

BOOK REVIEWS

The Khotanese Karmavibhaṅga by Mauro Maggi. Istituto Italiano per il Medio ed Estremo Oriente. Serie Orientale Roma, vol. LXXIV. Roma: 1995. — 130 pp., 16 Plates.

Over the last ten years Khotanese studies again became one of the principal trends of Oriental studies, mainly due to the works of Professor Ronald E. Emmerick and his pupils and followers. The book under review has proved to testify to this.

The volume presents an edition containing transliteration, translation into English, commentary and facsimile of the old Khotanese version of the Buddhist text known as *Karmavibhaṅga*, ("Classification of Acts") which is a compendium on moral rules ensuring all the good things of this life and a favourable rebirth. This work written in Sanskrit in the first millennium A. D. was translated into a number of languages, including Tibetan, Chinese, Kuchean and Sogdian. The relation between the Sanskrit and the Pali texts are not taken into account.

The publication is basing upon 17 fragments of *Karmavibhaṅga* (*KV*) belonging to the India Office Library (London) and one fragment from the Harvard University Library (Cambridge, Mass.). They first were published in transliteration by Professor Harold W. Bailey in 1956 and 1963 ("Khotanese Texts 3" and "Khotanese Texts 5"). Professor Ronald Emmerick initiated the scholarly research of the fragments after his identification of five unpublished fragments in the Francke-Korber collection of manuscripts rediscovered by G. Gropp in 1981 in the Staatliches Museum für Völkerkunde (München). Dr Mauro Maggi continued this work successfully: he succeeded in identifying another six fragments of the same collection and one new fragment in London.

It is the first time that these 12 fragments are published together with those discovered previously. The principal task of finding the appropriate place for each fragment in the Khotanese text of *KV*, which survived only in extracts, has been brilliantly solved by Dr Maggi. He managed to join together a number of *KV* fragments from the Oriental and India Office Collections, as well as from the British Library and the Staatliches Museum für Völkerkunde. The result of this elaborate work is a large part of the Khotanese text that was hitherto unknown, namely, twenty-nine manuscript fragments coming from twenty-one folios. The bad state of preservation of the fragments created additional difficulties to the editor. Some of the fragments are hardly legible and the text can be traced only by intuition.

While comparing the existing versions of *KV*, Dr Maggi came to the conclusion that the Khotanese *KV* was not identical with any of the known versions. To show all the peculiarities of the Khotanese *KV* and its differences from other versions Dr Maggi divided the publication into two parts: the so called "diplomatic" text and the "critical" text accompanied by an English translation and the corresponding Sanskrit text. He has suggested also his own reconstruction of the Khotanese version to provide the reader with a continuous text. Following the edition by S. Levi (*Mahākarmavibhaṅga* (Le grande classification des actes) et *Karmavibhaṅgapadeśa* (Discussion sur le *Mahā Karma-vibhaṅga*): textes sanscrits rapportés du Nepal, edités et traduits avec les textes parallèles en sanscrit, en pali, en tibétain, en chinois et en koutchéen, Paris, 1932), Dr Maggi made a supplement to the Levi's "Tableau comparatif", including the Khotanese data in his list of texts in the languages mentioned above. The publication is provided with four concordances which enable to realise the structure of the Khotanese text in relation to the Sanskrit version, the order of the published fragments in paragraphs and the relation of the newly published fragments to the publication made by Bailey.

Dr Maggi's commentaries support his readings of the Khotanese text and aimed to improve the interpretations suggested earlier. The editor of the fragments has taken into account scholarly works dealing with the subject published over the last years, as well as the Sanskrit and the Tibetan parallel texts. Some new Khotanese grammatical forms and set expressions are reflected in the commentary (for example, commentary to § 2.6, containing the first occurrence in Old Khotanese of the phrase *hamjasaṣ-jīvata rruya* — "to be about to lose (one's) life", attested only in Late Khotanese *hajsyai dūkhautta āṃ jīvye rūya* — "being distressed, I am about to lose [my] life". See also the commentary of §§ 3.5; 7.10; 15.4; 30.1—2; 54.5 etc.).

The book is also provided with a "Khotanese glossary" (pp. 119—28) and a "Sanskrit-Khotanese Index" (p. 129).

