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**Front cover:**

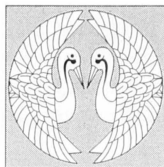
Fol. 34a. The Archangel 'Izra'īl, 160 × 124 mm.

**Back cover:**

**Plate 1.** Fol. 13b. The Planet Venus, 225 × 145 mm.

**Plate 2.** Fol. 35b. The Angels of the Second Heaven, 171 × 94 mm.

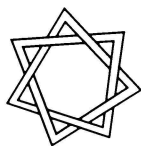
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## PRESENTING THE COLLECTIONS

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### TIBETAN MANUSCRIPTS OF THE 8—11TH CENTURIES A.D. IN THE MANUSCRIPT COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES

This survey is opening a series of publications of manuscripts, manuscript fragments and documents of the 8—11th centuries A.D. preserved in the St. Petersburg Branch of the Institute of Oriental Studies, which can be regarded as a separate collection. Several scholars will take part in this work, including the author of this paper, Dr. R. N. Krapivina and Dr. Tsuguhito Takeuchi (Japan). This collection for a long time was not available to specialists. Its formation took place between the last quarter of the 19th century and 1925. The collection is not uniform. It was compiled of manuscripts and documents brought to St. Petersburg by two expeditions from Eastern Turkestan and from North-Western China — of academician S. Th. Oldenburg (1909—10 and 1914—5) and of P. K. Kozlov (1909), and of those collected by Russian scholars and diplomats in Tun-huang, Turfan, Khotan, Miran and Khara-Khoto. At present about 150 items belonging to different funds of the Manuscript Department make up this collection. The origin of only three parts of the collection is known exactly: Tibetan scrolls from Tun-huang, received in 1913 [1]; Tibetan wooden documents, bought in Miran, in the region of the Lobnor lake, in 1914 by S. E. Malov [2]; 10 items brought by the S. Th. Oldenburg's expedition in 1909—10. Most of the fragments are included into the Chinese Tun-huang fund and the fund of Tangut (Hsi-hsia) manuscripts and blockprinted books from Khara-Khoto (North-Western China). A group of Tibetan materials which occurred among the Chinese and Tangut manuscripts was picked out while sorting these funds. It is still not clear how they happened to be there: whether they were once a part of the Tun-huang library or were hidden in the "Big Mound" (suburgan) of Khara-Khoto when it was sealed in 1227. It is quite probable, however, that they were placed there by the members of the archaeological expeditions. Both expeditions — of Oldenburg and of Kozlov — brought back not only fragments found in the Tun-huang library and the Khara-Khoto suburgan, but collected in the vicinity of these sites as well. Kozlov's expedition collected some manuscript fragments among the ruins of the city of Khara-Khoto destroyed by

the Mongol army but actually left by its inhabitants some centuries later. It is known that as early as the 13th century the Mongols published some Buddhist canonical text in the Tangut language. The Tangut script was in use till the middle of the 16th century — it is evident from business documents of the Yuan dynasty and unique 14th century Mongolian manuscripts found among the Tangut manuscripts. Only a small part of Tibetan fragments extracted from the bindings of Tangut manuscripts can be identified exactly as once belonging to the Big Mound hoard. As for the Tun-huang fund, the manuscripts brought by Oldenburg from Turfan, namely from Tuyuk-mazar in 1909—10, were included there too. The period of restoration and description of these collections lasted for a long time. It resulted in replacing some fragments from the Khara-Khoto fund into that of Tun-huang. In some cases we can not find out precisely where these fragments come from: from the Tun-huang library, Turfan, the Big Mound of Khara-Khoto or from the ruins of the same city. Some Tibetan fragments are stored in the Central Asian (Ser-Indian) fund: Russian consul in Kashgar N. Th. Petrovsky and Russian consul in Urumchi N. N. Krotkov, as well as S. E. Malov, made their contributions to the manuscript collection of the Asiatic Museum, the immediate predecessor of the St. Petersburg Branch of the Institute of Oriental Studies. A great number of the above mentioned manuscripts still require restoration; they are in a very bad condition, especially the Tibetan manuscripts from the Khara-Khoto collection and the Malov manuscripts. There are two boxes of the Malov collection with manuscripts not even sorted because of their bad condition. They contain about 20 fragments of the pothi type and parts of scrolls. The only criteria for dating these Tibetan manuscripts are provided by palaeography and orthography (there were certain orthographic peculiarities in the 8—9th centuries). We mean here the specific semicursive script of the "Tun-huang type" used in the majority of the manuscripts, or the small cursive script which can be found in the 10 per cent of the manuscripts. As for orthography, there were some special forms like *-my-* instead of *-m-*; the use of *da-drag*s; no difference be-

