

## CONTENTS

<i>EDITORIAL BOARD</i> . . . . .	3
<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	5
<b>S. Grigoryev.</b> Afghan Historical Sources on the <i>Khirqā</i> of the Prophet Muḥammad. . . . .	5
<b>E. Rezvan.</b> On the History of ‘Ishqiyya Brotherhood Sacred Relics. I: the <i>Khirqā</i> of the Prophet . . . . .	10
<b>Val. Polosin.</b> ‘ <i>Unwān</i> Illuminations in Arabic Manuscripts (Part 1) . . . . .	12
<b>M. Vorobyova-Desyatovskaya.</b> A Sanskrit Manuscript on Birch-bark from Bairam-Ali. II. <i>Avadāna</i> and <i>Jātaka</i> (Part 7) . . . . .	20
<b>I. Zograph.</b> Mongolian Borrowings in Documents of Yuan Chancellery . . . . .	29
<i>TEXT AND ITS CULTURAL INTERPRETATION.</i> . . . .	36
<b>K. Kepping.</b> “The Autumn Wind” by Han Wu-di in the Mi-nia (Tangut) Translation . . . . .	36
<i>PRESENTING THE COLLECTIONS</i> . . . . .	52
<b>E. Rezvan.</b> Oriental Manuscripts of Karl Fabergé. IV: Poetry and Miniatures (Part 1) . . . . .	52
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	61
<b>John Tait.</b> Papyri, Digitisation, and the Web: Accessibility and Management of Collections . . . . .	61
<i>OUR ARCHIVE</i> . . . . .	68
<b>A. Tsendina.</b> A Work on the History of Buddhism in Mongolia . . . . .	68
<i>BOOK REVIEWS</i> . . . . .	71

### Front cover:

“Khusraw watching Shīrīn combing her hair after bathing”, miniature from the manuscript *Farhād wa Shīrīn* by Kamāl al-Dīn Bāfiq Waḥshī and Muḥammad Shafī‘ al-Shīrāzī Wiṣāl in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, call number A 910. Copied by Muḥammad Ismā‘īl al-Anjawī al-Shīrāzī in Rabī‘ I 1284. July 1867, fol. 51b, 6.4×4.2 cm.

### Back cover:

- Plate 1.** ‘*Unwān* and page decoration, a Qājār style, the same manuscript, fols. 1b–2a, 14.3×8.8 cm.  
**Plate 2.** “Farhād in the castle of Shīrīn”, miniature, the same manuscript, fol. 48b, 4.9×3.2 cm.  
**Plate 3.** “Shīrīn sees Farhād while coming to see the works at Mount Bīsūtūn”, miniature, the same manuscript, fol. 65b, 4.8×5.1 cm.

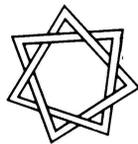
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# **Manuscripta Orientalia**

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## A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI. II. AVADĀNA AND JĀTAKA (PART 7)

The publication of new folios from the Bairam-Ali manuscript with a continuation of the texts of *avadānas* and *jātakas* must begin with several additions to the preceding publication (see *Manuscripta Orientalia*, VIII/1, pp. 18—26). We have shown that the top layer of birch-bark — half of the folio numbered 20 — was missing and was found later among the folios that contains quotes from *sūtras* and apparently were also paginated from fol. 1. The text of fol. 20b continues the text of fol. 20a we have already published and allows us to introduce certain corrections and additions. We repeat here the final line of fol. 20a, which runs as follows:

5. *lakuṃcika iti śrāvastyaṃ a[nya]-*

The text continues on fol. 20b. The story “Lakuṃcika” is here quoted in some detail. It is a brief reworking of *avadāna* No. 88 from *Avadānaśataka*, II, pp. 152—60. The last story — “*Eru*” — which, according to the *uddāna* on fol. 17a (4), should have concluded this group of tales, is missing on fol. 20b. After the *avadāna* of “Lakuṃcika”

begins the *uddāna* for the next group of stories. The first two stories — “Maitrābala” and “Sārtha” — bear the same titles on fol. 21a. The story “Maitrābala” (cf. “Maitrābala” in our text) is found, along with *Jātaka Mālā*, in the Gilgit manuscripts see “The story of Maitrābala”, *The Gilgit Manuscript of the Saṅghabhedavastu*, pt. 2, pp. 20—1.

