

BOOK REVIEWS

A Buddhist Terminological Dictionary. The Mongolian Mahāvvyutpatti. Edited by Alice Sárkozi. In collaboration with János Szerb. — *Asiatische Forschungen*, Bd. 130. Harrassowitz Verlag: Wiesbaden, 1995, XXIV, 836 pp.

The Sanskrit-Tibetan terminological dictionary Mahāvvyutpatti, compiled in Tibet at the beginning of the ninth century to translate the sacred Buddhist texts, was afterwards translated into Chinese, Mongolian, and Manchu. It is not surprising that it drew the attention of many Orientalists who worked in various fields of scholarship. The beginning of the investigation and publication of the Mahāvvyutpatti dictionary can be traced to the first half of the nineteenth century, and about two dozen works dealing with Sanskrit, Tibetan, and Chinese versions of the dictionary have appeared since then.

As Alice Sárkozi points out, the Mongolian version of the Mahāvvyutpatti dictionary "was ... neglected for a long time" (p. VII), that is the reason why until recently the dictionary material in Mongolian could be discovered only in a few facsimile publications which constituted, as a rule, abridged versions of the dictionary. The "Mongolian Mahāvvyutpatti", published by the Hungarian scholar Alice Sárkozi, thus presents the first work dealing with the Mongolian version of the Sanskrit-Tibetan dictionary in particular.

Dr Sárkozi based her publication on the Mongolian part of the Mahāvvyutpatti manuscript which was purchased by V. P. Vasilyev in Peking in the late 1840s. At present, this manuscript (No. 25147) is preserved among the Tibetan materials in the library of the Oriental department of the St. Petersburg State University. The reason this particular manuscript, which is well known to specialists thanks to its facsimile publication (see *Quadrilingual Mahāvvyutpatti, Sanskrit-Tibetan-Chinese-Mongolian Lexicon of Buddhist Terms*, New Delhi, 1981), has been preferred to any other is not only because it is unique, but first of all because it comprises the earliest known Mongolian version.

In the course of time essential corrections were made in the text of the original Mongolian translation of the dictionary represented in the St. Petersburg manuscript so that in many instances the original terms have been crossed out and the new ones inserted. All of these interpolations are shown by Dr Sárkozi in the footnotes.

In 1749, the Mahāvvyutpatti was incorporated into the Peking block-print of the Tanjur in Mongolian where a later, reformed stage of the Mongolian language is seen. This new version of the dictionary is included by Alice Sárkozi in the main body of the publication under the letter "T".

Preparing the text of the Mongolian Mahāvvyutpatti for publication, Dr Sárkozi took into account one more manuscript version of the dictionary which was found in one of the Ulan Bator collections. The Mongolian text is close to the version which was included in the Tanjur. Therefore, orthographic features, as well as text variations, of the Ulan Bator manuscript are fixed in the footnotes as commentaries on the block-print version of the dictionary.

Judging from the numeration used in the publication, the volume under review must include 277 topic sections covering 9,565 dictionary entries. These numbers, however, need some correction, since it becomes obvious in particular that the number of chapters should be shown as 279, because two additional chapters turned out to be duplicates (see Nos. 127a and 238a). As for the number of entries, they, on the contrary, must be less than 9,565. The reason for these discrepancies is that when preparing the Mongolian part of the dictionary for publication Dr Sárkozi made use of the numeration employed in the two-volume publication made by R. Sakaki in 1925 (*Mahāvvyutpatti, Bon-Zō-Kan-Wa Shi Yaku Myō-gi Tai-Shū*, Kyoto) which contained Sanskrit, Tibetan, and Chinese versions of the Mahāvvyutpatti. Taking Sakaki's numeration as a model, Dr Sárkozi aimed at making it easy to find Sanskrit and Tibetan parallels. As she points out in the introduction to her publication, the numeration chosen strictly follows the model, "even taking over its faults" (p. IX).

