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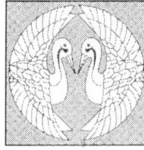
Front cover:

"The Sultan's repose in nature", miniature from 'Abd al-Raḥmān Jāmī's *Dīwān*, manuscript C 1697 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, A. D. 1486/87, fol. 243 b, 7.7×7.7 cm.

Back cover:

"Portrait of some Moghol principal or influential grandee sitting in a chair (throne?) with a falcon on his right arm", miniature from the same manuscript, fol. 1b, 7.3×14.8 cm.

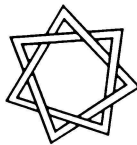
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PRESENTING THE COLLECTIONS

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SANSKRIT MANUSCRIPTS FROM THE N. F. PETROVSKY COLLECTION IN THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES*

The manuscript collection gathered by the Russian Consul in Kashghar N. F. Petrovsky (1837—1908) has attracted the attention of scholars from the end of the nineteenth century. Petrovsky began his career in the Russian Ministry of Foreign Affairs in June 1882, and, in the same year, he was appointed the Russian Consul in Kashghar shortly after its opening. In 1892, he became Consul General and remained in the post until 1903 when he retired for health reasons.

It was Petrovsky who laid the foundation of the Central Asiatic manuscript collection of the Asiatic Museum in St. Petersburg (at present the St. Petersburg Branch of the Institute of Oriental Studies). While he was in Kashghar he sent to St. Petersburg a large number of manuscripts. In 1905, he also presented his valuable private manuscript collection to the Russian Committee for the Study of Central and Eastern Asia. After Petrovsky's death, the Russian Academy of Sciences bought from his relatives his extensive library and remaining manuscripts. After having been listed, the overall number of the manuscripts turned to be 582 items. These were manuscripts or fragments in Sanskrit, Khotanese, Tocharian B, Tibetan and Uighur. About 250 items among them were written in Sanskrit. In 1894, Academician S. F. Oldenburg started his systematic publication of some Sanskrit manuscripts fragments. He succeeded in publishing the fragments of 19 Sanskrit manuscripts. The publications were accompanied by the thorough and profound study of these fragments.

It should be mentioned that often only those fragments were edited which had survived better, so that many of the manuscripts remained unpublished. As for the number of facsimiles, it is insufficient.

After two volumes of "The Monuments of Indian Writing from East Turkestan" by Prof. G. M. Bongard-Levin and by the author of the present article appeared in 1985 and 1990 [1], the work on the manuscripts from the collection continued. Dr. E. N. Tyomkin joined in the work later, and he published a number of fragments from the Petrovsky and Lavrov collections. For the time being, we have identified some new materials and fully sorted out the fragments, which made it possible to expand the cart catalogue compiled by V. S. Vorobyov-Desyatovskiy in

1955—1956. Today, we are preparing the publication of a short catalogue of the Petrovsky collection.

Following a statistical approach proposed by Prof. Jens-Uwe Hartmann, Klaus Wille and others for their work on the Hoernle collection [2], we describe here the Petrovsky collection. This approach seems to enable us to make some general conclusion concerning a distinctive feature of Buddhist literature which was circulating in Southern oases of East Turkestan in the second half of the first millennium A.D.

If described from the palaeographical point of view, the collection reveals that only six manuscripts (one of them consists of 16 fragments, the others — of one each) are written in the North-East Turkestan Brāhmī script, the rest — in the different forms of Southern Brāhmī. Some of these forms bring them closer to the Gilgit manuscripts. Only a number of small fragments on palm leaves and birch bark contained Kushanian and early post-Kushanian Brāhmī.

Let us turn now to the contents of the manuscripts. It is obvious that in the period in question the texts of Vajrayāna were among those dominant in Southern oases of East Turkestan, and, what is more important, Vajrayāna absorbed a number of local folk beliefs and cults.

