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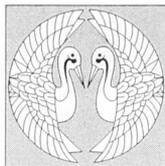
Fol. 34a. The Archangel 'Izra'īl, 160 × 124 mm.

Back cover:

Plate 1. Fol. 13b. The Planet Venus, 225 × 145 mm.

Plate 2. Fol. 35b. The Angels of the Second Heaven, 171 × 94 mm.

RUSSIAN ACADEMY OF SCIENCES
THE INSTITUTE OF ORIENTAL STUDIES
ST.PETERSBURG BRANCH



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 1 No. 1 July 1995



75ESA
St. Petersburg-Helsinki

TO THE HISTORY OF ORIENTAL TEXTOLOGY

E. Kychanov

WEN-HAI BAO-YUN: THE BOOK AND ITS FATE

At the beginning of the 18th century there was a wide discussion on the problem of instituting the post of the professor of Oriental languages within the Academy of Sciences. In connection with this discussion M. V. Lomonosov resolutely declared: "Because of our neighbourhood (*i. e.* Russia's Asian neighbours) we need not just one professor, but an Oriental Academy will prove to be useful". These words are still true, because in our days the Oriental influence on the development of Russia is still strong.

After the Asiatic Museum had been established within the Russian Academy of Sciences in 1818, purchase, preservation, publication and study of Oriental manuscripts and incunabulae became one of the principal trends of Orientalistics in Russia. In fact, the Asiatic Museum was the direct predecessor of the present-day St. Petersburg Institute of Oriental studies. Both in the 19th and the 20th centuries it was impossible to carry out successful Oriental politics without understanding and knowledge of the history and culture of the peoples of the East. At the same time, from a purely scholastic point of view, penetration into history, culture, linguistics, literature of the peoples of the East is crucial for a deeper understanding of human heritage as a whole. This scholastic work, bringing together peoples and continents, adds to the reputation of Russian science for services in preservation of the cultural heritage of Oriental peoples. This work is even more important if we take into account, that some cultural monuments have not survived in their native countries, such as China, India, Japan, in spite of their long cultural tradition. Who could believe that an unknown version of the popular Chinese novel "The dream of the Red Mansion" would be discovered in the collection of Chinese block-prints in the St. Petersburg Institute of Oriental Studies. One more example: some books which belonged to Japanese sailors, shipwrecked by the Camchatka shore, are now the only evidence on what common people liked to read in the 18th century Japan. It is not surprising therefore, that the Tangut manuscripts of unique value are available in the collection of the St. Petersburg Institute of Oriental Studies.

The history of the study of the script and literature of the Tangut state Xi-xia (982—1227) is rather mysterious and enigmatic. It is true both of the books and the people.

Tragic was the faith of the Tangut state and people: according to the will of the Eternal Heaven, which they so deeply revered, the invincible Chingis-khan found his end during his conquest of Xi-xia. The consequences of this event were rather unhappy for the the Tanguts: the Mongols, possessed by sorrow, expressed their grief in massacre and total destruction of the Tangut state. Though by the end of the 16th century the Jurchen people resurrected as the Manchu, the Tanguts, the indigenous population of Xi-xia, could never recover as a nation and became a part of the Muslim population of Ning-xia — now the Autonomous region of the Gansu province of China. By the 16th century even the buddhist remnants of the The Tangut civilization seem to have disappeared.

On August 1, 1900 the troops of the eight allied powers — Britain, France, the USA, Japan, Germany, Austria, Russia and Italy — entered Beijing. The Manchu court fled from the capital.

Three members of French Embassy: Paul Pelliot, Fernan Bertrand, and M. Morisse were rummaging a pile of books thrown out of the White Pagoda. Among these they found five books written in unknown script, in gold ink on dark-blue and white paper leaves. Bertrand and Morisse shared those books between them. Bertrand kept his books as a souvenir. After his death his widow had all the books sold away to different persons. Later the books were purchased by the Guymet museum. Judging by the type of the books M. Morisse suggested, that these were Buddhist texts. The type of engraving which preceded the main text as well as several Chinese signs that accompanied the unknown script, brought him to the conclusion that this was the famous "Lotus sutra". M. Morisse bravely started to compare the Chinese and the unknown text, thus continuing the task that had been once undertaken by some Chinese [1]. He succeeded in establishing the meaning and approximate pronunciation of about 300 characters of the unknown script. The latter was defined by M. Morisse as

the script of Xi-xia or the Tanguts. He also made the first contribution into the study of the grammar of the language and identified the ideographic character of the script, which had been designed after the Chinese pattern. He published the results of his research in 1904 [2].

