

## Transcription Terms in the Works of An Shigao

with preliminary notes compiled by

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### Part I: Core Texts

page/line <sup>1</sup>	term+pinyin	Sanskrit <sup>2</sup>	reconstructions <sup>3</sup>	
<b>T13: Cháng āhán shíbàofǎ jīng</b> 長阿含十報法經 (cf. Pāli DN34, <i>Dasuttarasutta</i> )				
1.233b26	佛 fó	buddha	P but (P96) C *bjæt > bjwæt (#1) S but (30-14)	<ul style="list-style-type: none"><li>cf. Parthian <i>bwt</i> and Sogdian <i>pwt</i> vs. Bactrian BOΔΔO (the sole transcription of <i>buddha</i> in any Central Asian language that contains a final vowel)</li><li>quite different are Khotanese <i>balysa</i> (“knower of ritual utterances,” Bailey 1979, 272a) and the compound forms found in Tokharian A <i>ptāñkāt</i> and Tokharian B <i>pañākte</i> “Buddha-god,” the format of which surely served as a prototype for Uighur <i>burḡan</i> → Mo. <i>burqan</i> “Buddha-Khan“</li><li>note the pronunciation of the element meaning “Buddha” as <i>bur</i> (not <i>but</i>) in Uighur (and from there into Mongolian)</li><li>Gāndhārī <i>budha</i> (rarely <i>bodha</i>)<sup>4</sup></li><li><b>important note:</b> here the term 佛 is almost certainly <u>not</u> being used as a transcription of the word “buddha” here, but rather as a translation (a “substitution term”) for a form of</li></ul>

<sup>1</sup> In this draft only the first occurrence of each term is noted [eventually an indication of the total number of occurrences, and perhaps the location of each, will also be given], on the assumption that computer searches can quickly elicit the rest.

<sup>2</sup> Sanskrit equivalents are given for reference only; in all cases it is assumed that the source-texts for these early translations were likely to have been in a Prakrit vernacular (e.g., Gāndhārī) or in a not fully classical form of Buddhist Sanskrit.

<sup>3</sup> P = EMC (Pulleyblank 1991), C = EH > MC (“Coblin’s List,” 1983) [to be supplemented by ONWC (Coblin 1994)], S = LHan (Schuessler 2009)

<sup>4</sup> All Gāndhārī citations, unless otherwise specified, are from the dictionary compiled by Baums and Glass (available at [gandhari.org](http://gandhari.org)).

				<i>bhagavat</i> “blessed one”; see Nattier 2006, “Masquerading as Transcription”
233b26	舍衛 shè wèi	Śrāvastī	P ɕia' wiaj <sup>h</sup> (P278, 322) C *śja-ɣjwat- > śja-jwäi (#3) S śa <sup>C</sup> , śa <sup>B</sup> (1-48) + was (28-5)	<ul style="list-style-type: none"> <li>for 衛 as a transcription character cf. 迦維羅衛 jiā wéi luó wèi for “Kapilavastu” in Kang Mengxiang’s T196 (also written there as 迦維羅越)</li> <li>– 越 yuè: P wuat (388), C *ɣjwat &gt; jwət (#331), S wat (22-5)</li> </ul>
233b26	祇 zhī	Jeta	P tɕiǎ/ɕei (404) C *tśjei > tśje [but also *gjei > gje] (#4) S tse < kie (7-6)	<ul style="list-style-type: none"> <li>Coblin equates this with <i>Jetavana</i>, but the component <i>vana</i> “grove” is translated (as 樹 shù “tree[s]”) rather than transcribed</li> <li>→ one would expect a character with a final <i>-t</i> in EMC/EH/LH to be used to transcribe this word</li> </ul>
233b27	舍利曰 shè lì yuē	Śāriputra	P ɕia' lih <b>wuat</b> (P278, 188, 387) C *śja- ljiəi- > śja- lji- [sic] (#5) S śa <sup>C</sup> , śa <sup>B</sup> (1-48), li <sup>C</sup> (26 24), wat (22-4)	<ul style="list-style-type: none"> <li>Coblin registers only the first two characters (mistaking 曰 for the verb of speaking???) and gives the corresponding Sanskrit form as <i>śārī</i> (the name of Śāriputra’s mother, from which the matronymic Śāriputra “son of Śārī” is derived)</li> <li>the term 舍利 does occur elsewhere as a transcription, but in these cases it corresponds to Skt. <i>śarīra</i> “body, relics”</li> <li>曰 *vut for <i>put(ra)</i> suggests a Gdh. source (medial <i>-p-</i> → <i>-v-</i>); cf. <i>dvīpa</i> → <i>divu</i> (Dhp<sup>K</sup> 111c)</li> <li>see also the transcription of the name of <i>Mahāprajāpatī</i> as 摩訶卑耶和題 mó hē bēi yē hé tí [where 和 transcribes the sound <i>va</i>; see the classic discussion of this in Brough 1975]</li> <li>only forms with <i>-p-</i> are attested in Gdh. thus far [parsing <i>Śāri</i> + <i>putra</i> as separate words and thus treating the <i>p-</i> as initial, which does not shift to <i>v-</i>?]</li> </ul>
233b27	比丘 bǐ qiū	bhikṣu	P pji' k <sup>h</sup> uw (P33, 257) C *bjiaī khju / bjiaī- khju > bi khjəu / bi- khjəu	<ul style="list-style-type: none"> <li>from a Middle Indic form such as Gāndhārī <i>bhikhu</i> according to Baums (2009, pp. 169 and 663)</li> <li>OIA <i>kṣ</i> is normally maintained in Gāndhārī, but as Baums</li> </ul>

