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**Colour plates: “Iskender-nāme” by Aḥmedī (1334/35—1412/13), MS C133 from the collection of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences (see p. 47—61).**

**Front cover:**

Fol. 58a. Iskender and Gülshah, 10.7 × 10.9 cm.

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**Plate 1.** Fol. 93b. Iskender Slaying a Dragon, 10.7 × 13.2 cm.

**Plate 2.** Fol. 140b. The Poet Aḥmedī (?), 10.7 × 14.3 cm.

**Plate 3.** Fol. 249b. The Religious Dispute in the Presence of Sultan Orkhan, 10.7 × 14.7 cm.

**Plate 4.** Fol. 254a. The Murder of Sultan Murad I, 10.7 × 14.3 cm.

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L. Iu. Tugusheva. *Uigurskaia versiia biografii Siuan'-tsziana. Fragmenty iz leningradskogo rukopisnogo sobraniia Instituta vostokovedeniia AN SSSR (The Uighur Version of the Life of Hsüan Tsang. Text Fragments from the Leningrad Collection of the Institute of Oriental Studies of the USSR Academy of Sciences)*. Moscow: Nauka Publishing House, 1991. — 591 pp.

In the 4th century B.C. the Hellenistic world of the Mediterranean discovered an unknown universe, before that time deeply concealed in the heart of Asia. This universe had already inherited in much degree the rich culture of the Empire of Alexander the Great and of his successors. The Inner Asia and Northern India, as well as the Mediterranean lands, formed one common geopolitical system with a vast communication net where regional cultures influenced and enriched each other. In the 2nd century B.C. the Great Silk Road not only connected many Eurasian states, but also formed the three super-civilizations of Antiquity: the Mediterranean, the Serindian and the Far Eastern. On the routes laid by trade caravans, embassies and diplomatic missions, besides those who pursued pragmatic aims of immediate benefit, some very different persons had appeared. These were the missionaries of the World-religions, undertaking long journeys in search for truth and in order to spread their corresponding religious doctrines. Buddhist pilgrims, who brought the Teaching to the Han Empire, were the first among them. China had never before been influenced so much by any foreign culture. The immense success of Buddhism in China, where it was easily accepted, even gave birth to a conception regarding China and the Chinese state as something being on the outskirts of the habitable world — something quite contradictory to Chinese mentality as a whole. India was accepted for the indisputable center of the world, where the religious exploits of Buddha Shakyamuni had taken place. This explains the great wish of those, who devoted themselves to the Teaching of Buddha in China, to visit India. It resulted from search for truth and self-perfection.

Pilgrimages of the Chinese to the native country of Buddha, starting in the second half of the 3d century, gave birth to the hagiographic literature in the 4th and 5th centuries (it is enough to mention the Life of Fa Hsian in "The Biographies of Renowned Monks"). In the 6th and 7th centuries there was a new demand for expanding the repertoire of the original Buddhist texts on philosophy, resulting from a profound study of main Indian sources. The aim of the Chinese most famous "Tripitaka Master", Hsüan Tsang, who spent 17 years in his travels (629—645), was the acquisition of the text of Yogacharabhūmishastra, the basic work on the Mahayana yogachara school of philosophy.

Being an aristocrat by birth, a man of various talents, as well as of strong will and determination, Hsüan Tsang had a great influence on the people, even on those who were far from the ulterior truths of the teaching of Buddha, like the kaghan of the Western Turkic Empire Ton-jabghu (618—630) and his son, the governor of Kunduz.

After his travels had been finished, Hsüan Tsang succeeded in devoting his activities both to the aims of the Teaching, his primary interest in life, and to the political interests of the T'ang Empire. After he came back to China, he translated into Chinese many Sanskrit texts of the Abhidharma section, introducing some innovations into the principles of translation of the Buddhist literature. He also founded a school of his own corresponding to the Indian school of Yogachara. But his life-work became "The Records of the Western World", which represents a detailed account of his travels to India. It was, most probably, based on his traveling-journal notes. Modeled on the traditions of the geographical accounts of the Chinese dynastic chronicles, the "Records", at the same time, implied the idea, that the ultimate success of the Teaching depended on the prosperity of the peoples he could observe during his travels, as well as on their degree of morals. It should be noted, that the "Records" became the first summary account of the geography, economics and politics of the Western areas, *i. e.* the countries to the west of Tun-Huang of the T'ang epoch. In the military doctrine of Tai-tung (627—650) a special place for these countries was reserved. It is very likely, that the consent of Tai-tung to compose a preface to the works by Hsüan Tsang was inspired by this interest. The "Tripitaka Master" was honored with a reception in the Emperor's palace, where he was most kindly treated by the Emperor. Hsüan Tsang was offered a princely title and the post of a counselor. Though Hsüan Tsang rejected this proposal, in his conversation with Tai-tung he expounded his views on the matters of government. He also made his appraisals of Tai-tung's political actions and achievements, revealing his intimate knowledge not only of the philosophy of Buddhism, but of the Confucian doctrine as well. According to modern scholars, Hsüan Tsang greatly influenced Tai-tung's views, especially his religious policy.<sup>1</sup>

A strong desire to glorify the exploit of Hsüan Tsang, as well as to tell about his new deeds and fame inspired his disciples, Hwui-li and Yen-tung, to compose the biography of their Teacher, titled "The Life of the Tripitaka Master of the Great T'ang Empire. [the Keeper] of the Three Treasures of Tzu En Monastery". The translation of this work, usually referred to as "The Biography", had appeared before his other work "The Records" was translated into European languages (its French translation, made by S. Julienne, appeared 140 years ago). It consists of ten sections, five of which, written on the basis of "The Records", represent an abridged account of his travels, while the other five tell about the religious exploits of the Teacher and his glorification after his return. "The Biography", as well as "The Records", became the subject of a scrupulous study on the part of a whole generation of European orientalis interested in the history of Central Asian and Indian civilizations. However, it should be noted that long before the translations of the Hsüan Tsang's works into European languages appeared, the biography of the "Tripitaka Master" had been translated into Turkic in Beshbalik, one of the two capitals of the Uighur state in Eastern Turkestan. It had continued between the middle of the 9th and the

<sup>1</sup> S. G. Klyashstorniy, A. A. Kolesnikov, M. K. Baskhanov, *Vostochnyi Turkestan glazami evropeiskikh puteshestvennikov* (Eastern Turkestan by the Eyes of European Travelers) (Alma-Ata, 1991), pp. 7—30.

