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TWO TOCHARIAN B FRAGMENTS PARALLEL TO THE *HARIŚCANDRA-AVADĀNA* OF THE OLD UYGHUR *DAŚAKARMAPATHĀVADĀNAMĀLĀ*

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The collection of Buddhist legends entitled *Daśakarmapathāvadānamālā* (*DKPAM*) is attested in several native languages of Central Asia (Tocharian A, Tocharian B, Sogdian, Old Uyghur). While the Old Uyghur version is rather well preserved, only fragments remain of the *DKPAM* in Tocharian A, Tocharian B, and Sogdian. The article identifies two small fragments in Tocharian B as belonging to the *avadāna* of Hariścandra. They are interpreted with reference to the corresponding Old Uyghur version of the tale.

Key words: *Daśakarmapathāvadānamālā*, Tocharian B, Old Uyghur, Buddhist legend, Hariścandra, Silk Road.

1. Introduction

Although the colophons to the Old Uyghur cycle of stories called *Daśakarmapathāvadānamālā* (hereafter: *DKPAM*) state clearly that the translation was made from a Tocharian A original, most Tocharian fragments which were identified recently are in language B (Wilkens – Pinault – Peyrot 2014; Wilkens – Peyrot [forth.], Maue [forth.]). In this paper two more fragments in Tocharian B belonging to this work are edited and compared with the far better preserved Old Uyghur version. Both pieces belong to the *Hariścandra-Avadāna*, which is one of the longest legends of the whole work. Many Old Uyghur fragments were identified and published already by F. W. K. Müller in 1922 (*U III*, pp. 4–27).[1] Today, Müller's groundbreaking work can be revised[2] and

[1] Descriptions of the fragments with Mainz signatures published by Müller are provided by Ehlers (1987, cat. nos 201–205, 235). For the published fragments with U signatures see Wilkens (2010, cat. nos 139, 143, 147, 150 (joined with an unpublished fragment), 151 (joined with an unpublished fragment), 155 (joined with an additional fragment), 158–160, 165 (joined with four

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supplemented by further materials (see Ehlers 1987, cat. no. 234; Wilkens 2010, cat. nos 140–142, 145, 148–149, 152–#154, 157, #161–#164, #168–170; *DKPAMPb* 555–585, 586–647, 713–742, 913–952, 980–1009, 820–878, 879–912, 743–757, 758–787, 648–663, 788–819, 664–695, 696–712, 953–979, 1022–1045, 1010–1021).[3]

Although many fragments are known to belong to this story, the sequence of events is not clear in every respect. The legend begins with a description of prince Hariścandra's being very sad on account of his father, the king's passing away. He decides not to ascend the throne but to become an ascetic. Another scene is situated in heaven where God Indra tells his charioteer Mātali that he is afraid to be reborn as a donkey. God Maṇibhadra proposes he should search for a Bodhisattva and be a helper to his noble work in order to escape this fate. Indra indeed starts searching for such a being but at first is unable to find one. Then he spots Hariścandra's hut and descends from heaven. After a dialogue between Indra and Hariścandra, the Bodhisattva, the former knows what to do. The next scene shows a brahmin, perhaps Indra in disguise, trying to persuade the Bodhisattva to give up his life as an ascetic. He tells him that he will only as a powerful ruler be able to give alms. Then Hariścandra's mother and the ministers approach the hermitage. Hariścandra's mother, too, talks to her son. At last he agrees to ascend the throne. These dialogues between the brahmin and Hariścandra, and between the latter and his mother provide the context in which to place the first of the two Tocharian fragments edited below. The second relates Hariścandra's resolve to give alms and Indra magically producing begging brahmins. The story proceeds with the Bodhisattva giving away all his possessions, then his concubines, his dear wife and his only son, and, finally, himself. After many trials which Hariścandra and his family have to endure the story ends with Indra escaping rebirth as a donkey and with the reunion of the separated royal family.

In order to clarify the context of the Tocharian fragments, the Old Uyghur parallel passages are given first in the following.

2. The First Parallel Passage

The brahmin and Hariścandra's mother persuade him to ascend the throne. It is uncertain which side of the fragment Kr II 2/6 is the recto and which the verso, as is the

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additional fragments), 166–167). Mainz 41b + Mainz 41c (Ehlers 1987, cat. no. 238) belong to this story, too.

[2] For example, the first two pieces edited by Müller on pp. 4–6 (shelf marks: U 419 and Mainz 129) do not belong to this story.

[3] The following fragments are (re)edited below: Kr II 2/6: a fragment from the St. Petersburg collection; U 1094, U 407a, U 1654: Depositum der Berlin-Brandenburgischen Akademie der Wissenschaften in der Staatsbibliothek zu Berlin, Preußischer Kulturbesitz – Orientabteilung. Kr II 2/6 verso = ed. *DKPAMPb* pp. 913–932. Elmalı (2009) forgot to include this fragment in his edition. On U 407a see *U III*, pp. 11–12. Elmalı (2009) forgot to include U 407a in his edition. On U 1094 being joined with U 407a see Wilkens (2010, cat. no. 151). U 1654 is yet unpublished (see Wilkens 2010, cat. no. 153).

sequence of the other pieces belonging to this scene (U 758, U 1446, U 1124, U 1169). We assume that the brahmin is the first one trying to persuade Hariścandra to ascend the royal throne again and that the Bodhisattva's mother approaches him next. It is likely that after the brahmin has failed to persuade Hariścandra he returns to the city of Mithilā and leads a delegation comprised of the Bodhisattva's mother, the ministers, and the concubines to the prince. We think that the concubines announce on the (provisional) verso that they agree to be given away as alms, should Hariścandra consent to ascend the royal throne. Because the continuous line numbers of these fragments are not yet definitely fixed in the forthcoming edition of the Old Uyghur *DKPAM* (Wilkens [forth.]), we can only provide continuous line numbers from the forthcoming edition for the second parallel passage edited below (lines 5715 sqq.).