However, the "faults" in Sakaki's publication are quite numerous. The less harmful among them are thirteen instances of confusion in the sequence of the dictionary entries. More frequent and rather disappointing are omissions in the numeration. According to our calculation, not less than 133 omissions were made by R. Sakaki. Moreover, in twenty-three cases one entry is shown under two, three (Nos. 4873—5, 5978—80), or even four (Nos. 3930—3, 6740—3) numbers. By contrast, under one number (No. 230) ten entries are shown. Besides, duplicate numbers can be discovered (Nos. 1055 and 2347), as well as numbers that contain no information at all (Nos. 3823,

3. The second cousin (granddaughter of grandmother Shi) of Bao-yu, who bore a different family name. Her role in the novel is not quite clear, she appears only at times. The water-colour depicts her falling asleep on the stone bench in the garden after she had drunk some wine.

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1. 玉寶玉妙 玉寶玉妙
2. Miao-yu and Bao-yu.
3. Miao-yu, a Taoist nun living in the garden of the Jia family. On meeting her there Bao-yu listens to her didactic and consoling talks. One of these meetings is depicted in the illustration.

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1. 真人 真游士 道空空 真人游士道空空
2. Taoist Kong Kong and a righteous monk Miao Miao.
3. These two characters appears in the novel at the key moments: for example, when they find a stone and make inscription with the text of the novel on it; when Bao-yu, as if gone mad, throws the stone away; when Bao-yu's father meets his son after his disappearance after the unlucky marriage.

Notes

1. See Archives of Orientalists in the St. Petersburg Branch of the Institute of Oriental Studies, file 42, opis' 2, No. 9. Zakhar Fyodorovitch Leontyevsky, on his return from China, entered the staff of the Asiatic Department of the Foreign Ministry of Russia as an interpreter from Chinese and Manchu. He published a series of works in the field of Chinese studies, translated into Chinese the famous "History of the Russian State" by N. M. Karamzin, taught Chinese in the St. Petersburg Commercial college. He is known also as the author of a vast Chinese-Russian dictionary which was unfortunately not published. A manuscript of this dictionary is preserved in the above mentioned Archives, see *Kitaïskii leksikon, sostavlennyi Zakharom Leont'evskim. Frazeologicheskii kitaïsko-russkii slovar'. Po kliučevoi sisteme* (A Chinese Lexicon composed by Zakhar Leontyevsky. Phraseological Chinese-Russian Dictionary after the Key Sign System). This dictionary contains two thousand pages, see Archives of Orientalists, file I, opis' 1, No. 73.

In 1866, Leontyevsky retired and moved to the city of Yaroslavl, of which he was a native. About him see P. E. Skachkov, *Ocherki istorii russkogo kitaevedeniia* (Essays on the History of Chinese Studies in Russia) (Moscow, 1977), pp. 134—8. It should be noted that the students, who were sent by the Asiatic Department to the Peking Orthodox Mission, on returning home used to bring books and manuscripts, bought by them, to the Library of the Asiatic Department. It may have been Leontyevsky who brought the Album to the Asiatic Department in 1832, on his return to St. Petersburg. This assumption seems to be confirmed by the explanatory notes to the illustrations, which seem to have been made by Leontyevsky.

The transcription used in these notes differs from that proposed by Iakinf Bichurin and was generally accepted at that time. As is known, Leontyevsky disagreed with it and had elaborated his own transcription system, which was used by him in these explanatory notes. See Skachkov, *op. cit.*, pp. 419—20.

2. The old Russian measure of weight *pud* is equal to 16 kilograms.

Illustrations

Front cover:

"Ni Heng (173—198), a poet in the service of Cao Cao". Illustration No. 31 to the novel *Three Kingdoms* from the Chinese Album H-13, 15.6 × 19.6 cm.

Back cover:

- Plate 1.** "A high-spirited stone, a divine oriole". Illustration No. 46 to the novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.6 cm.
Plate 2. "Shi Ziang-yun falling asleep on the stone bench". Illustration No. 58 to the novel *A Dream in the Red Chamber* from the same Album, 15.2 × 19.6 cm.
Plate 3. "Lin Dai-yu speaking to a parrot". Illustration No. 57 to the novel *A Dream in the Red Chamber* from the same Album, 15.5 × 19.5 cm.

