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PRESENTING THE COLLECTIONS

M. I. Vorobyova-Desyatovskaya

THE S. E. MALOV COLLECTION OF MANUSCRIPTS IN THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES

The famous Russian scholar Sergei Efimovich Malov (1880—1957) began his scientific career with two business trips to Eastern Turkestan and Western China. The first one, aimed to study the languages and life of the Turkish tribes, took place in 1909—1911. At that time Malov visited Chuguchak, Urumchi, Turfan, Khara-Khoja, Hami, Suzhou, Gansu. His trip continued from April 1909 till July 1911. During his second trip (May 1913—August 1915) Malov explored a larger territory: he visited the Lob-Nor region, Aksu, Yarkend, Khotan and Kashgar. Among the results of his trips was a collection of Oriental manuscripts, bought or found by Malov among ancient ruins. These manuscripts were partly handed over to the Asiatic Museum, but some of them came to the Museum of Anthropology and Ethnography, in charge of which another famous turkologist V. V. Radloff was in 1894—1918. Among the manuscripts brought by Malov there were several Uighur manuscripts, which he had been studying for the long time and keeping at home. Three of them he presented to the Manuscript Department of the Institute of Oriental Studies as late as 1952 (after they had been published), eleven more manuscripts were transferred to the Manuscript Department from the Archives of the USSR Academy of Sciences only after the death of the scholar, when his materials were sorted in 1983. The final point in the description of the Malov manuscripts was put only by 1994 when we managed to organize a partial restoration of the recently newly obtained documents.

The review of the Malov collection was delivered by Prof. R. E. Emmerick and the present author in their joint paper "New manuscripts in the S. E. Malov collection" at the International Symposium "Annemarie von Gabain und die Perspektiven der Turfanforschung" (8—13.12.1994). It will be published in Proceedings of the Symposium. Since the newly found manuscripts in Khotanese were the subject of the paper, we thought it relevant to return to this collection presenting its brief survey along with several samples of manuscripts in Sanskrit and Tibetan.

Though the manuscripts brought back to St. Petersburg by Malov were in the several languages, only the Turkish ones, namely the manuscripts written in Old Uighur, became the subject of a special scholarly research. The rest were put into boxes and left there for the long time. Only one series of Tibetan wooden documents, transferred to the Asiatic Museum from the Museum of Anthropology and Ethnography in 1925, was preliminary described by V. S. Vorobyov-Desyatovsky. These documents are also mentioned in our paper in the first issue of the "Manuscripta Orientalia" [1]. We intend to publish some of them in its future issues.

For the time being the Malov collection includes 138 manuscripts and fragments which are kept under the call numbers: SI M (Ser India, Malov), SI MA (Ser India, Malov, from Archives), TD (Tibetan documents) and Dh. (Dunhuang). The current principles of division of the Malov manuscripts are certainly wrong, but they reflect the history of the study of the collection.

1. *Manuscripts under call numbers SI M and SI MA*

a) SI M/1—SI M/7. This group of manuscripts in Old Uighur was first listed in 1953—1954 by turkologist L. V. Dmitrieva. Most of them published and well known to scholars. One of the most valuable Uighur manuscripts in the world is preserved in this collection under call number SI M/1 — it is the famous manuscript of "Altun Jaruk" or "Suvarṇabhāsa-sūtra", copied in the 17th century, the most complete one among those we know. In spite of the fact of the publication of its text, set up in typed form by V. V. Radloff and S. E. Malov in 1913—1917 [2], the manuscript continues to attract the attention of scholars, because the facsimile of its text is still not published.

b) SI MA/1—SI MA/11 — Old Uighur manuscripts, transferred from the Archives of Malov in 1983: they were listed by M. I. Vorobyova-Desyatovskaya in 1994.

Thus there are 18 manuscripts in Old Uighur in the Malov collection. A more detailed description of them will be published in above mentioned paper by R. E. Emmerick and M. I. Vorobyova-Desyatovskaya.

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c) During the last five years the restoration of non-Uighur manuscripts has been carried out. It made the Khotanese and Sanskrit manuscripts available for study. The Khotanese manuscripts prevail — there are 38 items, 60 fragments in all: SI M/1(doc.), M/8, M/9 (2 fragments), M/10 (2 fragments), M/11.1, M/12, M/13 (15 folios and fragments), M/14 (3 fragments), M/15 (2 fragments), M/20 (2 fragments), M/22, M/25—M/29, M/30 + M/34 + M/36 (1 folio), M/31 (2 fragments), M/32, M/33, M/35, M/37, M/38 (2 fragments), M/39 (4 fragments), M/40—M/45, M/47, M/48, M/50—M/53. The facsimiles of ten these documents have been already published by R. E. Emmerick and the present author in "Corpus Inscriptionum Iranicarum", the rest are included in the third volume of this edition [3]. 22 items of manuscripts in Khotanese contain Buddhist texts, among them — the unique fragments of the "Suvarṇabhāsa-sūtra" (M/13). In comparison with the already known fragments they enable a further study of the problem of the underlying Sanskrit original and greatly enlarge the vocabulary of the later Khotanese language. Fourteen other fragments are business documents, two of these — excerpts from letters of Buddhist monks. It is necessary to mention seven fragments of Khotanese business documents which remain unrestored because of their very bad condition. Their restoration is labor-consuming, but accomplishable task. We are not sure if these seven fragments belong to seven different documents, or if some of them can be joint together.

