PRESENTING THE COLLECTION

ITALY IN THE HORN OF AFRICA AND THE ETHIOPIAN ISLAMIC LITERARY TRADITION: L. ROBECCHI BRICCHETTI AND HIS COLLECTION OF MANUSCRIPTS

Prolegomena

One should not underestimate the role played by travellers, explorers, adventurers, commercial agents and more and less official representatives of European powers in paving the way for the colonial expansion in Asia and Africa.

However, it is a well known fact that these forerunners of the military occupation were sometimes also scholars, sincerely interested in the culture of the local peoples, or at least conscious that it would have been impossible to control the "natives" without knowing their culture and languages. They thus promoted collections of manuscripts, artefacts, oral histories and tradi-tions to gain a clear image of the peoples whose territories they were visiting.

1. Luigi Robecchi Bricchetti: Some Biographical Data


He graduated as a mechanic engineer at the Polytechnical Institute in Zürich and then moved to Karlsruhe where he completed his studies [5].

Robecchi Bricchetti’s first long trip was to the Libyan Desert in Egypt in 1885—1886. He reached the oasis of Siwa, which hosted the famous temple of Jupiter Ammon. He visited the ancient ruins whose structure and decoration he described in a series of beautiful sketches. During his stay in Siwa, Robecchi Bricchetti secretly managed to enter the wide necropolis beside the temple and to collect thirty skulls which are still nowadays kept in the Anthropological Museum of Florence and in the Civic Anthropological Museum of Pavia [6].

A. Gori

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ITALIANS IN THE HORN OF AFRICA are no exception to this cultural and historical phenomenon.

One of the most accomplished scholars in the field of Ethiopian and Somali Studies, Enrico Cerulli, while on duty in the Italian Legation in Addis Ababa in 1926—1931, travelled extensively in the Horn and thus acquired a firsthand knowledge of scarcely known countries and peoples, languages and cultures [1].

Here I should like to focus on Luigi Robecchi Bricchetti, a relatively unnoticed Italian traveller to the Horn of Africa, and to show how his stay in Harar contributed to the creation of one of the very few collections of Ethiopian Arabic Islamic manuscripts in Europe.
coastal lands on the Gulf of Aden and came back to Italy. This was his last travel to the Horn [9].

Robecchi Bricchetti went once more to Libya in 1895, disguised as a Swiss citizen to collect information on behalf of the Italian Ministry of Foreign Affairs. Italy was at that time very active in North Africa. The mission failed and Robecchi Bricchetti returned to Italy [10].

In 1903, the Italian explorer went once more to Somalia in 1903 on behalf of the Italian Anti-slavery Society [11]: once back, he exposed the connivance of the Italian colonial authorities with the slave traders [12]. He also took with him to Italy a small Somali child whom he had released from slavery and adopted [13].

Since then, Robecchi Bricchetti seems to have stopped travelling. No other adventurous trip is mentioned in his biographies. He spent the rest of his life in his native town apparently sorely missing Africa: in summer, he used to plant a tent on the shores of the river Tione in Pavia and spend the whole sunny season there.

At his death, Luigi Robecchi Bricchetti left an enormous and manifold scientific legacy. Besides his travels, logues and correspondences full of linguistic and anthropological information, he left to the museum of his native town or to other public institutions his maps and detailed itineraries, his collections of fossils, skulls, exotic plants, animals and insects (among them a famous collection of Somali ant) [14], clothes, jewels and artefacts of different nature: all this bulk of material is of exceptional interest [15].

The photos he took while travelling are exceptional and invaluable first-hand documents and was shown in a recent exhibition [16].

2. Robecchi Bricchetti's Travel to Harar (12/04/1888—25/04/1889)

2.1. The General Political Background

In 1869 the opening of the Suez Canal had a long lasting consequence on the network of the ports of the Red Sea and the Indian Ocean. Sawfit, for example, was practically substituted by the more modern Port Soudan. Hadhaya and Muhkha were revitalized.

More significantly, the decline of the Ottoman presence in the area favoured a slow but steady expansion of the European powers: a harsh competition followed to conquer the most favourable positions on the coasts of the two seas.

Britain which had already established its presence in Aden (1839/49), created the British Somaliland Protectorate in 1887. Berbera and Zayla' were the two main gates of this territory and permitted to the British to secure the control on their trade routes to India. Berbera slowly had the better of Zayla' which had been since the Middle Ages the most important way out for the merchantilism of the Ethiopian hinterland.

