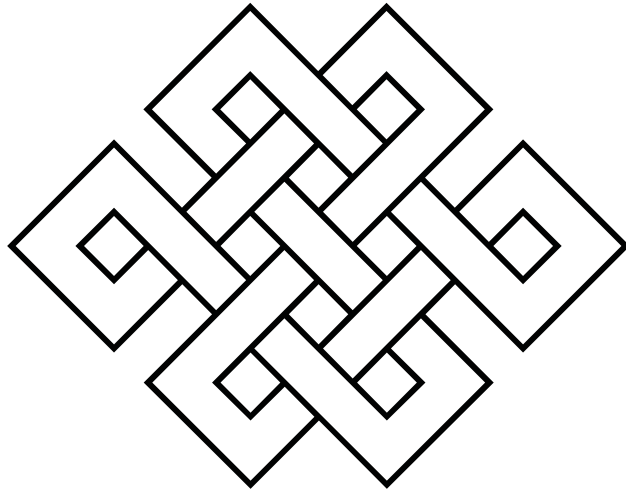


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The *Caityapradakṣiṇagāthā* Inscription in Alchi A Valuable Witness for Kanjur Studies

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With an Appendix by Gudrun Melzer

INTRODUCTION

The rich epigraphic legacy of Alchi's *chos 'khor* was brought to the attention of the scholarly community mainly by DENWOOD's pioneering study (1980).¹ Altogether he published twelve inscriptions, which are located in the gSum brtsegs (5), the 'Du khang (5), the Lo tsa ba lha khang (1), and on a piece of stone forming part of a wall to the south of the 'Du khang (1).² DENWOOD also mentions traces of several other unspecified inscriptions, but regrettably they were already in such a bad state of preservation when he came to

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- 1 Some of the compound's inscriptions were already referred to in earlier publications (see, e.g., FRANCKE 1914: 89-92 and SNELGROVE & SKORUPSKI 1977: 30f., 45 and 48f.), but DENWOOD provided the first editions and translations of most of these invaluable sources.
- 2 For a sketch plan of the compound showing the approximate positions of the inscriptions, see DENWOOD 1980: 118.



Fig. 1 The *mchod rten* with the *Caitiyapradakṣiṇagāthā* inscription (west elevation)



Fig. 2 Upper part of the southern niche with the inscription beneath painted bands of *mchod rtens* and Buddhas

prepare his transcriptions that he judged them “not worth the effort of trying to decipher”.³

A fragmentary inscription that has gone largely unnoticed so far is to be found in the southern niche of the *mchod rten* opposite the entrance of the *gSum brtsegs* (Fig. 1).⁴ Located immediately beneath two bands of painted *mchod rtens* and Buddhas in the upper parts of the niche’s east, south and west walls (Fig. 2), the epigraph renders a passage from the *Caitiyapradakṣiṇagāthā* as it is extant in the various block print and manuscript Kanjur collections.⁵ Painted bands of *mchod rtens* and Buddhas are also extant in other parts of the structure and in some of these places an inscriptional panel has

3 *Ibid.*: 118.

4 Cf. the plan provided in SNELGROVE & SKORUPSKI 1977: 24f., where the *mchod rten* is marked “J₂” (the north arrow in this plan is wrong and should be rotated roughly 80 degrees anti-clockwise). The structure itself and some of its art work have already been discussed in SNELGROVE & SKORUPSKI 1977: 77f. and LUCZANITS 2003: 28-37. The configuration of the complicated *mchod rten* is presently being analysed by KOZICZ, whose forthcoming publication will provide elaborate plans and drawings (see also <http://stupa.arch-research.at>).

5 Tib. *mChod rten bskor ba'i tshigs su bcaad pa*. The Sanskrit title is given, with some minor variants, at the beginning of the text. Note that its third to last syllable does not have an *'a chung* in any of the collated Tibetan witnesses (for which, see below). I thus prefer the spelling *Caitiyapradakṣiṇagāthā*, although, as a single word, the feminine form *pradakṣiṇā* is perhaps more common. The masculine/neuter form in the title is also corroborated by the various collated Sanskrit sources (cf. Appendix B).

been preserved below the paintings.⁶ Regrettably, only the panels in the southern niche have extant text. On both the east and the south walls of the niche, the inscriptional text is arranged in two columns of three lines each. Much of the panel on the west wall appears to have been painted over at some point in time, perhaps in an attempt to restore the epigraph.⁷ Only a few syllables in its upper left corner are preserved.

The inscription is written in regular *dbu can* letters and contains two cases of *da drag*⁸ as well as four (partly uncertain) instances of palatalised *m* before *e* and *i*.⁹ There are no cases of superabundant *'a rjes 'jug, gi gu log* or horizontal ligatures. Although the preserved passage is relatively short and thus provides only limited evidence, by and large these orthographic and palaeographic features tally well with the 13th century dating that LUCZANITS (2003: 28-37) proposed for a painted figure¹⁰ in the upper parts of the *mchod rten*.¹¹ The same dating is also postulated for the structure itself by KOZICZ¹² and it thus seems that the inscription was executed not long after the *mchod rten* had been erected.

6 Whether all of these painted bands were originally combined with inscriptional panels cannot be decided with certainty, but it seems rather likely.

7 Such unfinished restorations are not uncommon and in the course of my work on Tibetan inscriptions I have come across several cases where a panel was, wholly or partly, provided with a new ground coat without ever being inscribed again. For a more extensive discussion of epigraphic palimpsests and the resulting problems in dating Tibetan inscriptions, see TROPPER & SCHERRER-SCHAUB (forthcoming).

8 *rgyand* (east wall, right col., l. 2) and *brgyand* (south wall, right col., l. 1).

9 *-yed* (*myed* Go, *med* DQLSNZ) (east wall, left col., l. 1), *-yed* (*myed* Go, *'grub* DQLSNZ) (east wall, right col., l. 3), *myi* (*myi* Go, *mi* DQLSNZ) (south wall, left col., l. 3), *myi* (*myi* Go, *mi* DQLSNZ) (south wall, right col., l. 3). For the *sigla* and editorial signs, see below.

10 LUCZANITS (*ibid.*) originally followed SNELGROVE & SKORUPSKI 1977: 78 (cf. also plate XIII [between pp. 48 and 49]), where the image is identified as Rin chen bzang po. In two more recent articles (LUCZANITS 2006a [see especially p. 191] and 2006b: 463f.), he has reinterpreted the figure as 'Bri gung pa (i.e., 'Jig rten mgon po).

11 The limitations in dating Tibetan witnesses solely on the basis of their orthographic and palaeographic features have been pointed out often enough and do not need to be repeated in detail here; see, e.g., TROPPER 2007: 109f. and the sources cited there. For a rough chronological classification scheme, see SCHERRER-SCHAUB 1999 and SCHERRER-SCHAUB & BONANI 2002.

12 Oral communication.

In any case, the above-mentioned peculiarities strongly suggest that the fragmentary epigraph predates what EIMER (1997: viii) has called the Kanjur “*Vulgata*” (all dating from the 15th century or later), therefore making it a valuable witness for what has come to be known as Kanjur Studies.¹³ The inscription seems of particular interest in view of the potentially independent Kanjur tradition in Western Tibet that was first presumed by EIMER (1991: 245ff.) and has subsequently been corroborated by text-critical research on the manuscript Kanjur from Phug brag.¹⁴ For the stemmatic analysis provided below, I have thus collated the following Tibetan witnesses of the *Caitya-pradakṣiṇagāthā*:¹⁵

- D Derge Kanjur: *mdo sde, sa*, 198v5-201r5 (The Tibetan Tripitaka: Taipei Edition. Taiwan 1991; vol. 15, pp. 144-145).¹⁶
 E Manuscript Kanjur kept at the Newark Museum (Newark, New Jersey): *mdo bsde, va*, 249r2-251r2.¹⁷

13 On the value of early epigraphic witnesses of Kanjur and Tanjur texts, cf. TROPPER 1996: 54-74, 2005: 106-107 and 118-135.

14 See, e.g., HARRISON 1992: xxxii-xxxvi, SCHOENING 1995: 136, TROPPER 1996: 71, ZIMMERMANN 2002a: 173-177 and 193-206. The Phug brag versions of the respective texts that formed the objects of these studies could be shown to be independent of the two main lines of transmission formed by the descendants of the Tshal pa and Them spangs ma Kanjurs.

15 The folio and page numbers refer to the complete text. Specifications for the passage rendered in the inscription are given in the edition provided below. Only after I had already collated most of the witnesses did I become aware of Warner BELANGER’s unpublished MA thesis “Caityapradakṣiṇā Gāthā: A Critical Edition of the Tibetan Text based on Six Editions of the Kanjur”, which was submitted to the University of Texas at Austin in 2000. Because all but two of the witnesses that I have collated were available in Vienna, gaining access to BELANGER’s thesis only during the later stages of my own work did not turn out to be a serious disadvantage, however. The programme of the XVth congress of the International Association of Buddhist Studies (Atlanta, June 2008) contained the announcement of the following paper by BELANGER: “Redaction and the Ritual Efficacy of the Stūpa Cult in the *Pradakṣiṇa Gāthā* Textual Tradition”. His article “The Role of Devotion in the Caityapradaksina Gatha and the Efficacy of the Stupa Cult” was announced to be published in “The Stupa, ed. Lokesh Chandra” (http://www.gcsu.edu/history/warner_antony_belanger_iii.htm; last visited May 19, 2010). By the time the present article was submitted for publication, this study had not appeared.

16 Text No. 321 according to the catalogue by UI *et al.* (1934: 60).

17 Text No. 8 of vol. *va* according to the preliminary catalogue provided by DIETZ (2002: 26). I used photographic prints made from a microfilm in the private possession of Dr. Dietz.

- Go ‘Proto-Kanjur’ from Gondhla (Lahul, Himachal Pradesh): *gaṇ ḍī’i mdo, ka*, 54r10-57r1; vol. 23.¹⁸
 I Inscriptional text at Alchi.
 J ‘Jang sa tham (or Lithang) Kanjur: *mdo sde, sa*, 213r3-215v2.¹⁹
 L Manuscript Kanjur kept at the British Library in London: *mdo sde, da*, 348r8-351r7; vol. 41 (microfiche reproduction by the British Library, Oriental and India Office Collection, London).²⁰
 N Narthang Kanjur: *mdo sde, la*, 311v4-315v6; vol. 72 (microfiche reproduction by the Institute for Advanced Studies of World Religions, Stony Brook, New York).²¹
 Q Peking Kanjur: *mdo sna tshogs, shu*, 208r3-210v1 (The Tibetan Tripitaka: Peking Edition. Tokyo-Kyoto 1955-1961; vol. 39, pp. 85-86).²²
 S Stog Palace Manuscript Kanjur: *mdo sde, da*, 401v3-405v2; vol. 62 (CD publication by the Tibetan Buddhist Resource Center, New York, 2003, with scans of the reprint by the sMan rtsis shes rig dpe mdzod, Leh, 1975-1980).²³
 Z Shel Manuscript Kanjur: *mdo sde, da*, 434v4-438v5.²⁴

18 Text No. 8 of vol. *gaṇ ḍī’i mdo* according to TAUSCHER’s catalogue (2008: 57). Photographs of the Gondhla collection that were taken by Tauscher in the years 1998, 1999 and 2005 are kept in the Dept. of South Asian, Tibetan and Buddhist Studies at the University of Vienna. The manuscripts have been tentatively dated to “the second half of the 13th or early 14th century” by TAUSCHER (2007: 81; also cf. TAUSCHER 2008: xlix-lii), whereas KLIMBURG-SALTER (1994: 59) previously proposed an 11th-12th century dating, mainly on the basis of the stylistic evidence of some illuminations on these manuscripts. Regardless of the difficulties in assigning the collection a precise and definite date, it certainly predates the comparatively late representatives of the Tshal pa (JQ) and Them spangs ma (LS) lines of transmission.

19 Text No. 261 according to the catalogue of IMAEDA (1984: 48). I used Xerox-copies that were prepared from an NGMPP microfilm kept in the Staatsbibliothek zu Berlin, Preußischer Kulturbesitz.

20 Text No. 80 according to the location list provided in PAGEL & GAFFNEY 1996: 27.

21 Text No. 306 according to EIMER’s catalogue (1998: 67).

22 Text No. 987 according to SUZUKI’s catalogue (1962: 150).

23 Text No. 104 according to SKORUPSKI’s catalogue (1985: 102).

24 The Kanjur was photographed in Shel (Ladakh) during the summer of 2008 by Helmut Tauscher and Bruno Lainé. The documentation is kept in the Dept. of South Asian, Tibetan and Buddhist Studies at the University of Vienna, and a catalogue will be prepared by Bruno LAINÉ. The manuscripts were provisionally dated to the 17th/18th century, with a leaning towards the earlier alternative (TAUSCHER, oral communication).

JLNQS were chosen in accordance with the recommendations by HARRISON (1992: xlviif.), and GoZ seemed especially relevant with regard to the above-mentioned assumption of an independent Kanjur tradition in Western Tibet. The value of the Newark Kanjur was first pointed out by SKILLING (1994: xxv-xxx, 1997a: 190-193) and has been confirmed by more recent studies.²⁵ The Derge Kanjur is probably the most widely available, and its collation thus seemed to be apposite, even though it has been repeatedly shown to be text-critically not particularly relevant.²⁶

The *Caityapradakṣiṇagāthā* is not extant among the Tabo manuscript collection,²⁷ and it is also not listed in SAMTEN's catalogue of the Phug brag Kanjur (1992). HERRMANN-PFANDT (2008: 160) states that there are no witnesses for it among the Dunhuang manuscript collections kept in Paris and London.

None of the collated versions has a colophon and thus the names of the translators are unknown. Yet as the text is listed in both the *IHan kar ma*²⁸ and the *'Phang thang ma*²⁹ catalogues, the Tibetan translation can be attributed with some degree of certainty to the beginning of the 9th century or earlier.³⁰

25 ZIMMERMANN 1998, 2002a: 166-167, 2002b: 178f., SKILLING 2001, DIETZ 2002. Also cf. the remarks in EIMER 2002: 4.

26 See, e.g., EIMER 1992a: xiv and xviiiif., HARRISON 1992: xxviiiif. and xxxvi, SILK 1994: 20-25, SKILLING 1997a: 205, SCHOENING 1995: 131 and 174f.

27 The first volume of the Tabo manuscript catalogue has recently been published (HARRISON 2009) and the second volume (by Cristina SCHERRER-SCHAUB) is due to appear soon. I am grateful to Helmut TAUSCHER, who had access to pre-print versions of both volumes and informed me that the text was not found in the Tabo collection (oral communication).

28 See HERRMANN-PFANDT 2008: 159f.

29 See RTA RDO 2003: 22 and KAWAGOE 2005: 17.

30 On the dates of the two catalogues (late 8th or early 9th century), see HERRMANN-PFANDT 2008: xviii-xxii and xxiv-xxvi. Of course, it cannot be definitely proven that the versions at the disposal of the compilers of these catalogues and the collated Kanjur witnesses derive from the same translation and were essentially identical. But as long as we do not have any concrete evidence for two (or even more) translations and/or Tibetan recensions of the text, one should probably act on the assumption that there was only one. Both catalogues list the text with 70 *ślokas*, and according to HERRMANN-PFANDT (2008: 160) and EIMER (1998: 67) the same specification is found in the 20th century Kanjur from Lhasa (which is known to be a conflation of the Tshal pa and Them spangs ma lines). HERRMANN-PFANDT (2008: lxxi) also notes that such *śloka* specifications in the various Kanjur versions or in their *dkar chags* frequently just follow the information provided by the *IHan kar ma* and often appear to be rounded or

Apart from the Tibetan witnesses, I was able to use several Sanskrit sources that have been collated by Gudrun MELZER,³¹ most notably a complete and a fragmentary Gilgit manuscript of the *Pradakṣiṇagāthā*.³² I further consulted the Chinese translation that is attributed to Śikṣānanda³³ and bears the title *You rao fo ta gong de jing* (Taisho No. 700).³⁴ As is well known, the Chinese translations of Buddhist works are often very loose, especially where metrical passages are concerned, and the *You rao fo ta gong de jing* turned out to be no exception in this regard. It is thus usually of no help for decisions regarding syntactic variants in the Tibetan versions, but where these versions attest differing words or expressions, the Chinese text sometimes provides valuable evidence.

