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# CORPUS INSCRIPTIONUM IRANICARUM

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CORPUS INSCRIPTIONUM IRANICARUM

Part II Inscriptions of the Seleucid and  
Parthian Periods and of Eastern Iran and  
Central Asia

VOL. V SAKA

**Saka Documents VII:  
the St. Petersburg collections**

*Edited by*

RONALD E. EMMERICK

*and*

MARGARITA I. VOROB'ËVA-DESJATOVSKAJA

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## INTRODUCTION

This volume contains facsimiles of the Khotanese manuscripts in the collections of the St. Petersburg Chapter of the Institute of Oriental Studies of the Russian Academy of Sciences, at last providing all scholars access to the original texts of these unique monuments of Central Asian culture. Some of the texts have already been made known in transliteration and some have been mentioned in Orientalist publications as early as the end of the last century, but only one major text from these collections has hitherto been published in facsimile: the main manuscript of the Buddhist compendium, formerly known as the Saka manuscript "E" and now known as *The Book of Zambasta* (Vorob'ëv-Desjatovskij and Vorob'ëva-Desjatovskaja 1965). Apart from this manuscript, all known Khotanese manuscripts in the St. Petersburg collections are now being published either here or as an appendix to the forthcoming text volume.

The history of the formation of the Central Asian collections of the St. Petersburg Chapter and a description of their contents have been made known in several recent publications by Russian scholars (Bongard-Levin and Vorob'ëva-Desjatovskaja 1985: pp. 9-35; Bongard-Levin and Vorob'ëva-Desjatovskaja 1986; Vorob'ëva-Desjatovskaja 1992). Material began to be collected during the last quarter of the nineteenth century. Among the institutions closely involved we may mention the Russian Geographical Society, the Academy of Sciences in St. Petersburg, and the Russian Committee for the historical, archaeological, linguistic, and ethnographic study of Central Asia and the Far East. The Asiatic Museum in St. Petersburg, one of the oldest scientific institutions of the Academy of Sciences (1818-1930), became the repository of manuscripts in Sanskrit, Prakrits, Khotanese, Tocharian, Chinese, Tangut etc. The direct successor of the Asiatic Museum is the St. Petersburg Chapter of the Institute of Oriental Studies.

Khotanese manuscripts are found in three collections of the St. Petersburg Chapter: that of N.F. Petrovsky, the Russian consul in Kashgar from 1882-1904; that of S.F. Oldenburg (1863-1934), head of the Russian school of Central Asian studies; and that of the Russian Turkologist S.E. Malov (1880-1957). By far the majority of the Khotanese manuscripts are contained in the Petrovsky Collection. They were collected all over Eastern Turkestan. Petrovsky acquired some of them by purchase while others he received as gifts. Unfortunately no information is available concerning the exact find-spot of even a single item.

At present the inventory list of the Petrovsky Collection contains 584 items, to which have been assigned 157 signatures. Disregarding subdivisions the Khotanese items are found under 34 signatures: SI P (= Serindia Petrovsky) 1 3 4 6 14 45 48 50 51 52 53 62 65 67 73 83 92 93 94 95 96 97 98 99 100 101 102 103 108 136 137 139 140 142. According to their contents they can be classified as follows:

- 1) 113 folios and fragments of Buddhist sūtras;
- 2) 191 folios from the main manuscript of the Book of Zambasta;
- 3) 237 documents on paper;
- 4) 11 documents on wood.

It was Vorob'ëv-Desjatovskij who in 1953-1956 first made a draft card catalogue of the Petrovsky Collection based on signatures that had been assigned to the manuscripts by Oldenburg. Oldenburg had merely numbered the parcels in the order of their arrival in the Asiatic Museum and then used the numbers as signatures. There were

## *Introduction*

accordingly many fragments of different manuscripts in Sanskrit and Khotanese bearing the same signatures. Vorob'ëv-Desjatovskij refined Oldenburg's system by adding additional numbers or letters to Oldenburg's signatures e.g. SI P 53 was subdivided into SI P 53.1 53.2 53.3 etc. We have arranged the manuscripts in this edition according to Vorob'ëv-Desjatovskij's signatures but have replaced his letters by numbers.

Restoration and conservation of the manuscripts began in the fifties and was largely completed by 1985, but some fragments still need to be conserved in Melinex sheets.

