

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
T. Sultanov. <i>Mu'izz al-ansāb</i> and Spurious Chingīzids	3
L. Tugusheva. Early Medieval Uighur Records from East Turkestan	8
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	16
A. Matveev. Arabic Sources on Russes and Slavs: Problems of Interpretation of the Text	16
<i>PRESENTING THE COLLECTIONS</i>	27
Yu. Petrosyan. The Collection of Oriental Manuscripts in the St. Petersburg Branch of the Institute of Oriental Studies and its Investigation	27
A. Kolesnikov. Oriental Documents and Letters of A. P. Bergé in the Archives of the St. Petersburg Branch of the Institute of Oriental Studies	38
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	43
E. Rezvan, N. Kondybaev. New Tool for Analysis of Handwritten Script	43
<i>PRESENTING THE MANUSCRIPT</i>	54
M. Nikitina. The St. Petersburg Collection of Drawings by Korean Artist Kim Jungyn (Kisan)	54
<i>BOOK REVIEWS</i>	69

COLOUR PLATES

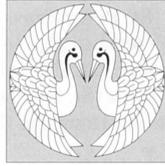
Front cover:

Kim Jungyn (Kisan), “[Band of musicians] playing”, the drawing No. 24 from the album preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (call number B-35), China ink and water-colours, the second half of the 19th century, 14.0 × 21.5 cm.

Back cover:

- Plate 1. Kim Jungyn (Kisan)**, “That is how officials (= eunuchs?) in charge of security and palace's tidiness look like (?)”, the drawing No. 37 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 2. Kim Jungyn (Kisan)**, “This is how the officials clad in formal red garments and hats decorated with gold (for a morning audience) look like”, the drawing No. 54 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 3. Kim Jungyn (Kisan)**, “The uniform of the official in charge of the sovereign's safety and responsible for passing his orders”, the drawing No. 28 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 4. Kim Jungyn (Kisan)**, “Officials attached to the sovereign”, the drawing No. 35 from the same album, China ink and water-colours, 14.0 × 21.5 cm.

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BOOK REVIEWS

The Khotanese Karmavibhaṅga by Mauro Maggi. Istituto Italiano per il Medio ed Estremo Oriente. Serie Orientale Roma, vol. LXXIV. Roma: 1995. — 130 pp., 16 Plates.

Over the last ten years Khotanese studies again became one of the principal trends of Oriental studies, mainly due to the works of Professor Ronald E. Emmerick and his pupils and followers. The book under review has proved to testify to this.

The volume presents an edition containing transliteration, translation into English, commentary and facsimile of the old Khotanese version of the Buddhist text known as *Karmavibhaṅga*, ("Classification of Acts") which is a compendium on moral rules ensuring all the good things of this life and a favourable rebirth. This work written in Sanskrit in the first millennium A. D. was translated into a number of languages, including Tibetan, Chinese, Kuchean and Sogdian. The relation between the Sanskrit and the Pali texts are not taken into account.

The publication is basing upon 17 fragments of *Karmavibhaṅga* (*KV*) belonging to the India Office Library (London) and one fragment from the Harvard University Library (Cambridge, Mass.). They first were published in transliteration by Professor Harold W. Bailey in 1956 and 1963 ("Khotanese Texts 3" and "Khotanese Texts 5"). Professor Ronald Emmerick initiated the scholarly research of the fragments after his identification of five unpublished fragments in the Francke-Korber collection of manuscripts rediscovered by G. Gropp in 1981 in the Staatliches Museum für Völkerkunde (Münich). Dr Mauro Maggi continued this work successfully: he succeeded in identifying another six fragments of the same collection and one new fragment in London.

It is the first time that these 12 fragments are published together with those discovered previously. The principal task of finding the appropriate place for each fragment in the Khotanese text of *KV*, which survived only in extracts, has been brilliantly solved by Dr Maggi. He managed to join together a number of *KV* fragments from the Oriental and India Office Collections, as well as from the British Library and the Staatliches Museum für Völkerkunde. The result of this elaborate work is a large part of the Khotanese text that was hitherto unknown, namely, twenty-nine manuscript fragments coming from twenty-one folios. The bad state of preservation of the fragments created additional difficulties to the editor. Some of the fragments are hardly legible and the text can be traced only by intuition.