A Khotanese manuscript entitled “*pradakṣaṇa svattra*” was edited and translated by BAILEY (1974: 15-18 and 1981: 72-74). The general content of this text is the same as that of the Tibetan *Caityapradakṣiṇagāthā*, i.e., an encomium on the benefits of circumambulating a *caitya*. The wording, however, is entirely different and it seems that it may not even be possible to speak of two recensions of one and the same text.³⁵ The Khotanese manuscript is thus of little use for a stemmatic study of the Tibetan witnesses and

estimated rather than exact figures (*ibid.*: xxx). Moreover, the mean value of 25.5 that she ascertained for the ratio of *ślokas* as stated in the *IHan kar ma* per folio of the corresponding texts in the Derge Kanjur (*ibid.*: xxxf.) is quite close to the figure of 26.9 (i.e., 70/2.6) that the analogous calculation yields for the *Caityapradakṣiṇagāthā*. Thus I do not see any reason to assume that the text versions available to the compilers of the *IHan kar ma* and the *'Phang thang ma* were essentially different from the collated Kanjur witnesses.

31 See Appendix B.

32 As BELANGER (2000: 3 and 9) points out, the Tibetan *Caityapradakṣiṇagāthā* is basically an expanded version of the *Pradakṣiṇagāthā*, the former being longer by thirteen verses. For the textual parallels, see BELANGER 2000: 8-14. The redaction of the text will probably be treated in some more detail in the published version of BELANGER's paper mentioned in note 15 above.

33 See NANJIO 1883: 110. A brief biographical sketch of Śikṣānanda (652-710) with primary sources is provided in LAMOTTE 2005: 298, n. 175.

34 The complete text of the passage that corresponds to the inscriptional text is rendered (in Chinese characters) in Appendix A.

35 Cf. the short discussion and summary of the Khotanese manuscript by EMMERICK (1990: 645-646 and 1992: 27). According to him, the *Caityapradakṣiṇagāthā* as it is extant in the various Kanjur collections is a “similar text on the same subject”.

has not been taken into account here. The same holds for the comparatively late translation in the Mongolian Kanjur.³⁶

EDITORIAL SYSTEM AND SIGNS

The edition is based on video-documentation that I prepared in August 2002 and it renders the text of the inscription as it appeared at that time.³⁷ The critical apparatus contains the divergent evidence of the Kanjur versions³⁸ as well as an evaluation of all significant variants.³⁹ In order to keep the apparatus from becoming even bulkier, the Sanskrit sources and the *You rao fo ta gong de jing* were adduced for this evaluation only when their testimony was of possible relevance.

36 Text No. 1081 according to the catalogue of LIGETI (1942: 292). For a preliminary report on the genesis and transmission of the Mongolian Kanjur, see KOLLMAR-PAULENZ 2002.

37 From the video-sequences some 200 single exposures were extracted; they can now be viewed at <http://www.univie.ac.at/Tibetan-inscriptions> (links: Ladakh → Alchi → Small stūpa (J₂) → Inscription 01).

38 Variants of the type “*ba : pa*” have usually not been recorded. On the reasons for ignoring such differences, see TROPPER 2005: 142, n. 7.

39 While the boundary between significant and insignificant variants is not always easy to draw, I have generally refrained from discussing morphological differences like “*thob : thob*”. It is well known that such forms were used very indiscriminately in early sources, and even in modern texts one encounters such alternative stems for many verbs. A decision about which form was extant in the original translation of a Kanjur text thus is usually impossible. Moreover, in cases like “*skor ba : bskor ba*” the semantic difference between the verbal noun (lit. ‘the circumambulating’) and the *nomen actionis* (lit. ‘the circumambulation’) – respectively formed with what is now generally given as present (*skor*) and future (*bskor*) stem – is quite marginal, and even where we do have an extant Skt. text, it usually does not allow for a decision to be made (cf. TROPPER 2005: 279). Similarly, variants like “*ser : gser*” occur too frequently in early sources for a discussion about which reading was original to be meaningful. Single readings in the descendants of the Tshal pa and of the Them spangs ma Kanjurs (i.e., DJQLSN) have not been discussed either, because they obviously result from scribal error or damaged printing blocks. They have nevertheless been recorded because they sometimes provide valuable evidence for the ascertainment of the stemmatic situation. E also contains a large number of single readings, many of which have to be clearly rejected or are inferior to those found in the other witnesses. Its single readings are only discussed if there seemed to be some possibility that they constitute the original text and if there is any significant evidence supporting or contradicting one of the variants. Lastly, readings which result in metrically incorrect verses or verse-lines are generally not submitted to any further analysis.

Editorial signs

{1}, {2}, etc.	beginning of a line
(I), (II), etc.	beginning of a verse
]]	left side of the panel completely missing
[no more traces of text discernable to the right ⁴⁰
/	<i>shad</i>
=	illegible ‘letter’ ⁴¹
-	illegible letter
:	double <i>tsheg</i> (frequently used instead of a [double] <i>shad</i> in E) ⁴²
<i>d</i>	erased letter
<u><i>d</i></u>	uncertain reading (underlined)
<<1>>	<i>vacat</i> (with approximate number of ‘letters’ fitting into the empty space) ⁴³
<i>xxx,xxx</i>	insertion below the line

EDITION

East wall

Left column (D 200r5, E 250r6, Go 56r5, J 214v2, L 350r3, N 314r4, Q 209v1, S 404r1, Z 437r2)

{1} (I)]===== -yed bzhi po dang⁴⁴ // rdzu ’phru=kang⁴⁵ pa⁴⁶ dbang yang

40 Cf. the introduction.

41 Cf. STEINKELLNER & LUCZANITZ 1999: 15, n. 12, where ‘letter’ is defined as “any combination of letters in the Tibetan alphabet that occupy in vertical arrangement of the letter sequence the space of a single grapheme”, whereas *letter* “refers to the single signs for consonants or vowel modification only”.

42 Cf. DIETZ 2002: 14. For further examples of this particular sign, albeit used somewhat differently, see DOTSON 2007: 19, and TROPPER 2005: 88, n. 52.

43 Note that the empty space that is found more or less regularly before and after a *shad* or double *shad* has not been recorded.

44]===== -yed bzhi po dang: *mchod rten bskor ba byas pas ni* // (*byas pas ni* // : *bcas pa ni* E) *dran pa nye bar gzhang pa* (*gzhang pa : gzhang pa* om. E, *bzhag pa* GoN) *bzhi* (*bzhi : bzhi*’ Go) // (// : // om. E) *sems* (*sems : seṃs* E) *kyi tshad med* (*med : myed* Go, *med pa* E) *bzhi po dang* (*dang : dang* om. E) DEGoIJLNQSZ. MS, G1 and G3 (*kṛtvā*) clearly support the reading *byas*. Because E frequently reads *byas pas ni* in the preceding and following verses (e.g., fol. 249v4, 249v5, 249v6, 249v7 and 250r8) the instrumental form *pas* is also to be preferred. Moreover, in E the

- thob⁴⁷ =====⁴⁸
 {2} (II)]]===dang⁴⁹ //⁵⁰ byang chub yan lag⁵¹ 'bras bu⁵² thob⁵³ // (III)
 mchod rten s-or⁵⁴ ba byas pa====⁵⁵
 {3}]]=p~~hrul~~⁵⁶ chen por⁵⁷ 'gyur //⁵⁸ (IV) mchod rten_-or⁵⁹ ba_-yas⁶⁰ pa====⁶¹

third verse-line ends in *med pa bzhi po* (with the stress on *pa* and *po*), which is metrically highly unusual (cf. HAHN 1996: 222f.), and *dang* in DGoJLNQSZ has an equivalent (*ca*) in MS(s). For the other variants, cf. note 39.

- 45 'p~~hru~~=-kang : 'p~~hrul~~ rkang DGoJLNQSZ, 'p~~hrul~~ kyi rkang E.
 46 pa : pa'i DJLNQSZ, pa bzhi'i E.
 Stylistically, the genitive construction with *pa'i* is perhaps to be preferred, but as a "referential accusative" (cf. HAHN 1996: 55f.) *rdzu 'p~~hrul~~ rkang pa* can also be justified. MS(s) (*rddhipā(da)vaśiprāptaḥ*) and G3 (*riddhipādavaśiprāpta<ḥ>*) allow for both *pa* and *pa'i*, whereas E's *pa bzhi'i* is not supported by the Skt. sources (and results in a metrically incorrect verse-line).
 47 thob : 'thob DJLNQSZ, thob po E.
 48 == : // DEJLNQSZ, / Go (at the end of the line).
 In the inscription a double *shad* was probably followed by an empty space amounting to the size of one or two 'letters' (i.e., // «1» or // «2»), which separated the two columns of the panel from each other (cf. the introduction).
 49]]===dang : mchod rten bskor ba byas (byas : b~~cas~~ E) pas ni // (// : / E) 'phags pa'i bden pa (bden pa : b~~dan~~ pa N, bden pa ~~bden~~-pa Z) bzhi po dang // (// : ' E) dbang (dbang : d~~pa~~ng N) po rnam~~s~~ dang stobs (stobs : stob_s L) rnam~~s~~ (rnam~~s~~ : dag Go) dang DEGoJLNQSZ.
 For E's *b~~cas~~*, cf. note 44. In Go, the scribe may have accidentally omitted *rnam~~s~~* and then, realising his mistake, preferred to insert *dag* because it takes up less space.
 50 // : / EL.
 51 lag : lags E.
 52 bu : bur N.
 53 thob : 'thob DJLNQSZ.
 54 s-or : bskor DEGoJLNQSZ.
 55 pa==== : pas ni // DJLNQSZ, pas na' E, pa_s ning // Go (it seems that the scribe first wrote *pa dang* and then corrected his mistake).
 The *lacuna* seems too small to allow for the reading(s) of D(E)(Go)JLNQSZ followed by an empty space (i.e., *pas ni* // «1») (cf. the corresponding footnote at the end of line 1; for E's *na*, cf. note 44). Thus the inscription may have read *pas ni* «1» (i.e., omitting the double *shad* [like at the end of line 1 in the right column of the panel]), or "ni //" could have been placed at the beginning of the next line in that part of the inscription which is altogether missing now (cf. the following footnote).
 56]]=p~~hrul~~ : (ni //) mngon shes drug ldan zag pa med (zag pa med : zag pa myed Go, zab med pa E, zag med pa LSZ) // (// : / E) nyon mongs thams cad (thams cad : tham~~d~~

//⁶² 'dod====⁶³

Right column (D 200r7, E 250r8, Go 56r7, J 214v4, L 350r6, N 314r7, Q 209v3, S 404r3, Z 437r5)

- {1} ====⁶⁴ zhe sdang spangs pa dang⁶⁵ //⁶⁶ 'khor⁶⁷ rnam~~s~~⁶⁸ thams cad⁶⁹
 spangs pa'i⁷⁰ //⁷¹ rang -gyal⁷² byang -ub⁷³ thob⁷⁴ par 'gyur // (V) mchod

EL) spangs pa yi (pa yi : ='i E) // (// : / E) dgra bcom rdzu 'p~~hrul~~ DEGoJLNQSZ. MS, G1 and G3 (*nirāśravaḥ*) allow for both *zag pa m(y)ed* and *zag med pa*, whereas E's *zab med pa* does not make much sense and seems to result from scribal error.

- 57 por : po_r E (r probably added in *dbu med* below the line).
 58 // : ' E.
 59 -or : bskor DEGoJLNQSZ.
 60 -ya~~s~~ : byas DEJLNQSZ, byas Go.
 61 pa==== : pas ni DEGoJLNQSZ, par ni Q.
 62 // : / E.
 63 The damaged space following 'dod is perhaps wide enough to allow for the conjecture chags «1». But there are remnants of letters in front of *zhe sdang* at the beginning of line 1 in the right column of the panel, and the extent of the *lacuna* also suggests that the syllable *chags* was to be found at the beginning of that line (cf. the following footnote). Thus the end of line 3 in the panel's left column most likely read 'dod «3/4».
 64 ==== : chags DEGoJLNQSZ.
 65 zhe sdang spangs pa dang : spangs shing zhe sdang spangs Go.
 Neither G3 (*rāga[d]veśaprahāṇāya*) nor G1 and MS (both partly damaged) support the repeated usage of *spangs*.
 66 // : ' E, / L.
 67 'khor : mo khon E, mkhon Go, khon LSZ.
 MS (*sarvavidyāprahīṇas*) and G3 (*sarvavidyāprahāṇas*) do not tally with any of the Tibetan witnesses. The second and the third verse-lines correspond to *yong li tan hui chi, ji yi qie zhang ai* in the Chinese translation. While *chi* (i.e., *gti mug*) does not have an equivalent in the Tibetan witnesses (cf. HIRAKAWA 1997: 1108, s.v. *tan hui chi*: "rāga-dveṣa-moha"), *yi qie zhang ai* ('all impediments', 'all obstacles', etc.) rather supports the readings of Go and LSZ. Thus the Skt. manuscript on which the Tibetan translation is based could have read *sarvavaira-* or *sarvavighna* (*prahīṇas/prahāṇas*), and the reading 'khor in DIJNQ may be a later corruption.
 68 rnam~~s~~ : rnam E, rnam~~s~~ Go.
 69 thams cad : tham~~d~~ EL.
 70 pa'i : pa yi DJNQ, pa dang ELSZ.
 The variant in ELSZ could be a scribal mistake that was caused by the repeated occurrence of *spangs* (cf. the end of the previous verse-line). However, on the basis of the

rten skor⁷⁵ =-y-⁷⁶ pas⁷⁷ ni //⁷⁸ ===rten⁷⁹ da-⁸⁰ du⁸¹ de bzhin gshegs⁸²
 {2} mtshan⁸³ _=⁸⁴ kyis ni rgyand⁸⁵ pa dang //⁸⁶ gser 'dra'i⁸⁷ _ku⁸⁸ mdog

Skt. (and Chin.) witnesses (cf. note 67) neither *pa dang* nor *pa'i / pa yi* can be ruled out as the original reading.

71 // : 'E, Go om. // (at the end of the line), / L.

72 -gyal : rgyal DEGoJLNQSZ.

73 -ub : chub DEGoJLNQSZ.

74 thob : 'thob DEJNQ.

75 skor : bskor DEGoJLNQSZ.

76 =-y- : ba byas DEGoJLNQSZ.

77 pas : pa E (cf. note 44).

78 // : / E.

79 ===rten : 'jig rten DEGoJLNQSZ.

80 da- : dag DEGoJLNQSZ.

81 du : tu DEGoJLNQSZ.

82 gshegs : gshegs // DGoJLQSZ, gshe_u // N (at the end of the line; the sign below the *sh* looks more like a *ya btags*, but it is probably just a slightly botched *d*, i.e., the usual abbreviation for *gs*), gshegs E.

83 mtshan : mtsha= E.

84 ==s : rnamS DGoJLNQSZ, rnamS E.

85 rgyand : brgyan DEJLNQSZ, brgyand Go.

86 // : 'E.

87 'dra'i : gyi DEJLNQSZ.

For *amgīrasena / amśtra(s)e[na]* in G1 and G3, see note 34 in Appendix B. MW notes that according to the lexicographers *rasa* can have the meaning 'gold', but the Skt. sources do not allow for a decision in regard to the Tibetan variants *'dra'i* and *gyi*. In the Chinese version what corresponds to the second half of the quatrain in the Tibetan text reads *de miao zi jin se, xiang hao zhuang yan shen*. While *zi jin se* is attested for Skt. *suvarṇavarṇa* (see HIRAKAWA 1997: 928), *miao* 'wonderful', 'exquisite', 'fine', just seems to have been added *metri causa*. Moreover, *de* and *shen* obviously correspond to (')*thob* and *sku*, while *xiang hao* and *zhuang yan* tally with *mtshan rnamS* and (b)*rgyan(d) pa* (see, again, HIRAKAWA 1997: 871 and 1015, where the terms are listed as equivalents of Skt. *lakṣaṇa* and *alamkṛta*, respectively). In any case, like the Sanskrit sources, the Chinese version does not have a direct equivalent for *'dra'i* or *gyi*. This could be interpreted as supporting the semantically weaker *gyi*, but the variant in GoI certainly cannot be ruled out as original reading.