			(#10) <sup>5</sup> S pi <sup>B</sup> (26-38), k <sup>h</sup> u < k <sup>h</sup> wuə (4-14)	points out (p. 169), the word <i>bhikhu</i> is one of a group of technical terms which appear in Gāndhārī with <i>kṣ</i> → <i>kh</i> , all of which are likely to be loanwords taken into Gāndhārī from another Middle Indic language; note also that in some later texts (e.g., Dh <sup>pK</sup> ) this term is written in Sanskrit form as <i>bhikṣu</i>
234b13	魔 mó	Māra	P ma (P217) C *ma > mwâ (#16) <sup>6</sup> S --	<ul style="list-style-type: none"> <li>there is quite a literature on this word (going back at least to Pelliot I believe) and its occasional variant form 摩</li> </ul>
234b13	梵 fàn	Brahmā	P buamh (P91) C *b(r)jam- > bjwəm- (#6) <sup>7</sup> S buam (36-26)	
234b13	沙門 shā mén	śramaṇa	P ʃai/ʃɛ: mən (P273, 211) C *sra mən > ʃa mwən (#7) <sup>8</sup> S ʃa < ʃai (18-15), mən (33-35)	<ul style="list-style-type: none"> <li>this word (like 佛 for <i>buddha</i>) is likely to have been a “marketplace term” that was already circulating in spoken Chinese prior to being used in any translated scripture</li> <li>if so, the phonology of this transcription cannot provide us with evidence concerning the source-language of any translated text in which it appears</li> <li>another feature of “marketplace” terms is that they may have been based on loan words borrowed into non-Indic (presumably Central Asian) languages, rather than being based directly on Gāndhārī or other Indic-language forms</li> <li>note that 沙門 is used both as a transcription of (various Middle Indic forms of) <i>śramaṇa</i> “non-brahmanical renunciant” and as a translation (i.e., a substitution term) for <i>bhikṣu</i> “[fully-</li> </ul>

<sup>5</sup> Coblin does not register the occurrence here, listing the term as occurring first at 241a (#10).

<sup>6</sup> Not registered for the occurrence here; Coblin first notes this term as appearing in T150, 876.3 (#16).

<sup>7</sup> Cited not from this occurrence, but from a later one at 236a.

<sup>8</sup> Cited from a subsequent occurrence at 236c.

				ordained] Buddhist monk” (see Nattier 2006)
234b13-14	婆羅門 pó luó mén	brāhmaṇa	P ba la mən (P241, 203, 211) C *pa la mən > pwâ lâ mwən (#8) <sup>9</sup> S bai (18-16), la < lai (18-10), mən (33-35)	
238b23	郁 yù	?	P ʔuwk (P384) C -- S ʔwək (4-17)	<ul style="list-style-type: none"> <li>could this be a transcription of the name of a flower?</li> </ul> → check for flower names in the Pāli version and other Chinese translations
238b26	加尼 jiā ní (var. 迦- jiā)	?	P kai/kɛ: (P143), var. kia (P143) + nri (P223) C -- S ka < kai (18-4) [var. ka (18-4)], ɳi/nei <sup>C</sup> (26-25)	<ul style="list-style-type: none"> <li>[ditto]</li> </ul>
238c14	禪 chán	dhyāna	P dzian (P48) C *dźjan > źjän (#9) <sup>10</sup> S --	<ul style="list-style-type: none"> <li>Gāndhārī jāṇa, jāṇo, jano (see Baums and Glass 2002- )</li> <li>cf. Pāli <i>jhāna</i></li> <li>there are lots of discussions of this word; would be ideal to include references later</li> </ul>
<b>T14: Rén běn yù shēng jīng 人本欲生經</b> (cf. Pāli DN15, <i>Mahānidānasutta</i> )				
1.241c25	佛 fó	Buddha	[see above]	
241c25	拘類 jū lèi	Kuru	P kuǎ lwi <sup>h</sup> (P163, 186) C -- S ko <sup>B</sup> luis (OCM rus) (10-1, 31-19)	<ul style="list-style-type: none"> <li>not in Coblin’s list</li> <li>the character 類 initially appears to be erroneous, as elsewhere An Shigao transcribes the name of this country in a more expected way as 拘留 jū liú (in T31, 1.813a8 and T57, 1.851c1 and 2, for which see below), a form subsequently adopted by Zhi Qian (T68, T557)</li> </ul>

<sup>9</sup> Cited from a subsequent occurrence at 236c.

<sup>10</sup> But cited from a subsequent occurrence at 240a.