While comparing the existing versions of *KV*. Dr Maggi came to the conclusion that the Khotanese *KV* was not identical with any of the known versions. To show all the peculiarities of the Khotanese *KV* and its differences from other versions Dr Maggi divided the publication into two parts: the so called "diplomatic" text and the "critical" text accompanied by an English translation and the corresponding Sanskrit text. He has suggested also his own reconstruction of the Khotanese version to provide the reader with a continuous text. Following the edition by S. Levi (*Mahākarmavibhaṅga* (Le grande classification des actes) et *Karmavibhaṅgapadeśa* (Discussion sur le *Mahā Karmavibhaṅga*): textes sanscrits rapportés du Nepal, édités et traduits avec les textes parallèles en sanscrit, en pali, en tibétain, en chinois et en koutchéen, Paris, 1932). Dr Maggi made a supplement to the Levi's "Tableau comparatif", including the Khotanese data in his list of texts in the languages mentioned above. The publication is provided with four concordances which enable to realise the structure of the Khotanese text in relation to the Sanskrit version, the order of the published fragments in paragraphs and the relation of the newly published fragments to the publication made by Bailey.

Dr Maggi's commentaries support his readings of the Khotanese text and aimed to improve the interpretations suggested earlier. The editor of the fragments has taken into account scholarly works dealing with the subject published over the last years, as well as the Sanskrit and the Tibetan parallel texts. Some new Khotanese grammatical forms and set expressions are reflected in the commentary (for example, commentary to § 2.6, containing the first occurrence in Old Khotanese of the phrase *hamjsas-jivata rruya* — "to be about to lose (one's) life", attested only in Late Khotanese *hajsyai dūkhautta āṃ jīvye rūya* — "being distressed, I am about to lose [my] life". See also the commentary of §§ 3.5; 7.10; 15.4; 30.1—2; 54.5 etc.).

The book is also provided with a "Khotanese glossary" (pp. 119—28) and a "Sanskrit-Khotanese Index" (p. 129).

The work done by Dr Maggi presents a valuable contribution to Khotanese studies and a step forward in our understanding of the making of the *KV* text and its history. By its context *KV* should be attributed to the group of literary works dealing with fortune-telling and astrology, so popular in Central Asia in the first millennium A. D. Although some of the surviving *KV* texts bear traces of Buddhist influence (especially of Buddhist ethics), they doubtless contain also pre-Buddhist notions of good and evil current among the peoples of Central Asia. This, probably, explains

the presence of different versions of the text. The new version studied and published by Dr Maggi makes a valuable contribution not only to Khotanese studies but to Oriental studies in general. Finally, we are happy to say that the

“Serie Orientale Roma” again surprised us with an excellent primary source publication.

M. Vorobyova-Desyatovskaya

Koran. Perevod i komentarii D. N. Boguslavskogo. Publikatziia E. A. Rezvana pri uchastii A. N. Weiraukha. Moscow—St. Petersburg: Tzentr Peterburgskoye Vostokovedeniye — Izdatel'skaya firma Vostochnaya Literatura RAN, 1995. — 567 str.

The Qur'ān. Translation and Commentary by D. N. Boguslavsky. Publication by E. A. Rezvan in collaboration with A. N. Weihrauch. Moscow — St. Petersburg: St. Petersburg Center for Oriental Studies — Academic Publishing House Vostochnaya Literatura, 1995. — 567 pp.