88 -ku : sku DEGoJLNQSZ.

thob⁸⁹ par =-yur⁹⁰==⁹¹ (VI) lus kyī ==-yang⁹² -kor⁹³ ba yin =====g⁹⁴
 gi=s⁹⁵ kyang s-o=====⁹⁶ yid kyī=s⁹⁷ kyang skor⁹⁸ ba
 {3} =====⁹⁹ s-o=lam¹⁰⁰ btab pa yang¹⁰¹ skor¹⁰² pa yin // '-i¹⁰³ ni skor¹⁰⁴ ba¹⁰⁵

89 thob : 'thob DJNQ.

90 =-yur : 'gyur DEGoJLNQSZ.

91 == : // DGoJLNQSZ, / E.

92 ==-yang : las kyang DEGoJLNQSZ.

93 -kor : bskor DEGoJLNQSZ.

94 =====g : // ngag DGoJLNQSZ (if the inscription had the same text as DGoJLNQSZ, there must have been a fairly large empty space on both sides of the double *shad*); in E, *yin* is followed by a double *tsheg* (') and the next two verse-lines are missing.

The easiest explanation for the omission in E would be that the scribe accidentally skipped the passage due to the repetitive structure at the end of the verse-lines (... *bskor ba yin*). G1 (*manaḥ-*), G3 (*kāyakarmma, vākkarmma, [m](a)naskarmma*) and the Chin. version (*shen ye, yu ye [zan tan]*) also support DGoJLNQSZ. MS and BL2 appear to have had a somewhat different text, but the decisive passages (i.e., those that may have contained a form of *vāc* and/or *manas*) are unfortunately damaged.

95 gi=s : gi las DGoJLNSZ, gi las Q.

96 s-o===== : bskor ba yin // DGoJLNQSZ.

97 kyī=s : kyī las DGoJLNQSZ.

98 skor : bskor DGoJLNQSZ.

99 ===== : yin // DGoJLNQSZ.

100 s-o=lam : smon lam DGoJLNQSZ, smon lam E.

101 pa yang : pa 'ang DJNQSZ, pa 'ang L.

102 skor : bskor DEGoJLNQSZ.

103 '-i : 'dir DGoLNQSZ, 'dir J, 'di E.

The damaged space seems too small to allow for the conjecture *'dir*. Perhaps the inscription read as in E, but the remaining traces rather suggest *'ri*, i.e., the scribe inadvertently may have skipped the letter *d*. Neither the Skt. sources nor the Chinese version have an equivalent for *'dir* or *'di*.

104 skor : bskor DEGoJLNQSZ.

105 ba : bar E.

bya=pa yi¹⁰⁶ //¹⁰⁷ =sprod¹⁰⁸ =yang¹⁰⁹ bde grub-e-o=-yed¹¹⁰ /=¹¹¹ (VII) 'jig
rten mgon¹¹² po=mchod¹¹³ rt=¹¹⁴ la // skor¹¹⁵ ba byas pa'i¹¹⁶

106 bya=pa yi : *byas pa yis* DJLNQSZ, *byas yin* E, *byas pas ni* Go.

107 // : ' E.

108 = sprod : *bgrod* DJNQ, *sprod* E, *sprod* GoLSZ. Judging from the remaining traces, the inscription may have read «1»*sgrod*, *bsgrad* or «1»*sprod*, the latter being most likely. Instead of the six verse-lines starting from *lus* the Skt. and the Chinese versions have only four and they do not provide any evidence in regard to the Tibetan readings at hand.

109 = yang : *dka*' DJNQ, *kha* ELSZ, *ka* 'ang Go.

The remaining traces of the damaged 'letter' suggest that the inscription read *ka yang* rather than *kha yang*, but in either case *yang* has to be emended to (or at least read as) 'ang in order to get a metrically correct verse-line. Irrespective of this, it is difficult to decide which of the readings in the various witnesses should be preferred. The apparently similar text in Go and in the inscription (i.e., the oldest witnesses) does not make much sense and *kha* seems even less plausible. Thus it perhaps stands to reason to take *ka* (*yang*'ang) as an irregular spelling of *dka*' (*yang*'ang). Again, the Skt. and the Chinese versions do not provide any evidence.

110 bde grub-e-o=-yed : *bde dgur don rnams* (*rnams* : *rnam*, L) 'grub DJLNQSZ, *bde dgur don rnam* 'gug E, *bde grub the tsom myed* Go. The inscription most likely read as in Go.

While *arthasid*[*dh*]iḥ in BL2 (also cf. the partly damaged text in MS and G1) corresponds to *don rnams* 'grub in DJQ(L)SNZ, *bde dgur* does not have an equivalent in the Skt. sources or in the Chinese version, and neither do Go(I)'s *bde grub* and *the tsom myed*. Moreover, in combination with *don*, E's (*rnam*[s?]) 'gug would be highly unusual, but semantically it does not seem altogether impossible. The Chinese *huo ci da li yi* (*huo* : *cheng* in the Old Sung, Sung, Yuan and Ming editions) (i.e., "one obtains / accomplishes these great benefits") constitutes only a loose equivalent to the concluding verse-line in the Tibetan translation, but (*huo*/*cheng*) *li yi* rather speaks in favour of *don rnams* ('grub) (cf. HIRAKAWA 1997: 191, s.v. *li yi*). In any case, here the Skt., Chin. and Tibetan versions are at variance to such a degree that the significance of the Skt. and Chinese witnesses is rather limited in regard to a decision about the original Tibetan text.

111 /= : // DGoJLNQSZ, ' E.

112 The prescript now looks like a *b*, but the erstwhile loop at its lower left tip simply seems to have flaked off.

113 po=mchod : *po*'i *mchod* DGoJLNQSZ, *po*= *mchod* E.

114 *rt*= : *rten* DGoJLNQSZ.

115 *skor* : *bskor* DGoJLNQSZ, *bskar* E.

116 *byas pa*'i : *byed pas* E.

Of the collated Skt. sources, MS, G1 and G3 correspond most closely to the Tibetan version, and the preserved absolutive (*kṛtvā*) in G3 rather supports the reading *byas* (*pa*'i).

South wall

Left column (D 200v2, E 250v1, Go 56r10, J 214v7, L 350v1, N 314v3, Q 209v6, S 404r7, Z 437v2)

{1} ===== nyi¹¹⁷ tse¹¹⁸ -i¹¹⁹ //¹²⁰ =====¹²¹
(VIII) =ms ca= rna=====-i¹²² rtse'i¹²³ phyir // sha¹²⁴ ri'i bus_zhus¹²⁵
{2} ===== tan=ng¹²⁶ //¹²⁷ =====¹²⁸

117 ===== *nyi* : *yon tan gang* // (// : ' E) *de ni tshig tsam nyi* (*nyi* : *nye* E) DGoJLNQSZ.

118 tse : *tshe* DGoJLNQSZ, tse om. E (see the following note).

For examples of the spelling *ts* instead of *tsh* in early Tibetan sources, see, e.g., RICHARDSON 1985: 173, TAUBE 1980: 13f., TAUSCHER 1999: 32 and TERJÉK 1970: 312 (n. 29). Also cf. note 170.

119 -i = : *yis* DGoJLNQSZ, *yin te* E.

In E, the verse-line (*de ni tshig tsam nye yin te*) does not make much sense and it is also not supported by the Skt. sources.

120 // : ' E.

121 ===== : *legs par bstan* (*bstan* : *band* Go) *par mi* (*mi* : *myi* Go) *nus so* (*nus so* : *nuso* L) // DGoJLNQSZ.

In the Chinese version the actual *gāthā* ends after *lüe shuo ju neng jin* (roughly corresponding to *legs par bstan par mi nus so*) and the text concludes with the stock formula "er shi shi zun shuo ci ji yi. she li fo deng yi qie zhong hui. jie da huan xi xin shou feng xing", i.e., "Then the Buddha concluded that *gāthā*; Śāriputra and all the assembly had great faith, and they were utterly delighted".

122 = ms ca= rna=====-i : *sems can* (*sems can* : *seṃn* E) *rnams* (*rnams* : *rnam*s E, *rnam*, L) *la snying* DGoJLNQSZ.

123 rtse'i : *brtse*'i DJLNQSZ, *brtse ba*'i E.

124 sha : *shā* DJLNQSZ. The inscription is damaged above the letter *sh*, but it does not seem to have featured an 'a *chung*.

125 = zhus : *ni zhus* DGoJLNQSZ, *zhus* E.

126 ===== tan=ng : *nas kyang* (*nas kyang* : *nas nas kyang* E, *pa*'i *phyir* Go) // (// : ' E) *mchod rten phyag* (*phyag* : *phyag* Go) *byas yon tan gang* DGoJLNQSZ.

The past active participle *praṣṭavām* in MS (also cf. the largely damaged reading in BL2) rather corresponds to *zhus nas* (*kyang*) (for the combination *nas kyang*, see TROPPER 2007: 95 and 140, n. 282), but as an interpretative rendering, Go's *pa*'i *phyir* cannot be ruled out as original reading.

127 // om. Go (at the end of the line).

128 ===== : 'jig rten mgon pos bstan (*bstan* : *band* Go) *pa yin* // DGoJLNQSZ, *mchod mgon pas byas pa yin* ' E.

(IX) =====se=srang¹²⁹ rgya¹³⁰ //¹³¹ dre mo¹³² shing rta rgya¹³³ dag dang //¹³⁴ rgod¹³⁵ ma b-gya=
 {3} yi¹³⁶ shing ===== tsho=s¹³⁷ b==== yang¹³⁸ //¹³⁹ s-o====-i¹⁴⁰
 -o===== ¹⁴¹ yang myi¹⁴² 'phod de¹⁴³ // (X) kam po¹⁴⁴

129 ===== se=srang : *rta brgya* (*brgya* : *brgyad* LN) *dang ni gser srang* DEGoJLNQSZ. The Skt. sources (*śatam*) as well as the following text (*gser srang* (*b*)*rgya*, etc.) clearly support the reading *rta brgya* of DEGoJQSZ.

130 *rgya* : *brgya* DEJLNQSZ, *brgya* ' Go. Cf. the following verse-line and l. 3 below; the inscription's *rgya* is obviously just an irregular spelling.

131 // : // om. E.

132 *dre mo* : *drel mo* 'i DJ, *nga mong* E, *dre'u mo* Go (*mo* partly erased), *dra mo* 'i L, *dril mo* 'i N, *dre mo* 'i Q, *ri mo* 'i SZ.

The masculine forms *dre*, *drel* and *dre'u* are attested in the dictionaries. L's *dra* (*mo* 'i) is obviously a scribal mistake or results from a damaged master copy, while N's *dril* (*mo* 'i) could either be a scribal mistake or a phonetic variant. The readings of E and SZ are contradicted by the Skt. sources (*aśvatarī*-). From a stylistic point of view, the genitive form *mo* 'i is perhaps preferable but metrically dispensable (cf., by contrast, the following verse-line). Thus the compound *dre mo shing rta* in the inscription cannot be ruled out as original reading.

133 *rgya* : *brgya* DEGoJLNQSZ. Cf. the previous verse-line and l. 3 below.

134 // : ' E.

135 rgod : *dgod* E.

136 b-gya= {3} yi : *brgya yi* DJLNQSZ, *brgya* 'i E, *brgya* 'i Go.

137 ===== tsho=s : *rta rnam* // (// : ' E) *rin chen* (*chen* : *cen* Go) *sna tshogs* DEGoJLNQSZ.

138 b==== yang : *bkang ba yang* DEGoJLQSZ, «1»*bkang ba yang* N.

139 // : ' E.

140 s-o==== -i : *bskor ba* 'i DEGoJLNQSZ.

141 -o===== : *gom pa gcig* (*gcig* : *cig* Go) *bor* (*bor* : *por* Q) *ba* 'i // *bcu drug char* DGoJLNQSZ, *gom pa cig* ==*por* 'i // *bcu drug chad* E.

The Skt. sources' *-eka-* corresponds to the cardinal number *gcig*. The variant in EGo is probably just an irregular spelling (the correct "sandhi-form" of the indefinite pronoun would be *zhig*).

142 myi : *mi* DEJLNQSZ.

143 *phod de* : *phod do* DEGoJNQSZ, *phodo* L.

Cf. the end of the following two verses, where the inscription also has *de*. It thus may well be the original reading (cf. HAHN 1996: 150), although the particle *do* is certainly more natural at the end of a verse.

144 *kam po* : gam *bu* E. Cf. the following footnote.

tsa'i¹⁴⁵ bu mo rgya¹⁴⁶ //¹⁴⁷ nor bu¹⁴⁸ rna¹⁴⁹ cha¹⁵⁰

Right column (D 200v4, E 250v2, Go 56v2, J 215r1, L 350v3, N 314v6, Q 209v8, S 404v2, Z 437v4)

{1} gdu====kh¹⁵¹tho====¹⁵² //¹⁵³ ser¹⁵⁴====¹⁵⁵ dpung¹⁵⁶ -gya¹⁵⁷ 'chang¹⁵⁸ pa====¹⁵⁹
 //¹⁶⁰ ===== l-gs¹⁶¹ brgyand¹⁶² pa //¹⁶³ skor¹⁶⁴ ba'i go=====
 ===== phod de¹⁶⁵ // (XI) =====¹⁶⁶

145 tsa'i : *dza yi* DSZ, 'dzam E, *tsi* 'i Go, *dzi yi* JN, *dza* 'i L, *ji yi* Q.

Various spellings are attested in the dictionaries, but E's (gam *bu*) 'dzam almost certainly has to be ruled out as original reading and Q's *ji* (*yi*) just seems to result from a damaged printing block.

146 *rgya* : *brgya* DEGoJLNQSZ. Cf. v. IX.

147 // : ' E.

148 *bu* : *bu* 'i Go. The Skt. sources (*āmuktamaṇikuṇḍalāh*) allow for both readings.

149 *rna* : *rnam* E.

150 *cha* : *ca* L.

151 gdu====kh¹⁵¹ : *gdub* 'khor DGoJN, *gdu kor* E, *gdub kor* LSZ, *gdur* 'khor Q.

Both *gdub* 'khor and *gdub kor* are attested, but not E and Q's readings, which most likely just result from scribal error.

152 tho==== : *thogs* DEGoJLNQSZ.

153 // : ' E.

154 ser : *gser* DEGoJLNQSZ. Cf. v. XI.

155 = : *gyi* DEGoJLNQSZ.

156 dpung : *dbung* Q.

157 -gya= : *rgyan* DGoJLNQSZ, *brgyan* E.

158 'chang : *chad* E. The Skt. sources (*dharā*) clearly support the reading 'chang.

159 == : *dang* DEJLNQSZ, *yang* Go.

Neither *dang* nor *yang* has a direct equivalent in the Skt. sources.

160 // : ' E.

161 ===== l-gs : *mgrin* (*mgrin* : ' *brin* E, 'grind Go) *pa gser gyis* (*gyis* : *gyi* E) *legs* DEGoJLNQSZ.

162 *brgyand* : *brgyan* DEJLQSZ, «1» *brgyan* N.

163 // : ' E.

164 skor : *bskor* DEGoJLNQSZ.

165 go===== phod de : *gom pa gcig* (*gcig* : *cig* E) *bor* (*bor* : *bor* om. E, *por* Q) *ba* 'i (*ba* 'i : *po* 'i E) // *bcu drug char yang mi* (*mi* : *myi* Go) *phod do* (*phod do* : *phodo* L) DEGoJLNQSZ. Cf. notes 141 and 143.

