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Colour plates:

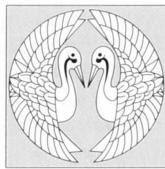
Front cover:

The inside of the manuscript's front cover (on the left): Āudabandaka (Skt. Āḍāpanthaka; Tib. Lam-phran-bstan), “The Great Yum”, MS, vol. 5 (call number K 24), 15.0 × 16.0 cm.

Back cover:

- Plate 1.** The inside of the back cover (from left to right): 1. Esru-a (Skt. Brahmā, Tib. Tshangs-pa); 2. Bigar (Skt. Śiva, Tib. ?); 3. Qormusta (Skt. Indra, Tib. brGya-byin), “The Great Yum”, MS, vol. 5 (call number K 24), 52.0 × 15.5 cm.
- Plate 2.** The inside of the front cover (on the left): Inggida (Skt. Āṅgaja, Tib. Yan-lag-'byung); (on the right) Bagula (Skt. Bakula, Tib. Ba-ku-la), “The Great Yum”, MS, vol. 4 (call number K 24), 53.0 × 15.5 cm.
- Plate 3.** The inside of the back cover (from left to right): 1. Qayanggiru-a (Skt. Lohakhaḍga Hayagrīva, Tib. Rta-mgrin lcags-ral-can); 2. Beiji Maq-a-kala (Skt. Aghora Mahākāla, Tib. Beg-tse); 3. Ćoytu Ökin tngri (Skt. Ekamātā Shri Devi, Tib. Ma-cig dpal-ldan lha-mo), “The Great Yum”, MS, vol. 4 (call number K 24), 52.0 × 15.5 cm.

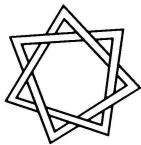
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SOME NOTES ON THE ARABIC MANUSCRIPTS AND COLLECTIONS IN THE LIBRARY OF THE ORIENTAL FACULTY OF THE ST. PETERSBURG UNIVERSITY

From the very foundation of the St. Petersburg University in 1819, before the establishment of the Oriental faculty here, the Arabic language was among disciplines taught at the University. It is from that time that Arabic manuscripts began to come into the University Library. Initially, they were not numerous. In 1845 they numbered only four copies (Nos. 28, 30, 31, 32)*, including some works which were important for educational purposes:

1. a work on Arabic grammar — a commentary on the famous *Unmūdhaj* (call number 31e);
2. a work on logic, *Ādāb al-Munāzara*, by the Turkish encyclopedist Ṭashkuprī-zāda (call number 32a);
3. a theological work, *Al-Ḥizb al-A'zam wa al-Wird al-Aṣkām*, by 'Ali al-Qāri', a native of Herat (call number 28a);
4. *Ḩayāt al-Ḩayawān* by al-Dimīrī (call number 31c);
5. a work on rhetoric dealing, in particular, with metaphor (call number 31f).

Another two Arabic MSS came into the library in 1846, but the main part of the manuscript fund of the Oriental faculty began to form only after the establishment of the faculty when the University of Kazan and the Odessa Richelieu Lycée transmitted to St. Petersburg a large collection of Oriental MSS with many Arabic ones in it. The collection which came from Kazan was the largest one. It is not surprising, as at that time the Kazan University was the centre of teaching Oriental languages, primarily the languages of Muslim peoples. The transmission of the manuscripts took place thanks to helpful support by M. N. Mu-sin-Pushkin, a representative of the glorious Russian family. As to the establishment of the Oriental languages faculty (now the Oriental faculty) at the St. Petersburg University, it was connected with the closing of the related faculties in Kazan and Odessa.

Among the collections of Oriental manuscripts which came into the Oriental faculty library was a collection of A. K. Kazem-Bek (1802—1870). He was born in Derbent

(Dagestan). After his father's moving to Astrakhan in 1821 he had made acquaintance of some Christian missionaries from Scotland and under their influence adopted Christianity. Afterwards A. K. Kazem-Bek taught Arabic, Persian and Turkish at the Kazan and St. Petersburg Universities. He was the first Dean of the Oriental languages faculty of the St. Petersburg University. It is interesting that the great Russian writer, Lev Tolstoy, studied Turkish and Arabic under his guidance when at the Kazan University. After Kazem-Bek's death, in 1871, the St. Petersburg University bought many manuscripts from his collection.