d) As for the Sanskrit manuscripts they present the following eight items: SI M/16—M/19, M/21, M/23, M/24 and M/46, in all 12 fragments. More will be said about them below.

e) Malov brought some fragments of Tibetan manuscripts on paper, written in semicursive *dbu-can*, commonly used in Khotan and Dun-huang. Both poṭhī and Chinese scrolls are represented. They can be dated to the middle of the 8th—11th centuries. 12 of them are not restored and even not cleaned. It is possible that some of them should be dated to a later period. We can preliminary identify several scroll fragments as containing the "Aparimitāyuḥ-sūtra" in its Central Asian variant [4]. One fragment (M/49) apparently belongs to a business document, but it can hardly be sufficiently restored to be legible. Another one is restored and is published below (M/11.2).

In this way we have now 53 call numbers for this part of the Malov collection: SI M/1—SI M/53. Meanwhile in reality there are 54 items of manuscript fragments: a mistake was made when ciphering and the first Khotanese business document was marked as SI M/1, the same number was given to the Uighur "Suvarṇabhāsa-sūtra". So we had to add the word "doc." to the call number of the document.

2. *Tibetan wooden documents under call numbers TD*

The Tibetan wooden documents were surveyed by V. S. Vorobyov-Desyatovsky in 1953—1954. There are 57 items in this part of the collection. As it was mentioned above, their description can be found in the papers by V. S. Vorobyov-Desyatovsky and also in the paper by the present author in the first issue of the journal. It contains a bibliography as well.

3. *The Chinese manuscripts (Dh.)*

Chinese manuscripts and fragments of the scrolls were brought by Malov to the Asiatic Museum from Turfan in 1909—1911. They are very similar to the Dunhuang manuscripts. This gave a reason to include them into the Chinese Dunhuang manuscript collection. Their exact provenance is unknown. These 16 Chinese fragments can be dated to the 5th—11th centuries, most of them contain passages from Buddhist sūtras and shāstras. The largest of them — two fragments under call number Dh. 290. Their size is 90 × 28 cm (71 lines) and 17 × 28 cm (13 lines). Their description is included into the first volume of the Catalogue of the St. Petersburg Chinese collection under numbers 3a, 349, 580 (?), 601 (?), 809 (?), 938—942, 1134, 1176,1182,1446, 1526, 1537 [5].

Here we are publishing four Sanskrit fragments of the collection and one Tibetan document. All these materials are presented to the readers for the first time.

SANSKRIT MANUSCRIPTS

As we have mentioned, eight items of the collection contain 12 fragments of manuscripts in Sanskrit. Most of these can be on the evidence of their palaeography dated to the 5th—9th centuries [6]. The texts are written in a variety of South Turkestan Brāhmī script and belong to different Buddhist sūtras. We can identify four fragments, the longest ones, the rest await further research. The fragments which we are transliterating below add to our knowledge of two sūtras: "Mahāprajñāpāramitā" and "Saddharmapuṇḍarīka". Two scholars devoted their life to the study of these sutras. If E. Conze can be considered the godfather of the "Prajñāpāramitā-sūtra", the Japanese scholar Hirofumi Toda is certainly the godfather of the "Saddharmapuṇḍarīka-sūtra". This is why we make a good use of the works by these scholars in our publication.

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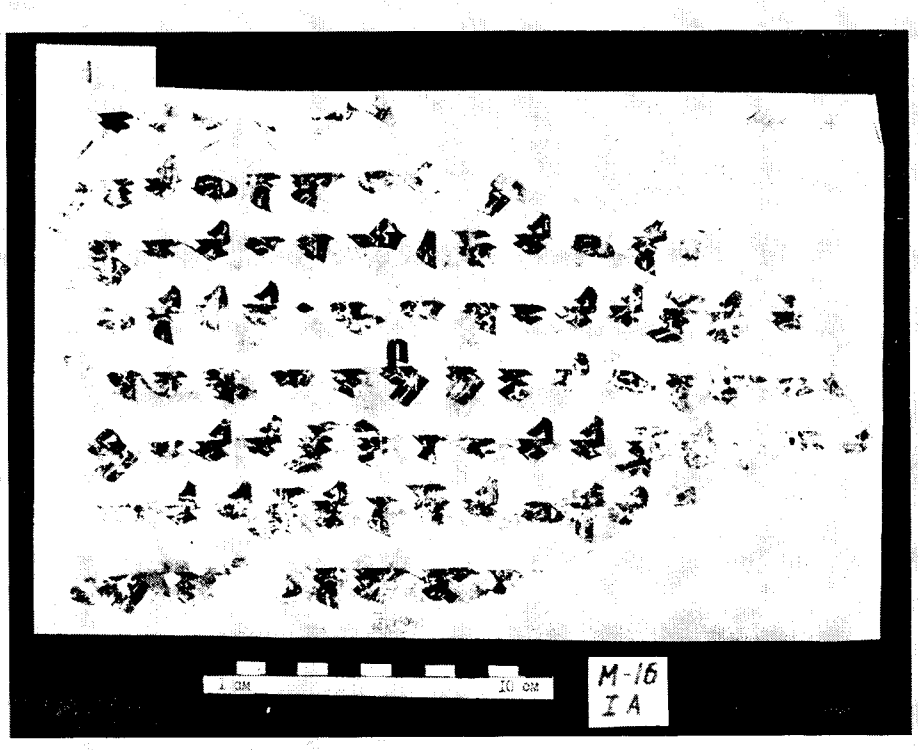

