

## CONTENTS

<i>EDITORIAL BOARD</i> . . . . .	3
<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i> . . . . .	4
<b>I. Ianbay</b> , New Data on the Literature and Culture of the Krimchaks . . . . .	4
<b>Sh. Iakerson</b> , Hebrew Incunabula collection in the Library of the Jewish Theological Seminary of America in New York . . . . .	14
<b>M. Vorobyova-Desyatovskaya, E. Tyomkin</b> , A Fragment of the <i>Prātimokṣa-sūtra</i> from the P. I. Lavrov Collection at the St. Petersburg Branch of the Institute of Oriental Studies . . . . .	24
<b>N. Serikoff</b> , Identifying “Acephalous” Manuscripts . . . . .	30
<i>TEXT AND ITS CULTURAL INTERPRETATION</i> . . . . .	34
<b>D. Kimmage</b> , <i>Sūra</i> 106 in <i>Tafsīrs</i> : Qur’ānic Commentary as a Historical Source . . . . .	34
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i> . . . . .	44
<b>A. Bazarov, S. Syrtyanova, Ol. Rinchinov, H. Garmaeva</b> , The <i>Thor Bu</i> Group of Tibetan Books in the Institute of Mongolian, Buddhist and Tibetan Studies: Creation of a Database . . . . .	44
<i>PRESENTING THE MANUSCRIPT</i> . . . . .	49
<b>T. Pang, G. Stary</b> , On the Discovery of a Printed Manchu Text Based on Euclid’s “Elements” . . . . .	49
<i>OUR ARCHIVE</i> . . . . .	57
<b>V. Germanov</b> , Georgy Nikolaevich Chabrov (1904—1986) and His Works . . . . .	58
<b>G. Chabrov</b> , On the Study of Central Asian Book-binding . . . . .	60
<i>BOOK REVIEWS</i> . . . . .	67
<i>Manuscripta Orientalia</i> in 2000, vol. 6, Nos. 1—4 (list of contributions) . . . . .	70

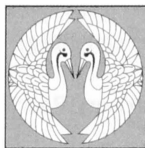
### Front cover:

“The Holy Family with Attendants”, *Muraqqa’* (E 14) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, Lucknow school, mid-18th century, fragment of folio 91 a, 10.0×13.3 cm. Watercolour, gouache.

### Back cover:

“The Madonna Praying before the Crucifix” (top left), “The Madonna of St. Luke” (top right) and “Ibrāhīm ibn Adham and Angels” (bottom), *Muraqqa’* (E 14) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, attributed to Manohar Dās, Mughāl school, ca. 1590—1595, folio 53 a. Sizes: 6.0×7.2 cm, 2.8×5.8 cm, 14.8×19.5 cm. Watercolour, ink and gold on paper.

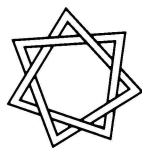
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Oirat commander's name, Sumer, which is rendered inaccurately in Arabic writing both in the "Chronicle" by Churās and in the *Tārīkh-i Kāshghar*<sup>2</sup>.

Until now, there had been no full scholarly edition of the biography of Zaya pandita or academically viable translation, that is, a translation that conveys the content of the work as accurately as possible. Specialists in Mongolian studies used various copies of the biography, often make-shift and incomplete, while specialists in other fields such as historians of Eastern Muslim countries used the unedited Russian translation (a rough draft) of the biography prepared in 1938 by G. N. Rumiantsev on the basis of an incomplete Oirat original<sup>3</sup>.

The edition of the Zaya pandita's biography prepared by A. G. Sazykin is based on an impeccable manuscript of the work. It is the most complete of all known manuscripts and also contains additional information on the history of the Oirats for the period from 1678 to 1691.

<sup>2</sup> Shāh-Mahmūd Ibn Mīrzā Fāḍil Churās, *Khronika* (Chronicle). Critical text, translation, commentaries, study, and indices by O. F. Akimushkin (Moscow, 1976). See Commentaries, pp. 307–8, 324.

<sup>3</sup> *Biografiia Zaia-pondity: Peregov s kolmykского iazyka* (Biography of Zaya pandita. Translation from the Kalmyk Language) Orientalists' Archive at the St. Petersburg Branch of the Institute of Oriental Studies, section II, inv. 1, item 345.

