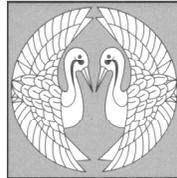


THESA PUBLISHERS

IN CO-OPERATION WITH
THE STATE HERMITAGE MUSEUM

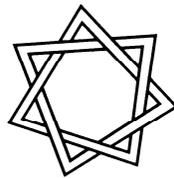
PETER THE GREAT MUSEUM OF ANTHROPOLOGY AND ETHNOGRAPHY
RUSSIAN ACADEMY OF SCIENCES



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 22 No. 2 December 2016



Thesa
St. Petersburg

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

I. Itkin

Institute of Oriental Studies of the RAS, National
Research University Higher School of Economics, Moscow
E-mail: ilya.borisovich.itkin@gmail.com

S. Malyshev

Independent researcher, Moscow, Russia
E-mail: sjerjozha@yandex.ru

THREE UNEDITED SANSKRIT / TOCHARIAN A BILINGUAL TEXTS OF THE VARṆĀRHAVARṆASTOTRA

Abstract. In this article we present three unpublished Sanskrit / Tocharian A bilingual texts of Mātṛceṭa's Varṇārhavarṇastotra from the Berlin Turfan Collection: THT 1495, THT 1649 fgm. a and THT 1886. We analyze the Tocharian text, propose conjectures for lacunae and discuss the problem of the metrical structure of the Tocharian translation. The most important text, THT 1495, allows shedding light on the meaning of the obscure Tocharian A noun *muki*.

Key words: Tocharian, manuscripts, Berlin Turfan Collection, Brāhmī script, palaeography, Buddhism, Mātṛceṭa, buddhastotras, Varṇārhavarṇastotra, bilingual texts, Sanskrit

Mātṛceṭa's Varṇārhavarṇastotra (VAV) is one of the most famous *buddhastotras*, literary compositions praising the Buddha, and it had a wide circulation in Tocharian Buddhism [1]. Multiple manuscripts containing Sanskrit / Tocharian bilingual texts of this work have been extant, though all heavily damaged. Five Tocharian A texts were identified as such and published by E. Sieg and W. Siegling under numbers 392, 420, 422, 423 and 427 [2]. Walter Couvreur added to them four Tocharian B texts [3], which are now known as IOL Toch 74, IOL Toch 202, IOL Toch 203 and PK NS 414. Finally, Klaus Wille identified two more bilingual texts: one in Tocharian B, Or.15007/530 [4], the other in Tocharian A, THT 4158 [5].

All of the above texts have been edited. But there is one more, considerably large Sanskrit / Tocharian A fragment whose Tocharian text is yet to be published: THT 1495 (M 135) from the Berlin Turfan Collec-

tion [6]. It was already identified by Emil Sieg and Wilhelm Siegling. Its label reads:

T III. M 135
Mātṛ. Buddhastotra
VIII.33—IX.5
Skt. \ Toch. A

W. Siegling prepared a transcription of its Sanskrit text, which was used by Jens-Uwe Hartmann in his edition of the VAV [7]. But the Tocharian text, as far as we know, has not yet been brought to light. We believe that it is long overdue for an edition and analysis of this important text, which we propose below.

Moreover, we would like to present an edition of two newly discovered Sanskrit / Tocharian A small bilingual texts of the VAV from the Berlin Turfan Collection: THT 1649 fgm. a and THT 1886.

Edition of THT 1495

The folio consists of 5 lines (none are lost), torn at both edges. Each line has approximately 10 *akṣaras*, except for a1=b5, which is twice shorter.

Every *pāda* is first given in Sanskrit and then in Tocharian A. The punctuation mark ♦ serves to separate languages, except for b4, where its role is carried out by the *visarga*, and a3, where [pt] immediately follows [b]uddhastotre.