The work done by Dr Maggi presents a valuable contribution to Khotanese studies and a step forward in our understanding of the making of the *KV* text and its history. By its context *KV* should be attributed to the group of literary works dealing with fortune-telling and astrology, so popular in Central Asia in the first millennium A. D. Although some of the surviving *KV* texts bear traces of Buddhist influence (especially of Buddhist ethics), they doubtless contain also pre-Buddhist notions of good and evil current among the peoples of Central Asia. This, probably, explains

the presence of different versions of the text. The new version studied and published by Dr Maggi makes a valuable contribution not only to Khotanese studies but to Oriental studies in general. Finally, we are happy to say that the

“Serie Orientale Roma” again surprised us with an excellent primary source publication.

M. Vorobyova-Desyatovskaya

Koran. Perevod i kommentarii D. N. Boguslavskogo. Publikatziia E. A. Rezvana pri uchastii A. N. Wehraukha. Moscow—St. Petersburg: Tzentr Peterburgskoye Vostokovedeniye — Izdatel'skaya firma Vostochnaya Literatura RAN, 1995. — 567 str.

The Qur'ān. Translation and Commentary by D. N. Boguslavsky. Publication by E. A. Rezvan in collaboration with A. N. Wehrauch. Moscow — St. Petersburg: St. Petersburg Center for Oriental Studies — Academic Publishing House Vostochnaya Literatura, 1995. — 567 pp.

The present translation of the Qur'ān published jointly by St. Petersburg and Moscow Publishing houses has really a difficult history. It was made around 125 years ago by Lieutenant-General Dmitriy Nikolaevich Boguslavsky (1826—1893), a Russian orientalist and diplomat. Together with Gordiy Semionovich Sablukov (1804—1880) he shares the laurels of the first Russian translation of the Qur'ān, which was made directly from Arabic. The personality of D. N. Boguslavsky is very typical of the generation of the nineteenth-century Russian orientalists whose scholarly investigations were closely connected with their official military or diplomatic activities. Boguslavsky had graduated from the higher artillery school and later gained his learnings in Oriental studies from Professors and teachers at the Oriental Office of the Asiatic Department of the Ministry of Foreign Affairs. Soon he became a recognised authority in the field. He was also known as accompanying the famous Sheikh Shamil in his trips about Russia. Doubtless, Boguslavsky played an important part in Russian policy in the north of the Caucasus in the 1850s and was let into many its secrets. D. Boguslavsky also held the post of the first dragoman (interpreter) at the Ministry of Foreign Affairs and later at the Russian Embassy in Istanbul. It was certainly there, in Ottoman Turkey, that his interest in the Qur'ān arose and his work on the translation of the Qur'ān was started.

The translation by Boguslavsky, as well as his commentaries on the text, though highly appreciated after his death by such authoritative orientalists as V. R. Rosen and I. Yu. Krachkovsky, remained unpublished for a long time. As far back as 1888 the widow of Boguslavsky submitted to the Russia Academy of Sciences her application for the publication of the Qur'ān's translation made by her husband, but met with a refusal. After that the traces of his handwritten translation had been lost. Fortunately, in 1928 the autograph of Boguslavsky's translation was found and purchased by Academician I. Yu. Krachkovsky. After his death in 1951 it was transmitted to the Archives of the USSR Academy of Sciences (fund 1026, description 1, files 210—211).

In 1989—1990 the manuscript was thoroughly studied and prepared for publication by one of the leading Russian experts in the Qur'ānic studies, E. A. Rezvan (in collaboration with A. N. Wehrauch who did a great deal of technical work when preparing this publication). It was the time of an “explosion” on the Soviet book market, when numerous private Publishing houses came into being and hundreds of books, which would have never been allowed by Soviet censorship, appeared, including those dealing with religious matters.

A real outburst of interest in world religions in the USSR in the late 1980s made the Publishing houses be more active in editing literature on Christianity, Islam, and Buddhism. A special attention was paid then to the extant translations of the Qur'ān. High literary merits and a vast commentary made the translation of Boguslavsky especially attractive for the publishers.