A major part of these MSS was dedicated to Islam. As to their owner, Professor I. N. Berezin wrote about him: "in Western Europe there was no such a connoisseur of Islam and Muslim law as Professor Kazem-Bek". He also called him the patriarch of Russian Orientalistics [1]. I. N. Berezin noted: "The name of Kazem-Bek will be pronounced respectfully till Oriental studies be continued, and these studies will never end" [2].

Most of the manuscripts from Kazem-Bek's collection are works on Muslim theology and law. The principal study by Kazem-Bek, entitled *Mukhtaṣar al-Wiqāya*, was dedicated to the Muslim law as well. Among the Arabic MSS from Kazem-Bek's collection there are some works of literature and folklore, e. g. a folk tale about the legendary hero of the Arab-Byzantine wars, Sayyid al-Battāl (call number 599) [3]. This tale, being a part of the Arabic folk novel about Fātima Dhāt al-Himma, is most popular among the Turkic speaking Muslim peoples. It draws special attention because it gives a peculiar Muslim woman's image. This image seems to be a kind of social-psychological paradox, as the woman appears here as a hero, a warrior-defender of her people, but not a modest resident of the *haram*.

The Kazem-Bek's collection also comprises some works dedicated to the actual political and historical problems of his lifetime. These works lay at the basis of his studies on Shi'i dogmatics and the Babi movement in Persia.

* Numbers in brackets correspond to the call numbers indicated in the Catalogue which was published in *Sankt-Peterburgskoe vostokovedenie* in 1995.

Another important collection which came into the Oriental faculty was the collection of Arabic manuscripts belonged to Professor of the St. Petersburg University Shaykh Ṭantāwī (1810—1861), a native of Egypt. His life and works had been described in a famous book by I. Yu. Krachkovsky (1883—1951) [4]. Shaykh Ṭantāwī was a scholar of wide interests. The manuscripts from his collection prove it. Among them one can find extremely rare works on the Egyptian dialect. One of these is the unique vocabulary of the dialect by Yūsuf al-Maghribī, entitled *Daf' al-Isr 'an Kalām Ahl Misr*. The copy represents the autograph compiled at the beginning of the 17th century (call number 778). This work by Yūsuf al-Maghribī was studied by I. Yu. Krachkovsky, V. I. Belyaev (1902—1976), and, under the guidance of the latter, by an Egyptian scholar 'Abd al-Salām 'Awwād [5]. Not long ago it was also studied by N. A. Gaynullin, a post-graduate of the Oriental faculty.

The vocabulary contains one anecdote which seems to confirm the importance of folklore materials for Oriental studies, since it demonstrates the attitude of the Muslim to their religion, as well as their deep belief in its main dogma and prescriptions. As a rule, these anecdotes are full of folk humour and mockery at excessive piety and quoting of the Qur'ān in quite inappropriate situations. Such anecdotes are very popular among the Muslim peoples even today.

Yūsuf al-Maghribī's anecdote runs as follows:

"A very funny story happened to me. [Once] we were reading a story in which it was said that one man, when receiving his guest, offered him a chicken, provided he would eat nothing without citing the Qur'ān in support of his action. The guest took [the chicken's] chest, saying: "We shall strip away all rancour that is in their breasts" (7, 43)*. After that he took [the chicken's] wing and said: "No bird flying with its wings" (6, 38). My friend noted, turning to me: "What would he say if he wanted to eat a sauce?". I answered at once: "And it is said: Who is enchanter?" (35, 27). And it was in our youth and without ceremonies" (fol. 55).

That is the anecdote dating from the early 17th century. But it is still current among the Arabs nowadays. In Jordan, for instance, the story is told as follows:

"Three men decided to eat a chicken and had agreed that each of them, before eating, should cite an appropriate verse from the Qur'ān. The first one, after having eaten [the chicken's] legs, said: "And one leg will be joined with an another" (75, 29). The second, after having eaten [the chicken's] neck, said: "The freeing (the neck) of a slave" (90, 13) while the third could recall nothing. After that they put aside what remained of the chicken and went to bed. The third [man], being hungry, could not fall asleep for a long time. Finally he ate what had remained of the chicken and only after that fell asleep. In the morning his friends saw nothing but the chicken's bones. The third [man] confessed that it was he who had eaten [the chicken]. Then the first two [men] asked him whether he had cited an appropriate verse [while eating the chicken]. "Yes", he answered and quoted [the following]: "Then the visitation from thy Lord visited it, while they were sleeping (68, 19) and made them like green blades devoured" (105, 5).