In 1862 Obock (on the gulf of Tadjura), Dini Ahmad Abi Bakr ceded to France the area around the port in what is now Djibouti. In 1880 the Frenchmen Denis de Revoyer and Pierre Arnoûx founded the Compagnie Franco-Ethiopienne to facilitate the commercial relationships between Obock and Ethiopia. The trading company failed but the French colonial expansion in Indo-China and Madagascar needed a coaling station and a secure port in the area. So in 1884 the governor Leonce Lagarde moved the seat of the colonial administration to Djibouti. The new French colony of the "Territoire des Afars et Issas" was started. In 1896 Djibouti had practically overwhelmed the role of the ports of Zayla' and Tadjura.

The French railway Addis Ababa—Djibouti (Chemin de fer Franco-Ethiopien, since October 1981 Chemin de fer Djibouti-Ethiopien (C.F.D.E.)) began in 1897 and finished in 1917 marked the emergence of Djibouti as the main outlet of the Ethiopian trade. Entering as a third party in the rivalry between France and Great Britain, Italy started its own slow penetration into the Horn.

In 1869 the Genoan navigation company owned by Raffaele Rubattino (d. 1881) acquired the bay of Assab thanks to the mediation of the traveller and ex-missionary Giuseppe Sapeto. The bay was then sold to the Italian State in 1881 and the "Colonii di Assab" was created. In February 1885 the Italians led by the naval officer Caimmi landed in Massawa under the auspices of the Hewett treaty of 1884 and with the silent placet of Great Britain.

On the Somali coast, as already mentioned, in 1889 and 1892 Italy established its protectorate on several ports among which there was also Mogadiscio.

Towards the end of the eighties of the 19th century Italy's presence on the shores of Eritrea was thus already strong. What was needed next, was to secure the roads towards the interior.

2.2. The Local Scenario

The years 1887—1889 saw some major changes in the political geography of Ethiopia and Italy was an important factor in creating the new scenario. 1887 was opened by the tragic battle of Dogali 25 kilometres from Massawa where an Italian battalion was ambushed and massacred by the troops of ras 'Aula ibn al-Mulah governor of the Mahr Mulah region. The clash had no practical influence on the Italian presence on the Eritrean coast which on the contrary was strengthened by a larger Italian army sent from the mother country at the end of 1887.

For Harar and its region, January 6th 1887 marked a historical turning point: in the battle of Callango the amir of Harar 'Abd Allâh was defeated by the shoots
troops of Menilik II led by ras Mākwāwān Māwllī Mika’el. The city of Harar definitively lost its cen-
tury-long independence and was incorporated into the expanding Ethiopian monarchy. Ras Mākwāwān was
named governor of Harar.

Italy had already made clear its interest for the town of
Harar in the spring 1886 when count Gian Pietro Porro,
president of the “Society of Commercial Exploration”[17],
organized and led a commercial and scientific expedition to Harar. The “Porro expedition” was supported by the
main Italian colonial institutions: the “African Society” of
Naples[18], the above mentioned “Italian Geographical Society” and the “Filonardi” commercial company [19],
already present and active on the Somali coasts.

2.3. The Geopolitical Aims of Robecchi Bricchetti’s Stay in Harar

Italy was looking for a way to expand its influence
into the Horn to connect the coasts already under its
control to the hinterland where the Ṣhāwān monarchy
was expanding at expense of the Ethiopian state. Harar
was the most attractive town of the area and it was al-
most obvious that it raised the attention and ambitions of
the Italian colonialist circles.

Robecchi Bricchetti believed that Italy could easily
step into the economy of the town which — he thought —
was stable and promising a rapid grow. His stay in Harar
aimed exactly at collecting data to prove the hypothesis
that Italy would have benefited from a strong commercial
presence in Harar. This presence would have put the basis
for a further extension of the Italian influence in the Horn.
The main obstacle in this strategy was — according to
Robecchi Bricchetti — France that was also trying to im-
plement a similar plan moving from Oboke — Dhibouti
towards Ethiopia, exactly via Harar. As for the British,
Robecchi Bricchetti was expecting a positive attitude. In
particular, he thought that a special agreement on the ports
of the Gulf of Aden was viable so that Zayla’ and possibly
also Berbera could be given to Italy in exchange of a free
access for the British traders and ships.

The Italian traveller arrived in Harar on July 8th,
1886; he had passed through Aden, Berbera and
Zayla’. In his autobiography “Nel/IlHarar”, published in
1896 in Milan, he describes at length the two possible
itineraries from Zayla’ to Harar and he explains the
advantages and disadvantages of each of them accord-
ing to the season of the year. The description of the
itineraries is of course always the first prerequisite for
any expansion.

