

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
G.-J. Pinault. Economic and Administrative Documents in Tocharian B from the Berezovsky and Petrovsky Collections	3
M. Vorobyova-Desyatovskaya, E. Tyomkin. Fragments of Sanskrit Manuscripts on Birch-Bark from Kucha	21
G. Stary. The Rediscovery of Yongzheng's Letter of 1725 to Pope Benedict XIII	27
V. Uspensky. A Tibetan Text on the Ritual Use of Human Skulls	35
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	41
E. Rezvan. The Qur'ān and Its World: VIII/1. <i>Contra Legem Saracenorum</i> : the Qur'ān in Western Europe	41
<i>PRESENTING THE COLLECTIONS</i>	52
I. Kulganek. Mongolian Folklore Materials in the Orientalists Archive at the St. Petersburg Branch of the Institute of Oriental Studies	52
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	55
V. Jakobson. Computer Assyriology	55
<i>PRESENTING THE MANUSCRIPT</i>	60
Vlad. Polosin. A Seventeenth-Century Manuscript of an Illustrated Psalter	60
<i>BOOK REVIEWS</i>	67
<i>Manuscripta Orientalia</i> in 1998, vol. 4, Nos. 1—4 (list of contributions)	71

Front cover:

“The Prophet David and a flock”, miniature from the Arabic Psalter (A 187) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 61b.

Back cover:

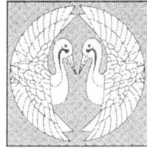
Plate 1. “John the Baptist”, miniature from the same manuscript, fol. 127a.

Plate 2. *Unwān* with the depiction of Prophet David, the same manuscript, fol. 1b.

Plate 3. “Jesus Christ, the good thief, and the Apostle Peter”, miniature from the same manuscript, fol. 93a.

Plate 4. “The Prophet Zakharyā”, miniature from the same manuscript, fol. 112b.

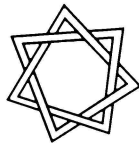
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PRESENTING THE COLLECTIONS

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MONGOLIAN FOLKLORE MATERIALS IN THE ORIENTALISTS ARCHIVE AT THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES

Various historical circumstances underlie the fact that an enormous number of Mongolian-language materials have entered the Orientalists archive housed in the St. Petersburg Branch of the Institute of Oriental Studies. A great deal of them represents Mongolian folklore materials which were collected by several generations of Russian scholars and travellers. The expedition of D.-G. Messerschmidt (1685—1735) to Western Siberia, Dauria and Mongolia in 1720—1727, two expeditions of G. F. Miller (1705—1783) to the east of the Lake Baykal in 1735 and 1741, the travels of P.-S. Pallas (1741—1811) to Orenburg region and Siberia in the 1768—1774 yielded valuable acquisitions to the Russian Academy of Sciences. Another lot of Mongolian folklore materials entered the Academy under Chr. D. Fraehn (1782—1851), who was the first director of the Asiatic Museum (at present, St. Petersburg Branch of the Institute of Oriental Studies). Under C. G. Zalemann (1849—1916), also head of the Asiatic Museum, these materials were supplemented by new precious acquisitions among which were rich folklore collections acquired from the Russian Committee for the Investigation of Central and Eastern Asia. At the beginning of the twentieth century, vast collections were gathered by the renowned Buriat scholars, Ts. Zhamtsarano, B. Baradiyn, and N. Ochirov. A series of archives was also formed from materials donated by relatives, colleagues, and friends of these scholars. All these acquisitions significantly enriched Mongolian studies in Russia.

At present, the Orientalists archive at the St. Petersburg Branch of the Institute of Oriental Studies holds 151 personal archives, 29 subject archives, and rich, though not yet sorted, photo archive. The current arrangement of the archives materials emerged as a result of numerous re-organisations, the most significant of which took place after the Orientalists archive had been joined together with the manuscript collection in 1933. Later, the Orientalists archive was reconstituted as an independent unit (1937). Mongolian folklore materials of the Orientalists archive were utilised in several articles and monographs by both Russian and foreign scholars, such as S. F. Oldenburg, N. P. Zhuravlev, S. A. Kozin, L. I. Chuguyevsky, T. P. Goreglyad, I. I. Iorish, V. Ts. Naidakov, I. D. Buraev, I. V. Kulganek. All these publications were made in Rus-

sian, therefore, the materials for the most part remain unknown to scholars abroad.

