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CORPUS INSCRIPTIONUM IRANICARUM

Part II Inscriptions of the Seleucid and
Parthian Periods and of Eastern Iran and
Central Asia

VOL. V SAKA

Saka Documents
Text Volume III:
the St. Petersburg collections

By

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and

MARGARITA I. VOROB'ËVA-DESJATOVSKAJA

with contributions by H. Kumamoto, P. O. Skjærvø, H. Vetch, *and* Zhang Guangda

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PREFACE

As promised in the introduction to *Saka Documents VII: the St. Petersburg collections* published in 1993, the present volume contains not only transcriptions and translations of all the Khotanese fragments that were included in the volume of plates but also a substantial number of additional plates that for various reasons were not available in time for inclusion in the earlier publication. For convenience of reference the plates have been numbered sequentially as if they were contained in a single volume. Thus, plates 1–159 are contained in the facsimile volume and plates 160–198 in the text volume. We decided, however, not to await completion of the glossary before making this material available and it is our present intention to publish the glossary as a separate volume.

The fragmentary nature of the extant material poses considerable difficulty to the decipherment and translation of the texts. Many years could be devoted to their interpretation, but we have decided to make the first fruits of our work available as quickly as possible so that others can make use of it and make their own contributions. Many fragments are clearly the remains of translations of Buddhist Sanskrit literature but cannot yet be identified. It is usually possible to improve substantially the interpretation of such fragments once they have been identified so that their publication here should be regarded only as a first essay that may render the task of identification easier.

The first preliminary transcriptions of many of the fragments were made by Vorob'ëva-Desjatovskaja, but their final form is due to Emmerick. The editors have consulted many colleagues in the course of preparing this volume, which would be much the poorer without their valuable assistance. Specific contributions of H. Kumamoto, P.O. Skjærvø, H. Vetch, and Zhang Guangda are individually acknowledged in the text. In addition, Skjærvø read through most of the text in preliminary stages and made numerous suggestions for improvements, most of which have been adopted. Besides helping with the Chinese Hélène Vetch suggested many improvements to the layout and by pointing out inconsistencies in treatment enabled us greatly to enhance the appearance of the book.

It is to be hoped that the material made available here will be further studied. Only basic information has been included. Thus, we have indicated whether the fragment is on paper or on wood but not differentiated between the different kinds of paper. We have in each case given the measurements of the fragments since the photographs are not all to the same scale. We have indicated whether a fragment is written in formal or in cursive script, but have not attempted to make any more precise classification. The material here published will provide a rich source for future palaeographical investigations. In the same way we have indicated whether a fragment is written in Old or Late Khotanese, but have only occasionally made any further differentiation.

Information concerning Petrovsky, Oldenburg, Malov, and Strelkov was provided by Vorob'ëva-Desjatovskaja and adapted for this publication by Emmerick. It is not intended to be a contribution to history but an informal guide for the benefit of those interested in the collections.

Once again we would like to express our gratitude to Professor Yu. A. Petrosyan, Director of the St. Petersburg Branch of the Institute of Oriental Studies, and to Dr. E.N. Tyomkin, Head of the Department of manuscripts and documents of the Institute for their generous support making possible our collaboration on this project.

Particular thanks go again also to N.M. Brovenko, conservator of the Institute, and to its photographer, S.L. Shevel'činskaja, to whose skill we owe the splendid photographs of the manuscripts except for plates 190–198.

We are extremely grateful to Professor N. Sims-Williams, whose careful reading has greatly contributed to the enhancement of the volume.

It is a pleasure to thank the Deutsche Forschungsgemeinschaft for financing Vorob'ëva-Desjatovskaja's stay in Hamburg in September 1994 to work on this volume.

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INTRODUCTION

The Khotanese manuscripts in the St. Petersburg Collections represent a wide variety of literary activity, but unfortunately only in a very few cases have the texts survived in their entirety. Nevertheless, it may be useful to attempt here a preliminary classification. In general, further information concerning the texts can be found in Emmerick, *Guide*.

Buddhist texts

A number of Buddhist texts from the St. Petersburg Collections have already been edited and translated, although only the main manuscript of the Book of Zambasta has previously been published in facsimile. The following are the texts that have been identified so far.

(a) Adhyardhaśatikā [AdhŚ]

Manuscript SI P 4 containing folios 6-20 of the AdhŚ has been studied in detail by E. Leumann, who published text, translation, and glossary as well as the parallel Sanskrit and Tibetan texts.

(b) Anantamukhanirhāradhāraṇī [Ananta]

On the basis of our preliminary transcription and translation SI P 48 was identified by P.O. Skjærvø as belonging to Ananta. It is here published for the first time.

(c) Avalokiteśvaradhāraṇī [Avdh]

This text has been published by H.W. Bailey in transcription only. The preliminary translation offered here represents the first attempt to make this interesting text generally available to Buddhologists.

