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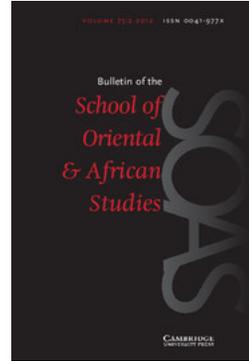
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A NOTE ON CHINESE TEXTS IN TIBETAN TRANSCRIPTION

By WALTER SIMON

I

WE witness two kinds of Chinese texts in Tibetan transcription, those which have the Tibetan transcription by the side of the Chinese characters—much as the Japanese syllabic script occurs by the side of the Chinese characters—and those which are in Tibetan script only. There are two outstanding examples of the former kind. The first is the Tun-Huang fragment of the *Chiantzyhwen* 千字文 'the Thousand Character Classic', which was first published by Haneda Tōru¹ (and even before that, referred to by P. Pelliot² and discussed by H. Maspero³ in his paper on the dialect of Ch'ang-An), the second is the *Dahshenq-jongtzong-jiannjīe* 大乘中宗見解 (*Mahāyāna-Mādhyamika-Darśana*), which was published by F. W. Thomas, S. Miyamoto, and G. L. M. Clauson.⁴

The latter publication was preceded by two papers, which made available Chinese texts in Tibetan script only. The first⁵ of these texts, edited by F. W. Thomas and G. L. M. Clauson, represented part of Kumārajīva's version of the *Vajracchedīka*, the second⁶ (by the same two authors) part of Yih Jinq's version of the smaller *Sukhāvativyūha*.⁷ It may be mentioned in passing that the credit of having first conjectured the nature of the former text as being Chinese and not a 'new Central Asian language' goes to Sir Gerald (then Captain) Clauson.⁸

The material as quoted above was used by Professor Luo Charngpeir in his monograph on the 'Northwestern dialects of Tarnq and Five Dynasties',⁹ who appended to his study an index to the *Mahāyāna-Mādhyamika-Darśana*

¹ 'Kan-ban taiin senjimon no dankan' 漢蕃對音千字文の斷簡, *Tōyō Gakuhō*, xiii, 1923, 390-410.

² *JA*, xix, 1912, 584, 589-90.

³ *BEFEO*, xx, 1920, 1-124; see particularly pp. 21, 32, 37, 41, 46-50.

⁴ *JRAS*, 1929, 37-76. The postface of this text (ll. 120-8) has also been preserved without the treatise itself. It occurs on the verso of scroll S. 2944 of the Stein Collection. See now L. Giles, *Descriptive catalogue of the Chinese manuscripts from Tunhuang in the British Museum* (London, 1957) [in the following referred to as 'Giles, *Catalogue*'], where it is listed among 'Unidentified works' (p. 129, No. 4412) and described as 'An essay on the views of the Mādhyamika School concerning Mahāyānism'.

⁵ *JRAS*, 1926, 508-26.

⁶ *JRAS*, 1927, 281-306.

⁷ Under its Chinese title *Emitwojing* 阿彌陀經 (= *Amitābha-sūtra*) the *Sukhāvativyūha* heads the list of Buddhistic texts transcribed into Tibetan which are mentioned in the colophon appended to its transcription. See *ibid.*, pp. 282 and 293. See also below, p. 335, n. 6, and p. 336, notes 1 and 3.

⁸ See *JRAS*, 1926, 312-13 and 509.

⁹ *Academia Sinica. The National Research Institute of History and Philology Monographs*, Ser. A, No. 12, Shanghai, 1933.

text and furthermore another transcript of, and an index to, the fragments of the *Chiantzyhwen*.

After an interval of almost 20 years, Professor F. W. Thomas,¹ in conjunction with Dr. Lionel Giles, published 'A Tibeto-Chinese word-and-phrase book', which, owing to the presence of their Tibetan equivalents, allowed Dr. Giles to identify with certainty a great number of the Chinese entries in their Tibetan transcription, and Professor Thomas's article on the *Mahāyāna-Mādhyamika-Darśana* referred to, and in fact included a specimen of, a long scroll of 290 ll. recto and 196 ll. verso, of which he made use when dealing with the latter text. While this scroll, which I shall call the 'Long Scroll', completes the list of material in London—ignoring the Chinese text of the *Vajracchedika-sūtra* in Brāhmī script, which was also published by Professor Thomas² (and the Introductory Prayers to it published by Professor H. W. Bailey³)—as a result of the publication, completed in 1950, of Professor Lalou's catalogue of the Tibetan manuscripts of the Tun-Huang collection,⁴ it is now possible to form a more precise idea of the relevant material preserved in Paris over and above the transcription of the *Chiantzyhwen*. These texts and fragments have been described by Professor Lalou as 'transcriptions' or as 'transcriptions du chinois', and in two cases (Nos. 448 and 1239) the Chinese original has been indicated by her, in certain other cases already the beginning and end of the transcriptions, set out by Professor Lalou with great accuracy, allow us to identify the language and sometimes even the actual text in question. I have been privileged to inspect myself the whole of this material, which may be listed as follows:

