

Tocharian B Manuscripts of the St Petersburg (IOM RAS) Collection

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This article provides information about the Tocharian B collection of the IOM RAS. It is a unique collection of Tocharian B manuscripts in Russia. It includes 87 wooden tablets and 383 manuscript fragments. Due to historical circumstances, the collection was not put into scholarly circulation. Only a few manuscripts have been introduced to the academic community, although it would be hard to overestimate the importance of this collection for knowledge of Tocharian palaeography and literature. The St Petersburg collection includes manuscript fragments from all the Tarim sites where traces of the Tocharians were found. Moreover, they are varied in scripts and content. There are fragments in archaic, middle, and late forms of the so-called “North Turkestan Brāhmī” script in their calligraphic and cursive variations. Buddhist texts are most numerous in terms of content. They include jātakas and avadānas, Āgama-related texts, Abhidharma and Vinaya texts, stotras, and other Hīnayāna and Mahāyāna texts. The collection of documents on paper and wooden tablets is of special attractiveness as some of the paper documents are complete folios. The article is mainly dedicated to the formation of the collection. It also summarizes research already done to introduce the manuscripts to the academic community. The references also provide a complete list of publications of the collection materials.

Keywords: Tocharian B, Serindian collection, Tocharian manuscript heritage.

Introduction

Tocharian languages in their written form were used mostly from the 4th to the 10th centuries AD¹. For about a millennium, Tocharian manuscripts had been lost in the sands of the Tarim basin, when at the turn of the 20th century they were discovered

¹ Tocharian is the conventional name for two related, extinct Indo-European languages, known from manuscripts on paper and wooden tablets found in the oases of the Tarim River basin north of the Taklamakan desert in Xinjiang (Chinese Turkestan) so-called Tocharian A and Tocharian B. They were written in a script of Indian origin called “Slanting Brāhmī”, or “Northern Turkestan Brāhmī”, or “Tocharian Brāhmī” because of its cursive (predominantly in administrative documents and record keeping) and calligraphic styles. This script was also used for writing Tocharian glosses in non-Tocharian manuscripts, for Sanskrit texts produced in the Tocharian area. With several additional signs it was used in some Old Uyghur texts — this variant is usually called “Uyghur Brāhmī”.

by archaeological missions from Great Britain, France, Germany, Japan, and Russia [1]. In 1892 Sergej F. Oldenburg [2]² published a facsimile of the folio of the words of an unknown language. This publication introduced Tocharian B to the general public and laid the foundation for its study. Nowadays three academic institutions³ keep the major part of the Tocharian manuscripts: the Berlin-Brandenburg Academy of Sciences and Humanities (Berlin-Brandenburgische Akademie der Wissenschaften, BBAW), the British Library, and the National Library of France (Bibliothèque Nationale de France, BnF)⁴.

The greater part of the corpus⁵ of Tocharian manuscripts (10 298 items) has already been made accessible online⁶ as the transcription was added to facsimiles. However, 75 % of the texts have not yet been edited, and about half of the editions do not include translations⁷. Although the manuscripts from St Petersburg were the first Tocharian manuscripts ever published, the case with editions is identical: only 52 of about 470 fragments (=10 %) on Tocharian B of the IOM RAS collection are edited and published.

The St Petersburg (IOM RAS) Tocharian B manuscript collection is not that large, although it is hard to overestimate its contribution to the knowledge base of Tocharian B palaeography and literature, as it includes manuscript fragments from all the Tarim sites where traces of the Tocharians were found. Moreover, they are varied in scripts and content. There are fragments in archaic and late forms of script. Buddhist texts and the documents are most numerous in terms of content. The collection of documents on paper and wooden tablets is of special attractiveness as some of the paper documents are complete folios — a rare case for Tocharian texts. The collection of wooden tablets contains 87 artefacts registered in the inventory, and approximately the same number is planned to be registered in the near future.

