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*ARAKAWA Shintaro*

**On the Formation of the Tangut Version  
*Jingangjingzuan* 金剛經纂 from the Chinese Version**

The huge volumes of the Chinese Buddhist texts were translated into Tangut in the Xi-Xia dynasty. The unique apocryphal sutra, named *Jingangjingzuan* 金剛經纂 was composed in China and became popular in Central Asia. In this presentation, we introduce the Tangut version of the sutra and argue on the translation process from the Chinese.

**Key words:** the Tangut language, *Jingangjingzuan*, Xi-Xia, sutra, translations from Chinese.

*Apollinaria AVRUTINA*

## **Statistical Evaluation of Ancient and Modern Turkic Languages' Phonological Data in Russian Linguistic Literature**

The method of quantitative analysis of linguistic data is relatively new in linguistic literature. The first papers on statistical research of the phonological subsystem appeared in European linguistics in the 30es of the 20th c. in the works of the Prague Linguistic Circle. "Phonological statistics" method has been already described in "Grundzüge der Phonologie" by N.S. Trubetzkoy. N.S. Troubetzkoy believed that statistical methods could be used for different language systems, including phonological studies, when the subject of study is combinability of phonemes. He noted that "one should not count letters, sounds and phonemes but combinations of phonemes". Quantitative analysis of different subsystems of language makes possible to build a new typology. There is always a question related to the issue of the methodology, and to what result is expected. Therefore, for a long time the literature focused on the indices of J. Greenberg, whose goal was to identify certain typological characteristics of languages, and who finalized and formalized typological postulates of Edward Sapir.

Presently a relatively large quantity of literature on statistics of different languages subsystems has been collected. This material relatively rarely includes the Turkic languages. The presented talk is planned to analyze the work of L.G. Zubkova (who made statistical analysis of vocalic and consonant structure of the word, as well as counted the distribution of phonemes), V.I. Zolhiov (quantitative analysis of distinctive features of vowels and consonants in various Turkic languages), Y.V. Tambovtsev (who measured the conditional distance between phonemes to identify a new typology of languages), V.B. Kasevich, E.V. Yagunova and A.S. Avrutina (who use indexes of J. Greenberg, readability index of R. Flesch, automated assessment of the quality perception of the text) and others.

**Key words:** Turkic languages, phonology, phonological statistics, quantitative analysis.

*Erkin AWGHALY*

## **A Study on a Kazakh Document about Ablay Khan in Qing Dynasty**

The famous Kazakh Middle Jüz Khan Ablay died in 1780 (in the 45<sup>th</sup> year of Qianlong). No historical documents about the incident have been found in the Kazakh language. However, the Chagatai manuscript about the incident was found among the cases recorded in dossiers in the First Historical Archive. The document is about Middle Jüz's dispatching of envoys to the Qing government after Ablay Khan's death, which was written by Ablay Khan's successors as an official document. This paper deals with the translation and the interpretation of the document.

**Key words:** the Qing dynasty, Kazakh documents, Ablay Khan, Middle Jüz.

*Kirill BOGDANOV*

**Tangut Engraving as a Historical Evidence  
(the Case Study of One Illustration from IOM RAS  
Tangut Collection)**

**Тангутская гравюра как исторический источник  
(на примере описания гравюры из Тангутского фонда  
ИВР РАН)**

Гравюра, которая является предметом данного исследования, находится в качестве вводной иллюстрации в тексте «Собрание вдохновенной мудрости» (Тангутский фонд, Танг 33/7). Это нравоучительное буддийское сочинение датируется согласно колофону 1188–1189 гг., впервые было описано и частично переведено Н.А. Невским и впоследствии упоминалось многими тангутоведами в различных контекстах. Автор этого сочинения — буддийский монах Сиби Баоюань 西畢寶源 — реально существовавшая историческая личность, очень известная благодаря переводам и редакциям буддийских текстов. Его деятельность относится к середине XII в., он является переводчиком канонических сутр с санскрита, тибетского и китайского на тангутский язык, многие из них с указанием его имени как переводчика и именем императора Жэнь Сяо как редактора хранятся в собрании ТФ ИВР РАН. Сиби Баоюань также занимал значительные посты в духовной иерархии тангутской сангхи: сначала он получил титул «наставник в дхарме», затем — титул государственного наставника. Именно в этом официальном статусе он изображен на данной гравюре. Однако есть основания считать, что традиционно Сиби Баоюаня отождествляли с другим изображением на этой иллюстрации. Дело в том, что в издании Танг 33 сохранилась только левая часть гравюры, на которой на дальнем плане изображен стоящий буддийский монах со сложенными у груди руками (возможно, *анджали мудра*), слева в верхней части гравюры есть подпись — «государственный наставник Сиби». Перед монахом — группа

людей, стоящих на коленях в молитвенной позе, по всей видимости, мирян; над ними также подпись: «получающие дхарму». На недостающую правую часть гравюры указывали положения тел и выражения лиц всех персонажей, в том числе монаха, обращенных вправо, а также фрагмент кисти руки, изображенной на правой части. Со всей вероятностью можно было предполагать, что справа были изображены фигура Будды и бодхисатвы — традиционная композиция для большинства тангутских гравюр. В свою очередь, стоящий буддийский монах и отождествлялся с Сиби Баоюанем — на это как-бы указывала печатавшаяся непосредственно над персонажем гравюры надпись в картуше. Недавно, в процессе составления каталога гравюр ТФ, среди не инвентаризированных материалов ТФ была обнаружена правая часть гравюры, на которой изображен духовный сановник высокого ранга, который протягивает правую руку (возможно в жесте *абахайя мудра*) — эта часть кисти руки сохранилась на левой стороне. Интересно, что само это изображение достаточно известно: оно присутствует в другом издании «Собрания вдохновенной мудрости» (Танг 428), но на этот раз в данном издании по каким-то причинам отсутствует левая часть гравюры. Эта часть как отдельная иллюстрация в отечественной тангутоведческой литературе была опубликована дважды: в одном случае с подписью «Знатный лама с прислужниками», в другом случае — «Знатный тангут с прислужниками». Но, видимо, это изображение все-таки не отождествлялось непосредственно с государственным наставником Сиби Баоюанем<sup>1</sup>.

В таком случае теперь мы располагаем портретом известного исторического лица, а также изображением подлинного исторического эпизода, в котором отражена деятельность и статус государственного наставника при дворе императора Си Ся — что весьма редко для тангутского искусства, основной составляющей которого является буддийская мифология и символика.

В содержании этой гравюры есть еще некоторые аспекты, которые могут быть интересны для исследователей. Обратим внимание на группу из пяти человек в левом углу, которые обозначены надписью как «получающие дхарму». Среди них привлекает внимание крайний слева персонаж. Внешне он выделяется как типом лица, так и одеянием. По этническим признакам, чертам лица, густой бороде, окаймляющей лицо, это явно не тангут и не китаец. У него явно немонголоидный

<sup>1</sup> В шанхайском издании «Древняя книга» не было обнаружено этих иллюстраций.

тип лица. Его одеяние — длинная ряса и головной убор — напоминает одежду священнослужителя. Нельзя утверждать, что это именно европеец, вполне возможно — выходец из Восточного Туркестана, Сирии или Персии. Можно предположить, что это — священник-несторианец. Миссионерская деятельность несториан, которая началась в танском Китае еще в начале VII в., была активнее и успешнее в Центральной Азии, чем в Китае и продолжалась вплоть до XIII в. и позднее. Е.И. Кычанов писал, что «История Мар Ябалахи...» свидетельствует, что в Си Ся существовало много христианских и несторианских общин, и со всей очевидностью так оно и было. Однако документальных свидетельств, доказывающих этот факт, не обнаружено ни в китайских, ни в тангутских источниках. Возможно, данная гравюра является единственным подобным свидетельством. Христианин-несторианец, принимающий дхарму, не противоречил духу самого несторианства, а также соответствовал той миссионерской стратегии, которой придерживались несториане, распространяя свою веру. Известно, что они использовали традиционную буддийскую терминологию в своих текстах для передачи учения. С другой стороны, буддийский священник высокого ранга, дающий истинное учение, дхарму, людям другой веры, полностью вписывается в историко-религиозный контекст эпохи правления императора Жэнь Ся (1140–1193) — период наибольшего расцвета буддизма в Си Ся.

Подводя некоторый итог, можно утверждать, что эта небольшая иллюстрация содержит еще ряд интересных моментов, которые заслуживают внимание не только историков, но и искусствоведов, но это уже предмет более подробного исследования, выходящего за рамки доклада.

**Key words:** Tangut, engraving, Buddhist literature, Nestorians, Institute of Oriental Manuscripts.



*Boskha BORLYKOVA*

## **The Kalmyk Songs of the 19<sup>th</sup> Century**

The report examines archival texts of the 19th c. songs recorded in the Old Kalmyk script. They give a rich information on musical folklore of the Kalmyks. A study of the archival manuscript collections of the Kalmyk folk songs, kept in the archives of the Russian geographical society (RGS), Institute of Oriental Manuscripts (IOM) will reveal the characteristic features of the archaic folk consciousness. It will present the analysis of the Kalmyk songs and melodies, and compare it with modern data on the Kalmyk musical folklore as well.

Исследование выполнено при финансовой поддержке РГНФ, проект № 16-24-03005a(м).

**Key words:** Old Kalmyk script, Kalmyk folk songs, Institute of Oriental Manuscripts.

*Kereidjin D. BÜRGÜD*

**A Study of the Chinese-Mongolian Glossary Known  
as the *Bei-lu yi-yu* 北虜譯語**

This is an investigation of a version of the Chinese-Mongolian glossary known as the *Bei-lu yi-yu* 北虜譯語, which is contained in the *Deng-tan bi-jiu* 登壇必究. The *Bei-lu yi-yu* is a list of words, which comprises 639 vocabulary words divided into 17 sections. The order of each entry is such that the Chinese words are followed by their Mongolian translations also written in Chinese script, which uses phonetic reading of Chinese characters to denote Mongolian pronunciation. The Mongolian words written in Chinese script represent Mongolian sounds of their counterparts at the time of compilation. Therefore, the phonological reconstruction and understanding of spelling rules by Chinese characters is crucial for building the foundation for researching the Middle Mongolian phonology.

The purpose of this paper is to give a comparative study of several editions of the *Bei-lu yi-yu* and provide accurate information taken from the Harvard-Yenching Edition, to reconstruct the dialect sound system and spelling rules by Chinese characters which denote Mongolian sounds in the *Bei-lu yi-yu*.

As the result, I have arrived to the conclusion, that the Chinese characters used to transcribe Mongolian sounds in the *Bei-lu yi-yu* were based on the Peking dialect of the late Ming Dynasty, which was strongly influenced by the Nanking dialect.

**Key words:** Chinese-Mongolian glossary, *Bei-lu yi-yu*, Middle Mongolian phonology, transcription in Chinese characters.

*Aleksei BURYKIN*

## **Altaistics and New Aspects of Turkic-Mongol-Tungus Problem**

### **Алтаистика и новые аспекты тюрко-монголо-тунгусской проблемы**

По какой-то странной причине идеи о генетическом родстве и позднейших взаимных контактах алтайских языков и факты явных заимствований в тюркских и монгольских языках, некогда дополняющие друг друга, превратились в контрверзу с взаимоисключающими тезисами: 1) алтайские языки генетически родственны и этим фактом объясняются их сходства в лексике, морфологии, и в фонетической и грамматической структуре; 2) весь комплекс этих сходств объясняется контактами и ареальными связями тюркских и монгольских языков, а также монгольских и тунгусо-маньчжурских языков.

Выход из противоречий алтаистики найден автором данной статьи, и заключается в усложнении общеалтайской реконструкции за счет выявления новых корреспонденций.

Фонологическая структура слов в монгольских языках (в средне-монгольском и письменно-монгольском полностью, в современном монгольском языке с большой репрезентативностью) в большинстве случаев остается почти неизменной в сравнении с предлагаемой реконструкцией, в тунгусо-маньчжурских языках она преобразована и несколько упрощена, в то время как в тюркских языках уже на уровне общетюркского состояния структура слов оказалась упрощенной в сильнейшей степени — ср. мо. *mösün* ~ тюрк. *buz* ‘лед’, мо. *dürsün* ‘изображение, образ, вид, форма, наружность. внешность’ ~ тюрк. *jüz* ‘лицо’ (еще монг. *хэлбэр* ‘форма, вид’ ~ тюрк. *кер* ‘форма’, монг. *хэв* – доказуемый тюркизм), монг. *deresiün* ‘камыш’ ~ тюрк. *jiz* ‘тростник’; ср. также монг. *хорхинцог* ‘стручок’ ~ татар. *қузақ* ‘стручок’ и др., сюда же попадает даже эвенк. *амсир* ‘горноста́й’ (< чуко́т. *эмчачокалгын* ‘горноста́й’) ~ тюрк. *as* ‘горноста́й’, монг. *büselegür* ‘поясни́ца’ ~ даг. *бэслэр* ‘поясни́ца’ ~ тюрк. *bel* ‘поясни́ца’ и т.д.

Три формулы — *mösün ~ buz*, *dürsün ~ jüz*, *deresün ~ jiz* — показывают нам соотношение монгольских и тюркских слов в рамках общеалтайской реконструкции и одновременно обозначают направление эволюции структуры слова в алтайских языках от монгольского состояния (самого раннего) до тюркского состояния (наиболее позднего, несмотря на древность письменных памятников).

Данная система соответствий согласуется с уровнем генетического родства монгольских и тюркских языков, равно как и других групп алтайских языков, прежде всего в силу своей нетривиальности. Все соответствия, которые не укладываются в нее и оказываются более простыми (прежде всего это сочетания согласных и слова с тождественным звучанием), определяются как заимствования, причем «монгольский» или «тюркский» тип структуры слова часто указывает и на направление заимствования.

Изучение слов, содержащих фонемы с нетривиальными соответствиями по тюркским языкам, в их проявлениях в тунгусо-маньчжурских и монгольских языках, показывает, что источником большого количества «неясных» слов в этих языках были разнообразные пратюркские диалекты, по характеру отражений согласных сходные с современными тюркскими языками Сибири и особенно с якутским языком, иногда показывающие даже более далекую стадию его эволюции. Количество таких языков, по подсчетам совместной встречаемости разных рефлексов отдельных согласных — 15–20 языков и, возможно, даже больше; область их распространения — от левобережья Амура к югу до истоков Яны, Индигирки и Колымы к северу, от нижнего течения Амура на востоке до меридиана озера Байкал на западе. Хронология существования этой реконструируемой тюркоязычной провинции — от начала 1 тыс. до н.э. (время распада общетунгусо-маньчжурского, генезис языков-реципиентов) или несколько позднее, до середины 1 тыс. н.э., когда ее остатки были поглощены северно-тунгусскими языками, носители которых мигрировали к северу и северо-востоку от Приамурья.

Материал пратюркских диалектов, представляющий разные состояния от прототюркского, близкого к общеалтайскому, до диалектов пратюркского и, возможно, исчезнувших диалектов общетюркского праязыка, показывает нам относительную хронологию изменений отдельных фонем в тюркских языках, а также последовательность звуковых изменений по отдельным позициям в слове. Вероятнее всего, самые ранние

изменения в пратюркском приходятся на начало слова. Следующий этап эволюции — изменения групп согласных, сначала с уменьшением числа первых согласных в кластерах, затем с тотальной утратой первых согласных в кластерах и позднейшим образованием вторичных кластеров. На этот этап приходятся такие процессы, как ротацизм — конвергенция интердентального  $\delta$  и  $z$  и переход объединенного рефлекса в  $г$  (на такую конвергенцию как однозначное условие ротацизма указывает характер чувашского ротацизма), и ламбдаизм. Заключительный этап эволюции структуры слов от пратюркского до общетюркского — утрата конечных гласных или комплексов ГС, скрывшая от нескольких поколений тюркологов условия фонологических изменений согласных в тюркских языках. Последнее весьма важно — отныне ключом к пониманию эволюции тюркских языков по крайней мере в фонетике и лексике является только понимание принадлежности тюркских языков к алтайской семье, осознание их места в алтайской семье — это отнюдь не древнейшие, а «новейшие языки» и сам характер общеалтайской реконструкции, по крайней мере того варианта, который представлен вниманию читателей в настоящей работе.