				<ul style="list-style-type: none"> <li>but if this is indeed an error, it is a very interesting one: this may be a case of the peculiar phenomenon of “locative plural hyper-transcription,” where a translator transcribes not only the place-name itself—or rather, the name of the people inhabiting that place, here the “Kurus” who comprise the Kuru country—but the locative plural ending as well; cf. the corresponding Pāli text (DN15), which has <i>kurūsu</i> “among the Kurus” [<i>→an old note in my files, probably recording a suggestion from John, says to check Aramaki 1971, but I haven’t yet been able to find any discussion of this issue there</i>]</li> <li>errors of this type are well attested elsewhere; see for example Zhi Qian’s T54 (1.848b6), which has 釋羈瘦 <i>shì jī shòu</i> for “among the Śākyas” (Skt. <i>śākyeṣu</i>, Pāli <i>sakkesu</i>)</li> <li>this would concur beautifully with Schuessler’s reconstruction of the character 類 (in both LHan and OCM) as having a final <i>s</i></li> <li>in sum: this appears to be a mistake made by the translator himself and not a copyist’s error</li> </ul>
241c26	阿難 ā nán	Ānanda	P ʔa nan (P23, 221) C *ʔa nan > ʔa nân (#11) S ʔa < ʔai nan <sup>C</sup> (18-1, 24-35)	
243c29	比丘 bǐ qiū	bhikṣu	[see above]	
245a11	梵 fàn	Brahmā	[see above]	
<b>T31: Yiqie liu she shou yin jing 一切流攝守因經</b> (cf. Pāli MN2, <i>Sabbāsavaṣutta</i> )				
1.813a8	佛 fó	Buddha	[see above]	
813a8	拘留 jū liú	Kuru	P kuǎ luw [also luw <sup>h</sup> ] (P163, 197) C *kou [also kjou] lju >	<ul style="list-style-type: none"> <li>Coblin wrongly equates this with <i>krakucchandha</i> (<i>sic!</i> the name of the former Buddha Krakucchanda)</li> <li>cf. above (T14), where the same name is transcribed (with the</li> </ul>

			kjəu [also kju] ljəu (#12) S ko <sup>B</sup> liu [OCM –ru] (10-1, 13-47)	<ul style="list-style-type: none"> <li>apparent inclusion of the locative plural ending!) as 拘類 jū lèi</li> <li>the corresponding Pāli discourse (MN2) is set not in the Kuru country, but at Sāvatthi (Skt. <i>Śrāvastī</i>)</li> </ul>
813a8	留 liú ( <i>sic</i> )	Kuru	[see above]	<ul style="list-style-type: none"> <li>scribal error for 拘留 (first character dropped)</li> <li>not included in Coblin's list</li> </ul>
813a9	比丘 bǐ qiū	bhikṣu	[see above]	
<b>T32: Si di jing 四諦經</b> (cf. Pāli MN141, <i>Saccavibhaṅgasutta</i> )				
1.814b11	佛 fó	Buddha	[see above]	
814b11	舍衛 shè wèi	Śrāvastī	[see above]	
814b11	祇 zhī	Jeta	[see above]	
814b12	比丘 bǐ qiū	bhikṣu	[see above]	
814b21	舍利曰 shè lì yuē	Śāriputra	[see above]	<ul style="list-style-type: none"> <li>again an indication of a possible Gāndhārī source-text</li> <li>this form is found in some, but not all, translations by An Shigao; others have the “standard” form 舍利弗 (for which see below under T98)</li> </ul>
814b27	目犍連 mù jiàn lián	Maudgalyāyana	P muwk [--] lian (P220, --, 190) [second character not in P; cf. 建 kian <sup>h</sup> , P147] C *mjok gjan:/gjian ljan > mjuk gjən:/gjän ljän (#13) S muk kian <sup>B</sup> /gian <sup>B</sup> [OCM kan?/gan?] lian (14-24, 24-8, 24-32)	
816c28	安般 ān bān	ānāpāna	not in C's list	<ul style="list-style-type: none"> <li>this needs to be put somewhere else, since it is not from An Shigao's translation itself but from a fragment of a lost</li> </ul>

				interlinear commentary on the text [is this discussed by Zacchetti?] (-> though AS uses this elsewhere)
<b>T36: Benxiangyizhijing 本相猗(变. 倚)致經</b> (no Pāli equivalent)				
1.819c22	佛 fó	Buddha	[see above]	
819c22	舍衛 shè wèi	Śrāvastī	[see above]	
819c22	祇 zhī	Jeta	[see above]	
819c23	比丘 bǐ qiū	bhikṣu	[see above]	
<b>T48: Shifa feifa jing 是法非法經</b> (no Pāli equivalent)				
1.837c24	佛 fó	Buddha	[see above]	
837c24	舍衛 shè wèi	Śrāvastī	[see above]	
837c24	祇 zhī	Jeta	[see above]	
837c25	比丘 bǐ qiū	bhikṣu	[see above]	
<b>T57: Liu fenbu jing 漏分布經</b> (cf. Pāli AN VI.63, <i>Nibbedhikasutta</i> )				
1.851c1	佛 fó	Buddha	[see above]	
851c1	拘留 jū liú	Kuru [country]	[see above]	
851c2	比丘 bǐ qiū	bhikṣu	[see above]	
<b>T98: Pu fa yi jing 普法義經</b> (no Pāli equivalent)				
1.922b8	佛 fó	Buddha	[see above]	
922b8	舍衛 shè wèi	Śrāvastī	[see above]	
922b8	祇 zhī	Jeta	[see above]	
922b9	舍利弗 shè lì fú (var. -曰 yuē for 弗)	Śāriputra		<ul style="list-style-type: none"> <li>the variant reading 舍利曰 is found throughout the sūtra in the so-called “Three Editions” (宋元明)</li> <li>since this reading (for which see the discussion above under T13) is common in An Shigao’s work but extremely rare elsewhere, and since the form 舍利弗 subsequently became standard, it seems likely that 舍利曰 it is the original and that</li> </ul>

