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Front cover:

“Mullā Du-Piyāza”, watercolour, gouache on paper, Hyderabad, mid-18th century. Miniature in Album (Muraqqa‘) X 3, in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies, fol. 6a, 15.0 × 23.0 cm (inside the frame).

Back cover:

- Plate 1.** *Manāqih-i Murtazaawī* by Amīr Muhammad Šālih al-Husaynī al-Tirmidhī, manuscript C 1684 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 1b, 17.2 × 27.6 cm.
- Plate 2.** “*Dīwān* of ‘Alī”, miniature in the same manuscript. Watercolour, gouache on paper, first half of the 18th century, fol. 13b, 10.7 × 16.2 cm.
- Plate 3.** “‘Alī and the petitioner”, miniature in the same manuscript. Watercolour, gouache on paper, first half of the 18th century, fol. 40b, 10.7 × 16.0 cm.
- Plate 4.** “‘Alī on the march”, miniature in the same manuscript. Watercolour, gouache on paper, first half of the 18th century, fol. 95a, 10.7 × 17.2 cm.

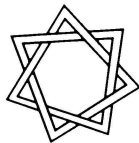
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PRESENTING THE COLLECTIONS

Aftandil Erkinov

MANUSCRIPT COLLECTIONS OF THE FORMER UZBEK ACADEMY OF SCIENCES INSTITUTE OF MANUSCRIPTS (1978—1998)*

The Hamid Suleymanov Institute of Manuscripts (Academy of Sciences, Republic of Uzbekistan) is a rather young institution. It was created in 1978 on the basis of the Uzbek State ‘Alī Shīr Nawā’ī Museum of Literature. This Museum, in turn, was founded in 1968 on the basis of a small museum of literature that had functioned under the Institute of Language and Literature (Academy of Sciences, Republic of Uzbekistan) since 1939. The manuscripts that had been gathered at this museum were later transferred to the collection of the Nawā’ī State Museum of Literature, which became one of the larger subdivisions of the collection at the Institute of Manuscripts after the latter's creation.

The founder of the first Institute of Manuscripts in Central Asia, and its first director, was Professor Hamid S. Suleymanov (1911—1979). After his death the Institute bore his name. From 1979 to 1998, when the Institute was closed, its director was Aziz Qayumov (b. 1926), a member of the Academy of Sciences of the Republic of Uzbekistan. From 1969—1998 the Museum, and later the Institute, which possessed numerous Eastern manuscripts, published a collection of materials and studies on the history of Uzbek literature, under the title *Adabiy meros* (“Literary Heritage”). 68 issues appeared in all.

The collection we review here owes much to its founder, H. Zaripov (1905—1972), the first director of the Nawā’ī Museum of Literature. Beginning in 1950, manuscripts were gathered by H. Muhammadjanov (1883—1964), Sh. Afzalov, and A. Vorotnikova. By the time the State ‘Alī Shīr Nawā’ī Museum was created in 1968, the collection contained 300 manuscripts. Until then, manuscripts had been gathered rather haphazardly. Later, the collection was expanded in a formal framework. After the Institute of Manuscripts was created in 1978 on the basis of the Museum, the manuscript collection had grown to more than 2,500 volumes.

According to Resolution No. 382 on the collection of written materials on culture and folk arts among the popula-

tion, issued on 30 August 1972 by the Central Committee of the Communist Party of Uzbekistan and the Council of Ministers of the Uzbek SSR, manuscripts began to be gathered by purchasing them. Between 1972 and 1990, the Presidium of the Uzbek Academy of Sciences allotted 50,000 Soviet rubles annually for this purpose.

By 1982, the Institute's manuscript collection contained some 4,000 Arabic-script manuscripts written in Turkic (Chaghatay), Arabic, Turkish, Persian, and other languages. The collection of lithograph editions numbered some 5,000 volumes. At the time of the Institute of Manuscripts's closure, its collection numbered 7,329 volumes in all. It also possessed a large number of photocopies and microfilms received from other manuscript repositories.

