

49. Dorn, *Fraehnii opusculorum postumorum*, 409sq.; Fück, "Frähn", p. 309: "Obwohl er keine Lehrtätigkeit an der Universität ausübte, wußte er dennoch, Studenten, welche das Asiat. Museum besuchten, für die muhammedan. Münzen zu begeistern, und gewann dadurch einen nachhaltigen Einfluß auf den Gang der oriental. Studien in Rußland".

50. Dorn, *Fraehnii opusculorum postumorum*, p. 410: "durch seine Hände gingen gegen die drei Millionen muhammedanische Münzen". *Ibid.*, i, praefatio VII—XII.

51. E. g.: *Numophylacium orientale Pototianum* (Kasan, 1817); *Recensio numorum muhammedanorum academiae imperialis scientiarum Petropolitanae* (St. Petersburg, 1826), see: Wiséhn, *op. cit.* It is worth to note that in the "Geldgeschichtliche Sammlungen" of Deutsche Bundesbank, Frankfurt am Main, no material concerning Frähn could be found. I like to thank Ms. Dr. Hagen-Janke for her letter from 24.9.2002.

52. For reconstructing the details of his research and his method of correspondence, it could be interesting to look for some kind of assets and posthumous works that quite might still exist. Cf. ann. 3 and 17. Dorn, *Fraehnii opusculorum postumorum*, pass.

53. Fück, "Frähn", 309sq. Letter written by the aforementioned Dr. Franz Babinger (Würzburg), 1917 to Dr. Dragendorff (Rostock): "Seine Söhne Rudolf v. F. und R. v. Frähn sind wohl Stockrussen geworden". Information from: Archiv der Hansestadt Rostock document 1.1.22. No. 128 [Fam. Fraehn / Frähn]. Cf. ann. 44.

54. Dorn, *Fraehnii opusculorum postumorum*, i, praefatio XIII.

55. See ann. 53.

56. *Deutsche Biographische Enzyklopädie*, ii (1995), p. 597; Fück, "Dorn", *Neue Deutsche Biographie*, iv (Berlin, 1959), pp. 78—80. Unfortunately, Dorn himself keeps silence concerning the family.

57. Fück, "Frähn", 309sq.

58. *Biographisches Handbuch der deutschsprachigen Emigration nach 1933*, ed. by W. Röder / H. A. Strauss, ii, 1 (München, New York, London, Paris, 1983), p. 43; *Deutsche Biographische Enzyklopädie*, i (1995), p. 223: "Nach dem Studium der orientalischen und Turksprachen sowie der orientalischen Geschichte und Literatur (Promotion 1914) leistete B. bei der deutschen Militärmission in der Türkei Kriegsdienst. 1921 habilitierte er sich an der Univ. Berlin für Islamkunde und wurde 1924 dort a.o. Professor. Nach der Entlassung durch die Nationalsozialisten 1935 war er Gastprofessor an der Univ. Bukarest und folgte im Jahr darauf einem Ruf als Ordinarius an die rumänische Univ. Jassy, wo er auch Direktor des Turkologischen Instituts war. 1948 erhielt er den neugegründeten Lehrstuhl für Geschichte und Kultur des Nahen Orients und für Turkologie der Univ. München, wo er das gleichnamige Institut gründete und bis zur Emeritierung 1958 leitete, B. war Mitglied verschiedener Akademien der Wissenschaften...".

59. See ann. 12.

60. Archiv der Hansestadt Rostock document 1.1.22. No. 128 [Fam. Fraehn / Frähn]. Cf. Dorn, *Fraehnii opusculorum postumorum*, i, praefatio XVIsq.

61. In his correspondence, F. Babinger mentions a manuscript concerning Fraehn.

62. Dorn, *Fraehnii opusculorum postumorum*.

63. *Ibid.*

64. W. Beemelmans, *Wörterbuch für den rheinischen Sippenforscher* (Köln, 1939).

65. K. H. Lampe, *Latein II für den Sippenforscher* (Limburg / Lahn, 1969), 2nd ed. völlig umgearbeitete und ergänzte Auflage; i (Limburg / Lahn, 1965). *Oxford Latin Dictionary*, ed by P. G. W. Lampe, combined edition (Oxford, 1992).

66. studia — ?

