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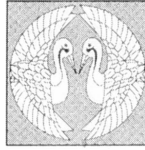
Front cover:

"The Sultan's repose in nature", miniature from 'Abd al-Raḥmān Jāmī's *Dīwān*, manuscript C 1697 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, A. D. 1486/87, fol. 243 b, 7.7×7.7 cm.

Back cover:

"Portrait of some Moghol principal or influential grandee sitting in a chair (throne?) with a falcon on his right arm", miniature from the same manuscript, fol. 1b, 7.3×14.8 cm.

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BOOK REVIEWS

Fihrist-i Nusakh-i Khaṭṭ-i Fārsī-yi Ganjīna-yi Insṭitū-yi Sharqshināst-yi Abū Rayḥān Bīrūnī. Tashkand (Bahsh-i awwal az Jild-i awwal — Tārikh). Zīr-i naẓar-i A. Urūnbāew, A. Mūjanī, Sh. Musāew. Tīhrān: Markaz-i muṭāli'āt-i Āsyā-yi Markazī wa Qawqāz, Wizārat-i Umūr-i Khārija-yi Jumhūrī-yi Islāmī-yi Īrān — Insṭitū-yi Sharqshināst-yi Abū Rayḥān Bīrūnī-yi Akādīmī-yi 'Ulūm-i Jumhūrī-yi Uzbakistān, 1376, 122 ṣṣ. The List of the Persian Manuscripts of the Treasury of Abu Raiyan Beeroni Oriental Institute — Tashkent. Part 1 of First Volume. History,¹ 1376/1997, 122 pp.

Fihrist-i Nusakh-i Khaṭṭ-i Fārsī-yi Insṭitū-yi Āthār-i Khaṭṭ-yi Tājīkistān (Jild-i awwal). Zīr-i naẓar-i S. A. Mūjanī, A. 'Alīmardān. Tīhrān: Markaz-i muṭāli'āt-i Āsyā-yi Markazī wa Qawqāz, 1376, 370 ṣṣ. The List of the Persian Manuscript of the Tadjikestan Institute,² 1376/1997, 370 pp.

Fihrist-i Nuskhahā-yi Khaṭṭ mawjūd dar Wilāyat-i Badakhshān-i Tājīkistān. Tarjuma-yi Q. Ichibek, S. A. Khumārov. Zīr-i naẓar-i S. A. Mūjanī. Qūm: Kitābkhāna-yi Buzurg-i Ayatallāh al-'Azmā Mar'ashi Najafi, 1376, 140 ṣṣ. The Catalogue of the Manuscripts from the Badaxshan Province of Tajikistan. Transl. by Q. Ichibek, S. A. Xumarov. Ed. by S. A. Moujani. Qum: Large Library of Ayatallah al-Azami Mar'ashi Najafi, 1376/1997, 140 pp.

Fihrist-i Nuskhahā-yi Khaṭṭ-yi Kitābkhāna-yi Rawnaqī — Shahr-i Sabz (Uzbekistān). Ba kūshish Sh. Wahīdow, A. Erkīnow. Zīr-i naẓar-i S. A. Mūjanī. Qūm: Kitābkhāna-yi Buzurg-i Ayatallāh al-'Azmā Mar'ashi Najafi, 1377, 72 ṣṣ. The Catalogue of the Manuscripts from the

Rounaqi Library. Shahr-i Sabz (Uzbekistan). Comp. by Sh. Vahidov, A. Erkinov. Ed. S. A. Moujani. Qum: Large Library of Ayatallah al-Azami Mar'ashi Najafi, 1377/1998, 72 pp, with Plates of illustrations (pp. 52—72).³

The idea of reviewing the above-mentioned books occurred to the author after an Iranian delegation of scholars and officials visited St. Petersburg in October, 1999. At the initiative of the embassy of the Islamic Republic of Iran, a bilateral Russian-Iranian conference on the availability to Iranian specialists of Russian research on Iranian studies was organised at the Iranian philology chair of the Oriental faculty at St. Petersburg State University. After official greetings offered by Prof. I. M. Steblin-Kamensky, Dean of the faculty and a Corresponding Member of the Russian Academy of Sciences, Mr. Harrazi, Iranian Minister of foreign affairs, and M. Safari, Iranian Ambassador to Russia, head of the Iranian delegation — Seyyid Mahmud Mar'ashi Najafi — delivered his paper "Compiling catalogues of Muslim manuscripts in Russia and countries of the CIS. Shortcomings and errors". The topic promised much and was of great interest to Russian specialist working in the field of Islamic manuscripts legacy.

