

## CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
Val. V. Polosin. Arabic Manuscripts: Text Density and its Convertibility in Copies of the Same Work	3
A. R. Shikhsaidov, A. B. Khalidov. Manuscripts of al-Ghazālī's Works in Daghestan.	18
O. F. Akimushkin. On the Date of <i>al-Sihāh al-'Ajamiyya</i> 's Composition . . .	31
A. Sazykin. The Oirat (Kalmyk) Version of the "The Story of Gūsū-Lama".	33
<i>PRESENTING THE COLLECTIONS</i>	39
A. Muminov. The Fund of Arabographic Manuscripts in the Museum-Trust "Azret-Sultān" in the City of Turkestan	39
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	42
G. Lezin, K. Boyarsky, E. Kanevsky, A. Popova. Programming of Texts Conceptual Treatment	42
<i>PRESENTING THE MANUSCRIPT</i>	50
F. Abdullayeva. A Turkish Prose Version of Firdawsī's <i>Shāh-nāma</i> in the Manuscript Collection of the St. Petersburg State University Library . . . . .	50
V. Goreglyad. The Manuscript of <i>Kankai Ibun</i> in the Collection of the St. Petersburg Branch of the Institute of Oriental Studies .	58
<i>BOOK REVIEWS</i>	68

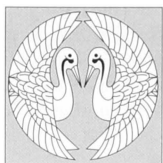
### Front cover:

"A Ship Among the Blocks of Ice", a colour drawing from the book 2 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fol. 14a, 14.0 × 20.5 cm.

### Back cover:

"Theatre in the Capital of the Russian Empire", a colour drawing from the book 11 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fols. 11b—12a, 32.5 × 26.5 cm.

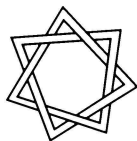
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enth—fifteenth centuries embracing all the steppes from the Dnieper to the River Irtysh. Here the eastern Dasht-i Qipchāq is meant, i. e. steppes to the east of the Volga. It would have been reasonable to mention here that Dasht-i Qipchāq was usually divided into two parts: the Western Dasht-i Qipchāq and the Eastern Dasht-i Qipchāq. The Western Dasht-i Qipchāq spread from east to west from the River Yaik (the Ural) to the Dniester, from south to north — from the Black and the Caspian Sea to the city of Ukek (its remains located near modern Saratov). The borders of the Eastern Dasht-i Qipchāq were marked by the Irtysh on the east, on the west — by the Yaik, on the north — by the River Tobol, on the south — by the Lake Balkhash and the territories adjoining the middle course of the Syr-Darya.

The following note is made to the name of Shāhībek-khān: “Muḥammad Shaybānī-khān, grandson of Abū'l-Khayr-khān (b. 855/1451—d. 916/1501) (a misprint here, for “1501” read “1510” — T. S.). In the 1480s became the leader of the Uzbek state and achieved the conquest of Mawarannahr. The founder of the Shaybānīd dynasty” (p. 620, note 6 to Chapter 26). Unfortunately, the translators are repeating here an out-of-date opinion, therefore this passage requires a new and a more expanded note.

Shāhībek-khān, a descendant of Shibān or, according to P. Pelliot, of Sībān, the junior brother of Baty, son of Juchī-khān, son of Chinghiz-khān. Shāhībek-khān was the elder son of Shāh-Budāq-sultān. He was born in 1451. According to Binā'ī and Khwāndamīr, his mother's name was Aqzozi-begim and she was “of the line of Altān-khān”. The personal name of this prince was Muḥammad. It is known that in the Muslim East a complicated system of names went hand-to-hand with a noble origin, so a complete name of a grown-up person could include three to five or even more components. According to Binā'ī, Ḥāfiz-i Tanish and Yūsuf Munshī, when Muḥammad was just born, his grandfather Abū'l-Khayr-khān gave him a honorary name (*lakab*) — Shāhbakht. His other names, which he received later, were Abū'l-Faṭḥ, Shāhībek-khān, Shidāk-khān. Shāhībek-khān was one of the most educated men of his time and a poet famous in literary circles. Because he was a descendant of Shibān-khān, writes the *khān* of Khiva Abū'l-Ghāzī (also

a descendant of Shibān, son of Juchī, son of Chinghiz-khān), as a poet he took the pen-name (*takhalluṣ*) of Shaybānī. In V. V. Barthold's opinion, the reason for turning the name Shibān (Sībān) into Shaybān (Shaybān), whence from originated Shaybānī (Shaybānī) was the existence in the Muslim world of a popular nickname identical with the name of one of the Arabian tribes, the name of the famous theologian al-Shaybānī, whose full name was Abū 'Abdallāh Muḥammad b. al-Ḥasan (749—805). The full name of Shāhībek-khān, as it usually appears in the sources, was Abū'l-Faṭḥ Muḥammad Shaybānī-khān.

