The Kharoṣṭhī Documents from Niya and Their Contribution to Gāndhārī Studies

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FIGURE 5: 3RD-4TH C. C.E. KORAINA TERRITORY, WITH NATIVE PLACENAMES
ROOM N. i, FIRST FIND-PLACE OF INSCRIBED TABLETS, NIYA SITE, SEEN FROM NORTH AFTER EXCAVATION.

(See Chap. XI. sec. i.)
1. viśuḍha-cakṣu bhavati tathāgatānaṃ bhavatu
   prabhasvara hiterṣina
   viśuḍha-gātra sukhumāla jināna pūjā
   suchavi paramārtha-darśana 4
   ciraṃ ca āyu labhati
   anālpakaṃ 5. pratyeka-budha ca
   karoṃti yo śātragāma āśṛta
ganuktamasya 1 ekābhirāma
giri-kaṃṭarālaya
2. na tasya gaṃḍa piṭakā svakartha-yukta śamathe
   bhavamti gune rata
   śilipataṃ tatra vicārcikam teṣam pi pūjā bhavatu
   [v]ā suci sugaṃḍha labhati sa
   āśraya karoṃti yo śātraśrāvaka {?}
ganuktamasya 2 teṣam ca yo āsi subhadrā
pac̄ima
3. viśāla-netra bhavati etasmi abhyaṃḍare ye
   prabhasvara atīta
   suvarna-gātra abhirūpa jinorasa te pi bhavaṃtu
   darśani pujita 4 2
   samam ca pādo utarā7. imasmi dāna gana-rāya
   prasaṃṭhitā utama
   karoṃti yo śātra sthaira ċa madhya navaka
ganuktamasva 3 ċa bhikṣu
It might be going to far to say that Torwali is the direct lineal descendant of the Niya Prakrit, but there is no doubt that out of all the modern languages it shows the closest resemblance to it. [...] that area around Peshawar, where [...] there is most reason to believe was the original home of Niya Prakrit. That conclusion, which was reached for other reasons, is thus confirmed by the distribution of the modern dialects.

(Burrow 1936)
Under this name I propose to include those inscriptions of Aśoka which are recorded at Shahbazgaṛhi and Mansehra in the Kharoṣṭhī script, the vehicle for the remains of much of this dialect. To be included also are the following sources: the Buddhist literary text, the Dharmapada found in Khotan, written likewise in Kharoṣṭhī [...]; the Kharoṣṭhī documents on wood, leather, and silk from Caḍota (the Niya site) on the border of the ancient kingdom of Khotan, which represented the official language of the capital Krorayina [...].

(Bailey 1946)
La langue des documents de Niya, jargon administratif probablement artificiel dont on ne peut en tout cas prouver qu’il ait été une langue maternelle pour qui que ce soit. Il s’agit d’un mélange d’éléments gandh. (vocabulaire et peut-être syntaxe) et de mots empruntés tantôt aux langues iraniennes, tantôt à la langue de la population locale (Kroraina). Je ne vois pas l’utilité linguistique de considérer ce parler comme une variété de gandh. [...].