tween the use of the particles *-pa* and *-ba*. We can also point out some grammatical peculiarities, for example, the auxiliary verb *mchis* "to be" used instead of *yin*.

In the following list we enumerate all the Tibetan materials of our collection:

1) 214 scrolls from Tun-huang. They were delivered to St. Petersburg in 1913. As L. S. Savitsky supposes, they were sent by N. N. Krotkov [3], the Russian consul in Urumchi.

2) Tibetan fragments and inscriptions on the Chinese manuscripts from the Chinese Tun-huang fund that include 40 items. One manuscript is of particular interest as it bears the Tibetan transcription of the Chinese text of "*Avalokiteśvarasūtra*" (?) on the back side of the Chinese scroll F-325 (71 lines) [4]. Its initial part is missing. The Tibetan manuscript can be dated not later than the 9th century. This text might be useful for the reconstruction of Chinese phonetics, that is why its publication is extremely desirable [5]. Most of the inscriptions on the Chinese manuscripts are the exercises in calligraphy, some titles of the sūtras or some quotations from them are written. They have not been studied sufficiently, it is possible to find some business or librarian documents among them which deserve to be published [6].

3) Tibetan manuscripts and manuscript fragments from Khara-Khoto usually referred to under the code XT. It is a result of misunderstanding (the Russian abbreviation for "Khara-Khoto, Tibetan" — "Hara-Hoto, tibetskij"). Among them:

a) 70 fragments (XT-1—XT-70) included into the inventory by A. S. Martynov in the late sixties. Many of them are not restored. They were shown to several Tibetan and Chinese scholars who, however, failed to identify them. One half of the fragments is written in cursive script, the other one — in Tibetan formal *dbu-can*. There are two business documents among them, one of them — XT-4 — will be published in the present Journal by Tsuguhito Takeuchi. Five documents were published by L. S. Savitsky in the exhibition Catalogue "The lost empire of the Silk Road. Khara-Khoto" [7]: XT-5 (business document), XT-16b (1 folio of the "*Prajñāpāramitā-sūtra*"), XT-23 (block-printed maṇḍala with a wild boar), XT-21 (block-printed maṇḍala with a tortoise) and XT-67 (a Buddhist canonical text, a block-printed copy-book made by a Chinese engraver). All these need thorough investigation.

b) 16 Tibetan manuscript fragments and drawings (No. XT-71—XT-86) found while sorting the Tangut manuscripts. All of them are in a very bad condition and are in need of cleaning and restoring. One of these finds (XT-71) is a coloured maṇḍala painted on several paper sheets fastened with glue. The paper is flaking. The size of the maṇḍala is approximately 27 × 41 cm, it is wound onto a stick and cannot be unrolled completely. There seems to be a picture of Heruka on the maṇḍala, the focal part of the maṇḍala is occupied by a lotus-flower with the text of dhāraṇī around it and on its petals. The fragments of some other coloured drawing with the planet deities have the number XT-79. There are two account documents (XT-77, XT-78) and one document dealing with taxation (XT-80) in the collection. The latter is in a good condition and is now going to be published. Among other items — there are fragments of Buddhist manuscripts of the pothi type, written in semicursive script. They contain texts concerning the worship of different local deities. One of them (XT-72)

is bearing the title: "*kha-'bar-ma'i gtor-chen-gyi dbu'o*". The manuscript consists of 7 odd folios, the text is incomplete. Folio No. 10 contains a coloured illustration with two key underlines: *zhi-ba'i gtor-ma* and *pha-rol-gyi byang-bzlogs*.