(i) *Transcriptions of Buddhistic Texts*

(1) *Praññāpāramitā-hṛdaya-sūtra*⁵ (No. 448)

(2) *Saddharmapundarīka-sūtra*

(a) The opening lines of the 25th chapter (*Guanin-sūtra*⁶)
(No. 1239⁷)

(b) A few lines from the same chapter (No. 1262⁸)

(3) *Aṣṭabuddhaka-sūtra*

A Tibetan transcription, mutilated at the beginning and

¹ *BSOAS*, xii, 3-4, 1948, 753-69.

² 'A Buddhist Chinese text in Brāhmī script', *ZDMG*, xci, 1937, 1-48.

³ *ZDMG*, xcii, 1938, 579-610. For the Chinese text of these 'Introductory Prayers' (*chiiching* 啟請) to the *Vajracchedika-sūtra* see *Zokuzōkyō* (*Shiuhzangjing* 續藏經), Ser. A, Case 92, Fasc. 2, also *ibid.*, Ser. C, Case 2, Fasc. 2. The prayers also appear in *Taishō Tripitaka*, Vol. 85, p. 1, col. a, as a reprint of Stein MS S.1846 (Giles, *Catalogue*, p. 30, No. 1352).

⁴ *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale*, Vol. I, 1939, and Vol. II, 1950.

⁵ See below, IV (1).

⁶ As is well known, this chapter corresponds to chapter xxiv (*Samantamukha-parivarta*) of the Sanskrit original. The Chinese title of the Chinese version is included in Tibetan transcription (*Kuan 'im kyī* [= 觀音經]) in the Tibetan colophon mentioned p. 334, n. 7.

⁷ See below, IV (2).

⁸ See below, IV (3).

the end, of the apocryphal *Bayangjing* 八陽經¹
(No. 1258²)

(4) Prayer³ directed to the Buddhas of the Ten Directions (No. 1, 3)

(5) Treatise on Zen by Bodhidharma⁴ (No. 1228⁵)

(6) Hymn in praise of Buddha by Daw-An⁶ (No. 1253⁷)

(ii) *Transcriptions of Non-Buddhistic Texts*

(1) A multiplication table⁸ (No. 1256⁹)

(2) A Chinese genealogy¹⁰ (No. 1238)

(3) A poem¹¹ (No. 1230)

The texts listed under (ii) and certain other short fragments are probably merely exercises in writing but the material listed under (i) is clearly of great value.

II

To this material preserved in the Bibliothèque Nationale must be added the 'Long Scroll' of the India Office, which I have already mentioned.¹²

¹ See Giles, *Catalogue*, pp. 142–3, Nos. 4821, etc. Professor A. von Gabain, basing herself on Tun-Huang MSS preserved in the Peking National Library, reprinted the Chinese text of this *sūtra* as an appendix to her edition of its Uigur version (*Türkische Turfantexte VI. Das buddhistische Sūtra Säkiz Yükmäk*, Berlin, 1934, pp. 94–9). The Chinese text is also included in *Zokuzōkyō* (*Shiuhzangjing*), Ser. C, Case 23, Fasc. 4, and in *Taishō Tripitaka*, Vol. 85, No. 2897, pp. 1422, etc. The title of the *sūtra* appears in the Tibetan colophon mentioned above as *Par yañ kyi*.

Fragments of the Tibetan translation of the *sūtra*, entitled *lyphags-pa snañ brygad ces bya-baḥi rigs-sñags-kyi* [or: *theg-pa chen-poḥi*] *mdo*, have been preserved in Paris (see Nos. 743–45 [and perhaps also No. 742] of Professor Lalou's catalogue) and apparently also in Stuttgart (see R. O. Meiszahl, 'Die tibetischen Handschriften und Drucke des Linden-Museums in Stuttgart', *Tribus. Veröffentlichungen des Linden-Museums*, Nr. 7, 1957, p. 43, Sammlung Leder 24,396). The text listed as *mDo-mañ*, No. 149 in Professor Lalou's *Catalogue du fonds tibétain de la Bibliothèque Nationale*, iv, Fasc. 1, 'Les Mdo-Mañ', Paris, 1930, pp. 56–7 and 'Corrections' at end, differs from these fragments.