166 ===== : *gangs* (*gangs* : *grangs* «3» E) *kyi glang chen* DEGoJLNQSZ.

If the inscription had the same text as DEGoJLNQSZ, the letters must have been very compact. The Skt. sources (*haimavatā*) clearly support the reading *gangs*.

{2} rgya¹⁶⁷ snyed¹⁶⁸ dag //¹⁶⁹ -u==n¹⁷⁰ -==¹⁷¹ tshong¹⁷² yangs¹⁷³ pa ==¹⁷⁴ //¹⁷⁵
 ==¹⁷⁶=sho¹⁷⁷ =d-¹⁷⁸ 'dra ='i¹⁷⁹ glang //¹⁸⁰ se=dang¹⁸¹ nor bus¹⁸²
b-y=====¹⁸³ skor¹⁸⁴ -=====¹⁸⁵ bor¹⁸⁶ ba'i //¹⁸⁷ bcu drug ==¹⁸⁸

167 rgya : *brgya* DEGoJLNQSZ. Cf. verse IX.

168 snyed : *rten* JNQ.

The Skt. sources do not have an equivalent for either variant. In combination with the preceding (*b*)rgya, however, snyed (for which see BEYER 1992: 230) clearly has to be preferred.

169 // : / DEJLNQSZ.

170 -u==n : *lus chen* DEJLNQSZ, *lus cen* Go.

For the spelling *cen* instead of *chen* in early sources, see, e.g., TUCCI 1935: 178ff., TAUSCHER 1999: 32, and TROPPER 2008: 22, 23, 29.

171 == : *nam* DGoJLNQSZ, *nang* E.

172 tshong : *-ong* E, *'tshong* Go, *tshong*, L, *tshongs* SZ.

173 yangs : *yang*, L.

174 == : *dang* DEGoJLNQSZ.

175 // : ' E.

176 === : *sna yang* DEGoJLQSZ, *snar yang* N.

177 =sho : *gshol* DJLNQSZ, *zhom* E, *bshol* Go.

178 =d- : *mda'* DEGoJLNQSZ.

The inscription is damaged above the line and while the letter in front of the *d* is too damaged to allow for a reasonably certain reading, the remaining traces suggest an ' rather than an *m* (for the frequent variant '*a sngon* 'jug instead of *ma sngon* 'jug in early sources see, e.g., TROPPER 2007: 109f. and 2008: 12).

179 ='i : *ba*'i DEGoJLNQSZ.

180 // : ' E.

181 se=dang : *gser dang* DEGoJLNQSZ. Cf. v. X.

182 bus : *bu*'i E, «6»*bus* N (at the beginning of the line).

The Skt. sources (*nāgāḥ suvarṇamaṇikalpitāḥ*) clearly militate against E's reading.

183 b-y=====¹⁸³ : *brgyan pa yang* // (// : ' E) DELSZ, *brgyan pa dang* // JNQ, *brgyand pa dag* // Go.

Neither *yang* nor *dang* has a direct equivalent in the various Sanskrit witnesses, whereas *dag* obviously corresponds to the plural form(s) (cf. the preceding note) and thus is perhaps slightly to be preferred.

184 skor : *bskor* DEGoJLNQSZ.

185 ===== : *ba*'i *gom pa gcig* DGoJLNQSZ, *ba*'i *gom pa ci ga* E.

186 bor : *por* Q.

187 // : ' E.

188 == : *char* DEGoJLNQSZ.

{3} yang myi¹⁸⁹ phod de¹⁹⁰ // (XII) mkhas pa gang gis¹⁹¹ sangs rgyas
mchod¹⁹² r-n¹⁹³ la //¹⁹⁴ dga' ba'i sems kyis¹⁹⁵ gom==b==¹⁹⁶ //¹⁹⁷ ==m
bu'i¹⁹⁸ -u-u=ser¹⁹⁹ srang=====grangs²⁰⁰ snyed //²⁰¹ de -i²⁰² de²⁰³ dang

189 myi : *mi* DEJLNQSZ.

190 phod de : *phod do* DGoJLNQSZ, *phodo* L, *yod do* E. Cf. note 143.

191 gis : *gi* E.

The Skt. sources (*yo buddhacaityeṣu* ... [vidvān] and *ye buddhacaityeṣu* ...) clearly militate against E's reading.

192 mchod : *m«4»chod* E.

193 r-n : *rten* DEGoJLNQSZ.

194 // : ' E.

195 kyis : *kyi* E.

The Skt. sources (*yo ... prasannacittāḥ* and *ye ... prasamnacittāḥ*) rather support the reading of DGoJLNQSZ.

196 gom==b== : *gom pa gcig* (*gcig* : *cig* E) *bor* (*bor* : *por* EQ) *ba* (*ba* : *ba*'i Go) DEGoJLNQSZ.

The extent of the damaged passages and the remaining traces do not allow for the readings of DEGoJLNQSZ. The inscription may have featured the Tibetan numeral for 1 instead of *gcig*. Go's *ba*'i does not make much sense and is also contradicted by the nominatives in all Skt. sources (cf. notes 191 and 195).

197 // : / E.

198 ==m bu'i : *'dzam bu*'i DEGoJQ, *'dzam bu* LS, *dzambu*'i N, *'dzam bu* «1» Z.

The Skt. sources (*suvarṇaṇiṣkā jāmbūnadā* [with insignificant variants]) allow for both the genitive and the compound formation.

199 -u-u=ser : *chu klung gser* DJLNQSZ, *chu bo*'i *gser* E, *chu bo klung gser* Go (*bo* partly erased).

The inscription probably read *chu klung ser*. The Skt. sources allow for both *chu klung* (*gser* and *chu bo*'i *gser*) (cf. the previous note and see L.Ch.: s.v. *'dzam bu chu klung* and *'dzam bu chu bo*'i *gser*), while *chu bo klung gser* is unmetrical. See also note 208.

200 ===grangs : *'bum grangs* DEGoJLNQSZ.

201 // : ' E.

202 -i : *ni* DGoJLNQSZ, *nyid* E.

Neither *ni* nor *nyid* has a direct equivalent in the Skt. sources. Thus the semantically weaker *ni* is perhaps slightly to be preferred.

203 de : *de* om. E. The Skt. sources (*nāśya samā* ... *yo/ye*) clearly support the reading of DGoJLNQSZ. See also note 205.

West wall (D 200v6, E 250v5, Go 56v4, J 215r3, L 350v6, N 315r3, Q 210r2, S 404v6, Z 438r1)

{1} ==ngs²⁰⁴ pa yod²⁰⁵ ma yi==^{206 207} (XIII) mkhas pa²⁰⁸

{2} [

{3} [

TRANSLATION²⁰⁹

(I) [Through having made a circumambulation of a *stūpa*]²¹⁰ one attains [the four applications of awareness (*catvāri smṛtyupasthānāni*),] all the four

204 ==ngs : *mtshungs* DEGoJNQSZ, *mtshungs* L.

205 *yod* : *yod* om. E, *yong* L. In E, the whole verse-line (*de nyid dang mtshungs pa ma yin*) has only seven syllables and a metrically poor structure. After the preceding erroneous omission of *de* (cf. note 203), the omission of *yod* may well have been a makeshift correction to achieve an uneven number of syllables again.

206 *yi==* : *yin* // DGoJLNQSZ, *yin* : E.

207 Go ins. *mkhas pa gang gis sangs rgyas mchod rten la // dga' ba'i sems kyis gom pa gcig bor ba // 'dzam bu'i chu klung gser srang 'bum grangs snyed // de ni de dang mtshungs par yod ma yin* // – an obvious case of dittography.

208 In DJLNQSZ the verse ends: *gang gis sangs rgyas (rgyas : rgya_s L) mchod rten la // dga ba'i sems kyis 'jim gong gcig bor (bor : por Q) ba // 'dzam bu'i ('dzam bu'i : 'dzam bu LSZ, dzambu'i N) chu klung gser gyi pho brang (pho brang : pha bong LSZ) 'bum // de ni de dang mtshungs pa yod ma yin* // . E reads: *gang gis sangs rgyas mchod rten la' dga ba'i sems kyis 'jog gang ci bor ba // 'dzam bu'i chu klung gser gyis pha bong 'bum : de ni de dang mtshungs«3»s pa yod ma yin* (no *shad* or double *shad* following [at the end of the line]). Go has: *gang gis sangs rgyas mchod rten la dga ba'i // sems kyis gom pa gcig bor dag // 'dzam bu'i chu klung gser gyi pha bong 'bum // de ni de dang mtshungs pa yod ma yin* // .

On the variant *'dzam bu'i* : *'dzam bu* see notes 198 and 199. Moreover, the Skt. sources clearly support the readings *pha bong* (here corresponding to *piṇḍa*) and *'jim gong gcig* (the direct equivalent of *mṛttikāpiṇḍa eka*). E's *gyis* is obviously just a scribal error, and the same applies to Go's placement of the double *shad* after *dga' ba'i* (resulting in a lopsided metrical structure). Finally, Go's *bor dag* is grammatically irregular and also not supported by the Skt. sources, all of which have singular forms.

209 Text in square brackets is not preserved in the inscription and has been translated in accordance with the foregoing discussion of the readings in DEGoJLNQSZ.

210 In keeping with the Skt. sources, here and in the following seven verses *mchod rten* is rendered by *stūpa*, although the Tibetan witnesses give the Skt. equivalent of the text's title as *Caityapradakṣiṇagāthā*. As EDGERTON (1953: 233) points out, especially in Buddhist Hybrid Sanskrit *caitya* can denote “any object of veneration” and thus has a somewhat broader meaning than *stūpa*. Not infrequently, however, the two terms are used synonymously.

[immeasurables (*catvāry apramāṇāni*) of the mind], and also the power with regard to the [(four) bases of supernatural abilities ((*catvāra*) *ṛddhi-pādāḥ*)].

- (II) [Through having made a circumambulation of a *stūpa*] one attains [all the four noble truths, the (five) faculties ((*pañca*) *indriyāṇi*) and (five) powers ((*pañca*) *balāni*)], and the fruition of the (seven) branches of enlightenment ((*sapta*) *bodhyaṅgāni*).
- (III) [Through] having made a [circumambulation of] a *stūpa* one becomes [an Arhat] with great [supernatural abilities who is provided with the six higher perceptions (*ṣaḍ abhijñāḥ*), (who is) untainted, and has removed all afflictions].
- (IV) [Through having made a circumambulation of] a *stūpa* it comes about that one attains the [enlightenment of a Pratyekabuddha] who has given up [desire (and)] hatred and who has given up²¹¹ all attendants.²¹²
- (V) Through [having made a circumambulation of] a *stūpa* [it comes about] that one is adorned with the mark[s] of a Tathāgata in [the world(ly) realms]²¹³ and attains a gold-like²¹⁴ [body-]colour[.]
- (VI) [Circumambulation] is [not only an act] of the body[. Circumambulation is] also [an act of speech.] Circumambulation [is] also [an act of] the mind[.] Circumambulation is also expressing [(one's) aspirations]. [Through having made] a circumambulation [at this (*stūpa*)(?)]²¹⁵ – even if [it is hard to bring about –(?) there is no doubt that] bliss is attained.²¹⁶

211 LSZ: “... one attains the enlightenment of a Pratyekabuddha after one has given up desire and hatred and after one has given up ...”.

212 GoLSZ: “all enmity”, “all malice”.

213 The plural particle *dag* was probably just used as an expletive here (cf. HAHN 1996: 225).

214 DEJLNQSZ: “golden”.

215 Or: “As for [this: through having made] a circumambulation ...”?

216 The meaning of the text in DJNQ is also not entirely clear and depends on how one interprets *bde dgu*. It may refer to the “nine stages of the mind” (*sems gnas dgu*) in *śamatha* meditation, but I do not know of any sources using the term *bde (ba) dgu* in this context. (For the *sems gnas dgu* in general, see, e.g., MIMAKI 2000, who also provides reproductions of various pictorial representations that are furnished with explanatory text.) Moreover, *dgu* is of course frequently used in the sense of ‘many’, ‘much’, ‘all’ (cf. expressions like *skye dgu*, *ngan dgu* or *'dod dgu*) and thus *bde dgu* might simply mean “in much bliss”, “in complete bliss”. Two alternative translations of the entire verse-line in DJNQ could thus read: (1) “one attains (one's) objects in the nine (stages of) bliss, (which are) hard to reach”, and (2) “one attains (one's) objects in complete bliss, (which is) hard to reach”.

- (VII) [The merit] of having made²¹⁷ a circumambulation at a [*stūpa* of] the protector of the world [cannot be truly taught because of] the limitations [of mere words.]
- (VIII) Out of [compassion for sentient beings], [and] Śāriputra [having] asked[, the protector of the world has taught the merit of homage paid to a *stūpa*.]
- (IX) [A hundred horses,] a hundred [*niṣkas* of gold], (a) hundred(s of)²¹⁸ she-mule chariots, [chariots] of [a hundred] mares[,] even [filled with all kinds of jewels,] are no match [for] even [the sixteenth part of having taken one step of a circumambulation].
- (X) A hundred girls of Kāamboja,²¹⁹ [wearing] precious stones (and) ear-[rings],²²⁰ sporting arm[lets of] gold [and]²²¹ having [(their) necks well] adorned [with gold], are [no] match [for even the sixteenth part of having taken one step] of a circumambulation.
- (XI) No less than a hundred [elephants (the colour of) snow],²²² (that is) bulls [of big bodies,] broad [upper chest bones], [also with noses (i.e., trunks)] like [plough-poles], [adorned] with [gold and] precious stones[,] are no match [for] even the sixteenth [part] of having taken [one step of a circumambulation].
- (XII) The wise one who [has taken one step] with a joyful mind at a [*caitya*] of the Buddha – no less than [a count of a hundred thousand] *niṣkas* [of gold from the Jāmbū river]:²²³ there is no [match of] that (one) and that.

217 E: “on account of making”.

218 Again, *dag* was probably just used as an expletive here (cf. note 213; also cf. the preceding *rta brgya* and *gser srang (b)rgya*, as well as the following *rgod ma brgya*, *bu mo (b)rgya* and *glang chen (b)rgya*.)

219 Located in northwestern India, the country of Kāamboja (also spelt Kamboja) was especially famous for its excellent horses and beautiful women. For a brief discussion and further literature, see WALKER 1995: 520.

220 Or: “earrings of precious stones“ (as in Go).

221 Go: “gold, also having ...”.

222 The particular value attributed to the rare albino elephant in India is largely connected with Indra’s *vāhana* Airāvata (aka Airāvāṇa) as well as with the legend of Māyā’s conception. For further details see ZIMMER 1929: 22-24 and 1962: 105, 107-108.

223 Cf. Mvy 5974.

- (XIII) The wise one [who has left a lump of clay with a joyful mind at a *caitya* of the Buddha – a hundred thousand chunks²²⁴ of gold from the Jāmbū river: there is no match of that (one) and that.]

STEMMATIC ANALYSIS

The following enquiry attempts to delineate the transmission of the *Caityapradakṣiṇagāthā* as it is extant in the collated Kanjur versions. Because this analysis is restricted to the relatively short passage that has been rendered in the inscription the evidence is somewhat limited, and strictly speaking the results only apply to this particular passage of the text. The variants that are extant nonetheless provide sufficient material for a meaningful analysis.