**Key words:** Altaistics, Turkic-Mongol-Tungus problem, phonology, reconstruction, proto-Turkic language.

*CHING Chao-jung*

## **On the Wooden Documents Written in Brāhmī Script in the Strelkov Collection**

Thanks to the hospitality of the Institute of Oriental Manuscripts, Russian Academy of Sciences, my in-depth survey on the Strelkov Collection since 2009 has been fruitful.

In this paper, a general overview will be given on the wooden pieces belonging to this collection, in particular the ones written in *brāhmī*. In order to discuss the historical importance and possible finding spots of the collected items, some of them will be read and translated as selected examples.

In brief, most of the wooden documents written in *brāhmī* in the Strelkov collection are in Kuchean (i.e. Tocharian B) language and were most probably found in the region of Kucha (Xinjiang, China).

**Key words:** *brāhmī*, Strelkov, wooden documents, Kucha, Institute of Oriental manuscripts.

CHUN Hua

## Chinese-Foreign Language Glossaries (*Huayi yiyu*) Compiled in the Qianlong Period (1736–1795)

Chinese-foreign language glossaries refer to collections of glossaries (*yiyu*), collections of words (*zazi*) and text books (*laiwen*). The title “Chinese-Foreign Language Glossaries” is not used in any of the books. In the 1930s, the German scholar Walter Fuchs discovered this type of language learning reference books and called it the “New” *chinesisch-fremdsprachigen Glossarreihe* (*Chinese-Foreign Language Glossaries*). Later, Japanese scholars also started to study these books and used this definition. The Glossaries are divided into four categories. The “glossaries” contain words used by ethnic groups in and outside China, their Chinese translation and transliteration, which are important sources for today's study of oral and written languages that were used by ethnic groups in ancient China and contemporary foreign countries. Over a hundred of such glossaries are currently kept in the collection of various institutions in China and abroad. In the Palace Museum Library, there are a total of forty-two types including seventy-one volumes of *Chinese-Xifan*, *Chinese-Chuanfan*, *Chinese-Guoluo language glossary*; *Indian Sutra of Reciting the True Names* (*Xitian zhenshiming jing*); *Vernacular of Ryukyu*; *Chinese-Qingyuan Chieftaincy* (Guangxi), *Chinese-Taiping Chieftaincy* (Guangxi) *Language Glossary*; *Chinese-Cheli*, *Chinese-Mengmian*, *Chinese-Mengma*, *Chinese-Boyi*, *Chinese-Gengma*, *Chinese-Zhenkang*, *Chinese-Mengmao*, *Chinese-Lujiang*, *Chinese-Nandian* (*the county of Lianghe*), *Chinese-Wandian*, *Chinese-Mangshi*, *Chinese-Menglian*, *Chinese-Qianya Language Glossary*; *Chinese-Siamese*, *Chinese-Burmese*, *Chinese-Sultanate of Sulu Language Glossary*; *Chinese-English*, *Chinese-French*, *Chinese-Italian*, *Chinese-German*, *Chinese-Portuguese*, and *Chinese-Latin Glossary*. Though their titles (as written on the cover of these books) are not entirely unified. The variety of titles include “translated glossaries”, “glossaries”, “languages”, “books”, “classics”, etc. These books all bear purple cover made of coarse purple cloth and bright yellow paper title slip, on which the Chinese book titles were inscribed. The length, style,

diction, as well as content of the copies of the glossaries in the collection of the Palace Museum Library are more or less the same. Among the glossaries only *Indian Sutra of Reciting the True Names*, *Chinese-Boyi Language Glossary*, and *Vernacular of Ryukyu (Liuqiu tuyu)* differ in style.

In 1925, when the Palace Museum was established, these books were discovered in the Office of Military Strategy (*Fanglue guan*) affiliated to the Grand Council of State (*Junji chu*). These are precious materials for the studies of ethnic linguistics as well as history of translation of languages used in the 18<sup>th</sup> c. Western Europe, Southeast Asia, and Southwestern China. At present, various versions of these glossaries have not yet been properly sorted out. Nevertheless, judging from paper, cover and form of binding, the copies in the collection of the Palace Museum Library should be those originally belonging to the Grand Council of State. Based on historical literature including *Veritable Records of the Qing-dynasty Emperor Gaozong (Qing Gaozong chun huangdi shilu)*, *Imperially Approved Collected Precedents of the Great Qing (Qingding da Qing huidian shili)*, and contemporary studies such as *The Chinese-Foreign Language Glossaries* (one version of *Chinese-Xifan Language Glossary*, and four versions of *Chinese-Guoluo Language Glossary*) by Matsukawa Takashi and Sun Bojun, *Research on Chinese-Foreign Language Glossaries* by Mr. Sun Hongkai, and *The Compilation of Chinese-English Glossary and Questions Concerning Chinese-Western Languages Glossaries* by Huang Xingtao, the author looks into the institutions in charge of compiling these glossaries, combs through the course of their compilation, and in the meantime discusses the types, styles, and content of the glossaries in the Palace Museum collection. These are rare resources for the public.

**Key words:** Chinese-Foreign language glossary, ancient China, ethnic groups, Palace Museum Library.



CUI Yan

## The Research on the Currency, Weights and Measures in Uyghur Civil Documents

The Uyghur civil documents reveal the real appearance of commercial trade and the development of the monetary economy in Uyghur society during the Song and Yuan dynasty period. In the documents, people usually used “*qanpu/quanpu*”, “*böz*”, “*altun*”, “*čaw*” as the currency in circulation, currency measure words such as “*stir*”, “*yastuq*”, “*baqır*” are used to express the quantity of money in the process of trading.

The paper aims to sort out currency measure words and divide the currency into physical and metal currency; provide statistical research, and further explore relation between these currencies. It will not only reflect the economic situation of the Uyghur society, but also reveal the characteristics of the Uyghur language at that time.

**Key words:** Uyghur script; civil documents; currency; measure words.

*Sergey DMITRIEV*

**Tangut-Chinese Glossary “Collection of Needful”  
 (“Gather Desirable”) and Some Questions of the  
Representation of Chinese Text in the Tangut Script**

The Tangut language has a rather lucky afterlife. Fortunately, the Tangut scholars made various instruments, which can help to teach and properly understand the Tangut language — and many of them happily are available for us. Admiring incomparable richness of etymological, thematic or phonetic glossaries, we have to accept that for many subjects we bitterly need a bilingual dictionary. It can give the only possibility to find the exact translations of specific, but very interesting categories of the Tangut language, as, for example, name of plants, animals, dishes, musical instruments etc., which are very hard to translated precisely using only context. That is why, one of the first publications on the Tangut language, made by Alexey Ivanov in 1909, was devoted to the most important bilingual glossary — “Pearl in the Palm”. But in reality, it’s not the only one Tangut-Chinese glossary: in the collection of the Saint-Petersburg Institute of Oriental Manuscripts of Russian Academy of Sciences we could find another Tangut-Chinese glossary, much less known — “Collection of needful” (“Gather desirable”). Besides of the very important information in some lexical fields, it’s a very interesting example of a rare way of presentation of Chinese text in the Tangut writing. It could be interpreted as a hypothetical prove of possibility to include any Chinese word (not only terms, toponymal or personal names — that we knew before) written in the Tangut script, into a Tangut text. It looks, I suppose, rather interesting from linguistic and historical point of view.

**Key words:** Tangut-Chinese glossary, “Collection of needful”, Chinese text in the Tangut script, transcription.

*Margarita DUBROVINA*

### **Some Additions to the Interpretation of the Meaning of the Causative in the Turkic Languages**

In the present report, the author makes an attempt to revert to the study of Turkic collateral category from the standpoint of theoretical linguistics. The author's attention was drawn to unusual for European languages using of the causative form in some Turkic languages (in Turkish, in Yakut). Traditionally, many linguists believe that the grammatical form of causative signals the connection of action and the object in which the object has been induced to act. According to the opinion of author, this grammatical form is a morphological indication, firstly, of the relation between the action and the subject, rather than the object, and secondly, the subject is understood as an *initiator* of action, in question.

**Key words:** Turkology, verbal categories, verbal derivation, causative, collateral category.

*Rustam GANIEV*

## **Emperor Taizong of the Tang Dynasty and the Eastern Turks (Tujue) in 627–649 AD**

In the history of the Eastern Turkic Empire the events of 630–679 are of particular importance, since, according to many researchers, in this period the state of the Turks did not exist. Scientists break up its history by dividing it into the First (545–630) and the Second Eastern Turkic (679–745) Empires. The main reason for the defeat of the Turks is considered to be the campaign of Emperor Taizong in 630, and his further active policy to strengthen China in 630–649. As a result, the Turks did not pose a formidable military and political force until their rebellion in 679. This article is the first attempt to analyze the political processes of 627–649 in the history of China and the Eastern Turkic Empire in the light of the new climate research data and the Chinese written sources. This allows to reconsider some stereotypes in the Turkic-Chinese relations of the period. We have analyzed the climate changes of 627–630 that have contributed to deterioration of the socio-economic and military-political situation of the Turks. This also influenced on the policy of the Emperor Taizong, who took a course on the creation of a united Chinese-Turkic Empire with the direct participation of the Eastern Turks. In many ways, due to the Turkic-Chinese union the Emperor Taizong was able to achieve success in his foreign and domestic policy, create a united state, and turn it into the great Tang Empire.

**Key words:** the Tang dynasty, Taizong, Eastern Turks, Turkic-Chinese relations.

GAOWA

## **An Introduction to the Multilingual Inscriptions in Qing Dynasty and Studies on Them**

There is a large number of documents written in Manchu or other minorities' languages as well in foreign languages of the Qing Dynasty. Thus, a certain number of inscriptions that were written in Manchu, Chinese and Mongolian or even more languages can be called "Multilingual Inscriptions". According to incomplete statistics, there are 87 multilingual inscriptions of the Qing Dynasty, most of which are presently located in Beijing. The others are scattered in Liaoning, Hebei, Shanxi, Sichuan Provinces, as well as in Inner Mongolia Autonomous Region, Xinjiang Uyghur Autonomous Region and Tibet Autonomous Region. Besides, there are also some in Mongolia and South Korea, etc. According to the contents, the Multilingual Inscriptions can be sorted into imperial rescripts, dedications to temples or other architectures, poetry, contracts, etc. Chronologically, they are distributed as follows: 3 are for the Chongde period, 12 for the Shunzhi period, 16 for the Kangxi period and 56 for the Qianlong period.

This article collects and analyses the data of records and studies in catalogs. Based on this, the author emphasizes the importance of compilation of catalogs and comparison of inscriptions in different languages.

**Key words:** the Qing dynasty, multilingual inscriptions, catalogs of rubbings, researches on inscriptions.

*Albina GIRFANOVA*

## **Turkic Borrowings in the Albanian Language**

Turkic borrowings in the Albanian language appeared in the period of Ottoman expansion, which lasted almost 500 years (till 1912, the year of Albanian independence). However, it is obvious, that the first wave of borrowings is related to an earlier period of penetration of the Turkic-speaking ethnic groups to the Balkans (early Middle Ages). This is evidenced not only through different lexical-semantic groups of words, but also toponymy, patronymy. There is a problem of differentiation of direct and indirect borrowing (from the Arabic language, or Persian).

***Key words:*** Turkology, language contacts, borrowing orientalisms, the Balkan languages.

*Gu Songjie*

## **A Study on the Inscription for Hūribu**

The bilingual inscriptions in both Chinese and Manchu language are an important material for the studies of the Qing state and Manchu history. There are more than 800 rubbings of stone tablets preserving in Beijing.

This paper chooses one of inscriptions to decipher the Manchu text and compares it with the Chinese part of the rubbing, as well as other historical materials related problem. It also explores the nobility system in the Qing dynasty, as well as the meaning of the word of baishen 白身.

**Key words:** Manchu-Chinese inscriptions, rubbings, the Qing dynasty, noble system, Huribu.

*Viktor GUZEV*

**Semantics of “possession” and “being, state”  
in the Turkic Verbal Perfect Forms**

Article aims to show that the verbs “to have” and “to be” (correspondingly meanings “possession, belonging” and “being, existence, state”), take part not only in the origin, development and functioning of the verbal perfect forms of Indo-European languages. They play the same role in the formation of tenses in the Turkic languages.

**Key words:** verbal perfect forms, being, state, possession, correlation with period of orientation.



*HESHIGTOGTAHU (HEXIGE)***The Origins of Mongolian Manuscripts**

Below is an overview of Mongolian manuscripts based on dynasties.

Mongol Khanate States Period

This was the first generation of Mongolian manuscripts. However, the earliest Mongolian manuscripts that have been preserved are not these manuscripts. The earliest monument that has been preserved is *Yisüngge-yin čilayun-u bičig*. Based on its content, scholars considered that it was written in 1225. As a result, the history of Mongolian manuscript had to start from the Mongol Khanate states period. The most representative manuscripts include the following:

1. *Yisüngge-yin čilayun-u bičig*.
2. *The Secret History of the Mongols*, or *Mongyol-un niguča tobčijan*.
3. *Köke debter*.
4. The remnants of Khara-Khoto (Black City) Mongolian Manuscripts.
5. *The Song of Mother and Child*, or *Altan ordun-u üisün degereki bičig*.

Yuan Dynasty

The Yuan Dynasty was a period of time when diverse cultures coexisted and developed. Since the dynasty was founded by the Mongol rulers, it was also the time when Mongolian manuscripts flourished in development. The signs of its development are the following. First, the royal court emphasized the use of the Mongolian language. Second, National counselor 'Phags-pa created a "new" Mongol script. From 1269 to 1368, the 'Phags-pa script had been used in official manuscripts. Many inscriptions on monuments, stamps, paiza (gerege), currencies, etc. in 'Phags-pa Mongol script have been preserved. Third, the implementation of 'Phags-pa script by the royal court slowed down the development of Mongolian manuscripts. But during the time of national counselor Chos-kyi od-zer (1410–1420's), this barrier was overcome and it started another new era of manuscripts written in or translated to Mongolian. Fourth, many Mongol, Uyghur, Tibetan literary gurus

wrote in Mongolian, or translated Buddhist scripts and classics from Sanskrit, Uygur, Chinese, and Tibetan to Mongolian. Fifth, a publishing agency was set up at the White Pagoda Temple (大聲壽萬安寺 *Da sheng shou wan an Temple* in Dadu, or Beijing), where Mongolian manuscripts and books were published under the efforts of Chos-kyi od-zer and others. Major manuscripts include the following:

1. Original and translated works by Chos-kyi od-zer.
2. Translated works by the highly achieved Mongol lama Shes-rab seng-ge.
3. Remnants of Yuan dynasty Mongolian manuscripts excavated in Turfan.
4. *Medegdekün-i belgetey-e geigülügçi ner-e-tü šastir* by 'Phags-pa — 52 pages of later hand-written copies of Mongolian translation from the Yuan Dynasty.
5. *Doluyan ebügen neretü odun-u sudur*, translated by Biranasiri.
6. Mongolian manuscripts excavated in Khara-Khoto (Black City).
7. The 'Phags-pa script Mongolian manuscripts.
8. *Sain ügetü erdeni-yin sang neretü šastir*, written in Tibetan by Lama Kun-dga'-rgyal-mtshan (1182–1251) of the Sa-skya sect in Turfan. It was translated into Mongolian by Lama Sonumkar-a of the Vajrayana sect.
9. Mongolian monument inscriptions.

#### North Yuan Dynasty

Major Mongolian manuscripts include:

1. Historical manuscripts such as *The Secret History of Yuan Dynasty*.
2. Mongolian manuscripts excavated in *Olan Süme*.
3. Mongolian manuscript on birch bark excavated in Khar Bukhyn balgas.
4. *Ganjuur* translated during the Ligden qayan's reign.
5. Other Mongolian manuscripts.