The greater part of the collection consists of *dhāraṇīs*, *mantras* and other types of magical literature; there are 34 different copies comprising about 200 fragments (it constitutes about 13 per cent of the collection). The great many fragments belong to the so-called *sūtras* of the *Pañca rakṣā* — ("Five Protections" *sūtras*), representing the cult of five Tantric goddesses venerated as five Mothers. Each of them is attributed to a block of specific magic formulae to invoke them. The fragments of three *sūtras* from the five are found in the collection. These are: *Mahāmāyurividyā-rājñī* ("Great She-Peacock, a Queen of Magic Spells") — fragments in four independent copies [3]; *Mahāsāhasrapramardanividyārājñī* — fragments of five independent copies [4]; and *Mahāpratisarāvidyārājñī* — fragments of four independent copies [5]. In all, there are more than one hundred fragments of 13 independent copies, which makes about 5 per cent of the collection.

It is worth noting that a great deal of such kind of texts were found in Gilgit, however, all of them represent frag-

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ments of *Mahāpratisarā* texts [6]. The fragments of the *Mahāmāyūrī* text were also discovered as part of the famous manuscript found in Kucha by Lieutenant H. Bower as early as 1890; they were published by R. Hoernle in 1893 [7]. Several fragments of *Mahāpratisarāvidyārājñī* and *Mahāsāhasrapramardanīvidyārājñī* constitute part of the German Turfan collection (Nos. 983, 1008, and 1011).

There are also texts of the *Pañca-ṛakṣā* in Chinese, which are preserved in the Dunhuang collection of the St. Petersburg Branch of the Institute of Oriental Studies, but one must admit that they were more popular in the Tibetan cultural area. The *Pañca-ṛakṣā* texts in Tibetan greatly influenced the further development of Tibetan Buddhism and are of exceptional value at present. The same is valid for the collection of Tibetan manuscripts in the St. Petersburg Branch of the Institute of Oriental Studies, which abounds with block prints and manuscripts containing the *Pañca-ṛakṣā sūtras*.

Turning now to the manuscripts from the Petrovsky collection, many of them contain the talk of Buddha with *mahāsenapati* of *yakṣas* Māñibhadra which are in close connection with the text of *Pañca ṛakṣā*. The collection contains 22 fragments in all (call numbers SI P/28 and P/37). The main subject of the talk is how to defend *bhikṣus* and other living beings from the great harm caused by *yakṣas*. The content of the texts makes us conclude that they are of magic character, too. Prof. Bongard-Levin, in collaboration with the Japanese and German scholars, has recently identified one of those texts as containing the text of *Prajñāpāramitā* (see below).

As for the other *dhāraṇīs*, the Petrovsky collection contains the following:

1) *Sumukhanāma-dhāraṇī* in four copies (22 folios) and fragments. The two — SI P/65a (1 folio) and SI P/77 (6 folios) — were published. Two other copies remain unpublished: P/18 (6 folios) and P/75 (7 folios). So far they have been in a bad condition and will be published only after restoration. The recent publication by Klaus Wille of three new fragments of the *dhāraṇī* from the Hoernle and Crosby collections [8] can aid further knowledge of the text. Judging from the full extant Khotanese text of the *dhāraṇī*, one half of the Sanskrit text is now available. What is interesting in the unpublished manuscripts P/18 and P/75 is that they contain a briefer variant of the text. Manuscript P/77 of 6 folios originally contained 18 folios (the last folio with the colophon has survived). Manuscript P/18 of larger size had originally 23 folios (at present we have one folio which is the last but one). Both variants differ not only in *dhāraṇīs*, but in prosaic text as well.

2) *Buddhanāma-sūtra* may be attributed to the same genre. There are 5 copies of the *sūtra* in the Petrovsky collection [9] — about 30 folios and fragments. Three of them were taken into account in the work by Oskar von Hinüber [10]. Two new copies were published by Prof. Bongard-Levin and by the author of the present article in 1990 [11]. The other 3 fragments from the Hoernle and Godfrey collections were published by Dr. Klaus Wille. But only a small piece of the texts of the *Buddhanāma* type came down to us in Sanskrit. The *Buddhanāma sūtras* in Chinese were rather popular. As far as one can judge from the Dunhuang collection of the St. Petersburg Branch of the Institute of Oriental Studies, there are three types of *Buddhanāma* texts, some of them with colour illustrations.

