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### COLOUR PLATES

#### Front cover:

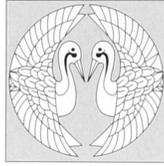
Winding up threads into balls, 17.7×26.5 cm, an illustration to the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

#### Back cover:

**Plate 1.** The Ainu loom, 38.2×26.5 cm, an illustration to the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

**Plate 2.** The weaving process (*attush-kar*), 38.2×26.5 cm, an illustration of the anonymous manuscript *Higashi Ezo iko*, Manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies.

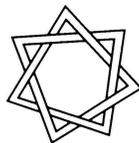
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ing parts of the text from the Turfan collection. Peter Zieme had the opportunity to study the St. Petersburg manuscript — in this particular case he was assisted by Dr Simone Raschmann. The text of the foreword and of the first two chapters of the first book is given in transcription and supplied with a German translation, textological and terminological commentary and, where it is possible, with the parallel text of the Chinese original. Results of the comparative study of the published texts are summarised in two concordances, the edition is supplemented with a glossary and a detailed terminological index systematically arranged, providing the reader with corresponding Sanskrit and Chinese equivalents of Old Turkic terms.

The discussion about the relation between the Turkic translation and the Chinese original (or originals) should probably be considered here in brief. P. Zieme has no doubts that the Uighur translation was made from the Chinese version by I-jing, which, however, is quite obvious. He definitely rejects the suggestion made by R. Finch that Šingqo Šāli Tutung could use the Sanskrit original of *Suvarṇaprabhāsa* or its Khotanese Saka or Kuchine (Tocharian) version<sup>9</sup>. However, it is still an open question

whether Šingqo Šāli Tutung could be familiar with some other Chinese translations. Citing the suggestion made by K. Röhrborn<sup>10</sup> on the possibility that the Uighur translator might be familiar with some other version of I-jing's translation, or that he was treating the Chinese text too freely, P. Zieme comments that the foreword and the first book of *Altun Yaruq* provide no arguments for any suggestions of this kind (pp. 14—5). One should remember, however, that A. von Gabain in the review of the publication by Ch. Ehlers (*JRAS*, 1988, Pt. 1, p. 98) did not exclude the possibility that some passages of the Old Turkic text were going back to the more ancient Chinese translation of A.D. 600. What is evident, anyway, is that only studies as profound and thorough as the one demonstrated by P. Zieme (but covering the whole text of *Altun Yaruq*) will probably give the final answer to the question and terminate the discussion. Meanwhile the monograph by P. Zieme remains an exceptionally valuable work combining academic precision with outstanding intuition. It is a model of publication and textological study of the Old Uighur manuscript.

S. Klyashtorny

<sup>9</sup> R. Finch, "Chapters XVI and XVII from the Uighur *Suvarṇaprabhāsottama-sūtra* (*Altun Yaruq*)", *Türklik Bilgisi Araştırmaları*, XVII (1993), p. 102.

<sup>10</sup> K. Röhrborn, "Šūnyāvāda und Vijñānavāda. Zentralasiatische Resonanzen eines Schulstzeits", *Ural-Altische Jahrbucher*, N. F., Bd. 5 (1985), p. 132.

**The Baburnama. Memoirs of Babur, Prince and Emperor. Translated, edited and annotated by Wheeler M. Thackston. New York—Oxford: Oxford University Press, 1996, 472 pp.**

It is not long ago that my review of the edition of *Bābur-nāma*<sup>1</sup> published in Japan by Prof. Eiji Mano<sup>2</sup> appeared on the pages of *Manuscripta Orientalia*. Now I hold in my hands a new edition of *Bābur-nāma*, which has just come out in the USA. It looks as if the destiny of some writings is to attract scholars' attention in the course of many years. The work by Zāhīr al-Dīn Muḥammad Bābur (1483—1530) is definitely one of them. This Muslim ruler, the descendant of Timūr, who ascended his father's throne in Farḡāna when he was eleven, became extremely famous among his contemporaries as well as later generations not only as a statesman but also as the author of memoirs known as *Bābur-nāma*. His own life, so rich in events, provided him with vast materials for his literary activities. At the very beginning of the sixteenth century Bābur was forced to flee away from Central Asia to Afghanistan under the pressure of nomadic tribes from Eastern Dast-i

Qibchāq (the modern steppes of Kazakhstan). Finally he settled in India where he founded a new Muslim state, the Empire of the Great Moghuls (1526—1858).

The personality of Bābur has long since attracted the attention of scholars. It was primarily due to his own work presenting the portrait of this Muslim ruler with expressiveness and details unusual in Islamic literature. The "Records" of Bābur depict an extraordinary and gifted personality and a prominent statesman. At the same time *Bābur-nāma* is a masterpiece of Turkic prose. Neither before nor after Bābur was there anyone writing in Central Asian Turkī with such expressiveness and force. There is no wonder that new and new scholars apply to his work, an important source on political, social and cultural life of Muslim peoples. *Bābur-nāma* in many respects a unique monument of literature, allows us to reconstruct the picture of the spiritual life of medieval Muslim society and to see a lively portrait of the outstanding personality, one of those who affected the course of historical events.

The publication of *Bābur-nāma* undertaken by Prof. Thackston is a translation of the text published by the same author in 1993<sup>3</sup>. The information about the translator

<sup>1</sup> See *Manuscripta Orientalia*, II/1 (1996), pp. 67—8.