The purpose of this article is to give a general idea of the composition of the St Petersburg Tocharian collection and to introduce to the academic community the findings of the research which has already been done.

² Subsequent publications [3–7]. These fragments (SI 1903, 1904; old call numbers: P/1b, P/2b) are now kept at the IOM RAS, St Petersburg.

³ Texts discovered later remained in China.

⁴ About these collections see [8].

⁵ About the content of the Tocharian literature see [9]; about linguistic variation in the Tocharian corpus see [10].

⁶ The crucial role in the introduction of Tocharian manuscripts to academic community belongs to the project “A Comprehensive Edition of Tocharian Manuscripts” (CEToM) <https://www.univie.ac.at/tocharian/?home>. They provide an integrated corpus of all Tocharian texts, both published and unpublished. It contains texts of the manuscripts and, when available, their digital copies kept at the following databases:

Digital Turfan-Archiv <http://turfan.bbaw.de/dta/>, International Dunhuang Project (IDP) <http://idp.bl.uk/>, Digital Libraries Gallica <https://gallica.bnf.fr/accueil/fr/content/accueil-fr?mode=desktop>, Thesaurus Indogermanischer Text- und Sprachmaterialien (TITUS) <http://titus.fkidg1.uni-frankfurt.de/texte/tocharic/thtframe.htm>.

⁷ According to the statistics of CEToM, announced at the workshop held on October 25–27, 2019, the number of Tocharian manuscripts equals 8096 for Tocharian B and 1743 for Tocharian A. 2344 of them are edited and 1396 are translated.

The formation of the collection

Tocharian fragments are distributed among the six subcollections⁸ of the Serindian collection. According to preliminary calculations⁹, the collection contains more than 383 paper and 87 wooden tablets on Tocharian B¹⁰.

In 1905 the Russian Committee for Central and East Asia Exploration sent a small expedition to Kucha, headed by Mikhail Berezovsky, to carry out an archaeological survey. Berezovsky's expedition coincided with that of the French scholar Paul Pelliot¹¹. All the fragments of the Berezovsky sub-collection were divided into five groups and deposited into several envelopes marked by Berezovsky himself (or following his notes) according to their provenance: one for Kizil Ming öy (bearing four envelopes inside), one for Tajik monastery, one for Tajik Ming öy, one for Kizil Karga, ten for On baš Ming öy. Later due to inventorial process, all the fragments were re-deposited in 140 envelopes. These envelope numbers are identical with the old shelf numbers following the sub-collection's grammalogue. Several manuscripts were taken from envelopes and put aside (SI 6379–6382). Supposedly, this happened at the beginning of the 20th century when Nikolai Mironov inspected all these fragments and selected the Tocharian ones. He didn't indicate the original envelopes. They were kept in his archive¹² and were subsequently passed to the Serindian collection¹³. As their "mother" envelope is not known, they are "без шифра" (without number). That the provenance of a number of them is nevertheless known is due to the note¹⁴ "Мелкие фрагменты из Таджит Мин-уя" ("Tiny fragments from Tajik Ming öy"), supposedly written by Margarita Vorobyova-Desyatovskaya, who led the cataloguing process in 1998, when all these fragments were restored and put into¹⁵ melinex¹⁶ covers, mostly one envelope corresponding to one cover¹⁷. The main aim of the conservators was to put several manuscripts into one cover, as they wanted to show all the fragments found on the same archaeological site. Therefore, these covers may contain from one to 160 fragments each. Usually there is a mixture of Sanskrit, Chinese, Old Uyghur and Tocharian manuscripts. Tocharian fragments amount to 217.

⁸ Their old numbers start as follows: Berezovsky (B/-), Krotkov (Kr/-), Malov (M-ТД/-), Oldenburg (O/-), Petrovsky (P/-) and Strelkov (Strel-D/-) for each subcollection. All the actual numbers of the Serindian collection start with SI.

