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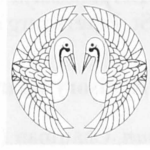
Front cover:

“Guanyin. Moon in Water”, scroll on silk (fragment), call number X 2439, Khara Khoto, 12th century, the State Hermitage Museum. Courtesy of the State Hermitage Museum.

Back cover:

- Plate 1.** Portrait of Nawwāb Mīr Qamar al-Dīn Nizām al-Mulk Āṣaf Jāh I, watercolour, gouache and gold on paper. Hyderabad, mid-18th century. Album (*Muraqqaʿ*) X 3 in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies, fol. 4b, 15.1 × 24.0 cm. Inner frame dimensions: 15.1 × 24.0 cm; outer frame dimensions: 22.0 × 30.5 cm
- Plate 2.** Portrait of Nawwāb Mīr Aḥmad Khān Nāṣir Jang, watercolour, gouache and gold on paper. Hyderabad, mid-18th century. The same Album, fol. 3b, 11.5 × 21.3 cm. Inner frame dimensions: 11.5 × 21.3 cm; outer frame dimensions: 21.0 × 31.2 cm.

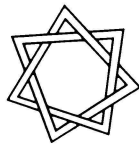
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A SANSKRIT MANUSCRIPT ON BIRCH-BARK FROM BAIRAM-ALI. II. AVADĀNA AND JĀTAKA (PART 5)

It is impossible to identify a general theme in the stories presented in this article. They include versions of some *avadānas*, *jātakas*, and tales of Māra, who seduced the Buddha. This time the Buddha appears in one of his earlier incarnations as a *ṛṣi*. One should note the plot, common to many Indian myths about the gods: the leader of the gods, Indra, fears that an excessively dedicated *ṛṣi* will displace the head god through his pious feats and chastity. A number of

god through his pious feats and chastity. A number of stories describe the path various people took to the Buddha's teaching, including a Brahman and a simple shepherd. The Buddha gradually leads them through several reincarnations, each time bringing them closer to accepting the teaching.

The plot specifics of the stories are detailed in the commentaries.

FOL. [16a]

TRANSLITERATION

1. *kārikah kāśvapeya gandhakuṭīya*¹ *muktāhāro baddhaḥ* || *sumana it[i]*
2. *āyusmatā ānuruddhasya sumano śramaṇuddeśo tena sapta varṣa kenaiva arhatvaṃ prāptaṃ*
3. *sada* *Osiva māno sūciṭpade*² *aṣṭa vimokā*³ *samāpadyate ca vyutthihate*⁴ *ca pāde pā-*
4. *de tathaiva yāva bhagavatā samvarṇitah pūrvvayogaṃ vipaśyisya*⁵ *saṃmyaksaṃbuddhe* (') *ddhaṣaṣṭi*⁶
5. *śatasahasra parivārasya sūciṭpradānaṃ dattaṃ kāśyape ca brahmācaryaṃ cīrṇaṃ* || *demahyamiti*

TRANSLATION

1. took part in constructing a square around the temple. Adorned ^[1] the cell of the Buddha Kāśyapa with a necklace of jewels. **About Sumana** ^[2].

2. [A pupil] of the noble Āniruddha Sumana [became] *śramaṇoddeśa* ^[3]. Within seven years [he] attained [the state of] *arhat*.

3. It was here that with each stitch of the needle he attained "eight liberations" and returned [through his sewing] step by step ^[4].

4. And also [tell of how] the Bhagavān praised [him]. In an earlier incarnation in the time of the fully enlightened Vipāśyin'a, five and a half

5. million ^[5] families were given [by him] gifts in good [faith]. In the time of the Buddha Kāśyapa [he] led a virtuous way of life. **[Story] entitled "We will give!"** ^[6]

Commentary

^[1] "Square by the temple" — *maṇḍalavāto* — remained on fol. 15b(5). *Baddhaḥ* = *bandhaḥ*, lit. "attached".

