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Colour plates: *The Secret Visionary Autobiography* of the Fifth Dalai Lama (see pp. 54—65).

Front cover:

The *cakra* for the separation of the guardian deities from the person they are protecting.
A separate folio, 55×20 cm.

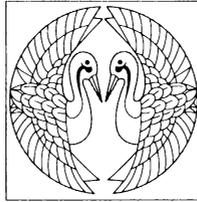
Back cover:

Plate 1. *Cakras* for summoning spirits of foes and for warding off evil spirits, as well as the articles used to perform the ritual for propitiating of the goddess lHa-mo. A separate folio, 55×20 cm.

Plate 2. The *cakra* for the suppression of the *dam-sri* spirits. A separate folio, 55×30 cm.

Plate 3. *Cakras* for calming illnesses and acquiring wealth, and the articles used to perform the corresponding ritual. A separate folio, 55×20 cm.

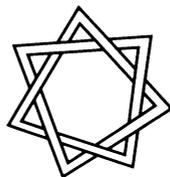
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used both by Tibetans and by non-Tibetans, among them the natives of Khotan, the Chinese and the tribes inhabiting the southern part of Chinese Turkestan, the region of Mīrān. The same process continued in the post-Tibetan period.

Takeuchi suggested new interpretations of a number of economic terms and of Old Tibetan words and expressions. It is important for understanding some later Tibetan texts of the 10th—11th centuries and up to the 12th century, when the Old Tibetan syntax and vocabulary changed significantly under the influence of translations from Sanskrit.

At present the work by Takeuchi remains the most important study of Old Tibetan economic documents. Among its merits, in our opinion, is that Takeuchi managed to produce a vivid reconstruction of the social, economic and ethnic environment of East Turkestan in the 9th—11th centuries. He created a framework to which other facts and names, formerly just isolated pieces of information, can now be added by other scholars. We expect that this work is going to be a textbook for every scholar working on Tibetan documents.

M. Vorobyeva-Desyatovskaya

Zahīr al-Dīn Muḥammad Bābur. *Bābur-nāma* (Waqā'ī'). Critical edition based on four Chaghatay texts with introduction and notes by Eiji Mano. Kyoto: Syokado, 1995, LIX, 610 pp.

A sensation in turcology. Just recently, in the spring of 1995, a critical edition of the famous *Bābur-nāma* came into being. The publication of the work by Zahīr al-Dīn Bābur of Ferghana, the founder of the Great Moghul dynasty, was made in Kyoto, Japan. Really there are things too incredible to be believed, but none to be impossible. To realise fully the whole significance of this event it is necessary to say some words about *Bābur-nāma* and about its author, the man whose destiny was great and unusual.

The descendant of emir Tīmūr (r. 1370—1405) in the fifth generation, Zahīr al-Dīn Bābur was born in Ferghana on the 14th of February 1483. In 1494, when he was only 11, he succeeded his father as the ruler of Ferghana. At the beginning of the 16th century the Tīmūrids lost their Central Asian possessions, most of them taken by the Shībānīd dynasty claiming its origin from Shībān, one of the grandsons of Chingiz-khān. Bābur led his Turks to Afghanistan and then to India, where he founded one of the most brilliant Muslim states — the Great Moghul Empire (1525—1857).

Bābur's life was not long, only 48 years, but his deeds remained in the memories of many generations for over four hundred years. Bābur was one of the last great political and military leaders of the Muslim world, a brilliant personality most fully representing the intellectual elite of Central Asia, Iran and Afghanistan of that time, comparable to the contemporary intellectual circles of Medieval Europe. He stands at the foundation of at least one important cultural phenomenon. While Arabographic Turkic poetry developed in the 11th century and later, culminating in the poems by 'Alī-Shīr Navā'ī (1441—1501), Bābur laid a foundation for the modern Turkic prose. His "Records" (usually referred to as *Bābur-nāma*), where the author managed to combine a historical narrative with the facts of his biography, deserve to be recognised a masterpiece of Turkic prose and a diamond in the treasury of Muslim culture. *Bābur-nāma* is the only Turkic historical work placed by the older generation of European scholars on the same level as the works of Greek and Roman historians.

The "Records" were already highly estimated and valued by Bābur's contemporaries Khwāndamīr (d. 1539/40) and Mirzā Haydar (d. 1551) who used them in their works. Many later Central Asian, East Turkestan and Indian authors knew and used them as well.

Europe became familiar with Bābur's work in the 17th century. His book was not only read, but studied, translated into European languages and reprinted many times. In 1857 the text of *Bābur-nāma* was published in Kazan by N. I. Ilminsky, who used a manuscript copy made by Prof. G. J. Ker in 1737 (now belonging to the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies, call number D 685-I). A facsimile edition of the Hyderabad manuscript (18th century) was published in 1905 in London by A. S. Beveridge. Several editions of the text in modern Uzbek transcription, which appeared in Tashkent in 1948—1949, 1960 and 1989, were basing upon the publications made by Beveridge and Ilminsky. The principal task, however, the publication of the critical text of *Bābur-nāma*, the most important source on the history and historical geography of Central Asia, Afghanistan and India of the last decades of the 15th century and the beginning of the 16th century, was not accomplished.

