

Matteo De Chiara
The Khotanese Sudhanāvadāna
Commentary
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Introduction

In 2013, I published a first volume on the Khotanese Sudhanāvadāna in issue 48 of the *Beiträge zum Indologie*. It came out of a research project (directed by Konrad Meisig and under the scientific supervision of Almuth Degener) at the Indology Institute of the Johannes Gutenberg University in Mainz. This first volume comprises: the diplomatic edition; a critical edition placing the two main versions of the Sudhanāvadāna in parallel to two Sanskrit texts, the Divyāvadāna and Bodhisattvāvadānakalpalatā; and a glossary. My followup article (De Chiara 2013a) analysed the two recensions of this text, trying to explain the process whereby they were written, their interrelations and connection with their Sanskrit parallels.

This second volume marks the completion of this project. Reference is often made to the work presented in the first volume. For a better understanding, the two volumes should be consulted together.

This current contribution contains the philological commentary on the text and an etymological glossary. The commentary explains the choices made in the critical edition and draws attention to problematic passages, which often cannot be adequately elucidated. The numbering of the entries refers to verse numbers in the critical edition.

An entry contains remarks on one or more of these three topics: philology, parallel texts and comments by other scholars.

— The first part of an entry is a commentary on the text itself. In addition to explaining the reading presented in the critical edition, it discusses the etymology of difficult words. This commentary ranges from philology to linguistics, Buddhism and anthropology.

— The second part refers to passages in parallel to the verse or word under examination. Examples from other Khotanese texts are mentioned, in particular from the Avadāna literature (a genre to which the Sudhanāvadāna belongs, see the “introduction” to volume 1), but also from other texts, such as the “Book of Zambasta” or the “Suvarṇabhāṣottamasūtra”. Since the critical edition has already cited parallels to the Divyāvadāna and Bodhisattvāvadānakalpalatā, these are not repeated—only omitted parallels are mentioned herein. I have also referred to Mahāvastu, since it often helps us, despite its philological “distance”, better understand the Khotanese text.

— The third part of an entry presents scholarly references to the Sudhanāvadāna. The latter has several Indian loanwords and hapaxes, whence the number of references—often quoting words or even whole sentences in the original or in translation—to the existing literature on this important, original text. The main works that quote the Sudhanāvadāna are dictionaries and repertories, such as the DKS or Degener (1989). However many other academic studies, whether

monographs, critical editions, articles or more general works (such as Maggi 2008a), quote the Sudhanāvadāna or translate passages from it. Whenever the translation made differs from the one adopted in my critical edition, it has been placed between parentheses and quoted in full. Reference is made to H.W. Bailey’s article (1966) on the Sudhanāvadāna in the case of differing translations from that adopted. The same has been done for other articles devoted to the Sudhanāvadāna, among them: Emmerick (1975), Degener (1986a) or Maggi (1996, 1997).

Items in the etymological glossary also have up to three parts. The first provides an etymological explanation: the item followed by its Late Khotanese root, grammatical category and English gloss. The system of notation tries to distinguish between three types of lexicons: inherited words (etymons), loanwords and derived words (whether by affixation or other processes of word formation):

- “<” indicates an inherited word, mainly from Old Khotanese, when attested, or from a reconstructed, asterisked Iranian stage.
- “←” indicates Indian loanwords. The main source is Sanskrit, but also Buddhist Sanskrit and Prakrit. Parallels with Pali are also sometimes given. Unless indicated otherwise, all Sanskrit glosses are from MW; all Buddhist Sanskrit, from BHSD.
- “to” refers to the derived lexicon. Suffixes and prefixes are indicated plus the basic word, translated or not, depending on whether it is in the glossary. The same has been done for compound words.
- “?” indicates a problematic or unknown etymology.

Parentheses serve to present the source of a proposed etymology, if the latter has not already been discussed.

The heterogeneity of the Khotanese lexicon makes it difficult to maintain a homogeneous treatment of items in the glossary. In some cases, much space is devoted to the etymological analysis (for example: for *krraṇīa*- m. ‘gratitude’), whereas in others, as when the word is well-known, the treatment is concise (for example: *aysa* pron. ‘I’).

The second part for items in the glossary presents parallels to other Khotanese sources. Since I did not deem it useful to quote all occurrences of any given word in the whole Khotanese corpus, the list of references is not complete; and the exact location in the text is not specified. The purpose was to show that the word existed in the Khotanese corpus or to indicate any hapax in the Sudhanāvadāna. The form quoted is not the root, but the attested form. As a consequence, the list of parallels will not necessarily be exhaustive. It does not include words with the same form already appearing in the Sudhanāvadāna; for example, *samāhā* from the “Book of Vimalakīrti” has not been cited, since the same word in the

same form figures in the Sudhanāvadāna. Nor have references been cited for well-known words (such as *tta* or *ttā*) with a single form in the Khotanese corpus.

For the abbreviations of Khotanese texts, see the list on p. 5. The criteria applied are the same as those used by Dresden (1977), Emmerick (1992), Skjærvø (2002) and Maggi (2008a). Some titles are conventional, mainly due to H.W. Bailey; for example, “Namo text”, “Medical text” or “Lyric”, which refers to quite different texts.