#### Qing Dynasty

Qing Dynasty was another period when diverse cultures coexisted and thrived. As the dynasty was founded by the Manchu rulers, who were from the same nomadic root from the Mongol steppe, the royal court was keen on its efforts in utilizing multiple languages, such as Manchu, Mongolian, Tibetan, Western Xia (Xi Xia), in keeping its manuscripts. Firstly, many scholars who were high ranking officials, or Lamas themselves conducted studies on

Mongolian manuscripts. Secondly, publishing agencies that were owned by the imperial court, temples, or privately all published books in Mongolian. Major works include the following:

1. Mongolian *Ganjuur* and *Danjuur* in woodcut editions.
2. Historical manuscripts such as *Erten-ü mongol qad-un ündüsün-ü yeke šir-a tuyuži orušiba* (shortly before 1662); *Qad-un ündüsün-ü erdeni-yin tobči* (1662); *Erten-ü qad-un ündüsülegsен törü yosun-u jokiyal-i tobčilan quriyaşsan altan tobči kemekü orusibai* (17<sup>th</sup> century to early 18<sup>th</sup> century); *Asaraγči neretü-yin teüke* (1677); *Činggis qayan-u altan urug-un teüke gangg-a-yin urusqal* (1725); *Mongol-un borjigid obug-un teüke* (1735); *Altan kürdün mingyan kegesütü* (1739); *Altan erike* (1765); *Dai yuwan ulus-un bolur erike* (1774–1775), etc.
3. Officially revised manuscripts that involved multiple languages.
4. Literary manuscripts that included Hasbu’s translated *Jin Gu Qi Guan* 今古奇觀, *Xin Yi Hong Lou Meng* 新譯紅樓夢 and Footnotes; Injannasi’s (1837–1892) long fictions such as *Hong Yun Lei* 紅雲淚, *Yi Ceng Lou* 一層樓, *Qi Hong Ting* 泣紅亭; and historical fiction “Stories Based on the Qing History” 青史演義. Also poetry by various poets flourished.
5. Mongolian and Todo bičig manuscripts by Zay-a bandida Namhai Jamsu.
6. Manuscripts in Soyombo and Vagindar-a scripts.
7. Medical manuscripts.
8. Buryat Mongolian manuscripts in woodcut editions.

#### Min Guo Period

Manuscripts from this period (1911–1949) included the following: historical manuscripts; linguistic manuscripts; literary manuscripts; Buddhist manuscripts.

**Key words:** Mongolian manuscripts, history, translations into Mongolian, Mongol Khanate state, the Yuan dynasty, the Qing dynasty.

*HUANG Jianming*

## **The Research on Term Translation Methods of the Yi Language Bible**

*Nado Kuoseu* is an Yi ancient book translated from Chinese version of of the Catholic Catechism.

This article aims to study the terminology translation methods used in this book. The article includes three parts:

— the first part gives the background information and the summary of the Yi language book *Nado Kuoseu*;

— the second part makes research of the terminology translation methods which are divided into free translation method and transcription method;

— the third part concludes all the translation methods and points out their theoretical and academic research values.

**Key words:** Catholic *Catechism*, *Nado Kuoseu*, translation methods for terminology, the Yi language.

*JIEJUE Yihong*

## **Several Questions on Reading Ancient Yi Language Script Documents**

The Yi is the seventh nationality in China that has a lot of ancient script documents, but today we found several questions when reading them.

First, some documents in ancient Yi script are incomplete.

Second, some script marks and sentences were obscure.

Third, some ancient words were difficult to understand.

Fourth, most of ancient Yi document were write in some dialects and people can't understand each other in different dialects.

Fifth, the people who could read ancient Yi script document died and we can't find new successors.

This thesis is aimed mainly to talk about how to solve these problems and help the readers to get more ancient Yi document materials and let the Yi ancient language and culture spread effectively.

***Key words:*** ancient Yi documents, Chinese nationalities, the Yi script.

*Enkhbayar JIGMEDDORJ*

## **Study of the Mongolian “Law Manuscript on Birch Bark”**

One of the valuable history, culture and law traditions of the Central Asian nomads is the “Khalkha Mongolian Law Manuscript on Birch Bark”. It consists of over 1000 pieces of writings on birch barks found in the Khar Bukhyn balgas (Black Bull Ruin), Bulgan aimag, Mongolia in 1970.

The “Khalkha Mongolian Law Manuscript on Birch Bark” consists of 18 parts and was compiled by the Khalkha Mongolian noblemen from at the end of the 16<sup>th</sup> – beginning of the 17<sup>th</sup> cc. This Law source written in Mongolian script has not been yet published completely.

The Mongolian archeologist Kh. Perlee copied the Law on Birch Bark in the cursive way. He made its transcription with some explanations, and published it for the researchers’ use in Ulaanbaatar in 1978. However, this copy has letter and word mistakes, no original pictures, which makes difficulties in its use as a source.

Professor Klaus Sagaster (Bonn University, the German Federation) and Dr. Elisabetta Chido have studied the manuscript on birch bark for many years, published their books on this issue, restored this manuscript and presented it to Mongolia in 2012. The German Federation made a big contribution in implementation of the project, study of Mongolian history and intelligence heritage and introduces their works in this field to the international science.

I have studied internal situation in the Khalkha Mongolia in the 17<sup>th</sup> c., noblemen’s activities and history of political relations between the Khalkha Mongolia and the Qing dynasty. One of the sources in for this research is the Manuscript on Birch Bark.

**Key words:** Khalkha Mongolian, birch bark documents, Khar Bukhyn balgas, law document, the Qing dynasty.

JING Yongshi

## A Study on Publishing History of the Timely Pearl in 20<sup>th</sup> Century

*The Timely Pearl* (Chinese title *Fān-Hàn Héshí Zhǎngzhōngzhū* 番漢合時掌中珠), compiled by Tangut scholar Gulemaocai (骨勒茂才), is a Tangut-Chinese dictionary which records thousand words and short sentences. Like other Tangut literatures, *the Timely Pearl* once was lost after the fall of the Xi-Xia dynasty. In the beginning of 20<sup>th</sup> c. in an ancient pagoda in Khara-Khoto, China, the Russian explorer P.K. Kozlov discovered nearly ten thousand pieces of literature of Xi-Xia and Yuan dynasty including *the Timely Pearl*. Now the dictionary is kept in the Institute of Oriental Manuscripts, Russian Academy of Sciences.

Since the founding of *the Timely Pearl* in 1909, for nearly a hundred years, researchers from different countries have been trying to copy and publish it. The copy and publication of this dictionary before 1970s was mostly done by Luo Zhenyu (羅振玉) and his sons Luo Fucheng (羅福成) and Luo Fubao (羅福葆). At that time, N.A. Nevsky and other scholars have contributed to reconstruction of the lost pages. Since the institution hadn't published the original copy for a relatively long time, the researchers mainly used the copy from Luo's to do the research.

At the end of 1970s, the American scholar Luc Kwanten got the photos of the USSR book's original copy and did some research on the book. Later he published a book named "The Timely Pearl: A 12<sup>th</sup> Century Tangut-Chinese Glossary" and attached the photos from the original copy. Then Chinese scholars began to study the book. Since the end of 20<sup>th</sup> c., China and Russia have started publication of the materials from Khara-Khoto which are kept in Russia. So, the photographs of *the Timely Pearl* were published again and included in Vol. 10 of "Heishuicheng Manuscripts Collected in Russia" (俄藏黑水城文獻). But all publications of this dictionary, including Luo's work and other photos, have various deficiencies, especially the versions of the book became mysterious.

The author has collected all available material on the dictionary, research on *the Timely Pearl* and corrections which have been made during the century. The paper aims to help researchers to know the real situation of the collection and publication of the book and notice the missing of the book's pages and its version problem.

**Key words:** Tangut language, “the Timely Pearl”, Tangut-Chinese history, Khara-Khoto, N.A. Nevsky, Institute of Oriental Manuscripts.



*Shahnaz KAMALOVA*

## **On Definitive and Completive Constructions in the Language of Runic Artifacts**

The analysis of functioning of verbal-nominal forms (with indicators *-gAIY*, *-sYk*, *-Duk*, *-YgmA*, *-DačY*, *-(A)r*, *-mYs*) as a part of definitive and completive constructions in the texts of the 7–9<sup>th</sup> cc. allows to do the following:

- 1) define the morphological role of these forms (nouns of action, nominal and adjective forms, participles);
- 2) reveal functional and semantic peculiarities of constructions where the above mentioned forms participate as a specifying component.

The *-gAIY* form is interesting for its meaning of an adverbial modifier of purpose (supine). The morphological means of that kind are quite rare in Turkic.

**Key words:** runic texts, definitive constructions, completive constructions, verbal-nominal forms.

*Anahit KARTASHYAN*

**The Missing Link in the Chain of the Armenian National Constitution: the Draft of Armenian National Regulation of 1857**

The aim of this paper is to analyze the first draft of the Armenian National Constitution (Ottoman Turkish: “*Nizâmnâme-i Millet-i Ermeniyân*”) of 1857. This document (BOA, I.MVL, 00382) held by the Ottoman State Archives (Istanbul), have been considered as lost until 2013. The archival document is an important and most valuable source not only for the history of the Armenian community of Constantinople in the 19<sup>th</sup> c., but also for the history of the Ottoman Empire.

The text of the draft is arranged in two parallel columns in two languages — Armenian and Ottoman Turkish. There is a number of differences between two texts. Comparative study of it gives us the opportunity to restore mechanisms, used by the Ottoman state to interfere into internal affairs of non-Muslim communities and draw borders of socio-cultural autonomy of non-Muslim millets.

**Key words:** Arminian national Constitution, “*Nizâmnâme-i Millet-i Ermeniyân*”, Constantinople, the Ottoman Turkish language, the Armenian language.

*Lusine KHACHATRYAN*

### **The Turkic Names of Animals Attested in Armenian Medieval Authors' Works**

There exists a large spectrum of collected data, which explores Turkic vocabulary in the modern Turkology. The researchers examine not only Old Turkic manuscripts, but also written heritage of medieval and later periods. Nowadays, various groups of vocabularies, mentioned in the Turkic codices, are considered to be the object of the study for researchers. But, the studies are not equally separated in time and space dimensions. It seems that medieval Armenian sources lack a thorough analysis by the researchers of this field. However, Armenian, Turkish and Mongolian relations find their reflections in Armenian historiography, lexicography, and culturology and in many different spheres.

The Armenian writer of the 13<sup>th</sup> c. *Kirakos Gandzaketsi* brings some valuable information about Mongolian invasions in his work entitled “The Armenian History”. Along with the mentioned data in order to make a comprehensive picture of the Mongol-Tatar expansions, the author represents more usable — colloquial, word lists from Mongolian vocabulary. There are loanwords from both languages as a result of Turkic–Mongolian lexical interrelations. Some animal species were attested in the abovementioned work.

A doctor–biologist of the 15<sup>th</sup> c. *Amirdovlad Amasiatsi* in his examined work entitled “Angitac Anpet” (Ms. 452, Institute of Ancient Manuscripts–Matenadaran) mentioned more than 3500 names of healthy plants, animals, minerals, and their synonyms. The names are given in five languages: Armenian, Ottoman-Turkish, Greek, Persian, and Arabic.

In the frame of the article the Turkic lexicon attested in the mentioned and other Armenian sources have undergone linguistic analysis, distinguishing thematic groups of animal names, as well as trying to establish word etymology, analyzing morphological and semantic peculiarities and tracing its development in modern Turkic languages.

**Key words:** Turkic vocabulary, Armenian historiography, lexicography, *Kirakos Gandzaketsi*.

*Gulnoz KHALLIEVA*

**A.N. Kononov — an Outstanding Connoisseur  
of Turkish Manuscripts**

The article reveals the activity of A.N. Kononov in publication of the manuscript heritage of the Turkic speaking writers. Collective works of Alisher Navoi “Mahbub ul Kulub” (“The Beloved Hearts”) is taken as an example.

“The Beloved Hearts” is a work of didactic character in which the author presents his most subtle observations on life and work of various groups of his contemporary society. This work is of a great scientific interest for understanding creativity and personal outlook of Navoi.

***Key words:*** A.N. Kononov, Alisher Navoi, “Mahbub ul Kulub”, “The Beloved Hearts”.

*Diana KIKNADZE*

## **The Role of an Anonymous Author in Japanese Setsuwa Story-tales of the 12–13<sup>th</sup> Centuries**

The report will analyze the impact of anonymous authors on the late Japanese setsuwa story-tales. Since the 10<sup>th</sup>–11<sup>th</sup> cc. setsuwa were divided into secular and pure Buddhist, and as a consequence of genre secularization, learned aristocrats, who wanted to remain anonymous, became the main authors of setsuwa story-tales. Due to the “change” of the authors from monks to aristocrats, critical assessment of the events of many old borrowed stories appears in secular setsuwa. Such a stories were under rigorous editing according to mentality, education, taste of compilers, as well as current ideas of Japanese society of a certain period.

The paper will show some examples of old borrowed stories edited by aristocrats in late setsuwa, as well as explain the reasons of such a transformation.

**Key words:** *setsuwa*, anonymous authors, Buddhist literature, Japanese society of the 10<sup>th</sup>–11<sup>th</sup> c., secular stories.

*Hasmik KIRAKOSYAN, Ani SARGSYAN*

## **The Oldest Copies of the “daqāiqal-ḥaqāiq” and “luyat-i n‘imatullah” Medieval Bilingual Dictionaries of the Institute of Ancient Manuscripts — Matenadaran**

The oldest copies of Persian-Ottoman dictionaries kept in the Arabic script depository of Matenadaran relate to the 16<sup>th</sup> and 17<sup>th</sup> centuries. Ms. 196, a collective volume of the abovementioned depository includes two works by Kemal Pashazade (d. 1533/4): “*Risāle-i yāyi fī lisān al-fārsī*” (رسالة يائيه في لسان الفرسى) (fol. 1a–26a) (in Ottoman Turkish) and the dictionary — “*Daqāiq al-Ḥaqāiq*” (دقائق الحقائق) (fol. 27a–173b) (in Ottoman Turkish and Persian). According to the colophon the manuscript was copied in 1564/5. This work comprises Ottoman Turkish explanations of Persian synonyms and homonyms which are of prominent teaching importance.

The next manuscript (Ms. 133) by *N‘imatullah ibn Ahmed Ibn Qazi Mubarak al Rumi* (d. 969 Hijra), written in 1540/1, is known under the name “*Daqāiq al-Ḥaqāiq*” (لغت نعمتالله). The name of the scribe and the date — *Jabar Ibn Pir Ahmed al- Raz Rumi*, 1693/4 — have been attested in the colophon (237b). The *Luyat-i N‘imatullah* is considered to be a unique work containing four types of medieval lexicography: *nisāb* — learning, *asāmī* — nominal, *masādir* — infinitive, *universal* — universal. The work includes a dictionary which is divided according to the parts of speech, and mediated by a grammatical passage.

In the frame of the paper the description, codicological value and some textual and content peculiarities of the abovementioned manuscripts will be examined.

**Key words:** Persian-Ottoman dictionaries, the Arabic script, Matenadaran, Kemal Pashazade, “*Risāle-i yāyi fī lisān al-fārsī*”, “*Daqāiq al-Ḥaqāiq*”, “*Daqāiq al-Ḥaqāiq*”.

*Vadim KLIMOV*

**The 19<sup>th</sup> Century Japanese Account Books  
Kept in the Institute of Oriental Manuscripts RAS**

**Японские конторские книги начала XIX в., хранящиеся  
в Институте восточных рукописей РАН**

Конторские книги по торговле японцев с айнами, проживавшими в южной части о. Сахалин, представляют собой уникальный письменный источник. Эти две рукописные книги самые древние письменные памятники в мире, дошедшие до нашего времени, в которых зафиксированы сделки, носившие характер обмена одного товара на другой. В них записаны даты, место сделок, имена айну, переданные каной (японской азбукой), и ассортимент товаров. Эти книги были переданы в Азиатский музей от Российско-Американской компании, морские офицеры которой, Хвостов и Давыдов, вывезли их с японского поста Кусюн-Котан в южной части острова после нападения на него. В настоящее время мною завершён вечерне перевод обеих книг, работа готовится к изданию. Хочется отметить, что без сотрудничества с ведущими японскими специалистами из Токийского и Хоккайдоского университетов подобное исследование было бы просто невозможно осуществить.

**Key words:** Japanese account books of the 19<sup>th</sup> c., the Ainu, the Sakhalin island, Russian-American company, Institute of Oriental manuscripts.

*Raisa KRAPIVINA*

## **The Three Types of Knowledge in the Abhisamayālaṅkāra (The Ornament for the Clear Realizations)**

1. The Abhisamayālaṅkāra, composed by Maitreya-Asanga, introduced one of the two main interpretations of the Prajñāpāramita Sūtras. The hidden meaning of the Prajñāpāramita Sūtras is revealed in the Abhisamayālaṅkāra as a process of realization of Prajñāpāramita (the Perfection of Wisdom). The direct meaning of the Prajñāpāramita Sūtras — emptiness — is explained in Nāgarjuna's Madhyamaka treatises.