We follow the editorial principles of E. Sieg and W. Siegling [8]; the Tocharian text is given in italics.

a1 /// w[ä]knumas, [kr]· ///
a2 /// m·trār[i]ma[dh]ye[ṣu] ♦ tu [ortā] ///
a3 /// – [s]pāllune[yaṃ] – [b]uddhastotre [pt]· ///
a4 /// || || ta[v]ai – – [sy]· saka[1]· ///
a5 /// [s]pārtwlune[yaṃ nu ♦ ś]eṣ·pā /// [9]
b1 /// [t]sālune [nā] wramnam ♦ te [p]· /// [10]
b2 /// nāntikas te [bha]gavaṃ ♦ śo[ā] [ā] ///
b3 /// rñ[e] ṣi muki śkaṃ [♦ sa]ddharmapratismam ///
b4 /// [rm]·ṇaḥ prucca[m]ñ[e] ṣināp[ā] [yā] ///
b5 /// 4 paro[p]· – ///

Sanskrit Text

Hartmann did not have an access to the manuscript of THT 1495 and used Siegling's transcription for his edition. While he rightly corrected Siegling's [ṣe] to [rma] in 9.4 [11], there still remain two corrections to be made.

Firstly, “ṣu | te p.///” [12] must be a mistake for “te p.///”: *ṣu* of *pāda* 9.2b is not extant in the manuscript.

Secondly, Hartmann's transcription of 9.4b “///[ṣe]na/// (wohl rmaṇa zu lesen)” ignores the *visarga*,

which must have been taken for a punctuation mark, although it is distinguished in form from the separating dot, ♦, used elsewhere in the manuscript: it consists of two dots placed one above the other.

With that said, we give below the text of VAV 8.33c—9.5b according to Hartmann, supplemented by a newly discovered text Or. 15007/25 + 268 (in bold) [13]. The text found in THT 1495 is underlined:

[u]tpadyeran (– –)l loke	tvādr̥ṣā bhadrabāndhavāḥ 33
parataḥ pratipatti<ḥ> sā	y[e]na te t(r)ivi(dha – –)
(– –) <u>mitrārimadhyesu</u>	suhṛd evānukampakaḥ 34
(varṇārḥava)ṛṇe <u>buddhastotra</u>	upakāras(tavo n)[ā]māṣṭamaḥ pa(ricchedaḥ 8)
<u>tavai</u> v[ai]kaṣya <u>sakalā</u>	prati[sa]msta[ra]dhar[m]atā
(parānu)grahavṛttau tu	<u>śeṣapā</u> lla[v]iko janaḥ 1
tāvaka ye 'pi dṛśyante	santaḥ saṃgrahavastuṣu
te 'py asā[kal]ya (– – –	– – – – – 2)
(prā)nāntikas te bhagavan(n	āmiṣapratismastaraḥ)
[v]igatācāryamuṣṭi[ś ca]	<u>saddharmapratismam</u> (staraḥ 3)
(– – – – –)ā[s]i	pratismastarakarmana<ḥ>
(– – – – –	– – – sa)[rva]sa[m]padām 4
<u>paropa[ghā]</u> (ta – – –	– – – – – ja)gat

On the Metrical Structure

The VAV is predominantly written in *śloka*, a meter where each stanza consists of four *pādas* of 8 syllables each. As for its Tocharian A translation in bilingual texts, all the extant manuscripts are too fragmentary to determine their metrical structure, if there is any. No special metrical word forms can be found there with certainty.

Moreover, the manuscripts of this type do not seem to be homogenous and can be divided into two groups. Texts A 420, 422 and 423 present very literal translations which follow each Sanskrit *pāda* [14], while in A 392 the Tocharian text follows each two *pādas*, and in A 427 it follows the whole stanza (four *pādas*), and in both texts the translation is far from being literal. Text A 392 is part of the same manuscript as A 391, a bilingual text of the Udānavarga, where the Tocharian translation is written in verse, taking into account the metrical form *perāk,ne-ṣim* (line b3). For text A 427 it is also

suggested by E. Sieg and W. Siegling [15] that it might be metrical, which would explain its freedom of translation. However, W. Couvreur assumes that texts A 392 and A 427 contain not only translations, but also commentaries on the verses of the VAV, which would explain the discrepancies between the Sanskrit and Tocharian A texts [16]; we find this explanation less likely, because in this case the commentary must have been very short: *e. g.*, both the translation and commentary of the entire stanza 1.9 must have fit into one line of the folio 427, *i. e.*, from a2 *sā* /// to a3 *śpālyo*: 9.

