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PROLEXIS TO THE
BOOK OF ZAMBASTA
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BEING

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BOOK OF ZAMBASTA

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PREFACE

A new edition of the Book of Ysambasta, the balysänä ăljsai of the Buddhist miscellany of poetry in the Leningrad Manuscript and other fragments (designated E by E. Leumann) is highly desirable. E. Leumann’s edition, Das nordarische (sakische) Lehrgedicht des Buddhismus, 1933–6, published with valuable supplementary work by his son Manu Leumann, was highly subjective. Little familiar with Iranian (indeed attracted by the view that the language was not Iranian), E. Leumann was not well placed to attain altogether reliable results and clearly much in the translation and glossary of E was wrong. Sten Konow, the only other contemporary Saka specialist, cleared up (in most cases successfully) many textual obscurities. What was wanted was a full documentation on all the doubtful words as well as support for the right translation of rare words. An attempt to offer this is made in the following pages, where contextual, bilingual, parallel and Iranian linguistic information is evaluated. It has been particularly valuable to have the almost complete text of the Sanskrit original of the Saṃghāṭa-sūtra. Words which are interpreted from the contexts alone are regrettably not of use in linguistic comparisons, a major interest here.

The ten new folios and fragments discovered in Leningrad are now printed (facsimile, transliteration, translation) in Skazanie o Bhadre (novye listy sakskoj rukopisi ‘E’) by V. S. Vorob’ev-Desjatovskij and M. I. Vorob’eva-Desjatovskaja, 1965 (under the editorship of L. G. Herzenberg and V. A. Livšic). The volume contains also a facsimile of all the other Leningrad folios of this manuscript. These new materials have been incorporated into this Prolexis, which was ready for the press when the new volume was published; they include the new words and some words hitherto known only in the later texts. They naturally also introduce new problems.

A volume of the transliterated text and an English translation has been prepared by R. E. Emmerick including the new folios. The parallel passages of the Manjuśrī-nairātmāyāvatāra-sūtra poem (P 4099, KBT 113–35) contribute matter of importance.

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The present work is arranged by the Brāhmī syllabary. When a word is frequent only some of the references are given. As far as possible bilingual evidence is cited which decides the meaning, but often too a parallel Buddhist text, a cliché or common phrase, is equally decisive. Some words however even now cannot be definitely interpreted. It is to lay a firm foundation for linguistic use of these Iranian materials that this study was undertaken. Since an important aspect of these Saka studies, indeed in my view the primary interest, lies in the evidence for Iranian historical vocabulary, each word discussed is placed within its linguistic matrix. It must be realised that in the paucity of Old Iranian texts in Old Persian or Avestan, evidence of the existence of Iranian words of about the same period as the later Avesta can be reached by comparison of West Iranian (Persian and Parthian) with East Iranian (Sogdian and Saka), supported by the abundant knowledge of New Persian during more than a thousand years and modern dialects like Ossetic and Pašto. If an Iranian word exists in these four vocabularies it is an early Iranian word, probably extant some 500 years before the earliest Sogdian evidence of circa A.D. 300. That all four dialects had been distinct even from 500 B.C. is most likely; certainly in the Old Persian inscriptions Suguda and Saka are clearly classed as two distinct Iranian peoples. The history of these four dialects is as fully documented as are Germanic dialects from the seventh century and in age some Iranian materials are older; and clearly the Germanist feels very sure of his results back to about the beginning of the Christian era. Iranian too is less remote from its old homeland than Indian and has dropped fewer parts of its original vocabulary (uṣ- ‘ear’, nay- ‘to churn’, pāzah ‘front’ are used); it has also not been affected, as Old Indian has, by the indigenous population of India.

Previous volumes of Khotanese Texts with Khotanese Buddhist Texts have aimed at putting the material into print as soon as possible. With such a solid basis interpretation now becomes possible. Only Khotanese Texts IV differs from the other volumes for the reason that it was written at first for the publication of the Sino-Swedish Expedition, and for that series an introduction, translation and commentary were desired.

Inevitably over a period of thirty years progress has been made in the understanding of the script, the language and the contents of the
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texts. A new printing (not a fully new edition) of Khotanese I–III is shorty to appear which incorporates new interpretations. Khotanese Buddhist Texts also needs seriously to be revised.

Translations of some of the texts have been published in periodicals: thus P 5538b in BSOS 9; Rāma P 2801, 2781, 2783 in BSOAS 10; Ch 00269 in BSOAS 12; Ch XLVI 0012c (KT II 59) in BSOAS 15; Sudhanāvadāna in BSOAS 29; the Itinerary (KT II 55–7) in Acta Orientalia 14; P 2741 in Asia Major 1; Staël-Holstein in AM 2; parts of Oa and P 2787 in AM 7; P 2790, 5538a, 2787 in AM 11; P 2515, 76V 1–84V 4 in Indological Studies, W. Norman Brown volume; Vajrā in Studies in Esoteric Buddhism and Tantrism, Kōyasan. Two texts are published in book form with translation, by Mark J. Dresden, The Jātakastava, and by J. P. Asmussen, The Bhadracaryādesanā. Sten Konow translated Jivakapustaka.

