

ON THE SOGDIAN VERSION OF THE *LENGQIE SHIZIJI* AND RELATED PROBLEMS*

INTRODUCTION

When considering the Buddhist beliefs of the Sogdians, the first materials that might spring to mind are Buddhist remains in the Sogdian homeland and Sogdian Buddhist texts discovered at Dunhuang 敦煌 and Turfan in the Sogdian diaspora. However, the former are virtually nonexistent, and so it is actually only Sogdian Buddhist texts that are at issue. It should be noted that Sogdian Buddhist texts have been discovered basically at only these two locations. Since Luoyang 洛陽 and Chang'an 長安 are mentioned in addition to Dunhuang in the colophons of some of these texts as places where the texts were translated, it is only a coincidence that the localities where they have been discovered are limited to Dunhuang and Turfan, and it is hazardous to discuss Sogdian Buddhist beliefs in general on the basis of only extant sources. But it is also true that there is no other method.

As regards the state of research on Sogdian Buddhist texts, the majority of those discovered at Dunhuang are held in London and Paris and have all been made public, and research on them is also progressing. As for materials from Turfan, there are some in Saint Petersburg and Kyoto, but most of them are held in Berlin. The materials held in Russia and Japan have been made public and are being studied, but while photographs of all of the manuscripts in Berlin have been made available on the Internet, they include

many fragments that remain untouched by researchers. In such circumstances, the publication of a catalogue listing all the Buddhist Sogdian manuscripts in Berlin by Christiane Reck is to be welcomed [Reck 2016]. I, too, cooperated in the compilation of this catalogue, and many of my unpublished discoveries have been incorporated. In this article, I take up from among these materials the Sogdian translation of the *Lengqie shiziji* 楞伽師資記, one of the earliest Chan texts. Before doing so, I shall briefly survey the history of Buddhism among the Sogdians.¹

1. SOGDIAN BUDDHISM: TWO “ONE HUNDRED YEARS LATER”

Frantz Grenet, a specialist in the pre-Islamic history and archaeology of Sogdiana and Bactria who is also well-versed in Sogdian texts, writes as follows about Buddhism in this region in the English version of his inaugural lecture, “Refocusing Central Asia”, delivered at the Collège de France in November 2013:

Many paradoxes are also found in the religious domain. It has traditionally been thought that Buddhism was mainly supported by the urban merchant class. This can perhaps be said of Bactria where it held an important though not hegemonic position. But in Sogdiana, the most mercantile of these societies, the exact opposite has been found: archaeological traces of Buddhism are very rare. The Chinese pilgrim Xuanzang, who passed through Samarkand in 630, noted that there were almost no more monks and that the last ones were being hunted down in their monasteries by Zoroastrian Zealots brandishing fires of purification. While Sogdian Buddhists certainly left abundant writings, these Buddhists existed virtually only in China, where they had converted.²

As I, too, have noted in my articles cited in note 1, it is now generally accepted that Buddhism did not spread in the homeland of the Sogdians and that the considerable number of surviving Sogdian Buddhist texts resulted from the conversion to Buddhism by Sogdians who had come to China.

One hundred years prior to Grenet’s lecture, the Japanese scholar Hatani Ryōtai 羽溪了諦 wrote about Buddhism in Kangguo 康國 (i.e., Sogdiana) in the following terms in his famous study of Buddhism in Central Asia [Hatani 1914: 228]:

At the time when Kang Chen 康臣 (Ju 巨) and Kang Mengxiang 康孟詳

transmitted Buddhism to China, that is, around the end of the 2nd century A.D., Buddhism in this kingdom already seems to have been flourishing to a considerable degree.... Like the Da Yueshi 大月氏, in this kingdom too Buddhist scriptures were translated, and Pelliot has reported that he acquired some important Buddhist texts in Sogdian during his expedition in Central Asia. But because I have not yet had access to a detailed report, I do not know their contents.

This view of Hatani's was long accepted in Japan even after the publication of Sogdian Buddhist texts, but it has now been relegated to the past. As Grenet points out, Buddhism spread as far as Bactria, which lay within the territory of the Kushan dynasty, but it did not pass through the Iron Gate into Sogdiana.

Xuanzang 玄奘 reached Samarkand in 630.³ In the previous year, when he set out from China, Hexi 河西 presented a striking contrast to Sogdiana. Xuanzang lectured on Buddhist scriptures at Liangzhou 涼州, and this is described in the following terms in the *Ci'en zhuan* 慈恩傳:

Liangzhou is the capital city of Hexi and linked with the western tribes and the various countries located to the east ^{sic} [correctly west] of the Pamirs. Merchants came and went from there without cease. On the days when the Master was preaching, many of them came to offer him gems and jewels with worship and praise and then returned to their countries.⁴

涼州爲河西都會。襟帶西蕃葱右諸國商侶往來無有停絕。時開講日盛。有其人皆施珍寶稽顙讚歎歸還。 [T. 50: 222c28-223a1]

If we take into account the historical background in the first half of the 7th century, there can be little doubt that the merchants from "the western tribes and the various countries located to the west of the Pamirs" were mostly Sogdians [Moriyasu 2007b: 127]. Then, at Guazhou 瓜州 Xuanzang met a Hu 胡 monk named Dharma and a young Hu man.⁵ The latter was called Shi Pantuo 石槃陀, a typical Sogdian name, and he asked Xuanzang to confer the precepts on him. The Sogdians living in Hexi who appear in Xuanzang's account were well-disposed towards Buddhism at this time, and there were even Sogdian monks.

There has been discovered at Dunhuang a Sogdian Buddhist text bearing the date Kaiyuan 開元 16 (728), about one hundred years after Xuanzang passed through the region. The colophon reads as follows:

Sūtra of the condemnation of intoxicating drink: one chapter. The handiwork of the teacher Butiyān, son of Sarchmīk. Four sheets of paper. It was in the town of Luoyang, in the 16th year of the divine Son of Heaven Kaiyuan, in the year of the dragon, the first month. Thus the *upāsaka* Chatfārātsrān of the An family relied on the *ācārya* Jñānacinta and besought him and addressed him from the bottom of his heart, and then the *bhikṣu* Jñānacinta translated it from Indian into a Sogdian book, for love of all living beings in the Dharma-realm.⁶

It is evident from this colophon that in the first half of the 8th century a Sogdian Buddhist named Chatfārātsrān in Luoyang, whose family name was An 安, acted as patron and had a Buddhist scripture translated into Sogdian.⁷ Butiyān, who copied this scripture, was a Sogdian, and his name means “Buddha’s Favour”. The monk Jñānacinta who produced the Sogdian translation bore an Indic Buddhist name, but he too was no doubt a Sogdian. No other Sogdian Buddhist texts from Dunhuang bear dates, but the majority are thought to date from this same period.⁸

2. THE DATE OF THE SOGDIAANS’ CONVERSION TO BUDDHISM AS SEEN FROM THEIR NAMES

In this fashion, Sogdians who left their homeland and migrated to China and East Turkistan, where Buddhism was flourishing, became Buddhists in the localities where they settled, and by the 8th century Sogdian Buddhist texts had begun to appear. But there are known to have been translator-monks with the family name Kang, mentioned by Hatani, from the 2nd century, and Sogdian converts to Buddhism existed earlier than the 8th century. As I have pointed out elsewhere [Yoshida 2015a: 34–35], a famous example is Kang Senghui 康僧會 (?–280), whose father had gone to Jiaozhi 交趾 (Hanoi), where Kang Senghui was orphaned and subsequently ordained as a monk, and he later travelled to Jianye 建業, where he became a translator-monk. According to the *Xu gaoseng zhuan* 續高僧傳 [fasc. 26], Shi Daoxian 釋道仙 of the Sui originally came from Sogdiana and had come to China as a travelling merchant (本康居國人。以遊賈爲業。往來吳蜀), whereafter he took the tonsure and became a monk. One is also reminded of Shi Pantuo, who asked Xuanzang to confer the five precepts on him. Further, according to the *Song gaoseng zhuan* 宋高僧傳, the family name of Shi Shenhui 釋神會 (700–794) was Shi 石, and the family had originally come from Central Asia, his grandfather having migrated to China and settled in Qi (俗姓石。本西域人也。祖父徙居。因家于岐).