It should be taken into account, that it was M. Morisse and none other of the future experts in Tangut studies, who actually deciphered the script (if not to mention the certain marks on the text, that were made by someone else, probably a Chinaman.) All further developments in the field of the Tangut studies took place after the discovery of the Tangut-Chinese and Chinese-Tangut dictionary of Gule Maocai (compl. 1190) found by P. K. Kozlov in the dead city of Khara-Khoto.

Much was written about the famous Russian traveller and explorer of Inner Asia P. K. Kozlov. Along with his outstanding achievement in natural sciences, his discovery and excavations of the dead city of Khara-Khoto present a great contribution to humanitarian studies. Among the Russian travellers there were two more — G. N. Potanin and V. A. Obruchev — who were aware of the rumours of a ruined and abandoned city somewhere in the lower reaches of the Edzina river. The discovery of the city lost in the south of the Gobi desert looked a promising task. It urged the Imperial Geographic Society of Russia to launch a new Mongol-Sichuan expedition. Among the tasks set before P. K. Kozlov was the location of the city lost in sands.

In Mongolia P. K. Kozlov came to know, that many Mongols were well aware of the dead city. A fine dinner and a gift of grammophone inspired one of the local chieftains to provide the expedition with a guide to Khara-Khoto. In March 1908 five members of the expedition and two Mongols left for Khara-Khoto on twelve camels. They reached their destination on April 1 and stayed there till April 13. These were the days of extensive research and excavations to some extent hindered by the lack of archeological background of the participants. As P. K. Kozlov himself noted in his "Diary", those days were full of "digging, crushing, and breaking". The finds were not located and described systematically. Kozlov even was absent from Khara-Khoto for several days. Besides the discovery of a number of objects of Buddhist material culture, Kozlov was inspired by a "large collection of well preserved scripts and documents" [3]. Obviously, the discovered texts were written in Chinese and Tangut. But neither P. K. Kozlov nor his companions had any knowledge of the Chinese language and writing, therefore it was impossible for him to "penetrate into the mystery of the scripts" right on the spot.

On April 10, staying outside Khara-Khoto in Torai-Ontsa valley, P. K. Kozlov wrote a letter to the secretary of the Geographic Society A. A. Dostoevsky. The letter was sent to Russia together with the objects found. In this letter P. K. asked academician S. F. Oldenburg and prof. P. S. Popov to examine the Khara-Khoto finds [4].

In December 1908 in the Guidui valley of North-Eastern Tibet (modern Heyin, Qinghai prov.) P. K. Kozlov received a reply from the deputy president of the Geographic Society A. V. Grigoriev. Kozlov noted in his diary: "A. V. Grigoriev in the capacity of the deputy president informed me ... about my undertakings and their results in Khara-Khoto. Actually it is the Tangut capital of Xi-xia, which existed in the 11—14 centuries. It seems,

that the Geographic Society is very happy about this discovery. They suggest, that on my return way I should visit the historical town again to add something new to the materials already discovered and transported to Petersburg" [5]. The diary note is confirmed by a draft letter to the Secretary of the Royal Geographic Society in London. P. K. Kozlov informed the Society that the third phase of his expedition will be dedicated to "additional and more detailed survey of the dead city of Khara-Khoto. In the meanwhile I've received a letter from the deputy president of Russian Geographic Society. Having examined the scripts and other documents, that I forwarded to Petersburg, he hurries to congratulate me that Khara-Khoto, I discovered is Xi-xia, the capital of the The Tangut kingdom which existed in 11—14 centuries... When You, Sir, will receive this letter, I will be on my way to southern Mongolia, and two months later will probably reach my beloved ruins of Xi-xia" [6].

With all respect to my colleagues, I still can not understand, who and why came to the conclusion that P. K. Kozlov had "found" the capital of Xi-xia state. As early as 1833 a large monograph by Rev. Hyacinth "The History of Tibet and Kokonor" appeared. The book contained vast Chinese materials on the history of Xi-xia. By the time of P. K. Kozlov's expedition the Tangut capital was identified as the city of Ningxia (modern Yinchuan). Still, the magic of "the discovered capital" continued to attract human imagination even much later (see the works by L. N. Gumilev).