				the far more common 舍利弗 represents a scribal emendation
922b9	比丘 bǐ qiū	bhikṣu	[see above]	
923c25	沙門 shā mén	śramaṇa	[see above]	
<b>T112: Ba zheng dao jing 八正道經</b> (no Pāli equivalent) <sup>11</sup>				
				→ <i>move this text to “Second Tier”</i>
				<ul style="list-style-type: none"> <li>funny little text explaining the Eightfold Path (in two different ways); language seems different from others read so far, e.g., it uses the term 道人 several times (not in any other solidly attributed An Shigao text except T1508, which has other peculiarities); uses 弟子 rather than 比丘 in the opening passage (佛告諸弟子), but uses 比丘 later in the vocative • content is also odd (some of it seems rather un-Indian); → <i>CHECK this further</i></li> <li>check other terminology here: is this really by An Shigao?</li> </ul>
2.504c29 <sup>12</sup>	佛 fó	Buddha	[see above]	
504c29	舍衛 shè wèi	Śrāvastī	[see above]	
504c29	祇 zhī	Jeta	[see above]	
505a23	比丘 bǐ qiū	bhikṣu	[see above]	
505a25	沙門 shā mén	śramaṇa	[see above]	<ul style="list-style-type: none"> <li>in the phrase 沙門道人 (apparently for “śramaṇas and brāhmaṇas”?), very rare (only 101x in SAT), otherwise never in An Shigao’s work ( → <i>suspicious</i>)</li> </ul>
<b>T150A: Za jing sishisi bian 雜經四十四篇</b> [an anthology of 44 Ekottarikāgama texts]				
				<ul style="list-style-type: none"> <li>reported as lost by Sengyou (T2145, 55.6a13), but now contained within T150A</li> </ul>

<sup>11</sup> See the discussion in Zacchetti 2007c, p. 8.

<sup>12</sup> Note that the SAT file mislabels this as being in vol. 1!



				<ul style="list-style-type: none"> <li>• see Harrison 1997 for a reconstruction of the original sequence of this text (in its current form the text is totally scrambled and has incorporated three separate sūtras—appearing in the Taishō canon as T150A[1, 30, and 31]—that are not part of this collection and will be listed separately below)</li> <li>• transcriptions found in this portion of the text have been rearranged according to Harrison’s reconstructed structure</li> <li>• only the first occurrence of each transcription in the text is given below (not the first occurrence in each section)</li> </ul>
<b>Part 1, sūtras 1-10:</b> 2.881a2-b22 + 875c16-18 [sic]				
				<ul style="list-style-type: none"> <li>• the division of this collection into “Parts 1-5” is used here merely for convenience (due to the complexity of the pagination) and does not reflect any section divisions within the text itself</li> </ul>
2.881a2	佛 fó	buddha	[see above]	
881a2	舍衛 shè wèi	Śrāvastī	[see above]	
881a2	祇 zhī	Jeta	[see above]	
881a3	比丘 bǐ qiū	bhikṣu	[see above]	
<b>Part 2, sūtras 11-20:</b> 2.875c19-876b1 + 881b22-883a7 + 876c8-877a3 [sic]				
875c26	迦羅越 jiā luó yuè	gr̥hapati	P kia la wat (P143, 203, 388) C *kra/kja la γjwat > ka/kja lâ jwet (#15) S ka (18-4), la < lai (18-10), S wat (22-5)	<ul style="list-style-type: none"> <li>• wrongly identified by Coblin with <i>kulapati</i> “head of a family” (a term which is so rare that it is not registered either in PTSD or in BHSD; in Pāli I was only able to locate it in one small sutta in the Aṅguttara Nikāya)</li> <li>• instead, this transcription clearly goes back to a Middle Indic form of the word <i>gr̥hapati</i> (e.g., *<i>gharavati</i>) [give definitions and ref. to <i>A Few Good Men</i>]</li> <li>• for a form that would conform to the first part of this transcription see Gdh. <i>ghara</i> “house” (cf. also Pāli and BHS)</li> </ul>

