

- Fig. 17.** "St. Peter and St. Paul", miniature from the New Testament. Paper, 215×150 mm, 283 f. Arabic, Jerusalem, 7188 AM/1680. Collection of Archimandrite Antonin, 1899. NLR, Manuscript Department, call. No. A.n.s. 230, fols. 164v—165r. Courtesy of the NLR.
- Fig. 18.** Four Gospels. Copied by Rizq Allāh Ḥassūn. Lines of micrographic text are included in large letters "Aleksandr Nikolaevich" (Alexander II). Paper, 540×730 mm, 1 f. Arabic. St. Petersburg, 1868. NLR, Manuscript Department, call. No. A.n.s. 86. Courtesy of the NLR.
- Fig. 19.** The same. Detail.
- Fig. 20.** "Consecration of a Patriarch of the Copts". Frontispiece, heading. Paper, 267×188 mm, 62 f. Coptic and Arabic, 13th—14th century. Collection of P. P. Dubrovskii, 1805. NLR, Manuscript Department, call. No. Dorn 627, fols. 1v—2r. Courtesy of the NLR.

PRESENTING THE MANUSCRIPT

M. Dehqan

A LATE OTTOMAN TURKISH VERSE VERSION OF XANĪ'S *MEM Ū ZĪN* IN THE MANUSCRIPT COLLECTION OF THE ISLAMIC CONSULTATIVE ASSEMBLY LIBRARY I*

The collection of modern and medieval Turkic manuscripts in the Islamic Consultative Assembly Library I contains a lot of valuable materials on the Islamic literature and history. Some of them are well-known and exist in hundreds copies throughout the world, but a few items are rare or unique. This article is not aiming to give a full scholarly analysis of the Turkic manuscripts preserved in the collection of Islamic Consultative Assembly Library I. Our aim is much more modest — that is, to arouse only attention of specialists to a valuable Turkish version of Xanī's *Mem ū Zīn* (written in 1694).

Among the early Kurdish poets of Kurdistan, if we leave out the great founders of Kurdish literature [1], the name of Ehmedê Xanī (1651—1707) [2] is entitled to hold one of the most distinguished places. The *Mem ū Zīn* [3], or the most important work of Xanī in its broadest sense, is one of the great works of Kurdish literature. The study of the contents of this work, which centred about the tragic love story of Mem and Zīn, is important not only because they form the folkloric belief of the Kurds, but particularly also because of their nationalistic aspect [4], their linguistic nicety, and their intrinsic value. If we leave the written Kurdish *Mem ū Zīn* wholly out of account we are still able to draw from other sources material for the study of Xanī's literary masterpiece. First and foremost, we may study the picture of the work of Xanī that can be drawn in outline from the oral versions of *Mem ū Zīn* [5]. This may be further supplemented through the use of material found in a version which a Xanī's follower for his interest in him caused to be recorded in a non-Iranian language — that is, the Turkish translation manuscript which we would like to discuss in this brief presentation [6].

The *Kitāb Mamī wa Zīn* ("The Book of Mami [*sic*] and Zīn") is an anonymous manuscript (call No. 9385, 59 fols., 19×22 cm) mentioned neither in the "Fihrist

makḥṭūṭāt Majlis Shūrā Millī" [7] nor in any other available catalogues [8]. The copy was initially registered in the National Parliament Library (now the Islamic Consultative Assembly Library I) in 1969 as received from Ja'far Sulṭān al-Qurāī (d. 1988) [9]. This version had been dated by the year 1273/1852 without the month and the day. It is unknown by whom and where it was written. It belongs to Sulṭān al-Qurāī family related to a Turkic merchant clan. Since the folios of the MS are lacking any Oriental owners' seal, the exact date when the MS of Turkish *Mem ū Zīn* came to the Private Library of Sulṭān al-Qurāī and its original depository is unknown. Probably it was bought by chance in Eastern Anatolia or the Soviet Union for some rubles. The active tea merchant Ja'far Sulṭān al-Qurāī visited Turkey, Armenia, Nakhchivān, and Russian Azerbaijan and the MS came probably from the districts of Turkish Kurdistan or Western Armenia, i. e. in a Kurdish-Turkish contact zone, to the Private Library of Sulṭān al-Qurāī [10].