(Fussman 1989)
Kindly lent by the Imprimerie des Lazaristes de Pékin
1. [bhaṭaragaṇa ma[ha]ra[yasa 
ra](*yatirayaṇa mahaṃtaṇa 
jayamtaṇa dharmiyasa . . . )
2. ṣa amitra[rdha]naṣa 
svayaṃbalaṣa [pari](*grahita-
namaṣa devamanuṣya-
saṃpu)ji[t]aṣa mahayana-
[saṃ]-
3. prasti[da]ṣa sacadharma 
esti[da]ṣa mahanua[va](*ṣa 
maharaya)[ṣa] (*Aṃgokaṣa 
saṃ)[vatsa](*re) ? + + + 
[pa] ? ?
4. [tsadhipa]na nama[ni] Okaripa 
[n]. [i] ? ṣa i[th]. ? mi
5. Hinargami
Citaka Sapana eda puca Marega-putre kastaka paḍima pujaya bhava[t]u
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<th>Container</th>
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<td>British Library</td>
<td>unknown, ca. 1st c. CE</td>
<td>28 birch-bark scrolls by 21 scribes</td>
<td>clay pot donated to a Dharmaguptaka monastery</td>
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<tr>
<td>Bajaur Collection</td>
<td>Dir, Pakistan, ca. 1st c. CE</td>
<td>18 birch-bark scrolls by 18 scribes</td>
<td>rectangular stone compartment in monastery</td>
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<tr>
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<td>unknown</td>
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<tr>
<td>‘Split’ Collection</td>
<td>unknown, ca. 1st c. CE</td>
<td>five birch-bark scrolls by five scribes</td>
<td>unknown</td>
</tr>
<tr>
<td>Senior Collection</td>
<td>unknown, 2nd c. CE</td>
<td>24 birch-bark scrolls by one scribe</td>
<td>clay-pot with relic-donation inscription</td>
</tr>
<tr>
<td>Khotan Dharmapada</td>
<td>Kohmari Mazar, Xinjiang, ca. 2nd c. CE</td>
<td>one birch-bark scroll by one scribe</td>
<td>next to clay vessel in cave</td>
</tr>
<tr>
<td>University of Washington Libraries</td>
<td>unknown, ca. 2nd c. CE</td>
<td>one birch-bark scroll by one scribe</td>
<td>unknown</td>
</tr>
<tr>
<td>Bamiyan fragments</td>
<td>Bamiyan, Afghanistan, 2nd – 4th c. CE</td>
<td>ca. 275 palm-leaf fragments by ca. 50 scribes</td>
<td>unknown</td>
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<tr>
<td>Pelliot and Oldenburg fragments</td>
<td>Northern Silk Road, Xinjiang, 2nd – 4th c. CE</td>
<td>nine palm-leaf fragments by four or more scribes</td>
<td>unknown</td>
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</table>
53 mainstream-canonical texts:
  38 prose sūtras
  6 verse texts (Dharmapada, Anavatapta-gāthā, Khaḍgaviśāṇa-gāthā)
  5 episodes from the Buddha’s life
  4 vinaya texts (Prātimokṣa-sūtra, Karmavācaṇa)
  4 commentaries (Saṅgīti-sūtra commentary, verse commentaries)
  13 scholastic texts
  1 text on past and future buddhas
  4 Mahāyāna sūtras (Prajñāpāramitā, Bhadrakalpi-kāsūtra, Akṣobhya sūtra)
  4 stotras and other verse compositions
  2 avadāna collections
  2 magical text

  1 set of arapacana verses
  1 rājanīti text (in Sanskrit)
  1 business letter
  2 index scrolls (in Senior collection)
Gândhârî Language and Literature

Gândhârî is a northwestern Middle Indo-Aryan language closely related to Sanskrit and Pali, attested in use from the third century BCE to the fourth century CE. It served as one of the most important vehicles for early Buddhist literature and was instrumental in the spread of Buddhism to China in the second century CE. Gândhârî was also an important administrative language, attested in hundreds of coin legends and close to a thousand secular documents, and some examples of non-Buddhist literary texts in Gândhârî have likewise been found. In the course of their history, Gândhârî language and literature spread from their homeland in the Peshawar valley as far as Mathura in the south, Bamiyan in the west, Luoyang in the east and Kucha in the north. Over the last fifteen years, the discovery of large numbers of new manuscript and epigraphical sources have greatly enriched our knowledge of Gândhârî. Gandhari.org provides resources for those engaged in the study of Gândhârî, including three comprehensive reference works edited by Stefan Baums (University of Munich) and Andrew Glass (Seattle): A Dictionary of Gândhârî, the Bibliography of Gândhârî Studies and the Catalog of Gândhârî Texts.

http://gandhari.org/
Catalog of Gāndhārī Texts

404 manuscripts and manuscript fragments
737 inscriptions
791 administrative documents
336 coin legends

= 2,268 entries

Bibliography of Gāndhārī Studies

1,630 entries
(292 entries = 18% viewable online)

Dictionary of Gāndhārī

127,997 items
Size of corpus (published items)

- Inscriptions: 35%
- Coin legends: 19%
- Manuscripts: 44%
- Niya documents: 2%
## Double-wedge tablet

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<th>Month</th>
<th>Day</th>
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<th>Sender</th>
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<th>Site</th>
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<td>10</td>
<td>Mahanuava maharaya</td>
<td>Cozbo Somjaka</td>
<td>N</td>
<td>Lyipeya (arivaga, [klasemci], Peta-avana)</td>
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<td>1</td>
<td></td>
<td>Peta avana</td>
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<td>Boyer 1920-9, 4</td>
<td>Stein 1907, 386; Burrow 1940, 2</td>
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A Dictionary of Gàndhàrī

STEFAN BAUMS and ANDREW GLASS

1 to 8 of 8

Lýipeya

lýipeya

lyipeya.
lýipeyapriyaśvasusarpinae
lýipeyalýimsuṣa
lýipeyaṣa
lýipeyasamghaṣa
lýipeyasarpinae

lýipeya

Compounds: śoṭhamghalýipeya, priya[bhra]dulyi[peya], cozbolýipeya,
          priyaputralýipeyasam[gha]ṣa, oguliýipeya, priyasalisoṭhamghalýipeyapriyaśvasusarpinae,
          vasulýipeya, cozbolýipeyalýimsuṣa,
          priyapitucozbolýipeyapriyamatusarpinaesūgitasarvasīṛesarvatratacuṭanekuḍeyaṣa.

