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## A Fragment of a pien-wen (?) Related to the Cycle “On Buddha’s Life”

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I. S. Gurevich

## A FRAGMENT OF A PIEN-WEN (?) RELATED TO THE CYCLE "ON BUDDHA'S LIFE"\*

The present paper takes together three Tunhuang pieces (= fragments) TH-285 (I, II and III) from the Tunhuang collection of the Institute of Oriental Studies (St. Petersburg), being parts of a text that may be considered as representing a popular narrative and if precisely — the one in the *pien-wen* genre.

In the late 1950's professor Cheng Chen-do when visited St. Petersburg (at that time — Leningrad) showed a great interest in the Tunhuang collection and in regard with one of the three pieces mentioned above, namely, TH-285 III, (two other pieces were found in the St. Petersburg collection later) the famous Chinese scholar came out with a suggestion that this piece referred to a fragmentary text of the *pien-wen* "The Crown Prince has left home" (太子出家變文).

Proceeding to analyse the piece TH-285, III by comparing its text with that of the Buddhist sutra I hazarded to advance my own opinion that the text in question is extremely close to the "Sutra on the Crown Prince Sudhana" (太子須達摩經) [1] and should be determined as a part of a *pien-wen* unknown before but undoubtedly related to the cycle "On Buddha's Life". (It is to be noted that there is no serious contradiction between prof. Cheng's suggestion and my guess.)

Later in the Tunhuang collection two other pieces (TH-285, I and II) were found, which proved to be parts of the same text as the TH-285, III. A careful examination of these pieces of our text has shown that I was quite correct in my way of identifying TH-285, III as a part of an unknown *pien-wen*. Thus I have got sound reasons to assert that the pieces TH-285 I, II and III are nothing else but a fragmentary text of a *pien-wen* based on the "Sutra on the Crown Prince Sudhana".

When comparing the manuscript (hereafter MS) under consideration with the sutra in congruence, attention should be paid to some specific points.

Firstly. A formal feature for distinguishing the Buddhist *pien-wen* [2] is a certain proportion between a rather short quotation from the sutra preceding a vast enough text of the *pien-wen* itself. However such correlation is not typical for the pieces in question and the "Sutra on the Crown Prince Sudhana".

Secondly. Certain passages in our fragments agree

completely with those of the sutra; others have some variations but they do not touch seriously the general meaning; in some cases there are passages in our MS that are not covered in full by the sutra and vice versa — certain extracts of the sutra are not covered in full by the MS [3]. I suppose that special attention should be paid to the passages in our MS (they may be rather short or lengthy) that have no relative to them in the sutra. Almost in all cases these extracts describe especially affective and moving events (such as, for example, the threatening scenes of all sorts of horrors that could happen to a person who had to stay in the wild mountains — recounting all manner of horrors the Crown Prince tried by all means to persuade his wife not to follow him in the exile; another example is the episode when the officials appealed to the King with a complain against the Crown Prince who had given away the enemy the great white elephant and thus enormously weakened the Kingdom, see TH-285, I).

There are no sound reasons to assume that we are dealing with another Chinese translation of the same sutra [4]: though there exists another translation but its text does not agree at all with that of our MS.

Today it is needless to prove the well known fact that the fundamental specific feature of *pien-wen* as a genre of popular narrative is precisely the alternating of prose and verse passages [5], or, in other words, the prosimetric form [6]. Therefore the presence of verses in the text of the piece TH-285, II, whereas the text of the Chinese translation of the "Sutra on the Crown Prince Sudhana" is entirely prosaic, may be taken as an argument in favour of the hypothesis that the MS in question is related to the genre of *pien-wen*. It is noteworthy that the verses occurred in TH-285, II represent the Chinese original poetical system with its rhymes (I mean the five- and seven-syllable verses encountered accordingly in lines 3, 4—5), so they cannot be suspected as insertions from any other sutras; it must be also taken into account that the translation of the Buddhist psalms (gathas) has no rhymes.

Though it seems to be apparent if bearing in mind all the facts mentioned above that the text under examination is nothing else but a part of an unknown before *pien-wen* on the "Sutra on the Crown Prince Sudhana", still I shall try to be as careful as possible in my final judgement.

\* The paper is prepared thanks to the support of the Russian Foundation for Human Studies, grant 04-96-06057.

In all probability it may be considered that we are dealing with one of the earliest samples of the *pien-wen* running back to the rise of the genre. And right due to this condition the unstableness of the identifying features of the genre (if being compared with its "ripe" state) should be explained. From the very brief examination of our MS provided by comparison with the text of the "Sutra on the Crown Prince Sudhana" an observation can be made that in the making of *pien-wen* genre the following way is noteworthy: the Performer having no strict rules regularly step by step was turning aside from the canonical text of the sutra by enriching the narration by all means of his own colourful fantasy.

Taking into consideration the importance of researching in the field of *pien-wen* and related genres, a translation of the pieces (TH-285, I, II, III) with notes on it is presented below. A table of specific Tunhuang graphic-forms of Chinese characters is given in the very end of the paper. Some decades ago I have made my first steps in preparing this paper. At that time I estimate justly my own lack of adequate knowledge necessary for carrying on this work. So I was (and surely I am!) profoundly grateful to Prof. L.N. Men'shikov whose vast fund of knowledge in the area of Buddhism and high skill in reading Tunhuang MSS were of a great help to me.

\* \* \*

As it was stated above, in the beginning of my researches in the field of *pien-wen*, when the study of the problem was in its infancy, my "boldness" was of a rather high degree (!) and I had no doubt identifying the text under examination as an unknown *pien-wen*. But as time was going by, the knowledge and the experience I have got through years of my own research having been enriched due to my eight months' fellowship in USA, where I had learned the essential works by Prof. Victor Mair [7] dealing

with the problem of *pien-wen* and related genres and analysed his concept, I was brought to a rather fixed conclusion. The latter argues with the former one: today I should hazard to guess that the fragments under examination are very close to the Buddhist genre of the Tunhuang popular literature called *chiang-ching-wen* (講經文) "sutra-lecture". But I hope that arguments in favour of this hypothesis is a topic for discussions in future.

\* \* \*

A large number of notes that the reader can see below deals with textual problems; they have been designed to make the translation more readable not only for a specialist but for an intelligent layman as well.

The following symbols are employed in the paper:

1. The numbers on the left margin indicate the line of the fragment.
2. The asterisk \* marks the unusual writing and indicates that the character is included in the Table of specific Tunhuang graphic forms.