Kr II 2/6[4]

Recto

01 [ ]K᾽LY tägimlig bolur : ts*u*[ylug]
02 [**erinč tı]*n*l(ı)glarıg eliglär bäglär** ämg[äk]-
03 [lig tilgä]*n* ara **yanča sıkıp** öz ät*ö*[z]-
04 [ ] kılgalır üčün adınl*a*[rıg]
05 [ ]/ kolusuz ämgäkkä t[äg]-
06 [ürür: braman inčä] tep tedi : tözünlär o[g]-
07 [lı-y-a :] **eliglär bäglär** barča **el**
08 [**han ornınta** o]*lu*rup : **bu*yan* [ä]*dg*ü k[ılınč]**
09 [**kılurlar** :] s(ä)n ymä e*li*glärniŋ *o*[ro]*n*-
10 [ınta olurup buš]*ı* ulatı altı paramitlarıg
11 [tošgurgay s(ä)n : ädgülü]g išiŋkä m(ä)n basut-
12 [čıŋ **bolayın : h(a)ričanḍre] *te*gin**[5] **inčä tep tedi**
13 [m(ä)n] el han ornınta[6] olurup buyan
14 [ädgü kılın]*č* kılgalı köŋül eyin bulgay mu
15 [ötrü bra]man inčä tep tedi : tözün tınl(ı)g-
16 [a bo savıŋ oḍgura]k m(ä)n uka turayın : kayu
17 [ädgülüg i]*š išlä*[g]*äli u*grasar s(ä)n ***ol***
18 **[ugurd]*a* m(ä)n** seziksiz basutčıŋ bol[ayın]
19 [anı ü]čün *sö*zläyür m(ä)n : s(ä)n el ornın*t*[a]
20 [yänä olgur]*t*up ädgü kılınčlıg išiŋ **köŋül**

[4] Words in bold typeface signify that they have a correspondence in the Tocharian B parallel. The conventional symbols for transcribing Old Uyghur are used: [ ] restoration; [[ ]] letters once preserved according to an older edition but now lost; ( ) defective spellings; { } letters to be deleted; / illegible letter; letters/words in italics: uncertain readings or partly damaged letters/words. Explanatory additions in the translation are in ( ). In the translation, the subscript $_2$ denotes a hendiadys in the original. If restorations are not possible, letters are in transliteration (in small capitals).

[5] From here on, U 1074b r2ff. constitutes a parallel.

[6] U 1074b r3–4: *oron[ınta]*.

Verso

01 [ ]/ oglı ä*d*gülüg P//[ ]
02 [biz]iŋ bägimiz kanta ärki : t(ä)*r*k*i*[n]
03 [ ]K sözlämäsär s(ä)n muna YT[ ]
04 [ ]*Y* turur : braman inčä *t*[e]*p* [tedi :]
05 [ ] L᾽R haričanḍre tegi[n]
06 [ ]Q išiŋä bušı berm[äk]
07 kılmaguluk ärsär sizlär : *T*[ ]
08 //[ ]// TY[ ] bil*gü*lüksü[z ärür :]
09 [L]᾽*R* inčä tep tedilär[7] : P//[ ]
10 kälip bizni barča bušı ber*g*[äy :]
11 ymä kop ugrın anı*ŋ* [ ]
12 anuk biz : braman inčä t[ep tedi : antag ärsär]
13 *k*[a]*m*[a]gu barča meni birlä b*ar*[zunlar : **m(ä)n**]
14 ***siz*lärni <birlä>** haričanḍre tegin tap[a]
15 **barayın** <:> ötrü buyruklar te*gi*[tlär]
16 hatun bašın kamag k(a)ra b*od*[un mitil]
17 balıktın ünüp *T*//[ ]/ /[ ]
18 [ötr]ü **buyruklar hatun birlä** arı*g*[da sämäk]-
19 [d]*ä* kirip haričanḍre teginniŋ iz[in]
20 anta ok anası hatunka sözlä*d*[i :]

Translation

[Hariścandra said:] (01) "[…] deserves to […]. (01–06) The **kings$_2$ squeeze** the sin[ful and **miserable be]ings** on the [whee]l of suffer[ing], and in order to make their own bod[y …, they cause] othe[rs] to r[each …] countless sufferings." (06) [The brahmin] spoke [thus]: (06–09) "[O] s[on] of noble ones, […] **kings$_2$** all [t]ake a seat [on the **throne] of king(s) and [make] merit$_2$** (Skt. *puṇya*). (09–11) You, too, [will ascend] the th[ron]e of the kings and [fulfill] the six *pāramitā*s such as [givin]g (Skt. *dāna*) etc. (11–12) (And) **I [want to be your**] help[er] to your [benevolen]t work!" (12) **Prince [Hariścandra] said**: "(13–14) Will (I), after [I] have taken a seat […] on the throne of a king, be able to make merit[$_2$] according to (my) wish?" (15) [Then] the [brah]min said: (15–16) "[O] noble being, may I always comprehend [your speech clearl]y. (16–18) Whatever [benevolent wo]rk you should plan to accomplish, **[o]n that [occasion] I** definitely [want to] be your helper. (19) [Ther]efore I say: (19–20) [Establi]sh (yourself) [again] on the royal throne (lit. on the throne of the land) and your work of *puṇya* [will be accomplished **according] to (your) wish** […]."

[gap of approximately 10 lines][8]

[7] U 1074b v constitutes a parallel.
[8] It is possible that the small fragments U 758 recto and U 1446 verso belong here.