67. I. e. pridie Nonas Martias (March 6th).

68. Instead of *inclutae*.

69. Instead of *inclutae*.

70. Literary for "libenter".

71. Instead of "sumptu".

72. Literary for "libenter".

73. Literary derivate from "torpescere" aut sim.

74. Instead of "attendi".

75. *Κεμήλια*: treasures (*class. gr.*), special meaning in Patristic Greek: "heirloom" (treasure of church, part. sacred or precious vessels); *A Patristic Greek Lexikon*, ed by G. W. H. Lampe (Oxford 1969 = 1989), p. 740 notes: "...is not only precious in itself but also because of its contents". Cf. Dorn, *Fraehnii opusculorum postumorum*, i, praefatio VIII: "Iam vero Fraehnius ad ultimum fere vitae diem omnia ejusdem generis κεμήλια quibus Museum post annum MDCCCXLII adaugebatur, ipse examinavit, explicavit, de iisque relationes ut plurimum doctrinae incomparabilis uberitate redundantes Concilio Academico tradidit..." The numismatic collection of the Asiatic Museum, where Fraehn later preferred to work daily, is mentioned as "generis κεμήλια". Perhaps this was special term used by Fraehn.

Illustrations:

Fig. 1. Christian Martin Joachim v. Fraehn, ca. 1850 (Archiv der Hansestadt Rostock, Inv. Nr. 8647).

Fig. 2. First page of the curriculum vitae, 1805 (Universitätsarchiv Rostock, Promotionsakte des Christian Martin Fraehn, phil. Fak. 6/1804).

BOOK REVIEWS

Henri Bresc, *Arabi per lingua, Ebrei per religione: L'evoluzione dell'ebraismo siciliano in ambiente latino dal XII al XV secolo*. Messina: Mesogea, 2001, 382 pp.

Here is another monograph which is related to Friedrich II and his epoch¹.

It is peculiar that *Mesogea* publishing house in Messina published the Italian translation of Laura Sciascia in 2001, while the announced simultaneous publication of the original French text in a Paris publishing house *Bouchene* only took place in 2002.

Arabic-speaking Jews of al-Andalus are well-known as they left an extremely rich literary heritage. Sicilian Jews were in the concerned period (from 1290 till the proscription year of 1492) mostly craftsmen and merchants and did not leave any such written heritage.

The book consists of the introduction and four large sections: school (ch. 1—3), home (ch. 4—7), market (ch. 8—10), assembly (ch. 11—12).

In the introduction H. Bresc marks that the present research cannot be called fully Hebraistic as there have been discovered no Hebrew funds on Sicily dating to these centuries and the researcher only possesses mediated materials: all documents exist only in translation supplied for affirmation to *Corona siciliana*. Originally the author only planned to present subsidiary material from notarial funds for architects studying Jewish quarters of Sicily.

The previous two centuries are documented by Hebrew materials preserved at the Fustāt *geniza* which have been published. This is what the first chapter called "To the Sources of the Sicilian Jews Origin: Sicily in *Geniza*" begins with. Merchant correspondence, judging by the type of calligraphy, was kept by special penmen, although the spelling while transcribing an Arabic text in Jewish letters was irregular, which is typical of all small Judaic languages. There is an interesting observation about the role of the Arabic language among Sicilian Jews: in the Muslim epoch it served to the integration of the Jewish community, while after the Norman Conquest it, on the contrary, became a means of preservation of the community's particular features. In the Muslim world they were an integrated mi-

nority, while the Romanic world — the land of Edom, has become alien to them.

In the second chapter called "The Language and Culture" this idea is further developed: if Arabic-speaking Christian population stopped using the Arabic language by the first third of the 14th century, the Jews ("Arabs in everything except religion" according to C. Roth) preserved the Arabic spoken and written language in the 15th century as well. The author disproves the characteristic of Sicilian Jews' culture as poor, but considers it more religious than scientific or philosophical but democratic. Judging by posthumous inventories even merchants possessed libraries consisting of ten to several dozens manuscripts or printed books. There were penmen and at least one miniaturist. Around the Mediterranean there was brisk trade of books with the Sicilian Jews. The information on the prices for books is of special interest.

From the third chapter called "Religious Practice and Ritual" one can learn about the combination of the Christian and the Jewish calendars and find interesting information about the culinary preferences of the community.

In the fourth chapter called "Jewish Settlement in Medieval Sicily" which is rich in plans and tables one can find interesting data on legal conversions of Muslim slaves into Judaism on one hand and only isolated instances of accusation of Marranism on the other hand.