3. All notes are keyed to a certain word or passage in the translation.

4. [ ] words added to get the literary sounding in English.

5. < > words taken from the text of the "Sutra on the Crown Prince Sudhana".

6. The dots ... mark that the text is broken off.

## Notes

1. The life and events of the Crown Prince Sudhana that make the plot of the sutra in question is a prevalent topic not only in the Indian literary tradition, but also in the mural painting of India and Central Asia as well. For more details on this sutra see my translation of it in the book: "Buddizm v perevodah. Al'manah, vyp. 1. St. Petersburg, "Andreev i synovja", 1992, pp. 9—32.

2. 鄭振鐸. 中国俗文学史 (Cheng Chen-do. History of Chinese popular literature). 1957, pp. 202—4. Hereafter: Cheng. Popular...

3. More detailed about it see in the Notes on the Translation.

4. For comparing the fragments (TH-285, I, II, III) with 太子須達摩經 T'ai-tzu Hsu-ta-na ching "The Sutra on the Crown Prince Sudhana" I used the edition 大正新修大藏經 (Tokyo, 1924), vol. 3, No. 171, pp. 418—24.

5. There is a vast literature discussing the form of *pien-wen*. Besides the well known works of Cheng Chen-do and Sun K'ai-di 孫楷第. 俗文学讲义 (Popular lectures, storytelling and vernacular fiction.) Peking, 1956), some recent works are worthwhile to be mentioned: [Men'shikov, L. N. ed. and tr. Byan'ven' o Veimotsze. Byan'ven' Desyat' blagikh znamenii. Neizvestnye rukopisi byan'ven' iz Dun'khianskogo fonda Instituta Narodov Azii. M., "Nauka", 1960.]; Men'shikov, L.N. ed and tr. Byan'ven' o vozdayanii za Milosti. Rukopis' iz Dun'khianskogo fonda Instituta vostokovedenia. With a grammatical Sketch by I.T. Zograf in vol.II. M., "Nauka", vol. I—II, 1972; Men'shikov, L.N. ed. and tr. Byan'ven' po Lotosovoi Sutare. M., "Nauka", 1984.

6. "Prosometric", the term is in current use in V. Mair's works.

7. Mair, Victor H. Tang Transformation Texts. A Study of the Buddhist Contribution to the Rise of Vernacular Fiction and Drama in China. Harvard University Press, Cambridge (Mass.) and London, 1989; Mair, Victor H., tr., annot., and intro. Tun-huang Popular Narratives. Cambridge: Cambridge University Press, 1983.

## DESCRIPTION

[*Pien-wen* based on the "Sutra on the Crown Prince Sudhana"].

All three fragments have the text on both obverse and reverse sides.

The type of paper; rough structure, gray coloured large square lined; type of hand-writing should be called *K'ai*. No titles. To be dated from IX—XI-th centuries.

Side A (obverse). The text of the *pien-wen* mentioned above.

### TH-285, I

40.0 × 30.0 cm. The text has neither beginning, nor end. In all there are 24 lines (only seven of them are complete lines) each including 23 characters.

The upper edge is damaged: in the following lines the 1st—3d and the 13-th—24-th lacking characters are 2—3 in number.

The lower edge is damaged: in the lines from the 1-th to the 24-th there are lacking characters 3—5 in number.

In the middle of the fragment there are holes: 1) in lines 8—9 the characters from 2 to 9 are replaced by an oblong hole measuring 8 × 3 cm; there are also two rather small ones of uncertain forms replacing the characters from 11 to 13; 2) in lines 10—16 there are some small holes of uncertain forms.

The text is arranged as follows: indentation from the upper edge makes 0.5 centimetres, from the left side it makes 1.5 centimetres.

### TH-285, II

42 × 30 cm. The text has neither beginning nor end. In all there are 24 lines (only seven of them are complete), each including 23—25 characters. The upper edge is damaged: in lines 1—16 from the top there are lacking characters 2—6 in number.

The lower edge is damaged: in lines 1—15 there are lacking characters 1—2 in number (the hole is 26 × 9 in size). In the middle of the 22-d line there are 5—6 lacking characters; in the 23-d line there are 9 intact characters in the 24-th intact characters are only seven.

In lines 15—16 there is a hole 5.5 × 2.0 cm.

There are small holes in lines 12, 13, 14.

Between the 12-th and 13-th lines there is an insertion consisting of two characters 吃 押 that are to be replaced between 食 欠 and 人 犬.

The text is arranged as follows: indentation from the upper edge makes 0.5 centimeters from the right side it makes 1.5 centimetres and from the left side it makes 1 centimetre.

### TH-285, III

31.5 × 30.0. The text has neither beginning nor end. In all there are 19 lines (only seven of them are complete lines) each including 23 characters.

There are some holes in the fragments: lines 1—2 (4.0 × 5.5 cm); line 9 (1.0 × 1.0 cm); line 10 (3.5 × 1.5 cm).

The left edge is seriously damaged (there is a hole of an uncertain form); the lines 15 and 16 are kept half safe; in

the line 17 only six intact characters, and the seventh is not legible so that can hardly be read.

Between the lines 14 and 15 there stands the character 𠂔 that is to be placed before the character 𠂔. To the right of the line 6 between the characters 𠂔 and 𠂔 there is a mark that means that the two characters mentioned are to be changed over (𠂔 𠂔).

The text is arranged as follows: indentation from the upper and lower edges makes 0.5 centimetre.

### TH-285, I (Fig.1)

## TRANSLATION

// <I just want to get the elephant\* whose name is Hsü'an'yen and who is able to walk along the lotus><sup>[1]</sup>. The Crown Prince said: "This big white elephant is the one whom my father-King (loves most of all)<sup>[2]</sup> // <The King is cherishing the white elephant like me in the same way><sup>[3]</sup> making no difference between us. [I] can not give him away\* to you. If [I] gave\* him to you it would do<sup>[5]</sup> that I shall loose my father-King's <favour><sup>[6]</sup> // "[I]<sup>[7]</sup> shall be exiled from the Kingdom". The Brahman said: "If the Crown Prince will not grant him to us...<sup>[8]</sup> // Right this moment the Crown Prince thought to himself<sup>[9]</sup>: "Formerly I had a purpose\*<sup>[10]</sup>: when making presentation not to neglect any <request><sup>[11]</sup>... <Shall break><sup>[12]</sup> my own\* oath<sup>[13]</sup>. How to get in future\* the aim — to transcend the bound of

the supreme\* calmness? [If I] comply with [the request] and grant<sup>[15]</sup> him // [then I acquire] the transcendence of the bound<sup>[16]</sup> of <the supreme calmness><sup>[17]</sup>". // The Crown Prince said: "All right! That is wonderful! [I] wish\* to grant him [to you]". [He] immediately ordered his attendants to make ready <a golden saddle><sup>[18]</sup> for the elephant. //...bring [him] out. In the left hand the Crown Prince was holding [a vessel with] water and was pouring it on the hands of the righteous men. In the right hand [he] had a cord for cording the elephant in order to hand <him><sup>[19]</sup>. <The eight men having got><sup>[20]</sup> // the elephant\* said their prayer with well-being wishes\* to the Crown Prince. When the prayer was finished all of them saddled up the white elephant and left [looking] quite happy. The Crown Prince