² See below, IV (4).

³ See *Sino-Indian Studies*, v (*Liebenthal Festschrift*), 1957, 192–9. Perhaps it is this prayer that is referred to in the Tibetan colophon mentioned above under the title *Phyogs bcuḥi miha yas*, which might be referring to 'The uncountable (Buddhas) of the ten directions (十方無量 [佛])'. Professor Thomas reconstructed (loc. cit., p. 282) *Samanta(ananta) -daśadig*. A further Chinese prayer in transcription occurs on the recto of No. 1254, but I have so far not been able to reconstruct it with any certainty.

⁴ See also below, p. 337. The Chinese text has been reprinted in *Taishō Tripitaka*, Vol. 85, No. 2832, p. 1270. See also Giles, *Catalogue*, No. 7830 (3).

⁵ See below, IV (5).

⁶ The Chinese text has been reprinted in *Taishō Tripitaka*, Vol. 85, No. 2830A, p. 1268. See also Giles, *Catalogue*, No. 6107. The Chinese text is also included in the Paris Tun-Huang collection (Fonds Pelliot Chinois, Touen-houang, No. 3190).

⁷ See below, IV (6).

⁸ See also *Asia Major*, NS, iv, 1, 1954, 24.

⁹ See below, IV (7).

¹⁰ This is unfortunately only a short fragment, see below, IV (8).

¹¹ The first line of this seven character poem (*then hvin si śi señ 'yi nen*) would seem to correspond to 天運四時成一年.

¹² See above, p. 335.

Professor Thomas had romanized¹ the whole scroll and, in conjunction with Japanese scholars, identified a considerable part of it, particularly of the recto. I have succeeded in identifying a great deal more so that it is now possible to indicate briefly the contents of the whole scroll, which can be described as follows :

The recto of the scroll consists mainly of a very extensive catechism on Buddhistic terms. It starts with *jai* 'Fasting' and *jieh* 'Discipline'. After an enumeration of the *wuu jieh* 五戒 (five *śīla*) and *liow niann* 六念 (six *anusmṛti*), it passes on to the *四大 syh dah* (four *mahābhūta*) and *wuu yunn* 五蘊 (five *skandha*), thereby running parallel with the *Mahāyāna-Mādhyamika-Darśana*, but the text is interspersed with verse. It then passes on to Zen 禪, including Bodhidharma's little treatise on Zen, which, as mentioned above,² exists separately in transcription in the Paris collection, to the *Sanbao* 三寶 (*Triratna*), the twelve causes, the Pāramitās (including poems), it includes the four great vows of a Bodhisattva, then it returns to the four *mahābhūta*, and ends with the *Kṣitigarbha-sūtra* (*Dihtzangjing* 地藏經) and a short fragment on Fasting.

The verso starts with hymns such as those of the Southern School (*Nantzongtzann* 南宗讚), the *Shenqjiaw shyrell shyrr* 聖教十二時, the Vimalakīrti hymn (*Weimo tzann* 維摩讚), the Hymn on becoming a monk (*Chu jia tzann* 出家讚), it passes on to invocations and prayers, including the one to the Buddhas of the Ten Directions, a separate transcription of which exists in the Paris collection.³ We meet again the four great vows of a Bodhisattva, there are verses, including the famous poem on the Buddha body, there is a prayer for a favourable rebirth (*Hwei shiang fa yuann* 廻向發願), and the verso ends with a longish confession, to be said in the early morning, the *Ynchaur-liichannwen* 寅朝禮懺文, of which we have several versions among the Chinese texts of the Tun-Huang collection in London.⁴

III

Pending the publication and indexing of the whole of the above-mentioned unpublished material it may seem premature to raise any particular question in relation to the transcription of the various documents. There is one problem, however, to which again attention may be drawn, viz. the presence or absence in certain documents of the final *-ng* (*-ŋ*).

When Haneda Tōru examined the transcription of the *Chiantzyhwen* he observed that words which end in *-ang*, *-iang*, and *-uang* in modern Pekingese and, with certain modifications (not affecting nasalization), would have the same endings in Professor Karlgren's reconstruction of Ancient Chinese, showed

¹ I was able to inspect Professor Thomas's romanization for a few weeks when I made some brief notes on identified passages. The romanization was, however, recalled by him and sent to Japan so that at present I am unable to make accurate acknowledgments of the parts identified by him and his collaborators.