The fifth chapter called "Family Relations" contains ethnographical materials on Jewish weddings and funerals on Sicily.

In the sixth chapter called "Home and Household" basing on notarial acts H. Bresc reconstructs the inner design of a Jewish home. Of special difficulty here is interpretation of the names of objects of religious use as the Christian notary did not understand them.

In the very short seventh chapter called "Clothes and Other Distinctive Features" which is based on the same materials, the author, arguing against J. Katz and R. Bonfil, comes to the conclusion that Sicily Jews did not tend to emphasize their difference by their outfit when there was no discrimination. However, as the author mentions, this is true if the preserved inventories are full, and, as we should

¹ See: Review by I. Wojewódzki to M. —D. Glessgen, *Die Falkenheilkunde des "Moamin" im Spiegel ihrer volgarizzamenti: Studien zur Romania Arabica* in: *Manuscripta Orientalia*, VI/2, pp. 71—2; and review by *idem* to B. Pabst, *Gregor von Montescro und die geistige Kultur Süditaliens unter Frederick II* in: *ibid.*, IX/2, pp. 71—2.

point out, if there is no misleading homonymy while interpreting them in Christian reality.

In the eighth chapter called "Technical Basis" (we should remind that it refers to the "Market" section) the occupations of Sicily Jews are considered. In fact, they were involved in all kinds of occupations and if this or that occupation is not fixed, this is most likely due to the lack of sources.

The title of the ninth chapter "Commercial Activities" fully corresponds to its contents. Here all aspects of commerce are considered in detail, including such ticklish from the modern point of view questions as participation of Sicily Jews in slave-trade.

The tenth chapter called "Jews' Activities on Sicily Territory" views the geographical aspect of this activity. The author suggests a "typology which other researchers might deepen or criticize basing on more precise documentation", as there is one question which arises in each chapter: does the absence of a phenomenon mean lack of documentation or does it correspond to reality?

In the eleventh chapter called "Community" different aspects of self-government, class and property division and functioning of Synagogue and rabbinate are viewed.

In the last, twelfth chapter called "The Crisis of 1474—1475" H. Bresc writes that the proscription of Jews from Sicily was only an "echo from the West" taking into account the lack of local autonomy, and did not have the inner-Sicilian motivation; for example, the suspicious about the Hafšids' secret sources of information has no grounds.

We can assume that Arabophones as well as Arabophils feared the Jews after the fall of Constantinople (by analogy with the fear of Moriscos in Spain). The author gives examples of contradictions between the solutions of the royal and church powers regarding the Jews. However, the unexpected "crisis" (massacres) turned to be "in the end under control".

The book ends with 1467th (!) note and a bibliography which is not too extensive, but, as we can assume from the author's meticulousness, is exhaustive.

The book lacks an index of Arabisms / Hebrewisms in the used texts as well as an index of "deciphering" of Arabic names carried out in the text of the book and sometimes unexpected: thus, for example, Nachui is not at all Naḥwī نَحْوِي, as one could assume, but Nawāwī نَوَاوِي.

Naturally, we have limited ourselves with general presentation of the book's contents and pointed out to its highlight, however, its every chapter is overloaded with extremely interesting factual material. Despite the "secondariness" of sources, H. Bresc managed to extract the most from them and the results of his work are impressive, although not all of his assumptions may seem indisputable. It is no surprise that the Italians got a move on with the publication of the book and outran the French. The author is right saying that the book is not strictly Hebraic: the range of its readers is much wider.

I. Wojewódzki

AUTHORS

Prof. Dr. *Aftandil Erkinov* — Professor at the National University of Uzbekistan, Tashkent, specialist in Jagḥatā'ī literature, author of numerous articles on medieval Turkic literature and manuscripts.

Prof. *Adam Gacek* — Head of Islamic Studies Library and lecturer in Arabic manuscripts, McGill University (Montréal, Canada). Specialist in Islamic bibliography and manuscripts studies, author of series of works in the field.

Prof. Dr. *Alexander B. Kudelin* — Full member of the Russian Academy of Sciences, Deputy Director of the World Literature Institute, Russian Academy of Sciences, specialist in the history of the Arabic literature, author of the series of monographs in the field.

Prof. Dr. *Marina L. Reisner* — Professor of the Department of Iranian Philology at the State Moscow University Institute of Asian and African Studies, specialist in medieval Persian poetry and culture, author of numerous publications in the field.

