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and

Seven Rivers

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CHAPTER 5

Remarks on the Orthography of the Kāśyapaparivarta Manuscripts:^{*} 'Visarga-daṇḍa' in Verses

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Introduction

The double dot is an orthographic sign that has long presented difficulties in the editing of Sanskrit texts. Though usually a visarga, this sign is occasionally employed as a punctuation mark as well, a fact noted already in the late nineteenth century by Georg Bühler in his *Indische Palaeographie*. Bühler, citing inscriptions and other materials, remarked as follows on this usage of the double dot as punctuation: "Ein doppelter Längsstrich, oft gekrümmt, erscheint vom 1.-8. Jahrh. p. Chr. als Vertreter des doppelten Verticalstrichs, und in den Kuṣāna-Inschriften, sowie auch später, mitunter ein Doppelpunct."¹ He also noted that the double dot is "... in allen diesen und andern Fällen fälschlich als Visarga gelesen."²

Take its physical appearance and role into consideration, the double dot used as punctuation mark might be called a "visarga-daṇḍa" or a "double dot daṇḍa." The present study is an examination of this mark as found in the Sanskrit manuscripts of the

*Kāśyapaparivarta*³ (= hereinafter *KP*), in which the double dot appears with at least three other types of punctuation marks. Owing to space limitations, the present article considers only the verse sections of the *KP*.

Four Sanskrit manuscripts of the *KP* have been identified: SI P/2⁴ and SI P/85A⁵ in the Petrovsky Collection; fragments in the Hoernle and the Mannerheim Collections;⁶ and a fragment in the Turfan Collection.⁷ Since all of the manuscripts were originally obtained from Central Asia,⁸ philological study of them is necessarily limited to the peculiarities of the language(s) used in that area. Various linguistic features of the *KP* have been discussed already by Seishi Karashima,⁹ the present paper focuses on the orthography in the above-mentioned *KP* manuscripts, especially the puzzling double dot punctuation mark. The text used for this article was the new version published by M. I. Vorobyova-Desyatovskaya, mentioned in note 3, above.

1. Punctuation Marks Appearing in *KP* Manuscripts

Friedrich Weller, who produced an annotated German translation of the *KP* on the basis of an extensive study of the Tibetan, Chinese, and Mongolian versions of the text, took notice of the "double dot *daṇḍa*," which had been mistakenly transcribed as *-h* in the romanized text published by Staël-Holstein (see note 3, above). Weller suggested that it be read as a punctuation mark, in contrast to the position taken by V.S. Vorobyov-Desyatovskiy, who transliterated the SI P/85A manuscript.

"Ich bin mir dessen nicht sicher, ob V.-D. [= Vorobyov-Desyatovskiy, noted by N.K.] zu Recht meint, ein solcher falscher Visarga sei dem Umstande zuzuschreiben, daß danach ein *Daṇḍa* ausgefallen sei, Anm. 7, Ende. Ich halte es für möglich, daß es sich um gar keinen Visarga handelt, jedenfalls von Haus aus, sondern eben um ein Interpunktionszeichen. In der Guptaschrift sind Visarga und Interpunktionszeichen (*Daṇḍa*) kaum voneinander zu unterscheiden. Vielleicht trifft dies auch für manche seltsame Formen zu, die in Baron v. Staël-Holsteins Textausgabe auf *-h* ausgehen. Mir scheint sich die Frage eher so zu stellen, ob solche falsche Visarga nicht eher darauf hindeuten, daß ein Zeichen mißdeutet wurde."¹⁰

As Weller states, it was the similarity of the double dot and the visarga ("similarity" is in fact too weak a word—there is absolutely no difference between the two signs' physical or graphic appearance) that caused Staël-Holstein to transcribe the former as a visarga. It is the purpose of the present paper to examine the signs once again and to clarify their functions, now that we have clear facsimiles of the *KP*.

Among the four extant manuscripts of the *KP*, only SI P/2 in the Petrovsky Collection has a verse portion. The punctuation marks used in the SI P/2 manuscript, in both the prose and the verse portions, can be classified into at least four types¹¹:

- (1) A double vertical stroke, with the strokes slanting upwards toward the left. This sign occurs at the ends of prose sections and verse sections (primarily after the verse-number). It appears a total of 180 times in SI P/2.
- (2) A double vertical, bent stroke. This appears only five times, and is used in the same way as (1), above.
- (3) A single dot located on the top line of an *akṣara*. This functions as a full stop or a comma, sometimes co-appearing with the mark described in (1), above. It appears 733 times.
- (4) Two dots arranged vertically—that is, the mark this article is concerned with. This is the most ambiguous of the four marks—as noted by Bühler, it functions as both a *daṇḍa* or a visarga, and it is difficult in many cases to determine which function it is serving. We can tentatively evaluate its function as (i) visarga, (ii) *daṇḍa*, (iii) visarga-cum-*daṇḍa* and (iv) neither visarga nor *daṇḍa*, i.e., a superfluous mark.

SI P/2 manuscript and the other three manuscripts are all Central Asian works, and are thus written in some variety of Gupta Brāhmī script.¹² The "visarga-*daṇḍa*" or "double dot *daṇḍa*" is not, however, exclusive to the orthography of Central Asian manuscripts. It is widely seen in manuscripts from the Indian subcontinent and the surrounding area, and comments can be found regarding the occurrence of this type of punctuation in a number of the critical editions of the Buddhist Sanskrit literature. Therefore, before beginning our investigation of punctuation patterns in the *KP*, it would be useful to make a brief survey of others groups of MSS.

2. The "Visarga-daṇḍa" in other Buddhist Sanskrit Manuscripts

2.1 Central Asian Manuscripts

A.F. Rudolf Hoernle, in describing certain fragments of the *Saddharmapundarikasūtra*,¹³ noted several punctuation marks and gave the following descriptions: "The full stop is generally indicated by a dot placed on the line"; "we find the double dot, which occurs also in inscriptions and in the Bower MS"; "it is followed by a double vertical stroke, which appears also alone to mark the end of a sentence"; and, "the two vertical strokes are joined at their lower ends by a slanting line."¹⁴ It is obvious that his manuscript has exactly the same punctuation marks as those identified by us; his descriptions correspond, respectively, to our (3), (4), (2) and (1).

Louis de La Vallée Poussin, who published certain of the Sanskrit manuscripts in the Stein Collection, introduced a special symbol in his transliteration to denote the "visarga-daṇḍa": "Ce sigle représente, d'ailleurs sans exactitude, les traits qui figurent le visarga, mais font aussi office de ponctuation, concurremment avec le point allongé en virgule (•)."¹⁵

Dieter Schlingloff gives a detailed analysis of visarga apparently used as punctuation marks.¹⁶ He enumerates a number of instances in which a visarga, preceded by either 'a' vowel or non-'a' vowels, remains unchanged even before the vowel or voiced/voiceless consonant; that is to say, in which a visarga (by which the original final '-s' is replaced) is kept as it is, as if it were in the absolute final position:

"Im ersten Falle ist das Trennungszeichen ein einfacher Punkt, wie er sich häufig am Satzende findet, im zweiten ein Doppelpunkt, also das Zeichen für den Visarga. Die häufige Verwechslung beider Zeichen in unserem Text weist darauf hin, daß der Visarga von den Schreibern weitgehend als ein reines Wort- oder Satztrennzeichen aufgefaßt wurde. In dieser Verwendung findet sich auch in anderen ostturkistanischen Sanskrittexten statt eines besonderen Satzzeichens oft der Visarga, unter Nichtbeachtung der Sandhiregeln, am Ende eines Satzes, Halbverses oder sonstigen Sinnabschnittes. Eine auffallende Besonderheit unseres Textes

ist, daß der Visarga in dieser Funktion in das Innere des Satzgefüges gedrungen ist; die Wörter stehen also, mit Visarga (oder einfachem Punkt) im Auslaut, ohne Beachtung der Sandhiregeln, nebeneinander."¹⁷

This "double dot daṇḍa" is recognized even in the ancient manuscript of the *Udānavarga* found in Subhāṣī, which contains several script types (namely, Schrifttypus I: Kuṣāṇa—Brāhmī a-d and Schrifttypus II: Gupta group A, e-g).¹⁸ Hideaki Nakatani, in deciphering this manuscript, uses the sign ";" (semi-colon) to indicate the "double dot daṇḍa."¹⁹ There is a total of 24 examples, including ambiguous cases.

