

創価大学
国際仏教学高等研究所
年報

平成25年度
(第17号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2013

Volume XVII

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The International Research Institute for Advanced Buddhology
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New Research on the Buddhist Sanskrit Manuscripts from Central Asia*

Seishi KARASHIMA

In 1889, local treasure hunters came across a cache of manuscripts south of Kucha on the northern Silk Road, which were later sold to a British intelligence officer in India, Lieutenant Bower, who, in turn, sent them to Augustus Frederic Rudolf Hoernle in Calcutta. Hoernle deciphered these manuscripts, which contained several medical and Buddhist Sanskrit texts and subsequently published a well-organised edition (1893-1912).¹ This discovery and publication influenced the early archaeological exploration movement in East Turkestan. In 1893, Hoernle also published an article concerning a collection of manuscripts, which he had received from Rev. F. Weber, a Moravian missionary in Leh, Ladakh. Later, he even published articles on Sanskrit fragments — some of which were fake — sent by George Macartney (1867-1945), the British Consul General in Kashgar at that time, and Captain Stuart Hill Godfrey (1861-1941), "resident assistant" in Kashmir.² In 1899, Hoernle published the first part of a report, dealing with what had been found up to then, including more than a

* This is an English translation of my article "Nouvelles recherches sur les manuscrits sanscrits bouddhiques provenant d'Asie Centrale". I am very grateful to Peter Lait for checking my English.

¹ *The Bower Manuscript: Facsimile Leaves, Nagari Transcript, Romanised Transliteration and English Translation with Notes*, Calcutta: Superintendent Government Printing (Archaeological Survey of India, New Imperial Series, 22), 1893-1912. See also Ursula Sims-Williams, "The papers of the Central Asian scholar and Sanskritist Rudolf Hoernle", in: *The British Library Sanskrit Fragments: Buddhist Manuscripts from Central Asia* (BLSF), ed. Seishi Karashima and Klaus Wille, Tokyo, vol. 1 (2006): International Research Institute for Advanced Buddhism, Soka University (hereinafter BLSF I), pp. 1-26; *ead.* "The British Library Hoernle Collection, part 1", BLSF II.1 (2009), pp. 1-24.

² "The Weber MSS. — Another Collection of Ancient Manuscripts from Central Asia", in: *Journal of the Asiatic Society of Bengal* (hereinafter *JASB*) 62, pt. I, 1893, Calcutta, 1894, pp. 1-40; "Three Further Collections of Ancient Manuscripts from Central Asia", *JASB* 66, pt. I, 1897, pp. 213-60; reprint: Calcutta, 1897; "A Report on the British Collection of Antiquities from Central Asia. Part I", *JASB* 68, pt. I, 1899, extra no., Calcutta, 1899; "A Report on the British Collection of Antiquities from Central Asia. Part II", *JASB* 70, pt. I, 1901, extra no. 1, Calcutta, 1902; *Facsimile Reproduction of Weber Mss., Part IX and Macartney Mss., Set I with Roman Transliteration and Indexes*, Calcutta 1902: Baptist Mission Press; "The 'Unknown Languages' of Eastern Turkestan. [I]", *JRAS*, 1910, pp. 834-38, pp. 1283-1300; "The 'Unknown Languages' of Eastern Turkestan. II", *JRAS*, 1911, pp. 449-77; *Manuscript Remains of Buddhist Literature Found in Eastern Turkestan*, Oxford, 1916; reprint: St. Leonards et Amsterdam, 1970. For a detailed description and evaluation of the work and Hoernle Fund that bears his name, cf. P. O. Skjærvø, *Khotanese Manuscripts from Chinese Turkestan in The British Library. A Complete Catalogue with Texts and Translation. With Contributions by Ursula Sims-Williams*, London, 2002, introduction.

hundred fragments in various scripts and languages.

Almost at the same time, between 1890 and 1903, Nikolaj F. Petrovsky (1837-1908, the Russian consul in Kashgar from 1882 to 1903) collected many Buddhist manuscripts in Sanskrit, Gāndhāri, Khotanese, Tocharian, Tibetan and Uighur, discovered in various parts of East Turkestan, a large number of which were sent to St. Petersburg. In 1893, Sergey Fyodorovich Oldenburg (1863-1934) began publishing his studies on the Sanskrit and Tocharian fragments, which Petrovsky had acquired.³ However, he was able to publish only nineteen of these, which were the best preserved among the two-hundred and fifty fragments in the Petrovsky Collection.