By the 8th century, a considerable number of Sogdian Buddhist texts were being produced, some of which we can still see today. The mass conversion of Sogdians in the 7th to 8th centuries may be posited as a background factor in this. This also becomes clear through an examination of personal names reflecting Buddhist beliefs in source materials, such as the above-mentioned Butiyān (*pwttȳ'n*). In this connection it may be noted that while the Mount Mugh documents pertaining to Dewashtich, a king of Panjikent who died in 722, preserve about three hundred names, there are no Buddhist names.⁹ Thus, the fact that Buddhism had not taken root in the Sogdian homeland can also be confirmed from personal names. In the Ancient Letters from the start of the 4th century, about forty names are mentioned, but there are no Buddhist names. The rock inscriptions in the Upper Indus valley, thought to date from the second half of the 5th century, include more than five hundred names, but there is only one Buddhist name (*pwttδ's*). However, since this name is merely a transcription of the Indic name Buddhādāsa in Sogdian script, it does not provide evidence of the spread of Buddhism among Sogdians.

There are not many documents among the Dunhuang and Turfan documents that provide a comparatively substantial number of Sogdian names. One such document is a document recording the amount of tax levied on goods sold by weight at the bazaar in Qočo (Gaochang 高昌) at the start of the 7th century, and it has been the subject of many studies. The names of about forty-five Sogdians can be recovered from this document [Sekio 1998: 82]. Apart from Kang Xianyuan 康顯願, they are all Chinese transcriptions of Sogdian names, and there is not a single Buddhist name. A Sogdian sale contract for a female slave from 639 mentions fourteen names, including those of the Sogdian who sold the slave, the witnesses, the scribe, and their fathers, but here too there are no Buddhist names [Yoshida *apud* Hansen 2003].

Meanwhile, the Dunhuang documents include a labour service register (*chaike bu* 差科簿) from the Sogdian colony in Conghua 從化 township, thought to date from around 750. Among the 230 names that have been recovered, 107 are Sogdian names transcribed in Chinese, and thirteen of these are Buddhist names. Among these Buddhist names, four are Butiyān: Cao Fudiyān 曹伏帝延, An Fudiyān 安伏帝延 (2), and Luo Fudiyān 羅伏帝延; five are Butifarn (lit. “Buddha’s Glory”): Kang Fudifen 康伏帝忿, Kang Fudifan 康伏帝番, Kang Futufen 康伏吐忿, He Fudifen 何伏帝忿, and Shi Bodifen 石勃帝忿; and four are *Buttakk (nickname deriving from name that includes “Buti”): Kang Fute 康伏特, Kang Fude 康伏德 (2), and Kang Fuduo 康伏多 [Yoshida 2015a: 35–36]. Pelliot sogdien 8 (P 8), a Sogdian Buddhist text from Dunhuang, has a long colophon from which the names

of forty-five people associated with the patron Churakk (*cwr'kk*) of the Kang (*x'n*) clan can be recovered. These include two Buddhist names: *pwtyδ'yh* (lit. “Buddha’s Female Slave”) and *pwty'n* [Yoshida 2015a: 36–37]. By way of reference, let us consider the opening section of this colophon [P 8: ll. 166–168]:

Year [blank], in Dunhuang of China (*βyp'wr-stn*: lit. “land of the Son of Heaven”) on the 15th day of the 6th month in the year of the tiger. Thus Churakk of the Kang clan and son of Nāftīr, with a mind pure through devotion and faith, ordered this scripture to be translated....

The fact that the name of the regnal era could not be given in spite of the explicit reference to “China’s Dunhuang” is probably related to the fact that Tufan 吐蕃 had advanced into Hexi and the name of the regnal era in China proper had not reached Dunhuang. This Buddhist text is thought to date from the second half of the 8th century.

In this fashion, whereas Buddhist names do not appear prior to the first half of the 7th century, they are found from the 8th century onwards, and this is presumably related to an increase in the number of Sogdian Buddhists, which became a social phenomenon. This would have been, moreover, a factor behind the appearance of Sogdian Buddhist texts.¹⁰ What, then, was the situation from the latter part of the 7th century to the first half of the 8th century? No single document with a substantial number of Sogdian names is known from this period, but an examination of Turfan documents reveals names that include the element *fuzhi* 浮呬 (or 浮知), such as Shi Fuzhipan 史浮呬潘 (**b'izū iie p'uân*)¹¹ attested in a document from 665. This is no doubt a transcription of Sogdian Buti (*pwty*), meaning “Buddha”, and the name in question can be restored to Butifarn. There follows a list of Buddhist names from this period that have come to my notice. It should be noted that the clan names all belong to the so-called nine clans of Zhaowu 昭武.¹²

Name	Source	Date of Document	Conjectured Sogdian Name ¹³
目浮呬盆	<i>Tulufan</i> 6/47	645–	* <i>pwtyβntk</i>
翟浮知口	<i>Tulufan</i> 6/465	665	* <i>pwty[]</i>
史浮呬潘	<i>Tulufan</i> 6/494	665	* <i>pwtyfrn</i>
何浮知	<i>Ōtani</i> 1/11	691	* <i>pwty</i>
何浮呬毘	<i>Ōtani</i> 1/88	691	* <i>pwtyβyrt</i>
曹浮呬盆	<i>Tulufan</i> 7/216	696	* <i>pwtyβntk</i>
安浮呬臺	<i>Tulufan</i> 7/469	707	* <i>pwtyδ'yh</i>
石浮呬盆	<i>Tulufan</i> 7/473	707	* <i>pwtyβntk</i>

石浮伽滿	<i>Tulufan</i> 7/474	707	*pwtyṃ'n
安浮伽盆	<i>Tulufan</i> 8/23	713	*pwtyβntk
康浮伽延	<i>Tulufan</i> 8/25	713	*pwty'n
康浮伽蒲	<i>Ōtani</i> 1/136	741	*pwty-?
安浮伽延	<i>Ōtani</i> 2/234	?	*pwty'n

Although one cannot make any overly bold conjectures on the basis of only a small number of extant documents, Buddhist names can be ascertained in documents from the second half of the 7th century onwards.¹⁴ It may be supposed that Sogdians residing in China were given Buddhist names from after the first half of the 7th century, when Xuanzang reported on their pro-Buddhist sympathies in Hexi. The people appearing in the colophon of P 8 may be assumed to have been Buddhists, but only two of these forty-five people had Buddhist names. Since people would not necessarily have taken Buddhist names just because they were Buddhists, the presence of Buddhist names may be considered to indicate that there were some number of Buddhists among the Sogdians in Turfan.¹⁵