A Dictionary of Gândhârī

STEFLAN BAUMS and ANDREW GLASS

śothamga
An official in the royal administration charged with keeping the accounts of taxation and royal property (camels, etc.), ‘tax-collector’.


Compounds: śothamgalīpe, śothamgalīpeyaṣa, śothamgalīpeṣa, Bhimayasoṭhamgalīpeyaṣa, Kranayasoṭhamgalīpeṣa, rataspasamekunalaśothamgalīpeṣa, cozbobhimayaśothamgalīpeṣa, kranayasoṭhamgalīpeṣa, cozbokranayasoṭhamgalīpeṣa, 129780 entries

Untagged matches: CKD 12: Und. Rev 1; CKD 37: Und. Obv 2, Und. Rev 1; CKD 54: Rev 1; CKD 142: Rev 2; CKD 165: Obv 5; CKD 182: Obv 1, Rev 1; CKD 192: Obv 1; CKD 206: Und. Obv 3; CKD 272: Obv 5; CKD 341: Obv 3; CKD 358: Obv 8–9; CKD 433: Cov. Obv 1, Und. Obv 1; CKD 439: Cov. Obv 1, Und. Obv 1; CKD 469: Obv 1; CKD 474: Cov. Obv 1, Und. Obv 1; CKD 484: Cov. Obv 1, Und. Obv 1; CKD 494: Cov. Obv 1, Und. Obv 2; CKD 497: Obv 1; CKD 502: Obv 1; CKD 503: Obv 1; CKD 504: Obv 1; CKD 509: Und. Obv 1; CKD 520: Und. Obv 2; CKD 521: Obv 1; CKD 524: Und. Obv 2 [2×]; CKD 548: Obv 1; CKD 555: Obv 1; CKD 567: Und. Obv 2 [2×], 4 [2×], Und. Rev 1; CKD 582: Cov. Obv 2; CKD 592: Cov. Rev 1; CKD 598: Rev 1; CKD 636;
The Early Buddhist Manuscripts Project

The Early Buddhist Manuscripts Project was founded at the University of Washington in September 1996 to promote the study, edition and publication of twenty-seven birch-bark scrolls, written in the Kharoṣṭhī script and the Gandhārī language, that had been acquired by the British Library in 1994. Further discoveries have greatly increased the number of known Gandhārī manuscripts. There are now seventy-seven birch-bark scrolls in various collections (primarily the British Library, the Senior Collection, the University of Washington Libraries and the Library of Congress) and numerous smaller manuscript fragments (in the Schøyen Collection, the Hirayama Collection, the Hayashidera Collection and the Bibliothèque nationale de France). These manuscripts date from the first century BCE to the third century CE, and as such are the oldest surviving Buddhist manuscripts as well as the oldest manuscripts from South Asia. They promise to provide unprecedented insight into the early history of Buddhism in South Asia as well as its transmission to Central Asia and China. The manuscript editions of the EBMP are published in the Gandhāran Buddhist Texts series by the University of Washington Press.

http://ebmp.org/
The discovery of the earliest Buddhist manuscripts – written in Gândhârî language and Kharoṣṭhī script and dating from the 1st c. BCE to the 4th c. CE – has revolutionized our understanding of this formative phase of Buddhism. On the way from India through Gandhâra to Central Asia and China, Buddhism turned into a world religion, and Gandhâra played a central role in the development of Buddhist scholasticism, Mahâyâna Buddhism and Buddhist art. The project ‘Early Buddhist manuscripts from Gandhâra: religious literature at the interface of India, Central Asia and China’ completes the edition of all known Gândhârî manuscripts, contributes to the compilation of the Dictionary of Gândhârî, and prepares a comprehensive Historical Grammar of Gândhârî, Paleography of Kharoṣṭhī, and History of Gandhâran Literature and of Buddhism in Gandhâra. It collaborates with the Early Buddhist Manuscripts Project (University of Washington) in the study of the British Library collection of Gândhârî scrolls and continues the work of the DFG project ‘The Bajaur collection of Buddhist Kharoṣṭhī manuscripts’ (Freie Universität Berlin, 2005–12). Funding is provided by the Union of the German Academies of Sciences and Humanities under the auspices of the Bavarian Academy of Sciences and Humanities.
<table>
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<th>Year</th>
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<td>2012</td>
<td>Baums</td>
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<td>2013</td>
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<td>Arthapada and Dharmapada</td>
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<td>Prajñāpāramitā</td>
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Technological Enhancements