From the Tangut sources we know now, that Khara-Khoto was a frontier fortress of Xi-xia, an inferior place settled with exiled criminals. It was, however, important as a citadel on the northern border of Xi-xia. The town was destroyed not by the Mongols but by the Chinese in 1374, during the Chinese-Mongol wars that took place in the course of the establishment of the Ming dynasty in China.

Following the order of the Geographic Society P. K. Kozlov returned to Khara-Khoto by the end of May 1909.

The 4th of June: "At 10 in the morning through the dusty mist we finally saw the grey walls of Khara-Khoto, and half an hour later entered the fortress and camped not far from the Western Gate by the corner of the North-Western suburgan... [7] From the very first day we started to find texts, mostly in Chinese, paper money notes, pottery and kitchenware, ancient tools, utensils, etc". We have absolutely no idea, what Khara-Khoto is going to present us. Last time, at least, we have quite extensively examined the site itself and the surroundings of Khara-Khoto. Now we find no more coins, beads or metal decorations. Standing on the walls of Khara-Khoto one can see the beauty and convenience of its location. In the N-W region was the residence of the prince, along the northern, western and southern walls there were temples and stupas. ... In the south-western region — gardens and small vegetable fields, ... in the south-eastern corner — horse-stables and the garrison quarters. ... The main avenue is running straight towards the high building in the center. This building was encircled by another finally leading straight towards the Eastern Gate [8].

Judging by his diary, P. K. Kozlov was sometimes absent from the site of excavations; finds, even special ones, were not located on the plan of the city. P. K. Kozlov had

some idea of how the Tibetan script looked like, but apparently was not able to distinguish between the Chinese and the Tangut characters. It all looked similar to him.

Since excavations within the city limits were not producing the desired number of finds, P. K. Kozlov sent some people to survey its outskirts and also decided to open a big stupa standing on the right bank of the dry river-bed, about 400 meters from the western wall. The stupa was 10 metres high and consisted of the basement, the middle part and the conic dome damaged either by time or by robbers (*i. e.* there had been earlier attempts to open the stupa).

On June 12 the expedition began to excavate the stupa, where as we can assume, the major part of the Tangut books was found. These excavations made P. K. Kozlov famous as the discoverer of the Tangut books and manuscripts.

"The 30th of May. After inspecting the Mongols working, I joined my companions, who were examining one of the biggest stupas 200 sazhen (400 m.) to the west of the town. The survey proved, that it was rich in buddhist images and Chinese texts. Much of them were moved to the camp by 9 A. M., therefore I left the site immediately and went to the camp to sort them, clean off dust and prepare to pack. Like the stupa excavated last year, this one contained all kinds of books, pads, scrolls, icons. Found a very ancient mandala. One may assume, that a section of the stupa's dome collapsed and threw down the statues; or probably they were thrown there from the beginning, as well as books, scrolls and icons" [9].

The excavations of the stupa took nine days and were finished by June 20th. The books were moved to the camp on a big tar canvas and sorted there. Since no one in the expedition knew Oriental languages, this sorting "by shapes and formats" or by other criteria unknown to us, is one of the reasons for the chaos in the Tangut collection, which we are still not able to overcome. P. K. Kozlov himself attended the excavations rather irregularly. Only one diary note dated June 15, describing the interior of the stupa has survived: "Today I took a walk to the stupa, to find out how many archeological objects still remain there, and came to the conclusion, that my guys were right, saying that we had taken no more than a half. In the upper part of the stupa everything is clear, big wooden and clay images in sitting postures are arranged around the wall, and in the middle — books and texts, big and small, in covers and folders, pads and scrolls" [10]. If we compare two diary notes dated June 12 and June 15 we shall see, that in the course of the excavations P. K. Kozlov wrote sometimes about books chaotically "thrown" into the stupa and sometimes about books arranged in some order in front of the images. Later, when the news of the Khara-Khoto finds ("the pearl of my investigations in Inner Asia", as Kozlov himself once wrote) became known to the world, and Kozlov became world-famous, he became more inclined to think, that everything within the stupa had been in perfect. "Opened the famous stupa. It was full of treasures. When we removed the top we saw books in silk covers, standing in hundreds on shelves in complete order. Found more than 2000 books" [11]. At present we may presume, that both sides of this contradictory estimation of "chaos" and "order" were equally true. At the bottom of the stupa, "on the floor", as Kozlov said, a grave was found, occupying the area of 3 × 4 m, belonging, as later estab-

lished, to a female. Wooden and clay images were "sitting" around the deceased and books were arranged in front of them for their reading. Icons (thangkas) were hanging on the walls. The natural-size images were of exquisite style. On July 19 P. K. Kozlov noted in his diary: "I enjoy the sight of the exquisite heads of the images while writing. Some of them are made so artistically that look almost alive". "Judging by the completion of the images one can see that the artist had a sense of classical beauty" [12]. The freshness and brightness of the colors of the icons found in the stupa were surprising. But as soon as the icons were touched or moved, the paints were peeling off.