In addition to the collection of manuscripts and lithograph editions, the Institute had a separate collection of folklore produced by the peoples of Uzbekistan and neighboring Central Asian republics. There was also a special archive of writers, philologists and cultural figures from modern Uzbekistan. All of these collections served as the basis for text research.

After the closure of the Institute of Manuscripts in 1998, its exhibition became an independent institution, the Nawā’ī Museum of Literature. The departments and collections of the Institute were attached to three scholarly institutions in the Uzbek Academy of Sciences: the collection of manuscripts and lithograph editions was transferred to the Abū Rayḥān Bīrūnī Institute of Oriental Studies (henceforth cited as IOS); the folklore collection went to the ‘Alī Shīr Nawā’ī Institute of Language and Literature; and the archive of writers to the ‘Alī Shīr Nawā’ī Museum of Literature.

The collection transferred to IOS became Collection No. 3 (IOS3), while the main collection is now known as IOS1, and the collection containing doubles — as IOS2. The Institute of Manuscripts collection transferred to IOS, which numbered 7,329 manuscripts, has brought the total number of manuscripts at IOS to 25,954.

* We express our gratitude to all former staff of the Institute, and especially Aziz Qayumov, for their help in the preparing of this paper.

Archeographic expeditions organized between 1972 and 1998 contributed to the collecting of manuscripts for the Institute of Manuscripts. The participants of the expeditions were H. Suleymanov, R. Majidi, H. Rasul, M. Qodirova, M. Hakimov, B. Hasanov, Q. Sodiqov, S. Hasanov, R. Holiqov (1946—1983), J. Tursunov, B. Qosimkhonov, A. Shokirov (1935—1994), and many others. The manuscripts were collected in Uzbekistan, Southern Kazakhstan (mainly the Chimkent region), Kirghizia (the Osh region), Turkmenistan (regions bordering on Uzbekistan). Beginning in 1980, the Republic newspapers *Pravda Vostoka* (The Truth of the East) and *Sovet Uzbekistoni* (The Soviet Uzbekistan) featured announcements from the Institute on the purchase of manuscripts from the population. People sent letters to the Institute and described the manuscripts they owned or brought them directly to the Institute for sale. Expeditions visited known addresses and lists were compiled and sent to Tashkent. The Institute had an expert evaluation committee that consisted of four scholars; they evaluated the manuscripts that were brought in and determined the sums to be paid to their owners.

Specialists who worked in different regions of Uzbekistan — scholars, teachers, and intellectuals — collected the addresses of manuscript owners and transmitted the information to the Institute, too. Some of the expeditions departed for the addresses that became known to them, targeting manuscript owners. Among the regional coordinators in Kokand we find such specialists on manuscripts as A. Madaminov, S. Yuldoshev, S. Sotvoldiev (1948—1998), and A. Turdaliev, who did much to find manuscripts and their owners in the Fergana Valley.

To this day, manuscripts in Uzbekistan are found in old trunks or extracted from walls where they were hidden during Stalinist repressions. Storage in such conditions naturally affected the manuscripts — many of them are badly damaged or even ruined. When collecting manuscripts, the Institute's staff was reluctant to purchase defective copies. Moreover, works already represented by several copies were rarely acquired unless they were of outstanding artistic merit.

One should note that the thematic content of manuscripts played some role in their purchase. Before the creation of the Institute of Manuscripts, the Museum acquired mainly fictional or historical works. The artistic merits of a copy were often of decisive importance. After the Institute of Manuscripts was created in 1978, the thematic content and artistic value of manuscripts were no longer primary criteria in their acquisition for the collection. When collecting complete manuscripts from the population of Uzbekistan, the aim was to acquire as quickly as possible all worthy manuscripts. As a result, the basic repertoire of works common in Central Asia between the seventeenth and twentieth centuries grew rapidly. In its present form, the collection enables us to study the reading habits, interests and aesthetic tastes of peoples in the region during this period.