First and foremost, the evidence concurs with the results of previous studies in regard to JQ and LS,²²⁵ the former two witnesses representing one branch of the transmission and the latter two another. This is clearly borne out by the following variants:

- | | |
|--|---|
| (III) <i>zag pa med</i> JQ : <i>zag med pa</i> LS | (X) <i>'khor</i> JQ : <i>kor</i> LS |
| (IV) <i>'khor</i> JQ : <i>khon</i> LS | (XI) <i>rten</i> JQ : <i>snyed</i> LS |
| (IV) <i>pa yi</i> JQ : <i>pa dang</i> LS | (XI) <i>dang</i> JQ : <i>yang</i> LS |
| (VI) <i>bgrod</i> JQ : <i>sprod</i> LS | (XII) <i>bu'i</i> JQ : <i>bu</i> LS |
| (VI) <i>dka'</i> JQ : <i>kha</i> LS | (XIII) <i>bu'i</i> JQ : <i>bu</i> LS |
| (X) <i>dzi yi J, ji yi Q</i> ²²⁶ : <i>dza'i L, dza yi S</i> | (XIII) <i>pho brang</i> JQ : <i>pha bong</i> LS |

The short passage studied for the present paper does not provide enough evidence to determine the exact relationship between the two witnesses in each of the two groups. That is, it can neither be proved nor disproved that any of the four witnesses is a descendant of their respective kin.²²⁷ Yet in the above-

224 DJNQ: “palaces”.

225 Here it may suffice to refer to EIMER 1992a: xivf., HARRISON 1992: xviiif., SILK 1994: 21f., SCHOENING 1995: 131, and ZIMMERMANN 2002a: 177ff., 186ff. and 205f.

226 Most likely, Q’s reading simply results from a damaged printing block, i.e., the small hook of the letter *dz* seems to have broken off.

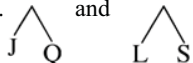
227 The four witnesses do not contain single readings that are either plausible in and of themselves (and thus would have had to be taken over by a copyist) or obviously wrong but such that they could not easily have been corrected by *divinatio*. In either case, this would prove that none of the four witnesses can be a descendant of one of the others. On the other hand, the passage rendered in the inscription is also too short

mentioned studies of other Kanjur texts the bifurcated configuration of both JQ (ultimately going back to the Kanjur produced in Tshal Gung thang between 1347 and 1349) and LS (L probably and S certainly deriving from the Them spangs ma Kanjur completed in 1431)²²⁸ has been sufficiently established,²²⁹ and thus one may assume that this also holds true for the *Caityapradakṣiṇagāthā*.

Regarding D and N, the evidence gleaned from the collation of the various witnesses again provides a picture that is consistent with the results known from other studies. In all of the twelve instances given above, N has the same reading as JQ,²³⁰ while D agrees three times with LS²³¹ and matches JQ in the other nine cases. Thus the repeatedly demonstrated status of the Derge Kanjur as a conflation of the Tshal pa and the Them spangs ma branches²³² can also

to conclude from the absence of such single readings that in both groups one of the two witnesses *must* derive from the other.

228 On the problems in determining the ancestry of the London Manuscript Kanjur, see, e.g., EIMER 1992a: xv and xviii, 1992b (*passim*), HARRISON 1992: xxvif. and xxxvif., HARRISON 1994: 295 and 310, TROPPER 1996: 67f. and 70, PAGEL & GAFFNEY 1996: xi, SKILLING 1994: xlii-xlvi, SKILLING 1997a: 183f., SKILLING 1997b: 107, ZIMMERMANN 2002a: 186-191 and 206f. The most important argument in this connection is, of course, the following remark in the *brGyad stong pa* colophon of the London MS Kanjur (text and translation quoted from HARRISON 1994: 295 and 310): “*rgyal rtse them spang ma'i bu dpe* [inserted below line: 15 pa] *shel chos su bzhugs pa'i ma dpe bzhin gcig zhus // [smaller hand] 'di shel dpe'i bu dpe bzhi pa yin // //*”, “Proofread once against the master copy kept at Shel [dkar] chos [sde], the 15th copy of the Rgyal rtse *Them spangs ma*. This is the 4th copy of the Shel [dkar] MS”. As HARRISON (*ibid.*) indicates, this remark probably does not refer just to the *brGyad stong pa*, but to the London MS Kanjur as a whole. Most recently, however, TAUSCHER & LAINÉ (2008: 355f.) (who do not mention the *brGyad stong pa* colophon) have come up with a different picture on the basis of their study on the arrangement of the *Ratnakūṭa* texts in the various Kanjur collections. According to them, the London Manuscript Kanjur (or at least its *Ratnakūṭa* section) is independent of the Them spangs ma.

229 I.e. 

(Note that J [1609-1614] is roughly a century older than Q, L, S [and N] [all first half of the 18th century].)

230 In verse X it reads *dzi yi*.

231 (X) *dza yi*, (XI) *snyed*, (XI) *yang*.

232 This was first shown by SAMTEN (1987: 18f.) and later confirmed by the studies of, e.g., HARRISON (1992: xxviii), SCHOENING (1995: 174f.), and ZIMMERMANN 2002a:

be seen in the *Caityapradakṣiṇagāthā*, while the Narthang version of this particular text belongs to the Tshal pa group.²³³ Again, the exact relationship between N and JQ cannot be determined on the basis of the short passage studied for the present paper,²³⁴ but the collated readings do not contradict the stemmata that were (tentatively) offered as a result of text-critical research on the *Drumakinnararājaparipṛcchāsūtra*, the *Śālistambasūtra* and the *Tathāgatagarbhasūtra*.²³⁵ There, N and J were shown to share a common exemplar,²³⁶ which (like Q) ultimately derives from the Tshal pa Kanjur.²³⁷ Further evidence pending, we thus have some reason to believe that this situation also applies to the *Caityapradakṣiṇagāthā*.²³⁸

Turning to E, the most striking feature is its large number of single readings. The majority of these can be ruled out as obvious transmissional mistakes; not one of them is superior to (all of) the respective variant(s) preserved in the other witnesses. With regard to the stemmatic situation, the most telling case is the absence of two entire verse-lines in E (verse VI),

183 and 205f. Specifically, the Derge Kanjur conflated readings from the Kanjurs of 'Jang sa tham and lHo rdzong.

233 As was first pointed out by HARRISON (1992: xix), the Narthang Kanjur took over entire texts from different Kanjur collections and belongs to the Them spangs ma group in regard to some texts and to the Tshal pa group in regard to others (for a very useful overview of the stemmatic affiliation of particular texts in the Narthang Kanjur, see ZIMMERMANN 2002a: 178). There is, however, some evidence suggesting that in the latter case it may occasionally have been conflated with individual readings from the Them spangs ma group (see ZIMMERMANN 2002a: 181f. and the sources cited there).

234 Cf. note 227.

235 See HARRISON (1992: xxxvi), SCHOENING (1995: 131), and ZIMMERMANN (2002a: 205f.).

236 Most likely the respective text version in the Kanjur from 'Phying ba sTag rtse.

237 I.e.:



238 BRAARVIG (1993, vol. 1: x) proffers that in the transmission of the *Akṣayamatīnirdeśasūtra* “N is a direct descendent of J” (also cf. the stemma in BRAARVIG 1997: 1), but the five readings he adduces as evidence for this (*ibid.*: n. 2) are not entirely convincing. Thus *ches* and *grang* (instead of *chos* and *glang*) in J may easily result from a damaged printing block, and, as BRAARVIG mentions himself, in the other three cases J is blurred or indistinct and its readings thus somewhat uncertain. Moreover, in a text as extensive as the *Akṣayamatīnirdeśasūtra* (about 300 folio pages in N) a few variants can always be coincidental.

which alone already strongly militates against J, Q, L, S, N or any of their ancestors being a descendant of E.²³⁹ Furthermore, the Newark Kanjur has been (somewhat tentatively) dated to the 15th/16th century,²⁴⁰ and if it has preserved the original text of the Tibetan translation here,²⁴¹ the two verse-lines would most probably have had to have been interpolated in a *common* ancestor of J, Q, L, S and N,²⁴² that is, before the split occurred which ultimately lead to the Tshal pa and the Them spangs ma branches. Obviously, the latest possible date for this split is when the Tshal pa Kanjur was produced (1347-1349), and provided that the 15th/16th century dating of E is correct, its status as an ancestor of J, Q, L, S and N thus also has to be ruled out from a chronological point of view.²⁴³

In the attempt, in turn, to determine whether or not E derives from the Tshal pa Kanjur or a common hyparchetype of LS, one has to look again at the twelve instances, where JQ read against LS. In six of them, E agrees with LS,²⁴⁴ three times it is decidedly closer to LS than to JQ,²⁴⁵ twice it sides with JQ,²⁴⁶ and in one case it cannot reasonably be attributed to either group.²⁴⁷ The conclusions one can draw from these figures are for the most part in agreement with the results of SKILLING (1994: xxviii, 1997a: 192f.) and DIETZ (2002: 17), who relate that in the transmission of the *Mahāsūtras* and of the *Lokaprajñapti* E is closer to LS than to JQ. Moreover, SKILLING (1994: xxviff., 1997a: 193) concludes that E is independent of both the Tshal pa and

239 Provided that J, Q, L, S, N or any of their ancestors did not contaminate the text of E with (an)other witnesses(es), for which we do not have any evidence so far.

240 See SKILLING 1994: xxvif. and 2001: 74f., as well as the sources cited there.

241 Which is not very likely anyhow; cf. the discussion of the variant readings above.

242 Again ruling out contamination and a scenario in which the two verse-lines were interpolated independently in more than just one of these witnesses.

243 Note that for the present argument it is irrelevant if L is a descendant of the Them spangs ma Kanjur or ultimately derives from a hyparchetype that predates it (cf. note 228). In either case, the two verse-lines must already have been extant in the exemplar of the Tshal pa Kanjur (i.e., in the first half of the 14th century or earlier).

244 (IV) *pa dang*, (VI) *kha*, (X) *kor*, (XI) *snyed*, (XI) *yang*, (XIII) *pha bong*.

245 (III) *zab med pa* E : *zag med pa* LS : *zag pa med* JQ, (IV) *mo khon* E : *khon* LS : *'khor* JQ, (VI) *sprod* E : *sprod* LS : *bgrod* JQ.

246 *bu 'i* in v. VII and XIII, respectively.

247 (X) *'dzam* E : *dzi yi* J, *ji yi* Q : *dza 'i* L, *dza yi* S.

the Them spangs ma group (in which he includes L),²⁴⁸ which tallies with the fact that in the twelve instances given above E agrees with LS in some cases and with JQ in others.

The results of the foregoing discussion can be illustrated by the following stemma, in which the five possible positions of E are designated E₁ – E₅, the latter being perhaps most likely:²⁴⁹

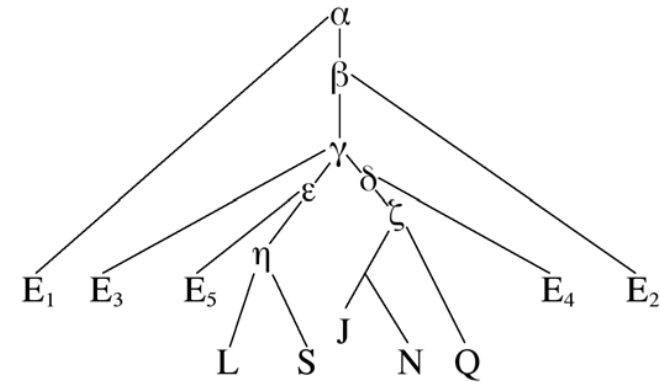


Fig. 3 Five possible positions of E in regard to J, L, N, Q and S

It remains to be determined how the inscription (I) and the text versions of the largely unstudied Kanjur collections from Gondhla (Go) and Shel (Z) relate to this situation.

Turning first to Z, it is to be noted that it always sides with LS in the twelve above-mentioned cases. Moreover, there are some instances where SZ read against L,²⁵⁰ and while most of these variants are not significant in and

248 Also cf. the stemma provided in SKILLING 1997b: 107.

249 α, of course, represents the archetype, and β – η stand for possible and actual hyparchetypes. The Tshal pa corresponds to ζ, while the Them spangs ma may or may not equate to η, whose chronologic (as opposed to mere stemmatic) position is thus uncertain (cf. note 228). Obviously, the same is true for β, γ, δ, and ε. On the question of whether γ may represent the “Old Narthang” MS Kanjur (early 14th c.), from which both the Tshal pa and the Them spangs ma have been claimed to derive, see below.

250 (IX) *ri mo 'i* SZ : *dra mo 'i* L, (IX) *phod do* SZ : *phodo* L, (X) *dza yi* SZ : *dza 'i* L, (X) *cha* SZ : *ca* L, (X) *phod do* SZ : *phodo* L, (XI) *phod do* SZ : *phodo* L. In all these cases, L's reading is not shared by any of the other witnesses, whereas *dza yi* is also found in D ('*dzam* E, *tṣa 'i* I, *dzi yi* JN, *ji yi* Q), *cha* in DGoIJNQ, and *phod do* consistently in DGoJNQ ('*phod de* [IX], =*phod de* [X], *phod de* [XI] I; *phod do*

of themselves, their combined evidence indicates that Z is closer to S than to L. In view of the fact that the precise date of Z still has to be determined,²⁵¹ the following three constellations are possible:

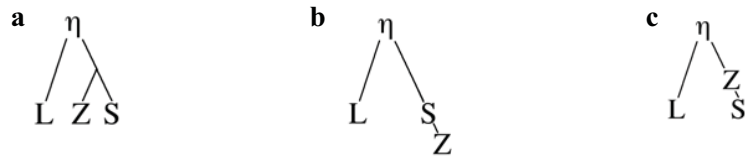


Fig. 4 Three possible constellations for L, S and Z

In contrast, it may be expected that due to their old age Go and I are independent of both the Tshal pa and the Them spangs ma. This is clearly confirmed for Go by its agreement with JNQ²⁵² in some places and with LSZ²⁵³ in others.²⁵⁴

For I, the evidence is unfortunately more scant. Only in three of our twelve cases is its text completely intact, and in all three it agrees with JNQ.²⁵⁵ In another four cases, its reading is more or less uncertain but appears to side twice with LSZ,²⁵⁶ once with JNQ,²⁵⁷ and once with neither group.²⁵⁸

[IX, X], *yod do* [XI] E). In the first case, neither *ri mo'i* nor *dra mo'i* is shared by any of the other witnesses (*drel mo'i* DJ, *rnga mong* E, *dre'u mo* Go [mo partly erased], *dre mo* I, *dril mo'i* N, *dre mo'i* Q) and both readings are clearly wrong. Perhaps the most proximate explanation is that the scribe of a common ancestor of LSZ had skipped the vowel sign of *dre* and the resulting nonsensical *dra mo'i* was taken over mechanically in L, while the scribe of S, Z or a common hyparchetype of these two witnesses came up with the conjectural emendation *ri mo'i*.

251 Cf. note 24. S has been dated to the first half of the 18th century (SKORUPSKI 1985: xii).

252 (III) *zag pa myed* (*zag pa med* JNQ), (IV) *pa'i* (*pa yi* JNQ), (X) *'khor*, (XII) *bu'i*, (XIII) *bu'i*.

253 (VI) *sprod*, (VI) *kha* (XI) *snyed*, (XIII) *pha bong*. Also cf. (IV) *mkhon* (*khon* LSZ).

254 Again, it is not relevant for this argument whether L derives from the Them spangs ma; for where GNQ read against LSZ, the fact that the shared reading of the latter three witnesses is found in S is already sufficient proof that it was also extant in the Them spangs ma.

255 (IV) *'khor*, (IV) *pa'i*, (XII) *bu'i*.

256 (VI) = *sprod* (following a somewhat uncertain double *shad*, i.e., probably “// <1>»*sprod*”) I : *bgrod* JNQ, *sprod* LSZ, (XI) *snyed* I : *rten* JNQ : *snyed* LSZ.

257 (X) = *khor* I : *'khor* JNQ, *kor* LSZ.

258 (X) *tsa'i* I : *dzi yi* JN, *ji yi* Q, *dza'i* L, *dza yi* SZ.

In the remaining five cases, I is too damaged to allow for a reasonably certain reading.²⁵⁹

In addition, GoI share three significant readings against JLNQSZ, which not only confirms that I is independent of the Tshal pa and the Them spangs ma but also constitutes important evidence for the presumed independent transmission of Kanjur texts in Western Tibet that was mentioned in the introduction:²⁶⁰

(I) *pa* GoI : *pa'i* JLNQSZ.

(II) *'dra'i* GoI : *gyi* JLNQSZ

(VI) *bde grub the tsom myed* Go, *bde grub-e-o=-yed* I : *bde dgur don rnams 'grub* JLNQSZ (*rnams* : *rnams*, L)

Finally, Go has some plausible single readings against the consensus of (I)JLNQSZ,²⁶¹ and it seems highly unlikely (although not completely impossible)²⁶² that any of the collated Kanjur witnesses are direct or remote copies of the inscription.