Ayatulla M. Mar'ashi Najafi is the Director of the largest private library in Qum. He is also the inheritor of his father's legacy, also a prominent figure in Iranian society and religious circles. That was M. Mar'ashi Najafi who supported the initiative of Seyyid 'Ali Mujani, Director of the Centre for the Study of Central Asia and the Caucasus to the Iranian Ministry of Foreign Affairs, to publish in Persian translation a series of catalogues of Muslim manuscripts held in the Russian and former Soviet Union repositories, as well as to compile and publish new catalogues which do not

¹ Viewing a not quite satisfactory English title of the edition, proposed by the editors of the Persian publication, we give here an English translation of the Persian title of the edition: *Catalogue of Persian Manuscripts from the Repository of the Abū Rayḥān Bīrūnī Institute of Oriental Studies. Tashkent (volume 1, part 1 — History)*, eds. A. Urunbaev, A. Mujani, Sh. Musaevev (Tehran, Centre for the Study of Central Asia and the Caucasus, Ministry of Foreign Affairs of the Islamic Republic of Iran — Abū Rayḥān Bīrūnī Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, 1376/1997).

² The English title of the edition can be given as follows: *Catalogue of Persian Manuscripts of the Institute of Written Legacy of Tajikistan (volume I)*, eds. S. A. Mujani, A. Alimardan (Tehran, Centre for the Study of Central Asia and the Caucasus, Ministry of Foreign Affairs, 1376/1997).

³ The same series also includes the following catalogues: the collection of the St. Petersburg Branch of the Institute of Oriental Studies — *Fihrist-i Nuskhahā-yi Khaṭṭ-yi Fārsī-yi Mu'assasa-yi Khāwarshināst-yi Farhangistān-i 'Ulūm-i Rūsiya. Jam'ī-i az nawisandān-i rūsi*. Mutarjim: A. Ramaḍān (Tīhrān, 1375/1996); the National Library of Russia — G. I. Kostiguwa, *Fihrist-i Nuskhahā-yi Fārsī mawjūd dar Kitābkhāna-yi Umūmī-yi Dawlatī-yi Saltīqif Shchidrīn*. Tarjuma-yi A. Ramaḍān (Qūm, 1375/1996).

yet exist in Russian. The project included the republication of catalogues of Muslim manuscripts in the collections of the Russian National Library,⁴ the St. Petersburg Branch of the Institute of Oriental Studies,⁵ the Institute of the Written Legacy of the Academy of Sciences of Tajikistan, the Institute of Oriental Studies of the Republic of Uzbekistan, and others. The current review gives a short observation of those catalogues which were presented as gifts to the Iranian philology chair at St. Petersburg State University.

One cannot overestimate the importance of the enterprise undertaken by the publishers. Until recently, manuscript descriptions published in Russia have been available in their original form only to a limited circle of scholars who know Russian. Now, all of the necessary information about the vast manuscript collections held in St. Petersburg, Tajikistan, and Uzbekistan is accessible to much more vast audience in the Muslim world in one of its widely known languages, Persian.

One should note that the publication, and even re-publication, of such reference literature as catalogues of manuscript collections places heavy demands on the publisher which go beyond time or money. For these efforts to bear fruit, the publisher's work must *a priori* meet exacting requirements. The gratitude of specialist readers — historians, linguists, literary scholars, art historians, and folklorists, who form the chief audience for such editions — is hard won. Their demands are dictated by the traditions which have taken shape in European science to establish a culture of describing manuscripts. This tradition was wholly adopted by Russian scholarship.