The third story in the *uddāna* is entitled “Kkrīḍitaṃ” (“Play”). In the text on fol. 21b (5) it is called “Kīṭika iti” (“Worm”), and, as we have already shown, contains a story about worms that have attached themselves to a turtle that sacrifices itself to save them from starvation. The fifth story, which in the *uddāna* is called “Sinha” (“Lion”), on fol. 22 b (3), bears the name “Sinhasenāpati”, which is the proper name of the hero of *jātaka* No. 246.

The following story — “Āraṇyaka” (see *uddāna*, fol. 20 b (5)) — is in the text on fol. 22 b (4) given the same title and contains praise for the life of a hermit in the forest that recalls the text of *jātaka* No. 480 and the *Avadāna* of Agastya (see *Jātaka Mālā*, No. 7).

### FOL. 20b

#### TRANSLITERATION

1. *tarasya brāhmaṇasya putro jātaḥ kṛṣako<sup>1</sup> durbalaśca. yada mahaṃtakaḥ saṃvṛtaḥ (sa) [bhagava]-*
2. *cchāsane pravrajitaḥ yāvad arhatvaṃ prāptaṃ yāvad ekaṃ bhaktacchedam akārṣi<sup>2</sup> yāva parini-*
3. *vrtaḥO pūrvayogaṃ bhūta mūrddhaṃ<sup>3</sup> praduṣṭacittena mātā gaṃje prakṣiptā praduṣṭacittena*
4. *evā ca ābhāṣṭā<sup>4</sup> bhasma āhāram āhārayasyeti<sup>5</sup> sā ca kāla gatā evaṃ vistareṇa vaktavya-*
5. *m iti ¶ ∅ ¶ maitrābalo ca sārtho ca kkrīḍitaṃ kumjareṇa ca sinha āraṇyako thero brāhma-<sup>6</sup>*

#### TRANSLATION

1. To a certain *brāhman* a son was born, thin and feeble. When he had grown up<sup>[1]</sup> [and] filled out in the shoulders<sup>[2]</sup>,
2. it was received by him as *arhatva*. How for one day he was cut off from food by fasting<sup>[3]</sup>. How

<sup>1</sup> Instead of *kṛṣalaka* “guant, thing”? Cf. Skt. *kṛṣa*, *pāli kiso lukho* (2 words). See *BHSD*, p. 191.

<sup>2</sup> Instead of *akārṣi*, aorist sigmatic, 3 sg.

<sup>3</sup> Instead of Skt *mūrddhana*? Loc. sg.

<sup>4</sup> Instead of *ābhāṣṭā*.

<sup>5</sup> Instead of *āhārayasye iti*, conditionalis, 1 sg. ātm.

<sup>6</sup> The *uddāna* consists of four eight-syllable lines; the poetic meter is octosyllabic *anuṣṭubh*.

3. he departed for *nirvāṇa*. In a previous incarnation, having lost his senses, he threw his mother into the pantry<sup>[4]</sup>. Because he had lost his senses
4. he said crudely: “I will give [the poor] food of ashes!” And [his mother] died. Thus must one tell in detail.
5. “**Maitrābala**”; and “**Useful**”; and “**Play**”; together with the “**Elephant**”; “**Sinha**”; “**Āraṇyaka**”; “**Thero**”; “**Brāhman**”;

### Commentary

<sup>[1]</sup> *mahaṃtaka*, *mahantaka* — “the great”.

<sup>[2]</sup> *saṃvṛtta* — lit. “became round”; in Buddhist texts this word forms part of the term *susaṃvṛttaskandha*, lit. “with well-rounded shoulders”. The term indicates the 20th sign (*lakṣaṇa*) of an unusual person. An enumeration of these signs can be found in *The Gilgit Manuscript of the Saṅghabhedavastu*, pt. 1, p. 51.

<sup>[3]</sup> In the text of the *avadāna* the *parinirvāṇa* began only after a fast that lasted for six days — “*śaḍbhaktacchedāḥ kṛtāḥ*”; see *Āvadānaśataka*, pt. 2, p. 156, l. 10.

<sup>[4]</sup> In the text of the *avadāna* the mother’s kindness was the cause of the harsh treatment she received — she gave alms to monks and *brāhman*s.