⁹ An unknown number of manuscript fragments of small size on paper and wood are planned to be registered. The total number is to be determined after the restoration.

¹⁰ There are about 40 manuscript fragments on Tocharian A. Ilya Itkin (Institute of Oriental Studies, Moscow) and Olga Lundysheva have just started a research concerning this data. The results are planned to be presented in the form of an article with facsimiles of all the fragments in 2022. Three fragments in Tocharian A are planned to be published in 2021 in a joint article by Olga Lundysheva, Dieter Maue, Klaus Wille in *Written Monuments of the Orient*, 1(13), 2(14).

¹¹ Mikhail Berezovsky visited Pelliot's excavation site in 1907 when Pelliot had already left. He visited the very ruins where Pelliot found manuscripts, namely in Saldiran, Qizil and Tajik. So, the Pelliot and Berezovsky collections are interrelated and some of the fragments can complement one another. However, this is an issue for future research to explore.

¹² The Archives of the IOM, RAS, coll. 40, inv. 1, item 8, ff. 34–35.

¹³ On November 9, 1961.

¹⁴ One could suppose that such a note was written on a cover where those fragments were kept before 1998.

¹⁵ Regardless of their language.

¹⁶ Melinex is a PH neutral polyester film ideal for protection and conservation.

¹⁷ Except for several Tocharian documents, which were kept separately with call numbers Брoх/1–13.

For most of the manuscripts from the Berezovsky subcollection, the places of their discovery are attested. Two fragments originate from Qizil Miñ-Öy: SI 2917/19 (=B/1-19) and SI 2917/29 (=B/1-29); four from Qizil-karga: SI 2984/1-4 (=B/74-1,2,3; B/73); one from Gissar: SI 6373/1 (=B/132-1)¹⁸. Most of them come from On-Bash-Miñ-Öy¹⁹ and Tadjit-Miñ-Öy (Tajik), one of them, namely from Tadjit main temple²⁰, SI 2985/1 (=B/75).

Fragments SI 1877 (=B тох/9) and SI 5872-5875 (=B тох/10,11,12,13) are particularly interesting. Not only are they well preserved, but also they are full folio documents. These are large leaves²¹ of rough paper with marks of Chinese seals, in cursive script. According to the contents, they are either monastery records or administrative documents.

Size of the other 60 fragments is much smaller. They contain separate words and phrases (sometimes enough to translate or even identify the whole text).

The others are just small paper pieces with parts of words or even several aksharas that make them useless for study purposes at least at the current stage of Tocharian textology. However, as the Tocharian manuscripts are scarce, even these small fragments have a certain value at least for palaeography.

Most of the manuscripts of this subcollection are identified as Buddhist texts. They include the texts which were popular among the Tocharians: thirteen Udānavarga fragments (SI 2921/3=B/3-3; SI 2985/1=B/75; SI 2994/9=B/114; SI 2995/1=B/117; SI 2995/5-7=B/119-1,2,3; SI 2996/1=B/120-1; SI 2996/3-4=B/121-1,2; SI 6375/2-3=B/134-2,3; SI 6378/7= B/без шифра-7), two Udānastotra fragments (SI 2942/4=B/16-4; SI 2997/2=B/124), one fragment of a Stotra (SI 2921/7= B/3-6), one Buddhastotra fragment (SI 2943/3=B/16-9), one Karmavācānā fragment (SI 2922/2=B/3-14,2); two fragments from Vinaya (SI 2992/10=B/97-2; SI 2995/2= B/118-1), seven fragments of different jatakas — two fragments of the same folio of Vessantara (SI 2962/2=B/27-2; SI 2998/8=B/131-1) and five supposedly of Subhāṣitagavesin (SI 2921/24=B/3-13; SI 2926/1,2,3,4= B/5-7(1,2,3,4)), and a fragment of the Hāriścandra-avadāna (SI 2943/4=B/16-10).