3. SOGDIAN BUDDHIST BELIEFS AND CHAN TEXTS

Let us now consider once again Sogdian Buddhists in China and Turfan, where Sogdian Buddhist texts have been discovered. Sogdian Buddhists were made up of lay believers and ordained monks, and lay believers acted as sponsors for the translation and copying of Buddhist scriptures. As is evident from the colophon of the *Foming jing* 佛名經 from Dunhuang that was copied by Shi Lushan 石祿山 [cf. Yoshida 2009: 290–291], Sogdians also copied Chinese Buddhist texts. An inscription on the copying of Buddhist scriptures by Layman Kang discovered in Turfan is of interest when considering scripture-copying activities during the Wuzhou 武周 period (690–705) [Rong 2001: 204–221]. Further, as is evident from the *Ci'en zhuan*, Sogdians also made offerings and donations to Buddhist monasteries and monks. The dedicatory inscriptions in the Buddhist caves of Longmen 龍門 include one presented by members of the association of perfumers in the South Market of Luoyang, and it is well-known on account of the fact that it includes the names of Sogdians who belonged to this association of perfumers [Nakata 2014: 47–48; Mao 2016: 316–317].¹⁶

When Sogdian monks were ordained in China, they engaged in their religious activities together with Chinese monks, and consequently they read chiefly Chinese Buddhist scriptures. There are some Buddhist texts that provide direct evidence of this, such as texts in which the pronuncia-

tion of Chinese characters in the Chinese text is transcribed in Sogdian script.¹⁷ There is also the example of a Chinese Āgama text with the text's title translated into Sogdian on the verso [Yoshida 2009: 326]. In Sogdian translations of Chinese Buddhist texts, Sanskrit words that were transliterated in the Chinese text have been rendered fairly accurately in their original Sanskrit pronunciation rather than following the pronunciation of the Chinese transliteration, and therefore the translators of these texts would seem to have possessed a certain degree of knowledge of Sanskrit Buddhist texts too. There is also a text in which a *dhāraṇī* written in Brāhmī script is accompanied by its transcription in Sogdian script [Yoshida 2015b: 172, no. 24]. P 8 quoted above also includes verses from the Sanskrit *Udānavarga*, and the Sanskrit verses are transcribed in Sogdian script [Yoshida 2015b: 175–176, no. 53]. Sogdian monks in Turfan, Kucha, and Qarashahr were also familiar with Tocharian, and there exists a Buddhist text with a colophon stating that it was translated from Tocharian B [Yoshida 2015b: 175, no. 45].

The absolute date of no translations is known apart from the one instance mentioned earlier, but in view of the fact that there are Sogdian translations of Buddhist texts translated into Chinese by Xuanzang and Yijing 義淨 (635–713), the translations would have been produced in the second half of the 7th century at the earliest, and many of them would seem to have been produced in the 8th century. Many of the Buddhist texts from Dunhuang are written on paper of good quality, and the size of the sheets of paper also tallies with the above estimate of their date.¹⁸ But 10th-century manuscripts also definitely exist, one of which is P 16, which is written in late cursive script and is followed by a single line in Uighur in the same hand [Yoshida 2015b: 175, no. 51]. The addition of Uighur reflects contacts between 10th-century Dunhuang and the West Uighur kingdom, and it would have been written by a bilingual Sogdian.

Sogdian Buddhist texts were produced for Sogdians, and by examining these texts it is possible to speculate to some degree about the Buddhism that they professed. The texts that have been identified to date are diverse in content, and many are Mahāyāna sūtras, such as the *Mahāyāna Mahāparinirvāṇamahā-sūtra*, *Vajracchedikā Prajñāpāramitā-sūtra*, *Vimalakīrtinirdeśa-sūtra*, and *Bhaiṣajyaguruvaiḍūryaprabharāja-sūtra*, etc.¹⁹ There are also some translations of apocryphal scriptures produced in China. Especially well known is the *Shan'e yinguo jing* 善惡因果經. As will be further discussed below, another distinctive feature is the presence of texts regarded as Chan works, such as the *Fawang jing* 法王經 and *Fo wei xinwang pusa shuo toutuo jing* 佛爲心王菩薩說頭陀經 (*Dhūta-sūtra*). These translations are generally faithful to the original. But in the case of narratives, such as

the *Vessantara Jātaka*, and texts such as the *Saṅghāṭa-sūtra* that include narrative tales, the translation is quite free, and there are still no generally accepted views about the original texts on which they were directly based [Yoshida 2015b: 170–171, nos. 3, 12]. It is also worth noting that a small number of translations of Vinaya texts have been discovered [Yoshida 2015b: 173, nos. 28, 29].

Generally speaking, Sogdian Buddhist texts are translations and do not possess any unique value as subjects of research in Buddhist studies. In the first place, the majority of extant materials are fragments and can be dealt with only by specialists in Sogdian. However, I would like to point out that, in terms of cultural history, Sogdian Buddhists played an important role in at least one respect, which has not been recognised in the past. As I have recently made clear, from around the second half of the 5th century the Sogdian script began to be written vertically [Yoshida 2013b]. Buddhist texts written in Sogdian script take one of three forms. One is Chinese-style scrolls, and another is Indian-style *poṭhī* texts in the style of palm leaf manuscripts, of which there are two types: long-line *poṭhī* manuscripts in which the text is written parallel to the longer side of long sheets of paper resembling palm leaf manuscripts and short-line *poṭhī* manuscripts in which the text is written parallel to the shorter side. *Poṭhī* manuscripts written horizontally from left to right in Brāhmī script are only of the long-line type, and this would have been the way in which Sogdian was originally written. But Sogdians also devised a method of writing parallel to the shorter side. *Poṭhī* texts from Dunhuang written on large sheets of paper (P 1, P 2, P 3) are short-line *poṭhī* manuscripts. Among Buddhist texts from Turfan, the story of King Kāñcanasāra is also written on a short-line *poṭhī* folio consisting of a single large sheet of paper [Sundermann 2006]. The manuscript presented below, on the other hand, is a long-line *poṭhī* text. It would seem that generally, when using smaller sheets of paper, the text was written in the long-line format. It is worth noting that, as the Sogdian script was adapted to the Uighur and Mongolian scripts, the short-line format was also transmitted.

3.1. Sogdian Chan Texts

The existence of Chan texts among Sogdian Buddhist texts was first pointed out in [Yoshida 1984]. I discovered that P 9 from Dunhuang included a quotation from the *Jiujing dabeijing* 究竟大悲經, and it was confirmed that this text is frequently quoted in Chan texts. As well as presenting the text and an annotated translation of the quoted passage, I pointed out that it was highly likely that P 16 (of which the original has not been discovered) and the so-called *Dhūta-sūtra* brought back by Stein from Dunhuang are also

Chan texts. A bodhisattva named Xinwang 心王 appears in this latter text, and P. Demiéville [Demiéville *apud* Benveniste 1933: 113–155] suggested that the *Dhūta-sūtra* corresponded to the lost part of the *Fo wei xinwang pusa shuo toutuo jing* (hereafter *Xinwang jing*), a Dunhuang manuscript included in vol. 85 of the Taishō canon (no. 2886), and it was later confirmed that this was the case. In 1985 I discovered a fragment of the Sogdian translation of the *Fawang jing* among the Turfan documents brought back by the Ōtani expeditions. This, too, is an apocryphal work frequently quoted in Chan texts.²⁰ In 1994, I discovered a transcription in formal Sogdian script of the *Jingang wuli wen* 金剛五禮文 among the Turfan documents in Berlin. This text was popular in Dunhuang during the 10th century and is classified as a Chan text [Yoshida 1994: 367–358]. Around the same time, the Chan scholar Ibuki Atsushi 伊吹敦, basing himself on an English translation of the *Dhūta-sūtra* [MacKenzie 1976: 33–51], discovered that it included a parallel to a missing passage from the *Xinwang jing* quoted in Chan texts, and he attempted to restore the original Chinese text on the basis of the English translation. Also around the same time, a manuscript preserving the full text of the *Xinwang jing* was published in China by Fang Guangchang 方廣錫. Comparing the newly published Chinese text with the Sogdian *Dhūta-sūtra*, I published an article in which I clarified the meaning of some hitherto unclear Sogdian words and expressions included in the latter.²¹

