Exploring\textsuperscript{4} Mongolian\textsuperscript{1} Manuscript\textsuperscript{3} Collections\textsuperscript{2} in Russia\textsuperscript{5} and Beyond\textsuperscript{6}
1. Mongolian

- Languages
- Scripts
1.1. Mongolic Languages

- Moghol (Afghanistan)
- Shira Yughur (PRC)
- Dagur (PRC)
- Baoan (PRC)
- Monguor (PRC)
- Dungxiang (PRC)

- Buriat (RF)
- Oirat (Kalmuck) (RF, PRC)
- Mongolian (Mongolia, PRC)
Mongolian Linguistic Map
Conclusions

• Although there are several Mongolic languages, not all of the Mongolian ethnic groups were using Mongolian scripts for manuscript creation or writing in their own language (like Buriats). Therefore, Russian collections include mainly manuscripts in Mongolian and (to a lesser extent) in Oirat language.
1.2. Mongolian Scripts

- Uighur-Based
- Tibetan-Based
- Latin-Based
- Cyrillic-Based
1.2.1. Uighur-Based Mongolian Scripts

- Uighur Mongolian Script
- Oirat ‘Clear Writing’ Script
- (Manchu Script)
- Agvan Dorjiev’s Buriat Vagindra Script
Uighur Mongolian Graphic Elements (13th century)
1.2.1.1. Uighur Mongolian Writing Example
Uighur Mongolian Handwriting Variants

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Additional Transliteration Galig Graphemes (1587, by Ayushi Gushi)

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Oirat ‘Clear Writing’ Script (1648, by Dzaya Pandita)

Vowels
Initial
Medial
Final
Latin a e i o ö u ü aa ee ii oo öö uu üü

Consonants
Initial
Medial
Final
Latin n b h l y g k x m l r t d y z j s w v

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(Manchu Script)
Agvan Dorjiev (Vagindra)’s Buriat Script (1905, Saint-Petersburg)
Conclusions

• Although Mongols developed and used several scripts based on Uighur, Tibetan, Latin and Cyrillic prototypes, most of Mongolian manuscript materials in Russian collections were written in Uighur-Mongolian (or - to a lesser extent – Oirat) script with an often, but not very systematical recourse to Galig (additional transliteration graphemes).
• Mongolian manuscripts exhibit numerous patterns of chronological, regional and individual graphological variation.
• Not all manuscripts written in Mongolian scripts record Mongolic languages.
• Sometimes Mongolic languages were recorded in non-Mongolian (e.g. Chinese, Tibetan, Manchu) scripts.
2. Collections

• The history of manuscript collections is mainly the history of collecting institutions. So the following part of the tale may be actually viewed from the perspective of institutionalization of manuscriptology in Russia, which still seems to be far from being a well-developed discipline in its own standing.
• The first institution ever to house Oriental manuscripts, blockprints and lithographs as a part of its officially proclaimed mission was the first Russian museum Kunstkammer, founded by Peter the Great in 1714.
In 1728 the Kunstkammer was united with the Library of the Academy of Sciences and its holdings were moved to another location where the Kunstkammer stays until now.
• The Kunstkammer, but not the Oriental manuscripts – because the latter were again moved – and this time to their permanent home in Saint-Petersburg, which was instituted in November of 1818 with the foundation of the Asian Museum by the Russian Academy of Sciences.

• The Asian Museum changed its dislocation and was reorganized several times – as the Institute of Oriental Studies (or its St.=Petersburg Branch).
• Since 1949 it occupies one of the palaces in Saint-Petersburg on the Neva bank close to the Hermitage and since 2007 it was renamed as the Institute of Oriental Manuscripts.
The Department of Oriental Studies of Saint-Petersburg State University was established in 1854-1855. Now it possesses another major collection of Oriental written and printed books.
History of the Institute of Mongolian, Buddhist and Tibetan Studies in Ulan-Ude dates back to 1922. Its Center of Oriental Manuscripts and Xylographs possesses the largest collection of Oriental manuscripts in Buriatia.
• In Kalmykia the largest collection of Oriental manuscripts belongs to the Kalmyk Institute for Research in Humanities in Elista, founded in 1941.
3. Manuscripts

• Now I would like to give a brief description of the amount and character of Oriental manuscripts kept at the above mentioned institutions in Russia.
Collections of the Institute of Oriental Manuscripts

- Mongolian – 8000
- Tibetan – 20500
- Tangut – 8000
- Chinese – Xyl 3700 + Ms 2954
- Manchu – Xyl 337 + Ms 249
- Korean – 940
- Japanese – 2710
- Indian – 600
- Persian – 9683
- Sogdian – 142
- Arabic – 10700
- Turkic – 1674
- Georgian – 720
- Armenian – 410
- Hebrew – 64

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Collections of the Department of Oriental Studies, St.P.Univ.