^[2] *Sumana* (*Ṣumanā*) — hero of the *avadāna* *Ṣumanā itī*, see *Avadānaśataka*, II, pp. 67—71. The tale is a summary of the *avadāna*. Some lines are repeated exactly (see below). The *uddāna* on fol. 13a(2) contains the same title.

¹ A Prakritism, in place of *kāśvapīya gandhakuṭeḥ*.

² See the commentary below: *Avadānaśataka*, n. 4.

³ Instead of *vimokṣā*.

⁴ A Prakritism, cf. *Avadānaśataka*, n. 4: *vyutthiṣṭhate*.

⁵ Instead of *vipaśyinaḥ*, cf. n. 4.

⁶ Prakritism, in place of *ardhaṣaṣṭi*.

^[3] *Śramaṇuddeśa* (= *śramaṇoddeśa*), a special monastic title given to a monk who failed to undergo the *pravrajyā* ritual. According to Buddhist tradition, *Sumana* is credited with the introduction of this title: he was the first to receive the title *śramaṇoddeśa*, since as a child he was made a pupil of Āniruddha and spent many years with him. See *BHSD*, p. 534.

^[4] The text of line 3 is the same (with variant readings) as the text of the *avadāna* and contains metaphors common in Buddhist texts. See *Avadānaśataka*, II, p. 69, 1—2: “...*ekaikasmin sūcipradeśe aṣṭau vimokṣānsamāpadyate ca vyuttiṣṭhate ca*” (“With each stitch of the needle he attained by way of meditation ‘eight liberations’ and returned [from them] [through his sewing]”). cf. *BHSD*, p. 519.

^[5] *Addhāṣaṣṭiśatasahasra* — instead of *ardha-ṣaṣṭi-śata-sahasra*, lit. “with a half (there will be) sixty hundreds of thousands”, i.e. “five and half million”.

^[6] The verbal form *demahyam* is not attested in Sanskrit. In the *uddāna* on fol. 13a(2) this tale is called “*demahi*”. The content of the story suggests that we find in the heading an incorrect form of the imperat. 1 plr. ātm. from the verb *dā* “give”, in place of the Skt. *dadāmahai* “let us give!”, “let’s give!”, as it is with the non-thematic classes, but *ā* is replaced by *e* in the root of the present tense.

FOL. 16b

TRANSLITERATION

1. + + + + + (mo)d[a](kakāra)k[ā] dadāti bravīhi na me kāryaṃ mo-dakeneti yadi va tu se dāsyam
2. tena uktaṃ na me kāryaṃ modakeneti yāva bhagavatā sa modako dattaḥ yāva bhagavatā
3. anāthapiṇḍada uktaḥ yāvataḥ varovācaṃ bhāṣati na me kāryaṃ tāvatā karṣapāṇā⁷
4. dehīti tena tathaiva kṛtaṃ yāva bhagavān āha eṣaiva eva hetur bhaviṣyati ni-
5. r[va]nasyeti⁸ || **abhaya** iti bhagavān rājagṛhe viharati abhayaṣya vistareṇa

TRANSLATION

1. [for money] the maker of sweets gives [them] ^[1]. [Bhagavān said]: “You say: ‘I should not do this with sweets’, if you even think about [really] selling them”.
2. He said: “I should not do this with sweets”. How Bhagavān gave these sweets (back). How Bhagavān
3. said to Anāthapiṇḍada: “However many times he has said those good words, ‘I should not do this with sweets’, that is how many *kārṣapaṇi*
4. you should give [to him]”. He did as the Bhagavān told him. “For this reason he will in the future attain *nirvāṇa*”.
5. **Abhaya** ^[2]. Bhagavān was in Rājagṛha. [And now] in detail Abhaya.

Commentary

^[1] The tale is evidently addressed to a maker of sweets who sold his wares to monks. The Buddha indicated that this is not good and returned the sweets that were served him. For a similar story, see *Mahāvastu*, III, 113.