2.2. Gilgit Manuscripts

The same types of punctuation are also seen in the Gilgit manuscripts. Adelheid Mette, in editing the *Devatāsūtra* and the *Alphadevatāsūtra* on the basis of the Gilgit manuscripts, comments, "Texte der fehlende Visarga ergänzt werden darf. Visarga am Ende von Strophen und Halbstrophen könnte in den meisten Fällen als Pausenzeichen im Sinne des Daṇḍa zu werten sein."²⁰

Haiyan Hu-von Hinüber classifies seven fold signs used at the end of the sentence in her edition of the *Poṣadhavastu* of the *Mūlasarvāstivādinaya* based on the Gilgit manuscript.²¹ In her division, visarga is regarded as one of the punctuation marks as well as others such as double dot and single dot, etc.²² We can see instances of {h} which appear mainly at the end of a sentence in her text but they seem to be a punctuation mark followed by straight daṇḍa.

Christoph Cüppers' edition of the ninth chapter of the *Samādhirājasūtra*, based on twelve manuscripts from Nepal and one Gilgit manuscript, also makes brief mention of the "visarga-daṇḍa." The Gilgit manuscript utilized by Cüppers (abbreviated as C there) has a number of instances where the double dot functions as a punctuation mark at the end of pādas; the same double dot sign also appears in his Nepalese MSS, at the end of pādas followed by a straight vertical daṇḍa.²³ He illustrates this using boldface, such as -h. It should be noted, however, that in reviewing Cüppers' text from the perspective of punctuation it is possible to find more instances than he took into consideration.

2.3. Nepalese Manuscripts

As with the other Buddhist Sanskrit manuscripts, the Nepalese manuscripts too show this kind of punctuation, as noted by Cüppers in his edition of the *Samādhirājasūtra*. John Brough also makes mention of it in his review of Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary and Grammar*:

"The two dots, as used for the visarga, are frequently employed in Newari manuscripts simply as a mark of punctuation, and this usage has occasionally found its way into Sanskrit manuscripts also. A distinction is sometimes made by writing the visarga as two small circles, or in the shape of a figure 8; but a confusion is possible, and editors should be on their guard."²⁴

As an example of this "confusion" he cited a word-form (*ārabhyaḥ*, used for the absolutive of *ārabhya*) found in the Cambridge manuscript of the *Pāpāparimocana*. Brough comments that, if we accept Edgerton's principle in editing a Buddhist Sanskrit text,²⁵ "we should then doubtless explain it as a hyper-Sanskritism."²⁶ However, Brough continues, "I have little doubt that it arose simply from an earlier manuscript which used the two dots with the force of a comma."²⁷

Nevertheless, it should be pointed out with regard to Brough's comments that, in view of the wide occurrence of the "visarga-daṇḍa" in other groups of Buddhist Sanskrit manuscripts, the double dot sign can no longer be characterized merely as something that is "frequently employed in Newari manuscripts simply as a mark of punctuation, and this usage has occasionally found its way into Sanskrit manuscripts also."

3. "Double dot daṇḍa" in the Verse Portion of the KP

In Vorobyova-Desyatovskaya's new romanized text of the *KP*, all examples of the "visarga-daṇḍa" are found at the end of pādas, with only two exceptions. The question is: When a noun or adjective ending in *-h* appears in this position, should it be read as part of the case ending, or as a genuine punctuation mark? There may, in other words, be some room for reinterpreting the reading of the *KP*.

In the following description, I have adopted the term

"strophe" to indicate a single verse of the *triṣṭubh/jagatī* type, consisting of four pādas. Thus, 1 strophe = 4 [a~d] pādas.²⁸ When appropriate the strophe-number in the manuscript is given according to the section number, so that "2nd, § 1" would signify the second strophe in the first section (it must be born in mind, however, that since this system is based on the section division, in cases where the verse lines straddle several sections the numbers do not correspond with those in the manuscript). In case where the strophe in given is a last one, it is referred to as "**/last in § X"; when a section has only one strophe, its number is not given in my list. Readings of the *KP* are from Vorobyova-Desyatovskaya's text, and follow the convention adopted there, except for the use of different printing styles to indicate the restored *akṣaras*.²⁹

3.1 Punctuation Types (1)~(3).

Punctuation type (1) (see section 1, above) appears, as a rule, at the end of the last strophe in each section. There are only three exceptions: in § 65 this type of daṇḍa appears at the end of first strophe³⁰; in § 107 it appears at the end of the first strophe, followed by four other strophes; in § 126 it appears at the end of fifth strophe, followed by another strophe.

Punctuation type (2) is seen twice in the verse portion: at the end of the last strophe in § 1 (a restored occurrence), and at the end of the last strophe in § 128.

Punctuation type (3), a single dot, appears 139 times, always at the end of pāda: 'a' pāda: 3 times; 'b' pāda: 85 times³¹; 'c' pāda: 0 times; 'd' pāda: 51 times.

3.2 Punctuation Type (4): double dot daṇḍa or visarga-daṇḍa

There is a total of 72 examples of this type in the entire *KP*: 55 in the prose portion and 17 in the verse portion. We have two instances where the "double dot daṇḍa" appears in the middle of 'a' pāda. Let us examine all of these examples.

Ex. 1: 'b' pāda of last strophe in § 2. [J.- Tr.]

3v.2-3 na vākpa ++ +³² taparo ca bhauti :

Unknown to Staël-Holstein; Vorobyov-Desyatovsky transliterates this pāda as "na vākṣa... taparo bhōti"³³; Weller gives no

comment on this form. Since the word *bhauṭi* itself is a hypersanskritized form [*bhoti* < *bhavati* (3rd sg. form of /bhū)],³⁴ the double dot is apparently a punctuation mark.

Ex. 2: 'd' pāda of last strophe in § 2. [J.-Tr.]

3v.3 *prajñām anāpnoti jinaprasāstā* :

Vorobyov-Desyatovsky transliterates this as *jinaprasāstāḥ*; Weller reads it as a *daṇḍa* (p. 63, fn. 3-1; see above quotation in § 1). Acc. sg. form of *-sāstar* stem, adjective to *prajñām*: "He will obtain the wisdom eulogized by the Victorious one"; cf. *BHSG* § 13.10.

Ex. 3: 'd' pāda of 2nd strophe in § 3. [Tr.-J.]

4r.5 [m]ohen(t)i [c]it[t]am va[r]ab(u)d(dh)abodhayē :

Staël-Holstein: *vara buddhabodhayēḥ*; Weller: *varabuddhabodhayēḥ* (p. 64, fn. 22).

