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- Fig. 1a—c. Variants of the family crest with facing-each-other cranes as taken from <http://www.harimaya.com/kamon/column/turu.html>.
- Fig. 2. Yamato-utsubo style quiver. Japan, 19th c. Wood, lacquer, copper, lacquered deer skin (Japanese deer). 98×11.5×9.5 cm. MAE RAS, No. 677-34a, the so called "Khvostov-Davydov" collection, donation by Emperor Alexander I. Photo by A. N. Tikhomirov. Courtesy of the Museum.
- Fig. 3. Yamato-utsubo style quiver. Japan, 19th c. Wood, lacquer, copper, lacquered deer skin (Japanese deer), tortoise shell. 95×10×10 cm. MAE RAS, No. 5966-38/7, received from the Moscow Museum of Oriental Cultures. Photo by A. N. Tikhomirov. Courtesy of the Museum.

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

I. Zaytsev

AN AUTOGRAPH BY THE ARABIC SCHOLAR IN AN OTTOMAN BOOK FROM THE MOSCOW STATE PUBLIC HISTORICAL LIBRARY FUNDS

It is well-known that inscriptions (dedicatory inscriptions, specifications, notes) may sometimes be of more significance to a researcher than the book itself. We have already raised this issue once in connection with an interesting Turkish autograph on the book from the State Public Historical Library in Moscow (hereafter referred as SPHL) [1]. In the not very rich but interesting fund of Turkish books of SPHL there are other examples of this kind. Thus, in the Oriental Cabinet of SPHL there is a copy of the catalogue of Rāghib-pāshā's books collection published in the Ottoman Empire in the second half of the 19th c.:

مرحوم راعب باشا کتبخانه سنده موجود اول کتب شریفه نک دفتریدر [2]

The edition is a description of manuscripts and several printed books on different subjects (theology, law, exact science, etc.) The majority of the manuscripts are Arabic, although there are some Turkish and Persian among them. The owner of the collection — Rāghib Muḥammad-pāshā ibn Shewqī Muḥammad-efendi (1699—1762 [3]) is the Great vizier of the Ottoman Empire in the time of *sultān* Mahmūd I (1730—1754). He was a *defterdār* in Baghdād, then, in 1740, he was appointed *re'īs-al-kütüb*. In 1743 Rāghib became governor of Egypt, and later ruler of Dimashq and Ḥalab (Aleppo). In 1756 he was appointed to the position of a great vizier of 'Uthmān III and became *dāmād* (i. e. brother-in-law) of the *sultān* after marrying Šālikha-sultān, Aḥmed's III daughter and sister of ruling Muṣṭafā III (began to rule on October, 30, 1757). Rāghib-pāshā was a poet (his *diwān* has preserved till our days) and a writer [4]. He and his library are well-known to scholars specializing on Turkey [5].

On the first page of the SPHL copy there is an unintelligible imprint (in black ink) of a round Ottoman seal (only the first several words can hardly be read) [6]. During stitching the order of pages was disrupted (pages 73—80 are turned so that page 72 is followed by page 80).

Between pages 74 and 75 a sheet of paper with a handwritten text is glued in. It presents verse and a prosaic postscript in Arabic written by Amīn al-Madanī on the 29th of ramadān, 1300 AH which, as indicated in the text, corresponds to August, 3, 1883 [7] (*fig. 1*).

Shaykh Amīn b. Ḥasan Ḥalawānī al-Madanī was an Arabic scholar, traveller and bookseller. Born in Medina, he was a *mudarris* in the Prophet Mosque in his native town for a long time. In 1292/1875 he first published there his pamphlet aimed against worship of Muslim relics, in particular, Muḥammad's hair. Then al-Madanī went travelling around Muslim East and Europe as a bookseller. In 1883 he came to Leyden where he sold a very interesting and important collection of Arabic manuscripts (664 units brought to Leyden from Cairo) to the University Library [8]. The catalogue of al-Madanī's collection of manuscripts was also printed then, in 1883 [9].