(01–02) [The concubines address the brahmin] "Where is […] the son of […], the virtuous […], [ou]r master? (02–04) If you don't say it quickl[y, …] remains." (04) The brahmin [said]: (05–08) "[…] the […] almsgiving for prince Hariścandra['s] work [of merit …] if it should be impossible for you [… his return is] uncertain." (08–09) The [concubines …] said: (09–10) "The […] will come and he w[ill] give us away as alms. (11–12) And we are prepared for his [work of merit] in every respect". (12) The brahmin s[aid]: (12–15) "[That being the case, then] e[v]e[r]yone [should] set off with me. **[I] want to go with you** t[o] prince Hariścandra." (15–17) Then the whole common fol[k] headed by the ministers, the princ[es], and the queen set off from the city of [Mithilā] and […]. (18–20) [The]n **the ministers and the queen** entered the forest[$_2$] and [found] the footprints of prince Hariścandra. (20) Just then […] said to his mother, the queen:

Textual Notes

r01–02. *tsu[ylug erinč tı]nl(ı)glarıg*: According to the Tocharian parallel IOL Toch 217 a2 *(ta)l(l)āntäṃ* 'miserable', *erinč* can be restored. This restoration in turn allows for the reading *tsu[ylug]*. See, e.g., U 406 + U 987 r5–6 (= Wilkens [forth.], lines 05673–74): *tsuylug yerinč tınl(ı)glar*. This leaf belongs to the *Hariścandra-Avadāna*, too.

r02–03. For the restoration *ämg[äklig tilgä]n ara yanča sıkıp* see the phrase *äm[gäklig] tilgän ara yančulu* in U 410 + U 1718 + Mainz 88a + U 1664 v10–11 (= Wilkens [forth.], lines 04999–05000), there with passive voice. In *DKPAMPb* p. 914 we find the restoration *äm[gätip]*.

r05–06. The editors of *DKPAMPb* read *t[ägürürlär] tep tedi*. But we have to assume that someone else's speech begins here. This can only be the brahmin.

r06–07. *o[glıya]*: In *DKPAMPb* p. 918, the end of line 06 is restored to *u[latı]*. But there is not enough space for that.

r07–08. *el [han ornınta]*: Restored according to line 13. The phrase corresponds to TochB a3 *lantuññe īkene*, lit. 'in the royal place'.

r09. *[kılurlar]*: Restored according to the context. The restoration *[bäglärniŋ]* in *DKPAMPb* p. 921 is impossible.

r09–10. The restoration *o[ro]n[ınta olurup]* is quite certain.

r10. *[buš]ı ulatı altı paramitlar*: Cf. a similar phrase in Kr II 2/3 r1–2 (ed. *DKPAMPb* pp. 1210–11 = Wilkens [forth.], lines 08409–10): *bušı č(a)hšap(a)t[ta u]latı altı par[a]mitlar* with the collocation *tošgur-*. *ulatı* does not necessarily govern the locative case.

r11. *[ädgülü]g*: To be thus restored.

r12. *[h(a)ričanḍre]*: In *DKPAMPb* p. 924 we find the restoration *[tep]*.

r16. The beginning of the line is to be restored according to the parallel in U 1074b r6.

r17. *[ädgülüg i]š išlä[g]äli*: The reading is quite certain. In the parallel U 1074b r7 the end of the first word is preserved as *...]lüg*.

r17–18. *ol [ugurd]a*: The restoration is quite certain. Cf. TochB a5 *ce wäntarene* 'in this thing; in this matter'.

r20. *[yänä olgur]tup*: In *DKPAMPb* p. 932 restored as *[olur]up*. On the basis of line 14 we can assume that *köŋül* was originally followed by *eyin*. It is likely that *köŋül eyin* corresponds to TochB *krätātñ⸗* ‘grateful’.
v08. *bilgülüksü[z ärür]*: Seemingly to be thus restored. The privative suffix is written separately.
v12. The lacuna was restored according to U 1074b v5.
v13. *k[a]m[a]gu*: The reading is certain. Cf. U 1074b v5. *DKPAMPb* p. 945: *[alk]u*.
v13–15. OU *m(ä)n sizlärni birlä ... barayın* corresponds to TochB b4 *wāyau-me* ‘I will lead you’.
v16. *[mitil]*: *DKPAMPb* p. 948: *[birlä birgärü]*.
v19. *iz[in]*: *DKPAMPb* p. 951: *niz[vani?]*.

IOL Toch 217

This fragment of the British Library has the old Hoernle number H add.149.93. It was edited by Broomhead (1962, I, pp. 129–130; see also Peyrot 2007, no. 217).[9] Subsequently, it was identified provisionally on the basis of the occurrence of the proper name Hariścandra in a4 and b8 (Peyrot 2013a, p. 162).[10] The fragment belongs to a manuscript with relatively large leaves: the string hole space has been preserved in a4–6 and b4–6, so that the total number of lines must have been 9.[11] The original width of the leaves is uncertain, since the small size of this fragment does not allow an exact reconstruction of the metrical passages, which could otherwise have been used for an estimation of the original length of the lines (see the discussion in the textual notes to a2 and b8).[12]

Transliteration

a1 /// – mātne || nauske ara[ñ]·ä ///
a2 /// [l](·)ānṯąṃ onolmeṃ ·uska[s]k·(·) ///
a3 /// – lāñc꞉ lantuññe īke[ne k]· ///

[9] Compared to these editions and the relevant record on idp.bl.uk, recto and verso have to be reversed.
[10] Broomhead (1962, I, p. iv) lists the two fragments edited here as “Hariścandra, king”. However, as in other cases, no exact reference to any textual parallel is made.
[11] It is not likely that the manuscript had more than 9 lines for two reasons: in view of the position of the string hole space, the number of lines was odd, and 11-line manuscripts are exceedingly rare; no traces of any line preceding a1 or following b9 can be seen, and these would have been expected if the manuscript had had 11 lines.
[12] The conventional symbols for Tocharian are used: – illegible akṣara; ⸱ illegible or missing part of an akṣara; ꞉ virāma with dot; [ ] uncertain reading; ( ) restoration; ⸗ sandhi; ○ string hole space; **:** punctuation in the original manuscript; ‹ › addition against the manuscript; ¦ caesura in metrical passages (not in the original manuscript). In the translation, square brackets denote additions that are required to make the text more readable.

