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Front cover:

St. John the Evangelist and his disciple Prochorus, “The Four Gospels”, manuscript B 45
in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, Shosh (Isfahan), 1623,
scribe Steppanos, artist Mesrop Hizantsi, paper, fol. 210b, 11.0×15.0 cm.

Back cover:

St. Matthew the Evangelist, the same manuscript, fol. 19b, 12.0×17.0 cm.

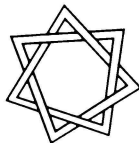
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BOOK REVIEWS

Munazzah Haji Zakaria. *Katalog Manuskrip Melayu di Afrika Selatan*. Kuala Lumpur: 1998, 91pp, Illus. — Pusat Manuskrip Melayu, Perpustakaan Negara Malaysia Siri bibliografi manuskrip, No. 16.

Since the beginning of the 1990s, South Africa's doors were flung open to the world in order to promote trade links, diplomatic ties, educational bonds and cultural contacts. In the cultural arena, South Africa's immigrant communities such as the Chinese, Indians and (Cape) Malays were eager to forge links with their parents' or grandparents' homelands. In 1993, a seminar was held at the Universities of the Western Cape and Cape Town which explored the issue of 'Malay' identities in South Africa and Southeast Asia, of which H. Hamdani wrote a "Report of the seminar on Malay culture in Cape Town, South Africa"; it appeared in *Malay Literature* 6(1), 1993, pp. 226—7. One of the major results of this seminar was ongoing cultural and academic links.

Academics and non-academics from South Africa's Western Cape have been and are still invited to participate in congresses, conferences and exhibitions in Southeast Asia. And in the academic arena, scholars are undertaking studies to learn more about the Cape Malay community. In this field, Ms. Munazzah Haji Zakaria, a librarian at the Centre for Malay Manuscripts at the National Library of Malaysia, was sent to scrutinize extant (Malay) manuscripts¹ in Cape Town and Johannesburg respectively. However, prior to her visit, Muhammed Haron's bibliographical article entitled "Towards a catalogue of Islamic manuscripts in South Africa with special reference to the Cape," formed part of Dr. Wan Ali Wan Mamat's edited volume, namely, *Tradisi Penulisan Manuskrip Melayu*. This work was published under the auspices of the National

Library of Malaysia which organized a conference on the topic in 1995.

Ms. Munazzah Haji Zakaria visited each of those individuals who had collections of MSS in their possession, and she also went to the public and private libraries where a few MSS were housed. As a consequence of her visit, she was able to draw up an inventory of 'Malay' MSS and provide useful descriptions of almost each of them. Her compilation should thus be seen as an invaluable complementary project to the reviewer's above-mentioned article.

Ms. Mariam Kader, the National Library's director, as well as H. E. Maite Mohale, South Africa's High Commissioner to Malaysia, wrote a foreword to the publication. Pages 5 and 15 introduce the work in Malay with a translation into English. In her introduction, the author informs the readers that she was able to identify 55 MSS which contain a total of 74 titles. After acknowledging the persons who in this way or another helped to facilitate the project, Ms. Munazzah Haji Zakaria reproduces (pp. 21—8) colour plates of some of the MSS described. The book ends with a bibliography, a subject index, and a name index.

As a faithful and meticulous compiler, the author provides all relevant technical details of the description, including the number of folios of the manuscripts. In some instances, she also reproduces the introductory remarks (usually in the Arabic script) of the Malay manuscripts. And in most cases, she summarizes the contents with a few personal observations in Bahasa Melayu. Three personal collections, which did not appear in this reviewer's earlier article, are those of Mr. Moegamat Gielmie Hartley (p. 38), Dr. Cassiem D'arcy (pp. 39—44) and Hadjie Muhammad Lutfie Ibrahim (pp. 80—91).

While the author succeeded in putting together a very useful catalogue of MSS, there seems to have been

¹ The term, which is still currently used for these extant manuscripts, is 'Arabic-Afrikaans'. The main reason for this useful working title was that scholars such as Prof. Adrianus van Selms (Holland) came across Afrikaans MSS which were written in the Arabic script. However, as they were searching the field they noted that there were numerous 'Malay' MSS written in the Arabic script too. Here reference may be made to the important contributions of Achmat Davids, the Cape Town social historian, and Hans Kahler, the German scholar.

an absence of internal referencing. For example, the text *Bidāyat al-mubtadī' bi-Fad, lallāh al-Mahdī* was part of the collections housed in the South African Library (p. 59) and the South African Cultural History Museum (SACHM 8045, p. 48), as well as the private collection of Muhammad Lutfi Ibrahim (MLI 7, p. 87). The author of the Catalogue does not attempt to link the three, nor does she try to assess whether they are the same or there are certain notable differences between them. Unfortunately, Ms. Munazzah Haji Zakaria also neglects to provide a cross reference of entries, such as, for instance, *Tuh, fat al-raqhībīn*, of which numerous extant copies are to be

found in Southeast Asia, with those which appear in other catalogues, compilations and collections.

Despite these shortcomings, which, however, can be regarded but minor, the Catalogue is no doubt valuable and indispensable to any scholar who studies the social, cultural, religious, and linguistic history of South African 'Malay' Muslims. The work under review here is certainly a welcome contribution to this under-researched and under-studied area.

Muhammed Haron

A. I. Kolesnikov. *Denezhnoe khoziaĭstvo v Irane v VII veke* (The Monetary Economy in the 7th Century Iran). Moscow: Vostochnaia literatura Publishing House, 1998. 416 pp. + 16 pp. inserts.

This monograph deals with the economic history of Iran under the late Sasanids (590—651) and the first Muslim rulers, the proteges and opponents of the Umayyads (second half of the seventh — beginning of the eighth century), in the context of the era's stormy political events and ideological and social factors. Coins served as the main source for this work: late-Sasanian drachmas (more than 10,000 items), Arab-Sasanian drachmas (more than 2,000 items), and copper coins of varied administrative and confessional origin (around 600 items) minted between the end of the sixth century and the mid-eighth century. In order to recreate the conditions in which the monetary economy functioned, the author employs Sasanian epigraphics, Muslim historical chronicles, geographic treatises in Middle Persian, Arabic, and New Persian, and Syriac sources. A significant number of the coins studied by the author were held for many years in the collection of the Asiatic Museum (today the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences); it was only in 1930—31 that they were transferred to the State Hermitage.

The monograph treats the key problems which surround the structure and nature of the monetary economy in

late-Sasanian and early Islamic Iran. These include a) the total number of active mints (the attribution and localization of centres for minting silver and copper, their actual number, and the length and intensity of their activities at various times); b) the basic production of mints — silver drachmas and copper coins (the evolution of monetary units, rate of emissions under actual conditions, sums of silver minting, and role of religious factors in determining the graphic appearance of coins); c) the central and local authorities which sanctioned the activities of minting centers. The analysis of numismatic material is buttressed by synoptical tables and illustrations.

An appendix includes a catalogue of Arab-Sasanian coins at the State Hermitage (St. Petersburg) illustrated with photographs of rare coins. The catalogue is of independent scholarly interest for medieval historians and numismatics specialists.

A. I. Kolesnikov's work differs from that of his predecessors in its far-ranging approach to the questions at hand, its use of a significantly more diverse group of sources, and the additional numismatic material from the collections of the Hermitage, the State Historical Museum (Moscow), and museums in Georgia, Armenia, and Azerbaijan. The work sums up many years' of research by the author in this field.

E. Rezvan