After that Amīn b. Ḥasan returned to the East again, engaged in literary work and has been living in Bombay until his death in 1898. Throughout his life al-Madanī wrote several works. These are, first of all, the story of Dāwūd-pāshā — *Matali' al-su'ūd bi'ṭib akhbār al-wālī Dāwūd*, 1304/1887; a pamphlet against Jirjī Zaydān [10] — *Nabsh al-Hadhayān min Ta'rikh Jirjī Zaydān* (Bombay, 1307/1890) and a pamphlet against Rifā'ī Sayyid Aḥmad Asad — *al-Suyūl al-mughriqa 'ala al-sawā'iq al-muhriqa* (1312/1895). The last literary pseudonym of al-Madanī was 'Abd al-Bāsīt al-Manufī [11]. The figure of the Arabic scholar attracted I. Iu. Krachkovskii's attention who incidentally dedicated to him a couple of lines in connection with al-Madanī's pamphlet against Jirjī Zaydān which he, however, did not seem to think much of [12].

The text is written in a neat *naskh* and is sequentially vocalized. The following translation was made from the Russian version by Dmitrii Aleksandrovich Morozov:

Oh, the one who delights the Desert in Europe .
Driving his riding animal in search of sciences!
Turn to Leyden — its refuge
Gives shelter to a worthy, a man of noble character,
A brilliant, a star of meanings,
The pride of Holland, the scholar Goeje.
We have not seen a Christian like him,
Rising in his virtue for the Muslim community.
A sea of knowledge overflowed the West
And covered all eastern valleys.



Fig. 1

Filled the East and the West with knowledge and books
And worthy works like bright stars.

The memory of them was like decomposed bones —
and he brought them back to life
With diligence, wisdom and deliberation.

This is what deserves praise —

Not metal in possession of London.

He deserves being praised

By the community of proud-minded Arabs.

My Lord! I presented this note to you so that it would kiss
your noble hands, and with it two lists of books of Constantinople
libraries. I ask you to accept them as a present from a
friend to a friend. Even though it may be trifling for a man of
your high position, but I follow a poet's words:

Even ants are righteous in what they have carried.

And I take comfort in the words of another poet:

My present is smaller than my intention,
And my intentions are smaller than my potentialities.

Sincere friendship and pure sympathy —
Is the best when given by such like me.

Written by hand on the 29th of ramadān in 1300 / August,
3rd, 1883.

Written by Amīn al-Madanī, Bookseller.

In the text in Arabic graphics in the form of *khawāṣṣ* no one
else but Michael Jan de Goeje is mentioned (Michael Jan de
Goeje, 13.08.1836—17.05.1909) — a Dutch orientalist,
specialist in the sphere of Arabic geographical literature.
For a long time he worked at the Arabic language Department
in Leyden University (in the text — *لیدن*). In
al-Madanī's poem he is called "pride of Holland"
(*فخر هولنده*). On December, 13th, 1886 de Goeje was elected
a foreign correspondent member of the
historical-philological department of the Russian Academy
of Sciences.

Let us try to define what the second book was in view
in the published text. In SPHL funds there are two other
catalogues of Istanbul libraries which could claim to this
role. One of them is a *Catalogue of Çorlulu 'Alī Pāshā's Library*
[13], however, as it follows from this *defters*' publication
date, it could not have been presented by al-Madanī
to his colleague.

The second *defters* is a lithographic catalogue of 1152
manuscripts from Dāmād Ibrāhīm-pāshā's library
(*کتابخانه داماد ابراهیم باشا*) — a description of manuscripts on
fiqh, *tafsīr*, *ḥadīth* and other fields of knowledge [14].
Dāmād Ibrāhīm-pāshā was the Great vizier of the Ottoman
Empire in 1718—1730 in the time of *sulṭān*
Ahmed III [15].

The lithograph has an original lilac-reddish-brownish
binding. On the left cover, that is in European manner, one
can hardly see a worn-out inscription in ink — *دفتري*. On the
first page there is a two-line possessory inscription in small
naskh in faded ink in Arabic which almost repeats the title
of the book (*دفتري کتابخانه ابراهیم باشا داماد*) and a monogram
in the form of a conventionalized *tughrā* (only the name
Muḥammad can be read). There are reasons to assume that
this inscription was made by an Arab, and not, for instance,
an Arab-speaking Turk. To this proves, for example, the
fact that in the word *pāshā* the first letter is the original *bā*,

not modified Turkish *pe*. The word *dāmād* is used with the
Arabic article. As it seems, it is this edition that was the
second *defters* presented by the Arabic bookseller and traveller
to his unknown interlocutor, possible de Goeje himself.