It is worth noting that among the MSS of the Oriental

faculty, which formerly belonged to the collection of Shaykh Ṭantāwī, there is one written in archaic Maghribi script. The MSS written in this script are very rare in European depositories. The manuscript comprises some works on Sufism. Among them there is a treatise titled *Kitāb al-Durar al-Manthūra fi Zubad al-'Ulum al-Mashūra* (call number 757a) by Egyptian Ṣūfī 'Abd al-Wahhāb al-Shā'rānī, studied by Professor of the St. Petersburg University A. E. Schmidt (1871—1939) [6]. The MS containing the above-mentioned writing by 'Abd al-Wahhāb includes two other unique Ṣūfī works by 'Abd al-Rahmān al-Yamānī — *Hujjat al-Sā'āda* and *'Ayn al-Haqīqa* (call numbers 757k and 757i).

Among the manuscripts from the Ṭantāwī's collection one can find also rather rare works or copies. One of them represents an excellently exercised and most complete copy of a writing by Ibn 'Arabī (call number 6851). There is also a work by Muḥammad Badr al-Dīn al-Shurunbābī, who is quite unknown in the Western world. It is dedicated to the conception of *wahdat al-wujūd* ("unity of existence" or "unity of being") [7]. One MS could also be of some interest for scholars. I mean a treatise by the same author dealing with the problems of faith and miracle — *Bulghat al-Salāma fī al-Imān bi al-Karāma* (call number 685x).

The Ṭantāwī's collection also includes his own works written in Arabic. Among them there are some verse composed after the patterns of folk poetry:

ad-dahru kulluh 'ibar li-l-'āqil il-fakkār
ḥukmum 'alaynā wi shahṭātnā burūr wi-bhār
sabrun 'alā dahrinā lammen yikün ghaddār
halbatā mā yaṣṭalih wi-t'ūd lammetnā
wyigūl-habiyib yihñūnā wi nimlā-d-dār [8].

[Translation]:

There are edifications in fate for [those] who think and
are intelligent.
The sentence [of fate was imposed on] us after lands
and seas had separated us.
Be patient with [your] fate [even] when it is
treacherous!
It may be [that] it will change [its attitude to us],
our friends will come back then,
Those whom we love will come and make us happy,
and we shall fill [our] home with joy.

It is interesting that Shaykh Ṭantāwī was the author of a number of odes and elegies written by him in honour of some members of the Russian Royal Family of the Romanovs. The MSS of these works by him are preserved in the same collection of the Oriental faculty.

A number of MSS from another collection, of A. O. Mukhlinsky (1808—1877), are also kept there. These MSS which comprise some works dealing with Arabic literature, folklore and religion are of much importance. Some of them may be considered as very rare and special. One could mention first of all the MS which contains a translation of the Qur'ān into Byelorussian-Polish. The word-for-word translation of the Arabic text goes together with commentaries on it [9].

This translation of the Qur'ān originates from the Lithuanian Tatars living on the borders of Byelorussia,

* Translations of the Qur'ān according to A. J. Arberry, *The Koran Interpreted*, 2 vols. (London— New York, 1955).

