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Colour plates:

Front cover:

The inside of the manuscript's front cover (on the left): Čudabandaka (Skt. Cūdāpanthaka; Tib. Lam-phran-bstan), “The Great Yum”, MS, vol. 5 (call number K 24), 15.0 × 16.0 cm.

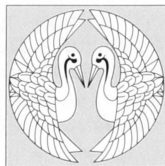
Back cover:

Plate 1. The inside of the back cover (from left to right): 1. Esru-a (Skt. Brahmā, Tib. Tshangs-pa); 2. Bigar (Skt. Śiva, Tib. ?); 3. Qormusta (Skt. Indra, Tib. brGya-byin), “The Great Yum”, MS, vol. 5 (call number K 24), 52.0 × 15.5 cm.

Plate 2. The inside of the front cover (on the left): Inggida (Skt. Aṅgaja, Tib. Yan-lag-'byung); (on the right) Bagula (Skt. Bakula, Tib. Ba-ku-la), “The Great Yum”, MS, vol. 4 (call number K 24), 53.0 × 15.5 cm.

Plate 3. The inside of the back cover (from left to right): 1. Qayanggiru-a (Skt. Lohakhaḍga Hayagrīva, Tib. Rta-mgrin lcags-ral-can); 2. Beiji Maq-a-kala (Skt. Aghora Mahākāla, Tib. Beg-tse); 3. Coytu Ökin tngri (Skt. Ekamātā Shrī Devī, Tib. Ma-cig dpal-ldan lha-mo), “The Great Yum”, MS, vol. 4 (call number K 24), 52.0 × 15.5 cm.

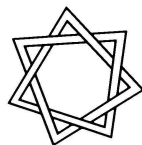
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TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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SOGDIAN BUDDHIST FRAGMENT KR IV/879 NO. 4263 FROM THE MANUSCRIPT COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES *

The fragment published here is one of the largest in the Sogdian fund of the Manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies. The fragment was identified as Sogdian in 1952 [1]. It came from the collection of N. N. Krotkov, Russian consul in Urumchi. In 1908—1912 a number of manuscripts and works of art were donated by N. N. Krotkov to the Russian Committee for the Study of Central and Eastern Asia. The manuscripts were later transferred to the Asiatic Museum (at present St. Petersburg Branch of the Institute of Oriental Studies) [2].

A. N. Ragoza, who found a brief description of two Krotkov's collections made by C. G. Salemann, notes that the main part of the collection acquired by the Russian Committee in 1908 consisted of Uighur and Chinese texts. There were also 29 Sogdian texts in this collection [3]. At present, after repeated inventorying of the Serindia fund (SI), it turns impossible to establish precisely which particular Sogdian fragments came with the collection of 1908. According to the evidence provided by A. N. Ragoza, which is basing upon old call numbers of the fragments, we may presume that some of these fragments are preserved now under the call numbers Kr IV/703, inv. No. 3450; Kr IV/706—715, inv. Nos. 3453—3462; Kr IV/ 717—718, inv. Nos. 3464—3465; 3 Kr/24, 26—30, inv. Nos. 3757, 3759—3763 (old call numbers 3 Kr S 5, 3 Kr S 4, 3 Kr S 2, 3 Kr S 4 bis, 3 R S 3 [4].

The second Krotkov's collection was a collection of manuscripts donated by him to the Academy of Sciences in 1909. It included 82 fragments, most of them being Uighur and Chinese and only 3 Sogdian [5]. Their present call numbers in the manuscript collection are 2 Kr/10—11, inv. Nos. 3657—3658 and 2 Kr/81, inv. No. 3724.

The total number of Sogdian fragments in Krotkov's collection is around 100 — these are fragments of Sogdian

translations of Buddhist and Manichaean texts. The first one who published four Manichaean fragments (in Manichaean script) from this collection was C. G. Salemann, the publication being a facsimile of the texts with transliteration in Hebrew script [6].

Of the Sogdian Buddhist fragments of Krotkov's collection one large fragment was published in the 1920s by F. A. Rosenberg, one of the first Russian sogdologists (fragment Kr IV/823, inv. No. 3570) [7]. Later this fragment was published once more by A. N. Ragoza [8].