D. N. Boguslavsky was among the pioneer generation of those in Russia who did their best to make the text of the Qur'ān available for general readers. He made a lot to render an intelligible and coherent text, though we are not aware of the original Boguslavsky followed in his translation. One can only guess, as I. Yu. Krachkovsky points out, that he used one of the numerous Kazan editions of the Qur'ān, or that of Flügel-Redslob (beginning with 1834). The translation made by Boguslavsky reads extremely well and, what is notable, it preserves the very texture and flavour of the original.

A great merit of the publication is the comprehensive essay by E. A. Rezvan on the Qur'ān and Qur'ānic studies. It bears a title “The History of the Qur'ān and its Exegesis” (pp. 517—42). One can find here the basic data on the history of the shaping of the Qur'ān, its structure and peculiarities, a history of Qur'ānic exegesis and the main stages of Qur'ānic research in the West and Russia. There are also some supplementary notes concerning the place and significance of the work by D. N. Boguslavsky in the history of Qur'ānic studies in Russia. The essay by E. Rezvan, though recycling much of the material known, might be considered as a valuable contribution to the subject, as it helps the reader to better understand this most important religious text in a wide context of Islamic history. The author does not restrict himself by a general survey of what is known about the text of the Qur'ān and its history. He also gives an account of numerous problems the scholars encounter when studying the text of the Qur'ān, as well as of some controversies which took place in the field in the recent years. It is surprising enough, in his short essay Dr Rezvan leaves almost no topics concerning the Qur'ān and Qur'ānic studies untouched. His profound knowledge of the subject and valuable scholarly remarks deserve a special praise both of general readers, who seek to more information on making Islam and its sacred text, and of specialists.

Apart from the translation and commentaries, this publication comprises also the notes by D. N. Boguslavsky on the French translation of the Qur'ān made by A. D. Biberstain-Kasimirski (pp. 506—8), which the manuscript contains. An article by I. Yu. Krachkovsky entitled "Translation of the Qur'ān made by D. N. Boguslavsky" (pp. 509—16 of the present edition) is also added to the publication. This article was written in 1937 and published eight years later in the third issue of the annual *Sovetskoe Vostokovedenie* (pp. 293—301). In the article I. Yu. Krachkovsky gives the description of the manuscript, analyses the peculiarities of the commentaries made by Boguslavsky, reveals the merits and faults of the translation, and indicates the translator's main mistakes and inaccuracies. Detailed materials concerning the life and works of D. N. Boguslavsky can be found in the informative article by A. N. Weihrauch also published in the book under review (pp. 543—7).

It is important to note that the translation and commentaries made by Boguslavsky are based on interesting and only vaguely known late Ottoman-Turkish exegetic tradition. As Dr Rezvan points out, the importance of publishing such kind of the Qur'ān's translations is explained by the very nature of the Qur'ānic text. The genuine significance of it is much more broader than the literal one. The text had always acquired its additional senses, as it was influenced greatly by a creative field of associative ideas and images born in the mind of its readers and listeners. Naturally, the range of these associations varied greatly in different times and in different social strata. As Dr Rezvan believes, the investigations of the Qur'ān and Muslim exegesis in a diachrony, as a particular perception of the Qur'ānic text in the Muslim world, might be of much use in reconstructing the history of the text. He notes that numerous commentaries on the Qur'ān reflected a rich spectrum of political and religious beliefs, as well as of cultural biases of their authors. Thus, in Dr Rezvan's opinion, G. S. Sablukov's translation, published in Kazan in 1878, reflected, to some extent, Tatar perception of the Sacred Book. As for General Boguslavsky, the first his translation was to reflect, as Dr Rezvan holds, the understanding of the Qur'ān in Ottoman Turkey.

In his preface to the translation Boguslavsky says he used in his work the Ottoman-Turkish commentary on the Qur'ān made by Ismā'il Farrukh (d. 1840), who compiled his writing in 1246/1830—1831. *Tafsīr al-mawākib* by Ismā'il Farrukh, published in Istanbul in 1870, constituted a basis of Boguslavsky's comprehension of the Qur'ānic text. So one could say that the translation of the Qur'ān by Boguslavsky depended greatly on the authors which were used by Ismā'il Farrukh. They are, for instance, al-Bayḍāwī, al-Kashshāf al-Zamakhsharī, and many others. As I. Yu. Krachkovsky points out, Ismā'il Farrukh's writing was, in its turn, a compilation (or a translation) of the Persian

commentary on the Qur'ān made by Ḥusayn Wā'iz. If so, it is difficult to share Dr Rezvan's belief that Boguslavsky's translation gives the "Turkish Qur'ān", though there is no doubt that it gives some notion of the Ottoman-Turkish interpretation of the Sacred Text as it was understood by the authors of Ottoman *tafsīrs*.