3) A lot of exactly non-identified *dhāraṇīs* — 12 copies, about 25 folios [12]. Partly they belong to *Vajrapāñī* and were published by S. Oldenburg (SI P/26—2). The others have not been published yet.

Thus, the *dhāraṇīs* represent the most important part of the Petrovsky collection, and can elucidate some key points of the dissemination of the Buddhist doctrine in Southern oases in the second half of the first millennium A.D.

Another text, though less abundantly represented in fragments in the Petrovsky collection, is *Saddharmapundarīka-sūtra*, 27 copies of which constitute about 10 per cent of the collection [13]. At present, ten of them are published. Both versions of the *sūtra* are represented — the Central Asian (mostly) and the Nepal-Gilgit one. It is evident that the *sūtra* was not very popular in the Northern oases, only one folio of it is known in the German Turfan collection (No. 622). On the contrary, the number of the *sūtra's* fragments among the Gilgit manuscripts is exceptional [14]. Some fragments (unpublished yet) are also found in the A. H. Francke collection; they were described by Prof. R. E. Emmerick in 1984 [15].

It is necessary to remark that the *sūtra* was in a great demands in Khotan, where the local Khotanese had been ordering the Sanskrit copies for themselves. For example, the famous Kashghar manuscript of Petrovsky (SI P/5) has a colophon written in Khotanese at the end of the manuscript as well as three Khotanese colophons at the end of three of the chapters. To cite another example, there are also two Khotanese inscriptions on the bottom margin in manuscripts P/10 and P/7. We learn from the colophon of chapter 23 in a Khotanese manuscript known as “Manuscript E”, or “The Book of Zambasta”, about the possible reason of the absence of the full translation of the *sūtra* into Khotanese (see the Petrovsky collection, SI P/6). The author of this remark complains that the local residents refuse to recognise any text as a Holy Writ unless it is written in Sanskrit. He writes: “I intend to translate it into Khotanese for the welfare of all beings... But such are their deeds: the Khotanese do not value the Law at all in Khotanese. They understand it badly in Indian. In Khotanese it does not seem to them to be the Law” [16].

If we turn now to the Chinese Dunhuang collection of the St. Petersburg Branch of the Institute of Oriental Studies, we shall see that *Saddharmapundarīka* occupies the second place in the number of copies (after *Vajracchedikā*). The observation of the manuscripts shows that chapter 25 of the *sūtra* which bears the title *Samanta-mukha*, and is devoted to Bodhisattva Avalokiteśvara, began to be spread as an independent composition as early as the seventh century. In the eighth — ninth centuries, it became one of the most popular texts; a comparatively large number of small manuscripts of the pocket type containing the text of this chapter proves that. They might have been used in everyday life.

The third place is occupied by the *Prajñāpāramitā* texts. We have 24 copies, about 50 fragments, which is 9 per cent of the collection [17]. We were wrong in our previous supposition that it is *Aṣṭa-sāhasrikāprajñāpāramitā* that presents the majority of the fragments in the collection. Closer examination of the last years led us to conclude that the fragments mainly belong to the *Aṣṭadaśasāhasrikā* — *Pañcaviṃśati-sāhasrikā* line. They, as the Japanese scholar Shogo Watanabe has shown, “are variant texts deriving from the same source” [18]. It is possible, therefore, to

assume the existence of an *Urtext* of both *Aṣṭadaśa-* and *Pañcaviṁśati-* texts. So far Prof. Bongard-Levin, in collaboration with the Japanese and German scholars, has published only four fragments. The research of one of the fragments has shown that manuscript P/19(1) reproduces the text of the old type, presenting a slightly more developed form than that of the Chinese text which originates from Khotan and which is included in the *Tripitaka Taisho* (No. 221). Besides, as was established by the scholars, manuscript P/19(1) differs from the *Aṣṭadaśasāhasrikā* text found in Gilgit. The scholars identified the text as an old copy of the *Pañcaviṁśatisāhasrikā*.