The aim of A. N. Ragoza's work (1980) was the publication of all Sogdian fragments originating from East Turkestan, now preserved in the Central Asian fund of the St. Petersburg Branch of the Institute of Oriental Studies collection. Ragoza published about 130 fragments [9], 87 of them — from Krotkov's collection. Photographs of all the transliterated and translated fragments are given (unfortunately, in many cases they are not sharp enough). The publication includes also a linguistic commentary and a glossary.

A detailed review of Ragoza's publication is given in three works by N. Sims-Williams [10]. Valuable notes on the reading, translation and interpretation of several St. Petersburg fragments were made by Y. Yoshida [11].

For some unknown reason four fragments coming from Krotkov's collection were not included into the publication by Ragoza. One of these fragments is written in Manichaean script, the other three — in Sogdian letters. The longest and the most significant of the last three is fragment Kr IV/879, No. 4263 [12]. The publication of this fragment is the subject of the present article.

The fragment (*fig. 1*) is a part of the scroll 52.2 cm long and 29 cm wide (thin Chinese paper tinted yellow). On the reverse side it bears a text in Uighur. The Sogdian text on the obverse numbers 39 lines in black ink drawn in neat

* This article was written with the financial support from the Russian Humanitarian Scientific Fund.



Fig. 1

cursive script by the hand of a professional scribe. It is characteristic of the palaeographic tradition of the Sogdian Buddhist manuscripts of the 8th—9th centuries from East Turkestan and Dunhuang.

Spacing between the lines is 1.2—1.3 cm. Of the 39 lines of the Sogdian text lines 1, 2, 35—39 are the most damaged. The fragment represents a passage from a Sogdian translation of some unknown Buddhist work [13].

Transliteration [14]