The binding is European, of brown leather. There are 17 lines per folio. The paper is a kind of yellow-tinted *farangī* "European" paper and the text is written in Indian ink. There is no need for any description of the script. Only a point calls for comment. In the MS, rarely, some unimportant margins are marked. This neatly very correctly *naskh* manuscript contains almost all important parts of Kurdish version, and as being the ancestral Turkish version of the *Mem ū Zīn* is of great value.

The structure of the work is as follows. At first the author gives a prose passage from the main body of Xanī's text in Persian which contains 41 *faṣl* in *shanjarf* "red ink":

Incipit (fol. 1v) "دیباجه کتاب ممی و زین"
Excipit (fol. 58r) "ملا مت کردن خانی با قلم و جواب شنیدن از او"

* I would thank Professor Martin van Bruinessen of Utrecht for reading the first draft and valuable suggestions. I also owe an immense debt of gratitude to Simin Siydiyī, Librarian of the Islamic Consultative Assembly Library I, for her help and support.

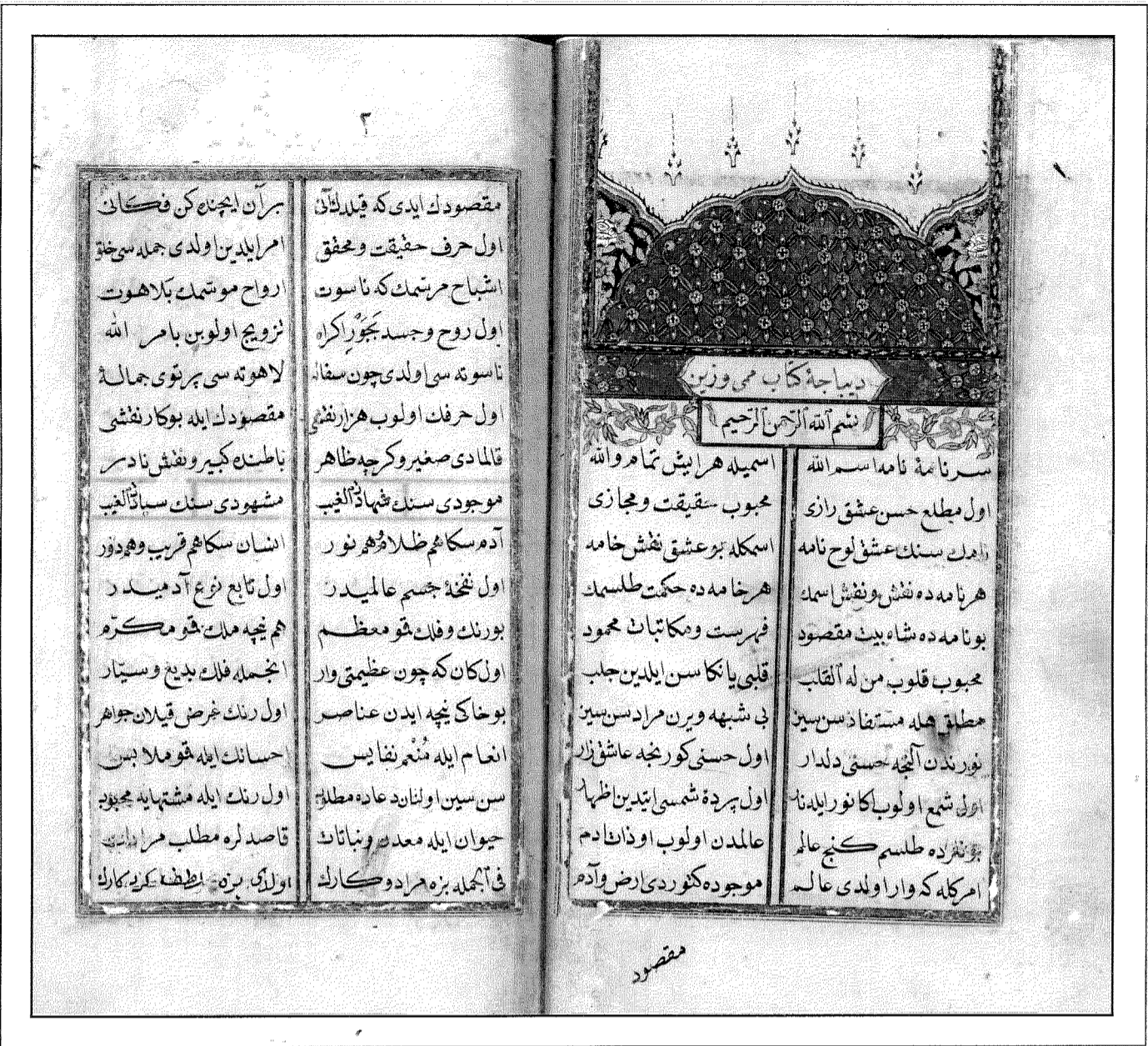


Fig. 1

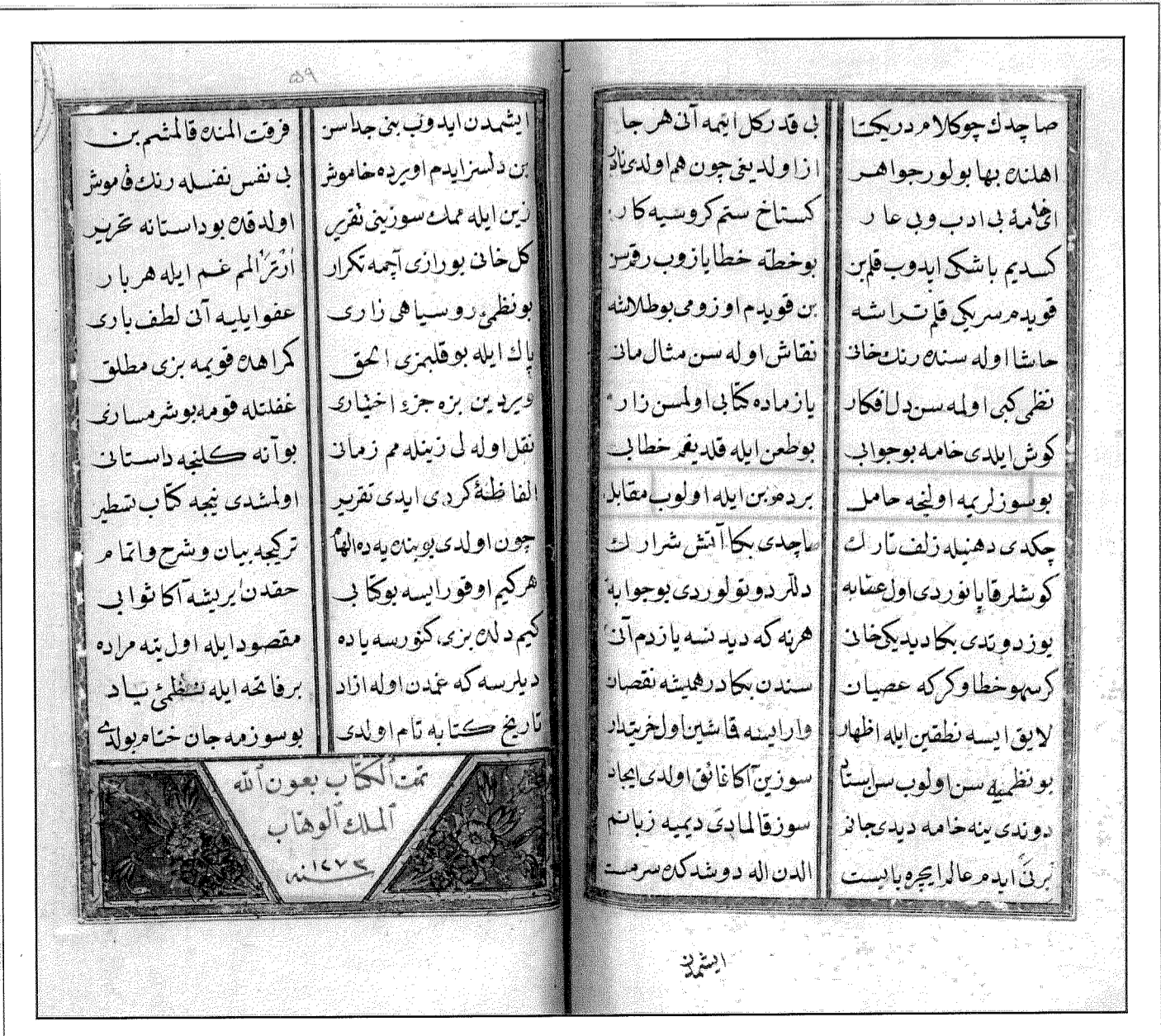


Fig. 2

After that he gives his translation of the poem in Turkish verse which contains a poem of more than 1,900 lines in rhyming couplets (*mathnawî*). The author does not mention the individual sources from which the Turkish version was compiled. However, the contents of the text reveals that the sources used included the written Kurdish *Mem û Zîn* and many oral versions. The Turkish translation, as other literary translations, naturally indicate only the notions underlying the Kurdish text, but the

unknown translator also strove to maintain the genuineness of the Kurdish version in his own translation and free adaptations. Some minor Turkish verses are evidently "wrong", because the translator either misunderstood or paraphrased the Kurdish text. Most of the points used by this translator concern the equivalents of individual words, but a number affect the meaning of the Kurdish version.