### FOL. [23a]

#### TRANSLITERATION

1. *prav[i]śat[i] ka[r]ma k[ā]śyape saṃ[m]yaksambuddhe pracyuto babbhūva nevāsikaḥ tatra pañca māts[a]-*
2. *ryāni niṣevitvā narakeṣu upapannaḥ tataḥ cavitvā manuṣyeṣu upapannaḥ jātismaraḥ*
3. *tataḥO tam smaritvā saṃsarga bhīruḥ || bhikṣuṇī iti bhikṣuṇī nāma dhvāna pratipannānām<sup>7</sup>*
4. *bhikṣuṇī prthivyā[m] utpatitā bhūtā sā kathayati mā bhavatheti<sup>8</sup> mānuṣā aha-*
5. *m iti yāva tā bhikṣuṇī bhagavata<sup>9</sup> ārocayanti bhagavān āha pravrajayatheti*

#### TRANSLATION

1—2. He was tied up<sup>[5]</sup>. [His] *karma* [was such]: during the time of the wholly enlightened Kāśyapa he was a monk [and] strayed from the righteous path. At the same time, being susceptible to the five forms of jealousy<sup>[6]</sup>, he was born in hells. Having thus fallen<sup>[7]</sup>, he was [then] born among people, remembering his reincarnations<sup>[8]</sup>.

3. Then, recalling that [reincarnation], [he began] to fear earthly life<sup>[9]</sup>. [**Tale**] of the nun<sup>[10]</sup>. Then, how the nuns heard the whisper: “Nuns!” —

4. the nuns fell to the ground in fear<sup>[11]</sup>. That<sup>[12]</sup> [voice] uttered: “Fear not, I am a human

5. being”. How those nuns asked the Bhagavan [about the voice]. The Bhagavan replied: “Perform [on this being] the ritual of initiation.

### Commentary

<sup>[5]</sup> The root *viś* + *pra* here means “be dedicated to something”.

<sup>[6]</sup> On the five forms of jealousy, see *Dharmasaṃgraha*, ed. M. Müller (Oxford, 1885), section 78.

<sup>[7]</sup> The absolutive form *cavitvā* in Buddhist Sanskrit means “having fallen even lower” (see *BHSD*, p. 226). For analogous contexts, see *Mahāvastu*, III, 42, 18: “*manuṣyeṣu cavitvā narakeṣūpapadyati*”; *ibid.*, 43, 10: “*manuṣyeṣu cavitvā iha narakeṣūpapannaḥ*”.

<sup>[8]</sup> *jātismaraḥ* as a compound word of the *bahuvrīhi* type means: “having memory of [one’s] reincarnations”.

<sup>[9]</sup> *saṃsarga* is here used in the meaning “life in the world, worldly life” as opposed to *āraṇyaka* — “life in the forest, a hermit’s life”.

<sup>[10]</sup> In the *uddāna* on fol. 20 b (5) this story is called “*Thero*”, Nom. sg., masc., a Pāli form. *Thero* is definitely used here in place of *therī*, *meter causa*. The Sanskrit form of this word in the masculine is *sthavīra* (“elder”, usually among monks). Certain details in the story coincide with several *avadānas* from the *Āvadānaśataka*, but the text cannot be entirely identified.

<sup>[11]</sup> *prthivyā[m] utpatitā bhūtā* — lit. “fell to the earth, frightened”.

<sup>[12]</sup> *sā kathayati* in the text, where *sā* is the Nom. sg. fem. agreeing with *mānuṣā* (“human being of the female sex”).

<sup>7</sup> Instead of *dhvānam pratipannaṃ* or *dhvāna pratipanna*.

<sup>8</sup> Cf. *BHSG*, where we find the ending: imperative 2 pl. — = *tha*, p. 147, § 30, 12. The same is found throughout the text.

<sup>9</sup> Instead of *bhagavantam*.

