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### COLOUR PLATES

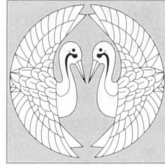
#### Front cover:

**Kim Jungyn (Kisan)**, “[Band of musicians] playing”, the drawing No. 24 from the album preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (call number B-35), China ink and water-colours, the second half of the 19th century, 14.0 × 21.5 cm.

#### Back cover:

- Plate 1. Kim Jungyn (Kisan)**, “That is how officials (= eunuchs?) in charge of security and palace's tidiness look like (?)”, the drawing No. 37 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 2. Kim Jungyn (Kisan)**, “This is how the officials clad in formal red garments and hats decorated with gold (for a morning audience) look like”, the drawing No. 54 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 3. Kim Jungyn (Kisan)**, “The uniform of the official in charge of the sovereign's safety and responsible for passing his orders”, the drawing No. 28 from the same album, China ink and water-colours, 14.0 × 21.5 cm.
- Plate 4. Kim Jungyn (Kisan)**, “Officials attached to the sovereign”, the drawing No. 35 from the same album, China ink and water-colours, 14.0 × 21.5 cm.

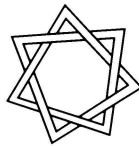
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**ТБЕСА**  
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*Mongyolcud-un yal takily-a-yin sudur orosibai. Bulay nayirayulun jokiyaba. Kökeqota: Öbür mongyol-un arad-un keblel-ün qoriy-a, 1995. — 15, 6, 642 pp.*

*The Book on the Cult of Fire Among the Mongols. Compiled by Bulag (Bao Ligao). Huhehot: The People's Publishing House of Inner Mongolia, 1995. — 15, 6, 642 pp.*

The present book is an anthology of old Mongolian texts dedicated to various aspects of fire-worship. This religious practice was not uncommon for many peoples; but as Professor Bulag justly stresses, for the Mongols, whose natural environment was always severe, the availability of fire in many cases meant physical survival, and its absence — inevitable death. For this, and for many other reasons, fire remained the object of worship among the Mongols from times immemorial.

The all-embracing Buddhist conquest of Mongolia in the sixteenth century could not undermine this ancient belief. Fire-rites (Mong. *yäl-un takily-a*; Tib. *me mchod*) even came to be performed by Buddhist clergy. Some of the most celebrated learned Mongolian *lamas* attempted to link the rites of folk religion with Buddhist practice. Almost all the texts published in Professor Bulag's anthology reveal ancient Mongolian beliefs clad in Buddhist garments.

The texts printed in the type-set Uighur-Mongol script were taken by the compiler from different sources: from several published anthologies, as well as from writings preserved in different libraries of the Inner Mongolia. A considerable number of the texts come from the Manuscript Department of the St. Petersburg Branch of the Institute of Oriental Studies where Professor Bulag had an opportunity to work in 1989.

The anthology is divided into five sections: 1) texts on rituals of fire-worship (pp. 1—150); 2) texts on fire-worship, prayers and incantations (pp. 151—485); 3) in-

cantations used when offering a sacrifice to fire at wedding ceremonies (pp. 487—532); 4) local rituals of fire-worship as performed by different Inner Mongolian tribes (pp. 533—98); 5) addenda comprising a collection of legends on fire-worship and a didactic work on fire by Mer-gen-gegen Isidanjanvangjil. Every text is annotated, information on its origin is also provided.

Pages 10—29 contain the text entitled *Tal-i takiqu-yin jang üile bayasqulang-un yarqu-yin oron kemekü orosiba* (The Ritual of Fire-Worship, titled "The Source of Joy"). It is published after an incomplete Chahar xylograph from St. Petersburg (call number C 292), its last page missing. This page is not very informative though, as a complete copy of this text in the St. Petersburg University Library (call number Mong. D 296) shows. The author's name is given there as Sumadi Sila (Skt. *Sumatisīla*), which is in fact the Sanskrit translation of the name of the Chahar gebši Lubsang Tsultem (Tib. Blo-bzang tsxhul-khrims; 1740—1810), one of the most celebrated learned Mongolian *lamas*. This text is followed (pp. 30—9) by another one by the same author, where his name is given in its standard form. Noteworthy is the fact that there is a third work on this subject written by Lubsang Tsultem in Tibetan, titled *Me lha mchod tshul* ("The Method of Sacrificing to the God of Fire"), found in the fifth volume of his collected works (*gsung-'bum*). These three works were composed independently.

In the preface to the book under review Professor Bulag writes that the aim of his anthology is to provide scholars with available materials and to contribute to the traditional culture of his people (p. 13). He has succeeded in both aims: his book is very useful to every Mongolist studying the traditional culture of the Mongols. Due to his publication many extremely rare texts became available to general Mongol readers.

V. Uspensky