- (1) [](t) skwn yr'yw (β) [
- (2) βr'ynh 'wy pwt'y pr(?) [
- (3) kδ'm mž'yx kwtr(y ZY?) 'sty Z(Y) kt'm pδβry ZY cw šn s'r'styh 'st[y rty?]
- (4) šm'xw xypδ krz wrz ZY ''k'cy šw'mnty wrcwnyh myδ xcy c'n'w ZK
- (5) syc'kk βrwzty ZY šm(')x xypδ š'str ywk ywxs'mnty myδ m'n'wk
- (6) xcy c'n'w wr'γ-y wnxr cym'nty cw ny'z-'nk'w'y 'sty šm'xw kw h
- (7) βc'npδy xwyštr s'r 'nd'yšny myδ 'yšδ' c'nw xw ''tr pr'n'k 'kw
- (8) xwyr rwxšny'k s'r 'nd'yšny šm'xw cw mrtxm'yt 'yšδ' p'rZY ptkwn
- (9) wyn m'ny δrδ'yc ''mrz-y 'yšδ' mn' ry(ty) c'γwn'k rxnt' skwn
- (10) 'wy βc'npδy xwyštry prnw 'nγ(')wnc ptz-y'm'c kwn'y-cyk w'xš w'β'y
- (11) šwδ' šwδ' pyšt mn' s'r nw-p'šy L' βyrδ' c'n'w xw pmys'r
- (12) x(w)t('w) mwn'w w'xš wγtw k'ry ywn'yδ wytr kw š'ykn s'r tys rt[y]
- (13) wy(šntw) ptkwn-wyn'yt γmy pt'(y)[δy] p'r'xs'nt šyr ''z-rt'y w'št(n)t
- (14) šβ'r(')y [ZY] c'wn xwt'w š'ykn'y nyz'yn(t) [15] m'δ w'β'nt r(..) []
- (15) n' šyš'yynn ywn'k [?]šxy 'nx'w xy(δ) δ'rmn tym 'yw prwr[ty]
- (16) sγtm'n kw xwt'w s'r pr wy(n) šw'yynn rty ywn'yδ wytr'nt kw mž'yx
- (17) mry s'r pr 'nc'n w'šnt kδ'c L' šyštnt rty šn xw šmnw
- (18) xwt'w m'(k)['?] n βcykty m(')n '[s](t) ZY myšn tyrtyt kw šw'(y)nt /
- (19) yγ'rty xwrt βyr'nt cyw[y]δ 'nβ'nty 'nw'štw 'skw'nt: [16] wyδ'γty
- (20) pr 'yw zmnw xw pmys'r xwt'w c'wn r'ckr'y knδy βyk s'r nyz-ty kw βynwβ(n)
- (21) snkr'm s'r šw' skw(n) 'wy βγ'n βxtm pwt'y s'r pr nm'cw ZY pr wyn
- (22) rtyšw wyš('nt) tyrtyt (sγ)tm'n r'δh p'y'nt ZY š(y) myδ'n r'δy
- (23) [w'š]nt rty xw <p> [17] ksy-sr'w(?)-n'k [18] β('z-)kh 'sky s'r syxwy'nt
- (24) (sγ)tm'n wnxr wn'nt (m)'δ w'β('nt) c'β' c'β' mž'yx xwt'w'
- (25) pr kwtr ZY pr pδβry wyn'mn[t]y (sky) δynd'rty L' s'št ptmy't rty
- (26) [xy]pδ m'ny šm'r mž' [y]xw (x)[w]t'w' yw'r xw k'wδ'm šmny ZY c'wn wyny
- (27) p'r'γz β't ZY c'wn xw kwtry mž'yxw (β)'t 'sp'yncy nyz-ty pcm'ry xcy
- (28) p'š ZY šks'pt γr(β)'kyh xwnx s'št ptm't w'n'w tk'wš γwt xw
- (29) šy'tr xcy kt'r m'x rty βγ c'n'w xw 'yw wrc'wnyh kwn't m'x 'δw
- (30) kwn'ym k'n c'n'w: xw 'δw wrc['wnyh kwn](')t m'x ctβ'r kwn'ymk'n 'wy
- (31) s'r 'yδcw L' 'wz'y'mk'n rty []mnt pxcw'y wyn ZY tk'wš
- (32) [ptz?]'m'ntyh βn px'rš't m'x 'yny 'yw ''γδy 'sp'yn rty šn xw pmys'r
- (33) [xwt]'w m'δ w'β 'δw prwrty β' cw mn' s'r mwn'w w'xš wγtw δ'r't rty
- (34) 'zw pt'wδ'r'm c'n'w: cš(t)yk y'w(r) w'βδ' c'wn m'k't-cyk 'wt'ky βyk s'r
- (35) βškr'mk'n tyrtyt'k ''m'rzy pr [](..'m) ZY z'y nw(rt.....)[]
- (36) sxwnw'ZY wγtw k'ry: ywn'yδ pym(s)[r xwt'w]
- (37) rty nwkr wyšn tyrtyt []
- (38) rty ywn'yδ kw xypδ 'n(w)[z'k]
- (39) [](.) ZY (m'δ)[]