The riches of the archive are determined both by an amount of the texts collected and by their great variety. A significant quantity of the folklore material is preserved being divided into three categories, or *разряды* (henceforth abbreviated as *p.*), subdivided into inventories, or *описания* (henceforth abbreviated as *on.*). Those are “Mongolia and Tibet” (11 items) — *p. I, on. 3*; “Buriats and Kalmyks” (7 items) — *p. II, on. 1*; “Materials of individual persons” (3 items) — *p. III, on. 3, 1*. This arrangement of the materials appeared in 1937, when a group of five qualified specialists was invited to put the archive in order. L. B. Modzalevsky, the main keeper of the Manuscript department at the Pushkin House (the Institute of Russian Literature) and a well-known archivist of the time, headed the group then. It was at that period that inventories of the materials as well as a book of acquisitions appeared, and archival funds files containing information on the history of the archives and collections were compiled in that time, too.

The following materials are of especial interest for scholars engaged in Mongolian studies: (i) “Diary of a trip in Northern Mongolia in 1895 by N. N. Shnitnikov”, which contains a detailed description of Mongolia, its nature, climate and geological relief, with several folk songs being included; these were copied down by the author (No. 6/629, quires 1, 2, 3); (ii) “Diary of a trip to Urga by L. E. Zhapov” (No. 7/375); (iii) “Materials by Ts. D. Nominkhanov”, which contains folklore notes on the language of the Derbets of North-Western Mongolia (No. 39); (iv) songs and stories whose recording is attributed to N. F. Pestovsky (No. 356); (v) “Materials gathered for the study of the history and Mongolian language of Zadaga” (No. 47); (vi) folklore texts in “Materials of Mr. Gorin” (No. 14/374); (vii) written recordings of the *uligers* made by A. K. Bogdanov (No. 41); (viii) numerous translations from Mongolian poetry, made by Mr. Igumnov, an official in Irkutsk (No. 27); (ix) an article by T. A. Burdukova on the art of Kalmyk story-tellers (No. 53).

Also of interest is the major part of materials “Buriats and Kalmyks” (*p. II, on. 1*) which contain 392 items. These

consist of administrative correspondence from the end of the nineteenth and beginning of the twentieth centuries, when a local reform of land-tenure regulations was conducted in Buriatia — applications, sentences, reports, petitions, copies of documentary materials of the steppe *dumas* (councils), personal archives of the *tayishas* and clan elders. Among these are also folklore recordings and materials on folklore. Of primary importance are: (i) "Materials on the folk literature of the Astrakhan Derbets by N. Ochirov", which include more than 200 riddles, sayings and over 50 songs in Kalmyk (No. 344); (ii) materials of B. Tsyrenov (No. 550); (iii) "Materials of G. Khambashalov, G. Bertagaev and other post-graduate students of the Institute of Oriental Studies" (No. 358); (iv) "Materials of F. V. Muromsky" (No. 346); (v) "Materials of I. Z. Khamaganov" (No. 353); (vi) a work entitled "On the Buriats and Tungus in the frontier cossack corps" by Major K. S. Beznosik, appointed for special assignments to the General Provincial Eastern Siberian Staff; the work contains examples of Buriat poetry as well (No. 32); (vii) "Report on a summer commission to the Kalmyk nomadic encampments of the Astrakhan Province in 1909 by a student A. Borzinkevich" (No. 341). Among those folklore recordings the earliest one is found in "Grammatical and lexical materials on the Kalmyk language, Kalmyk texts of Protestant missionaries ... in Sarept, brought to Petersburg by Gorbakh, son of a Sarept pharmacist, at the beginning of the twentieth century".

Personal archives are no less rich than those mentioned above. The greatest quantity of folklore recordings is concentrated in the following personal archives (henceforth abbreviated as *φ.*): A. M. Pozdnev (φ. 44); Ts. Zhamstarano (φ. 62); B. B. Baradiyn (φ. 87); B. I. Pankratov (φ. 145); V. A. Kazakevich (φ. 63); V. D. Yakimov (φ. 83), and K. F. Golstunsky (φ. 60). Sometimes, the personal archives include materials belonging to other individuals. For example, in B. I. Pankratov's archive we find a number of N. N. Poppe's works on folklore (φ. 145, *on.* 3, Nos. 42, 43, 45) and B. B. Bambaev's diaries (φ. 145, *on.* 3, No. 84). A. M. Pozdnev's archive include materials belonging to A. D. Rudnev (φ. 44, *on.* 1, No. 9). Finally, in Ts. Zhamstarano's archive one can find materials of S. Dylykov (φ. 62, *on.* 1, Nos. 79, 81) and D. Tsendenov (φ. 62, *on.* 1, No. 127).