^[2] In the *uddāna* on fol. 13a(3) this story has the same title. The manuscript contains a summary of the *avadāna sārthavāha* Abhaya, on “the merchant Abhaya” from Rājagṛha (the text notes the place). Abhaya is known in the Buddhist literature for his statement that he does not believe in the consequences of any deeds, neither good nor bad, nor in the existence of the “other world” (in other words, in *karma* and reincarnation). Abhaya espoused his teaching until he was convinced otherwise by the Bhagavān and became his follower. See *Mahāvastu*, II, 2, 7—17. The same story is told about Kālīṅgi Abhaya (see *ibid.*, I, pp. 178—80), but the manuscript refers only to the first Abhaya, since the tale takes place in Rājagṛha.

FOL. [17a]

TRANSLITERATION

1. + + da[m] yathā nigranthaiḥ samutsahitaḥ vāde cāropitaḥ phala cānena kr[a]pta + + [i]-
2. ndrīyāṇāṃ agro nirdiṣṭaḥ karmaṇā kāśyape saṃmyaksambuddhe upāsako abhūṣi praṇi-
3. dhānaṃ kṛtvā || ◻ || catvāro rathasaṃyuktā kṛṣṇavarṇā ca kāśyapa suvarṇavarṇā⁹ ghoṣā
4. ca vayasya dhanarata ṛkṣa athālokuṃcikenā eru || ◻ || catvaro rathasaṃyuktā iti
5. brāhmaṇena bhagavān adhvāne rathenopanmantritaḥ prasādo ca jātaḥ sa bhagavatā ratha-

⁷ Instead of *kārṣapaṇā*.

⁸ Instead of *nirvanasyatīti*.

⁹ Instead of *suvarṇavarṇā*.