The tradition of compiling catalogues of manuscript texts spans the centuries. Space constraints do not allow us to consider in detail Ayatulla Mar'ashi's discussion of the question. In his remarks on the history of the scholarly organisation and description of manuscript collections, he stressed a basic idea which can be formulated in brief as *ex Oriente lux*. There is little reason to dispute the pre-eminence of the East in the emergence of the librarian's profession. But it is also clear that this profession extends back to deepest antiquity, and is almost as old as that of the scribe, or as the book itself. We leave aside, however, this thousand-year history and return to the relatively recent past. The late-nineteenth century saw the appearance in Europe of the first catalogues to describe the largest international collections of Muslim manuscripts — the Imperial St. Petersburg Public Library,⁶ the Viennese Royal Library,⁷ the Berlin Royal Library,⁸ the Library of the British Museum,⁹ the Paris National Library,¹⁰ and others. Unfortunately, these catalogues were far from perfect and were not easy to use because of either insufficient or excessive information in the entries for individual manuscripts. The

major shortcoming of most such editions was a reference apparatus insufficiency. Catalogues of a new type appeared in Europe only in the first decade of the twentieth century; their methodology is still employed by modern European researchers to describe manuscripts. Among catalogues compiled along the new patterns one could cite, for example, those published by W. A. Ivanow, who described Persian manuscript collections in India.¹¹ His admirably informative catalogues are distinguished by a strict thematic division into sections: history, geography, theology, literature, astronomy, medicine, music, etc. But what is more important, they contain a well-developed system of indices: each includes the names of persons, titles of works, subjects, names of copyists, places of copying, and dates of copying. Appendices also indicate the correspondence between call numbers and numbers in the Catalogue, list of manuscripts containing paintings and drawings, list of vignettes, list of calligraphically executed manuscripts.

The description methodology developed by W. Ivanow was employed and further developed by a group of researchers from the Middle Eastern Section of the St. Petersburg Branch of the Institute of Oriental Studies, who created a concise alphabetical catalogue of Persian manuscripts from the collection of the Institute. One of the catalogue's two volumes consists entirely of indices and appendices. In addition to those proposed by Ivanow, the catalogue includes such headings as a list of autographs, authors' copies, and copies made from them, a list of the collections which formed the basis for the Institute's manuscript collection. Members of the Section went on to publish nine issues of systematic descriptions; they are based on the material in the Brief alphabetical catalogue and compiled in consistent adherence to this methodology.

Unfortunately, the catalogues republished in Iran lack this most helpful apparatus, and it is the most regrettable shortcoming, which distinguishes this edition. The catalogues, which are the same in format, appear at first glance to form a series. The impression seems to be heightened by a single structure for describing items and the catalogues' outward similarity. However, upon closer examination, the reader is compelled to conclude that the only common element is the name of the catalogues' editor. One must admit that there is no internal consistency even within a single book.

The general scheme for describing items is very detailed. It is approximately as follows:

1. Title of work
2. Call number
3. Name of author (with dates when possible)
4. Time of the work's creation (absent in the catalogue of the Rawnaqī collection)

⁴ G. I. Kostygova, *Persidskie i tadzhikskie rukopisi Gosudarstvennoi Publichnoi biblioteki imeni M. E. Saltykova-Shchedrina (Katalog)* (Persian and Tajik Manuscripts of the M. E. Saltykov-Schedrin State Public Library. A Catalogue), pt. I. (Leningrad, 1988).

⁵ O. F. Akimushkin, V. V. Kushev, N. D. Miklukho-Maklaï, A. M. Muginov, M. A. Salakhetdinova, *Persidskie i tadzhikskie rukopisi Instituta Narodov Azii AN SSSR (kratkiĭ alfavitnyi katalog)* (Persian and Tajik Manuscripts of the USSR Academy of Sciences Institute of the Peoples of Asia, a Concise Alphabetical Catalogue), ed. N. D. Miklukho-MacLay, pt. 2 (Moscow, 1964).

⁶ [B. Dorn], *Catalogue des manuscrits et xylographes orientaux de la Bibliothèque Impériale publique de St. Pétersbourg* (St. Pétersbourg, 1852).

