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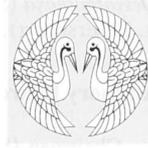
Front cover:

“Portrait of a princess”, *Muraqqaʾ* X 3 from the St. Petersburg Branch of the Institute of Oriental Studies, Fabergé collection, fol. 31a, 9.5 × 16.5 cm. Moghūl school, mid-18th century, watercolour, gouache and gold on paper.

Back cover:

Decorative composition from elements of the double frontispiece of a Qurʾānic manuscript, the same album, fol. 29a, dimensions within the outer border 18.0 × 21.0 cm. Presumably Tebriz, 1540s—1560s. Mounted in India, mid-18th century.

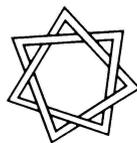
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I. V. Kul'ganek. *Katalog mongoloiazychnykh fol'k-lornykh materialov Arkhiva vostokovedov pri SPb FIV RAN. Sankt-Peterburg; Peterburgskoe vostokovedenie, 2000, 320 str.* — Arkhiv rossiiskogo vostokovedeniia, V.

I. V. Kulganek. *Catalogue of Mongolian-Language Folklore Materials in the Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies (Russian Academy of Sciences).* St. Petersburg: Peterburgskoe vostokovedenie Publishing House, 2000, 320 pp. — Russian Oriental Studies Archive, V.

The Catalogue under review is the first catalogue of its type. The idea of it emerged as a result of the author's work on rich Mongolian folklore archival materials kept at the St. Petersburg Branch of the Institute of Oriental Studies. They were gathered by several generations of Russian scholars, travellers, and folklore collectors. The Academy of Sciences library's first acquisitions date to the mid-eighteenth century and include materials on the folklore of the Selengin Buryats. Those were collected during D. G. Messerschmidt's expedition to Siberia and G. F. Müller (in Russian rendering Miller) and P. S. Pallas' expedition to the Transbaikal. They were later transferred to the Asiatic Museum, which was founded in 1818, and became part of the Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies when it was formed in 1931. A large number of folklore materials collected, for example, by Ts. Zhamtsarano, B. Baradiyn, and N. Ochirov were acquired from the Russian Committee for the Study of Central and East Asia.

Among all these documents those collected by amateurs are of no less importance. The vast range of the materials and their geographical variety are indeed impressive. The author of the Catalogue is known as a scholar wholly captivated by Mongolian folklore studies and as its ardent propagandist. Owing to this exceptional obsession with the subject, the author could produce most valuable reference work indispensable to all interested in Mongolian folk literature. The own studies of the author on Mongolian folklore, as well as her rich experience in personal collecting folklore materials in Mongolia, helped I. V. Kulganek to fulfil a difficult task of identifying numerous documents, which have escaped scholars' notice so far.

The publication was financed by the American IREX foundation. Materials from the electronic version of the Catalogue created with financial support from the RGNF (State Scientific Fund of Russia) were also used. The book makes use of exclusive photographs from the family archives of Orientalists' relatives as well as expedition photographs taken by the Dutch artist Ch. Horn during his 1998 journey to Mongolia.

Until now, there has been no full description of Mongolian folklore materials in the Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies, nor even a brief catalogue has been made. Only some of the materials were mentioned or described in special articles by S. F. Oldenburg, S. A. Kozin, T. P. Goreglyad, L. I. Chuguyevsky, L. S. Savitsky, and I. V. Kulganek.

The materials have always evoked great interest, as the Archive's visitors' register shows. It contains the names of many Russian and foreign Mongolists from all over the world. To evaluate the significance of this archival collection, one must remember that the archive contains 3,000

works representing oral poetic and prose genres of Mongolian folklore; among them one can find a real masterpiece of Mongolian folk literature recorded from well-known storytellers in various dialects of the Mongolian language: Mongolian itself (Khalkha, Derbet, Uzumchi, Uriankhai, Zadaga, Ordos, Chakhar), Buryat (Khorin, Agin, Abaga, Kudin, Songol, Kizhingin), and Kalmyk (of the Don and Stavropol Kalmyks).