Inside:

- Plate 1.** "Guan yu (160—219), a sworn brother and one of the main companions of Liu Bei". Illustration No. 7 to the novel *Three Kingdoms* from the same Album, 15.5 × 19.7 cm (see p. 53).
Plate 2. "Cao Cao (150—220), a poet, commander, and statesman". Illustration No. 20 to the novel *Three Kingdoms* from the same Album, 15.4 × 19.5 cm (see p. 56).
Fig. 1. "Fu Sheng (b. 260 B.C.), a Chinese scholar". Illustration No. 3 to the novel *Three Kingdoms* from the same Album, 15.6 × 19.5 cm.
Fig. 2. "Zhang Song (early 3rd century A.D.), an official of Liu Zhang (d. 219)". Illustration No. 16 to the novel *Three Kingdoms* from the same Album, 15.5 × 19.6 cm.
Fig. 3. "Zhang Liao (169—222), a commander under Cao Cao". Illustration No. 24 to the novel *Three Kingdoms* from the same Album, 15.6 × 19.5 cm.
Fig. 4. "Bao-yu's cousin, a painter". Illustration No. 51 to the novel *A Dream in the Red Chamber* from the same Album, 15.6 × 19.5 cm.

3887, 5334, and 5335). It also seems indefensible that the names of the topic sections have been included in a general numeration of the dictionary material.

As a result, if all these disagreements and errors inherent to the work by R. Sakaki are taken into account, the true number of dictionary entries in it should be shown as 9,126. It should be noted also that this number is a peculiarity of Sakaki's publication, since all hitherto known Mongolian translations of the dictionary represent, with no exception, abridged versions of the text. Thus, for example, a block-print edition of it (version "T") includes 8,871 entries, while an earlier version in the St. Petersburg manuscript comprises only 7,368 entries.

The most noticeable reduction of the text in the St. Petersburg manuscript can be seen in chapters 239—42 dealing with mathematical terms, and in chapter 273 covering various lexical material which was taken from the texts of the Vinaya, one of the parts of Buddhist canon. Of 618 dictionary entries that constituted the original version of these chapters the St. Petersburg manuscript includes only 52.

Apart from the considerable reduction of several chapters in the text, another feature of the St. Petersburg manuscript is the complete absence of eleven topic sections (chapters 86—92, 274—7). These omissions, comparatively small, include 157 dictionary entries in all. Most part of them (80 entries) contain names of diseases.

However, there is an even more abridged version of the Mahāvvyutpatti which includes only 1,010 entries taken from 66 topic sections of the original text of the dictionary. It was edited for the first time as a block-print in Sanskrit, Tibetan, Manchu, Mongolian, and Chinese in Peking in the eighteenth century. At the beginning of the nineteenth century a Buryat block-print of the same version appeared, but it was, naturally, lacking Manchu and Chinese translations.

A comparison of the original Sanskrit-Tibetan text of the dictionary with the translations of the Mahāvvyutpatti which came to light later outside Tibet, enables to reveal obvious results of the efforts of its translators. They were keen to reduce the dictionary's volume and make its contents fit the main designation of the translations, namely, to be a guide to interpreting sacred Buddhist texts first and foremost.

Although the Mahāvvyutpatti is traditionally called a "Buddhist terminological dictionary", one must not forget that the range of its lexical material is actually much wider than the Buddhist terminology proper. It includes a number of sections which do not directly concern Buddhist teaching. These are, for example, the chapters which comprise a wide range of terms including state offices, civil occupations, the relationship categories, the names of human body organs, food, cloth, adornment, trees, and flowers. The dictionary also contains the names of numerals, parts of twenty-four-hour period, seasons, as well as the names of colours, stars, and planets.

In the above-mentioned sections experts in the Mongolian language can find a great deal of what has been achieved by former Mongolian lexicography. But the most valuable and useful information is certainly preserved in the sections dealing with Buddhist terminology proper. The vastness and variety of the Buddhist terms, arranged in the dictionary strictly in accordance with the systematisation rules elaborated in Buddhism, allow one to consider the

Mahāvvyutpatti a kind of Buddhist encyclopaedia which became an invaluable guide to translators of sacred texts.

With the publication of the Mongolian version of the Mahāvvyutpatti, at last all benefits of this dictionary can be estimated by specialists in Mongolian studies whose scholarly interests lie in the sphere of research and publication of the Buddhist literature translations representing one of the most extensive but least known branch of Mongolian literature.

