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Colour plates:

Front cover:

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

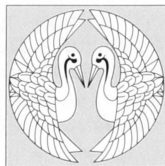
Back cover:

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. Aṅgaja, 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. Coytu Ökin tngri (Skt. Ekamātā Shrī Devī, Tib. Ma-cig dpal-ldan lha-mo), “The Great Yum”, MS, vol. 4 (call number K 24), 52.0 × 15.5 cm.

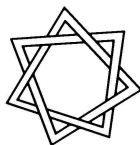
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A. H. Aleeva. *Puteshestvie Ismail aga v Indiiu (Issledovanie iazyka tatarskikh putevykh zapiskov XVIII v. "Ismail aga seyahetname")*. Kazan: 1993, 166 str.

The Voyage of Ismā'il Aghā to India. A Study of the Language of the 18th Century Tatar Traveller's Records. *Ismā'il Aghā siyāhat-nāmasī*. Kazan: 1993, 166 pp.

The publication by A. H. Aleeva includes a facsimile reproduction of the Arabographic text of the records written by Ismā'il Bikmuhamedov, a Tatar merchant from Orenburg, its translation into Russian and its study from the point of view of its language and as a cultural phenomenon. This work represents a description of a voyage to India undertaken by the author in the second half of the 18th century. It is written in prose and it belongs to the popular in the Islamic genre of *siyāhat-nāma*. The most noteworthy is that Ismā'il Aghā travelled to India as a member of a caravan specially commissioned by the Russian government.

Unfortunately, the autograph of the records is missing. Its popularity is, however, confirmed by the existence of numerous copies. It stands very close to Muhammad Amīn's *Siyāhat-nāma*, a Tatar writing created in the last quarter of the 18th century. Both works, which attracted scholars' attention as early as the 19th century, were first published by the typography of the Kazan University in 1862.

A. H. Aleeva emphasises the active part of the Tatars as intermediaries between Russia and the countries of the East. Many dragomans and interpreters of the Moscow Chamber who draw documents in the Turkish language were the Tatars. A whole group of them served in the Embassy Department in Moscow in the 17th—18th centuries. After the foundation of Orenburg in the 1730s the centre of international trade between Russia and the East gradually shifted from Astrakhan to Orenburg. The Tatars from the Kargaline *sloboda* (district near Orenburg) began, besides their main occupation as traders, to serve as interpreters for trade caravans going with them as far as India. Gradually the Tatars from Kazan also became involved in these activities.

In the "Travels" by Ismā'il Aghā he describes his voyage to India in 1751 with the trade caravan of 'Abdullā Khayalin. It is evident from the text that the initial aim of this expedition was trade. Later, however, when the caravan reached Bukhara, an order from the Russian government to reach India and to fulfil a diplomatic mission was received. The author describes in detail his route (Central Asia, Afghanistan, Iran, Iraq, India, Arabia, Ottoman Turkey), customs of the peoples he encountered on the way and various cultural monuments.

According to Ismā'il Aghā, the caravan stayed in Delhi for nine months. Then the political events in India prevented the author from going back home by the usual route, so finally he reached Istanbul. There, with all his money lost, Ismā'il Aghā spent 25 years of his life before he could come back to Russia. The records are written in the Old Tatar language with much use of colloquial Tatar expressions affecting both its lexicon and its grammar.

Revealing the history of the text, Aleeva notes that when it was first published in Kazan in 1862 (presumably

by G. Sablukov), some unknown copy, now missing, was used. One more (incomplete) publication, which also appeared in 1862, was made by Russian orientalist I. N. Bezein who based upon two copies. Then followed other editions. The last one (before the publication by A. H. Aleeva) was undertaken in 1989 by the same author as an edition for lay readers, made after the version of the text from the Manuscript Department of the Library of the Kazan University (No. 311).

The present publication is basing upon nine surviving manuscripts of the records. Four of them belong to the Library of the Kazan University, two are from the Manuscript Department of the St. Petersburg Branch of the Institute of Oriental Studies, one — from the Manuscript Department of the Institute of Language and Literature named after G. Ibragimov, of the Academy of Sciences of Tatarstan, one is preserved in the Manuscript Department of the Institute of Language and Literature of the Academy of Sciences of Bashkortostan, and one originates from the private collection of M. I. Ahmetzyanov, a member of the staff of the Institute of Language and Literature named after G. Ibragimov. This last copy was discovered by its present owner in the course of his archaeographic research in the city of Kazan. The earliest copy, that of the Library of the Kazan University (No. 311), has been selected by Aleeva to serve the core of her publication.

The textological analysis undertaken by Aleeva shows that considerable changes were often made while copying the text. The collation of the copies demonstrates numerous discrepancies related both to the lexicon and grammar. Aleeva presents the analysis of the phonetic system of the Tatar language, as it is transmitted by the Arabic script, and of the morphological characteristics of the work. Its grammatical structure, according to Aleeva, reveals features inherent in the Kypchak and the Oghuz linguistic groups, with Kypchak elements predominating.

Much attention is given to the lexicon of the composition, its major part being the Turkic-Tatar words. There are, however, also many Arabic and Persian loan-words (27% — Arabic, 11% — Persian). It is noteworthy that there are only three cases of Russian loan-words. These are words for "sergeant", "soldier", and "anchor". At that time, as Aleeva comments, Russian loan-words could be found only in official documents or in letters. Their almost complete absence in the text of the records marks its difference from the Tatar documents of the time of Emelyan Pugachev's rebellion (the end of the 18th century), where the number of Russian loan-words is considerable.

Basing upon her analysis of the Turkic-Tatar lexicon of the records, Aleeva points out that most of these words are still actively used in the modern Tatar literary language, though some of these words appear in the text in the Oghuz phonetic variant.

At the end of her publication A. H. Aleeva enumerates the principal conclusions basing upon her thorough linguistic analysis of the text. These conclusions are of much importance to the study of the Tatar language, in particular to the comparatively little known stage of its development in the second half of the 18th century.