At present, folklore materials are found in the following funds: Sec. I, inv. 3 "Mongolia and Tibet"; Sec. II, inv. 1, "Buryats and Kalmyks"; Sec. II, inv. 1 "Materials of various individuals", as well as in nine individual archival funds: B. B. Baradiyn, Ts. Zh. Zhamtsarano, A. M. Pozdneev, O. M. Kovalevsky, K. F. Golstunsky, V. A. Kazakevich, V. D. Yakimov, B. I. Pankratov, and D. A. Klements (a short description of these funds are given in I. V. Kulganek, "Mongolian folklore materials in the Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies", *Manuscripta Orientalia*, IV/4 (1998), pp. 52—4).

The Catalogue opens with the Introduction where the author reviews the history of the Archive's formation; an English translation of the Introduction is also given. A separate chapter on collectors and informants provides biographical information and lists the main scholarly works of authors who gathered the collection. Photographs of collectors are also included. The Russian text of biographies is translated into English. The author gives brief biographies of A. V. Burdukov, T. A. Burdukova, B. Ya. Vladimirtsov, K. F. Golstunsky, Ts. Zhamtsarano, V. A. Kazakevich, D. A. Klements, O. M. Kovalevsky, B. I. Pankratov, A. M. Pozdneev, D. A. Rudnev, Ya. I. Schmidt, and V. D. Yakimov.

The Catalogue itself consists of descriptive articles that follow a format based on recommendations for the scholarly presentation of documentary materials in Russian archives. In all, the Catalogue contains 301 entries. Each entry includes information on language, year of recording, informant, place of recording, form, dimensions, writing instrument, number of pages, lines per page, location in document, document author, document title, call number of a document. An item of description is considered one (or a few) folklore works recorded at the same time, from a single informant, or a group of texts (a collection) that represents a whole. The materials are arranged in the following sections: (i) the epic; (ii) poetry; (iii) prose; (iv) songs; (v) confessional folklore; (vi) aphorisms; (vii) studies; (viii) materials for dictionaries, dictionaries; (ix) registers; (x) notes; (xi) various.

Each time the author indicates what script — academic, Latinised transcription or old-Mongolian script — is employed in the document. Descriptions contain notes which provide additional information on folklore material, informants, and manuscripts.

Several concordances are also present, which makes the Catalogue easy to use: these are concordances of genres and call numbers, collectors, genres and entries' order numbers.

The Catalogue provides specialists in Mongolian studies with information on valuable folklore materials kept in the Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies. It should be said too that there is much, among them, to interest the specialists. This book amply fulfils all requirements. We can, I hope, look forward to publishing most inter-

esting parts of the folklore collections preserved in the archive. It is for bringing together pieces of folklore kept at the largest academic repositories of Eastern documents in Russia that we have to thank Dr. Kulganek, all the

more so for their presenting in such well-organised and informative form.

I. Petrosyan

Ancient Buddhist Scrolls from Gandhāra. The British Library Kharoṣṭhī Fragments. Richard Salomon with contribution by Raymond Allchin and Mark Bernard. University of Washington Press, Seattle, 1999, 271 pp. + 34 pls. + Appendix.

The book under review represents a unique feat. Richard Salomon was brave enough to undertake a detailed description of the British Library's entire collection of manuscripts and ceramic inscriptions in Kharoṣṭhī writing. He has taken into account all aspects: dating, place of discovery, means of preparing writing materials, palaeography, orthography, special features of language and style, content of identified works, general conclusions about the culture of Gandhāra, characteristics of the local Buddhist tradition, and novelties introduced by the materials under consideration into the history of Buddhism.

Since 1962, when John Brough released a separate volume of fragments from the *Dharmapāda* manuscript in Kharoṣṭhī script in Gāndhārī prakrit from manuscript collections in St. Petersburg and Paris, such complete and detailed studies have been lacking. In his own words, Salomon's book is merely the first volume of his study; the publication of the texts themselves with translation is anticipated in the near future.