Al-Madanī found himself in Leyden as a delegate of the
6th International Congress of Orientalists [16]. His
name is among the list of participants from Asia (in the
semitology section), and it is pointed out that he was invited
by Leyden's most famous publisher of literature on oriental
studies (E. J. Brill) and was in his charge [17]. The Congress
took place from the 10th to the 15th of September,
1883. Our inscription was made on the 3rd of August,
which is more than a month before the Congress. Who was
it addressed to? Most likely, to de Goeje himself. How did
it come to Russia?

Despite a big number of participants declared from our
country (Vasil'ev, Girgas, Garkavi, Zaleman, Kunik,
Minaev, Rozen, Tizengausen, Khvol'son, etc.) [18], the
only scholar who actually represented Russia on the Congress
in person was curator of the emperor's Hermitage,
egyptologist V. Golenishev [19]. It is not known when
Golenishev came to Leyden. However, their meeting could
have taken place in Cairo where al-Madanī brought his
collection of manuscripts. Russian egyptologist visited the
city repeatedly. On the other hand, at the Congress there
were representatives of Russian publishing houses, who
published books in oriental languages: in particular, numerous
editions of the Missionary Society of St. Guriī were
presented to the Congress — mostly translations of sacred
texts into the languages of the Volga region peoples; and
also *Sharḥ al-Wiqāya* by Abū Hanīfa [20] and the
Ayno-Russian dictionary by Dobrotvorskiī that were presented
by Gotwald, the Director of Kazan University Typography
(he came to the Congress with his daughter —
Krellenberg-Gotwald [21]). However, these surmises do not
explain how two Istanbul catalogues with a dedication by
an Arabic literary man came to Moscow. They could have
been brought from Leyden by Mīrzā Ja'far, who at the
Congress presented his book "Russian-Persian
Phrase-book" (*Dialogues Persans et Russes*) published in
Kazan in 1883 [22]. At least it is mentioned in the Congress
documentation that this book was presented there [23]. Personal
acquaintance of al-Madanī and Mīrzā Ja'far-khān [24]
also seems quite possible.

Mīrzā Ja'far, whose other name was
A. Z. Ter-Zakharov [25] and who lived in Moscow was,
from as early as 1876, teacher of practical Persian lessons
in special classes at Lazarev's Institute of Oriental Languages
[26]. Persian was his mother tongue [27]. Mīrzā
Ja'far was A. E. Krymskiī's friend and must have visited
him in Zvenigorodka [28]. Apart from two editions of a
phrase-book (1883, 1896) and an article about paired words
(*Reimwörter*), he also published a *Short Grammar of the
Persian Language* (Kazan, 1884), the second edition of
which was published in cooperation with F. E. Korsh [29].
In 1883 together with Attaia and Sakov he prepared a special
program on Arabic-Persian calligraphy in Lazarev's
Institute [30]. In the beginning of the 20th c. he took an
active part in scientific activities of Lazarev's Institute and
the Oriental Committee of MAS [31]. To him also belong a
number of translations from Persian. In particular, he published
extracts (14 poems) from the Sanā'ī (1048—1141)
dīwān basing on Tehrān lithography of 1274/1858 and a

manuscript from Lazarev's Institute of Oriental Languages [32]. I do not know the year of his death. In the academic year of 1910/11 he was, at his personal request, given the status of a non-staff teacher of Persian [33]. Mīrzā Ja'far-khān Rizaev often served as an informer to V. A. Gordlevskii, at least the latter more than once referred to his authority in his works. In 1925 Mīrzā Ja'far was the oldest teacher of Persian in the Institute named after Nari-

manov (the successor institute of Lazarev's Institute). In connection with this a petition was submitted for awarding him with the title of Professor "...due to his outstanding pedagogical services" [34]. Possibly, after Mīrzā Ja'far's death, his books came into the State Public Historical Library (most likely, through the State Historical Museum), together with the autograph of al-Madanī.