Fig. 1

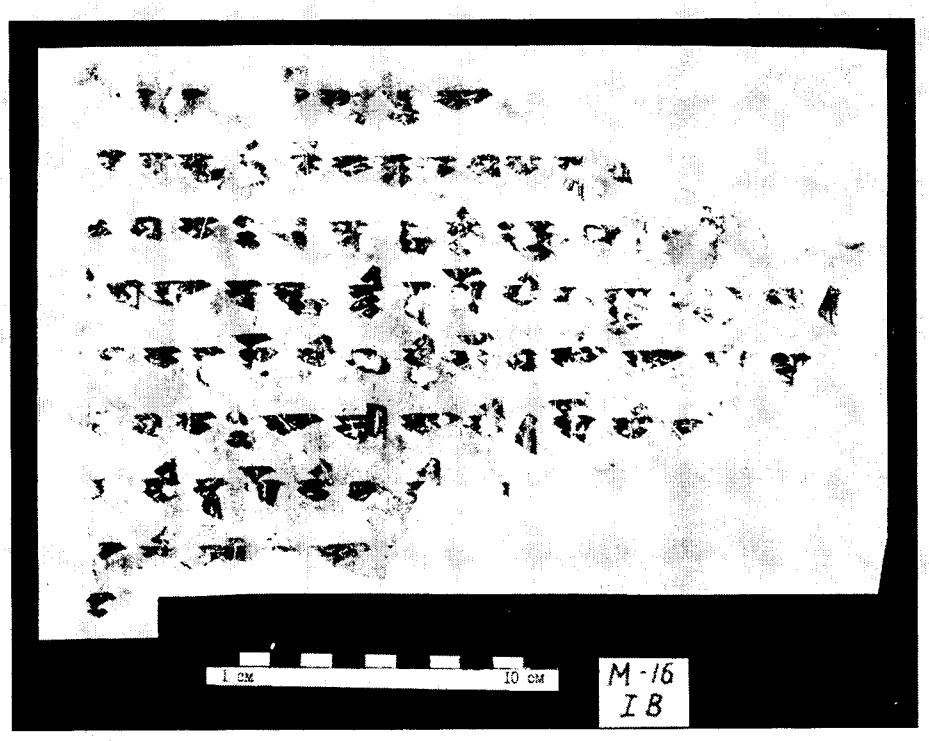

Fig. 2

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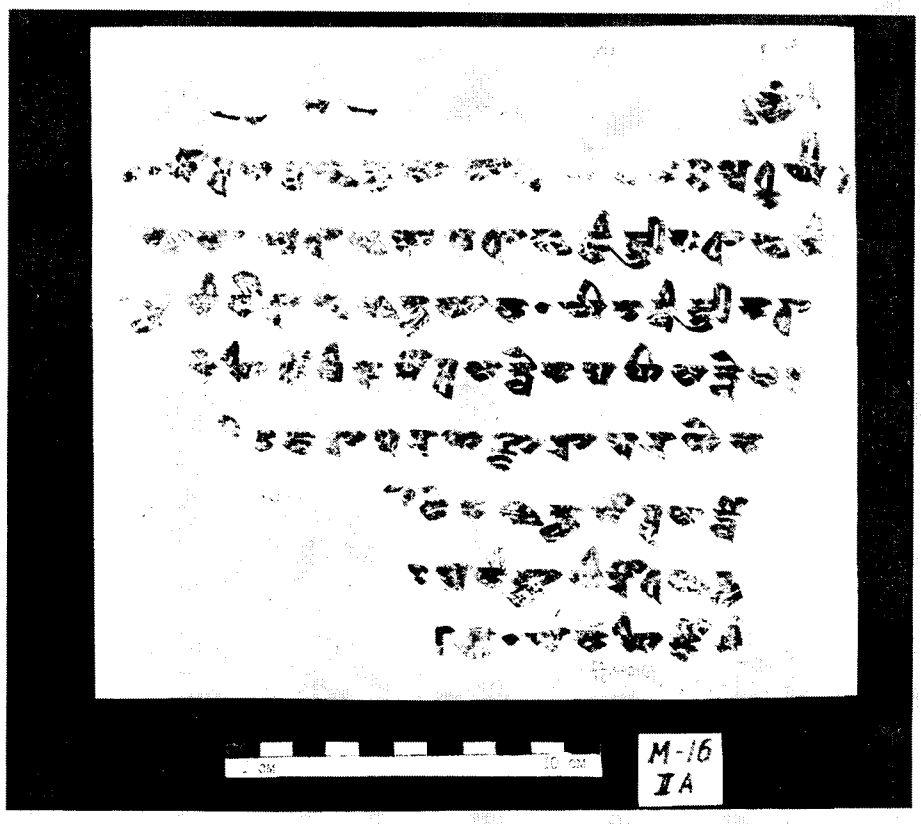