The Malov Collection was acquired by S.E. Malov during his expedition to Eastern Turkestan in 1913-1915 and placed in the Asiatic Museum in 1919-1920. After the manuscripts were deposited in the Asiatic Museum, those written in Old Uighur or Tibetan were put to one side, described and in part published. However, one Khotanese document (M 1) was later found among the Tibetan manuscripts. Like the Tibetan wooden documents, it was evidently bought by Malov in 1914 in the village of Miran near lake Lõb Nor. The remaining documents were placed in a separate box that was not opened until 1990 when it was found that it contained crumpled and torn manuscript folios and fragments mixed with dirt and sand: Malov had evidently taken the material directly from archaeological sites that had been abandoned by the excavators. The material was seriously in need of restoration, and work on it has still not been completed. The photographs on Plates 141, 147, and 150 show examples of how our efforts to decipher the manuscripts have benefited from the process of restoration.

There are 46 Khotanese items in the Malov Collection:

- 1) 17 small fragments of Buddhist texts;
- 2) 12 complete folios of a Khotanese translation of the *Suvarṇabhāṣottama-sūtra* (two of them having been completed as a result of joins);
- 3) one almost complete document and fourteen fragments of documents.

Some items that were not restored in time for inclusion in the present volume will be published as an appendix to the text volume.

A number of manuscripts in Sanskrit, Uighur, and Chinese belong to the S.F. Oldenburg Collection. Only the items bearing the signature SI O 20 are published here. The eleven folios bearing this signature were evidently thought to belong to a single manuscript, but it is clear that folio 8 is missing and that two folios bear the number "2". One of the folios numbered "2" belongs to a different manuscript as the contents of the two folios make clear. Both of the folios numbered "2" are published here, although one of them we have not been able to interpret. The main manuscript contains syllabaries in formal Brahmi script. They were published with transliteration in Vorob'ëv-Desjatovskij 1958. Their Khotanese connection is assured by the Khotanese sentence included on the first folio (Emmerick 1992: p. 4 fn. 12). On the envelope containing the folios there is a note in Oldenburg's handwriting to the effect that they were brought from Tunhuang and presented to Oldenburg by an officer called Ilgamdžanov.

We hope to publish in the not too distant future a text volume to accompany the present facsimile volume. It will contain in an appendix some additional facsimiles of material not available in time for this volume. We have already transliterated all the texts and prepared a complete word index that is being developed into a glossary. The text volume will also include lists of geographical and personal names, some commentary, and a translation of the material as far as possible.



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The authors would like to express their gratitude to Professor Yu. A. Petrosyan, Director of the St. Petersburg Chapter of the Institute of Oriental Studies, and to Dr. E.N. Tyomkin, Head of the Department of manuscripts and documents of the Institute, for their generous support making possible our collaboration on this project.

Particular thanks go to N.M. Brovenko, conservator of the Institute, and to its photographer, S.L. Shevel'činskaja, to whose skill we owe the splendid photographs of the manuscripts.

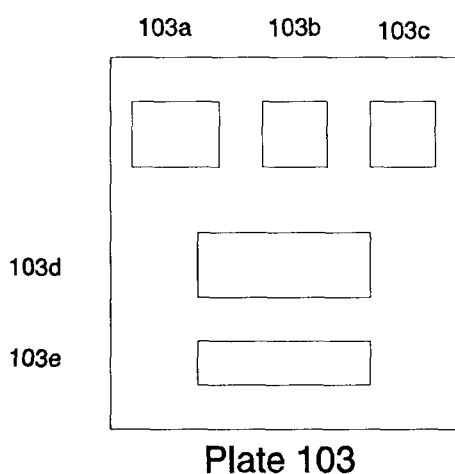
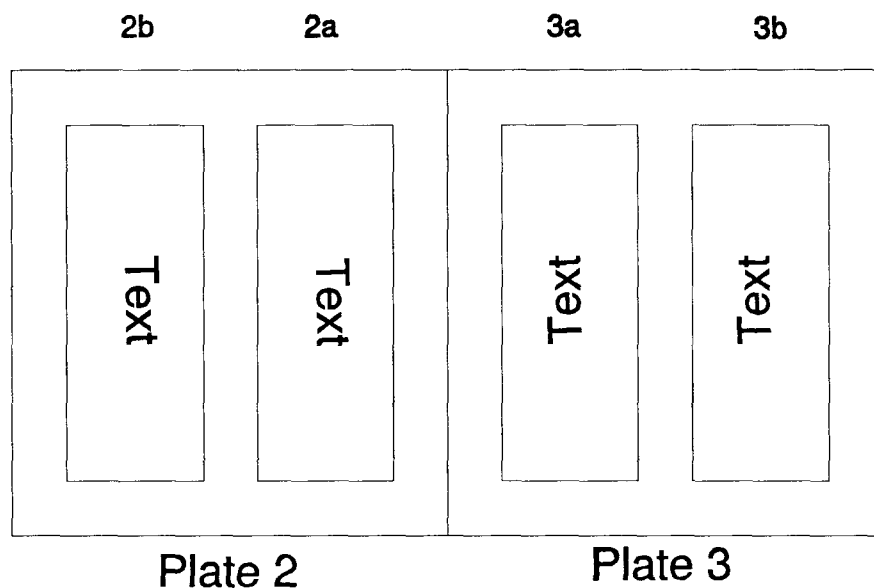
Professor Emmerick would like to thank the Deutsche Forschungsgemeinschaft for financing his flights to St. Petersburg in connection with this project.