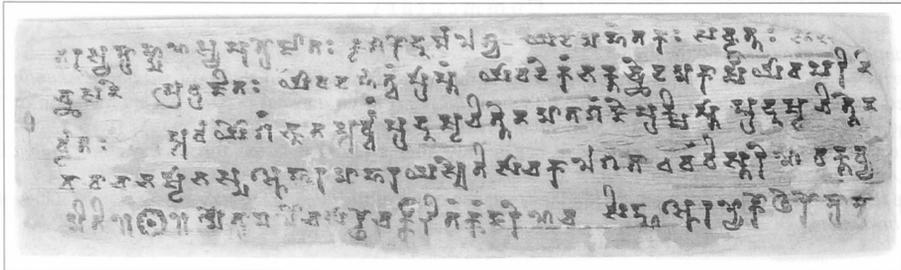


Fig. 1

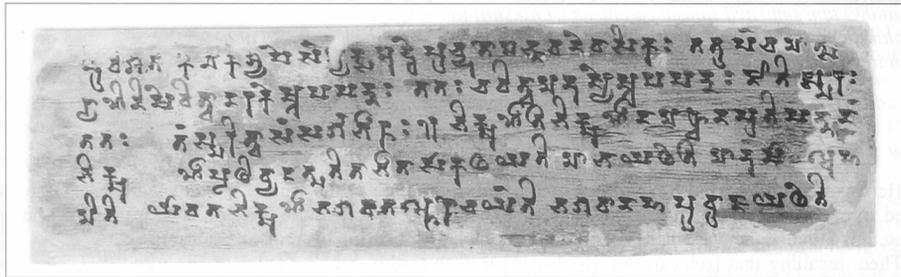


Fig. 2

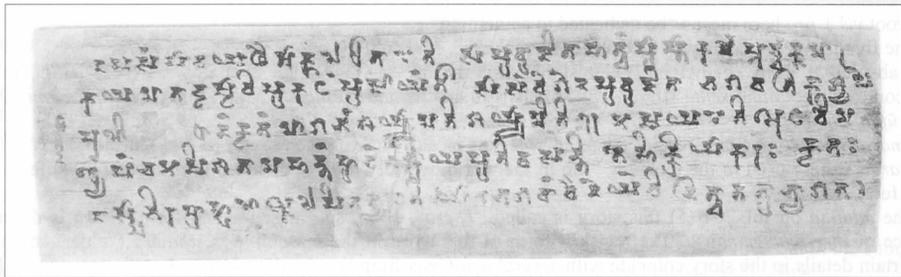


Fig. 3

## FOL. 23b

## TRANSLITERATION

1. *upasampādayathaiṣā*<sup>10</sup> *kūladhītā*<sup>11</sup> *iti sāvpravrajitā arhatvaṃ prāptā karma pūrvvaṃ kumā[ra]-*
2. *kāya mātā dṛṣṭā viprakaṣaṃ prajāyanti*<sup>12</sup> *sā samvegena pravrajitā bhagavati kāśyape*
3. *praṇiOdhānaṃ kṛtaṃ mā garbha[m] śayyāmati*<sup>13</sup> *śayyāṃ iti*<sup>14</sup> || *ṛṣaya iti aṭavīma-*
4. *dhye pañca ṛṣi śatā mahantaṃ hradāṃ [niśra]ya prativasanti tehi kkriyākāraḥ kṛtaḥ*
5. *na asmābhir abrahmaṇa ālapitavyam iti yāva bhagavāṃ vaineyaṃ vinītvā tatra ābhyāgataḥ dhītā*

## TRANSLATION

1. [and] *upasampāda*! This is a girl from a noble lineage!" In a previous incarnation she received initiation and attained *arhatva*.
2. She was the mother of a young boy <sup>[13]</sup>, to [whom] she gave birth in secret. Soon [after the Bhagavan's explanation] she underwent the ritual of initiation. In the time of the Bhagavan Kāśyapa
3. a passionate desire was expressed [by her]: "May I not remain infertile!" [Story] about ṛṣis <sup>[14]</sup>. In the forest grove
4. lived five hundred ṛṣis, having built a dwelling near a large lake. They made a decision:
5. "We will not engage in idle chatter unworthy of a *brāhman*!" How the Bhagavan, performing the ritual of initiation on someone awaiting conversion, went in there.

## C o m m e n t a r y

<sup>[13]</sup> *pūrvvaṃ kumārakāya mātā dṛṣṭā* — lit. "they saw her earlier as the mother of a boy".

<sup>[14]</sup> We were unable to identify the plot of this story, although the idea has a number of parallels in European and Russian folklore. In the *uddāna* on fol. 20 b (5) this story is called "*Brāhmaṇaḥ*".

