

The Prākṛt passage cited by Professor Kielhorn is clearly open to a similar interpretation (viz. 'they run away when one has broken them'), but I must leave it to those who have studied Prākṛt and Pāli more fully than I have done to say whether the gerund has developed, through instances such as these, a definitively passive meaning in these languages.

A. BERRIEDALE KEITH.

ANCIENT MANUSCRIPTS FROM KHOTAN.

On the 18th April last I received another small consignment of ancient manuscript fragments from Khotan. It was forwarded to me by Mr. J. H. Marshall, Director-General of the Indian Archæological Department. Among other, smaller, fragments it contained four very large leaves in perfect preservation, measuring $22\frac{1}{4} \times 7\frac{1}{16}$ inches (height of letter $\frac{1}{3}$ "), and numbered 253, 254, 259, 260 on the obverse left-hand margin. I noticed on one of the leaves the name of the Bodhisatva *Prajñākūṭa*; and this enabled me to identify the leaves as belonging to a manuscript of the *Saddharma Puṇḍarīka*. Fols. 253 and 254 give the end of chapter xi; and fols. 259, 260 are from chapter xii. Comparing the text with that of the manuscript of the Royal Asiatic Society, Cat. No. 6, fol. 253 begins with *sarve ca te Maṃjuśrī*, corresponding to R.A.S., fol. 95a, l. 3. Fol. 254 ends with *na c=āsyā maṇeḥ pratigra[hakāḥ]*, corresponding to R.A.S., fol. 96b, l. 1. Fol. 259 begins with *prativitarkam*, of which *prati* is the last word on R.A.S., fol. 97b, and *vitarkam* commences R.A.S., fol. 98a. The two texts substantially agree; but there are numerous differences in detail. Thus a long passage, R.A.S., fol. 95a, l. 6, to fol. 96b, l. 4, is omitted on fol. 253. Another long passage, on fol. 259b, middle of line 3 to middle of line 6, is omitted in R.A.S., fol. 98a. Instead of the address (to the daughter of Sāgara, the Nāgarāja) *bhagini* in the R.A.S. manuscript,

our fragment has *kula-duhite* (*sic*; cf. Müller, Pali Grammar, p. 84, *dhīte*).

In another large consignment of manuscript fragments which I received in February, 1904, from the Under-Secretary of the Government of India, I discovered five bilingual fragments (Nos. 1-5), inscribed on one side with Chinese, and on the other with cursive Brāhmī letters. On closer examination it was discovered by me that they formed three pieces of manuscript; Nos. 1 and 2 forming a continuous piece; so also Nos. 3 and 4. The colour (reddish-brown) and texture of the paper show that Nos. 1-4 belong to the same sheet, or leaf, of which, thus, a fairly large portion is preserved. No. 5, a very small piece of a slightly lighter colour, may belong to another sheet. I transmitted the fragments to M. Chavannes, who very kindly had promised to examine them. I have just had a postcard (May 7th, 1906) from him to say that he has discovered the Chinese text of the fragment to belong to the *Mahāprajñā-pāramitā Sūtra*. The reverses of the fragments which show cursive Brāhmī characters, are inscribed in one of the two unknown (proto-Tibetan?) languages of Khotan. It is much to be hoped that the detailed account and reading of the Chinese text may eventually yield a clue to the long-sought identity of the unknown language.

In the same consignment of February, 1904, I discovered also some fragments of two manuscripts of the *Suvarṇa-bhāṣottama Sūtra*. There is one complete, though slightly damaged, leaf (No. 1), numbered 89, measuring $16\frac{1}{8} \times 3\frac{3}{4}$ inches, with six lines on the page. Of another leaf (No. 2), apparently of the same manuscript, there is nearly the whole of the right-hand half; $7 \times 3\frac{3}{4}$ inches, with six lines on the page. A third leaf of the same work (No. 3) belongs to another manuscript. It consists of most of the left-hand half, and measures $6\frac{3}{4} \times 4\frac{3}{4}$ inches, with nine lines on the page. It has a blank reverse, and appears to have been the final leaf of the manuscript. On the obverse there are remains of ten verses (*śloka*), numbered 3-13, in praise of the Sūtra. For example, on line 2, we read . . . *svaṛṇa*