(d) Bhaiṣajyaguruvaiḍūryaprabharājasūtra [Bhaiṣ]

Five more fragments of Bhaiṣ are here published for the first time. Those from the Petrovsky Collection all belong to a single manuscript. It is not clear whether SI M 32 also belongs to the same manuscript.

(e) Jñānolkadhāraṇī [Jñ]

The five folios of SI P 3 were first published in transcription and translation by E. Leumann.

(f) Ratnakūṭa [Rk]

Two fragments of a single folio (SI M 10), here published for the first time, were identified by P.O. Skjærvø as belonging to a translation of the Ratnakūṭa.

(g) Saddharmapuṇḍarikasūtra [Sdhp]

Two folios (SI P 62 and SI P 62 1) of a manuscript containing an introduction to the Sdhp are here published for the first time.

(h) Saṅghāṭasūtra [Sgh]

Nineteen fragments of a Khotanese version of the Sgh (SI P 53 2-20) constituting seventeen folios were first made known by L. Herzenberg. Two further folios from the Petrovsky Collection (SI P 67 18-19) and one from the Malov Collection (SI M 12) were also identified by Emmerick as belonging to the Sgh. All nineteen folios were made available to G. Canevascini for his edition of the Khotanese Sgh. They are all published here for the first time in facsimile.

(i) Suvarṇabhāṣottamasūtra [Suv]

A substantial amount of new material from the Khotanese version of the Suv is here published for the first time. The editors identified fifteen fragments bearing the signature SI M 13 1-15 as belonging to Suv and were able to join them so as to form twelve folios. A further fragment from the Malov Collection (SI M 40) was identified by P.O. Skjærvø as belonging to Suv. Three fragments from the Petrovsky Collection (SI P 67 23-24 and 73 2) were identified by Emmerick as belonging to Suv.

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(j) Vimalakīrtinirdeśasūtra [VkN]

On the basis of a preliminary transcription and translation by Emmerick P.O. Skjærvø identified SI M 14 3 as from the Vimalakīrtinirdeśasūtra.

(k) Zambasta [Z]

Two fragments from the Petrovsky Collection (SI P 50 62 2) and two from the Malov Collection (SI M 14 1 41) were identified as belonging to the Book of Zambasta. Of these SI P 62 2 is of special interest because it contains a colophon that is not found in the main manuscript of Z, and SI M 14 1 is of importance because it may belong to the very first chapter of Z, of which little is extant.

Of exceptional interest is the publication here for the first time of the text on the inside and outside of the back wooden cover of the main manuscript of Z. We have assigned to this the signature SI P 6 1.

Non-Buddhist texts

In the Petrovsky Collection there are some 268 business documents on paper: SI P 92 (1, 2, 4-29, 30.1-2, 30.5-11); SI P 93 (1-30, 30.1); SI P 94 (1-4, 6-11, 13-24); SI P 95 (1-14); SI P 96 (1-16); SI P 97 (1-10); SI P 98 (1-10); SI P 99 (1-9); SI P 100 (1-19, 19.1-4); SI P 101 (1-6, 7.1-3, 8-30, 31.1-2, 31.3.1-2, 31.4-9); SI P 103 (1-8, 10-31, 33, 34, 36-45, 48, 49, 51, 52). The Malov Collection contains eleven business documents on paper: SI M 1 8 11 1 25 26 33 49 1 50-53, and there is one business document on paper in the Oldenburg Collection: SI O 77. A few business documents are written on wood, nine in the Petrovsky Collection (SI P 103 46 53 137 1 2 139 1 2 140 1 142 2 3) and the Strelkov Document (SI S 70).

There are four private letters in the Petrovsky Collection, three on paper (SI P 94 5 103 9 35) and one on wood (SI P 136 1). In the Malov Collection there are three letters on paper (SI M 9 1 15 1 2).

Most of the documents in the Petrovsky Collection as well as three in the Malov Collection (SI M 51 52 53) are connected in some way with the village of Gaysāta. It is difficult to determine the exact geographical location of Gaysāta, but the evidence of the documents indicates that it was in the southwestern part of the kingdom of Khotan in the Cira oasis. This oasis is mentioned three times in the documents (SI P 92 4 103 12 136 1). Neighbouring villages are also mentioned: Birgaṃdara (SI P 95 8 103 19 M 25), Āskūra (SI P 103 25), and the Six Villages (SI P 136 1). The administrative centre of all these villages was the city of Phema, which is referred to in SI P 93 26 94 2 8 97 3 101 15 16 103 26.