## FOL. [24a]

## TRANSLITERATION

1. *te buddhaṃ bhagavantaṃ na ālpam(ti kṣa)triya iti kṛtvā bhagavāṃ taṃ hradāṃ gataḥ te tato 'p[āṃ]*
2. *hradātaḥ*<sup>15</sup> *saṃjñayā vārayanti [bha]gavatā śuṣko hradō nirmitaḥ yāva sarve ṛṣayaḥ*
3. *samāOgamyā japanti upavāsaṃ kalpayanti na ca vāri saṃbhavati yāva bhagavantaṃ*
4. *kṣamāpayanti bhagavatā teṣā ddharmadeśanā kṛtā yāvad anāgāmi phalaṃ prāptaṃ yāva*
5. *bhagavan[t]aṃ keśa nakhaṃ yācanti yāva bhagavatā dattaṃ te satkaronti kiṃ karma kāśyape saṃmya-*

## TRANSLATION

1. They did not converse with the Buddha Bhagavan. In keeping with the custom of the *kṣatriyas* <sup>[15]</sup>, the Bhagavan went to that lake [to wash his face]. Later,
2. when he was refreshing himself in the water <sup>[16]</sup>, they forbade [him this] with a gesture. [Then] Bhagavan made the lake dry. How all of the ṛṣis,
3. having gathered together, read prayers, fasted, but water did not appear. How they appealed to the Bhagavan
4. for forgiveness. The Bhagavan taught them to follow the *dharma*. How the [ṛṣis] received the fruit of one who does not return [to the world] <sup>[17]</sup>.
5. they implored the Bhagavan in every fashion <sup>[18]</sup>. How the Bhagavan gave [water] [and] they honoured [the Bhagavan]. What was [their] *karma*? In the time of the wholly enlightened <sup>[19]</sup> Kāśyapa

## C o m m e n t a r y

<sup>[15]</sup> *kṣatriya iti kṛtvā* — lit. "having done as a *kṣatriya*".

<sup>[16]</sup> *ap[āṃ] hr[ā]dataḥ* — "at the time that he was refreshing himself" — Genetivus absolutus construction.

<sup>10</sup> *upasampādayatha eṣā*.

<sup>11</sup> Instead of *kūladuhitā*.

<sup>12</sup> Instead of *prajāyati*.

<sup>13</sup> Instead of *śayyāṃ iti*.

<sup>14</sup> Instead of *śayyāṃ iti*.

<sup>15</sup> Instead of *hrādataḥ*.

[17] *anāgāmi phalaṃ* — “fruit of one who does not return [to the world]” — the final incarnation before *parinirvāṇa*.

[18] *bhagavantaṃ keśa nakhaṃ yācanti* — lit. “implored the Bhagavan in his entirety, beginning with a tuft of hair on his head to his nails”.

[19] The second half of the term *saṃmya[ksaṃbuddha]* — “wholly enlightened” — on fol. 24b(1).

## FOL. 24b

### TRANSLITERATION

1. [k]sa[m]buddh[e] śaraṇagamana nighṛ[i]tā na śikṣāpadeṣu ca pratiṣṭhāpitā || *pitā iti śrāvastyā[m]*
2. anyataraḥ śreṣṭhiḥ sa putra pātra parivāro udyāna bhūmi nīrgataḥ sa tatra buddhaṃ bhagava-
3. ntaṃ aOḍya śāsi<sup>16</sup> tataḥ sa grhapatīḥ sa putra bhrataram<sup>17</sup> kathayati etha<sup>18</sup> buddhaṃ
4. bhagavantaṃ paṇḍitāśiṣyāmaḥ tatas te sarve upasaṃkkrāntā bhagavatā teṣāṃ ddharmodeśitāḥ
5. yāva sarve dṛṣṭasatyā saṃ[vṛ]ttā yāva buddhaṃ sarvopakaraṇaiḥ pravārayanti yāva taṃ

### TRANSLATION

1. In Śrāvastī they undertook a departure under the [Buddha's] protection, but did not persevere in following the moral rules. [**Tale of the father**]<sup>[20]</sup>. In Śrāvastī

2. there lived a certain head of merchants. His son left for the park Udyāna with a *pātra* and in monastic garb. There he from the Buddha Bhagavan

3. today receives instruction. Later that head of the household said to the brother of that son: “Here the Buddha Bhagavan shall we venerate!”<sup>[21]</sup> Later they all came [to the Bhagavan] and the Bhagavan proposed that they follow

4. the *dharma*. How they all acquired [the four] noble truths. How they gave gifts to the Buddha [in the form of varied] food. How in that

### Commentary

[20] In the *uddāna* on fol. 21a(1) we find mention of a story (?) called “*Karṣika*” (Skt. *karṣaka*) — “The Ploughs-Man”. The story is absent in the text. In this story the main characters are: Vipāsyin (fol. 25a(1)) and his father Bandhuman (fol. 25a(2)). See “The story of Vipāsyin” in *The Gilgit Manuscript of the Saṅghabhedavastu*, pt. 2, pp. 147—9.