Dative singular of *i*-stem: "their minds seeking for the buddhahood are confounded".

Ex. 4: 'd' pāda of last strophe in § 4. [Tr.-J.]

5v.2 *cittam na bodhāya kadāci muhyati* : 3 ¶

Staël-Holstein: *muhayatiḥ*, resulting in a quite ambiguous word. This word is simply a verbal form of 3rd sg., cf. Karashima, "Some features," p.44, fn. 3: "... would be never embarrassed"; also cf. in prose: *na cāntar[ā] (mu)hyati* ... (4v.3).

Ex. 5: 'd' pāda of 2nd strophe in § 8. [J.-Tr.]

9r.1-2 *karmasvako nānuśayaṃ vahaṃto* : 2

Staël-Holstein reads: *vahaṃtoḥ*; Weller did not give any comment.

Nom. sg. masc. of *nt*-stem (present p. of √vahaṭ), cf. *BHSG* §18.6: "[The bodhisattva,] thinking that it is a result of my action, has never a grudge [against others]"; cf. in prose: (*nā*)*śayaṃ vahati* (8v.2-3).

Ex. 6: 'd' pāda of 2nd strophe in § II. [Tr.-Tr.]

11r.5 <pā>paṃ ca dharman parivarjayeta :

Staël-Holstein reads: *parivarjayetaḥ*; Weller no comment.

Opt. 3rd sg. of √*pari-vrj*: "... [and he] should avoid [those who indulge] in bad teaching."

Ex. 7: 'd' pāda of 2nd strophe in § 14. [Tr.-Tr.]

13v.1-2 *saṃbuddha[m] (ā)rgasy (') upastambhanāya* :

Staël-Holstein reads: *āupastambhānayaḥ*; Weller no comment.

Dat. sg. neuter of *a*-stem: "[The Buddhas are a friend of those who are born from the Sugata(s),] being as an incitement to the way of the enlightened people"; cf. in prose: *sarvabuddhadharmo[p] (astam) bhāya samvartate* (13r.3-4).

Ex. 8: 'b' pāda of 2nd strophe in § 26. [Tr.-Tr.]

19v.3 *ṛḍhāśayākṛtrimaprematāyā* :

Staël-Holstein reads: *prematayāḥ*; Weller no comment.

Gen. sg. fem. of *ā*-stem, cf. *BHSG* § 9.49: "... having a firm intention, undissembled kindness..." In this strophe, *a-c* pāda ends in *-tāyā*, which seems to rhyme; cf. in prose: (*d*) [*r*] *ḍhādhtyāśayātayā akṛtritimaprematayā* (18r.4-5).

Ex. 9: 'b' pāda of 3rd strophe in § 27. [Tr.-Tr.]

20r.3-4 *upāyato saṃgrhitā ca prajña* :

Staël-Holstein reads: *prajñāḥ*; Weller no comment.

Nom. sg. fem. of *ā*-stem: "... [having] a wisdom followed by the means..."; cf. in prose: *upāyasa[m] grhitā prajñā* (19r.1).

Ex. 10: 'c' pāda of a strophe in § 34. [Tr.-J.]

23 r.1 *em eva śuddhāśaya bodhisatvo* :

Staël-Holstein reads: *bodhisatvoḥ* but gives a note as "[sic.];" Weller no comment.

Nom. sg. masc. of *a*-stem: "Thus, indeed, a bodhisattva of pure will..."; cf. in prose: *āśayaśuddho bodhisatvaḥ* ... (22v.5).

Ex. 11: 'd' pāda of 2nd/last strophe in § 81. [Tr.-Tr.]

41 v. 3 *jinātmajo vuccati śuddhasatvo* : 3 ¶

Staël-Holstein reads: *śuddhasatvoḥ*; Weller no comment.

Nom. sg. masc. of *a*-stem: "[a bodhisattva] is called 'a son of Victorious One,' 'a person of purity.'"

Ex. 12: 'c' pāda of 6th/last strophe in § 107. [Tr.-Tr.]

5 6v.1 *evaṃvidhaḥ śīlavratoppaṇno* :

Staël-Holstein reads: *śīlavratoppaṇnoḥ*; Weller no comment.

Nom. sg. masc. of *a*-stem: "In this way, one who is linked with *śīla* and *vrata* . . ."

Ex. 13: 'd' pāda of 1st strophe in § 114. [J.- Tr.]

58v.3-4 tau bodhisatvena vivarjaniyo : ¶

Staël-Holstein reads: *vivarjanīyoh*; Weller no comment.

Nom. du. masc. of *a*-stem *vivarjanīyo* (< -au), cf. Karashima, "Some features," § 9.5, p. 50: "It is said by the Victorious One that those two are impure; therefore those two should be avoided by a bodhisattva." Cf. This pāda is equal to 'd' pāda of 1st strophe in § 111 (57v.4-5) and 'd' pāda of 1st strophe in § 113 (58r.5-v.1).

Ex. 14: 'd' pāda of 3rd strophe in § 126. [Tr.-Tr.]

63r.5-v.1 ācāraguptiḥ kuhako dvitīyo : 3

Staël-Holstein reads: *dvitīyoh*; Weller no comment.

Nom. sg. masc. of *a*-stem: "this is a second group [of *śrāmaṇa*] who is keeping a good conduct but is hypocritical."

Ex. 15: 'd' pāda of 2nd strophe in § 136. [Tr.-J.]

68r.5-v.1 (sa) śī(lavā)n kāśyapa buddhaśāsane :

Staël-Holstein reads: *buddhaśāsaneḥ*; Weller: no comment.

Inst. pl. neuter of *a*-stem, cf. Karashima, "Some features," § 9.16, pp. 52-3 and fn. 49: "O, Kāśyapa, one who remains moral according to the Buddha's teachings is, . . ." Cf. This pāda is equal to 'd' pāda, 3rd and 5th strophe in § 136 (68v.2, 4: . . .buddhaśāsane. 3, 5).

Ex. 16: 'a' pāda of 4th strophe in § 136. [J.-J.]

68v.2-3 na lokalipto na ca lokaniśrito :

Staël-Holstein reads: *lokaniśritoḥ*; Weller no comment.

Nom. sg. masc. of *a*-stem: "He is not defiled by this world, not reliant on the world, . . ."

Ex. 17: 'a' pāda of 3rd strophe in § 137. [J.-J.]

69r.2 na śīlaparamo na samādhita(m)nmayo :

Staël-Holstein reads: *samādhitamnmayoḥ*; Weller reads as Staël-Holstein (144, fn. 10).

Nom. sg. masc. of *a*-stem: "He is not a person who believes the

Moral as supreme nor a person who is absorbed in samādhi, . . ."³⁵

In the following two examples, the double dot sign should be deleted.

Ex.-odd 1: in 'd' pāda of 3rd/last strophe in § 3 [Tr.-Tr.]

4v.1 [v](a)rāgr(a)b(o)dh(iṃ) sprś(a)t(i){h} pr(a)ś[ā](s)[t](ām)

Both Staël-Holstein and Weller left this word as it is.³⁶

Ex.-odd 2: in 'd' pāda of 1st strophe in § 107. [Tr.- Tr.]

56r.1 ādinavān n(i)ḥsaraṇ[e]{h} k(i)m eṣā

Staël-Holstein reads: *niḥsaraṇeham*; Weller proposed to read: *kim* for *kam*; *niḥsaraṇam* for *niḥsaraṇeh* (p. 126, fn. 4). A scribal error for *niḥsaraṇam* (nom. sg. neuter), see Karashima, "Some features," p. 53, fn. 56: "What escape is there from this danger?"