As stated above, in THT 1495 the Tocharian text follows each *pāda*, which places this fragment in the same group with A 420, 422 and 423. The translation is not quite as literal as in those three texts (see lines b3, b4), and yet not as free as in A 392 and 427.

Hence, we believe that the metrical structure of our text cannot be determined with certainty.

Reconstruction of Tocharian Text

8.33d *tvāḍṛśā bhadrabāndhavāḥ* “good friends like thee” = a1 *//// (cu-)w[ā]knumās [kr](amś) ////*. *(cu-)w[ā]knumās* is the N Pl m of the adjective *cu-wāknum** “like thee” (cf. *nās-wāknum* “like me”); *[kr](amś)*, or maybe one of its by-forms *[kr](aś)* or *[kr](aṅś)*, is the N Pl m of *kāsu* “good”.

8.34c (–) *mitrārimadhyeṣu* “(thou art), among friends, foes and neutrals...” = a2 *tu [ortā](s) ////*. The restoration “thou art” is based on the Tibetan parallel (*khyod ni dgra bshes bar-ma-la*) and is now confirmed by the Tocharian text. *tu* is “thou”, *[ortā](s)* is the Acc Pl of *ort** “friend”. If the translation is literal, we might expect a phrase like *[ortā](s) yāsluñcās ywārckimsam* with *yāsluñcās* being the Acc Pl of *yāslu** “enemy” and *ywārckimsam* — Loc Pl of *ywārcki** “middle” (= Sanskrit *madhya*) [17].

8.col (*varṇārḥava*)*rṇe* “in the ‘Praise of the Praise-worthy’” = a3 *//// – [s] pāllune[yaṃ]*. *pāllune[yaṃ]* is the Loc Sg of *[p]āllune* “praise”, the verbal noun from *pāl-* “to praise”.

8.col *[b]uddhastotre* “in the praise of the Buddha” = a3 *[pt]· ////*, the beginning of some form of *ptā-ñkāt* “Buddha-god”.

9.1c (*parānu*)*grahavṛttau tu* “in the process of aiding others” = a5 *//// [s]pārtwlune[yaṃ nu]*. *[s]pārtwlune[yaṃ]* is the Loc Sg of *spārtwlune* “rotating”, the verbal noun from *spārtw-* “to rotate”; “to treat someone (in a certain way)”; it is a literal translation of the Sanskrit *vṛttau*. *[nu]* is a particle used to translate Sanskrit *tu*, cf. 387 a1: *api tu* ♦ *ṣṅikek nu*. A possible conjecture for the beginning of line a5 is (*kālymeyā*): the expression *kālymeyā spārtw-* “to treat someone right” is found in several Tocharian A texts, e. g., *tri ṇemyaṃ kālymeyā spārtweñc* (345 a2) “if they treat right the Three Jewels”. However, this conjecture remains dubious, since *kālymeyā spārtwlune* is not a literal translation of *anugrahavṛtti*.

9.2b *saṃgrahavastuṣu* “in the matters of attraction” = b1 *//// (eṃ)[t]sālune-<ṣi>[nās] wramnaṃ*. *(eṃ)[t]sālune-<ṣi>[nās]* is the Acc Pl f of *eṃtsālune-ṣi**, adjective from *eṃtsālune* “taking”, the verbal noun from *eṃts-* “to take”. *wramnaṃ* is the Loc Pl of *wram* “thing”.

9.3a (*prā*)*ñāntikas* “ending with one’s life” = b2 *śol-[ā](katsum) ////*. *śol-[ā](katsum)* is a *bahuvrīhi* compound comprising the elements *śol* “life”, *āk* “end” and suffix *-atsum*, cf. 154 b2 (*wla*)*[lu]ne-āka[tsu]m* “whose end is death”.