Leaving the evidence of E aside for a moment, all this would allow for the following possibilities in regard to the relation between Go, I, α, γ, ζ and η:²⁶³

259 (III) *zag pa med* JNQ: *zag med pa* LSZ, (VI) *dka'* JNQ : *kha* LSZ, (XI) *dang* JNQ : *yang* LSZ, (XIII) *bu'i* JNQ : *bu* LSZ, (XIII) *pho brang* JNQ : *pha bong* LSZ.

260 As TAUSCHER & LAINÉ (2008: 350) aptly point out, in order to speak of an independent tradition “it is necessary to show not only independence from other traditions, but also internal mutual interdependence”.

261 (II) *dag* Go : *rnams* JLNQSZ (I damaged), (IV) *spangs shing zhe sdang spangs* Go : *zhe sdang spangs pa dang* JLNQSZ, (VI) *byas pas ni* Go : *bya= pa yi=* I, *byas pa yis* JLNQSZ, (VIII) *pa'i phyir* Go : *nas kyang* JLNQSZ (I damaged).

262 Cf. TROPPER 1996: 23f.

263 In those cases where GoI read against JLNQSZ the discussion of the variants on the basis of the Chinese and Sanskrit witnesses did not allow for a decision about the original reading in α. If it could have been shown that one or more of the variants in GoI were already extant in α, one could have concluded that the branch-off(s) leading to Go and I have to be located at α or between α and γ.

Moreover, in one of the twelve places where JNQ read against LSZ ([IV] *'khor* : *khon*), I agrees with JNQ, while Go (*mkhon*) has a variant spelling of the reading in LSZ – a constellation that is not easy to reconcile with all of the 15 scenarios described below. Yet the semantic context of the passage does not make it seem impossible that I and a common ancestors of JNQ deriving from γ independently changed (*m*)*khon* to *'khor* (the former being slightly preferable according to the Chinese version); for the term in question is the last element in a tripartite enumeration that starts with *'dod chags* and

- 1) a branch-off at α which leads to a common hyparchetype of Go and I.
- 2) two branch-offs at α of which one leads to Go and one to I.
- 3) a branch-off at α which leads to Go and a branch-off between α and γ which leads to I.
- 4) a branch-off at α which leads to I and a branch-off between α and γ which leads to Go.
- 5) a branch-off between α and γ which leads to a common hyparchetype of Go and I.
- 6) two branch-offs at the same place between α and γ of which one leads to Go and one to I.
- 7) two branch-offs at different places between α and γ of which the upper leads to Go and the lower to I.
- 8) two branch-offs at different places between α and γ of which the upper leads to I and the lower to G.
- 9) a branch-off at γ which leads to a common hyparchetype of Go and I.
- 10) a branch-off between γ and η which leads to Go and I.
- 11) a branch-off between γ and ζ which leads to Go and I.
- 12) a location of Go between α and γ with a branch-off at α which leads to I.
- 13) a location of Go between α and γ with a branch-off between α and Go which leads to I.
- 14) a location of Go between α and γ with a branch-off at Go which leads to I.
- 15) a location of Go between α and γ with a branch-off between Go and γ which leads to I.

Trying now to establish the possible configurations between E and GoI, we have to recall that none of the other witnesses can be a direct or a remote copy of E. Likewise, E cannot derive from Go, because in those places where Go has plausible single readings against the consensus of (I)JLNQSZ, E twice concurs with (I)JLNQSZ²⁶⁴ (and twice contains a single reading of its own).²⁶⁵

zhe sdang (i.e., two of the “three poisons”), and thus (*m*)*khon* – instead of an expected *gti mug* – could have caused a scribe to think that something was wrong here. Because *'khor rnam* *thams cad spangs pa* (‘one who has given up all attendants’) is certainly an apposite attribute for a Pratyekabuddha, the emendation from (*m*)*khon* to *'khor* then may have come naturally.

264 (II) *rnam*, (VI) *zhe sdang spangs pa dang*.

265 (VI) *byas yin*, (VIII) *nas nas kyang*. The latter is obviously just a case of dittography; E’s exemplar almost certainly read *nas kyang* (like JLNQSZ).

Looking at those three cases again where GoI share significant variants against JLNQSZ, E turns out to have a single reading in the first one,²⁶⁶ while it agrees with JLNQSZ in the second²⁶⁷ and *largely* agrees with JLNQSZ in the third.²⁶⁸ Therefore E also cannot derive from a common hyparchetype of GoI.

Moreover, in three places ELSZ read against Go(I)JNQ,²⁶⁹ which indicates that at least one of the two branch-offs leading to E and to the common hyparchetype of GoI must be located below γ . There are also two instances where EGo(I)LSZ read against JNQ and the respective variant in the former witnesses is clearly preferable,²⁷⁰ which strongly suggests that these two readings of EGo(I)LSZ were also extant in α , γ and η .

Thus of the 15 above-mentioned alternatives for the positions of Go and I, only those described under 9), 10) and 11) remain possible, with the following restrictions:

- in 9) and 11) E can only be located in position 5 (E_5).
- in 11) the branch-off which leads to Go and I must be located between γ and ϵ .
- in 10) E can be located in any of the five positions ($E_1 - E_5$), but for E_4 the branch-off which leads to GoI must be located between δ and ζ .

As a result, we are left with 7 possible scenarios, which can be illustrated as follows:²⁷¹

266 (I) *pa bzhi'i*.

267 (II) *gyi*.

268 (VI) *bde dgur don rnam 'gug*.

269 (III) *zag pa med* GoJNQ : *zag (zab E) med pa* ELSZ (I damaged), (IV) *pa dang* ELSZ : *pa'i* GoI, *pa yi* JNQ, (X) *'khor* GoJNQ, = *khor* I : *kor* ELSZ.

270 (XI) *snyed* EGoLSZ, *snyed* I : *rten* JNQ, (XIII) *pha bong* EGoLSZ : *pho brang* JNQ (I damaged).

271 A and B each depict one possible stemma, while $E_1 - E_5$ in C represent five alternative positions for E. On the chronological indeterminacy of β , γ , δ , ϵ , and η , cf. note 249.

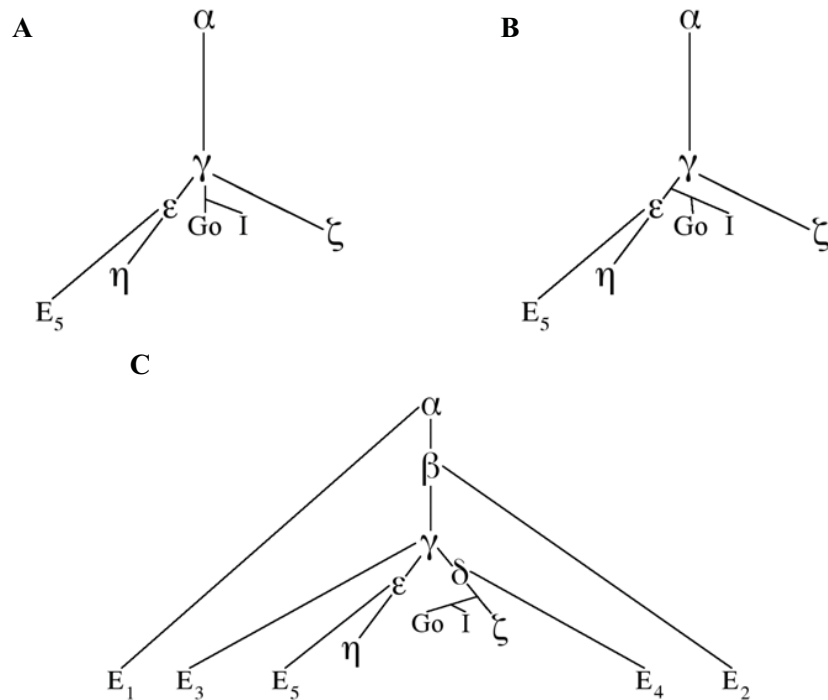


Fig. 5 The seven possible constellations for E, Go and I

As pointed out above, the fact that E shares decidedly more readings with the witnesses deriving from η (LSZ) than with those going back to ζ (JNQ) perhaps also makes E_5 in C a little more likely than $E_1 - E_4$. In regard to GoI, the situation is more balanced. If their slight leaning towards the readings of GNQ is anything to go by, one would have to prefer the constellation shown in C (i.e., a branch-off between γ and ζ which leads to GoI). Yet the evidence is really too scant here and thus this cannot be considered to be much more than an educated guess.

Lastly, the results of this analysis are significant in regard to the following issue. Both the Tshal pa and the Them spangs ma had originally been claimed to derive from the “Old Narthang” MS Kanjur (early 14th c.), but this view was strongly called into question by SKILLING (1994: xlff. and 1997b: 100f.). His doubts were subsequently corroborated by ZIMMERMANN (2002a: 204ff.) and TAUSCHER & LAINÉ (2008: 355f.). The present study now also confirms

SKILLING’s position, because the common hyparchetype of GoI²⁷² is very likely to predate the “Old Narthang”, and thus the latter can hardly equate to γ in any of the seven possible constellations that are illustrated above.

CONCLUDING REMARKS

It goes without saying that there is a certain element of tentativeness in all such stemmatic studies of Kanjur and Tanjur texts, especially as one always has to reckon with the possibility that conflations already took place in the early stages of their transmission.²⁷³ The brevity of the passage that could be used for the present enquiry set additional limitations and therefore both the evidence and the results gleaned have a comparatively narrow scope. In the not unlikely event that other early Western Tibetan Kanjur collections will eventually become accessible,²⁷⁴ the picture provided above may have to be refined and/or extended. This study can thus also be seen as a touchstone for the stemmatic attribution of other witnesses of the *Caityapradakṣiṇagāthā*, especially with a view to further corroboration of the independent transmission of Kanjur texts in Western Tibet.

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²⁷² On their dating, see the introduction.

²⁷³ Cf., e.g., ZIMMERMANN 2002a: 204ff. and TROPPER 2005: 130f.

²⁷⁴ Like those in Tholing, Khorchag (both Ngari) or Charang (Kinnaur), which at present are still largely out of reach for scholars from the west.

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APPENDIX A

Verses in the *You rao fo ta gong de jing* 右繞佛塔功德經 (Taisho No. 700) that correspond to the *Caityapradakṣiṇagāthā* inscription in Alchi¹

I	常在四念處	及以四正勤	
	四如意神足	斯由右繞塔	
II	了達四真諦	根力七覺分	(真：真 T)
	正道及聖果	斯由右繞塔	
III	滅一切煩惱	具足大威德	
	無漏六神通	斯由右繞塔	
IV	永離貪恚癡	及一切障礙	
	證獨覺菩提	斯由右繞塔	
V	得妙紫金色	相好莊嚴身	
	現作天人師	斯由右繞塔	
VI	皆由以身業	及語業讚歎	(讚：讚 T)
	右繞於佛塔	獲 ^a 此大利益	(益：益 T)
VII	右繞諸佛塔	所得諸功德 ^b	
	我今隨所聞 ^c	略說詎能盡	

爾時世尊說此偈已。舍利弗等一切眾會。 (尊：尊 T, 眾：眾 T)
皆大歡喜信受奉行

右繞佛塔功德經

^a 獲：成 OS,S,Y,M ^b 諸功德：功德聚 OS,S,Y,M ^c 聞：問 OS,S,Y,M

1 Quoted from the CBETA version (http://www.cbeta.org/result/normal/T16/0700_001.htm), which I checked against the original Taisho print (T) (Vol. 16, pp. 802b [col. 14] – 802c [col. 1]) and augmented with the variant readings of the Old Sung (OS), Sung (S), Yuan (Y) and Ming (M) editions (as given in T).

APPENDIX B

Sanskrit sources corresponding to the *Caityapradakṣiṇagāthā* inscription in Alchi

Gudrun Melzer*

The *Caityapradakṣiṇagāthā* as it has been transmitted in the various Kanjur collections combines three stylistically different sections that derive from different sources and are loosely strung together. Most Sanskrit witnesses of its constituent parts are not accessible in the form of an edition or translation. This appendix aims to fill this gap with regard to the verses found in the Alchi inscription.

1. In the first part of the Tibetan text (verses 1-45), the Buddha relates the benefits of circumambulating a *stūpa* to one of his chief disciples, Śāriputra. For this section one complete Sanskrit version and eight fragments, altogether from five different manuscripts, have been preserved, dating from around the sixth to the eighth centuries. They originated from areas far apart from each other, namely from Gilgit in today's northern Pakistan (G1, G2, G3), perhaps from the vicinity of Bamiyan in Afghanistan (MS), and from Northern Turkistan along the northern branch of the Silk Road in the Xinjiang Uyghur Autonomous Region of China (BL1+2). The text is relatively short and was therefore usually included in a "Sammelhandschrift". Where the colophon is still extant, the text is labelled *Pradakṣiṇagāthā*. Several verses have parallels in the second *Avalokitasūtra* of the *Mahāvastu* and in Śāntideva's *Śikṣāsamuccaya*.¹ The following table indicates the number and sequence (differences marked in grey) of the verses in the preserved Sanskrit sources that correspond to the Alchi inscription.

* I would like to thank Patrick Mc Allister who kindly corrected my English.

1 Most of these parallels were already identified by BELANGER 2000 (see especially pp. 8-14).

Alchi	Tib.	MS	BL1+2	G1	G3	Chin.	Śikṣ	Mvu
I	38	s	(37?)	s	38	36		
II	39	t	38	t	39	37		
III	40	u	–	u	40	38		
IV	41	v	–	v	41	39		
V	42	w	–	w	42	40		
VI	43 (longer)	y	39	x	43	41		
VII	44	x	–	y	44	42+prose	8	17
VIII	45	z	40	z	–	–		
	–	colophon	colophon		colophon	colophon		

Description of the *Pradakṣiṇagāthā* manuscripts

BL1+2 Four fragments written in North Turkistani Brāhmī, type a,² from an eight-lined paper manuscript are contained in the India Office Library collection of the British Library, London. They belonged to the Hoernle collection (H.), but the place of origin is not exactly known. They may perhaps come from the greater vicinity of Kučā.³ The first line on recto and the last line on verso are hardly legible.

The fragments Or.15009/354 (H.149 unnumbered) and Or.15008/6 fit together and belong to one folio (BL1). Fragments Or.15009/380 (H.149 unnumbered) and Or.15009/646 (H.149/Add.159) also fit together and belong to the following folio (BL2), but the pagination is not preserved. The fragments were first identified by HARTMANN and WILLE.⁴ The verses contain the numerals 24-40 and correspond roughly to verses 25-39, 43 and 45 of the Tibetan translation. After the colophon, an unknown text in Anuṣṭubh verses starts on recto, line 5 of the second folio.

Since the beginning and end of each line is broken, the number of missing *akṣaras* at the right and left side of the page can only be

2 See SANDER 1968: 182, tables 29-40, alphabet t.

3 See HARTMANN & WILLE 1992: 16, 18-20.

4 HARTMANN & WILLE 1992: 36, photo 169, fragment no. d; 37, photo 171, fragment d; 47, photo 188, no. H.149/Add.159. Klaus WILLE recently informed me of fragment Or.15008/6 in an e-mail. I am grateful to Seishi Karashima for sending digital images, and to Tatsushi Tamai for providing his provisional transliterations of fragments Or.15009/354 and 380.

guessed, while the total number of missing *akṣaras* can be easily gleaned with the help of the metre.

All facsimiles are now available on the web page of the International Dunhuang project.⁵ The complete edition of the fragments as well as the facsimiles will appear in the next issue of *BLSF*.