Notes

1. I. V. Zaitsev, "Avtograf Iusufa Akchury v fondakh Gosudarstvennoĭ publichnoĭ istoricheskoi biblioteki" ("The Yūsuf Akçura autograph in the funds of the State Public Historical Library"), *Gasyrlar Avazy / Écho Vekov*, III/4. (Kazan, 2000), pp. 236—8.
2. مرحوم راجب باشا كتيخانه سنده موجود اولا كتب شريفه نك دفتر ي ([Istanbul], 1864). The book has a stamp of SPHL with a date 25.X.38 and a stock number 344156. According to a resolution of the Council of People's Commissars of the Russian Federation from October, 28th, 1938, the People's Council for Education was due to open the State Public Historical Library not later than December, 15th, 1938. The Oriental Cabinet, in which this book is kept, was created as early as in 1939 on the initiative of the acad. I. Iu. Krachkovskii (see: R. E. Beneva, T. Ia. Briksman, M. A. Ermolaeva, *Moskovskie biblioteki* (Moscow Libraries) (Moscow, 1999) pp. 77—8, 86). Thus, the book came into the library before its official opening.
3. Died on April 8th, 1762.
4. In particular, he wrote a work in Arabic called *Safīnat al-Rāghib wa dafīnat al-matālib* (Rāghib's Ark and the Treasury of Objects) (Būlāq, 1839).
5. See Fr. Babinger, *Die Geschichtschreiber der Osmanen und Ihre Werke* (Leipzig, 1927), pp. 288—90; J. Hammer, *Von Geschichte des Osmanischen Reiches...*, IX (Pest, 1833), p. 171, No. 22; K. Bazili, *Bosfor i novye ocherki Konstantinopolia* (Bosporus and New Essays on Constantinople), i (St. Petersburg, 1836), p. 144; ii, pp. 221—4. About Rāghib see L. Mitler, *Ottoman Turkish Writers. A Bibliographical Dictionary of Significant Figures in Pre-Republican Turkish Literature* (New York, Bern, Frankfurt am Main, Paris, 1988), pp. 80—1.
6. This is not the only edition in SPHL funds with such a seal. In the fund of the Oriental Cabinet there is another book — Abdullatif Subhi Paşa, *Mukaddime-i Tekmilat el-İber* (Introduction to Completion of Edifications), (İstanbul, Takvimhahe Amire, 1861/2), the Seleukid and Arshakid history. Numismatics (outlines and descriptions of coins) from the State Historical Museum library (according to another seal). About the author see Babinger, *op. cit.*, pp. 368—70. On the first page after the cover there is an unintelligible imprint (in black ink) of an identical 'Uthmān seal. Another imprint of such a seal is on a convolute copy from volumes 9 and 10 of *Tarikh-i Jevdet* (Istanbul, 1292 AH). It is a seal of the printing house where these volumes were published.
7. The correspondence is quite exact.
8. The acquisition of this collection by the University library was solemnly announced on the banquet on the occasion of Congress closing on Friday, September, 15th, 1883 in the presence of delegates (see A. Marre, "Congrès International des Orientalistes, tenu à Leyde, en septembre 1883. Compte-rendu présenté à la Société académique indo-chinoise", *Le Muséon. Revue Internationale*, III (Louvain, Janvier 1884), p. 82). Also see: *Bibliografiia arabskikh rukopiseĭ* (Bibliography of Arabic Manuscripts) (Moscow, 1982), pp. 198, 210. The intermediary in this bargain was Carlo Landberg, who presented the catalogue of al-Madanī's collection (see below).
9. *Catalogue de manuscrits Arabes provenant d'une bibliothèque privée à El-Medīna et appartenant à la maison E. J. Brill Oude Rijn 33a*, réd. par Carlo Landberg (Leyde, 1883). This book was presented to the 6th International Congress of Orientalists in Leyden, and the collection bought by the Leyden University Library (*Actes du Sixième Congrès international des Orientalistes, tenu en 1883 a Leide*, II *Compte-rendu des séances* (Leide, 1884), p. 189).
10. Jirjī Zaydān (1861—1914) — an Arabic writer, historian and philologist, the author of the *History of Arabic Literature*, i—iv (Cairo, 1911—1922) published more than once.
11. *El'*, i, p. 328.
12. About him see I. Iu. Krachkovskii, *Izbrannye trudy* (Selected Works), iii (Moscow—Leningrad, 1957), p. 37, n. 1; p. 236.
13. *Defter Kütüphanesi Çorlulu-'Ali paşa* (İstanbul, 1303 [1885/1886]). A description of books from Çorlulu-'Ali pāshā's library (the great vizier of the Ottoman Empire in 1706—1710) on *tafsīr*, *fiqh*, *sumna*, etc. The first part of the edition (published until 1894) was handed to *madrasa waqf* 285 manuscripts and 2 printed books. Today his library is in Suleimanie Mosque in Istanbul. See Hammer, *op. cit.*, p. 170, No. 9.
14. *Kütüphanesi-i Damad-i İbrahim paşa* ([Istanbul], 1279). *Sha'bān* of 1279 AH began on January, 22nd, 1863.
15. About the library see Hammer, *op. cit.*, p. 170, Nos. 12, 50, 54.
16. About this Congress see: *Mezhdunarodnye kongressy vostokovedov: 1873—1983. Bibliograficheskii ukazatel'* (International Congresses of Orientalists: 1873—1983. Bibliographical Directory) (Leningrad, 1984), pp. 30—4.
17. *Actes du Sixième Congrès international des Orientalistes, tenu en 1883 a Leide*, I, pp. 20, 66.
18. *Ibid.*, pp. 18—9.
19. He took part in the section of Africa (egyptology) and presented a paper on its second session on Wednesday morning on the 12th of September (*ibid.*, pp. 34, 143). His article signed St. Petersburg, 28th of January / 9th of February 1884 was published: W. Golénischeff, "Sur l'origine alphabétique de certains hieroglyphes", *Actes du Sixième Congrès international des Orientalistes, tenu en 1883 a Leide*, 4, section 3: Africaine, 4: de l'Extrême-Orient et 5: Polynésienne (Leide, 1885), pp. 79—87. Also see Marre, *op. cit.*, p. 74.
20. A work under this name (very popular, preserved till our days in numerous copies) was written by Şadr al-Shariyya al-Thānī; it must be this work that is meant here (see: *Arabskie rukopisi Instituta vostokovedeniia AN SSSR. Kratkii katalog* (Arabic manuscripts of the

