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Front cover:

Fragment of one of the Qur’ānic folios kept in Katta Langar (photo by the author, December, 1999).

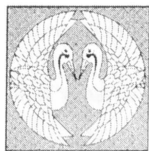
Back cover:

Plate 1. The *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 2. Reliquary of the *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 3. Guard at the gates of the *mazār* in Katta Langar (photo by the author, December, 1999).

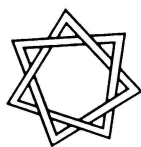
THESA PUBLISHERS
IN CO-OPERATION WITH
ST. PETERSBURG BRANCH
OF THE INSTITUTE OF ORIENTAL STUDIES
RUSSIAN ACADEMY OF SCIENCES



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 6 No. 1 March 2000



THESA
St. Petersburg

BOOK REVIEWS

T. K. Posova, K. L. Chizhikova. *Kratkii katalog indijskikh rukopisei Instituta vostokovedeniia RAN*. Moskva: Izdatel'skaia firma "Vostochnaia literatura", 1999, 168 str.

T. K. Posova, K. L. Chizhikova. *A Brief Catalogue of Indian Manuscripts at the Russian Academy of Sciences Institute of Oriental Studies*. Moscow: "Vostochnaya Literatura" Publishing House, 1999, 168 pp.

The St. Petersburg Branch of the Institute of Oriental Studies' collection of Indian manuscripts is not very extensive. It began to take shape in the late eighteenth — early nineteenth century, and a major part of the manuscripts dates to the late nineteenth century. It also lacks rare or unique works, being represented by the copies of well-known compositions in traditional fields of knowledge most widespread in India. With few exceptions, the collection was gathered by non-specialists or copied by Russian scholars in European collections, primarily in England. Typical in this regard are the copies brought from Europe in 1836 by R. Lenz. However, the collection does contain some intriguing and fairly valuable manuscripts which will be discussed below. The "Brief Catalogue of Indian Manuscripts" which has finally appeared and which is under review here can be viewed as the completion of work begun by scholars in the late eighteenth century.

The authors of the Catalogue tried not to duplicate information already published in earlier, incomplete catalogues. Hence, the Catalogue which resulted is primarily an alphabetical list of works with indices. Yet this is, in fact, a necessary contribution, the missing link in various attempts to catalogue the Indian manuscripts. The list contains brief descriptions of 658 items, among which we find both Indian manuscripts and manuscripts from South and South-East Asia (Sri Lanka, Burma, Thailand, Indonesia) in 29 languages and dialects (see the "Index of languages and dialects", p. 153). In addition to Eastern languages, the Index includes Russian, the language of some practical inventory documents from the collection of Kirpal Das, an Indian merchant from Central Asia (1870s—1880s, see

No. 740). We note for users of the Catalogue that in Russian descriptions and articles this collection is commonly called "Hasa Jas". The Index also includes French, which is used along with Thai in the captions of illustrations in the Albums of Thai mythology (Nos. 730—732).

Manuscripts in the Catalogue are divided into two groups. The first comprises manuscripts which contain titles. They number 659. The second part of the Catalogue — Nos. 660—788 — includes works with lost titles or with no titles at all. Each description is organised as follows: title, author, thematic note, call number, collection (often in too abbreviated form, which makes indication vague), dimensions, number of folios, type of writing, dating (if indicated in the colophon, with translation from Indian to European chronology), and, finally, reference to the N. D. Mironov catalogue, which served as the main source of information for the present Catalogue.

N. D. Mironov, who published his "Catalogue of Indian Manuscripts" in Petrograd in 1914¹, marked it "Fascicle 1". In a brief foreword to the edition he indicated that the issue includes only part of the Indian manuscripts, namely those written in Sanskrit and Pāli. It should be noted that the Mironov catalogue contains a number of inaccuracies and lacks indices, which makes it difficult to use it. Besides, compositions are divided here by genre and thematic content on the basis of Indian principles of classification. As a result, there are 11 sections, beginning from the most ancient works of Indian literature — the *Vedas* and commentaries on them — to Buddhist literature.

N. D. Mironov intended to continue his work, including in the second issue manuscripts in new Indian languages and indices to both issues as well. Evidently, some of this work has been done by him, as the Archive of Orientalists at the St. Petersburg Branch of the Institute of Oriental Studies has in its holdings five corrected page proofs, which contain descriptions of Nos. 506—525. During their work on the Catalogue under review here, the authors took into account Mironov's descriptions, which were checked against the manuscripts and corrected by them.

The second source to which the Catalogue's authors refer is the *Opisanie rukopisei khindi i pendzhabi*

¹ Since the Russian title does not indicate that the work is a catalogue of manuscripts in the Asiatic Museum, we provide here the parallel Latin title — *Catalogus codicum mancriptorum Indicorum qui in Academiae Imperialis Scientiarum Petropolitanae Museo Asiatico asservantur*.

("Description of Hindi and Punjabi Manuscripts") compiled by G. A. Zograf and published by him in 1960. (Prof. Zograf is also the editor of the Catalogue under review here). His own catalogue contains 106 descriptions with extensive entries, sometimes citing the first line of a manuscript in original graphic form (*Devanāgarī* or *Gurmukhī*).