// <said> <sup>121</sup>: "Be quick. If the King finds out [what has happened he] will instantly send persecutors to catch [you] and to take back [the elephant] <sup>122</sup>." Before [the Crown Prince]// finished these words [they] had immediately disappeared <sup>123</sup>. When the officials of the country heard that the Crown Prince gave up the white elephant\* to the hostile country\* <sup>124</sup> all of them <sup>125</sup>// worried\* and felt joyless <sup>126</sup>. All the officials having got together\* went to the king and informed [him] <sup>127</sup> saying: "The Crown Prince // gave up <sup>128</sup> the enemy such a valuable [thing] for [our] Kingdom\* as the elephant\* [was]". When the King got to know [about it he] felt fear. And the officials were going on <sup>129</sup>: "The King has got the Under Heaven [kingdom] just due to // this elephant\*. This elephant's force is going beyond\* sixty ones. [He] wiped out the enemy <sup>130</sup>. [He] was held in respect everywhere. Everyone leaned on his ...// force. But now the Crown Prince deprived [us] of [him]. If the borders\* of the kingdom\* are being attacked how to protect them?" The officials were thinking:// "What was the Crown Prince's purpose when [he] ruined\* <sup>131</sup> all that was treasured by years\* <sup>132</sup> and entirely wasted away the whole\* of <the treasury>. [He] gave up the enemy the white elephant\* as well.

//Without doubt\*, nobody (verbatim: ten thousand\* men) remembers such enormous (like thus) <sup>133</sup> disaster [that happened] to [our] kingdom\*. And now the officials are

reflecting [on the situation]: after\* the King will pass away\* the Crown Prince is // to inherit [our country's] altars\* <sup>134</sup>. The officials feel fear\* that [he] will give up [as alms all] the people <sup>135</sup> of the whole kingdom\* with all its citizens\*, with their wives and children. We are at the end\* of our resources // to go on living <sup>136</sup>. Having heard such words the King became deeply unhappy <sup>137</sup>. [He] has fallen down from [his] seat, [he] sank under sorrow, did not [want] to discuss with people <sup>138</sup>. [He] was poured over with water <sup>139</sup>. A lot of time had passed before // he came to himself\*. All (verbatim: in number twenty thousand\*) his wives were embarrassed deeply <sup>140</sup>. The King taking into consideration <sup>141</sup> the common consent of all [his] officials said <sup>142</sup>: "Now the Crown Prince must be punished cruelly\* // <sup>143</sup>". One of the officials [said] <sup>144</sup>: "[He] stepped into the elephant's stall by foot — his foot should be cut off. [He] was cording the elephant by hand — // his hand should be cut off. His eyes were looking at the elephant\* — his eyes should be put out". There was somebody else who said: "His head should be cut off\*". Others said: "His body [should be] chopped in hundred pieces <sup>145</sup>". // The officials held a consultation and each of them told thus. Having heard these <sup>146</sup> words <sup>147</sup> [the King] ... did not say any more <sup>148</sup>. // Gradually he came to life and in a weak voice addressed to the crowd of officials... <sup>149</sup> // "I have the only son. From the very childhood [he] loved...

### Commentaries

1. Reconstructed after the text of the sutra (hereafter: S).
2. Reconstruct. after S.
3. Reconstruct. after S.
4. Instead of 以 in the MS there stands 與 in S.
5. In S 後 is omitted.
6. Reconstruct. after S.
7. "[I] shall be exiled..." In S 教 is not omitted: 逐我令...
8. "The Brahman ... to us..." 婆羅門言: 太子若不此施我等... — in S we do not find this phrase.
9. "... thought to himself" instead of 自思惟 (in MS) 自惟念 (in S).
10. "... purpose..." — 願 (in MS) instead of 要願 (in S).
11. Reconstruct. after S.
12. Reconstruct. after S.
13. "... oath..." 誓 in MS. Instead of it in S stands 心, "intention". After this word in S we have 若不以此象施者. "If [I] shall not grant this elephant" — This phrase is not found in MS.
14. "How ... in future..." 當來何得 — in MS. 何從當得 in S.
15. Instead of 以 (in MS) 與 (in S).
16. "... the transcendence of the bound" ... 等之度 in MS instead of 等度窮, "the intention of transcendence..." in S.
17. Reconstruct. after S.
18. Reconstruct. after S.
19. Reconstruct. after S.
20. Reconstruct. after S.
21. Reconstruct. after S.
22. "... instantly..." — in S 便 is not followed by 來; instead of 來 在 S we have 却牽與卿 in MS.
23. Instead of 不遂來語 "before [the Crown Prince] finished these words" in MS we have 時道士八人 "then the eight righteous men..." in S.
24. In S we read 智家 "[to] the enemy" instead of: 怨家國 "to the hostile country" in MS.
25. "When the officials... all of them" — in S the passage mentioned is followed by 皆人驚怖, 從座而墮 "all of them have become frightened and have fallen down from [their] seats".
26. "... joyless" — in S these words are followed by: ... 念言. 國家但恃此象以却敵國耳 "...thought [to themselves]. This elephant was the only thing [our] kingdom leaned on to withstand the hostile countries".

27. "All the officials... saying: "The same meaning is expressed in a rather short way in S 諸臣皆言曰王 and in a more long in MS 諸臣聚會共言王所即曰王言.

28. "... gave up" — 布施 in S instead of 施 in MS.

29. "...were going on" 曰王言 in MS, 曰王 in S.