				<p><i>ghara</i>, Skt. <i>gr̥ha</i>) in Baums and Glass 2002-</p> <ul style="list-style-type: none"> <li>a shift from medial <i>-p-</i> → <i>-v-</i> is quite common in Gāndhārī; for a specific example of <i>-pati</i> → <i>-vati</i> (or <i>-vadi</i>) see the transcription of <i>Mahāprajāpatī</i> as 摩訶卑耶和題 <i>mó hē bēi yē hé tí</i> [where 和 transcribes the sound <i>va</i>] mentioned above (discussed in Brough 1975)</li> <li>in reconstructing the character 迦 as LH <i>ka</i> rather than <i>ga</i> Schuessler may have been misled by Coblin’s BTD data, which did not factor in the shift from <i>k</i> to <i>g</i> or <i>gh</i> that takes place in many Gāndhārī words; thus the transcription 阿迦貳吒 (Coblin #105, from T224, 8.435a) was probably based not on (Skt.) <i>akaniṣṭha</i> but on a Middle Indic form such as <i>aghaniṣṭha</i>, a spelling which is actually registered in Edgerton (BHSD 5b)</li> </ul>
876a13	魔 <i>mó</i>	Māra	[see above]	
881c5	阿難 <i>ā nán</i>	Ānanda	[see above]	
883a2	沙門 <i>shā mén</i>	śramaṇa	[see above]	
<b>Part 3, sūtras 21-30: 2.877a4-878b1</b>				
2.877a11	阿羅漢 <i>ā luó hàn</i>	arhant	<p>P ?a la xan<sup>h</sup> (P23, 203, 119)  C *?a la han- &gt; ?â lâ xân- (#25)  S ?a &lt; ?ai (18-1), la &lt; lai (18-10), han<sup>C</sup> (24-10)</p>	<ul style="list-style-type: none"> <li>rather surprising how rare this term is in An Shigao’s corpus (otherwise attested only 1x in T1508)</li> <li>but note that in the list of epithets of the Buddha An Shigao translates this term (as 無所著 <i>wú suǒ zhuó</i> “not attached”) rather than transcribing it [occurs in T32, T101, T603]</li> <li>this occurrence is not registered in Coblin’s list; the sole entry given there is for T602 (15.167b), which however is no longer considered to be the work of An Shigao (see Zacchetti 2008[2010])</li> <li>this transcription is actually rather peculiar if it were based on</li> </ul>

				<p>Gāndhārī, as no Gdh. form containing the sound <i>-n-</i> (in the singular) is yet attested (see Baums and Glass 2002-, s.v. <i>arahaṃta</i>, but note that this spelling occurs only in the plural)</p> <ul style="list-style-type: none"> <li>could this transcription have been based on an Iranian form (such as Parthian or Sogdian)?</li> </ul>
877a11	阿那含 ā nà hán	anāgāmin	<p>P ʔa na' ɣəm/ɣam (P23, 221, 118)</p> <p>C *ʔa na gəm &gt; ʔâ nâ ɣəm (#17)</p> <p>S ʔa &lt; ʔai (18-1), na &lt; nai /na<sup>C</sup> ? (18-12), gəm (38-3)</p>	<ul style="list-style-type: none"> <li>attested in Gāndhārī in the forms <i>anagami</i> and <i>aṇagami</i> (see Baums and Glass 2002-, s.v. <i>anagami</i>)</li> <li>note that what was presumably a short final <i>-i</i> is not transcribed, as is usual in texts produced during this period (the same is true of final <i>-a</i> and other short vowels, and even some but not all long vowels as well)</li> </ul>
877a11	斯陀含 sī tuó hán	sakṛdāgāmin	<p>P siṣ/si da ɣəm/ɣam (P291, 314, 118)</p> <p>C *sjei da gəm &gt; sje dâ ɣəm (#18)</p> <p>S sie/sie<sup>C</sup> (OCM se/seh) (7-26), dai (18-9), gəm (38-3)</p>	<ul style="list-style-type: none"> <li>this term is now well documented in Gāndhārī, in two basic forms: <i>sadagami</i> and <i>sayidagami</i> (see Baums and Glass 2002-, s.v. <i>sakidagami</i>, though forms with <i>-ki-</i> are not actually attested)</li> <li>of these the first seems to have been interpreted by some Chinese translators as if it were *<i>sadāgāmin</i> “one who is constantly returning”! (translated as 頻來 <b>pín</b> lái “repeatedly coming [back]” in An Xuan and Yan Fotiao’s <i>Fa jīng jīng</i> 法鏡經 [T322] and subsequently in several works by Zhi Qian)</li> <li>the transcription found here appears to be based on the second, probably in a form perceived as *<i>sedagami</i> &lt; <i>sayidagami</i>, with the character 斯 transcribing the sound <i>se</i></li> <li>elsewhere in Han-period translations 斯 corresponds to (what in Sanskrit would be) <i>si/sī</i>, <i>svin</i>, <i>śe</i>, and <i>se</i> (the latter in the transcription of the name Prasenajit as 波斯匿)</li> </ul>
877a12	須陀洹 xū tuó huán	śrotaāpanna	<p>P suṣ/da ɣwan (P348, 314, 130)</p> <p>C *sjou da ɣwan &gt; sju dâ</p>	<ul style="list-style-type: none"> <li>note the medial <i>-p-</i> → <i>-v-</i> shift (where 洹, here as elsewhere, transcribes the sound <i>van</i>), which again is congruent with a Gāndhārī source</li> </ul>