According to Zhang–Rong 1987: 82 the Six Villages comprised the places – referred to by them as ‘cities’ following the Chinese sources – known to Khotanese texts as Cira, Phema, Phaṃṇā, Birgaṃdara, Āskūra, and Gaysāta. However, their conclusion, accepted by T. Takeuchi in *BSOAS*, 57.3, 1994, 584, seems to have been reached without regard to the Khotanese texts themselves. Thus, several texts refer to the Six Villages of Cira (*cira kṣyā auvā* SI P 136 1; Hedīn 13 #1 KT 4.29; Hedīn 21 #1 KT 4.34; Or 11252 2#1 KT 2.15). The Six Villages are called in Chinese 六城 *liu cheng*, which was rendered by G. Haloun, *KT* 4.173 ff. as ‘Six Towns’, but 城 *cheng* is here used in the technical meaning of a minor military frontier post, ‘ville forte’¹, so that it is not necessary to see a discrepancy between the Khotanese and the Chinese terms. However, Phema is regularly called in Khotanese a ‘city’ (Khotanese *kaṃthā-*), not a ‘village’. Moreover, Hedīn 16 #6 makes it clear that Phaṃṇā and Tcina were two of the Six Villages. The remaining four appear to have been Pa’, Vīṃgula, Jīva, and Ysāḍa. See further Vorob’ëva-Desjatovskaja 1994.

¹ Cf. R. des Rotours, *Traité des fonctionnaires et traité de l’armée*, vol. 2, 2nd ed., San Francisco 1974, 785.

In the St. Petersburg documents the village of Gaysāta and its elder, the village *hamdasta*-official, General Sīḍaka (*auva-hamdasta spāta sīḍaka*), are mentioned in about eighty-one items. The prosopography of the local officials of Gaysāta and of the court of the Khotanese king as well as the listed names of the inhabitants of Gaysāta connect almost all the Petrovsky documents in one way or another with Gaysāta. They thus appear to form part of the archives of Gaysāta.

Some 160 proper names are mentioned in the documents of the St. Petersburg collections. A list of the names of almost sixty inhabitants of Gaysāta during the period when Sīḍaka was the village elder was published in Vorob'ëva-Desjatovskaja 1992b: 66–67. The village of Gaysāta and the village elder Sīḍaka are also mentioned in the documents of other collections such as those of the British Library and the Hedin Collection in Stockholm. In Or 6395.2 *KT* 5.4 (translation by H.W. Bailey in *SD Text Volume I*, p. 54) exact data are given concerning the inhabitants of Gaysāta. For the month of Cvātaja 55 taxpayers had to pay a total of 5500 *mūrās*. This document is dated in the seventeenth regnal year of the *ṣau*-official Ṣacū, the same period as represented by the Petrovsky documents. Sīḍaka collected a similar amount of tax, 5000 *mūrās*, in the month of Tām̐jara according to SI P 94 1, dated in the fifteenth regnal year of King Viśa' Vāhaṃ.

Many of the documents bear a Chinese signature that is not always readily decipherable. The names that have been deciphered by H. Vetch, Zhang Guangda, and others include 福 *fu*, 起 *qi*, 順 *shun*, 榮 *sang*, 仙 *xian*, 信 *xin*, and 用 *yong*, all of which can be found in the index of names in the twenty-five Chinese dynastic histories. These names have evidently been added in a different hand as a signature of endorsement as established by A. Fujieda in his study of the Stein Collection.²

The dates of the documents

The documents mentioning the *spāta*-official Sīḍaka belong to the reign of the Khotanese king Viśa' Vāhaṃ. P.O. Skjærvø argues in favour of dating Viśa' Vāhaṃ to the second part of the eighth century AD (Skjærvø 1991: 265). His reign of not less than 26 years may have begun about AD 760. All documents connected with Sīḍaka may accordingly be assigned to the second half of the eighth century (Skjærvø 1991: 269). In the documents of the Petrovsky Collection Viśa' Vāhaṃ is mentioned ten times (SI P 92 1 21 94 1 10 95 9 14 98 9 100 3 103 24 49). Three of them contain the full dating formula with the number of the regnal year and the name of the month and number of the day (SI P 94 1 103 24 49). They belong to the fifteenth and sixteenth regnal years, and the *spāta*-official Sīḍaka is also mentioned in them.

Above the Khotanese text on document SI P 94 21 four lines of Chinese characters are visible including the date AD 776. This provides additional confirmation of the eighth century as the main period of the documents.

In most cases the dated documents do not contain the king's name but only the regnal year, month, and day. The following such cases occur in our documents: 4th year (SI P 93 3); 12th year (SI P 103 6); 15th year (SI P 94 1); 16th year (SI P 103 24 49); 18th year (SI P 103 11 38); 19th year (SI P 96 11); 20th year (SI P 103 23 M 52 53); 22nd year (SI P 103 31); 23rd year (SI P 96 7). A number of documents contain only the name of the month and the day (SI P 92 9 103 1 3 10 12 13 15 16 21 37).

In addition, documents are sometimes dated by reference to named *ṣ(ṣ)au*-officials. Three such are referred to in the Petrovsky documents:

1. *ṣṣau ṣacū salya* 'in the year of the *ṣṣau*-official Ṣacū (SI P 103 36 40 49 142 2). This official is known from other collections e.g. Hedin 4 #2 *KT* 4.23; Or 6395.2 #1 *KT* 5.4.

² A. Fujieda, 'The Tunhuang manuscripts. A general description', *Zinbun*, 10, 1969, 32.