- G1 One isolated folio with the pagination number 19⁶ is part of Ser. No. 60 (National Archives of India, New Delhi). It has been read from scans of the microfilm Xb 150 of the Seminar für Indologie und Tibetologie in Göttingen.⁷ The details in the published facsimiles in *GBM* 3356-3357 are often not clearly discernible. The folio represents the earliest version of the three Gilgit manuscripts. Like the manuscript of the Schøyen Collection (see below) it is written in Gilgit/Bamiyan Type I.⁸ Most likely, the manuscript had seven lines, of which the first one is not preserved anymore. The right half of the folio is lost. The text corresponds to verses 34-45 of the Tibetan translation, and it ends immediately before the colophon. It was identified by VON HINÜBER 1981: *10*, *11*.⁹
- G2 The text of G2 in Ser. No. 59 (National Archives of India, New Delhi) corresponds to the beginning of the *Caityapradakṣiṇagāthā* with verses 1-11 of the Tibetan translation and is therefore irrelevant for the Alchi inscription.¹⁰
- G3 The only complete Sanskrit version of the text is preserved as Ser. No. 13 in the collection of the National Archives of India, New Delhi. It is written in eight lines per page in Gilgit/Bamiyan Type II

5 See <http://idp.bl.uk/>, s.v. the respective inventory number.

6 For the palaeography of the numerals see FRENTZ 1987: 152.

7 I am grateful to Jens-Uwe Hartmann and Klaus Wille for providing the scans.

8 The script is roughly datable to the 6th to the first half of the 7th century. See SANDER 1968: 123, 129, 134, table IV. From the middle of the 7th century onwards, the script was replaced in this region by Protośāradā or Gilgit/Bamiyan Type II.

9 BELANGER 2000 has referred to the three texts from Gilgit differently, namely as manuscript A (= G3), B (= G2), and C (= G1). He has not edited them in his thesis, which focuses on general remarks on the text and the Tibetan *Caityapradakṣiṇagāthā*.

10 It consists of one isolated folio written in Gilgit/Bamiyan Type II or Protośāradā. The hardly legible facsimiles are published in *GBM* 3249-3250. The folio was first identified by VON HINÜBER 1981: *10*, *11*.

or Protośāradā.¹¹ In contrast to G2, where only the old tripartite form of the *ya* (य) can be found, the scribe(s) used the old *ya* as well as the modern form (य) in this manuscript. The facsimiles have been published in *GBM* 7.1585 = Folio (2)[8]3, 7.1524-1528.3 = Folios 284-286, and they are occasionally difficult to read.¹² After the colophon, the manuscript includes an appendix of well-known canonical verses that have also been included in the Tibetan *Caityapradakṣiṇagāthā*. The leaves were identified by VON HINÜBER 1979: 344; 1981: *9*-*10*, and FRENTZ 1987: 100 succeeded in the correct reading of the pagination numbers. A very short discussion and an English translation of the verses corresponding to no. 11, 13, 23 and 31 of the Tibetan translation can be found in MATSUMURA 1985: 137-138.¹³

- MS Two fragments from Afghanistan,¹⁴ now in The Martin Schøyen Collection, numbered 2382/40b and 2382/245/1, belong to one folio with five lines on each side and with the pagination number 24 on the left margin of the recto. Both have been identified by Klaus WILLE, who also provided the first transliterations. The sole string-hole was placed between the two fragments, and several *akṣaras* are now missing. Since only a few *akṣaras* are broken away at the end of the line it is possible to estimate the approximate size of the folio at ca. 33.5 cm in length and 5.5 cm in width. The script is Gilgit/Bamiyan Type I as in G1. The fragment covers the verses 36-45 of the Tibetan translation and contains the colophon on verso, line 3. For a complete edition, further details as well as facsimiles of the fragment see the *BMSC* IV (forthcoming).

11 For the script see SANDER 1968: 141-148, 154-161, tables 21-26, alphabet m and HUVON HINÜBER 1994: 42 (note 1), 37-40. This script was in use in Northwest India, Pakistan and Afghanistan from the 7th to at least the 10th century.

12 Additionally, scans from the microfilm at Göttingen were used for the reading.

13 The publication on G3 announced by MATSUMURA (1985: 148-149, note to Ser. No. 13; 1986-87: 146, note 5) has never been published.

14 Perhaps from the vicinity of Bamiyan. Cf. SANDER 2000: 87-88 and “Photographs of the possible place of origin of the Buddhist manuscripts in the Schøyen Collection”, pls. I-II in *BMSC* III.

Parallels in the *Mahāvastu* and in the *Śikṣāsamuccaya*

Mvu Verses from the second *Avalokitasūtra* in the *Mahāvastu*; see especially II.362.17-365.10.¹⁵

Śikṣ Quotation from the *Āryāvalokanasūtra* in Chapter 17 named *vandanānuśaṃsāh*, of Śāntideva's *Śikṣāsamuccaya*. See Śikṣ 297.10-309.5. The version is very similar to that of Mvu.

2. The following three verses (46-48) after section 1 of the Tibetan *Caityapradakṣiṇagāthā* are quotations from the *Saṅghabheda-* or *Śayanāsanavastu* of the *Vinayavastvāgama*. The context of the verses is the same in both texts: When Anāthapiṇḍada was staying in Rājagrha in the house of a house-holder who had invited the Buddha for the next morning, he heard the words *buddha* and *saṅgha* for the first time. On the way to the Buddha during the night he is seized by fear. However, the deity of the city gate lights his way and encourages him to continue on his way by speaking these verses. The verses in this context do not refer directly to the circumambulation of *stūpas* or *caityas*, but rather to the steps towards the Buddha.

Saṅgh *Saṅghabhedavastu* of the *Vinayavastvāgama*, read from the scans of the original photographs used by GNOLI for his edition, folio 411r9, 411r10, 411v1);¹⁶ cf. also the edition by GNOLI 1977-78, I 168.10-12, 15-17, 20-22.

Śay *Śayanāsanavastu* of the *Vinayavastvāgama*, read from *GBM* 949.9, 949.10 (folio 318v9-10); cf. also GNOLI 1978: 16.1-3, 6-7, 11-13.

15 There is also a Tibetan translation of the text ('*Phags pa spyan ras gzigs zhes bya ba theg pa chen po 'i mdo*; *Āryāvalokananāmamahāyānasūtra*), e.g., Q no. 862, *mdo sna tshogs, mu* 261a6-275b6 (vol. 34: 232-238). For the verses parallel to Mvu see in particular Q 262a8-163b7.

16 I am grateful to Prof. Kazunobu Matsuda for allowing me to see them.

Alchi	Tibetan	G3	Saṅgh	Śay
IX	46	45	1	<1> ¹⁷
X	47	46	3	3
XI	48	47	2	2

Interestingly, these three verses are also included in G3, *following* its colophon. Probably due to the repetition of the same *pāda* at the end of each verse, the scribe of G3 originally omitted the second verse (no. 46 in G3), and after becoming aware of his mistake, he later added its first three words (only!) beneath the line. Perhaps for the same reason, the scribe of Śay omitted verse no. 1, but he did not correct it. The different order of some of the verses in the various witnesses may have been caused by similar reasons.

Regardless of some minor variants originating in the transmission of the text, the Tibetan translation of both occurrences of the verses in the *Vinaya* is the same. By contrast, their translation in the Tibetan *Caityapradakṣiṇagāthā* is completely independent from the version in the *Vinaya* with hardly any agreeing expressions.

3. The last ten verses (49-58 of the Tibetan translation) of section 3 can be found in several Sarvāstivāda and Mūlasarvāstivāda texts. The context of the verses is as follows: King Prasenajit and others have learned that the Buddha has made the relics (*śarīrasaṃghāta*) of Kāśyapa, the predecessor of Śākyamuni, (supernaturally) visible. When an *upāsaka* circumambulated the place thinking of how much benefit (*puṇya*) would arise, the Buddha speaks these verses, mixed with prose passages. So far it is not possible to determine which source(s) the verses were taken over from into the *Pradakṣiṇagāthā*.

Bhai *Bhaiṣajyavastu* of the *Vinayavastvāgama*; quoted from *GBM* 991.4-992.6 (Folio 161v4-162r6). Cf. also the edition by DUTT in *GM* 1939-59/III/I: 76.3-78.13.

17 The verse has only been preserved in the Tibetan translation, while it has been omitted in the Gilgit manuscript of the *Vinayavastvāgama*. DUTT (*GM* III/3 140.12-14) reconstructed the verse on the basis of the Tibetan translation, and GNOLI quoted it from his edition of the *Saṅghabhedavastu* (Saṅgh I 168.10-12 = Śay 16.1-3). Both editors did not mention the omission in the original manuscript.

Divy 1+2 Two almost identical passages in chapter 6 (*Indranāmaḥbrahman-āvadāna*) and chapter 31 (*Sudhanakumārāvadāna*) of the *Divy-āvadāna*. See Divy 77.23-80.9, 466.19-469.18.

MPS MPS 25.13-23: Sondertext I of the *Mahāparinirvāṇasūtra*, ed. WALDSCHMIDT 1961.¹⁸ The relevant fragment comes from Šor-čuq.¹⁹ A new fragment of the passage parallel to our text has been studied by HARTMANN 1992: 175, fragment no. 83 (Pelliot Sanskrit Numéro bleu 162 + Pelliot Koutchéen Nouvelle Série 914). The use of brackets has been adjusted accordingly.

formula Quotation, apparently from the MPS, in a donation formula from a manuscript found at Kizil. It is full of mistakes. The relevant part on folio F has been added later to the manuscript, and it is dated by LÜDERS to the end of the 6th or the beginning of the 7th century. See LÜDERS 1940: 596, 607-608, 612-613. The parallels are cited from Lüders.

Alchi	Tib.	G3	Bhai	Divy 1	Divy 2	MPS	formula
XII	49	48	1	1	1	1	1
XIII	50	49	2	2	2	2	2

The conventions for the presentation of the text of the manuscripts are based on the wide-spread system used in *BLSF*, *BMSC* and *SHT*. Because the verses serve the purpose of comparison it did not seem practicable to divide strictly between a transliteration and an edition with the restoration of gaps. Such a combined presentation, even though it is a compromise, is also applied in *BLSF* and *SHT*, which means in practice that, e.g., round and square brackets are used side by side.

The manuscripts offer a wide range of orthographic peculiarities that have not been corrected to standard Sanskrit as far as they are easily understandable, e.g., different conventions for writing nasals, assimilated *visargas*, or

¹⁸ Regarding the relevant verses, WALDSCHMIDT (1961: 378) writes: „Die wahrscheinlich jüngeren, aber sehr beliebten Strophen über den Wert der Reliquienverehrung sind offenbar in den Sanskrittext des MPS eingeschoben worden.“

¹⁹ *SHT* no. 498, see *SHT* I: 217-218.

ri instead of *r* and vice versa. Unwritten *visargas* before *ka*, *pa* and sibilants have been added in brackets for the reader's convenience. In the manuscripts written in Gilgit/Bamiyan Type II (Protośāradā) as well as in other north Indian local scripts the consonants *va* and *ba* are not differentiated as it is still the case in modern Bengali. Even in Devanāgarī a secondary stroke had to be invented in order to differentiate between both letters. In the presentation of the text, *b-* has been written wherever necessary.

Symbols

()	restorations in a gap
[]	damaged <i>akṣara</i> (s)
< >	omission of (a part of) an <i>akṣara</i> without gap in the manuscript
« »	interlinear insertion
{ }	superfluous (part of an) <i>akṣara</i>
+	small cross inserted by the scribe for marking the place of an inter-linear insertion
+	one destroyed <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
///	beginning or end of a fragment when broken
○	string hole
-	stroke in the MS indicating that the place on the material was not enough or good for writing upon
◇	space between two <i>akṣaras</i> (without gap of the text)

Punctuation

*	<i>virāma</i>
•	one dot used as punctuation mark
◎	double circle marking the end of a text (passage)
	<i>daṇḍa</i>

Alchi inscription I (Tibetan, verse 38)

MS sprāse²⁰ dhyānāni catvāri apramānyās²¹ tathaiva ca
āryā²² ca yaśalābhī .. (kṛtvā stūpaṃ) (r3) pradakṣiṇaṃ || <r>

smṛ + + + + + + + ○ + + ṇā²³ tathaiva ca
rddhipā(da)vaśiprāptaḥ kṛtvā stūpaṃ pradakṣiṇaṃ || <s>

BL1 .. [ś]e i [s]. r.ā .. + + + + + + +

BL2 (r1) + + + + + + + + + + + + + [30] ..²⁴

G1 smṛityupasthānāni catvāri + + + + + + +
+ + + + + + + (stū)(r6)paṃ kṛtvā pradakṣiṇaṃ || <s>

G3 smṛty(u)pa[sthānāni] catvāry apra[m]āṇāni [ce]tasah
riddhipādavaśiprāptaḥ stūpaṃ kṛtvā pradakṣiṇaṃ • <38>

Alchi inscription II (Tibetan, verse 39)

BL2 [ā](ryasa)[ty](āni catvā)[r](i) i(n)[d]r(iyāni) + + + +
+ + (r2) + + + l(ā)bh[ī] ca [k]ṛ(t)v[ā] stūpaṃ (p)r(ada)[kṣ](i)ṇam* 38

MS āryasatyān[i] (catvāri i)(r4)ndriyāni balā(ni ca)
+ + + + + + + (kṛtvā) stūpaṃ pradakṣ(i)ṇaṃ (||) <t>

G1 āryasatyāni catvāri indri[y](āni) + + + +
+ + + + + + + (stūpaṃ kṛtvā prada)(19v1)kṣiṇaṃ || <t>

20 Probably scribal error for BHS *sprīse* (classical Sanskrit *sprīśed*).

21 In standard Buddhist Sanskrit, *apramāṇa* is usually neuter or rarely male. Here, interestingly, the form that has not been recorded by EDGERTON (*BHSD*) can be related to Pāli *appamaññā* (fem.). The verse has no direct correspondence with either any preserved Sanskrit version, or with the Tibetan text. The expression *catvāri apramānyās tathaiva ca*, however, corresponds to the one in the following verse that is also found in the other versions and in Tibetan.

22 In classical Sanskrit it would be *āryās*.

23 Probably to be completed to *smṛ (tyupasthānāni catvāry apramā)ṇās* with a string hole in between; cf., however, the preceding verse.

24 It is possible that the fragments contain a parallel to verse r of MS. The reading is uncertain.

G3 āryasatyāni catvāri indriyāni (r3) balāni ca •
śrāmaṇyapha[lal]ā[bhī ca]²⁵ stūpaṃ kṛ(t)[v](ā) p[r]adakṣiṇaṃ • <39>

Alchi inscription III (Tibetan, verse 40)

MS (bhave)[d] (a)rahaṃ²⁶ mahābhikṣu<ḥ>²⁷ ṣaḍabhiṅṅo nirāsravaḥ
.. + + + + (r5)hīṇas ca kṛtvā [s]tū(paṃ pradakṣiṇaṃ ||) <u>

G1 bhavaty a[rhā]ṅṅ mahardhiko²⁸ ṣaḍabhiṅṅo nirāsravaḥ
s(a) + + + + + + + + + + + + + (||) <u>

G3 bhaved arhām ma[ha]rdhik(a)ḥ²⁹ a abhiṅṅo nirāsravaḥ
sarvāsravaprahīṇas³⁰ ca stūpaṃ kṛtvā pra(r4)dakṣiṇaṃ • <40>

Alchi inscription IV (Tibetan, verse 41)

MS + + + + + + [ya prat](y)e[k]ām [b](o) + + + yāt*
sarvavidyāprahīṇas³¹ ca kṛtvā stūpaṃ (pradakṣiṇaṃ ||) <v>

G1 + + + + (v2) prahāṇāya pratyekām bodhim avāpnuvaṃ³² ||
sarvaprahāṇā + + + + + + + + + + <v>

G3 rāga[d]veṣaprahāṇāya pratyekām ○ bodhim āpnuyā[t*]
sarvavidyāprahīṇas ca stūpaṃ kṛtvā pradakṣiṇaṃ • <41>

25 Cf. BL2. The *akṣaras* are difficult to read. Instead of *śrāmaṇyaphala*, the Tibetan translation *byang chub yan lag 'bras bu* is based on **bodhyaṅgaphala-*, and similarly also the Chinese translation.