30. A rather long passage (from the 13th to the 17th lines, beginning with the words "[He] wiped out the enemy") is not presented in S. Attention should be paid to the point that typical precisely for this piece of the fragment is a very emotional exposition of the enormous force of the white elephant and also the colourful description of the feelings of officials deprived of the white elephant: they are full of bitterness and sadness (see their appeal to the King). And one more point that should be taken into consideration: the parts of MS that are not covered by S is sometimes almost unreadable because of a rather awkward handwriting with many miswritings.

31. "... ruined" — my reconstruction of the damaged character as 破 is based on the sense of the context.

32. "...treasured by years" — the character that follows 萬 if basing on the sense may be reconstructed as 萬 "to heap up": the one that follows 年 as I suppose, may be reconstructed as 年.

33. (like thus) — 如是 is reconstructed basing on the sense of the context.

34. "... altars\*" — up to these words it was the passage that is not presented in S. Right after the words mentioned there is a passage in S that we do not find in MS. It looks like that: 而太子用與然家器解失國. 當如之何? 太子如是自張布施. 中藏日空. "And the Crown Prince gave him up to the enemy. [We] are afraid that the kingdom can be lost. What is to be done? The Crown Prince is so generous in giving up alms that the treasury is being wasted day by day".

35. "...[all] the people of the whole kingdom" — in S 舉國 is not followed by 人民 "people"; in S 皆以 stands instead of (2 characters) in MS.

36. "We are ... to go on living" — these words are not presented in S.

37. "...deeply unhappy" — these words in S are followed by a passage that is not presented in MS. Here it is 王呼一臣而問之曰: 太子盡持白象與然家器不? 臣答王言: 實以與之. 王問臣言, 乃更大驚. "The King called one of the officials and asked [him]: "Is it true that the Crown Prince gave up the enemy the white elephant? The official answered the King: "[It is] true that [he] gave up him to them". Having had heard the officials' words the King became still more frightened".

38. "... did not [want] to talk with people" — in MS it looks like 不語; instead of it in S we find 不知人 "did not recognize people". I guess the latter looks more logical.

39. "... with water..." — in MS it looks like 以水, in S — 以冷水 "with cold water".

40. "were embarrasses deeply" — in MS we find 無不驚荒, whereas in S — 亦皆不樂 "all were unhappy".

41. "... taking into consideration" — that is my translation of the word 以; in S we find 與 in place of 以.

42. "...common consent ... said" — in S there is no particle 之 after 共議, in MS 之 seems to be unnecessary.

43. "... must be punished cruelly" — in S in place of this sentence there is another one somewhat different: 當奈太子何? "What is to be done to the Crown Prince?"

44. In MS the word "said" is omitted.

45. "His body ... pieces" — this sentence is not presented in S.

46. "... these" — in MS it is expressed by 是, in S — by 此. The former is more archaic.

47. "...words ..." — the rest of the line is damaged.

48. The third character from below in the 22nd line I reconstruct as 壹 "one" that was in common use in the Tunhuang texts.

49. "... in a weak voice addressed to the crowd of officials..." In the 23rd line the characters from the 6th to the 9th are nearly illegible. My hypothetical reconstruction looks like this: 聲告群[臣]. The rest of the line is torn off.

## TH-285, II<sup>[1]</sup> (Fig. 2)

### TRANSLATION

All the officials looked at me with pity and sympathy\* ...<sup>[12]</sup>

//How can one bear watching before\* his eyes\* the worst kind<sup>[13]</sup> of sufferings\* ...<sup>[14]</sup> // [And now I] have no Crown Prince [at all]<sup>[15]</sup>, [I] myself have obtained this pain\*<sup>[16]</sup> by begging the Heaven and Earth. [I] have this\* [single] sweet child\*<sup>[17]</sup>. It is unbearable to let [him] die before my eyes\*<sup>[18]</sup>. // [I] wish all my officials become fulfilled\* with love\* and pain. Let nobody\* break\* a word in my instructions. It would be [much] better if I passed away before<sup>[19]</sup> // and only then [let them] kill my son\*<sup>[110]</sup>.

// There was between<sup>[111]</sup> [them] a sage\*<sup>[112]</sup> official. [He] suspected that the words had been [said] by the officials were not in keeping with fairness at all<sup>[113]</sup>. He<sup>[114]</sup> is the Crown Prince of [our] Kingdom<sup>[115]</sup>. // The King has only this single son. [And he] loves him very much<sup>[116]</sup>.

Such an evil thought as to punish\* [the crown Prince] so hardly\* did it really\* occur?<sup>[117]</sup> He [immediately] came nearer to<sup>[118]</sup> // <the throne bowing> and addressed<sup>[119]</sup> to the [King]: "I even do not dare to suggest that the King's Crown Prince (?)<sup>[120]</sup> should be caught and put into prison<sup>[121]</sup>. [It would be] better [if] to expel him out of the bounds of the Palace[-Residence]<sup>[122]</sup> // and let\* him stay in the wild mountains for twelve years<sup>[123]</sup>. While staying [there he] will devote himself to reading sutras<sup>[124]</sup>. All [his] life [he] shall be undergoing<sup>[125]</sup> sufferings\* and feel pangs of conscience<sup>[126]</sup>". // In accordance with\* [the words] pronounced by this\* chief official the King immediately sent a courier to call to\* the Crown Prince and asked [him] as follows<sup>[127]</sup>: "Why did you take<sup>[128]</sup> my ... // elephant\* and gave [him] away the enemy and did not tell me [about it]?<sup>[129]</sup>" The Crown Prince answered: "Formerly, I had an

agreement<sup>[30]</sup> with the King all // through dispensing alms not to leave out\* anyone's demands\*<sup>[31]</sup> that is why [I] did not tell<sup>[32]</sup> [the King about it]". The King said<sup>[33]</sup>: "As to the former agreement I ment the treasures ...// <The Crown Prince> answered<sup>[34]</sup>: "These\* all things are in King's possession. Why does [this] single [thing] make you regret?<sup>[35]</sup>" The King said to the Crown Prince<sup>[36]</sup> ... <I send you // into exile> for twelve years in the Chant'iehshan mountains<sup>[37]</sup>" The Crown Prince addressed to the King in [such] words: "According\* to the King's order...<sup>[38]</sup> // ... innermost aspiration. Then I shall leave [your] Kingdom\*" <The King><sup>[39]</sup> said: "Because of\* your extraordinary generosity\* in dispensing alms [you] have wasted away the treasury of my Kingdom\* ...<sup>[40]</sup> // ... the enemy. Be quick<sup>[41]</sup> in leaving the [Kingdom]. [I] do not permit you to stay [here]<sup>[42]</sup>. The Crown Prince answered: ""[I] do not dare (to disobey the King's<sup>[43]</sup> // command. [I] shall not have anything in common<sup>[44]</sup> with the state wealth\* anymore. But I have my own property\*. [I] should like\* to have the possibility to dispense wholly as alms\* everything

