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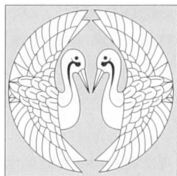
Front cover:

“Ni Heng (173—198), a poet in the service of Cao Cao”. Illustration No. 31 to the Chinese novel *Three Kingdoms* from the Album H-13 preserved in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies (early 19th century), 15.6 × 19.6 cm.

Back cover:

- Plate 1.** “A high-spirited stone, a divine oriole”. Illustration No. 46 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.6 cm.
- Plate 2.** “Shi Ziang-yun falling asleep on the stone bench”. Illustration No. 58 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.2 × 19.6 cm.
- Plate 3.** “Lin Dai-yu speaking to a parrot”. Illustration No. 57 to the Chinese novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.5 cm.

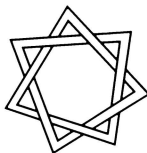
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The results of efforts by A. Sárkozi, in collaboration with J. Szérb and G. Bethlenfalvy, to reveal and eliminate the faults of Mongolian translations of the Mahāvīyutpatti are reflected in numerous commentaries in the footnotes where, most carefully, "special features" of all Mongolian versions of the dictionary are fixed. And every time special features are given necessary and authoritative interpretation.

Unfortunately, a technical mistake has crept into this part of the publication. In two (not large) passages a discrepancy between the numeration of the footnotes and that of the notes in the principal text (footnote 6 on p. 593 — footnote 13 on p. 603; footnote 4 on p. 620 — footnote 9 on p. 625) has appeared. This, however, does not cause much difficulty in using the dictionary. One must simply bear in mind that the footnotes corresponding to entries 8997—9138, 9373—448 are given numbers which are larger by one than relevant note numbers given in the text. But it is only a single fault in a publication worthy a note. As a whole, the work may be considered a model of such kind of a publication.

The high level of scholarship, thoroughness, and conscientiousness of the author contribute greatly to the accuracy and rationality with which the transcription of the text has been made. This feature of the publication is very important, taking into account the ambiguity of certain characters in the Mongolian alphabet, lack of consistency in their employment, a variety of diacritical systems, and abundance of borrowing from other languages. Thanks to the authoritative transcription of a vast lexicographical material, made by Dr Sárkozi, it is now possible to eliminate previous disagreements in transcribing texts written in Old Mongolian.

It should be especially noted that all Mongolian terms in the publication are provided with English translations. Naturally, this part of the work presented some difficulties, since it demanded from the author not only a brilliant knowledge of languages but solid and extensive learning in Buddhism, too. Dr Sárkozi succeeded in both these tasks, we are glad to say. Otherwise it would be impossible, when translating the Mongolian versions of the dictionary, to give adequate and exact English equivalents of many terms and phrases which stand isolated in the text. The same can be said about translating rather complicated, and at times elaborately expressed, Buddhist religious-philosophical notions. No doubt, the invaluable help of Prof. Kara, "who read through the whole text, proposed many improvements to the translation and corrected not a few errors" (p. IX), played an important role in the obvious achievements of the publication.

The publication is provided with a very helpful alphabetical index (pp. 639—836) where the dictionary material of the version of the St. Petersburg manuscript and of the block-print mentioned above (version "T") are completely taken into account. It goes without saying that the presence of the alphabetical index greatly facilitates using the dictionary and widens the sphere of its practical employment.

To sum up, we can state with satisfaction that the work under review represents a lexicographical writing of value which fulfils all requirements. Doubtless, it will rightfully occupy a deservedly high place in a series of extremely important publications of Mongolian literature. Scholars will be deeply indebted to Alice Sárkozi for her valuable contribution to the field of the Mongolian studies.

A. Sazykin

A. Muminov. *Katalog Arabograficheskikh rukopisei muzeia-zapovednika "Azret-Sultān" v gorode Turkestan. Turkestan: Mura, 1997, 139 str.*

A. Muminov. *Catalogue of Arabographic Manuscripts in the Museum-Trust "Azret-Sultān" in the City of Turkestan. Turkestan: Mura, 1997, 139 pp.*

In the paper presented to the conference "Islam and the Problems of Inter-Civilisation Interaction", Moscow, 1992, Dr St. Prozorov, the teacher of the author of the publication under review¹, stressed the necessity of investigating "the nature of interaction between the general dogmas of Islam

and their regional modifications"². He also pointed out that only within the framework of such a research would it be possible to find "the key for understanding the mechanism of functioning of Islam as an ideological system"³. The work under review might be regarded as a first step in that direction, providing important material for such an investigation which is declared to be one of the most important aims of Islamic studies in the present day Russia⁴.

The publication of Dr Muminov's article entitled "The fund of Arabographic manuscripts in the Museum-Trust "Azret-Sultān" in the city of Turkestan" in *Manuscripta Orientalia*, vol. 3, No. 2, 1997, an issue devoted to the collection of Arabographic manuscripts of the Museum-Trust

¹ In 1991, Dr Muminov presented his PhD dissertation entitled "*Katā'ib al-a'lām al-akhyār al-Kafāwī* (um. v 990/1582 g.) kak istochnik po istorii islama v Maverannakhre (III/IX—VIII/XIV vv.)" (*Katā'ib al-a'lām al-akhyār* by al-Kafāwī (d. 990/1582) as a Source for the History of Islam in Māwarā' al-Nahr in A.H. 3rd—8th/A.D. 9th—14th centuries) — in the St. Petersburg Branch of the Institute of Oriental Studies under the guidance of Dr St. Prozorov.