2. The Abhisamayālaṅkāra consist of eight chapters. The general layout of the text can be divided into the following sections:

- a. The vast exposition of the three types of knowledge in chapters I–III.
- b. The vast exposition of the four means of realization of the three types of knowledge in chapters IV–VII.
- c. The vast exposition of the attainment of Buddhahood (Dharmakaya) in chapter VIII.

3. The Abhisamayālaṅkāra opens with the verse of homage. The three types of knowledge are introduced here: the all-knowledge of the Listeners “seeking peace” in nirvana, the knowledge of paths of the Bodhisattvas “who work for the benefit of the world”, and the knowledge of all aspects “perfectly endowed with which” the Buddhas turn the Wheel of the doctrine.

The three types of knowledge are the Perfection of Wisdom, “the Mother” who Maitreya worships with praise.

The purpose of the Abhisamayālaṅkāra is to develop in the followers the knowledge of all aspects. Maitreya explains how to practice the knowledge of all aspects and summarizes the contents under eight main subjects:

- 1) knowledge of all aspects;
- 2) knowledge of paths;
- 3) all-knowledge;
- 4) complete clear realization of the three types of knowledge in all their aspects;
- 5) culmination of clear realization;



- 6) serial clear realization;
- 7) clear realization in a single instant;
- 8) the resultant Dharmakāya.

4. The first three main subjects (chapters I–III) thoroughly elucidate the three types of knowledge using specific sets of characteristics (*chos*).

5. The same subject — the three types of knowledge — are also explained in the fourth chapter. Here they are explained through the 173 aspects (*rnam-pa*) of the three types of knowledge. It presents the whole Mahayana Path as the process of realization of all aspects with the aim to get rid of all obstacles on the Mahayana Path.

The remaining main subjects (chapters V–VII) relate the special details of the Mahayana Path.

6. Finally, the eighth main subject (chapter VIII) — Buddhahood (*Dharmakāya*) — represents the result of the Mahayana Path. The result is the Omniscience of the Buddha, which includes all the knowledge, e.g. the all-knowledge of the Listeners and the knowledge of the paths of the Bodhisattvas.

**Key words:** The Abhisamayālaṅkāra, Maitreya-Asanga, the Prajñāpāramita Sūtra, the Tibetan language.

*Pierre MARSONE*

### **The Social Policies of the Khitan as it Appears in the Liaoshi**

Peoples like Khitan, Jurchen or Mongols, who sometimes played an important role in Chinese history, are traditionally considered as “Barbarians” and, until now, their image is often that of conquerors mainly able to make war, plunder or massacre. But, such a policy cannot produce long-lasting empires or dynasties. A more accurate study of the Liao dynasty shows the Khitan rulers ability of combining both martial 武 and civil 文 policies. On the one hand, Liao dynasty emperors enforced conventional measures regarding justice, like the review of judgments, or regarding national solidarity like frequent emergency supplying top populations of the Empire stricken by natural disasters(droughts, floods and so on). On the other hand, on the demand of the local people, the Liao rulers often kept good officers at their office and the State took measures against corruption. An accurate reading of the annals 本紀 of the *History of the Liao* 遼史 points out more original social measures. In many cases, the emperor himself ordered without previous debate that rich people pay for the poor. An example among many others is as follows: in 1013 the Emperor Shengzong ordered rich people of the Dunmugong ordo to supply poor population. This policy sometimes reached unexpected extremes: during the forced deportation of people of Bohai, rich people had to pay for their own deportation.

The communication will deeper examine this policy in order to evaluate its place in the history of China.

**Key words:** : the Liao dynasty, Khitan, the History of the Liao, Bohai, law.

*Badma MENYAEV*

## **The Oirat Woodcuts from the Private Collection Hotol-tuges Dedicated to the Cult of Buddha Amitayus**

For decades the families of the Oirat Mongol city Smoking carefully preserved ancient scrolls of the sacred books, of which there were many. Today, in the Xinjiang Uyghur Autonomous region of China, there are about 100 families, which keep the Oirat manuscripts. An interesting fact is that these ancient manuscripts are copied and read in the homes of believers on the days of religious and family holidays. Thus, among the Oirats of China preserved book culture of Oirats, which dates back for nearly four centuries. The article is devoted to one of the book collections owned by Basargin temper, an expert on the book culture of the Oirats and Oirat scribe books. The article describes the book collection and modern book explores the culture of the Oirats.

Работа выполнена при финансовой поддержке проекта РГНФ № 16-04-00281 «Частные коллекции калмыцких (ойратских) рукописей в России и Китае (по материалам археографических экспедиций 2012–2014 гг.)».

**Key words:** the Oirat Mongols, Oirats in China, written manuscripts, book collections.

Aydar MIRKAMAL

**A Study on the Kültegin Inscription *bir kiši : y(a)η(i)lsar : uγ(u)šī : bod(u)nı : bišükiñä : t(ä)gi : qıdm(a)z : (ä)rm(i)š***

The understanding and translation of the sixth line on the Kültegin inscriptions *birkiši : y(a)η(i)lsar : uγ(u)šī : bod(u)nı : bišükiñä : t(ä)gi : qıdm(a)z : (ä)rm(i)š* has always been contradictory in literature. The keyword *qıd-* was translated as “cannot move forward” (V. Thomsen) and “drift away” (W. Radloff) or “deviated from the target” (S. Malov) in the early stage. T. Tekin in his *A Grammar of Orkhon Turkic* (1968) transcribed the word as *iqıdmaz* meaning “protection”. He translated it as *öldürmezler imiş* (“not to kill”) in his another work *Orhon Yazıtları* (1998). A.B. Ercilasun (1995) associated *qıd-* with *qıdıy* (“being marginal and restricted”). The whole sentence was understood as “if one people made a mistake, it would involve other family members, even the whole ethnic tribe” (*bir kişi yanulsa kabilesine milletine evine eşiğine kadar kıyı yapmazmış*). A. Inayet stated that *qıd-* originally meant “to kill”, and with further meaning “to discard”. This idea he illustrated it in the context “not to discard”. Based on the meaning of *qıd-* in the Kazakh language, which refers to “being merciful and sympathetic”, Gen Shiming translated it as “when one made a mistake, they would not sympathize with other tribe members and even a baby in the cradle”.

The author of the paper argues that the available literature does not provide an accurate understanding of *qıd-*, and discusses the meaning of keywords in the inscriptions in the light of the Old Uyghur texts. Meanwhile, the author also suggests the meaning of *qıd-* in the Kültegin monument based on its semantic and cultural background as seen from the modern Kazakh language.

**Key words:** Orkhon inscriptions, *qıd-*, *bišük*, Old Uyghur texts, Kazakh Cultural background.

*Delyash MUZRAEVA*

## **To the Historiography of Studying Written Buddhist Literature Tradition of the Oirats and Kalmyks**

### **К историографии изучения письменной буддийской литературной традиции ойратов и калмыков**

Проблематика настоящей работы в научном монголоведении неоднородна и распадается на ряд самостоятельных вопросов, имеющих неодинаковое отношение и неодинаковую значимость для нашей темы — это история монгольской письменности и письменностей монгольских народов, конфессиональная история монгольских народов и в том числе ойратов и калмыков, история буддизма у монголов и в сопредельных регионах (Тибет, Китай, Бурятия, Тува и т.д.). Важное место в истории изучаемых проблем играет издание отдельных памятников средневековой монгольской и ранней ойратской литературы (*История Чойджиддагини, История о Молон-Тойне, Источник мудрецов, Повесть о лунной кукушке* и т.д.), а также опыты осмысления собственно литературной истории ойратов на значительной временной перспективе (А.В. Бадмаев, Л.К. Герасимович).

Наилучшим образом в научной литературе освещена проблематика истории буддизма и ламаизма у монгольязычных народов в трудах по религиоведению, культурологии, философии, истории искусства. Однако в исследованиях по монгольской литературе раннего периода явно прослеживается недооценка буддийской составляющей, причем как на уровне состава текстов, так и на уровне литературного процесса.

Открытым остается вопрос о соотношении раннего собственно буддийского и более позднего, который иногда называют ламаистским, компонентов в истории культуры и книжности монгольских народов. Здесь парадоксально то, что при хронологически ретроспективном подходе ламаизм как форма буддийского культа для отдельных регионов и этносов оказывается гораздо лучше изученным, чем собственно буддизм, однако конфессиональные и культурные детерминанты в культуре

бурят, калмыков, тувинцев при таком подходе теряют связь со своими истоками.

Тотальное отсутствие комплексного внимания к образцам традиционной буддийской книжности и письменной культуры у калмыков имеет свои негативные следствия для исторических и филологических дисциплин. Практически неразработанными остаются проблемы палеографии Тодо бичиг, вопросы стилей и групп почерков письма на Тодо бичиг, проблемы кодикологии буддийских (и не только буддийских) книг, нет специальных работ по изучению материалов для письма, в частности, характеристики бумаги: даже указатель водяных знаков С.А. Клепикова, без которого не обходится ни одно описание русских рукописных документов XVI–XVIII вв., еще не вошел в обиход у исследователей монгольской рукописной книги, в то время как сопроводительная помета «бумага русская» в каталогах встречается очень часто. Слабо разработаны и вопросы текстологии памятников монгольской письменности, имеющийся опыт текстологии как области филологической науки далеко не полностью освоен исследователями образцов письменной культуры монгольских народов, при этом как в калмыковедении, так и в бурятоведении, а равно и в монголоведении в России и в Монголии положение дел выглядит одинаковым. Немногочисленны и исследования по технике и опытам практики перевода буддийских текстов на монгольский, ойратский и калмыцкий языки, малоизвестны и до настоящего времени не были подвергнуты научному изучению буддийские сочинения гелюнгов на русском языке, оказавшиеся как бы вынутыми из того конфессионального и историко-культурного контекста эпохи, когда они были созданы и сохранившиеся в научной памяти только как образцы церковной буддийской практики и интенций духовенства. Феномен калмыцких буддийских текстов на кириллице 1930-х гг. долгое время представлял собой загадку, ныне стало понятным, что таким образом калмыки могли скрывать рукописи и сочинения буддийского содержания от тех контролирующих органов, которые при выявлении религиозных сочинений ориентировались на то, что такие сочинения должны были быть написаны на ойратском «Ясном письме» (Тодо бичиг).

Исследование выполнено по гранту Российского научного фонда (проект № 14-18-02898).

**Key words:** the Oirats, the Kalmyks, Buddhist literature, historiography.

*NARISU*

## **An Investigation on Collation of Pre-Chinggisid Genealogies**

The paper is aimed to present various research methods in exploring Mongolian literature and related documents of Chingis-khan ancestral lineage.

***Key words:*** Chingis-khan, genealogies, Mongolian literature.

*Dmitrii NASILOV*

## **Morphological Model “Verbal Noun + -ĀI” in the History of the Turkic Languages**

### **Морфологическая модель «глагольное имя + -ĀI» в истории тюркских языков**

При использовании материалов орхоно-енисейских и древнеуйгурских памятников важно выделить в их языке те грамматические факты, которые определяются литературным статусом письменного текста, и те лексические и грамматические особенности, которые отражают особенности речи автора, носителя конкретного древнего тюркского диалекта или говора. Ясно, что именно эти особенности характеризуют местную живую речь, язык повседневного общения тюрок.

Система презентно-футуральных форм в рунических памятниках демонстрирует динамическое развитие; она еще не сложилась полностью, хотя продолжает восходящую к общетюркскому состоянию общую линию развития временной системы. Несмотря на предполагаемую близость между собой древних тюркских диалектов именно в их временных системах заметны различия. Это еще раз подтверждают близкие по времени тексты на древнеуйгурском языке и более поздние памятники Караханидской эпохи.

Футуральная парадигма в рунических памятниках была представлена формой та̋у / да̋у, отрицательным аналогом которой выступала форма та̋у. Образования на –та̋у — уже как глагольные имена — выступали и в атрибутивной функции, и могли субстантивироваться. В данном случае этой форме в грамматиках придается статус причастия будущего времени (the future participle).

Поскольку глагольные именные формы всегда имели сложную семантику, то и имя на та̋у обладало рядом модальных нюансов. Важно, что это имя имело агентивную семантику. Однако его модальной коннотацией было указание на то, что осуществление действия возможно только на основе реализации свойств, заложенных в субъекте действия.



Указанное значение присутствовало и в предикативной функции имени на та̋у. Это дает основание определять время на та̋у как «будущее потенциальное».

Наиболее четко данное значение потенциальности будущего действия проявляется в отдельных независимых предложениях со сказуемым в форме та̋у. В условных полипредикативных конструкциях с зависимым предикатом, выраженным деепричастием sag, в главном сказуемом значение формы та̋у дополняется такисными отношениями: временным соотношением двух событий

В языке «Книги гаданий» (Yŋq bitig) появляется другая форма будущего времени — форма на ʏaj, которая уже в дальнейшем, в древнеуйгурском языке становится доминантной. Форма на ʏaj, хотя с самого начала функционировала только как предикативная, также обладала широким спектром модальных значений. Они стали основой для развития в разных тюркских языках форм желательного или долженствовательного наклонений.

В связи с семантикой древнетюркской формы на та̋у следует отметить функцию в её составе показателя ̋у. Речь идёт о полифункциональности аффиксов в истории тюркских языков. Однако и на уровне древнетюркской эпохи видно его продуктивное использование при образовании чисто отыменных дериватов, т.е. от имен существительных, и от глагольных имен в случаях вторичной деривации по модели: «основа глагола + аффикс глагольного имени + ̋у». Показатель ̋у обозначает свойство субъекта, и это свойство, естественно, обеспечивает только такие действия (или особенности) субъекта, которые определяются данными его способностями, потенциями. Эти способности реализуются как профессия, привычка, склонность субъекта в зависимости от семантики производящей основы или узуса использования деривата. Из этой семантики исходят и модальные особенности будущего потенциального времени на та̋у в памятниках рунической письменности.

Как более поздние структурные аналогии рассмотренной временной формы следует указать на старые (чагатайский, османский языки) и современные (кумыкский, ногайский, узбекский, уйгурский и др. языки) глагольные формы на так̋у. Они рассматриваются или как один из вариантов будущего времени, или как желательное наклонение.

**Key words:** morphological model, Turkic languages, runic monuments, Present-Future tense, Old Turkic grammar, word derivation.

*Dmitrii Nosov*

**Manuscript “The Story of Old Man Borontai”:  
Handwritten Text and Its Oral Context**

The manuscript D114 (“The story of old man Borontai”) from the Mongolian manuscript collection of IOM RAS (St. Petersburg) represents the text of a folk cumulative story, widely spread among Mongols and Buriats. It is known as type №198, described by László Lőrincz in his catalogue of Mongolian fairy-tale types.

The presentation will give an overview of possibilities for textual analysis of commonly known types of oral narratives that researchers of folklore can gain by using materials of manuscript collections.

**Key words:** Mongolian literature, “The story of old man Borontai”, Mongols, Buriats, László Lőrincz, Mongolian fairy tale, Institute of Oriental Manuscripts.

NUENDAGULA

## A Research on Mongolian *Koktog Newspaper*

The period of Japanese colonial rule (1931–1945) is a special period in China's history. At that time, Manchukoku's government issued Mongolian newspapers including *Koktog* (*Köke tuy*) newspaper. The initial issue and publication of those organs reflect Japanese invaders' cultural aggression, on the one hand, and Mongolian progressives' endeavor for promoting national culture, on the other hand. Because of limited material, researchers paid little attention to it. Till now, no systematic studies have been done on it. The article analyses *Koktog newspaper* as research data, through multiple-methods such as journalism, document literature, literature study and historical approach.

The paper points out the establishment of *Koktog newspaper* office, the initial issue and publication of *Koktog newspaper* is undoubtedly one of the measures taken by Japanese invaders to strengthen propaganda in the ideological sphere such as press and publication to meet the demand of its colonial rule. Meanwhile, in the prevailing circumstances where Mongolian newspaper was infrequent, *Koktog newspaper* provides an opportunity for patriotic Mongolian young people and progressives in cultural circles to publish articles, convey thoughts and appeal people to develop vigorously national cultural causes.

