

## BOOK REVIEW

**IOM, RAS & The Toyo Bunko (eds.) 2021.** *Catalogue of the Old Uyghur Manuscripts and Blockprints in the Serindia Collection of the Institute of Oriental Manuscripts, RAS.* Compiled by Olga LUNDYSHEVA, Anna TURANSKAYA, and UMEMURA Hiroshi. Edited by Peter ZIEME. Vol. 1. Tokyo: Toyo Bunko & St. Petersburg: Institute of Oriental Manuscripts, RAS. 386 pp. (incl. 30 plates). ISBN 978-4-8097-0306-5.

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Old Uyghur manuscripts and woodblock prints retrieved from different sites along the ancient Silk Routes located mainly in Eastern Turkestan (today's Xinjiang Uyghur Autonomous Region, PR China) and Dunhuang (Gansu, PR China) are housed in various collections around the world. The collection in St. Petersburg is one of the most important ones – second only to the Turfan Collection in Berlin (Academy of Sciences and Humanities of Berlin-Brandenburg). While the latter is accessible by means of the printed volumes of the series 'Verzeichnis der Orientalischen Handschriften in Deutschland' (produced as part of the former project under the title 'Union Catalogue of Oriental Manuscripts in German Collections') and the database KOHD (= Katalogisierung der Orientalischen Handschriften in Deutschland) Digital, the former was previously known mostly to a few specialists. The beautifully printed volume under review is conceived as being the first one in a series of catalogues of manuscripts and woodblock prints housed in the Serindia collection<sup>1</sup> of the Institute of Oriental Manuscripts in St. Petersburg, compiled under the auspices of two institutions, the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM, RAS) and the Tōyō Bunko (Tōkyō), and in cooperation between scholars from Russia (Olga Lundysheva, Anna Turanskaya) and Japan (Umemura Hiroshi), supervised by Peter Zieme (Germany).<sup>2</sup>

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<sup>1</sup> Until May 2006 the collection was known under the title 'Central Asian collection'. The renaming led to the introduction of new call numbers for the materials beginning with SI (i.e., Serindia) followed by a number consisting of one to four digits (p. XXIII). A PDF of the catalogue can be accessed under the following URL: [http://www.orientalstudies.ru/rus/images/pdf/add1/c\\_serindia\\_collection\\_01\\_2021.pdf](http://www.orientalstudies.ru/rus/images/pdf/add1/c_serindia_collection_01_2021.pdf).

<sup>2</sup> The first inventory was a slim volume entitled 'A Provisional Catalogue of the Microfilms of Uighur, Sogdian and Manichaean Manuscripts Belonging to the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences Brought to the Toyo Bunko, Tōkyō 2002, authored by Umemura Hiroshi, Shōgaito Masahiro, Yoshida Yutaka and Abdurishid Yakup.

The collaboration project goes back to an agreement signed in 1996. This first volume includes catalogue descriptions of fragments made known to the public by Wilhelm Radloff and his successors (among others Sergei Efimovich Malov, Lyudmila Vasil'evna Dmitrieva, Liliya Yusufzhanova Tugusheva) as well as pieces intended for future publications. Thus the book is a kind of retrospective of what has been done in Old Uyghur studies based upon materials in the collection in St. Petersburg since Wilhelm Radloff's time and a forecast of what can be expected in the near future.<sup>3</sup> The groundbreaking publications by Japanese scholars such as Shōgaito Masahiro 庄垣内正弘, Moriyasu Takao 森安孝夫, Umemura Hiroshi 梅村坦, Oda Juten 小田壽典, Matsui Dai 松井太, and Kitsudō Kōichi 橘堂晃一 have also to be mentioned among those who have worked on Old Uyghur materials in the Serindia Collection. Apart from Peter Zieme himself, other scholars from abroad who have been working on the collection for many years include György Kara, Simone-Christiane Raschmann and Abdurishid Yakup. Readers will be grateful for the detailed introduction, which follows after several prefaces and provides an overview over the Serindia collection of the IOM, RAS (pp. XXIII–XXXVI) and the expeditions during which the materials were discovered.<sup>4</sup>