Fragments of the Berezovsky subcollection vary a lot in terms of the palaeography. The texts are written in all kinds of ductus and writing styles. Cursive (all the documents, such as SI 5872-5875) and calligraphic (most of them), archaic (SI 2987/2-1,3,4,5,6,7= B/81-1,3,4,5,6,7; SI 2990/18= B/85-3(3); SI 2991/3= B/88-1, 2991/9= B/91) and late.

In 1908, wishing to draw attention to its activity, the RCMA organized an “Exhibition of Ancient Relics from Eastern Turkestan and Samarkand” in the Great Tsarskoselsky Palace for the benefit of Emperor Nicholas II and a select group of visitors. The exhibits included finds from Mikhail Berezovsky’s expedition to Kucha and Samuil Dudin’s (1863-1929) expedition to Western Turkestan. Although the exhibition took place only for one day (30 November (13 December)) 1908, between 11 a. m. and 4 p. m., it convinced the government that it was necessary to prepare a large expedition to Eastern Turkestan. This

¹⁸ Hereinafter, the manuscript call numbers, when they are first mentioned, will be written in the following format: “SI 1234=B/123”, for “actual call number SI 1234, old call number B/123, the Berezovsky collection”. Further on only actual numbers will be indicated.

¹⁹ Mikhail Berezovsky labelled this find spot “Онбашский Минуй” (Minui of On-bash). However, the place is presently difficult to identify. All that is known for a fact is that it was situated near Kuča and it was a complex of cave temples = Miñ-Öy (“thousand caves”) or “Minui” in Berezovsky’s spelling.

²⁰ Mikhail Berezovsky labelled this spot of discovery “Таджит — главный храм” (Tadjit — the main temple). It was situated near Kuča. According to Berezovsky there was a surface monastery in Tadjit as well as a complex of cave temples, a Miñ-Öy (“thousand caves”: “Minui” in Berezovsky’s spelling).

²¹ Their format is not *pothī* which was usual for the literary texts.

resulted in the so-called First Russian Turkestan Expedition, initiated and organized by a member of the Russian Academy of Sciences, the Academy's Permanent Secretary and the director of the Asiatic Museum (later the Institute of Oriental Studies), Sergei Oldenburg. In 1909–1910 the expedition visited Urumqi, Karashar, Shikshin, Yar-khoto, Uch-Turfan, Idiqutshari, Sangim-Aghiz, Bezeklik, Murtuk, Toyuq-Mazar, Subashi, Kizil, and Kumtura.

For a long time a major part of the collection of manuscripts acquired during this expedition was hidden from the view of researchers, since the fragments required restoration. Currently, the collection is partly restored. There are 130 Tocharian manuscripts among the restored fragments.

One tiny fragment SI 4628 (=O/8-3) was discovered in Shorchuq (a place between Kucha and Turfan). It is a fragment of a document. One hundred twenty nine were excavated in Qizil-karga. This part of the subcollection is particularly interesting because at least half of the total number of 106 fragments kept under two call numbers (SI 4638=O/11, and SI 4661=O/12) could belong to the same manuscript which seems to be a unique case for the St Petersburg collection. 34 of 106 fragments contain separate words and phrases providing enough text to make a translation and 72 fragments just display separate aksharas. The manuscript SI 4638/SI 4661 is supposed to be a big and ornamental one. Originally, each side of the folio had five lines. Aksharas were drawn in neat calligraphic script by the hand of a professional scribe. Spacing between the lines is about 2.4 cm. The body of an akshara is about 6 mm high. In this text metrical parts are inserted into the narrative. This manuscript seems to be a jataka-compilation²².

