

## CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	3
T. Sultanov. A Manuscript of the <i>Tārīkh-i Narshakhī</i> and an Anonymous Remark on the Harmfulness of Tobacco . . . . .	3
A. Khalidov. A Kazan Manuscript of <i>Sībawayhi</i> . . . . .	8
M. Vorobyova-Desyatovskaya. A Sanskrit Manuscript on Birch-Bark from Bairam-Ali: I. The <i>Vinaya</i> of the Sarvāstivādins (part 5) . . . . .	10
D. Morozov. An Ancient Russian Manuscript on Central Asian Paper . . . . .	17
<i>TEXT AND ITS CULTURAL INTERPRETATION</i> . . . . .	20
V. Kushev. A Pashtun Ruler and Literary Figure of the Seventeenth Century on Political Ethics . . . . .	20
<i>PRESENTING THE COLLECTIONS</i> . . . . .	39
Park Songgyu, Ch'oe Tōksu, Chōng Ubong, Hō Sunch'ōl. Collections of Korean Manuscripts, Block-Prints, and Old-Print Books in Russia . . . . .	39
<i>CONSERVATION PROBLEMS</i> . . . . .	46
E. Mikolaychuk. Some Results of an Analysis of Paper from Khara Khoto (Twelfth — Fourteenth Centuries) . . . . .	46
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	50
A. Matveev. Perceptions of Central Asia in Russian Society: a Database Project . . . . .	50
<i>PRESENTING THE MANUSCRIPT</i> . . . . .	58
M. Vorobyova-Desyatovskaya. An Illustrated Copy of a Georgian Translation of “Kalila and Dimna” . . . . .	58
<i>EDITORIAL BOARD</i> . . . . .	65
In Memoriam of Muḥammad Taqī Dāneshpazhūh. 1911—1996 . . . . .	65
<i>BOOK REVIEWS</i> . . . . .	69

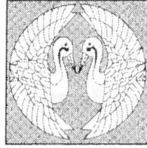
### Front cover:

Portrait of the Georgian translators of “Kalila and Dimna”, king Vakhtang VI, and of the poet and scholar Saba Sulhan Orbeliani. Manuscript P 2 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 3a, 22.0×19.0 cm.

### Back cover:

Illustration to the story “Disservice”, the same manuscript, fol. 97a, 19.0×22.5 cm.

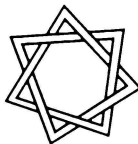
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# **Manuscripta Orientalia**

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**Martin-Dietrich Glessgen.** *Die Falkenheilkunde des <Moamin> im Spiegel ihrer volgarzamenti: Studien zur Romania Arabica.* S.-Tübingen: Max Niemeyer Verlag, 1996, 2 vols., XVII, 1152 pp. — Beihefte zur Zeitschrift für romanische Philologie, 269—270.

The selection of Arabic works which were translated into Romance languages was at times unusual. For example, Abū al-Ḥasan al-Bakrī's "Book of Lights" was extremely popular among the Moriscos, although Arab scholars considered the author a bit superficial writer. Certain Arab works have not been preserved at all in the original and have come down to us only in translations, leaving researchers to face numerous questions about the texts of the originals and their authorship. One of these cases concerns a certain "Moamin", who was the author of a work translated into various languages. The somewhat ambiguous title, and sub-title, of M.-D. Glessgen's book allows one to suppose that it will discuss translations from Arabic into Italian, although the Italian translations, like all others (with the exception of Spanish), are secondary and go back to a single translation directly into Latin.

M.-D. Glessgen is not the first to turn to manuscripts of Moamin. Perhaps for this reason the book's introductory section, which prefaces the publication of the manuscripts, is relatively short and generalises existing information on the history of Moamin's text concerning which there is no consensus among scholars, nor can there be, as one is compelled to rely more often on various speculations than on actual facts. The introduction also provides ample references to other sources.

In the words of gratitude which open the book, the author speaks of his interest in zoology, as well as in the paths through which Arab scientific knowledge made its way to the Latin world. In truth, a fortuitous confluence of circumstances is necessary to occupy oneself with such adjacent areas of knowledge as Arabic studies, Romance studies, and the history of veterinary science. In the introduction, the history of Moamin's study is described, beginning with the Tjerneld edition of 1945; we also learn the sources employed for the present work. The first section treats the history of Moamin's text.

The study begins with a historical-geographic survey of falcon-hunting and its penetration into Europe and the Arab world, the history of veterinary science and the treatment of falcons in particular, the question of whether the Arabs under the 'Abbāsids adopted the Greek system of medicine directly or in mediated fashion, and the insufficient study of Arab veterinary science and publication of manuscripts. The same, in the author's view, holds true for the European Middle Ages, although the situation there is somewhat better. Still, matters are improving in Arab studies thanks to the efforts of the Institut für Geschichte der Arabisch-Islamischen Wissenschaften.

