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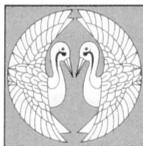
Front cover:

“The Holy Family with Attendants”, *Muraqqa’* (E 14) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, Lucknow school, mid-18th century, fragment of folio 91 a, 10.0×13.3 cm. Watercolour, gouache.

Back cover:

“The Madonna Praying before the Crucifix” (top left), “The Madonna of St. Luke” (top right) and “Ibrāhīm ibn Adham and Angels” (bottom), *Muraqqa’* (E 14) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, attributed to Manohar Dās, Mughāl school, ca. 1590—1595, folio 53 a. Sizes: 6.0×7.2 cm, 2.8×5.8 cm, 14.8×19.5 cm. Watercolour, ink and gold on paper.

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BOOK REVIEWS

Radnabhadra. "Lunnyi svet". Istoriiia rabdzham Zaiapandity. Faksimile rukopisi. Perevod s oiratskogo G. N. Rumiantseva i A. G. Sazykina. Transliterationsii teksta, predislovie, kommentarii, ukazateli i primechaniia A. G. Sazykina. Sankt-Peterburg: izdatel'skii tsentr Peterburgskoe Vostokovedenie, 1999, 176 str.

Radnabhadra. "Moonlight". The Story of Rabjam Zaya Pandita. Facsimile of the manuscript. Translation from the Oirat by G. N. Rumiantsev and A. G. Sazykin. Transliteration of the text, introduction, notes, and indices by A. G. Sazykin. St. Petersburg: "Peterburgskoe Vostokovedenie" Publishing Centre, 1999, 176 pp. — Texts of Eastern Culture: the St. Petersburg Scholarly Series, VII.

One of the most important tasks of Oriental studies is to make the main literary texts and historical sources from the manuscript collections of libraries and archival collections of various scholarly centres accessible to a broader circle of scholars and those interested in the East by publishing critical and facsimile editions and translations. The older generation of Russian and Soviet Oriental studies scholars considered this an extremely important matter. But as a result of the objective factors, which affected Russian scholarship in the 1980s—1990s, this tradition, established in the nineteenth century, faced grave threats. At that time, a group of dedicated scholars — namely, Yu. A. Petrosyan, O. F. Akimushkin, I. A. Alimov, V. N. Goreglad, E. I. Kychanov, L. N. Menshikov, E. N. Temkin, O. I. Trofimova, and A. B. Khalidov — took it upon themselves to continue the grand tradition of Russian Oriental studies, and in 1993 founded the series "Texts of Eastern Culture: the St. Petersburg Scholarly Series" at the Publishing Centre "Peterburgskoe Vostokovedenie". Its purpose is to introduce into scholarly circulation new texts of Eastern written culture — manuscripts, documents, xylographs, etc. — as well as new editions of texts when former publications do not meet contemporary scholarly requirements.

I note here that the broadest possible completion of this "important task" in Oriental studies is complicated by a number of objective factors. Many years of painstaking

work are required to prepare a critical edition of a text, an academically viable translation of a manuscript or xylograph relevant to scholars, and a thorough study of the material and detailed commentary on it. The volume of medieval Eastern literature is significant, and the number of qualified specialists on ancient and medieval literature and history with access to the written material is comparatively limited. As a result, the comprehensive study of even the basic literary texts and historical sources encounters difficulties. In our case, the series has only published seven books over seven years. They include the "Story of Rabjam Zaya Pandita" under review here.

The Oirat Zaya pandita Namkhai-Jamtsö (1599—1662) was an outstanding personality, a talented literary figure, creator of Oirat writing, author of a large number of translations from the Tibetan, he also made a notable mark on the society and political life of the Oirats in the first half of the seventeenth century. Luckily, we possess valuable information about the life and work of this Oirat advocate of enlightenment. At the end of the seventeenth century, one of his closest disciples, Radnabhadra, wrote a biography of Zaya pandita. An indisputable virtue of the biography is its detail and great veracity in describing the deeds of Zaya pandita, as well as military and political events in the Jungar khānate in the seventeenth century.

The Jungar khānate, or Oirat state (1635—1758), was the last powerful nomad state in the history of Central Asia; its history is closely linked to that of the Kazakhs, the Mongols of Kāshghar, the Uzbeks of Mawarannahr, and the Kirghiz of Tien Shan. Hence, a biography of Zaya pandita is an extremely important source not only for the history of the Western Mongols (Oirats), but also for the many Turkic peoples of Central Asia. Zaya pandita's biographer sometimes provides unique accounts missing in other known sources. For example, only in the "Story of Rabjam Zaya pandita" do we learn the season and year of the Kazakh khān Jahāngīr's (Yangir) death: the winter of 1652 (year of the Dragon)¹. Thanks to information provided by Zaya pandita's biographer, the publisher and translator of Churās's "Chronicle", O. F. Akimushkin, succeeded in specifying the year in which the Oirats seized the Yarkend khānate and managed to establish an accurate reading of the

¹ For additional details, see T. I. Sultanov, *Kochevye plemena Priaral'ta v XI—XVII vv.* (Nomadic Tribes in the Aral Region in the 15th—17th Centuries) (Moscow, 1982). Appendix: Materials on the chronology and genealogy of the Kazakh khāns (15th—17th centuries), pp. 120—1.