9.3c *[v]igatācāryamuṣṭi[ś ca]* “and without the ‘teacher’s fist’” (*ācāryamuṣṭi* “teacher’s fist” means

a teacher’s refusal to give instructions to pupils [18]) ≈ b3 *//// rñ[e]-ṣi muki śkaṃ. śkaṃ* means “and”. *//// rñ[e]-ṣi* is an adjective derived from an abstract noun with suffix *-rñe*. The meaning of the word *muki* is unknown, but we can suggest thanks to the Sanskrit parallel that it means “fist”. As for the lost part, if we are to choose from the *rñe*-nouns known from elsewhere, (*sne rapu*)*rñ[e]-ṣi muki śkaṃ* “and without an avaricious fist” seems to be the best option: cf. *rapurñe* “cupiditas, aviditas”. The expression *sne rapurñe* may be present in Tocharian A text THT 1649 fgm. d, b1 *//// (s)[n](e) rapurñe tāki ////* “let ... be without avarice” [19].

Having established the meaning of the noun *muki*, we can shed light on the difficult line 152 a4, where the same word occurs in the Loc Sg: *tsrām mältont mokṣi mukyaṃ eṃssāntrā : lāles krākes warsasy[o] sikont pāp śkāl waromā(nt :)*. For the right part of this line the following translation was proposed: “stained with saliva (?), filth, with a reeking ... smell” [20]. The left part can be understood as “they take a sharp ... knife in ...”. The meaning of the word *mältont* remains unknown. If it is written correctly, it is the Acc Sg m of an adjective or a past participle *mälto**, which does not occur anywhere else. However, it may be a mistake for *m<k>ältont*, from *mkälto* “little” with an omitted Fremdzeiche *kā*.

As for the word *mukyaṃ*, the meaning “fist”, “closed hand” fits the context very well. Considering the context of line 152 a4, it may be suggested that the object of description is an embryo (Tocharian A *āco*). If so, the meaning of this line might be: “they take a sharp little (?) knife into their fist, (extract an embryo) stained with saliva (?), filth, with a reeking ... smell”. If our hypothesis is correct, the process described can hardly be anything else other than Caesarean section, a procedure known since great antiquity.

9.4b *pratisaṃstarakarmanāḥ* “of the distribution activity” ≈ b4 *prucca[m]ñ[e]-ṣināp [yā](mluneyis) ////*. *prucca[m]ñ[e]-ṣināp* is the G Sg m of *pruccamñe-ṣi**, an adjective derived from *pruccamñe* “excellence”. *[yā](mluneyis)* is the G Sg of *yāmlune*, the verbal noun from *y-/yp-/yām-* “to do”. The Tocharian text here is not a literal rendition of the Sanskrit original (which makes our conjecture *[yā](mluneyis)* quite doubtful): *pratisaṃstara* means “distribution of gifts” [21], not “excellence”. The reason for this mismatch is unknown to us. It may be that *pruccamñe-ṣi** stood for *sat* “true, excellent” in 9.3d and was repeated here by mistake.

Transcription with Conjectures (Excluding the Least Certain)

a1 *//// (cu-)w[ā]knumās [kr](amś) ////*
 a2 *//// m(i)trār[i]ma[dh]ye[ṣu] ♦ tu [ortā](s) ////*
 a3 *//// – [s] pāllune[yaṃ] (♦) [b]uddhastotre [pt](ā) ////*
 a4 *//// || || ta[v]ai(vaika)[sy](a) saka[l](ā) ////*
 a5 *//// [s]pārtwlune[yaṃ nu] ♦ ṣ[ṣ]eṣ(a)pā(ḥlaviko janah) ////*
 b1 *//// (eṃ)[t]sālune-<ṣi>[nās] wramnaṃ ♦ te [p](y) asā-
 kalya) ////*

b2 *//// (prā)ñāntikas te [bha]gavaṃ ♦ śol-[ā](katsum) ////*
 b3 *//// (sne rapu)rñ[e]-ṣi muki śkaṃ [♦
 sa]ddharmapratis(a)m(starah) ////*
 b4 *//// (pratisaṃstaraka)[rm](a)ṇaḥ prucca[m]ñ[e]-ṣināp
 [yā](mluneyis) ////*
 b5 *//// 4 paro[p](a)[ghā](ta) ////*

Two More Fragments

Below we discuss two small fragments from the Berlin Turfan Collection identified by us as Sanskrit / Tocharian A bilingual texts of the VAV.