At the same time Dr Rezvan rightly points out that the approach of D. N. Boguslavsky, who depended on his Ottoman source, seems to be close to that of Biberstain-Kasimirski, the author of a famous French translation of the Qur'ān, who spent some years as an interpreter in the East. The situation was also similar with E. Wherry, who published his English commentary on the Qur'ān in four volumes, basing on Muslim exegetic writings popular in India.

The book under review is supplied with an index which lists Arabic, Turkish and Persian terms, personal and geographical names, as well as titles which were transliterated (or transcribed, to be exact) by D. N. Boguslavsky according to the rules accepted in his time. His transcription is supplemented by modern transliteration. The edition is also supplied by the marginal notes indicating the *ḥizb* and *juz'* liturgy partition of the text.

Taking into consideration the traditional character of Boguslavsky's commentaries and the literature merits of his translation, we can assert that the Muslims of Russia obtain an authoritative translation of the Qur'ān which answers nearly all their demands. It should be noted that the translation, commentaries and contents of the articles included in the publication were approved by the present imām-khatīb of the St. Petersburg Friday mosque, Sheikh Ja'far b. Naṣībullāh Ponchayev.

The publication of the translation which represents the life work of D. N. Boguslavsky might be regarded as a monument to his activities as a diplomat and a translator. He was among the most worthy representatives of the Russian society of the second half of the nineteenth century, who were deeply interested in Oriental cultures and most active in propagating their heritage.

The publication follows the style of the editions of the nineteenth century. The cover of the book, made of veal leather, is lavishly decorated with golden and silver tooling. It is excellently produced. The book printed on tinted paper has only one hundred copies, each bearing its own number. It is worthy a note that the high level of the book's production was noticed by specialists. The book had a good press and gained a special diploma on the first St. Petersburg Book-Fair held in 1995.

It is a great merit of the present publication that it has made this Russian translation of the Qur'ān accessible for the readers. In my view, students of the Qur'ān and of the history of the text have cause to be grateful to the editors. I am sure that it will help to gain better insights into the text of the Qur'ān.

Yu. Petrosyan

Mongyolcud-un yal takily-a-yin sudur orosibai. Bulay nayirayulun jokiyaba. Kökeqota: Öbür mongyol-un arad-un keblel-ün qoriy-a, 1995. — 15, 6, 642 pp.

The Book on the Cult of Fire Among the Mongols. Compiled by Bulag (Bao Ligao). Huhehot: The People's Publishing House of Inner Mongolia, 1995. — 15, 6, 642 pp.

The present book is an anthology of old Mongolian texts dedicated to various aspects of fire-worship. This religious practice was not uncommon for many peoples; but as Professor Bulag justly stresses, for the Mongols, whose natural environment was always severe, the availability of fire in many cases meant physical survival, and its absence — inevitable death. For this, and for many other reasons, fire remained the object of worship among the Mongols from times immemorial.

The all-embracing Buddhist conquest of Mongolia in the sixteenth century could not undermine this ancient belief. Fire-rites (Mong. *yal-un takily-a*; Tib. *me mchod*) even came to be performed by Buddhist clergy. Some of the most celebrated learned Mongolian *lamas* attempted to link the rites of folk religion with Buddhist practice. Almost all the texts published in Professor Bulag's anthology reveal ancient Mongolian beliefs clad in Buddhist garments.

The texts printed in the type-set Uighur-Mongol script were taken by the compiler from different sources: from several published anthologies, as well as from writings preserved in different libraries of the Inner Mongolia. A considerable number of the texts come from the Manuscript Department of the St. Petersburg Branch of the Institute of Oriental Studies where Professor Bulag had an opportunity to work in 1989.