3.3 Patterns of Type (4)

As noted above (3.2), the following pattern is seen with the double dot or visarga-daṇḍa signs that occur at the end of pāda:

'a' pāda: 2 cases; 'b' pāda: 3 cases³⁷; 'c' pāda: 2 cases; 'd' pāda: 10 cases.

The above examples may be categorized into several patterns according to the relation to its preceding word-end:

(1) After the last word of 'a' pāda that takes a phonological permutation.

-aḥ > -o (nom. sg. masc.) = Examples 10, 11, 12, 14, 16, 17 (BHSG § 8.18);

-ntaḥ > -nto = ex. 5 (BHSG § 18.6):

This morphology is found at the end of other pādas as well, sometimes followed by a single daṇḍa and sometimes followed by no mark. Let us see the instances where the ending -aḥ > -o • (ignore the difference of the stems!) occurs:

'a' pāda (1 case): *praśṭhito* • (10v.2, 2nd, § 10)

'b' pāda (7 cases): *sakto* • (14r.3, 2nd/last, § 15); *nirvikāro* • (21v.1, 2nd/last, § 29); *āśayato* • (22v.1, § 32); *asaṃtrasaṃto* • (23v.3, § 36); *bhramamto* • (41v.2, 2nd/last, § 81);

lakṣaṇapūnyasatvo • (42v.5, 1st, § 83); *tanmayo* • (69r.1, 2nd, § 137).

'c' pāda (none):

'd' pāda (4 cases): *bodhisatvo* • (11r.4, 1st, § 11); *prasannacitto* • (11v.5, 1st, § 12); *bodhisatvo* • (23v.3, § 36); *vukto* • (63r.3, 1st, § 126)

In contrast to the "double dot daṇḍa", which appears at the end of 'd' pāda (i.e., at the end of strophe), the single dot daṇḍa is generally used at the end of 'b' pāda.

We have a dozen instances where this morphology appears without any mark.

- *aḥ* > -*o* ³⁸:

'a' pāda 24 cases; 'b' pāda 17 cases; 'c' pāda 26 cases; 'd' pāda 7 cases.

(2) After the nominal declension or verbal conjugation ending in a sound that is allowed to stand in final position.

Examples 2, 3, 7, 9, 13(-*au* > -*o*), 15 (nominal); 1,4,6 (verbal).

In cases of other pāda-ends, number of instances are as follows:

nominal word ['a' pāda 56 cases; 'c' pāda 50]; verbal form ['a' pāda 19; 'c' pāda 20]; indeclinable ['a' pāda 11; 'c' pāda 10]. As to 'b' and 'd' pādas, see § 4 in this paper.

The above analysis deals with material in published sources, and thus, though meaningful in that it constitutes a reexamination of the earlier readings of Staël-Holstein, Weller, and Vorobyova-Desyatovsky, it concerns only those cases where we ourselves have already determined if a double dot sign signifies a visarga or a daṇḍa, and thus breaks little new ground. Let us therefore see whether there are any other instances where a double dot represents a punctuation mark rather than a visarga, or where it combines the functions of a punctuation mark and a visarga, and whether any discernible pattern exists in these usages. I will examine places that are not transcribed as double dot, and places where pauses would indicate the need for a daṇḍa, but where single dot occurs.

4. Classification of the Signs Appearing at the End of the Pādas

As mentioned above, in most cases it is at the end of 'b' or 'd' pādas that punctuation marks are found. At the end of 'a' pādas there are only 3 cases of punctuation marks, all of them single dot; the 'c' pādas have no punctuation. Therefore, in the following discussion only the 'b' and 'd' pādas are considered. Signs that can be regarded as representing pauses in the pāda are virāmas, numerals, and daṇḍas (vertical, single dot and double dot). In the manuscript there are many places in which pauses in the verse are not marked by daṇḍas, so I have taken into account the word-form occurring at the location of the pause.

In the analysis below, punctuation marks and understandable symbols are categorized from those locations closest to the words at the pāda-ends. That is, single or double dots that appear after the word with a virāma are all considered part of the virāma category, and are therein classified and assorted. In those places where it was felt necessary the words at the pāda-end are given. Also categorized are the endings of the words immediately preceding single dot. The word "sandhi" indicates cases where, according to Sanskrit sandhi rules, sandhi modifications are considered to have occurred despite the fact that a pause exists (especially in cases where the modification involves ending with a visarga; e.g., -*aḥ* > -*o*; *āḥ* > -*ā* [cf. § 3.3 above]; "nominal" indicates nominal declension (except the words ending in -*ḥ*); "verb" indicates conjugation (in words with personal endings); "ind." signifies examples ending in indeclinable words.

At the end of 'a' pāda (150):

A-1. virāma = 2 cases.

56r.3, 4th, § 107; 58v.3, § 114.

A-2. single dot = 3 cases.

pratiṣṭhito • (10v.2, 2nd, § 10); *bhoti* • (26v.4, § 46); *āśrita* • (56r.2, 3rd, § 107).

A-3. double dot = 2 cases. [see above examples 16 and 17].

A-4. no mark (a large number of instances. Not enumerated here).

At the end of 'b' pāda (151):

B-1. virāma only = 24 cases.

2r.5, 2nd, § 1; 2v.2, 3rd/last, § 1; 6r.4, 2nd, § 5; 6r.5, 3rd/

last, § 5; 7v.1, 4th/last, § 6; 8r.2, 2nd/last, § 7; 8v.5, 1st, § 8; 9v.5, 3rd/last, § 9; 10v.3, 3rd/last, § 10; 15v.3, 1st, § 18; 17r.4, 5th/last, § 20; 21v.4, 1st, § 30; 23r.4, § 35; 25r.1, § 40; 26r.3, § 44; 37v.5, 1st, § 71; 40r.1, last, § 77 [incomplete]; 42r.2, 1st, § 82; 43v.5, § 85; 45v.3, § 90; 56r.5, 5th, § 107; 56v.1, 6th/last, § 107; 64v.3, § 128; 65r.2, 2nd/last, § 129.

B-2. single dot only = 85 cases:

sandhi 7 (14r.3, 2nd/last, § 15 [*sakto* •]; 21v.1, 2nd/last, § 29 [*nirvikāro* •]; 22v.1, § 32 [*āsayato* •]; 23v.3, § 36 [*asamtrasamto* •]; 41v.2, 2nd/last, § 81 [*bhramamto* •]; 42v.5, 1st, § 83 [*°punyasakvo* •]; 69r.1, 2nd, § 137 [*tanmayo* •]);

nominal 45³⁰ (4r.5, 2nd, § 3; 5r.4, 1st, § 4; 7r.3, 1st, § 6; 7r.4, 2nd, § 6; 9r.1, 2nd, § 8; 9v.3, 1st, § 9; 11r.4, 1st, § 11; 9v.4, 2nd, § 9; 11v.5, 1st, § 12; 12v.3, 2nd, § 13; 13r.5, 1st, § 14; 13v.2, 3rd/last, § 14; 14v.4, 2nd/last, § 16; 15r.3, 1st, § 17; 15r.4, 2nd/last, § 17; 15v.4, 2nd/last, § 18; 16r.4, 1st, § 19; 16v.1, 2nd/last, § 19; 17r.1, 2nd, § 20; 19v.5, 3rd/last, § 26; 20r.5, 4th, § 27; 20v.1, 5th/last, § 27; 20v.5, 3rd/last, § 28; 21r.5, 1st, § 29; 24r.1, § 37; 24v.2, § 39; 25r.4, § 41; 25v.2, § 42; 40r.3, § 78; 40v.1, § 79; 41v.1, 1st, § 81; 43r.1, 2nd/last, § 83; 44v.4, 1st, § 87; 46r.2, 1st, § 91; 56r.1, 2nd, § 107; 57v.4, § 111; 58r.5, § 113; 59v.4, § 118; 63r.5, 3rd, § 126; 63v.4, 6th/last, § 126; 65r.1, 1st, § 129; 65v.1, § 130; 65v.3, § 131; 69r.2, 3rd, § 137; 69r.5, 5th/last, § 137);