THT 1649 fgm. a

Transliteration

a1 //// [c]wā yārsārā ////
a2 //// [k]· weñāt – ////

The *akṣara rā* in a1 is written with a left-bound *ā*, which typically occurs only after *ñ*, *j*, *t* and *ṇ*. The same form of *ā* is also found in the *akṣaras rā*, *ckwā* and *tā* in lines A 400 b4—5 and again in the *akṣara rā* in line THT 2051 b2 (it remains unclear to us what language the verso of this text is written in). According to M. Peyrot [22], such form of *ā* is “an ornamental feature at the end of the chapter”; this explanation seems possible for texts A 400 and THT 2051, but is hardly acceptable for THT 1649 fgm. a. One would rather think that this way of writing was used in order to spare space (the usual form of *ā* after *r*, *t*, *c* requires some additional room on the right): in all three instances the text is written quite densely (in A 400 and THT 2051 it is bordered on the right by an ornamental pattern, which urged the scribes to spare space; in THT 1649 fgm. a the text after *rā* is lost).

Line b1 contains the text of *pāda* 5.15c [23]: [v]y[āp](i) [c](ā)khal(a)gamya(m) [c](a).

The identification of the Tocharian text, however, is not as simple. If we are to read (*ti*)*rthāñ* “heretics” in line b2, it can be a very free rendition of *khala* “mischievous man” of the same *pāda*.

b1 //// lagamyam [c]· ////
b2 //// rthāñ^ā tā ////

weñāt in line a2 is the 2 Sg Conj A of *trānk-/we-* “to speak”, an expected, but hitherto unquotable form (maybe also found in THT 3270 a2 (*we*)[ñā]t). It might be part of *pāda* 5.22a, whose text is only extant in Tibetan: *gsung gcig bka' ni stsal-ba-las* “if [thou] sayest a speech”. If so, the previous word is probably (*ra*)[k](e) “speech”. If our identification is correct, the verso and recto of this folio must be reversed.

[c]wā yārsārā means “around thee”, [c]wā being the Perl Sg of *tu* “thou” and yārsārā — a postposition “around”, which governs the perrelative case. The more usual form is *yārsār* (of which a dozen of examples are found in the published texts), but a variant with *-ā* is also attested in a gloss SHT 1478 b3 *yrāsārā* (with *rā* written instead of *ār*, a trait especially common in “late” Tocharian A texts: business notes, glosses, bilingual texts, etc.) [24]. These words might pertain to *pādas* 5.21a—b, which, again, survived only in the Tibetan translation: *mos-pa du-ma-dang-ldan-pa mang-po 'khod-par gyur-pa-la* “Many [people] of diverse believes have sat down”, *i. e.*, sat down to hear the Buddha speak.

Transcription with Conjectures

“b”1 //// (cākha)lagamyam [c](a) ////
“b”2 //// (ti)rthāñ tā ////

“a”1 //// [c]wā yārsārā ////
“a”2 //// (ra)[k](e) weñāt – ////

THT 1886

Transliteration

a1 //// [n]· [m]· ////
a2 //// [ñcā]l, markampal [ṣ]· ////
a3 //// [tm]·ne : 1[4] – ////

Line a3 preserves the end of *pādas* 2.14c—d [25]: *bhāvato 'stu bhavābhāvabhāvanābhāvitātmane || 14*, line b2 — *pāda* 2.8b, *tvadgunākaraṣāratām*. Therefore, the recto and verso of this folio are also to be reversed.

·unt in line b1 is the Acc Sg m or N-Acc Pl f of some adjective or past participle ending in *-pu* or *-su*; *ṣñi āñm(e)s* is the G Sg of *ṣñi āñcām* “oneself”. This line might contain the translation of stanza 2.7 (ya)[thā] te **svayam evātmā** *guṇair daśabalādibhiḥ aṣiṣkṛtaḥ karuṇayā tadṛśāya namo 'stu te* “As thou hast manifested **thyself** through virtues like the Ten Powers, therefore I bow to thee”.

b1 //// ·unt, ṣñi āñm·s – ////
b2 //// – dguṇākara·[ā] ////
b3 //// ·o – ////

Line a1 probably contains the Sanskrit word *namas* “bow”, whose occurrences abound in this part of the VAV.