The anthology is divided into five sections: 1) texts on rituals of fire-worship (pp. 1—150); 2) texts on fire-worship, prayers and incantations (pp. 151—485); 3) in-

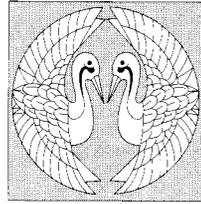
cantations used when offering a sacrifice to fire at wedding ceremonies (pp. 487—532); 4) local rituals of fire-worship as performed by different Inner Mongolian tribes (pp. 533—98); 5) addenda comprising a collection of legends on fire-worship and a didactic work on fire by Mer-gen-gegen Isidanjanvangjil. Every text is annotated, information on its origin is also provided.

Pages 10—29 contain the text entitled *Gal-i takiqu-yin jang üile bayasqulang-un yarqu-yin oron kemekü orosiba* (The Ritual of Fire-Worship, titled “The Source of Joy”). It is published after an incomplete Chahar xylograph from St. Petersburg (call number C 292), its last page missing. This page is not very informative though, as a complete copy of this text in the St. Petersburg University Library (call number Mong. D 296) shows. The author's name is given there as Sumadi Sila (Skt. *Sumatisīla*), which is in fact the Sanskrit translation of the name of the Chahar gebśi Lubsang Tsultem (Tib. Blo-bzang tsxhul-khriims; 1740—1810), one of the most celebrated learned Mongolian *lamas*. This text is followed (pp. 30—9) by another one by the same author, where his name is given in its standard form. Noteworthy is the fact that there is a third work on this subject written by Lubsang Tsultem in Tibetan, titled *Me lha mchod tshul* (“The Method of Sacrificing to the God of Fire”), found in the fifth volume of his collected works (*gsung-'bum*). These three works were composed independently.

In the preface to the book under review Professor Bulag writes that the aim of his anthology is to provide scholars with available materials and to contribute to the traditional culture of his people (p. 13). He has succeeded in both aims: his book is very useful to every Mongolist studying the traditional culture of the Mongols. Due to his publication many extremely rare texts became available to general Mongol readers.

V. Uspensky

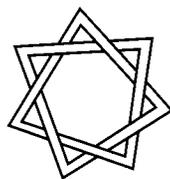
RUSSIAN ACADEMY OF SCIENCES
THE INSTITUTE OF ORIENTAL STUDIES
ST.PETERSBURG BRANCH



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 2 No. 3 September 1996



75ESA
St. Petersburg-Helsinki

T4338

OLG

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
T. Sultanov. <i>Mu'izz al-ansāb</i> and Spurious Chingīzids	3
L. Tugusheva. Early Medieval Uighur Records from East Turkestan	8
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	16
A. Matveev. Arabic Sources on Russes and Slavs: Problems of Interpretation of the Text	16
<i>PRESENTING THE COLLECTIONS</i>	27
Yu. Petrosyan. The Collection of Oriental Manuscripts in the St. Petersburg Branch of the Institute of Oriental Studies and its Investigation	27
A. Kolesnikov. Oriental Documents and Letters of A. P. Bergé in the Archives of the St. Petersburg Branch of the Institute of Oriental Studies	38
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	43
E. Rezvan, N. Kondybaev. New Tool for Analysis of Handwritten Script	43
<i>PRESENTING THE MANUSCRIPT</i>	54
M. Nikitina. The St. Petersburg Collection of Drawings by Korean Artist Kim Jungyn (Kisan)	54
<i>BOOK REVIEWS</i>	69

COLOUR PLATES

Front cover:

Kim Jungyn (Kisan), “[Band of musicians] playing”, the drawing No. 24 from the album preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (call number B-35), China ink and water-colours, the second half of the 19th century, 14.0 × 21.5 cm.

Back cover:

- Plate 1. Kim Jungyn (Kisan)**, “That is how officials (= eunuchs?) in charge of security and palace's tidiness look like (?)”, the drawing No. 37 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 2. Kim Jungyn (Kisan)**, “This is how the officials clad in formal red garments and hats decorated with gold (for a morning audience) look like”, the drawing No. 54 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 3. Kim Jungyn (Kisan)**, “The uniform of the official in charge of the sovereign's safety and responsible for passing his orders”, the drawing No. 28 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 4. Kim Jungyn (Kisan)**, “Officials attached to the sovereign”, the drawing No. 35 from the same album, China ink and water-colours, 14.0 × 21.5 cm.