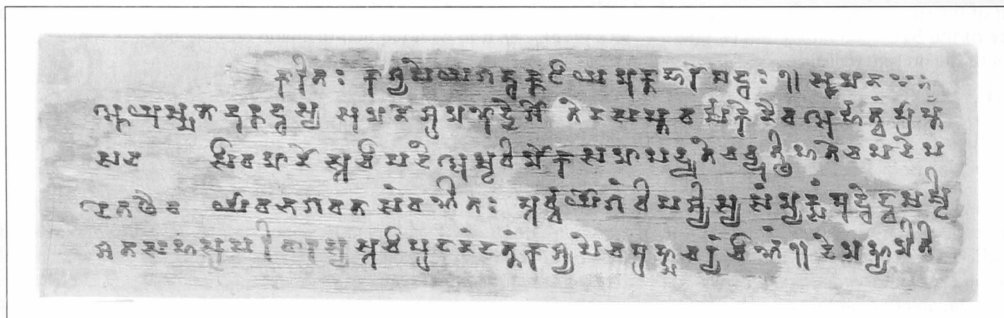


Fig. 1

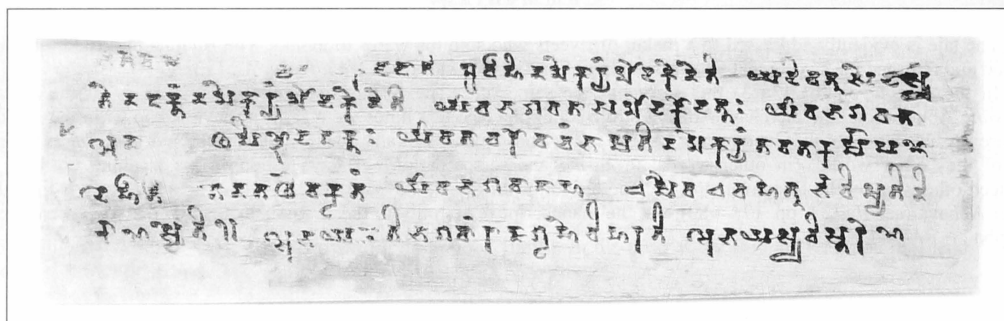


Fig. 2

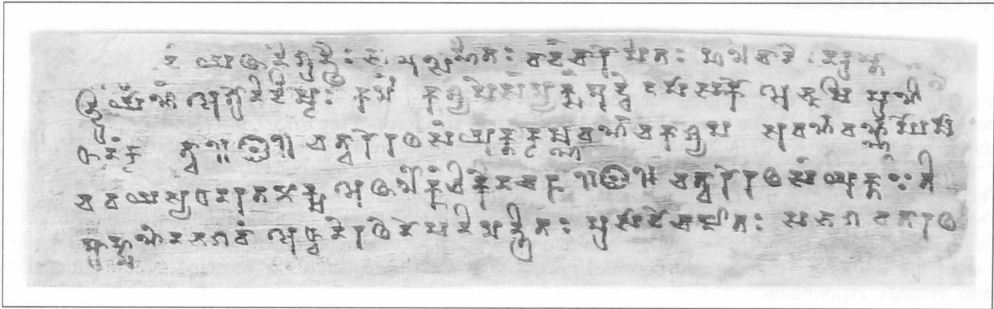


Fig. 3

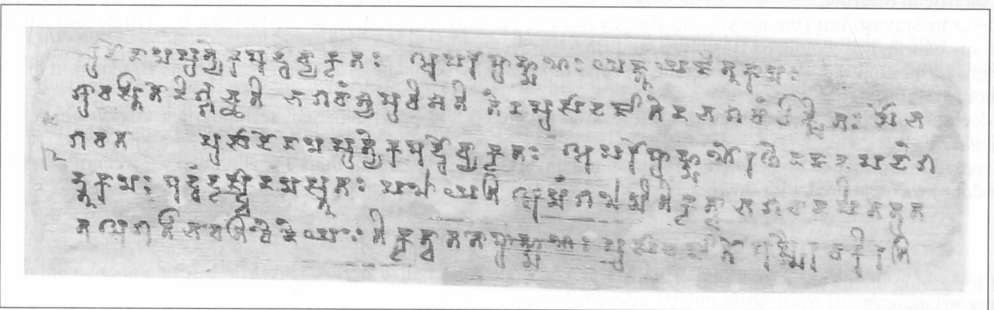


Fig. 4

TRANSLATION

1. ...How he was induced to argue by the Jain monks and [how] he reaped^[1] the fruits [of this], and [how], aggrieved for this reason.
2. he received instruction on the [five] forces^[2]. In accordance with the *karma*, in the time of the fully enlightened [Buddha] Kāśyapa he was *upāsaka* and made a vow
3. not to wear adornments^[3]. [*Uddāna*]^[4]: “Four [incarnations] connected with the wagon”^[5], “Kṛṣṇavarṇā” and “Kāśyapa”. “Suvārṇavarṇā”, “Ghoṣā”.
4. “Girl-friends”, “Dhanarata”, “the bear” and later with “Lukumcika”, “Eru”. “Four [incarnations] connected with the wagon”.
5. A Brahman along the way invited Bhagavān into the wagon, [and the next time] he was born a believer [in the Buddha's Teaching]. Bhagavān

Commentary

^[1] *aropitaḥ phala* — lit. “the fruit grew” or “the fruit was grown”.

^[2] [*pañcamī*] *indriyāni* — “[The five] psychic abilities” or the “five forces”, see *BHSD*, p. 115.

^[3] *abhūṣi prañidhānaṃ kṛtvā*, lit. “having given a vow (to be) unadorned”, where *abhūṣi* is the nom. sg. of the stem *abhūṣin* “unadorned”, and *kṛtvā* is the absolutive of the root *kṛ*.

^[4] The *uddāna* is written in the 11-stop meter *anuṣṭubh*, with 13 syllables in the last line.

^[5] The title should evidently be understood in the following fashion. Thanks to an encounter with the Bhagavān and the service rendered by the Brahman — “invited him into the wagon” — the Brahman with each new incarnation turns into a follower of the Buddha's Teaching and becomes *pratyekabuddha*. Consequently, he received three additional names: Ratnaprada. Prasāda. Puṣpottama.

