

**Russian Academy of Sciences  
Institute of Oriental Manuscripts**

**DUNHUANG STUDIES: PROSPECTS AND PROBLEMS  
FOR THE COMING SECOND CENTURY OF RESEARCH**

**敦煌學：第二個百年的研究視角與問題**

**ДУНЬХУАНОВЕДЕНИЕ: ПЕРСПЕКТИВЫ И ПРОБЛЕМЫ  
ВТОРОГО СТОЛЕТИЯ ИССЛЕДОВАНИЙ**

**Edited by Irina Popova and Liu Yi**

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## The Collection of Dunhuang Tibetan Texts Kept at the IOM RAS

Alexander ZORIN

In the vast Tibetan collection of the Institute of Oriental Manuscripts (IOM) of the Russian Academy of Sciences, the collection of scrolls acquired from Dunhuang is one of the most important parts. It is, so far, the only part that has been properly catalogued, and its catalogue compiled by Dr. L.S. Savitsky (1932–2007) was published in Russian in 1991. In my paper I would like to summarise the facts gathered by Savitsky and add to them some new data which I have acquired. First of all, it is essential to stress the point that the Tibetan mss were among the first items obtained by the St. Petersburg Academy of Sciences from Dunhuang. At the Archives of Orientalists (AO) of IOM, there is a certificate about the transference of several texts from the Russian Committee for Middle and East Asia Exploration (RCMA) to the Asiatic Museum (AM), signed by acad. V.V. Radloff (1837–1918) and dated 1911. The list consists of four points:

- 2 Tibetan mss from the town of Dunhuang;
- 3 Tibetan books from the town of Dunhuang;
- 1 Chinese ms from the town of Dunhuang;
- 1 Chinese book from the town of Dunhuang.

Below there is a statement that some other mss, Uighur and Uighur Chinese mss, would be transferred if this were to be specially requested. All the texts were sent to St. Petersburg by N.N. Krotkov (1869–1919), the Russian consul in Urumqi.<sup>1</sup>

On March 13, 1913, at the meeting of the Academy of Sciences acad. S.F. Oldenburg (1863–1934) announced that he had acquired “a cache of Tibetan mss from Dunhuang” (his statement was later published in the *Bulletin of the Academy*).<sup>2</sup> He also suggested that the cache should be passed to the AM. This suggestion was clearly carried out, since the annual report of the AM’s activities for 1913 mentions, among the texts passed to the AM from the RCMA, a pile of Tibetan mss.<sup>3</sup> We cannot say for sure who sent them to St. Petersburg, but it seems quite probable that it was, once again, the well-known Russian consul Krotkov. So, these texts were obtained earlier than the bulk of the Dunhuang documents now kept in St. Petersburg and brought by the Second Russian Turkestan Expedition headed by Oldenburg.

Unfortunately, the scrolls were not even numbered at that time for of many reasons, such as the lack of academics following World War I and the Civil War in Russia. The first attempt at processing the vast collection of Tibetan texts was made only in the 1930s, following the foundation of the Institute of Oriental Studies at the USSR Academy of Sciences, in Leningrad on the basis of the AM, the Institute for the Studies of Buddhist Culture and Turcological Section (*Kabinet*). The inventory, compiled in 1935 by N.P. Yaroslavtseva-Vostrikova (1902–1988), the second wife of the famous scholar Dr. A.I. Vostrikov (1904–1937), contains data on the first group of Dunhuang texts, two scrolls and three books, sent to St. Petersburg in 1911 (they were given numbers A.912 to A.916) though without any information on their origin (the reasons why they should be treated as texts from Dunhuang are suggested below). The processing of Tibetan texts was not completed due to the Stalinist oppressions and the almost total destruction of Russian/Soviet Buddhology. Soon after this, World War II started.

Tibetan texts, along with other collections from the Institute of Oriental Studies survived this tragic period, for which we should be grateful to a group of academics who stayed in Leningrad during the war and kept the texts in spite of the hardest conditions and constant threat for their own lives.