Thus, the scholarly examination of fragment P/19(1), together with some other fragments surviving, especially in the Crosby collection from Khotan, Francke collection and in some others, permits us now to establish the relationship between the *Abhisamayālamkāra* text and revised on its base texts of the *Pañcaviṁśatisāhasrikā*, as well as to determine the time when this revision could occur, and then to pick out the *Urtext* as a collection of the foremost *mātrikās*.

Recently, a group of scholars from Germany, Japan and Russia has succeeded in publishing a complete text of *Nagaropamasūtra* on the basis of texts found in English, French, German and Russian collections [19]. As is said in section 2 of the publication, the first known manuscript of the *Nagaropamasūtra* to come to light was that which was reported by A. F. Rudolf Hoernle in 1897 [20]. Hoernle found part of the manuscript of the *sūtra* among manuscripts, which were sent him from Kashghar by George Macartney in 1896. Afterwards, Hoernle acquired another part which came to him with the so-called Weber manuscript [21]. It was N. F. Petrovsky who was presented the third portion which he sent to S. Oldenburg in St. Petersburg. All the three parts originate from Kucha. As for the Petrovsky manuscript, the call number of which is SI P/33 (3 folios), it contains the text of the end of a canonical part of the *sūtra* and the beginning of the appendix.

The close attention to the *sūtra* was attracted anew by a publication of Fukita Takamichi [22]. It was he who proved that the Pelliot folios, edited by S. Lévi as *Nidānasūtra*, and the Stein folios, edited by La Vallée Poussin and identified by him as *Nagaropamasūtra*, belong to the single manuscript found at Dunhuang. As a result of about one hundred years of scholarly activity, one more valuable text of Hīnayāna, used not only in dogmatic but also as a charm in everyday practice, was put into scholarly circulation.

After picking out the three groups of manuscripts which form more than 30 per cent of the Petrovsky collection, we have taken the view that they can indicate the main directions of the Buddhist doctrine in the Southern oases of East Turkestan in the second half of the first millennium A. D., namely, (i) Vajrayāna; (ii) Mahāyāna school of the "Lotus *Sūtra*"; and (iii) Mahāyāna school of the *Prajñāpāramitā*.

The comparison of this set of texts with those in the Gilgit and Turfan collections clearly shows the differences which inevitably appeared as a result of the development of Buddhism in East Turkestan at that time. An observation of these developments leads us to conclude that the following forms of Buddhism became dominant:

1) Hīnayāna, which hold the position in Northern oases where a large number of *sūtras* from *Āgāmas* was found. Particularly, the Sarvāstivāda school was apparently dominant;

2) Vajrayāna and Mahāyāna, with a full set of texts — in the Southern oases;

3) Hīnayāna, with a full set of the *Vinaya* texts of the Mūlasarvāstivāda school, and Vajrayāna making its first steps along with most likely Nalanda's schools and different schools of Mahāyāna — in Gilgit.

Of the remaining part of Sanskrit manuscripts in the Petrovsky collection we may only enumerate here some of manuscripts, which are the most important for the study of *sūtras* versions. First of all, the collection is lacking any *sūtra* of *Āgāmas* with the exception of three folios belonging to the *Nagaropamasūtra*. Surprisingly, we do not find any fragment of the *Prātimokṣa-sūtra* in the collection; only a few texts of commentaries on the *Vinaya* are present. One of them, with the colophon — *vaīṣyāpatyakara parivartah caturtha* — remains unidentified. The questions of discipline are discussed there by Buddha and Kāśyapa to whom five hundred *bhikṣus* attend (P/20—1 + P/20—2).