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2. *ṣau vidyadattā salya* ‘in the year of the *ṣau*-official Vidyadatta’ (SI P 103 26).
3. *ṣṣau ṣanīrā salya* ‘in the year of the *ṣṣau*-official Ṣanīra (SI P 142 3).

The Chinese title *tsīṣī* 樞史 ‘provincial administrator’ (cf. *KT* 4.54; *SD Text Volume I*, p. 4) is used in the dating of two documents: *tsīṣīyām salya* ‘in the year of the *tsīṣī*-officials’ (SI P 92 15 103 27), a formula known also from Hedin 45 #a2 *KT* 4.44 and Or 6392 #1 *KT* 5.1

The term *salya-bāyaa*- ‘president of the year’ occurs only in one poorly preserved document, SI P 96 6. The same term is found in a more complete document, Dumaqu A4 *KT* 2.62, where it is followed by *pharṣa sām̐dari* ‘the *pharṣa*-official Sām̐dara’.³ In Hedin 72 *KT* 4.50 it is likewise followed by a title, namely, *ka’ra*. It seems likely to refer to an appointment for the term of a year and recalls the Chinese title 直歲 *zhi sui* occurring in some tenth-century Chinese monastic documents from Dunhuang found in the Pelliot Collection⁴ and in some St. Petersburg documents.

Thus in the eighth century Khotanese business documents were usually dated according to the regnal years of local rulers. Only one document is dated by the twelve-year animal cycle, namely SI M 1, which is dated *kr̥raiga salya skahvera māśca baistamye haḍai* ‘on the twentieth day of the month of Skahvāra in the year of the cock’. It is however possible that this document emanates from a different area. The occurrence in it of what appears to be a Tibetan personal name would suggest that it belongs to the period of Tibetan rule.

The contents of the documents

The majority of the documents contain information concerning taxes. Tax (Khotanese *thamga*-) was paid both in money (Khotanese *mūrā*-) and in kind. The main items involved are various kinds of cloth, skins, cattle, sheep, wheat, millet, barley, hemp, and vegetable oil. The documents represent the records of tax payments for a month. In one case (SI P 103 42) payment of the tax is demanded within five days. Orders concerning the collection and delivery of taxes were usually sent to Gaysāta addressed to Sīḍaka and Arṛtaa, who were called *mūrahāmga*-, ‘tax collector, literally ‘money-extractor’ (SI P 103 30 37 41).

Quite apart from the other documents is a large folio from a monastic account book (SI P 103 52). It lists the expenses connected with a monastery during ‘the year of Ācārya Puñāsida’. This monk was probably responsible for keeping the accounts of the monastery during the year like the Chinese 直歲 *zhi sui*. There are similar Chinese documents from Dunhuang in St. Petersburg (Dh 295b 981b 1311b 5741b 5808b etc.) as Dr. L.I. Chuguevsky kindly informs us. They are known as 破除歷 *po chu li* ‘accounts of income and expenditure’.

Two documents deal with the purchase of land (SI P 96 8 and 103 17). One document (SI P 103 22) sheds light on the system of borrowing in Khotan in the eighth century. Debts are paid at a high interest rate: 100%.

³ The landowner Sādara in SI P 103 17#2 is probably the same person.

⁴ See for example the monastic accounts contained on P 2032, 2042, 2049, 3234. For bibliographical and other information concerning them see *Catalogue des manuscrits chinois de Touen-houang (Fonds Pelliot chinois)*, vol. 1, Paris 1970 and vol. 3, Paris 1983.

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- Mathews = *Mathews' Chinese-English Dictionary*, revised American edition, Cambridge, Mass. 1960.
- OKh. = Old Khotanese.
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Abbreviations and Bibliography

- sources écrites et documents archéologiques, actes du colloque international du CNRS (Paris, 22-28 novembre 1988)*, ed. P. Bernard and F. Grenet, Paris 1991.
- Studies I, II* = R.E. Emmerick and P.O. Skjærvø, *Studies in the vocabulary of Khotanese I, II* (= Veröffentlichungen der iranischen Kommission Band 12, 17), Wien 1982, 1987.
- Taishō Issaikyō* = *Taishō Issaikyō, The Tripitaka in Chinese*, ed. J. Takakusu and K. Watanabe, Tokyo 1924-1929.
- Vorob'ëv-Desjatovskij 1958 = В.С. Воробьёв-Десятовский, 'Памятники центрально-азиатской письменности [Monuments of Central Asian writing]', Учёные записки института востоковедения [Scientific transactions of the Institute of Oriental Studies], XVI, Moscow–Leningrad 1958, 280-308.
- Vorob'ëva-Desjatovskaja 1992a = М.И. Воробьёва-Десятовская, 'The Leningrad Collection of the Sakish Business Documents and the Problem of the Investigation of Central Asian Texts', pp. 85-95 in: *Turfan and Tunhuang: the texts, encounter of civilizations on the silk route* (= Orientalia venetiana IV), ed. A. Cadonna, Firenze 1992.
- Vorob'ëva-Desjatovskaja 1992b = М.И. Воробьёва-Десятовская, Chapter 2: 'Хотано-Саки', pp. 32-76 in: Восточный Туркестан в древности и раннем средневековье. Этнос, языки, религии [Eastern Turkestan in Antiquity and in the Early Middle Ages. Races, Languages, Religions], ed. В.А. Литвинский, Moscow 1992.
- Vorob'ëva-Desjatovskaja 1994 = М.И. Воробьёва-Десятовская, 'Топоним "Шесть деревень" по хотаносакским деловым документам I тыс. н. э. из Восточного Туркестана [The toponym "Six Villages" in Khotanese business documents from Eastern Turkestan in the first millennium A.D.]', St. Petersburg Journal of Oriental Studies, 6, 1994, 395-414.
- Z = R.E. Emmerick, *The Book of Zambasta, a Khotanese poem on Buddhism* (= London Oriental Series vol. 21), London 1968.
- Zhang–Rong 1987 = Zhang Guangda and Rong Xinjiang, 'Sur un manuscrit chinois découvert à Cira près de Khotan', *Cahiers d'Extrême-Asie*, 3, 1987, 77-92.