Since *Koktog newspaper* was co-sponsored by government and people, its orientation on public opinions and fundamental principle of publicity was inevitably restrained from Manchukoku's policies and guidelines. Nevertheless, the conditions of running this newspaper were relatively loose and comfortable. Any manuscript, which was not against Manchukoku's policies and guidelines, could be published. Under the circumstances, Mongolian people of all circles (including government officials, servicemen, teachers, students, literature enthusiast, overseas students, farmers and herdsmen) energetically submit their writing. Most of the articles carried abundant sentiments of booming nation and its culture. The literature and art column in *Koktog newspaper* objectively offers a nice place for Mongolian literature lover to make public their works, which gave a great number

of writers in the history of Mongolian modern literature. In this way, the study of *Koktog newspaper* is of high document literature value in understanding the authentic situation of Mongolian newspaper under Japanese colonial rule and the ideology of Mongolian people under a special historical social background.

**Key words:** Mongolia, Japanese colonial rule (1931–1945), *Koktog newspaper*, Manchukoku.

OGIHARA Hirotoshi

## New Fragment of the *Vessantara-jātaka* in Kuchean

The *Vessantara-jātaka* is well known to the scholarly world owing to the fact that this story had been transmitted to the vast area from India to China. In addition to the Indian versions (Sanskrit, Pali and Gāndhārī), this story is also available in other languages including Chinese, Tibetan, Sogdian, Khotanese, Tumshuqese, Old Uighur, Mongolian, and two Tocharian languages (i.e. Kuchean and Agnean). The popularity of this story is confirmed by the fact that not a few mural paintings and the relief at those Buddhist temples dedicated to that story.

Among the Tocharian Buddhist literature, two fragments kept in the German Turfan collection (one fragment in each Tocharian language) have already been identified with this story. In the course of my research on Tocharian fragments kept in the Russian collection, one Kuchean fragment was identified as a fragment of this story.

In this presentation, this newly identified *Vessantara-jātaka* fragment will be discussed in comparison with the Kuchean version kept in the German Turfan collection.

**Key words:** The *Vessantara-jātaka*, Tocharian Buddhist literature, the German Turfan collection, Tocharian languages, Kuchean, Agnean.

Alexander OGLOBLIN

## Two Javanese Manuscripts from the Collection of the Institute of Oriental Manuscripts RAS

The paper offers a description of two manuscripts in the Javanese language, Indonesia, stored at the Institute of Oriental Manuscripts, Saint Petersburg. One of them, not dated, was written by a certain Pun Brataatmaja presumably in the 19<sup>th</sup> or early in the 20<sup>th</sup> c. It contains a scenario (pakem) for shadow theatre (*wayang*) performance entitled *Lampahan Pregiwa* “Pregiwa’s Adventures”. It is a kind of medieval sitcom with characters’ names, but not a plot, of Old Indian provenance. Notes in French refer to an order to produce this MS for Russian Imperial Academy of Sciences in Saint Petersburg, maybe by an acquaintance of a Russian scholar.

The second MS belongs to the specific poetical genre (*suluk*) explaining Islamic principles and rules for a devout Muslim. It is compiled by a certain Kalipabutun, a son of a mosque head (*pangulu*), and is dated the early 17<sup>th</sup> c. (1538 according to the Javanese Saka calendar). The paper will focus on details of the lay-out, physical condition, writing script, wording and orthography of this manuscript.

**Key words:** Javanese manuscripts, shadow theatre, Institute of Oriental Manuscripts, poetical genre *suluk*, Javanese paleography.

*OTAKE Masami*

## **On a Spelling Rule in the Khitan Small Script**

In spite of many scholars' efforts, phonetic values of signs in the Khitan Small Script have not been determined because they have not presented evidence sufficient for determining the phonetic values.

In this presentation, we reveal existence of an important spelling rule of the Khitan Small Script from statistical data and thereby attempt to determine the phonetic "type" of signs.

***Key words:*** The Khitan Small script, spelling rules, phonetic reading.

*Borjigidai OYUNBILIG*

**Apropos of *The Veritable Records of the Taizu Emperor*  
in Manchu**

The earliest surviving version of *The Veritable Records* of the Nurgaci's reign is *The Veritable Records of the Taizu Emperor*, which has been compiled in Manchu and Chinese. The Manchu versions that have already been published are separately preserved in the National Palace Museum in Taipei (previously preserved in The Peking Library) and the library of Tenri University in Japan. However, these two published versions are incomplete. Also, the First Historical Archives of China has another Manchu version of *The Veritable Records of the Taizu Emperor* (*daicing gurun-i taidzu horonggo enduringge hūwangdi-i yargiyan kooli*), which consists of four volumes in total.

I am currently working with the Manchu version from the First Archives for its publication. Therefore, I would like to introduce the text from the First Archives and further discuss its relations with two other versions in this paper.

**Key words:** *The Veritable Records*, Nurgaci, Taizu, First Historical Archives.



*Tatiana PANG*

### **Three Imperial Patents from the Collection of the Institute of Oriental Manuscripts RAS**

The Manchu collection of the Institute of Oriental manuscripts, RAS, holds 17 Manchu-Chinese imperial patents *gaoming* which bestow the Qing officials titles and ranks for various heroic deeds and devoted service to the dynasty. Usually the texts are written on multicolored silk scroll and contain two imperial orders — one concerns promotion to the owner of the scroll, the other — to his wife.

A rare set of three scrolls given to three generations of one family is a rare example of the functioning of the Qing dynasty hereditary patent system. All of them bare the same date — the 15<sup>th</sup> day, 1<sup>st</sup> moon, 30<sup>th</sup> year of Badarangga doro (March 1, 1904) and are the latest dated scrolls in the Manchu collection of the IOM RAS. The first patent (call number — B 94 mss) was given to Gong Wenjai, who was awarded the title of the general of second rank (*horon gungge jiyangjiyun*) for his brave participation in the campaign against southern rebels. His wife from the Li clan was promoted to the title *unenggi hehe*. Both of them are praised for their filial piety and ceremonial sacrifices in memory of Gong's parents.

The second patent (call number — B 106 mss) is given to Gong Wenjai's deceased parents — his father Wang Zongfu is posthumously awarded with the title *horon gungge jiyangjiyun* and his mother from the Zhou clan is given a title of *unenggi hehe*. The third patent (call number — B 107 mss) bestows the same titles to Gong Wencai's grandparents: his grandfather Ming Xian and his grandmother from the Xiao clan.

The deceased parents and grandparents of Gong Wenjai are praised for bringing up a brave and pious descendant, they are posthumously promoted in rank and “presented” official ceremonial dress. Naturally, the real dresses were not made, but new portraits of parents and grandparents in new official dresses with proper insignia were painted for the family ancestral hall.

Three imperial patents given to one family clearly show that the Qing state awarded heroic deeds and promoted in rank not only the hero, but his wife and his ancestors at least in two generations. The case of Gong Wenjai is a clear demonstration of the state filial piety principle: devoted service to the emperor guaranteed not only subject's promotion in the rank, but also awards to his deceased parents, whose spirits support and help him in his state service.

**Key words:** the Qing dynasty, imperial patent, Manchu-Chinese scrolls, filial piety, Institute of Oriental manuscripts.

*PENG Xiangqian*

## **On the Gloss Value of Tangut Translations from Chinese**

The so-called Tangut translations from Chinese refer in particular to the Chinese secular books that were translated into Tangut. This kind of manuscripts not only valuable for the study of Tangut translations and commentary, but also possesses very high gloss value for the Chinese ancient classics. It can be said that the Tangut translations from Chinese, in general, turn to be an explanation. Some views of things and phenomena based on their own ethnic folkways and customs were added into the translation, so the interpretations of word, term and system by Tangut translators have their own characteristics that can compensate a loss of Chinese ancient annotations. Under the circumstances that many Tangut translations from Chinese are published and explained, the academic circles should pay more attention to their gloss value that will lead to new discoveries.

***Key words:*** Tangut, Chinese ancient classics, gloss value.

*Alexandra PEREDNYA*

### On the *qy-a* (*ki-a*) Form in the Old Uyghur

The material of the manuscripts written in the Old Uyghur give an opportunity to allocate a very rare and unique grammatical form — the *-qy-a* (*-ki-a*):

...ötrü oγul *qy-a* aru aru uluyatdy/// (Hüen. V 69, 16–17)

after boy\_DIM handsome handsome grow-PST

«...then the boy grew to become very handsome...»;

...näkül öñi-si syçyan *qy-a* işiç xu-a üzä aqtyn-yp sumir tay-qa aqtynmaq alp er-mäz\_er-miš timäk-dä... (Hüen. VIII 15, 18–21)

what difference-POSS.3SG mouse\_DIM pot flower on climb-CONV Meru mountain-DAT climb strong be-N.PTCP-PST say-LOC

«...And how does he differ from a mouse that climbed to the top of a flower pot and said: actually it is not so hard to climb to the top of Mount Meru...»;

...ögük *ki-a* m-in jämä jittür-tim (Suv 623 14)

child\_DIM\_POSS.1SG-ACC again lose-PST

«...my child I lost...».

The above given examples allow us to allocate this form into a separate grammatical category. In the last example *ki-a* is used after the base form, but followed by the 1<sup>st</sup> person singular possession form and the accusative case suffix. The above given examples also witness the fact that the *qy-a* form undergoes the vowel and consonant harmony. Thus we can hypothetically predict that the vowel in the *qy-a* form included a front vowel. This, in fact, shows grammaticalization of a form which is traditionally considered as a particle and which is turning into a morpheme. The morpheme *qy-a* should be seen as an inflectional form which transmits an information not only about the size of the objects, but, most likely, gives the speaker attitude towards the objects.

**Key words:** in the Old Uyghur language, grammar, *qy-a* (*ki-a*) form, inflectional form.

*Aleksei PYLEV*

**About Khoja Ahmad Yasawi's Exhortations in the Sufi Work "Džawahir ul-abrar min amwadž-i bihar" ("Jewels of Righteous Men from Waves of the Seas", 1593)**

**О наставлениях Ходжи Ахмада Йасави в суфийском сочинении «Джавахир ул-абрар мин амвадж-и бихар» («Драгоценности праведных из волн морей», 1593 г.)**

В настоящее время известно всего одно историко-теоретическое сочинение, содержащее установления и правила поведения ордена Йасавийа, единственного направления суфизма, имевшего тюркские корни и наибольшее число последователей среди тюрков. Это — трактат «Джавахир ул-абрар мин амвадж-и бихар» («Драгоценности праведных из волн морей»), написанный в пределах Османской империи в 1002/1593 г. странствующим суфийским наставником по прозвищу Хазини. Этот проповедник мистицизма принадлежал к школе Йасавийа. Как сообщает автор, трактат был преподнесён султану Мураду III (годы правления 1574–1595), проявлявшего интерес к мистицизму.

В сочинении «Джавахир ал-абрар» автор, по его собственным словам, «собрал сведения о правилах тариката Йасавийа, к которому сам имел отношение с детства». Интересно указание Хазини на то, что до него ни один шейх ордена не создал произведения, которое бы описывало обычаи и обязанности мюридов, правила зикра, поведения в уединении (халват) и т.д. Дидактическое в целом сочинение дополнено преимущественно легендарными сведениями об основателе тариката Ходже Ахмаде Йасави (ум. 1166) и о духовном наставнике автора, шейхе Саййиде Мансуре. Согласно сложившейся ещё в первые века суфизма традиции, Хазини, для подкрепления своих утверждений, постоянно ссылается в своём трактате на слова и поступки наставника.

«Джавахир ал-абрар» — единственный источник, где упоминается прозаическое произведение Ахмада Йасави — трактат о суфийской

науке под названием «Бустан ал-‘арифин» («Сад познавших Истину») и приводится отрывок из него, посвященный правилам коллективного радения — сама‘. В этом отрывке имеется интересное замечание Йасави о четырех типах людей, которых должны остерегаться праведные суфии и не допускать их на радения. Такими людьми являются: безбородые юноши; женщины; лжецы, хитрецы и люди с дурным нравом; а также те, кто «привержен благам этого мира и праздно болтает, беседы с которыми оказывают (дурное) влияние и порождают (возбуждают) мирские страсти». Между тем подлинность данного наставления шейха остается сомнительной: вопрос о самом существовании трактата Ахмада Йасави, по словам издателя «Джавахир ал-абрар», доцента Университета Эрджияс в Кайсери, доктора Джихана Окуйуджу, «нуждается в изучении».

Это наставление перекликается отчасти с поверьями кочевых народов Ближнего Востока о том, каких людей следует остерегаться из-за боязни порчи и дурного глаза. Возможно, Ахмад Йасави или настоящий автор упомянутого наставления, более поздний наставник суфийской школы Йасавийа, использовал традиционные народные представления для того, чтобы сделать свои проповеди более доступными тюркам-простолюдинам — кочевникам и жителям земледельческих оазисов.

**Key words:** Islam, mysticism, Sufi brotherhoods, Sufi schools, nomadic peoples of the Middle East, Khoja Ahmad Yasawi, “Džawahir ul-abrar min amwadž-i bihar”.

*Qi Jinxin*

## **On Bilingual Imperial Rescripts in the Early Qing Dynasty**

As a sort of classical official dispatches, Manchu and Chinese bilingual Imperial rescripts inherit the format that taken shaped from the former dynasties. Otherwise, due to the nature of being bilingual, Manchu and Chinese bilingual Imperial rescripts have also formed their own characters. By comparing Manchu and Chinese bilingual Imperial rescripts, inscriptions and archives, the author tries to figure out the origin of styles and fixed patterns of Manchu and Chinese bilingual Imperial rescripts, what the Manchu language is like in them as well as the translations in Manchu and Chinese. Thus, this paper might offer more information about the official rank of nobles with different surnames from Aisin Giyoro; moreover, to show the influence of official dispatches borrowed by the Qing from the Ming Dynasty.

**Key words:** the Qing dynasty, Manchu-Chinese imperial rescripts, noble ranks, Aisin Giyoro.

Semyon RYZHENKOV

## The Preface to the *Daboniepanjing yiyao* 大般涅槃經義要 from Dunhuang and Some Remarks on Its Dating

There are some digests of the Mahāparinirvāṇa-mahāsūtra (thereafter Nirvāṇa-sūtra) among manuscripts from Dunhuang Library Cave. These text are usually marked as *Daboniepanjing chao* 大般涅槃經鈔 or *Daboniepanjing yiyao* 大般涅槃經義要. There are more than ten manuscripts that date approximately 7<sup>th</sup>–8<sup>th</sup> cc. AD.

Making digests of sūtras was common practice in medieval China, while bibliographers tended to regard such texts negatively. For example, Sengyou 僧祐 (445–518) in his “Collected Records concerning the Tripitaka” said that such texts, through were not fake and promoted the teaching, might at some point in the future be mistaken as originals. As the result, digests were placed in the category of apocryphal texts and dubious sūtras. Such text have been survived by chance in written form. In the extant several Nirvāṇa-sūtra digests quoted fragments are not always the same, they were copied rather from the full text of sūtra than from each other. But they are not totally different and generally follow the same passages of the sūtra.

Here I would like to focus on the manuscript from the National Library of China (shelf mark 北敦 6363). It is the most complete Nirvāṇa-sūtra digest we possess. It has characteristics common to written sūtra of the Tang period, the script is *kaishu*, there are 17 characters per line, the page dimensions are 45 cm in length and 25 cm in width (in average). It contains digests from 1–10 *juan* (out of 40 *juan*) from the first section translated by Dharmakṣema (385–433) (also called “the core part” of the Nirvāṇa-sūtra).

Unlike the other known versions of *Daboniepanjing chao* the manuscript 北敦 6363 begins with a short “preface” (19 lines extant, beginning mutilated). The first 12 lines contain description of different types of nirvana. This part is similar to the fragment of *Han Fa ben nei zhuan* 漢法本內傳 (a lost apocrypha written in Southern and Northern dynasties). This fragment was recorded by Shi Zhisheng 釋智昇 (8<sup>th</sup> c.) in *Xuji gujin fo dao lunheng* [Continued



collection of Ancient and Modern Buddhist and Taoist Disquisitions] 續集古今佛道論衡 (in 1 *juan*). The other 7 lines contain phrases that seem to be written out from extracts of two lost scriptures (*Diwangshiji* 帝王世紀 by Huangfu Mi 皇甫謐 (215–282) and *Zhoushu yiji* 周書異記) cited in *Xuji gujin fo dao lunheng*. Therefore it is not unreasonable to assume that the whole “preface” was compiled from *Xuji gujin fo dao lunheng*.