So far as I know, Yanagida Seizan 柳田聖山 [Yanagida 1999: 687–692] and Rong Xinjiang 榮新江 [Rong 2003] have discussed the significance of the presence of Chan texts among Sogdian Buddhist texts, but regrettably these texts have not attracted the attention of other researchers. P 16, of which only a partial translation has been published, and the style and wording of which are extremely difficult to comprehend on account of its literal rendering of the Chinese, is surmised to be a Sogdian translation of some recorded sayings, but apart from this work Sogdian Chan texts are translations of so-called apocryphal texts, which, although frequently quoted in Chan works, are not Chan texts *per se*, and this too may be a background factor in the lack of interest in these texts.²² The discovery of a Sogdian translation of the *Lengqie shiziji*, a genuine Chan text, should provide an opportunity to reconsider the Buddhist beliefs of Sogdians in China, especially their reception of Chan Buddhism. I would also like to stress the fact that the Sogdian version of the *Lengqie shiziji* is the first instance of that Chan text discovered in Turfan. Since unfortunately only a few fragments have survived, it will not be possible to discuss textual variants, and above all, having little knowledge of Chan, I am unable to discuss the position of Sogdian Chan texts within Sogdian Buddhist texts as a whole. I have pre-

sented the relevant facts as material for future research. I hope that the Sogdian Chan texts will begin to attract greater interest in the same way that Tibetan Chan texts began to attract attention as the result of Ueyama Dai-shun's 上山大峻 discovery of a Tibetan translation of the *Lengqie shiziji* [Ueyama 1968].

4. TEXT, TRANSLATION, AND NOTES

In this section, I present the text of the Sogdian fragments that I have identified as belonging to a Sogdian translation of the *Lengqie shiziji*, together with a translation and notes. The fragments in question are three fragments of a long-line *pothi* manuscript currently held by the Turfan Research Institute in Berlin. Their signature numbers and size are as follows:

- (1) So 10100o [T I α] [Reck 2016: no. 468]: 20.4 cm × 7.0 cm
- (2) So 10311 [T I α] [Reck 2016: no. 556]: 4.6 cm × 5.3 cm
- (3) So 10650 (25) [T I D / 10a] [Reck 2016: no. 556]: 20.0 cm × 6.9 cm

As is evident from Reck's numbers, (2) and (3) join up, and their size when joined is said to be 22.8 cm × 6.7 cm. When joined together, both ends of the lines are present, and the longer side of the folio would originally have been about 23 cm. As can be ascertained from the photographs (see note 23), the shorter side of the folio is almost completely extant and would have measured just over 7 cm. The string hole and surrounding space (1.9 cm in diameter) have also survived. Seven lines are written on each side. The size of the paper of both folios is the same, and they are written in a similar cursive style that is close to the formal script. But there are subtle differences in writing style, and until I identified their content Reck had treated them as two different manuscripts. According to Reck [2016], a marginal frame line can be seen at the bottom of (1), and parts of the ruled lines have also survived, but these are not present in (2) + (3).²³ As for punctuation marks, four dots are used in (1), whereas (2) + (3) uses two short lines. In addition, (1) has a white coating on the surface which has come off in places, resulting in the loss of some letters, but no such coating can be seen on (2) + (3), and the letters are comparatively well preserved. The letters in (1) are written in finer lines than those in (2) + (3). Thus, one cannot completely reject the possibility that these two folios originally belonged to two separate manuscripts. But because they correspond to two passages that are quite far apart in the original text, it would also be permissible to regard these differences as variations in writing style and paper to be seen in a

single manuscript. It is evident from their old signatures that these fragments were acquired by the first German Turfan Expedition at site *a* in the ancient city of Qoço. The *Lengqie shiziji* was composed in the early 8th century [Yanagida 1971: 28–30] and so this is the *terminus post quem* for this manuscript. Judging from the writing style, I surmise that the manuscript dates from the second half of the 8th century to the first half of the 9th century, but I do not have any particularly strong grounds for doing so.

4.1. Text A: So 10650 (25) + So 10311

This is a single folio that has survived almost in its entirety. The parts belonging to So 10311 are indicated by underlines. Square brackets [] indicate damaged letters, while parentheses () indicate partially legible letters. Equal signs (= = =) indicate the space surrounding the string hole, and punctuation marks are indicated by “oo”. The surface of the manuscript is damaged even in parts where the paper has survived, and some letters are illegible. Here I have reconstructed the damaged sections with reference to the original Chinese text. Since these reconstructed sections are no more than conjectural, care is required not only with sections enclosed in square brackets but also with some letters that are partly visible.

recto

- 1 [y](w')r (c'wn) '[nβ'n](t) pc'(x)šy pyδ'r z'(t) mw[rδ](w p)[rwy]δ'^a
'nβ('nt)
- 2 pc'xšy p'()[zn?] w(y)[c]'rt wyt''p'k xyδ w'nw wynt m'ny kwtr
- 3 ''stny mr(t)[= =]s'r 'ws'wytk zp'rt 'xw rty 'kw ''stny zp'r[t]
- 4 wy''kyh = = = ''mtyc 'yδcw m'n nyst oo rty 'kw wyrmny wy['k]
- 5 (m)yδ'ny [']'stny wyc ZY ptβr'w L' wm't oo rty 'kw wyc wy''(k)
- 6 [r']m'[n](t)^b wyrmny 'xw 'YK' wyrmny βwt xyδ nyδcw prw'yδ cxšt(k?)
[]^c
- 7 []ptβr['w] wy''k r'm'nt kr''n 'xw kr'n xyδ['pw]

verso

- 1 [](p)[w]rnk (x)wynty oo ['](p)w rnk xyδ zp'rt 'xw oo^d pw
pδ'wβsy
- 2 [x](y)δ (w)[](k)'ynk^e 'xw oo ZY rnk xyδ ''zy myry xypδ 'nβ'nt
xwynty oo
- 3 (r)ty z(p)['](r)t xyδ 'myn pωδ'y xypδ βr'w xwynty oo kδ' (s)'t(h)
- 4 w'β'y nx[(y) = = = nšk'rt xyδ prβtm w'r'k 'rδ'r 'xw oo 'kw r'δh
- 5 pr''ytk (w)['x](š) ptrmtk 'xw (oo) p'rwty w'xš xyδ 'kw r'δh s'(r)
- 6 L'ns'(k)[y xw](yn)[t](y) oo (s)tyw kwtr w'r'k wxsty ('w)r'mtk^f m'(šk)

7 [k](w)tr ’(s)t(n)[y wxst](y) m’sk kwtr nyst cw (w’)r’y [](…)[]

- ^a The surface of the paper has been abraded, and the letters apart from δ' are virtually illegible. Reck does not in fact read these letters, but she does read the final letters as ($k\delta'$).
- ^b Reck did not accept my proposed reading and reads [']'m(t)[y](c) instead, but my reading is supported by the Chinese original.
- ^c The long tail of the final k curls right up next to $wy''k$ in the previous line.
- ^d It seems that the initially omitted punctuation mark was later inserted in the narrow space between $'xw$ and pw , and looks rather strange.
- ^e (k) could also be read (p).
- ^f Reck reads $nyr'myk$. The initial letter is blurred and difficult to read, but it almost certainly begins with ' ($alif$).