			ɣwân (#19) S sio/ts <sup>h</sup> io (10-30), dai (18-9), <sup>13</sup> yuân (25-12)	<ul style="list-style-type: none"> <li>-ta- → -da- is also a characteristic feature of Gāndhārī</li> <li>see now the actually attested Gdh. form <i>sodavaṇa</i> (in Baums and Glass, s.v. <i>sodapaṇna</i>)</li> </ul>
877c29	婆羅門 pó luó mén	brāhmaṇa	[see above]	
878a21	[比丘]僧 [bǐ qiū] sēng	[bhikṣu]saṃgha	P səŋ (273) C – (but cf. *səng > səng at #30) S --	<ul style="list-style-type: none"> <li>this is the first occurrence of 比丘僧 as a compound (as well as the first occurrence of the transcription term 僧 itself)</li> <li>neither the compound nor the word 僧 alone is registered in Coblin’s list (though he does register the two-character form 僧伽 in the transcription of the name Saṅgharakṣita at #30, for which see below under T607)</li> </ul>
<b>Part 4, sūtras 31-40:</b> 2.878b2-879b30 [ <i>sic</i> ]				
879b15	鉢 bō	pātra	P pat (P40) C *pat > pwât (#20) S pat (21-32)	<ul style="list-style-type: none"> <li>wrongly registered by Coblin as occurring at 879a</li> <li>attested in Gāndhārī in the forms <i>patre</i> and <i>pate</i> (see Baums and Glass 2002-, s.v. <i>patra</i>)</li> </ul>
879b15	袈裟 jiā shā	kāṣāya	P kai/ke: ʃai/ʃe: (P143, 273) C *kra sra > ka ʃa (#21) S -- --	<ul style="list-style-type: none"> <li>a technical term for “monastic robe” (wrongly equated by Coblin with Skt. <i>kaṣāya</i> “impurity”; see BHSD 174b, though the long vowel in the first syllable appears to be somewhat unstable in Buddhist uses)</li> <li>the character 袈 is not registered in S, but cf. 加, 枷, 珈 (all reconstructed as ka &lt; kai) and 迦 (ka) (18-4)</li> <li>the character 裟 is not registered in S, but cf. 沙 and 鯨 (both reconstructed as ʃa &lt; ʃai) (18-15)</li> <li>attested in this sense (“reddish robe”) in Gāndhārī as <i>kaṣaya</i> (see Baums and Glass 2002-, s.v. <sup>2</sup><i>kaṣaya</i>)</li> </ul>
<b>Part 5, sūtras 41-44:</b> 2.879c1-880b9				
879c12	禪 chán	dhyāna	[see above]	
<b>other (intrusive) texts now contained within T150A (not part of the Ekottarikāgama anthology):</b>				

<sup>13</sup> Not in the index to Schuessler’s book.

<b>T150A(1): Qi chu san guan jing</b> 七處三觀經 [a Saṃyukta Āgama text] (875b4-c16 and 876cb1-c7) [ <i>sic</i> ]							
				<ul style="list-style-type: none"> <li>for a reconstruction of the original structure of T150A and the identity of this text as a separate work see Harrison 1997</li> </ul>			
2.875b8	佛 fó	buddha	[see above]				
875b8	舍衛 shè wèi	Śrāvastī	[see above]				
875b8	祇 zhī	Jeta	[see above]				
875b9	比丘 bǐ qiū	bhikṣu	[see above]				
<b>T150A(30): Jiu heng (jing)</b> 積骨(經) [another Saṃyuktāgama text] (880b10-19)							
				<ul style="list-style-type: none"> <li>this brief text (now contained within T150A), which contains a rich array of vocabulary that is atypical of An Shigao, is an intruder into T150A and does not belong in this list</li> <li>the two terms registered here by Coblin (劫 jié and 泥洹 niè huān, given in the reverse of the sequence in which they actually occur) should therefore be deleted [see brief discussion in Nattier, <i>Guide</i>, p. 53 and further details in Harrison 1997]</li> </ul>			
<b>T150A(31): Jiu heng (jing)</b> 九橫(經) [another Saṃyuktāgama text] (880b20-881a1)							
				<ul style="list-style-type: none"> <li>for a reconstruction of the original structure of T150A and the identity of this text as a separate work see Harrison 1997</li> </ul>			
2.880b21	佛 fó	buddha	[see above]				
880b21	舍衛 shè wèi	Śrāvastī	[see above]				
880b21	祇 zhī	Jeta	[see above]				
880b22	比丘 bǐ qiū	bhikṣu	[see above]				
<b>T603: Yin chi ru jing</b> 除 [ <i>sic</i> , for 陰] 持入經 (corresponds to part of the Pāli <i>Peṭakopadesa</i> ; see Zacchetti 2002a)				<b>NB: this text is not included in Coblin's list but should be considered one of An Shigao's core texts</b>			