Also employed by the authors is the article by V. S. Vorobyov-Desyatovsky, who, in 1951—1956, worked on a description of Indian manuscripts, producing a comprehensive survey on the collection which treats both the history of its composition and the contents of individual manuscripts². The text of the article constitutes the foreword to the edition under review. Vorobyov-Desyatovsky drew up a manuscript list of the titles of 102 recently acquired Indian manuscripts yet to be inventoried. The list indicates the origin of the manuscript (a gift in the majority of cases, sometimes a purchase). The manuscripts listed by the scholar have finally been included in the current Catalogue.

It is important, the Catalogue's authors are the first to include 24 manuscripts from M. S. Andreev collection which was acquired in 1913. These are manuscripts on palm leaf written in South Indian scripts. They were identified by Andreev himself and by Indian scholars who visited the St. Petersburg Branch of the Institute of Oriental Studies over the years.

Among the virtues of the Catalogue under review is, first, its nearly complete overview of the entire Indian collection. Composite manuscripts and collections are broken down into individual works with necessary cross-references. Secondly, all descriptions hold to a single pattern, which adds to the Catalogue's transparency, clarity, and precision. And most importantly, the Catalogue is supplied with extensive indices and concordances: "Index of authors, copyists, and translators", "Index of languages and dialects", "Index of collection owners", "Concordance of call numbers and description numbers", and "Concordance of old and new call numbers".

Among the shortcomings of the Catalogue one can mention inconsistency in indicating the manuscripts' use in publications or even their complete publication. The list of abbreviations is also not complete. The abbreviation *Haeb.* in manuscript descriptions, which refers to the manuscript collector J. Haebler (1855), is absent among the names in the "Index of collection owners", which is given in Russian script. One is also at a loss when encountering the abbreviation *IIA* both in manuscript descriptions and in the corresponding Index. In fact, the abbreviation refers to the

M. S. Andreev collection and comes from "Пальмовый лист, Андреев" ("Palm leaf, Andreev").

Evaluating the collection of Indian manuscripts in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, one must note that it contains copies of true value that has escaped scholarly attention. Though, these manuscripts are few: No. 376, the *Bhāvanākrama* by Kamalaśīla. Although published in facsimile in 1963³, the text has not yet received a detailed analysis or comparison with other versions⁴. Moreover, the collection of the St. Petersburg Branch of the Institute of Oriental Studies preserves a relatively early, fourteenth-century copy of this work presented to S. F. Oldenburg as a gift by the 13th Dalai Lama. The manuscript contains several small Buddhist works which have not yet been introduced into scholarly circulation; No. 636, the *Subhāṣitārṇava*, the poetic anthology "Ocean of Lovely Utterances", which contains a few unique poems; No. 128, the *Kṛṣipaddhati*, ascribed to Paraśāra. It is a guide to agricultural composition, non-employed in scholarship as yet; and No. 213, *Tattvasaṃgrahaṇīka*, by Kamalaśīla. This is a late copy of a manuscript held in India in the library of the Jain shrine of Pārśvanātha in Jessalmir. It contains a well-known commentary by Kamalaśīla on Śāntarakṣita's *Tattvasaṃgraha*. The version presented here has not yet been taken into account in other editions of the *Tattvasaṃgrahaṇīka*, while the manuscript itself contains 1,524 folios (21.0×18.0 cm).

Finally, manuscript No. 611 is also of interest. It is the *Sārasvatīprakriyā* by Anubhūtiśvarūpa. This well-known work on Sanskrit grammar was specially copied by W. Jones, the founder of European Sanskritology, and contains numerous notes and marginalia in his hand.

The Catalogue under review appeared in print thanks to the initiative of the late Prof. G. A. Zograf, head of the South and South-East Asia Department at the St. Petersburg Branch of the Institute of Oriental Studies. The dedication and insistence of K. L. Chizhikova also played a significant role in the success of the project. It is she who took upon herself the task of checking and augmenting the uncompleted card files of the late T. K. Posova. The Catalogue finishes the description of the Indian collection in the St. Petersburg Branch of the Institute of Oriental Studies and introduces it into scholarly circulation. It is regrettable, however, that the Catalogue is available only in Russian. The practice shows that editions in the Russian language unfortunately remain but poorly used in European Indology.

M. Vorobyova-Desyatovskaya
E. Tyomkin

² V. S. Vorob'ev-Desiatovskii, "Sobranie indiiskikh rukopisei Instituta Vostokovedeniia Akademii Nauk SSR" ("The USSR Academy of Sciences Institute of Oriental Studies collection of Indian manuscripts"), *Uchënye zapiski Instituta vostokovedeniia*, IX (Leningrad, 1954), pp. 128—45.

³ Kamalaśīla, *Bhāvanākrama*, published by B. I. Pankratov and E. N. Tyomkin (Moscow, 1963). An article by E. Obermiller, who himself had planned to published this manuscript, is employed as a foreword.

⁴ G. Tucci, *Minor Buddhist Texts*, pt. 2. First Bhāvanākrama of Kamalaśīla. — Rome Oriental Series, IX, 2.