Thus, the "Great Game" or "Tournament of Shadows" (Турниры теней) between the British and Russian Empires for supremacy in Central Asia was played out *even* in the field of researching manuscripts in Sanskrit.

The news of successive discoveries of Buddhist manuscripts had greatly excited researchers in Europe, America and Japan and during the next two decades after 1895, Sven Hedin, Aurel Stein, Albert Grünwedel, Albert von Le Coq, Carl Gustaf Emil Mannerheim, Sergey F. Oldenburg, Zuicho Tachibana, Ellsworth Huntington and Paul Pelliot, just to name the most famous, made expeditions to Central Asia, bringing back many fragments in Sanskrit, Khotanese and other Central Asian languages to Europe, the United States and Japan. The Sanskrit fragments, which could number twenty-five thousand⁴, are now preserved in various institutions in Ankara, Berlin, Harvard, Helsinki, Kyoto London, Lüshun (China), Munich, Paris, St. Petersburg, Washington and Yale.⁵ Recently, many Sanskrit fragments have been discovered in Xinjiang, China, many of which are now preserved in the National Library of China in Beijing.⁶

(1) Digitisation of fragments

Since the late nineteenth century, a substantial number of these fragments have been catalogued, transcribed and studied by many scholars. However, with the exception of the

³ S. F. Ol'denburg (С. Ф. Ольденбургъ), "Кашгарская рукопись Н. Ф. Петровскаго", *Записки Восточнаго Отделения Императорскаго Русскаго Археологическаго Общества* (hereinafter *ZVOIRAO*), VII (1893), pp. 81-82, 1 plate; "Отрывки кашгарских санскритских рукописей из собрания Н. Ф. Петровскаго", *ZVOIRAO* VIII, вып. I (1893), pp. 47-67, 2 plates; "Къ Кашгарскимъ буддийскимъ текстамъ", *id.*, pp. 151-153; "Еще по поводу кашгарских санскритских рукописей", *ZVOIRAO* IX (1894), pp. 349-351; "Отрывки кашгарскихъ и санскритскихъ рукописей изъ собрания Н. Ф. Петровскаго, II, Отрывки изъ Раṅsarakṣā", *ZVOIRAO* XI (1899), pp. 207-264, 2 plates; "Отрывки кашгарскихъ и санскритскихъ рукописей изъ собрания Н. Ф. Петровскаго, III, Отрывки изъ Раṅsarakṣā", *ZVOIRAO* XV, Вып. 4 (1904), pp. 113-122, 3 plates; *Предварительная заметка о буддийской рукописи написанной письменами kharoṣṭhī*, Санктпетербургъ 1897: Типографія Императорской Академіи Наукъ.

⁴ There are 11,477 fragments in Berlin, 8,315 fragments in London, about 3,000 fragments in Paris, more than 350 manuscripts and fragments in St. Petersburg and several hundred fragments in Lüshun.

⁵ For an overview of Buddhist Sanskrit manuscripts from Central Asia, see Lore Sander, "Buddhist Literature in Central Asia", *Encyclopaedia of Buddhism*, ed. G. P. Malalasekara *et al.*, vol. IV, Colombo 1979, pp. 52-75 and *ead.* "Buddhist Sanskrit Manuscripts from Chinese Turkestan: Eighty Years of Research Work", *Prajñā-Bhārātī*, ed. J. S. Jha, Patna 1983, pp. 1-18.

⁶ Cf. *Zhongguoguojiatushuguan cang Xiyuwenshu — Fanwen, Quluwen Juan* 中国国家图书馆藏西域文书——梵文、佉卢文卷 [*Xinjiang Manuscripts Preserved in the National Library of China: Sanskrit Fragments and Kharoṣṭhī Documents*], ed. Duan Qing 段晴 and Zhang Zhiqing 张志清 *et al.*, Shanghai: Zhongxishuju 中西书局 (梵文贝叶经与佛教文献系列丛书 [Series of Sanskrit Manuscripts & Buddhist Literature], no. 3).

German collections, the majority of them remain to be studied.

It is for this reason that in 2005, the International Institute for Advanced Research in Buddhist Studies (IRIAB) of Soka University, of which I am a member, and the British Library (BL) signed an agreement to digitise these Sanskrit manuscript fragments from Central Asia, consisting of 8,315 pieces in all. We also decided to make these images available, publishing preliminary identifications, transcriptions and information on these fragments on the International Dunhuang Project (IDP) and IRIAB websites⁷, six months after receiving them at our institute, thus making this priceless cultural heritage accessible to any researcher anywhere in the world. Since 2006, we have published two volumes of *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments* (BLSF), dealing with about one thousand one hundred fragments⁸ and, now, all of the 8,315 fragments have been digitised.