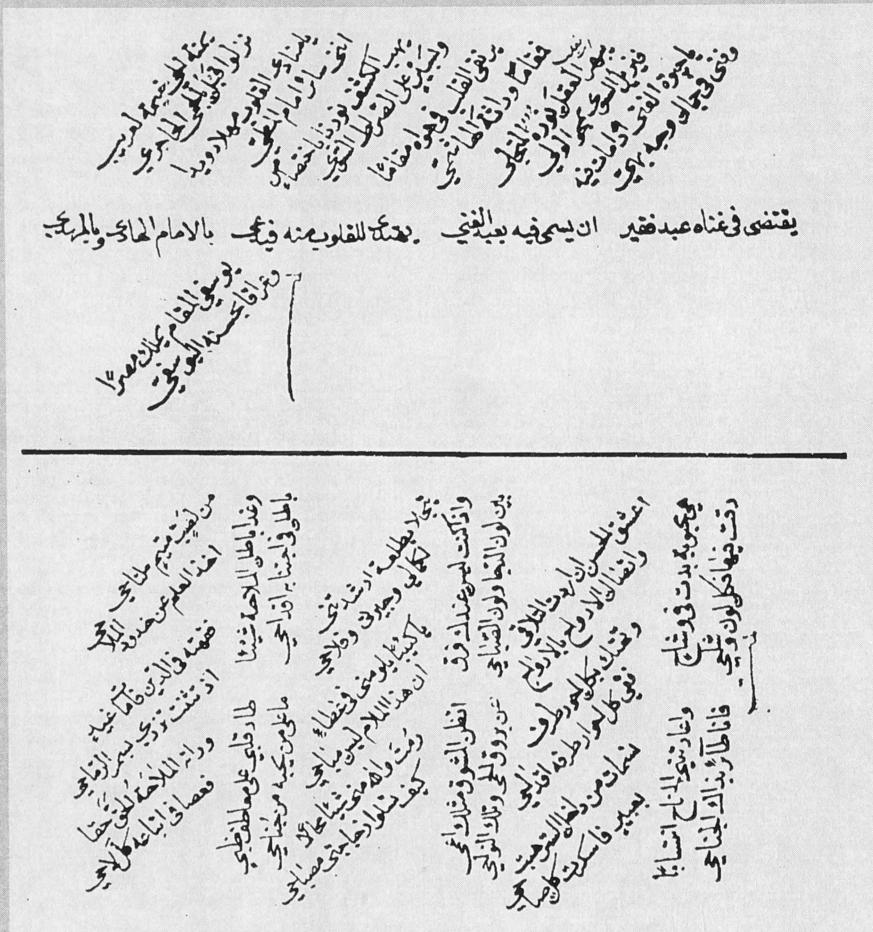
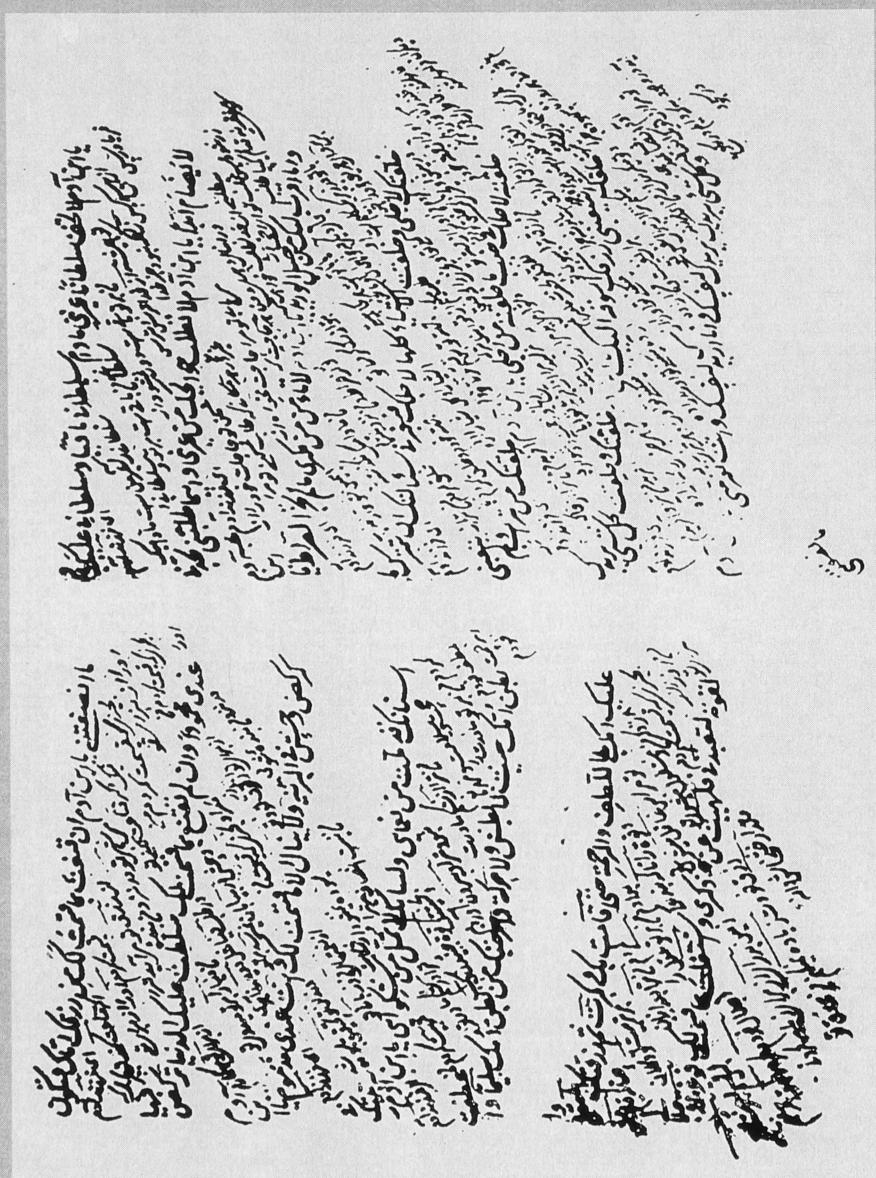