c) About 10 folios of the "*Prajñāpāramitā-sūtra*" (64 × 30 cm) written on dense paper were taken out of the bindings of Tangut manuscripts. They were folded in two and now need urgent restoration. Until recently they had no inventory numbers.

d) Another group of Tibetan fragments taken out of the bindings were presented to the Asiatic Museum by Kozlov himself in 1915. They are glued on 11 big folios of white paper and marked as "Supplement 2". There are 15 fragments in cursive script (Koz. 1—Koz. 5) and 16 fragments in formal *dbu-can* (Koz. 6—Koz. 11). One packet with 7 unglued fragments of the same type is attached to the folios (Koz. 12). The fragments have been only preliminarily surveyed, most of them contain some Buddhist texts. Only one seems to be of particular interest (Koz. 1). This is a fragment in semicursive script of the "Tun-huang type". It may contain some historical records.

e) 10 big fragments are included in the Ser-Indian fund. These were brought by S. Th. Oldenburg from his first expedition to Eastern Turkestan and may come either from Turfan or Tun-huang. Their call numbers are SI O/136—O/145. Some fragments belong to Buddhist sūtras, dhāraṇī, commentaries (SI O/136, O/137, O/138, O/139, O/144). We have also found letters (SI O/141, O/142, O/143) and a divination text (the so-called "*mo-divination*", SI O/145).

4) 4 Tibetan manuscripts were sent to St. Petersburg from Eastern Turkestan by N. Th. Petrovsky: SI P/125b, P/133, P/134 and P/135. A complete business document from Khotan (SI P/135) is one of the most interesting in this collection. It is now being prepared for publication by the present author. Another document (SI P/125b) has been only partly preserved. One folio containing some Buddhist text of a commentary (SI P/133), was cut in several parts and then bound in a copy-book. It attracts attention by its dense brown polished paper, which looks like parchment. Such kind of paper is unusual in Tibetan manuscripts. Fragment SI P/134 is a folio of the pothi type, it contains some text in verse resembling the "*Lalita-vistara*": the story about the choice of the place of birth.

5) 59 separate folios and 24 sewn into a copy-book are kept in the N. N. Krotkov collection (SI Kr. XVIIa/4). S. E. Malov brought similar folios from Miran (TD-56b). They contain blockprinted text of "dharmakāya- [śāriṅ]-kārikā". As Tsuguhito Takeuchi evidently pointed out, these are not quite block-printed texts, but stamps [8], and were used as the magic-spells inserted into Buddhist sculptures and small reliquaries — stūpas.

6) 57 Tibetan wooden documents, as it was said above, come from a separate collection bought by S. E. Malov in Miran village on June 17, 1914. The collection was transferred from the Museum of Anthropology and Ethnography of the Soviet Academy of Sciences to the Asiatic Museum only on March 20, 1925. The call numbers of the documents are TD/1—TD/56. V. S. Vorobyov-Desyatovsky was the first, who not only described this collection, but also published four of its documents [9]. The documents can be dated back to the middle of the 8th — middle of the 9th

centuries. They contain some military dispatches and letters dealing with the supply of provisions to the Tibetan military garrison in the fortresses "Big Nob" and "Small Nob". The letters are addressed to Zhong-Zhang (lit. "Hill", the region of modern Mazar-Tagh), where the Tibetan Army, which occupied Eastern Turkestan, had its headquarters. There are also two fragments of Tibetan business documents on paper (Old-Uighur, Khotanese Saka, Sanskrit and Chinese manuscripts form the rest of the collection). One of the Tibetan documents is in a very bad condition and can hardly be restored. Another one —

M/11,2 — is legible; it contains a document concerning an adoption or hiring of a boy. Judging by the proper names, the document was composed in Khotan at the time of the military supremacy of the Tibetans in Eastern Turkestan. It will be published in the next issue of the present Journal. We have published the Tibetan document XT-4 from Khara-Khoto, prepared by Tsuguhito Takeuchi. The work on the document was finished in May, 1994. Soon after that, at the beginning of 1955, his book "Old Tibetan contracts from Central Asia" appeared [10]. This document is not included in the book mentioned.