FOL. 17b

TRANSLITERATION

1. *prado nāma pratyekabuddho vyākṛtaḥ aparo brāhmaṇaḥ yajña yajitu[m] kāmāḥ*
2. *śrāvastīto nirgacchati bhagavāṃś ca praviśati tena prasāda jātena bhagavāṃ vīkṣitaḥ so bha-*
3. *gavatāO prasādo nāma pratyekabuddho vyākṛtaḥ aparo brāhmaṇo rathena janapadāṃ ga-*
4. *ntu kāmāḥ buddhaṃ dṛṣṭvā namastutaḥ palāyati amamḡalam iti kṛtvā bhagavān api tatra ta-*
5. *tra ag[r]a atibhavati¹⁰ vaineya iti kṛtvā tato brāhmaṇaḥ prasāda jāto puṣpāir avakirati*

TRANSLATION

1. foretold that he would become a *pratyekabuddha* by the name of Ratnaprada^[1]. After this, the Brahman, wishing to make a sacrificial offering.
2. here in Śrāvastī left [the house] and Bhagavān came [to Śrāvastī]. Thanks to the fact that this [Brahman] had been a believer since birth, he recognized Bhagavān, and Bha-
3. gavan foretold that he would become a *pratyekabuddha* by the name of Prasāda^[2]. Then the Brahman in his wagon [to his home region]
4. decided to depart. Having seen the Buddha, he venerated him [and] departed, realizing that this was disrespectful. The Bhagavān
5. spread his influence everywhere, preparing to convert^[3] [the Brahman]. Later the Brahman was reborn as a Prasāda. The [Buddha] was scattered with flowers.

Commentary

^[1] Lit. “giving up his wagon”.

^[2] Lit. “Believer”.

^[3] *vaineya iti kṛtvā* — “having [so] acted that he would wait for conversion”.

FOL. [18a]

TRANSLITERATION

1. + *bhagavatā puṣpottamo pratyekabuddho vyākṛtaḥ || kṛṣṇavarṇa iti bodhisatvaḥ duṣkaraca-*
2. *ryaṃ carantaḥ kṛṣṇavarṇaḥ saṃvṛttaḥ māro utya¹¹ paribhāṣati yādṛṣa ste varṇaḥ bhaga-*

¹⁰ Instead of *agra atibhavati*.

¹¹ Instead of *uta*.

3. *vām mai Otrayā*¹² *kathayate vyavalokaya me cittam iti pūrvayogah ṛṣi ugraṃ tape*¹³
4. *(bhaga)vām tato śakkrāḥ devānām indrah bhūtaḥ mā me ayaṃ ṛṣīsthānā cāvayīṣyatīti*

TRANSLATION

1. Bhagavān foretold that he would become a *pratyekabuddha* by the name of Puṣpottama^[1]. **(Tale) of Kṛṣṇavarṇa**^[2].
2. Māra, in the form of Kṛṣṇavarṇa, disguised as a *bodhisattva* carrying out difficult tasks, delivered [his] sermons^[3]. Just as well-known was Bhaga-
3. wan [and he] espoused love [for all living things]. [He] said [to Māra]: “Pay attention to my consciousness”. In an earlier incarnation with great ascetic feats did the *ṛṣi*
4. Bhagavān occupied himself. Then Śakra, king of the gods, grew frightened: “Lest he displace me from [my] position as the [head] of the *ṛṣi*”.

Commentary

[1] Puṣpottama — lit. “best of the flowers”.

[2] The story has the same title in the *uddāna* on fol. 17a(3). Kṛṣṇavarṇa means “black in colour”. In the Buddhist literature Kṛṣṇa is the name or epithet of Māra, the subject of this tale (see *BHSD*, p. 191). In plot it is similar to the story “*Ṛṣi*” cited earlier (see *Manuscripta Orientalia*, VII/2, p. 18) with the title (fol. 13a2—b4). A similar tale, also with Śakra, is given in the *Saṅghabhedavastu* (see *The Gilgit Manuscript of the Saṅghabhedavastu*, pt. 1, ed. Raniero Gnoli, Roma, 1977, pp. 113—6).

[3] *uta paribhāṣati* — lit. “and espouses, also espouses”, but this verb can also indicate espousal with negative connotations.