At the top books and objects could be in disorder. Probably, something could be added to the stupa after the funeral, especially in winter and spring 1226, on the eve of the Mongol invasion. From P. K. Kozlov's diary we know that two stupas were opened, and there were some finds within the town limits. We may suggest, that a number of buddhist texts were put into the stupa after the funeral, as a precaution before the possible invasion.

On July 19 P. K. Kozlov left the following note: "I would like to take everything but have no resources to do so". Some part of the objects he could not take with him he buried in sand. There is only one note in the diary that contains some directions on the location of this burial: "Before we left Khara-Khoto, we took out the remaining part of our treasures and buried in sand by the descent from the fortress, to the south of the stupa, close to the wall". P. K. Kozlov could not find these things during his second expedition to Mongolia and Khara-Khoto in 1923—1927, and it is possible that these objects, especially the outstanding sculpture that was inside "the famous stupa", are still there.

Originally, everything that P. K. Kozlov brought from Khara-Khoto was stored in the Geographic Society. On January 29, 1910 P. K. Kozlov wrote to S. Th. Oldenburg from Moscow: "All the Khara-Khoto materials are stored meanwhile in the free upper rooms of the Society. A. I. Ivanov and V. L. Kotvitch are involved in its sorting. Ivanov has found a dictionary that provides a possibility to decipher the script of Xi-xia [13]. ... The question of the future destiny of Khara-Khoto is not yet settled. I, personally, incline in favour of the Academy or the Asiatic Museum. Hope. You have the same views, don't You?" [14]

Everything went according to his expectations. All books and manuscripts were handed over to the Asiatic Museum of the Academy of Sciences, the direct predecessor of the St. Petersburg Institute of Oriental Studies. Icons, sculpture, etc. first went to the Ethnological Department of the Russian Museum. Later they were transferred to the Hermitage.

Thus "Wen-hai bao-yun" was placed in the Asiatic Museum. This Museum at first was located in a group of buildings adjacent to the St. Petersburg Academic Center on the University embankment 5. Later the Museum was transferred to the new building of the Academic Library. In 1930 it became the Institute of Oriental Studies of the Academy of Sciences. Here the manuscripts and books from Khara-Khoto survived the siege of Leningrad. After the war they were moved to their present location — to Dvortsovaya embankment 18.

Initially prof. A. I. Ivanov was involved in sorting and identifying the manuscripts. Besides "Fan-han he-shi

zhang-zhong zhu" he discovered Tangut explanatory dictionaries — "The Homophones" (Tong-yin) and "The Sea of Scripts" (Wen-hai) and also thematic dictionaries. It is hard to say whether "Wen-hai bao-yun" was among the dictionaries identified by A. I. Ivanov. In his paper dated to 1918, "The Monuments of the Tangut Writing" A. I. Ivanov mentions: "I. A dictionary of the Tangut signs arranged according to their initial sounds (labial, palatal, alveolar) without detailed explanations. II. A dictionary of the Tangut signs compiled after the pattern of the famous Tang dictionary "Guangyun" and titled "The Sea of Scripts". III. A thematic one (with no title)" [15], *i. e.* A. I. Ivanov mentions here the three dictionaries: "The Homophones", "The Sea of Scripts" and "The Mixture of Signs". "Wen-hai bao-yun" — "The Precious Rhymes of the Sea of Signs" is not mentioned here.)