² See p. 336.

³ See above, p. 336.

⁴ See Giles, *Catalogue*, pp. 204-6.

final *-o* in 17 cases (e.g. *no* instead of *nang*, *jo* instead of *ch'ang* (*charng*), *lyo* instead of *liang*, etc.), but in three cases he noted the spelling *-oho*: *choho* for *chang* 唱 'to sing', *phoho* 紡 for *faang* 'to spin', and *syoho* for 像 *shiang* 'a statue'. Furthermore he noted *coñ* for 幢 *chwang* 'a banner', and finally he observed the ending *-ang* in three cases, viz. in 康 *kang* 'health' and 糠 *kang* 'chaff, husk' (both spelt *khañ*), and in 絳 *jiang* 'deep red' (spelt *gañ*).

In the same way, he observed *-e* for modern *-ing* and *-eng*, but in a number of cases also *-eñ* occurs in the transcription.

As is well known, Professor Luo Charngpeir,¹ as did before him P. Pelliot,¹ suggested an early loss of nasalization (which he regarded as a special feature of the local dialect) in the finals concerned, and while I do not intend to enter into any discussion concerning this suggestion, which seems also to be borne out by transcription of Chinese words in Uigur documents,² I wish to draw attention to the occurrence *in specific circumstances* of a final nasal in documents which for the final *-ang*³ show, as a rule, a non-nasalized form. For the sake of brevity, these latter texts may be described as *-o* texts so as to distinguish them from texts in which we witness such finals as *-añ*, *-oñ*, and (in the case of the Prayer⁴) even *-uñ* as transcriptions of the final *-ang*.

I have observed the following cases, each of which would seem to be due to what may be called 'specific circumstances':

(1) In fragment 1239 of the Paris collection, which, as mentioned above, is a transcription of the opening sentence of the *Guanin-sūtra*, the scribe has left out the heading *Guanin-shyhin-pwusah* 觀世音菩薩, which precedes the other denomination of the *sūtra*, viz. *Puumen-piin dih ellshyrwuu* 普門品第二十五. It must be assumed that, aware of his mistake, he breaks off after the end of the sentence 'folding his hands and turning to the Buddha he spoke these words': *Her jaang shiang For erl tzuoh shyh yan* 合掌向佛而作是言, and starts his transcription all over again. When looking at the transcription as set out on p. 341, it will be observed that the words *her jaang shiang For* are rendered *hab joh ho phur* in the first case, and *hab tzoñ ho phur* in the amended version. Of the two finals *-ang* which occur in immediate succession, the former has been spelt with a nasal (*dzoñ*) in the second case.

(2) In a passage on the recto of the 'Long Scroll' (lines 181, etc.), it is explained that the sensations of colour, sound, smell, etc. can only be perceived by the appropriate sense organs if the latter are turned towards what they are expected to perceive. Though I have so far been unable to find the corresponding Chinese original, the reconstruction of the Chinese characters in question seems

¹ loc. cit. (see above, p. 334, n. 1). See also P. Pelliot, *JA*, xix, 1912, 588, 590, and F. W. Thomas, *ZDMG*, xci, 1937, p. 47, n. 1.

² See A. von Gabain, *Die uigurische Übersetzung der Biographie Hüen-Tsang's*, Berlin, 1935, 5.

³ I wish to exemplify on this final only since the issue is apparently much more complicated in the case of *-ing*.

⁴ See above, p. 336, and note 3.

to me certain. The sentence concerning the sensation of smell with the conjectured Chinese characters following after each transcribed word is as follows : *byir* 鼻 *hbag* 莫 *hhyañ* 向 *hhyo* 香 *ya* 也 *byir* 鼻 *pu* 不 *jug* 著 *hhyo* 香. Though both *shiang* 'sound' and *shiang* 'towards' are regularly written *hhyo* in the 'Long Scroll' (regardless of the difference in tone), we witness here, with the two finals *-ang* occurring in immediate succession, that the former has been spelt with a nasal (*hhyañ*).

(3) A similar case is provided by a passage in the 'Long Scroll' (verso, ll. 87-8) where the Vajra banner is mentioned. Though *chwang* 幢 'banner' is normally transcribed as *jo* in the 'Long Scroll', we observe the spelling *kimkojvañ* (*jingangchwang*) in the case of this compound, apparently again on account of the two final *-ang* in immediate succession.

