragments were found in On baš Ming öy. The Uyghur part of the Berezovsky sub-collection includes four Buddhist fragments in a calligraphic variant of the Uyghur script SI 2951 (B/22), 23 fragments of yet unidentified texts in a cursive variant of the Uyghur script SI 2952–2954 (B/23), SI 2966 (B/30), and three fragments with text written in NTB: SI 2965/1, SI 2965/2, SI 2965/3 (B/29-1, B/29-2, B/29-3) (Sanskrit – Uyghur bilinguals on re-used Chinese scrolls). These three pieces are being reviewed in the present article (nos. 34–35) as well as a Tocharian B text written on the back of a Chinese scroll – SI 2965/4 (B/29-4) (no. 13) and a fragment of undetermined content in the Uyghur script and Uyghur Brāhmī – SI 2964 (B/28) (no. 25). Thirteen fragments kept under the shelf number SI 6378 are predominantly Tocharian, A or B. Two of them (SI 6378/12, no. 27 and SI 6378/13, no. 26) are Sanskrit – Tocharian bilinguals. Though the old number of these fragments is missing (“без шифра”), the provenance is otherwise recorded, Tajik Ming öy. They are also reviewed in the present article (nos. 11–12, 15–20, 26–27, 39–41).

Nikolay Nikolaevich Krotkov (1869–1919), consul in Urumchi and later the secretary of the consulate in Girin, Tsitsikar and Kulja, granted to the Serindian collection the majority of its Uyghur manuscript and blockprint...
fragments. Being interested in Eastern Turkestan history and culture, Nikolay Krotkov not only purchased numerous manuscript fragments from local people but also carried out archaeological excavations in the Turfan area: Toyuk, Yar-khoto and Gaochang. The Krotkov sub-collection comprises 4104 Uyghur manuscript and blockprint fragments and only a few Tocharian B and Sanskrit materials. The fragments with text written in NTB are SI 3713/1, SI 3714/1, SI 3715/1–7, SI 3716/1–7, SI 3717/1–14, SI 3718, SI 3722, SI 3726/1–3, SI 3728/1–2, SI 3751, SI 3754. Of these, eight fragments (SI 3715/1, SI 3716/4, SI 3716/5, SI 3716/6, SI 3717/1, SI 3718, SI 3754, “3718-(1)”6) are parts of two Uyghur – Tocharian B bilingual texts (nos. 37–38), written on the verso of Chinese scrolls. Also, there are twelve fragments of a Sanskrit text (nos. 01, 05, 06, 07, 09, 10) written on the back of Chinese scrolls (SI 3713/1, SI 3714/1, SI 3715/2, SI 3715/4, SI 3715/5, SI 3715/6, SI 3716/2, SI 3717/10, SI 3717/11, SI 3722, SI 3728/1, SI 3728/2). Another two fragments with blank verso form a part of the Sanskrit Pravāraṇasūtra (3726/1–2, no. 08). One fragment with Brāhmī on both sides contains part of the Sanskrit Abhidharmadīpavibhāṣāprabhāvr̥tī (SI 3717/3, no. 02). Five fragments are from different Sanskrit – Tocharian B bilinguals (SI 3716/3, no. 30; SI 3717/4, no. 28; SI 3717/5, no. 31; SI 3717/6, no. 29; SI 3717/7, no. 32) and there is a Tocharian B – Uyghur bilingual (SI 3752), possibly containing a text of the prophecy of Arhat Candravasu.7 The others are small fragments of unidentified content and sometimes even with unidentified language. The exact location cannot be given for any of them. However, half a dozen fragments show the same characteristic damage (SI 3717/1, no. 37; SI 3717/5, no. 28; SI 3717/6, no. 29; SI 3717/10, no. 01; SI 3717/12, no. 22; SI 3717/14, no. 14). They belong to different manuscripts but must have come from the same archaeological context.

Finally, a comment on the shelfmarks of the Krotkov sub-collection. Originally, they ran from Kr I to Kr XL and contained materials in different languages. Later on, the Uyghur manuscripts were separated and given the new shelfmarks Kr I–IV/, while all non-Uyghur pieces retained their former marks. As a result, Kr V and VI remained empty.

6 Read by Ogihara; the respective fragment is untraceable.
7 Re-published separately in LUNDYSHEVA & MAUE fc.
1.2 Notes on the script, language and paper

The manuscripts described and edited here were previously unpublished with the exception of numbers 37 and 38 published by H. Ogihara. We think that we are proposing a larger number of improvements which justify their re-edition, not least since we can add photos enabling the reader to review the readings and interpretations.

In our manuscripts the Brāhmī script is used to record partly monolingual texts in Sanskrit (nos. 01–10; 43.1), Tocharian A (nos. 19–20) and B (nos. 11–18; 43.2) and Uyghur (nos. 21–24; 43.2), partly bilingual texts in the combinations Sanskrit — Tocharian A (no. 26) or Tocharian B (nos. 27–32) or Uyghur (nos. 33–36) and Tocharian B — Uyghur (nos. 37–38).

Tocharian B — Uyghur bilinguals in the Brāhmī script deserve a special interest. They remained undiscovered for a long time and are extremely rare. Therefore, it was by happy circumstances that H. Ogihara came across the above-mentioned new materials. Low in number as these bilinguals are, they testify to the active use of TochB texts by Uyghurs just as glosses do. There is a noteworthy difference between glosses and bilinguals. The former are predominantly met with in Vinaya, Sūtra and Abhidharma texts, while the latter are concerned with medicine and perhaps narrative literature. The lack of certainty has various reasons: the small number of samples, their fragmentary condition and in particular the fact that they are not fragments of continuous texts, but of compilations of irregular excerpts from such texts. Being incoherent words or short phrases, they do not serve as catchwords or keywords with the help of which one could reconstruct the plot.

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8 OGIHARA 2018: 28 ff.
9 Late 1979, D. Maue detected the first two specimens in the Göttingen photo collection of East Berlin Turfan manuscripts. Their photos among others had been lent to him for closer inspection and classification. In a letter to Prof. H. Bechert (dated 22 Feb 1980) he announces the return of the photos. However, “[e]s fehlen noch die beiden Fragmente Nr. 923 [= DTA U5208] und 940 [= DTA U5207] (tochar.-uig. Bilingue), die Herr Schmidt (Saarbrücken) unbedingt noch einmal sehen wollte.” Only 35 years later the Uyghur part was published in MAUE 2015: 499 ff. (in cooperation with P. Zieme), the Tocharian B part in PEYROT 2015 and the whole text in PEYROT, PINAULT & WILKENS 2019. Two small fragments of the same manuscripts were found by H. Ogihara in the Lüshun Museum, but not published so far, s. MAUE 2015: 499 n. 2. Two more fragments, one of medicinal content, they again belonging to the Berlin Turfan collection, were edited as nos. 233 and 234 in MAUE 2015.
10 MAUE GLOSSEN I–II.
Another remarkable observation can be made: no TochA — Uyghur bilingual has come to light yet and the number of TochA texts with Uyghur glosses is significantly smaller than that of TochB texts. That seems to be inconsistent with the high estimation of the TochA literature which led to the early Uyghur translation of two major works, Maitreyasamiti and Daśakarmāvadānamālā, from Tocharian A. But these translations were written and handed down in Uyghur script. They left no traces among the Uyghur users of the Brāhmī script who were obviously adherents of a different Buddhist observance, in all probability of the conservative Hinayānistic (Mūla-)Sarvāstivāda.

Of the texts with literary background a considerable number could be identified (Nos. 02, 04, 07–09, 11, 27, 33, 43.1); others were at least roughly categorisable (Nos. 01, 03, 05, 10, 12, 21, 22, 28, 29, 34, 35, 37, 38), but not a few remained indefinite.

The Brāhmī script is the standard North Turkestan Brāhmī [=NTB], Sander alphabet u, which is certainly attested since the beginning of the 7th c. AD, the Tocharian, Tumshukese, Sogdian and later Uyghur varieties with additional special signs. It remained in use without significant changes to the end of the Uyghur era. The only dated Uyghur Brāhmī manuscript is from 1277/78; Brāhmī as a second script beside the Uyghur script is even attested in manuscripts of the 14th century. Thus, palaeography is unusable for dating the manuscripts.

The ductus varies from highly formal in accurate copies of (religious) literary works (e.g. no. 04) to extremely cursive, especially in documents (e.g. no. 15). It also depends on the individual skill of the scribe and the writing instruments. As such served broad (e.g. no. 04) or pointed reed pens (e.g. no. 43.2) or brushes (particularly in documents, e.g. no. 15).

The paper is presumably either from Chinese or local production. As good quality paper was valuable and rare at times, it was not uncommon to re-use disused Chinese scrolls. There are several manuscripts (e.g. nos. 01, 05, 06, 07, 09, 10, 13, 21, 33, 34, 35, 36, 37, 38) written on the verso of Chinese scrolls in the collection. With a certain probability, we can assume that they

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11 Hitherto two manuscripts; one is an important Sankrit – Tocharian A bilingual with excerpts from a number of sūtras of the Dirghāgama (MAUE GLOSSEN II: no. 21), the other fragment belongs to a TochA story with Indian background (MAUE GLOSSEN I: no. 8).

12 MAUE 1997: 13f.

13 MAUE 2002.

14 ZIEME 1984.
were made of Chinese paper. The paper is of wove structure,\textsuperscript{15} one-layered, pale yellowish-brown colored. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The thickness varies from 0.06 up to 0.08 mm (except nos. 10 and 33 with thickness 0.10–0.11 mm). Paper was primed neither on the recto nor on the verso of the leaves. However, it is most likely that the paper has been processed in one way or another, as the surface looks polished. The ruling lines intended for the primary Chinese text were sometimes visible on the reverse and could be used as such for the text written on the verso.

Some paper samples might be locally produced. It is difficult to state with certainty the place of paper production. Further research is required.

Some correlation can be traced between the functional purpose of manuscripts and the quality of the paper used.

The paper used for the documents (e.g. nos. 15, 16, 17, 18) is one-layered, thin (0.06–0.08 mm), pale brown colored and almost transparent. The laid lines are visible (6 lines per 1 cm). Insufficient pulping caused the presence of large fragments of fibre. The surface of the sheets was most likely not further processed in any way and looks rough.

The manuscripts with Buddhist texts are made of better-quality paper, one- or multi-layered.\textsuperscript{16} The surface is usually polished or primed with bright white or whitish dust-colored paste.

There are several types of sheets used.

Thin (0.06–0.08 mm; e.g. nos. 03, 28) or thick (0.12–0.14–0.2 mm; e.g. nos. 02, 22) yellowish-brown wove paper. Generally paper pulp is homogeneous, the presence of intact fragments of fibre is sporadic. The surface looks polished.

Thick (0.10–0.14 mm; e.g. nos. 11, 27 or 0.15–0.16 mm; e.g. no. 12) light dust-colored paper. Laid lines are not observed.\textsuperscript{17} It is difficult to judge the quality of the paper pulp as the surface is coated with a primer.