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### ARRANGEMENT OF THE PLATES

The fragments have in principle been arranged according to their signatures, but slight departures from this principle were necessitated by the sizes of individual items. Where more than one fragment is found on a plate, letters have been assigned to each item. In the case of long rectangular fragments that had to be placed sideways on the plates, they have been arranged in such a way that the reader can study the fragments without having one page of the book between himself and the item he wishes to study. In other words they are orientated from the spine of the book outwards and lettered accordingly:



In the case of fragments that have not had to be placed sideways, they are lettered from left to right and from top to bottom as on plate 103. If there are more fragments on the right side of a plate than on the left, the lettering proceeds from left to right and top to bottom until the bottom of the left side has been reached and then continues straight down to the bottom right. In a few cases, as on plate 102, Dr. N. Sims-Williams has kindly added letters to the plates to make reference easier for the user.

It should be noted that the photographs have been made to different scales. The actual sizes of the fragments will be given in the text volume. In a few cases the recto and verso of the

same fragment have been photographed to different scales.

As a black background was used for the photography, in some cases where there are holes in the fragments these may appear to be dots in the text.

## LIST OF PLATES

In the case of the Saṅghāṭasūtra references to pages and paragraphs follow the edition Canevascini 1993. For the Suvarṇabhāṣottamasūtra references are given within square brackets to the numbering proposed by P.O. Skjærvø in his forthcoming edition of the Suvarṇabhāṣottamasūtra.

*Plate 1* **SI P 1** = Leumann 1920: pp. 170-174.

*Plate 1(a)* fol. 4 recto. *Plate 1(b)* fol. 4 verso.

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*Plate 2(a)* fol. 2 (51) recto. *Plate 2(b)* fol. 2 (51) verso.

*Plate 3(a)* fol. 3 (52) recto. *Plate 3(b)* fol. 3 (52) verso.

*Plate 4(a)* fol. 4 (53) recto. *Plate 4(b)* fol. 4 (53) verso.

*Plate 5(a)* fol. 5 (54) recto. *Plate 5(b)* fol. 5 (54) verso.

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*Plates 7-22* **SI P 4** = Adhyardhaśatikā.

*Plate 7(a)* fol. 6 recto. *Plate 7(b)* fol. 6 verso.

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*Plate 9(a)* fol. 8 recto. *Plate 9(b)* fol. 8 verso.

*Plate 10(a)* fol. 9 recto. *Plate 10(b)* fol. 9 verso.

*Plate 11(a)* fol. 9 verso (left portion). *Plate 11(b)* fol. 9 verso (right portion).

*Plate 12(a)* fol. 10 recto. *Plate 12(b)* fol. 10 verso.

*Plate 13(a)* fol. 11 recto. *Plate 13(b)* fol. 11 verso.

*Plate 14(a)* fol. 12 recto. *Plate 14(b)* fol. 12 verso.

*Plate 15(a)* fol. 13 recto. *Plate 15(b)* fol. 13 verso.

*Plate 16(a)* fol. 14 recto. *Plate 16(b)* fol. 14 verso.

*Plate 17(a)* fol. 15 recto. *Plate 17(b)* fol. 15 verso.

*Plate 18(a)* fol. 16 recto. *Plate 18(b)* fol. 16 verso.

*Plate 19(a)* fol. 17 recto. *Plate 19(b)* fol. 17 verso.

*Plate 20(a)* fol. 18 recto. *Plate 20(b)* fol. 18 verso.

*Plate 21(a)* fol. 19 recto. *Plate 21(b)* fol. 19 verso.