[21] “Here” in the sense “in this incarnation”, cf. later, where the story tells of the hero's previous incarnations.

## FOL. [25a]

### TRANSLITERATION

1. grhaṃ udapāna bhūtaṃ saṃ[v]ṛ[t]taṃ kiṃ karma ete ekanavatime kalpe vipaśyī saṃmya[k]s[sam]-
2. buddho loka uduvāsi<sup>19</sup> sa bhagavāṃ sakalam buddhakāryaṃ kṛtvā parinirvṛtaḥ tasya bandhumatā
3. rajñāO stūpaṃ kārāpitaṃ yojanāyānavistāraṃ caturaṃ namayaṃ<sup>20</sup> tatra yaṣṭyāropa-
4. ṇaṃ kartavyam iti tena yaṣṭyāropyamānāya udghoṣāpitaṃ kaḥ kiṃ prayacchati iti ||
5. (a)nyatarena grhapatinā<sup>21</sup> putra<sup>22</sup> bhrātaram avalokitaṃ yāva ṣaṣṭi hiraṇya koṭīya<sup>23</sup>

### TRANSLATION

1. house a spring appeared. What [was their] *karma*? In the ninety-first *kalpa*, [counting back] from this [one], [the first son] like the wholly enlightened Vipāsyin<sup>[22]</sup>

2. lived in the world. [As] the Bhagavan, he carried out all of the Buddha's obligations and retreated into *nirvāṇa*. For his [remains] Bandhuman

3. *rājñā* ordered a *stūpa* built. “An [innumerable] amount of *yojanas* in circumference, four [*yojanas*] high there a *yaṣṭi*<sup>[23]</sup> banner

<sup>16</sup> Instead of *sāśyate*?

<sup>17</sup> Instead of *tasya putrasya bhrataram*.

<sup>18</sup> Instead of *etha*.

<sup>19</sup> Instead of *udavāsi*.

<sup>20</sup> Instead of Skt. *catvāri [yojanāni] namayat*?

<sup>21</sup> Instead of Skt. *grhapatēh*? or *grhapatinā* is correct and we have here Instrumentalis absolutus?

<sup>22</sup> Instead of Skt. *putrena*?

<sup>23</sup> Instead of Skt. *ṣaḍbhi hiraṇya koṭībhi*?

4. should be raised up!" — thus [did he command]. Thanks to this, who asks who should be proclaimed the man to raises up the banner of *yaṣṭi*?
5. How by another son of the head of the household, thanks to the example of his brother<sup>[24]</sup>, sixty million in gold

### Commentary

<sup>[22]</sup> Cf. *Mahāvastu*, II, p. 271, ll. 5—8: “*bhūtapūrvaṃ bhikṣavaḥ aītamadhvānaṃ itaḥ ekanvatiṃ kalpe rājā abhūsi bandhmo nāma... rājño khalu punaḥ bhikṣavo bandhumasya vipaṣyī nāma putro abhūsi*” (“In earlier times, monks, in the past, in the ninety-first *kalpa*, beginning with this one, there lived a ruler by the name of Bandhuman ... And also, monks, the *rājā* Bandhuman had a son by the name of Vipāṣyin”). The same text is found at the beginning of *jātaka* No. 547 (*Vessantara-jātaka*). In their earlier incarnation, the heroes of the story in the manuscript were: the Buddha Vipāṣyin (the first son), the *rājā* Bandhuman (the father) and *Anaṅgana* (Jyotiṣka, the second son). The latter is the subject of a *jātaka* from the *Mahāvastu*, II, pp. 271(3)—276(15).

<sup>[23]</sup> For a more precise description of the banner *yaṣṭi*, which according to Buddhist tradition adorned the capitals of the first five Buddhas, see *Mahāvastu*, III, p. 229, ll. 12—14: “...*yaṣṭi abhūsi citrā darśaniyā saptānāṃ varṇānāṃ ... dvādaśa yojanāni uddhedhena catvāri yojanāni. abhiniveśena*” (“there was the banner *yaṣṭi*, motley, of seven varied valuables, ... 12 *yojanas* high and four *yojanas* in circumference”). Edgerton translates “in diameter” (see *BHSD*, p. 445). In another part of the *Mahāvastu* (III, p. 238, ll. 12—13) there is a similar description, closer to the one in our text in its vocabulary: “... *dvādaśa yojanānyamena sapta yojanāni vistareṇa...*” (“...12 *yojanas* high and 7 *yojanas* in width”).