Thick (0.12–0.14 mm; e.g. no. 08) light dust-colored laid paper (7 lines per 1 cm). Paper pulp is even, intact fragments of fibre are not observed. The surface looks primed.

\textsuperscript{15} About paper structure see: Durkin-Meisterernst et al. 2016: 7–13.

\textsuperscript{16} It is difficult to say whether paper sheets were made of several layers glued together or additional pulp was layered on the sheet during the manufacturing process. It is true both for the wove and laid paper.

\textsuperscript{17} May be because of priming or because the paper is of woven structure.
The paper of the manuscript SI 2966/1 stands out for its particularly low pulp quality. Insufficient pulping caused the presence of large fragments of intact fibre visible over the entire surface of the sheet. The surface of thick (0.15–0.2 mm) yellowish-brown laid paper (5 lines per 1 cm) is notably uneven.

1.3 Technical instructions

In this article fragments of four languages (Sanskrit, Tocharian A, Tocharian B, Uyghur) are published. Unfortunately, Central Asian philologists are using different signs and symbols or, what is more puzzling, partly the same signs and symbols in different meaning. To avoid confusion the following conventions apply to the edition of all languages concerned and also to quotations from works with different editorial conventions such as SHT\textsuperscript{18} or THT.

\begin{itemize}
  \item \textcircled{○} space left blank for the string hole
  \item + equivalent of 1 akṣara
  \item × part of an akṣara
  \item # marks word boundary
  \item ... text of undefined extent
  \item *yakčir- unattested or reconstructed form
  \item yakčir-* in the glossaries: previously unattested lexeme
  \item a 1. in transliteration, transcription, glossaries: uncertain reading
  \item 2. elsewhere: according to the conventions of the editor
  \item (a) 1. in transcription of Toch. and Uygh.: normalizing addition,
  \item e.g. Uygh. y(a)raši, spelled <yraši>
  \item 2. in translations: phraseological or commentarial complement
  \item [ ] loss
  \item [ati] 1. lost text restored by conjecture
  \item 2. phonetic value
  \item [u] u lost, palatalisator (-y-) preserved
  \item [ió] u preserved, palatalisator (-y-) lost
  \item <a> 1. restored by emendation
  \item 2. graphematic representation in the ms
\end{itemize}

\textsuperscript{18} SHT I-XII 1965 ff.
Seven fragments of the Krotkov Collection turned out to be part of a Chinese scroll containing Kumārajīva's translation of the *Pañcaviṃśatisāhasrikāśrīkāmāhāprajñāpāramitā (T 223), for the reconstruction s. pl. 1–1. The blank reverse was used to write a Sanskrit text on. For this purpose, the

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19 The authors express their gratitude to Alla Sizova, a junior researcher of the Laboratoria Serindica (IOM, RAS), for the identification of Chinese texts (nos. 05, 06, 07, 09, 10) and the preparation of the images of the Chinese scrolls reconstruction (pl. 1-1, 5-1, 5-2, 6-1, 7-1, 9-1, 10-1, 13-1).
scroll was turned over the lower (or upper) edge and rotated by 90° counterclockwise so that the former lower edge became the left edge of the Brāhmī side. Because all the fragments hail from the lower half of the scroll, the scroll was probably halved horizontally before it was re-used. It served as a scroll or was cut into leaves of unknown width.

**Provenance:** Turfan, coll. by Krotkov around 1907.

**Size(s):** SI 3715/2 4.7 cm × 8.4 cm; SI 3715/4 2.5 cm × 5.3 cm; SI 3715/5 3.8 cm × 6.5 cm; SI 3715/6 6.4 cm × 7.2 cm; SI 3716/2 5.6 cm × 3.8 cm; SI 3717/10 4.4 cm × 5.3 cm; SI 3717/11 5.2 cm × 4.0 cm.

**Joining:** SI 3715/6 + SI 3715/4 + SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5 + SI 3717/11 ∞ SI 3716/2.

**Language(s):** Chinese (recto), Sanskrit (verso).

Undetermined **Buddhist** text

**Recto**

Pl. I–I: SI 3715/6 + 3715/4 + 3715/2 ∞ 3717/10 ∞ 3715/5 + 3717/11 ∞ 3716/2 R (reconstruction)
Verso

01.1 SI 3715/6
Pl. 1–2: SI 3715/6 V

Transliteration
01 [ ]y[ ] × āva × [...]
02 [+] × × gra pa ryā pa nna tvā-t ×e [...
03 ta små da vi ci ntyo kta ma yaṁ dr̥ × [...]
04 ja nma vṛ kṣa sya nā sti pu na • saṁ [...]
05 [+ ++] ×aṁ ba nd̄o na syā di hā × [...]
06 [+ + +] [ ]i [ ]e [+] [ ]e [ ]j[ [...]

Transcription
01 [ ]y[ ] × āva × [...]
02 [+] × × gra paryāpunnatvāt ×e [...]
03 tasmād avicintyoktam ayaṁ dr̥ [...]
04 janavṛkṣasya nāsti puna<ḥ> • saṁ[...]
05 [+ ++] saṁbandho na syād iḥā × [...]
06 [+ + +] [ ]i [ ]e [ + ] [ ]e [ ]j[ [...]

01.2 SI 3715/4
Transliteration

01 [+++++++] × [...]  
02 [+++++++] pra tʰa ma ḍḍyā na lā bʰi na u rdʰ × [...]  
03 [+++++++] [ ]× [ ]× yā × bʰau me × [...]  

Transcription

02 [++++++] prathamaddhānālābhaṁ dv̄ ṭha ṭv̄ [ ...]  
03 [+++++++] [ ]× [ ]× yā × bhaume × [...]  

Commentary

02 The spelling -ddhy- for -dhy- is taught by Indian grammarians.²⁰ The doubling does not occur in the following line.  
03 The extant traces of akṣaras allow the restoring of [pra]thamadhyānā-bhaume.  

01.3 SI 3715/2 ∞ SI 3717/10 ∞ SI 3715/5  
Pl. 1–4: SI 3715/2 ∞ 3717/10 ∞ 3715/5 V  

Transliteration

01 [++++++] s[ ] te • bʰū y[ ] śce • × × × [++] × tr[ ] × [...]  
02 [++++++] i ta du cya tā mi ti brū mo nu nam[ ] vi ne yā nā [...]  
03 [++++++] × na ya • ka ta me ḍʰ raṁ • sa jha na ×r[ ] śā sfā y[ ...]  

²¹ Or: tam.
04 [+++++++] × ṇḍi to pa jā ×ā i ti ta tra ca tvā ra i ×i [...] 
05 [ca. 17 Akṣaras] d[ ] yye × [...] 
06 [ca. 15 Akṣaras] × tya ×f 22 [...] 
07 [+++++++] × jña × [+] ×t[ ] i t[ ] [+] ×a n/a–½ [...] 
08 [+++++++] tā?/tū sa tvā d¹/a rmā pra ś复查 ip śā × t³/o × [...] 
09 [+++++++] ] tā × [+ ] ] [...] 

Transcription
01 [+++++] s[ ] te • bhūya[s] cem[ ] × × x [++] × tr[ ] × [...] 
02 [+++++] ×i tad ucyatām iti brūmo ńū naṃ vineyā nā[...] 
03 [+++++] × naya • katame dharmā(h) • sājanapr[a]śās/ā y[...] 
04 [+++++] pa]ṇḍitopajā[t]ā iti tatra catvā`ra i[t]i [...] 
05 [ca. 17 Akṣaras] dhi[ ] yye × [...] 

22 Perhaps hr corrected from hr/i.
06 [ca. 15 Akṣaras] × tya ×ṛ [...]  
07 [++++++++] × jña ×[+] ×ṛ[ ] it[ ][va] canāt [...]  
08 [+++++++] tā²³ sarvadharmā praśāṣ[tā] [ya]lho[ktaṃ...]  
09 [+++++++] [ ]ā [++] [ ] ji [...]  

01.4 SI 3717/11 ∞ SI 3716/2  
Pl. 1–5: SI 3717/11 ∞ 3716/2 V  

Transliteration  
01 [+++++++] [ ]i śa ×ṛ[ ] kā [++] ṭiṣ/a saṃ ṭi/a ×[ ] × [...]  
02 [+++++++] × lā vṛ[+] va-t saṃ ×[+] stā pa yi tā de [...]  
03 [+++++++] pā ra [++] [ ]rā pta tv[ ] [+] d̐a rmā ×[+] va da [...]  
04 [+++++++] sa tya tvā dya ṭō ×ṛ[ ] b̐i kṣa va k[ ] r[ ] pa(?) [...]  
05 [+++++++] × × [+++++] ×[+] sa rvā × [...]  

Transcription  
01 [+++++++] [ ]i śa ×ṛ[ ] kā [++] ṭiṣ/a saṃ ṭi/a ×[ ] × [...]  
02 [+++++++] × lāvṛ[kṣa]vat saṃ [++] sthāpayit[v]ā de[...]  
03 [+++++++] pāra[++] pṛaptav[am] [+] dharmā ×[+] va da [...]  
04 [+++++++] satyatvād yatho[ktaṃ] [+] bhikṣava[h] kl[ ] r[ ] pa(?) [...]  
05 [+++++++] × × [+++++] ×[+] sarvā × [...]  

²³ Or: tu.
02 SI 3717/3 (Kr VII/1)

Fragment of a leaf in poṭhī format. Its right margin is partly preserved which is also true for the upper/lower end. Since there were no rulings the lines show uneven spacing.

Provenance: Turfan, coll. by Krotkov around 1907.
Size: 5.2 cm × 5.7 cm.
Language: Sanskrit.

Abhidharmadīpavibhāṣāprabhāvr̥tti

Recto
Pl. 2–1: SI 3717/3 R

Transliteration
01 [...] × mā24 ya [+ ] × śṭ[ ] × [+]
02 [...] × te bʰyo śṭā va lo bʰa ḫ25[ ]
03 [...] y[ ]-m × 3 ā rū pyo tpā ×

24 Or: mā.
25 ḫ transliterates the jihvāmūlīya (AjGr 1957–1975: I §226) which appears as superscript on the following velar occlusive. In the Brāhmī alphabet u it has two forms, one looking like <c> or <v> (cf. Sieg 1907: 470 fn. 8; Sander 1968: Tafel 30). It refers to SHT 633 fol. 13v2, the original is kept in the Museum für Asiatische Kunst, Berlin, and therefore not yet digitized. A facsimile of this side is reproduced in EdS 1995: 46; cf. also the plate (p. 538) with jihvāmūlīya-s and upadhmānīya-s in Wielinska-Soltwedel 2018: 527–540, the other one is similar to the special sign <k> (cf. Sieg 1908: 186 fn. 6). Since the upper part of the grapheme is destroyed, it is unclear which of the two forms was applied here.
04 [...] yā va ddʰyā nā ddʰya ya na la kṣa
05 [...] × me ta dya tʰā ba laṃ • du rla

**Transcription**

01 [...] × maḍya [+ × śṭ[ ] [+ +]
02 [...] × tebhyo ‘ṣṭav aloḥhaḥ k[ ]
03 [...] × m [1]3 árūpyotpā[ə]-
04 [naṃ ...] yāvad dhyaṇādhyayanalakṣa- naṃ
05 [naṃ ...] × m etad yathābalaṃ • durla-

**Commentary**

The manuscript of the Abhidharmadīpavibhāṣāprabhāvr̥tī from Potala (Tibet) edited by P.S. Jaini (ABHIDH-D 1977) was not complete. Only recently more folios of the same manuscript were discovered (see Li 2012, 2013, and 2019). According to Li 2012: 3 the title of the work is more likely Abhidharmadīpavr̥tī Vibhāṣāprabhā. In addition, we could use Li Xuezhu’s and Kano Kazuo’s transliteration of parts of folio 151 made available to us through the kindness of Matsuda Kazunobu.