(4) Daw Anin's Hymn in praise of Buddha¹ is another *-o* text, but in one case we witness a final *-añ*, followed by a final *-o*, in the transcription, the two words concerned being *śaṅ co*. Though, as we have seen,² the Chinese text of this hymn is available it so happens that the line in question³ differs just in these two words from the Chinese version which has come down to us. Owing to a parallel line (or half line) occurring in the *Shiuhmingjing*⁴ 續命經 I feel certain, however, that the Chinese characters in question are *shiang jiang* 相將.

It must be understood that we are not dealing here with a strict rule which prescribes that one of two successive final *-ang* (*-iang*) must be written with a final nasal. In fact the half line just adduced of the *Shiuhmingjing* is transcribed as *hso hsyo* in the 'Long Scroll', and there are other 'exceptions to the rule' in the 'Long Scroll'. On the other hand, it would seem impossible to consider the above four examples as purely accidental.

(5) Another passage in the 'Long Scroll' shows *hsoñ wo* for *shuang wang* in a line starting with *hsim gyi hsoñ wo* (*shin jing shuang wang* 心境雙亡), but apparently the preservation of the final *-ng* is in this case not due to the rule I have just suggested, since we witness also *hsoñ lim*, which is obviously *shuang lin* 雙林 (*sāla* trees). Apparently *shuang* is normally transcribed as *hsoñ*, because transcribing it as *so* or *hso* would have caused confusion.

(6) A further significant example is provided by the spelling *htoñ* for *tarng* which is to be found in the Paris transcription (line 19) of the treatise by Bodhidharma on Zen, which otherwise must be described as an *-o* text. The spelling occurs in the compound *htoñ hgyan* for *唐言 tarng yan* (language of T'ang = Chinese) and the spelling with a final nasal may perhaps be due to

¹ See above, p. 336.

² See above, p. 336, n. 6.

³ *Taishō Tripitaka*, Vol. 85, No. 2830A, p. 1268, col. c, line 23 : 寸步驅逐入阿鼻. The corresponding line of the transcription (end of line 28 of the MS) is : *tshun bu śaṅ co zib 'a pyi*.

⁴ *Taishō Tripitaka*, Vol. 85, No. 2889, p. 1405, col. a, last line of the *sūtra* : 連臂相將入化城. The corresponding line of the transcription (line 67 of the verso of the 'Long Scroll') is : *hlen hbyi hso hsyo hzib hwhah hseh*.

respect, on the part of the scribe, for the name of the dynasty. In the transcription of the same treatise in the 'Long Scroll' the spelling is without the final nasal (*hto hgyan*).¹

The above six cases have been treated as cases of a deliberate choice, due to specific circumstances, between two systems of spelling, viz. a non-dialectal 'standard' spelling with a final nasal (if we adopt Luo Charngpeir's suggestion²), and a dialectal spelling without a final nasal, ignoring in doing so the difference in the quality of the vowel (*a* or *o*). It must be admitted, however, that it is by no means impossible that, particularly in the case of ambiguity created by two successive finals *-o* (case 2), a distinction was also made when the text was read out. The cases adduced seem in any case to point to the existence, and under specific circumstances to the adoption, of one of two systems of spelling, and any phonetic interpretation of the documents will have to bear this in mind, nor must we lose sight of the possibility that occasionally further systems of spelling may have been used, each of which is likely to have had a history of its own.

IV

The specimens of transcription given below are intended to supplement the unpublished material discussed in sections I and II. It must be understood that the Chinese characters³ added after each word must be regarded as conjectural wherever the actual Chinese text, or its specific version, is not available. This holds good in particular of the opening lines of the 'Long Scroll'. For the description of the manuscripts themselves I refer once more to Professor Lalou's invaluable catalogue, and in the case of the 'Long Scroll' to Professor Thomas's description in *JRAS*, 1929, and to the upper half of Plate II (inserted there after p. 40).

(1) The *Prajñāpāramitā-hṛdaya-sūtra* = Paris 448.

(Lines 1-6)