Prof. Dr. *Efim A. Rezvan* — Deputy Director of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, specialist in Arabic and Islamic studies, author of a number of monographs and numerous articles dealing with Russian-Arab relations, history of Islam and Oriental studies computing.

Dr. *Alexander Teryukov* — leading research fellow of the Peter the Great Museum of Anthropology and Ethnography, Russian Academy of Sciences, specialist in ethnology and museology, author of the series of works in the field.

Prof. (CN) Dr. phil. *Gabriele Zithen* M.A. — profession and main subjects of research: Ancient History, History of Diplomacy and Trade; History of Trade in the Red Sea region. Teaching Cultural History as academic free-lance scholar at several universities.

Dr. *Igor. N. Wojewódzki* — Chief Librarian in the library of the St. Petersburg Branch of the Institute of Oriental Studies, Russian Academy of Sciences, specialist in Semitic studies, author of several articles dealing with the history of Islamic and Arabic culture.

Notes to Contributors

Manuscripts must be written in English.

Manuscripts must be clearly typewritten with numbered pages, double linespacing and wide margins throughout. Italic and bold typeface should be avoided. Use underlining where text is to be italicised. The title should be as brief and informative as possible. The institute at which the work has been done should be indicated at the head of each paper. Authors are requested to include their e-mail address if one is available.

Submissions

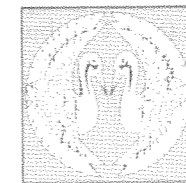
Manuscripts should be sent in duplicate to the Editor-in-Chief: Dr. Efim A. Rezvan, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, 3 Universitetskaya nab., 199034, Saint-Petersburg, Russia, e-mail: rezvan@kunstkamera.ru.

14333
0-3

THESA PUBLISHERS

IN CO-OPERATION WITH
THE STATE HERMITAGE MUSEUM

PETER THE GREAT MUSEUM OF ANTHROPOLOGY AND ETHNOGRAPHY
RUSSIAN ACADEMY OF SCIENCES



CONTENTS

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH 3

A. Gacek. Scribes, Amanuenses, and Scholars. A Bibliographic Survey of Published Arabic Literature from the Manuscript Age on Various Aspects of Penmanship, Bookmaking, and the Transmission of Knowledge 3

TEXT AND ITS CULTURAL INTERPRETATION 30

A. Kudelin. Arabic Literature: Poetics and Stylistics. II: To the Problem of Correlation of the Traditional and the Original in Medieval Poetics (About "Imitation" in Classical Literatures of the Near and Middle East) 30

M. Reisner. The Life of the Text and the Fate of Tradition. III: Interpretation of Pre-Islamic Calendar Festivals in Classical Persian Poetry of the 10th—12th Centuries (by the Example of *Nawrūz*) 34

PRESENTING THE COLLECTION 43

E. Rezvan, A. Teryukov. Nicholas of Russia Travels to the East. I: Chinese Watercolours on Pith 43

PRESENTING THE MANUSCRIPT 53

A. Erkinov. Prayer Against Fever, Connected with the Name of *Kh^wāja Aḥmad Yasawī*. 53

FAMOUS ORIENTALISTS: LIFE AND ASSESSMENTS 57

G. Ziethen. Christian Martin Joachim v. Fraehn: His Life as Documented by the Records in German Archives 57

BOOK REVIEWS 71

Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 10 No. 2 June 2004

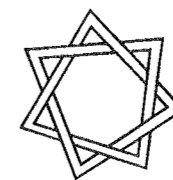
Front cover:

Plate 1. *State Emblem of the Russian Empire.* Paper, silk, embroidery, wood (64.5 × 107 cm), Japan, 1891. Peter the Great Museum of Anthropology and Ethnography, Russian Academy of Sciences (MAE RAS). Collection of Nicholas II. Shelf-mark 312-63. Courtesy of the Museum.

Back cover:

Plate 2. *Birds.* Chinese watercolour on pith (37 × 25 cm), second half of the 19th century. MAE RAS, Collection of Nicholas II. Shelf-mark 311-1/12 (4). Courtesy of the Museum.

Plate 3. *Ships.* Chinese watercolour on pith (37 × 25 cm), second half of the 19th century, MAE RAS, Collection of Nicholas II. Shelf-mark 311-1/12 (12). Courtesy of the Museum.



THESA
St. Petersburg