<sup>[24]</sup> *bhrātaram avalokitam* — lit. “in keeping with the observation of a brother”.

### FOL. 25b

#### TRANSLITERATION

1. [d]v[i]t[ī]yā v[im]ś[ā]t[ī] y[ā]vā rājā prī[t]aḥ t[e]na mahatā dhanena sa vibhaktāḥ bhagavān āha sa e-
2. ṣa grhapati iti || Ø || *kacaṃgalā ca nāgā ca vivāhaṃ chedanena ca khājjate nandikā*
3. *piṇḍō brāhmaṇaṃ karṣakam pitā*<sup>24</sup> || Ø || *kacaṃgala*<sup>25</sup> iti vistareṇa yāva bhagavato
4. *pānīyam dattam yāva bhagavacchāsane pravrajitā*<sup>26</sup> *sūtrāṃtib vibhaṅgikānāṃ agro nirdiṣṭaḥ*
5. *karma pañca janma śatā mātā babbhūva kāśyape saṃyaksambuddhe brahmacāryaṃ cīrṇaṃ || nāgā iti*

#### TRANSLATION

1. another time — two hundred [million in gold] was given with pomp to the *rājā*<sup>[25]</sup>. Thanks to this that [*rājā*] was endowed with great wealth. The Bhagavan said that he was in fact this
2. head of the household. [Tales entitled]: “*Kacaṃgalā*”<sup>[26]</sup>; and “*Nāgās*”; “*Entering into Marriage*”; “*Division*”; and “*It is Devoured*”; and “*Nandikā*”
3. “*Dumplings*”; “*The Brāhmaṇ Ploughs-Man*”(“); “*The Father*”. [The Tale] of *Kacaṃgalā* in detail. How Bhagavan
4. was given something to drink<sup>[27]</sup>, how at the Bhagavan's behest [*Kacaṃgalā*] undertook the ritual of initiation. [Her name] was mentioned first among those who had learned the *sūtras* and the commentaries on them<sup>[28]</sup>.
5. [Her] *karma*: five hundred incarnations [ago] she was the mother [of a *bodhisattva*]. In the time of the wholly enlightened Kāśyapa she led a virtuous life [Tale] of the *nāgās*<sup>[29]</sup>.

### Commentary

<sup>[25]</sup> *rājā prītaḥ* — lit. “the *rājā* was honoured”.

<sup>[26]</sup> Beginning with this word on ll. 2—3 we find an *uddāna* for 9 new stories. The last two titles coincide with the text of the *uddāna* on fols. 20b(5)—21a(1). The stories themselves are different, however. The story “*Kacaṃgalā*” has the same title in the *uddāna* and in the text. In content, the story is a brief exposition of the *avadāna* with the same title from the *Avadānaśataka*, II, pp. 41—44. Textological parallels are noted below. For the Pāli version of the story, see *Aṅguttara-Nikāya*, V, XXVII. The Pāli title of the *jātaka* is “*Kajāṅgalā*”.

<sup>[27]</sup> In the manuscript — “*yāva bhagavato pānīyam dattam*”; in the *Avadānaśataka*, II, p. 41, ll. 8—9 — “*yāvataka-caṅgalā pānīyaghaṭam pūrayitvā bhagavantaḥ sakāśam gatā*” (“How *Kacaṃgalā*, having filled the pitcher with water, approached the Bhagavan”).

<sup>24</sup> The *uddāna* consists of four eight-syllable lines; the poetic meter is octosyllabic *anuṣṭubh*.

<sup>25</sup> Slip of the pen: *kacaṃgalā*.

<sup>26</sup> Instead of *pravrajitā*.