01 No parallel found yet.
02 Cf. fol. 151a4f.: kṛtstāyatāni || atha ka eṣāṃ svabhāvah ||

**tebhyāṣṭāv** (sic) a(151a5)lobhaḥ || prathamān aṣṭau kṛtstāyatāni aloḥhasvabhāvāni ||; Abhidh-k-bh²⁶ 457.13–17: daśa kṛṣṇāni (kārikā 8.36a ~ Abhidh-d 599a): daśa kṛṣṇāyatāni nirantarākṛṣṇaspharaṇāḥ / prthivyapetojāviyupālipālohitāvadātāṣaṭāni / ākāśavijñānānanantāṣaṭāni / teṣāṃ aloḥbāṣṭau (kārikā 8.36a): prathamān aṣṭau aloḥhasvabhāvāni. — At the end of the line restore to k(ata)mān aṣṭau)?
03 Cf. fol. 151a9:

**ārūpyotpādanaṃ dhātvor urdhvayoh karmahetutaḥ ||**

The verse numbers in the fragment at hand indicate that the text of the caturthapāda in the eighth chapter starts with a new numbering.
04 Cf. Li 2013, 377 (fol. 151b2):

tāvaj jñāsyati sādharmaḥ sāstratarkaṃ śubhāsvaḥ |
aste cakradvayaṃ yāvad dhyaṇādhyayanalakṣaṇaṃ ||

Pāda c: read: asti; remark by K. Kano. – As to -ddhy- d s. 01.2 comm. on l. 02.

05 Cf. fol. 151b3:
tasmāt sadbhir anusṭheyaṁ dvayaṁ etad yathābalam ||
durlabhā hi satva[ṣyā]lam kṣaṇasampattinidṛśi ||

**Verso**
Pl. 2–2: SI 3717/3 V

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**Transliteration**
01 [...] ×²⁷ 8 ku to va ya mi hā
02 [...] ṛtti ma ya mā tmā nāṃ ×e
03 [...] × × pra ca ndra mā • vā ma
04 [...] ×²⁸ 3 ku śa str[ ] u × [+ +]
05 [...] ma ye × [+] × ×m [+ +]

**Transcription**
01 [...] I8 kuto vayam ihā
02 [...] ṛttimayam ātmānmāṁ ś[ṛ]e
03 [...] [j]h[ā] [s]ūtraḥ[ansandramah> • vāma<m>
04 [...] 23 kuśaḥ[ra]u[+ + +]
05 [...] maye × [+] × ×m [+ +]

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²⁷ Perhaps: 10.
²⁸ Perhaps: 20.
Commentary

01 Cf. fol. 151b3f.:

\[ \text{kuto vayam ihāyātā} \] yāsyāmaḥ khalv itaḥ kva vā
keva[laṃ] ... (154b4) pratīty[ai]vaṃ taceayo (sic) dvāra[m a]jveksyatāṁ ||

02 Cf. fol. 151b4:

pratyayādhṅajanmānāṁ pratikṣaṇavinaśvaran |
\[ \text{jñātvāntimayam ātmānāṁ śreyāsi...} \]

Pāda c: read: jñātvāntimayaṁ yam? (conjecture by K. Kano).
Pāda d: read: śreyāsi (conjecture by K. Kano).

03 Cf. fol. 151b4:

tamo (')nudytate yāvat sarvva[ja]h śūryacandramāh |
\[ \text{vāmanāḥ hitvā pathaṁ tāvad} \] dakṣiṇaṁ dharma ṣrīhyatāṁ ||

The pāda-s a and b exemplify śleṣa,\(^{29}\) the artistic literary device of expressing two (or even more) meanings through one wording. The keyword is sarvva[ja]h- ‘omniscient’ as kenning for both the Buddha and the sun. The two phrases encoded here and metaphorically intertwined are the following:

As (1) the omniscient (sun) illuminates the darkness (of night) through the moon,

just so (2) the omniscient (Buddha) illuminates the darkness (of mind) through the sūtra-s.

The comparison of the Doctrine (sūtra-s) with the moon deserves a note. The Buddha, after having left the world and saṃsāra, is present in the form of the Doctrine just as the sun while absent during night is represented by the moon. A close translation is impossible.

Pāda d: for dharma read: vartma or karma (conjecture by K. Kano)

04 Cf. Li 2013: 374 (fol. 151b5):

\[ \text{kuśāstrati} \] mirotsādī jñānaprasthānabhāskaraḥ |
loke ca dīpyate yāvat tatvam tāvad parīkṣatāṁ ||

Tentatively translated by K. Kano: “As far as the sun, that is, the \text{Jñānaprasthāna}, which destroys the \text{timira} disease of wrong teachings/treatises shines forth in the world, one should investigate the reality.” An alternative translation by K. Kano is the following: “As far as [this \text{Abhidharmadīpa}] which destroys the \text{timira} disease of wrong teachings/treatises and which illuminates the \text{Jñānaprasthāna} shines forth in the world, one should investigate the reality.”

22

05 Cf. fol. 151b5:

\[
\text{vibhāṣā tatprabhā yāvat tamottamo [khī] (or sprī?) ○ bhuvi bhāsate |}
\]
\[
\text{sāstrajñānamaye kaya maha[nt]am tāvad īkṣyatāṃ ||.}
\]

The text is corrupt, an obvious emendation is not at hand.

03 SI 3717/13 (Kr VII/1)

Fragment from the middle of a leaf, probably in poṭhī format. Page B is blank except for two numerals. On A, we read sūtram 70 (A 02), the same word perhaps twice in fragmentary form (A 01, A 05) and again the numeral 70 in the end of A 03. Our fragment is similar to the better preserved SHT 364 with a list of sūtra titles followed by numerals which stand according to E. Waldschmidt\(^{30}\) for the number of manuscript lines containing the respective text. The same may apply here though no complete sūtra title has survived.

\textbf{Provenance:} Turfan, coll. by Krotkov around 1907.
\textbf{Size:} 5.5 cm × 2.7 cm.
\textbf{Language:} Sanskrit.

\textbf{Table of contents?}

\textbf{A}

Fig. 3–1: SI 3717/13 A

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\(^{30}\) \text{WALDSCHMIDT 1959: 1; WALDSCHMIDT 1967: 371.}
Transliteration
01 [...] [ ]ū [...] 
02 [...] sū tra-m 70 × [...] 
03 [...] da dʰe i ti 70 [...] 
04 [...] [ ]āṇāṃ ca ×ṛ[ ] [...] 
05 [...] tra-m [...] 

Transcription
01 [...] s[ū]tram...
02 [...]sūtram 70 × [...] 
03 [...] dadhe iti 70 [...] 
04 [...]āṇāṃ ca ×ṛ[...] 
05 [...] sū]tram [...]

B
Pl. 3–2: SI 3717/13 B

Transliteration
01 [...] 30 8

Transcription
01 [...] 38
04 SI 2966 (B/30a1)

The Berezovsky fragment belongs to the same folio as the Berlin fragment SHT XII 7157. Originally the leaf was inscribed with Sanskrit text on one side (=recto), while the reverse (=verso) was free. It must have been cut vertically into two halves before a text in the Uyghur language and script was written on the verso. That is clear from the fact that the joining of the Sanskrit sides (s. below) does not work for the Uyghur ones. The relatively smooth and straight lower edge of the fragment, which runs through the fourth line of the Sanskrit text, seems to indicate that the half sheets have been cut or at least folded once more, this time horizontally. It is unclear how the pieces were arranged to form the Uyghur manuscript. Both sides bear red rulings that are almost entirely faded on the verso. On the recto, the first ruling separates the margin from the writing area, the other ones being writing lines along which the Brāhmī of Sander type u was carefully written. Since the 4th line seems to be the middle one the original number of lines was accordingly seven and the height of the leaf 17 cm, the double of the preserved height. Due to the identification of the text (s. below) the number of lost aksaras can be approximatively calculated as well as the length of lines (60–65 aksara-s and 54 cm) and the minimal width of the folio (38–40 cm).

Size: 8.3 cm × 18.9 cm.
Joining: SI 2966 ∞ SHT 7157.
Language(s): Sanskrit (recto), Uyghur (verso).

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31 That clarifies that the Berlin fragment, the provenance of which was unknown so far, hails from the Kucha area. Given that the Berezovsky fragment's find spot was actually On baš Ming öy it is certain that the Berlin fragment was bought from an antique dealer by A. von Le Coq or A. Grünwedel either in 1906 or during the 4th expedition (1913–1914).—To mention it in passing, Berezovsky and Grünwedel met in Kucha in 1906, which is also documented by a photo, s. DREYER 2015: 166. The relationship between the German and Russian expeditions was tense because both sides accused each other of not having complied with agreements on the division of excavation sites, cf. LE COQ 1926: 109f.
32 For the Uyghur inscription, both fragments were turned over the lower or upper edge, then rotated by 90°: the Berlin fragment counterclockwise, the St. Petersburg fragment clockwise, which would not have been possible with an uncut folio.
Larger Prajñāpāramitā

Recto
Pl. 4–1: SI 2966/1 R

Transliteration
01 [...] pra t [ ] ka bu ddʰa yā ni kā nāṃ bo dʰi sa tvā yā ni kā nāṃ ca pu dga lā n[ ]m [...]  
02 [...] ×āä kro śe dvā pa ri bʰa śi tvā ka la Ḥa yi tvā vi vādya × [...]  
03 [...] s[ ] ra ṇaṃ × × mi a × sya × e va te na pu dga le na tā × [...]  
04 [...] × × [ ] jī × jī ×ā dyā k[ ] ś[ ] × [...] 

Transcription
01 [...] prat[ye]kabuddhayānikānāṃ bodhisatvayānikānāṃ ca pudgalān[a]ṃ [...]  
02 [...] [v]ā akrośed vā paribhāṣ<e>ta vā kalahayitvā vivādyā × [...]  
03 [...] s[a]raṇaṃ × × mi a × sya eva tena pudgalena tāva [+] [...]  
04 [...] × × [ ] jī × [v]ī[v]ādyā[k][ruš][ya] × [+ + +] [...] 