⁷ [G. Flügell], *Die Arabischen, Persischen and Türkischen Handschriften der kaiserlich-königlichen Hofbibliothek zu Wien* (Wien, 1865—1867).

⁸ W. Pertsch, *Verzeichniss der Persischen Handschriften der königlichen Bibliothek zu Berlin von W. Pertsch* (Berlin, 1888).

⁹ Ch. Rieu, *Catalogue of the Persian Manuscripts in the British Museum*, vols. I—III (London, 1897—1883).

¹⁰ E. B. Blochet, *Catalogue des manuscrits persans de la Bibliothèque nationale*, tt. I—IV (Paris, 1905—1934).

¹¹ For example, W. Ivanow, *Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal* (Calcutta, 1924).

5. Subject (absent in the catalogue of the Rawnaqi collection)
6. Incipit (absent in the catalogues of manuscripts at the Tajik Institute and the Gorno-Badakhshan collection)
7. Excipit (absent in the catalogues of the Tajik Institute and the Gorno-Badakhshan collection)
8. Type of handwriting
9. Type of paper (absent in the catalogues of the Gorno-Badakhshan collection and the Rawnaqi library)
10. Name of copyist
11. Date of copying
12. Number of folios
13. Page dimensions (absent in the catalogue of the Gorno-Badakhshan collection)
14. Decorations (absent in the catalogue of the Gorno-Badakhshan collection)
15. Binding (absent in the catalogues of the Uzbek Institute and the Gorno-Badakhshan collection)
16. Name of the binder
17. Defectiveness (absent in the catalogues of the Gorno-Badakhshan collection and the Rawnaqi library)
18. General condition (absent in the catalogue of the Gorno-Badakhshan collection and the Rawnaqi library)
19. Language (noted only in the catalogue of the Rawnaqi collection).

In the Catalogue of Persian manuscripts at the Uzbek Institute of Oriental Studies, which is a partial republication of the Collection of Eastern manuscripts at the Academy of Sciences of the Uzbek SSR¹² published in a series of ten volumes at the initiative of Prof. A. A. Semenov (1873—1958) and Prof. A. E. Schmidt (1871—1939), the following structure of description is proposed by the catalogue's editor A.-A. Wilayati, Iranian Minister of foreign affairs (page "six"): title of work, call number, name of author, subject, date of copying, name of copyist, place of copying, number of folios, incipit and excipit, particular features and defectiveness, correspondence to the Russian version of the catalogue. However, the avowed structure is not always followed; it is frequently reduced to the date of copying, type of handwriting, number of folios, page dimensions, and number in the above-mentioned catalogue. It is all the more disappointing since the Russian version is equipped, like the St. Petersburg Branch of the Institute of Oriental Studies' catalogue, with all of the necessary indices and a so-called *mifīh al-kutub*, an alphabetical list of works in Arabic script.

We now turn to some remarks on each of the editions.

The Catalogue of Persian manuscripts at the Uzbek Institute of Oriental Studies contains approximately 500 descriptions of works on history; it was the publishers' intent to begin a series with the republishing in Persian of the descriptions of this catalogue. In this regard, in addition to the foreword by A.-A. Wilayati, there is also a fairly detailed foreword by A. Urunbaev on the history of the collection's formation. (The collection, the largest in Uzbekistan, holds at present more than 40,000 works and more than 18,000 volumes). Urunbaev provides information not only on the collection's formation but also on the

scholars whose work led to the creation of the Uzbek catalogue. He also writes about the collections of Muslim manuscripts in Arabic, Persian, and Turkic languages in Uzbekistan, as well as of the help received from Iranian colleagues while working on the Catalogue (pp. 1—6). The author makes special mention of 7,554 manuscripts which were to be described in the eleventh volume of the catalogue, a volume which was never published. We learn from the foreword that in addition to a volume with descriptions of historical works, the proposed series is slated to include volumes on lexicographic works, medical treatises, and works on the natural sciences.