Institute of Oriental Studies of the USSR Academy of Sciences. Short Catalogue), ed. by A. B. Khalidov, i (Moscow, 1986), pp. 194—9, Nos. 3975—4161).

21. *Actes du Sixième Congrès international des Orientalistes, tenu en 1883 a Leide*, I, pp. 190—1, 198. Iosif Fëdorovich Gotwald (1813—1897) graduated from Breslaw (Wroslaw) University, then worked at the Emperor's Public Library at Fren's reference, and later at the Ministry of People's Education. Since 1849 he was the professor of the Kazan' University (etymology, Arabic language syntax, Arabic literature, translations from Arabic). See: B. M. Dantsig, *Blizhniĭ Vostok v russkoĭ nauke i literature (dooktiabr'skii period)* (Near East in Russian Scholarship and Literature (Before 1917)) (Moscow, 1973), p. 116. In detail see: N. F. Katanov, *Imperatorskogo Kazanskogo Universiteta Pochëtnyi Chlen, Professor i Bibliotekar' Iosif Fëdorovich Gotvald* (Iosif Fëdorovich Gotwald, Honorary Member of the Imperial Kazan University, Professor and Librarian) (Kazan, 1900), pp. VII, IX.

22. Later it was published for the second time, see: *Livre de Dialogues Persans-Russes-Français par Mirza-Djafar* (Moscou, 1896).

23. *Actes du Sixième Congrès international des Orientalistes, tenu en 1883 a Leide*, I, p. 201.

24. He should not be confused with another Persian, teacher of Persian language in St. Petersburg University Mīrzā Ja'far Topchibashev. The latter (b. at Gianja around 1790, d. 1867) came to the capital of Russia in 1817 with the Persian embassy and stayed there. After he had retired from the University in 1849, he taught in the Institute of Oriental Languages of the Asian Department (see: N. I. Veselovskii, "Svedeniia ob ofitsial'nom prepodavanii vostochnykh iazykov v Rossii" ("Data on official teaching of oriental languages in Russia"), *Trudy tret'ego mezhdunarodnogo s'ezda orientalistov. 1876*, I (St. Petersburg, 1879—1880), pp. 246—8, 250.