SI 4649 (=O/12-5) is a fragment of a document. A Sanskrit — Tocharian B bilingual SI 4654/1 (=O/12-10) is presumed to be of medical/magical content. SI 4656 (= O/12-12) is a fragment of a table of content. The other fragments of the collection (SI 4642=O/11-22; SI 4649= O/12-5; SI 4650=O/12-6; SI 4652=O/12-8; SI 4653/1,2,3=O/12-9; SI 4654/2=O/12-10; SI 4655/1,2,3,4=O/12-11; SI 4657=O/12-13; SI 4658=O/12-14; SI 4659/1,2,3,4=O/12-15; SI 4660=O/12-16) are supposed to be of Buddhist content. For SI 4651=O/12-7 the content is unknown. All of them are written in Tocharian B except SI 4653/1,2,3 which seems to be a Sanskrit — Tocharian B bilingual.

Fragments of Tocharian manuscripts were also found in Turfan region by Nikolay Krotkov, the Russian consul in Urumqi. He purchased manuscripts from the local people and carried out an archaeological excavations in Toyuq-Mazar. In 1908–1911 he sent a great number of manuscript fragments in different languages to the Asiatic museum. Some of these were Tocharian. There are 16 fragments in total in Krotkov collection, except for those selected by Klaus T. Schmidt.

In 1992 Klaus T. Schmidt studied the Krotkov subcollection and selected 7 Tocharian B (SI 3757) and about 20 Tocharian A (SI 3756) fragments, probably with the plan of scrutinizing those in detail. They are tiny fragments containing several aksharas each.

The other fragments are of great importance as they are rare bilinguals²³. Seven fragments (SI 3715/1, SI 3716/4, SI 3716/5, SI 3716/6, SI 3717/1, SI 3718=Kr VII/1; SI 3754=Kr VIII/6-3) are parts of Old Uyghur — Tocharian bilingual texts, written on the verso of Chinese scrolls. Five fragments are Tocharian — Sanskrit bilinguals (SI 3716/3, SI 3717/4, SI 3717/5, SI 3717/6, SI 3717/7=Kr VII/1) and there is a Tocharian — Old

²² More accurate identification will be possible only after the completion of the study, which is currently being conducted by Olga Lundysheva.

²³ The languages of the fragments were identified with the kind assistance of prof. Dieter Maue.

Uyghur bilingual (SI 3752=Kr VIII/6-1), possibly containing a text of the prophecy of Arhat Candrasvasu. The content of the other bilinguals needs to be defined more precisely.

The fragment SI 3753 (=Kr VIII/6-2) contains only a word per side; fragments SI 5444 /1,2 (=Kr IV/824) are of Buddhist content.

A small but significant subcollection of Tocharian manuscripts was acquired by Nikolay Petrovsky, the Consul-General in Kashgar, who held his post in Turkestan since 1867. As he purchased manuscripts and art objects from the local people (from Kucha and Khotan regions), their provenance is mostly unknown. However, one can suppose that they come from Kucha.

There are 14 Tocharian fragments in the Petrovsky subcollection, five of them are wooden tablets. All the manuscripts are identified. They are two fragments of the Buddhastotra (SI 1903=P/1b; SI 1904=P/2b), two fragments of a bilingual (Tocharian B — Sanskrit) text which seems to be a sort of a lexicon (SI 2088/1-2=P/65B-1,2), two fragments on paper concerning the conversion of Uruvilvā-Kāśyapa (SI 2089/1-2=P/66), a Buddhist fragment written on the verso sides of two stitched together parts of a Chinese scroll (SI 3422=P/105a) and a Tocharian-Sanskrit bilingual of medical content containing the Sanskrit text of Mahāsāhśrapramardinī (SI 3418=P/104Л-3). There are six documents: an administrative document (SI 3491=P/117) on paper, four monastery accounts (SI 3655-3656=P/1366, B; SI 3668-3669=P/139Г, Д) on wood, one bilingual (Tocharian — Gandhari, written in Kharoṣṭhi script) fragment on wood (SI 3672=P/141) as well.