FOL. 18b

TRANSLITERATION

1. *(k)ṛ[ṣ]nav[arṇa] + + + (pra)vāpatyaḥ kin nirarthakaṃ khedam āpadyase ṛṣicitta pāriśuddhīya*
2. *śakkrāṃ (u)ktam*¹⁴ *O + payati tataḥ śakkrāḥ prasāda jātaḥ apakrāṃta iti || romaśaśakāśya-*
3. *pa iOti bodhisattvaḥ bodhimūle sthītaḥ māreṇa pāpimatā divyāpsarābhīḥ pralobhī-*
4. *yati*¹⁵ *divyena nṛta*¹⁶ *gītavādītena prechati śakkrāḥ kaccit*¹⁷ *sunṛtaṃ sugītaṃ suvāditam iti*
5. *yena [pra]ṣ[n]aṃ śrutam vāsyād iti tato māro duḥkhiṭaḥ prakkrantaḥ pūrvayogah ṛṣi romakāśya-*

TRANSLATION

1. Kṛṣṇavarṇa [accused Bhagavān]: “In what undesirable inertia do you live? The consciousness of a *ṛṣi* should be pure”.
2. It was said to Śakra ... Then Śakra believed (Māra) and departed, thus it is told. [Tale] of **Romaśa Kāśya-**
3. **pa**^[1]. The Bodhisattva, founder of enlightenment, by Māra with the help of sinful lovely *apsara* [repeatedly] underwent
4. seduction. [This time], with the help of [that woman] who beautifully dances, sings and tells tales. Śakra asked [the Bodhisattva]: “Who is that who is so lovely in dancing, singing and speech?”
5. [the Bodhisattva], who heard [this] question, [replied]: “May [she] get dressed!”^[2]. After this the disappointed Māra departed. In an earlier incarnation the *ṛṣi* Romakāśyapa^[3]

Commentary

[1] In the *uddāna* on fol. 17a(3) this story is called Kāśyapa. The reference is to *jātaka* No. 433 (*Lomasakassapa-jātaka*). The main character is the *ṛṣi* “Hairy Kāśyapa”, the son of a priest of the *rāja* Brāhmadatta from Benares. In the *jātaka* the seduction was set up by Śakra, who feared the *ṛṣi*’s pious feats, with the help of the *rāja* Brāhmadatta, who promised to make his daughter the *ṛṣi*’s wife if the latter agreed to make an impressive sacrifice of animals. Buddhism prohibited the sacrifice of animals. See the story given above, where Māra himself attempts to seduce the Buddha, and note 2 to the story. Śakra’s fears over the *ṛṣi*’s accomplishments are repeated.

¹² Instead of *maitrāya*.

¹³ Instead of *ṛṣi ugratape*.

¹⁴ Instead of *śakkrāṃ uktam*. The word *uktam* was omitted and inserted a bit over the line with small script.

¹⁵ Instead of *pralobhayati*.

¹⁶ Instead of *nṛta*.

¹⁷ Instead of *kaccit*.

^[12] *vāṣyāt* — 3 sg. opt. par. from the causative of the root *vas* (class II), passive: “May he/she be clothed!”, “May he/she be covered!”

[3] See above, line 2: Romaśa Kāśyapa.

FOL. [19a]

TRANSLITERATION

1. *paḥ śakreṇa devanām indreṇa d(i)vyeḥi paṃcahi*¹⁸ + + + + + + + + + +
2. *na caiva śakito vratāc ca avayitum || suvarṇavarṇā i[tit]* + + + + + + + + + +
3. *vaOrṇṇena virūpā tayā tāya āyusmān ānando* + + + + + + + + + +
4. *kuśalām kuryāṃa yena eṣa varṇo na bhūyobhavi || tata[s]* + + + + + + + + + +
5. *stūpaṃ kārā[yi]tā stūpṇṇam ca dattam sā apareṇa sama(yena)* + + + + + + + + + +

TRANSLATION

1. With the help of five lovely [*apsaras* he was seduced] by Śakra ...
2. but they did not compel [him] to break the oath ⁽¹⁾. [**Tale**] of **Suvarṇavarṇā** ⁽²⁾...
3. Because of the colour [of her skin] Virūpā [received the name], [that is, “the Ugly one”]. By her... the noble Ānanda... [was honoured and he promised] her ⁽³⁾
4. “We will do good [for the community], thanks to which this colour will no longer appear!” After this...
5. she organized the construction of a *stūpa* and [she] gave [for this] gold. At a later time she...