Only during the 1960s it did prove possible to return to processing the huge collection of Tibetan texts kept at the then Leningrad Branch of the Institute of Oriental Studies. The Tibetan texts from Dunhuang formed a separate collection. The first 19 entries in its inventory were made by Dr. E.D. Ogneva and Dr. M.I. Vorobyova-Desyatovskaya, in 1972. Soon after that Dr. L.S. Savitsky remained the only curator of the Tibetan collection and, in 1978–79, added data on other 195 texts to the inventory book (Дх.Тиб.20–178, in 1978, and Дх.Тиб.179–214, in 1979). The first 177 of 214 items had been kept in boxes (2–3 mss per box) bearing the following inscription: “Protocol 13/III 1913, ff. 146 (acc. 26/III)” (a clear indication that these are the texts sent to St. Petersburg in 1913; they were accepted by the AM’s staff on March 26). The next item, Дх.Тиб.178, was kept in a similar box, without any inscription. 34 further scrolls were kept separately in bigger boxes, also without inscriptions. The final two texts, Nos. Дх.Тиб.213 and Дх.Тиб.214, were found by Savitsky among other Tibetan texts. They turned out to be the texts processed in 1935 by Yaroslavtseva-Vostrikova who gave them Nos. A.912 and A.913.

In 2007, while processing the Tibetan collection of the St. Petersburg Branch of the Institute of Oriental Studies (now IOM), RAS, I found three other scrolls, two of which had obviously originated from Dunhuang, and so they were numbered as Дх.Тиб.215 and Дх.Тиб.216 by my colleague, Dr. S.S. Sabrukova who checked the consistency of the Dunhuang Tibetan collection. If we add them to the 34 other scrolls which had been kept separately prior to being processed we arrive at 36 texts of uncertain origin. It is impossible to say now if these texts were acquired in 1913 or later. Perhaps, the original “cache of Tibetan texts” sent in 1913 turned out to be divided into two groups, the first of them being packed in smaller boxes while the second remained unprocessed for some unknown reason.

The third scroll found in 2007, an exercise book written in cursive script, belongs to a later period (it uses the fully developed *dbu-med* style and, moreover, there is no *ya-tags* in words with *mi* or *me* syllables). It is important to say though that, just as with some Dunhuang scrolls, this one bears the number (222) in pencil. So, I imagine that it could have been sent by Krotkov along with the texts from Dunhuang, since he was not able himself to check its value and could have easily been misled by its appearance as an old scroll. This suggestion is hard to confirm, however.

Until recently, the last piece of our “Tibetan Dunhuang puzzle”, i.e. “3 Tibetan books from the town of Dunhuang” sent along with 2 mss in 1911, remained out of scholarly view. They were finally found and numbered (Дх.Тиб.217–219) by me in April 2011, at the same time as I was preparing the present paper. These texts bear the old Nos. A.214–216 and, according to the 1935 inventory compiled by Yaroslavtseva-Vostrikova, they had followed the two mss picked up by Savitsky in 1979 to complete the list of Tibetan Dunhuang texts catalogued by him. These two manuscripts

<sup>1</sup> AO, IOM RAS. F. 152. Inv. 1, unit 52, f. 23.

<sup>2</sup> BULLETIN 1913, 610.

<sup>3</sup> REPORT 1914, 2.

differ from other scrolls in their outward appearance — they are not indeed scrolled, but folded instead several times. Since they were accompanied by the three books processed in 2011 which are also very old and which can be dated to the 10<sup>th</sup> c. AD or earlier, it is more than probable that we are here dealing with the very two mss and three books sent to St. Petersburg by Krotkov in 1911.