One of the contributions of Dr Sárkozi's work is that a sure guide in the sea of classifications of Buddhist philosophy has now appeared, which can be used by specialists in Mongolian studies. If necessary, users of the dictionary are now able to attribute or comment this or that Buddhist dogma without painful and ineffective searching in an extensive literature on Buddhism.

To the benefits of the present publication could be ascribed information the author provides about four versions of the Mongolian translation of the Mahāvvyutpatti. Thanks to this, philologists now possess valuable and sufficiently clear material for studying the terminology developments and the emergence of a new religious-philosophical Mongolian vocabulary.

The translations published by Alice Sárkozi are of special interest for studying the history of Mongolian terminology, since all of them came to light in the period when many novations took place in Mongolian literature, and the process was completed only in the eighteenth century by the eventual formation of the classical written Mongolian language. Formerly, in the transitional period, especially in the seventeenth century, the new and old often coexisted, which is, for example, very characteristic of the early Mongolian version of the dictionary preserved in the St. Petersburg manuscript. Here one can find "some old, rare words, preserved from Middle Mongolian" (p. IX). In this manuscript we can find mostly Mongolian transcriptions of the Indian names and epithets of Buddhist deities, the names of Indian towns and mountains, which is more typical of old, pre-classical Mongolian translations of Buddhist writings.

In the course of reforming the written language, old translations were fundamentally revised. As the well-known expert in Mongolian literature Prof. Gy. Kara puts it, "they were purged not only of half-forgotten words and archaic grammatical and orthographic forms, but also of many Uighur borrowings and Indian proper names ... which were from that time on translated from Tibetan. These translations were frequently literal, and hence incomprehensible to Mongol readers" (the citation is taken from a work by Gy. Kara, written and published in Russian, see his "Books of the Mongolian Nomads", Moscow, 1972, p. 69).

The results of such changes in the written Mongolian language, which are obvious already in the St. Petersburg manuscript, and even more evident in the block-print edition of the dictionary (version "T"), where, for example, instead of former Indian proper names we find, almost without exception, their Mongolian equivalents.

These translations, however, like other translations of earlier manuscript version of the dictionary, are far from comprehensible on every occasion. Moreover, they are often not correct at all, and it forced Dr Sárkozi to consult repeatedly the Sanskrit-Tibetan original to give correct renderings of dubious words or words distorted by Mongolian translators so that relevant Mongolian definitions in each of such occasions could be provided.

The results of efforts by A. Sárkozi, in collaboration with J. Szérb and G. Bethlenfalvy, to reveal and eliminate the faults of Mongolian translations of the Mahāvīyutpati are reflected in numerous commentaries in the footnotes where, most carefully, "special features" of all Mongolian versions of the dictionary are fixed. And every time special features are given necessary and authoritative interpretation.

Unfortunately, a technical mistake has crept into this part of the publication. In two (not large) passages a discrepancy between the numeration of the footnotes and that of the notes in the principal text (footnote 6 on p. 593 — footnote 13 on p. 603; footnote 4 on p. 620 — footnote 9 on p. 625) has appeared. This, however, does not cause much difficulty in using the dictionary. One must simply bear in mind that the footnotes corresponding to entries 8997—9138, 9373—448 are given numbers which are larger by one than relevant note numbers given in the text. But it is only a single fault in a publication worthy a note. As a whole, the work may be considered a model of such kind of a publication.

The high level of scholarship, thoroughness, and conscientiousness of the author contribute greatly to the accuracy and rationality with which the transcription of the text has been made. This feature of the publication is very important, taking into account the ambiguity of certain characters in the Mongolian alphabet, lack of consistency in their employment, a variety of diacritical systems, and abundance of borrowing from other languages. Thanks to the authoritative transcription of a vast lexicographical material, made by Dr Sárkozi, it is now possible to eliminate previous disagreements in transcribing texts written in Old Mongolian.

