

## CONTENTS

<i>EDITORIAL BOARD</i> . . . . .	3
<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	4
<b>O. Akimushkin.</b> Central Asian Manuscripts' Bindings (1730s — 1930s) . . . . .	4
<b>M. Vorobyova-Desyatovskaya.</b> A Sanskrit Manuscript on Birch-Bark from Bairam-Ali. II. <i>Avadāna</i> and <i>Jātaka</i> (Part 4) . . . . .	9
<i>PRESENTING THE COLLECTIONS</i> . . . . .	15
<b>Stephan Levitt.</b> New Manuscripts from the Collection of W. Norman Brown Added to the Indic Manuscript Collection of the Library of the University of Pennsylvania . . . . .	15
<b>E. Rezvan.</b> Oriental Manuscripts of Karl Fabergé. II: <i>Rāgamālā</i> Miniatures of the Album ( <i>Muraqqa'</i> ) (Part Two) . . . . .	39
<i>PRESENTING THE MANUSCRIPT</i> . . . . .	46
<b>Elisabeth Zack.</b> Yūsuf al-Maghribī's Egyptian-Arabic Word List. A Unique Manuscript in the St. Petersburg State University Library . . . . .	46
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	50
<b>Hala Kaileh.</b> The Creation of the Arabic Manuscripts Metadata Base . . . . .	50
<i>CONSERVATION PROBLEMS</i> . . . . .	60
<b>Catherina Koch.</b> The Restoration and Glazing of Turfan Fragments at the Staatsbibliothek zu Berlin — Preussischer Kulturbesitz. . . . .	60
<i>BOOK REVIEWS</i> . . . . .	71

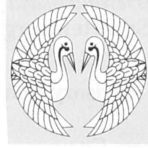
### Front cover:

“Kakubha Rāginī”, watercolour, gouache, gold and ink on paper. Deccan, second half of the 18th century.  
Album (*Muraqqa'*) X 3 in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies,  
fol. 20b, 7.6 × 11.5 cm.

### Back cover:

- Plate 1.** “Gujarī Rāginī”, watercolour, gouache, gold and ink on paper. Deccan, second half of the 18th century. Same  
Album, fol. 21a, 6.5 × 11.5 cm.
- Plate 2.** “Giunkālī (Gunkāri) Rāginī”, watercolour, gouache, gold and ink on paper. Mughāl, second half of the 16th  
century. Same Album, fol. 24b, 11.5 × 12 cm.
- Plate 3.** “Kakubha Rāginī or Sorath Rāginī”, watercolour, gouache and gold on paper. Deccan, second half of the  
18th century. Same Album, fol. 26b, 10.0 × 19.0 cm.
- Plate 4.** “Rāginī” (unidentified), watercolour, gouache and gold on paper. Deccan, second half of the 18th century.  
Same Album, fol. 27a, 11.5 × 17.0 cm.

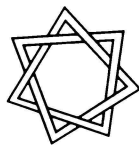
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## BOOK REVIEWS

*Archivnye materialy o mongol'skikh i tiurkskikh narodakh v akademicheskikh sobraniiah Rossii. Doklady nauchnoi konferentsii. Sostavitel' I. V. Kul'ganek, pod red. S. G. Kliashornogo. Izdanie podgotovili I. A. Alimov, I. V. Kul'ganek, E. V. Pavlova. Sankt-Peterburg: Tsentr "Peterburgskoe vostokovedenie", 2000, 152 str.*

*Archival Materials on Mongolian and Turkic Peoples in Russian Academic Collections. Conference Papers. Compiled by I. V. Kulganek, ed. S. G. Klyashtorny. Prepared by I. A. Alimov, I. V. Kulganek, E. V. Pavlova. St. Petersburg: St. Petersburg Center for Oriental Studies, 2000, 152 pp.*

The collection under review unites thirteen papers delivered at the conference "Archival Materials on Mongolian and Turkic peoples in Russian academic collections" held in April, 2000, which revealed great interest to the theme. The authors have done great service to broad scholarly circles by introducing original materials, often neglected for years, into academic circulation. These are materials on literature, history and ethnography of the Mongols and Turks, kept in the archive of the Institute of Oriental Studies, St. Petersburg Branch of the Institute of Oriental Studies, the St. Petersburg Branch of the Archive of Academicians of the Russian Academy of Sciences, the Russian State Military-Historical Archive, etc. It is also for the first time that the scientific description of the P. K. Kozlov's archive at his museum in St. Petersburg is given in the edition under review.