*Osmanlı devleti ve medeniyeti tarihi*, ed. E. İhsanoğlu, vol. ii. İstanbul: 1998, XXXVI, 849 pp., 250 ills. — *Osmanlı Devleti ve Medeniyet Tarihi Serisi*, 2;

*Osmanlı matematik literatürü tarihi — History of Mathematical Literature during the Ottoman Period*, hazırlayanlar E. İhsanoğlu, Ramazan Şeşen ve Cevat İzgi, ed. E. İhsanoğlu, vols. i—ii. İstanbul: 1999, CVI, 720 pp. — *İlim Tarihi Kaynakları ve Araştırmaları Serisi*, 8. *Osmanlı bilim tarihi literatürü*, No. 2;

H. Sahillioğlu. *Studies on Ottoman Economic and Social History*. İstanbul: 1999, 221 pp. — *Ottoman History and Civilization Series*, 3;

*The West and Islam: Towards a Dialogue*, ed. D. Abuhayyan and M. I. Waley. İstanbul: 1999, 152 pp., 20 ills. — *Lecture Series*, 1.

The present review examines the latest publications of the Turkish Centre for Research on Islamic History, Art and Culture (İslam Tarih, Sanat ve Kültür Araştırma Merkezi), founded in 1980 at the initiative of its current director, Prof. E. İhsanoğlu within the organizational framework of the Islamic Conference. These publications are extremely diverse and reflect the entire spectrum of the Centre's interests, which stand out in the context of similar organizations by virtue of their excellent scholarship, outstandingly executed publications, and broad range of interests.

*Osmanlı devleti ve medeniyeti tarihi* is the second volume of a broad-based collective monograph on the history of the Ottoman state and civilization (first published in 1994) written by a group of Turkish scholars under the direction of Ekmeleddin İhsanoğlu, head of the Centre for

This manuscript, acquired by A. V. Burdukov in 1910 in Western Mongolia, is today held at the St. Petersburg Branch of the Institute of Oriental Studies (call number C 413). For the new translation into Russian, a "line-by-line, entirely unedited" translation by G. N. Rumiantsev from the Orientalists' Archive (at the St. Petersburg Branch of the Institute of Oriental Studies) was used.

Thanks to the careful labours of Russia's most prominent Mongolian specialist, Aleksei Sazykin, we now have a full scholarly edition and reliable Russian translation of one of the most important texts of seventeenth-century Oirat literature, the "Story of Rabjam Zaya Pandita" by Radnabhadra.

It is our hope that the Publishing Centre "Peterburgskoe Vostokovedenie" will follow this book with new editions as relevant in theme and impressive in execution.

*T. Sultanov*

Research on Islamic History and Culture. The book consists of several parts: Language and Literature, Religion, Education and Science, Art and Architecture. Each of these sections provides comprehensive information on the given topic. For example, the chapter on literature does not fail to treat the so-called "Indian" style, which influenced Turkic-language literature. It also lists the names of a great many literary figures who lived during the Ottoman Empire, their chief works, and major poetic anthologies (*tezkere*). The main events in literary life throughout Ottoman history are examined as well. The history of music in the empire also receives detailed attention: the scope is exhaustive, ranging from various types of musical works to musical instruments. This detailed exposition is complemented by 250 illustrations: photographs of manuscripts, buildings, portraits, miniatures, musical instruments (for a list of illustrations, see pp. XIII—XX). These illustrations are all the more important because they were taken from rich Turkish collections which remain insufficiently familiar to European scholarship to this day. The book is augmented by excellent indices and a useful bibliography (pp. 569—648). Written in the best scholarly traditions by a group of the most competent Turkish specialists (one of whom, Dr. Esin Atil, is a member of the Free Gallery of Art, Smithsonian Institution; the others work in Turkish universities and research centres), is undoubtedly worthy of becoming an encyclopaedia, or at least an important reference source, for the history of culture, art, and architecture in the Ottoman Empire. The virtues of this collective monograph render it of interest not only to specialists and students in Ottoman studies, but also to anyone with a knowledge of the Turkish language.

The publication of the two-volume *Osmanlı matematik literatürü tarihi* was timed to coincide with the 700-year anniversary of the Ottoman Empire. This thorough, profes-

sional reference work on the history of mathematical literature in the Ottoman Empire includes the names of 491 mathematicians who lived between the fifteenth and twentieth centuries. The names of these scholars are arranged by the dates of their death. Each name is followed by brief biographical information (when available), as well as a list of works on mathematics (in Arabic script and Latin transcription) and manuscript copies arranged in chronological order by the date of their copying.