Fig. 3

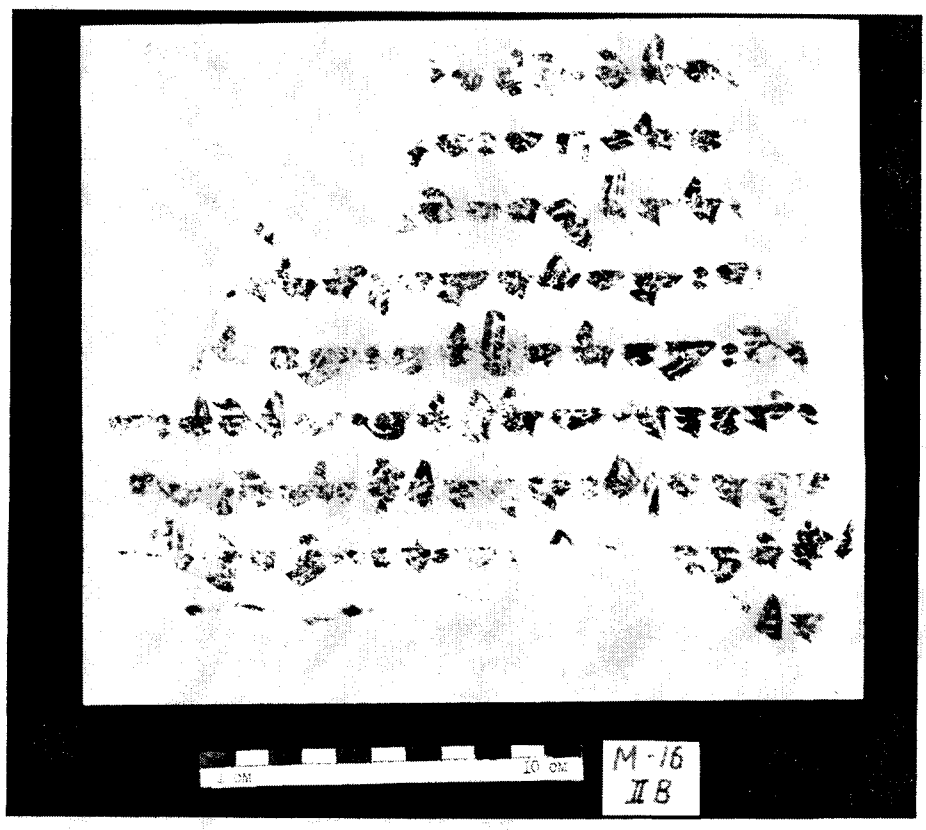

Fig. 4

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"Mahāprajñāpāramitā-sūtra"

1. SI M/16.1 (fig. 1, 2)

A fragment, 24 × 17,5 cm, three edges are torn off. Though the fragment is restored, its text is badly effaced. There were nine or more lines on each side. The manuscript is dated to the 8th century. The terminological *mātṛkās* of the text prove that it belongs to the "Aṣṭasahasrika-prajñāpāramitā-sūtra", but its exact identification makes a problem. The terms used in the fragment are discussed in chapters 8 and 9 of the sūtra. These are the following: *viśuddhi* "purity", *viśuddhatvā* "purity", *abhinirvṛtti* "rebirth", *an-abhinirvṛtti* "it does not reproduce itself" [7]. Unfortunately, we do not have the R. Mitra's edition of the sūtra to make a better identification. This preliminary publication might be useful for studying a large number of similar fragments scattered over the manuscript depositories of England, Germany, France, etc.

Transliteration

Recto

1. {Illegible}
2.]na xxxxx [
3.]x tta viśuddhatvā da xx[
4.]p[s]yan-abhisamayādharma-viśuddhi x[
5.]śuddhir-iti. āha anabhinirvṛttir-bha[
6.]putra āha kasyānyatta viśuddhatvā da[
7.]syān-abhinirvṛtter-anabhinirvṛ xx -r xx[
8.]nabhinirvṛttir-dharma-viśuddhir-i[t]i [
9.]anyanna [v]i[ś]uddhatvācchāra[

Verso

1.]x padhā x-ṃntu(?) svabhā[
2.]anutpattir-bhadanta bhagavan x[
3.]bhagavan anutpattiḥ rūpa-[dh]ā[t]au[
4.]putrānutpattir-dharma viśuddhyāḥ rūpa-dh[ā][
5.]x var-dharma-viśuddhir-bhagavāṃ nāma a[
6.]bhagavan nājānābhidharma viṣu[
7.]x bhiddharma-viśuddhi[
8.]-ā -i jā x -ā[
9.]x[

2. SI M/16.2 (fig. 3, 4)

A fragment, 22 × 18,5 cm, three edges are torn off. The fragment is restored. There were nine or more lines on each sides. The manuscript can also be dated to the 8th century. The text might be identified as containing a passage from the "Aṣṭasahasrika-prajñāpāramitā-sūtra". The question of its exact place is not yet solved. A number of terms, such as *ākāśa-dhātu* "space element", *vāyu-dhātu* "wind element", *vijñāna-dhātu* "consciousness element", *pṛthivī-dhātu* "earth element" as well as *vidyā-nirodha* "stopping of existence (or knowledge)" are explained in chapter 29 of the sūtra. The second context where the terminological *mātṛkā* "*ab-dhātu-tejo-dhātu-vāyu-dhātu-ākāśa-dhātu-vijñāna-dhātu*" is mentioned, belongs to the "Kauśika-prajñāpāramitā-sūtra" [8]. This sūtra is preserved in Sanskrit, Chinese and Tibetan, it represents a compilation of 21 fragments. It is therefore likely to be very late. E. Conze regards it as "the Tantric phase of the prajñāpāramitā" literature [9]. The text of our fragment is not faithful to the Tantric one. Consequently we give the transliteration of the fragment, fairly understanding the susceptibilities of such a publication and considering it only as a preliminary one, to promote further investigation.