To compare, the method of manuscript collecting for the Institute of Manuscripts was different from that for IOS. The latter was an old institution (it was created as the Institute of Eastern Manuscripts in 1943; after 1950, the

Uzbek Academy of Sciences Institute of Oriental Studies), and its collection was augmented with the palace libraries of the Khivan and Bukharan Khanates and various large personal libraries of Eastern bibliophiles. In 1943, IOS received from Khiva the library of the Khivan khans, some 1,000 manuscripts, from the personal collection of the Bukharan *qādi kalān* Şadr-i Diyā' (1867—1932) 282 manuscripts, etc.

The staff of the Institute of Manuscripts, however, were compelled to collect manuscripts almost one at a time. Of course, there were cases when the collection absorbed books from personal libraries. For example, the Uzbek poet Gulshanī (1895—1978), who wrote poetry in Arabic script, gave the Institute fifteen Arabic-script manuscripts from his personal collection, including manuscripts of his own composition and his scholarly commentaries on various works. But such cases of acquiring entire collections were rarities for the Institute of Manuscripts.

One should note that it was a bad luck that in the mid-1980s an anti-religious campaign gained force in Uzbekistan under the direction of the Secretary for Ideology of the Central Committee of the Uzbek SSR, Rano Abdullaev: religious artifacts were liquidated, although the Institute's collection as a whole continued to be enriched with new copies.

The manuscripts in the Institute's collection are from various dates. For example, the collection holds one of the earliest copies of the *Bad' al-bidāya* (IOS3, 216) by the famous Chaghatay poet 'Alī Shīr Nawā'ī (1441—1501), copied during the poet's lifetime by the famed calligrapher 'Alī b. Nūr. On the other hand, there is also one of the latest copies of Nawā'ī's *Mahbūb al-qulūb* (IOS3, 1530), copied in 1936 in the city of Khwarezm (today Khoresm) by Mīrkhān Khudāy birgān dīwān. The collection possesses an early copy of the Persian version of the *Kalīla wa Dimna* (IOS3, 1643), copied in 1323 in Baghdad. The youngest manuscript in the collection is a copy dated by August 1, 1965. This is also the date of the work's creation (with no title; IOS3, 1496). The author and copyist was Fano Khajiev from the city of Khwarezm. The work describes historical events that took place in Khwarezm in the first quarter of the twentieth century under the last khans of Khiva during the early years of Soviet rule in the region. Among the riches of the Institute's manuscripts one can also find numerous collections of *qīssa* stories appealing to the Uzbek people even today. There are also lyrical works, collections of poets, and *tadhkiras*.

There exists a scholarly survey of the manuscript collection at the Nawā'ī Museum of Literature; it was drawn up by H. Rasul (1911—1991) and I. Rajabov. The systematic scholarly description of manuscripts began in 1979. The general scholarly description is accompanied by the description of works by individual poets. We can mention, for example, the catalogue of M. Hakimov, *Navoiy asarları qilyozmalarining tavsifi* ("Description of Manuscript Works by Nawā'ī"). Later, in 1988—1989, a two-volume *Katalog fonda Instituta Rukopisei* ("Catalogue of the Collection of the Institute of Manuscripts") was published; it contained descriptions of 1,000 works in Turkic (vol. I) and 900 in Persian (vol. II). Unfortunately, three more vol-

umes of descriptions remained unpublished. Those from the Institute's staff who took part in the description of the collection were A. Kayumov, G. Ahrarova, E. Ahmadkhujayev, I. Bekjanov, F. Ghanikhujayev, S. Haydarova, M. Hamidova, B. Hasanov, M. Inaghamkhujayeva, H. Islamov, M. Hayrullaeva, Kh. Mukhtarova, M. Rahmatullaeva, G. Raimova, S. Razhoi, R. Kobulova, I. Shamsimammedov, S. Shukrullaev, Sh. Vohidov, and others. Although only two volumes appeared and three remained unpublished, the five-volume work and their compilers were recognized in

1999 — after the closure of the Institute of Manuscripts — with an award from the International Charitable Foundation of Kuwait.

The manuscript collection at the Institute of Manuscripts provide rich material for studying the reading preferences, aesthetic tastes, and biblio-psychological profile of Central Asia in the fifteenth — twentieth centuries. The manuscripts are awaiting their researchers whose interests focus on the history and literature of Central Asia.