The author goes on to lay out the history of the composition and distribution of Moamin's text, one of the few Latin translations from Arabic carried out in Italy, not Spain. He lists Italian centres of translation and translators from Arabic. Moamin's declared translator was Theodorus Philosophus, and we are given available information about him. We do not know whether the Arabic manuscript made its way to the translator by chance or whether it was specially requested. Moamin's ties to other Arab and Byzantine works are investigated. As concerns the form of the name

"Moamin" (various researchers hold various views on the matter), Glessgen inclines to the opinion that it originated as Muḥammad, basing his contention on an anonymous Spanish translation of a text very similar to Moamin, where the author is called Muḥammad b. 'Abdallāh b. 'Umar al-Bāzyār, and the work *Kitāb al-jawāriḥ* (a ninth-century Arab text that has not survived; mentioned by Ibn al-Nadīm). It is difficult, however, to believe that the name Muḥammad, which was fairly well known in the West, took on such an unusual form. The author goes on to sketch the manuscript tradition of the Latin translation and translations into the vernacular languages, giving descriptions of manuscripts and old-print editions (eight, in all). He also lists the names of copyists and those who ordered the texts.

The second section of the book contains the texts themselves. The Neapolitan version is the 1482/89 manuscript Firenze, Bibl. Laurenziana, Ashb. ital. 1249 (olim Bibl. Bigotiana). In the dedication — *A lo invictissimo et sapientissimo re Fernando, reitálico* — the translator and scribe calls himself Ioammarco Cynico Cocleachristianissimo, in the prologue — Giovan Marco. The publication of the Toscan version is based on the 1472 manuscript Venezia, Bibl. Marciana, ital. III, 22 (=5049, olim Bibl. Giacomo Nani 64), collated with a Parma manuscript from the mid-sixteenth century, Bibl. Palatina, Parm. 54 and a Rome print edition from 1548. We find the following information about the translator there: *maestro Morello, medico di Sarcana, sulle fiere di Campagna nel .cccxiij.*; and about the copyist: *Antonio di Lionardo de' Nobili (... ) a Monte Pulciano (... ) .M.cccc.Lxxij.*, and the dedication — *A Ser Lamberto, miocavaliere*. So that readers might have the opportunity to assess the Neapolitan translator's work, Glessgen has also published two manuscripts of Latin translations of Moamin: New Haven, Beineke Libr., 446 (olim Phillipps 2253), juxtaposed with Paris, B.N., lat. 7020, both are fifteenth century, and Vaticano, Bibl. Ap. Vat., Reg. lat. 1617, sixteenth century, juxtaposed with Paris, B.N., lat. 7019, fourteenth century.

All Latin manuscripts and the Neapolitan translation indicate that Moamin compiled four treatises: three on hunting birds and one on dogs and other quadrupeds. Only the first three are reproduced; moreover, in the Neapolitan translation and the first pair of Latin manuscripts, works by Dancus and Guillelmus are added. The second pair of Latin manuscripts do not contain additions. The Toscan translation claims that Moamin had five treatises: three on hunting birds and two on dogs and other quadrupeds, the second of which discussed the treatment of canine ailments. All five treatises are reproduced and Gatrif is added.

The texts of all published manuscripts differ, sometimes very significantly. Clearly, they also differ from the Arabic original, the text of which was altered by translators and copyists and, possibly, Friedrich II (1194—1250), who is thought to have ordered the Latin translation. It is, for example, highly unlikely that information about Norwegian falcons belongs to a ninth-century Arab author. The first volume closes with illustrative material, which is, unfortunately, quite scant: four black-and-white photographs of pages from the manuscripts, two of which are illuminated.

The entire second volume of the book treats the lexicon of Moamin and his translators. The word lists drawn up by the author significantly broaden the potential readership of his book and render it quite useful for those interested in both Arabic and Romance lexicology. For Moamin's

subject, the treatment of falcon ailments is extremely specific and presumes a special terminology both in the Arabic original and equivalents selected for the Latin and Italian translations. After the introduction, which treats medieval terminology, Glessgen provides three word lists: ornithological, medical, and pharmaceutical. Each is further subdivided, and all of the lexical material is combined in a glossary. All of the word lists were drawn up with great care and should take their place among requisite reference sources.

The book's final section is also on lexicology; it provides a theoretical analysis of the material in the word lists. We cite the titles of several chapters and headings: "Lexical features of Arabic-Latin translation as reflected by the *vogarizzamenti*"; "Neologisms in Theodorus", "On the quality and intelligibility of translations". The question of intelligibility is especially important. One of the copyists, it seems, encountered this problem as well: where one copy speaks of plumage around the *culo*, another copy speaks of it around the *collo*. What, for example, is a reader supposed to make of the following ingredients: *akak et chiacetak*? Glessgen's word list helps us to ascertain that *akak* is an incorrect spelling of

*acoro*, and *chiarcetak* is an ambiguous transcription of an Arabism. Or how should a reader proceed when he is asked to use the "juice of a grass similar to clover"?

The extensive bibliography drawn up by Glessger is interesting in its own right, as it takes into account publications in editions which usually escape the gaze of philologists (for example, "Quellen und Studien zur Geschichte der Pharmazie"). For some reasons, however, the author chose to ignore the Madrid series *Fuentes arabico-hispanas*, which has made a great contribution to the study of the history of Arab science.

Finally, Moamin's work was originally intended for practical purposes. Some reader, particular curious about recommendations presented by Moamin, can ask how applicable today are, for example, such recommendation as the following cure for constipation (*gesso*): "Take a seed of dill, seed of celery, wheat, pepper, seed of radish, seed of caraway, all in equal amount, crush, mix with sesame oil, and apply a clyster to the bird"? This is a question, however, to be answered by naturalists, and not philologists.

I. Wojewódzki