Transliteration

Recto

1.]...x nyaṃ bi[
2.]x bodhisatva śūnyatā vā xxxxt adhvayārdh[
3.]tu. vāyu-dhātu [ā]kāśa-dhātur-vijñāna-dhātu vi[
4.]x pṛthivī-dhātu śūnyatā ca. yāvad-vijñāna-dhā[
5.]vaṃ hi kośika bodhisatvena mahāsatvena x[
6.]-ā va jarāmaraṇar-jārāmaraṇena[
7.]x dena śūnya bodhisatvo[
8.]x ma vidyā-nirodha śūnya[
9.]x śca. evaṃ hi kośi[

Verso

1.]x mantike. teṣi ca x[
2.]x vaḥ samudapita[
3.]tena ṣaṭsu pārami[
4.]rapi bodhisatvā mahāsatvāḥ ṣa[
5.]yitavyāḥ pratisthāpayitavyāḥ te ca[
6.]x ḥ niveśitā. pratisthāpitā. anuttarāṃ-s[
7.]vocat tenāpi kauśika muṇuḥ sadhu ca suśruta[
8.]-au kleśanyaṃ yathā xxxx rūpaṃ kauśi[
9.]...[kau]śika[

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Saddharmapuṇḍarīka-sūtra

1. SI M/16.3 (fig.5,6)

A fragment, 24 × 13.5 cm, left and right edges are torn off, 7 lines on each side. The fragment is restored. The script can be determined as "Late South Turkestan Brāhmī" (see note 6), which enables us to date the fragment to the 8th century. It contains the text of chapter 3 of the "Saddharmapuṇḍarīka-sūtra" and completely follows the Central Asian version of the sūtra represented in the N. Th. Petrovsky manuscript, ff. 69b(3)—70a(2) [10].

Transliteration

Recto

1.]satvarahasyaṃ na samanusmarasi anirvṛ[
2.]-āṃ pūrvikāṃcaryāṃ praṇidhāṇaṃ nānā buddhā[
3.]m[i]daṃ saddharmapuṇḍarīkaṃ dharmaparyāyaṃ s[ū][
4.]rigrahaṃ śrāvakānāṃ saṃprakā[
5.]gate dhvanya prameyeṣu[
6.]x evam-eva saddharmaṃ dhāra[
7.]dhisatvacaryāṃ pa[

Verso

1.]x rha[ṃ] samyaksaṃbuddh[
2.]ru[ṣa]damyasārathi śāstā de[
3.]tīputra bhagavato pa[
4.]ṣyati. samaṃ ramaṇīyāṃ prā x[
5.]rṇapuṣkalatayā samanvāgataṃ pa xx[
6.]paripūrṇaṃ ca vaiḍūryamayaṃ ca tasmiṃ[
7.]sutrāṣṭāpadīkṛtaṃ sarvatra[

Differences

recto 2: praṇidhānaṃ nānā buddhā; *the Petrovsky manuscript*, f.69b(4—5): praṇidhānaṃ nā buddhā-.

2. SI M/17 (fig. 7, 8)

A fragment, 24 × 9,5 cm, the right half of a folio, the upper edge is damaged. The same type of script and the same date as in the previous case. The text continues that of the previous fragment, only seven lines between them are missing. It closely corresponds to the text of the Petrovsky manuscript, ff. 70b(2)—71a(4).

Transliteration

Recto

1.]x mahāpṛthivī bhaviṣyati. suvarṇa xxxx
2.]x kṣā bhaviṣyaṃti sapta ratnamayās-te ca xxx
3.]laḥ samarpitāḥ [sa]mapalaṃkṛtāḥ so 'pi śāradva[ti]
4.]n-samyaksaṃbuddhas-trīṇyeva yānānyārabhya dharmaṃ de[śa]
5.]tra sa tathāgato na kalpakasāde samutpatsyati.

Verso

1.]xtrīṇi yānānyārabhya dharma deśayiṣyati. mahā
2. śāra]dvatīputra sa kalpo bhaviṣyati. tat-kiṃ manyase śāradva