The Sanskrit manuscripts in the Petrovsky Collection in St. Petersburg consist often of well-preserved, though incomplete, folios, while manuscripts in other collections are generally fragmentary. This may be due to the advantageous position of the Russian consul in Kashgar at that time.⁹

In collaboration with the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg, we have published texts and facsimiles of the manuscript of the *Kāśyapa-parivarta* and several fragments of various other texts in the publications of the IRIAB.¹⁰ Extending this relationship between our two institutions, we have decided to begin a similar series of BLSF, namely *Buddhist Manuscripts from Central Asia: The St. Petersburg Sanskrit Fragments* (StPSF) and we are now preparing the publication of the first volume, scheduled for 2014, which will include among others the manuscripts of the *Ajitasenavyākaraṇa* and the *Śārdūlakarṇāvadāna* as well as an anthology of the *avadānas*,

⁷ <http://idp.bl.uk/> et http://iriab.soka.ac.jp/orc/Publications/BLSF/index_BLSF.html

⁸ Edited by Seishi Karashima and Klaus Wille, Tokyo, IRIAB, Soka University, vol. I (2006), vol. II, 2 parts (2009).



⁹ The most striking example of this is the so-called "Kashgar" manuscript of the *Saddharmapuṇḍarīkasūtra*, probably dating from the eighth or ninth century C.E., which was discovered in Khādaliq before being sold in Kashgar. This manuscript is probably the best preserved of all those which have been found in Central Asia. It is divided into six parts, each of which is now kept in six different places around the world. The original manuscript must have consisted of 459 folios out of which, 447 are preserved, namely 396 in the Petrovsky Collection (St. Petersburg), 44 at the British Library, 9 in Berlin, one at Yale University and six leaves at the Lüshun Museum (China). Some folios were divided into two and sold separately, so the sum of existing folios exceeds 447. Cf. Hirofumi Toda, *Saddharmapuṇḍarīkasūtra, Central Asian Manuscripts, Romanized Text*, Tokushima 1983, Kyoiku Shuppan Center, pp. xii-xiii. A colour facsimile edition of the manuscript of the Petrovsky Collection has just been published: *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.): Facsimile Edition*, published by The Institute of Oriental Manuscripts of the Russian Academy of Sciences, the Soka Gakkai, and the Institute of Oriental Philosophy, Tokyo 2013: The Soka Gakkai (Lotus Sutra Manuscript Series 13).

¹⁰ *The Kāśyapaparivarta: Romanized Text and Facsimiles*, ed. Margarita I. Vorobyova-Desyatovskaya, in collaboration with Seishi Karashima and Noriyuki Kudo, Tokyo 2002: IRIAB, Soka University (*Bibliotheca Philologica et Philosophica Buddhica* V); Seishi Karashima and Margarita I. Vorobyova-Desyatovskaya, "Some Buddhist Sanskrit Fragments from the Collection of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences (1)", in: *Annual Report of The International Research Institute for Advanced Buddhism at Soka University* (hereinafter *ARIRIAB*), vol. X (2007), pp. 45-56 + 3 plates; "Buddhist Sanskrit Fragments from the Collection of The Institute of Oriental Manuscripts in St. Petersburg (2)", *ARIRIAB* XI (2008), pp. 91-94 + 2 plates, and so on.

discovered at the Merv Oasis near Bayram Ali in Turkmenistan in 1966. These three manuscripts consist of nearly complete leaves.

(2) Identification of fragments using databases of texts in Sanskrit and Pāli

In the past, only relatively large fragments, which were easy to identify, were studied and published. Nowadays, by means of databases of texts in Sanskrit and Pāli, even tiny fragments comprising only a few words or, in extreme cases, a few characters can be identified. For example, the Sanskrit Or.15010/85 fragment in the British Library¹¹ reads as follows:

<i>recto</i>	<i>verso</i>	<i>recto</i>	<i>verso</i>
		<p>a /// णि</p> <p>b ///.. karaṇa</p> <p>c /// [p]yacūrṇa</p> <p>d /// janā</p> <p>e /// khā[ni]</p>	<p>a /// m.</p> <p>b /// ..</p> <p>c /// pu</p> <p>d /// .. 34 </p> <p>e ///.. trā</p>