NB: References to texts are as recommended in Emmerick, *Guide*. When referring to the St. Petersburg fragments we have used smaller font in the body of the text in order to indicate signature subdivisions. Thus, as a heading we write **SI P 103.2** but otherwise SI P 103 2.

APPARATUS

	MS. has a <i>daṇḍa</i> .
—	Blank space sufficient for several <i>akṣaras</i> in MS.
=	Short parallel lines following Chinese characters to indicate the end of a column.
.	Punctuation in MS., usually resembling a dot, but occasionally like the arc of a circle e.g. 。
:	Punctuation in MS., usually resembling two dots, which are occasionally shaped like the arcs of circles, e.g. 々. When they represent <i>visarga</i> , this sign is transcribed as <i>ḥ</i> .
...	An undeterminable number of <i>akṣaras</i> lost.
]	The MS. has a gap to the left of the bracket.
[The MS. has a gap to the right of the bracket.
... [x x]	An undeterminable number of <i>akṣaras</i> are missing but at least two are indicated by the occurrence of two <i>akṣaras</i> in the corresponding lines above or below on the fragment.
<i>pā</i>	An <i>akṣara</i> is present but it is either not sufficiently clearly legible to guarantee the reading or it has an unusual shape.
[p]ā	Expected <i>p</i> in gap but vowel mark for <i>ā</i> present.
p-	<i>p</i> is legible but a vowel mark may have been present in a gap.
-y-	Only the lower part of an <i>akṣara</i> containing <i>y</i> is legible.
x	Uninterpreted <i>akṣara</i> .
x[Part of an unidentifiable <i>akṣara</i> at the edge of a gap.
[x x]	An estimated number of two <i>akṣaras</i> in a gap.
/	Near the beginning of a line the slash indicates that there is no space on the existing document for the text preceding /, but one or more lines must originally have been present that contained it. Similarly near the end of a line it indicates that although there is no space on the existing document for the text following it, one or more lines must originally have been present that contained it. The postulated lines may have been on another folio. If the folio is extant, // is used.
/12/	In the translations verse numbers of the original are placed within slashes.
{ }	Braces are used only in the translations, where they are used to enclose the rendering of text that in the manuscript is deleted or subscribed.
#	# is used to separate the official signature from line numbers etc.
CHINESE	One or more uninterpreted Chinese characters. The Chinese, whether interpreted or not, is usually written in a different direction from the Khotanese.
Line numbers	A line number followed by a letter, e.g. 4a, means that there is an interlinear line. A line number without reading means that there are traces of <i>akṣaras</i> indicating that a line was once present, but nothing of significance can now be read. A blank line between successive line numbers means that there is more space than usual between two successive lines in the MS.
Orthography I,II	There are basically two orthographic systems in Old Khotanese. Type I is characterised by the use of <i>gg</i> for /g/, and by the use of <i>śś</i> for the voiceless palatal sibilant and <i>ṣṣ</i> for the voiceless retroflex sibilant, whereas type II is characterised by the writing of <i>g</i> for /g/ and only single letters for the sibilants.
SEAL	A sign imprinted on the manuscript.
SI	Texts usually begin in formal script with the word <i>siddham</i> written in full but with the mark representing <i>i</i> enlarged to give the effect of a capital as in Z 20 1. This appears as an ornamental circle in O 20. In cursive script only the initial <i>akṣara</i> is used and this takes various stylised forms, all of which are here transcribed as SI.
SIGNUM	A monogram, often composed of more than one element and used as a signature. Some appear to be composed of Brahmi <i>akṣaras</i> , some of Tibetan syllables, some of Chinese characters, and others appear to be arbitrary graphics. For reference purposes they have been assigned running numbers e.g. SIGNUM-1, SIGNUM-2.