In the course of the last three years (1993—1995) two new editions of *Bābur-nāma* were produced, both of them could be considered as critical editions. I had no opportunity to see the American edition by W. M. Thackston (*Bāburnāma*, Cambridge, Mass., 1993) basing upon two Turkic and two Persian texts, therefore I shall speak only about the Kyoto edition published by Prof. Eiji Mano in 1995.

Prof. Eiji Mano used two previous editions of *Bābur-nāma* — the Kazan edition of 1857 and the London edition of 1905, and two Turkic manuscripts, one of them in London (British Library, MS. Add. 26. 324), the other in Edinburgh (National Library of Scotland, MS. Adv. 18.3.18), as well as the London manuscript of the Persian translation of *Bābur-nāma* (British Library, MS. Or. 3717). The Hyderabad manuscript of *Bābur-nāma* is accepted as the principal text, all different readings are indicated in foot-notes. The whole text of *Bābur-nāma* typed in Arabic takes 610 pages of this edition. Now, due to Prof. Eiji Mano's efforts, we finally have a reliable critical text of Bābur's "Records".

The Turkic text of *Bābur-nāma* is preceded by a long introduction in Japanese including ten sections and a brief

foreword in English enumerating the manuscripts used by Prof. Eiji Mano and describing the basic principles of his work. It is mentioned also, that Prof. Eiji Mano is planning in the near future to publish a Japanese translation of the whole text with the index of all Chaghatay words occurring in *Bābur-nāma* and a series of articles on the history of Central Asia in the 14th—beginning of the 16th century.

Prof. Eiji Mano cannot help expressing his joy that the main part of the scholarly task undertaken by him many years ago is now accomplished. He is expecting that other scholars will use his critical edition, and that it will help them in their studies of *Bābur-nāma* and of the personality of its author. I share the joy and expectations of my Japanese colleague and I am already happy to use the Kyoto edition of *Bābur-nāma*, a copy of which was brought to St. Petersburg by Prof. S. G. Klyashtorny and donated, on behalf of Prof. Eiji Mano, to the library of the section of Turkic and Mongolian studies of the St. Petersburg Branch of the Institute of Oriental Studies.

I would like to mention once more some of the manuscripts used by Prof. Eiji Mano in his edition. The earliest of them is the Edinburgh manuscript of the second half of the 16th century. It should be noted again in this connection that the Saḡānatī Library in Tehran has one of the earliest copies of *Bābur-nāma* (No. 2249) made in the lifetime of Bābur¹. This manuscript was first taken into account in

1960². Its description (4 pages) appeared in one of the volumes of the catalogue of the Saḡānatī Library printed in Tehran in 1977³. According to description made by Mrs. Badrī Atābāy, the manuscript ends in words: "This narrative came to its end. Let it be of good use to those versed in scholarship. Year nine hundred thirty five". The date of the manuscript corresponds to A.D. 1528/1529. Bābur died on the 6th of Jumādā I 937/December 26, 1530.

The Tehran manuscript is unique from many points of view. First of all, it is a copy of Bābur's major work made in the lifetime of the author. The Turkic text is written in black Indian ink with vocalisation, its word-for-word translation into Persian written in cinnabar between the lines. It proves that a complete translation of *Bābur-nāma* into Persian has been already made in the lifetime of Bābur, not under his successors. The Tehran manuscript contains the earliest copies of several works by Bābur, it is a collection of his works (kulliyāt) bound in one volume. This unique manuscript is still not published. Under present circumstances it is rather difficult to get access to it.

The publication of the critical text of *Bābur-nāma* made by Prof. Eiji Mano will for a long time remain most valuable for all those who study the medieval history of Central Asia, Afghanistan and India.

T. Sultanov

¹ T. I. Sultanov, "O prizhiznennom avtoru spiske "Zapisok" Babura" ("On the "Records" by Bābur copied in the lifetime of the author"), *Pis'mennye Pamiatniki i Problemy Istorii Kul'tury Narodov Vostoka*. VIII godichnaia nauchnaia sessiia LO IV AN SSSR 1983—1985, Part I (Moscow, 1985), pp. 72—6; *idem.*, "Obstoiatel'stva i vremia napisaniia "Babur-name"" ("The circumstances surrounding the composition of "Bābur-nāma" and its dating"), *Tiurkskie i Mongol'skie Pis'mennye Pamiatniki. Tekstologicheskie i Kul'turovedcheskie Aspekty Issledovaniia* (Moscow, 1992), pp. 91—3.

² Z. V. Toğan, "Tahrān kütüphanelerinde Hindustan'dan gelen eserlerde Çağatay dil ve Temürlü sanat âbideleri", *Belleten*, XXIV, 95 (1960), p. 444.

³ Badrī Atābāy, *Fihrist-i tārikh, safar-nāma, siyāhat-nāma, rūz-nāma wa jaghrāfiyāi khaṭṭī kitābhāna-i Saḡānatī* (Tehran, 1397/1977—1978), pp. 460—3.