Commentary
SI 2966 ∞ SHT 7157 (here bold)  
01 [...] ×āha • sanisaraṇopmayānan[ḍ]a dharmo deśitaḥ śrāvakāryāni[kānāṃ] prat[ye]kabuddhayānikānāṃ bodhisatvayānikānāṃ ca pudgalān[a]ṃ [...]  
02 [...] × × [ḍ]g[a]lo bodhisatvayānikena pudgalena sārdhaṃ kalahed v[a] × + [v]ā akrośed vā paribhāṣ<e>ta vā kalahayitvā vivādyā × [...]
03 [...] + + × mubaddho 'nuśayena viharen nāham ānanda tasya [pudgalasya] × × s[a]raṇam × × mi a × śyaṃ eva tena pudgalaṇa tāva + + [...] 04 [...] + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + [...]

\[ i × [v][v]ā dyāk[ru][ś][ya] × + + + + [...]


A content-related parallel with major differences in the wording can be found in PvsP(K)35 V 26.5–19: evam ukte āyuṣmān Ānando Bhagavantam etad avocat: asti Bhagavann eteṣāṃ cittotpādānāṃ niḥsaramāṃ utāho tāvata eva kalpāṃ sanāhaṃ sannadhavyaḥ. evam ukte Bhagavān āyuṣmānāṃ Ānandam etad avocat: anuḥsaraṇo (v.l. saniḥsaraṇo) mayā-Ānand dharmo deśitaḥ śrāvakayānikānāṃ ca pudgalānāṃ pratye[ṣa] kabuddhayānikānāṃ ca pudgalānāṃ, tatrānanda yo 'yaṃ bodhisattvayānikāḥ pudgalo bodhisattvayānikena pudgalena sārdhaṃ kalahaḥ vā bhaṇḍanaṃ vā vīgyaṃ vā kuryād yāvad vivade vā ākroṣed vā paribhāṣed vā kalahitvā vā bhaṇḍayitvā vā vīgyayitvā vā ākroṣayitvā vā paribhāṣayitvā

33 AdsP(C) 1962.
34 Cf. line 36.17 which reads vivadya-ākruṣya. The unetymological spelling with -ṣ- is also found in PvsP(K) V 84.17f. and 95.3f. Both spellings in different recensions of the Mahābhārata are referred to in PW 1855–1875 s.v. 1. ruṣ.
35 PvsP(K) 2006.
vā na pratidesayaty anuśayāṃ vahati anuśayabaddho viharati, nāham Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi, avaśyaṃ tena tāvata eva kal-pān saṃnāhaḥ saṃnaddhavyaḥ, saced asyāparityaktā sarvākāraṇātā. punar aparam Ānanda bodhisattvo mahāsattvaḥ kalahayitvā bhaṇḍitvā vigrahayitvā vivaditvā ākroṣitvā paribhāṣitvā pratidesayati.

**Verso**
Pl. 4‒2: SI 2966/1 V

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Main text in the Uyghur script (vide infra)\(^{36}\); interlinear note in Uyghur Brāhmī script.

**Uyghur Brāhmī:**

**Transliteration**
po + × ůi myāṃ a mo ša\(^{37}\) śr × 3 ḍā u he ti-m

**Transcription**
bo [dara]ni mān Amogaśr[i] 3(=üč) kata ukıdım

**Translation**
I, Amoghaśrī, have recited this Dhāraṇī three times

---

\(^{36}\) Transliteration, transcription, translation and comments were kindly provided by Peter Zieme.

\(^{37}\) Error for ga.
Uyghur script:

Transliteration
01 [n]ıkrym syşynk kwnkwl wnkzw t’ky³⁸ : t’k³⁹ pw[…]
02 [ ]’kmlyk ’rm’z pw ’wyd t’ : t’nkl’ k’ly ty[l] k yw[…]
03 ū ![E]ly[ ]d[ ]rwk ʾl p ’mk’k lyk t’lwy tyn […]
04 [ ]s d[ ] l r ṭ : [ ]swn l’r s’yw ywryd[…]

Transcription
01 [tä]ŋrim siẓiŋ köŋülüŋüz täki³¹ : täġ³² pw[…]
02 [t]ägimlig ärmäz bo üdtä : täŋlägäli tın[l]ig yo[rik…]
03 ū ![E]y[l]d[ ]rwk³³ alp ämgäklig taloytın : […]
04 [ ]s d[ ] l ärtä : [a]žunlar sayu ywryd[…]

Translation
01 My Lord! Like Your mind / heart, …
02 is not worthy at this time. In order to compare the conduct / movement of the beings
03 …from the ocean of grave suffering. …
04 …in the…. Superior to all forms of existence… (your)…

SHT 7157

Verso
01 […] twyz t’ : m […]
02 […] l’r yq : m’nky l […]
03 […] kwyc lwk : kwnkw l w […]
04 […] ʾwy[ ]y t’k [ ] yrlq’nčučy kwnkwlw wnkzw :
01 […] tôztä : m[ ]
02 […]-lar-ig : mäṇi-li[ ]

---

³⁸ The spelling looks like t’ky, but it is rather difficult to assume +täki ‘located in’ without a following noun. So maybe one should read täg ‘like’.
³⁹ Other spellings could be trk, t(ä)rk ‘quick’ or tnk, t(ä)ŋ ‘measure’.
⁴⁰ If we take the first verse as granted, it has 10 syllables, so one could suppose that this word should be of one syllable.
⁴¹ Or täg.
⁴² S. note 39.
⁴³ No clear idea, all is mere guesswork: tävrätidük, tükädtük etc.
⁴⁴ The last word perhaps: yorid[ŋ]ız.
03 […] küč-lüg : köŋül-ü(ŋüz) [ ]
04 […]l özi täg [ : ] y(a)rlıkanču köŋül-üŋüz :

01 …at the root. …
02 …the […] (acc.pl.). Happy…
03 …strong. Your heart…
04 …like the self of… . Your compassionate mind.

Commentary
The Uyghur sides do not match and are given separately. Periodical punctuation marks point to strophical structure, obviously alliterating stanzas which are better preserved in SI 2966 than in the Berlin fragment. The content of the Buddhist lyric poem can hardly be grasped. Some topoi can be recognized: the immensity of the Buddha's mind, salvation from the ocean of suffering. It is unclear whether we are concerned with an independent creation or an adaptation.

05 SI 3713/1-2 (Kr XXXa/4-1)
Fragment of a folio cut from a Chinese scroll with a portion of the Mahāparinirvāṇasūtra translated by Kumārajīva's disciple 慧嚴 et al. (T 375). The free reverse was used to write a Sanskrit text on. The fragments belong to the same manuscript, though not to the same folio. The bigger fragment displays the declension paradigm of a neutral -man- stem, cf., e.g., SHT III 849 Fragm. g B; as specimen serves karman- ‘deed’. From the fix order of cases, each in singular, dual and plural, we know that between ll. 02–03 and 03–04 six akṣara-s (≈ 4.3 cm) have been lost. That makes clear that only the upper or lower half of the Chinese scroll has been used. If we assume that the partly visible character at the top of the rightmost column was its first or second sign and we add an upper margin of about 3 cm, the resulting space would be sufficient for the lacking 6 akṣara-s. According to a rough calculation on this basis, however, the smaller fragment probably comes from the lower half of the scroll.

Provenance: Turfan, coll. by Krotkov around 1907.
Size(s): SI 3713/1 7 cm × 8.2 cm; SI 3713/2 4.1 cm × 4.4 cm.
Language(s): Chinese (recto), Sanskrit (verso).
Grammar: On declension with paradigms
Recto
Pl. 5–1: SI 3713/1 R (reconstruction)
Pl. 5–2: SI 3713/2 R (reconstruction)

T 375 XII 758a11–15

Verso
Pl. 5–3: SI 3713/1 V
Pl. 5–4: SI 3713/2 V

45 The exact localisation of the fragment is unclear. But according to what is said in the introduction to the item it should be placed in the upper half
SI 3713/1 V

Transliteration
01 [...] × ka × [...]  
02 [...] n[ ] × [+] -m k[ ] [+] bʰi • [...]  
03 [...] × ka rma bʰya • ka rma ṇa • ka rma bʰyā [...]  
04 [...] × • ka rma ṇo • × r× × -m ka rma [...]  
05 [...] r× × [...]  

Transcription
01 [...] [+] ++ + + + + + + + + • ka[rma...]  
02 [...] karma[n[ā] • k[armabhyā]m k[arma]bhi(h) • [...]  
03 [...] × karmabhyā(h) • karnaṇa(h) • karmabhyā(m...)  
04 [...] × • karnaṇo(h) • k[a]rma[nā]m karma[ni...]  
05 [...] [+] ++ + + + + + + rma × [...]  

SI 3713/2 V

Transliteration
01 [...] × k[ ] r[ ] sy[ ] × [...]  
02 [...] | go mā-n go × [...]  
03 [...] ×-n u [...]  

Transcription
01 [...] × k[ā̆ ] r[a]sy[a] × [...]  
02 [...] | go[mān] go[mantau gomantaḥ...]  
03 [...] n u[...]  

Commentary
In l. 02 we are probably concerned with the beginning of the paradigm of goma(n)t- ‘possessing cattle’, which serves as a pattern for the declension of the -mant- stems. However, unlike in fragment 1 with karma, not all forms can have been listed, since in l. 03 there is obviously already talk of something else.

06 SI 3714 (Kr XXXa/4-2)

The fragment is a piece from a Chinese scroll that contains part of the (Mahā)rānakūṭa-Sūtra translated by Bodhiruci 菩提流志 (T 310). Before
the blank reverse was used for scribbling the scroll was cut into two halves perpendicular to the course of the columns; our fragment is the upper half, for the reconstruction s. pl. 6–1.

**Provenance:** Turfan, coll. by Krotkov around 1907.
**Size:** 11.4 cm × 14 cm.
**Language(s):** Chinese (recto), Sanskrit (verso).

**Scribal exercises**

**Recto**

Pl. 6–1: SI 3714 R (reconstruction)

```
観則不相念一切諸法有上中下於一切法
其正見者無若千見亦
色者乃為正見是族姓
子觀一切法既如是
說是時五百比丘趆盡意解
従古聖妙塔所謂
正念蠲除諸念與不念
合集眾而問
德至滔泊法証了所觀

T 310 XI 666c25–667a03
```
**Verso**
Pl. 6–2: SI 3714 V

Transliteration

01 □\(^{46}\) hāṃ mā ×\(^{47}\) na da s×
02 a hāṃ ra tna śa bʰa l\(^{48}\) ye dʰa rma hi tu pra × […]
Below, several letters irregularly dispersed, inter alia ya and ye.