The Old Uyghur part of the Serindia collection is highly significant in terms of size and content. The collection comprises 6737 items in thirteen languages that were once of paramount importance in Central Asia as vernaculars and written codes. Among these materials Old Uyghur fragments form the largest part, i. e., 4730 items among which 564 have been published, quoted in published works or prepared for publication in the near future (p. XXXVI). The collection is comprised of several subcollections acquired by Russian officials and explorers. There are fifteen subcollections with codes referring in thirteen cases to the names of the people who acquired the materials: **B** = (Mikhail Mikhailovich) Berezovsky, **D** = (Aleksei Alekseevich) Dyakov, **K** = (Aleksander Ivanovich) Kokhanovsky, **KI** = (Dmitry Aleksandrovich) Klementz, **Kol** = (Sergei Aleksandrovich) Kolokolov, **Koz** = (Pyotr Kuzmich) Kozlov, **Kr** = (Nikolai Nikolaevich) Krotkov, **L** = (Mikhail I.) Lavrov, **M, MA, MТД** = (Sergei Efimovich) Malov, **O** = (Sergei Fyodorovich) Oldenburg, **P** = (Nikolai Fyodorovich) Petrovsky, **R** = (Vselovod Ivanovich) Roborovsky, **Strel-D** = (Vladimir Andreevich) Strelkov; additionally there are fragments bearing the code **Uig** = miscellaneous texts in Uyghur script and **Merv** = a manuscript found near Bairam-Ali (Turkmenistan) (p. XXIV).

The authors state that more than 300 Old Uyghur fragments are part of the collection with call numbers beginning with **Дх**, i. e., items from Dunhuang (p. XXIV). Not all subcollections are relevant for Uyghur studies (**Kol, L, Merv, MТД, Strel-D**) or of minor importance in terms of the number of fragments belonging to them (**KI, Koz, P, Rob**). The subcollection containing most manuscript and woodblock printed fragments in Old Uyghur is the Krotkov collection, divided further into four separate parts. The origin of the subcollections and the amount of items pertaining to them as well as biographical information on the collectors and the sites visited by explorers during the Russian Turkestan Expeditions are described in detail on pp. XXVIII–XXXIV. The introduction also touches upon the complex history of the collection. The cautious use of archival materials that shed light on the history of the Serindia Collection and the provenance of manu-

<sup>3</sup> Careful readers will notice that there is a considerable overlap between parts of the introduction and an article published by Olga Lundysheva and Anna Turanskaya (2020, not mentioned in the bibliography).

<sup>4</sup> The first Old Uyghur manuscripts were acquired between 1893–1895 during the expedition of the Russian Geographical Society headed by Vselovod Ivanovich Roborovsky, followed by the famous expedition by Dmitry Aleksandrovich Klementz in 1898 (p. XXVI).



script and woodblock printed fragments is highly welcome. The authors lay emphasis on questions such as how the old call numbers originated, who was responsible at that time for selecting manuscripts and assigning the call numbers, etc. Mistakes in former publications are corrected, when necessary. Many open questions remain primarily due to the lack of full documentation of the findings,<sup>5</sup> a fact known from other collections of Central Asian manuscripts. Then follow the technical notes (pp. XXXVII–XL).

The 564 fragments are described under 603 catalogue entries (pp. 1–275) grouped according to the following subject areas: Non-Mahāyāna texts,<sup>6</sup> Mahāyāna texts, Abhidharma texts, Chinese apocrypha,<sup>7</sup> Tantric texts,<sup>8</sup> Other Buddhist texts,<sup>9</sup> Science,<sup>10</sup> Other religious texts,<sup>11</sup> Secular and civil documents, Miscellaneous texts, Uyghur texts in Brāhmī script, Chinese texts in Uyghur script. The majority of the published items belongs to the thematic sections Non-Mahāyāna texts, Chinese apocrypha, and Secular and civil documents. The entries are clearly structured with running catalogue number, SI call number and former call number in the header in bold letters. Then information regarding the respective subcollection (name of acquirer, provenance<sup>12</sup>) is provided, whether the item is a manuscript or a woodblock print, script type,<sup>13</sup> format, description, measurements, paper quality, additional information if applicable under ‘Elements’ (red margins or guidelines, decorative circles around the string-hole in case of pustaka leaves<sup>14</sup>, Brāhmī glosses; in case of civil documents: seals, stamps, personal signs, etc.), number of lines as well as line length and spacing, contents, contents with Sanskrit or Chinese titles (if an identification is possible), data concerning editions, quotations, published facsimiles. Under ‘Notes’ information is provided in case a fragment joins with others, belongs to the same manuscript or woodblock print as others, or if parallels can be traced, or if an identified Chinese text is found on the recto

<sup>5</sup> The authors mention among other materials such as archival documents seven inventory books in the library of the IOM, RAS recording manuscript accession that are not always reliable as far as dates are concerned (p. XXV, footnote 75). They also state that the [m]anuscript fragments acquired by Mikhail M. Berezovsky are of special value due to the precise indication of the places where they were found’ (p. XXVIII).

<sup>6</sup> The bulk of these fragments belongs to the cycle of stories *Daśakarmapathāhvādānamālā* and to Old Uyghur extracts from various Chinese Āgamas. Other famous texts such as the *Diśastvustik* (Skt. *Diśāsauvāstikasūtra*) are also included in this group.