Oirat commander's name, Sumer, which is rendered inaccurately in Arabic writing both in the "Chronicle" by Churās and in the *Tārīkh-i Kāshghar*².

Until now, there had been no full scholarly edition of the biography of Zaya pandita or academically viable translation, that is, a translation that conveys the content of the work as accurately as possible. Specialists in Mongolian studies used various copies of the biography, often make-shift and incomplete, while specialists in other fields such as historians of Eastern Muslim countries used the unedited Russian translation (a rough draft) of the biography prepared in 1938 by G. N. Rumiantsev on the basis of an incomplete Oirat original³.

The edition of the Zaya pandita's biography prepared by A. G. Sazykin is based on an impeccable manuscript of the work. It is the most complete of all known manuscripts and also contains additional information on the history of the Oirats for the period from 1678 to 1691.

² Shāh-Mahmūd Ibn Mīrzā Fāḍil Churās, *Khronika* (Chronicle). Critical text, translation, commentaries, study, and indices by O. F. Akimushkin (Moscow, 1976). See Commentaries, pp. 307–8, 324.

³ *Biografiia Zaia-pondity: Peregov s kolmykского iazyka* (Biography of Zaya pandita. Translation from the Kalmyk Language) Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies, section II, inv. 1, item 345.

Osmanlı devleti ve medeniyeti tarihi, ed. E. İhsanoğlu, vol. ii. İstanbul: 1998, XXXVI, 849 pp., 250 ills. — *Osmanlı Devleti ve Medeniyet Tarihi Serisi*, 2;

Osmanlı matematik literatürü tarihi — History of Mathematical Literature during the Ottoman Period, hazırlayanlar E. İhsanoğlu, Ramazan Şeşen ve Cevat İzgi, ed. E. İhsanoğlu, vols. i—ii. İstanbul: 1999, CVI, 720 pp. — *İlim Tarihi Kaynakları ve Araştırmaları Serisi*, 8. *Osmanlı bilim tarihi literatürü*, No. 2;

H. Sahillioğlu. *Studies on Ottoman Economic and Social History*. İstanbul: 1999, 221 pp. — *Ottoman History and Civilization Series*, 3;

The West and Islam: Towards a Dialogue, ed. D. Abuhayyan and M. I. Waley. İstanbul: 1999, 152 pp., 20 ills. — *Lecture Series*, 1.

The present review examines the latest publications of the Turkish Centre for Research on Islamic History, Art and Culture (İslam Tarih, Sanat ve Kültür Araştırma Merkezi), founded in 1980 at the initiative of its current director, Prof. E. İhsanoğlu within the organizational framework of the Islamic Conference. These publications are extremely diverse and reflect the entire spectrum of the Centre's interests, which stand out in the context of similar organizations by virtue of their excellent scholarship, outstandingly executed publications, and broad range of interests.

Osmanlı devleti ve medeniyeti tarihi is the second volume of a broad-based collective monograph on the history of the Ottoman state and civilization (first published in 1994) written by a group of Turkish scholars under the direction of Ekmeleddin İhsanoğlu, head of the Centre for

This manuscript, acquired by A. V. Burdukov in 1910 in Western Mongolia, is today held at the St. Petersburg Branch of the Institute of Oriental Studies (call number C 413). For the new translation into Russian, a "line-by-line, entirely unedited" translation by G. N. Rumiantsev from the Orientalists' Archive (at the St. Petersburg Branch of the Institute of Oriental Studies) was used.

Thanks to the careful labours of Russia's most prominent Mongolian specialist, Aleksei Sazykin, we now have a full scholarly edition and reliable Russian translation of one of the most important texts of seventeenth-century Oirat literature, the "Story of Rabjam Zaya Pandita" by Radnabhadra.

It is our hope that the Publishing Centre "Peterburgskoe Vostokovedenie" will follow this book with new editions as relevant in theme and impressive in execution.

T. Sultanov

Research on Islamic History and Culture. The book consists of several parts: Language and Literature, Religion, Education and Science, Art and Architecture. Each of these sections provides comprehensive information on the given topic. For example, the chapter on literature does not fail to treat the so-called "Indian" style, which influenced Turkic-language literature. It also lists the names of a great many literary figures who lived during the Ottoman Empire, their chief works, and major poetic anthologies (*tezkere*). The main events in literary life throughout Ottoman history are examined as well. The history of music in the empire also receives detailed attention: the scope is exhaustive, ranging from various types of musical works to musical instruments. This detailed exposition is complemented by 250 illustrations: photographs of manuscripts, buildings, portraits, miniatures, musical instruments (for a list of illustrations, see pp. XIII—XX). These illustrations are all the more important because they were taken from rich Turkish collections which remain insufficiently familiar to European scholarship to this day. The book is augmented by excellent indices and a useful bibliography (pp. 569—648). Written in the best scholarly traditions by a group of the most competent Turkish specialists (one of whom, Dr. Esin Atil, is a member of the Free Gallery of Art, Smithsonian Institution; the others work in Turkish universities and research centres), is undoubtedly worthy of becoming an encyclopaedia, or at least an important reference source, for the history of culture, art, and architecture in the Ottoman Empire. The virtues of this collective monograph render it of interest not only to specialists and students in Ottoman studies, but also to anyone with a knowledge of the Turkish language.

The publication of the two-volume *Osmanlı matematik literatürü tarihi* was timed to coincide with the 700-year anniversary of the Ottoman Empire. This thorough, profes-