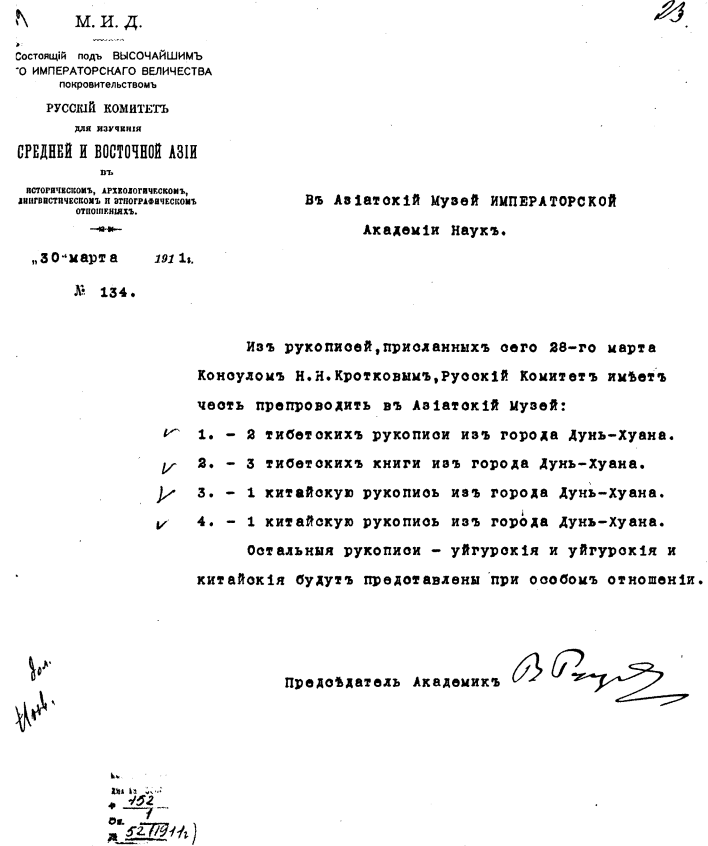
In his catalogue, Savitsky states that 202 of the 214 mss contain *Aparimitāyurjñāna Sūtra*, 10 mss contain *Hridaya Sūtra*, and that the other two mss differ from the standard ones. One of them, Дх-24, contains a phonetic table of the alphabet of the vertical Central Asian *brāhmī* script. In 1993, Dr. M.I. Vorobyova-Desyatovskaya ascertained that this folio belonged to the manuscript written in *brāhmī* script and kept at the *Serindia* collection of the IOM, and so it was moved there on October 5, 1993. It is worth mentioning that there were two numbers, 24 and 25, put on the ms Дх.Тиб.25 (the second No. being correct according to the inventory). I tend to think that the fragment of the *brāhmī* ms was included into the Dunhuang collection simply in order to fill the gap, probably in late 1970s.

The other scroll, Дх-178, was also included into the Dunhuang collection by mistake. By 2008, the ms appeared as eight separate long leaves, with some cursive Tibetan text on both sides. It proved possible to unite the leaves in the right order and to get the original scroll, the leaves of which were formerly attached one below the other. The scroll turned out to contain a collection of ritual texts on the Mahākāla cult and then, even more surprisingly, the Vishnu Narasimha cult. This scroll must have appeared later than the Dunhuang texts since the Mahākāla cult had not been spread in Tibet until at least mid 11<sup>th</sup> c. when the famous Tibetan translator, Rin chen bzang po, translated some of the Indian texts on this deity. Moreover, some texts are attributed to Dpal Rga lo who can be no-one else but Rgwa Lotsawa, a 12<sup>th</sup> c. Tibetan translator who brought some texts and rituals connected with Mahākāla from India to Tibet, and who himself wrote some texts on the deity. Thus it is clear that the scroll was made no earlier than late 12<sup>th</sup> c. From the paleographic point of view, our scroll resembles very much some Khara-Khoto texts, for example IOL Tib M 50, in the collection of British Library (my attention was kindly drawn to it by Dr. Sam van Schaik, British Library). So, it is not at all improbable that this scroll was in fact brought by P.K. Kozlov (1863–1935) to St Petersburg from Khara-Khoto.

Since two mss added to the collection in 2007 and three books added to it in 2011 were never catalogued I would like to present a short preliminary description of them.

Both of the mss contain *Ārya-aparimitāyurjñāna-nāma-mahāyāna Sūtra*, consisting of several sheets of paper (four and three respectively) glued to each other side by side, the text being divided into several columns (eight and six respectively). Both are inscribed with black ink, and the second one has also some corrections with red ink. The paper is yellowish, that of the second one being rather rough. The colophons contain information on the scribes and editors: 1) “se thong pa<sup>4</sup> | phab dzang<sup>5</sup> zhus | phab ci yang zhus | dpal mchog sum zhus |” (black ink); 2) “Im lha legs gis bris so | dzeng the’i zhus hve ing yang {zhus so}<sup>6</sup> sum zhuso” (black and red ink).