It should be mentioned that two vast texts of *avadānas* are now published. These are the *Śardūla-karnāvadāna* (P/15, 22 fols.) and *Ajītasenavyākaraṇa* (P/63, 24 fols.). Their comparison with those found in Gilgit presents us an interesting result: in both cases copyists copied from the same original; they had made, with only a slight difference, the same mistakes when transcribing *gāthās* and prose text, which excludes a mere coincidence. The publishers of the Gilgit text rectified some of the mistakes, quite unwarrantably yet. For example, they make the following conjecture (the Gilgit Sanskrit text, p.105, *gāthā* 1): *yadā tvaṃ praviśati piṇḍapātiko vimocaye tvaṃ bahavaṃ hi prāṇinām* ("When you enter [a city] as an alms collector, you will rescue many living beings..."). Meanwhile the text in both manuscripts runs as follows: *yadā tvayā praviśati piṇḍapātiko vimocaye yaṃ bahavoḥi prāṇinām* (luckily, divergences are shown by publishers in footnotes).

Among the Mahāyāna *sūtras* most attention was paid to two of them: *Mahāparinirvāṇa-sūtra*, six fragments of which were published by Prof. Bongard-Levin [23], and to two versions of the *Kāśyapaparivārta-sūtra* (still unpublished) [24]. If one brings together the fragments from the Petrovsky collection in the St. Petersburg Branch of the Institute of Oriental Studies, as well as the fragments of the *sūtra* in the manuscript collections of Great Britain, Finland and Germany, an exclusive material for studying the brief, and apparently earlier version of the *sūtra* (and extended one, which took shape later) can be obtained. We have also at our disposal the full text of a *sūtra* whose name is repeatedly mentioned in the text as *Ratnakūṭa-sūtra*. The data which can be obtained from a Chinese colophon of this collection of 49 *sūtras*, entitled by their compiler Bodhiruci *Ratnakūṭa* and included in the *Tripitaka Taisho* under number 310, enable us to conclude that the collection of *sūtras* appeared in Khotan not earlier than 706—712 A. D. *Ratnakūṭa*, as is presented in the Petrovsky collection (MS P/2, 73 fols.), happened to be the most popular in East Turkestan, and we find quotations from it in a lot of other *sūtras* and *śāstras* in their translation into Chinese and Tibetan. We can extend the list of the quotations after we have discovered a text, which renders part of the *sūtra* in chapter 12 of the Khotanese "Book of Zambasta" mentioned above. This chapter contains an exposition of the *saṃvara*, "moral restriction", prescribed for Bodhisattvas, with the explanation of the major and minor offences leading to the loss of the *saṃvara*. There is also

the description of circumstances under which innocence can be attained. The Khotanese text is faithful to the Sanskrit one.

Unidentified fragments, which are 23 in all, constitute about 8 per cent of the collection. The identification of at least part of them is still possible. It seems that some of the fragments belong to the same *sūtras* as those in the Turfan collection in Germany, though they remain unidentified there (for example, Nos. 1340 and 1764). Of course, our conclusions concerning priority of Buddhist schools and

texts in Northern and Southern oases of East Turkestan are only preliminary, considering that a great number of manuscripts circulating on the territory of East Turkestan in the first millennium A.D. have not come down to us. Nevertheless, the predominance of the three schools mentioned above — Vajrayāna, “Lotus *Sūtra*” and *Prajñāpāramitā* — is beyond any doubt. In any case, the presents of the texts related to this schools in the Petrovsky collection can do a great service to the study of Buddhism development in East Turkestan.

