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Color plates: 'Adjā'ib al-Makhlūqāt by Zakariyā' al-Qazwīnī (d. 682/1283), MS D 370 from the collection of St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences (see p. 56).

Front cover:

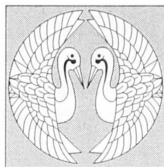
Fol. 34a. The Archangel 'Izra'īl, 160 × 124 mm.

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.

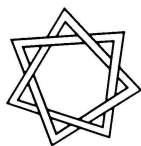
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Istoriia Choidzhid-dagini: Faksimile rukopisi. Transliteratsiia teksta, perevod s mongol'skogo, issledovanie i kommentarii A. G. Sazykina. Moskva: Nauka, 1990 (Bibliotheca Buddhica, XXXVII; Pamiatniki pis'mennosti Vostoka, XC) (*The Story of Coijid-dagini: Facsimile and Transliteration of the Mongolian Text, Translation into Russian, Research and Commentaries* by A. G. Sazykin. Moscow: Nauka Publishing House, 1990. — 253 pp. (Bibliotheca Buddhica, XXXVII; Literary Monuments of the Orient, XC).

This publication presents a Mongolian approach to the problem which inspired all thinkers and poets — the posthumous existence of man and the retribution for the deeds done. Whatever land or nation we take human thought always elaborated the most vivid and impressive images of tortures experienced by sinners in their afterlives. *The Story of Coijid-dagini* is no exception. Its plot is very simple: a woman dies and is taken to hell where she is shown all kinds of punishments imposed on sinners in accordance with their unrighteous deeds in the previous lives. Finally, Erlig qayan — the King of hell, sets her free so that she could narrate her unique personal experience to people thus bringing them on the path of virtue. This *Story* originates from Tibet where similar stories about “those who have returned from the other world” (Tib. *das-log*) were not uncommon both among Buddhists and Bon-pos. The Tibetan original of the *Story* entitled *dMyal ba mi yul gyis sa mtsham shi bson gñis kyi bang chen bka'i 'phrin pa gling sa chos skyid bar do'i gnas su byon nas 'khor 'das*

kyi rgyal po chen po'i dkar nag dbye ba'i 'bras bu'i rnam thar mdor bsdu is preserved in the Tibetan collection of the St. Petersburg branch of the Institute of Oriental Studies (call number Tib. B. 9217). The work forms a part of a rare xylographic edition which presents the collection of eleven stories about posthumous existence of the various celebrated persons.

While preparing his publication, Dr. A. G. Sazykin made a thorough examination of all the manuscripts and wood-block editions of the *Story* available in the collections of St. Petersburg, Ulan Bator, Kyzyl, Elista and Ulan Ude. The data obtained from publications about the copies of the *Story* belonging to other collections, are also given. It can be added that there is also a copy of the Buryat wood-block edition of the *Story* in the St. Petersburg University Library (call number Mong. C 261).

Different versions and translations of the *Story* are collated and identified in the introduction. On the basis of his examination, Dr. A. G. Sazykin has chosen for publication a manuscript copy of the *Story* which is a translation from Tibetan by Blo-bzang legs-bshad dar-rgyas. This manuscript belongs to the library of the St. Petersburg branch of the Institute of Oriental Studies (call number C 24). In Dr. A. G. Sazykin's opinion, this version is the oldest one and dates back to the 17th century.

The book in question would be interesting not only to orientalists but to general readers as well. The translation of the text, an important source on the history of religion, makes a good reading.

V. Uspensky

Katalog Peterburgskogo rukopisnogo "Gandzhura". Sostavlenie, vvedenie, transliteratsiia i ukazateli Z. K. Kas'ianenko. Moskva: Nauka, 1993 (Bibliotheca Buddhica, XXXIX; Pamiatniki pis'mennosti Vostoka, CII) (*Catalogue of the St. Petersburg Manuscript of the Mongolian bKa'-gyur*. Compilation, introduction, transliteration and indexes by Z. K. Kas'ianenko. Moscow: Nauka Publishing House, 1993. — 382 pp. (Bibliotheca Buddhica, XXXIX; Literary Monuments of the Orient, CII).

Everyone who has ever dealt with the problems related to the Buddhist Canon faced the difficulties arising from its immense volume surpassing that of the Bible or the Qur'an. The catalogue compiled by Prof. Z. K. Kas'ianenko is the fruit of her many years painstaking work on the Mongolian *bKa'-gyur* in 113 volumes, *i. e.*, the collection of works ascribed to the Buddha himself.

The Tibetan *bKa'-gyur* was assembled in the 14th century and came down to us in several versions. Its Mongolian translation was made in 1628—9 by the order of Ligdan qayan, the last one in the lineage of the Great Qayans of Mongolia. The manuscript of *bKa'-gyur* dating to that time was discovered in 1892 in Inner Mongolia by the brilliant Russian scholar A. M. Pozdneev. He was later engaged in the matters connected with the acquisition of the

manuscript on behalf of the St. Petersburg University. Though the fact of this acquisition has been mentioned in the Russia's greatest pre-revolutionary Brockhaus and Efron Encyclopaedia, the *bKa'-gyur* became accessible to scholars only a hundred years later with the publication of the catalogue by Prof. Z. K. Kas'ianenko.

The general design of the catalogue is modeled after the catalogue of the printed Mongolian *bKa'-gyur* by L. Ligeti (Budapest, 1942—4). But while the printed Mongolian *bKa'-gyur* of 1718—20 which is closely related to Peking editions of its Tibetan original, so the works it contains are easy identifiable, in the case of the St. Petersburg manuscript this task is much more complicated. For example, it contains some works from the *bsTan-gyur*, such as No. 879, 880: *Jig rten bzhaq pa* (Peking edition, No. 5587); No. 881: *rGyu gdags pa* (*ibid.*, No. 5588); No. 882: *Las gdags pa* (*ibid.*, No. 5589).

In brief, the work accomplished by Prof. Z. K. Kas'ianenko is a substantial contribution to the studies of the Tibetan Buddhist Canon, of which the Mongolian *bKa'-gyur* is a special case. There is no doubt that this publication will stimulate new studies of the Buddhist literary heritage by making its most valuable texts easily accessible.

V. Uspensky