It is possible that at least one fragment (SI 3668) was erroneously attributed to the Petrovsky subcollection. Lévi reports that this fragment was introduced to him by Sergei Oldenburg as a part of the Berezovsky subcollection, brought by Mikhail Berezovsky from his expedition²⁴. The question is which of the other wooden tablets in Tocharian B from the Petrovsky subcollection were actually acquired by Mikhail Berezovsky²⁵.

There are 87 Tocharian wooden tablets: five from the above mentioned Petrovsky subcollection, two from the Malov subcollection, 80 from the Strelkov subcollection.

The Malov tablets are commercial tags. They were bought in 1914 in a small village of Miran located in the south-east of the Tarim basin. It is located near the ancient Miran settlement. The fortress and the garrison of the Tibetan army were located there in the 7th-9th centuries. Stein excavated the Miran settlement and found a collection of official wooden documents of a Tibetan military post in 1906-1907 and 1913-1914. Malov bought a collection of 57 wooden tablets there too, and their content is similar to that of the Stein collection. They date back to the 7th-9th centuries. And, apart from the two tablets, all of them are in the Tibetan language²⁶. Only the following two (SI 3664=M-ТД/31b and SI 6491=M-ТД/31a) are Tocharian. They are labels or tags (9.2×2.3×0.4 cm and 9.1×2.3×1.0 cm) that contain the name of an owner or that of a community. It is highly remarkable to find any Tocharian materials so far south-east.

The Strelkov subcollection received an incorrect name. This collection of 80 wooden tablets (many of them are damaged) was kept in the Hermitage by Sergei Oldenburg's assistant

²⁴ “J'ai trouvé au Musée d'Ethnographie un fragment de tablette en bois, rapporté par Berezowski des environs de Koutcha; j'ai pu l'examiner à loisir chez M. d'Oldenburg et dégager les caractères qui avaient presque entièrement disparu sous le sable” [11, p. 320].

²⁵ One cannot exclude the possibility that, for some reason, Lévi could be mistaken and the fragment originates from the Petrovsky subcollection.

²⁶ Some of those wooden tablets were published by Vladimir Vorobyov-Desyatovskii [12], [13], [14], [15].

Strelkov. In 1937 he was arrested and disappeared forever. The collection of wooden tablets was transferred to the Institute of Oriental Studies and was named after the last keeper. It turned out that the collection contained documents on wood (accounts, administrative notes, commercial tags, or caravan passports) that in form and writing were similar to those collected by Pelliot. Since it was Berezovsky who excavated manuscripts on the same site as Pelliot did, it was supposed that these fragments originally belonged to his subcollection.

The research of the collection

As noted earlier, Sergei Oldenburg was the first to publish a Tocharian manuscript. His article included information about the provenance and appearance of the fragment, assumptions about the origin of the script as well as an appendix with a large plate showing the recto and the verso of the first leaf. He could not identify the language of the manuscript. However, his publication motivated foreign scholars to start decipherment [6, p. 4].

The first edition of the Tocharian manuscript of the Serindian collection was made by professor Leumann [3]. His publication concerned the fragments SI 1903, 1904, previously introduced to the academic society by Sergei Oldenburg.

A student of Prof. Leumann, Nikolai Mironov, started his own Tocharian research²⁷. He was working on the catalogue of the Indian manuscripts of the Asiatic museum and had access to newly found manuscripts from Tarim basin²⁸. As mentioned before, he gathered several fragments from the Berezovsky subcollection, studying the newly identified Tocharian language. He managed to publish an edition of a fragment of the Udānavarga (SI 2995/1) [18]²⁹. Unfortunately, the rest of the fragments selected by him remained unpublished, because he had to leave the country soon after the events of 1917–1920 [16, p. 149–150].

More materials were edited by Lévi. He visited St Petersburg and became acquainted with the Tocharian fragments from the Berezovsky collection³⁰. Eight manuscripts identified as the Udānavarga (SI 2995/1; SI 2995/5–7; SI 2996/1; SI 2996/3–4; SI 6375/2) were published by him in 1933 [20]. In addition to these fragments, he published a part of the text of the fragment erroneously identified as the Udanastotra (SI 2921/7=B/3–6) [20, p. 66], as well as a part of the text from a wooden tablet (SI 3668) [11, p. 320].