[I have]".<sup>[45]</sup> // The great King was silent [and] did not agree<sup>[46]</sup>. Twenty thousand\* wives shedding tears\*<sup>[47]</sup> came up to the King asking<sup>[48]</sup> [him] to let the Crown Prince stay<sup>[49]</sup> [in the Kingdom]. The King then complied ...<sup>[50]</sup> ... // <ordered his> servants to carry out the belongings\*<sup>[51]</sup> and to announce everywhere\* about it<sup>[52]</sup>. Everybody\* who heard<sup>[53]</sup> [about it] came up to the gateway of the Crown Prince's Palace ...<sup>[54]</sup> // ... meal<sup>[55]</sup>. [He] was dispensing [his] property\*; having got in accordance with [their] wishes [they] were leaving. [After] seven days the property came to its end. The poor ...<sup>[57]</sup> // The Crown Prince entered [his] personal Palace<sup>[58]</sup> and addressed to his wife: "You like your being resident of the Palace. You devote yourself respectfully ...<sup>[59]</sup> // ... I am sent by the King into exile for more<sup>[60]</sup> than twelve years". Having heard these words the Crown Prince's wife // said ...<sup>[61]</sup>: "... the great King has only this single son; [he] loves\* [him] so much\*<sup>[62]</sup>. What is the crime he has committed? ... // ...<sup>[63]</sup> the Crown Prince said<sup>[64]</sup>: "By dispensing alms too wastefully\* I have ravaged the treasury of the Kingdom\* ... " <sup>[65]</sup>.

### Notes on TH-285, II

1. The first five lines are not presented in S at all.
2. The rest of the line is torn off.
3. "... the worst kind..." — thus I have translated the word 此 "such".
4. The rest of the line is torn off.
5. "[And now I] ... [at all]" — the translation is questionable.
6. "... pain ..." — the same Chinese word 苦 I translate in two ways: "suffering" and "pain".
7. In this verse-line lacks one word (there are four words instead of five): hypothetically before the combination of words 嬌兄 could stand the word 一 "one".
8. The 3rd line presents five-syllable verses.
9. "... before ..." — on the grounds of the meaning and shortwriting I reconstruct the character that stands after 先 as 現; as an argument in favour of my reconstruction also can be taken the parallelism between 方始 "only then" in the next sentence 先現 "before".
10. Lines 4 and 5 are seven-syllable verses.
11. "... between [them]" — in S it is expressed by 中 whereas in MS we have 中表. It is quite natural: the translation of S dates from the fourth-fifth centuries; in the language of that period 中 was in current use while 表 could be noted but a single example; as to the language of the T'ang dynasty 表 became quite usual; it also deserves to be marked the frequent occurrence of dissyllabic words combined of monosyllabic synonyms: one of them being an old word, the other — a new one.
12. "... sage ..." — in S instead of 智 we find 大 "high".
13. The sentence taken as a whole is somewhat obscure: it seems there is a mixture of direct and indirect speech: the character 快 that stands before 不 looks erroneous; the word in its place should have the meaning close to "at all". In S instead of "words" 語 we have "opinion" 議; instead of "not in keeping with fairness at all" 快不當理 we have 不當爾也.
14. "He" — thus I translate the word 此 though this meaning is not quite common for 此.
15. The phrase is not presented in S.
16. "[and he] ... very much" — instead of 覺之甚甚 in Ms we find 甚覺之 in S.
17. The structure of this sentence looks rather strange: at least in the phrase 裴公苦刑 it should be expected another word-order — I mean: 苦刑裴公. In S this sentence looks as follows: 吾何欲刑裴, 乃至是心耶? "Why do [you] want to punish [him] so cruel, that such kind thought arose?"
18. "... came nearer to" — after the words 逸步 there lack two characters.
19. I reconstruct two characters.
20. I should not assert that my translation of this part of the sentence is not questionable: the point is that in the original the phrase looks rather awkward.
21. In S we find 臣等不敢使大王禁止拘閉太子也. The difference with the MS lies in the word-order: in MS 太子 precedes the verb-predicate 禁止拘閉, while in S it stands after the verb-predicate; grammatically, the latter case is more natural.
22. "... better [if] to expel him out of the bounds of the Palace[-Residence]" — instead of 但逐出宮城 in MS we find 但逐令出國 in S.
23. "... stay in the wild mountains for twelve years" — instead of 置野山中十二年 in MS we find 置野田山中十二年 in S.
24. "... While ... sutras..." — the sentence is not presented in S.
25. "... undergoing" — the character that precedes 苦 (苦) I reconstruct on the base of meaning as 遭.
26. "All [his] ... conscience" — almost the same meaning in S is expressed much more shorter 當使慚愧.



27. "... to call to ... as follows" — instead of 召喚 in MS we find 召問 in S; "... asked ... as follows" — in S we do not see the words 問答是. A question may arise if 是 does not belong to the next sentence. In my opinion, in all probability though it is not quite obvious, 是 still should be considered as the final word of the sentence and not as an initial of the next one.

28. "... take..." — in fact, 持 as a function word (an instrumental preposition) should not be translated as a single unit, but I do translate it in this way in order to reproduce the structure of the sentence as a whole and to point out the lack of characters in it.

29. "Why ... [about it]?" — In S this passage is presented much more detailed: 汝持白象與怨家不? 太子向王言: 實以與之. 王問太子: 汝有何故持我白象以與怨家, 而不白我? "Did you [really] give away the enemy my white elephant?" The Crown Prince addressing the King said: "Really, gave him away". The King asked the Crown Prince: "Why did you take my white elephant and gave him away the enemy and did not tell me [about it]?"

30. "... agreement ..." — instead of 要誓 in MS we find 要令 in S.

31. "... demands ..." — thus I translated 象 (verbatim: "wishes").

32. "... tell ..." — S gives 白 instead of 道 in MS.

33. "... said" — instead of 語 in MS we find 言 in S.

34. "... answered ..." — reconstructed on the base of the text in S.