The St. Petersburg Petrovsky Collection

Nikolaj Fedorovič PETROVSKI [Николай Федорович Петровский] (1837–1908) completed in 1858 the second Moscow military school. In 1884 he attained the rank of active councillor of State (Действительный статский советник). He was decorated with the Third Class of St. Vladimir, the Second Class of St. Anna, the Second Class of the Prussian Crown, and the First Class of the Golden Star of Bokhara, and with the Swedish orders, First Class of the North Star and of the Vase.

Petrovsky began his military career in 1858 in the Astrakhan Grenadier regiment. On 9 January 1861 he was discharged from service by imperial order for domestic reasons. He worked on the Committee of State Control. From January 1870 he was transferred to service in the Ministry of Finance as official with special commissions and he was sent to the governorship of Turkestan. In June 1882 he was transferred to the department of the Ministry of Foreign Affairs. In the same year the Imperial Russian Consulate in Kashgar was officially opened and he was appointed to the post of Consul. In 1895 he was appointed Consul General. Concerning his activities in that post he writes in a letter to V.R. Rozen on 27.1.1892: 'The Kashgar Consulate is quite unlike all other consulates: it is a kind of police station with a post-office and court, and is a place where one is often involved in affairs of a serious political nature.'



In 1885 he wrote his first account of Kashgar: 'Report of the Consul in Kashgar N.F. Petrovsky. 1885.' The report was published on pp. 1–61 of a restricted edition: Сборник географических, топографических и статистических материалов по Азии [Collection of geographical, topographical, and statistical materials on Asia], St. Petersburg 1886. In it he provided the most important materials on Eastern Turkestan, its administrative structure, government, taxation system, agriculture, trades, natural resources, and commerce. He remained in the post of Consul General until 1903, when he retired for reasons of health. He passed the remaining years of his life in Tashkent.

Petrovsky laid the foundation of the manuscript collection of the Asiatic Museum, the Institute of Oriental Studies in Central Asia. From Kashgar he sent to St. Petersburg large numbers of manuscripts. Then in 1905 he made a gift of his manuscript collection to the Russian Committee. Even after Petrovsky's death the Academy of Sciences bought from his relatives his extensive library and the remaining manuscripts. Today there are altogether 582 items in the Petrovsky Collection including

The St. Petersburg Petrovsky Collection

manuscripts in Sanskrit, Khotanese, Tocharian B, and Tibetan. The collection of Islamic manuscripts from Kashgar is kept separately.¹

1. See the introduction to Памятникам центральноазиатской письменности [Monuments of Central Asian writing], vol. 1, Leningrad 1985, 15-17. On the Islamic manuscripts see the article by K. Salemann, 'Мусульманские рукописи, вновь поступившие в Азиатский Музей в 1909-1910 гг. [Islamic manuscripts recently received by the Asiatic Museum in the years 1909-1910]', Institute of the Academy of Sciences, Series IV, Volume v, 1911, 251-253.

The archive of N.F. Petrovsky is kept in the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences, as Фонд [Collection] 43. In it there are letters written by Petrovsky as well as letters written to him by various West European scholars. Among the latter may be mentioned A. Grünwedel's letter from Berlin dated 29.7.1903 (inv. 2 no. 47), Aurel Stein's letter written in 1901 (inv. 2, no. 129), and 33 letters on 176 pages written by Sven Hedin in Stockholm in 1896-1905 (inv. 2, no. 144).

Works by Petrovsky:

Древние арабские дорожники по среднеазиатским местностям, входящим в настоящее время в состав русских владений [Ancient Arabic itineraries in Central Asian areas that belong at present to Russian territories], Tashkent 1894,

In Записки Восточного отделения Российского археологического общества [Transactions of the Oriental department of the Russian Archaeological Society] he published many short articles devoted to the description of various archaeological monuments of Eastern Turkestan.

In the Manuscript Department of the Institute there are two maps of Eastern Turkestan that are actually itineraries on which are indicated the distances between separate points in terms of days' journey. The geographical names are given in Arabic script and in Chinese characters.

Biography: see S.F. Oldenburg, 'Памяти Николая Федоровича Петровского [Recollections of N.F. Petrovsky]. 1837-1908', Записки Восточного отделения Российского археологического общества [Transactions of the Oriental department of the Russian Archaeological Society], xx, 1910, 1-8 with photograph of Petrovsky.

The St. Petersburg Oldenburg Collection

Sergej Fedorovič OL'DENBURG [Сергей Федорович Ольденбург] (1863–1934), pupil of I.P. Minaev, was head of the Russian school of Central Asian studies. By training an Indologist in 1885 he graduated from the Oriental Faculty of the University of St. Petersburg and thereafter worked for some years in libraries abroad. In 1894 he was appointed professor at the University of St. Petersburg. He was elected to the Academy of Sciences in 1903 and from 1904 till 1929 he was permanent secretary and acting vice-president of the Academy. From 1916 till 1934 he was director of the Asiatic Museum.