At the very beginning of the sixteenth century the descendants of Shibān, son of Juchī, son of Chinghiz-khān, led by Muḥammad Shaybānī-khān moved to the south from Dasht-i Qipchāq, conquered Mawarannahr and founded there an independent state — the khānate of Bukhārā. Muḥammad Shaybānī-khān had three sons: Timūr-sultān, Khurramshāh-sultān, Abū'l-Khayr-sultān (according to a different source, the third son of Shāhībek-khān was named Suyūnch-Muḥammad-sultān). The direct descendants of Shaybānī-khān himself never ruled anywhere, so there was no Shaybānīd (Shaybānīd) dynasty. Shaybānī-khān, his children, his grandfather Abū'l-Khayr-khān, etc., they were all Shibānīds (Sībānīds), i. e. the descendants of Shibān (Sībān) son of Juchī, son of Chinghiz-khān. In that way, contrary to the popular opinion, Shāhībek-khān the Shibānīd was not the founder of the dynasty: he was the founder of the Shibānīd state in Central Asia (1500—1598), with its capital first in Samarqand, then in Bukhārā, nothing more<sup>6</sup>.

There are other minor mistakes and omissions in the publication reviewed here, which, however, in no way diminish its merits. My observations are not intended as criticisms but simply as items of information. It is fortunate that due to thorough labour of the editors, A. Urunbaev, R. P. Dzhalilova, and L. M. Epifanova, we have now a comprehensive Russian translation of the principal source on the medieval history of Central Asia and one of the most outstanding sixteenth-century historical works written in Persian.

T. Sultanov

<sup>6</sup> S. G. Kliashtornyi, T. I. Sultanov, *Kazakhstan. Letopis' trekh tysyacheletii* (Kazakhstan. A Chronicle of Three Millennia) (Alma-Ata. 1992), pp. 243—9.

**Catalogue of Acehnese Manuscripts in the Library of Leiden University and other collections outside Aceh. Compiled by P. Voorhoeve in co-operation with T. Iskandar. Translated and edited by M. Durie. Leiden University Library (Legatum Warnerianum) in co-operation with Indonesian Linguistics Development Project (ILDEP). Leiden: 1994, 391 pp. — Bibliotheca Universitatis Leidensis. Codices Manuscripti, XXIV.**

In 1994, in *Codices Manuscripti* series issued by Leiden University this book whose history goes back at least to 1906 was published. It was in 1906 that a publication of the great Dutch orientalist C. Snouck Hurgomje (1857—1936), dealing with the history of Acehnese literature, appeared.

On his return from Aceh in 1892, the scholar prepared a report on the religious and political situation in the country for the Dutch East Indian government. The first two parts of the report were published under the name “De Atjehers” a year later, while the English translation of the work entitled “The Acehnese” came to light in 1906. The second chapter of Volume II of this work dedicated to the description of the Acehnese literature set the standard in the field.

Forty years later Dr P. Voorhoeve (specialists in Arabic and Islamic studies know him as the author of the “Handlist of Arabic Manuscripts” which was published in 1957), at that period a curator of Oriental collections in the library of Leiden University, and formerly linguist of the Dutch government in Java and Sumatra, started the project which

was terminated successfully only in 1994. Together with the Indonesian scholar Dr T. Iskandar, Voorhoeve has conducted a survey of all manuscripts in the Acehese language, kept in the collections outside Aceh, viewing to publish his work as a catalogue. In 1983, J. J. Witkam took the initiative of publishing this catalogue in English. After many modifications and additions had been made, the Dutch version of the book was translated into English by M. Durie, who not only translated and typed the work on a word-processor but also added much valuable information to it, which was a result of his own studies. The work was finally published in 1994, and the students in the field received the bibliographical complement to C. Snouck Hurgornje's history of Acehese literature they were so long awaiting for.