It is important that some papers are dedicated to individual manuscripts kept in Russian academic archives, let alone most interesting documents on the history of Mongolian and Turkic peoples. Many accounts of expeditions, travels or reports of diplomats, merchants, scholars, etc. are observed in the collection. The materials cover a long historical period, beginning with the Hun invasions up to the rise of the first Mongolian state and the political events of the first half of the twentieth century.

A survey of the Mongolian collection in the holdings of the St. Petersburg Branch of the Institute of Oriental Studies is given in the article "The collections of Mongolian manuscripts and xylographs at the St. Petersburg Branch of the Russian Academy of Sciences Institute of Oriental Studies" by the well-known expert in Mongolian manuscripts, A. G. Sazykin. Among world collections of Mongolian manuscripts and xylographs outside Mongolia, which are more than forty, the collection of Eastern manuscripts

and rare documents at the St. Petersburg Branch of the Institute of Oriental Studies is the most representative and include more than 8,000 volumes. The old part of the collection (more than 3,000 items) comprises almost all historical writings of the Mongols, materials on their administrative and economic activities, collections of the steppe laws, dictionaries, works of literature, epics, folklore records, etc. The new part of the collection is even larger, including more than 5,000 items: these are canonical and didactic works, works on ritual, divination and medical manuals, shamanistic prayers, philosophical writings. All these riches are discussed in the article by A. G. Sazykin. His description of the collection strikes by a profound knowledge of the subject and betrays the author's love to what he so successfully studies for years.

One can easily notice that obsession with Mongolian folklore is a characteristic feature of all investigations on Mongolian folklore of the other contributor, I. V. Kulganek who this time gives a description of materials on Mongolian, Buryat and Kalmyk folklore which encompass heroic epics, folk tales and poems, etc. An indefatigable explorer of new folklore materials in Mongolia, I. V. Kulganek made her many personal discoveries in this field, and the unique experience of the author permits her to present the archival materials kept at the St. Petersburg Branch of the Institute of Oriental Studies with rare penetration to the subject. Many of the materials she offers to the attention of the scholars are often unique and have not been investigated hitherto.

Of interest are also materials on the Kalmyks from the archives in Kalmykia and outside it. Two articles are dedicated to them. E. U. Omakaeva in her "Materials on the Kalmyks in the archival collections of Kalmykia and elsewhere" acquaints the specialists in this field with Kalmyk vocabularies, books on grammar, literary works, works on the Oirat language, documents and letters devoted to different sides of Kalmyk life, folklore and ethnography.

V. L. Uspensky's article "Archival materials on the history of the Volga Kalmyks from the collections of the library of St. Petersburg University" describes most precious documents collected by G. S. Lytkin in the Kalmyk steppes during his two-years journey to Kalmykia between 1858 and 1860. The documents contain valuable information on the period shortly before the migration of the Kalmyks from Russia to Jungaria in 1771, and on Russian-Kalmyk relations in this period. Especially interesting are the letters of the Kalmyk khans and rulers to Russian officials. Part of the materials discussed by V. L. Uspensky is devoted to the everyday life of the Kalmyks, their rituals, and social and

economic conditions in the mid-nineteenth century. The materials include lists of feasts, expenditure books, and statistics. Among these documents one can find drafts of letters, translations and petitions which are of some importance to the history of the Kalmyks in Russia in the eighteenth — first half of the nineteenth centuries.

M. I. Golman's contribution entitled "Russian archival documents on the history of the seventeenth-century Mongolia" acquaints us with the historical treasures relating to the seventeenth-century Mongolia kept in the Russian Academy of Sciences Archive. The author focuses on the so-called "Müller (in Russian usage Miller) portfolios" containing copies of numerous official documents from Tomsk, Tobolsk, Tumen, Tara, etc. Among them there are valuable records of negotiations between the Russian officials and Mongolian envoys, Tsars' edicts to the governors of Siberia, etc. But what is most valuable are rare samples of the Mongolian and Oirat *tod bičig* ("clear script") introduced by Zaya pandita in 1648. In all, there are 17 originals of letters of the leading Mongolian rulers to Russian Tsars, not to mention many other documents dealing with political and economic relations between the Mongols and Russians.