(after rotation through 90° clockwise:)

03 a hā mā na × sā tu-]
04 myāṃ\(^{49}\) ma na
05 myāṃ mā na
06 a hāṃ ra tna śa bʰi
07 e l\(^{50}\) e ×
08 × a hāṃ m[ ] na

\(^{46}\) Inkblot.
\(^{47}\) Possibly: tṛa or kṣa provided that the hooked line below is part of the aṅkṣa.
\(^{48}\) The double danda, which marks the beginning of the Buddhist “Credo”, is crossing out the previous bʰa.
\(^{49}\) Miswritten for myāṃ, Uygh. män ‘I’.
\(^{50}\) Or: lī.
Transcription
01 [a]haṃ mā × na da s×
02 ahaṃ ratna šab<ı> ǁ ye dharmā h<e>tupra[ ]
03 aha<ṃ> māna × satul
04 māna mana
05 māna mana
06 ahaṃ ratna šabī
go
07 eli e × ×
08 × ahaṃ mana

Commentary
Two persons introduce themselves by name ‘I (am) NN’ expressing ‘I’ in Sanskrit (aham) or Uyghur (mā). One name, Ratna, is shortened from one of the numerous Indian names with ratna- ‘jewel’ as first component; its bearer is a novice (šabī). The other name, Māna, is less perspicuous, perhaps also of Indian origin representing mana(s)- ‘mind’ or māna- ‘pride’.

Line 02 preserves the beginning of the Buddhist “credo”:

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat /
teaṃ ca yo nirodha evaṃvādi mahāśramaṇaḥ //.

Cf. the translation by Oskar von Hinüber51: “Of the things (dharma) that arise from a cause, the Tathāgata explained their cause and their cessation. This is the teaching of the great ascetic.”
The rest is unclear.

07 SI 3722 (Kr XIII/1a)

The lower half of a piece from a Chinese scroll that contained the translation of the Mahāparinirvāṇa-Sūtra by Dharmaksema 境(三) the reconstruction s. pl. 7–1. The blank reverse was used to record a passage of the Prātimokṣasūtra. On both sides there are some scribbles in Uyghur script.52

51 HINÜBER 2015: 3.
52 Below the Chinese text P. Zieme (p.c. Feb 17, 2021) reads pw čqsi / mn s'nk’ / pdyry, bo č(a)hsı (< 册子) m(ā)ṇ saŋa-pdíry ‘this booklet is mine, Saṅghabhadra’. He notes that the proper name is uncertain.
Provenance: Turfan, coll. by Krotkov around 1907.
Size: 13 cm × 14 cm.
Language(s): Chinese (recto), Sanskrit and Uyghur (verso).

Prātimokṣastra

Recto
Pl. 7–1: SI 3722 R (reconstruction)

T 374 XII 418b23–c01
Verso
Pl. 7–2: SI 3722 V

Transliteration
01 [..] [ ] smṛ ti
02 [+ • v× na]33 y[ ] dā syā ma • a mu pʰa54 vi na yā rha
03 syā a mu pʰa55 vi na yaṃ da syā ma : pra ti jñā
03a tu × vi na yaṃ
04 vi na yā rha syā pra ti jñā vi na yaṃ ka ri
05 śyā ma ta tvra bʰa vai śi y[ ] r×[ ] syā • ta tsvā
06 bʰa vai śi yaṃ dʰa syā ma × [+ • bʰū yai śi yā
06a (in the Uyghur script upside down:) p py'

Transcription
01 [+ + smṛтивiṇayārhas]y[a] smṛti-
02 (vina)y[am] dāsyāma<h> • amʿū<dh>avina-yāra-
03 sya amʿū<dh>avinaṃ dʿa syāma<h> :56 pratijñā-

53 This repeats or corrects the two lost akshara-s of the main text.
54 Misspelled for similar dʰa (amūḍha-).
55 Misspelled for similar dʰa.
56 More likely punctuation mark than visarga.
03a $tu \times vinayam$
04 vinayārhasyaḥ$^{\text{a}}$ pratijñāvinayam kari-
05 śyāma$^{\text{b}}$ tatsuṛvabhā $^{\text{c}}$ vaisi $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
06 bhā $^{\text{c}}$ vaisi $^{\text{d}}$ yamaṃ dāsyāma$^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
06a (in Uyghur script upside down:) p py'

**Commentary**

The extant text of the fragment contains the adhikaraṇaśamathā dharmāḥ 2–6 of the Prātimokṣasūtra. The wording partly corresponds to the Mūlasarvāstivāda [MSV] version, the sequences, however, to the Sarvāstivāda.

PrMoSū(Sa)$^{57}$, AŚ 2–6:

- [smṛti]vinayā[ṛ]hasya [s]mṛti[vinayaṃ dāsyāmaḥ] 2 $^{\text{a}}$ $^{\text{b}}$ $^{\text{c}}$ $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
- amūḍha[v]inaya[ṛ]hasya amūḍhavinayaṃ dāsyāmaḥ 3 $^{\text{a}}$ $^{\text{b}}$ $^{\text{c}}$ $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
- pratijñāvinayā[ṛ]hasya pratijñāṃ kāra[[y]iṣyāmaḥ] 4 $^{\text{a}}$ $^{\text{b}}$ $^{\text{c}}$ $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
- tatsvabhāva[ṣ]kārha[ṣ]ya tatsvabhā[ṣ]vaiṣikāṃ dāsyāmaḥ 5 $^{\text{a}}$ $^{\text{b}}$ $^{\text{c}}$ $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$
- yadbhūyēṣikārha[ṣ]ya yadbhūyēṣikāṃ dāsyāmaḥ 6 $^{\text{a}}$ $^{\text{b}}$ $^{\text{c}}$ $^{\text{d}}$ $^{\text{e}}$ $^{\text{f}}$ $^{\text{g}}$ $^{\text{h}}$ $^{\text{i}}$ $^{\text{j}}$ $^{\text{k}}$ $^{\text{l}}$ $^{\text{m}}$ $^{\text{n}}$ $^{\text{o}}$ $^{\text{p}}$ $^{\text{q}}$ $^{\text{r}}$ $^{\text{s}}$ $^{\text{t}}$ $^{\text{u}}$ $^{\text{v}}$ $^{\text{w}}$ $^{\text{x}}$ $^{\text{y}}$ $^{\text{z}}$

PrMoSū of the Mūlasarvāstivādin,$^{57}$ AŚ 2–7:

- [PrMoSū(Hu) AŚ.2] smṛṭivinayārhāya smṛṭivinayan dāsyāmaḥ
- [PrMoSū(Hu) AŚ.3] | amūḍhavinayārhāyāmūḍhavinayam dāsyāmaḥ ||
- [PrMoSū(Hu) AŚ.4] yadbhūyēṣikōrhāya N^ a yadbhūya N^ iṣīk dāsyāmaḥ || (ms. B' = VinT$^{60}$ 2.3 fol. 37a2 yadbhūyēṣiṣiyārhāya yadbhūyēṣiyam dāsyāmaḥ)
- [PrMoSū(Hu) AŚ.5] tatsvabhāvepīyakārhāya t tatsvabhāvesiyakaṃ dāsyāmaḥ || (ms. B' = VinT$^{60}$ 2.3 fol. 37a2f. tatsvabhāvesiyārhāya tatsvabhā- 
- [PrMoSū(Hu) AŚ.6] īṣiyam dāsyāmaḥ)
- [PrMoSū(Hu) AŚ.7] prati<$\text{jñā}$>kārakārhāya prati<$\text{jñā}$>kārayiṣyāmaḥ ||

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$^{57}$ PrMoSū(SA) 2000.

$^{58}$ PrMoSū(Hu) 2003.

$^{59}$ “Zwei kleine Pünktchen in der Handschrift” (two tiny dots in the manuscript), Haiyan Hu-von Hinüber, p.c. 12.4.2021.

$^{60}$ VinT 2014.

$^{61}$ VinT 2014.
08  SI 3726/1 ∞ 3726/2 (Kr XIIIi/1δ)

Two perfectly matching fragments (s. pl. 8–1), inscribed on one side only and perhaps hailing from a narrow scroll. The line length can be calculated to be about 10 cm according to the lost text. Together with the margin, a width of about 13 cm would be conceivable, half the height of a Chinese scroll. A scroll that is half this width (6.5 cm) is seen in SHT X 4308; for the survey of scrolls in the Turfan Collection s. HARTMANN & WILLE 2010: 382f. Cf. also SI 3728/2 (no. 09).

Provenance: Turfan, coll. by Krotkov around 1907.
Size: SI 3726/1 ∞ 3726/2 7.8 cm × 6.7 cm.
Joining: SI 3726/1 ∞ SI 3726/2.
Language: Sanskrit.

Pravāraṇasūtra

Recto
Pl. 8–1: SI 3726/1 ∞ SI 3726/2 R

Transliteration
01 [...] yā mi m[ ] [...]
02 [...] [ ]ā yi kāṃ vā [...]
03 [...] ta vā pya ha ś[ ] [...]

40.
04 [...] rha me ka yi kaṃ vā [...]  
05 [...] | ta tka smā ×i [ ]× [...]  
06 [...] pu tra śī la vāṃ ba hu [...]  
07 [...] sa tu ś[ ] × pr[ ] vi vi [...]  

**Transcription**  
01 [...]yāmi m[ā ...]  
02 [...] [k]ōyikä/m vā [...]  
03 [...] tavāpy aha<m> ś[ā ...]  
04 [...]rhā/m<i> kā yikāṃ vā [...]  
05 [...] | tat kasmā[d dh]<e>[tos ...]  
06 [...]putra śī lavāṃ bahu[...]  
07 [...] sa<m>tuṣ[ta]h pravivi[...]  

**Commentary**  
Cf. Pravāraṇasūtra\(^{62}\) 3.6–4.2.\(^{63}\)  
3.6: aham api bhagavantaṃ pravārayāmi ↔ mā me bhagavāṃ kiṃcid vigarhati kāyikaṃ vā vācikaṃ vā caitasikaṃ vā<|>  
4.1: tavāpy ahaṃ śāriputra na ki<ṃ>cid vigarhāmi kāyikaṃ vā vācikaṃ vā caitasikaṃ vā ]  
4.2: tat kasmād dhetos ↔ tvam api śāriputra{ḥ} śilavāṃ bahuśruta alpeccha<ḥ> saṃtuṣṭaḥ praviviktah ārabdhavīryaḥ ...  

**Verso**  
Blank.  

09 SI 3728/2 (Kr XIIIi/1ж)  
Fragment from a scroll with the Chinese translation of the Pañcaviṃśa-tisāhasrikā Prajñāpāramitā by Kumārajīva (T 223). The free reverse was used to write a Sanskrit text on which was identified as part of the Suvarṇabhāsottamasūtra. From calculating the preserved and lost passages it follows that the disused scroll was halved before the upper half was reused,  

\(^{62}\) HARTMANN fc.  
\(^{63}\) The passages in **bold** are attested in our fragment.
possibly again as a scroll. Cf. no. 08. For a similar narrow scroll see for example SHT X 4308, which contains Indrasena’s confession (deśanā).