### Notes

1. L. S. Savitskii, *Opisanie tibetskikh svitkov iz Dun'huana v sobranii Instituta vostokovedeniia AN SSSR* ("Description of the Tibetan scrolls from Tun-huang in the manuscript collection of the Institute of Oriental Studies of the Soviet Academy of Sciences", Moskva, 1991).

2. V. S. Vorob'ev-Desiatovskii, *Kollektsiia tibetskikh dokumentov na dereve, sobrannaia S. E. Malovym* ("The collection of Tibetan documents on wood assembled by S. E. Malov"), *Uchenye zapiski Instituta Vostokovedeniia* ("The Proceedings of the Institute of Oriental Studies"), 6 (Moskva, 1953), pp. 167-75.

3. L. S. Savitskii, *ibid.*, p. 4.

4. See *Opisanie kitaiskikh rukopisei Dun'khianskogo fonda Instituta narodov Azii*, pod red. L. N. Men'shikova, vyp. 2. ("A Description of the Chinese manuscripts from Tun-huang in the manuscript collection of the Institute of the Asian peoples", the editor-in-chief L. N. Men'shikov, 2, Moskva, 1976), No. 2953. The Chinese text is dated back to the 6—7th centuries, it contains the Vinaya text.

5. Cf.: F. W. Thomas, S. Miyamoto and G. Clauson, "A Chinese Mahāyāna catechism in Tibetan and Chinese characters", *JRAS* (1929), pp. 37—71. W. Simon, "A note on Chinese texts in Tibetan transcription", *BSOAS* 21 (1958), pp. 334-43. B. Csongor, "Some Chinese texts in Tibetan script from Tun-huang", *Acta Orientalia Hungarica* 10 (1960), pp. 97—140. Takata Tokio. *Tonkō shiryō ni yoru Chūgokugoshi no kenkyū. Kyūhachi seiki no Kasei hōgen* (A historical study of the Chinese language based on Tun-huang materials: The Hexi dialect of the ninth and tenth centuries, Tokyo, 1988).

6. The list of call numbers of the Chinese Tun-huang fragments bearing some Tibetan text: Dh.112, Dh.5179, Dh.5500, Dh.5672, Dh.6396, Dh.6554, Dh.6562, Dh.6721, Dh.7222, Dh.7230, Dh.7759, Dh.8542, Dh.8655, Dh.9533, Dh.9722-11, Dh.10243, Dh.10382—Dh.10385, Dh.14095—Dh.14107, Dh.14110—Dh.14112, Dh.17435, Dh.18308.

7. *The Lost Empire of the Silk Road. Buddhist Art from Khara-Khoto* (X—XIIIth century). Thyssen-Bornemisza Foundation, (Electa, Milan, 1993), No. 83—7.

8. Tsuguhito Takeuchi, "On the Tibetan texts in the Otani collection", A. Haneda (ed), *Documents et Archives provenant de l'Asie Centrale* (Kyoto, 1990), pp. 203-14. See section 3, 7, No. 6027-70.

9. V. S. Vorob'ev-Desiatovskii, "Tibetskii dokument na dereve iz raiona ozera Lob-Nor" ("Tibetan wooden document from the region of the Lobnor lake"), *Epigrafika Vostoka*, VII (1953), pp. 70-5. *Idem*, "Tibetskie dokumenty na dereve iz raiona ozera Lob-Nor". II ("The Tibetan wooden documents from the region of the Lobnor lake. 2."), *Epigrafika Vostoka*. VIII (1953), pp. 77—85.

10. Tsuguhito Takeuchi, *Old Tibetan Contracts from Central Asia* (Daizo Shuppan, Tokyo, 1995).