In sum, the Orientalists archive at the St. Petersburg Institute of Oriental Studies numbers 151 items dealing with folklore materials. These represent 3,000 works, constituting a most valuable source for the study of Mongolian folklore. Many of them are unique, being recordings in various dialects of Mongolian, Buriat, and Kalmyk.

Following the classification of types and genre varieties accepted in modern folklore studies, and basing also on elaborated methods of genre distinction in Mongolian folklore by B. Ia. Vladimirtsov, G. D. Sanzheev, Ts. Damdinsuren, G. I. Mikhailov, S. Yu. Nekliudov, K. N. Yatskovskaya, Kh. Sampildenev, P. Khorloo, M. I. Tulokhonov, S. S. Bardakhanova, and Sh. Gaadamba, we can class the folklore materials in the Orientalists archive at the St. Petersburg Branch of the Institute of Oriental Studies as follows: (i) large poetic genres — the heroic epic, *uligers*; (ii) short poetic genres — praise, good wishes, exhortation, speeches, songs; (iii) prose genres — legends, myths, traditions, stories, jokes, parables, tales; (iv) aphoristic genres — proverbs, sayings, riddles; (v) shamanistic

poetry — incantations, appeals, prayers, invocations, curses.

All this clearly shows an enormous richness of folklore materials in the archive. The diversity of the recordings, made by a large number of people at various times and for various purposes, constitutes their main feature. They date mostly from the late nineteenth and early twentieth centuries marked by special interest in dialects and folk literature in the scholarly circles of Russia. These texts were recorded in academic phonetic transcription accepted at that period. This transcription took into account palatalization, the duration of sounds, and accent in every concrete pronunciation. This was the transcription employed by Ts. Zhamtsarano, B. Baradiyn, and A. D. Rudnev. Earlier materials, which are preserved in the personal archives of K. F. Golstunsky and A. M. Pozdnev, have come down to us being recorded in old Mongolian. Unfortunately, some of the travellers did not know Mongolian, so they copied down Mongolian words rather approximately, using Russian letters.

Apart from the folklore recordings, which were made during expeditions, the Orientalists archive also contains collections composed on the basis of genre. Some of them, for example, contain only proverbs and riddles (φ. 44, *on.* 1, No. 86), or songs and good wishes solely (φ. 44, *on.* 1, No. 95). Certain collectors arranged their material by dialect, as did, for example, N. Ochirov, who included in a separate notebook riddles and songs in Kalmyk (*p.* II, *on.* 1, No. 333).

There are also materials representing for the most part *uligers* collected by Ts. Zhamtsarano and B. Baradiyn during their ethno-linguistic expeditions to Buriatia and Mongolia, which were organised at the beginning of the twentieth century on behalf of the Russian Committee for the Study of Central and Eastern Asia. These materials were the first Buriat folklore recordings, which presented entire works rather than retelling them. Much of what was collected by Zhamtsarano and Baradiyn was published later. In collaboration with A. D. Rudnev, Zhamtsarano published in five issues three volumes of examples of the Mongol tribes folklore. Later, the Buriat Institute of Social Sciences repeatedly borrowed Zhamtsarano's materials in the Orientalists archive. But a number of *uligers*, such as *Yondon khan*, recorded by Zhamtsarano in 1909 from Terentyev in the Kudinsk department, *Bukha noion baavai*, recorded by Baradiyn among the Agin Buriat from Namsrain Aiurzana, which contains 2,230 lines (φ. 87, *on.* 1, No. 20), *Unshin khara khubuun* (φ. 87, *on.* 2, No. 20), and *Baian khuurai khan*, recorded by S. P. Baldaev (*p.* II, *on.* 1, No. 359) still await publication. The value of these recordings seems even greater if one takes into account the academic transcription employed in the majority of them. It provides a high degree of accuracy in the reconstruction of dialectical pronunciation and renders them among the most valuable linguistic sources for the study of numerous Mongolian dialects.

The materials embracing pieces of "small poetic genres" contain an enormous number of works (1,088) both ritual (praise, odes, extolling, good wishes, toasts, exhortation, admonition) and non-ritual (epic, historical, philosophical, and satirical songs which vary in manner, purpose, times, place of performance; 945 songs in all).