<sup>7</sup> The pieces belonging to the *Abitake Sūtra* are described among others in this section. Fragments and leaves of this manuscript are housed also in collections in Ankara, Beijing, Berlin, Istanbul, and Paris (p. 75). The important work *Sākiz Yūgmāk Yaruk* is catalogued in this section as well. These fragments form a substantial part of the Serindia collection. Another work in this section is the *Sūtra of the Ten Kings*.

<sup>8</sup> This sections contains, for instance, the *Aparimitāyurjñānasūtra*, the *Sitātapatrādhāraṇī*, and the *Uṣṇiṣavi-jayadhāraṇī*.

<sup>9</sup> This section includes, e. g., pieces belonging to the Xuanzang biography. The 82 and ten items respectively are all grouped under two call numbers: **SI 3156** (catalogue number 0302) and **SI 6538** (catalogue number 0303). The latter catalogue number contains two additional fragments of the biography that presumably belong to a different manuscript. There are no individual descriptions of single fragments. The section has furthermore descriptions of many fragments that belong to a text known under the title ‘T(ā)ṅrikān tegin t(ā)ṅrim, several ‘Maitreya texts’, poems, etc.

<sup>10</sup> This group which includes the *Qianzi wen* 千字文 (‘Thousand Character Essay’) is relatively sizeable (catalogue numbers 0380–0409).

<sup>11</sup> Especially noteworthy in this section are the Manichaean texts. One of them is the large scroll of the *Xuāstvānift* **SI 3159** (catalogue number 0410). There are further fragments of this text in the Serindia collection (catalogue numbers 0411–0414).

<sup>12</sup> If a provenance can be traced.

<sup>13</sup> If, e. g., the recto side is a Chinese or Sogdian text this is also registered.

<sup>14</sup> Pustaka leaves are classified in the catalogue as 1) ‘a-pustaka (portrait format)’ and 2) ‘b-pustaka (wide format)’.



side. If the latter is the case, the Taishō number is given. If other fragments once bore the same call numbers as items described in the catalogue, this is also mentioned under 'Notes'. Some published fragments are no longer traceable or preserved only as photographs.

After the catalogue descriptions follow the indices (Sanskrit titles, Chinese titles, Uyghur titles, Special titles) and concordances (call number concordance, Photo collection of the IOM, RAS, items not found in the Serindia collection of the IOM, RAS, one piece belonging to the Mongolian collection of the IOM, RAS, Former call number concordance, Index by call number of the Chinese texts<sup>15</sup>, Index of Chinese texts by titles, an Appendix describing the Photo collection of Old Uyghur fragments of the IOM, RAS<sup>16</sup> (pp. 277–325). The volume concludes with a list of abbreviations (pp. 327–329), references (pp. 331–354), a list of plates (pp. 355–356), and finally the 30 plates themselves (pp. 357–386).

It is well-known to everyone who works on Old Uyghur manuscripts and woodblock prints that a catalogue can only be comprehensive and up-to-date for a short while because nowadays numerous scholars are active in the field and editorial work progresses swiftly. Meanwhile the voluminous edition of the *Buddhāvataṃsaka* literature authored by Abdurishid Yakup (2021) has appeared. This publication contains items from the Serindia collection for which only older editions are noted in the catalogue descriptions. **SI 4842** (catalogue number 0111; published by Radloff in 1911 and Ishihama in 1950) was reedited by A. Yakup.<sup>17</sup> **SI 1467** (catalogue number 0112; published by Kitsudō in 2017) was republished (recto and the pagination) by Yakup under the old call number.<sup>18</sup> The same is true for other pieces of *Buddhāvataṃsaka* literature, too numerous to be mentioned in this review. A reedition with facsimiles of the *Kuanṣi im pusa* appeared recently in Turkey (Devrez 2020). A revised edition of the *Suvarṇaprabhāsaśūtra* based in large parts on the famous manuscript **SI 4498** (catalogue number 0157) but including also other fragments from the Serindia collection and the Turfan collection in Berlin was published recently by Ceval Kaya (2021). Articles quoted as forthcoming have been published by now (Lundysheva, Maue & Wille 2021; Zieme 2021).

While the origin of various collections of manuscripts from Central Asia can be regarded as an outcome of the Great Game, the struggle for supremacy between various nations at the end of the 19th and the beginning of the 20th century, it is highly laudable that the catalogue under review was compiled on the basis of an international cooperation. It is to be hoped that the highly talented Russian scholars will continue their successful collaboration with the experienced emeriti from Japan and Germany and publish a second catalogue volume soon. Readers interested in Old Uyghur philology, manuscript studies or the history of Russian oriental scholarship in general will certainly appreciate this professionally edited catalogue which is a treasure trove of information.

<sup>15</sup> Mostly on the recto side of fragments (with corresponding Taishō number).

<sup>16</sup> Many photos were taken from fragments housed in the Turfan collection in Berlin.

<sup>17</sup> Yakup 2021, lines B436–B518.

<sup>18</sup> Yakup 2021, lines B641–B646.



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