

## JĀTAKAMĀLĀ II.17

The second jātika of the Jātakamālā tells the famous story of the king of the Śibis. When the king announces his decision to give his eyes to a beggar, his ministers try to dissuade him and suggest that he give instead money, jewels, etc. Verse 17c in Kern's edition reads as follows: *rathān vinītāśca yujah prayaccha*. Speyer translates 'carriages and trained beasts of draught'. He probably corrected *vinītās* to *vinītāms* although he did not indicate this in a note. However, the meaning 'beast of draught' is not recorded in dictionaries for classical Sanskrit. According to the Petersburg dictionary *yuj-* is used as an adjective and a noun in Vedic texts in the meaning 'verbunden, zusammengespannt, das an demselben Wagen mitziehenden Thier'.

P. L. Vaidya corrected *vinītās* to *vinītāms* in his edition of the Jātakamālā (Buddhist Sanskrit Texts, No. 21, Darbhanga, 1959). Raniero Gnoli in his Italian translation (Bari, 1964) follows Speyer in his rendering of *yuj-* (carri e ben ammaestrate bestie da tiro). In the Russian translation by A. P. Barannikov and O. F. Volkova (Moscow, 1962) *yuj-* is rendered 'team of horses' (davaj im kolesnicy s upražkami ob"ezžennyx konej 'give him chariots with teams of trained horses'). This meaning is probably based upon the meaning 'Paar, Zweizahl' given by the Petersburg dictionary on the authority of the Śabdakalpādruma with reference to *taruṇīkucayuj-* in Nāradapañcarātra 3,13,14; 2,18!

It is obvious that the text as given by Kern is not correct. Only a small change is required, i.e. one must read *vinītāśvayujah*. This reading is fully confirmed by the Tibetan translation: *dul-ba'i rta dan sbyar-ba'i sin-rta stsal* 'give chariots yoked with trained horses.' As far as I have been able to ascertain, this correction has not been proposed before. It is not found in the corrigenda, added to the second printing of Kern's edition (1914), in the notes to Speyer's translation or in Andrzej Gawroński's *Studies about the Sanskrit Buddhist Literature*, pp. 40–49: Critical notes on the printed text of the Jātakamālā (Krakow, 1919). This example shows clearly that a critical study of the text of the Jātakamālā can only be undertaken with the help of the Tibetan translation. An edition of it, based upon the Peking, Narthang, Derge and Cone editions of the Kanjur, is at present being prepared by my colleague Dr. T. Rajapatirana.

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