

## CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	3
<b>B. Babajanov.</b> Biographies of Makhdūm-i A'zam al-Kāsānī al-Dahbīdī, <i>Shaykh</i> of the Sixteenth-Century Naqshbandīya . . . . .	3
<b>S. Prozorov.</b> A Unique Manuscript of a Biographical Dictionary by a Khorezmian Author . . . . .	9
<b>I. Kulganek.</b> A Mongolian Folk Songs Collection in the St. Petersburg Branch of the Institute of Oriental Studies . . . . .	18
<b>M. Vorobyova-Desyatovskaya.</b> A Sanskrit Manuscript on Birch-Bark from Bairam-Ali: I. The <i>Vinaya</i> of the Sarvāstivādins . . . . .	27
 <i>TEXT AND ITS CULTURAL INTERPRETATION</i> . . . . .	 37
<b>E. Rezvan.</b> The Qur'ān and Its World. IX. The Triumph of Diversity: Muslim Exegesis . . . . .	37
 <i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	 58
<b>E. Rezvan, N. Kondybaev.</b> The ENTRAP Software: Test Results . . . . .	58
 <i>PRESENTING THE MANUSCRIPT</i> . . . . .	 65
<b>T. Pang.</b> A Manchu Manuscript on Acupuncture . . . . .	65
 <i>BOOK REVIEWS</i> . . . . .	 71

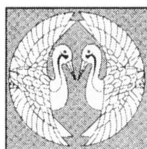
### Front cover:

Fragment of the drawing demonstrating acupuncture points which should be applied when healing back pain and a half-body paralysis. *Sabsire sūiha sindara ferguwecuke argan*, manuscript B 92 mss in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, illustration 13, fol. 42, 27.0×46.3 cm.

### Back cover:

Drawing of a male figure with acupuncture points which should be applied when healing child's night crying and tooth-ache. The same manuscript, illustration 1, fol. 28, 27.0×46.3 cm.

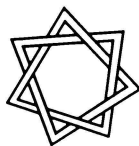
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## BOOK REVIEWS

Seishi Karashima. *A Glossary of Dharmarakṣa's Translation of the Lotus Sūtra*. Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 1998, 695 pp. — *Bibliotheca Philologica et Philosophica Buddhica*, I.

The book under review is one of the first to appear in the newly created series *Bibliotheca Philologica et Philosophica Buddhica*. The series owes its appearance to the efforts of two major specialists — Yuichi Kajiyama and Akira Yuyama whose names are well-known in the world of Oriental studies and serve as a guarantee that the series will be not only scholarly, but interesting. We find evidence of this in the book by Seishi Karashima under discussion here.

The "Lotus Sūtra", which forms the basis for Seishi Karashima's research, is one of the early Mahāyāna sūtras. The original version arose in India, most likely in the Sanskrit language, at the beginning of the Christian era. Since that time it has enjoyed special authority among Buddhist followers of the Mahāyāna. Proof of this is found in the large number of translations into Eastern languages (Chinese, Tibetan, Tangut, Uighur, Mongolian, Oirat, Korean, Japanese) and numerous manuscript copies of its various versions made in the first millennium A.D. on the territory of Duanhuang, East Turkestan and North-West China (including the Tangut state of Xi Xia in the eleventh—twelfth centuries, where xylograph editions of the sūtra were undertaken).

The earliest translation of the sūtra was made into Chinese in approximately A.D. 286 by Dharmarakṣa, who was responsible for a large number of translations from Sanskrit. About 70 translations of the most important Mahāyāna works have survived. Dharmarakṣa was one of the first Chinese translators to acquaint the Far Eastern world with such works as the *Prajñāpāramitā-sūtra*, *Daśabhūmikā-sūtra*, *Lalitavistara*, and collections of *jātakas*.

Later, in A.D. 403, the "Lotus Sūtra" was translated into Chinese by another translator, Kumārajīva. The translation gained an enormous popularity and this version was used to translate the sūtra into Tangut, Uighur, Korean, and Japanese. Kumārajīva's translations were also well-known in Europe and served as the basis for translating the sūtra into European languages.

In this work, Seishi Karashima attempts to highlight the question of this extremely popularity of the "Lotus Sūtra", basing his investigation on the Chinese translation made by Dharmarakṣa. He focuses mainly on the language of Dharmarakṣa's translation. The scholar analyses a number of vernacularisms and neologisms employed by Dharmarakṣa but, with few exceptions, absent in dictionaries of the classical Chinese language. Seishi Karashima comes to the con-

clusion that Dharmarakṣa tested his translation against a Central Asian Sanskrit version, translating phrase for phrase and word for word. In this initial period of Chinese readers' familiarisation with Buddhist texts, he was often compelled to create new terms for the translation of Sanskrit terms unknown to readers or to borrow Daoist or Confucian terms which distorted and encumbered the difficult Buddhist text.

The aim of Seishi Karashima's work is to determine the medieval Chinese lexicon, which has largely been lost by the present day, to investigate one of the first stages of the Mahāyāna's emergence, and, finally, to describe the principles which guided early Chinese translators in their work with Sanskrit texts and to evaluate their contribution to the formation of the Tripitaka in the Chinese language.

The work is structured as a dictionary. Seishi Karashima isolated approximately 4,000 words in the Dharmarakṣa translation as the basis for his dictionary. In selecting words, the author strove to exclude those which had already entered Chinese classical literature before Dharmarakṣa, although this was not always an easy task to make such selection. The rarest words, the usage of which is of special interest in the Buddhist context, were still included in the dictionary.