“But if one seeks life and death on account of accepting causes, that is to clearly illuminate the mind that accepts causes. Seeing thus, the nature of the mind is **(3)** originally clean and pure. In an originally pure place truly the mind does not exist at all. Inside a tranquil place **(5)** movement and thought did not originally exist. A place of movement is always tranquil. When tranquil, one does [not (?)] want to seek anything. A place of thought is always true. Truth is, namely, called [non-attachment,] **(verso 1)** non-defilement. Non-defilement is, namely, pure. Non-attachment is, namely, [emancipation] (?). And defilement is, namely, called the cause of life and death. **(3)** Purity is called the fruit of *bodhi*. Were one to state everything (?), the profound meaning is the ultimately empty realm. Having attained the path **(5)**, [words] are still, for words are [said to be] unsuited to the path. Even if nature is said to be empty, and the nature of the still substance is [said to be (?)] original, there is no nature of the substance. If the empty…”

This passage corresponds to part of the preface by Jingjue 淨覺, the author of the *Lengqie shiziji*. The Sogdian translation corresponds to T.85, 1283b14–18. But because S.2054, used as the base-text of the Taishō edition, has some lacunae, these need to be supplemented by means of P.3436 (Text A of the Taishō edition). Fortunately Yanagida has edited the text and provided a pseudo-classical Japanese rendition, Japanese translation, and notes, which have been utilised here.²⁴ The Chinese text corresponding to the above Sogdian translation reads as follows:

後還退敗也。覆尋生死，只爲攀緣。返照攀緣之心，心性本來清淨，

清淨之處，實不有心，寂滅之中，本無動念，動處常寂，寂即無求，念處常眞，眞無染著，無染是淨，無繫是脫，染即生死之因，淨即菩提之果，大分深義究竟是空。至道無言，言則乖至，雖以性空擬本，無本可稱，空自無言，非心行處。

4.2. Text B: So 10100o

This is an almost complete folio, but several centimetres of the upper part (right edge when considered to have been written horizontally) have been damaged and are missing.

recto

- 1 [δβtyw 'nβ'nty](nw)'rty [š](w')m('k w)xst(y)[(nš)k('r)t (h)^a
- 2 [](p)[w'](t)δ'rt p(w ')z w xn[t] (wy)s(pw) c('wn) 'krtyh
- 3 ['nβ'nty pyδ'r?] = = = p(r)[w'r]t'n(t) 'βyzy δ'wn wγšy (m)γwn pcy'z'y
h
- 4 [wyspw s'](t) = = = c('wn) 'nβ'nty ''z'yt (r)[ty](kδ' šy''tr p)twry
- 5 [γwβ pcy|wβ ZY wr' ''m'rδ'n w'xš w(')[βr 'w](št yw)[n](k'?)^b[]
- 6 [](c) c'wn xrtk δwkyk 'nβ'nt (z'wr 'kδry βyrt δ'r'm?)^c h
- 7 [rty kδ' ZK](c'nβ'nt 'zy'ms't pr)[yw'y](δ)[m]s (š)[y']'(tr?) []t (p)[]

verso

- 1 [](s)t^d pr'ymyδ 'sk'tr[]ty[](p)[xw](s'ntyh?)
- 2 [pr'ymn](t) 'sty ptsrδ p(n)'s'k pcp'n ('t?) [βyr'mnty] 'nβ'nt nw[r]t[y]
- 3 ['xw? ZK](m)'n L' (kyš)t L' βz''yt^e ('s)k'(tr wγšy) xws'nty' [w](c)[t]
- 4 [n'yδcw?](L') = = = = wyšt wnty xyδ xwty pyšm r'δh nw'rty (')wšt
- 5 [cyw'yδ 'nβ'nt] = = = = nw'rty šw'm'k xwynty oo^f cš(ty) pw prw'yδ'k
- 6 [pw cxšt'w'](k)[wxst](y) p'rZY (δ)[wk](c)ykt mrtxm'yt r'm'nt symh
- 7 ['wšt'nt? ZY wy](k)[y wy'ky?]pδ('wβsy) 'nx'yzt (x)yδ (c)xšt'w'k

^a This *h* at the end of the line is a space filler. It also appears in ll. 3 and 6 of the recto.

^b The reading (*yw*) is uncertain.

^c The reading of *z'wr...δ'r'm* is almost entirely conjectural, but the remnant strokes are not inconsistent with this reading.

^d Judging from the remnant strokes, *s* could also be read *š*.

^e Originally there would have been a diacritical mark below *z*.

^f This punctuation mark consists of four dots.

“[Secondly,] it is said to proceed according to [causes]. That meaning [...] living beings have no self, and everything changes [because of

causes] of actions. To accept suffering equally together with happiness **(4)** is [all] born from causes. Even if a wonderful recompense, things (such as) [praise] and profit altogether, is such, I have now obtained [this?...] through the power of past world's causes. **(7)** [If] the causes are exhausted, [thereby again a wonderful...]. **(verso 1)** Therefore [... what happiness] is there any longer [in this]? Then, the imminence of loss and [acquisition] follow causes. The mind neither diminishes nor increases. The wind of joyce and happiness **(4)** can no longer disturb (?) [it at all?]. It exists by itself in accordance with the path. [Thus] it is said to proceed according [to causes]. Thirdly, it is called “there is nothing to seek, [nothing to desire,]” for worldly people [are] always in a state of mental confusion **(7)** and raise (thoughts of) attachment [everywhere]. This [is called] “desiring”.

Here follows the Chinese text as edited by Yanagida. This section is also preserved in Tibetan translation, which is here translated on the basis of Okimoto Katsumi's 冲本克己 Japanese translation.²⁵

第二隨緣行者，衆生無我，並緣業所轉，苦樂齊受，皆從緣生。若得勝報榮譽等事，是我過去宿因所感，今方得之，緣盡還無，何喜之有。得失從緣，心無增減，喜風不動，冥順於道。是故說言隨緣行。第三無所求行者，世人長迷，處處貪著，名之爲求。智者悟真，...

(Tibetan translation) “Secondly, to practise according to causes means that, if sentient beings have no self, everything changes through causes, that is, happiness and suffering also arise from the cause of karma. Even if one obtains the recompense of praise and prosperity, it is due to causes in former lives, and one has now obtained it. If it disappears again when one's merit is exhausted, why would one delight in it? Gain and loss, too, stay with merit, and the mind does not perish. If the wind of happiness does not move, the mind and the path of Dharma coincide. Therefore, it is stated that one practises according to causes. Thirdly, as for practice that seeks nothing, the worldling is constantly harmed, and because his mind is attached to the five desires, he is called one who seeks. The wise person, by comprehending the correct principle...”

4.3. Commentary

On comparing the original Chinese with the Sogdian translation, it would seem that, while there are some minor differences, basically the Sogdian translator endeavoured to translate the original text faithfully.²⁶ There is

only a single recension of the Tibetan translation, and it does not include Jingjue's preface. Since the preface seems not to have been included in the Tibetan translation from the outset, the Sogdian version, which includes the preface, cannot have been translated from the Tibetan translation. This can also be confirmed through a comparison of that part of the main text for which there are parallels in both translations. The following notes deal with words that appear for the first time in this text or words that are used in ways that differ from their known meanings.