In this fragment, as there is almost no characteristic expression or complete word contained in it, it would have been impossible for researchers in the past, who relied only on their memories and printed texts, to identify it. However, nowadays, with the help of databases of Buddhist Sanskrit texts, one can easily identify it as part of the *Gaṇḍavyūha*:

recto: Gv 52.16–53.6 = Gv(V) 40.17–29¹². ... *saptahastāyāmvistāra-ūrdhvādhaḥ-pramāṇāni dharanītalād abhyudgamyā ... pratyekaṃ ca sarvopakaraṇāparipūrṇāni ... nānāratna-paripūrṇāni suvarṇabhājanāni rūpyacūrṇāparipūrṇāni ... aśmagarbhābhājanāni lohitaṃmuktāparipūrṇāni ... etatpramukhāni ...*

verso : Gv 56.12–21 = Gv(V) 45.21–46.7

sarvaśāntipurabhūmisthāpanaṃ dharmayānam abhirohayāhi me ||32|| ... dhāraṇīvaraviśuddhi suprabhaṃ jñānasūryam upadarśayāhi me ||34|| ... yatra te samabhirūḍhacakṣuṣā jñānarājamakuṭābhyalamkṛtā |

(3) Identification of fragments using databases of Chinese and Tibetan translations

As not all Sanskrit texts are extant, there are many cases where we cannot identify fragments in them. In those instances, we can then use Chinese and Tibetan translations of Buddhist texts, which are preserved in large numbers, whose databases are now available as well.

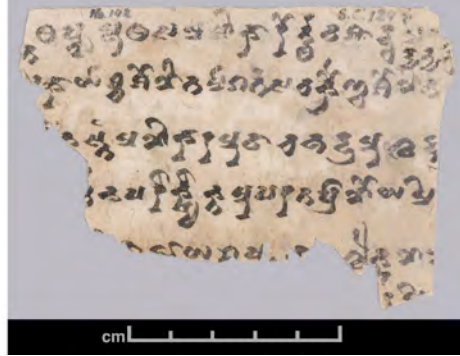
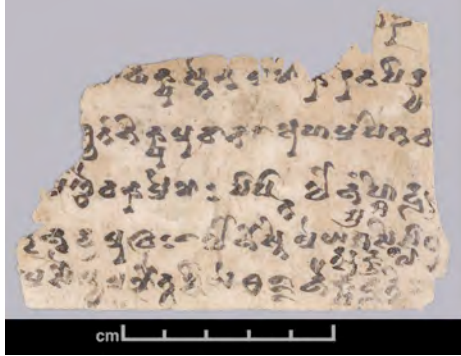
One such example is the Sanskrit Or.15010/130 fragment, written in ancient Brahmi script of Turkestan (4th–5th century C.E.?). Here, words such as *bhikṣu* (“monk”), *maṇikāra*

¹¹ Cf. BLSF II.1, pp. 494-495; II.2, plate 322.

¹² Gv = *Gaṇḍavyūha*, ed. Daisetz Teitarō Suzuki, Hōkei Idzumi, Kyoto, 1934-36: The Sanskrit Buddhist Texts Publishing Society; newly-revised edition, Kyoto 1949: The Society for the Publication of Sacred Books of the World; Gv(V) = *Gaṇḍavyūhasūtra*, ed. P. L. Vaidya, Darbhanga 1960: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning (*Buddhist Sanskrit Texts*, no. 5).

(“jeweller”), *maṇi* (“precious stone”), *śoṇita* (“blood”) and *krauñca* (“Sarus crane”) occur.¹³

When researching the Chinese words which may correspond to them, such as 比丘, 珠師珠, 血 and 鵝 in the database of the corpus of Buddhist texts in Chinese (the *Taishō Shinshū Daizōkyō* or *Taisho Tripitaka*)¹⁴, we can identify the fragment as corresponding to the 63rd story in the Chinese translation of the *Sūtrālamkāra* of Kumāralāta, namely the *Dazhuangyanlunjing* 大莊嚴論經, translated by Kumārajīva in the early 5th century (*Taishō*, vol. 4, no. 201). This text was translated into French by Édouard Huber, on the advice of his teacher Sylvain Lévi, who also harboured a deep interest in the *Sūtrālamkāra*.