a4 /// ○ tse tākau-c꞉ || hariśca ///
a5 /// ○ ñiś ce wäntarene ṣ [ta] – ///
a6 /// ○ [k]r̲ạtā[t]ñ⸗ a ·ā ·[e] [l]· ///
a7 /// – (–) ·[e] ///
b3 /// – – (–) – (–) – ///
b4 /// ○ wāyau-[m]· [||] – – ///
b5 /// ○ nta ṣesa māt̲ạr lā[nts]· ///
b6 /// ○ tumeṃ mācer̲꞉ lāntsa – ///
b7 /// [k̲ạ]ṣṣene || toy wate ñī paiṃ – ///
b8 /// – n[o] ⁝ hariścandra ·[o]ṃśka [ñ]ī ///
b9 /// [ś]·[o]m̲ etsuwai [k]ekamo – ///

Transcription

a1 /// (|| niṣkra)mātne || nauske arañ(c)ä(nne) ///
a2 /// (ta)l(l)āntäṃ onolmeṃ (n)uskask(eṃ) ///
a3 /// – lāñc lantuññe īkene kr· ///
a4 /// -tse tākau-c || hariśca(ndre) ///
a5 /// ñiś ce wäntarene ṣ ta – ///
a6 /// krätātñ⸗ a ·ā ·e l· ///
a7 /// – – ·e ///
b3 /// – – – – – – ///
b4 /// wāyau-m(e) || – – ///
b5 /// (amācä)nta ṣesa mātär lānts(o) ///
b6 /// tumeṃ mācer lāntsa – ///
b7 /// (|| nauṣaññe nāṭa)käṣṣene || toy wate ñī paiṃ(tsa) ///
b8 /// – no ⁝ hariścandra (s)oṃśka ñī ///
b9 /// ś·om etsuwai kekamo(rmeṃ) ///

Translation

a1 … (||) in the [tune] *(niṣkra)mātne* || Oppression into the hearts …
a2 … (kings) oppress the miserable beings … [~ OU Kr II 2/6 r02–03]
a3 … kings in [their] royal place [i.e. position] (do good deeds) …
[~ OU Kr II 2/6 r07–09]
a4 … I will be … for you. Hariścandra (says:) … [~ OU Kr II 2/6 r12]
a5 … and in this matter I … [~ OU Kr II 2/6 r17–18]
a6 … grateful … [~ OU Kr II 2/6 r20?]
a7 …
b3 …
b4 … I will lead you. || … [~ OU Kr II 2/6 v13–15]
b5 … (the ministers) together with [his] mother the queen … [~ OU Kr II 2/6 v18]

b6 … Thereupon [his] mother the queen …
b7 … (||) in the [tune] *(nauṣaññe nāṭa)käṣṣene* || They for the second time tonight … my …
b8 … Hariścandra! Dear son of mine! …
b9 … having come towards …

Textual Notes

a1. King Hariścandra is speaking. *(niṣkra)mātne* (for *niṣkramāṃtne*) is the name of a tune with the metre 4 × 17 (5 ¦ 7 ¦ 5 or 6 ¦ 6 ¦ 5).
a1. For the locative of *arañ(c)ä(nne)*, cf. B 17 b3 *(n)auske kälāṣn arañcne* 'brings oppression into the hearts'. The plural is assured by the vocalism *ä* and the fact that the akṣara *ñ(c)ä* is not in virāma position, so that another syllable must follow. Thus, the first metrical unit is 6 syllables and the metre is here 6 ¦ 6 ¦ 5 instead of 5 ¦ 7 ¦ 5.
a2. This line still belongs to the *niṣkramātne* verse. If the calculations on the basis of the *nauṣaññe nāṭakäṣṣene* verse (see the note on b8) are correct, the whole line must be part of pāda c. However, it is difficult to establish the exact position in the verse: taking the subdivision to have been 6 ¦ 6 ¦ 5 also in this line, *(ta)l(l)āntäṃ onolmeṃ* may be assumed to have formed the whole second unit and *(n)uskask(eṃ)* the beginning of the third.
a2. *(n)uskask(eṃ)* could theoretically also be restored differently, e.g. *(n)uskask(emane)* 'oppressing', but a 3pl.prs. seems by far the most likely in view of the Old Uyghur parallel.
a3. A brahmin is speaking. According to the Old Uyghur parallel, the words of king Hariścandra have ended just before. If the provisional analysis of the *niṣkramātne* metre given above is correct, there would still be enough space for something like *tumeṃ brāhmaṇe weṣṣäṃ* 'thereupon the brahmin says', the possible indication of the next tune, and an introductory word such as *klyomai* 'o noble one!'.
a3. *kr·*: in line with the Old Uyghur parallel, *kr(enta yāmornta yamaskeṃ)* 'do good deeds' v.s. could be restored.
a4. Here the words of the brahmin end. The structure of the text in this passage is clear, and *-tse* can safely be assumed to correspond to OU r11–12 *basut[čıŋ]* 'your helper'. However, the suffix *-tse* (or *-tstse*, *-ttse*), here in the nom.sg.m., is very frequent, so that a restoration of this word is difficult. Nevertheless, reference to the second person (here Hariścandra) is secured by the suffixed pronoun *-c*. Possibly, but not necessarily, these words of the brahmin were also in verse.
a5. It is not completely certain to which part in the OU text this line corresponds exactly. OU r13–14 *[m(ä)n] ... bulgay mu* 'Will (I) be able to …' seems to come too early. Even though the OU text is partly restored, a better match seems to be provided by OU r17–18 *ol [ugurd]a m(ä)n* 'on this occasion I …'.