The present translation of the Qur'ān published jointly by St. Petersburg and Moscow Publishing houses has really a difficult history. It was made around 125 years ago by Lieutenant-General Dmitriy Nikolaevich Boguslavsky (1826—1893), a Russian orientalist and diplomat. Together with Gordiy Semionovich Sablukov (1804—1880) he shares the laurels of the first Russian translation of the Qur'ān, which was made directly from Arabic. The personality of D. N. Boguslavsky is very typical of the generation of the nineteenth-century Russian orientalists whose scholarly investigations were closely connected with their official military or diplomatic activities. Boguslavsky had graduated from the higher artillery school and later gained his learnings in Oriental studies from Professors and teachers at the Oriental Office of the Asiatic Department of the Ministry of Foreign Affairs. Soon he became a recognised authority in the field. He was also known as accompanying the famous Sheikh Shamil in his trips about Russia. Doubtless, Boguslavsky played an important part in Russian policy in the north of the Caucasus in the 1850s and was let into many its secrets. D. Boguslavsky also held the post of the first dragoman (interpreter) at the Ministry of Foreign Affairs and later at the Russian Embassy in Istanbul. It was certainly there, in Ottoman Turkey, that his interest in the Qur'ān arose and his work on the translation of the Qur'ān was started.

The translation by Boguslavsky, as well as his commentaries on the text, though highly appreciated after his death by such authoritative orientalists as V. R. Rosen and I. Yu. Krachkovsky, remained unpublished for a long time. As far back as 1888 the widow of Boguslavsky submitted to the Russia Academy of Sciences her application for the publication of the Qur'ān's translation made by her husband, but met with a refusal. After that the traces of his handwritten translation had been lost. Fortunately, in 1928 the autograph of Boguslavsky's translation was found and purchased by Academician I. Yu. Krachkovsky. After his death in 1951 it was transmitted to the Archives of the USSR Academy of Sciences (fund 1026, description 1, files 210—211).

In 1989—1990 the manuscript was thoroughly studied and prepared for publication by one of the leading Russian experts in the Qur'ānic studies, E. A. Rezvan (in collaboration with A. N. Weihrauch who did a great deal of technical work when preparing this publication). It was the time of an “explosion” on the Soviet book market, when numerous private Publishing houses came into being and hundreds of books, which would have never been allowed by Soviet censorship, appeared, including those dealing with religious matters.

A real outburst of interest in world religions in the USSR in the late 1980s made the Publishing houses be more active in editing literature on Christianity, Islam, and Buddhism. A special attention was paid then to the extant translations of the Qur'ān. High literary merits and a vast commentary made the translation of Boguslavsky especially attractive for the publishers.

D. N. Boguslavsky was among the pioneer generation of those in Russia who did their best to make the text of the Qur'ān available for general readers. He made a lot to render an intelligible and coherent text, though we are not aware of the original Boguslavsky followed in his translation. One can only guess, as I. Yu. Krachkovsky points out, that he used one of the numerous Kazan editions of the Qur'ān, or that of Flügel-Redslob (beginning with 1834). The translation made by Boguslavsky reads extremely well and, what is notable, it preserves the very texture and flavour of the original.

A great merit of the publication is the comprehensive essay by E. A. Rezvan on the Qur'ān and Qur'ānic studies. It bears a title “The History of the Qur'ān and its Exegesis” (pp. 517—42). One can find here the basic data on the history of the shaping of the Qur'ān, its structure and peculiarities, a history of Qur'ānic exegesis and the main stages of Qur'ānic research in the West and Russia. There are also some supplementary notes concerning the place and significance of the work by D. N. Boguslavsky in the history of Qur'ānic studies in Russia. The essay by E. Rezvan, though recycling much of the material known, might be considered as a valuable contribution to the subject, as it helps the reader to better understand this most important religious text in a wide context of Islamic history. The author does not restrict himself by a general survey of what is known about the text of the Qur'ān and its history. He also gives an account of numerous problems the scholars encounter when studying the text of the Qur'ān, as well as of some controversies which took place in the field in the recent years. It is surprising enough, in his short essay Dr Rezvan leaves almost no topics concerning the Qur'ān and Qur'ānic studies untouched. His profound knowledge of the subject and valuable scholarly remarks deserve a special praise both of general readers, who seek to more information on making Islam and its sacred text, and of specialists.