Taishō 4, no. 201, 320a15f. 時彼珠師(“jeweller”)以貧切故, 無由得珠(“precious stone”), 更復瞋打。…… 320b27f. 時彼比丘(“monk”)語穿珠師(“jeweller”)言: “莫捨悲心, 極爲苦哉。” 時穿珠師(“jeweller”)涕泣懊惱, 而說偈言: “我雖打撲汝極大生苦惱 憶王責我珠 復欲苦治汝 今汝捨是苦 亦使我離惡 汝是出家人 應斷於貪欲 宜捨貪愛心 還當與我珠。”比丘(“monk”)微笑, 而說偈言: “…… 於汝摩尼珠(“maṇi”) 實無貪利心 我著糞掃衣 乞食以爲業 住止於樹下 以此我爲足 以何因緣故 乃當作偷賊 汝宜善觀察”。穿珠師(“jeweller”)語比丘(“monk”)言: “何用多語?” 遂加繫縛, 倍更撻打, 以繩急絞。耳、眼、口、鼻盡皆血(“blood”)出。時彼鵝(“goose”)者即來飲血(“blood”)。珠師瞋忿, 打鵝即死。比丘(“monk”)問言: “此鵝死活?” 珠師答言: “鵝今死活, 何足故問?” 時彼比丘即向鵝所。見鵝(“goose”)既死, 涕泣不樂¹⁵。

¹³ Cf. BLSF II.1, pp. 460-461; II.2, plate 287.

¹⁴ Databases of the Chinese Buddhist Canon can be found at the following sites: <http://www.lu-tokyo.ac.jp/~sat/japan/down.html> and <http://www.cbeta.org/index.htm>. The identification of the bird *krauñca* is problematic and has been discussed at great length, cf. e.g., Julia Leslie, “A bird bereaved: the identity and significance of Vālmiki’s *Krauñca*”, in: *Journal of Indian Philosophy* 26 (1998), pp. 455-487; Paul Thieme, “Kranich und Reiher im Sanskrit”, in: *Studien zur Indologie und Iranistik* 1 (1975), pp. 3-36 = *Kleine Schriften*, Wiesbaden II, pp. 855-888. According to Leslie, the Sarus crane is the most likely identification. Chinese translators apparently faced difficulties in identifying the *krauñca*, as this bird’s name in Sanskrit was rendered in various ways in Chinese translations: 鶴 (“crane”), 鵠 (“pie”), 鳳凰 (“phoenix”), 鴛鴦 (“mandarin duck”), 崑崙 (this is a transliteration!). Among them, 鶴 (“crane”) seems the most appropriate. The word *haṃsa* (“goose”) is frequently associated with the *krauñca* in Buddhist literature and therefore, I looked up the word 鵝 (“goose”) in the electronic corpus.

¹⁵ Cf. Édouard Huber, *Açvaghōṣa, Sūtrālamkāra, traduit en français sur la version chinoise de Kumārajīva*, Paris: Leroux, 1908, pp. 325-328. This fragment corresponds to another Sanskrit one, which was discovered at Kizil by the German Turfan expedition and studied by H. Lüders: Heinrich Lüders, *Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta*, Kleinere Sanskrit-Texte II, Leipzig 1926: Deutsche Morgenländische Gesellschaft, p. 179, folio 204 (SHT 21). This story is also the subject of a bas-relief in Gandhāra; cf. A. Foucher, “Interprétation de quelques bas-reliefs du Gandhāra”, in: *Journal Asiatique*, Mars-Avril 1917, pp. 257-281.

(4) Highlighting the benefits of digital photographs of fragments

Digital images of fragments are much clearer than black and white photographs. With black and white reproductions of manuscripts, it is often impossible to distinguish between the *anusvāra* (the nasal sound) sign, indicated by a dot above the line and simple stains. Also, it is difficult to recognise small signs denoting the removal of unnecessary characters or interlinear insertion marks. One of the advantages of digital photography is the possibility of secondary image processing of fragments. We can thus enlarge digital images, increase or decrease the contrast and change the colour on a computer monitor at will and hence, all these image enhancements help us to solve the problems mentioned above.

For example, the following images are photographs of one and the same folio of a manuscript, the *Saddharmapuṇḍarīkasūtra* or the Lotus Sutra, which was discovered at Farhād Bēg-Yailaki in Xinjiang and is now preserved in the Stein Collection at the British Library. The upper photograph is from an undated microfilm, while the one below is the digitised one used in our BLSF project¹⁶.



