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TIBETAN TEXTS
CONCERNING
KHOTAN

BY

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PREFACE

ALTHOUGH some of the larger libraries contain Tibetan blockprints of the Kanjur and Tanjur, the considerable time required to locate a passage in a particular work makes it impracticable to check more than the occasional reference, let alone compare the readings of different blockprints. Moreover, the blockprints are not of equal merit, and it is only by collating the readings of different blockprints that a reliable text can be established. In the case of the *Li yul lui-bstan-pa*, edited here, the superiority of the Derge edition over the Narthang has already been pointed out by H. W. Bailey, *BSOAS*, xiii. 2, 1950, 391-3. As can readily be seen from the critical apparatus, there is close agreement between the Narthang and the Pekin versions on the one hand and the Cone and Derge on the other. Very noticeable are the large omissions at 181 a 4-5 and 181 b 1 in the Narthang and Pekin versions standing against a complete text without variants provided by the Cone and Derge versions. It can also be observed that the Narthang and Pekin versions are distinctly inferior in their treatment of proper names.

No text has been hitherto published of the *Li yul lui-bstan-pa*, but it has already been translated once into English by F. W. Thomas in *Tibetan Literary Texts and Documents concerning Chinese Turkestan*, Part I: Literary texts, 1935, pp. 89-136. Thomas's translation, while a valuable pioneering effort, is based exclusively on the Narthang version, which is the least satisfactory of those available to me. For this and other reasons, the differences between my interpretation and that of F. W. Thomas have become so numerous that an entirely new translation has been provided.

The particularly felicitous circumstances under which this work began deserve to be recorded. Professor Sir Harold Bailey arranged in 1963 with Dr. Snellgrove to send one of the Tibetans under his care to read with us in Cambridge. The result was several weeks spent with Tenzin Namdak (bstan-hjin rnam-dag), former *slob-dpon* at the Sman-ri monastery. Among

other things, we read together the whole of the *Li yul lun-bstan-pa*, Professor Bailey joining us for a few days at the beginning. For the most part, what were difficulties for the scholar with the aid of reference-books remained difficulties for Tenzin Namdak. But in the course of these pleasant weeks, the whole concept of Tibetan culture became alive for me in a way that no amount of reading could have succeeded in presenting it.

The *Li yul chos-kyi lo-rgyus* was also translated by F. W. Thomas, op. cit., pp. 303-23. For this text, there is, of course, only the same Pelliot manuscript available as that of which F. W. Thomas had a photograph. I am grateful to the Bibliothèque nationale for providing me (via Professor Bailey) with a microfilm of this manuscript, and to Mlle Lalou for giving me her reading of the inter-linear sections at lines 20 and 99 (see pp. 80, 89-90). These were not clear enough to be read from a photograph. The text of this manuscript has not previously been published, and as it relates many of the same incidents as the *Li yul lun-bstan-pa*, it is convenient to have the texts of both together. Phrases in common can be located by means of the word-index. Although there are few differences in reading from what F. W. Thomas evidently read, different interpretations can be made in quite a few places owing in part to the progress Tibetan studies have made since 1935. In particular, three Tibetan dictionaries not available to F. W. Thomas have been most useful, and J. Nobel's work in the careful comparison of Sanskrit works with their Tibetan translations has been consulted throughout with great profit.

I would like to thank Dr. Snellgrove for reading part of the translation of the *Li yul lun-bstan-pa* and offering suggestions and Professor E. G. Pulleyblank, who provided information from the Chinese side on some proper names: see under *ka-the-si*, *kam-šen*, *koñ-šen*, *hgum-tir*, *bijaya saṅgrama*, *ser-the-si*.

Thanks are due also to Professor Bailey, who lent me photographs of the *Li yul lun-bstan-pa* from all four blockprints, obtained a microfilm of the *Li yul chos-kyi lo-rgyus* for me from the Bibliothèque nationale, and who continually gave me encouragement to complete the present work.

Finally, I should like to express my gratitude to the School of Oriental and African Studies for meeting the cost of publication of this work in the London Oriental Series.

R. E. EMMERICK

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