The chapter numbers are cited as corrected by evidence of the new folios; each number after chapter 2 has a number lower by one than in E. Leumann’s edition. His chapter 3 is cited as 14 (so recognised by R. E. Emmerick).

The pioneer work of E. Leumann was so important that it would be ungracious to state each time his views have proved untenable. When the direct, bilingual or parallel, evidence is available no allusion was required; in still uncertain cases earlier views of E. Leumann and Sten Konow have naturally been noted.

The large number of separate pieces of Saka Hvatana texts now in print have posed a problem of reference: a simple form has been adopted which to some extent in Khotanese Texts and Khotanese Buddhist Texts anchors the reference to the printed pages, but this is perhaps not a serious defect since new editions with new pagination will occur infrequently.

I have been in some places happy to accept the proposals of my former pupil (now lecturer in Iranian in the University of London) R. E. Emmerick (cited by the initials REE), with whom I had earlier read through the text of the Book of Ysambasta in the edition of E. Leumann before the publication of the new Leningrad folios.

There remains the pleasant task of thanking the Cambridge University Press for its great care in the preparation and printing of this book, as for the earlier volumes in the series.

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H. W. BAILEY

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SIGLA

Armen = Armenian.
BS = Sanskrit occurring in Buddhist texts.
Chorasm = Chorasmian, Khwārizmiyyah in Arabic script.
Georg = Georgpersion, Sogdian.
GramSer = B. Karlsgren, Grammata serica.
GrSerRec = B. Karlsgren, Grammata serica recensa.
HSkT = Sanskrit in Brahmanical texts.
Insc = inscription.
Khar Dhp = Kharoṣṭhī Dharmapada.
Khot = Khotanese.
LK = Later Khotanese.
LV = Lalitavistara.
MPT = Middle Parthian of Turfan.
MPET = Middle Persian of Turfan.
N (Pet) = Nebenstücke, Petersburg fragment.
OK = Older Khotanese.
Prak = Prakrit.
NWPrak = North-western Prakrit.
JPrak = Jaina Prakrit.
Sdp = Saddharmapuṇḍarika-sūtra.
Sogd B = Sogdian, Buddhist texts.
Sogd Chr = Sogdian, Christian texts.
Sogd Man = Sogdian, Manichean texts.
Toch A and Toch B = Tocharian of Karashahr and Kucha.
Toch Gram = E. Sieg, E. Siegling and W. Schülze, Tocharische Grammatik.
Vim = Vimalakirti.
ZorPahl = Pahlavī of Zoroastrian books.

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SIGLA TO KHOTANESE TEXTS

Aśoka A = KBT 40–2.
Aśoka B = KBT 42–4.
Av = KT III 1–13 Avalokiteśvara-dhāraṇī.
Bcd = KT I 222–230 Bhadracaryādesāṇā.
Bkalp = KBT 76–90 Bhadrakalpikā-sūtra.
Des = KBT 62–6 Deśanā.
E = E. Leumann, Das nordarische (sakische) Lehrgedicht des Buddhismus, 1933–6.
Hed = KT IV.
Itin = KT II 55–7.
Jiv = KT I 137–95 Jivaka-pustaka.
JS = KT I 198–219 Jātakastava.
KBT = Khotanese Buddhist Texts.
KT = Khotanese Texts (quoted by roman number and page).
Manj = KBT 113–35 Manjuśrīnairātmīyāvatāra-sūtra.
N = E. Leumann, Buddhistische Literatur, nordarisch und deutsch, Nebenstücke, 1920.
Nanda = KBT 45–7.
Oa = KT II 1–10.
Oc = KT II 30–8.
PrājP = KBT 54–61.
Ram = KT III 65–76.
Sid = KT I 1–104 Siddhasāra.
Sid V = KT V 315–24.
StäelH = KT II 72–6 von Staël-Holstein text.
SudA = KBT 31–9 Sudhanāvadāna.
SudC = KBT 21–30.
Sum = KBT 135–43 Sumukha-dhāraṇī.