In the preface to the Catalogue (p. 17) its compiler mentions six main sources of the work:

- 1) C. Snouck Hurgornje's list of MSS sent from Aceh to the Museum of the Batavia Society;
- 2) H. T. Damsté's catalogue of Acehese MSS in the Museum for the Tropics in Amsterdam;
- 3) a typewritten catalogue of the Jakarta Museum collection and the Djajadiningrat collection;
- 4) Voorhoeve's typewritten catalogue of the collection in the Leiden University Library;
- 5) Voorhoeve's published and unpublished notes about several Acehese MSS from other collections;
- 6) T. Iskandar's description of MSS from the Damsté's collection.

The materials stored in the Leiden University Library, Amsterdam Municipal University Library, Amsterdam Royal Institute for the Tropics, Antwerpen Ethnographical Museum, Breda Ethnographical Museum "Justinus van Nassau", Djajadiningrat Collection of Jakarta, National Library (Jakarta), Dewan Bahasa dan Pustaka (Kuala Lumpur), National Museum of Ethnography (Leiden), the British Library, School of Oriental and African Studies (London), Musée de l'homme (Paris), Ethnographic Museum (Rotterdam), Utrecht University Library, the Military Archives in The Hague and in the private collections of G. W. J. Drewes, M. Durie, T. Iskandar and Sikkema are described in accordance with the systematic Snouck

Hurgornje's survey of Acehese literature and divided as follows:

- 1) literature transmitted orally;
- 2) hikayat Ruhé;
- 3) epic hikayats;
- 4) original treatises;
- 5) fiction (romantic works);
- 6) fables relating to animals;
- 7) religious works (legends relating to the pre-Muhammedan period);
- 8) religious works (legends relating to the Muhammedan period);
- 9) religious works (books of instruction and edification);
- 10) miscellanea.

A major part of the items described consists of copies and transliterations of the originals made for C. Snouck Hurgornje, Hoesein Djajadiningrat and others, so there is often no need in codicological data to be present.

Section "Plates with notes" (pp. 319—62) contains 19 black-and-white reproductions of MSS' pages, sometimes provided partially with transliteration. The compiler even gives us a remarkable "portrait gallery" of the persons significant for the Acehese studies: of Dokarim (Abdulkarim), who was a composer of the heroic poem dedicated to the struggle of the Acehese against Dutch (see Catalogue, pp. 59—62), C. Snouck Hurgornje, Teungku Mohamed Noerdin, who was Hurgornje's assistant in collecting Acehese MSS, Dr Hoesein Djajadiningrat, and H. T. Damsté (pp. 358—62).

The detailed indices prepared by R. G. Tol and A. G. P. Janson (pp. 363—90) and a concordance named "Conspectus of Codex and Catalogue Numbers" (pp. 261—302) widen essentially the possibilities of using the Catalogue.

The work is a result of one hundred years of the efforts and activities of those engaged in studying Acehese MSS (see in particular a vast bibliography in the "References", pp. 301—18). Intended to be a bibliographical tool to make the manuscripts available for further study, the Catalogue may in effect be considered an important supplement to C. Snouck Hurgornje's writing on Acehese literature.

*E. Rezvan*

**Stefano Carboni. *Following the Stars: Images of the Zodiac in Islamic Art. The Metropolitan Museum of Art. New York: 1997, 48 pp.***

Though the Catalogue under review that was published in conjunction with the exhibition "Following the Stars: Images of the Zodiac in Islamic Art", held at the Metropolitan Museum of Art in New York from February 4 through August 31, 1997, is not voluminous, it is none the less of great interest for many specialists in the field of Islamic art and culture. Taking into account that the principle domain of interests of *Manuscripta Orientalia* covers a vast range of manuscript heritage investigation, including Oriental iconography as represented in Oriental manuscripts, the Catalogue, despite its special role to be a guide to the exhibi-

tion's items, could make service to the journal's readers, since it represents a valuable piece of scholarship. Needless to say, the compilation of a guide to the exhibition of Islamic art has always been the task that requires great knowledge in many fields of Oriental studies. In my view, the author has demonstrated his vast erudition in describing most precious items of Islamic art represented at the exhibition and in presenting a comprehensive survey of Oriental astrology in general.

The very idea of such kind of an exhibition, the aim of which is to show pieces of Islamic art dedicated to astrology, seems to be a fortunate one. Such a special approach, first, enables the public to make more profound acquaintance with priceless treasures of the Metropolitan Museum, and, secondly, makes a great service to Islamic scholarship,