Besides, there is some dubious evidence about Nirvāṇa-sūtra digests found in Ikeda On’s “Collected colophons of ancient Chinese manuscripts” (1990). The colophon of a certain lost Nirvāṇa-sūtra manuscript dated AD 721 reads: “*On the 13th day of the 12th month of 9th year of Kaiyuan reign, Ma Fenglu slightly extracted the essentials from this sūtra*”. There are no grounds to claim that these digests in the Beijing collection are the “essentials” made by a certain Ma Fenglu in 721 (even the authenticity of that colophon is dubious). At least it stands in the line of mss. 北敦 6363 which should had been written after Zhisheng’s *Xuji gujin fo dao lunheng* approximately in the Kayuan era (713–741).

Thus we can assume that there are some evidences of compilation Nirvāṇa-sūtra digests dated after 713 which can give a clue for further investigation.

**Key words:** Nirvana sutra, Mahāparinirvāṇa-mahāsūtra, Dunhuang manuscripts, digests of sutras, 北敦 6363

*Dilber SARIŞAHİN*

## Sound Symbolism in Turkish

### Звукосимволизм в турецком языке

В турецком языкознании вопрос о звуковой символике остается без внимания. По словам Хамзы Зульфийяра: «*звукоизобразительная лексика, постепенно развиваясь и обогащая свой состав, образовала внутри языка сложный и запутанный пласт слов. Вследствие того, что этот пласт не был изучен столь глубоко, как остальные, вопрос этот до сих пор остается в числе наиболее спорных и проблематичных*» (*Zülfikar H. Türkçede ses yansımali kelimeler. Ankara, 1995*). В монографии Зульфийяра обнаруживаются не только звукоподражательные, но и звуко-символические лексемы, не имеющие отношения к подражанию звукам. Звукоизобразительными (в том числе и звуко-символическими) лексемами являются не только те, которые ощущаются современными носителями языка как обладающие фонетически мотивированной связью «между звуком и значением», но и все те слова, в которых эта связь в ходе языковой эволюции оказалась затемненной, ослабленной или даже полностью утраченной. (*Воронин С.В. Основы фоносемантики. Л., 1982. С. 22*). В этой связи необходимо выявить признаки, на основании которых можно выделить звуко-символическую лексику языка в отдельный класс.

Значительный общетеоретический вклад в изучение звукоизобразительных лексем внес С.В. Воронин, который впервые выделил фоносемантику как отдельную ветвь лингвистики. Он предлагает четкое разграничение звукоизобразительной подсистемы языка на: звукоподражательную и звуко-символическую.

Систематизируя различные мнения исследователей, можно заключить, что в основу номинации звуко-символических слов могут быть положены признаки объектов, воспринимаемые в любой сенсорной модальности, кроме слуховой (иначе это будет уже звукоподражание).

**Key words:** the Turkish language, sound symbolism, lexemes, sound, meaning, onomatopoeia.

*Olga SARYGOZ*

## **Appellative Word and Phrase Derivation in the Modern Turkish Language**

The appellative lexicon of the modern Turkish language remains one of unexplored linguistic domains. The main aim of the paper is linguistic description of word formation of proper and common names in the modern Turkish language, definition of peculiar features, identification of consistent patterns in the formation of these lexical sets, as well as new unrecorded forms. Turkish appellatives include words, phrases and syntactic groups. They reflect social and economic phenomena, and develop inside the Turkish language according to derivation laws and writing system.

The author gives an attempt to clarify theoretical questions of word formation and obtain additional information on functioning of language units in speech.

***Key words:*** appellative, vocative case, affixes, Turkish morphology.

SHEN Zhongwei

## Accented Mandarin of the Early 14<sup>th</sup> Century as Seen in the Persian Transcription

In the early 14<sup>th</sup> c. a Chinese medical treatise named *Mai Jue* 脉訣 was translated into Persian in Arabic script. It was collected in a book compiled by Rashīd entitled *Tanksūqnāma-i Īl-khān dar funūn-i ‘ulūm-i Khatāyī*, ‘Book of Precious Information of the Īlkhān on the Various Branches of Chinese Sciences’. The nature of this type of records of Chinese is that they are the more or less spontaneous recordings of real pronunciation without refereeing to the fixed phonological structures in the format of traditional rhyming dictionaries or tables.

The Chinese transcriptions in this document have been first studied by former Soviet linguist Alexander Dragunov based on 12 photographs taken from a hand written copy of the manuscript (Dragunov 1931). Japanese linguists Mantaro Hashimoto and Endō Mitsuaki also studied this manuscript. Endō’s article (Endō 1997/2001) is a summary report of this manuscript providing many useful pieces of information about the manuscript, especially the sequential order of the poems in relationship with the Chinese versions of the *Mai Jue*. Because of Endō’s study, the identification of the Chinese poems becomes much easier to carry out.

In his study Endō points out an interesting phenomenon, that from page 434 on some of the Middle Chinese *ru* syllables start showing stop codas -p, -t, -k. This phenomenon was not mentioned by Dragunov in his article of 1931 due to the limited material available to him. In the phonology of Old Mandarin the Middle Chinese *ru* syllables have lost oral stop codas. Dragunov provides some examples of the *ru* syllables to illustrate this interesting phenomenon (add Endō’s examples). Based on this particular feature Endō concludes that there were two Chinese speakers involved in the Persian transcription. Speaker A is a Mandarin speaker from north, and Speaker B is a non-Mandarin speaker from south. However, beside the -p, -t, -k stop codas, the phonological characteristics of Speaker B are similar to

what of Speaker A. Thus, speaker B's pronunciation was Mandarin as well. In order to better understand this phenomenon, all the Middle Chinese *ru* syllables in the Persian transliteration of *Mai Jue* poems are examined in this article.

In the current research, we will focus on the following issues regarding the Persian transcriptions of the *ru* syllables contained in the *Mai Jue* poems. First, the consonant letters and basic spelling rules of the 14<sup>th</sup> c. Arabic script will be briefly discussed. Second, the reflexes of the *ru* syllables in the manuscript will be analyzed. The statistics of Middle Chinese *ru* syllables with or without stop coda will be presented. Last, but not least, the phonological features of the accented standard Mandarin of the 14<sup>th</sup> c. will be discussed.

**Key words:** Accented Mandarin, Persian transcription, Middle Chinese, Arabic script, Dragunov, Rashīd, *Tanksūqnāma-i Īl-khān dar funūn-i 'ulūm-i Khatāyī*.

Safarali SHOMAKHMADOV

## Tangut Blockprints in Indian Siddham Script

The real discovery of the forgotten culture of Tanguts was the finding in the spring of 1908 the ‘ghost town’ during the Russian Mongol-Sichuan expedition (1907–1909) under the leadership of *Piotr K. Kozlov* (1863–1935). The numerous artifacts of ‘famous Khara-Khoto’s *suburgan*’ — manuscripts and block-prints in Chinese, Tangut and Sanskrit – allowed to study the forgotten Xi-Xia culture.

The influence of two major neighbors of the Xi-Xia Empire — Tibet and China — is clearly traced in the Tangut’s written culture. Particularly, the impact of these two important cultural centers of Central and Eastern Asia on the Tangut State is appreciable especially in the study of the state ideology of Western Xia — Buddhism. Among the royal epithets of Wu-di were such as *Huang-di Pusa* (皇帝菩薩; ‘*The Emperor-Bodhisattva*’) and *Pusa Tianzi* (菩薩天子; ‘*Bodhisattva – Son of Heaven*’). This ‘continuity’ in the rulers’ titles, no doubt, testifies about the very significant influence of Chinese Buddhist tradition on the spiritual culture of Tanguts.

The flourishing of Buddhism in Xi-Xia was in the 11–12<sup>th</sup> cc. It was a period of the intensive cultural exchange between Song Empire and Xi-Xia. China exported a large amount of Buddhist literature. The translations of Buddhist Canonical texts into the Tangut language appeared in the middle of the 12<sup>th</sup> c.

Buddhist texts, preserved in Khara-Khoto, allow us to reconstruct the main repertoire of Buddhist literature of Western Xia. Thus, *Lotus Sutra*, *Prajñāpāramitā* texts (‘*Diamond Sutra*’, *Prajñāpāramitā-hṛdaya sūtra*, etc.), sutras devoted to Mahāyāna deities (*Avalokiteśvara*, *Maitreya*, *Amitabha*) were very popular in the Tangut State. The texts collections related to the Tantric branch of Buddhism — *Vajrayāna* (‘*Diamond Vehicle*’) — were also numerous among Buddhist literature of Xi-Xia. This part of Tangut Buddhist texts is sutras, various sets of spells-*dhāraṇī*, allowing to reconstruct the functioning of Buddhism (particularly, its tantric direction) on the level of

religious (ritual) practice and the existence of demotic forms of Buddhism in the Tanguts daily culture.

Among the last group of texts besides of Chinese and Tangut lists of Buddhist spells there are many dhāraṇī, written by Indian script — *siddhaṃ* (*siddhamatṛka*). Siddhaṃ, evolved from Gupta script, as an independent script was formed in the 6<sup>th</sup> c. and was spread, primarily, in the north of India. As a characteristic feature of this script can be called the ‘sharpness’ of signs (*akṣaras*), that’s why siddhaṃ is called ‘sharp script’. Most clearly such ‘sharpness’ is shown in the bottom right part of a sign. Another characteristic feature of this script is wedge-shaped, triangular upper part of a sign resembling a nail head.

When Buddhism has permeated in China in the 1<sup>st</sup> c., and the translations of Buddhist texts from Sanskrit into Chinese language were started, the knowledge of Sanskrit and Indian writing systems was a privilege of a narrow circle of Chinese intellectual elite, mainly of surroundings of Buddhist monks. But, the main purpose of the gaining of the knowledge of Sanskrit and Indian writing systems was the opportunity of maximal adequate translation into Chinese language.

The complexity of the adaptation of Sanskrit Buddhist spells to the Chinese religious culture was concluded in the serious difference between phonetic structures of Sanskrit and Chinese language. One of the main problems, that Vajrayāna’s followers sought to solve, was the making of an adequate system of the transmission (written fixation and reproduction) of the phonetic form of Sanskrit spells-dhāraṇī by means of hieroglyphs and Chinese phonetics.

When the activity in the translations of Sanskrit Buddhist texts into Chinese language gradually declined in the 10<sup>th</sup> c., the knowledge of Indian written culture in China also become unclaimed. Therefore, in the reconstruction of the ‘Sanskrit original’ of the Buddhist spells transcribed by means of hieroglyphics Chinese Buddhists often made various errors that lead to a distortion of the original meaning of the text.

The Tangut manuscripts and block-prints containing Buddhist spells written by Indian script were published in various ways. The most common types of the stitching were book-‘harmonica’ and book-‘butterfly’. The stitching as a book-‘butterfly’ was originated in China during the Song dynasty (960–1279) and was also borrowed by the Tanguts. The books stitching in a manner of ‘harmonica’ or ‘butterfly’ perfectly fitted for the copying of various Buddhist ‘missals’, ‘dhāraṇīs’ collections because a

compactness and an easement of daily use makes them indispensable in the verbal accompaniment of Buddhist rituals.

The material for these spells collections for a free distribution was a cheap white paper, soft to the touch and porous in structure. This type of paper was used in the Tangut state for current documents and was not intended for a long-term preserving. This paper has easily visible fibers and clumps of material (usually crushed linen or cotton rags) that was the basis for a paper-making in the Western Xia.

Undoubtedly, the Tangut Buddhists scriptures were translations not only from the Chinese or Tibetan languages but also directly from Sanskrit — the language of the Indian written culture that had an enormous influence on the Tangut spiritual life. The Buddhist culture is so firmly rooted in the ideology of Xi-Xia that Tangut Buddhist texts, in particular, spells, often contain fragments missing from the Chinese and Tibetan versions of similar works that defined the uniqueness of the religious Tangut written culture.

***Key words:*** Tangut, Kara-Khoto, Xi-Xia, Buddhist texts, Indian Siddham Script, Gupta script, Buddhist spells.



*Alla Sizova*

**A Preliminary Study of the Tibetan Manuscript  
on Birchbark from the Collection of the Institute  
of Oriental Manuscripts RAS**

Tibetan manuscript on birchbark was found among the materials of a famous historian Nikolay Petrovich Likhachyov, whose collection of Oriental books and documents was passed to the Institute of Oriental Studies (currently — the Institute of Oriental Manuscripts) from the Institute of Book, Document and Writing (former Museum of Palaeography) in 1938. However, according to the note appended to the manuscript, it seemed that it doesn't belong to N.P. Likhachyov's collection. The note says, that it was "acquired by I.Yu. Krachkovsky in 1943 in Moscow from the citizen Yu.M. Walther". Writing made by other hand on this note provides information on the origin of the manuscript: it was "found in Khara-Khoto (Chinese Turkestan)". Fate of the manuscript before its acquisition by I.Yu. Krachkovsky and reasons for placing it among the N.P. Likhachyov's materials remain obscure.

Manuscript consists of 42 folios of tiny strips of thin and fragile birchbark (length  $\approx$  14–18 cm, width  $\approx$  1.5–2 cm), each page contains from 1 to 4 lines. Text is written in silver and red ink in headless style (Tibetan dbu med) that has many common features with calligraphic style of the Buddhist manuscripts found at the Tangut city of Khara-Khoto (12–13<sup>th</sup> cc.).

The present paper will offer preliminary results on palaeographic study of the manuscript.

**Key words:** Tibetan manuscript, Tibetan palaeography, Khara-Khoto.

SONG Gang

**The Many Faces of Our Lady:  
Early Chinese Texts and Images of the Virgin Mary**

The paper explores the emergence and early development of Marian devotions in China from the 7<sup>th</sup> c. to the 17<sup>th</sup> c. By using a group of key texts and images, it highlights how Catholic missionaries (especially the Jesuits) made unprecedented efforts to promote Mary as an unparalleled model character of all virtues in line with the established Confucian norms, and how Chinese people in their first encounters with this prominent Christian icon developed multilayered understandings and representations. As it turned out, the complex entanglement of religiosity, morality, and ideology underpinned the formation of a composite image of Mary, whose many faces constituted a marginal and yet persistent Marian culture in imperial China.

*Key words:* Imperial China, missionaries, Virgin Mary, image of Mary.

SUN Bojun

## A Textual Research on the Xixia State Preceptor Chos-kyi seng-ge

Based on the colophons and related records in Tangut canons, the present paper investigates the *dharma* dissemination, teaching lineage and the relevant section of the Xixia *Upasaka* Chos-kyi seng-ge. It is pointed out that the names of Chos-kyi seng-ge, Yar-klongs ba and Chos ma ge indicate one and the same figure who gave Xixia various canons transmitted by his *Guru* Kun-dga' snying-po (1092–1158) and Zhang rin-po-che (1123–1194). The investigation here provides valuable data for defining the relevance of the *Śrīvajrayogīnisiddhi* in Xixia with early Tibetan Tantrism and clarifying the appearance of Xixia Buddhism.

**Key words:** Chos-kyi seng-ge, Yar-klongs ba, Śrīvajrayogīnisiddhi, Tangut Studies, Tibetan Tantrism.

SUN Yingxin

### A Tangut Version of *Wuliangshoujing* 無量壽經

By making a comprehensive textual research on all the extant pieces of Tangut *Aparimitāyur-jñāna* in this study, we found that the Tangut version of *Aparimitāyur-jñāna* is different from all the versions in other languages we have seen so far.

The most possibility is that the Tangut version was translated from a Tibetan version that has been lost today.

Since both the Chinese translation by Chos-grub's version and the Uyghur version correspond with it, the Dharani in this Buddhist text could be the one that had a significant influence in Hexi area at the time.

**Key words:** Tangut, *Aparimitāyur-jñāna*, Tibetan language, Hexi area.

*TAKEUCHI Yasunori*

## **Linguistic Characteristics of Khitan**

This paper deals with the numerals of the Khitan language. The pronunciation of a portion of the lexicon has been transmitted by means of transcription through Chinese characters, and numeral expression in the Khitan script has also been extensively deciphered. However, although comparative analysis of the characters representing numerals has been successful, one cannot say that researchers see eye to eye on the pronunciation those characters express. Further, progress on research into Khitan characters has brought us to the ascertainment that we must revise conventional interpretations of numerals.

This paper first explains Khitan numerals in simple terms, and attempts to reconstruct the word forms through the expression of numerals and ordinal numbers in Khitan script. It has accordingly been possible to present reconstructions of ordinal and cardinal numbers that differ from previous research, and clarify some of the word formation of Khitan numerals.