Commentary

[1] *na caiva śakito vratāc ca awayitum* — lit. “but was still not compelled to depart from the oath”.

^[12] The *uddāna* on fol. 17a(3) has the same title, lit. “Golden”, “of golden colour”. It seems that this is a variant on *avadāna* No. 80, “Virūpeti”, see *Avadānaśataka*, II, pp. 52–9. The name *Suvarṇavarṇā* refers to the woman previously called *Virūpā* — “the Ugly one” — a name she received with Ānanda’s help, whom she revered. Only a few standard formulas remain of the plot. Moreover, only the left half of the folio has survived.

[3] *tāva* — oblique form from the stem *esa*, fem. See *BHSG*, p. 116.

FOL. 19b

TRANSLITERATION

1. *maraṇakālasamaye buddha bhagavamīta[m] paṭṭiṇa*¹⁹ *ācchādeti* [sā] + + + + + + + +
2. *kāla gatā deveṣu upaṇṇā suvaṇṇavarṇā devakanyā bhaga* + + + + + + + +
3. *tāOḍṣī dharmadeśanā kṛtā yāva dṛṣṭasatyā samvṛtā || (ghoṣā ti)* + + + +
4. *janapadeṣu caryāṃ caramāṇo* (‘) *nnyataramasmīṃ gokule* (‘) *nuprāptaḥ* + + + + + + + + + +
5. *bhagavataḥ pūjā vidhā nāramata ca*²⁰ *gosamgha jā* + + + + + + + + + + + + + + + +

TRANSLATION^[1]

1. At the time of death she covered the Buddha Bhagavān with a shroud...
2. she died, was born among the gods as the daughter of gods [by the name] *Suvarṇavarṇā* — [Golden]
3. [how] she learned to follow that *dharma*, how she mastered [four] noble truths, [**Tale of Ghoṣā**] ^[12] ...
4. A shepherd in a village led a life [that led to enlightenment], received [a new incarnation as a shepherd] with another, still larger, herd of cows...
5. did not stop venerating ^[13] Bhagavān, the (herd) of cows was born as a community [of monks] (?) ^[14]

Commentary

¹¹ The folio is numbered 18 instead of 19, clearly an error (cf. the numeration on the preceding folio). The mistake affected the numeration of the following folios: 19 instead of 20, etc.

¹⁸ Instead of *pamcabbih*. Prakrit grammatical forms predominate among the text.

¹⁹ Instead of *bhagavantam patena*.

²⁰ Instead of *nārataś ca*.