Numerous archival documents were employed by I. V. Zaytsev in his article entitled "Russian archival sources on the history of the Astrakhan khanate (the chronology of the reigns of khans Janibek and Huseyn)". The article is all the more interesting as it opens new pages of the little-known history of the Astrakhan khanate. The author establishes in particular the exact dates of Janibek's rule and of other historical events linked with the history of the Astrakhan khanate.

Of special interest is a contribution by A. I. Andreev. His article discusses the items kept in P. K. Kozlov's (1863—1935) museum. We find the description of many documents from the archive of the museum containing materials linked with the life of Kozlov and his expeditions. The most famous of these was his excavations of Khara Khoto, but not less valuable were the finds made by him during his excavations of the Hun tombs in the Noın-Ula mountains in North Mongolia.

The articles by V. K. Shivlyanova entitled "Phonogram recordings of the folklore of Turkic-Mongolian peoples at the Pushkin House" presents the phonogram treasures brought to Russia by many Russian scholars, including B. Ia. Vladimirtsov. The sound recordings of Turkic and Mongolian folklore were made in Russia, Central Asia, Kazakhstan, Transcaucasia, Mongolia and China. The author of the contribution has dealt with the phonograms for a long time and identifies these unique documents with rare professionalism. She indicates not only the collector and the ethnos to which the material discussed relates but also a musical genre of the recordings. These include a great number of folk songs, shamanistic ritual melodies, epics, fairy tales, prayers, and instrumental music. The recordings were made by Russian scholars and travellers during the period from 1899 to 1939; the recordings can be considered as real rarities and are of great scholarly value.

As a whole, the collection under review highlights many half-forgotten episodes of Mongolian and Turkic history. In this connection, the article "A work on the history of Buddhism in Mongolia from the library of the Institute of Oriental Studies" by A. Tsendina presents a good exam-

ple. Her most interesting article is dedicated to the typed manuscript entitled "What is the cause of religions followed by the Mongolian tribes" of Erdenipel (1877—1960). This text in Russian, whose translators were Rinčen and Sambu, comprises 200 pages. Erdenipel was one of the most educated men in Mongolia and the first prior of the Gandan monastery in Ulan-Bator after it re-opening in 1944. Most probably he wrote his work in the 1930s when he had to leave his post because of a cruel persecution of Buddhist monks by the government. The work by Erdenipel treats many interesting episodes of the history of Mongolia, its old beliefs and the introduction of Buddhism here. The composition is also interesting from the viewpoint of the circumstances that surrounded its appearance and translation.

In her article "An unsuccessful expedition to Mongolia (on the materials of the Russian State Military-Historical Archive)", E. A. Boykova presents an interesting document kept at the Russian State Military-Historical Archive; it tells about A. G. Belinsky's travel to Mongolia. An extraordinary person, Belinsky was believed to be either an adventurer or enthusiast who once appointed himself head of a shady expedition to Mongolia in 1907 in the attempt to organize an uprising of the Mongols against the Chinese. The action was without success and brought neither political nor other results he planned.

T. A. Pan's contribution is devoted to a Russian translation of an important document connected with the history of the Manchu; the translation was made by the outstanding specialist in Manchu studies, A. V. Grebenshchikov (1880—1941). The document translated by him is "The Statute of the Manchu Shamanistic Service Confirmed by His Majesty's Edict"; it provides valuable information on Manchu history, religion and culture.

A. A. Burykin's "The handwritten and printed sources of the 'Description of the Yakutsk province'" analyses an important archival source which was previously investigated by the specialists, but until recently has been underestimated and poorly understood.

The materials on the Turks in the collection are treated by the well-known historian of the Old Turks, S. G. Klyashtorny. The scholar presents to the attention of the academic audience an archaeological diary of an explorer of Siberia, Central and North-West Mongolia, and Tuva, director of the Ethnographical Museum, D. A. Klements (1848—1914), who made important archaeological discoveries relating to the history of the Old Turks. The contents of the diary permit us to understand better the importance of the Ikhe-Hanyn-nor and Khentey inscriptions. The high scholarly value of this document makes us be more attentive to his other diaries which may contain information of exclusive value concerning the ancient history of Siberia and Mongolia, especially to his information on the 1848 Turfan expedition.

As a whole, the collection is very helpful to all those studying the history of Mongolian and Turkic peoples. We can only thank all the contributors for their presenting so valuable information hidden on the shelves of the Russian academic archives.