Due to historical circumstances, the Tocharian studies in Russia were interrupted for about half a century when the study of the collection was resumed by a talented researcher Nikolay Vorobyov-Desyatovskii. He managed to publish two fragments of a Tocharian — Sanscrit bilingual text (SI 2088/1–2) from the Petrovsky subcollection [21, p. 304–308]³¹. Unfortunately, his untimely death at the age of 28 did not allow his talents to be fully revealed. Since then, for a long time, none of the Russian researchers have been involved in the study of the Tocharian collection. Therefore, most of the publications of the materials of the Serindian Foundation belong to European colleagues.

The second wave of curiosity in the St Petersburg collection dates to the 1990th. In 1992 Klaus Schmidt visited St Petersburg. He got in contact with Margarita Vorobyova-

²⁷ For the life of Mironov see [16].

²⁸ Read more about Mironov's work on the catalog at the Asian Museum [17].

²⁹ Republished by Sylvain Lévi [19, p. 434ff.], [20, U (18)].

³⁰ "... j'ai eu la bonne fortune de visiter à Saint-Pétersbourg les collections de l'Académie impériale des Science; l'amitié de M. d'Oldenbourg, qui m'en avait ouvert l'accès, m'y a aussi facilité les recherches" [11, p. 320].

³¹ Discussion [5], [22].

Desyatovskaya and became acquainted with most of the Tocharian fragments³². He thoroughly studied wooden tablets, of which he analyzed and published a bilingual Kuchean-Prākṛit tablet (SI 3672) [23]. As far as one can assume, he planned the further publication of the collection, but for some reason, it did not happen.

Professor Georges-Jean Pinault made the most significant contribution to popularization of the collection, of which he published five documents (SI 1877; SI 3491; SI 5873/5) [24] and two fragments of the Buddhastotra (SI 1903, 1904) [6], [7]. Since 1998, he repeatedly visited the St Petersburg branch of the Institute of Oriental Studies, got acquainted with the disassembled part of the collection and prepared a preliminary transliteration of the major part of the collection disassembled by that time. Subsequently, he transferred all his developments, including preliminary transliterations, to his PhD students Ogihara Hirotoši and Ching Chao-jung, who continued to actively publish materials from the Serindian collection.

Ching Chao-jung was only interested in documents (on paper SI 1877 and wood: SI 1932=Strel-D/52; SI 3655; SI 3664; SI 3668; SI 3669; SI 3672; SI 6384=Strel-D/2; SI 6451=Strel-D/80; SI 6457=Strel-D/86) the texts of which were kindly provided to her by Professor Pinault, and she used them as material for her PhD thesis [25] which had served as a basis for a further publication in 2017 [26]. Some of the manuscript editions were revised and republished [27]. Ogihara Hirotoši also mentioned a Vinaya fragment from the St Petersburg collection (SI 2992/10), kindly provided to him by Professor Pinault, in his PhD thesis [28]. The manuscript edition was revised and republished [29]. Later they published, in co-authorship, editions and re-editions of the wooden tablets from the Strelkov subcollection (SI 6385=Strel-D/3; SI 6456=Strel-D/85), the Petrovsky subcollection (SI 3656=P/136B; SI 3669) [30], and those of a paper document from the Berezovsky subcollection (SI 1877) [31]. As an individual researcher Ogihara Hirotoši focused on the texts of Buddhist content. He revised the publication of the Udānavarga from the St Petersburg collection by Lévi [32]. In 2018 the researcher published fragments of the Buddhastotra (SI 2943/3), the Hāriścandra-avadāna (SI 2943/4), the Vessantara-jātaka (SI 2962/2 and SI 2998/8), the Udānastotra (SI 2997/2), the Udānavarga (SI 6375/3=B/134/3) as well as nine Old-Uighur — Tocharian B bilinguals from the Krotkov subcollection (SI 3715/1, 3716/3, 3716/4, 3716/5, 3716/6, 3717/1, 3718, SI 3752, SI 3754) [33], [34].