a5. *ṣ ta –*: The reading is uncertain. If the second consonantal element is correctly read as *t*, it must be attached too far to the left. Another option would perhaps be <ṣr̲a̲>, i.e. *ṣ rä*.

a6. *krätātñ⸗*: The meaning of this word is not completely certain; here Adams (2013, p. 232) is followed. In the OU text, it seems to correspond to *köŋül eyin* 'according to (one's) wish'.

a7–b3. Since the manuscript must have had 9 lines on each side, a considerable portion of text is missing here: 6 full lines and 1 additional line for the right part of a6 and the left part of b4 together.

b4. *wāyau-m(e)*: This word segmentation, instead of *(wa)wāyau* 'being led', is suggested by the apparently following double daṇḍa. Even though no punctuation or number is found before it, the double daṇḍa must indicate the end of a strophe, since b5 does not seem to belong to a metrical passage and there is not enough space for a whole strophe between the end of b4 and the beginning of b5. The following word may be *[t](u)[m](eṃ)* 'then, thereupon'. The speaker is probably the brahmin, who offers to bring the queen and the ministers to Hariścandra; the pronoun suffix *-me*, which has the same form for the 1pl., 2pl., and 3pl., must here be used as a 2pl., and refer to the queen and the ministers.

b5. *ṣesa*: Although *ṣesa* 'together' often follows the word in the comitative case that it governs, it may also precede it; cf. (the comitative is formed with the invariable case suffix *-mpa*): PK AS 7H a2 *ṣesa ṣñaṣṣeṃmpa*; PK NS 79.1 b6 *tumeṃ walo ṣesa lantsona mcuṣka(ntampa)*; B 23 a1 *ṣesa wertsiyaimpa*; B 25 a2 *ṣesa säswampa*; B 109 a8 *ṣesa sāṅkämpa*. Obviously *ṣesa* does not follow a comitative here. Therefore, *mätär lānts(o)* was probably in the comitative, i.e. *mätär lānts(ompa)*. Since *amācänta* is nom. as well as obl. (= acc.), the whole phrase may be the direct object, e.g. '(the brahmin leads) the ministers together with the queen'. See also the next note.

b5. *lānts(o)*: No trace of the *o*-vocalism can be discerned, although it might be expected to have been visible. If so, this may mean that another word followed before the comitative suffix and that *lāntso* was shortened to *lānts⸗* in sandhi.

b6. *mācer lāntsa*: In this phrase the queen is the subject: this is the nom.sg.

b7. In view of the vocatives in the following line the queen must be speaking. The tune name *nauṣaññe nāṭakäṣṣene* is also attested in IOL Toch 36 a5, a fragment that certainly belongs to the *DKPAM* (cf. Maue forth.), and in IOL Toch 3 a5, which might also belong to the *DKPAM*, but so far nowhere else. Consequently, one may speculate that this tune was more closely associated with the *DKPAM*. On the basis of IOL Toch 3 a7, where a pāda of 7 ¦ 7 syllables is attested that may still belong to the *nauṣaññe nāṭakäṣṣene* of line a5, the metre may be assumed to have been 4 × 7 ¦ 7.

b7. *paiṃ(tsa)*: Even though no OU correspondence for this line is preserved, this seems to be the only word that fits the passage. For the word *paintsa*, the meaning of which is not fully assured, see Schmidt (1986, p. 133) and Adams (2013, p. 431). Another possible interpretation might seem to be to take *paiṃ* as the obl.pl. of *paiyye* 'feet' (Adams 2013, p. 432). However, no exact attestation for

this plural form (instead of the well attested dual) was known. In fact, it is cited only as a perl.pl. *paintsa* in *TEB* I (pp. 114, 137), which is most probably simply based on a misinterpretation of *paintsa* 'in the evening, tonight'.[13] In any case, a reading *ṣaiṃ* 'they were', as in Broomhead (1962, I, p. 129) and Peyrot (2007, no. 217) is not possible: the *p* is clearly open at the top. Nevertheless, a mistake for *ṣaiṃ* can of course not be completely excluded.

b7. *toy* is the f.pl. (nom. or obl. = acc.) of the demonstrative pronoun. It probably refers to the concubines of Hariścandra.

b8. This line must continue the *(nauṣaññe nāṭa)käṣṣene* tune of the preceding line; *hariścandra (s)oṃśka ñī* makes a correct 7-syllable segment (subdivided into 4 + 3). Both *hariścandra* and *(s)oṃśka* are vocatives. If the metre of *nauṣaññe nāṭakäṣṣene* is indeed 4 × 7 ¦ 7 (see above), the "⁝" in this line is more likely to indicate the end of pāda c, in which case a full line would be about 45 syllables long, than the end of pāda b, in which case a full line would be about only 30 syllables long.

b9. The reading of the first word is difficult. The akṣara read as <[ś]·[o]> may also have a vowel *au*, perhaps even *ā*. On the assumption that the second element is *c*, a possible interpretation is *-ś (c)om* '… him there', i.e. 'having come towards him there'. A nom.sg.f. *som* seems less likely: more traces of the *s* should have been visible. If the apparent second consonantal element is flipped over from the recto, one could also consider *-ś om* 'to … there'.

3. The Second Parallel Passage

Hariścandra decides to start giving alms and Indra magically produces begging brahmins.

