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### Front cover:

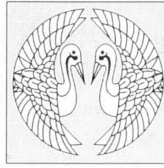
“Zulaykhā recognises in Yūsuf, who is led as a slave before the Pharaoh's palace, the youth whom she saw in a dream”.  
Miniature to the poem *Yūsuf wa Zulaykhā* by Nūr al-Dīn ‘Abd al-Raḥmān Jāmī. *Gulshan*, manuscript E 12  
in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 203 b, 37.0 × 27.2 cm.

### Back cover:

**Plate 1.** “Wedding celebrations of the young ruler of Ḥalab and Gul”. Miniature to an untitled poem by Muḥammad Kāzīm b. Muḥammad Riḍā, the same manuscript, fol. 116 a, 36.8 × 29.0 cm.

**Plate 2.** “Yūsuf, rescued from the well, among the members of the merchant Malik's caravan”. Miniature to the poem *Yūsuf wa Zulaykhā* by Nūr al-Dīn ‘Abd al-Raḥmān Jāmī, the same manuscript, fol. 202 a, 36.3 × 25.2 cm.

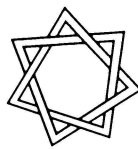
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## BOOK REVIEWS

Mauro Maggi. *Pelliot Chinois 2928. A Khotanese Love Story*. Roma: 1997, 88 pp., 4 Plates. — Istituto Italiano per l’Africa e l’Oriente, LXXX.

The book under review here is dedicated to the memory of Sir Harold Walter Bailey (1899—1996). Not only Mauro Maggi, but also all those working with Khotanese texts are indebted to Sir Harold for his investigations in this field. He was one of the firsts to undertake the study of the Eastern Iranian Khotanese language in which texts, discovered at the close of the nineteenth century in East Turkestan, were written. This outstanding scholar has published, in addition to his numerous philological and historical studies, transliterated editions of nearly all Khotanese surviving texts from manuscript collections in England, France, Sweden and America. That were, first, Bailey’s students who continued the study of these texts. Now, a third generation of scholars has appeared — the students of Prof. R. E. Emmerick. To this group belongs Dr. Mauro Maggi.

In recent years, Mauro Maggi has shown himself to be a well-trained scholar in the field of Khotanese literature. In 1995, in addition to the book under consideration here, he published in the same series “The Khotanese *Karmavighaṅga*”. Maggi’s work on two manuscripts first introduced to the scholarly community by Bailey has provided an important source for enriching dictionaries of the Khotanese language. This quickly bore fruit: in the third volume of “Studies in the Vocabulary of Khotanese” (Vienna, 1997) a great deal of the entries (76 out of 209) belongs to Dr. Maggi. Many of these entries were drawn from “A Khotanese Love Story”.

The book under review presents two texts written on the reverse of a Chinese scroll. One of them, consisting of three incomplete lines, is the opening formula of an official letter and represents an example of Khotanese epistolary style from the tenth century A.D. The second is an untitled *avadāna*, hitherto unidentified, which follows the formula in lines 4—41 of the same manuscript. The Khotanese text is unfinished — half of the final folio of the scroll contains no text. The unsure hand and large number of errors and corrections led Maggi to believe that the scroll was used for pedagogical purposes.

The first to turn his attention to this text was Bailey, who published a transliteration in “Khotanese Texts”, 3, pp. 105—6. A facsimile was published in 1985 (Huang Yongwu, *Dunhuang baozang*, 125, Taipei). In his book, Maggi has republished the facsimile on the basis of photographs he received from the Bibliothèque Nationale de France (Paris).