It should be especially noted that all Mongolian terms in the publication are provided with English translations. Naturally, this part of the work presented some difficulties, since it demanded from the author not only a brilliant knowledge of languages but solid and extensive learning in Buddhism, too. Dr Sárkozi succeeded in both these tasks, we are glad to say. Otherwise it would be impossible, when translating the Mongolian versions of the dictionary, to give adequate and exact English equivalents of many terms and phrases which stand isolated in the text. The same can be said about translating rather complicated, and at times elaborately expressed, Buddhist religious-philosophical notions. No doubt, the invaluable help of Prof. Kara, "who read through the whole text, proposed many improvements to the translation and corrected not a few errors" (p. IX), played an important role in the obvious achievements of the publication.

The publication is provided with a very helpful alphabetical index (pp. 639—836) where the dictionary material of the version of the St. Petersburg manuscript and of the block-print mentioned above (version "T") are completely taken into account. It goes without saying that the presence of the alphabetical index greatly facilitates using the dictionary and widens the sphere of its practical employment.

To sum up, we can state with satisfaction that the work under review represents a lexicographical writing of value which fulfils all requirements. Doubtless, it will rightfully occupy a deservedly high place in a series of extremely important publications of Mongolian literature. Scholars will be deeply indebted to Alice Sárkozi for her valuable contribution to the field of the Mongolian studies.

A. Sazykin

A. Muminov. *Katalog Arabograficheskikh rukopisei muzeia-zapovednika "Azret-Sultān" v gorode Turkestan*. Turkestan: Mura, 1997, 139 str.

A. Muminov. *Catalogue of Arabographic Manuscripts in the Museum-Trust "Azret-Sultān" in the City of Turkestan*. Turkestan: Mura, 1997, 139 pp.

In the paper presented to the conference "Islam and the Problems of Inter-Civilisation Interaction", Moscow, 1992, Dr St. Prozorov, the teacher of the author of the publication under review¹, stressed the necessity of investigating "the nature of interaction between the general dogmas of Islam

and their regional modifications"². He also pointed out that only within the framework of such a research would it be possible to find "the key for understanding the mechanism of functioning of Islam as an ideological system"³. The work under review might be regarded as a first step in that direction, providing important material for such an investigation which is declared to be one of the most important aims of Islamic studies in the present day Russia⁴.

The publication of Dr Muminov's article entitled "The fund of Arabographic manuscripts in the Museum-Trust "Azret-Sultān" in the city of Turkestan" in *Manuscripta Orientalia*, vol. 3, No. 2, 1997, an issue devoted to the collection of Arabographic manuscripts of the Museum-Trust

¹ In 1991, Dr Muminov presented his PhD dissertation entitled "*Katā'ib al-a'lām al-akhyār al-Kafāwī* (um. v 990/1582 g.) kak istochnik po istorii islama v Maverannakhre (III/IX—VIII/XIV vv.)" (*Katā'ib al-a'lām al-akhyār* by al-Kafāwī (d. 990/1582) as a Source for the History of Islam in Māwarā' al-Nahr in A.H. 3rd—8th/A.D. 9th—14th centuries) — in the St. Petersburg Branch of the Institute of Oriental Studies under the guidance of Dr St. Prozorov.

² S. M. Prozorov, "Islam edinyĭ, islam regional'nyĭ" ("Unified and regional Islam"), *Islam i problemy mezhsivilizatsionnogo vzaimodeĭstviia*, maĭ 1992 g. *Tezisy dokladov i soobshcheniĭ* (Moscow, 1992), p. 157.

³ *Ibid.*, p. 160.

⁴ St. Prozorov, E. Rezvan, A. Alikberov, "Islam na territorii byvsheĭ Rossiĭskoi imperii" ("Islam on the territory of the former Russian empire"), *Vostok/Oriens*, 3 (1994), pp. 145—8. Within the framework of the above mentioned project a new edition of the Russian reference book *Islam* is forthcoming. It will contain a series of articles devoted to the history of Islam in the lands of the former Soviet Union. Dr Muminov is among the most active participants of the project.

"Azret-Sultān" in the city of Turkestan⁵ (opened in 1978 at the Mausoleum of Khwāja Aḥmad Yasawī, d. 562/1166—67), makes it unnecessary to discuss here in detail the contents of the work under review. However, there are several points in this work which are sufficiently important to merit the special attention of students in the field.