The description of newly discovered birch-bark scrolls formed the basis for his first book, and the discovery itself served as the stimulus for writing it. It occurred that members of the Manuscript Section of the St. Petersburg Branch of the Institute of Oriental Studies were among the first to learn of these new manuscripts. In 1994, Mark Bernard, a member of the Preservation and Conservation Department, Oriental and India Office Collections of the British Library, worked in the repository of Eastern manuscripts at the St. Petersburg Branch of the Institute of Oriental Studies. It was he who told us of the difficult task of restoring birch-bark manuscripts in lamentable condition recently acquired by the British Library. Since a preliminary inspection showed that the new manuscripts were similar to already published fragments of the *Dharmapāda*, we decided that the middle part of this manuscript, which has still not come to light, had finally been found.

R. Salomon's study demonstrates that we were wrong. The British Library acquired yet another birch-bark manuscript, probably not linked to the first one. It consisted of 29 fragments. It remains unclear whether this is an entire volume in the form of scrolls or whether the scrolls existed independently. Salomon counted 21 original scrolls of individual fragments. The number of separate hands he identified also totals 21.

Since news of the discovery appeared, scholarly interest in the manuscript has grown rapidly. There is reason for this: the manuscript is from ancient Gandhāra and may be unique (debate continues over whether a manuscript of the

Dharmapāda discovered in Khotan was copied in India or Central Asia). Moreover, it is possible that the most ancient of Indian manuscripts has finally appeared. The speculation proved founded: Salomon gathered all possible proof that it was copied between the beginning of the first and second centuries A.D. The most important link in the chain of proof is the mention of historical figures active at the time of the manuscript's creation: *mahākṣatrapa* Jihonika and Āspavarmana. They can be identified as Indo-Scythian rulers of the early first century A.D., judging by their names known through legends on coins and inscriptions.

Salomon successfully integrated the new manuscript into Gandhāra Buddhism, analysing this in chapter 1: "The background: Gandhāra and Gandhāran Buddhism". The book's second chapter provides a detailed description of all Kharoṣṭhī writing materials held at the British Library. They are divided into two groups: birch-bark manuscripts which have only recently joined the collection, and inscriptions on whole ceramic vessels and fragments of inscriptions on ostraca.

The first part of the book — on the manuscript — is the most valuable. Salomon has done immense work, deciphering the manuscript and identifying the texts it contains. It is clear that we deal here with a collection, although not all of its parts have yet been identified.

Salomon notes the following groups of texts identified by their contents:

1) fragments of Hīnayāna *sūtras* with commentaries; they are not numerous (see section 2.2.1). The best preserved is the *Saṅgīti-sūtra* with an unknown commentary (fragment 15). Texts such as this *sūtra* as an important link in the formation of the *Abhidharma-piṭaka* and Buddhist philosophy as an independent branch of knowledge. Fragments 12—14 were identified as a text parallel to the *Aṅguttaranikāya*. Fragments 26 + 29 preserve excerpts from an unidentified *sūtra*.

2) Most numerous in the manuscript are stories which are called *avadāna* or *pūrvayoga* (lit. "past rebirths"). The principle for selecting *avadānas* by content is not clear. Plots that we well know in Sanskrit and Pāli literature are represented by independent versions; in Salomon's view, these are close to stories translated into Chinese as part of the Dharmaguptaka canon. Previously, exact information on the spread of this school in Gandhāra was lacking. Salomon's conclusions are undoubtedly new, but require additional research.

Especially important is the question of which type of collection we encounter here. In many ways, the new manuscript is close to a birch-bark manuscript from Bairam-Ali (Merv oasis, Turkmenia). It is written in Sanskrit, in Brāhmī script, evidently somewhat later (5—7 centuries A.D.). (Excerpts from this manuscript have been published by