The catalogue of Persian manuscripts at the Institute of the Written Legacy of the Academy of Sciences of Tajikistan presents more than 1,500 descriptions from among the 5,750 volumes (13th — 20th centuries) held at the Institute. Although this series is also slated for continuation, the catalogue under review presents descriptions of texts in nearly all branches of knowledge: medicine and pharmacology (pp. 1—17), history, geography, theology (pp. 18—82), lexicography (pp. 72—104), astronomy and astrology (pp. 104—11), anthologies (pp. 111—18), music (p. 118), mathematics (pp. 118—20), the study of the hunt (pp. 120—23), as well as *fiqh*, Sūfism (pp. 133—39), agriculture (pp. 139—41), chess and riddles (pp. 124—33), etc. The catalogue opens with two brief forewords by the above-mentioned Minister of foreign affairs, A.-A. Wilayati, and seyyid A. Mujani, as well as an extensive introduction by the heads of the project to describe manuscripts in Tajikistan, J. Nazari and A. Alimardonov.

The catalogue of manuscripts from the Gorno-Badakhshan region of Tajikistan contains 215 entries. In the main, they describe manuscripts on Ismā'īlism. The discovery of copies of works by Šūfī, and especially Ismā'īlī, authors such as Nāšir-i Khusraw, Abū 'Alī b. Sinā, Nāšir al-Dīn Tūsī, and others testifies to the extensive spread of this religious school among the local populace. The edition begins with two brief forewords, one by M. Mar'ashi Najar, and one by the translators, K. Ilchibekov and M. Bakoev. They provide basic information on the origins of the collection, its size, particular features, and value. The catalogue itself then follows; it is organised in accordance with the Arabic alphabet without thematic distinctions. The titles of some works are equipped with Latin transcription, often of dubious accuracy.

A cursory glance at the catalogue gives rise to an impression of anonymous authorship. The cover and title page list only the names of the translators and editor (A. Mujani); the authors' names are revealed only in the translators' foreword and the Introduction.

The present catalogue is a Persian translation of a book published by A. E. Bertels and M. Bakoev in Moscow in 1967,¹³ a copy of which is held in Mar'ashi's family library. One of the first to travel to Pamir (Shugnan and Badakhshan) to study Muslim manuscripts was E. Zarubin, who brought to St. Petersburg in 1912 the first 11 copies. Six years later, A. A. Semenov augmented this collection with photocopies of another nine manuscripts. The manuscripts constituted part of the Asiatic Museum collection

¹² *Sobranie vostochnykh rukopisei Akademii nauk Uzbekskoi SSR* (Eastern Manuscript Collection of the Uzbek SSR Academy of Sciences), vols. I—IX (Tashkent, 1956).

¹³ A. Bertels, M. Bakoev, *Alfavitnyi katalog rukopisei, obnaruzhennykh v Gorno-Badakhshanskoj avtonomnoj oblasti ekspeditsiei 1959—1963 gg* (An Alphabetical Catalogue of Manuscripts Discovered in the Gorno-Badakhshan Autonomous Region by the 1959—1963 Expedition), ed. and with a foreword by V. G. Gafurov and A. M. Mirzaev (Moscow, 1967).

(present-day the St. Petersburg Branch of the Institute of Oriental Studies). The formation of the Badakhshan section of the St. Petersburg Branch of the Institute of Oriental Studies collection was also aided by W. Ivanow, who brought manuscripts from Afghanistan Badakhshan (Chitral, Sarykol, Khanza, Kunjut).

The major part of the collection described here consists of manuscripts gathered during a five-year expedition conducted in 1959—1963 in mountainous regions of Tajikistan — Shugnan, Ishkashim, Dasht-i Qal'a, Rushan. This expedition led to the acquisition of more than 300 manuscripts (29 of which are described in the catalogue) and lithographs. The Badakhshan collection is of special interest not only to specialists on the history of the Ismā'īlism in Central Asia; among the original works in this collection are many folkloric texts, as well as poetic works by local authors such as the Badakhshan Sūfī poet, artist, astronomer, and musician Mubārak Wakhanī (d. 1905), Shāh Muḥabbat-Shāhzāda (d. 1959), Mūllā Timī, Shamshīr-beg, and others.