Translation ¹¹⁹¹

- (1)] “he ... (his) body [
 (2) in sign to Buddha [
 (3) To what great family, to what rank do you belong ¹²⁰¹, and what is their excellence?
 (4) Your miracles and magic in going to the sky are no more ¹²¹¹ miraculous than
 (5) the flights of a sparrow. Your instructive *sāstras* and teachings are like
 (6) the cawing ¹²²¹ of a raven. Is there any difference between them? That you are supposed to be
 (7) teachers to the Lord of the World ¹²³¹ is like (the statement) that a moth ¹²⁴¹ is
 (8) the teacher of light for the sun. What kind of people you are, how dare you, with sinful
 (9) looks and (sinful) mind, dirty as dung (?), *fat (?), in my presence
 (10) thus speak a fight making word to His Majesty, the Lord of the World?
 (11) Go away. Go away, not to invoke on yourself my (even greater) displeasure”.
 (12) After the King Bimbiśāra ¹²⁵¹ spoke this, he immediately went to the palace (and) entered (it). And
 (13) those heretics remained despised and humbled, they were very much distressed (and)
 (14) ashamed. They went out of the King's palace and said: “[].
 (15) Let us not be scattered. Let us endure this grave anxiety. Let us once more,
 (16) all (of us), go to the King to see (him)”. Immediately they made their way towards a great
 (17) forest. They stayed for a rest (there), (but) all the time they were not breaking up ¹²⁶¹.
 (18) The King of their monks ¹²⁷¹ persuaded (?) ¹²⁸¹ the inhabitants of Magadha ¹²⁹¹ that if they go (further) with the
 heretics,
 (19) they would get plenty of food. For this (very) reason they were standing together ¹³⁰¹.
 (20) Then once the King Bimbiśāra went out of the city of Rājagṛha ¹³¹¹, he
 (21) was going to the monastery ¹³²¹ of Veṅuvana ¹³³¹ to see and to pay reverence to Buddha, the godliest (of) the gods ¹³⁴¹.
 (22) And the heretics were all guarding the road (to the monastery ?) and were standing in the middle of the road.
 (23) They raised (their) lean (?) arms
 (24—25) and all wailed, saying: “O Great King, it is not fitting that you despise (?) brahmins ¹³⁵¹, (who are) higher than
 yourself by birth, greatness (and) appearance.
 (26) Think with your own mind, o Great King, if monk Gautama is really
 (27) excellent in contemplation, if he is really of a great family and if he can be taken for a (real) wandering monk? ¹³⁶¹
 (28) (You) should estimate his instructions and commandments. It is necessary to be regarded also
 (29) if he is better than we. And, o Lord, should he perform one miracle, we shall perform two,
 (30) likewise, should he make two, we shall make four.
 (31) We shall in no way be lower (?) than him. Look with no obstacles and examine it,
 (32) so that your disgust (at our teaching) could be removed. Fulfill this only wish of ours”.
 (33) And then the King Bimbiśāra said to them: “It is the second time these words are spoken to me, and
 (34) I have tolerated it. (But) when you say it for the third time, I shall expel (you) from the land of Magadha,
 (35) (you), heretics, *fat(?) [.....], provocative (to?) the land”.
 (36) After speaking (these) words: immediately the [King] Bimbiśāra []
 (37) And then those heretics []
 (38) and immediately towards their assemblage [they went (?),]
 (39) [] and thus [said (?)]]

Commentaries

Line 3: *pδbr-* “stage, rank, (social or spiritual) status”; *s'rstyh* “beauty, greatness, superiority”, cf. CSogd. *s'rst* “beautiful” (C 2 12 R 17).

Line 4: ‘*k'c* (from Skt. *ākāśa*) “space, emptiness, sky, heavenly sphere”.

Line 5: *syč'kk* “sparrow”, in the same meaning also in SCE 318, 352, 353, *syčkk* SCE 131; cf. Yagh. *siča* “sparrow, small bird”, *sičāk* “sparrow” (YaT 321). The same stem in Sogd. *syč-* (Fem. *syčh*) “goose” testified in SCE 130, 352 and in inscriptions-dipinti on the Afrasiab murals.

Line 7: *βc'npδy xwyštr*, lit. “teacher, elder of the world”, hence from “Lord of the World” (the appellation of Buddha), the calque of Skt. *lokajyeṣṭha*, Chinese *sh'i'tsun*, cf. *Padm.* 18, *Dhy.* 14, 121, *Dhu.* 138, 235, etc., see D. N. MacKenzie, *BSTBL II*, 76. — ‘*yšδ'* (also below) — flexion of 2 Pl. Opt. rather occasionally appearing in Sogdian Buddhist texts and originating, according to I. Gershevitch (*GMS* § 754), from a combination of 2 Sg. *iš* “thou art” and suffixal morpheme *-θa-*; cf. CSogd. 2 Pl. ‘*yšt'* “you are”.

Line 9: *δrδ'yc* “dung”, a variant form to BSogd. *δrt'yc*, *δrtyc*, MSogd. *δrtyc* “dung, fertilizer”?, cf. Wakh. *δart* “fertilizer”, Khwar. *δrc* “dung”. — *m'rzy* (‘*m'rzy* in line 35) “fat, plump”, from OIr. **ā-marza-* “having a belly”, Avest. *marzāna-* (**mṛzāna-*) “stomach”?. It is the first time, as far as I know, when this word appears in Sogdian texts. Less probable is the etymological link with OIr. **marz-*, Avest. *marēz-* “to touch”, BSogd. *nm'rz-* “to touch upon”, MParth. *nm'rz-*, Khwar. *prnz-* of the same meaning, Mid.P. *marzidan*, *marz-* “to touch upon, copulate”. The presence in OIr. dialects of several homonymic verbal stems **marz-* may be presumed already when comparing Avest. *marēz-* with Khot. *ttumalys-* “to eat, devour” and Khot. *nimalys-* “to smoothen, sharpen” (Emmerick, *SGS*, pp. 39, 54—5).