- Mongolian – 991 + 101
- Oirat – 114
- Tibetan – 471
- Chinese – 2045
- Manchu – 486
- Polyglotta - 134
- Korean - 18
- Japanese - 334
- Indian - 29
- Arabian, Persian, Turkic – 1452
Collections of the Institute of Mongolian, Buddhist and Tibetan Studies, Ulan-Ude

- Mongolian - 6500
- Tibetan - 45000
Collections of the Kalmyk Institute for Research in Humanities

- Oirat and Mongolian – 120
- Tibetan - 850
Conclusions

• Russian manuscript collections are large and may serve as priceless resources for the development of manuscriptology.
4. Exploration

• Catalogues
• Facsimile publications
• Text critical studies
• Content analysis: linguistic research, literary studies, Indo-Tibeto-Mongolian translation studies
• BA, MA, PhD levels
Examples: Catalogue
Conclusion

Although many manuscripts collections have been described in catalogues, the tasks of producing, updating or publishing catalogues are still relevant in Russian Oriental Studies. For example, Indian and Chinese University collections were not catalogued, and the existing electronic catalogues of Tibetan collections need serious revision.
“Explanation of the Knowable”
by ‘Phags-pa bla-ma
Blo-gros rgyal-mtshan (1235–1280)
Facsimile of the Mongolian Translation
with Transliteration and Notes

by
Vladimir Ulpensky
With special assistance from INOLIE Osamu
Preface by NAKAMI Tatsuo

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Conclusion

• Still many more rare and valuable manuscripts await their facsimile and/or critical editions.
Example: Content Analysis
This recently published research work by Natalia Yakhontova, the “Oirat Dictionary of Poetic Expressions” comprises both facsimile and critical editions of an Oirat manuscript and a very extensive study which aims at reconstructing the reception process of its linguistic and literary content from the Sanskrit Amarakośa classic to this Oirat manuscript through the Tibetan and Mongolian medium.
Conclusion

• The original research by Russian scholars on Mongolian manuscripts mostly deals with text criticism or content analysis, the manuscriptological approach looking at mechanisms and techniques of manuscript production and use as a form of social practice being largely absent that means it still has a high potential of development.
Examples: Educational Levels

• Many students’ undergraduate and MA projects deal with previously discussed ways of manuscript exploration:

• creating more detailed catalogues of works belonging to a specific genre (like didactic, doctrinal, ritual),
• making text critical investigation in the specific texts’s Tibeto-Mongolian transmission history (lamrim, sādhanā, sūtra, jātaka, mgur ‘bum, ma Ni bka’ ‘bum).

• Most of these students’ works on Tibeto-Mongolian literary history are supervised by Kirill Alexeyev.
Examples: PhD projects

• Alla Sizova, Saint-Petersburg. The Literature of the Path (lam rim) in Tibetan and Mongolian literary tradition. Supervised by Natalia Yakhontova.
Examples: PhD projects

Examples: PhD projects

• Natalia Yampolskaya, Bern. Canonicity in translation: the Mongolian versions of the “Perfection of Wisdom in 8,000 lines”-sutra. Supervised by Karenina Kollmar-Paulenz.
5. Russia and Beyond

• International cooperation: Saint-Petersburg, Ulan-Ude, Bern, Ulan-Bator

• The *Ganjur* colophons in comparative analysis: A contribution to the cultural history of the Mongols in the 17th - early 18th centuries (Presented at International Congress on Mongolian studies, Ulaanbaatar, 2011.)
The *Ganjur* colophons in comparative analysis: A contribution to the cultural history of the Mongols in the 17th - early 18th centuries

by

Karina Kellinner-Paulus, Nikolay Tsaryenpilow, Kirill Alexeev, Jargal Badagarov

Introduction

In September 2011 a research team from the State University of St. Petersburg (Russia), Bern University (Switzerland), Buryat State University and the Siberian Branch of the Russian Academy of Sciences (IKI IS SO RAN), both at Ulan Ude (Republic of Buryatia, Russian Federation), will start work on a joined research project about the Mongolian *Ganjur* as a source for the cultural history of the Mongols of the 17th up to the early 18th centuries. The project is supported by a grant from the German Gerda Henkel Foundation for a period of two years.

In the following communication a short overview of the general aims of the project and the methods applied are given, as well as an introduction to the different research areas of the three research groups.

1. The Mongols and Buddhism in the late 16th, early 17th century

The project concentrates on a crucial period of cultural and political transition in Mongolian history. On the socio-religious level the late 16th and early 17th century are characterized by the active taking over of Tibetan Buddhism by the Mongols and the social, cultural and religious changes arising from it. On the political level the period marks the definite end of the Northern Yuan Dynasty. In most of the well known works on the history of the Mongols this time, the period of the Altan Khan of the Tumed Mongols and his successors, is given special attention, because under him this so-called "second conversion" of Buddhism among the Mongols commenced. Most scholars writing in English or other European languages still follow a narrative as it is told in the Mongolian chronicle *Eden-sun tobo* from the year 1662. The *Eden-sun tobo*, having been the first Mongolian chronicle translated into a European language, has long since then become the normative source on the events of the late 16th century. This source and other chronicles dating to the 17th century, with the notable exception of the *Feret neman nethi* *sadah*, our earliest historical source from around 1607, present us with a relatively homogenous and stereotypical picture of the Mongolian takeover.

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1 This redundant trope of scholarship is increasingly questioned, see, for example, Taggert 2007: 394-399.


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6. Beyond Mongolian Studies – Within Project of Traditional Buddhist Indo-Tibeto-Mongolian Sciences

• Tibetan Handwriting
• Zhang zhung/ Nam decipherment
• Newspaper manuscriptology
• Tibetan Manuscript Bstan ‘Gyur
• Tibetan Musical Notation

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Old Tibetan Handwriting Styles
Old Tibetan Handwriting Styles

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Old Tibetan Handwriting Styles
Rules for Writing Tibetan Letters

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Zhang zhung/ Nam decipherment
Newspaper manuscriptology
Newspaper manuscriptology
Medical Treatises in Tibetan
Manuscript Bstan ‘Gyur

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General conclusion

• Although Russian manuscript collections are large, Oriental manuscripts have not yet become an object of specialized manuscriptological research in Russian Oriental studies. There is an evident opportunity for development of a new field of studies.
References

- Slide 4 – Map from The Mongolic Languages, ed. by J. Janhunen, 2003, p. XXIX