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**Color plates: 'Adjā'ib al-Makhlūqāt by Zakariyā' al-Qazwīnī (d. 682/1283), MS D 370 from the collection of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences (see p. 56).**

**Front cover:**

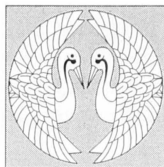
Fol. 34a. The Archangel 'Izra'īl, 160 × 124 mm.

**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.

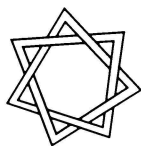
RUSSIAN ACADEMY OF SCIENCES  
THE INSTITUTE OF ORIENTAL STUDIES  
ST.PETERSBURG BRANCH



# **Manuscripta Orientalia**

*International Journal for Oriental Manuscript Research*

Vol. 1 No. 1 July 1995



**75ESA**  
**St. Petersburg-Helsinki**

reflect the real contents, which can hinder the publication of other canonical texts in this series<sup>1</sup>.

The term "*al-tawhīd*" is used by M. Rodionov as a synonym of the Druse faith (pp. 35, 48, 65—6, 68, etc.). But '*ilm al-tawhīd*' is eponymous not only of their faith, but also of Ash'ari's *kalām*. The Druses, like the Isma'ilis, from whom they separated, adopted many points of the doctrine of the God's unity (*tawhīd*) and attributes (*sifāt Allah*) from *kalām*<sup>2</sup>. On the other hand, all the Muslims consider themselves *al-muwahhīdūn* and identify themselves, in general terms, with *ahl al-tawhīd*. Following the Druse tradition, the author identifies "*ta'wīl*" with Shi'ism (p. 67), while in reality it is the method of symbolic and allegorical interpretation of the Qur'an (in opposition to

*taqlīd* "clothing with authority"). It was widely used not only by Shi'a authors, but also by the Ash'aris, Shafi'i and Hanbali Sufis, Isma'ilis and many others. Moreover, not all Shi'is use *ta'wīl* to interpret the Qur'an: for example, the Zaydites, in contrast to the Imamites, do not identify themselves with *ahl al-ta'wīl*. The latter term is close to *ahl al-bāṭin*, which is a self-definition of the Isma'ilis.

These minor remarks do not concern the essence of the problem considered in the book and therefore can not reduce its significance. We hope that the authors will succeed in publishing all the remaining texts of the Druse canon. This really will be a valuable contribution to Druse studies.

A. Alikberov

**Giacomella Orofino. *Sekoddeśa*. A Critical Edition of the Tibetan Translations with an Appendix by Raniero Gnoli on the Sanskrit Text. — "Serie Orientale Roma", LXII, Roma, 1994.**

The study of written sources in the languages of India, Central Asia and Far East has the strong and profound tradition in Italy. The school founded by Giuseppe Tucci is successfully maintained by his pupils and followers. The book considered here testifies to the fact convincingly. This book presents the starting point of a big project aimed at the study of the Kālacakra school. It was set in 1991 under the guidance of Prof. Raniero Gnoli. Two forthcoming volumes will contain commentaries on "*Sekoddeśā*": "Critical Edition of the Sanskrit Texts" (part 1) and "Critical Edition of the Tibetan Texts" (part 2). The translation of the Sanskrit text reconstructed by R. Gnoli, along with that of three commentaries will be included in the third volume (see p. 128).

G. Orofino has already acquired the reputation of a good specialist in textology after her paper "Divination with Mirrors. Observations on a Simile found in the Kālacakra Literature" delivered at the 6th Seminar of the International Association for Tibetan Studies in Fagernes (Norway), in 1992 (see "Proceedings of the 6th Seminar", vol. 2, Oslo, 1994, pp. 612—28). To evaluate the significance of Orofino's work, few words should be said about the Kālacakra system and some problems connected with its studies in Europe.

Though the Kālacakra system was being examined by scholars from the very beginning of the 19th century, it is still hardly possible to say anything definite about the place and the time of its creation as well as about the interpretation of its philosophy. The Kālacakra school seems to be

conceived not only as "the culmination of medieval Indian Buddhism before its decline", as Orofino truly states (p. 9), but as some specific teaching having its particular aim. In the texts the Vajrayāna was substantiated as a sacred system, that was later evolved in Central Asia and Tibet. Under the threat of being absorbed by other religious systems, especially after Buddhism had been influenced by some dogmas of Mani's teaching, Christianity and Islam, the efforts of Indian Buddhist philosophers was concentrated on creating and codifying the esoteric system addressed to the elite, but not to the common believers of Mahāyāna and Hinayāna. The development of the new system started beyond the boundaries of India, where the Vajrayāna had appeared about A.D. 1000 (see: D. S. Ruegg, "Problems in the Transmission of Vajrayāna Buddhism in Western Himalaya about the Year 1000", *Acta Indologica* 6, 1984, pp. 369—81). The texts of the Kālacakra system were never consolidated in the Indian literary tradition due to the time shortage, but, judging by a fair amount of quotations from it in many other Buddhist works, the Kālacakra was highly esteemed. Some Sanskrit commentaries on the Kālacakra literature, along with the texts of the Kālacakra system itself, were partly translated into Tibetan and Chinese.

The tasks set before the author of the book were the following: 1) to analyse the generally accepted theories about the place and the time of the creation of the Kālacakra system; 2) to bring together as many as possible Tibetan translations of the "*Sekoddeśā*"; 3) to evaluate these translations as well as the editors' part in the formation of the system; 4) to reveal possible differences from the Sanskrit original — linguistic mistakes and terminological errors. One of the aims of the work is to enable the reconstruction of the Sanskrit text.