35. "... regret ..." — instead of a rather short 惜 in MS we find a more long expression 不在中耶 "... not to include in..." in MS.

36. Further the text breaks off: some characters lack in the end of the line 13 and in the beginning of the line 14. In place of the lacking characters in MS we read in S 速出國去 "As soon as possible do leave the Kingdom. I send you into exile..."

37. "... mountains" — in the text of S there is no final particle 矣 in the end of the sentence.

38. Further the text breaks off: some characters lack in the end of the line 14 and in the beginning of the line 15. In place of the lacking characters in MS we find in S the following passage: 不敢違戾大王教命. 願復布施七日, 展我敬心. "[I] do not dare to disobey the King's command. [I] would like to dispense alms during seven more days, and thus to prolong my innermost aspiration".

39. (The King) — reconstructed on the base of S.

40. "Because of your..." — instead of 汝為正坐... in MS we find in S 正坐汝... After the word "treasury" 藏 the text breaks off. In S in this place we find a rather long passage ... 失我卻敵之寶, 故遣汝耳. 不得復性布施七日 "... deprived me of the treasure [with the help of which] I broke down the enemy; by this reason [I] do send [you] into exile. [I] shall not let [you] disperse again alms for seven days".

41. "... quick" — in S we find 疾 instead of 便 in MS.

42. "... to stay ..." — in S we do not find the word.

43. "(to disobey the King's)" — reconstructed on the base of S.

44. "... have anything in common ..." — thus I translate the word 火異.

45. In S the last two sentences are given in a reverse order.

46. In S we do not find this sentence.

47. "... shedding tears" — in S we do not find these words 垂淚.

48. "... asking ..." — in S we find 王所 instead of 王請 in MS.

49. "... stay ..." — in S this situation is described more detailed: 留太子布施七日乃令出國 "... let the Crown Prince stay [in the Kingdom] dispensing alms for seven days, and then let [him] leave the Kingdom".

50. "... complied ..." — hereafter the text breaks off; some characters lack in the end of the line 18.

51. "... carry out the belongings ..." — the words 運出私財 are not found in S.

52. Hereafter in S we find: 其有欲財物者 "if there are those who want to get things".

53. "Who heard" 聞者 in S we do not find these words.

54. Hereafter the text breaks off: some characters lack in the end of the line 19 and at the top of the line 20.

55. "... meal ..." — instead of 飲食 in MS 飯食 in S. Moreover, there is a passage in S followed by the word 飯食 that is not found in MS: 隨所欲得. 人有財物. 不可常保. 每當壞散. 四有人民皆來詣門. 太子為設飯食 "... got things in accordance with [their] wishes. [Even] if one possesses property [he] is not able to keep it safe forever and therefore [he] wastes it. From everywhere people came to the gateway [of the palace]. The Crown Prince offered them food".

56. "... was dispensing" 施以 — in S we find 施與.

57. Hereafter the text breaks off: some characters lack in the end of the line 20 and at the top of the line 21. In place of the lacking characters in S we find as follows: 貧者得富, 萬民歡樂 "The poor have got property; all the people felt happy".

58. "... entered [his] personal Palace" — in S this part of the phrase is not presented.

59. "You like ... respectfully 汝好住宮, 敬侍..." in S this passage is not presented. Hereafter in the end of the line 21 and at the top of the line 22 there lack some characters.

60. "... more ..." 乎 in S this word is not found.

61. In the end of the line 22 and at the top of the line 23 there are some lacking characters.

62. "... the great ... so much" — in S we do not find this phrase.

63. ... There are some lacking characters at the top of the line 24. In place of the lacking characters S reads as follows: ... 然, 而王乃當至是乎 "crime that the King is going to treat him in this way?".

64. "... said" 曰 — in S 帝及言.

65. Hereafter the text breaks off.

## TH-285,III (Fig. 3)

## TRANSLATION

[the Crown Prince said]: "You got used to everlasting enjoyments<sup>[1]</sup>. [You] shall be unable to bear it, shall not you? // [Living in Palace you have got] delicious (food and drink)<sup>[2]</sup>. Whatever [you]<sup>[3]</sup> wished everything came in sight<sup>[4]</sup> ... [You] shall have [to use] a straw litter as bedding, [you] shall have [to use] wild fruits as food<sup>[5]</sup> // [you] shall have [to use] salt water as drinking. [As a result your] lips will all be chapped<sup>[6]</sup>. It makes<sup>[7]</sup> the people's hair stand on end. If I am undergoing pain\* [that is because] I myself committed a crime, so I myself have // to undergo sufferings\*. But endure sufferings of one's own free will\* — what for would you?" // Manti\* said: "You have a faithful bondmaid<sup>[8]</sup>, and I shall firstly undergo [all] sufferings. Now you are suffering\*. How can I enjoy myself [feeling] lonely? Sorrow and joy // we shall live through together. In life and death we shall get together. [As to me] it is impossible to part with you\*". [The Crown Prince said: "From\* the [very] childhood [it was like this]: when you wished warm, // you got warm; when you wished cool, you got cool. If never having gone through sufferings\* [one can] not get out\* of the distress<sup>[9]</sup>. The point is that\* in the mountains<sup>[10]</sup> if it is cold then it is extremely // cold, if it is hot\* it is extremely hot\*. The gusty wind and the abrupt rain do not stop day and night. The fog and dew, the hoarfrost and snow last all night long<sup>[11]</sup>. // The peal of thunder

[and] sparkling of hail [stones]<sup>[12]</sup> instil terror into people<sup>[13]</sup>. The falling stones [and] the sand floating in the air fulfil people's eyes and mouths<sup>[14]</sup>. Moreover there are prickles of shrubby plants<sup>[15]</sup> sticking out of the earth; // sharp stones<sup>[16]</sup>, poisonous herbs, nasty insects<sup>[17]</sup>; so that [even] under the trees it is impossible to stay [for rest]. How can you [being attached with all your (?)<sup>[18]</sup> heart disregard my words?"<sup>[19]</sup> // Manti\* said<sup>[20]</sup>: "From the [very] childhood the Crown Prince and me [in regard to out nature<sup>[21]</sup> [we] formed a unit. [Our] love is incomparable with any other. Let the Crown Prince // eat wild fruits and wear clothes made of grass, while I am<sup>[22]</sup> to [sleep] in a soft bed and to eat delicious food<sup>[23]</sup>. Is not\* it [unjustifiable]<sup>[24]</sup>? // Not for the world can I part with the Crown Prince<sup>[25]</sup>. I do have to follow\* the Crown Prince<sup>[26]</sup>. As the King's sign the standard is to be considered, // as a sign of fire the smoke is to be considered, and as a sign of a wife [her] husband is to be considered. I lean for support only on the Crown Prince. The Crown Prince // is [something] that I hold as a Heaven. Residing in the State Palace\*<sup>[27]</sup> the Crown Prince used to dispense alms ... // If<sup>[28]</sup> I have to stay together with the Crown Prince ...<sup>[29]</sup> // ... [if] a mendicant asks me to give you<sup>[30]</sup> away, I ... // ... [but my] thoughts are with you<sup>[31]</sup>..." // Manti\* ...