By 1918 A. I. Ivanov compiled a Tangut-Chinese-Russian dictionary covering 3000 characters. The dictionary was submitted to the Academy of Sciences Publishing House, but the publication was cancelled because of the civil war in Russia. On February 9, 1935, A. I. Ivanov wrote in a letter to V. M. Alexeyev: "It is a pity, that Nevsky has not examined my manuscript, which had been left in the Academy and remained there from 1919 till 1922, when I took it back because of my decision not to write anything again. My manuscript bears the marks of being taken and returned". This dictionary disappeared probably in summer 1937, when A. I. Ivanov was arrested as a Japanese spy. As the investigation claimed, he had been recruited by the Japanese intelligence during the Russian-Japanese war of 1905. He was arrested as the head of the group of orientologists (his student N. A. Nevsky was also among the arrested in autumn 1937 in Leningrad. At the beginning of the 60s the Leningrad Institute of Oriental Studies officially addressed the KGB (State Security) for any information about Ivanov's dictionary. The reply was that KGB archives did not possess this manuscript.

After the October revolution, A. I. Ivanov was involved in diplomatic service in China. Later he lived in Moscow. He was no longer involved in the Tangut studies. After N. A. Nevsky had returned from Japan, A. I. Ivanov abandoned "the Tangut affairs" completely.

A. I. Ivanov was N. A. Nevsky's teacher of the Japanese language along with Yoshibumi Kurano and G. I. Dolya. He was also the supervisor of N. A. Nevsky's work during the first years of his stay in Japan — Nevsky went there at the beginning of his university career. Later they met in Beijing in 1925. During this meeting, probably under Ivanov's influence, N. A. Nevsky decided to devote himself to the study of Tangut texts.

Until the end of the 20s continuous studies of the Tangut manuscripts were going on in the Asiatic Museum. At the time when this work was handed over to A. A. Dragunov, there rose unbelievable rumours, that besides the "Fan-han he-shi zhang-zhong zhu" there existed one more Tangut-Chinese dictionary and a Tangut-Tibetan dictionary. On February 13, 1930 in his reply to the V. M. Alexeyev (who at that time was the keeper of Far-Eastern manuscripts), A. I. Ivanov wrote: "When sorting the Tangut collection, I came across no other bilingual Tangut-Chinese texts (*i. e.* different from Fan-han he-shi zhang-zhong zhu. — *E. K.*) It is quite obvious, that if there were any other dictionaries, I would have made them known to the public... Finally, I must say that: 1. I

regret that my efforts to compile the dictionary were lost in vain; 2. that N. A. (Nevsky. — *E. K.*) could not find the things in the Museum in their proper places. ... In Beijing, for instance, N. A. has seen 1. photographs of a Tangut-Tibetan bilingua, which he successfully published. Its original is in the Museum. 2. Three dictionaries — they are all in the Museum, one of them in several copies, if I'm correct".

Thus we don't know, if the first investigator of the the Tangut collection A. I. Ivanov has seen the dictionary "Wen-hai bao-yun".

Since 1930 N. A. Nevsky started his research of the Tangut collection and Tangut texts. We know nothing about N. A. Nevsky's contacts with A. I. Ivanov after his return to Leningrad in 1929. The situation itself was rather puzzling: by that time sinology in Leningrad was under total control of academician V. M. Alexeyev, who was also N. A. Nevsky's University professor. A. I. Ivanov had long been V. M. Alexeyev's rival since the time of their joint professorship in the University. V. M. Alexeyev patronage over N. A. Nevsky, whom he considered the best of his students, distracted from the Tangut studies both A. I. Ivanov, who lived in Moscow, and A. A. Dragunov, engaged in the Tangut studies at the end of the 20s and later becoming famous as a student of Chinese linguistics.

We know, that "Wen-hai bao-yun" was found by P. K. Kozlov in the dead city of Khara-Khoto, though we don't know where exactly — probably in the "famous stupa". The dictionary, together with all other manuscripts and books, arrived to St. Petersburg, where the whole collection was handed over to the Asiatic Museum. There were no traces of this dictionary until 1990.

This dictionary was not included into the list of dictionaries, identified by A. I. Ivanov. According to N. A. Nevsky's preface to the publication of "the Xi-xia signs with Tibetan transcription", in summer 1925 in Beijing Ivanov gave N. A. Nevsky seven photographs of the texts with Tibetan transcriptions discovered by V. L. Kotvich in the covers of the Tangut books and two dictionaries: "The Homophones" and "Wen-hai za-lei".

It is most intriguing, that after his return to Leningrad, when he became the only keeper of the Tangut collection, N. A. Nevsky was using the originals of the texts with Tibetan transcription and the dictionary "Wen-hai bao-yun", but never registered any of these most important texts in the inventory.