<sup>1</sup> The texts of the whole canon are in the collection of the Institute of Oriental Studies in St. Petersburg: Ms A-175 includes 25 texts (XV—XL); Ms A-177 — 15 texts (XLI—LV), etc. (See: Val. V. Polosin, Druse manuscripts of the Institute of Oriental Studies — *Rasā'il al-Ḥikma*, 10—34).

<sup>2</sup> The specification of the Druse interpretation of this term is based on the assumption that caliph al-Ḥākim himself represented Allah in His unity; that's why Hamza b. 'Ali called this religion *al-tawhīd* and al-Ḥākim himself was called "Our Lord" by his followers (See: B. C. de Vaux, "Druses", *EI*, I, 1075—7).

Orofino accomplished this difficult task, though in the Introduction she puts it more modestly: "In completing this edition my aim was to present a text confirming with the readings and the meaning of the various commentaries... both in Sanskrit and Tibetan" (p. 38).

Let us now turn to the data adduced by Orofino in her Introduction. "Sekoddeśa" is one of the parts of the basic texts of the Kālacakra school — "Paramādibuddha" or "Mūlakālacakratāntra", initially containing about 12 000 stanzas. The Sanskrit text of the "Paramādibuddha" is almost completely lost. It is also not clear whether it was ever translated into Tibetan. In her critical edition Orofino managed to use all the available versions of the Tibetan Kanjur — 7. Apart from the well known block printed texts, she used some rare manuscript copies, which had not been involved into the study of Kālacakra earlier ("Phug brag Manuscript Kanjur", "Stog Palace Manuscript Kanjur", "Them spangs-ma Kanjur" from the Ulan Bator Library, as well as the London and Tokyo copies of the Manuscript Kanjur). She found that two different translations of the "Sekoddeśa" were represented in these Kanjur versions. Their appearance was connected with some political and social events in Tibet in the 11th century. One of these translations — "Text A" ("Bro" after the name of the translator) was made in the second half of the 11th century, whereas the second one — "Text B" ("Rva" by the same reason) was made by the end of the 11th century. There is much difference between the translations. According to Orofino, the second translation, though of a later period, has preserved a number of archaic forms and its language appears to be much more clear. Comparing all the manuscripts and xylogrphs available, Orofino managed to ascertain that the Eastern tradition of translations rendered the Sanskrit original better than the Western one, which goes against the accepted evaluation of the two traditions.

It is worth noting that some considerations of Orofino are of great value. First of all, she seems to have correctly determined the place of "Sekoddeśa" in "Paramādibuddha". It formed a part of its fifth chapter. In the first half of the 11th century, however, "Sekoddeśa" was circulated in North India as an independent text. It allows us to suggest, that the "Sekoddeśa" was included in "Paramādibuddha" much later, at the final period of the codification of the Kālacakra. We can get some information about its structure only from the Tibetan authors of the 14th century (namely from Bu ston). It is quite possible, that the complete text of Kālacakra never reached Tibet, its manuscripts being destroyed in India in the course of the wars which overwhelmed the country after the 10th century. Secondly, Orofino confirms the J. Newman's opinion on the date of the text: its codification took place between 967

and 1026, — "403 years after the Hijra (mlecchendravarṣam)" (pp. 15-6). This dating makes us think that the introduction of the sexagenary cycle in Tibet in A.D. 1027 could be connected with the appearance of the text not long before that time (p. 23). Finally, Orofino supports the J. Newman's hypothesis about the Indian origin of "Sekoddeśa" and the Kālacakra system and rejects H. Hoffmann's assumption about their Central Asiatic provenance. It is known that H. Hoffmann suggested to consider Eastern Turkestan, namely the territory of the Uighur State Khocho, as a place where the Kālacakra system had originated. In support of his view Hoffmann adduces the position of Buddhism which preserved its authority there as late as the 14th century in spite of Islam's invasion into the lands all around the State beginning with the 10th century. Still the question about what part of Northern India was a place where the ideas of Kālacakra had been formed into one system — whether it took place in North-Eastern India (Orissa, Bengal, Bihar, Himalayan parts of Kashmir, Nepal) or in North-Western India, where the Muslim attacks on it were particular violent — is not answered yet. Orofino has proved to be a bold scholar when choosing such a difficult subject of investigation and demonstrated the brilliant knowledge of the whole volume of literature in question. She has managed to pick out full information from the Tibetan sources that conclude it explicitly or implicitly. Her work is a valuable contribution to the study of the Kālacakra literature. It will certainly serve as a fundamental writing for the scholars interested in Kālacakra system formation.

The Sanskrit text containing 174 verses follows the critical Tibetan text. It has been reconstructed by Prof. Raniero Gnoli. The method chosen by him for reconstruction seems to be optimum. In his brief Introduction (pp. 127—8) Prof. R. Gnoli adduces all his arguments for this reconstruction as well as all his methodical principles. He points out a body of written sources involved by him in order to reconstruct the text. We are quite sure that until the original Sanskrit text is not found (if ever), the reconstruction supposed by R. Gnoli will serve as an important and essential base for any investigator of the "Sekoddeśa". Everyone who knows what a difficult task a reconstruction of the lost Sanskrit text is, can't but highly appreciate the work of Prof. R. Gnoli. Incidentally one can recall in this connection the remarkable works on reconstruction of the Sanskrit logical texts of the pre-Dignāga period by Giuseppe Tucci. We have also no doubt that the complete realization of the Prof. R. Gnoli's plans will do the field a great service.

**E. Tyomkin,  
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