<sup>2</sup> Zāhīr al-Dīn Muḥammad Bābur, *Bābur-nāma* (*Waqā'i*). Critical edition based on four Chaghatay texts with introduction and notes by Eiji Mano (Kyoto, 1995); Zāhīr al-Dīn Muḥammad Bābur, *Bābur-nāma* (*Waqā'i*). Concordance and classified indexes by Eiji Mano (Kyoto, 1996).

<sup>3</sup> Wheeler M. Thackston, *Zahiruddin Muhammad Babur Mirza. Baburnama*. Chaghatay Turkish Text with Abdul-Rahim Khankhanan's Persian Translation (Cambridge, Mass., 1993), i—iii.

presented in the publication is that "Wheeler M. Thackston is Professor of the Practice in Persian and other Near Eastern languages at Harvard University, where he has taught Persian and Arabic for over twenty years. He is the author of numerous books and articles on the languages, literatures and cultures of the Near East".

The translation of the text of *Bābur-nāma* (in the edition it occupies pp. 33—447) is preceded by a Foreword, written by Milo Cleveland Beach, the Director of the Freer Gallery of Art and of Arthur M. Sackler Gallery, and by three sections by Prof. Wheeler M. Thackston himself. These are Acknowledgements (p. 8), translator's Preface (pp. 9—19), the Chingizid and Timūrid Background of Iran and Central Asia (pp. 20—31). The translation is also supplemented with: Chronology, Selected Glossary, References, Index of Persons, Index of Places. The translation is provided with commentaries arranged on the margins of the main text. The book is well-illustrated, lavish Oriental miniatures, fine photographs (nineteenth—twentieth centuries) of different sites and fortresses described in *Bābur-nāma* are present in the edition.

A complete revelation of the advantages and faults of the new translation requires, naturally, a certain amount of time. I would like only, not going into details, to attract scholars' attention to the new edition. Judging from the first impression, Prof. Thackston's translation gives a very close rendering of the Turkic original. At the same time certain passages and statements made by him require corrections.

Thus, for example, Prof. Thackston is accepting the widespread in scientific literature but out of date view that Bābur's "Records" were first translated into Persian under Akbar (1556—1605). In this connection I would like once more to attract scholars' attention to the manuscript preserved in Tehran, in the Saḷṭanātī Library (No. 2249), which is dated by 935/1528—1529) and contains a copy of *Bābur-nāma* and the earliest known copies of Bābur's principal works assembled under one cover (*kulliyāt*) made in the lifetime of the author<sup>4</sup>. (He died on 6 Djumādā I 937/26 December 1530, the date December 21, 1530, indicated by Thackston is wrong). *Bābur-nāma* occupies the fourth section of the manuscript (pp. 457—1012). The Turkic text of *Bābur-nāma* written in black Indian ink is vocalised. There is also its literal translation into Persian, written in red ink between the lines of the Turkic text.

According to his own words, Prof. Thackston faced certain difficulties when translating dates of the Muslim

calendar into the European system. Since complains of this kind often appear in literature, I would like to cite here the corresponding passage by Thackston and to make comments on it: "Dates in the original text are given, of course, in Hegira years and months. ... Western dates have been calculated through the most reliable conversion tables and computer programs, but, as is usual in these conversions, the days of the week do not always coincide. For instance, Babur records "Wednesday the thirteenth of Dhu'l-Qa'da" in 932. That date converts to August 21, 1526, but, according to the tables, in 1526 the twenty-first of August fell on Tuesday, not Wednesday. There seems to be no way to reconcile these discrepancies, and the days of the week have therefore been left as Babur wrote them, on the assumption that he knew better than a modern conversion table what day of the week it actually was" (p. 16).

It is true that when we convert Hegira dates into the European system, there sometimes occurs a discrepancy within one day. It happens not because of some mistake made by the Muslim author or because of the faults of our method of calculation, but due to a different way of reckoning the time of the day in the Muslim and in the European tradition. To avoid such mistakes one should bear in mind that while in the European tradition a new day of the week begins at midnight and ends in 24 hours, in the Muslim tradition it begins immediately after the sunset and continues till the next sunset. In this way different parts of each day of the Muslim week coincide with two days of the European calendar. Thus, for instance, if some event took place on Wednesday, according to the Hegira date, it turns to be Tuesday when converted into the European calendar (see the passage cited above). It means only that the author is speaking about the event which took place on Tuesday of the European calendar (after the sunset), but, according to the Muslim calendar, it was already Wednesday. Such cases provide us with a rare opportunity to verify the chronology of the events up to several hours.

The translation of the "Records" of Bābur made by Prof. Thackston should be considered an important contribution to the study of the text of *Bābur-nāma*. I hope that the studies of the text, which were undertaken both in Russia and abroad, including the critical edition of *Bābur-nāma* made by Eiji Mano, provide a solid base for a more perfect scientific edition of the "Records". I do believe that one of the Russian scholars will soon undertake this task.

*T. Sultanov*

<sup>4</sup> T. I. Sultanov. "O prizhiznennom avtoru spiske "Zapisok" Babura" ("On the copy of the "Records" of Bābur made in the lifetime of the author"). *Pis'mennye pamiatniki i problemy istorii kul'tury narodov Vostoka. XI'III godichnaia nauchnaia sessiia LO IV AN SSSR*, pt. 1 (Moscow, 1985), pp. 72—6; T. I. Sultanov, "Obstoiatel'stva i vremia napisaniia "Babur-name"" ("The circumstances and the time of writing of *Bābur-nāma*"). *Tiurkskie i mongol'skie pis'mennye pamiatniki. Tekstologicheskie i kul'turovedcheskie aspekty issledovaniia* (Moscow, 1992), pp. 91—3.