Notes

1. For a brief debate on the traditional Kurdish poets see A. Jaba, *Receuil de notice et de récits kourdes* (St. Pétersbourg, 1860), pp. 8—11.
2. The biography of Xanî and some analytic notes on his works are given in full in I. M. Resul, *Ahmad Khani* (Baghdād, 1979).
3. There are numerous studies on *Mem û Zîn* from folkloric and linguistic perspectives as well as from political point of view. The one that follows contains only the best and complete edition of the text of *Mem û Zîn* and its Russian translation, see: M. B. Rudenko, *Mam i Zin, kriticheskiĭ tekst, perevod, predislovie i ukazateli* ("Mem û Zîn", critical text, translation, introduction and index) (Moscow, 1962).
4. The nationalist sympathies of Xanî and the originality of the *dîbaçe* of *Mem û Zîn*, of course, attracted some cautiously criticisms; cf. M. van Bruinessen, "Ehmedê Xanî's 'Mem û Zîn' and its role in the emergence of Kurdish national awareness", *Essays on the Origins of Kurdish Nationalism*, ed. by A. Veli (Costa Mesa, 2003), pp. 40—57; A. Sultani, "Aya Ehmedî Xanî Seretay Mem û Zînî Xanî Nûsiwe?", *Melbend* XCVII (Köln, 2006), pp. 65—7. Although the problem whether Xanî's *dîbaçe* including nationalist sentiment is originally related to the mother MS of *Mem û Zîn* or not is unclear, yet the Turkish version, in my opinion, is the best one to follow in critic's steps. I myself have no idea.
5. See, for example: M. L. Chyet, *And a Thornbush Sprang up Between Them: Studies on Mem u Zin, a Kurdish Romance*, PhD thesis (University of California at Berkeley, 1991), which is based on a corpus of eighteen oral versions.
6. Translation of the book of Xanî, is also available in modern Turkish, cf. M. E. Bozarlan, *Mem û Zîn* (İstanbul, 1975, repr. 1978, etc.).
7. See: 'A. H. Hâirî, *Fihrist makhtûât Majlis Shûrâ Millî* (Tehrân, 1967).
8. The subject has a large bibliography; cf. Y. I'tisâmî, *Fihrist Kitâbkhâna Majlis Shûrâ Millî* (Tehrân, 1932); F. Râstkâr, *Fihrist nusakh khatî Majlis* (Tehrân, 1969); 'A. Şadrâi Khuî, *Fihrist nusakhahâ khatî Kitâbkhâna Majlis Shûrâ Islâmî* (Qumm, 1997); and S. M. Tabâtabâi Bihbahânî, *Fihrist nusakh khatî Kitâbkhâna Majlis Shûrâ Islâmî* (Tehrân, 2002—in progress).
9. On Sulţân al-Qurâi's life and his personal MSS in the Islamic Consultative Assembly Library I, see: B. İmânî, "Ja'far Sulţân al-Qurâi", *Payâm Bahâristân, The Newsletter of the Library* XXII—XXIII (Tehrân, 2003), p. 33.
10. From a conversation with the former colleague of Sulţân al-Qurâi, Sa'id Jalâlî of Tabrîz National Library, in Tabrîz, April, 2007.

Illustrations

Fig. 1. *Mamî wa Zîn* ("The Book of Mami and Zin"). 19×22 cm. Islamic Consultative Assembly Library I, call No. 9385, fols. 1v—2r. Tehrân, 1273/1852. Courtesy of the Library.

Fig. 2. The same MS, fols. 58v—59r.

BOOK REVIEWS

K. Small, E. Puin

UNESCO CD OF ŞAN'Ā' MSS. PART 3: QUR'ĀN PALIMPSESTS, AND UNIQUE QUR'ĀN ILLUSTRATIONS

Introduction

This third index is intended to complete a detailed reference index to the UNESCO CD-ROM of the important Qur'ān manuscripts found in Şan'ā' in the mid-1970s. For this third part, I have had the invaluable assistance of Dr. Elisabeth Puin, who has done painstaking work examining and cataloguing more features of the CD, has co-authored the text of this article, and who, with her husband Dr. Gerd-R. Puin, has provided first-hand insight into these fascinating and priceless manuscripts. I would like to offer them my heartfelt thanks for making this index a much more valuable research tool.