The writing — Brāhmī cursive of the Khotanese variety — offers significant difficulties. Despite Bailey’s presenting the transliteration of the text and his including some words from it in the “Dictionary of Khotan Saka” (Cambridge, 1979) and in a number of his articles, many obscure passages still remain. Maggi overcame these independently. The language of the Khotanese text under discussion also presents difficulties, many of the words being *hapax legomena*. The division of the text into words and sentences, ambivalence of many Khotanese words required deep immersion in the context and a profound knowledge of the historical phonetics of Iranian languages. It appears that Maggi has dealt successfully with all difficulties. The interpretation of the text he presents, the grammatical commentary which demonstrates the correctness of his views, and the glossary are on a high level. The work of the scholar is worthy of great respect. It should be added that the 122 titles cited by the author do not simply demonstrate Maggi’s familiarity with the literature — the book’s pages provide extensive lists of matching contexts from the sources cited. See, for example, the commentaries to 3b (p. 42): *haryauna varaṣṭe* (“he experienced ... pleasures”) and Old Khotanese (henceforth, OKh.) *biśśunye hayirūne varāśāre* (*Suvarṇaprabhāsa*, 10, 50).

In order to prove the correctness of his derivations for a number of words, Maggi provides lists of all attested grammatical forms of the given word from other texts. Thus, in commentary 3d (p. 44) he lists all grammatical forms of the word *maṅḍai* (“woman”) to prove that his reconstruction of its root is correct. In commentary 9d (pp. 53—4), he cites all contexts in which the word *ttuka* is used: *ttuka* > \**ttaunaka* > *ttaunāka*- > \**ttumka* > *ttuka* (“fat”, “strong”); a variant interpretation is proposed by R. E. Emmerick). Moreover, with the aid of complex textual analyses, Maggi has succeeded in reconstructing the meanings of such *hapax legomena* as *baysānyā* (“splendid”) and *brrūka* > \**brrūnaka* > *brrūna* (“splendid”). In many cases, the commentaries provide corrections to the textual divisions proposed by Bailey: for example, 19d (p. 74), instead of *īrauda* (“drunken”, “intoxicated”) Maggi reads *ī rauda* (“by the king”). In commentary 21a (pp. 75—9), with the aid of contextual references the scholar proves *vachauṣṭe* to stand for “he wished” and not “let fall” or “threw down” as was proposed by Bailey. Also, Maggi offers his interpretation of text P 2958.117, which differs from that of Bailey in his “Khotanese Buddhist Texts”, p. 42.

Bailey’s readings are revised in many instances, yet doubt must persist in two cases. My knowledge of Buddhist Sanskrit texts does not permit me to support Maggi’s read-

ing *namau* ("Homage!" — an introductory word) for *nada* in line 4 (commentary on pp. 38—40). In my view, R. E. Emmerick's suggestion seems more in keeping with the context: *nadā* in place of *nada* (most probably copyist's error) <OKh. *nonda* ("with reverence", "in homage"). As far as I know, in the standard formula of the *sūtras* opening, *namau* is not attested at this place in the text.

Further, verse 19 (commentaries on pp. 53—4) is dealing with *aumaca*, a minister of the king Prasenajit, described here as he who is "without noble qualities", according to the interpretation of *alaksāṇa*, suggested by Maggi. In Buddhist Sanskrit texts, however, *alaksāṇaka* (Khot. *alaksāṇa*) does not mean "without noble qualities", but is generally used as an epithet for a worthy man who does not possess the thirty-two signs of the Buddha. F. Edgerton renders this epithet as "a near-Buddha" (see his "Buddhist Hybrid Sanskrit Dictionary", p. 67). Besides, in the given context, "strong" appears preferable to "fat" for *tuṅka*. Finally, *gūhau* ("the ox") in verse 10 — where Maggi appears to reconstruct the root correctly as *gūhana-* ("ox-like"), also connotes respect. In Buddhist Sanskrit *vr̥ṣabhata* ("bull-like quality") is attested as an epithet of the Buddhas and Bodhisattvas, which could be rendered as "lordliness" or "majesty", while in Vedic Sanskrit *vr̥ṣabha* is a sobriquet of such gods as Indra. In this regard it seems also mistaken to interpret this word in the given context as

"foot-soldier", as Maggi proposes in volume 3 of his "Studies in the Vocabulary of Khotanese".