² S. M. Prozorov, "Islam edinyi, islam regional'nyi" ("Unified and regional Islam"), *Islam i problemy mezhsivlizationsnogo vzaimodeistviia, mai 1992 g. Tezisy dokladov i soobshchenii* (Moscow, 1992), p. 157.

³ *Ibid.*, p. 160.

⁴ St. Prozorov, E. Rezvan, A. Alikberov, "Islam na territorii byvsheĭ Rossiĭskoĭ imperii" ("Islam on the territory of the former Russian empire"), *Vostok/Oriens*, 3 (1994), pp. 145—8. Within the framework of the above mentioned project a new edition of the Russian reference book *Islam* is forthcoming. It will contain a series of articles devoted to the history of Islam in the lands of the former Soviet Union. Dr Muminov is among the most active participants of the project.

"Azret-Sultān" in the city of Turkestan⁵ (opened in 1978 at the Mausoleum of Khwāja Ahmad Yasawī, d. 562/1166—67), makes it unnecessary to discuss here in detail the contents of the work under review. However, there are several points in this work which are sufficiently important to merit the special attention of students in the field.

First of all, the very existence of the "Azret-Sultān" collection of Arabographic manuscripts reveals that the manuscript tradition was not fully interrupted in Central Asian Republics in the Soviet period despite the Bolshevik revolution and decades of atheistic rule there. The catalogue provides description of 136 manuscript copies of 82 works, copied out between 1584 and 1981 (!), which were discovered and acquired during several expeditions to different regions of Central Asia (manuscripts, previously preserved at Yasawī Mausoleum for many decades, "dissolved" in various state and private collections nearly without traces). Manuscripts collected in the Museum-Trust "Azret-Sultān" demonstrate that, up to the beginning of 1930, the tradition of copying the works connected with Islamic heritage was alive in Soviet Central Asia (no printed copies of the works were accessible at that time).

The collection in general (the Qur'ān and Qur'ānic studies, *ḥadīth*, various religious writings, *fiqh*, logic, philology, poetry; *mutafarriqāt*) covers a wide range of works in Arabic, Persian, and Chaghatay, popular among the students of the Central Asian *madrasas*. That is the reason why the works on philology make up the largest part of the collection. Most of them, even those written in Persian, deal with questions of Arabic grammar, lexicography, and rhetoric. The author of the publication points out that people, who easily sold or donated their Arabic or Persian manuscript, were rather hesitant about parting with manuscripts written in Turkic, which they understood pretty

well, wishing to preserve these manuscripts for their children.

Among the most important works described in the Catalogue one can mention the autograph of the unique work concerning the cycle of pilgrimage to the holy places in Turkestan and the local rules of *ziyarat* (*Turkiṣtān bayāni*) by Sadiq Sapabek-ulī (1904—1982). The author, a native of northern Kazakhstan, was the first to describe the old Kazakh traditions of making pilgrimage to the holy sites of the region. Surely, this work deserves being published, since it is the unique testimony of an almost lost tradition. Until recently only a few texts, which can be used by specialists, have been published [6].

Manuscripts of the collection are described by Dr Muminov in accordance with the standard, a fully formalised scheme of 27 points, which makes it easy to create a computer data-base of the collection. The work is supplied with a number of Indices (pp. 114—26) of works' titles, personal names, toponyms, concordance of call numbers and description numbers, dates of copying, places of copying, names of copyists, and names of bookbinders, most helpful to the users of the Catalogue.

The palaeographic features of the manuscripts can be observed on 11 black-and-white facsimile reproductions at the end of the book (unfortunately, because of a quite common typographical mistake one of the photos is turned upside-down).

We are very much indebted to the author of the Catalogue, since little is known about traditional script and Islam in Central Asia of the Soviet period. The work presented by Dr Muminov, which provides valuable source material, can help to fill the gap and shed more light on the subject.

E. Rezvan

⁵ A. Muminov, "The fund of Arabographic manuscripts in the Museum-Trust "Azret-Sultān" in the city of Turkestan", *Manuscripta Orientalia*, III/2 (1997), pp. 39—41.

⁶ For texts describing the *hajj* tradition flourishing in the Volga region and Russian Central Asia, see, for example, G. Sablukov, *Rasskazy mukhammedan o Kible* (Muslim Accounts on Qibla) (Kazan, 1889); see also Ifim Rīzfān, *al-Hajj qabla mi'a sana. Al-riḥla al-sirrīyya li-l-qābit al-rūsī 'Abd al-'Aziz Dawlīshin ilā Makka al-mukarrama, 1898—1899* (Beyruth, 1993) being an Arabic translation of Efim Rezwan's work entitled *Hajj Hundred Years Ago: the Secret Mission of Russian Officer 'Abd al-Aziz Dawlīshin to Highly Honoured Mecca, 1898—1899*, pp. 265—73.