verb 26⁴⁰ (2r.4, 1st, § 1; 3r.5, 1st, § 2; 4r.3, 1st, § 3; 4v.1, 3rd/last, § 3; 8r.1, 1st, § 7; 11r.5, 2nd, § 11; 12r.1, 2nd/last, § 12; 12v.1, 1st, § 13; 12v.4, 3rd/last, § 13; 17r.2, 3rd, § 20; 17r.3, 4th, § 20; 20v.4, 2nd, § 28; 23r.1, § 34; 25v.5, § 43; 27v.4, § 49; 40v.5, 1st, § 80; 44v.5, 2nd/last, § 87; 45r.3, § 88; 46v.2, § 92; 57r.1, § 108; 57r.3, § 109; 57v.1, § 110; 58v.3, § 114; 63v.1, 4th, § 126; 64r.3, § 127; 69r.3, 4th, § 137);

ind. 7 (3v.1, 2nd, § 2; 7r.5, 3rd, § 6; 14v.3, 1st, § 16; 22r.3, § 31; 24r.4, § 38; 33v.5, 2nd, § 65; 46r.3, 2nd/last, § 91).

B-3. double dot = 3 cases (For a detail, see above examples 1, 8, 9):

3v.2-3, last, § 2; 19v.3, 2nd, § 26; 20r.3-4, 3rd, § 27.

B-4. numeral = one (doubtful) case:

+ + *lo* 2 (6r.3, 1st, § 5).

B-5. unknown = 4 cases:

5r.5, 2nd, § 4; 20r.1, 1st, § 27; 20v.2, 1st, § 28 [restored]; 66r.3, § 132.

B-6. no mark = 34 cases:

samādapeti (5v.2, 3rd/last, § 4); *yu[k]to* (9r.2, 3rd/last, § 8); *pratipattisusthitaḥ* (10v.1, 1st, § 10); *śīlasamvṛtaḥ* (10v.2, 2nd, § 10); *bodhisatvaḥ* (11v.1, 3rd/last, § 11); *vuktāḥ* (13v.1, 2nd, § 14); *arthikāḥ* (14r.2, 1st, § 15); *ni(rāmi)ṣeṇa* (16v.4-5, 1st, § 20); *adhimucyamānāḥ* (19v.3, 1st, § 26); *bhavaṅgatiṣu* (20r.3, 2nd, § 27); *vivara[dh]a[m]ā[n]aḥ* (21v.5, 2nd/last, § 30); *sapta* (26v.1, 1st, § 45); *bhoti* (26v.5, § 46); *sthitānā* (27r.3, § 47); *kkriyayāsamarthaṃ* (27v.1, § 48); *rogavinigrahāya* (33v.4, 1st, § 65); *putrāḥ* (41r.1, 2nd/last, § 80); *bodhisatvaḥ* (42r.3, 2nd/last, § 82); *lakṣaṇacitritāṅgam* (44r.3, 1st, § 86); *jīnarājaputram* (44r.4, 2nd/last, § 86); *kṣiptam* (55v.5, 1st, § 107); *vihanyamānā* (56r.2, 3rd, § 107); *mūḍhāḥ* (56r.3, 2nd, § 107); *ādaiḥ* [*< āryaiḥ*] (58r.2, § 112); *sevanā* (59v.1, § 117); *lubdho* (63r.3, 1st, § 126); *kuhanādisevī* (63r.4, 2nd, § 126); *ca* (63v.3, 5th, § 126); *nīśrayaḥ* (68r.4, 1st, § 136); *niramgaṇaḥ* (68r.5, 2nd, § 136); *sarvabhavopapattibhiḥ* (68v.1, 3rd, § 136); (*aki*) *nīcanāḥ* (68v.2-3, 4th, § 136); *saktaḥ* (68v.4, 5th/last, § 136); *sudāntacittaḥ* (68v.5, 1st, § 137).

Among these, there are 17 cases in which the visarga sign is nothing but a "visarga-cum-daṇḍa," and 4 cases wherein the anusvāra is nothing but a "anusvāra-punctuation".⁴¹

At the end of 'c' pāda [omitted].

At the end of 'd' pāda (150).

D-1. virāma [in combination with ¶ / numeral/both/single dot] total: 28 cases:

D-1.1 virāma only = 10 cases:

2r.5, 1st, § 1; 6r.3, 1st, § 5; 9r.1, 1st, § 8; 9v.3, 1st, § 9; 15r.4, 1st, § 17; 15v.4, 1st, § 18; 21v.5, 1st, § 30; 44v.4, 1st, § 87; 65v.1, § 130; 69r.3, 3rd, § 137.

D-1.2. with / or // = 9 cases:

2v.2, 3rd/last, § 1; 22v.2, § 32; 25r.4, § 41; 26v.5, § 46; 27r.4, § 47; 43v.5, § 85; 44r.5, 2nd/last, § 86; 44v.5, 2nd/last, § 87; 57v.2, 1st, § 110.

D-1.3 with numeral = 3 cases:

12v.3: 2nd, § 13; 20v.1, 4th, § 27; 20v.2, 5th, § 27.

D-1.4 With numeral followed by ¶ = 5 cases:

10r.1, 3rd/last, § 9; 15r.5, 2nd/last, § 17; 21v.1, 2nd/last, § 29; 22r.1, 2nd/last, § 30; 42r.3, 2nd/last, § 82.

D-1.5 with single dot = one case:

16v.5, 1st, § 20.

D-2 single dot [in combination with ¶ / numeral/both] total: 51 cases:**D-2.1 single dot only = 17 cases:**

sandhi 4 (11r.4, 1st, § 11 [*bodhisatvo*; 11v.5, 1st, § 12 [*prasannacitto* •]; 63r.3, 1st, § 126 [*vukto* •]);

nominal 18 (2v.1, 2nd, § 1; 10v.1, 1st, § 10; 13v.1, 1st, § 14; 14v.4, 1st, § 16; 19v.3, 1st, § 26; 21r.5, 1st, § 29; 41v.2, 1st, § 81; 42v.5, 1st, § 83);

verb 14 (4r.4, 1st, § 3; 5r.5, 1st, § 4; 6r.4, 2nd, § 5; 12v.2, 1st, § 13; 41r.1, 1st, § 80).

ind. (65r.2, 1st, § 129).

D-2.2 with ¶ = 19 cases:

sandhi 1 (23v.3, 1st, § 36 [*bodhisatvo* • ¶]);

nominal 11 (16v.5, 1st, § 20; 22r.4, 1st, § 31; 24v.3, § 39; 27v.1, § 48; 27v.5, § 49; 33v.5, 1st, § 65; 37r.1, last, § 69; 40r.1, last, § 77; 40v.1, § 79; 55v.5, 1st, § 107; 59v.2, § 117);

verb 5 (23r.1, § 34; 23r.5, § 35; 24r.2, § 37; 24r.4, § 38; 57r.1, 1st, § 108);

ind. 2 (45r.4, § 88; 65v.4, § 131).