25. Spelling Mīrzā-Ja'far Ter-Zakharov, Artemii Ter-Zakharov is explained by the fact that Rizaev at christening took the name Artemii Ter-Zakharov (see A. P. Baziiants, *Lazarevskii institut v istorii otechestvennogo vostokovedeniia* (Lazarev's Institute in the History of National Oriental Studies") (Moscow, 1973), p. 122, n. 20). Also see: *Istoriia otechestvennogo vostokovedeniia s serediny 19 veka do 1917 goda* (The History of National Oriental Studies From the Middle of the 19th C. Until 1917) (Moscow, 1997), pp. 34, 91, and a little in: "Perepiska akademikov A. E. Krymskogo i I. Iu. Krachkovskogo i I. Iu. Krachkovskogo 1920—1930-kh godov" ("Correspondence between academicians A. E. Krymski and I. Iu. Krachkovskii in the 1920s—1930s"), *Neizvestnye stranitsy otechestvennogo vostokovedeniia* (Moscow, 1997), p. 244—5.

26. See introduction to the first edition of the *Russian-Persian Dialogues* in: *Livre de Dialogues Persans-Russes-Français*, and also: *1872—1902. Tridsatiletie spetsial'nykh klassov Lazarevskogo instituta vostochnykh yazykov. Pamiatnaya knizhka* (The 30th Anniversary of Special Classes of Lazarev's Institute of Oriental Languages. Memorable Book") (Moscow, 1903), p. 23; M. E. Radovil'skii, "Iz istorii prepodavaniia persidskogo iazyka v Rossii i Sovetskom Soiuze" ("From the history of Persian language teaching in Russia and the Soviet Union"), *Sovetskoe vostokovedenie*, VI (1958), p. 92.

27. Mirza Djafar, "Ob iskusstvennom obrazovanii parnykh slov (Reimwörter)" ("About artificial formation of paired words" (Reimwörter)), *Iubileinyĭ sbornik v chest' Vsevoloda Fëdorovicha Millera, izdannii ego uchenikami i pochitatel'nyami*, ed. by N. A. Ianchuk (Moscow, 1900), p. 311. Commentators and publishers of A. E. Krymski's works, in my opinion, were wrong to ascribe this article to A. E. Krymski having decided that the signature "Mirza Djafar" belonged to him (see: A. Iu. Krims'kii, *Tvori v p'iati tomakh*, v/1 (Kiev, 1973), p. 509).

28. *Ibid.*, p. 312.

29. *Persian Grammar* (Moscow, 1901). See: *1872—1902. Tridsatiletie spetsial'nykh klassov*, pp. XVII, 18, 132.

30. Baziiants, *op. cit.*, p. 101; *idem*, "Iz istorii turkologii v Lazarevskom institute" ("From the history of Turkology in Lazarev's Institute"), *Kratkie soobsheniya Instituta narodov Azii*, XXX. Iran, Turkey (Moscow, 1961), p. 110.

31. On the 21st of February, 1906 he was present at the sitting of the Oriental Committee of MAS. Mirza Djafar had also taken part in the Committee's sittings before that. See: *Drevnosti Vostochnye. Trudy vostochnoi komissii Imperatorskogo Moskovskogo arheologicheskogo obschestva, izdannye pod redaktsiei A. E. Krymskogo* (Oriental Antiques. Works of the Oriental Committee of the Emperor's Moscow Archaeological Society edited by A. E. Krymski), III/1 (Moscow, 1907), p. 20.

32. "Iz Divana Senai (1048—1141)" ("From the Sanā'ī (1048—1141) *Dīwān*"), transl. by Mirza Djafarkhan Rizaev, *Ash-Sharkiyat* (Moscow, 1914), pp. 157—166.

33. Baziiants, *op. cit.*, p. 138.

34. *Ibid.*, pp. 121—2.

Illustrations

Fig. 1. Autograph by *Shaykh* Amīn b. Ḥasan Ḥalawānī al-Madanī, dated by August 3rd, 1883. SPHL, Shelf No. 344156. Folio glued in between pages 74 and 75 of

مرحوم راجب باشا كتيخانه سنده موجود اولا كتب شريفه نك دفتر ي