15 <sup>14</sup> .173c 26	佛 fó	buddha	[see above]	
173c27-28	辟支佛 pì zhī fó	pratyekabuddha/ pratyayabuddha	P p <sup>h</sup> jiajk tēiā/tēi but (P237, 404, 96) C *pjiak tsjei > pjāk tsje – (#26) S piek (8-19) tse < kie (7- 3) but (30-14)	<ul style="list-style-type: none"> <li>Coblin (#26) cites only the first part of the word (for which he gives the equivalents “Skt. pratyeka; cf. P. pacceka”)</li> <li>he does not however refer to this text but takes this example from T602 (15.170b), which is no longer considered to be the work of An Shigao (see Zacchetti 2008[2010])</li> <li>Schuessler gives two other readings for 辟 (at 8-19), but only this one seems to be relevant</li> <li>it is not clear to me (though it may be to other readers) whether these reconstructions would clearly support an antecedent containing a form of <i>pratyaya</i> “cause” rather <i>pratyeka</i> “individual” (on these variants in some Prakrits, which are reflected also in early Chinese translations, see Norman 1983b)</li> <li>this word is now documented in Gāndhārī in a variety of forms, including <i>praceā</i>, <i>pracega</i>, <i>paḍiga</i> and <i>pratyeka</i> as well as <i>pracaga</i> and <i>pracage</i> [sic] (see Baums and Glass 2002- at <a href="http://gandhari.org">gandhari.org</a>)</li> </ul>
173c29	比丘 bǐ qiū	bhikṣu	[see above]	
177b25	禪 chán	dhyāna	[see above]	
<b>T607: Dao di jing 道地經 (Yogācārabhūmi)</b>				
				<ul style="list-style-type: none"> <li>the very interesting terms in the initial attribution (天竺, 須賴拏國, and 僧伽羅剎) should be discussed separately [rather than here] since they date from the time of Dao'an and are not part of the original translation [<i>but I will include my notes on them here for now</i>]</li> </ul>
15.230c9	天竺 tiān zhú	[not Sanskrit]	P t <sup>h</sup> en truwk (P306, 414) C *thiən (or *hiən?)	<ul style="list-style-type: none"> <li>Coblin derives this from Old Iranian <i>hinduka</i> ~ <i>hindukka</i>]</li> <li>Pulleyblank (414, s.v. zhú 竺) concurs, referring the reader to</li> </ul>

<sup>14</sup> Note that in the first part of the SAT file the volume number is given as 2 (*sic!*). Subsequently corrected (from 176c27) to volume 15.

			trjok/tok/tuk > thien tjuk/twok/tuk (#29) S t <sup>h</sup> en -- (32-15, --)	xiān _* (P334, EMC xēn), which he describes as a “dialectal variant of tiān 天 ‘heaven’ which became specialized as the name of the Zoroastrian religion” *can’t find this character in my font • there is a very large literature on this term; to discuss it adequately would require substantial work
230c9	須賴[←賴] 拏 xū lài ná (賴 redirects to 賴 in HD; just a variant character?)	perhaps for Surāṣṭra?	P suǎ laj` nra: (P348, 181, 221) C – [not registered!] S sio, ts <sup>h</sup> io (10-30), las (OCM rāts) (21-24), ɳa (1-56)	• check Demiéville, “Le Yogacārabhūmi de Saṅgharakṣa”—this name is surely discussed there • YES: occurs elsewhere, in Dao’an’s preface to a Chinese translation of a life of the Buddha (T194), also by Saṅgharakṣa, as 須賴 (for <i>Surāṣṭra</i> according to Demiéville), and as 須賴吒(吒 = zhā, zhà) in a sūtra concerning Maitreya contained in T125 (4.788a); the place is further identified by Demiéville as “le Kathiawar actuel”; see Demiéville 1954, p. 363 and n. 6
230c9	僧伽羅刹 sēng jiā/qié luó shā/chā	supposedly *Saṅgharakṣa [but see below]	P səŋ gia la tɕ <sup>h</sup> aɪt/tɕ <sup>h</sup> ɛ:t (273, 253, 203, 47) C *səŋ gja > səŋ gja (#30) + *la tshrat > lâ tɕhat (#31) S -- ga la < lai tɕ <sup>h</sup> at (--, 18-4, 18-10, 21-29)	• bizarrely divided by Coblin into <i>saṃgha</i> + <i>rākṣasa</i> (the latter meaning “an evil or malignant demon,” MW 871c) ! • the name is well attested elsewhere (see Dao’an cited in Demiéville 1954); elsewhere it is translated as “saṃgha protector” (衆護; see the preface to T606, 15.181c14) [or perhaps better, “protected by the Saṃgha”? cf. below] • for the rhyme category 21-29 Schuessler notes that “The MC finals are ambiguous; in some words, the OC rime could have been either *-at or *-et” (p. 236) • this ambiguity is reflected in Buddhist transcriptions, where this character is used to transcribe both <i>kṣet[ra]</i> “field” and <i>chatt[ra]</i> “parasol” [GET references] [incl. SK article] • the character 刹 (used elsewhere for syllables with final -t) is unexpected if the name were indeed “Saṅgharakṣa”