The folios here published that now belong to the Oldenburg collection were presented to Oldenburg in 1914 by one of the local administrators of Eastern Turkestan. They were said to have originated in Dunhuang. However, in the case of O 20 and O 20 1 the ink used is not waterproof and fades when rubbed. It is possible accordingly that those folios are forgeries. Nevertheless, they remain valuable evidence of mediæval scribal traditions.

Literature:

Сборник “Сергею Федоровичу Ольденбургу. К пятидесятилетию научно-общественной деятельности 1882–1932” [Collection “For Sergej Fedorovič Oldenburg on completing fifty years of scientific work 1882–1932”].

И.Ю. Крачковский, ‘С.Ф. Ольденбург как историк востоковедения [S.F. Oldenburg as historian of Oriental Studies]’, Избранные сочинения [Selected Works], Moscow–Leningrad 1963.

Г.К. Скрыбин и др., Сергей Федорович Ольденбург. Сборник статей, Moscow 1986.

The St. Petersburg Malov Collection

Sergej Efimovič MALOV [Сергей Ефимович Малов] (1880–1957), pupil of V.V. Radlov, was a Turkologist of the St. Petersburg school, and from 1939 corresponding member of the Academy of Sciences of the USSR. From 12.1.1929–16.10.1930 he was first-class scientific assistant at the Asiatic Museum; from 1934 he was head of the Department of Turkish languages of the Institute of Language and Thought (Институт языка и мышления) of the Academy of Sciences of the USSR, and from 1940 member of the Academic Council of the Institute of Oriental Studies.

On 20.4.1909 at a meeting of the Russian Committee for the Study of Central and Eastern Asia the chairman, V.V. Radlov proposed sending Malov for a period of two years to Eastern Turkestan to study the language and customs of the Turkish tribes, in particular, of the Uighurs and the Salars. Malov set out on 27.3.1909, but being delayed in Kazan he did not arrive in Chuguchak until September 24th. At once he got down to studying the language of the local Turkish-speaking peoples and acquainted himself with the customs of a local village. On October 22nd he arrived in Urumqi, the administrative centre of Chinese Turkestan. At the beginning of December he visited Turfan and Karakhoja and on December 15th he arrived in Hami. At the beginning of January he passed through the famous 'Gate of the Great Wall of China' and came to Sūchow (Xuzhou). In Sūchow (Xuzhou) he came across the Uighurs, and he conducted his main research on the Uighurs in the province of Gansu where Yellow Uighurs live. At the beginning of July 1910 he set off to the Salars and in October went to Sūchow again. He returned to St. Petersburg in July 1911.

During his expedition Malov collected a number of Uighur and Tibetan manuscripts. His most famous discovery was a manuscript of the *Suvarṇabhāṣottamasūtra*, which he found on 3 May 1910 in a Buddhist monastery in a village to which he refers as Вунфыгу or Вуншигу. P. Zieme kindly informed us that this has been shown by Hamada Masami¹ to be 文殊口 Wenshukou in Gansu province. After his expedition he gave the Asiatic Museum seven manuscripts altogether. To the Russian Museum he gave a collection of musical instruments, and to the Museum of Anthropology and Ethnography he gave five collections of objects pertaining to daily life. In view of Malov's successful accomplishment of his task during his first expedition the Committee resolved to send him to Eastern Turkestan for a further two years and three months from 1 May 1913 till 1 August 1915. For this expedition he was granted 10,000 roubles. A plan for the expedition was drawn up according to which he was to visit the cities of Chuguchak, Urumqi, Bishbaliq, Turfan, Hami, Ganzhou, Lob Nor, Aqsu, Yarkand, Khotan, and Kashgar. Malov arrived in China on 27 March 1913. He conducted important ethnographical research concerning the ethnogenesis of various Turkish-speaking peoples and shamanism. From this expedition he brought back a collection of Uighur legal documents and a collection of Tibetan documents on wood from the ancient site of Miran. He also brought back famous collections of clothing, musical instruments, and objects relating to shamanism.

1. Masami Hamada, 'Shukushūjō Tōkan Kigeji. Maarofubon uiguruyaku Konkōmyō saichōōkyō okugaki chūsaku issoku', pp. 701–706 in: *Minshin jidai no seiji to shakai* [Politics and society (in China) in Ming and Ch'ing time], ed. Ono Kazuko, Kyoto 1983.

The materials Malov had collected during his expeditions were so vast that he was able to devote the rest of his life to their study and publication. He published numerous works on the various modern Turkish dialects: the language of Hami, of Lob Nor, of the Yellow Uighurs, and of the Salars. He also published important works on Old Turkish, the best known being his Памятники древнетюркской письменности. Тексты и исследования [Monuments of Old Turkish writing. Texts and Studies], Moscow–Leningrad 1951. He published the unique seventeenth century manuscript of the *Suvarṇabhāṣottamasūtra* together with Radlov in the series 'Bibliotheca Buddhica'. The manuscripts collected by Malov are now kept in the St. Petersburg Branch of the Institute of Oriental Studies.