## Notes on TH-285,III

1. "... enjoyments" 享樂 in S we find 慣.
2. Reconstruct. after S.
3. "Whatever ..." 安口所... in S we find 恣, instead of 姿.
4. "... everything came in sight" ... 若至眼前 — in S this phrase is not presented.
5. "[You] shall ... as bedding ... as food" — my reconstruction of the passage is based upon the scrap of the broken off text of MS and the text of S.
6. "[As a result your] ... chapped" 飲... 破 — in S this phrase is not presented.
7. "It makes ..." — in S the causative construction is marked by 使 instead of our 令.
8. The seventh character in line 5 I reconstruct as 隸; the word combination 隸隸 I translate as "faithful bondmaid".
9. The Chinese original demonstrates an unusual structure of the complex sentence in the point of sequence of the principal and subordinate clauses: generally the subordinate clause precedes the principal one; in my translation I follow the unusual order of the parts of the complex sentence.
10. The passage that begins with the words "If I am undergoing pain ..." 終身苦勞 in the line 3 and up to the words The point is that\* in the mountains" 又是山中 is not presented in S. 1.
11. "The gusty wind ... last all night long" 暴風... 常起 — in S the same meaning is expressed much more shorter: 風雨雷電霧露.
12. "...hail [stones]" 雹 — in S instead we have "lightning" 電 that looks more logically. The phrase "The peal of thunder [and] sparkling of hail [stones]" is not presented in S.
13. "...instil terror into people" 驚怖人 — in S almost the same meaning looks as follows: 使人毛豎 "... it makes the people's hair stand on end".
14. "The falling stones ... mouths" 走石... 以 — in S the passage is not presented.
15. "...shrubby plants" 榛棘 — in S we find 蕨藂 that is more logically.
16. "... sharp stones ..." 石石 — in S 石礫石.
17. "... insects" 蟲 — in S 蟲.
18. The words in brackets are to be considered as a hypothetical reconstruction of two characters which are difficult for recognition.
19. "... How ... words?" (... 汝... 言也 — in S the passage is not presented.
20. "... said": 言 — the next character is struck out and is difficult for recognizing.
21. "... nature" — thus I translate the character 骨: the initial (literal) meaning of the word is "bones": just as "bones" may be considered a base of any construction, "nature" implies the essential qualities of anything.

22. The passage that begins with the words "... the Crown Prince ..." 太子 ... (line 11) up to the words "...I am to ..." 遣我 ... (line 12) is not presented in S.

23. "... while I am ... food" 我 ... 食 ... — in S we find nearly the same text except for an insignificant variant reading 常用 (S) and 受用 (MS).

24. "Is not \* it [unjustifiable]?" 豈有是[理] — in S the phrase is not presented; 理 is reconstructed on the base of the well-known idiomatic expression 成語 such as: 豈有此理 or 豈有是理.

25. "Not for ... Crown Prince" 我終不能以太子相離 — in S we find almost the same text but instead of 以太子相離 there stands 相遠離也.

26. "[I] do have ... the Crown Prince" 我當與太子相隨也 — in S we have nearly the same text but instead of 隨也 there stands 隨去耳.

27. "... State Palace" 國家 — in S stands 國邸.

28. "If" — my interpretation of the character as 若 (the first in line 16) is presumably.

29. "If I have ... Crown Prince..." — in S the phrase is not presented.

30. "... you ..." — instead of 汝 in MS there stands 女 in S.

31. "... [but my] ... with you ..." 公則於汝 — the phrase is not presented in S.

### Illustrations

Fig. 1. TH-285, I. Fragments of a *pien-wen* (?) related to the cycle "On Buddha's Life".

Fig. 2. TH-285, II.

Fig. 3. TH-285, III.

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皇廷者太子言此太子為是亦又王之

要不得而卿若以卿者令於此始

者遂令出國婆羅門言太子若不此施我者

心子即自思惟我前有所在而布施不遂人

我本誓當來何得无正平寺度意轉當以之

等之度太子言諾大善利以相與即勅左右被賜

出來太子左手持水灌通土手右手牽馬以授

高即跪太子呪已畢乘騎自為歡喜而去太子

連疾去王若知者便來追逐劫棄於卿不遂者

即使疾去國中諸臣聞太子弗施自為與惡家國

竟不樂諸臣聚會共詣王所即自言太子以國

寶為用施惡家王聞愕然自王言今王所以得

此為也此為勝於六十為力摧滅惡敵飲飲方一切倚

力而今太子滅除却者因境為新將王等了量太

同意多積善將善厚意以散多富富廣自為亦以惡

似無窮大國中太福非是萬人主記民今更付大王有後太子

絕嗣社稷臣思舉國人民及其吏子以陪施以我奉終天

路王聞是諸益大不樂從床而墮問不語人以承臘良之

後二方夫人無不驚焉王以諸臣共議之言知太子消初

元有一臣以脚入馬廐中者當藏其脚手澤焉焉當

其手眼視焉者當挑其眼云言者斬其頭云言身折

諸臣共議各言如是王聞是語

得獲心寂聲步群

以此子自小子

白事是悲音示事  
以事是悲音示事  
無太子 告自天地 得此福 兒不思服 兒  
少諸臣等起悲也 我之言教莫相違 乃可先殄斯余布  
然及方始教我兒  
中裏有一智臣佛 諸臣語汝等出言快不富理此是國也太子  
王唯有是一子愛之甚重 竟生如是惡心 若刑害多逆即  
言臣亦不敢 繼要太子禁上拘閉也 臣乃逃出宮  
置野山中十二年矣 吐伏身 似逆事 合生慚愧矣  
王即隨從 所言即遣使者 召僕太子問言是汝何故持我  
馬施以惡報 而不通余也太 言前我以王自有要語 諸  
後不違人意 是以不通 王語前我王語太子  
報言此皆是我之所 有物付付 獨楊王語太子  
公著檀特 出十二年矣 太 自王言 教教命  
後心乃出國 言汝為王 施大慶 宜我國  
以惡家速便出去 不聽 以佳也 太子自言不敢  
王不復煩國家財 察今我自有私財 勿得布施 盡  
大王泥音 不肯二万夫人 垂候 詣王請 而太子王即賜  
右遷出私財 并告遠 聞者悉到太子宮  
飲食 施以財 資安 意而去 七日 財盡 而後  
太子即入私宮 告其妻 言汝好住 宮中 幸  
遂我著檀特 出十二年 許姬聞是語  
日 王只唯有是一子 其悲憐 愛今作何  
子太子 曰為我布施 大慶 宜我國