**Key words:** Khitan language, Khitan script, Mongolian languages, numerals, vowel harmony.

*John TANG*

## **Approaches to the Lexical Communications Between the Tangut and the Altaic Languages**

The Tangut people were neighboring quite a few nations who used Altaic languages such as Sari-Uyghur, Khitan-Liao, and Jurchen-Jin, etc. However, previously there have appeared very few studies on contacts between the Tangut and the Altaic languages. This paper collects all the probable six examples – three belonging to the Altaic loanwords in Tangut, while the other three vice a versa – based on which some preliminary approaches will be laid to the characteristics of Tangut and Altaic contacts.

***Key words:*** Tangut, Altaic languages, loanwords, word derivation.

*Dmitrii TCVETKOV*

## **About Some Little-known Translations of Chinese Literature by Illarion K. Rossohin**

Illarion K. Rossohin (1717–1761) is one of first Russian sinologists. A student of Russian Ecclesiastic mission in China (1729–1741). From 1735 till 1741 was a translator at Lifanyuan 理藩院 (Department of Tributary Territories) and taught Russian language at Russian school in Beijing. When Rossohin returned to Russia, he became a translator from Chinese and Manchu languages in the Collegium of foreign affairs.

There are a lot of texts which were translated by Illarion K. Rossohin from the Chinese and Manchu languages. Only four of his translations were publish: “Description of journey how did Chinese ambassadors travel to the Kalmuck Ayuka-khan”, “Description of origin and status of the Manchu eight banners”, “Atlas of China”, “Description of the Altai mountains”. The last two texts were publish in the Dutch language.

Most part of his translations was not published, and now is kept in the archives and libraries of Saint-Petersburg. All these texts have Rossohin’s comments. Some of them are:

— “About one boy, who defeated in argument Chinese teacher Confucius”  
— dialog between Confucius and one little boy;

— “24 points of filial piety” — 24 short stories of famous examples of filial piety;

— “Pan shi zun lun [i.e. Pan-shi zonglun 潘氏總論] — a short variant of Chinese ancient history by author Yan Zi Panshi run [i.e. Yang Jie Pan-shi Rong 陽節潘氏榮]” — a short variant of “Zi zhi tong jian” (資治通鑑);

— “Thousand character classic by I. Rossohin” — a Chinese classical textbook for studding Chinese characters;

— “Papers about China” — a book which consist of some papers about China by Rossohin;

— “Great blames and reproach words about the great Russian monarchs”  
— texts which criticizes Russian state and monarchy.

There are no serious research works on these translations, and none of them is published yet.

***Key words:*** Illarion Rossohin, Russian Ecclesiastic Mission, translations from Chinese into Russian.



*Nikolay Telitsin*

## On the Meaning of Some Rare Verb Forms in the Old Turkic Languages

### К истолкованию некоторых глагольных форм в древнетюркских языках

Для древнеуйгурского языка интересны случаи употребления формы *-r/-maz erkänki* <*-r erkän* + *-ki*. Подобные образования функционируют как «атрибутивные»: *ančulaju jemä algu nomlar toymaz erkänki köñül etmäk jaratmaq üzä ermäz erip üzä oq quruy uruy erür ...* (BUYZ I 256–257) ‘Душа, существующая в то время, когда ни какое учение не рождается, не создается путем творения и созидания, а его собственное существо пусто и светится’; *jemä ol nomlar toymaz erkänki ödtä tilämis kergäk* (BUXZ I 257–258) ‘Нужно искать в то время, когда не рождаются те учения’; *algu nomlar toymaz erkänki köñül qajuqa tusluq ermäz* (BUYZ I 232) ‘Душа, существующая в то время, когда не рождается ни какого учения, нигде не встречается’.

Как видно из этих примеров, подобные образования выражают некое «временное» определение: ‘...существующая в то время, когда...’. Однако, здесь остается неясным само образование отрицательного статуса *-maz erkän* поскольку отрицательным статусом формы *-r erkän* признается *-mazqan*. Кроме того, данная форма встречается лишь при сочетании с основой глагола *toγ-*.

Также следует особо отметить и то, что такое употребление *-r erkänki* отмечено только в одном памятнике, относящемся к концу XII — началу XIV вв., т.е., к памятнику, в котором отражается более позднее состояние языка. И используется лишь в философском содержании, в выражении: *...toymaz erkänki*.

**Key words:** runic, word division, verb, Turkic languages.

*Anna TSENDINA, Rinchensambuugiin OTGONBAATAR*

**Publishing Xylographical Books in Urga  
(the 17<sup>th</sup> – Beginning of the 20<sup>th</sup> Centuries)**

The report refers to xylographical publishing books in Tibetan and Mongolian in the capital of Northern Mongolia Urga (Ikh Khure) in the 17<sup>th</sup> – beginning of the 20<sup>th</sup> cc.

The authors describe four *garchaks* (catalogues) of books published in Urga in the biggest printing house of «Ihiin Sumbum», as well as list other centers of printing books in various temples and communities of monks in Urga.

**Key words:** Northern Mongolia, Urga, *garchaks*, book catalogues, Mongolian book printing, xylographs.

*Khereid Jamsran URANGUA*

## **Political Situation in Mongolia Before Separation From Qing Dynasty (Materials from the Russian Archive)**

In this presentation, I will discuss two major problems recorded in the documents referring to the period before the 20th century and kept in the Russian Archives.

First, why did the Russians begin to incorporate political and economic strategies in Mongolia after the 1904–1905 Russian–Japanese war?

Second, what are the so called the “Mongolian issues: causes and development”.

Russians created the so called “Mongolian issues” as the result of the Qing Dynasty’s intentions to colonize Mongolia in 1901–1911. The outcomes of these intentions were enormously harmful to Mongolia’s existence. These conclusions are undoubtedly correct, as indicated by the course of historical events aimed for the national independence of Mongolia. A Far Eastern policy of the Tsarist Russia encouraged them actively on the issue of the Mongolian activities. Therefore, Mongolia requested Russia to help Mongolia to separate from the Qing dynasty.

The political situation of Mongolia before separation can be studied in the light of these archival materials.

**Key words:** the Qing dynasty, “Mongolian issues”, Mongolia, Russia, Russian archives.

*Vladimir USPENSKIY*

### **The Mongolian Translation of the Fifth Dalai Lama's Secret Visionary Autobiography**

The most distinguished among esoteric works of the Fifth Dalai Lama, Ngag-dbang blo-bzang rgya-mtsho (1617–1682) is the Secret (lit. “Sealed”) Visionary Autobiography. The text consists of three divisions: 1) the “Mother” (*ma*), 2) the “Son” (*bu*), 3) colour illustrations. The relationship between these three divisions is obvious. The twenty-five “sealed” chapters of the “Mother” division are the Dalai Lama’s Secret Autobiography, in which he wrote in detail about his visions and mystical experiences. In order to make his personal spiritual achievements an established religious practice he had to write detailed instructions for those disciples on whom he transmitted his teachings. These texts formed the “Son” division. The illustrations were meant to serve as a sort of visual supplement to these written instructions.

The Institute of Oriental Manuscripts of the RAS possesses a complete illustrated text of the Secret Visionary Autobiography.

A complete Mongolian translation of the first twenty-five chapters of the Secret Visionary Autobiography (i.e., the “Mother” division) is kept in the Library of the St. Petersburg State University. It was brought to Russia in the 1840es within a big collection of Mongolian manuscripts which belonged to Prince Yunli. This collection was purchased in Beijing by the brilliant Russian scholar V.P. Vassiliev (1818–1900).

Prince Yunli (1697–1738), the seventeenth son of the Emperor Kangxi (reigned 1662–1722) of the Manchu Qing dynasty, was one of the highest governmental officials in the empire. Alongside with his political activities, he was an ardent devotee of Tibetan Buddhism, especially of the rNying-ma-pa School esoteric teachings. For many years Yunli headed the Department of Tributary Territories (Chin. Lifanyuan) which handled relations with Mongolia and Tibet. Yunli encouraged the translation of various Buddhist texts into Mongolian and sponsored their xylographic editions.

Two teams of translators seem to have been working on this Mongolian translation project as can be deduced from the fact that two different

Mongolian translations of the tenth chapter are available. An examination of the texts showed that they are written in a very clear Mongolian and are not literal translations but rather explicative renderings of sometimes rather ambiguous originals by the Fifth Dalai Lama. Yunli was so inspired by the Secret Visionary Autobiography that he wrote himself in Mongolian an instructional text concerning a longevity ritual based on its sixteenth chapter.

**Key words:** the Fifth Dalai Lama, “Secret Visionary Autobiography”, Buddhism, Prince Yunli, the Qing dynasty, Institute of Oriental Manuscripts.

*WANG Haibin*

## **Research on the Yi Language Materials and References**

There is a large number of materials in the Yi language kept in China. Through looking over relevant references and in-depth investigation, the author has now acquired 39 pieces of Yi language references which are mainly located in Luquan Yi and Miao Autonomous County and Wuding County of Chuxiong Yi Autonomous Prefecture in Kunming, Yunnan Province. The Yi language materials can be categorized into accounting references, contract references, mediating references, land selling and pawning references, loaning references, etc. With the characteristics of rich contents, rigorous formants and certain time periods, the Yi language materials contribute to the research of local economy, social pattern and marriage custom in the Yi regions of that time.

**Key words:** the Yi language, Yi and Miao Autonomous county, Yunnan province, Yi economy, customs.

Wu Yingzhe

### The Last-words of the Messire of Xiao Chala in the Khitan Small Script

The Epitaph of Messire of Xiao Chala (蕭查剌相公墓志銘; 1113 A.D.) is also known as The Epitaph of Xiao-Min (蕭旻墓志銘). It is a precious historical material discovered in recent years. There are some last-words from the tomb owner recorded in the epitaph. According to the author's opinion, the last-words are bilingual. Through the comparison of two languages, and reference to mediaeval Mongolian characteristics, the author of the paper interprets the meaning of the Khitan characters denoting "say most often", "take to wife", "get up", "rank", "leave", "can", "face to face", "meet", "soon" and "rare". Meanwhile, according to the wording in habits and the phonetic characteristics of mediaeval Mongolian, the author suggests pronunciations of some Khitan characters reading: 𐰉 reads "es", 𐰊 reads "ul", 𐰋 reads "od" etc.

**Key words:** Khitan Small Script, epitaph, loan-words, interpretation.

XIAO Chun

## Three Versions of “Heart Sutra” Manchu Translation

### 《摩诃般若波罗蜜多心经》的三种满文译本

《摩诃般若波罗蜜多心经》，梵文 Prajñāpāramitāhṛdaya sūtra, 简称《般若心经》或《心经》，属于《大品般若经》600卷中的一节，被认为是般若经类的提要。本文中试图比较分析《心经》的三种满文译本。

“Heart Sutra”, in Sanskrit “Prajñāpāramitāhṛdaya sūtra” belongs to the section of “Large Prajñāpāramitā”’s 600 volume, is the class of the Prajñā. In this paper, we try to compare and analyzed three versions of “Heart Sutra” Manchu translation.

#### 一、三种满文《心经》

##### First, three kinds of Manchu “Heart Sutra”

现存的《心经》满文译本有以下三种：

一种是雍正元年（1723）的刻本，属于广本，存于故宫博物院图书馆和北京大学图书馆，藏、满、蒙、汉合璧一册，经折装，两边双栏，书名为《摩诃般若波罗蜜多心经》（满文：eteme yongkiyafi duleke fucihi i eme sure i cargi dalin de akūnahaniyaman i ging），每半页4行，即第一行是藏文、第二行是满文、第三行是蒙古文、最下面的一行是汉文书写的。

另一种是清乾隆四十九年（1784）刻本，属于略本，存于中央民族大学图书馆，藏、满、汉合璧1册，经折装，书名标为《心经》（满文：niyaman i nomun），满、汉、藏文相间各2行。四周双边，朱丝栏。版框15.3×7 cm。开化纸，保存完好。全文分三个部分书写，第一部分是藏文心经，下面有满文标注藏文的读音；第二部分是满文心经；第三部分是玄奘译的汉文心经。

第三种是辽宁省图书馆和法国巴黎图书馆藏的刻本，刊刻年代不详，满、汉合璧一册，四周双栏，书名为《sure ulhisu cargi dalin de akūnaha niyaman sere ging（般若波罗蜜多心经）》

#### 二、满文翻译《心经》的历史文化背景

Two, Historical and cultural background of “Heart Sutra” Manchu translation

清朝虽然从入关前就开始通过蒙古接受佛教，但佛经的翻译还是入



关以后从顺治年间开始的。《金纲经》是顺治帝下令抄写的唯一一部蒙藏文佛经，该经的问世也成了孝庄太后下令翻译佛经的开端，后她于康熙五至十二年（1666-1671）间先后下令以蒙文翻译佛经五次。后来乾隆年间又满文翻译了《大藏经》等。

### 三、三种满文《心经》的内容比较

The comparison of three kinds of Manchu “Heart Sutra”

- (一) 经名 Sutra name
- (二) 开头 The beginning of the sutra
- (三) 正文 Main part
- (四) 果位 fruit of sainthood
- (五) 神咒 Mantra

**Key words:** the Qing dynasty, “Heart Sutra” Manchu translation, Buddhism.

*Xu Lihua*

## **A Study on Several Examples of Tibetan Literature of the Tangut Period Kept in the Russian Collections**

The book, *Lost Empire of the Silk road: Buddhist art from Khara Khoto (X–XIII Century)*, published in 1993 has introduced the *Uṣṇīṣa Vijaya Dhāraṇī* and two pieces of Tibetan style paintings with some information. Later, *A Study on earliest Tibetan xylograph* published another two pages of *Uṣṇīṣa Vijaya Dhāraṇī* and half page of *Eight Thousand Verses*.

This paper will discuss in detail these three pieces of print's fonts, layout design, book format, and painting style. It asserts that the font and etc. of *Uṣṇīṣa Vijaya Dhāraṇī* shows its immature characteristics; there is no doubt that this is an early Tangut xylograph compare with two prints and *Eight Thousand Verses*. These xylographs and printing works appeared in different time. Two prints, and Eight Thousand Verses' painting style and format, including "head, eyes, neck, shoulder, hand, bosom, waist, lip corner, leg", and so forth of strokes are the same as the printing style in the time of Gtsang pa King in Tibet. Based on current evidence, we cannot prove if this is the xylograph of the Tangut period, and we need to do further research. This paper will also discuss the xylograph's Mantra, symbolic meaning, origin and other aspects.

**Key words:** Tibetan xylograph, Tangut xylograph, dharani, mantra, symbolic meaning.

*Natalia YAKHONTOVA*

### **Mistakes in Manuscripts: Useless and Useful for Mongolian Textology**

When manuscripts are copied and xylographs are carved new errors inevitably occur. There are two main reasons for mistakes. First is a human-factor: these jobs were done by humans. The second is a bad quality of the text copied. The most frequently occurring mistakes in manuscript copies are missing of letters or diacritic signs. Such mistakes only testify the copyist's level of accuracy. Producing a xylograph was a more complicated job than just copying a manuscript. Boards for printing were carved following mirror print of the text made on wooden boards. Carving was often done by illiterate craftsmen and if the pattern text was not distinctive enough, mistakes appeared. Comparing different prints with different mistakes of one and the same piece can be useful in tracing the sequence of texts origination. Such comparison of the titles of different editions of "Nere-yin dalai" dictionary added evidence in favor of the first/later origination of prints.

Not a few mistakes happen in Mongolian translations from Tibetan. Not accurate translation may be caused by the same reason as that in manuscripts — not satisfactory quality of the original printing. One letter could be taken for another and a different word was translated, which changed the meaning in translation. Another type of mistakes appears in translating a limited group of lexis – Tibetan proper names and the like. Many of them are of Sanskrit origin and their not clear original meaning as well as the absence of the context caused their free interpretation based on the meaning which seemed more appropriate for the translator. Epithets that are of Sanskrit origin demonstrate a good number of such translations – mistakes if compared to the Sanskrit meaning of the original.

**Key words:** Mongolian textology, Mongolian translations from Tibetan, Sanscrit, xylograph.

*YANG Manzhong, PENG Xiangqian*

**A Research on the M1•1287[F68:W1] Calendar Fragment  
of the Yuan Dynasty from Khara-Khoto**

Based on the calendar knowledge, the present paper suggests that the M1•1287[F68:W1] calendar of the Yuan Dynasty from Khara-Khoto refers to July, 1285. It can be titled “A calendar fragment in block-printed edition of the 24th year of Zhiyuan (1285) of Yuan Dynasty”. This is the earliest one of the calendar fragments of Yuan Dynasty from Khara-Khoto.