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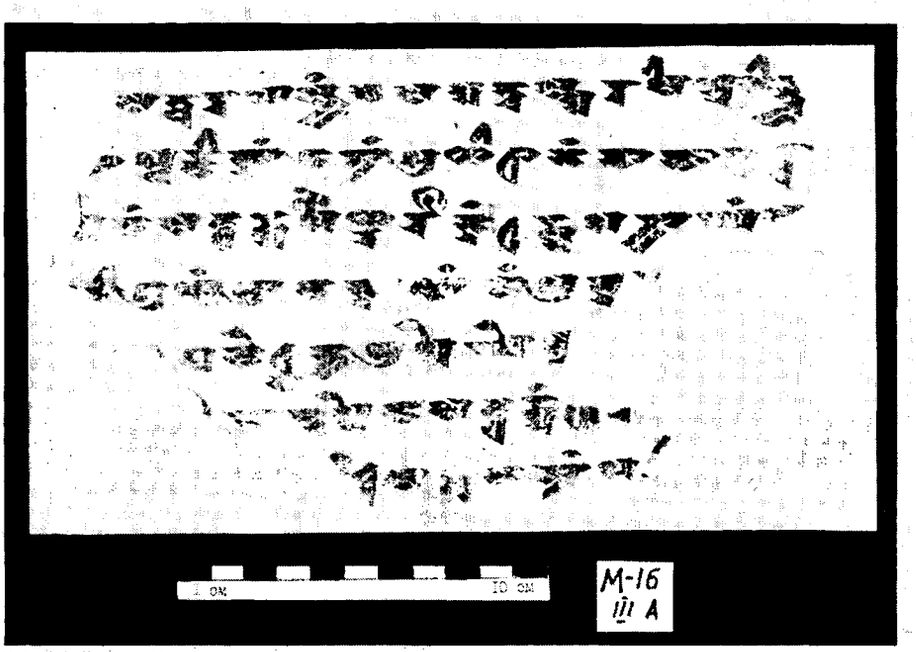

Fig. 5

Fig. 6

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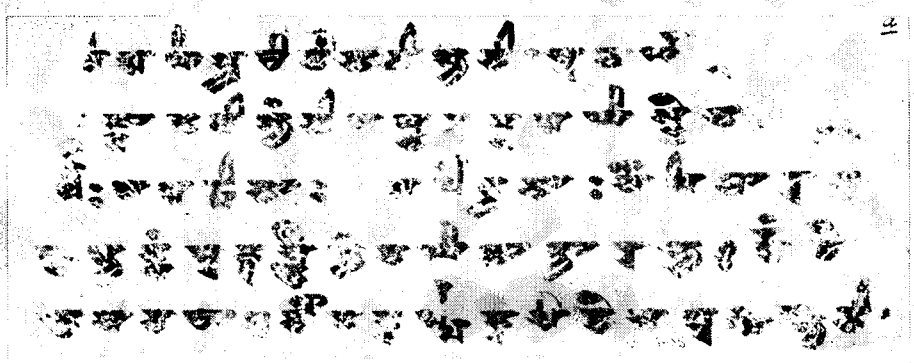

Fig. 7

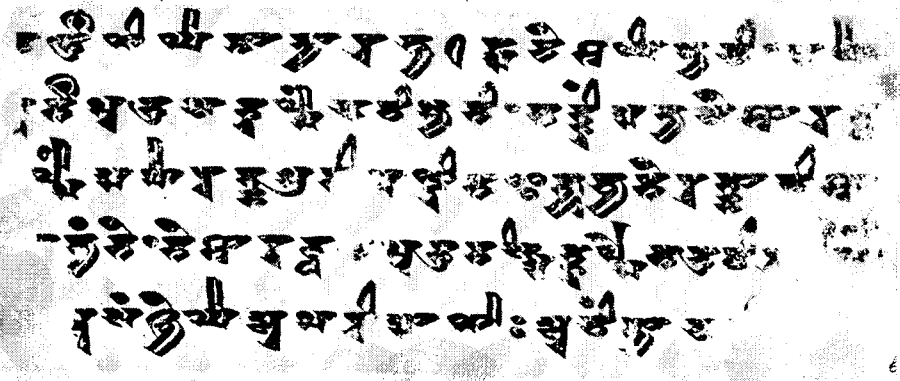

Fig. 8

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3. ka]lpo mahāratnapra[t]imaṇḍita ityucyate ratnāni śā
4.]x cyaṃte. te śāradva[tī]putra tasmin-kalpe tatra vira xx lo
5.]asaṃkhyeyā aparimāṇāḥ aciṃtya xxxx

Differences

recto 5: *samutpatsyati*, the same in the Petrovsky manuscript. Editor-in-chief of the text Hirofumi Toda inserted here akṣara *-nna-* : *samutpa[nna]tsyati* (f. 70b6). Our manuscript does not confirm this addition, even if it is correct from the grammatical point of view.

verso 1: After *dharma deśayiṣyati* — the sign of full stop. In the Petrovsky manuscript, f. 71a(2) — no sign.

verso 3: *ityucyate*, with no sign of full stop; *cf.* the Petrovsky manuscript, f. 71a(2): there is the sign of full stop.

verso 4: *te*; this akṣara is absent in the Petrovsky manuscript, f. 71a(2).

verso 5: aparimānāḥ; *cf.* the Petrovsky manuscript, f. 71a(4): aparimāṇā.

A TIBETAN DOCUMENT

As it was promised in our paper in the first issue of the journal, we are publishing here one document of the Malov collection, SI M/11.2 (*fig.* 9).

A fragment, 13,5 × 9 cm, 9 lines, the back side is blank. The text is faded. The script can be determined as the Dunhuang type semicursive, it enables to date the document to the second part of the 8th century, that is the time of Tibetan supremacy in Eastern Turkestan. The names of the persons acting in the document contain the term *Li* "the Khotanese". It makes it possible to think that the document originated from Khotan. This suggestion is further confirmed by the signature, present in the document: it contains Tibetan akṣaras in book hand *dbu-can* script, placed in the same way like in Khotanese document SI M/11.1 (see *fig.* 10). May be, both documents were written in one and the same office, somewhere in Khotan.