// Pu 般 za 若 pa 波 la 羅 hbyi 蜜 ta 多 sim 心 kye 經 / kvan 觀
dzi 自 dzeḥi 在 bu 菩 sar 薩 / heḥi 行 sim 深 pu 般 za 若 (2) pa
la 羅 hbyi 蜜 ta 多 zi 時 ceḥu 照 gyen 見 / hgu 五 yun 蘊 keḥi 皆
khoñ 空 du 度 'ye [sic] — tshe 切 / khu 苦 'eg 厄 sa 舍 li 利 tsi 子 / śag 色
(3) pu 不 yi 異 khuñ 空 / khuñ 空 pu 不 yi 異 śag 色 / śag 色 tsig 郎
zi 是 khuñ 空 tsug 郎 zi 是 śag 色 / zihu 受 zo 想 (4) heḥi 行 sim⁴ [sic] /
yig 亦 phug 復 zi 如 ze 是 sa 舍 li 利 tsi 子 / zi 是 ci 諸 phab 法
khuñ 空 zo 相 / pu 不 seḥi 生 pu 不 hbyar 滅 / (5) pu 不 geḥu 垢 pu 不
je 淨 / pu 不 tsiñ 增 pu 不 gam 滅 / zi 是 gu 故 khuñ 空 cuñ 中 hbu 無
śag 色 hbu 無 zihu 受 zo 想 / heḥi 行 (6) sig 識 hbu 無 hgan 眼 zi 耳
byi 鼻 zer 舌 sin 身 yi 意 / hbu 無 śag 色 se 聲 ho 香 hbi 味 tshog 觸
phab 法 hbu 無 hgan 眼 geḥi 界 /

¹ Recto, line 107.

² See above, pp. 338-39.

³ The character □ has been used to indicate that no reconstruction has been attempted.

⁴ Apparently mistake for *sig* owing to *heḥi sim* in line 1. The correct transcription occurs in line 6.

(2) *Saddharmapundarīka-sūtra* (Fragment I) = Paris 1239

☞ /: hByeḥu 妙 phab 法 len 蓮 hva 華 kye 經¹ / phu 普 mun 門
 phyim 品 de 第 ḡi 二 śim 十 hgo 五 / ḡi 爾 śi 時 bu 無 dzin 盡 'i 意
 bu 菩 sar 薩 / tsig 卽 dzuñ 從 (2) tshva 座 khi 起 phyan 偏 dan 袒
 yeḥu 右 kyen 肩 / hab 合 joh 掌 ho 向 phur 佛 ḡi 而 tsag 作 śi 是
 hgyen 言 (3) ☞ /: hByeḥu 妙 phab 法 len 蓮 hva 華 kye 經 / kvan
 sé 世 'im 音 bu 菩 sar 薩 / phu 普 mun 門 phyim 品 deḡi 第 ḡi 二
 śim 十 hgo 五 / ḡi 爾 śi 時 (4) bu 無 dzin 盡 'i 意 bu 菩 sar 薩 / tsig 卽
 dzuñ 徒 tshva 座 khi 起 / phyan 偏 dan 袒 yeḥu 右 ken 肩 / hab 合
 tzoñ 掌 ho 向 phur 佛 / ḡi 而 tsag 作 śi 是 hgyen 言 (6) sé 世 tsun 尊
 kvan 觀 sé 世 'im 音 bu 菩 sar 薩 / yi 以 ha 何 'in 因 hven 緣 / me 名
 kvan 觀 sé 世 'im 音 bu 菩 sar 薩 / bur 佛 keḥu 告 bu 無 dzin 盡
 (7) 'i 意 bu 菩 sar 薩² / 'i 一 sim 心 chiñ 稱 mye 名 kvan 觀 sé 世 'im 意
 sar 薩 / tsig 卽 śi 時 kvan 觀 khi 其 'im 音 señ 聲 / keḡi 皆 tig 得
 thvar 脫... [end of fragment]

(3) *Saddharmapundarīka-sūtra* (Fragment II) = Paris 1262³

解gyeḡi 脫tvah 若hzag 三sam 千tshen 大deḡi 千tshen 國kog 主⁴cu
 滿man 中cuñ 夜ya 叉chā 羅la 刹chāḡ 欲yog 來leḡi 惱hdoḡu 人hḡin 聞hun
 其gyi 稱chiñ 觀kvan 世ze 音'yim 菩pu 薩sar 名mye 者ja 是ḡi 諸cu 惡'ag
 鬼gu 尙zo 不pī 能niñ 以yi 惡'ag 眼hgyan 視ḡi 之ci ... [end of fragment]

(4) *The Aṣṭabuddhaka-sūtra* = Paris 1258

(Lines 7-12)