Among the catalogues published under the editorial guidance of M. Mujani is an original edition which first appeared thanks to support from the Mar'ashi Najafi Foundation. It is a description of a private collection of Muslim manuscripts carried out by Sh. Vakhidov and A. Erkinov

(Tashkent State University). The library belonged to the well-known Central Asian copyist and calligrapher, Faydallāh Khwāja b. 'Ināyatallāh Khwāja, also known as Rawnaqī (d. 1978). The Rawnaqī library is located in the city of Shahrīsabz (Uzbekistan). It contains manuscripts of 116 works in 79 volumes and more than 100 lithograph books in Persian (Tajik), Chaghatay (Uzbek), Arabic and Russian. The copies were executed primarily in the late nineteenth — early twenties century and present a broad range of subjects: books of poetry and prose, collections of treatises on theology, philosophy, history, ethics, Muslim exegesis, Sūfism, and fiction. This catalogue also displays some of the flaws noted above: it lacks both indices and a thematic division of material.

Despite serious shortcomings which the Persian versions of the catalogues reveal one must admit that the whole project is of exclusive importance to those working in the field of manuscript investigation in the Middle East. They are provided with helpful reference works which were unavailable to them until recently. Possibly a further publication of catalogues in Persian needs more careful attitude to reproducing necessary apparatus in general, which can contribute to the future editions value. In any case, I hope that this project, which aims to publish and republish catalogues of Persian manuscript collections on the territory of Russia and the CIS, will be successfully continued in the future.

F. Abdullaeva

N. A. Dobronravin. *Arabograficheskaia pis'mennaia traditsiia Zapadnoi Afriki*. Sankt-Peterburg: Sankt-Peterburgskii gosudarstvennyi universitet, Vostochnyi fakul'tet, 1999, 178 str., ill.

N. A. Dobronravin. *The Arabic-Script Written Tradition in West Africa*. St. Petersburg: St. Petersburg State University, Oriental Faculty, 1999, 178 pp., ill.

Arabic-language and Arabic-script culture in Africa has long been a marginal area within the study of Muslim culture. Recently, however, interest in the subject has been on the rise throughout the world. It is sufficient to mention the journal *Sudanic Africa*, or that the long-awaited "African" issues of *Verzeichnis der orientalistischen Handschriften in Deutschland* are finally appearing, the first volumes of "Arabic Literature of Africa" have been published, and the al-Furqan Islamic Heritage Foundation is publishing catalogues of manuscripts in African collections. Petersburg's Africanists have also joined in the study of this subject. Among works which have recently appeared are A. A. Zhukov's *Suakhili: lazyk i literatura* (Swahili: Language and Literature), St. Petersburg, 1997, and V. Vydrine's *Sur l'écriture mandingue et mandé en caractères arabes*, see *Mandenkan*, No. 33 (Paris, 1998).

The work by Dobronravin is in this row of publications, which appeared recently. As the title indicates, this work intends to pursue the topic on a more general level. The book opens with a brief foreword by O. Redkin. The author's introduction deals with the important concept of

"Muslim languages". It should be noted that the term "confessional languages" has long earned its rightful place, yet still requires clarification. While providing a detailed and multifaceted examination of the term and the phenomenon which stands behind it, the author relies on a vast range of material of the most varied geographic and cultural origins. He also presents an account of the history of his work's composition and the sources which were available to him.

The first chapter — "Arabic writing before and after Latinisation" — provides a thorough treatment of the phenomenon of written literature in general, variants of Latinised writing in particular, the capabilities of the Arabic script in conveying any language, and the extra-linguistic significance of such projects. A detailed history of the question is also given.

The second chapter — "Regional Arabic-script traditions" — is devoted to an even more thorough description of the phenomenon in all areas of the Muslim world. Illustrations accompany the material.

Only in the third chapter (beginning on page 72) does the author turn to "West-African literatures based on the Arabic script". The exposition here also moves from the general to the specific: from the history of the Arabic script's penetration into West Africa to concrete regional systems. The author identifies eight such systems. A surprise is the mention of a West African Arabic-script tradition in the New World.

The last chapter — "Manuscripts in the Hausa language: an overview of collections" — is of special interest to *Manuscripta Orientalia's* audience. True, there is