				<ul style="list-style-type: none"> <li>• AHA! this is not *Saṃgharakṣa, it's Saṃgharakṣita! (a monastic name well attested elsewhere, and for which 衆護 could also be a suitable translation)</li> </ul>
231a6(?)	佛 fó	Buddha	[see above]	<ul style="list-style-type: none"> <li>• this is the first occurrence in this text, assuming that the material in 230c14 (and perhaps also c17) belongs to a preface to the text that was not produced by An Shigao himself</li> </ul>
232c27	梅檀 zhān tán	candana	P tɕian dan (P396, 300) C *tɕjan dan > tɕjān dân (#32) S -- dan (--, 24-23)	<ul style="list-style-type: none"> <li>• on this term see Karashima's <i>Aṣṭa</i> Glossary and the further references given there</li> </ul>
232c28	那替 nà tì	nāḍī?	P na' t <sup>h</sup> ɛj <sup>h</sup> (P221, 305) C *na thiəi- > nâ thiei- (#33) S na < nai t <sup>h</sup> es (18-12, 29-14)	<ul style="list-style-type: none"> <li>• Coblin (#33) lists this as a transcription of <i>nadī</i> (a Sanskrit word meaning “river,” MW 526a), but this does not seem to make sense here</li> <li>• if the antecedent were <i>nāḍī</i> “tube” (534b), on the other hand, this could conceivably refer to the type of incense that is produced by rolling a paste of scented ingredients onto a piece of bamboo (so according to the eminently reliable source, Wikipedia: <a href="https://en.wikipedia.org/wiki/Incense_of_India">https://en.wikipedia.org/wiki/Incense_of_India</a>).</li> <li>• the list of scented items given here also includes a mention of honey (or something like honey? 如蜜香, 232c27), one of the ingredients used for making certain types of incense according to the above-mentioned Wikipedia entry</li> <li>• for the term 蜜香 as a kind of incense see Lokakṣema's T224, 8.473a1 and Karashima's <i>Aṣṭa</i> glossary, s.v. mì xiāng, there defined as “hovenia,” which <i>Wikipedia</i> describes as “a small genus of deciduous trees or shrubs” of which the Japanese Raisin Tree (<i>hovenia dulcis</i>) is the best known; see the entry for <i>hovenia</i> at <a href="https://en.wikipedia.org/wiki/Hovenia">https://en.wikipedia.org/wiki/Hovenia</a></li> <li>• the entry for <i>hovenia dulcis</i> itself further states that “an extract</li> </ul>



				<p>of [its] seeds, bough and young leaves can be used as a substitute for honey” (see <a href="https://en.wikipedia.org/wiki/Hovenia_dulcis">https://en.wikipedia.org/wiki/Hovenia_dulcis</a>).</p> <ul style="list-style-type: none"> <li>• [the above will be removed since it’s not about transcriptions, just leaving these notes here for now]</li> <li>• in reconstructing the character 替 with a final –s Schuessler may have been misled by Coblin, who registers the word 優波替 (T196, 4.153c20) as a transcription of Upatiṣya (#329) <ul style="list-style-type: none"> <li>– however, most transcriptions of this name have a fourth syllable that transcribes –<i>ṣya</i></li> <li>– likewise for the use of 優波替舍 to transcribe <i>upadeśa</i> (where 舍 = <i>śa</i>)</li> <li>– it seems likely (or at least possible) that the version of the name preserved in T196 has simply dropped a final syllable, and that the character 替 was being used simply to transcribe –<i>ti</i>–</li> <li>– in any event, additional examples would be required to demonstrate that this character was used to transcribe syllables with a final sibilant</li> </ul> </li> <li>• the term 那替 does not appear anywhere else in SAT (the two occurrences in T1370 are part of strings of syllables comprising a <i>dhāraṇī</i> and do not constitute a separate word)</li> </ul>
<b>T1508: Ahan koujie shi’er yinyuan jing</b> 阿含口解十二因緣經				
				<ul style="list-style-type: none"> <li>• as a transcript of oral teachings attributed to An Shigao, this text lacks a <i>nidāna</i> (the opening passage describing the setting that generally occurs at the beginning of a sūtra),</li> <li>• since the bulk of An Shigao’s (relatively rare) transcriptions occur in these <i>nidānas</i>, it is not surprising that this text contains almost no transcriptions</li> </ul>

				<ul style="list-style-type: none"> <li>but toward the end of the text (at 25.55a26) there is an abrupt transition to a brief/truncated narrative, and it is here that the sole transcriptions in this text occur</li> </ul>
25.55a26	阿羅漢 ā luó hàn	arhant	[see above]	
55a27 (2x)	佛 fó	buddha	[see above]	
<b>T1557: Apitan wu fa xing jing 阿毘曇五法行經</b>				
				<ul style="list-style-type: none"> <li>there are no transcriptions at all within this text itself; the sole transcribed term is in the title</li> </ul>
28.998a10 (and again at the end, 1001b6)	阿毘曇 ā pí tán	abhidharma	P ʔa bji dām/dam (P23, 236 [is this the same character?], 300) C -- S ʔa < ʔai (18-1), bi (26- 38), --	<ul style="list-style-type: none"> <li>not in Coblin's list</li> </ul>
<b>Kongōji manuscripts</b> [—> <i>Florin has digital copies of these according to SZ 2008(2010), GET</i> ]				
				[—> <i>put these at the beginning?</i> ]

## Part II: Second-Tier Texts (produced by other early members of An Shigao's community?)

T101 [perhaps “third-tier”? the jury is still out]

## Part III: Third-tier Texts

## Part IV: Doubtful Texts (need to be re-examined for authenticity)

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