Fig. I



Fig. 2



و قال يحيى و هنئيه بعيد النير و رحمة
 الغيث ادى حسناً ايجان بخواص
 دلم البحرين فرقاً ينبع كل عام
 والليل من فوق باسكن سالم الافعام
 والدمر لما نشأ الحاجة في النير و رحمة
 اليك في كل عام يحيى الافعام
 وقال ايضه هنئيه بعيد الاصحى
 يا بوكه المجد يا من الكلوام امام لا زال حلقد بشيك والقرمك
 وابوكه ياس لارواح الها و حمل دلم البحرين الحاجة في النير و رحمة
 اليك في كل عام يحيى الافعام
 عن الغرق ما البخت فوق الغصون حما م

Fig. 4

Lithuania, and Poland. A. O. Mukhlinsky was interested in the literary monuments written in their milieu and could acquire the MSS, as he was a native of Poland. He had graduated from one of the Polish gymnasiums and the Vilno (now Vilnyus) University. These works are very important both for the studying of Slavonic literature and more profound understanding of the literary and cultural connections of this region peoples. These literary monuments seem to assume much more importance if we take into account that a great number of them had been lost during the World War II. The biggest depository of them, a collection of L. Krichinsky in Poland, was destroyed during a bombing of Warsaw while its owner had been executed by shooting in the war period [10].

Among the MSS of Mukhlinsky's collection, which are preserved in the library of the Oriental faculty, there are those dedicated to the Catholic dogma and to the Druze faith. One manuscript includes a collection of Egyptian folk songs of the first three decades of the last century [11]. It was known that one of the folk songs influenced a piece of work by the great Russian poet A. S. Pushkin. The original text of the very song is now available due to this MS [12].

Among the MSS from the collection of Mukhlinsky one can find: a number of poetic works by 'Abd al-Ghānī al-Nāblusī (the early 17th century), some of them written in a very special way of "figure verses" [13]; the famous *Dīwān* by Ibn al-Fārid known under the name of the "Arabic Sultan of Lovers [for God]" (call numbers 787, 874); the verse by al-Ṣafī, a nineteenth century Egyptian poet who is only slightly known to scholars (call number 892).

There is another collection of Arabic MSS in the Oriental faculty library, previously belonged to A. A. Romaskevich (1885—1942), a great enthusiast of collecting and studying of Oriental MSS. Romaskevich's collection comprises MSS on alchemy (a treatise by Ibn Bashrūn entitled *Kitab Sirr al-Kimā* — call number 1192d), astronomy, medicine (a work by Hippocrates) and philosophy. One work from his collection is dedicated to the legendary history of Caliph Khālid ibn Yazid and of a monk Maryānīs — *Qisṣat Khālid ibn Yazid ma'a Maryānīs al-Rāhib* (call numbers 1192c, 1192h). It should be noted that A. A. Romaskevich was a great connoisseur of Oriental MSS. He had a particular love for them and worked much at his collection of MSS.