Once in town, he was introduced into the European
community, made up of Italians, Greeks, Frenchmen
(among them the poet Arthur Rimbaud) and others. He
vividly describes the activities that this variegated hu-

man group carried out to survive and the relationship
that every individual had with the local people [21].

Thanks to the mediation of count Pietro Antonelli
(d. 1901) the Italian diplomat who negotiated the treaty
of Wejde of 1889, Robecchi Bricchetti was summoned by
ras Mākwāwān who asked him to sketch a project for a
church to be built on the main central square of
Harar where the big mosque of the town stand before the
battles of Callango.

Robecchi Bricchetti drew the project and presented it
to the government. It was approved and the Italian engineer
started immediately looking for the manpower and the
material to realize it. He wanted to call to Harar Italian
specialized workers and craftsmen. He thought that this
was the best way to make the Italian influence wider and
deeper felt in town. He did not succeed in his plans be-
cause the Italian consul in Aden did not manage to re-

vert positively to his requests and also because the
public opinion in Italy did not appreciate Robecchi Bric-
chetti’s idea: it was perceived as a personal attempt to get
rich at the state’s expenses.

However, Robecchi Bricchetti was able to start the
building of the church which was successively completed
on the basis of his project. The church of Mabihan ‘alām
is still there in Fata’s Magala square in Harar.

Living in Harar until March 3rd, 1889, Robecchi Bric-
chetti was able to register the detailed commercial move-
ment of the town and to make very acute observations on
the possible way of improving the trade in the area. He
wrote a long and precise list of wares and commodities ex-
ported from and imported in Harar with their prices. This
list is really impressive and was surely taken into account
by the political authorities when the Italian Prime Minis-
tor Cripps asked governor Mākwāwān to receive the revenues
of the Harar town custom as a security for the four million
loan that Italy granted to Ethiopia in 1889.

3. The Scientific Achievements of Robecchi Bricchetti’s Stay in Harar
and His Collection of Arabic MSS

The stay of Luigi Robecchi Bricchetti in Harar
achieved also several important cultural results.

The Italian traveller was able to collect information
on the people of Harar and its region. Their language,
customs and traditions are described in his travelogue and in a series of articles [22]. Sometimes, his perception of things is not precise and the translations of Ormon or Harari texts that he collected are definitely wrong [23]. Nevertheless, the bulk of the data he collected is huge and, if used with great attention, remains extraordinarily useful. During an excursion to Càllano, Robecchi Bricchetti managed to find out and take away some of the skulls of the dead in the battle which are now preserved in the Anthropological Museum of Rome [24].

A botanical and a geological collection were also set up by the Italian traveller and were analyzed by scientists who underlined their high value [25].

Last but not the least, during his stay in Harar Robecchi Bricchetti acquired twelve Arabic manuscripts. He curiously mentions them in his travelogue [26] but apparently he did not have any exact knowledge of their content and he was not able to describe them properly. Robecchi Bricchetti donated the 12 manuscripts to his town. They are now preserved in the "Biblioteca Civica Carlo Bonetta" of Pavia. In 1973, thanks to the input of Enrico Cerulli, they were eventually catalogued by the Italian scholar of Arabic studies Renato Traini [27]. It is not possible to give here a detailed description of each of the twelve manuscripts but let us cast a glance at them.

First of all, from an aesthetic point of view the Robecchi Bricchetti collection is not particularly impressive: although the manuscripts are written in a very current and simple hand, with no calligraphic pretensions. They can be considered good specimeni of the local Arabic naskhi doctrine of the 18th and 19th centuries [28]. Bindings are also quite average [29]. No attractive ornaments and embellishments can be found. All the twelve manuscripts are also relatively recent. Three manuscripts are surely dated: MS 5 [30] (fols. 175v-178; fol. 193v); MS 6 (fols. 3-4), a Wednesday in Rajab 1290/ 22 January — 20 February 1795, colophon fol. 68v, and MS 7 (fols. 5v, 10BH al-bija 1259 / 1 January 1844, colophon fol. 54r, 24 Ramadán 1259 / 18 October 1843, colophon fol. 172v, 5 Sála 1215 / 26 June 1800, colophon fol. 180r; the others are all probably datable to the 18th and 19th centuries [31].

Nevertheless, the collection has something exceptional at least for three reasons. It is the only well structured and variegated collection of manuscripts coming from Harar existing in Europe; it is so set up that it gives us a partial but clear idea of the Arabic Islamic literature existing in the town; it is well representative of the "library" [32] that the Harari learned men utilized to shape and keep alive the local Islamic cultural environment [33]. It is not known whether Robecchi Bricchetti collected the manuscripts himself or asked someone to find them out for him [34]. The Italian explorer knew some Arabic but the above mentioned passage of his travelogue devoted to these manuscripts denounces the paucity of his linguistic skills. Most likely the Italian traveler had recourse to some Harari learned man who selected the manuscripts for him: the collection gives indeed the impression to be the result of a careful and insightful choice [35].