Line 10: *w'β'y* Inf. Pres. depending on *rxnt'* “you dare”.

Line 11: *nm'šy* “displeasure, irritation”, a combination of the privative prefix *nw-* (*GMS* § 1161) “without-”, “dis-”, “un-” and the noun *p'šy* “honour, respect”, from OIr. **pābraka-*, cf. BSogd. *p'š* along with *p'δr* (*SCE* 544), MSogd. *p'š*. — *pym's'r xwt'w* “King Bimbišāra”. In St. Petersburg fragment L 89 [37] written, doubtless, in the same handwriting as the fragment published here, *m'kt' wt'kh* is mentioned (to be read this, instead of *makt' wt'kh* by Ragoza, line 5) “the land of Magadha” (Skt. *Magadha*), of which King Bimbišāra was the ruler. The capital of Magadha, the city of Rājagṛha, is also mentioned in fragment L 81, line 14 (*r'ckry knōyh* “in the city of Rājagṛha”). King Bimbišāra also appears in L 81 and L 40. The handwriting of L 81 is identical to that of L 89, fragments L 35a, 35b, 36, 40, 49, 50, 52 are also written in the same hand. All these are, doubtless, parts of one manuscript to which belongs also the fragment published here. Their relative location is the subject of further studies. What is clear now, is that these fragments belong to some unidentified Buddhist work relating (possibly, in its first part) the dispute between Buddha and heretic Upaka (*'wp'k*, Skt. *Upaka*, who is mentioned in L 40, lines 3, 10). Buddha in this work is called several times “Monk Gautama” (Skt. *Gautama śramaṇa*, in Sogdian *k'wδ'm šmny* in our fragment, line 26, also in L 49, lines 1, 3; L 81, line 9) and once — Śākyaputra (Sogdian *š'k(y-z')t'k*, lit. “the Son of Śākya”, in L 52, line 16). The place of the disputes is the city of Rājagṛha. King Bimbišāra, who was present at the disputes, is expelling from the city and from the land of Magadha Upaka, the heretic, and his followers (cf. N. Sims-Williams, *The Sogdian Fragments of Leningrad*, [1], p. 235).

Line 13: *ptkwn-wyn'k*, *wyn'k* (‘), lit. “having heretic views”, cf. *Intox.* 20. — *ymy* “despised, despicable” (also in CSogd.), on the meaning of this word see W. B. Henning, *BSOAS* XI, p. 481, note 1; *GMS* § 1060, note 1.

Line 14: *šβ'r* (‘)y — lit. “(with) shame”.

Line 15: *šy's'ymn*, 1 Pl. Pres. (Subj. or Opt.) of *šy's-* “to disperse, be scattered; to be separated” (*GMS* § 540), cf. Khwar. *šš-*, Passive stem of *š'š-* “to scatter, disperse”. The name of one of the 7th century Sogdian kings, Šyšpyr, testified on coins and in Chinese texts, may be, possibly, interpreted as “one, whose religion is scattered” > “one who spreads (Zoroastrian?) creed”. — *šxy* (stem *šx-*) “firm, hard”, MSogd. *šxy*, *šxyt*, *šxt'h*, see *GMS* §§ 1197, 1204, also Henning, *Sogdica* (London, 1940), p. 20. — *'nx'w*, also BSogd. *'nxw(h)* “trouble, anxiety” (cf. *VJ* 218, etc.: *rt'y šy ZKh 'nxwh mnr'xs* “and his anxiety became oppressive”). Spelling *'nx'w* in our fragment (z with a dot below would have been expected for *'zx'w*) supports the reading *'nxw(h)* suggested by E. Benveniste for *VJ*, cf. *GMS* § 403, note 1. — *δ'rmn* “we shall endure”. For variants of flexion *-ymn*, *-mn* in the published text cf. *šy's'ymn* (15), *šw'ymn* (16).