言汝串結樂何能忍是  
甘美安口所欲差至眼  
飲即鹹水屑口悉破令人毛髮  
受之汝素何樂受斯苦  
易收言君有寵祿安就受之君今值貴何獨樂苦  
國受死生安隨不可以君而相離也太子言汝自出秦要  
得暇要際得所不出風塵苦累經苦又是山中寒則太  
寒熱則太熱果風率雨晝夜無停霧露霜雪昏黑  
寒暑與閃電驚怖人心石張沙林人眼口加地有疾  
九煉毒草血樹木之同於汝心也  
易收言太子妾我素來骨屬一般唯寵無二文太  
敢求服草遣我受用細軟惟帳甘美飲食豈有  
我終不能以太子相離舍常以太子相隨之主者情  
人者烟為情婦人者以夫為歸公侯伯古太子  
者我之所天太子在宮布施  
我亦當保太子耳也  
余乞見索汝我  
心則於汝  
易

The Table of specific *Tunhuang* graphic-forms occurred  
in the Fragments of MS

Number	The specific graphic-form occurred in MS	The standard way of writing	Fragment number	Line number
1	但	但	II	8
2	隨	隨	I	18
3	杜	杜	I	17
4	坐	坐	II	9,15
5	坻	坻	III	5,11
6	豈	豈	II	7
7	壹	壹	I	22
8	苦	苦	{ I II III	{ 19 2,3,7,9 3,4,5,7
9	者	者	I	20
10	智	智	II	6
11	看	看	II	1
12	國	國	{ I II III	{ 3,10,11,14,16,17 6,15,16,24 15
13	憐	憐	II	23
14	斷	斷	{ I II	{ 21 4
15	本	本	I	5
16	卒	卒	III	8
17	事	事	II	2
18	舉	舉	I	17
19	前	前	II	2,3,4
20	劇	劇	II	15,24
21	所	所	{ I II III	{ 4,12 10,13 2,15
22	倚	倚	I	13
23	財	財	II	17,19,20
24	財	財	I	15

The Table of specific *Tunhuang* graphic-forms  
occured in the Fragments of MS  
(continuation)

Number	The specific graphic-form occurred in MS	The standard way of writing	Fragment number	Line number
25	崩	崩	I	16
26	形 形	願	{ I II	{ 4, 6, 8 14, 17
27	會	會	I	11
28	皆	皆	I	17
29	疑	疑	I	16
30	宮	宮	II	7
31	曼	曼	III	5, 11, 19
32	萬	萬	{ I II	{ 16, 19 18
33	象	象	{ I II	{ 1, 6, 7, 8, 10, 12, 13, 15, 20, 21 11
34	與	與	I	2
35	寶	寶	II	17, 20
36	境	境	I	14
37	樂	樂	III	4
38	未	未	{ I III	{ 5, 9 6
39	聚	聚	I	11
40	起	起	II	4
41	從	從	I	18
42	從	從	II	10
43	漏	漏	II	18
44	樓	樓	I	17
45	破	破	I	15, 16
46	後	後	I	16
47	義	義	III	7
48	現	現	II	4
49	經	經	III	7
50	遠	遠	II	19
51	連	連	II	4, 12
52	隨	隨	{ II III	{ 10 13



*The Table of specific Tunhuang graphic-forms  
occurred in the Fragments of MS  
(continuation)*

Number	The specific graphic-form occurred in MS	The standard way of writing	Fragment number	Line number
53	此	此	II	2, 3, 6, 10, 13
54	无	无	III	10
55	无	無	{ I III	{ 5, 17 8
56	兒	見	II	2
57	兒	兒	II	3, 4
58	種	種	I	19
59	民	民	I	17
60	眼	眼	II	2, 3
61	莫	莫	II	4
62	貪	貪	II	20
63	勝	勝	I	13
64	意	意	II	12
65	惡	惡	{ II III	{ 7 10
66	恐	恐	I	17
67	總	總	I	15
68	悲	悲	I	14
69	愁	愁	II	19
70	愁	愁	I	11
71	愁	愁	II	1, 4
72	熱	熱	III	8
73	於	於	{ I II	{ 9, 13 14

Editor's Note: The preceding paper was not edited by me, but appears exactly as it was prepared by the author, one of the leading authorities on Medieval Vernacular Sinitic in Russia. The main reasons why the paper appears in its unedited form are two: 1. severe difficulties in communication, and 2. the fact that a disk and a file attached to an e-mail message both came to me in an unusual compressed format that made it impossible to decompress the author's text with the computer expertise available to me. I tried my best to obtain an uncompressed file but that proved impossible.

Despite these problems, I have decided to publish the paper as is because it makes available an important, but hitherto unknown, manuscript of a semi-vernacular, medieval Buddhist text. Furthermore, the author has provided a complete scholarly apparatus for dealing with the text. The paper has, in addition, been neatly prepared in a clean format. Although the author's English is sometimes not entirely idiomatic, it is remarkably good for a non-native speaker and certainly clear enough to be understood. Finally, she is right to put a question mark after the word *pien-wen* ("transformation text") because the text under consideration, strictly speaking, does not belong to that genre but to popularized versions of sutras about the Buddha's spiritual awakening and enlightenment of the type known as *T'ai-tzu ch'eng-tao ching* (see *Tun-huang pien-wen chi*, vol. 1, p. 296, l. 11). Last, but not least, publication of Dr. Gurevich's paper in its original form affords scholars outside of Russia the opportunity to gain an appreciation of the state of Sinology in that country. Russian Sinology has a long and glorious heritage; it is sad that so few people in the West and in the East are aware of the valuable resources it offers.

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