26 This *pāda* has a surplus syllable.

27 Another possibility would be a vocative (the only one!) for Śāriputra.

28 *mahardhiko* is perhaps an archaic form. Nouns in the nominative singular ending in *-o* are frequently found in MS in cases where voiceless consonants follow.

29 The reading of *-ka* is not certain. The possibility of *-ko* can not be ruled out.

30 Tibetan *nyon mongs* is certainly not *āsrava* (Tibetan: *zag pa*) but *kleśa*. Also the Chinese translation has an equivalent for *kleśa*. Since *nirāsravaḥ (zag pa med)* has already been mentioned in *pāda b*, *sarvāsravaprahīṇas* may be a mistake of the scribe for *sarvagleśaprahīṇas* or a similar expression.

31 Not completely clear; cf. G3 and above, note 67 in Kurt TROPPEL's section. Either to be corrected to *sarvāvidyāprahīṇas*, or *aprahīṇas* is meant, or another word should stand instead of *vidyā*, such as *vaira* (cf. Tibetan *khon*), or *vighna* (cf. the Chinese translation). It is not clear what Tibetan *'khor rnam* stands for.

32 This *pāda* has a surplus syllable.

Alchi inscription V (Tibetan, verse 42)

- MS (v1) bhavet tathāgato³³ lok(e) + + + + + + + +
+ + + + + + + + (k)[r](t)[v](ā stūpaṃ pradak)[ṣ](i)[n](aṃ) || <w>
- G1 + + + + + + + + (v3) lakṣaṇais samalaṃkṛtaḥ
aṃgīrasena kāyena stū[p](aṃ kṛtvā pradakṣiṇaṃ ||) <w>
- G3 bhavet tathāgato loke (r5) lakṣaṇais samala[m]kṛ[ta]ḥ
aṃgīra(s)e[na]³⁴ kāOyena stūpaṃ kṛtvā pradakṣiṇaṃ* <42>

Alchi inscription VI (Tibetan, verse 43)

- MS + + + + [k]āya {ya} karmaṃ + + + + pradakṣiṇaṃ
stūpaṃ pradakṣiṇaṃ kṛtvā artha[s]i³⁵ + + + + + (v3) || <y>
- BL2 pradakṣiṇa(m) kāyak(a)rm(a) + + + + + (r3) + +
[s]tūpaṃ praOdakṣiṇ(aṃ) [k]ṛtvā arthasid[dh]iḥ pradakṣiṇā 39
- G1 + + + + + + + + + + (v4) pradakṣiṇaṃ ||
manahpradakṣiṇaṃ O kṛtvā artha .. + + + + + (||) <x>
- G3 pradakṣiṇaṃ kāyakarmma vākkarmmāpi pradakṣiṇaṃ •
pradakṣiṇaṃ (r6) [m](a)naskarmma stūpaṃ kṛtvā pradakṣi[ṇa](m)
<• 43>³⁶

Alchi inscription VII (Tibetan, verse 44)

- MS na śakyaṃ vācayā sarvaṃ nikhilena [p]r(akāśiṭuṃ)
+ (v2) guṇā lokanāth(ānā)[m] + + + + + + + + <x>
- G1 + + + + + + + + + + (v5)kāśiṭuṃ ||
ye guṇā - - - lokanāthasya s[t](ū)paṃ kṛ(tvā pradakṣiṇaṃ ||) <y>

33 Ms. *bhaves tathāgatto*.

34 Ms. *aṃśīra(s)e[na]*. The *akṣaras śa* and *ga* resemble each other. It is not clear what exactly the Sanskrit term *aṃgīrasena kāyena* means and how it came into the Tibetan translation *gser gyi sku mdog* that also agrees with the Chinese version.

35 The scribe did not differentiate between *tha* and *rtha*.

36 None of the Sanskrit versions nor the Chinese translation corresponds exactly with the Tibetan translation that is based on six *pādas*.

- G3 [na] śakyaṃ vacasā hy etāṃ³⁷ kevalaṃ saṃprakāśiṭuṃ •
ye guṇā lokanāthānāṃ stūpaṃ kṛtvā pradakṣiṇaṃ* ☉ || <44>
- Mvu na śakyaṃ bhāṣaṇakṣapaṇaṃ kalpakotiśatehi pi |
2.364.8-9 ye stūpaṃ lokanāthasya karonti abhipradakṣiṇaṃ ||³⁸ <17>
- Śiṣṇ na śakyaṃ bhāṣatā varṇaṃ kṣapayitum³⁹ kalpakotiḥ |
298.15-16 ya <ḥ> stūpaṃ lokanāthasya naraḥ kuryāt pradakṣiṇaṃ* || <8>

Alchi inscription VIII (Tibetan, verse 45)

- BL2 [p]r + + + + + (r4) + (v)[y]ākaroti maOhāmuniḥ ..⁴⁰
(t)e guṇā mayākhyātā yat s(tū)[pa]ṃ kṛtv(ā pradakṣiṇaṃ* 40)
(pra)(r5)[d](a)k(ṣ)ṇagāth(ā)s sa[m]ā[ptam] ..⁴¹ ||
- MS praṣṭavāṃ⁴² śā[r]i(putr). + + + + + + O + +
vyākaroti mahāv. + + + tāya⁴³ sarvaprāṇināṃ || ☉ || <z>
- pradakṣiṇagāth(āḥ samāptāḥ)⁴⁴ (v4) || ☉ ||
- G1 + + + + + + + + + + (v6)cata uktā
lokanāthe[ṇ](a) .e /// <z>

37 Ms. *hy e[te]*.

38 There are many similar verses. Cf., e.g., Mvu 2.232.7: *na śakyaṃ ca parikīrtayitum sarvavācāya bhāṣataḥ* | ...; 2.232.12: ... | *na śakyaṃ guṇaparyantaṃ sarvavācāya bhāṣiṭuṃ* ||; 2.347.11-12: *mahāsamudro yatha vāriṇaḥ kareṇa gr̥hya gaṇayitum śakyo vindū* | *koṭisahasrā nayutā śatāni na śakyaṃ varṇaṃ bhāṣiṭuṃ jinānāṃ* || (cf. also 2.347.12-348.10); 2.353.16-17: *na śakyaṃ sarvaṃ syāpetuṃ vācayā rddhi bhāṣataḥ* | *yā śīri* ...; 2.369.1: *na śakyaṃ buddhaputrasya guṇaparyanta bhāṣiṭuṃ* ||; 2.414.5-8: *yo sau bhāvo* ... | *na śakyaṃ tad varṣāstatehi vaktuṃ pradēsamātraṃ parikīrtayisyam* ||.

39 Read *kṣapetuṃ* in accordance with the metre (note 10 in the edition).

40 The remains of something like an *akṣara* are too damaged to be read. At this place no additional syllable is needed.

41 Illegible.

42 Classical Sanskrit would be *praṣṭavāṃ*.

43 Restore to *(hi)tāya*?

44 It is often not clear if text titles ending in *-gāthā* should generally be understood as plural (*-gāthāḥ*), or if both possibilities, singular and plural, are equally acceptable, since the *visarga* is only occasionally written in the manuscripts.

G3 (r7) pradakṣiṇagāthā(h sa)māptāḥ⁴⁵ || ☉

Alchi inscription IX (Tibetan, verse 46)

G3 śatam aśvāḥḥ śatam niškāḥḥ śatam aśvatarīrathāḥḥ •
nānāvittasya saṃpūrṇāḥḥ śatam ca vaḍavārathāḥḥ •
padāvihā(r8)rasyaikasya kalā(m) nārghanti ṣoḍaśīm* <45>

Saṅgh śatam aśvāḥḥ śatam niškāḥḥ śatam aśvatarīrathāḥḥ
411r9 nānāvittasya saṃpūrṇāḥḥ śatam ca vaḍavārathāḥḥ
padāvihārasyaika(sya ka)lā(m) nārgha(n)ti⁴⁶ ṣoḍaśīm* || <1>

Śay Gnoli has quoted the verse from his edition of Saṅgh. It is present (ed. 16.1-3) in the Tibetan translation of the Śay, however, the scribe of the Gilgit manuscript has omitted it as well as the relevant prose passage, which GNOLI did not mention.

Alchi inscription X (Tibetan, verse 47)

G3 †«śatam kāmbojikāḥḥ kanyāḥ» «āmuktamaṇikuṇḍalāḥ
suvarṇakeyūradharā niškagrīvāḥ svalaṃkṛtāḥ
padāvihārasyaika(sya) kalā(m) nārghanti ṣoḍaśīm* || <46>

Saṅgh śatam kāmbojikāḥḥ kanyā āmuktamaṇikuṇḍalāḥ
411v1 suvarṇakeyūradharā {h} nišk {r} agrīvāḥḥ svalaṃkṛtāḥ
padāvihārasyaika(sya) kalā(m) nārghanti ṣoḍaśīm* || <3>

Śay śatam kāmbojikāḥḥ kanyā āmuktamaṇikuṇḍalāḥḥ •
318[949]v10 suvarṇak(e)yūradharā niškagrīvāḥḥ svalaṃkṛtāḥ
padāvihārasyaika(sya) kalā(m) nārghanti ṣoḍaśīm* <3>

Alchi inscription XI (Tibetan, verse 48)

G3 śatam haimavatā nāgāḥḥ suvarṇamaṇikalpitāḥḥ •
īṣādantā⁴⁷ mahākāyā vyūdhavanto mataṅgajāḥ
(185[1527]v1) padāvihārasyaika(sya) kalā(m) nārghanti ṣoḍaśīm* || <47>

45 G3 has no equivalent for the last verse.

46 Since *argh-* can be found in all instances in the Gilgit manuscripts, the form has to be accepted. There is no need to correct it to *arh-* as GNOLI does.

47 Ms. °*danto*.

Saṅgh śatam haimavatā nāgāḥḥ suvarṇamaṇikalpitāḥ
411r10 īṣādantā mahākāyā vyūdhavanto mataṅgajāḥ
padāvihārasyaika(sya) kalā(m) nārgha(n)ti ṣoḍaśīm*⁴⁸ || <2>

Śay śatam haimavatā nāgāḥḥ suvarṇamaṇikalpitāḥ
318[949]v9 īṣādantā mahākāyā vyūdhavanto mataṅgajāḥ
padāvihārasyaika(sya) kalā(m) nārgha(n)ti ṣoḍaśīm* <2>

Alchi inscription XII (Tibetan, verse 49)

G3 śatam sahasrāṇi suvarṇaniškā jāmbūnadā⁴⁹ nāsyā samā bhavaṃti
«•»
yo buddhacaityeṣu prasannacittaḥ padā(v2)vihāraṃ samatikra-
ma {m} ti • <48>

Bhai śatam sahasrāṇi suvarṇaniškā jāmbūnaOdā nāsyā samā bhavanti |
161[991]v4 yo buddhacaityeṣu prasannacittaḥ padāvihāraṃ prakaroti vidvān
iti | <1>

Divy śatam sahasrāṇi suvarṇaniškā jāmbūnadā nāsyā samā bhavanti |
yo buddhacaityeṣu prasannacittaḥ padāvihāraṃ prakaroti vidvān ||
Divy 1 78.9-10, Divy 2 467.5-7.

MPS (śatam sahasrāṇi suvarṇaniškā jāmbūnadā nāsyā samā bha)vaṃti
25.13 (ST.I) (l)
ye buddhacaityeṣu prasannacittaḥ padā(vihāre samatikramaṃti
|| 1)

formula śatam sahasrāṇi suvarṇaniškā jāmbūnadā nāsyā⁵⁰ samā bhavanti
F V6-7 ye buddhacaityeṣu prasannacittaḥ pa[d](ā)(7)[vi]hāre⁵¹ samati-
kramaṃti 1

Alchi inscription XIII (Tibetan, verse 50)

G3 śatam sahasrāṇi suvarṇapiṃḍā jāmbūnadā nāsyā samā bhavaṃti •
yo buddhacaityeṣu prasannacitta āropaye(n) mṛttik«ā»piṃḍa(v3)m
ekam • <49>

48 Ms. *ṣaṃḍaśīm**.

49 Ms. *jāmbūnad*{ {t} } «ā».

50 Ms. *nāsyā*.

51 Ms. *pa[da](m) [vi]hāre*.

- Bhai śataṃ sahasrāṇi suvarṇaṇiṇḍā jāmbūnadā nāsyā samā bhavanti |
161[991]v5-6(6) yo buddhacaiṭyeṣu prasannacitta āropayen mṛttikāṇiṇḍam
ekam iOti | <2>
- Divy śataṃ sahasrāṇi suvarṇaṇiṇḍam jāmbūnadā nāsyā samā bhavanti |
yo buddhacaiṭyeṣu prasannacitta āropayen mṛttikāṇiṇḍam ekam ||
Divy 1 78.15-16 *suvarṇaṇiṇḍā*; Divy 2 467.13-16 *ekam || iti* |.
- MPS (śataṃ sahasrāṇi suvarṇaṇiṇḍā jāmbūnadā nāsyā samā bhavaṃ)ti |
25.14 (ST.I) yo (buddhacaiṭyeṣu p)r(asa)nn(acitta) ā(ropa)y(e)n mṛttikāṇiṇḍam
ekam* (||) 2
- formula śataṃ sahasrāṇi suvarṇaṇiṇḍā jāmbūnadā nāsyā samā bhavanti
F V7-8 yo buddha(8)[cai]tyeṣu prasannacitta āropayen⁵² mṛttikāṇiṇḍam
<e>kam* 2

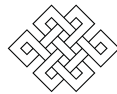
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- Bhai *Bhaiṣajyavastu of the Vinayavastvāgama*. See *GBM* and *GM*.
- BHS Buddhist Hybrid Sanskrit
- BHSD EDGERTON, Franklin (1972) *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Delhi. (1st edition, New Haven 1953)
- BLSF Seishi KARASHIMA & Klaus WILLE (2006/2009) (eds.) *Buddhist Manuscripts from Central Asia. The British Library Sanskrit Fragments*. Vols. 1-2. Tokyo. (The third volume is under preparation.)
- BMSC Jens BRAARVIG, Paul HARRISON, Jens-Uwe HARTMANN, Kazunobu MATSUDA & Lore SANDER (2000/2002/2006) (eds.) *Manuscripts of the Schøyen Collection. Buddhist Manuscripts*. Vols. 1-3. Oslo. (The fourth volume is under preparation.)
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52 Ms. *prasannacittā āropayes*.

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- MPS Mahāparinirvāṇasūtra; see WALDSCHMIDT 1961.

- Mvu É. SENART (1882-87) (ed.) *Le Mahāvastu: texte Sanscrit publié pour la première fois et accompagné d'introductions et d'un commentaire*. Paris. (Collection d'ouvrages orientaux 2)
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- Saṅgh *Saṅghabhedavastu* of the *Vinayavastvāgama*. See p. 58 and GNOLI 1977-78.
- Śay *Śayanāsanavastu* of the *Vinayavastvāgama*. See GBM and GNOLI 1978.
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Inhalt / Contents

MICHAEL KNÜPPEL

Der Nachlass Emil Siegs in den Beständen der Handschriften-
 abteilung der Niedersächsischen Staats- und Universitäts-
 bibliothek Göttingen 1

KURT TROPPEL. With an Appendix by GUDRUN MELZER

The *Caityapradakṣiṇagāthā* Inscription in Alchi. A Valuable
 Witness for Kanjur Studies 15

MAŁGORZATA WIELIŃSKA-SOLTWEDEL

The Bengali Tradition of Pāṇini's Grammar 71

CLAUDINE BAUTZE-PICRON

The Buddha and His Emaciated Demons 87

KLAUS BRUHN

Early Jaina Iconography (an Overview) 123

GERD J.R. MEVISSSEN

Corpus of Viṣṇu Images with *dasāvātāras*, predominantly
 from Bengal 171

IBRAHIM SHAH

A Pseudo-Corinthian Capital from Gandhāra Depicting
 Sūrya in the National Museum Karachi and other Sūrya
 Images from the Northwest 287

Mitarbeiter / Contributors 297