In St Petersburg, the research on Tocharian manuscripts resumed only in 2019. The author of this article with the kind help of Prof. Pinault and Michael Peyrot published several manuscript fragments of the Udānavarga (SI 2921/3; SI 2985/1; SI 2994/9), fragments of a stotra (SI 2921/7), a jātaka (SI 2921/24), of the Karmavācanā (SI 2922/2) as well as a fragment of a Tocharian B text concerning the conversion of Uruvilvā-Kāśyapa (SI 2089/1–2) [35], [36], [37].

Conclusions

As can be seen, scholars have tried to publish those manuscripts that were easy to identify: bilinguals, large fragments of manuscripts, manuscripts containing proper names, and documents. Common enthusiasm for the documents may seem to be the main motivation for their study, since it is possible to draw broad conclusions of a historical

³² Margarita Vorobyova-Desyatovskaya was the curator of the Manuscript department of The Leningrad / St Petersburg Branch of the IOS from 1982 to 2005.

nature on their basis, yet the surprising preservation of these folios that is unusual for the manuscripts of the Tarim region turn out to be of their additional significance.

The authors mostly did not pay much attention to questions of palaeography and codicology, even though this collection could show essential development and diversity of Tocharian palaeography and codicology within a wide period and vast geographical area. So, one can hope that the research of these topics is a matter of the near future. The CEToM project, the catalogization team of Paris national library as well as St Petersburg catalogization team (Laboratoria Serindica) are currently working on it. Codicological studies are impossible without interdisciplinary collaboration. In order to study a collection in an appropriate way, it is necessary to carry out multispectral filming, paper, wood and pigment analysis as well radiocarbon dating.

No less important is the international cooperation of researchers studying the Tocharian B manuscripts stored in the collections of different countries. All these materials are a part of a single whole, and only the combination of the obtained data can give the complete picture of the Tocharian B language and book culture. The introduction of the St Petersburg collection into scientific circulation is one step further in this direction.

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Рукописи на тохарском Б из Санкт-Петербургского собрания (ИВР РАН)

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Представлена информация о рукописных фрагментах на тохарском Б из коллекции ИВР РАН. Это единственное подобное собрание в России. Оно включает семьдесят семь деревянных табличек и триста восемьдесят три фрагмента на бумаге. В силу исторических обстоятельств Петербургская тохарская коллекция не была введена в научный оборот, за исключением нескольких опубликованных фрагментов, притом что значение этой коллекции для изучения тохарской палеографии и литературы сложно переоценить. Она охватывает максимально возможный географический регион, так как включает в себя фрагменты, найденные во всех оазисах Таримского бассейна, отмеченных тохарским присутствием. По содержанию коллекция крайне разнообразна. Буддийские тексты, составляющие большую ее часть, представлены джатаками и аваданами, выдержками из Абхидхармы и Винаи, стотрами и другими текстами Хинаяны и Махаяны. Документы на бумаге и деревянных дощечках являются особенно ценными историческими источниками, так как часть из них сохранилась без повреждений и утрат текста. В коллекции отражены все стадии письма Северного Туркестанского Брахми — архаическая, классическая, поздняя, а также его курсивная и каллиграфическая разновидности. Первая часть статьи посвящена истории формирования коллекции и ее структуре. Во второй части речь идет об исследователях, российских и зарубежных, публиковавших материалы коллекции. Основная часть библиографии фактически представляет собой полный список публикаций рукописей на тохарском Б из собрания ИВР РАН.

Ключевые слова: тохарский Б, Сериндийская коллекция, тохарское рукописное наследие.

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