Line 16: *mz'yx mry* “great forest” corresponds, obviously, to Skt. *Mahāvāna*.

Line 18: [ʃ]t — this reconstruction of the verbal form (‘*st*, lit. “he took”) seems to be dictated by the preceding *m'n* “1) reason, mind, 2) spirit, state of mind”; *m'n* ‘*s-* “to persuade, win over”.

Line 19: *y'y'rt* (MSogd., CSogd. *y'yrt-*) “vast, wide”, speaking about food — “plentiful”. The word is supposed to come from OIr. **vi-gṛta-* (*GMS* § 138), cf. Yaghn *yaxt* “wide” (?).

Line 25: *ptmy't* — the context shows definitely that this Past Infinitive form derives from a verb like “to despise, humiliate, disgrace”. The Pres. stem of this verb should be **ptmy(-)*, as far as we know, it is not testified in any of the published Sogdian texts. Etymology? Any connection with *ptm'y-* “measure” (Past *ptm't-*, line 28) seems impossible, likewise the explanation of *ptmy't* as the secondary form of Past Infinitive deriving from Pres. *ptm'y-*.

Line 27: *'sp'ync* “inn”, MSogd. *'spnc-*, *'spync*. For the combination *'sp'yncy nyzty* cf. *kty'ky nyztk* (*Dhy.* 5), also standing for Skt. *pravrajita*.

Line 28: *škšp't*, Skt. *śikṣāpāda* “teaching, instruction, commandment”.

Line 31: *'wz'ymk'n*, this form should be 1 Pl. Fut. of the verb **wz-*, first time testified in our text. Its supposed meaning is basing only on the context.

Line 32: *'sp'yn* — 2 Sg. Imperat. of a verb appearing here for the first time. Connected with OIr. **us-parnaya-* “to fill, fulfil”?, cf. Sogd. *'spwrn-*, *spwrn-*, MSogd. *spwrn-*, *'spwrn-*, CSogd. *spwn-* “full” from **us-prna-*.

Notes

1. Its full call number is SI Kr. IV/879, year 1952, inv. No. 4263.

2. *Protokoly Russkogo Komiteta po izucheniiu Srednei i Vostochnoi Azii* (The Reports of the Russian Committee for the Study of Central and Eastern Asia), No. 2 (1908), p. 4; No. 3 (1909), pp. 3—4; No. 3 (1910), pp. 2—3; No. 2 (1911), p. 18; No. 3 (1911), pp. 21—2; No. 5, p. 31; “Protokoly Istoriko-filologicheskogo otdeleniia ot 16.IX. i 4.XI. 1909 g.” (“The reports of the Historical and Philological department of September 16 and of November 4, 1909”), *Izvestiia Akademii Nauk*, Ser. VI, vol. III (1909), pp. 1084, 1170; inventory numbers of the Asiatic Museum — II 4 (1904—1908), 2668; II 5 (1909—1913), No. 1799. See also A. N. Ragoza, “K istorii slozheniia kollektisii rukopisei na sredneiranskikh iazykakh iz Vostochnogo Turkestana, khraaniashchikhsia v Rukopisnom otdel'e LO IV AN SSSR” (“On the history of the collection of manuscripts in Middle Iranian languages from East Turkestan preserved in the Manuscript department of the Leningrad Branch of the Institute of Oriental Studies of the USSR Academy of Sciences”), *Pis'mennye pamiatniki Vostoka. Ezhgodnik. 1969* (Moscow, 1972), pp. 244—61; *eadem*, *Sogdiiskie fragmenty Tsentral'noaziatskogo sobraniia Instituta vostokovedeniia* (Sogdian Fragments of the Central Asian Collection of the Institute of Oriental Studies) (Moscow, 1980).