Text A

recto 1, 2: 'nβ'nt pc'xšy “accepting causes”. This corresponds to Chinese *panyuan* 攀緣 “clinging to causes”. The verb *pc'xš*²⁷ has been considered to be synonymous with *pcy'z* “to receive”. But in this text *pcy'z* is used separately to translate *shou* 受. An examination of the contexts in which these two verbs are used would suggest that *pc'xš*- tends towards the meaning of “to accept” and differs subtly in meaning from *pcy'z*, which means “to receive (in the hand)”. A typical example of this usage is *δyn ptcxš*- “to accept a religion, to convert”. It would seem that the Sogdian translator did not correctly understand the meaning of *pan* 攀 “clinging” in *panyuan* 攀緣, which means according to Yanagida “to cling to an object”.

recto 1: (p)[rwy]δ' “if one seeks”. This reading is uncertain, but it tallies with Chinese *fluxun* 覆尋 “contrarily seeking”. In form, it corresponds to 2/3 sg. subjunctive. It should be noted that in the Sogdian translation the order of the Chinese phrases 覆尋生死 and 只爲攀緣 has been reversed, but the reason for this is unclear. The Sogdian translation may have been based on a different Chinese text.

recto 2: w'nw wynt “sees (3 sg.) thus”. There is no corresponding phrase in the Chinese.

recto 2: kwtr “nature”. Sogdian *kwtr* is a loanword from Sanskrit *gotra*, meaning “family, lineage”. As I have previously pointed out, for some reason in Chan texts it is consistently used to translate Chinese *xing* 性 “(inner) nature” [Yoshida 1984: 82].

recto 6: cxšt(k)[] “(adj.) wanting, desirous”. Cf. *(c)xšt'w'k* in Text B (verso 7). This corresponds to Chinese *qiu* 求 “desiring”. The *aka*-stem adjective *cxšty* “desirous” is known [DMSB: 67b].

verso 1, 2: 'pw rnk “without defilement”, **rnk** “defilement”. The derivative adjective *rnk'n* “coloured” was previously known, but this is the first occurrence of the independent form *rnk*. Like Middle Persian *rang*, *rnk* probably means “colour”. Here it is presumably being used in the sense of “dye, taint”. It is interesting to note that in the *Dhūta-sūtra* the phrase *'pw rxm'k* is used to translate the same Chinese word *wuran* 無染 “without

taint”, and *rx-*, accompanied by the suffix *-m'k*, and *rnk* probably derive from the same root **rang* [Yoshida 1996: 171].

verso 2: (w) [](k)'ynk This corresponds to Chinese *tuo* 脫 “escaping”, but I am unable to reconstruct a suitable word.

verso 3–4: kδ' (s)'t(h) w'β'y “were one to state everything”. This corresponds to Chinese *dafen* 大分 “great part”, but the Sogdian translator probably failed to comprehend the true meaning of the Chinese. Yanagida takes *dafen* to mean “fundamental entity”. However, the reading *s'th* is not necessarily certain.

verso 4: 'rδ'r This word is used to translate Chinese *jie* 界 “world, sphere”, but since the original Chinese does not include the word *jie*, it must have been supplemented by the translator.

verso 6: [xw](yn)[t](y) “is called”. This reconstruction is completely conjectural. A comparatively long word is expected from the damaged portion, and a word close in meaning to a copula from the context.

verso 6, 7: m'sk kwtr “nature of substance”. The correspondence with the Chinese is not entirely clear. The word *m'sk* appears several times in the *Dhūta-sūtra*, but the Chinese equivalent is not fixed [Yoshida 1996: 170, 172, no. 34]. On the etymology of Sogdian *m'sk* and its original meaning “capital, resource”, see [Sims-Williams 2007: 229].

Text B

recto 5: [γwβ pcy]wβ “glorifying, praise”. I have reconstructed the Sogdian thus on the assumption that it corresponds to Chinese *rongyu* 榮譽 “honour, glory”, but this is by no means certain. Examples of the present stem of a verb being used as a gerund can be found elsewhere in this text, e.g., *wyc*, *ptβr'w*, *prw'yδ*, *'zy*, and *myry*. On the combination of *γwβ* and *pcywβ*, see Bāzāklik Letter A, 17: *γwβt'kw pcywβt'kw* [Yoshida 2000: 38].

recto 5: w'xš “things”. The original meaning of *w'xš* is “word”, but it is also used in the sense of “matter, affair” [DMSB: 199a].

recto 7–verso 1: These two lines are badly damaged, and it is impossible to grasp the overall meaning. It is also strange that these two lines would appear to correspond to only the four characters 緣盡還無 “causes are exhausted and exist no more”. Perhaps the Chinese text on which the Sogdian translation is based differed slightly from the current Chinese text.

verso 2: p(n)'s'k pcp'n “loss is imminent”. This is the first occurrence of *pn's'k*, which is a noun deriving from **apa-nas-* “to perish, disappear”,²⁸ and I take it to correspond to Chinese *shi* 失 “losing”. However, not only is the word order the opposite of the Chinese 得失 “obtaining and losing”, but there are no words in the Chinese corresponding to *pcp'n* “(adj.) imminent”. Furthermore, the presumptive equivalent of Chinese *de* 得 is completely

damaged. Because there are too many uncertainties, my reconstruction is purely conjectural.

verso 4: (L') wyšt wnty “cannot disturb (?)”. *wyšt wnty* looks like the potential mood. Judging from the meaning and context, the expected present stem of *wyš* is *wyc*. But the past stem of *wyc* should be **wyc(‘)t* or **wyγt*, and cannot be *wyšt*. In Buddhist Sogdian there is the word **wyštḱ* “confused, disordered”, which is thought to be the past participle of Christian Sogdian **wyž* “to confuse” [Sims-Williams 1985: 73, 149]. Here I take it to be a form of the same verb without a preverb.²⁹

verso 7: (c)xšt’w’k “desiring”. See above.

5. CONCLUDING REMARKS: REMAINING PROBLEMS

During the Tang, the Sogdians who had migrated to China and East Turkestan systematically adopted the Buddhist beliefs of the regions where they settled and also began to produce Buddhist texts translated into Sogdian by Sogdian monks. It has become clear that, when doing so, they translated not only ordinary Mahāyāna scriptures but also Chan texts, which were popular at the time in China. The Turfan Collection in Berlin includes many unidentified Buddhist texts, and in the future Chan literature will need to be taken into account when studying these texts.³⁰

All the same, the questions surrounding these texts are never-ending: How many Sogdians were living in China at this time, how many of them embraced Buddhism, and how many Buddhist texts did they translate into Sogdian and copy? What was the relationship between Buddhism and the Sogdian ethnic religion of Zoroastrianism?³¹ And how should one regard the Uighur elements to be seen in 10th-century Sogdian Buddhist texts? There is a need to gain an overall picture of Sogdians in China through joint research with researchers working on Chinese-language sources, and research on Sogdian Buddhists has in fact already been published by a specialist in East Asian history [Nakata 2014; 2016].

With regard to Buddhist beliefs in regions where Sogdian was spoken, research on the remains of Buddhist monasteries in Semirechye is also needed. In addition to the temple Dayunsi 大雲寺 built in Suiye 碎葉 commandery (present-day Ak-Beshim) during the Tang, there have also been discovered the remains of Buddhist temples to which local Sogdians seem to have been affiliated.³² Since these temples are not mentioned by Xuanzang, they clearly postdate his visit, and they raise some interesting questions about the Buddhist beliefs of Sogdians living in this region [Yoshida 2017].

ABBREVIATIONS

- T. *Taishō shinshū daizōkyō* 大正新修大藏經.
 DMSB N. Sims-Williams and D. Durkin-Meisterernst. 2012. *Dictionary of Manichaean Sogdian and Bactrian*. Turnhout: Brepols.

