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**Colour plates: “Iskender-nāme” by Aḥmedī (1334/35—1412/13), MS C133 from the collection  
of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences (see p. 47—61).**

### Front cover:

Fol. 58a. Iskender and Gölshah, 10.7 × 10.9 cm.

### Back cover:

**Plate 1.** Fol. 93b. Iskender Slaying a Dragon, 10.7 × 13.2 cm.

**Plate 2.** Fol. 140b. The Poet Aḥmedī (?), 10.7 × 14.3 cm.

**Plate 3.** Fol. 249b. The Religious Dispute in the Presence of Sultan Orkhan, 10.7 × 14.7 cm.

**Plate 4.** Fol. 254a. The Murder of Sultan Murad I, 10.7 × 14.3 cm.

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## BOOK AND SOFTWARE REVIEW

L.S.Savitskiĭ. *Opisanie tibetskikh svitkov iz Dun'khua na v sobranii Instituta vostokovedeniia AN SSSR (A Description of the Tibetan Dunhuang Scrolls in the Manuscript Collection of the Institute of Oriental Studies, the USSR Academy of Sciences)*. Moscow: Nauka Publishing House, 1991. — 128 pp.

The book by L. S. Savitsky was edited as late as 1991 and at the time of publication at least did not attract a special attention of scholars because of the well known texts, represented in these Dunhuang manuscripts. It deals with 202 scrolls of the "Aparimitāyuh-sūtra" and 10 small scrolls of the Dunhuang version of the "Prajñāpāramitā-hṛdaya-sūtra". Both sūtras are well presented in the manuscript collections of France, Japan and, especially, England. As the samples of manuscripts, successfully produced in Dunhuang in the first millennium A.D., they are, no doubts, unique, and Savitsky did an excellent job producing from the standpoint of codicology elaborately detailed volume. The book is at its best in describing every single scroll with all its characteristics, such as: dimensions; defects; structure, colour and quality of its paper; colour and consistence of ink; illumination; marks of correction etc. The photos of 92 excerpts of the scrolls provide the book to demonstrate the hand of each of 92 copyists whose names are mentioned in colophons. The book is also supplied with two indices of the proper names of the scribes and those of correctors. They add considerably to the value of the present publication. The whole amount of proper names, enumerated in the colophons, reaches up to 150. These people were all involved in copying of the Tibetan Buddhist texts in Dunhuang in the 8th—9th centuries.

It seems that a new life of the book by Savitsky started only in 1995 when the book by Tsuguhito Takeuchi "Old Tibetan contracts from Central Asia" (Daizo Shuppan, Tokyo) was published. The indices to the Savitsky's book newly sounded on account of an information obtained from the business documents published by Takeuchi. The most part of the documents was composed in the Dunhuang region in the same period. They seem to give a possibility to

see the living people behind the dead names mentioned in the Savitsky's book. The people occupied their own places in the social structure of the Dunhuang region played their role in the business life. Now the names of the scribes and correctors of the Dunhuang manuscripts may be analyzed from the quite different point of view:

1. The structure of the names shows that the most of their bearers belong to the non-Tibetan ethnic groups, mainly to the Chinese. Their family names render the names of Chinese clans (see Table 13 "Chinese family names in Tibetan transcription", Takeuchi, *ibid.*, p. 130).

2. The given names are, as a rule, Tibetan or mixed — Tibetan and Chinese (see Table 12 "Names types in Old Tibetan documents", Takeuchi, p. 129).

3. Ten proper names in the list of scribes by Savitsky coincide completely to those in the business documents by Takeuchi: *Kwag-stag-rtsan*, *Cang-zhun-zhun*, *Cang-lha-legs*, *Je'u-hwa-do*, *Dze'u-hing-tsin*, *Wang-rma-snang*, *Wang-gYu-rton*, *Wang-hva-tshe*, *Wang-hing...* and *Hwa-hwa-hwa*. It is not unlikely that they belong to one and the same persons.

4. In this case the analyses of their role, fixed in the business documents, shows that they belong to a well established social group of local inhabitants who possess a rather high social influence. Thus, five of the ten persons are mentioned as witnesses under the bargains, two (*Cang-lha-legs* and *Wang-hva-tse*) as creditors, one (*Wang-rma-snang*) as an officer (head of *tshan*), another person (*Wang-hing...*) is referred as surety and the last one (*Je'u hwa-do*) — as guarantor. The copying of the sūtras might be their religious donation — Skr. "deva-dharma".

All said above inspired us to put a special attention to the Savitsky's book as a source containing some information, valuable to comprehend the social structure of the Dunhuang region in the 8th—9th centuries.

The Tibetan transcription of the Chinese names mentioned in the colophons might provide a new material for the study of medieval Chinese phonetics.

E. Tyomkin