XML Data Format

Improved Dictionary Module

Image, Paleography and Grammar Modules

Automated Typesetting
ho ◦ eva ṇadu tada thero ◦ bhṛad ◦ a ◦ budha ◦ sa tadi ◦ ṇo ◦ ṇo ◦ špaya karmu viāgha ◦

ṣe ◦ aṇodatu mahasare ☒ ◦

garo maya kridu ◦ vivaśisa praveaṇo ◦ badhumadi ◦ raya ◦

dha ◦ ṇ ◦ i ◦ e ◦
BELEG. Sanskrit- und Pāli-Entsprechung. Wortart. Wortform. LEMMA.

LEemma. Wortart. (Sanskrit- und Pāli-Entsprechung.) Schreibvarianten.
Formen und BELEGE.
Verweis auf Komposita.

Bedeutung 1.
Formen und BELEGE.
Bedeutung 2.
Formen und BELEGE.
(usw.)
Verweis auf Komposita.

Mindfulness.

nom. sg. svadovathāṇa Akṣs 214.

nom. pl. śpaḍovaṭhaṇa SaṅgCm 126, 129, 133.

gen. pl. spadoṭhaṇaṇa SĀ 33–34, 38.

unclear [śpaḍovaṭhaṇa] SaṅgCm 243.

In spadoṭhaṇasamagi- (spadoaṭaṇasamagi-), svadovathāṇasañī-.
ho ◦<l>evanadutadathero<bhrad</bhrad><supplied reason="damage">a</supplied> budha<supplied reason="damage">sa</supplied> tadi<supplied reason="edge" extent="2" unit="aksara">ṇo ◦</supplied> <supplied reason="edge" extent="7" unit="aksara">śpaya karmu viagha</supplied>

<se>se</se> aṇodatu mahasare ☒<lg met="anustubh"><cadudiśami saghami</cadudiśami> <badhumadi<bhrad</badhumadi><supplied reason="damage">raya</supplied> <supplied reason="lost" extent="1" unit="aksara">dha</supplied> <supplied reason="damage">ṇ</supplied><supplied reason="lost" extent="1" unit="portion">i</supplied> e</supplied>
16. ho ○ eva ṇadu tada thero bhrad[a] budha[sa tadi] /// + + + + + + + + +
17. ṣe aṇodatu mahasare □ cadudiśami saghami [kuḍa]
18. gharo maya kridu ○ vivaśisa praveaṇo badhumadi[raya] + [η].[e] ○

eva ṇadu tada thero
bhrada budhasa tadi(*ṇo ○
śpaya karmu viagha)[17]še
aṇodatu mahasare □
cadudiśami saghami
kuḍa[18]gharo maya kridu ○
vivaśisa praveaṇo
badhumadiraya(*dha)ṇ(*i)e ○
10.

N. i. 12. Double-wedge tablet.¹ (S. *AKh*, p. 386.)

*Cov.-tablet, Obv.*

cojhbo-soṃjakaṣa

(*Under-tablet, Obv.*)

(1) mahanuava maharaya lihati [co] ——

(2) iṣa l̄pīpe viṃḍāvēti yatha eṣa peta-avānaṃmi - - [ci] kraśeṃciya pitara pita uvadae na iṃci arivaṅga- yahi eda kilamudra atra eṣati ——

(3) eṣa l̄pīpe na iṃci arivaṅga dhāmena viṣajidavo

(*Cov.-tablet, Rev.*)

(Faint traces of characters in the first line)

(*Under-tablet, Rev.*)

l̄pīpeyaṣa arivaṅga praceya

¹ point of tablet broken.

² kta-; kla-
• Correcting the text of 782 documents edited by Boyer et al. 1920–29 and Burrow 1937
• Enhancement and systematization of metadata
• Lexical and grammatical markup and lemmatization
• Complex queries (e.g., by onomastic patterns and metadata)
• Linking of text and manuscript images at akṣara level
• Joint presentation of text and image
• Detailed paleographical and orthographical study, identification of scribes and scribal schools
• Completion of coverage for documents discovered in the last 75 years
• Integrated of Niya Documents with mainstream Gāndhārī studies