Nevsky in his article "The history of the Tangut studies" says: "Besides this (Wen-hai. — *E. K.*) dictionary (xylographic) the Asiatic Museum also possesses a manuscript titled "The precious Rhymes of the Sea of Scripts", which was most likely compiled on the basis of the dictionary described above. This dictionary is just a list of ideographs, with no explanations (only few ones and the analysis of graphics are provided), but phonetic groups with common coefficients are separated from each other by a circle, like in all other Tangut dictionaries. The dictionary consists of two parts: the first includes all the rhymes of the level tone (97 altogether) with all the related ideographs, and the second part combines the rhymes of the so called "rising tone" (shang-sheng) and the "falling tone" (ru-sheng). Their number is 86. Since the last pages of the dictionary are missing and the introduction survived only partially, it is hard to say, if there were any other tones in

the Tangut language, like the so called "dropping tone" (qu-sheng)" [16].

N. A. Nevsky mentioned this dictionary once more in the paper "Materials for the study of the Tangut Pronunciation". It was in his archives, published posthumously in "Tangutskaya philologia" in two volumes. There N. A. Nevsky says, that because "Wen-hai" and "Wen-hai za-lei" have not survive in their original state, there is a number of signs, that are difficult to attribute to any particular rhyme and tone. Further he continues: "Fortunately, in the Institute of Oriental studies there is a manuscript with a list of characters arranged as a dictionary, which we are currently discussing, titled "The precious Rhymes of the Sea of Scripts" or, in more fully, "Bai-shang-guo da-wen-hai bao-yun". This manuscript is not well preserved, its final part is missing. The book appears to consist of two parts: the first part contains the signs of the level tone, the second — the signs of rising and falling tones. Both parts start with the list of rhymes — the first with the rhymes of the "level" tone, the second — with "rising and falling" tones. The ideograms attributed to the rhymes follow the list of rhymes in the same way as in "The Sea of Scripts" but, unlike the latter, "The Precious Rhymes" provide almost no explanations; the structure of few characters only is analyzed and semantics — just superficially. "The Precious Rhymes" could better be called a list of ideograms, compiled as a reference book but not a dictionary". Further N. A. Nevsky suggested that the title "The Precious Rhymes of the Sea of Scripts of the Great State of the descendants of those who descended from the White High" was the full title of "Wen-hai" dictionary and "Wen-hai bao-yun" had been compiled by someone for his private use. N. A. Nevsky concluded: "'The Precious Rhymes" are especially important to us, being almost the only source of knowledge about the rhymes not belonging to the "level" tone" [17].

Why didn't N. A. Nevsky include this dictionary into the inventory? Why was this dictionary considered lost for a long time? These are the questions that require an answer.

N. A. Nevsky fully recognized the importance of this dictionary and used it. Probably it was the bad condition of the manuscript that prevented N. A. Nevsky from listing it in the inventory. There is N. A. Nevsky's petition dated March 28, 1936, where he is asking to provide financial resources for preservation of the Tangut manuscripts and xylographs:

*"To the director of the department of manuscripts
of the Institute of Oriental studies
of the Academy of Sciences of the USSR
from N. A. Nevsky*

Petition

Being engaged in sorting and study of the Tangut collection, which is unique in the world due to its richness, I met with several difficulties of quite external nature, *i. e.* a substantial part of the manuscripts and some of the xylographs practically can not be opened or unscrolled because they stuck together due to the reasons of time, or probably because they were once wet. Some other manuscripts fall into pieces if unscrolled, because the glue is no longer effective, etc. Therefore I address You a petition with a request to take care about providing the resources

necessary to improve the unsatisfactory condition of manuscripts, their conservation and preservation.

28.3.1936

N. Nevsky [18]."

Before the World War II almost none of the Tangut manuscripts were restored. We may think that N. A. Nevsky has not registered the dictionary in the inventory only because of its bad condition and the urgency of its conservation. This is the reason why the dictionary, together with the fragments of Tangut texts with Tibetan transcription, appeared in the private archives of the Petrov family where they were discovered in 1990.