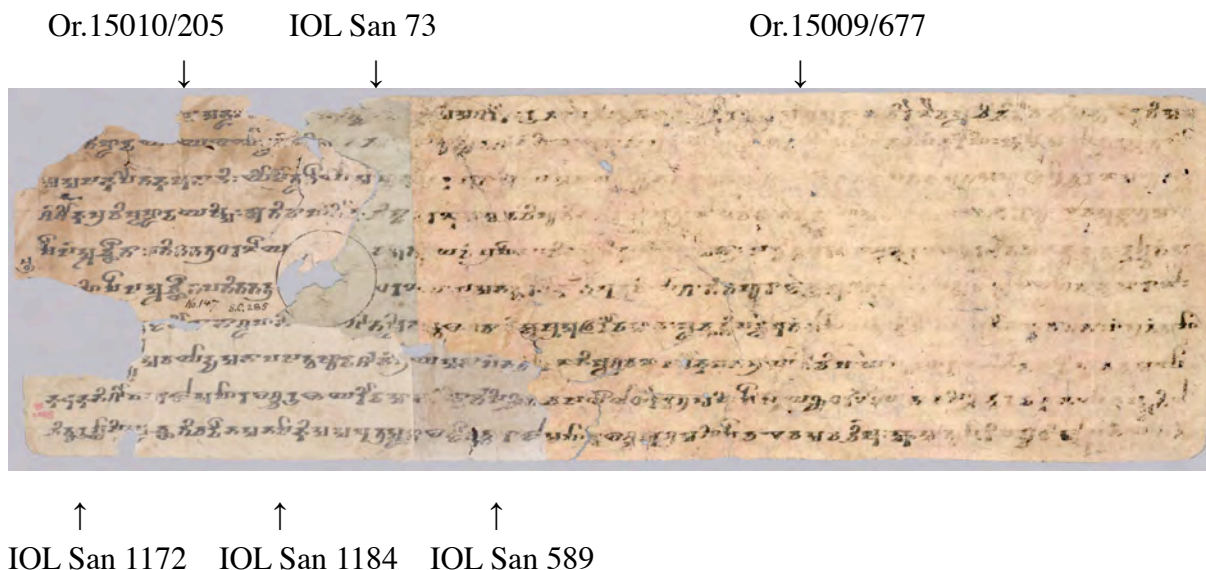
(see PLATE 9 at the end of this volume)

It is almost impossible to distinguish between *anusvāra* signs and stains in the top photograph and the characters, which are illegible here, however, are decipherable much more easily in the other photograph.

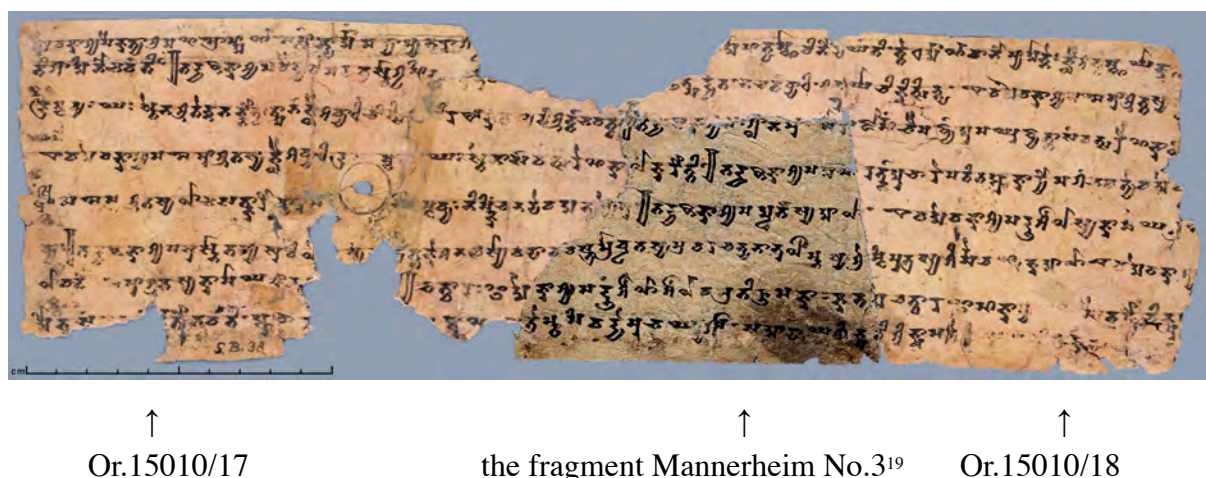
In addition, digital photography allows us to gather images of fragments, now separated, but originally constituting a single folio. For example, the following image of the *verso* of the *Suvarṇabhāsottamasūtra* is made up from photographs of six different fragments, preserved at the British Library, namely Or.15010/205, San IOL 73,

¹⁶ Cf. BLSF I, pp. 155f., plates 95f.

Or.15009/677, IOL San 1184, IOL San 1172 and IOL San 589¹⁷.