(7) deḡu 道 [inserted: hbu 無] tig 得 phab 法 / hbug 復 tshi 此 hbu 無
 hge 礙 hbu 菩 sar 薩 tshi 此 par 八 yañ 陽 kyi 經 hhe 行 dze 在
 yam 閻 hbu 浮 de 提 // (8) chi 處 chi 處 'eḡu 有 par 八 hbu 菩 sar 薩
 chi 諸 bam 梵 ten 天 hvañ 王 'i 一 tshe 切 meñ 明 liñ 靈 hu 圍 zeḡu 繞
 tshi 此 kyi 經 hañ 香 hva 華 kuñ 供 yañ 養 // (9) ḡi 如 hpur 佛 hbu 無
 ye 異 hbur 佛 keḡu 告 hbu 無 hge 礙 hpu 菩 sar 薩 hba 摩 ha 訶
 sar 薩 // zag 若 zan 善 nam 男 tsi 子 zan 善 hḡi 女 (10) ḡin 人 tiñ 等 //
 hu 爲 chi 諸 chuñ 衆 śi 生 kañ 講 svar 說 tshi 此 kyi 經 śim 深 dar 達
 śir 實 syañ 相 tig 得 śim 甚 / śim 深 li 理 tsig 卽 ci 知 śim □ (11)
 śin 身 // sé □ sim 心 hbur 佛 śin 身 // phab 法 sim 心 sé 所 'i 以
 hdiñ 能 ci 知 tsig 卽 hyve 慧 hgan 眼 // jañ 常 kyen 見 juñ 種 juñ 種 /
 (12) hbu 無 hḡzin 盡 ség 色 //

(5) *The Treatise on Zen* by Bodhidharma = Paris 1228

(Lines 1-5)

☞ // Nam 南 then 天 cug 竺 kuok 國 hphu 菩 de 提 dar 達 ma 摩

¹ 5 characters left out, see above, p. 338.² 24 characters left out, the transcriber jumping to the continuation after the next occurrence of *Guanin-shyhin-pwusah*.³ The Tibetan transcription has been added at the side of the Chinese characters.⁴ The common reading is 土.

[zan 禪 sí 師] h̄kvan 觀 mun 門 / h̄bun 問 yvar 曰 / h̄gah 何 mye 名
 zan 禪 de 定 // (2) tab 答 yvar 曰 / h̄zan 禪 yu 爲 lvan 亂 h̄sim 心
 pu 不 khiy 起 h̄vu 無 [duñ 動] / h̄vu 無 nyam 念 h̄yu 爲 zan 禪 de 定 /
 tvan 端 h̄sim 心 je 止 nyam 念 // (3) h̄bu 無 h̄séhu? 生 h̄bu 無 h̄byar 滅 /
 h̄bu 無 khiy 去 h̄vu 無 bu 不 lah̄u 來 / h̄jam 堪 h̄zan 然 bu 不 tuñ 動 /
 h̄mye 名 ci 之 h̄yu 爲 zan 禪 de 定 / (4) gah 何 mye 名 [inserted: yu 爲]
 zan 禪 kvan 觀 / tvab¹ 答 yar¹ 曰 / h̄sim 心 h̄sín 神 h̄jiñ 澄 je 淨 /
 h̄mye 名 ci 之 yu 爲 h̄zan 禪 de 定 / jeh̄u 照 li 理 hpun 分 mye 明 //
 (5) h̄mye 名 ci 之 h̄yu 爲 kvan 觀 / zan 禪 kvan 觀 dzi 自 dar 達 /
 h̄bu 無 yih̄u 有 h̄sig □ gva □ / gu 故 mye 名 yu 爲 zan 禪 kvan 觀 / . . .

(6) The Hymn in praise of Buddha by Daw-An Faashy = Paris 1253
 (Lines 9-14)

(9) . . . // de 第 'yir 一 to 當 kvan 官 h̄bag 莫 go 誑 phab 法 //
 'yi 依? zì 恃? gye 形 ze 勢 h̄dehi 乃 (10) khiy 欺 h̄byin 貪 // chuñ 蠢
 duñ 動 cuñ 衆 séhi 生 keh̄i 皆 síg 惜 mye 命 // phu 員 kor 骨 h̄beh̄i 埋
 sín 身 'yi □ pho 放 (11) kun 君 // lig 力? zag 若? pu 不? ka 加 tseh̄u 遭
 go 誑 hehi 行 // phab 法 h̄goh̄i 外 lin 綾 ci 遲 pu 不 kam 敢 chin 噴 //
 'o 狂 (12) chu 取 'yi 一 dzen 錢 ciñ 徵 h̄van 萬 bei 倍 // mye 命 cuñ 終
 di 地 h̄gog 獄 zih̄u 受 khan 艱 sim 辛 // phu 富 gyu 貴 tshen 前 (13)
 séhi 生 ta □ zì 施 tig 得 // byin 貧 zì 是 khan 慳 tham 貪 sug 宿
 h̄gyab 業 'in 因 // ze 世 zín 人 h̄vu 無 tsi 慈 h̄avu 好 (14) h̄dzih̄u 酒
 h̄zug 肉 peg 百 h̄vyi 味 thyehēu 調 hva 和 khvan 勸 lyug 六 tshin 親 //
 dan 但 khan 看 ci 猪 yo 羊 byi 被 dzehēi 宰 sar 殺 // khu 苦 thuñ 痛
 ci 之 sé 聲 zo 上 de 帝 h̄vun 聞 // . . .