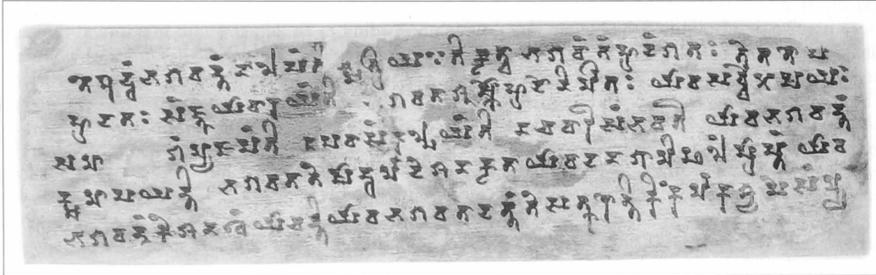


Fig. 4

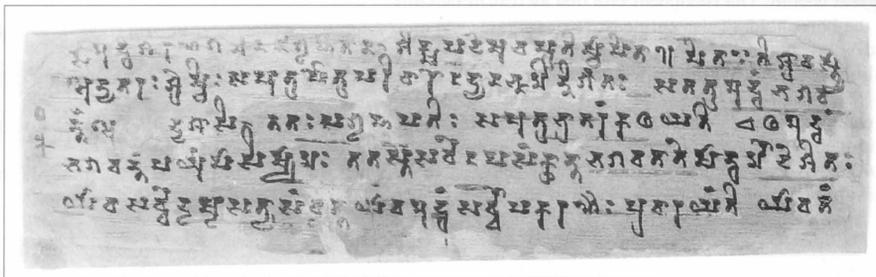


Fig. 5

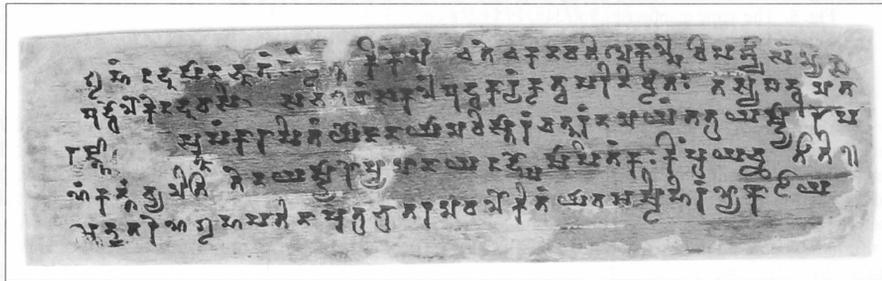


Fig. 6

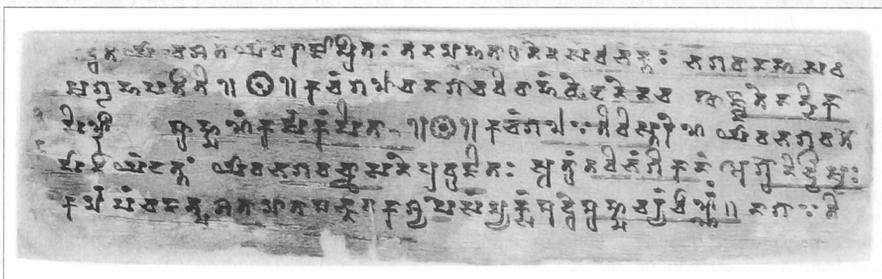


Fig. 7

<sup>[28]</sup>In the manuscript — “*yāva bhagavacchāsane ptavrajit[ā] sūtrāṃta vibhaṃgikānām agro nirdiṣṭaḥ*”; in the *Avadāna-śataka*, II, p. 43, ll. 10—12: “*kiṃ bhadanta kacaṃgalayā karma kṛtaṃ yena vṛddhā pravrajitā ... pravrajyā cārhattvaṃ sākṣat kṛtaṃ sūtrāntabibhagakartrīṇām cāgrā nirdiṣṭā*” (“How, noble person, is the *karma* of Kacaṃgalā, that in old age she undertook the ritual of initiation? ...Received *pravrajyā* and *arhatva*. She is dubbed the first among the experts on *sūtras* and commentaries on them”).

<sup>[29]</sup>In the *uddāna* (1. 2) the story has the same title.

### Illustrations

- Fig. 1.** Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 20b, 19.0×5.0 cm.  
**Fig. 2.** The same manuscript, fol. [23a], 19.0×5.0 cm.  
**Fig. 3.** The same manuscript, fol. 23b, 19.0×5.0 cm.  
**Fig. 4.** The same manuscript, fol. [24a], 19.0×5.0 cm.  
**Fig. 5.** The same manuscript, fol. 24b, 19.0×5.0 cm.  
**Fig. 6.** The same manuscript, fol. [25a], 19.0×5.0 cm.  
**Fig. 7.** The same manuscript, fol. 25b, 19.0×5.0 cm.
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