3. Lists of the Asiatic Museum — C 10, the first collection of N. N. Krotkov.
4. Ragoza, *Sogdiiskie fragmenty*, p. 8.
5. Lists of the Asiatic Museum — C 10, the second collection of Krotkov; Ragoza, *Sogdiiskie fragmenty*, p. 8, note 18.
6. Fragments Kr IV/838, 840, inv. Nos. 3585—3587 (old call numbers S 38, S 39), see C. Salemann, "Manichaica III", *Izvestiia Akademii Nauk*, Ser. VI, vol. IV (1912), pp. 27—9.
7. F. A. Rosenberg, "Un fragment sogdien bouddhique du Musée Asiatique", *Izvestiia Rossiiskoi Akademii Nauk*, Nos. 15—17 (1927), pp. 1375—98. In the inventory of the Manuscript department one Sogdian Buddhist fragment from the collection of S. F. Oldenburg is ascribed by mistake to Krotkov's collection (Kr IV/873, inv. No. 3620). It was published by Rosenberg, see F. A. Rosenberg, "Deux fragments sogdien bouddhique du Ts'ien-fo-tong du Touen-houang (Mission S. d'Oldenburg, 1914—1915). I: Fragment d'un conte", *Izvestiia Rossiiskoi Akademii Nauk* (1918), pp. 817—42 (see also Ragoza, *Sogdiiskie fragmenty*, fragm. 92, pp. 62—3, 165, Pl. LI).
8. Ragoza, *Sogdiiskie fragmenty*, fragm. 71, pp. 49—50, 152, Pl. XXXVIII.
9. There are 120 fragments, according to Ragoza's numeration, but sometimes several fragments are given under one number.
10. N. Sims-Williams, "The Sogdian fragments of Leningrad. [I]", *BSOAS*, XLIV/2 (1981), pp. 231—40; *idem*, "The Sogdian fragments of Leningrad. II: Mani at the court of the Shahanshah", *Bulletin of the Asia Institute* (Detroit), New Ser., IV (1990), pp. 281—8; *idem*, "The Sogdian fragments of Leningrad. III: Fragments of the Xwästwänift", *Manichaean Studies I. Manichaica Selecta*. Studies presented to Prof. J. Ries on the occasion of his seventieth birthday, eds. A. von Tongreloo and S. Giversen (Lovanii, 1991), pp. 323—8.
11. Y. Yoshida, "Buddhist literature in Sogdian", *Studies on the Inner Asian Languages* (Kobe), VII (1991), p. 108 (in Japanese); *idem*, "Notes on Buddhist Sogdian texts", *Studia Grammatica Iranica*. Festschrift für H. Humbach, hrsg. von R. Schmitt and P. O. Skjaervo (München, 1986), pp. 513—8.
12. According to the inventory list, this number was assigned to the fragment in 1952.
13. On the contents of the fragment and on its connection with several fragments published by Ragoza in *Sogdiiskie fragmenty* see my commentary to line 11.
14. In transliteration partly preserved letters are given in brackets, those missing completely and restored — in square brackets; a hyphen shows that there is no link with the following letter.
15. Or *nyzy'nt* (?).
16. The sign of colon in the text, also lines 30, 34, 36.
17. The letter is crossed out by the scribe.
18. Or *°sr'y-* (?).
19. The translation is literal, line by line.
20. Lit. "is there".
21. "thus".
22. "voice".
23. *I. e.* of Buddha.
24. Lit. "the insect of fire".
25. *pym's'r* — Sogdian transcription of Skt. *Bimbisāra*.
26. Lit. "scattered, dispersed".
27. Corresponds to Skt. *Māra* (?).
28. Lit. "took the mind" (?).
29. Sogd. *m'k't*.
30. Lit. "were joining".
31. Sogd. *r'ckr(')y* for Skt. *Rājagṛha*.
32. *snkr'm* — Sogd. adaptation of Skt. *saṃghārāma*.
33. *βynwβn* — Skt. *Veṇuvana*.
34. Sogd. *βy'n βxtm* "the godliest (of) the gods" corresponds to Skt. *devātideva*.
35. Sogd. *δynd'r* is used in the meaning "brahman" along with the adapted *pr'mn*.
36. Lit. "gone away from the inn" — Sogd. transmission of Skt. *pravrajita*.
37. Letter L (= Leningrad) marks, following Sims-Williams, the fragments published by Ragoza in *Sogdiiskie fragmenty* (see above).

Illustrations

Fig. 1. The Sogdian Buddhist fragment KR IV/879 No. 4263, 52.2 × 29.0 cm.