***Key words:*** Yuan Dynasty, calendar, Khara-Khoto.

*Rudolf YANSON*

## **Curses and Prayers in the Burmese Dedicatory Inscriptions**

The structure of the Old Burmese inscriptions (the 12–15<sup>th</sup> cc.) can be called standard. Usually they start with the description of the intentions of the donor, this is followed by enumeration of donations, which, in turn, is followed by a curse or a prayer, sometimes a mixture of both. At first, the final part of the inscriptions was very laconic, but gradually became spacious and diverse. Many concepts of Brahmanic cosmology are widely intertwined to describe the purgatories expecting the sinners. Interestingly, the final part of the inscriptions performed by women sounds more like a prayer, whereas the ones performed by men contain mostly curses. Several prayers are of a high literary standard, which makes it tempting to analyze them as pieces of literature.

**Key words:** Burmese, dedicatory inscription, Brahmanic cosmology, curse, prayer.

YE Erda

## **The Study of a Newly Found Woodblock Documents of the 18<sup>th</sup> Century in the Todo Script**

China has the largest collection of the 18th Century Clear Script xylograph. The most precious ones are the xylographs printed during the times of Galdancing Khan of Jungar.

### **First, *Nayiman mingyatu orošibo* collated and printed in 1742.**

There exist only three block printed *Nayiman mingyatu orošibo* of 1742. The Clear Script library at the Department of language and literature of Mongolian academy of sciences has collected two of them, and the other one belongs to Hogai• Burentegus from Zhaosu Xian of Ili Kazak Autonomous Prefecture of Xinjiang. 10.9×42.7 cm, 382 pages (double-sided), it is the largest among Clear Script manuscripts.

### **Second, the *Sajin-du oruqsan öüdüñ yitegel-yin kütölbüri-yin sedgelge sayin xubitani erel xangyāqci kemēkü sudur orošibo* retranslated and reprinted in 1744.**

In the year of 1744, the Galdancing Khan ordered to retranslate and reprint the *Sajin-du oruqsan öüdüñ yitegel-yin kütölbüri-yin sedgelge sayin xubitani erel xangyāqci kemēkü sudur orošibo*. This sutra is one of the most important manuscripts of early 18<sup>th</sup> c. I found it when investigating the Ili River basin in the summer of 2004. The book belongs to Ochir Namjil from Xiata Kyrkyz Xiang of Ili Kazak Autonomous Prefecture of Xinjiang. 10×55 cm, 34 pages, double-sided, the only copy extant.

### **Third, the *Altan genel* block printed in 1741–1761.**

In the basin of the Ili River there are not only clear script documents of the Jungar period but also the clear script xylographs from far Volga basin. The *Altan genel* from 1741–1761 is collected by Shargai Ebuljin from Hujirt Mongolian Xiang of Tekes Xian of Ili Kazak Autonomous Prefecture of Xinjiang. 12×43 cm, 131 pages, double-sided.

**Fourth, officially printed *Barayun ki ŷaŷar-un ʷaŷar-un neres-i olon kele-ber temdeglegsen bičig* in the year of 1763 during the Qing Dynasty.**

There are not many versions of *Barayun ki ŷaŷar-un ʷaŷar-un neres-i olon kele-ber temdeglegsen bičig* left, only two of them are collected by now. One of them is kept at the Department of Nationality Studies of the Academy of Social Sciences, Qinghai Province. The other one is in the Palace Museum of Beijing. Xylograph, thread-bound edition, 25×17 cm, 8 volumes.

**Fifth, *Qorin nigen dara eke-yin maytaya*.**

Collected by Badarah Badmjab from Junmachang of Zhaosu Xian of Ili Kazak Autonomous Prefecture of Xinjiang. 9.5×27.5 cm, 20 pages, double-sided, 15 lines on each page.

**Sixth, Block printed *Tasuluyči očir* in 1775.**

Collected by Oglai•Purbai from Hujirt Mongolian Xiang of Tekes Xian of Ili Kazak Autonomous Prefecture of Xinjiang. 13×33.5 cm, 35 pages, double-sided.

**Key words:** Xinjiang, Clear Script, blockprint, Galdancing Khan.

*Yi Wangdi*

## **An Overview of Collecting, Editing, Translating, and Publishing the Dai Ancient Books**

The ancient books of the Dai ethnic in China are voluminous and complex documents. They cover the Dai social historical development of politics, military, economy, science, technology, literature, art, ethic, religion, ethnic, and other fields. These are usually some of form a blockprint copy, script, transcripts, and there are two pieces written on palm leaves and cotton paper. This article gives a primarily systematic summary of the Dai ethnic collecting, editing, translating and publishing the ancient books on cotton paper. It will also include information on Dai's folk cotton paper manufacture and some measures and methods to be adopted by the relevant domestic departments in progress of collecting, editing, translating, publishing, restoring and preserving the Dai ancient books on cotton paper.

***Key words:*** Dai ethnic, cotton paper, cotton paper edition.



*Viacheslav ZAYTSEV, Chung-pui TAI*

## **Re-examination of the Tangut Fragment Or. 12380/3495 from the Collection of the British Library**

Among all discovered Tangut written monuments there are known to be 31 fragments (including five very small pieces that are broken off from larger fragments) of Tangut texts where Tangut characters are supplemented by their phonological transcription in Tibetan writing. The Tibetan transcription provides straightforward information on the pronunciation of Tangut characters, and hence plays a key role in the phonological reconstruction of Tangut.

The fragments in question are now preserved in two collections, 19 fragments and five small pieces of them are in the Institute of Oriental Manuscripts of the Russian Academy of Sciences at St. Petersburg, and five fragments are in the British Library at London. As we have already reported in 2009, two fragments which were originally in the Russian collection have been lost, and only photographs of them belonging to Nikolai Aleksandrovich Nevsky (1892–1937) are preserved among his archive materials kept in the Archive of Orientalists of the Institute of Oriental Manuscripts (copies of these photographs are preserved in the British Library as well).

The aim of this paper is to provide a re-examination and new description of one of these fragments, preserved at the British Library with pressmark Or. 12380/3495. This fragment has been studied in detail by several Tangut scholars (Arakawa 2008, Tai 2008, West 2011), but some of the questions concerning it, like meaning of the Tibetan writing at the top left edge, remain unsolved and have become the focus of our research.

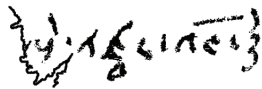
Description of the fragment Or. 12380/3495. Size: 9.8 × 15.3 cm. 5 lines. Yellowed undyed thick cotton paper. Starts with: “*𑖦𑖧𑖨𑖩𑖪𑖫*...”, ends with: “*...𑖬𑖭𑖮𑖯𑖰𑖱*”. This fragment is the left leaf of a page from a book which is possibly bound in butterfly-format. The page is framed in hand-drawn double lines 1.2 to 1.6 cm away from the edge. Tangut characters in the fragment are handwritten in black ink. The Tibetan syllables are handwritten to the right

of the corresponding Tangut character in black ink, although in a lighter tone, suggesting that the Tibetan transcription was not written at the same time as the Tangut characters. Line 1 has 13 Tangut characters in which the four characters below the 7<sup>th</sup> character are written in smaller size in two columns (apparently in order to find room for placing the whole phrase on the same line). From line 2 to line 5 there are nine Tangut characters each, but the first three characters in line 5 are damaged (see our reconstruction of them below).

Lines 2–4 are written with an indentation approximately equal to one character’s height, which could mean that line 1 and possibly line 5 (the text is damaged here, but it looks like it has no indentation, as is the case with line 1) could be the beginning of a paragraph.

The Tibetan transcription only occurs from line 2 to line 4. On the top of line 1 there is a drawing of a *cintāmaṇi* “wish-fulfilling jewel” or “wish-granting gem” (Tangut 𑖇𑖉𑖛; Chinese *rúyì zhū* 如意珠 or *rúyì bǎozhū* 如意寶珠; Tibetan *yid bzhin nor bu*) encompassed with a crowning aureole of flame 𑖇, which corresponds to the Tangut text on line 4: 𑖇𑖉𑖛𑖇𑖉𑖛𑖇𑖉𑖛𑖇𑖉𑖛𑖇𑖉𑖛 “just like the precious jewel, [his] deportment [is] bright [and] burning”.

On the top left corner there is some doubtful and damaged Tibetan writing (see picture below) which was previously read by scholars as “...se ’dzwar ’jo nye” (Tai 2008), “s[tʰ]e / ’dzwang / ’jo / te” (Arakawa 2008), “?se ’dzwar ’jo ste” and “?se ’dzwang ’jo ste” (West 2011).











The meaning of it was completely unknown. S. Arakawa (2008) correctly pointed out that it can’t be writing in Tibetan language, and proposed that it is the Tibetan transcription of a Tangut or Chinese proper noun. After careful re-examination we provide a new reading for it, and explanation of its meaning: “□ l[d]e ’dzwar ’jo nye” which is the Tibetan transcription of the first five Tangut characters in line 5: 𑖇𑖉𑖛𑖇𑖉𑖛𑖇𑖉𑖛, represented the Tangut name of Tathāgata Indraketuḍhvajarāja (see explanation below).

The verso side of the fragment is almost blank, with only old inventory number “KK.II 0280.s” written in black ink at the bottom left corner<sup>1</sup>. This

<sup>1</sup> This old inventory number belongs to Sir Aurel Stein’s third Central Asian Expedition (1913–1916), excavated from Khara-Khoto at the end of May 1914. The letters “K.K.” indicate Khara-Khoto and “II” indicates the spot where this object was found. In this case it is the ruined shrine, i.e. remains of the “famous” or “celebrated” suborgan

fragment cannot join with other Tangut fragments with Tibetan transcription. The current preservation status of this fragment is unclear. The image of this fragment was published in “Documents from Khara-Khoto in the British Library” (Vol. IV, p. 198), quoted before in Tai (2008), and is now available on the International Dunhuang Project (IDP) website. The content of this fragment is collated in Tai (2008) as Cánpiàn 18, in Arakawa (2008), and in West (2011).

**Reconstruction of the damaged characters at line 5.**

0501	0502	0503	0504	0505	0506	0507	0508	0509
L1543	L2373	L5306	L1329	L3830	L1139	L4531	L0752	L5771
								
mjor <sup>1</sup>	ljij <sup>2</sup>	dzjwi <sup>1</sup>	džjow <sup>1</sup>	njij <sup>2</sup>	•jij <sup>1</sup>	•jow <sup>2</sup>	tšja <sup>1</sup>	tshwew <sup>1</sup>
□					—	—	—	—
□					—	—	—	—
□	l d e	ˈdzwar	ˈjo	nye	—	—	—	—
如	來	帝	幢	王	之	讚	敬	禮
true	come	ruler	banner	king	ANTIERG	praise	pay.homage	
Tathāgata		Indraketudhvarājā						
<i>Translation:</i> “Praise and pay homage to Tathāgata Indraketudhvarājā”								

Reconstruction of the first two damaged characters at line 5 as 𐰇𐰏 (Chinese *rúlái* 如來) “Tathāgata” is proposed by S. Arakawa (2008) (now it can be indirectly confirmed by the Tibetan transcription of the second character). Reconstruction of the third damaged character at line 5 as 𐰇𐰏 (Chinese *dì* 帝) “ruler; king; emperor” is proposed by us in accordance with available Tibetan transcriptions, the visible part of the damaged Tangut character, and the sense of the text itself. The Tangut name of Buddha (Tathāgata) Indraketudhvarājā mentioned in this part of the text appears in the fragment of the Tangut translation of the “Upāli’s Questions Regarding Determination of the Vinaya sūtra” (*Fóshuō Juédìng pīnī jīng* 佛說決定毗尼經) preserved as pressmark 6721 in Wuwei Museum: 𐰇𐰏𐰇𐰏𐰇𐰏𐰇𐰏𐰇𐰏𐰇𐰏𐰇𐰏 (in reverse Chinese translation from Tangut: 南無焰紅帝幢王佛) “Homage to Indraketudhvarājā Buddha” (see: Yu Guangjian and Xu Yuping 2011). The appearance of the character 𐰇𐰏 before 𐰇𐰏 𐰇𐰏 here confirms our reconstruction.

(Russian “знаменитый” субурган) excavated by the Mongolia and Sichuan Expedition (1907–1909) of Pyotr Kuzmich Kozlov during the end of May and beginning of June, 1909.

**The source of the Tangut text** has not yet been identified. S. Arakawa (2008) thinks that it could be part of an ode (*sòng* 頌) or prayer (*yuànwén* 願文) translated into Tangut from a Tibetan Buddhist scripture. However, based on philological and linguistic evidence we think that it was probably translated from Chinese (but from a text pertinent to the Tibetan Buddhist tradition).

We should note that above-mentioned fragment of a sūtra from Wuwei Museum also contains the name of the Buddha Suparikīrtitanāmagheyaśrī: 𑖑𑖓𑖔𑖕𑖖𑖗𑖘𑖙 (in reverse Chinese translation from Tangut: 南無善名稱功德佛) “Homage to Suparikīrtitanāmagheyaśrī Buddha” which appears on the first line of the described fragment as well: 𑖑𑖓𑖔𑖕𑖖𑖗𑖘𑖙 𑖑𑖓𑖔𑖕𑖖𑖗𑖘𑖙 𑖑𑖓𑖔𑖕𑖖𑖗𑖘𑖙 “the Tathāgata, the Arhat, the Samyaksambuddha Suparikīrtitanāmagheyaśrī Buddha” (this line would correspond to the following pattern in a hypothetical Chinese scripture if it was a source for the Tangut translation: 如來、應供、正等覺善名稱功德佛). The appearance of both names in the described fragment, as well as its order, which is similar to the order of names in the list of thirty five Buddhas, shows that the text is possibly connected with the their cult, which could be used as clue to the further identification (not only the source for the translation, if it was translated, but also a full text or its parts as well).

**Key words:** Tangut script, Tangut language, Tangut characters, Tibetan transcription, Tangut fragment, phonological reconstruction.

*ZHANG Tieshan*

**Overview on the Old Uighur Literature in China  
(1975–2015)**

China is the country that excavates and collects the most Old Uighur classics. Especially in 40 years from 1975 to 2015, a mass of Old Uighur materials have been discovered in Dunhuang and Turfan. The Chinese scholars have contributed to many findings in this field.

This paper introduces the following three research phases in China: preparation before 1975, primary research from 1975 to 1985 and overall research from 1985 to 2015.

***Key words:*** Old Uighur, Dunhuang, Turfan, manuscripts.

*Peter ZIEME*

## **The Buddhist Hṛdayasūtra in Old Uyghur and an Unknown Commentary**

One of the well-known and widespread Buddhist sutras of small form is the so-called Heart sutra, which might be the shortest one at all. There is a long debate about its affiliation in the chain of translations. Jan Nattier has shown that with high probability the sutra was composed in China proper, of course based on the essentials of the Prajñāpāramitā literature.

In Old Uyghur a translation of the sutra is known and was edited by A. Yakup. But in this paper I want to discuss another fragment belonging to the German Collection of Turfan fragments in which I see a commentary to the sutra. This statement is based on contextual analysis, but also on the ground that in the text several times the words *temäk* or *temiši* appear. These are typical elements known from the commentarial literature in Old Uyghur.

The text of the fragment will be discussed and presented in its Buddhist context.

***Key words:*** Buddhism, sutra, Old Uyghur, Turfan.

*Alexander ZORIN*

**A Dunhuang Tibetan Manuscript  
of “Ārya-samādhyagrottama” Kept at the Institute  
of Oriental Manuscripts RAS**

This paper introduces a small Tibetan book from Dunhuang kept at the IOM RAS that contains a copy of *'Phags pa ting nge 'dzin mchog dam pa*, one of the Buddhist sūtras emphasizing the importance of the practice of samādhi. Some codicological and paleographic features of the manuscript as well as its contents are characterized. The manuscript presents an old version of *'Phags pa ting nge 'dzin mchog dam pa* that is different from those of later editions of the Tibetan Buddhist Canon. Its comparison with fragments of two other Dunhuang copies of the same text found in Paris seems to support the assumption that there did exist such an old version of the sūtra.

**Key words:** Buddhism, Dunhuang, sutra, manuscript, codicology, paleography, Institute of Oriental manuscripts.

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