Provenance: Turfan, coll. by Krotkov around 1907.
Size: 5.2 cm × 6.6 cm.
Language(s): Chinese (recto), Sanskrit (verso).

Suvarṇabhāsottamasūtra, Deśanāparivarta (chapter 3)

Recto
Pl. 9–1: SI 3728/2 R (reconstruction)
Verso
Pl. 9–2: SI 3728/2 V

Transliteration
01 [...] m[ ] pā pa ka ka [ ] ma : kṛ ṭaṃ pū ṛv[ ] [...]
01° ×
02 [...] śa yi śyā mi : stʰī to da ś[ ] [...]
03 [...] × tṛ ma jā n[ ] [ ] o [...]
04 [...] × × [...]

Transcription
01 [...] m[e] pāpakaṃ ka[ṛ]ma : kṛtaṃ pūrv[...]
01a [...] c[a]
02 [...]śayiṣyāmi : sth{ī}to daś[...]
03 [...] × tr̥-m-ajā[nt]o [...]

Commentary
01a The subscribed akṣara c[a] was presumably added by a different scribe as a correction of the manuscript.

Cf. SuvKs64 III.18f.:
yac ca me pāpakaṃ karma kṛtaṃ pūrvaṃ sudāruṇaṃ |
tat sarvaṃ deśayiṣyāmi sthito 'ham daśabalaṅgraṭaḥ || 18
Pāda a: Ms. Lū A¹ yaṃ ca
Pāda d: Ms. St sthito daśabalaṅgraṭaḥ (also Śiks65 161.2; SHT 575 Fol. 1, l.4 f.); pāda d in Skjærvø’s edition is with nine syllables hypermetrical.
mātāpiṭṛn ajānanto buddhānāṃ aprajānantatā |
kusālaṃ cāprajānantantode yat tu pāpaṃ kṛtaṃ mayā || 19
Pāda a: Ms. Ś; J pitṛ-m

---

64 SuvKs(Ed. SkJ.) 2004.
65 Śiks 1897–1902.
10 SI 3728/1 (Kr XIII/1ж)

The fragment is part of a Chinese scroll containing the Saddharmapuṇḍarīka-Sūtra translated by Kumārajīva (T 262), for the reconstruction s. pl. 10–1. The blank reverse was used to write a Sanskrit text on.

Provenance: Turfan, coll. by Krotkov around 1907.
Size: 6.3 cm × 5.4 cm.
Language(s): Chinese (recto), Sanskrit (verso).

Text with dhāraṇī

Recto
Pl. 10–1: SI 3728/1 R (reconstruction)

<table>
<thead>
<tr>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>是當體 此意所 以者 何今 我與汝 便為 不異</td>
<td>宜加用心 當時 失時 窮子 即受 教勅 領</td>
<td>知之 者也</td>
<td>之意 然 其 所 止 故 在 本 處 下 之 心 亦 未 能</td>
</tr>
</tbody>
</table>
Verso
Pl. 10–2: SI 3728/1 V

Transliteration
1 [...] [...] 
2 [...] ×v[ ] hā | ta [ ]y[ ] [...] 
3 [...] × vī śa ā vi ś[ ] [...] 
4 [...] hṛ da yaṃ sa mā pta × [...] 
5 [...] h× ×ā × ×ṃ [ ]i [...] 

Transcription
1 [...] × × × [...] 
2 [...] sv[ā]hā | ta[d]v[athā] [...] 
3 [...] āviśa āviś[a] [...] 
4 [...] hṛdayaṃ samāpta × [...] 
5 [...] hṛ/ū × ×ā × ×ṃ ×ī [...] 

Commentary
03 āviśa āviśa: dhāraṇī, very common.

2.1.2 Tocharian B

11 SI 6378/7 (В/без шифра)

Fragment from the middle of a folio presumably of poṭhī format; part of the upper/lower edge is preserved with remains of two lines on each side.

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
Size: 3.4 cm × 5.3 cm.
Language: Tocharian B.

Udānavarga?⁶⁶

A
Pl. 11–1: SI 6378/7 A

Transliteration
01 [...] × nā yo-ṟ⁶⁷ plye⁶⁸ cyem • ys[ ḷ⁶⁹ [...]  
02 [...] mpe lye 10 [...]  

Transcription
01 [...]n āyor plyecyem • ys[... ]  
02 [... e]mpelye 1[3² ... ]

B
Pl. 11–2: SI 6378/7 B

---
⁶⁶ S. comm. on A02.
⁶⁷ Without virāma dot.
⁶⁸ Or: slye?
⁶⁹ On a separate tiny fragment, probably not belonging here.
Transliteration
-02 [...] ×-k • mā o × [...]
-01 [...] [ ]ḥ[ ] nṭā po twā lye ṅkṛ[ ] ts×70 [...]

Transcription
-02 [...]k | mā o[...]
-01 [...]ḥ[ ]ntā po tw ʾāl yе̞nkā[m] ts[...]

Commentary
A 01 plyecę̀m: Prs.II71 3rd pl. impf. act. from plātk- ‘overflow, develop, arise’. The only so far attested Prs.II form was the -m- participle plyekemane. — It is tempting to read āyor ‘gift, giving’ at the beginning of the line. As a singular form, it could not be the subject of the sentence. — Regarding ys[...] s. note on transliteration.

A 02 [e]mpelye ‘horrible’ with following number sign 10 [+?] which points to the end of a verse. The same situation is met with in THT 29 a 5 where [kerek]āma empelye ‘the horrible flood’, equivalent of Skt. ogha- ‘(great) flood’ concludes the translation of UvSkt72 XII 13. However, A01 plyeçeyem does not match a verb form in one of the preceding Udānavarga verses.

B 01 po tw ʾāl yе̞nkā[m] ‘that all, others’. If <ts×> belonged here gen. pl. m. alyeŋkā[m]tʃ- would be possible. Otherwise alyeŋkā[m]ts or obl. pl. m. alyeŋkā[s] or a case derived from the obl.

12 SI 6378/4 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
Size: 2.3 cm × 2.3 cm.
Language: Tocharian B.

70 On a separate tiny fragment, probably not belonging here.
Buddhist text(s)\(^{73}\)

**A**

Pl. 12–1: SI 6378/4 A

**Transliteration**

01 [...] nmi\(^{74}\) rts[...]
02 [...] sto a knā [...]

**B**

Pl. 12–2: SI 6378/4 B

**Transliteration**

01 [...] × kuse yše [...]
02 [...] × pkā nte pa [...]
03 [...] ṣa nmī re ×e [...]

**Commentary**

Single words can be identified or restored: A 01 [wa]sto ‘again’, but also other options; [ṣa]mir[en]tse ‘of the novice’; A 02 aknā[tsa] ‘stupid’; B 01 kuse ‘who’, yše[lme]? ‘(sexual) pleasure’; B 02 pkānte ‘obstacle, hindrance’; B 03 ṣanmire[nts]e ‘of the novice’.

---

13 SI 2965/4 (B/29-4)

The text on the recto turned out to be part of a Chinese translation of the Mahāparinirvāṇa Sūtra (T 374 or T 375, 17 characters per column), for the reconstruction s. pl. 13–1. The blank reverse was used to write Tocharian B on. A part of the lower edge of the scroll (corresponding to the right edge of the Tocharian B layout) is present.

**Provenance:** On baš Ming Öy, coll. by Berezovsky, in 1905–1907.

**Size:** 5.7 cm × 7.3 cm.

---

\(^{73}\) A and B perhaps not by the same scribe; different texts?

\(^{74}\) Or: rmi? In B 03 nmi is unambiguous. It would be strange, but not excluded if both variants, ṣanmire and ṣarmire (s DTB\(^{2}\) 2013: 710), occurred in the same manuscript.
Language(s): Chinese (recto), Tocharian B (verso).

Undetermined

Recto
Pl. 13–1: SI 2965/4 R (reconstruction)

T 374 XII 562a2–b1 or T 375 XII 808c2–5
**Verso**  
Pl. 13–2: SI 2965/4 V

**Transliteration**  
1 [...] × nṯ ślai e ka ṃñe ya rpo nta [...]  

**Transcription**  
1 [...]nt śl<e>-ekaññe yarponta [...]  

**Translation**  
1 with property, (religious) merits

14 SI 3717/14 (1–2) (Kr VII/1)

Two fragments perhaps from the same folio, inscribed on both sides, with traces of two to three lines. The larger fragment shows features of a leaf in poṭhī format; part of the string hole area is preserved, interrupting the two middle lines.

**Provenance:** Turfan, coll. by Krotkov around 1907.  
**Size(s):** SI 3717/14-1 4.4 cm × 4.4 cm; SI 3717/14-2 2.5 cm × 1.5 cm.  
**Language:** Tocharian BSENT.  

**Undetermined**

14.1 SI 3717/14-1  
Pl. 14–1: SI 3717/14-1 A  
Pl. 14–2: SI 3717/14-1 B  

---  

75 S. comm. ad A 03.
Transliteration
A 01 [...] y× × [...] 
A 02 [...] ʔspe ☶ [...] 
A 03 [...] ye ☶ [...] 
B 01 [...] [ʃ][ŋ][ ] ☶ [...] 
B 02 [...] × ša ☶ [...] 
B 03 [...] × [++] × • š[ ] [...] 

14.2 SI 3717/14-2
Pl. 14‒3: SI 3717/14-2 A

Transliteration
A 01 [...] to yaṃ [...]
A 02 [...] yaṃ [...] 
B 01 Illegible
B 02 Illegible

Commentary
The fact that the letter combinations 14.1 A 03 #spe, B 01 ŋ[ ] cannot be explained from another eligible language, viz. Sanskrit or Uyghur, points to Tocharian. Word initial spe speaks for TochB spertte ‘± function, behavior’\(^{76}\) or spelkke ‘zeal, effort’\(^{77}\) as candidates. By syllables such as 14.2 A 01,02 yaṃ, 14.1 A 03 ye, 14.1 B 02 ša the presence of Skt. as second language is not excluded.

\(^{76}\) DTB\(^{'}\) 2013: 788.
\(^{77}\) Ibid. TochB spe ‘nearby, closely’ (DTB\(^{'}\) 2013: 788) would not be choosable after punctuation.
15 SI 6378/1 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
Size: 6.5 cm × 7.0 cm.
Language: Tocharian B.

Document

Recto
Pl. 15–1: SI 6378/1 R

Transliteration
01 [...]'yi rma k̄ai l[ [...]
02 [...] [ ]i r̂ pκ ki cai [ ]i [...] [ [...]

Verso
Blank, the script of recto shining through.

