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### Front cover:

“One-eyed people fighting with their swan-enemies”, *Tarjuma-yi Kharīdat al-'ajā'ib wa farīdat al-gharā'ib li-Ibn al-Wardī*, manuscript B 790 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 111b, 6.7 × 6.3 cm.

### Back cover:

“Muslim *mappa mundi*”, *Tarjuma-yi Kharīdat al-'ajā'ib wa farīdat al-gharā'ib li-Ibn al-Wardī*, manuscript B 790 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fols. 2b—3a, diameter: 21.3 cm.

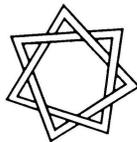
RUSSIAN ACADEMY OF SCIENCES  
THE INSTITUTE OF ORIENTAL STUDIES  
ST. PETERSBURG BRANCH



# **Manuscripta Orientalia**

*International Journal for Oriental Manuscript Research*

Vol. 4 No. 2 June 1998



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

longs entirely to A. N. Boldyrev. S. E. Grigoryev collated the text, edited it and corrected a small number of mistakes in historical details and terms. The foreword to the edition was jointly authored by A. N. Boldyrev and S. E. Grigoryev. The indices and notes were drawn up by S. E. Grigoryev" (Introduction, p. 23).

The translation is somewhat abridged: in a number of places, long lists of traditional epithets of historical figures have been omitted; the appendices of Faḍl 'Alī-bek to the *Ta'rikh-i Badakhshān* itself are given in abstract with the translation of those sections which struck the publishers as "most deserving of attention" (p. 98).

Unfortunately, the published text of the translation contains misprints and certain inaccuracies. Furthermore, lines of text are given in incorrect order on certain pages as a result of insufficient proof-reading. As I do not set myself the task of correcting all of the inaccuracies allowed by the author and lapses permitted by the proof-reader which I discovered, I note only two instances. On page 63 of the translation, in accordance with the text of the original, line

20 should follow line 17 (at the top), and after that — 18 and 19, after which the shift to the text of the translation of folio 60a should begin. In the first lines of page 99 of the translation we read: "This *sayyid* Shāh Akbar-khān-biy has several illegitimate sons". The original, however, runs as follows (fol. 116a): مومی الیه سید شاه اکبر خان بی را ("The above-mentioned *sayyid* Shāh Akbar-khān-biy also had several legitimate sons (or: 'direct descendants')").

These lapses in no way diminish the significance of the edition under review. Thanks to the pain-staking labours of two Russian specialists, we now have under a single binding a facsimile edition of the manuscript text of a rare and most valuable historical work along with an annotated translation into Russian. This achieves in full one of the goals of Oriental studies — to make accessible to a broad readership the major literary texts and historical sources in Eastern languages.

*T. Sultanov*

**V. L. Uspensky. *Prince Yunli (1697—1738). Manchu Statesman and Tibetan Buddhist.* Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, 1997, VIII, 140 pp.**

The book under review is the first to be entirely devoted to the activities of Prince Yunli, the seventeenth son of the Kangxi emperor, a high official at the court of the emperor Yongzhen. The book presents the Imperial prince as a Manchu statesman (chapter 1), a Tibetan Buddhist (chapter 2), as well as a bibliographer and publisher (chapter 3). In his preface, the author notifies that his publication is addressed to specialists ("is not supposed to be casually read but used by interested scholars", p. VIII). The official positions of Prince Yunli and his role in relations of the Qing dynasty with Tibet are convincingly described in the first two chapters which are based on the Mongolian and Tibetan sources, supported by the English translations from different biographies of the Buddhist *lamas*. These texts clearly show, the author point out, "that the common struggle for power, influence, rank and titles among the Tibetan Buddhist hierarchs residing in Beijing was in full swing in the first half of the 18th century... To some extent, this struggle reflected the political and religious struggle in Tibet proper and other areas where Tibetan Buddhism was spread" (p. 18).

Prince Yunli himself was a devoted adept of Tibetan Buddhism. The important statement of the author is that "Yunli and his Buddhist associates maintained that the teachings of both the dGe-lugs-pa (the New School) and the rNying-ma-pa (the Old School) were equally correct and had no superiority one over another. This doctrinal syncretism within Tibetan Buddhism is a forerunner of the 19th-century *ris-med* ('impartial'; 'universalistic') movement. While in the 1730s a movement of that kind, especially when sup-

ported by a brother of the Emperor, could lead to changes in the balance of influence among different Tibetan Buddhist schools..." (p. 15).

Prince Yunli was notorious for his enormous library: he ordered translations of different Buddhist texts from Tibetan to Mongolian, many works in both languages were sponsored and initiated by him. After his death the library was sold out, and a big part of it was acquired by the Russian scholars and members of the Russian Ecclesiastic mission in Peking (now in the St. Petersburg State University Library, Oriental faculty). The author traces the tracks of the books from the Prince's library and describes the texts kept in Germany and England (pp. 32—3). But the emphasis is given to the Russian collections. Among these books are two works written in Mongolian by Prince Yunli himself. Dr. Uspensky is the first to introduce these texts to the scholarly world, publishing them in transliteration and facsimile (pp. 57—140). These works, are, as he puts it, "a valuable example of cultural diversity of the 18th century Qing Empire and show dexterity of the Manchu imperial family in Tibetan Buddhism" (p. 21).

It should be noted that though the author himself limits his reading public to specialists, his book could be recommended to all historians, Tibetologists, Sinologists and specialists in Buddhist studies as a thorough study of the Buddhist trends in Peking and their controversies at the beginning of the eighteenth century. The published texts can serve as a valuable source for the religious and linguistic studies. It is also worth noting that the book under review was published in the series of the Institute for the Study of Languages and Cultures of Asia and Africa in Tokyo and could be only ordered from this Institute which sends the books on request.

*T. Pang*