[ñcā]l in a2 is presumably the end of the phrase (*śla ā*)[ñcā]l (or (*śl₂ā*)[ñcā]l with a metrical syncope) “with hands put together (in reverence)”. This phrase is usually found in the form *śla āñcālyi* (*śl₂āñcālyi*), although there is one occurrence of *śl₂āñcāl* in a late cursive text A 373 (line a4 [26]), in verse; moreover, the form *añcāl* (without final *-i*) is found several times in Tocharian B. *mārkampal*[ṣ]· is some form of the adjective *mārkampal*-ṣi, from *mārkampal* “Dharma”. The text of this line is probably the translation of *pāda* 2.13c (*namas*) [te] *dharmaratnāya* “I bow to thee, the jewel of the Dharma”. Interestingly, it

was suggested that *(ci wi)[n]āsa[m]* in line b3 of THT 4158 also contains the translation of (namas) [te] “I bow to thee” of *pāda* 2.13c [27]. If it is so, we still cannot be sure if THT 4158 and THT 1886, which are proba-

bly not part of the same manuscript (they were discovered at different times), have preserved the same version, with both *(śl.ā)[ñcā]l* and *(ci wi)[n]āsa[m]* as an equivalent of *namas te*, or different versions of translation.

Transcription with Conjectures

“b”1 //// *•unt śñi āñm(e)s –* ////

“b”2 //// *(tva)dguṇākara(s)[ā](ratām) ////*

“b”3 //// *•o –* ////

“a”1 //// *[n](a)[m]•* ////

“a”2 //// *(śl.ā)[ñcā]l märkampal-[ṣ]•* ////

“a”3 //// *(ā)[tm](a)ne : 1[4] –* ////

As can be seen, both THT 1649 fgm. a and THT 1886 definitely belong to the category of non-literal bilingual

texts. The unusual form *(śl.ā)[ñcā]l*, if our conjecture is correct, might suggest a metrical translation for the latter.

Addenda

A Concordance of Sanskrit / Tocharian A Bilingual Texts of the VAV

1.8—15 A 427

1.22—27 A 420

2.7—13 THT 1886

2.8—11 THT 4158

3.4—9 A 423

5.15—22 THT 1649 fgm. a

6.25—29 A 422

7.11—17 A 392

8.33—9.5 THT 1495

Abbreviations

A = (genus verbi) activum, Acc = (casus) accusativus, Conj = (modus) coniunctivus, f = (genus) femininum, G = (casus) genitivus, Loc = (casus) locativus, m = (genus) masculinum, N = (casus) nominativus, Perl = (casus) perlativus, Pl = (numerus) pluralis, Sg = (numerus) singularis

Notes

1. The importance of the figure of Mātṛceṭa in Tocharian Buddhism is confirmed by a mention of his name in one Tocharian A text: *mā – ceṭe ptāñkāt kāṣiṃ pāllātsi kāryatsum trāñkāṣṣ* (A 69 b2) “Mātṛceṭa, with the purpose of praising the Buddha-god the teacher, says...” (there is a mistake in the second syllable of the name *Mātṛceṭa*: readings [tṛ] and [tri] are not possible; the most likely reading seems to be [tra]).

2. Sieg & Siegling, 1921.

3. See Couvreur, 1966.

4. Wille, 2015: 138.

5. Idem, 2012: 314.

6. The images of the texts with siglum THT, with preliminary transliterations by Tatsushi Tamai and Katharina Kupfer, can be found at:

<http://titus.fkidl.uni-frankfurt.de/texte/tocharic/thtframe.htm> [Accessed 14.01.2017]. For the images of the texts with sigla IOL Toch, Or. and SHT see <http://idp.bbaw.de> [Accessed 14.01.2017].