<sup>2</sup> *Perspectives on the T'ang*, eds. A. F. Wright and Twitchett (New-Haven, London, 1973), pp. 243—57, 265—96.

13th century. Shingko Sheli Tutung, whose role in the history of the Uighur state was great, became the translator of the "Biography". His translation appeared in the second half of the 10th or at the beginning of the 11th century. Shingko Sheli became known as the translator of at least two other most important Buddhist writings. As one can judge by his title, Shingko Sheli Tutung was the head of the Buddhist church administration of his region. The title *sheli* (*sheli* is the Chinese equivalent of Sanskrit *acharya* — "teacher", "spiritual tutor") tells about his high position in the church hierarchy<sup>3</sup>. His strikingly profound comprehension of most difficult texts on philosophy, alongside with their masterly translation (or adoption) into Turkic (Uighur), his intimate knowledge of historical, as well as of geographic realities, which distinguishes his works, give evidence of his extraordinary personality, whose exploits are being expected to be evaluated in full measure. The author of the work reviewed, L. Iu. Tugusheva, is the first scholar, who has discovered the fragments of the Uighur translation (or the Uighur version) of the "Biography" in the manuscript collection of the St. Petersburg branch of the Institute of Oriental studies (the Russian Academy of Sciences). She succeeded in identifying them among other fragments of the Uighur collection and in determining their place in the structure of the text. Believing that only one manuscript of the work has survived (though not autograph), its parts are kept now in the manuscript collections of Paris, Peking and St. Petersburg. L. Iu. Tugusheva has ascertained that the St. Petersburg fragments represent parts of the 5th, 6th, 8th and 10th sections of the "Biography".

In 1980 L. Iu. Tugusheva published and translated into Russian the fragments of the 5th section preserved in the St. Petersburg collection, while other fragments of the same section had been published in 1935 by A. von Gabain<sup>4</sup>. The publication of all St. Petersburg fragments of the "Biography" in facsimile, along with their translation into Russian, transcription of the text and notes, was made by L. Iu. Tugusheva in 1991. After the publication made by A. von Gabain, other fragments of the "Biography" were published and translated into German by Geng Shi-min, Feng Jia-Sheng, K. Röhrborn, H.-G. Klimkeit, J.-P. Laut and P. Zieme. Simultaneously with the publication made

by Tugusheva, a complete publication of all the fragments of the 7th section of the Uighur version appeared. It was prepared by K. Röhrborn<sup>5</sup>. The fragments of this section are missing in St. Petersburg collection.

A solidly founded preface to the publication of the fragments from St. Petersburg, made by L. Iu. Tugusheva, contains a thorough study of the principles and of the style of Shingko Sheli's Uighur translation of the "Biography". The author makes a full evaluation of what was done by the Uighur translator and tells about the school of translation of Chinese Buddhist literature into the literary Turkic — the school which was founded by him. The author also considers some historical and geographical questions, which are of much importance for the problem of the Turkic translation. In particular, L. Iu. Tugusheva devotes some pages of her preface to the enigmatic word-combination *türk jochul bodun*, interpreting it as "Turkic nomadic people". Shingko Sheli employed this word-combination as equivalent of the ethnonym *Hsiung-nu*, Huns of the Chinese original. At the same time he translated the term "the people of shan-yü" (*i. e.* "people, ruled by shan-yü" — the sovereign of the Huns) of the Chinese original as *Kirghiz*. The ethnonym *Kirghiz*, used by Shingko Sheli, implies the Kirghiz from Enisey, that dominated the steppes of Central Asia between 840 and 924.

The publication made by L. Iu. Tugusheva in 1980, besides the Russian translation of the Uighur version, includes a commented translation into Russian of the Chinese original of the same section of the work, made by L. N. Men'shikov. A comparison of the two perfect translations appears to be very useful for all those who study the history of ancient and medieval Central Asia. Therefore the publication of all the fragments we know at present, as well as their translations into one of the European languages alongside with the translation of the Chinese originals and necessary commentaries, seems to be a matter of great importance for many scholars. Surely, a scholarly project of such complicity would be possible only in case of close cooperation within an international team of turkologists and sinologists.

**S. Klyashtorny**

<sup>3</sup> J. R. Hamilton, "Les titres šäli et tutung en ouïgour", *JA*, CCLXXII, 3—4 (1984), pp. 425—37.

<sup>4</sup> *Fragmenty uïgurskoï versii biografii Siuan'-tsziana*. Transkriptsiia, perevod, primechaniia, komentarii i ukazateli L. Iu. Tugushevoi (The Fragments of the Uighur Version of the Biography of Hsüan Tsang. Transcription, translation, notes, commentary and indexes by L. Iu. Tugusheva) (Moscow, 1980).

<sup>5</sup> *Xuanzang's Leben und Werk*. Teil 3. Die alttürkische Xuanzang-Biographie VII. Heransgegeben, übersetzt und kommentiert von Klaus Röhrborn (Wiesbaden, 1991) — Veröffentlichungen der Societas Uralo-Altaica, 34.