Also, digital photography allows us to assemble images of fragments, which are now preserved in different countries. For example, the following image of a folio of the *Kāśyapa-parivarta* consists of three fragments, namely Or.15010/17 and Or.15010/18, preserved at the British Library and the Mannerheim fragment 3, preserved in the library of the University of Helsinki as a deposit of the Finno-Ugrian Society¹⁸.

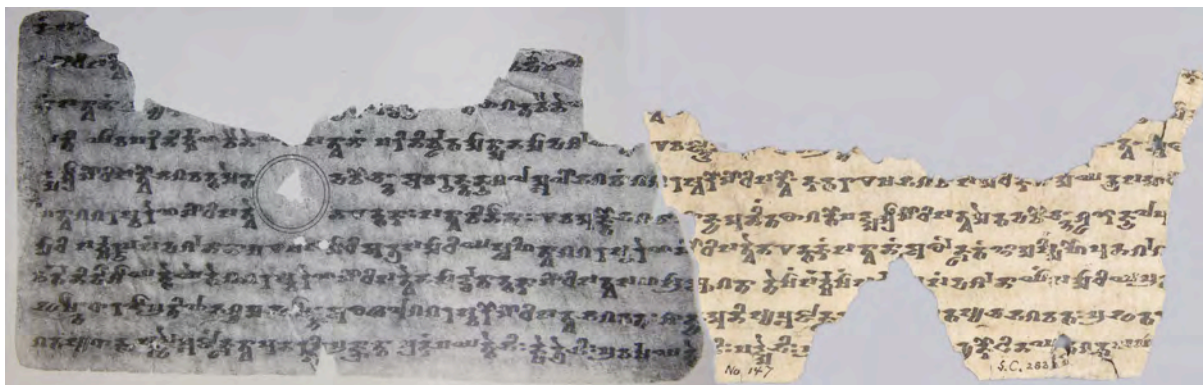


It is likely that the merchant, who had this folio, which was discovered in the ruins of Khadaliq in China, divided it into three pieces before selling them separately.

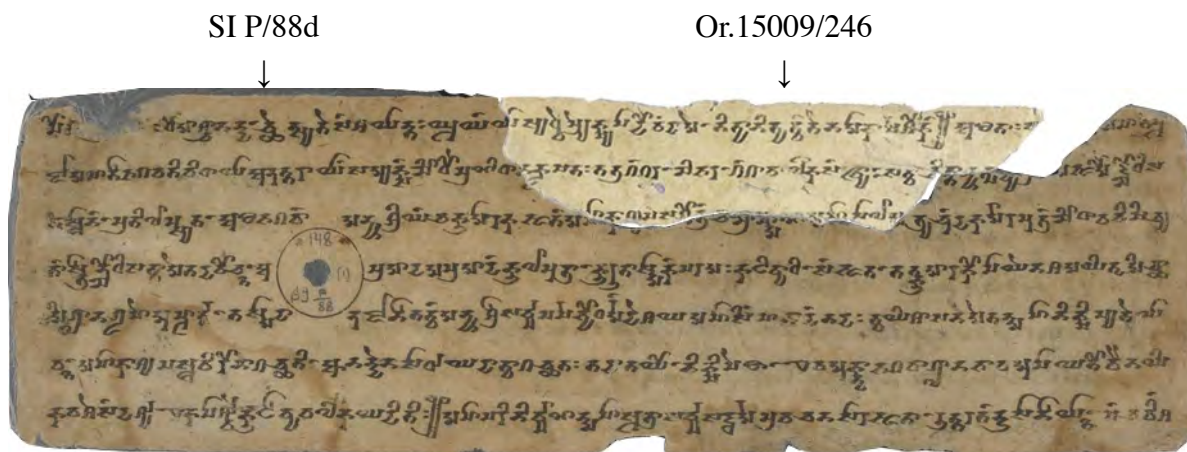
The second example is a folio of the *Saddharmapuṇḍarikasūtra*. The fragment on the left (black and white) once belonged to the Ōtani Collection, though its whereabouts is now

¹⁷ This image was assembled by Oktor Skjærvø and published in BLSF II.2, plate 376.
¹⁸ Cf. Seishi Karashima, “Sanskrit Fragments of the *Kāśyapa-parivarta* and the *Pañcapāramitā-nirdeśasūtra* in the Mannerheim Collection”, *ARIRIAB* VII (2004), pp. 105-118 + 3 plates; BLSF II.1, pp. 354-356; *id.* II.2, plate 219.
¹⁹ The facsimile of this Mannerheim fragment is reproduced here with kind permission of the Finno-Ugrian Society.

unknown²⁰. The fragment on the right is Or.15010/208 at the British Library²¹.