The three books are all made in *pothi* format, of a similar size (Дх.Тиб.217: 28,2/28,4 × 8,5/8,6 cm; Дх.Тиб.218: 30,0/30,6 × 8,7/9,2 cm; Дх.Тиб.219: 27,6/27,7 × 7,5/7,6 cm), with a hole in



Pl. 1: The certificate about the transference of several Dunhuang texts from the RCMA to the AM, signed by acad. V.V. Radloff and dated March 30, 1911.

the center of each folio (in the first case a circle is drawn around the hole, in the second a rectangular); the paper is rather solid, darkish; ink is black, though in the last ms the title and frame are written in red ink, standard Tibetan script is used, old orthography, including the use of the secondary *da-btags*, is attested, the handwriting is far from being skilful (the scribes were probably non-Tibetans by origin). The first two books, of 28 and 37 ff., contain canonic sūtras; Дх.Тиб.217 — *Ting nge 'dzin mchog dam pa'i mdo* (*Ārya-samādhi-yagra-uttama*, P. No. 805; the colophon contains only the title of the text), Дх.Тиб.218 — *Shes rab kyi pha rol tu phyin pa bdun brgya pa theg pa chen po'i mdo* (*Ārya-saptaśatikā-nāma-prajñāpāramitā-mahāyāna Sūtra*; P. No. 737; no colophon present). The third book, Дх.Тиб.219, 17 ff., incomplete, contains the text entitled '*Phags pa stobs po che zhes bya ba'i gzungs sngags nyi tse log shig du bkol te 'byung ba*. This is a ritualistic text containing a number of mantras and expressions of homage to the deity named Mahābala. The book has double Ti-

<sup>4</sup> *Se thong pa* is not a personal name, hence not the name of a scribe as L.S. Savitsky suggested (SAVITSKY 1991, p. 99), but the name of a district of the Thong-khyab people, see TAKEUCHI 1995. (Kind remark from Dr. Iwao Kazushi.)

<sup>5</sup> *Phab dzang* is the phonetic rendering of the name of a Chinese monk, Fazang 法藏 (remark from Dr. Iwao Kazushi). The following names, *Phab ci*, *Dzeng the'i*, *Hve ing*, must refer to some Chinese names, too.

<sup>6</sup> The inscription is rather dim, obviously because of miswriting; the initially omitted *sum* is written upon its final *so*.

betan pagination with both ordinary numbers and letters of the Tibetan alphabet, from *ka* to *tsa*.

It is worth mentioning also that among the Chinese mss from Dunhuang there are at least about 60 Tibetan fragments, and that a catalogue of them would be extremely valuable.

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#### 俄羅斯科學院東方文獻研究所的藏文手卷收藏情況 亞歷山大·佐林

在聖彼得堡收藏的大量敦煌文獻中，藏文文獻數量並不多，但卻十分珍貴。這些文獻於1911年和1913年被俄羅斯科學院獲得，並在 С.Ф. 奧登堡院士的建議下收藏于亞洲博物館（也就是今天的東方文獻研究所）。這些文獻曾由 Л.С. 薩維斯基博士進行編目，當時的藏品有214件，包括202件《無量壽經》、10件《心經》以及兩件錯誤編入的文獻，分別是一個部分婆羅米字母的發音表和一個在藏文大藏經中沒有的關於大黑天和毗濕奴信仰的文獻。2007-2011年，作者在未經處理的文檔中發現了另外五卷文獻，有關細節將在報告最後展示。

#### Тибетские рукописи из Дуньхуана в коллекции ИВР РАН Александр Зорин

Среди дуньхуанских текстов, хранящихся в ИВР РАН, коллекция тибетских рукописей не столь значительна по количеству, но при этом в силу своей древности остается одной из важнейших частей собрания. Она была приобретена Императорской АН двумя частями в 1911 (два свитка и 3 рукописных книги) и 1913 гг. («связка» свитков) и по предложению акад. С.Ф. Ольденбурга передана в Азиатский музей (ныне ИВР РАН). Коллекция описана в каталоге Л.С. Савицкого (М., 1991) и на момент составления каталога состояла из 214 ед. хр., в том числе 202 экз. «Апаримитаюрджняна-сутры», 10 экз. «Хридая-сутры», а также двух текстов, включенных в данную коллекцию по ошибке: фрагмента фонетической таблицы алфавита брахми (в 1993 г. передан в фонд *Serindia*) и сборника ритуальных текстов по культам Махакалы и Вишну-Нарасимхи (датируется XII–XIII вв.). В 2007–2011 гг. к коллекции были добавлены еще пять единиц хранения.