We note the accuracy with which the reference work was prepared: nearly all manuscript collections in Turkey were scrutinized, an enormous number of articles and monographs consulted, and a multitude of manuscript collection catalogues studied. Published in Turkish and issued on excellent paper, the book also features a convenient scholarly apparatus and a detailed bibliography. Thanks to these features, it is easy and pleasant to use this reference work. In Russian scholarship, one finds a close parallel in the three-volume work prepared by G. N. Matvievskaia and B. A. Rozenfeld, which is, unfortunately, not cited by the authors of the publication under review<sup>1</sup>.

There can be no doubt that this publication of the Centre for Research on Islamic History, Art, and Culture from the series "The History of Ottoman Scholarly Literature" is a notable contribution to creating a multi-faceted history of Muslim scholarly thought.

The economic history of the Ottoman Empire in the late medieval period is the subject of a collection of articles by Prof. Halil Sahillioglu entitled "Studies on Ottoman Economic and Social History". The author is a professional historian and economist who has for many years conducted far-ranging research on various aspects of the economic and social history of the Ottoman Empire. The eight articles gathered together here (seven in English, and one in French) reflect the most important part of his investigations. Basing himself on a wide array of diverse sources, the author examines such important questions in the history of the Ottoman Empire as the problem of monetary circulation, treasury receipts and expenditures, and the economic and social aspects of the institution of slavery. The chronological framework is from the fifteenth to the eighteenth century.

Of special interest, in my view, is his work on the international circulation of money and precious metals in the

history of monetary circulation within the Ottoman Empire from 1300 to 1750 (pp. 27–64). In their entirety, the studies collected in the book are interesting not only for their sources, some of which are unfamiliar to European scholars, but also for the reflection they provide of the views, positions and discussions now current in Turkish historical scholarship. In this connection, it is fruitful to compare the author's work with the research of his Russian colleagues<sup>2</sup>. Without doubt, the book deserves the serious attention of specialists on Turkish history, as well as all those with an interest in or connection to the history of the Ottoman Empire.

In recent decades, many European countries have encountered the problem of increasing immigration from Muslim countries, which has led to a search for means of integrating these groups into the value systems and lifestyle of Western civilization. Another aspect of this problem lies in the area of international relations. What principles will underlie relations between Western and Islamic civilization? Will the West consider Islam an ideology which aims for world domination and, in this sense, as the inheritor of the communist idea? Will Muslim countries, in turn, view Western civilization as a direct threat to their independence? Or will relations be based on mutual respect for the history, culture, and traditions of one's own and other countries? "The West and Islam: Towards a Dialogue" focuses on a single idea: the necessity and importance of inter-civilizational dialogue. It presents the views of six prominent scholars and politicians from both East and West on the issue (also, five of the 12 publications that make up the book are by Prof. E. Ihsanoğlu, director of the Centre).

The book represents an attempt to outline means of solving the difficult problems of communication between civilizations through a more detailed examination of the role of Islam in history and culture, as well as a comparison of two different mentalities: Eastern and Western. The appearance of this collection cannot fail to arouse the interest of Russian specialists, as Russia today faces all of the issues noted above<sup>3</sup>.

**B. Norik**

<sup>1</sup> G. P. Matvievskaia, B. A. Rozenfel'd, *Matematiki i astronomi musul'manskogo srednevekov'ia i ikh trudy (VIII—XVII vv.)* (Mathematicians and Astronomers of the Muslim Middle Ages and Their Works: 8th—17th Centuries). Bibliographic reference work (Moscow, 1983), i—iii.

<sup>2</sup> See, for example, M. S. Meier, *Osmanskaia imperiia v XVIII v. Cherty struktural'nogo krizisa* (The Ottoman Empire in the 18th Century. Aspects of Structural Crisis) (Moscow, 1991); *Osmanskaia imperiia v pervoi chetverti XVII v.* (The Ottoman Empire in the First Quarter of the 17th Century). A collection of documents and materials drawn up by H.M. Ibragimbeyli and N. S. Rashba, ed. M. S. Meyer, (Moscow, 1984).

<sup>3</sup> Cf. the materials of an international scholarly conference held in Zvenigorod (near Moscow) in 1992 *Islam i problemy mezhsivilizatsionnogo vzaimodeistviia* (Islam and Problems of Interaction between Civilizations). Theses of papers and reports (Moscow, 1992).