(7) The Multiplication Table = Paris 1256
 (Lines 1-3)

// gyih̄u 九 gyih̄u 九 pa 八 síb 十 'yir 一 / par 八 gyih̄u 九 tshi 七
 sím 十 zì 二 / tshir 七 gyih̄u 九 lug 六 síb 十 sam 三 // lug 六 gyih̄u 九
 h̄gu 五 síb 十 zì 四 / h̄gu 五 gyih̄u 九 zì 四 sím 十 h̄gu 五 / zì 四 gyih̄u 九
 sam 三 (2) zìb 十 lug 六 // sam 三 gyih̄u 九 zì 二 síb 十 tshir 七 / zì 二
 gyih̄u 九 'yi 一 síb 十 par 八 // 'yi 一 gyih̄u 九 zì 如 gyih̄u 九 / °° /
 par 八 par 八 lug 六 síb 十 zì 四 / tshir 七 par 八 h̄gu 五 síb 十 lug 六
 (3) lug 六 par 八 zì 四 síb 十 par 八 / h̄gu 五 par 八 zì 四 síb 十 / zì 四
 par 八 sam 三 sím 十 zì 二 / sam 三 par 八 zì 二 síb 十 zì 四 / zì 二
 par 八 'yi 一 síb 十 lug 六 / 'yi 一 par 八 zì 如 par 八 // °° // . . .

(8) The Fragment of the Genealogy = Paris 1238

Sam 三 h̄vañ 皇 bug 伏 hehi 羲 señ 姓 phuñ 風 / sín 神 h̄doñ 農
 señ 姓 kañ 姜 / h̄vañ 黃 te 帝 señ 姓 ke 姬 // cvan 顓 hvag 頊 te 帝
 señ 姓 hen 軒 h̄gvan 轅 / yu 禹 te 帝 señ 姓 . . . [end of fragment]

¹ sic for tab yvar.

(9) The 'Long Scroll'

(Lines 1-6)

// hchahi 齋 gehu 戒 / hgyar 月 dzin 盡 chahi 齋 / hchahi 齋 zim 甚
 zi 事 ra 阿 / hchahi 齋 zi 是 gehu 戒 gohu [sic] 戒 zim 甚 zi 事 ra 阿 /
 gehu 戒 zi 是 dvaḥu 道 / (2) hdyam 念 zim 甚 wur 佛 ra 阿 / nyam 念
 si 釋 kya 迦 hbu 牟 hji 尼 wur 佛 / hsun 順 byan 便 zim 甚 zi 事 ra 阿 /
 hsun 順 byan 便 zi 事 dahi 大 hbyam 梵 then 天 wo 王 / (3) hpu 不
 hphva 破 chahi 齋 / phu 不 hphva 破 gehu 戒 sé □ / hbyar 滅 ho 亡
 hbyar 滅 tig 得 zim 甚 ra 阿 / li 離 ho 亡 li 離 tig 得 zim 甚 ra 阿 /
 hbyar 滅 sé 生 i 一 tshen 千 i 一 (4) hpveg 百 kyab 劫 dzvaḥu 罪 /
 li 離 tig 得 to 當 ahi 挨 di 地 hgyvog 獄 / °. / hgu 五 gehi 戒 / 'ir 一
 pu 不 hśar 殺 hsehu 生 / hdzi¹ 慈 hmun¹ 愍 cuñ 衆 (5) hsehi 生 gu 故 / °.
 hzi 二 pu 不 hthihu 偷 hdvaḥu 盜 / hzehu □ 'ig 亦 yihu 有 dze □
 gu 故 / °. °. hsam 三 pu 不 hzyva 邪 hhyehu 行 / hsihu 修 dze 淨 hbam 梵
 hhye 行 (6) gu 故 / °. °. hdzi 四 pu 不 hwo 妄 hgyu 語 / li 離 cu 諸
 hkhihu □ hgva 過 gu 故 / °. °. hgu 五 pu 不 'yim 飲 dzihu 酒 hzi 食
 hzug 肉 / li 離 hgu 五 hchi 情 gu 故 /

¹ I am indebted to my colleagues Mr. D. C. Lau and Dr. K. P. K. Whitaker for having jointly suggested these two characters.