Vsevolod A. Petrov (1896—1955) candidate (Ph.D) of biology was born in St. Petersburg into a family of a conservatory professor. He was well educated, his major field was paleo-botanics, he knew seven foreign languages. In the 1920—1930s he spent many seasons in Central Asia and the Caucasus, his particular interest was in the rubber-bearing plants. In 1936 he received his degree of the 'candidate of biology' in the Moscow University. At the beginning of the 1940s he became interested in samples of ancient paper and in the problems of restoration and preservation of ancient books in general. In 1941 his paper "The analysis of ancient Mongolian paper as a monument of material culture" was published in "The communications of the Institute of History of Material Culture" [19]. For this analysis samples of paper from Khara-Khoto were taken, probably Mongol manuscripts and Yuan notes. The basic idea of the article is, that though ancient Mongol paper do not contain cellulose as its component, traces of coniferous cellulose are nevertheless present in it, because the Mongols used to intersperse their manuscripts with juniper needles for better preservation. In 1940 V. A. Petrov came to work in the Document preservation laboratory of the Academy of Sciences as a member of the senior research staff. Since January 1941 he also worked in the Institute of the History of Material Culture. In February 1942 he became the chief supervisor of the photographic laboratory and the preservation laboratory of the Institute [20].

There are documents, testifying that V. A. Petrov had access to the manuscript collection of the Institute of Oriental Studies and that his activities there were directed by the famous expert in Arabic studies, academician I. J. Kratchkovsky. In January 1942 V. A. Petrov informed the provisional director of the Institute of the History of Material Culture S. N. Babikov that as a member of the research-staff of his Institute he was "carrying out a research on paleobotanical materials as well as on the monuments of ancient oriental literature. This research was conducted from the point of view of history of technology of the original manuscript materials belonging to the Institute of Oriental Studies. The work was supervised by academician I. J. Kratchkovsky". V. A. Petrov further informed that at that time this work was "conserved" and asked the director to transfer him to the Library of the Academy of Sciences where the Institute of Oriental studies was located, to be able to continue his studies there [21].

In the personal record which was issued for V. A. Petrov by a commissioner of the Institute of Oriental studies A. N. Boldyrev, a famous iranologist, it is mentioned that "comrade Petrov was involved in all activities

connected with the preservation of the property of the Institute" [22].

Finally, during the siege of Leningrad V. A. Petrov was responsible for preservation of all of the book and document funds belonging to the Academy which were left in Leningrad [23]. The manuscripts of the Institute of Oriental Studies were available to V. A. Petrov. In 1943 he prepared to deliver a paper on the forged Khotanese codes from the Central Asiatic collection. The paper was delivered later, on the occasion of the 40th anniversary of academician I. J. Kratchkovsky, and published after V. A. Petrov's death [24].

The dictionary "Wen-hai bao-yun" was found in 1990 when V. A. Petrov's widow, O. P. Petrova (specialist in Japanese studies) was moving from one apartment to another.

O. P. Petrova (Korshunova-Solovieva), 1900—1993, was born in Irkutsk. In 1925 she graduated from the Irkutsk University as an expert in Japanese studies. In 1930—32 she worked as an assistant professor in the Far-Eastern University (in Vladivostok). Later, together with her first husband N. V. Soloviev she moved to Leningrad where she became a teacher of Japanese in the University and the Naval Academy. Since 1942 she also worked in the Institute of Oriental studies. Her husband N. V. Soloviev had died during the first year of the siege of Leningrad (1941—1942), and on April 10, 1943 she married V. A. Petrov. Between 1953 and 1960 O. P. Petrova was employed as the professor of Japanese philology of the Leningrad University.

On the 20th of July 1955 V. A. Petrov suddenly died of heart-attack in Uzhgorod. Since 1960 till her retirement O. P. Petrova has been working in the Leningrad Institute of Oriental studies. In the 1930s she personally knew N. A. Nevsky, and in the end of the 1950s participated in the preparation of Nevsky's papers for publication. She translated from Japanese his article, titled "A Short Research into the Grammar Particles of the Tangut Language". When she became aware that the sorting of the Tangut collection was resumed, she entrusted the manuscript to the author of the present paper.

She probably did not know that among the papers of her late husband there were some valuable materials from the collection of the Institute of Oriental Studies: the dictionary "Wen-hai bao-yun", the Tangut texts with Tibetan transcription, the above mentioned fake Khotanese codes and a great number of Yuan money notes. All these materials were found suddenly when she, old and sick as she was, was moving into another apartments from her old flat. Or, possibly, she could know about these manuscripts, but

was afraid to return them, being afraid to spoil her late husband's reputation. Her own position was also rather uncertain, since her relations with the former director of the Institute, academician I. A. Orbeli were far from being friendly.

The manuscripts were handed to the professor of Japanese philology of the University V. N. Goreglyad by his post-graduate student S. Bulantsev, who helped O. P. Petrova to her belongings. V. N. Goreglyad forwarded the texts to the Manuscript Department of the Institute, their lawful owner.

