
TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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SOGDIAN BUDDHIST FRAGMENT KR IV/879 NO. 4263 FROM THE MANUSCRIPT COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES *

The fragment published here is one of the largest in the Sogdian fund of the Manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies. The fragment was identified as Sogdian in 1952 [1]. It came from the collection of N. N. Krotkov, Russian consul in Urumchi. In 1908—1912 a number of manuscripts and works of art were donated by N. N. Krotkov to the Russian Committee for the Study of Central and Eastern Asia. The manuscripts were later transferred to the Asiatic Museum (at present St. Petersburg Branch of the Institute of Oriental Studies) [2].

A. N. Ragoza, who found a brief description of two Krotkov's collections made by C. G. Salemann, notes that the main part of the collection acquired by the Russian Committee in 1908 consisted of Uighur and Chinese texts. There were also 29 Sogdian texts in this collection [3]. At present, after repeated inventorying of the Serindia fund (SI), it turns impossible to establish precisely which particular Sogdian fragments came with the collection of 1908. According to the evidence provided by A. N. Ragoza, which is basing upon old call numbers of the fragments, we may presume that some of these fragments are preserved now under the call numbers Kr IV/703, inv. No. 3450; Kr IV/706—715, inv. Nos. 3453—3462; Kr IV/ 717—718, inv. Nos. 3464—3465; 3 Kr/24, 26—30, inv. Nos. 3757, 3759—3763 (old call numbers 3 Kr S 5, 3 Kr S 4, 3 Kr S 2, 3 Kr S 4 bis, 3 R S 3 [4].

The second Krotkov's collection was a collection of manuscripts donated by him to the Academy of Sciences in 1909. It included 82 fragments, most of them being Uighur and Chinese and only 3 Sogdian [5]. Their present call numbers in the manuscript collection are 2 Kr/10—11, inv. Nos. 3657—3658 and 2 Kr/81, inv. No. 3724.

The total number of Sogdian fragments in Krotkov's collection is around 100 — these are fragments of Sogdian

translations of Buddhist and Manichaean texts. The first one who published four Manichaean fragments (in Manichaean script) from this collection was C. G. Salemann, the publication being a facsimile of the texts with transliteration in Hebrew script [6].

Of the Sogdian Buddhist fragments of Krotkov's collection one large fragment was published in the 1920s by F. A. Rosenberg, one of the first Russian sogdologists (fragment Kr IV/823, inv. No. 3570) [7]. Later this fragment was published once more by A. N. Ragoza [8].

The aim of A. N. Ragoza's work (1980) was the publication of all Sogdian fragments originating from East Turkestan, now preserved in the Central Asian fund of the St. Petersburg Branch of the Institute of Oriental Studies collection. Ragoza published about 130 fragments [9], 87 of them — from Krotkov's collection. Photographs of all the transliterated and translated fragments are given (unfortunately, in many cases they are not sharp enough). The publication includes also a linguistic commentary and a glossary.

A detailed review of Ragoza's publication is given in three works by N. Sims-Williams [10]. Valuable notes on the reading, translation and interpretation of several St. Petersburg fragments were made by Y. Yoshida [11].

For some unknown reason four fragments coming from Krotkov's collection were not included into the publication by Ragoza. One of these fragments is written in Manichaean script, the other three — in Sogdian letters. The longest and the most significant of the last three is fragment Kr IV/879, No. 4263 [12]. The publication of this fragment is the subject of the present article.

The fragment (*fig. 1*) is a part of the scroll 52.2 cm long and 29 cm wide (thin Chinese paper tinted yellow). On the reverse side it bears a text in Uighur. The Sogdian text on the obverse numbers 39 lines in black ink drawn in neat

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