bhāṣottamantidaṃ | *gambhīraṃ śravaṇena* . . . (remainder lost), i.e. "this Suvarṇa-bhāṣottama, deep by the ear . . ."; and on line 7, . . . *śrotavyaṃ sūtram = uttamam* || 10 || *Ye śṛṇvanti idaṃ sūtram* . . . i.e. "this excellent Sūtra is to be listened to; who hear this Sūtra," etc. Line 9 has, . . . *tejasā c=āsyā sūtrasya śamyante sarva-prāṇināṃ* || 12 || . . . i.e. "by the power of this Sūtra (the ills?) of all living creatures are relieved." These verses are not found in either of the two copies of the Sūtra accessible to me, viz. R.A.S. MS., No. 8 (Cat., p. 7), and Cambridge, Add. 875 (Cat., p. 13).

The complete leaf (No. 1) professes to give the conclusion of the 15th chapter (*parivartta*), called *Susambhava*, and the opening six verses (*śloka*) of the 16th chapter. The text corresponds to the Calcutta print (*Buddhist Texts*, of the Buddhist Text Society of India), fasc. i, from *yan=me śrutam*, on p. 69, down to (verse 7) *tatr=aiva bhūya madhye 'smin pa*, on p. 70, and to R.A.S. MS., No. 8, fol. 55a, l. 1, to fol. 55b, l. 4. In the print, however, as well as in the two manuscripts, mentioned above, the *Susambhava* is the 14th chapter. Though the text is substantially the same, there are numerous readings in the fragment differing from both the print and the R.A.S. manuscript. For example, instead of *bhūya madhye* of the print, both the fragment and the R.A.S. manuscript read *stūpa-madhye*.

The text of the half-leaf (No. 2) belongs to the beginning of the 6th chapter, and gives portions of verses 1-9. Here also there are numerous *variæ lectiones*; but the most important difference is that our fragment apparently inserts a chapter unknown to the print and the R.A.S. and Cambridge manuscripts. According to those authorities the 5th chapter is entitled *Kamalākara*; but in our fragment it is entitled *Hiraṇyāvatī dhāraṇī*. The fragment reads as follows:—

Obverse, line 1, . . . *ttamātaḥ sūtrendrarājñe hiraṇyāvatī dhāraṇī parivartto nā-*

line 2, [*ma*] . . . [*gā*]*thā dhv=abhāṣit* || *Anyeṣu sūtreṣu acintikeṣu ativi* (here begins line 3).

The insertion of this redundant chapter would seem to account for the discrepant numbering of chapter 15, instead of 14, which has been noticed above in the complete leaf.

I am hoping to publish in full these identified fragments at an early date. I may take this opportunity to explain that I have arranged with the Clarendon Press to publish, with the help of a liberal subvention from the Indian Government, a series of six volumes of facsimile reproductions of manuscript fragments from Khotan, together (so far as possible) with transliterations, translations, and every other useful information. The first volume, it is hoped, will appear early in 1907, and give specimens of every kind of manuscript discovered in Khotan. The following collections will contribute to the volumes :—

(1) The new collection, now accumulating in my hands. It contains (a) a very large number of manuscripts written in Brāhmī characters, either in Sanskrit or in an 'unknown' language; (b) manuscripts in Chinese, (c) in Arabic, (d) in Persian, (e) in Tibetan, (f) in Uigur, (g) bilinguals, (h) wooden wedges or splints inscribed with Kharoṣṭhī or Brāhmī characters, etc.

(2) The Weber MSS., Godfrey MSS., and Macartney MSS.

(3) The Brāhmī portion of the Stein MSS., under special arrangement with Dr. Stein and the India Office.

From a number of scholars I have received valuable promises of assistance. M. Chavannes will deal with the Chinese fragments, and Dr. Sten Konow with the Brāhmī fragments in the unknown (proto-Tibetan?) language. Professor Margoliouth will edit the Persian, Dr. Denison Ross the Arabic, and Dr. Barnett the Tibetan documents. The Sanskrit-Buddhist fragments, which are the most numerous, will be undertaken by Mr. Thomas, Professor Lüders, Dr. Barnett, and myself.

A. F. RUDOLF HOERNLE.

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