The "prose genre" includes traditions, legends, myths, tales, stories, and fables. Among them are etiological legends, such as "On the Origin of Wine" (φ. 29, *on.* 1,

No. 25), demonological stories, such as "Devil" (*φ*. 87, *on*. 1, No. 15 and *p*. II, *on*. 1, No. 342), anthropogenic, such as the "Legend of Maidari, Who Stole a Flower from Shigemuni" (*φ*. 44, *on*. 1, No. 228), hunting tales (*φ*. 62, *on*. 1, No. 12), fables (*φ*. 62, *on*. 1, Nos. 15 and 18). There are also fairy tales of Bigermijid khan which go back to a Sanskrit literary source and were extremely popular for several centuries in Mongolia, Buriatia and Kalmykia (*φ*. 62, *on*. 1, No. 12), genealogical traditions, such as "On the Origin of the Ekhirit and Bulgat clans" (*φ*. 62, *on*. 1, No. 40(6)), several tales about Balan Senge, a wandering monk who fooled the rich, unlucky travellers, and greedy proprietor (*φ*. 62, *on*. 1, Nos. 40(4), and *on*. 1, No. 2).

The "aphoristic genres" category contains proverbs, sayings, and riddles which exist either interspersed with larger forms, such as *uligers* and epic songs, or as separate collections, such as "On Mores" (*φ*. 44, *on*. 1, No. 88), "On Women" (*φ*. 44, *on*. 1, No. 3), "Recordings of Kh. Nominkhanov" (*p*. I, *on*. 3, No. 39a). Most of the examples of this genre were recorded by A. M. Pozdnev — 86 sayings (*φ*. 44, *on*. 1, No. 86) and 97 proverbs (*φ*. 44, *on*. 1, No. 344); and N. Ochirov — 115 Kalmyk proverbs (*p*. II, *on*. 1, No. 344).

Most of the materials embracing shamanistic poetry deal with Buriat shamanism. It includes texts delivered during all types of shamanistic rituals: (i) *duhaalga* (Mong. *satsal*, the ritual of sprinkling) (*p*. II, *on*. 1, No. 343); (ii) *khaihalga* (a more complex ritual, which in addition to sprinkling includes preparatory cleansing by fire and the fragrances of sacrificial food, the hanging of ribbons) (*φ*. 44, *on*. 1, No. 30), (iii) *sakhil* (the next procedure in the ritual, during which incantations are read over an animal and its skin with head and tail, the skin being fixed on a pole; the ritual is only performed with the help of a shaman) (*φ*. 44, *on*. 1, No. 37 and *p*. II, *on*. 1, No. 353). These recordings are particularly valuable, since almost all of them are sup-

plied with commentaries to the text. Such is, for example, the text of an invocation recorded by Khamaganov, which contains a vast commentary (*p*. II, *on*. 1, No. 353). Under call number *φ*. 28, *on*. 1, No. 255, one can find not only the text of the prayer pronounced by the shaman at a wedding evening, but also a description of the entire courtship ritual with the participation of the shaman. In citing funeral services, A. D. Kornakov describes the burial of the Tanjinlama in which the shaman played his important role (*p*. I, *on*. 3, No. 26). Finally, texts of Kalmyk shamans recorded by Ulanov are accompanied by the account of their customs when making sacrifices.

However, the richest material on shamanistic poetry was no doubt collected by Ts. Zhamtsarano. His recordings are 28 texts supplemented by commentaries which explain the texts and describe rituals, such as the "ritual of invoking a soul", "entreating for children", "sprinkles", "on the 12 Fridays", "on the great and small tailgans" (*φ*. 62, *on*. 1, Nos. 15, 18, 40 (quires 1—5)). Of these precious texts only few have been published.

Unfortunately, there is no description of these extremely valuable materials. The author of the present article has compiled a "Catalogue of Mongolian Folklore Materials in the Orientalists Archive at the St. Petersburg Branch of the Institute of Oriental Studies", which includes descriptive articles written in accordance with the accepted rules of processing archive documents. Appended to the Catalogue is a list of archives, a concordance of items and numbers of description, a terminological dictionary of linguistic, ethnographic, literary-critical and religious studies terms, and an alphabetical index of personal names.

We hope that the Catalogue we have prepared will interest all those engaged in Mongolian studies — folklorists, historians, students of religion — and that their interest will help its rapid appearance.