Notes

1. *Pamiatniki Indiiskoi Pis'mennosti iz Tsentral'noi Azii* (The Monuments of Indian Writing from Central Asia) (Moscow, 1985—1990), i—ii.
2. *Die nordturkistanischen Sanskrit-Handschriften der Sammlung Hoernle*, von Jens-Uwe Hartmann and Klaus Wille (Göttingen, 1992), pp. 10—63. — *Funde buddhistischer Sanskrit-Handschriften*, II.
3. Call numbers SI P/30, 38, 39, 58 + 59.
4. Call numbers SI P/32, 54 + 56(1), 44a, 44b, 64.
5. Call numbers SI P/40, 41a, 41b + 42.
6. Oskar von Hinüber, *Die Erforschung der Gilgit-Handschriften* (Göttingen, 1979), fragments 6, 14, 15, 17.
7. A. F. R. Hoernle, *The Bower Manuscript* (facsimile leaves, nagari transcript, romanized transliteration, and English translation with notes) (Calcutta, 1893), pp. 222—40e.
8. Klaus Wille, *Sanskrithandschriften aus dem Turfanfunden*, Teil 10 (Berlin, 1996), pp. 398—402: “Die Hoernle-Fragments in der Turfan Sammlung”.
9. Call number SI P/60, 61, 70, 71a + 116c + 116sh; L/2.
10. “Dhāraṇīs aus Zentralasien”, *Indologica Taurinensia*, XIV (1987—1988), pp. 231—49.
11. *Pamiatniki Indiiskoi Pis'mennosti iz Tsentral'noi Azii*, ii, pp. 277—92.
12. Call numbers SI P/22, 23, 26, 29, 55 + 56(2), 71b, 72g, 110, 112, 113 (3 fr.), 116b (3 fr.) + 116c (1 fr.), 116i.
13. Call numbers SI P/5, 8, 9, 11, 11(1) + 7, 12 + 13, 10, 20(4), 62(1), 62(10), 62(12), 67(2), 67(3), 67(4), 68, 74 + 67(8), 72b, 76, 79, 82b, 83a, 83b, 90a, 90b(1), 91, 118a, 121e, 151.
14. See Oskar von Hinüber, *op. cit.*, Nos. 44, 45, 47—50. There are also 3 fragments from Srinagar, mentioned there.
15. “Newly-discovered Buddhist texts from Khotan”, *Proceedings of the Thirty-First International Congress of Human Sciences in Asia and North Africa, Tokyo—Kyoto, 31st August — 7th September 1983* (Tokyo, 1984), i, pp. 219—20.
16. See *The Book of Zambasta. A Khotanese Poem on Buddhism*, ed. and transl. by R. E. Emmerick (Oxford, 1968), p. 343.
17. Call numbers SI P/19, 20(5), 46a, 62b, g, e, k, v; 67(7), 67(13), 67(14), 72a, 72b, 82a, 83m, n, z; 84a, b, g, d, v; 116o (5 fr.); 123i (6 fr.); 123k, 145, 146 (2 fr.), 147a, 147 + 148.
18. “A comparative study of the Pañcarviṃśatisāhasrikā Prajñāpāramitā”, *East and West* (1995), pp. 386—95.
19. *The Nagaropomasūtra: an Apotropaic Text from the Samyuktāgama*, a transliteration, reconstruction, and translation of the Central Asian Sanskrit manuscripts by G. Bongard-Levin, D. Boucher, Takamichi Fukita, K. Wille (Göttingen, 1996), pp. 9—131. — *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*, III.
20. A. F. R. Hoernle, “Three further collections of ancient manuscripts from Central Asia”, *Journal of the Asiatic Society of Bengal*, LXVI (1897), p. 1, No. 4, pp. 237—44.
21. Oskar von Hinüber, *op. cit.*, fragments 6, 14, 15, 17.
22. Fukita Takamichi, “*Higashi Torukisutan ubu no dokuju kyoten — Nagaropamavyākaraṇa (= Nagarasūtra) to mayoke*” (“A recitation text of the Sarvāstivādins from East Turkestan — the *Nagaropama-vyākaraṇa (= Nagarasūtra)* and a charm”), *Annals of the Sanko Cultural Research Institute*, XX (1989), pp. 27—49.
23. Call numbers SI P/88a, 88b, 88c, 88d, 88v, 89. See *Pamiatniki Indiiskoi Pis'mennosti iz Tsentral'noi Azii*, i, pp. 37—64.
24. M. I. Vorobyova-Desyatovskaya, “An unique manuscript of the “Kāśyapaparivarta-sūtra” in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences”, *Manuscripta Orientalia*, 1/1 (1995), pp. 12—6.