

A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI. II. AVADĀNA AND JĀTAKA (PART 7)

The publication of new folios from the Bairam-Ali manuscript with a continuation of the texts of *avadānas* and *jātakas* must begin with several additions to the preceding publication (see *Manuscripta Orientalia*, VIII/1, pp. 18—26). We have shown that the top layer of birch-bark — half of the folio numbered 20 — was missing and was found later among the folios that contains quotes from *sūtras* and apparently were also paginated from fol. 1. The text of fol. 20b continues the text of fol. 20a we have already published and allows us to introduce certain corrections and additions. We repeat here the final line of fol. 20a, which runs as follows:

5. *lakuṃcika* iti śrāvastyāṃ a[nyā]-

The text continues on fol. 20b. The story “*Lakuṃcika*” is here quoted in some detail. It is a brief reworking of *avadāna* No. 88 from *Avadānaśataka*, II, pp. 152—60. The last story — “*Eru*” — which, according to the *uddāna* on fol. 17a (4), should have concluded this group of tales, is missing on fol. 20b. After the *avadāna* of “*Lakuṃcika*”

begins the *uddāna* for the next group of stories. The first two stories — “*Maitrābala*” and “*Sārtha*” — bear the same titles on fol. 21 a. The story “*Maitrābala*” (cf. “*Maitrābala*” in our text) is found, along with *Jātaka Mālā*, in the Gilgit manuscripts see “The story of Maitrābala”, *The Gilgit Manuscript of the Saṅghabhedavastu*, pt. 2, pp. 20—1.

The third story in the *uddāna* is entitled “*Kkrīḍitaṃ*” (“Play”). In the text on fol. 21b (5) it is called “*Kīṭika* iti” (“Worm”), and, as we have already shown, contains a story about worms that have attached themselves to a turtle that sacrifices itself to save them from starvation. The fifth story, which in the *uddāna* is called “*Sinha*” (“Lion”), on fol. 22 b (3), bears the name “*Sinhasenāpati*”, which is the proper name of the hero of *jātaka* No. 246.

The following story — “*Āraṇyaka*” (see *uddāna*, fol. 20 b (5)) — is in the text on fol. 22 b (4) given the same title and contains praise for the life of a hermit in the forest that recalls the text of *jātaka* No. 480 and the *Avadāna* of Agastya (see *Jātaka Mālā*, No. 7).

FOL. 20b

TRANSLITERATION

1. *tarasya brāhmaṇasya putro jātaḥ kṛśako*¹ *durbalaśca. yada mahamtakaḥ saṃvṛttaḥ (sa) [bhagava]-*
2. *cchāsane pravrajitaḥ yāvad arhatvaṃ prāptaṃ yāvad ekaṃ bhaktacchedam akārṣi*² *yāva parini-*
3. *rvṛtaḥO pūrvayogaṃ bhūta mūrddham*³ *praduṣṭacittena mātā gaṃje prakṣiptā praduṣṭacittena*
4. *evā ca ābhāṣṭā*⁴ *bhasma āhāram āhārayasyeti*⁵ *sā ca kālā gatā evaṃ vistareṇa vaktavya-*
5. *m iti ¶ Ø ¶ maitrābalo ca sārtho ca kkrīḍitaṃ kuṃjareṇa ca sinha āraṇyako thero brāhma-*⁶

TRANSLATION

1. To a certain *brāhmaṇa* a son was born, thin and feeble. When he had grown up^[1] [and] filled out in the shoulders^[2],
2. it was received by him as *arhatva*. How for one day he was cut off from food by fasting^[3]. How

¹ Instead of *kṛśalaka* “quant, thing”? Cf. Skt. *kṛśa*, *pāli kiso lukho* (2 words). See *BHSD*, p. 191.

² Instead of *akārṣi*, aorist sigmatic, 3 sg.

³ Instead of Skt. *mūrddhana*? Loc. sg.

⁴ Instead of *ābhāṣṭā*.

⁵ Instead of *āhārayasye iti*, conditionalis, 1 sg. ātm.

⁶ The *uddāna* consists of four eight-syllable lines; the poetic meter is octosyllabic *anuṣṭubh*.