If an asterisk is placed before an abbreviation, it has been impossible to establish the word’s exact relation to the discussed item.

The third part of items in the glossary formulates etymological propositions and further discusses the item in question. Not all opinions are cited. Many of the DKS’s proposals, having already been rejected, are omitted. This discussion of etymology often refers back to the philological commentary.

Two appendixes have been inserted after the etymological glossary: a list of all loanwords in Sudhanāvadāna, without attention for their exact origin, and a list of all hapaxes in the Sudhanāvadāna.

I hope that these two volumes will provide scholars and other interested parties with information, as complete as possible, for deeper study and research. More than just a pleasant tale, the Khotanese Sudhanāvadāna is valuable to all persons interested in Buddhism, the cultural history of Central Asia and folklore. It provides fundamental information for philology and linguistics, not just in the field of Iranian studies. May our knowledge and understanding be the better for this work!

Addenda and Corrigenda of Vol. 1

In the introduction:

to be added to the parallels quoted from JS (p. 6):

- JS 14r2 *pyahaste brraṇmaṃ kāḍarna ttinī* ‘a brahman then with a sword cut it off’ = A 105 *pyahastai khaudalā kāḍirani ttinī* ‘he stroke him immediately with a sharp sword’

In the critical edition:

- v. 105 of A: *He stroke him immediately with a sharp sword* instead of *he stroke him thereby with a sharp sword*
- v. 208 of CP: *īda*, not *īdā*, and in footnote 208 *ñāhara īda*] *C om.*; *P adds* *ysaikṣū u.*
- vv. 214-215 of C: (214) (*saying*): “*Deign to protect her here, when however will come here to her* (215) (*there is*) *an obstacle to (her) life, you cannot protect her here*”
- v. 356 of C: *distributing* instead of *prosperous*
- v. 425 of A: *khū hā ā hīñya kṣī*’ *pāṭcai-stā* ‘*When he came thence standing afterwards in his own land*’

In the glossary:

- ***anuvartt-***: ***anuvarttya-*** follows ***anāha-*** and not ***adāyia-***
- ***apakya-*** not ← Skt. *akalpika-*, but ← BHS *akalpika-*
- Delete ***asādia-*** adj. ‘disagreeable’ ← Pali *asāta-* id., referring A21 *asidā* (v. 48) to ***asada-*** adj. ‘wicked, evil’ ← Pkt. < Skt. *asiddha-* ‘imperfect, incomplete’, consequently with two occurrences: NSm 48 (A *asidā*) and ASm 70 (A *asaida*)
- ***āśi-*** adj. ‘pertaining to the shoulder’, not ‘shoulder’
- ***āṣa’ṇa-*** follows ***āśi-*** and not ***āvua-***
- ***āṣaijā-*** f. ‘pool’, not ***āṣaija-***
- s.v. ***kaidara-***, in the GDS, 155 (A *kiṃdara*) follows 118 (A *kaidhara*)
- ***khaa-*** m. ‘dress’, not ***khai-***
- ***ca, cū*** (1) relative pronoun, etc.: only ***ca, cū*** (1) relative pronoun, etc.
- ***jūhaa-*** adj. ‘beloved, dear’, not ***jūhā-***
- ¹***jsa*** postpos. + IA ‘from, with’; ²***jsa*** adv. ‘indeed’
- ¹***ttā*** directional particle ‘towards the person addressed’; ²***ttā*** adv. ‘then’
- ***tcāta-*** m. ‘pool, lake’, not ***tcā-***
- Delete ***tcaista-*** adj. ‘gathered, abundant (?)’
- ***ttriṣṇia-*** adj. ‘sharp’ ← Skt. *tīkṣṇīya-* ‘sharper’, not ← Skt. *tīkṣṇa-*
- ***durasaa-*** follows ***dīsa-*** and not ***duvar-***