D-2.3 with numeral = 7 cases:

case ending 4 (56r.4, 4th, § 107; 63v.2, 4th, § 126; 68v.2, 3rd, § 136; 68v.4, 5th/last, § 136);

verb 3 (9v.4, 2nd, § 9; 69r.1, 1st, § 137; 69r.4, 4th, § 137).

D-2.4 with numeral followed by ¶ = 8 cases:

nominal 6 (12v.5, 3rd/last, § 13; 13v.3, 3rd/last, § 14; 17r.5, 5th/last, § 20; 56v.1, 6th/last, § 107; 63v.3, 5th, § 126; 69r.5, 5th/last, § 137);

verb 1 (12r.2, 2nd/last, § 12);

ind. 1 (46v.3, § 92).

D-3. numeral [in combination with ¶] total: 27 cases:**D-3.1 numeral only = 17 cases:**

5v.1, 2nd, § 4; 7r.5, 2nd, § 6 [*°māṇo*]; 7v.1, 3rd, § 6; 10v.3, 2nd, § 10; 17r.4, 4th, § 20; 19v.5, 2nd, § 26; 20r.1, 3rd/last, § 26; 20r.2, 1st, § 27; 20r.3, 2nd, § 27; 20r.5, 3rd, § 27; 20v.3, 1st, § 28 [*anyāḥ*]; 20v.4, 2nd, § 28; 56r.3, 3rd, § 107; 56r.5, 5th, § 107 [*surataḥ*]; 63r.5, 2nd, § 126 [*parivarjayamto*]; 68v.3, 4th, § 136 [*°silah*]; 69r.2, 2nd, § 137.

D-3.2 with ¶ = 10 cases:

8r.3, 2nd/last, § 7 [*bodhisatvaḥ* 12 ¶]; 9r.3, 3rd/last, § 8 [*niṣevitavyaḥ* 13 ¶]; 10v.4, 3rd/last, § 10 [*putrāḥ* 3 ¶]; 11v.1-2, 3rd/last, § 11 [*dharmapaṇḍitaḥ* 3 ¶]; 14r.4, 2nd/last, § 15 [*°varjaniyā* 2 ¶]; 14v.5, 2nd/last, § 16 [*ca* 2 ¶]; 15v.5, 2nd/last, § 18, [*vināyakā* 2 ¶]; 16v.1, 2nd/last, § 19 [*proktā* 2 ¶]; 20v.5, 3rd/last, § 28 [*proktā* 11 ¶]; 63v.4, 6th/last, § 126 [*nivṛtaḥ* 6 ¶].

D-4. double dot [in combination with ¶ / numeral/ both] total: 10 cases:**D-4.1 double dot only [examples 2, 3, 6, 7, 15] = 5 cases:**

3v.3, 3rd/last, § 2; 4r.5, 2nd, § 3; 11r.5, 2nd, § 11; 13v.1-2, 2nd, § 14; 68r.5-v.1, 2nd, § 136.

D-4.2 with ¶ [ex. 13] = one case:

58v.3-4, § 114.

D-4.3 with numeral [ex. 5, 14] = 2 cases:

9r.1-2, 2nd, § 8; 63r.5-v.1, 3rd, § 126.

D-4.4 with numeral followed by ¶ [ex. 4, 11] = 2 cases:

5v.2, 3rd/last, § 4; 41v.3, 2nd/last, § 81.

D-5. double daṇḍa (¶¶) = 20 cases:

This daṇḍa appears at the last strophe of the section.

6r.5, § 5 [restored]; 7v.2, § 6; 25r.1, § 40; 25v.2, § 42; 25v.5, § 43; 26r.3, § 44; 70r.4, § 78; 41r.2, § 80; 42v.4, § 83; 45v.3, § 90; 46r.4, § 91; 57r.4, § 109; 57v.5, § 111; 58r.3, § 112; 58v.1, § 113; 59v.5, § 118; 64r.4, § 127; 64v.3, § 128¹²; 65r.3, § 129; 66r.4, § 132.

D-6. unknown = 6 cases:

4v.1, 3rd/last, § 3 [restored]; 7r.3, 1st, § 6 [unrestored]; 8r.1, 1st, § 7 [unrestored]; 16r.5, 1st, § 19 [restored]; 17r.2, 3rd,

§ 20 [unrestored but most probably a daṇḍa or numeral 3]; 68r.4, 1st, § 136 [restored].

D-7. no mark = 8 cases:

.y. *taḥ* (3v.1, 1st, § 2); *sthitah* (3v.2, 2nd, § 2); (*cā*)*rthikah* (14r.2-3, 1st, § 15); *sevīṭavyāḥ* (17r.4, 2nd, § 20); *samarthāḥ* (42r.2, 1st, § 82); *paurāḥ* (44r.4, 1st, § 86); *jātiḥ* (46r.2, 1st, § 91); *eṣā* (56r.2, 2nd, § 107).

Only eight pādas do not have any punctuation mark; however, our observation leads us to conclude that the scribe might have used visarga to denote a pause on purpose. In the last case, “visarga-cum-daṇḍa” is not used but the form *eṣā* might be “a corruption of *eṣām*.”⁴³ If so, we have here an instance of “anusvāra-punctuation” but anusvāra is mistakenly lost.

5. Summary

On the basis of the above data, we can more accurately assess the endings of ‘b’ and ‘d’ pādas. With ‘d’ pādas –that is, the last pādas of strophes –it is only in exceptional cases that the ending occurs with no mark. Since, in these exceptional cases, the pāda’s final word almost always closes with a *-ḥ* (visarga), we may conclude that this visarga functions as a visarga-cum-daṇḍa; from the perspective of the morphology of Middle Indic or Buddhist (Hybrid) Sanskrit, this sign might be transliterated as ∴, rather than as *ḥ*.

The sign most frequently seen at the end of ‘b’ pādas is a single dot, in contrast to ‘d’ pādas, where double dot daṇḍas and numerals are most often found. In cases where no mark exists the double dot sign is regarded as a visarga-cum-daṇḍa. In cases where the last word does not end in *-ḥ* and there is no mark to represent the end of the pāda, a sort of Middle Indic morphology *-ah > -o* tends to occur.⁴⁴ In other words, although these cases are orthographically inconsistent in that the pāda-end is not marked by a daṇḍa, the scribe might have intended to denote the pāda-end by means of some symbol such as a single/double dot or a special word-form.

In conclusion, I would like to reiterate that there are cases where the double dot sign in the manuscript should or might

be read as a visarga-cum-daṇḍa although in the new romanized text they are transliterated as *-ḥ*.

‘a’ pāda-end:

khedaḥ (20r.1, 1st, § 27); *°nirvṛtaḥ* (42r.3, 2nd/last, § 82); *prabhāsvaraḥ* (73v.4-5, § 85); *samādhīḥ* (63v.1, 4th, § 126); *upetaḥ* (65r.2, 2nd/last, § 129); *asaktamānasah* (68v.5, 1st, § 137); *śuddhaḥ* (69r.4, 5th/last, § 137).