Entries are structured as follows: (i) term in Chinese character(s); (ii) Hanyu Pinyin Latin transliteration; (iii) English translation; (iv) indication of the word's location in the text of the Dharmarakṣa translation according to various editions; (v) the Sanskrit equivalent according to the Kern—Nanjio edition and the Central Asian version; (vi) contexts of usage with reference to various editions (the author provides a new lay-out for all texts of the Dharmarakṣa translation); (vii) the equivalent in the Kumārajīva translation with reference to its location in the text.

The dictionary's four indices are helpful when searching terms. These are: Hanyu Pinyin System Index; Four-Corner System Index; Radical Index; and Japanese Reading System Index.

The author has completed a titanic task which not only aids linguistic investigations but provides important material on the history of the Buddhist canon's translation from Sanskrit into Chinese. Moreover, the dictionary can be used as a practical reference to identify Chinese fragments of the "Lotus Sūtra" from Dunhuang.

Seishi Karashima hopes to undertake the work on early Chinese translations of other sūtras. Such work would be of great use for the study of how texts from another culture were translated into Chinese. The issues involved may include literal translation or paraphrase, translation with commentary, calcing of proper names and specialised terms, the development of original terminology and its eventual acceptance.

Seishi Karashima's stimulating work has made a major contribution to the study of the "Lotus Sūtra" and is an important resource for further work. Seishi Karashima deserves our thanks for his excellent study.

*M. Vorobyova-Desyatovskaya*

**Tatiana A. Pang and Giovanni Stary.** *New Light on Manchu Historiography and Literature: the Discovery of Three Documents in Old Manchu Script.* Wiesbaden: Harrassowitz, 1998, III, 340 pp.

This publication presents to scholarly view three hitherto unknown Manchu texts dating to the first half of the seventeenth century and containing valuable information about Manchu rulers of the conquest period. These texts — one block—print and two manuscripts — are kept in the Musée Guimet (Paris) under call numbers 61624, 61625 and 61626.

The book consists of the description of the manuscripts and the block—print, study of the texts (pp. 1—52) and their facsimile (pp. 53—340). Manuscripts 61625 and 61624 present variants of the same text containing essays and historical episodes from the Chinese and early Manchu history. The texts were carefully collated by the authors to indicate textual divergences. The transliteration is given in the introduction (pp. 21—46). In the authors' view, these texts were not intended to serve bureaucratic—administrative purposes only and can be qualified as literary works too. Some translations of the prophetic passages are also provided to prove this assertion (pp. 18—19). As to the block—print 61626, it contains episodes from the Chinese and early Manchu history, which are for the most part conveyed through the speech of Nurhaci who tries to prove to the Chinese Emperor that the mandate of Heaven has shifted to him. The authors make assumption that this text represents "the earliest specimen of a Manchu block—print" (p. 50). All the three texts reflect the formative period of the Manchu writing when its differentiating from its original Mongolian base began, which makes the texts even more valuable for linguistic and palaeographic research.

As is convincingly shown in the introduction, the historical value of the texts is determined by the fact that some events relating to the lives of Manchu rulers are narrated here in much more detail. Besides, the narration is more vivid than in later official historical compilations made for the Manchu court. Especially interesting are descriptions of attempts upon the life of Nurhaci undertaken by his relatives; the authors conclude that there were six such attempts in all. Some military campaigns' descriptions differ from those by later historiographers. The authors made translation of a large portion of text to prove that "Hong Taiji" was a personal name and not a title of Nurhaci's eighth son (pp. 11—3). The facsimiles are fine, making the texts easily legible.

The scholars in Manchu, Chinese and Central Asian studies would welcome this publication which is a valuable contribution to the corpus of available texts on the emerging of the Manchu state.

**Dan Martin (in collaboration with Yael Bentor).** *Tibetan Histories: a Bibliography of Tibetan—Language Historical Works.* London: Serindia Publications, 1997, 296 pp.

This exceptionally informative work aims to collect all information about existing or known historical literary sources in the Tibetan language available by the end of the millennium. Prof. Dan Martin dedicates his book to the Tibetan people and to the memory of A. I. Vostrikov (1902—37). When comparing Vostrikov's *Tibetan Historical Literature*, published in Moscow only in 1962, with the work by Dan Martin it becomes obvious that great progress has been made in the field of Tibetan studies since the scholar's death. In the last few decades thousand of volumes of Tibetan texts have been published in various forms in different countries, and Tibetological journals (some even in the Tibetan language) and computer databases of Tibetan texts have appeared. To search through all these materials, which are sometimes difficult to have access to, much effort must be made by a modern researcher. Therefore, Dan Martin's book is an invaluable research tool in searching materials needed.

The historical works described in the book number altogether 702 entries arranged in chronological order, the latest work dated 1996. Among the entries are found not only Tibetan works seen by the author as well as those about which information is available only from the old Tibetan sources or modern publications. All kinds of literary texts, traditionally regarded as historical writings, are included in the bibliography with a few exceptions: biographies and autobiographies, descriptions of monasteries as well as such specialised works as *thob yig* and *gsan yig* are excluded. Basic information on the author and contents of a specific work are given followed by a list of scholarly publications devoted to its study and reference to catalogues of Tibetan works if possible. In case of a controversy concerning authorship, chronology, etc. of certain Tibetan historical writing, the author provides his own approach to the problem or valuable hint.

For scholars who have devoted themselves to the study of a limited number of Tibetan written texts, especially those relating to a specific period, it would be not a difficult task to criticise Dan Martin's book for possible lack of exactitude or incompleteness of information in a certain entry. In my opinion, this is not a drawback for such kind of edition: had it been otherwise, it would mean that no further research in this field of Tibetology is needed. For everyone familiar with the ocean of Tibetan writings, this admirable book by Dan Martin will serve a kind of compass.

*V. Uspensky*