First of all, the very existence of the "Azret-Sultān" collection of Arabographic manuscripts reveals that the manuscript tradition was not fully interrupted in Central Asian Republics in the Soviet period despite the Bolshevik revolution and decades of atheistic rule there. The catalogue provides description of 136 manuscript copies of 82 works, copied out between 1584 and 1981 (!), which were discovered and acquired during several expeditions to different regions of Central Asia (manuscripts, previously preserved at Yasawī Mausoleum for many decades, "dissolved" in various state and private collections nearly without traces). Manuscripts collected in the Museum-Trust "Azret-Sultān" demonstrate that, up to the beginning of 1930, the tradition of copying the works connected with Islamic heritage was alive in Soviet Central Asia (no printed copies of the works were accessible at that time).

The collection in general (the Qur'ān and Qur'ānic studies, *ḥadīth*, various religious writings, *fiqh*, logic, philology, poetry; *mutafarriqāt*) covers a wide range of works in Arabic, Persian, and Chaghatay, popular among the students of the Central Asian *madrasas*. That is the reason why the works on philology make up the largest part of the collection. Most of them, even those written in Persian, deal with questions of Arabic grammar, lexicography, and rhetoric. The author of the publication points out that people, who easily sold or donated their Arabic or Persian manuscript, were rather hesitant about parting with manuscripts written in Turkic, which they understood pretty

well, wishing to preserve these manuscripts for their children.

Among the most important works described in the Catalogue one can mention the autograph of the unique work concerning the cycle of pilgrimage to the holy places in Turkestan and the local rules of *ziyarat* (*Turkistān bayānī*) by Sadiq Sapabek-uli (1904—1982). The author, a native of northern Kazakhstan, was the first to describe the old Kazakh traditions of making pilgrimage to the holy sites of the region. Surely, this work deserves being published, since it is the unique testimony of an almost lost tradition. Until recently only a few texts, which can be used by specialists, have been published [6].

Manuscripts of the collection are described by Dr Muminov in accordance with the standard, a fully formalised scheme of 27 points, which makes it easy to create a computer data-base of the collection. The work is supplied with a number of Indices (pp. 114—26) of works' titles, personal names, toponyms, concordance of call numbers and description numbers, dates of copying, places of copying, names of copyists, and names of bookbinders, most helpful to the users of the Catalogue.

The palaeographic features of the manuscripts can be observed on 11 black-and-white facsimile reproductions at the end of the book (unfortunately, because of a quite common typographical mistake one of the photos is turned upside-down).

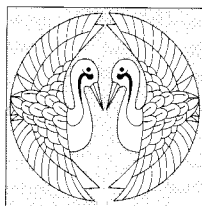
We are very much indebted to the author of the Catalogue, since little is known about traditional script and Islam in Central Asia of the Soviet period. The work presented by Dr Muminov, which provides valuable source material, can help to fill the gap and shed more light on the subject.

E. Rezvan

⁵ A. Muminov, "The fund of Arabographic manuscripts in the Museum-Trust "Azret-Sultān" in the city of Turkestan", *Manuscripta Orientalia*, III/2 (1997), pp. 39—41.

⁶ For texts describing the *hajj* tradition flourishing in the Volga region and Russian Central Asia, see, for example, G. Sablukov, *Rasskazy mukhammedan o Kible* (Muslim Accounts on *Qibla*) (Kazan, 1889); see also Ifim Rīzfān, *al-Ḥajj qabla mi'a sana. Al-riḥla al-sirriyya li-l-dābit al-rūsi 'Abd al-'Azīz Dawlīshīn ilā Makka al-mukarrama, 1898—1899* (Beyruth, 1993) being an Arabic translation of Efim Rezwan's work entitled *Hajj Hundred Years Ago: the Secret Mission of Russian Officer 'Abd al-Aziz Dawlīshin to Highly Honoured Mecca, 1898—1899*, pp. 265—73.

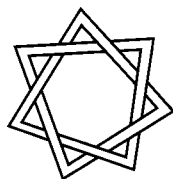
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"Ni Heng (173—198), a poet in the service of Cao Cao". Illustration No. 31 to the Chinese novel *Three Kingdoms* from the Album H-13 preserved in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies (early 19th century), 15.6 × 19.6 cm.

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