‘b’ pāda-end:

pratipattisusthitah (10v.1, 1st, § 10); *śīlasamvṛtaḥ* (10v.2, 2nd, § 10); *bodhisatvaḥ* (11v.1, 3rd/last, § 11); *vuktāḥ* (13v.1, 2nd, § 14); *arthikah* (14r.2, 1st, § 15); *adhimucyamānāḥ* (19v.3, 1st, § 26); *vivar[dh]a[m]ā[n]ah* (21v.5, 2nd/last, § 30); *putrāḥ* (41r.1, 2nd/last, § 80); *bodhisatvaḥ* (42r.3, 2nd/last, § 82); *mūḍhaḥ* (56r.3, 2nd, § 107); *ādaiḥ* (< *āryaiḥ*) (58r.2, § 112); *nīśrayaḥ* (68r.4, 1st, § 136); *niraṅgaṇaḥ* (68r.5, 2nd, § 136); *sarvabhavopapattibhiḥ* (68v.1, 3rd, § 136); (*aki*)*ñcanaḥ* (68v.3, 4th, § 136); *saktaḥ* (68v.4, 5th/last, § 136); *sudāntacittah* (68v.5, 1st, § 137).

‘c’ pāda-end:

paṇḍitāḥ (3v.3, 3rd/last, § 2); *pratirūpakotāḥ* (14r.3, 2nd/last, § 15); *codanīyaḥ* (20r.2, 1st, § 27); *pratiṣṭh<it>ah* (25r.4, § 41); *bhikṣoḥ* (65v.4, 1st, § 131); *vīpramuk(t)ah* (68v.1, 2nd, § 136); *pratiṣṭhitah* (68v.2, 3rd, § 136); *anāśravaḥ* (68v.4, 5th/last, § 136).

‘d’ pāda-end:

.y. *taḥ* (3v.1, 1st, § 2); *sthitah* (3v.2, 2nd, § 2); *bodhisatvaḥ* 2 ¶ (8r.3, 2nd/last, § 7); *niṣevīṭavyāḥ* 3 ¶ (9r.3, 3rd/last, § 8); *putrāḥ* 3 ¶ (10v.4, 3rd/last, § 10); *dharmapaṇḍitah* 3 ¶ (11v.1-2, 3rd/last, § 11); (*cā*)*rthikah* (14r.2-3, 1st, § 15); *sevīṭavyāḥ* (17r.4, 2nd, § 20); *anyāḥ* 9 (20v.3, 1st, § 28); *bodhisatvaḥ* ¶ (26r.3, § 44); *buddhaputrāḥ* ¶ (41r.2, 2nd/last, § 80); *samarthāḥ* (42r.2, 1st, § 82); *putrāḥ* (44r.4, 1st, § 86); *śrāvakaḥ* ¶ (45v.3, § 90); *jātiḥ* (46r.2, 1st, § 91); *sūrataḥ* 5 (56r.5, 5th, § 107); *nirvṛtaḥ* 6 ¶ (63v.4, 6th/last, § 126); *ucyamānaḥ* ¶ (64r.4, § 127); *śrūtābhīyogaḥ* ¶ (65r.3, 2nd/last, § 129); *viśuddhaśīlah* 4 (68v.3, 4th, § 136).

NOTES

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1. Bühler, *Indische Palaeographie: von circa 350 a.Chr. -circa 1300 p. Chr.*, Strassburg: K.J. Trübner (Grundriss der Indo-arischen Philologie und Altertumskunde Bd. 1 Heft 11), 1896, § 36 C.5, p. 84.
2. *Ibid.*, p. 87, note 30.
3. The Sanskrit text of the *KP* was first published by Baron A. von Staël-Holstein, under the title *The Kāśyapaparivarta—A Mahāyānasūtra of the Ratnakūṭa Class in the Original Sanskrit, in Tibetan and in Chinese*, Shanghai, 1926. Recently, M.I. Vorobyova-Desyatovskaya, in collaboration with Seishi Karashima and Noriyuki Kudo, published a new transliteration and the facsimiles of all the manuscripts except the Mannerheim fragment. Her work is entitled *The Kāśyapaparivarta: Romanized Text and Facsimiles* (Bibliotheca Philologica et Philosophica Buddhica V; Tokyo: the International Research Institute for Advanced Buddhology at Soka University, 2002).
4. This manuscript, except folio No.3, was used by Staël-Holstein in his editio princeps of the *KP*.
5. This single-folio manuscript was identified and published by V.S. Vorobyov-Desyatovskiy in 1965 ("Vnov' naidennye listy rukopisei Kāśhyapaparivarty", *Rocznik Orientalistyczny* 21, 1957, pp.491-500).
6. The two fragments in the Hoernle Collection were identified and published by Hōryū Kuno, with facsimiles ("Saiiki shutsudo bukkyō bonpon to sono seiten shiron-jo no chii [jō]. Daihōshakkyō to Zōagonkyō no genten 1. Uten shutsudo Daihōshakkyō bonpon to sono kachi", *Bukkyō kenkyū [Buddhist Studies]* 2/3, 1938, pp. 71-110). The fragment in the Mannerheim Collection was transliterated by Julio Nathanael Reuter, without facsimile ("Some Buddhist Fragments from Chinese Turkestan in Sanskrit and 'Khotanese'." *Aikakauskirja [Journal de la Société Finno-Ougrienne]* 30:37, Helsinki 1913-18, pp. 1-37, 9 plates [Repr. with some minor changes in: C. G. Mannerheim, *Across Asia from West to East in 1906-1908*, vol. 2, Helsinki 1940, pp. 1-35]). Later J. W. de Jong found that all three fragments belong to one and the same folio and presented a reconstructed text ("Sanskrit fragments of the *Kāśyapaparivarta*," *Beiträge zur Indieforschung*, Berlin, 1977, pp. 247-55).
7. First transliterated in *Sanskriithandschriften aus den Turfanfunden*, (Verzeichnis der orientalischen Handschriften in Deutschland, Band X), Teil I, Ernst Waldschmidt (ed.), 1965, p. 165 (Tafel 36 [recto]), and later identified by Dieter Schlingloff in *Sanskriithandschriften aus den Turfanfunden*, (Verzeichnis der orientalischen Handschriften in Deutschland, Band X), Teil 4, Lore Sander and Ernst Waldschmidt (eds.), Wiesbaden: Franz Steiner, 1980, p. 280.
8. Some fragmentary copper plates with *KP* engravings have been found in Sri Lanka: see S. Paranavitana, "Indikaṭusāya Copper Plaques," *Epigraphica Zeylanica* III, 1928, pp. 199-212; do., "A Note on the Indikaṭusāya Copper Plaques," *EZ* IV, 1939, pp. 238-42. Since the text retrieved from those plates is very fractional, I take no notice of it here.
9. See Seishi Karashima, "Some features of the language of the *Kāśyapaparivarta*," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2001*, vol. 5, 2002, pp. 43-66.
10. Weller, *Zum Kāśyapaparivarta Heft 2: Verdeutschung des Sanskrit-Tibetischen Textes*, Berlin (*Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig*, Philologisch-Historische Klasse 57-3), 1965, p. 63, fn. 3. Weller's comments were based on the passages given in the present article as examples 1 and 2. These passages are found in folio No.3.
11. For the physical appearance of the marks, see Vorobyova-Desyatovskaya, *The Kāśyapaparivarta*, Conventions, p. xv.
12. For details on the scripts of the manuscript and fragments of the *KP*, see Vorobyova-Desyatovskaya, *The Kāśyapaparivarta*, Introduction. The punctuation marks found in the other *KP* MSS are as follows: SI P/85A and the two fragments in the Hoernle Collection contain (1), (3), and (4), while the Turfan fragment has (3) and (4) (although the facsimile of Mannerheim fragment has yet to be published, since it belongs to same folio as the two Hoernle fragments it must have the same punctuation).
13. Hoernle Nos. 142 and 148, written in "the Upright Gupta script of the calligraphic type" (Hoernle, *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*, Oxford, 1916, pp. 142-43).
14. Hoernle, op. cit.
15. La Vallée Poussin, "Documents sanscrits de la seconde collection M.A. Stein," *Journal of the Royal Asiatic Society* 1911, pp. 759-77, esp. p. 764, fn. 1.
16. Schlingloff, *Ein buddhistisches Yogaiehrbuch*, Textband, Berlin: Akademie Verlag, 1964, (Sanskrittexte aus den Turfanfunden VII), esp. pp. 17-19. Quoted from p.17.
17. Schlingloff, op. cit., p. 17.
18. According to Nakatani, this manuscript might have been written between the last half of the third and the beginning of the fourth centuries C.E. (*Subasi shahon no kenkyū* [*A Study on the *Udānavarga* of Subhāṣī], Kyoto: Jinbunshoin, 1988, §§10-19, pp. 10-20). As to the facsimiles of the Subhāṣī manuscript, see Nakatani, *Udānavarga de Subhāṣī. Edition critique du manuscrit sur bois provenant de Subhāṣī*, Bibliothèque Nationale de Paris, Fonds Pelliot. Tome I: Texte et Facsimilés. Collège de France, Institut de Civilisation Indienne, Paris, 1987.
19. Nakatani, *Subasi shahon no kenkyū*, §23 b, pp. 25-26.
20. See Mette, "Zwei kleine Fragmente aus Gilgit," *Studien zur Indologie und Iranistik Heft 7*, 1981, pp. 133-51, esp. p. 141 [cf. also Mette, *Die Gilgitfragmente des Kāraṇḍavyūha*, Swisttal-Odendorf: Indica et Tibetica Verlag (Indica et Tibetica 29), 1997, p. 11]. Hisashi Matsumura later revised the same two texts, devoting particular attention to the punctuation marks, see