This minor criticism in no way diminishes the significance of the edition under review. Dr. Maggi's work testifies to the advent of a new stage in the study of Khotanese texts. Treating the labours of his predecessors with all due respect, the scholar evaluates their achievements critically and makes numerous precious corrections. The historical phonetics of Iranian languages, which until recently was the chief criterion for reconstructing the meanings of many words, is combined in Maggi's works with the juxtaposition of all occurrences and usages of a given word in all known contexts. Context is one of the most important criteria for understanding certain words. Furthermore, the employment of texts in other Middle Iranian languages and in Sanskrit and the effort to situate Khotanese texts in the general cultural context of East Turkestan Buddhism is exclusively fruitful.

We need only thank the scholar for his valuable contribution. This is a work of vast erudition, where so many controversial issues are involved. One must be also grateful to the "Rome Oriental Series" for publishing extraordinarily interesting texts which are so vital to the scholarly community.

*M. Vorobyeva-Desyatovskaya*

**Maria V. Toropygina. *Descriptive Catalogue of Japanese Books in St. Petersburg University. A Catalogue of the Arisugawa Collection.* Tokyo: Benseisha, 1998, 112 pp.**

The collection of wood-block prints and manuscripts held in the library of St. Petersburg University, which were catalogued by Maria Toropygina, a Japanese studies librarian at the Library of the St. Petersburg Branch of the Institute of Oriental Studies, is of great historical and cultural value. It was the Japanese prince Arisugawa (1835—1895) who ordered to send a collection of Japanese wood-block prints and manuscripts to St. Petersburg University. Prince Arisugawa was an outstanding personality in the history of the nineteenth-century Japan. He was among those who joined the anti-Shogunate movement to restore the Emperor's power. In 1870, after the Shogunate was abolished he was appointed Minister of Military Affairs and afterwards played an active role in public affairs. In 1882, Prince Arisugawa visited the United States and Europe. The Prince's visit to Russia took place in September. Here, in Russia, he had an audience at the Russian Tsar Alexander III (r. 1881—1894). It is after this visit to St. Petersburg that Prince Arisugawa made his generous donation to St. Petersburg University.

The collection of Japanese wood-block prints and manuscripts donated was meant to introduce Japanese culture to the students of the Japanese language courses at the University. The composition of the collection represented

many branches of Japanese culture; among the books were vocabularies and explanatory dictionaries, textbooks, works of literature with necessary commentaries, works on philology and geography, all dated mainly to the eighteenth century. Among these was a famous hundred-volume *Dainihon shi* ("History of the Great Japan") by Tokugawa Mitzukuni.

The significance of the collection rests on at least two factors. First, an analysis of the collection provides an opportunity to determine the "cultural foreign policy" of Japan's ruling elite, that is, to reveal the fashion in which Japan wished to appear to the world at the end of the nineteenth century. It is immediately obvious, for example, that one of the major components of Japanese culture, that is, Buddhism, is not in effect represented in the collection. Secondly, the collection is valuable for the rarities it contains. This primarily concerns manuscripts. Of special importance among them is the manuscript of *Owari meisho wakashu*, a collection of poems connected with the province of Owari. Suffice it to say that only a single manuscript of this collection has been discovered in Japan.

A catalogue to a comparable collection at the Catholic University of Leuven, given as a gift by the Emperor Showa during his time as heir to the throne, appeared as early as 1926. The catalogue to the Arisugawa collection is drawn up in conformity with modern standards of cataloguing, since the science of description of Japanese manuscripts has progressed greatly in recent decades. Previously, there existed only a list of books, drawn up by Andō Kensuke<sup>1</sup> and

<sup>1</sup> Andō Kensuke (1854—1924) — a Japanese governmental official, who in 1876 joined the diplomatic staff and was sent to Russia. In 1881—1884, he taught the Japanese language at St. Petersburg University. It was he who let Prince Arisugawa know about the Japanese courses at the University.