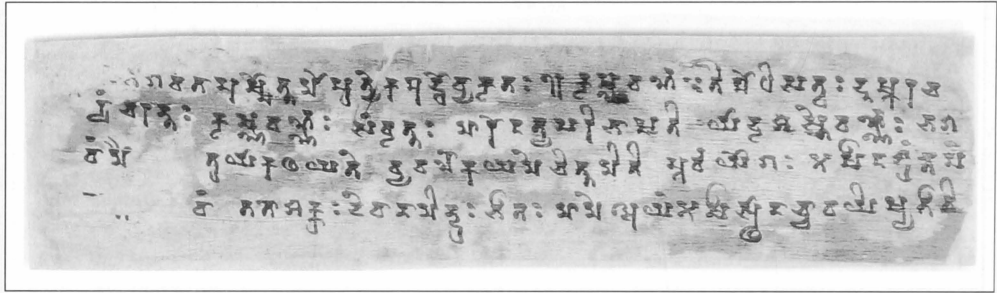


Fig. 5

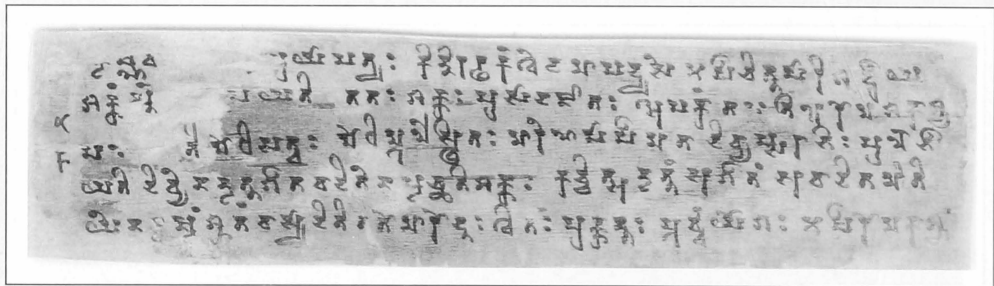


Fig. 6

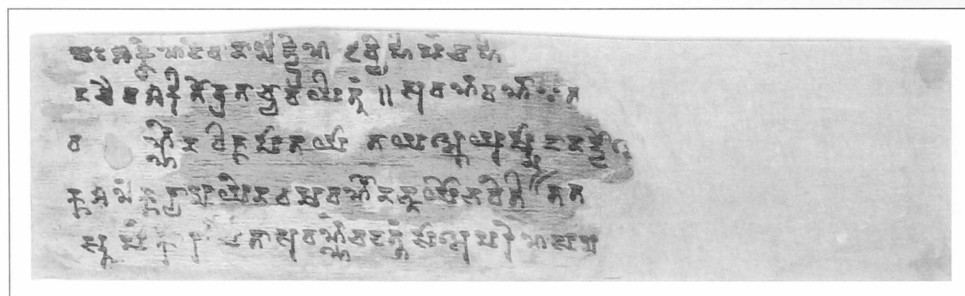


Fig. 7

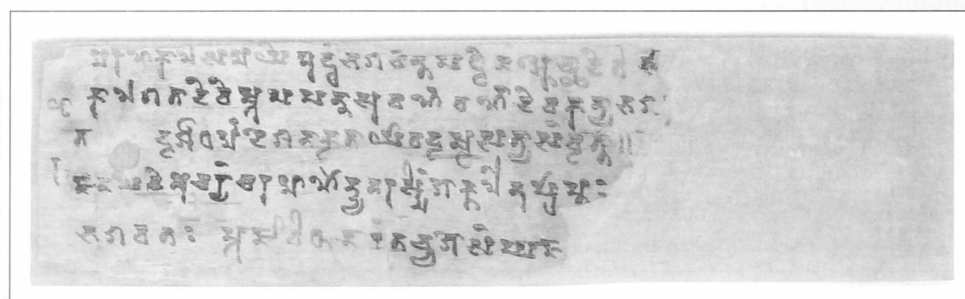


Fig. 8

^[2] The title of the following story is missing because of a lacuna. In the *uddāna* on fol. 17a(3) it is called *Ghoṣā*. Clearly, this is a *meter causa*, instead of *Ghoṣā*.

^[3] *pūjāvidhā* — lit. “type of veneration, form of veneration”.

^[4] The context is unclear, and the story has remained unidentified.

Illustrations

Fig. 1. Sanskrit manuscript SI Merv 1 on birch-bark from Bairam-Ali in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. [16a], 19.0×5.0 cm.

Fig. 2. The same manuscript, fol. 16b, 19.0×5.0 cm.

Fig. 3. The same manuscript, fol. [17a], 19.0×5.0 cm.

Fig. 4. The same manuscript, fol. 17b, 19.0×5.0 cm.

Fig. 5. The same manuscript, fol. [18a], 19.0×5.0 cm.

Fig. 6. The same manuscript, fol. 18b, 19.0×5.0 cm.

Fig. 7. The same manuscript, fol. [19a], 19.0×5.0 cm.

Fig. 8. The same manuscript, fol. 19b, 19.0×5.0 cm.