With this last instalment two more offerings of the treasures on this CD are described: pictures of rare Qur'ānic palimpsest manuscripts, and descriptions of two unique illustrations from 1st century AH Qur'āns. These will be discussed further in the article.

First, here is how the complete index is organized:

Part 1 of this index (published in the March 2006 issue of *Manuscripta Orientalia*) listed the Qur'ān manuscripts on this CD as they are found on the CD. It used the manuscript designations found on the CD and listed the manuscripts and their contents in the order one would find them in normal use of the CD.

Part 2 (published in the June 2006 issue of *Manuscripta Orientalia*) listed the manuscripts in the order of the passages of the Qur'ān that they contain. This index listed them in *sūra* and *āya* order, so that researchers can quickly look up a particular passage they are interested in studying. Again, the manuscript numbers found on the CD were used for this index [1].

Part 3 builds on these two prior indices and adds a number of important additional features:

First, it provides the manuscript catalogue numbers as they are found in Şan'ā' according to the system devised by Dr. Gerd R. Puin and improved by

Dr. Hans-Caspar Graf von Bothmer. There is a slight difference in how the manuscripts are listed on the CD compared to how they are actually catalogued in the Şan'ā' collection. Also, the manuscripts listed on the CD with the "showcase" designation have been given their actual manuscript number in as many cases as possible without visiting the collection. The showcases in view here were the actual showcases of the exhibition of manuscripts in Şan'ā'. These have since been dismantled and the manuscripts that they contained must be accessed according to their original manuscript designation.

Second, this index provides a number of corrections to the information contained on the CD. In a project of the scope of this invaluable CD small mistakes are bound to be made, and corrections are here humbly offered to enable the CD to be used with greater precision. These corrections involve mainly a few citation errors and some typographical errors.

Third, this index provides additional information to the other two. There are new columns giving information concerning the format of the manuscript pages, whether they are of a vertical format or a horizontal one, and also the sizes of the manuscript pages. Also, the individual picture file reference numbers to each manuscript are provided, as they are found in the database of images at the heart of this CD. They can be accessed by looking at the contents of the CD and clicking on the images folder. This will facilitate study by allowing the researcher to go directly to the best image for studying a specific manuscript. Also, this last instalment provides detailed explanatory notes concerning each of the categories used in the index and an explanation of the manuscript signature system for the Şan'ā' manuscripts devised by Dr. Gerd R. Puin and Dr. Graf von Bothmer.

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O.L.G.

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
D. James. More Qur'āns of the Mamlūks	3
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	17
M. Reisner. The Life of the Text and the Fate of Tradition. VIII: Criteria of Language Norm in the Assessment of Masters of Persian <i>Ghazal</i> of the 11th — Early 18th Centuries	17
<i>PRESENTING THE COLLECTION</i>	24
O. Vasilieva. Christian Manuscripts of the East in the National Library of Russia	24
<i>PRESENTING THE MANUSCRIPT</i>	55
M. Dehqan. A Late Ottoman Turkish Verse Version of Xanī's <i>Mem ū Zīn</i> in the Manuscript Collection of the Islamic Consultative Assembly Library I	55
<i>BOOK REVIEWS</i>	59
<i>Manuscripta Orientalia</i> in 2007, vol. 13 (list of contributions)	72

Front cover:

Plate 1. Qur'ān. 47×33 cm. Probably *Shām*, ca. 648—700 / 1250—1300. London, Sam Fogg Rare Books and Manuscripts, fol. 30v. Courtesy of Sam Fogg.

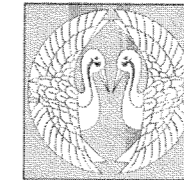
Back cover:

Plate 2. "St. Paul and St. Timothy", miniature from the "Pauline Epistles". Parchment, 270×190 mm, 226 f. *Sha'ban* AH 278 / November AD 892. Collection of K. Tischendorf, 1858—1859. NLR, Manuscript Department, call. No. A.n.s. 327, fols. 225v—226r. Courtesy of the NLR.

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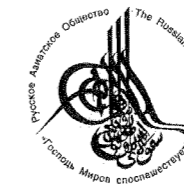
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