fn.

Matsumura, "Devatāsūtra to Alpadevatāsūtra," [*The Devatāsūtra and Alpadevatāsūtra*] *Indogaku Bukkyōgaku Kenkyū* [Journal of Indian and Buddhist Studies] 30-2, 1982, pp. 988-82 (54)-(60). And he says that "when a punctuation mark is not found inspite that it is expected (e.g. at the end of sentence or half-verse), it is because in most cases the sentence or half-verse ending in visarga or a consonant with virāma" (p. 987 tr. by N.K.). In his other article, he points out that "Two dots (:) denote, in some cases, visarga, but in other cases a punctuation mark; sometimes it is very difficult to judge what the two dots denote. In many cases the visarga itself, and virāma too, take a role of a period or a comma at the same time" (Matsumura, "On sūtra of the Ekottarikāgama on Trīṣaṇaḡama and Pañcaśāla," *Archiv orientální* 57/4, 1989, pp. 359-71, esp. p. 368). In editing of the *Kaṭhinavastu* of the *Mūlasarvāstivāda Vinaya*, he also makes mention of "visarga-daṇḡa" in separate column (Matsumura, "The *Kaṭhinavastu* from the *Vinayavastu* of the *Mūlasarvāstivādīns*," *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen III*, Göttingen: Vandenhoeck & Ruprecht, 1996 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden Beiheft 6), pp.145-239, esp. p. 182).

21. Haiyan Hu-von Hinjiber, *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādīns*, (Studien Zur Indologie und Iranistik Monographie 13), Reinbek: Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen, 1994.
22. Ibid., pp. 44-45, 11.6; p.46, 11.8 (3) <d>; p. 122, VI.5.2.(b) <4>; p. 125, VI.5.3. As for the symbols used in her transliteration in order to make a distinction between several punctation marks, see the table in p. 44 and p. 127.
23. See Cūppers, *The IXth Chapter of the Samādhirājasūtra: A Text-critical Contribution to the Study of Mahāyāna Sūtras*, Stuttgart: Franz Steiner Verlag (Alt- und Neu-Indische Studien 41), 1990, esp. p. xx.
24. Brough, "The language of the Buddhist Sanskrit texts," *Bulletin of the School of Oriental and African Studies* 16, 1954, pp. 351-75, esp. p. 361.
25. Brough cites Edgerton's principle as stated in the *BHS Reader* (Brough, op. cit. p. 353). Edgerton says: "Any non-Sanskritic form presented in the mss. must, in general, be regarded as closer to the original form of the text than a 'correct' Sanskrit variant" (*Buddhist Hybrid Sanskrit Reader*, 1953, New Haven, Preface, p. vi).
26. Brough, "The language of the Buddhist Sanskrit texts," p. 361.
27. Brough, op. cit.
28. In the text of the *KP*, there are two metrical types, *trīṣṭubh* (Tr., eleven syllables)/ *jagātī* (J., twelve syllables) type and *śloka*. The extant Sanskrit text contains 601 pādas of the former type (including three incomplete pādas) and 4 verses of the latter.
29. Regarding metrical problems, I shall confine myself to pointing out those closely related to the reading of the text. Other issues, such as influences from Middle Indic, metri causa, two shorts for one long, ligatures that do not make position, and so on, will be treated on another occasion.
30. Although we cannot know how many verses exist because the following three folios (Nos. 34-36) are missing, there must be some more strophe(s)

after this; according to the Tibetan and Chinese translations, this section might have two strophes. It means mat two-third of 'c' pāda and 'd' pāda are presumably lost.

31. In addition, two appear at the end of the 'b' pāda of a śloka.
32. These three syllables should be \approx - or - \approx .
33. In his note on the word *bhotī*, he explained only its phonetic change: *bhavati* > *bh-o-ti*, see Vorobyov-Desyatovsky, "Vnov' naidennye," p. 495, n. 22.
34. Cf. Karashima, "Some features," p. 48, § 5.3.
35. Cf. Karashima, "Some features," p. 45, § 2.2.
36. This is a superfluous type of "double dot" sign but sometimes in this text *pr* does not make position, resulting in a preceding syllable remaining short. If this is the case here, the sign becomes necessary to read a preceding syllable as long, although this explanation is too complicated. In the *KP*, ligatures that do not make position are as follows: *ks-*, *pr-*, *jñ-*, *sr*, *śr(r)-*, *kr-*, *-vr-*. However, this tendency is not consistent.
37. There is only one instance where the numeral 2 occurs at the end of a 'b' pāda: + + to 2 (6r.3, 1st, § 5). This sole instance may be seen as a case in which the numeral 2—which makes no sense in this position—is simply a transcribal error for a double dot punctuation mark, because the two signs are quite similar, although its preceding word remains unrestored.
38. Besides, we have instances that *-h* changed in *-s/-ś* permutating with the initial consonant of the 'd' pāda: *bodhisattvas tatrā* (26v.1, § 45); *dharmās caturau* (2v.2, 3rd/last, § 1).
39. In addition, at the end of 'b' pāda of *śloka* (59r.1, 1st, § 115).
40. In addition, at the end of 'b' pāda of *śloka* (59r.3, 1st, § 116).
41. As for the "anusvāra-punctuation," see Schlingloff, *Ein buddhistisches Yogalehrbuch*, pp. 19-20.
42. This double vertical daṇḡa is type *(2).
43. See Karashima, "Some features," p. 57, § 16.10, and fn. 97.
44. See *BHSG* §§ 8.17, 8.78, 18.6.