Commentary
01 yirmakkai, obl. sing. of yirmakka* ‘± treasurer’.80
02 [y]ir[pṣu]ki, obl. sing. of yirpṣuki ‘± inspector’.81 The personal name could be Caitike or the diminutive Caityitiśka.'82

16 SI 6378/2 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
Size: 7.0 cm × 6.3 cm.
Language: Tocharian B.

Document

Recto
Pl. 16–1: SI 6378/2 R

78 Or: o.
79 Or: [ ]ai.
80 DTB² 2013: 542.
81 DTB² 2013: 542.
82 DTB² 2013: 275.
Transliteration
01 [...] psā wa ×i × [...]  
02 [blank] y i rma × [...]  
03 [blank] [ ] i rp× [ ] i[...]

Verso
Blank, the script of recto shining through.

Commentary
01 Most likely the name Waṃṣi, probably in the gen. sing. as in SI B  
Toch/9.7.33  
02 yirmakkai s. (SI 6378/1).  
03 yirpṣ[uk]i s. (SI 6378/1).

17 SI 6378/3 (В/без шифра)

Provenance: Tajik Ming öy, coll. by Berezovsky, in 1905–1907.  
Size: 6.0 cm × 7.3 cm.  
Language: Tocharian B.

Document

Recto
Pl. 17–1: SI 6378/3 R

Transliteration
01 [blank] y i rma kai × [...]  
02 [ ] i × [ ] i [ ] i [...]  

Verso
Blank, the script of recto shining through.

Commentary
01 yirmakai, here without doubling of k, s. 15 (SI 6378/1).  
02 With some probability [y]i[rpṣuk]i, s. 15 (SI 6378/1).

18 SI 6378/5 (В/без шифра)

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
**Size:** 5.2 cm × 6.7 cm.
**Language:** Tocharian B.

**Document**

**Recto**
Pl. 18–1: SI 6378/5 R

**Transliteration**
01 [...] × × śarsa SIGNUM [...]  
02 [...] ×e (?) ñcaṃ⁸⁴ – l[i [...] 

**Verso**
Blank, the script of recto shining through.

**Commentary**
01 śarsa 'has taken note of'

2.1.3 Tocharian A

19 SI 6378/8 (В/без шифра)

Fragment from the upper/lower end of a folio, presumably of poṭhī format with remains of four lines on each side.

**Provenance:** Tajik Ming öy, coll. by Berezovsky, in 1905–1907.
**Size:** 9.9 cm × 10.4 cm.
**Language:** Tocharian A.

**Undetermined**

⁸⁴ Or: [-]fč.
A
Pl. 19–1: SI 6378/8 A

Transliteration
01 [...] ×-nt × [...]  
02 [...] [ ]m[ ] ka lka rce × [...]  
03 [...] nu na [-]₃ ×mites[m] naŋ kq mpq [ ]k[ ] [...]  
04 [...] naŋ špā lko rā-š ne šim × [...]  

Transcription
01 [...] ×-nt × [...]  
02 [...] ym[e] kalkar cemā[k [...]  
03 [...] nunak [t]m[a]m nākām pā[1]k[...]  
04 [...] naš pālkoraš nesim š[ārkī...]  

Translation
02 they went their way  
03 again [has] see[n] there badness³⁵  
04 I having seen (etc.), as before  

³⁵ Restoration after B 02.
**Transliteration**

01 [...] yā kl× p[ ]-ṇṭ wā rpṇā nṯā × [...] 
02 [...] mā tmaṃ ṇā 86 × mpā lkā-× × [...] 
03 [...] × ṭā ra re × n×[...] 
04 [...] × ṭə p[l]e [...]

**Transcription**

01 [...] yā klo pānt wārpnānṭā × [...]
02 [...] mā tmaṃ ṇā[kā]m87 pālktā × [...] 
03 [...] × ṭā ṭā rārəyəm n×[...] 
04 [...] × p[l]k[e] [...]

**Translation**

01 they suffer pains…
02 did not see there badness…
03 …in the hell…
04 …I saw

86 Or: tā.
87 Or ṇā × m.
Commentary

For the noun nākām, usually only the meaning ‘blame’ is given. However, like its TochB counterpart nāki, it also means ‘the bad(ness), evil’ < *object of censure’. In the bilingual A 385 (= THT 1019) b3 nākām translates Skt. doṣa- ‘badness’. The passage is further interesting because it also attests the syntagma nākām pālk-/lāk- ‘to see the badness’: (Skt.) saṃsāradoṣ-pālak-ṣaṇād.88 (TochA) saṃsāris nākām pālkāluneyā (Skt.) on account of/ (TochA) by observing the badness of the Saṃsāra’. Mention should be made of the exact equivalent in Tibetan ‘khor ba’i ņes pa la rtog pas (quoted from van VELTHEM 1977: 8716), somewhat shorter the Chin. 見過失已 (T 1554 XXVIII 982b18), van VELTHEM 1977: 18.

20 SI 6378/9 (В/без шифра)

During the restoration it turned out that SI 6378/9 consisted of two separate fragments, which, judging by their appearance, might belong to the same manuscript. They are inscribed with carefully executed Brāhmī (Sander alphabet u), the second one on only one side.

Provenance: Tajik Ming ṭy, coll. by Berezovsky, in 1905–1907.
Size(s): SI 6378/9-1 4.3 cm × 5.0 cm, SI 6378/9-2 3.6 cm × 3.4 cm.
Language: Tocharian A

Undetermined

20.1 SI 6378/9-1
Pl. 20–1: SI 6378/9-1 A

88 The emendation of the °ṣā° of the manuscript, probably presented for the first time in TEB II 1964: 43, §23, is evident because only upalakṣaṇa- ‘the act of observing’ makes sense, while apalakṣaṇa ‘having inauspicious marks’ is useless. Nevertheless, the wrong reading saṃsāradoṣ-palakṣaṇa- is found unchallenged e.g. in van VELTHEM 1977: 18, in CEToM sub A 385 (https://www.univie.ac.at/tocharian/?m=a385) and incomprehensibly also in SWTF 1994–2018: IV, 249b, although in I 392a is pre-referred to this lemma by upalakṣaṇa- and in I 523b s. v. apa-lakṣaṇa is expressly noted: “l(ies): upa-lakṣaṇa”.

**A**

Transliteration
01 [...] ×ñ[ ]ṣ yo-k × [...]  
02 [...] × × [...]  

Transcription
01 [...]ā[ ]ṣ yok × [...]  

**B**

Not inscribed.

**20.2  SI 6378/9-2**

Pl. 20–2: SI 6378/9-2 A  

A

Transliteration
01 [...] × [...]  
02 [...] 5 śñi ā [...]  
03 [...] × × [...]  

Transcription
02 [... ] 5 śñi ā[ ... ]  

**B**

The surface is badly worn; the remains of two indefinite aksharas can be seen. One of them may be le or incomplete le o.

**Commentary**

20.1 A 01 yok ‘1. color 2. hair’ and 20.2 A 02 śñi occur in both Tocharian languages, but śñi is not possible in the present combination within TochB. In 20.1 A 01 [ ]ā[ ]ṣ the consonant before ś also seems to be ś, which would suggest restoring TochA abl. kapsāññāṣ ‘from the body’. In 20.2 A 02 one could assume śñi ā[ācām] ‘oneself’ or some other case form of the same. But there are also other options.
2.1.4 Uyghur

21 SI 3717/9 (Kr VII/1)

Fragment from a Chinese scroll that contained one of the translations of the Suvarṇaprabhāsasūtra (T 664). The upper margin is almost completely preserved. The left edge was the end of a leaf to which the next had been glued to continue the scroll. The gluing edge is clearly visible. This part of the scroll was still intact when the reverse side was inscribed with Uyghur text, since traces of a subsequent line can still be seen under the last line.

Provenance: Turfan, coll. by Krotkov around 1907.
Size: 3.3 cm × 11 cm.
Language: Chinese (recto), Uyghur (verso).

Confession of sins

Recto

T 664 XVI 368b6‒7

Verso

Pl. 21–1: SI 3717/9 V

Transliteration

01 [...] [...] [...] 02 [...] o-I bʰ[ ] ki-ṃ myāṃ oya ūrī ā × [...] 03 [...] × [+] × [+] [ ] y[ ] īṛi ye ri ndim ymye u tli syā wi-ñe tyā [...]
04 [...] × × × o ā rto hki syā ki-š u tum nā zwā nē lä rā-gā tā ṛhkā ri-p ×o [...] 
05 [...] ... 91[...]

Transcription
02 [...] oł b[o] kim mān őḥrā a[...]
03 [...] × [+] × [+] [t]āḥrī yerindin yme utlī śāvinātā [...]
04 [...] × × × o[n] ārtōki sākiz utun nizvanelarig tarkar p ×o [...]

Translation
02 is this, which I [in] an earlier ex[istence]
03 and from the world of the [ ...go]d(s), fruit, in joy
04 removing the eighteen(?) evil passions

Commentary
02 őḥrā a[ ]: The restoration of ažun ‘existence’ is rather certain. For the content cf. U I195 76 ll.12–13 takı ymā mān Üdrāt ilki ilki ažunta nā ymā bo ažunta āt'ōzin kīlu yančtum ārsār, tilin sözlāyū yančtum ārsār, köjūlın saknu yančtum ārsār, az öpkā biligsiz bilig kūni kūvāncē körūm sēzik-tē ulatī utun nizvanelar ugrinta burhanka nomka bursoŋka dendarlarka yazdim yançtım etc. etc. ‘and further, whatever I, Üdrāt, in an earlier existence or the current existence sinned through deed, tongue and mind, whatever I sinned because of greed, anger, ignorance, jealousy, pride, (wrong) view, scepticism and the other passions against the Buddha, Dharma, Saṃgha and monks...’.
04 Some passions or impurities are enumerated in the passage quoted from U II195 in the comm. on 1.02. They correspond with the list of kleśas of the Dharmasaṃgraha: rāgaḥ, pratīghaḥ, mānaḥ, avidyā, kudṛṣṭiḥ, vicikitsā ‘desire ~Uygh. az, anger ~Uygh. öpkä, pride ~Uygh. kūvāncē, ignorance ~Uygh. biligsizbilig, wrong view ~Uygh. körūm, doubt ~Uygh. sezık’. Redundant Uygh. kūni ‘jealousy’ may be a second rendering of Skt.

91 Unusable traces.
92 Cf. UW² 2010: II.2 126.
93 U II 1911.
94 Or ‘doubt of the (right) view’?
95 U II 1911.
96 Digital version c/o GRETIL.
māna- which signifies ‘anger or indignation excited by jealousy (esp. in women)’. The list is abridged by “etc.”, thus we do not know the names of the other impurities and not even their number. A group of eighteen kleśas is only poorly attested. In fact, one could also think of [sākiz] on sākiz ‘88’ or [tokuz] on sākiz ‘98’ instead. However, the restoration of sākiz or tokuz is palaeographically excluded by the preserved traces of akṣaras.