7. See Hartmann, 1987: 38—39, 252—255.

8. Sieg & Siegling, 1921

9. The scribe first wrote *ppā*, but afterwards the second *p* was effaced.

10. There is a tiny cross drawn between *ne* and *[nā]* indicating an omitted *akṣara* and below it, a tiny ㄨ-shaped sign, which might represent the *akṣara* to be inserted. We would expect *ṣi* on linguistic grounds, and the upper part does look

like a cursive *i*, but the lower part bears little resemblance to *ṣ*. It has to be noted, however, that usually *akṣaras* to be inserted are written below the line.

11. Hartmann, 1987: 255.

12. *Ibid.*: 253.

13. See Wille, 2015: 20.

14. With the exception of A 420 a5—b5, where the corresponding Sanskrit text is written in other meters, viz. *Vaṃśastha* and *Vaiśvadevī*, whose *pādas* consist of 12 syllables. Here the Tocharian translation cuts each Sanskrit *pāda* in two.

15. Sieg & Siegling, 1921: 234.

16. See Couvreur, 1966: 168, 176.

17. The meaning “middle”, “medium” for *ywārcki** is supported by line A 432 a3, where this adjective is used to describe water that is neither hot nor cold.

18. Edgerton, 1953: 89a.

19. Although fragments THT 1649 b—d are placed in the same frame with THT 1649 fgm. a (for which see below), at the present moment we are unable to find any evidence that they also belong to the VAV.

20. Burlak, Itkin, 2010: 348.

21. Edgerton, 1953: 372b.

22. See <https://www.univie.ac.at/tocharian/?A%20400> [Accessed 14.01.2017].

23. See Hartmann, 1987: 178.

24. See Malzahn, 2007: 307 with a reference to K. T. Schmidt.
 25. See Hartmann, 1987: 96.
 26. Omitted in Carling, 2009: 32.
 27. See Wille, 2012: 314 and M. Peyrot's commentary on <https://www.univie.ac.at/tocharian/?THT%204158> [Accessed 14.01.2017].

References

- Burlak, S. & Itkin, I. (2010), “Yreki et autres addenda et corrigenda–2”, in: Nikolaeva, T. (ed.), *Issledovanija po lingvistike i semiotike. Sbornik statej k jubileju Vjach. Vs. Ivanova*, Moskva: Jazyki Slavjanskih Kul'tur, pp. 342—358.
- Carling, G., Pinault, G.-J. & Winter, W. (2009), *A Dictionary and Thesaurus of Tocharian A*, vol. 1: A—J, Wiesbaden: Harrassowitz.
- Couvreur, W. (1966), “Sanskrit-Tochaarse Mātrcetafragmenten”, *Orientalia Gandensia*, vol. 3, pp. 159—185.
- Edgerton, F. (1953), *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: *Dictionary*, New Haven (Connecticut): Yale University Press.
- Hartmann, J.-U. (1987), *Das Varṇārhavarṇa des Mātrceta*, Göttingen: Vandenhoeck & Ruprecht (Sanskrittexte aus den Turfanfunden XII).
- Malzahn, M. (2007), “A preliminary survey of the Tocharian glosses in the Berlin Turfan collection”, in: Malzahn, M. (ed.), *Instrumenta Tocharica*, Heidelberg: Winter, pp. 301—319.
- Sieg, E. & Siegling, W. (1921), *Tocharische Sprachreste*, Bd. 1: *Die Texte*, Berlin — Leipzig: De Gruyter.
- Wille, K. (2012), *Sanskrihandschriften aus den Turfanfunden*, Teil 11: *Die Katalognummern 4363—5799*, Stuttgart: Steiner (Verzeichnis der orientalischen Handschriften in Deutschland 10, 11).
- Wille, K. (2015), “The Sanskrit fragments Or.15007 in the Hoernle collection”, in: Karashima, S., Nagashima, J. & Wille, K. (eds.), *The British Library Sanskrit Fragments*, vol. 3.1: *Buddhist Manuscripts from Central Asia 3,1*, Tokyo: The International Research Institute for Advanced Buddhology, pp. 13—198.