U 1094 + U 407a

Recto

05715 01 [ ]/ ʾWY/[ ] U 1094 r1
05716 02 [ ]/ ara [altı paramit]-

[13] Ogihara (2012, pp. 164, 220) gives *paintsa* as the perl.pl. of 'foot' for THT 1249 + THT 1681 + THT 2981.6 a4, a5. Also in this passage, it would rather seem to be the word for 'evening' (see also Adams 2013, p. 431; text cited after Ogihara 2012, p. 162): *kr$_u$i mā ra tsa klautkalle tākat paintsa ṣ tane sabrahmacārinta wāṣmoṃ(mpa ṣesa) /// päst wṣiyau paintsa k$_u$ṣe tākaṃ* '«If you really cannot turn back [from your decision], (stay) here also tonight (together with) your fellow students and friends …» … «… I will definitely stay here tonight; [that is] what it will be!»'. For this tentative translation, cf. Huber (1908, pp. 352–353): "Kâtyâyana dit : « Passe encore une dernière nuit ici ; tu pourras partir demain. Ne te hâte pas de renoncer aux Défenses ! » Il répondit : « Oui ! Pour la dernière fois je veux obéir à mon maître. Cette nuit encore je veux dormir à tes côtés, mon maître. Demain je renoncerai aus Défenses […] »". Possibly, the form *paintsa* cited in *TEB* I was taken from this passage.

05717 03 [ları]*g* tošgurup [ ]*L*[ ] U 1094 r3 + U 407a r1
05718 04 umug**ı** ınag**ı** /[ ]/ bolup ʾ//[ ]
05719 05 uluška ymä [ ]*Q̈* **okıyu öt[ünäyin** :]
05720 06 ämgäklig ti*l*[gänintä tä]*g*zinü turdačı
05721 07 tsuylug /[ ]//*L*[tın][[lıg]][lar]*ı*g enčgülüg
05722 08 äsängülüg bäk mä[[ŋü]] *oro*nka tägürdäči
05723 09 *sä*kiz[14] tözün yo*lta* yaratayın : nomlug
05724 10 ***kövr*ü{g}üg tültürüp** ku{r}truldačı[15] tınl(ı)g- U 1094 r10 + U 407a r8
05725 11 larıg *ulu*g agar ayıg kılınčl(ı)g uvlarıntın[16] U 407a r9
05726 12 **odgurup** tözünlärniŋ tört köni[17]
05727 13 nomug olarka köŋülčä nomlayın :[18]
05728 14 ötrü hormuzta t(ä)ŋri törtdin yıŋak-
05729 15 tın sansız üküš ***bu*šıč**ı[19] **bramanlarıg**
05730 16 b(ä)lgürtüp yagıšlıg oronka bušıka kälti-[20]
05731 17 lär : anta ötrü h(a)ričanḍre[21] elig bäg
05732 18 äsirkänčsiz köŋülin buš[ı] bergäli ugradı :
05733 19 ärüš üküš **bramanlar**ka bu*šı* bersär :[22]
05734 20 anı täg ök *ü*küš täli*m braman*larnıŋ
05735 21 kurug ayaların [yadı]p t*ört*[din] *s*ıŋardın
05736 22 [/YN körti är]ti : buyr[uk]lar //// U 407a r20

U 1654

Recto

05737 01 … bra]*m*anlar üzä ʾWY/[…
05738 02 …]/ sav sözläy*ü* […
05739 03 …] h(a)ričanḍre el[ig bäg …
05740 04 …]*T*Y LʾR : ʾWY/[…
05741 05 … sävi]glig ög[rünčülüg …
05742 06 …]P inčä […

[14] Kr II 2/16 v from here on constitutes a parallel.
[15] Kr II 2/16 v2 with the correct form: *kutrultačı*.
[16] Kr II 2/16 v3: *kılınčlıg uularıntın*.
[17] Kr II 2/16 v/4: *kertü*.
[18] Hereafter a linefiller.
[19] Kr II 2/16 v8: *koltgučı*.
[20] Kr II 2/16 v9: *k(ä)lti-*.
[21] Kr II 2/16 v10: *haričanḍre*.
[22] U 993 v5 with an additional *yänä*.

U 1094 + U 407a

Verso

05743 01 [ ]/ ÇWL[ ]	U 1094 v1
05744 02 [ ]/Q᾽R S᾽Q᾽/[ ]	
05745 03 [äsirkänčsiz] *kö*ŋülin bu*šı*	
05746 04 [berü]*r* m(ä)n : *b*[o buyan k]*üč*intä tüzgärinč-	U 407a v1 + U 1094 v4
05747 05 [si]*z* burhan ku*t*[ın bul]up ämgäkig	
05748 06 ketärdäči nomlu[g y(a)rlıgın äši]dip kurtuldačı	
05749 07 tınl(ı)glarnıŋ [ ][[LYQ]] [ ]///[b]uluŋ	
05750 08 yıŋak sačayın : b[[o munt]]ag ärdn[i]lärin bušı	
05751 09 bergäli tükätip : yinä ök[23] törtdin sıŋar-	
05752 10 dın bälgürtmä **bramanlar** kä*l*ip eli*g* bägig	U 407a v7 + U 1094 v10
05753 11 avlap **ämgäklig** savlar sözläyü ***bu*šı kolu**	U 407a v8
05754 12 **turdılar** : anı körüp h(a)ričan̤dre[24] elig bäg-	
05755 13 niŋ y(a)rlıkančučı köŋül tıltagınta yüräki	
05756 14 [ti]träyü buyruklarka y*in*ä ök inčä tep	
05757 15 tedi : kaŋlarım buyru[kla]*r*-a tutyaksız köŋülin	
05758 16 bušı bergülük tavarıŋazlar bar ärsär	
05759 17 t(ä)rkin maŋa kälürüŋlär : ötrü [k]amag bur-	
05760 18 yuklar ag*ı*r satagl(ı)g ülgüsüz üküš bušı-	
05761 19 lık ärdin[i]lär kälürtüp ᾽äŋitä ätözin	
05762 20 elig *b*[ägkä] inčä tep ötüntilär : kama[g]	
05763 21 eliglär*n*[i]*ŋ* [h]*a*nı *t*(ä)*ŋ*ri*s*[i] amrak *b*iziŋ	
05764 22 töz*ün yav*aš yumša*k* [ ]	U 407a v19