22 SI 3717/12 (Kr VII/1)

Bizarrely shaped fragment of unknown format, inscribed on both sides with Uyghur Brāhmī by means of a pointed calamus. Remains of 5 lines each are preserved. The characteristic damages indicate that this piece had been deposited with others in the same place, s. above § 1.1.

Provenance: Turfan, coll. by Krotkov around 1907.
Size: 4.8 cm × 4.4 cm.
Language: Uyghur.

Buddhist

A

Pl. 22–1: SI 3717/12 A

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97 MW 1899: 809a.
98 T 2375 LXXIV 571 b 2–3.
99 T 2366 LXXIV 279 a 17ff., kindly communicated by P. Zieme.
100 Cf. e.g. T 1509 XXV 375 b 15. 九十八使煩惱.
Transliteration
01 [...] [Jim y[ ] [+ × × [...]
02 [...] ā dʰ[ ]g ;[ ] × lā rri eya ryu-ṛ su dʰ[ ] ṭ[ ] [...]
03 [...] ×oṁ lyā ṭ[ ] × [+ ×] × ṇdu ka[...]
04 [...] × ga ndʰa rvi lā-ṛ a [+ ×] × ṇḍuka[...]
05 [...] [ ṭi × × [...]

Transcription
01 [...]In y[ ] [+ × × [...]
02 [...] atlig × lāṛ ārur sud[ ] [ṛ] [...]
03 [...] ōnlā[ ] × [+ ×] × nduk[...]
04 [...] × gandawlar a [+ ×] × [...]
05 [...] [ ]i × [...]

B
Pl. 22–2: SI 3717/12 B

Transliteration
01 [...] ... 101[...]
02 [...] rdʰyā ni 4 eya [ ]dʰni × [+ ×[...]
03 [...] pu ṭ[?]i [ ]e [+ ] × g[?] kā × [...]
04 [...] × ndʰa r × × ṭ × r × ṭ × ṭa strī mā [...]
05 [...] × ṭa × [ ] o × ēc [ ] [...]

101 Unusable traces.
Transcription
02 [...]rdâni 4 â[ ]dnî × [+] ×[...]
03 [...]pur[?]i[ ]le [atlî]g ka × [...]
04 [...] × nödar×i × r ×r × råṣṭri ma[...]
05 [...] × rā × [ ]o × æc[ ] [...]

Commentary
A 02 altîg [ ]lari ārūr sud[ ]: ‘are their [...] by name’.
A 03 [ ]önlär[ ]: Perhaps tözönîlari ‘the gentle ones of’; tözön with persevering assimilation t - ü > ö - ö also in TT VIII A 15.
[ ]nduka[ ]: Part of an Indian loan word. There are several candidates with -ṇḍūka-, e. g. maṇḍūka- ‘frog’ which cannot be evaluated without context.
A 04 gandarwaļar ‘the Gandharvas’ is one of the few completely preserved words in the fragment. The ending -i is a later substitute of the Tocharian B loan-suffix -e.¹⁰² The rest of the word shows Skt. orthography.
B 02 The word ‘jewel’ seems to be contained here twice as [ā]rdâni and [ā]rdîni.
B 03 [ ]pur[?]î[ ]le: Perhaps it is not too far-fetched to think of antahpurika- ‘superintendent of the gynaecum, or harem’.¹⁰³
B 04 The restoration would be: g[a]ndar[w]î[ ]r [D]rå[t]aṇ[ ][hara] ‘the gandharvas, the great king Dhr̥tarâșṭra’.¹⁰⁴ Dhr̥tarâșṭra is “one of the four world-guardians...; guardian of the east and lord of gandharvas”.¹⁰⁵

23 SI 3717/2 (Kr VII/1)

Mini fragment from the top/bottom of a leaf with remnants of one or two lines of carefully written Uyghur Brāhmī.

Provenance: Turfân, coll. by Krotkov around 1907.

Size: 2.2 cm × 2.6 cm.

Language: Uyghur.

¹⁰² Cf. MAUE 2015: 263 with note 1; for inverse spelling <e> instead of <i> ⇒ [ı] s. MAUE 1996: XXIII.
¹⁰³ MW 1899: 43a.
¹⁰⁴ The syntactical structure of the sentence is not known.
¹⁰⁵ BHS-D 1953: 286b.
Undetermined

A
Pl. 23‒1: SI 3717/2 A

Preserved is g₁-a-yā, -gay, deverbal suffix mostly used to express future.

B
Pl. 23‒2: SI 3717/2 B

Transliteration
1 [...] g₁×¹⁰⁶ hki li [...] 
2 [...] × [...]

Transcription
1 [...]g¹⁰⁷ kılı[...]

Commentary
Kılı[ ] is most probably a derivation of kıl- ‘to make, do’, e.g. [ayı]g kılı[nč] ‘misdeed, sin’.¹⁰⁸

24 SI 3717/8 (Kr VII/1)

Fragment of a folio in poṭhī format. Remains of four lines of Uyghur Brāhmī on both sides. The string hole area interrupting the two middle lines is partly present. Its end and the writing lines are marked by red rules.

Provenance: Turfan, coll. by Krotkov around 1907.

Size: 5.9 cm × 3.5 cm.

Language: Uyghur.

¹⁰⁶ × stands for virāma dot, anusvāra or incomplete vowel diacritic.
¹⁰⁷ S. the previous note.
¹⁰⁸ UW² 2010: II.2 87.
Undetermined

A
Pl. 24–1: SI 3717/8 A

Transliteration
01 [...] 109[...]
02 [...] ⨀ zi ĝ, cya × [ ] × [...] 03 [...] ⨀ rdn̥ni ēya [...]
04 [...] [ ] or- 110 po mū ndā [...]

Transcription
02 [...] ⨀ zǐģčä × [ ] × [...] 03 [...] ⨀ rdnì ā [...]
04 [...] or bo munda[...]

B
Pl. 24–2: SI 3717/8 B

Transliteration
01 [...] śne lyo-r × [...]
02 [...] ⨀ rri-p [...]
03 [...] ⨀ ki u ʂi- × [...]
04 [...] l[?]i-[ + +] × [...]

Transcription
01 [...] śne lyor × [...]
02 [...] ⨀ rl̥p [...]
03 [...] ⨀ ki uži[...]
04 [...] l[?]i-[ + +] × [...]

Commentary
A 02 [...] zǐģčä: If <zi> is correct, then perhaps [kā] zǐģčä ‘in order’.
A 03 [...] rdnì: Restoration of [ā]rdnì ‘jewel, Skt. ratna’ is rather likely.
A 04 [...] or bo munda[ ...]: [ ] or, if read correctly, is unclear, while bo munda[g] ‘of this sort’ (with or without törlüg or sim.) is easy to restore.

109 Unusable traces.
110 Instead of usual -r.
B 01 From the first impression, this line looks like TochB. In fact it is linguistically obscure. If $\times = 10$, lyor might be another numeral, possibly badly disfigured 10 000 which is shaped in IOL Toch 200 r 3 as is shown in pl. 24–3.\textsuperscript{111} A greatly different form is met with in SI O 20 fol. 1 v 5, s. pl. 24–4.\textsuperscript{112} However, śne would remain unexplained.

Pl. 24–3: IOL Toch 200 r 3 (by courtesy of British Library, London)

Pl. 24–4: SI 3120, O 20 fol. 1 v 5

B 03 už[ţ] ‘letter, akṣara’: The restoration is without alternative. The same spelling occurs in 27 01 and 05.

25 SI 2964 (B/28)

Perhaps fragment of a scroll. A line marks the end of the writing area. Side A bears two incomplete lines of Uyghur language, the upper one in ornamental Uyghur script,\textsuperscript{113} the second in Uyghur Brāhmī. Below is a delicate drawing of a monk in Chinese style. The round hole had probably not developed accidently; at its edge on side B there are some TochB Brāhmī characters.

Size: 15.2 cm × 16.0 cm.
Language: Uyghur.

\textsuperscript{111} Peyrot (PEYROT 2007: 200 s.) reads 100 though the sign follows the number sign 1 000. In fact, the two signs differ in that the loop below 100 is added to the hasta while that of 10 000 is attached to the serpentine-like body. The first to determine the figure correctly was VOROBOV-DESIATOVSKI 1958: 283 and 288, later independently SCHMIDT 2001: 23 fn. 19 together with SCHMIDT 2021: 111f., cf. also CHING & OGIHARA 2010: 108.

\textsuperscript{112} Cf. SAKA DOCUMENTS VII 1993: no. 332 with plate 129(f).

\textsuperscript{113} Lines of the Uyghur script in the same artistic manner are attested e. g. in SI 1785 (Kr IV/258) and SI 4030 (4b Kr/13) published in MATSUI 2010.
**Undetermined**

A

Pl. 25-1: SI 2964 A

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**Transliteration**

01 [...] d’rm’ty šyl’v’nty ky ’
02 [...] yyu tyā ki ndi-msa dʰu sādʰu eya dhkyu

**Transcription**

01 [...] darmate⁴¹⁴ šilavanti-qya
02 [...]yū tāgindim sadu, sadu, ädgü

**Translation**

01 [...] Darmate the humble Šilavat
02 I have ventured to [...]. Good, good, good.

---

⁴¹⁴ Or darmatt.
Commentary

01 Darmate — N. pr. of Indian origin, perhaps comparable to TochB Tarmatte, possibly shortened from Dharmadatta. šilavanti (Toch. šila-vände, Skt. šīlavat-) is a well attested title.

Abbreviation

Abhidh-d: Abhidharmadīpa
Abhidh-k-bh: Abhidharmakośa-bhāṣya
AdsP: Aṣṭādaśasāhasrikāprajñāpāramitā
AKPAW: Abhandlungen der Königlich Preussischen Akademie der Wissenschaften
AŚ: Adhikarāṇaśāmatā dharmā
GRETL: Göttingen Register of Electronic Texts in Indian Languages
PrMoSū: Prātimokṣa-sūtra
PrMoSū(Sa): Prātimokṣasūtra of Sarvāstivādins
PvŚ: Pañcaviṃśatisāhasrikā Prajñāpāramitā
STT: Sanskrithandschriften aus den Turfanfunden
Śikṣ: Śīkṣāsamuccaya
SuvKs: the Khotanese Suvarṇabhāsottamasūtra
SHT: Sanskrittexte aus den Turfanfunden
T (no.) (vol.) (p.): Taishō shinshū Daizōkyō (大正新脩大蔵経), alias Taishō Issaikyō (大正一切経). I–C. Tōkyō 1924–1935
THT: Tocharische Handschriften aus den Turfanfunden
TT: Türkische Turfan-Texte
VinT: Vinaya Texte

References


115 DTB² 2013: I 298.
116 See e.g. ZIEME 2009; MATSUI 2017; RASCHMANN 2020.
117 For abbreviations of Uyghur text editions which are not contained here s. UW¹ 2010 and/or UW² 2010.


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**Electronic resources**

GRETIL: http://gretil.sub.uni-goettingen.de/gretil.html