NOTES

- * This article is an English version of the following article: Yoshida Yutaka 吉田豊. 2017. Sogudo-go yaku *Ryōga shishiki* to kanren suru mondai ni tsuite ソグド語譯『楞伽師資記』と関連する問題について. *Tōhōgaku* 東方学 133: 52–32. I wish to thank Moriyasu Takao 森安孝夫, emeritus professor of Osaka University, for reading a draft of this article and offering valuable comments. This study was supported by Grant-in-Aid for Scientific Research (C) of JSPS.
- 1 I have published several studies of Sogdian Buddhist texts [Yoshida 2009; 2010; 2013a; 2015a; 2015b]. It should be noted that parts of what follows may overlap with these earlier studies.
 - 2 Accessible at: <http://books.openedition.org/cdf/4297> (last accessed 30 Aug. 2016). On Buddhist remains in Sogdiana, see also [Kageyama 2003]. For reasons of space, I am unable to touch here on the Buddhist remains in Semirechye, but I hope to discuss elsewhere the Buddhist beliefs of the Sogdians in this region.
 - 3 On the dating of Xuanzang's departure from China to Zhenguan 貞觀 3 (629), see [de la Vaissière 2010].
 - 4 English translation adapted from [Yi 1995: 19; cf. Beal 1914: 12].
 - 5 On the fact that at this time Hu 胡 referred to Sogdians, see [Moriyasu 2007a].
 - 6 English translation adapted from [MacKenzie 1976: 11]. See also [Yoshida 2015a: 32].
 - 7 Source materials on Sogdian Buddhists in Luoyang during the Tang have been brought together and discussed in [Mao 2016]. These Sogdians included several with the clan name An, and so there is a strong possibility that Sarchmīk mentioned in the above colophon was related to one of these.
 - 8 According to Hyech'o 慧超, who arrived in Anxi 安西 (Kucha) in 727 on his way back to China from India via Central Asia, Sogdians knew nothing about Buddhism and there was only one Buddhist temple in Samarkand [Kuwayama 1998: 43, 168–169]. Statements about Kangguo (Sogdiana) to the effect that “commoners venerate the Buddha” (俗奉佛 [Suishu 隋書, Zhonghua Shuju 中華書局 punctuated edition, p. 1849]), “the Buddhist teaching is very prevalent” (頗有佛法 [Jiu Tangshu 舊唐書, Zhonghua Shuju punctuated edition, p. 5310]), and “they revere the Buddha's teaching”

(尚浮圖法 [Xin Tangshu 新唐書, Zhonghua Shuju punctuated edition, p. 6244]) are probably misconceptions based on the Buddhist beliefs of Sogdians in China.

- 9 Actually, in one of the documents from Mount Mugh that was reused in the sheath of a sword, there appears a name that can be read *pwty'n*. This is not particularly surprising, since it is unlikely that there would not have been any Buddhists at all in Sogdiana. On personal names as a whole to be seen in Sogdian texts, see [Lurje 2010].
- 10 As I have argued in [Yoshida 2015a: 35–37], Sogdians living in the territory of Tang China formed part of Tang society, and they did not receive any support from their own country in the translation and copying of Buddhist texts. This contrasts with Buddhist texts in other Central Asian languages, such as Uighur, Khotanese, and Tocharian, which were the scriptures of a religion in which the kings of the oasis states also believed.
- 11 Here and below, the reconstructed forms of Middle Chinese have been cited from [Karlgren 1957].
- 12 On Buddhist names to be seen in the Dunhuang documents, etc., see [Yoshida 1998: 40–41]. In the sources cited in the following list, *Tulufan* refers to *Tulufan chutu wenshu* 吐魯番出土文書, vols. 1–10 (Beijing: Wenwu Chubanshe 文物出版社, 1981–91), and *Ōtani* refers to *Ōtani monjo shūsei* 大谷文書集成, vols. 1–2 (Kyoto: Hōzōkan 法藏館, 1984–90). I noticed the first two names only after the publication of [Yoshida 1998]. That Zhai 翟 is a Sogdian clan name has been pointed out recently [Luo and Rong 2016: 293–299]. However, I do not think that Luo and Rong are correct in identifying the place of origin of this clan with Fadi 伐地 mentioned by Xuanzang. The clan name Mu 目 is unusual, but it is a homophone of Mu 穆 among the nine clans of Zhaowu and seems to have been a variant of this name. Cf. [Wang 2008: 26, note 10].
- 13 It is difficult to identify the original Sogdian equivalent of 盆 (**b'uən*); *βntk* “slave” is purely conjectural. Wang [2008] posits *prn* “glory”, but this is problematic. Fuzhipu 浮呬蒲 (**b'uo*) is a female name, but I am unable to posit the original Sogdian.
- 14 There is some debate about the reading of the name Kang Fumian 康浮面 (or Futu 浮圖) in an epitaph dated Yanshou 延壽 7 (630) of Gaochang 高昌. I read it as Fumian and consider it to be a transcription of the Sogdian name element *βy'mn*, whereas Arakawa [2010: 55, note 33] reads it as Futu.
- 15 According to Mao [2016], among 51 epitaphs of Sogdians unearthed in Luoyang, fifteen of the interreds can be identified as Buddhists. Since the earliest date of death is Xianqing 顯慶 2 (657), this is not inconsistent with my conjectures here.
- 16 On Sogdian donors mentioned in a stele at the temple Kaiyuansi 開元寺 in Hengzhou 恒州 and in the lithic canon at Fangshan 房山, see [Moribe 2010: 39–56] on examples from Dunhuang, see [Akagi 2014].
- 17 See [Yoshida 1994; 2013a]. It is to be noted that the pronunciation of Chi-

- nese characters given in these texts is older than that of Chinese characters transcribed in Tibetan script in texts from Dunhuang and is suggestive of the first half of the 8th century.
- 18 Also instructive in this connection is the fact that Ibuki Atsushi, a specialist in Chan literature, speculates that, judging from the conjectured original text, the Sogdian translation of the *Xinwang jing* 心王經 to be mentioned below dates from the first half of the 8th century [Ibuki 2003: 187].
 - 19 On Sogdian Buddhist texts as a whole, see [Yoshida 2015b]. It is quite strange that, in spite of the fact that a considerable number of Buddhist texts have been identified, no Sogdian translation of the *Saddharma-puṇḍarīka-sūtra* has been discovered.
 - 20 It was also found that P 23 from Dunhuang is a translation of the *Fawang jing* [Yoshida 2009: 316].
 - 21 Ibuki's relevant articles are referred to in [Ibuki 2003]. On Fang Guangchang's research, see *idem.*, ed. *Zangwai fojiao wenxian* 藏外佛教文獻, vol. 1 (Beijing: Zongjiao Wenhua Chubanshe 宗教文化出版社, 1995). The ideas of the *Dhūta-sūtra* are also discussed in [Yanagida 1999: 682–717]. For my own research, see [Yoshida 1996]. In [Yoshida 2009: 313–317], I discuss Sogdian Chan texts while quoting translated passages from the *Dhūta-sūtra*.
 - 22 Ibuki [2005] draws particular attention to the fact that these apocryphal works are not Chan texts *per se*.
 - 23 As far as I can see, the frame line can only just be made out in the photograph accessible on the Internet, but the ruled lines cannot be ascertained (http://turfan.bbaw.de/dta/so/images/so10100o_seite1.jpg). The other fragments can also be viewed on the same website of the Digitales Turfan Archiv.
 - 24 Text: [Yanagida 2000: 625–637]; pseudo-classical Japanese rendition and Japanese translation: [Yanagida 1971: 67–82]. I have followed the punctuation of [Yanagida 2000]. There are three manuscripts for this section (S.2054, P.3294, and P.3436), and P.3294 is torn at 只爲. Yanagida generally follows the readings of P.3436, but he has changed the character 无 in the manuscript to 無. P.3294 has 至道亡言 for 至道無言. The character 動 in 本無動念 is badly damaged in the manuscript but has been read thus in the Taishō edition and by Yanagida, and it can be confirmed from the Sogdian translation that this is correct.
 - 25 [Yanagida 1971: 132–140; Okimoto 1978: 81]. The punctuation follows [Yanagida 1971]; Okimoto [1978: 86] also collates the Chinese texts, but he gives no noteworthy variants.
 - 26 In self-justification it could be said that Chan texts are quite difficult to understand, and it is not necessarily the fault of my translation that the Sogdian translation often makes little sense.
 - 27 This verb is usually written *ptcxš*. Since the past stem of *pcyʿz* is *pcyšt-*, it is possible that Sogdians themselves confused these two verbs [Sims-Williams 1985: 54].