Main highlights of the collection are two copies (MS 5, fols. 3v-5v; MS 6, fols. 5v-49v) of the very famous Kūţāb al-Fath al-Rahmānī fī ḍiʿār al-salāt ‘alā aswārī al-khulās’ā ‘ilā al-Insānīh ("The Book of Divine Inspiration on the Prayers for the Nobility of the Human Creatures"), of shaykh Abī ‘Abd Allāh Ḥāfīz b. Ἀbd al-‘Azīz al-Harārī (d. ca 1178/1765) [36] together with other minor writings of the same Harari mystic master [37].

Al-Fath al-Rahmānī is a very widespread collection of prayers and pious invocations to be recited in honour of the prophet and to ask God’s forgiveness. The text is considered one of the masterpieces of Harari Arabic literature and is contained in many Ethiopian Arabic manuscripts [38] and was printed at least twice times [39]. Until nowadays al-Fath al-Rahmānī is often read on occasion of religious festivals, weddings and other family or collective occasions. A critical edition of this text would be an important step forward in enhancing our knowledge of the Harari Arabic Islamic literature.

No other text contained in the manuscripts collected by Robecchi Bricchetti is works of local Harari learned men. Nevertheless, these foreign, non Ethiopian texts are of a crucial importance to gain insight into the Islamic theological and legal thought in the town of Harar.

One thus finds in the collection some renowned handbooks of theology on which the religious education in Harar was and still is based. For example, the Jawhar al-tawḥīḏīh ("The Essence of Monotheism") an arzūn of 144 verses on the basic tenets of Islam written by the Egyptian mālikī theologian Ḥāfīz al-Ṣahābī (d. 1060/1651; MS 8, fols. 9r-9v) [40], the much renowned Ruzzūr al-wāḥīdīh ("The Beginning of Right Guidance") of al-Ghazzālī (MS 8, fols. 9v-97v), the "Aqīdah al-Shāfi`īh ("The Creed of al-Shāfi`ī") (MS 8, fols. 101v-102v) [41], the commentary of al-Shāfi`ī on the Kingah al-waqqāʾīh ("The Brilliant Star") of al-Sakhāwī (MS 8, fols. 104v-109v) [42], the Shāhī al-taqī` al-maṣfūṣa ("Commentary on the Creed of al-Nasā`ī") (MS 7, fols. 3r-5r) [43] and the also much renowned "Ummāt aḥl al-tawḥīḏ wa-at-tawḥīḏ al-ḥāṣīf" ("The Support of the Successful and Right Guided People in the Commentary on the Creed of Monotheism") (MS 7, fols. 56r-172v) [44].

In the field of fiqh, the collection contains a great part of the Mubāḥah ed-dīnīh ("The Course for the Students") of Zakariyyā‘ al-Anṣārī (d. 926/1520; MS 9, fols. 1r-110v) [45] and the Sāḥib al-zuhd fi-ma`ṣūla al-ma’tamid fī al-fiqh ‘alā ma`ṣūla al-imām al-Shāfi`īh ("The Chosen Cream of What Must Be Considered Reliable in the Jurisprudence According to the Law School of al-Shāfi`ī") (MS 7, al-Shāfi`īh al-Dīn Ahmad b. Rastālī al-Dimāghū (d. 844/1441; MS 10, fols. 3r-42v) [46].

As for other branches of Islamic learning: the famous al-Qarāsī al-Shāfi`īyīh ("The Poem of al-Shāfi`ī") [46] on qir`āt is also present in the collec
19th century. One may come to know what they were reading and copying, what they were reflecting on, what they were teaching. In a wider perspective, the data inferences from the collection of Robecchi Briechetti could be thus used to compare to the evolution of the Islamic religions. This would enable the scholars to draw up a network of possible connections and to shed light on the external links of the Harari Islamic intelligentsia to the wider Arabic world. This comparative effort is crucial to reconstruct the historical and cultural evolution of the Harari Islamic culture. In particular, one should be thus able to identify the foreign influences that were active in forming the Muslim tradition in the town and the local reactions and developments that they catalyzed [50].

The collection of Robecchi Briechetti is thus a very effective tool for the study of written Islamic culture in the town of Harar and its region.