Translation

[Hariścandra said:] (05715–19) "[…] among […] fulfilling [the six *pāramitā*s] and being the hope and refuge **of the [living beings** …] as well [… **I will** …] **hu[mbly] invite** to [this] land, too. (05720–23) I will make the sinful [… beings], who constantly [re]volve on the wh[eel] of suffering, fit for the eightfold noble path (Skt. *āryāṣṭāṅgamārga*) which leads to the quiet$_2$ and eternal$_2$ place (scil. the *nirvāṇa*). (05723–27) **Beating the dru[m]** of the *dharma* **and waking** the living beings, which are being liberated, from the very deep sleep of the offences, I shall proclaim to them – according to (my) heart's delight – the four true *dharma*s of the noble ones (scil. the Four noble truths)!" (05728–31) Then God Indra (magically) produced countless$_2$ **begging brahmins** in the four directions, and (they) approached the sacrificial place (to beg) for alms. (05731–32) Now, king$_2$ Hariścandra intended to give alm[s] without begrudging thoughts. (05733–36) While giving alms to numerous$_2$ **brahmins**, he

[23] The word can no longer be deciphered today. Only a rest of the last letter is discernible.
[24] U 1654 v from here on constitutes a parallel.

accordingly [distribut]ed (them into) the empty hands of many brahmins, and he [ha]d [seen more of them … in] the four directions. (05736) The minis[ters …]. [small gap] (05737–05740) […] on the [brah]mins […] speaking words […] ki[ng$_2$] Hariścandra […] they made […]. (05740–42) [… jo]yf[ul]$_2$ […] thus […]. [small gap] [**Hariścandra said:**] (05743–46) "[… without begrudging] thoughts I [giv]e alms. (05746–50) By [v]irtue of th[is merit] I shall [acqui]re the [u]nfathomable buddhaho[od], [lis]ten to the *dharm*[*a* word] which eradicates suffering and disperse the […] of the living beings which are being liberated into [all d]irections$_2$." (05750–54) When he had completely distributes his jewe[ls] of s[[uch a kind]], illusionary **brahmins** approached again from the four directions, surrounded the king$_2$ and speaking **miserable** words; **they stood (in front of him) begging for alms**. (05754–57) Seeing this, king$_2$ Hariścandra's heart [th]umped out of compassion, and yet again he spoke to his ministers: (05757–59) "My fathers, (you) minis[ters], should you (still) own goods which could be given away as alms, bring (them all) quickly to me with an attitude which does not cling (to riches)!" (05759–62) Then [a]ll ministers ordered to bring valuable and countless$_2$ jewels for alms(giving), and bending their bodies in respect they said [to] the ki[ng]$_2$: (05762–64) "[R]uler and god [o]f al[l] kings, our beloved, noble, and mild$_2$ […]." [gap]

Textual Notes

05723. There is no corresponding word in the Tocharian text for *nomlug*.
05724. Instead of *kövrügüg*, the word was formerly read as *kö[ni]*.
05725. Because of the fragment Kr II 2/16 v3 from the St. Petersburg collection the reading *ulug* is certain; in Erdal (1991, p. 811) the word is interpreted as *y[av]-l[ak]*; *uvlarıntın*: in Erdal (2004, p. 49) we find the puzzling statement: "(…) spelled as *uv* in *U III* 11,8, but gets the possessive suffix as +*sI* (…)."
05726. Because of the genitive attribute *tözünlärniŋ* one would expect *nomın* instead of *nomug* but there are other instances in the *DKPAM* where the possessive suffix is also missing.
05726–27. *tört köni nom* and *tört kertü nom* (Var.) respectively: In MaitrH XXV 11 r11 *tört kertü nom* is attested as well. Other terms are to be found in Old Uyghur Buddhist texts. Vf. e.g., *tört kertülär* in text 7.2 (= AN) l. 252 in Shōgaito (2003, p. 292).
05728–31. In ancient India alms were distributed in buildings especially designed for this purpose. They are, for instance, depicted in cave XVI (see Schlingloff 2000, I, p. 397 [1]) and cave XVII (see Schlingloff 2000, I, p. 234 [1]) in Ajaṇṭā. They are mentioned in Buddhist literature as well. In the Sogdian *Vessantarajātaka* such a building is mentioned twice under the designation *pwny'nkt'k* 'maison de mérite' (Benveniste 1946, lines 43, 52). In TochA the term *tānaśol* (< Skt. *dānaśālā*) is attested. See *TEB* II, 103.
05729. In the Old Uyghur text there is no corresponding word for TochB *(dakṣi)ṇā-keṃ* 'worthy of gifts'.

05736. *buyr[uk]lar*: *U III* 12.19 (above): *kö//*.
05746. *[berü]r*: *U III* 12.1: *...]i*.
05751–52. In the Tocharian parallel it is again Indra who magically produces the brahmins.
05753. *avlap*: *U III* 12.8: *yavlap*.
05754. In view of Tocharian *klyenträ* ‘they are standing’, *turdılar* is not an auxiliary verb as one would otherwise expect.
05757. *buyru[kla]r-a*: This new reading is certain.
05758. Note the lowering of the vowel *ı* in *tavarıŋazlar* for *tavarıŋızlar*.
05760. *agır*: *U III* 12.15: *agar*. Reading rather uncertain. In the fragment SI Kr II. 29–10 from the St. Petersburg collection (= Kad v7 Shōgaito 2003, p. 188) *agır satıgl(ı)g* is attested in the meaning ‘precious, expensive’.
05760–61. It is difficult to decide whether to read *bušılıg* or *bušılık*. We follow the proposal by Erdal (2004, p. 147), who reads *bušılık*.
05763. *eliglärn[i]ŋ*: This is the most likely reading; *t(ä)ŋris[i]*: *U III* 12.18 (below): *aŋrin//*; *biziŋ*: *U III* 12.18 (below): *siziŋ*.