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Now the dictionary is registered in the inventory of the Tangut collection under No. 8364. Before the conservation its general characteristics were: manuscript, a pad, 26 × 20,5—21 cm. Approximately 85 pages. It was difficult to establish the exact number, because the manuscript was really in a bad condition, many of its pages stuck together. Text: 7 lines per page, 7—10 explained characters per line. Standard script, black ink, written with a reed or wooden calam. The characteristic trait of the book is that each page is combined of three separate sheets. When the glue desintegrated, the book began to crumble. The text is divided into two *juans*. Juan 1 contains the ideograms of the level tone, juan 2 — of the rising and falling tones. Fragments of the preface are also extant.

After the restoration the number of full pages turned to be 90. A number of smaller fragments also survived. Now the pages are separated, each page is divided into two standard pages covered by protective film.

The manuscript bears no date. If it is a copy of "The Sea of Scripts" dictionary, then the manuscript must be dated after the 1130s. The preface mentions the name of emperor Ren-zong (1124—1193, reigned 1139—1193). Since his 'sacred name' is mentioned, it is most likely that the manuscript was produced after 1193.

Now the dictionary is being studied and prepared for publication by a Japanese scholar, prof. Nishida Tatsuo, a famous linguist, expert in Xi-xia phonetics. Soon the unique monument of Far-Eastern philology will be presented to the public. Tangut philologists, following the main trend of Chinese linguistics, attained remarkable achievements in the development and propagation of their language, script and literature. The publication of "Wen-hai bao-yun" will allow us to make one more step towards phonetic reconstruction of the Tangut language.

Notes

1. N. A. Nevskii, "Ocherk istorii tangutovedeniya (Survey on the history of Tangut Studies)", *Tangutskaya filologiya. Issledovania i slovar' v dvuh knigakh*, 1 (Moscow, 1960), p. 22.
2. M. J. Morisse, "Contribution preliminaire a l'étude de l'écriture et de la langue Si-hia", *Mémoires presentées par divers savants à l'Académie des Inscriptions*, 1, vol xi, 2 (Paris, 1904).
3. Archives of the Geographic Society, fund 18, item. 1, No. 63.
4. *Ibid.*, No. 52.
5. *Ibid.*, No. 156.
6. *Ibid.*, No. 50.
7. "Dnevnik Mongolo-Sichuan'skogo putestestviya 1907—1909 (A Record of the Travel to Mongolia and Sichuan)", Archives of the Geographic Society, fund 18, item. 1, No. 156.

8. *Ibid.*
 9. *Ibid.*, fund 18, item. 1, No. 157.
 10. *Ibid.*
 11. *Ibid.*, fund 18, item. 1, No. 65.
 12. *Ibid.*, fund.18, item. 1, No. 157.
 13. *i. e.* Tangut-Chinese dictionary “Fan-han he-shi zhang-zhong zhu”.
 14. Archives of the Academy of Sciences, fund. 208, item. 3, No. 274
 15. A. I. Ivanov, “*Pamyatniki tangutskogo pis'ma (Monuments of the Tangut Writing)*”, *Izvestiya Rossijskoj Akademii Nauk*, VI (1918), p.799—800.
 16. N. A. Nevskij, “*Tangutskaya filologia (Tangut philology)*”, I, p. 23.
 17. *Ibid.*, I, pp. 129—30.
 18. Archives of the Academy of Sciences, fund. 152, item. 1, 1936/15
 19. V. A. Petrov, “*Analiz drevnej mongol'skoy bumagi kak pamaytnika material'noi kultury (The analysis of the ancient Mongol paper as the monument of material culture)*”, *Kratkie soobshcheniia Instituta istorii material'noi kul'tury AN SSSR* (Leningrad, 1941), pp. 86—91.
 20. Archives of the Institute of the History of Material Culture, V. A. Petrov's personal record, fund 35, item. 1, No. 239.
 21. *Ibid.*
 22. *Ibid.*
 23. *Ibid.*
 24. V. A. Petrov, “*Poddel'nye hotanskie kodeksy v sobranii rukopisej Instituta Vostokovedeniya Akademii Nauk (Fake Khotanese codes in the Academy of Sciences, Institute of Oriental Studies Collection)*”, *Uchenye zapiski Instituta vostokovedeniia*, XVI (1958), pp. 220—31.
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