Many most prominent scholars took part in collecting of Arabic MSS which later came into the library of the Oriental faculty of the St. Petersburg University. Among them were I. Yu. Krachkovsky, N. I. Veselovsky, V. F. Girkas, M. T. Navrotsky and V. A. Zhukovsky. Many other people

were also involved in this process: a student Plakhov, who brought some MSS from the Kirghiz steppes; a merchant Suleyman Burnayev, who presented to the Oriental faculty some MSS of the works by Ibn Sīnā, e. g. *Kitāb al-Shifā fi al-Mītaq* (call number 62), and by al-Qalqashandī (a fragment of *al-Inshā'*) which is of much importance for the history of Russia, etc.

Many MSS from the Oriental faculty were described and studied by Professor V. I. Belyaev who was the author of a special article on the subject [14]. It should be noted that indices of the Arabic MSS had been published earlier by V. R. Rozen and C. G. Salemann [15]. MSS from the Oriental faculty collection were intensively studied by such eminent scholars as V. G. Tiesenhausen and V. V. Barthold, and by many others. But it was I. Yu. Krachkovsky who had contributed greatly to these studies. He published many works dealing with Arabic MSS and with the writings they contain. Being a great expert in them, I. Yu. Krachkovsky, as early as 1943, wrote his famous work "Nad arabskimi rukopisiами" ("At Arabic Manuscripts") which was published shortly afterwards (Moscow—Leningrad, 1945). This book introduced to scholars many valuable and rare Arabic MSS which he came across during his long journey to Syria and Egypt in 1908—1910. One can mention another prominent expert in Arabic manuscripts, A. B. Khalidov, who, in particular, studied MSS from the Oriental faculty library and published the results of his studies in a special book [16].

It is worth noting that the presence of Arabic MSS in the library is of much importance for pedagogical purposes as well, as it permits to offer some special courses and seminars to the students. One of them is named "The Description of Arabic Manuscripts". First it had been introduced by the late Professor V. I. Belyaev and after his death was continued by Professor A. B. Khalidov.

The collection of the Arabic MSS which is preserved in the library of the Oriental faculty of the St. Petersburg University, apart from its great scholarly value, also testifies to the fact that the Arabs contributed immensely to the world culture heritage. According to one of the experts' opinion, "the results of the Arab scholars' literary activities are reflected in the enormous amount of works (about some hundred thousand) and manuscripts (not less than 5 million) which were current... These figures are so imposing that only the printed book epoch presents comparable materials" [17].

The Oriental faculty collection, though not very numerous, is of some special value, as it makes students be interested in the Arabic cultural heritage and be proud of the speciality they have chosen.

Notes

1. See A. K. Rzaev, *Muhammed Ali M. Kazem-bek* (Moscow, 1989), p. 13.

2. *Ibid.*, p. 62.

3. See O. B. Frolova, "The Seyyid al-Baṭṭāl novel in a manuscript at the Leningrad University library", *Graeco-Arabica*, V (1993), pp. 19—22.

4. I. Yu. Krachkovskii, *Sheikh Tantavi Professor S.-Peterburgskogo universiteta (1810—1861)* (Leningrad, 1929).

5. Yūsuf ibn Zakariyā al-Maghribī, *Daf' al-Isr 'an Kalām Ahl Misr* (Sniatié bremeni s rechi zhitelei Egipsta). Faksimile rukopisi, predislovie i ukazateli A. S. Awwada ("The Throwing a Burden off the Egyptian People's Language"). Facsimile of the manuscript, pref-ace and indices by A. S. 'Awwād) (Moscow, 1968).