*Plate 22(a)* fol. 20 recto. *Plate 22(b)* fol. 20 verso.

*Plate 23*

*Plate 23(a)* **SI P 14** (one side only).

*Plate 23(b)* **SI P 45.1** fol. 6 recto. *Plate 23(c)* **SI P 45.1** fol. 6 verso.

*Plate 24* **SI 45.2.**

*Plate 24(a)* side a. *Plate 24(b)* side b.

*Plate 25* **SI P 45.3.**

*Plate 25(a)* side a. *Plate 25(b)* side b.

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*Plate 27(a)* **SI P 48.2** side a. *Plate 27(b)* **SI P 48.2** side b.

*Plate 27(c)* **SI P 52.2** fol. 10 recto. *Plate 27(d)* **SI P 52.2** fol. 10 verso.

*Plate 27(e)* **SI P 52.3** fol. 10+ recto. *Plate 27(f)* **SI P 52.3** fol. 10+ verso.

- Plate 28 SI P 50* = Z 12.25-36.  
*Plate 28(a)* recto. *Plate 28(b)* verso.
- Plate 29 SI P 51.1.*  
*Plate 29(a)* side a. *Plate 29(b)* side b.
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*Plate 32(a)* fol. 8 recto. *Plate 32(b)* fol. 8 verso.
- Plate 33 SI P 52.4.*  
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- Plate 34 SI P 53.2* = Saṅghāṭasūtra §§ 31.7-32.2 (p. 224) + *SI P 53.3* = Saṅghāṭasūtra §§ 32.2-34.5 (pp. 224-225).  
*Plate 34(a) SI P 53.2* fol. 16 recto. *Plate 34(b) SI P 53.2* fol. 16 verso.  
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- Plate 35 SI P 53.4* = Saṅghāṭasūtra §§ 34.5-34.14 (p. 225) + *SI P 53.7* = Saṅghāṭasūtra §§ 46.1-46.3 (p. 227).  
*Plate 35(a) SI P 53.4* fol. 18 recto. *Plate 35(b) SI P 53.4* fol. 18 verso.  
*Plate 35(c) SI P 53.7* fol. 27 recto. *Plate 35(d) SI P 53.7* fol. 27 verso.
- Plate 36 SI P 53.5* = Saṅghāṭasūtra §§ 36.2-37.3 (pp. 225-226).  
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- Plate 37 SI P 53.6* = Saṅghāṭasūtra § 40.4-42.2 (pp. 226-227).  
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*Plate 38(a) SI P 53.8* fol. 56 recto. *Plate 38(b) SI P 53.8* fol. 56 verso.  
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- Plate 39 SI P 53.9* = Saṅghāṭasūtra §§ 99[18]-100.5 (p. 229).  
*Plate 39(a)* fol. 58 recto. *Plate 39(b)* fol. 58 verso.
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- Plate 41 SI P 53.12* = Saṅghāṭasūtra § 253[52]-[59] (p. 231).  
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- Plates 42-43 SI P 53.11* + *53.18* = Saṅghāṭasūtra § 253[43]-[51] (pp. 230-231) and *SI P 53.13* = Saṅghāṭasūtra §§ 99[12]-99.5 (pp. 228-229).  
*Plate 42(a) SI P 53.11* fol. 172 recto (left portion). *Plate 42(b) SI P 53.11* fol. 172 verso (left portion).  
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*Plate 43(c) SI P 53.13* verso.
- Plate 44-45 SI P 53.14* + *53.15* = Saṅghāṭasūtra §§ 30.1-31.7 (pp. 223-224) and *SI P 53.17* = Saṅghāṭasūtra §§ 37.3-40.4 (p. 226).  
*Plate 44(a) SI P 53.14* recto. *Plate 44(b) SI P 53.14* verso.  
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- Plate 47 SI P 53.19 = Saṅghāṭasūtra §§ 28.3-30.1 (p. 223).*  
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- Plate 48 SI P 67.18 = Saṅghāṭasūtra §§ 24.1-26.2 (p. 222) and SI P 67.19 =*  
*Saṅghāṭasūtra §§ 49.1-50.2 (pp. 232-233).*  
*Plate 48(a) SI P 67.18 fol. 12 recto. Plate 48(b) SI P 67.18 fol. 12 verso.*  
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*Plate 49(b) SI P 67.22 recto. Plate 49(c) SI P 67.22 verso.*
- Plate 50 SI P 62.1.*  
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