The subject of the document is not clear because of its bad condition and the loss of its larger part. We may suggest that it is dealing with an adoption or hire of a boy named *khye'u Li Khar śig*.

Transliteration

1. // bya ka ka lo'i dgun sla gsum[
2. [khye]'u li khar śig // byis bi sa dad gyis[
3. x na 'ong (?) ste mchissa // bi sa dad gyi khyim[
4. xx pos byas pa rmas na // khye'u mchis na[
5. xxxg bcu gsum gi gla min du yu[
6. xx zhal mchu ma mchis par bgyis //[
7. xxx bcad pa ro langs (?) na yang myi bstsa [l][
8. xxx[su]g rgyas btab pa'i dpang la / li 'bu[
9. ...b]tab pa // CHA RJA ste

Translation

1. In the third winter month of the crow bird year...
2. young boy Li Khar śig // byis Bi sa dad...
3. ...being came is present // the household of Bi sa dad...
4. ...[somebody] made [and] if he asks // if the young boy is present...
5. ...the payment of thirteen... [must be given?] by silk cloth
6. ...should not start any lawsuit//...
7. ...is decided [and] if even remains are reached (?), is not bestowed...
8. ...the private seal of ... as witness is affixed / Li 'Bu...'s...
9. ...[private seal] is affixed // CHA RJA ste

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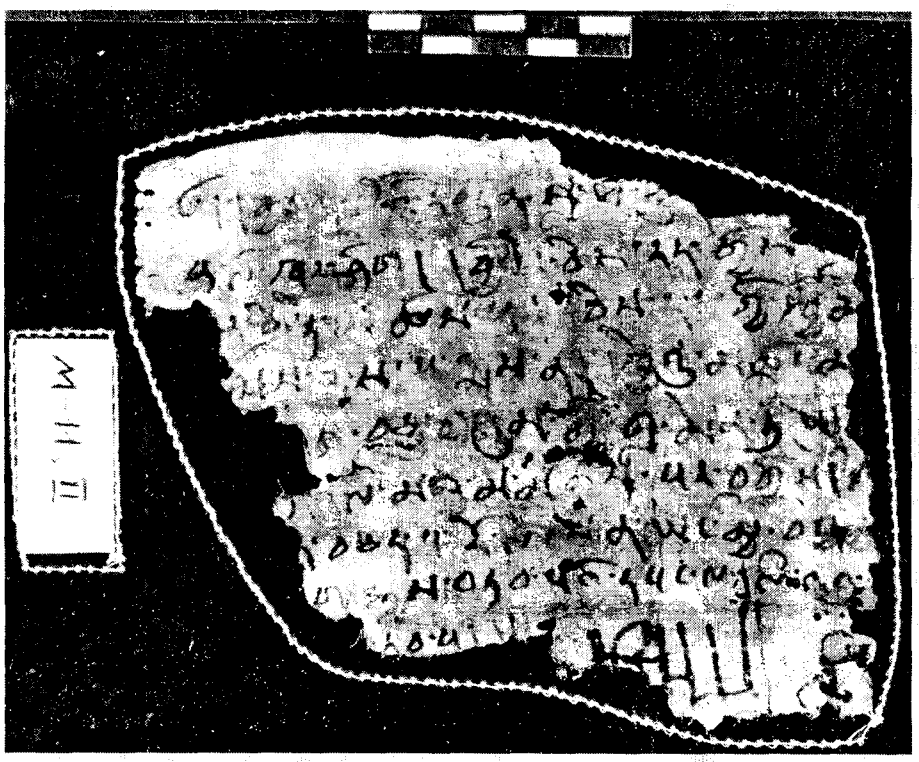

Fig. 9

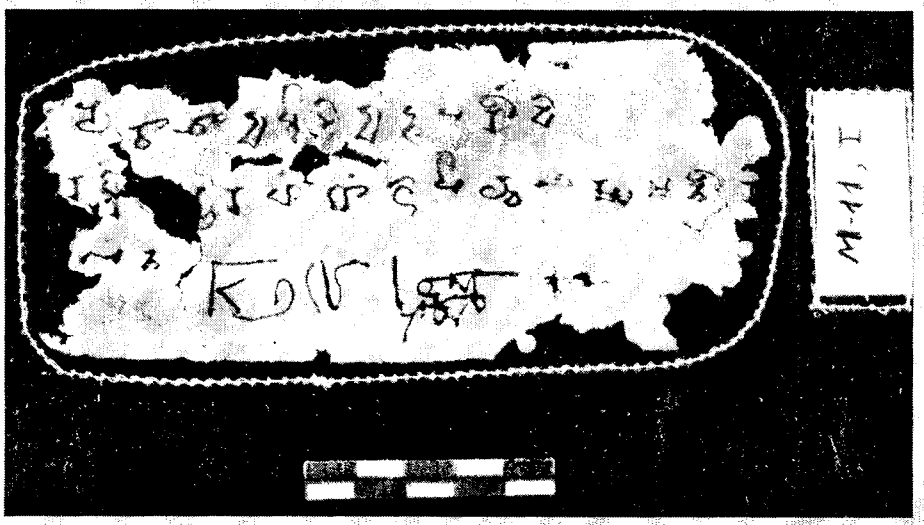

Fig. 10

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Commentary

1. *bya ka-ka*: *lit.* "the crow bird", as a dating formula is not known elsewhere. Tib. *ka-ka* "crow" = Skr. *kaka* of the same meaning. *Cf.* Khotanese document SI M/1 (doc.): *kra-ga salya* "in the year of the cock" [11].