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Sur = KBT 1–7 Śūraṃgamasaṃādhi-sūtra.
SuvI = KT I 232–57 Suvarṇabhāsa-sūtra.
SuvV = KT V 106–19 Suvarṇabhāsa-sūtra.
Vajr = KT III 19–29 Vajracchedikā-sūtra.
VajrA = KBT 143–6 Vajrayāna text.
VajrB = KBT 149–51 Vajrayāna text.
VajrC = KBT 151–6 Vajrayāna text.
Vim = KBT 104–13 Vimalakīrti text.
ABBREVIATIONS

Acta Orient = Acta orientalia.
AIW = Chr. Bartholomae, Altiranisches Wörterbuch.
AM = Asia Major, second series.
AM (first series) = Asia Major, first series.
Annali Napoli = Annali, istituto orientale di Napoli.
Belvalkar Volume = S. K. Belvalkar Felicitation Volume.
BSOS = Bulletin of the School of Oriental Studies.
Donum = Donum nataliciun H. S. Nyberg oblatum.
Edg Dict = T. Edgerton, Buddhist Hybrid Sanskrit Dictionary.
EVP = G. Morgenstierne, Etymological Vocabulary of Pashto.
Ghilain, A., Essai = Essai sur la langue parthe.
He BBB = W. B. Henning, Manichäische Bet- und Beichtbuch.
He List = A list of middle-Persian and Parthian words, in BSOS 9.
He Sogd Tales = W. B. Henning, Sogdian Tales, in BSOAS 11.
He Sogdica = W. B. Henning, Sogdica.
He Spuler Handbuch = W. B. Henning, Handbuch der Orientalistik, Iranistik, ed B. Spuler.
He Togan Volume = Zeki Velidi Togan’a armağan.
Hist Ind Lit = M. Winternitz, History of Indian Literature.
IG Gram = I. Gershevitch, A grammar of Manichean Sogdian.
Ir Ad Taur = Iron adamy tauraytä kaddzytä ämä aryăuttä, 1930.

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ABBREVIATIONS

J Indian Linguistics = Journal of Indian Linguistics.
Lat Et Wb = Walde-Hoffmann, Lateinisches Etymologisches Wörterbuch.
Lit Et Wb = E. Fraenkel, Litauiisches Etymologisches Wörterbuch.
Lüders, H., Weit Beiträge zur Geographie und Geschichte von Ostturkestan.
Mahāvyutpatī, ed. R. Sakaki.
Man Hymn Cycles = F. Boyce, Manichaean Hymn Cycles in Parthian.
Mél Chin Bouddh = Mélanges chinois et bouddiques.
MirMan = F. C. Andreas and W. B. Henning, Mitteliranische Manichaica.
Mpps = E. Lamotte, Mahāprajñāpāramitāśāstra translated from Chinese as Le traité de la Grande Vertu de Sagesse.
NAWG = Nachrichten der Akademie der Wissenschaften zu Göttingen.
Oss Et Dict = V. Abaev, Istoriko-etiologicheskij slovar’ osetinskogo jazyka.
PahlPsalt = F. C. Andreas and K. Barr, Bruchstücke einer Pehlevi-Übersetzung der Psalmen.
Pok = J. Pokorny, Indogermanisches Etymologisches Wörterbuch.
Skt Et Dict = M. Mayrhofer, Concise Sanskrit Etymological Dictionary.
Sūtrāl = Éd. Huber, Sūtrālāṃkāra, traduit en français.
Suvikrāntaviṅkārī Prajp = T. Matsumoto, Āryasuvikrāntavikrāmi-paripṛchchā-prajñāpāramitā.
Taqizadeh Volume = A locust’s leg, studies in honour of S. H. Taqizadeh.
TLT = F. W. Thomas, Tibetan Literary Texts and Documents concerning Chinese Turkestan.

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ABBREVIATIONS

TTT = Türkische Turfan-Texte.
Vim = E. Lamotte, L’enseignement de Vimalakīrti.
Vyākhya = Yasomitra, Sphuṭārthā abhidharmakośavyākhya.
Wackernagel, J., Ai Gr = Altindische Grammatik.
Wackernagel, J., Suff = Altindische Grammatik II, 2 Suffizen.
WP = A. Walde and J. Pokorny, Vergleichendes Wörterbuch der indogermanischen Sprachen.
WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes.
Xorezm jazyk = A. Freiman, Xorezmijskij jazyk.
ZAIW = Chr. Bartholomae, Zum Altiranischen Wörterbuch.
ZDMG = Zeitschrift der morgenländischen Gesellschaft.
ZII = Zeitschrift für Indologie und Iranistik.

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APPARATUS

The anusvāra hook ̆ has been retained on final vowels and in ā for older au, o, u.

The varga vowels i, ĩ, e, o, ai, au are not distinguished from those made on the a-sign.

[ ] indicate deletions.

( ) indicate insertions of the editor.

⟨ ⟩ indicate insertions in broken passages.

/// indicate fragmentary lines.

Heavy italics indicate uncertain readings within italics.