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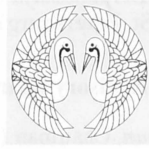
Front cover:

“Guanyin. Moon in Water”, scroll on silk (fragment), call number X 2439, Khara Khoto, 12th century, the State Hermitage Museum. Courtesy of the State Hermitage Museum.

Back cover:

- Plate 1.** Portrait of Nawwāb Mīr Qamar al-Dīn Nizām al-Mulk Āṣaf Jāh I, watercolour, gouache and gold on paper. Hyderabad, mid-18th century. Album (*Muraqqa'*) X 3 in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies, fol. 4b, 15.1 × 24.0 cm. Inner frame dimensions: 15.1 × 24.0 cm; outer frame dimensions: 22.0 × 30.5 cm
- Plate 2.** Portrait of Nawwāb Mīr Aḥmad Khān Nāṣir Jang, watercolour, gouache and gold on paper. Hyderabad, mid-18th century. The same Album, fol. 3b, 11.5 × 21.3 cm. Inner frame dimensions: 11.5 × 21.3 cm; outer frame dimensions: 21.0 × 31.2 cm.

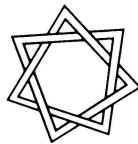
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EDITORIAL BOARD

Recent months, and even days, have brought sad tidings. At the very end of November, Prof. Anas Khalidov died in Kazan. In late August, we received news of the death of Prof. Ronald Emmerick, and a month earlier Prof. Vladimir Kushev passed away. We thus bid farewell to great Orientalists, our colleagues, friends, and teachers, who represent a generation to which we owe the most important accomplishments of Oriental studies in the twentieth century, the generation that shaped this discipline.

Prof. Anas Bakievich Khalidov, an outstanding scholar of medieval Arab-Muslim book culture, died in his birthplace, to which he returned several years ago to become one of the founders of the Institute of Oriental Studies at Kazan State University. During those years he continued his creative cooperation with his colleagues at the St. Petersburg Branch of the Institute of Oriental Studies, where he arrived after his student days and for many years headed the Near Eastern Department.

*Prof. Khalidov authored dozens of marvelous scholarly works. Three of them were especially dear to him: the two-volume catalogue *Arabic Manuscripts at the USSR Academy of Sciences Institute of Oriental Studies*, for which he headed the editorial committee, the monograph *Arabic Manuscripts and the Arab Manuscript Tradition*, and a translation of the *Qur'ān* into Tatar. In the last months of his life, despite a serious illness, Prof. Khalidov managed to finish work on the Arabic translation of the above-mentioned monograph (is to publish in Dubai) and nearly finished a translation of the *Qur'ān*, the publication of which promises to be a notable event not only in scholarly circles but in the social and political life of Tatarstan.*

Prof. Khalidov's numerous students, who today live not only in the republics of the former USSR, but in Arab lands and even far-off Vietnam, will never forget their strict mentor, ever generous with his knowledge. He embodied the best aspects of the scholarly spirit both in the West and the Muslim East.

*Prof. Dr. Ronald E. Emmerick, F. B. A., Head of the Seminar für Geschichte und Kultur des Vorderen Orients, Arbeitsbereich Iranistik, at Hamburger Universität, dedicated the last years of his life to the memory of his teacher, Sir H. W. Bailey, who died in 1996. He made order among the unfinished works that his teacher left behind, drew up a full bibliography of his works, and wrote a biographical essay. So assiduously did he work at this that he failed to shepherd a number of his own works into print. The third volume of *Saka Documents* of the St. Petersburg Collections remains unpublished; it contains the index and glossary to the two published volumes. For the same reason, he did not manage to move ahead with the facsimile edition of *Khotanese Manuscript E: the Book of Zambasta*. An English translation of this important, large-scale Khotanese text in 1968 began the scholar's career after he arrived in England from Australia to which he retained his tie, fondly recalling his youth amid the orange groves and even fearsome sharks of the warm sea.*

The scholar's Chrestomathie, a collection of texts and grammatical exercises for the study of the Khotanese language remained unpublished. One hopes that one of his pupils — who today live and work in the US, Italy, Switzerland, and Germany — will carry the work to completion.

A Sanskrit specialist and broad-based expert in Iranian studies, Prof. Emmerick was a scholar of immense knowledge rested on the firm foundation of the original texts he researched and translated. A scholar of worldwide renown, the member of many European Academies of Sciences, and a noble and modest man, he was always ready to help others.

Vladimir Vasilyevich Kushev, Doctor of philology, an accomplished Russian specialist on Iran and Afghanistan, worked for more than 40 years at the St. Petersburg Branch of the Institute of Oriental Studies. His extensive scholarly activity encompassed research on the numerous languages of the Iranian group: Persian, Dari, Tajik, Pashto, and others. He worked on manuscripts and drew up catalogs, focusing on the literary legacy, history, religion, and culture of the Middle Eastern peoples. He was a unique linguist and a marvelous translator who gave Russian readers the opportunity to read a number of works from the classical and modern prose of Iran and Afghanistan.

V. V. Kushev penned the first study of the Pashto manuscript book in Russian; in it, he revealed the genesis of Pashto literature, the emergence and development of its literary forms. He was the author of A Description of Manuscripts in the Pashto Language at the USSR Academy of Sciences Institute of Oriental Studies. Several of his monographs on the history of the Pashto language are currently being printed.

In the late 1980s, V. V. Kushev collaborated with A. L. Grunberg and several foreign colleagues on a unique project, an academic grammar of the Afghan language. Unfortunately, the project, which could be completed only by such a group of scholars, remained unfinished because of Prof. Grunberg's untimely death and political events in Afghanistan.

For many years, V. V. Kushev headed the Afghan Seminar in St. Petersburg held at the St. Petersburg Branch of the Institute of Oriental Studies. It brought together specialists on Afghanistan and Iran from the institutes of the Russian Academy of Sciences and the St. Petersburg State University who treasure this land at Russia's southern border and its proud, beleaguered people.

Classical Oriental studies is a modest discipline. Its outstanding practitioners do not receive Nobel Prizes, nor does it produce new scientific instruments, medicines, or means of transportation. It is undoubtedly not a science of breakthroughs. True enthusiasts and romantics labour for decades to acquire knowledge through painstaking, exhausting work, gradually introducing into scholarly circulation new sources that require ever greater investments of time and energy. But if we compare our field in 2001 with the situation in 1901, we see that great progress has been made in understanding the basic laws of historical and cultural development. This field has reintroduced to the world vanished civilizations and states, outstanding examples of religious thought, and great literary works. It has preserved for eternity the endangered traditions and customs that make up our universal cultural heritage. Classical Oriental studies is one of the few disciplines that allow humankind to see the totality of its own achievement. If the fruits of its labours are not always of use to society, this in no way reduces their value, for this is the discipline that today creates a basis for the only dialogue that is capable of saving the world.

*The people of whom we write here lived in a difficult century, and yet they fashioned lives of dignity and honest accomplishment, leaving behind inspiring books and grateful students who continue their life's work. It is to their memory that the editors of **Manuscripta Orientalia** dedicate this final issue of 2001.*