- 28 Cf. the attested transitive (or causative) verb *pn'yš* (< **apa-nāsaya*-) “to lose” and the intransitive form *pnš*- (< **apa-nasya*-). *pn's'k* is formed of the expected nominal form **apa-nāsa*- with the *aka* suffix.
- 29 Since *wyšt*, the plural form of *wyc*, the nominal form of the verb *wyc*, is attested in Christian texts [Sims-Williams 1985: 231], here too it would seem possible to interpret it as “movings”, but in this case the expected word order would be **wyšt L' wnty*.
- 30 I have discovered a Sogdian translation of the *Brahmajāla-sūtra* (*Fanwang jing* 梵網經) among the Turfan documents [Yoshida 2015b: 173, no. 31], and if one considers the close relationship between the *Brahmajāla-sūtra* and *Xinwang jing*, there is a possibility that this translation too is related to Chan Buddhism. I have the impression that the number of Sogdian Buddhist texts related to Chan among the Berlin fragments is not insignificant.
- 31 In the colophon of P 8 there appear names that are clearly premised on Zoroastrian beliefs, such as *m'xδ'yh* “female slave of the moon god” and *nnyprn* “glory of Nana”. In some Sogdian Buddhist texts, the heaven inhabited by Indra is called *rxwšn'yrōmmwh*, which refers to the Zoroastrian heaven.
- 32 On Buddhist remains in Sogdiana, see [Katō 1997; Kageyama 2003]. Excavations of the remains in Semirechye have been conducted in recent years by a team headed by Yamauchi Kazuya 山内和也 (currently professor at Teikyō University), and high expectations are held for their findings. Some of their recent findings can be seen in the report [Kokuritsu Bunkazai Kikō Tōkyō Bunkazai Kenkyūjo Bunka Isan Kokusai Kyōryoku Sentā 2016].

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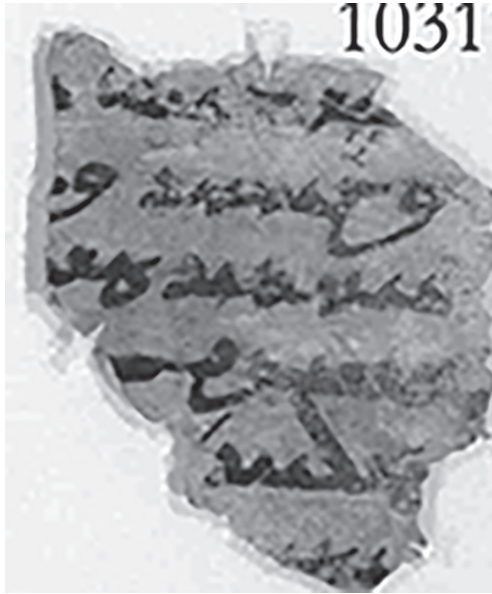
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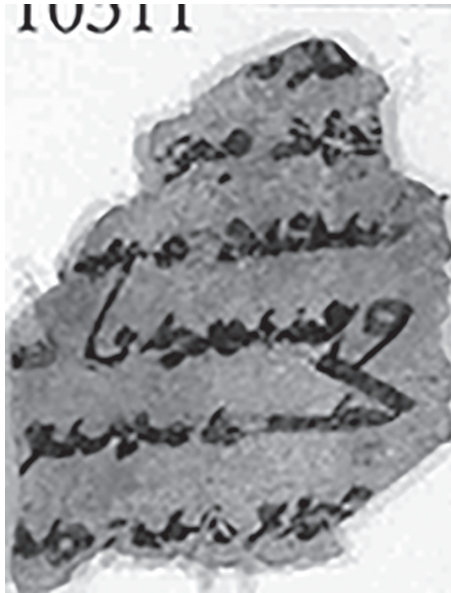
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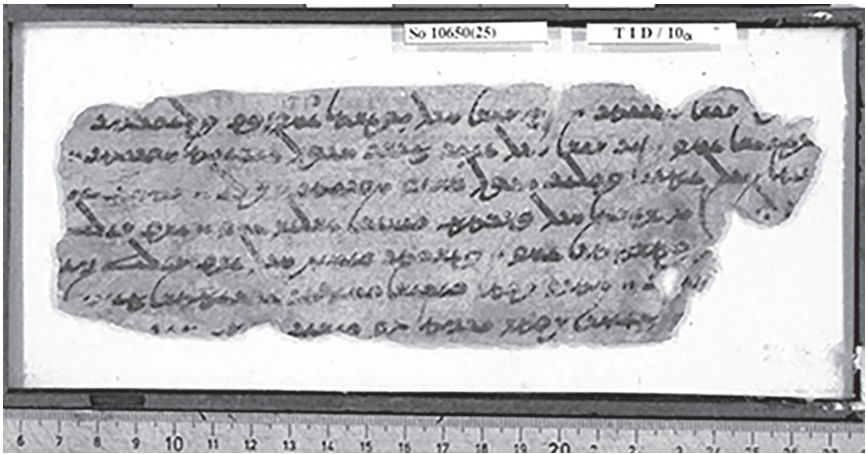


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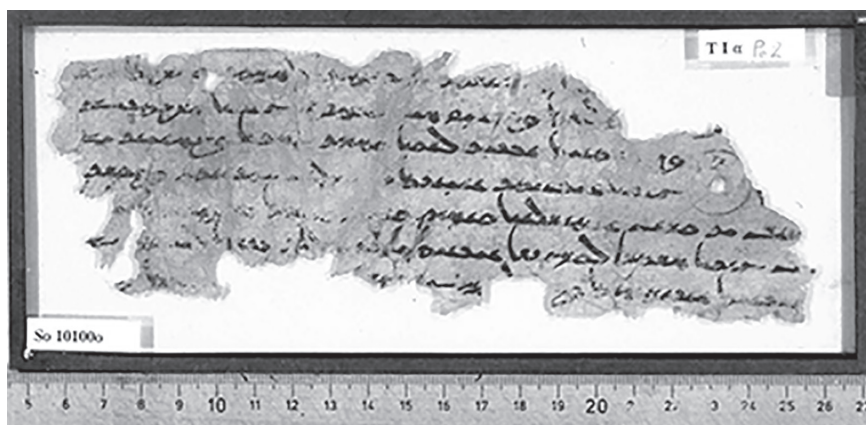


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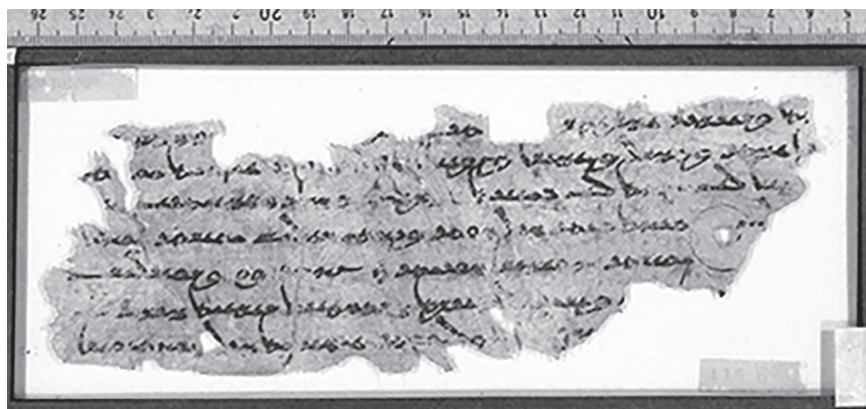


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