6. A. E. Schmidt, 'Abd al-Wahhāb-ash-Sha'rāniy (um. 973/1565) i ego kniga rassypannykh zhemchuzhin ('Abd al-Wahhāb al-Sha'rāni (d. 973/1565) and His Book of Scattered Pearls) (St. Petersburg, 1914).
7. See O. B. Frolova, "Sufiiskii rukopisnyi traktat o edinstve bytia (po materialam biblioteki Sankt-Peterburgskogo universiteta)" ("A Sufi manuscript treatise on Unity of being as reflected in the materials preserved in the St. Petersburg University library"), *Peterburgskoe vostokovedenie*, V (1994), pp. 111—28.
8. Mouhammad Ayyad el-Tantavy, *Traité de la langue arabe vulgaire* (Leipzig, 1880), p. 190.
9. See A. K. Antonovich, *Belorusskie teksty, pisannye arabskim pis'mom i ikh grafico-orfograficheskaiia sistema* (Byelorussian Texts Written in Arabic Script and Their Graphic-Orthographical System) (Vilnius, 1968).
10. V. P. Demidchik, "Pamiatniki belorussoi literatury, pisannoj arabskim pis'mom, i legenda o nochnom voznesenii Mukhammada" ("Byelorussian literary monuments written in Arabic script and a legend about Muhammad's night ascent to heaven"), *Problemy arabskoj kul'tury: Pamiati akademika I. Yu. Krachkovskogo* (Moscow, 1987), p. 243.
11. O. B. Frolova, "Rukopis' biblioteki vostochnogo fakul'teta LGU "Mawā'il" ("Narodnye pesni")" ("Mawā'il (Folk Songs), a manuscript from the Oriental faculty of the Leningrad State University"), *Pis'mennye pamiatniki Vostoka. Istoriko-filologicheskie issledovaniia. Ezhegodnik 1974* (Moscow, 1981), pp. 110—36, 341—60.
12. O. B. Frolova, "Egyptian folk songs in the unique manuscripts of the St. Petersburg University library", *Dialectologia Arabica. A Collection of Articles in Honour of the Sixtieth Birthday of Professor Heikki Palva* (Helsinki, 1995), pp. 90—1.
13. Abd as-Sattar Sayyid Ahmed, O. B. Frolova, "Sbornik stikhovrenii siriiskogo poëta Abd al-Gani an-Nabulusi (1641—1731) po rukopisi, khraniascheisia v Vostochnom otidle biblioteki Leningradskogo universiteta" ("A collection of poetry by a Syrian poet Abd al-Ghani al-Nabulusi (1641—1731) in a manuscript preserved in the Oriental Department of the Leningrad University library"), *Problemy arabskoj kul'tury: Pamiati akademika I. Yu. Krachkovskogo* (Moscow, 1987), pp. 15—9.
14. V. I. Beliaev, P. G. Bulgakov, "Arabskie rukopisi sobraniia Leningradskogo gosudarstvennogo universiteta" ("Arabic manuscripts in the collection of the Leningrad State University"), *Pamiati akademika Ignatija Iulianovicha Krachkovskogo* (Leningrad, 1958), pp. 21—35.
15. C. G. Salemann, V. R. Rosen, "Spisok persidskimi, turetsko-tatarskimi i arabskimi rukopisiam biblioteki Imperatorskogo St. Peterburgskogo universiteta" ("A list of Persian, Turkish-Tatar and Arabic manuscripts preserved in the library of the St. Petersburg Royal University"), *Zapiski Vostochnogo Arkheologicheskogo Obshchestva*, vol. II (1887), pp. 241—62; vol. III (1888), pp. 197—222; also see Arabskie rukopisi Vostochnogo ot dela Nauchnoi biblioteki Sankt-Peterburgskogo gosudarstvennogo universiteta. Sostavili O. B. Frolova, T. P. Deriagina (Arabic Manuscripts in the Oriental Department of the St. Petersburg State University library. Compiled by O. B. Frolova and T. P. Deriagina) (St. Petersburg, 1996).
16. A. B. Khalidov, *Arabskie rukopisi i arabskaia rukopisnaia traditsiya. Avtoreferat doktorskoj dissertatsii (Arabic Manuscripts and Arabic Manuscript Tradition. An Abstract of the Thesis for Degree of Doctor of Philology)* (Leningrad, 1983).
17. *Ibid.*, p. 29.

I l l u s t r a t i o n s

Fig. 1. Fol. 79b—80a of *Dīwān 'Abd al-Ghanī al-Nabulusī* (call number 878/cat. number 352).

Fig. 2. Fol. 30 of *Risāla fi tasmiya ḥurūf al-mu'jam* by Abū Ṭayyib al-Andalusī (Abū Jābir) (call number 739/cat. number 417).

Fig. 3. Fol. 9v—10 of *Risāla fi anwā' al-mashrū'āt wa ghayr al-mashrū'āt* by Luṭf Allah al-Kidānī (call number 255a/cat. number 406).

Fig. 4. Fol. 138v of *Dīwān Ibn Ma'tūk* (call number 819/cat. number 341).