IOL Toch 82

Just as the fragment discussed above, this fragment belongs to the British Library collection. It has the old Hoernle number H 149.298 and it was edited by Broomhead (1962, I, pp. 129–130; see also Peyrot 2007, no. 82). Also this fragment was identified provisionally on the basis of the proper name Hariścandra, which occurs in b2 (Peyrot 2013a, p. 162).

Transliteration

a1 /// [k]t· – k· [n]· ·[ṛą m]· ·t· ///
a2 /// ś cmelaṣṣeṃtsˎ kākoyma ///
a3 /// – ntˎ keru pyāśim-me āk[s]ą ///
a4 /// ṇākeṃ yaṣṣūcaṃ brāhmaṇ[e] ///
a5 /// – – [ṣ]·eṃ brāh·a·eṃ (–) ·eṃ – ///
b1 /// – s t·ṅkąlyi : – (–) m· ·t· – ///
b2 /// meṃ hariścandre walo na·o ///
b3 /// [ylai]-ñäkte nano brāhmaññe – ///
b4 /// nāsˎ klyentṛą yaṣṣūcaṃ – ///
b5 /// ·eṃ – ·o ·[i] ·e ///

Transcription

a1 /// kt· – k· n· ·rä m· ·t· ///
a2 /// (pi)ś-cmelaṣṣeṃts kākoyma(r) ///

a3 /// (newe)nt keru pyāśim-me āksä(ṣṣim) ///
a4 /// (dakṣi)ṇākeṃ yaṣṣūcaṃ brāhmaṇe(ṃ) ///
a5 /// – – ṣ(ṣ)eṃ brāh(m)a(ṇ)eṃ – ·eṃ – ///
b1 /// – s t(a)ṅkälyi ⁝ – – m· ·t· – ///
b2 /// (tu)meṃ hariścandre walo na(n)o ///
b3 /// ylai-ñäkte nano brāhmaññe – ///
b4 /// (a)nās klyenträ yaṣṣūcaṃ – ///
b5 /// ·eṃ – ·o ·i ·e ///

Translation

a1 …
a2 … for [the beings] of the five births. May I invite … [~ OU 05721]
a3 … may I beat the (resounding) drum for them; (may I) wake up … [~ OU 05724]
a4 … begging brahmins worthy of gifts … [~ OU 05729]
a5 … brahmins … [~ OU 05733]
b1 … may be stopped …
b2 … Then king Hariścandra … again … [just before OU 05743?]
b3 … (then) Indra (let) again (appear) a (group?) of brahmins … [~ OU 05751–52]
b4 … (the brahmins) are standing miserable … begging … [~ OU 05753–54]
b5 …

Textual Notes

a2–3. For the expressions in both lines, compare e.g. B 221 a2 *pelaikneṣṣe kerusa* ¦ *piś-cmelaṣṣeṃ kakātai* ¦ *riś nervānṣai* ‘with the drum of the law you invited the beings of the five births into the *nirvāṇa* city’. The word order and the stereotype expressions in these lines suggest that they are in verse.

a3. *(newe)nt keru*: For this restoration, compare PK AS 5B b2 *pelaikneṣṣe kerū cai* ¦ *śtwār⸗ emprenma newe‹nt› ce* ¦ *ente pyāśyeṃ*[25] ‘When they should beat the drum of the law, resounding the four truths, …’ (cf. Pinault and Malzahn on *CETOM*).

a3. *āksä(ṣṣim)*: The reading and restoration are supported by the Old Uyghur parallel. A reading *āk̲[ṭ]a̲* would also seem possible, but cannot be restored to any recorded Tocharian B word form. Also *āksä*° is so far unattested, but it can with relative confidence be analysed as a form of a causative *aksəsk-* ‘wake up (tr.)’ derived from *aksa-* ‘wake up (intr.)’. The present-subjunctive of *aksəsk-* would be 3sg. *āksäṣṣäṃ**; a 1sg.opt., as would fit here, would be *āksäṣṣim**. Alternatively, an agent noun *āksäṣṣeñca** would also be a possibility for restoration.

[25] Cf. the parallel B 313 b4 *newent ce ente pyāśyeṃ*.

a4–5. In both lines, the noun phrases are in the oblique (= accusative) case.

a5. *ṣ(ṣ)eṃ*: The preceding akṣara could be <ta̲>, i.e. *tä*, or, less likely, <sa̲>, i.e. *sä*. Perhaps a restoration to *(pintwā)täṣ(ṣ)eṃ* 'alms-[begging]' can be considered, though the trace of the vowel diacritic of the akṣara preceding <ta̲> would be very high for <ā>.

b1. *t(a)ṅkälyi*: This seems to be the only possible reading. On the one hand, *eṅkäl* 'passion' is excluded because it has no forms ending in *-lyi*. On the other hand, the subjunctive gerund of *enk-* 'take' is excluded because this subjunctive has suffix accent (already hesitantly Peyrot 2013b, pp. 101, 725; Malzahn 2010, p. 538 rather states that the accent is uncertain): 3pl.sbj.mid. *eṅkanträ* B 37 a7, vn *eṅkalñe* B 149 a6, B 152 a3, *eṅkalyñe* B 156 b5, IOL Toch 4 b6, IOL Toch 204 a3, IOL Toch 307 a2, THT 1104 a5 (PK AS 7I a2 *eṅkälle* is evidently an exception; this manuscript has more archaic features).

b1. In view of the punctuation mark, this line is probably in verse.

Abbreviations

CETOM	*A Comprehensive Edition of Tocharian Manuscripts*. www.univie.ac.at/tocharian.
DKPAMPb	see Shōgaito – Tuguševa – Fujishiro (1998)
MaitrH XXV	chapter XXV of the *Maitrisimit*, see Geng – Klimkeit – Laut (1998)
OU	Old Uyghur
TEB I	see Krause – Thomas (1960)
TEB II	see Thomas – Krause (1964)
TochB	Tocharian B
U III	see Müller (1922)

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