The non-Uighur materials belonging to the Malov Collection were kept in a separate box and remained untouched until 1990, when it became possible to restore them. Even today the work of restoration is not yet complete. Most of the non-Uighur manuscripts are written in Khotanese. On the box itself there is a label indicating that all the manuscripts were brought by Malov from Khotan and were collected by him in 1913–1915. There is no more precise information concerning the find-spots of the manuscripts. However, from the external appearance of the fragments as they were prior to restoration we can deduce that they were removed from the ground or else that they had been kept in a state of complete neglect at derelict Buddhist sites. In the majority of cases they are small fragments and scraps of folios. As far as it is possible to judge at the present time all the Khotanese materials have been selected for study although some of the material in the Collection has still to be restored. Most of the fragments that have not yet been restored can be read and photographed with a view to publication. One exception are two business documents that were sewn together and are now so crumpled and faded that it is scarcely possible to put them in order and read them.

A number of fragments on which I.D. Mironov began to work in 1915–1919 have now been reunited with the other fragments belonging to the Malov Collection. A bundle of Khotanese fragments was found among Mironov's papers in the archives of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences. It was put aside in May 1961 when Mironov's papers were sorted out, and it was handed over to the Manuscript Department together with the Sanskrit fragments from the Collection of M.M. Lavrov and the Tocharian fragments from the Collection of M.M. Berezovskij.

Literature: И.В. Кормушин and Д.М. Насилов, 'О жизни и творчестве С.Е. Малова [On the life and work of S.E. Malov]', *Тюркологический сборник 1975*, Moscow 1978, 5–11; Л.Я. Медведева, 'Хронологический перечень трудов С.Е. Малова и литература о нем [Chronological list of the works of S.E. Malov and literature concerning him]', *Тюркологический сборник 1975*, Moscow 1978, 262–276.

The Khotanese Avalokiteśvaradhāraṇī

The nineteen folios of the manuscript of the Buddhist text now known as Avalokiteśvaradhāraṇī originally formed part of the Petrovsky Collection. At some time between 1894 and 1920 they appear to have been sent by S.F. Oldenburg to Ernst Leumann. They were made available to H.W. Bailey by Ernst Leumann's son Manu Leumann as recorded by Bailey in *KT* 3 p. vi. The folios are at the time of writing housed in the Ancient India and Iran Trust in Cambridge. In *KT* 3.1–13 Bailey published a complete transcription of the folios under the title 'Avalokiteśvara-dhāraṇī', but no translation of the text has hitherto been published. He entitled the text thus because it ends with a spell (*dhāraṇī*) that is preceded by homage to the Bodhisattvas with Avalokiteśvara at the head (22r3). The photographs here published are based on negatives that Bailey made available to Emmerick in 1962.

Size: ca. 26 × 7 cm. Old LKh. Formal script. Orthography II. Paper. Transcription by H.W. Bailey, *KT* 3.1–13. See Emmerick, *Guide*, 37. The folio numbers of all except folio 5 are extant in the middle of the left-hand margin of the recto.

The Strelkov document

A. STRELKOV was a keeper of the materials from Central Asia in the State Hermitage. In 1937 he was arrested and killed. All the material of which he had been in charge was investigated for evidence of espionage and then the inscribed wooden documents that could not be deciphered were transferred to the Institute of Oriental Studies, where they were inventarised under the signature Д (= Документы на дереве 'Documents on wood').

406. SI S 70. [*Plate 187(b)*]. Size: 15.5 × 2 × 2 cm. Document on wood. LKh. Cursive script.

- 1] x x -ū x braṃkhaysji māśti x yudiñamṇā mū x
- 2]x ysaṃ x -i sīḍakā ṣi x x vāṃ -ā pāḍaka h- x

Translation

... in the month of Braṃkhaysja ... Sīḍaka ... document ...

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Index of Chinese characters occurring in the documents

The characters are arranged according to the English alphabet on the basis of the Pinyin transcription.

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備	<i>bei</i> P 103 48	傑謝	<i>jie-xie</i> P 103 48	十	<i>shi</i> P 94 21
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秤	<i>cheng</i> [= 秤] P 103 49	壺	<i>ke</i> P 103 48	四	<i>si</i> P 103 48
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得	<i>de</i> P 94 21	領	<i>ling</i> P 94 21	仙	<i>xian</i> P 93 22
等	<i>deng</i> P 93 22	陸	<i>lu</i> P 103 49	小	<i>xiao</i> P 103 49
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冬	<i>dong</i> P 103 48	年	<i>nian</i> P 94 21	羊	<i>yang</i> P 103 48
斗	<i>dou</i> P 103 49	皮	<i>pi</i> P 103 48	一	<i>yi</i> P 94 21
二	<i>er</i> P 94 21	起	<i>qi</i> P 103 13	壹	<i>yi</i> P 103 49
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- Plate 160(k)* **SI P 101.31.2.**
- Plate 160(l)* **SI P 101.31.3.1.**
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Plate 161 **SI P 100.19.1-4.**

- Plate 161(a)* **SI P 100.19.1** side a. *Plate 161(b)* **SI P 100.19.1** side b.
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