- *dūāha-* follows *durasaa-* and not *dīsa-*
- *naḍa-* m. ‘man’, not *naḍe-*
- *pa’-* m. ‘force, power’, not *pe’-*, follows *nveya* and not *pūṣa*
- *pajād-: pajista-* follows *pajālia-* and not *pajāla-*
- *pathamj-: pathīya-* vb. ‘to restrain’, not to OKh. *pathīs-: pathīya-*, but to OKh. id.
- *parabyūh-: parabyūtta-* vb. ‘to change, turn’, not ‘changed, turned’
- *parāth-: parāta-* vb. ‘to sell’, not *parath-*, follows *paraśu-rāma-* and not *parajūṣṭ-: paraḥjūṣṭ(y)a-*
- *pātca, pā* adv. ‘then, afterwards, again’ instead of two separate entries *pā* adv. ‘then’ and *pātca* adv. ‘afterwards, again’; delete 425 (A)
- Add *pātca, pā* adv. ‘then, afterwards, again’
- **pārāt’-: pārṣṭa-* vb. ‘to burst’, not *pārṣṭa-: *pārāt’-*
- *pva-* m. ‘footsteps’, and not *pve-*, follows *prūhia-* and not *pvāśa-*
- *bada-* vb. ‘binding’, not ‘continuance’
- *byau byau* adv. ‘increase, more and more’, not *byau*
- *brrauda-* follows *brraiha-* and not *brrīyausta-*
- *raśa’ya-* m. ‘seer’, not cf. Skt. *ṛṣi-*, but ← Skt. *ṛṣi-*
- *rūva-* m. ‘form’, not *rū-*
- *vī* follows *viśt-: viśtāta-* and not *vāsta-*
- *śva’-masua-* adj. ‘as much as half’, not *śva’-mase*
- *ṣanauma-* m. ‘favour’, not *ṣanau-*
- *ṣvīda-* m. ‘milk’, not *ṣvida-*
- *sabaja-* adj. ‘distributing, bestowing’ ← Skt. *sam-bhaj-*, not ‘prosperous’ ← Skt. *sampadya-*
- *samāhāna-* f. ‘samādhi’, not *samāhā-*
- *sīj-* follows *siyā-* and not *sāha-, suha-*
- *sūdhana-* m. ‘Sudhana’, not *sudhana-*, follows *sūjā-* and not *suta-*
- *skamdhūnaa-* adj. ‘pertaining to the trunk/shoulder’, not ‘trunk/shoulder’
- *strīs-: strīya-* vb. ‘to become stiff’, not *strīya-: strīs-*, follows *strrīyā-* and not *strraha-*
- Delete *haḍā-* f. ‘trouble’ and put 214 (C *haḍe*) s.v. *haḍa* adv. ‘however’
- *haṣḍa-* m. ‘report’, not *haṣḍi-*
- *hāsakya-* m. ‘teachings’, not *hāsakye-*
- *hūṃjīnaa-* adj. ‘blood-, bloody’, *hūñaka-* m. ‘dream’, and *hūna-* m. ‘dream’ follow *huṣvāñ-: huṣāña-* and not *hīs-: ā-*

Abbreviations

AS	= accusative singular	NPrs.	= New Persian
Av.	= Avestan	NWPkt.	= North-West Prakrit
Bact.	= Bactrian	OInd.	= Old Indian
Bal.	= Balochi	OKh.	= Old Khotanese
BS	= Buddhist Sanskrit	OPrs.	= Old Persian
Bud.	= Buddhist	Oss.	= Ossetic
Chorasm.	= Chorasmian	-P	= plural
Dig.	= Digoron	Pahl.	= Pahlavi
Engl.	= English	Pkt.	= Prakrit
Gandh.	= Gāndhārī	Prth.	= Parthian
GD	= genitive-dative	Pšt.	= Pašto
Gr.	= Greek	Roš.	= Rošani
IA	= instrumental-ablative	-S	= singular
Ir.	= Iranian	Sar.	= Sariqoli
It.	= Italian	Skt.	= Sanskrit
L	= locative	Sogd.	= Sogdian
LKh.	= Late Khotanese	Span.	= Spanish
LVC	= Light Verb Construction	Syr.	= Syriac
LW	= loanword	Šuγ.	= Šuγni
Man.	= Manichaeen	Tib.	= Tibetan
MInd.	= Middle Indian	Wa.	= Waxi
MPrs.	= Middle Persian	Yd.-Mñj.	= Yidya-Muñji
MS, ms.	= manuscript	Yaγn.	= Yaγnobi
NA	= nominative-accusative	Zor.	= Zoroastrian

Texts

Ak.	= Bodhisattvāvadānakalpalatā	JS	= Jātakastava
Amṛta	= Amṛtaprabhadhāraṇī	Kaniška	= Kaniškāvadāna
ApS	= Aparimitāyuhśūtra	KR	= Kalpa-rāja-sūtra
Aśoka	= Aśokāvadāna	KV	= Karmavibhaṅga
Avdh	= Avalokiteśvaradhāraṇī	LSt	= Love Story
Bcd	= Bhadracaryādeśanā	Mañj	= Mañjuśrīnairātmyāvatārasūtra
Bhaiṣ	= Bhaiṣajyagurusūtra	MPPS	= Mahāprajñāpāramitāsūtra
Bk	= Bhadrakalpikasūtra	Mv.	= Mahāvastu
Da.	= Divyāvadāna	Nanda	= Nandāvadāna
Dhp	= Dharmapada	PrajP	= Prajñāpāramitāsūtra
HJM	= Haribhaṭṭa's Jātakamālā	PS	= Pradakṣiṇasūtra
JP	= Jīvakaṇṭaka	Sdhp	= Saddharmapuṇḍarīkasūtra

Sgh	= Saṅghāṣāṣūtra	Śgs	= Śūraṅgamasamādhisūtra
Si	= Siddhasāra	Vajr	= Vajracchedikāsūtra
Sudh	= Sudhanāvadāna	Vim	= Book of Vimalakīrti
Sum	= Sumukhasūtra	VkN	= Vimalakīrtinirdeśasūtra
Suv	= Suvarṇabhāṣottamasūtra	Z	= Book of Zambasta
SV	= Sukhāvatīvyūhasūtra		

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