The third example is a folio of the *Mahāparinirvāṇa-mahāsūtra*, which consists of two fragments, namely Or.15009/246 of the British Library²² and SI P/88d²³ of the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg²⁴.



(see PLATE 10 at the end of this volume)

In this way, digital photography allows us to assemble images of fragments, which are now separated and, consequently, restore characters, divided in different fragments as well.

(5) The urgency of the need for digitising fragments

After being buried for over a thousand years in the sands of Central Asia, these Sanskrit fragments were discovered and brought back to Europe, the United States and Japan a hundred years ago. Since then, most of them have been kept in libraries without being

²⁰ A photographic reproduction can be found in: *Saiiki Koko Zufu* 西域考古圖譜 [Archaeological Photographs of the Western Region], ed. Mokuji Kagawa, Tokyo 1915 (國華社); reprints: Tokyo 1972 (柏林社書店), Beijing 1999 (学苑出版社), No. 20.

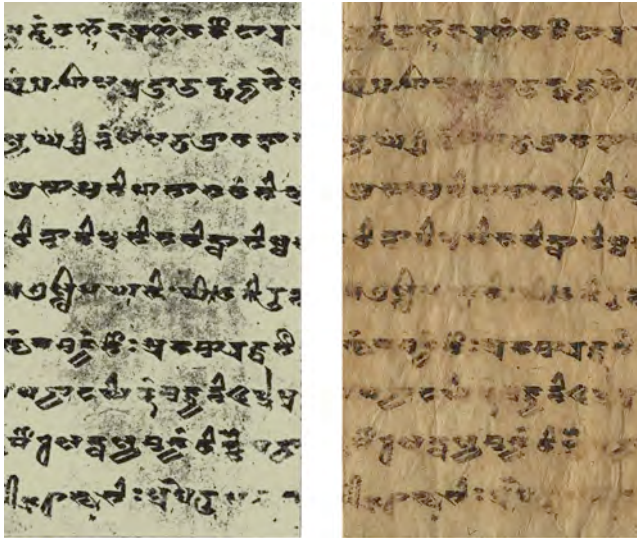
²¹ Cf. BLSF II.1, pp. 535-538; II.2, plate 367.

²² Cf. BLSF II.2, plate 160.

²³ The facsimile of the fragment is reproduced here by courtesy of the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg.

²⁴ This folio was studied by Hiromi Habata, BLSF II.1, pp. 582f.

studied. During this period, a number of these fragments have deteriorated due to the passage of time. For example, the following photographs are from one and the same fragment of the *Pañcapāramitānirdeśasūtra*, namely the Mannerheim fragment No. 9. The one on the left was taken a hundred years ago²⁵, while the one on the right was taken around ten years ago on my request²⁶. The deterioration of the fragment is quite obvious.



(see PLATE 10 at the end of this volume)

As I have stated above, digitisation of all 8,315 Sanskrit fragments from Central Asia at the British Library has been completed. Now, we are working with the Institute of Oriental Manuscripts of the Russian Academy of Sciences, as described above. In addition, more than 1,000 Sanskrit fragments from the Pelliot Collection, out of a total of about 3,000, have been digitised and posted on the Bibliothèque nationale de France website²⁷. I should like to express my hope that other institutions follow suit and digitise their old

Sanskrit fragments as well, before anymore deterioration occurs and make them available to the public without further ado.

²⁵ This image is from Julio Nathaniel Reuter, “Some Buddhist Fragments from Chinese Turkestan in Sanskrit and ‘Khotanese’”, in: *Aikakauskirja* (Journal of the Finno-Ugrian Society) XXX: 37, Helsinki 1913–1918, p. 33, plate VII. This article was reprinted in Carl Gustaf Emil Mannerheim, *Across Asia from West to East in 1906-1908*, Helsinki 1940: Suomalais-Ugrilainen Seura (Kansatieteellisiä Julkaisuja 8); reprint: Oosterhout, 1969: Anthological Publications, vol. II.

²⁶ Cf. Seishi Karashima, *ARIRIAB VII* (2004), pp. 109f. and plate 3. The facsimile of the Mannerheim fragment is reproduced here with kind permission of the Finno-Ugrian Society.

²⁷ <http://gallica.bnf.fr/Search?ArianeWireIndex=index&q=sanscrit&p=1&lang=fr>