2. [*khye*]*'u Li Khar śig*: the ethnic name *Li* "the Khotanese" is used as his family name; the given name — Khar śig, might be a rendering of the Khotanese name *Kharäsanä* (P.2027.9—66) or *Kharajsijsi* (Or. 11344, 8, *recto*).

2. *byis bi sa dad*: *byis* = *byis-pa* "little child, young boy" or a family name, *cf.* Takeuchi, 39r01' [12]. *Bi sa dad* as a given name otherwise is unknown.

6. *zhal mchu ma mchis par bgyis*: a formula accepted in Tibetan business documents, *cf.* Takeuchi, 21A08 [13].

7. ...*ro langs na*: we could not understand this text. It is unlikely to have Vetāla in such a context.

8. ...[*su*]*g rgyas btab pa*: a formula accepted in Tibetan business documents, *cf.* Takeuchi, 37r07 [14].

8. *li 'bu*. ...: the name of a witness, his family name is *Li*, "the Khotanese", *cf.* line 2.

9. *CHA RJA ste*: akṣaras *cha* and *rja* are written in a book variant of *dbu-can* script, *ste* is written in a Khotanese cursive variant of the Brāhmī script used in Khotanese business documents. *Cf.* document SI M/11.1, signed with akṣaras *ku* and *ja* in Tibetan *dbu-can* script, followed by one akṣara containing a ligature of several letters: *no*, *sha*, *nga*, *ba*, *ma*. It can be the signature of an officer, designed after the Chinese pattern. The Tibetan document corresponds with this in Khotanese to a degree beyond coincidence. *Cf.* also Takeuchi, text 41 [15].

Notes

1. M. I. Vorobyova-Desyatovskaya, "Tibetan manuscripts of the 8th—11th centuries A.D. in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies", *Manuscripta Orientalia*, I, 2, (July, 1995), pp. 46—8.

2. V. V. Radloff, S. E. Malov, *Suvarṇaprabhāsa* (*Sūtra "Zolotogo bleska"*). Tekst uigurskoĭ redaktsii (*Sūtra of the "Golden Light"*. Text of the Uighur Version) — Bibliotheca Buddhica, XVII, 1—2 (St. Petersburg, 1913); 3—4 (Petrograd, 1914); 5—6 (Petrograd, 1915); 7—8 (Petrograd, 1917); V. Radloff, Suvarṇaprabhāsa, Bibliotheca Buddhica, XXVII, 1, 3 (Leningrad, 1930).

3. Corpus Inscriptionum Iranicarum. *Saka Documents VII*: St. Petersburg collections, eds. Ronald Emmerick and Margarita Vorob'eva-Desjatovskaja, vol. 1, Facsimiles (London, 1993); vol. 3, Text Volume (London, 1995).

4. See M. I. Vorobyova-Desyatovskaya, "Tibetan manuscripts of the 8th—11th centuries A.D....", p. 47.

5. *Opisanie kitaĭskikh rukopiseĭ Dun'huanskogo fonda Instituta narodov Azii*, pod red. L. N. Men'shikova, (A Description of the Chinese Manuscripts from Dunhuang in the Manuscript Collection of the Institute of the Asian Peoples, ed. L. N. Men'shikov), fasc. 1 (Moscow, 1963).

6. We can refer to the works by Lore Sander on Indian palaeography. We use the criteria suggested by her in a series of papers. In our case her paper "Brāhmī scripts on the Eastern Silk Roads" was most useful. Two our fragments SI M/18 and SI M/21 are written in a script similar to that on Plate 15: "Early Turkestan Brāhmī, type *b*", the script of the other fragments looks like that on Plate 19: "Late South Turkestan Brāhmī". See the above mentioned paper in: *Studien zur Indologie und Iranistik*, 11/12 (1986), pp. 159—92.

7. E. Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature* (Tokyo, 1967).

8. E. Conze, "Tantric Prajñāpāramitā texts", *Sino-Indian Studies V*, 2 (1956), pp. 115—8.

9. *Ibid.*, p. 100.

10. See *Saddharmapuṇḍarīkasūtra*, Central Asian Manuscripts, Romanized Texts, ed. Hirofumi Toda (Tokushima, 1983), pp. 36—7.

11. Corpus Inscriptionum Iranicarum. *Saka Documents VII...*, vol. 1, Facsimiles, pl. 137a.

12. Tsuguhito Takeuchi, *Old Tibetan Contracts from Central Asia* (Tokyo, 1995), pp. 275—6.

13. *Ibid.*, pp. 205—6.

14. *Ibid.*, pp. 268—9.

15. *Ibid.*, pl. 41.

Illustrations

Fig. 1. SI M/16.1, recto
Fig. 2. SI M/16.1, verso
Fig. 3. SI M/16.2, recto
Fig. 4. SI M/16.2, verso
Fig. 5. SI M/16.3, recto
Fig. 6. SI M/16.3, verso
Fig. 7. SI M/17, recto
Fig. 8. SI M/17, verso
Fig. 9. SI M/11.2
Fig. 10. SI M/11.1

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