Considering the incredibly scanty amount of Arabic manuscripts from Harar known to the researchers until now, the collection of Pavia is also a very strong stimulus to continue collecting manuscripts in the same area of the Horn of Africa.

Notes


4. However Robecchi Briechetti managed to obtain form the emperor of Ethiopia the Supreme Court the right to carry also his family's name.

5. Thanks to his stay in Switzerland and Germany, Robecchi Briechetti was fluent in German. He used this linguistic skill when he met the Swiss engineer Alfred Ig in Harar on Christmas eve 1888. Robecchi Briechetti had the impression that Ig (1854—1916, on him see: B. Tafla, "Ig, Alfred", Encyclopaedia Aethiopica, iii (2007), pp. 120—1), one of the closest foreign consultants of king Menilik II, could help strengthening the Italian presence in the Horn (L. B. Briechetti, Nell'Harrar (Milano, 1896), pp. 255—7).

6. The account of this travel was published several years later, see: idem, "Lettere dall'Harrar", Bollettino della sezione fiorentina della Società Etrusca di Firenze, I (1889), pp. 57; VI (1890), p. 130.

7. "La Società Geografica Italiana" was founded in Florence in 1867. It was instrumental in supporting many exploratory travels in Asia, Africa and America and acted as a political lobby fostering the birth of the Italian colonialist expansion in Ethiopia, see: D. Nati, Un programma coloniale. La Società Geografica Italiana e l'espansione nell'Etiopia (1867—1884) (Roma, 2009).

8. As already mentioned, the full exploration of the river valley was realized only by Luigi Amedeo of Savoia Duca degli Abruzzi in 1928—1929.


11. The "Società antichiavista d'Italia" was founded in 1892 in Rome by the Catholic intellectual Filippo Toffoli and aimed to fighting against slave trade in the Italian colonies.
36. For some general information on the personality and the work of this Harari learned man and mystic see: E. Wagner, "Hīghim b. `Abd al-'Azīz", Encyclopaedia Aethiopica, ii (2005), p. 1044.

37. The other texts attributed to ḥāyānat Hālīm are basically short mystical prayers and invocations: Ḥīd al-fātī ḥāfiz al-ḥashīd ("The Prayer of the Wakeful in Savoring the Absolute Transcendence of the Creator") (MS 5, fols. 4v—5r; MS 6, fols. 5v—6r); Ḥīd al-walā' a al-mahmūna wa al-baḥr al-ḥasūl al-maḥtālī ḥāfiz al-ḥashīd ("The Humble and Protected Prayer and the Hidden Treasure in the Supplication According to the Saint Invocations") (MS 5, fols. 5v—10v; MS 6, fols. 1v; MS 5, fols. 4v—5v; MS 6, fols. 5v—6v). Ḥīd al-waṣl al-ḥadīth ("The Prayer of the Pact and the Righteous") (MS 5, fols. 7v—8v; MS 6, fols. 5v—6v).

38. For instance in the Arabic manuscript JES 282 in the Institute of Ethiopian Studies in Addis Ababa.

39. The Harari learned man Ṣuwāf ʿAbd al-Rahmān published it in Addis Ababa in 1386/1966, 1389/1970 and 1401/1980–81. This last edition is again a printed reproduction of a manuscript finished to be copied on the 7th Shawwal 1338/1901/1902 which is claimed to reproduce the manuscript written by the hand of the author who completed it on the 19th Shawwal 1311/28/04/1578. The printed edition includes one more text by ḥāyānat Hālīm called Ḥīd al-aḥār ("The Prayer of the Poors") not attested in the manuscripts of the collection of Robechii Bricchetti.

40. C. Brockelmann, Geschichte der arabischen Literature (Berlin, 1902), ii, S. 316; idem, Geschichte der arabischen Literature, 2. Supplementband (Leiden, 1938), S. 436.

41. See the observations of Traini, op. cit., p. 15 on the peculiarity of the text of this 'aqaḍa.

42. That is al-'aḍāda fi ḡarib al-anāqah al-ṣawāţib fi al-yaṣīr ("The Sufficient Measure in Commenting the Brilliant Star on the Faith") commentary of the polygraph of the Suyūṭī on the 'aṣīr of Alāʾ al-Dīn Abū ʿAbd Allāh Muḥammad al-Sāḥib (d. 643/1245) in Dirāsāt al-Dirāsāt, ed. C. Brockelmann, Geschichte der arabischen Literature (Weimar, 1898), i, S. 410; idem, Geschichte der arabischen Literature, 1. Supplementband (Leiden, 1937), S. 128.

43. One of the most widespread Islamic 'aqaḍa, the commentary of the Māʾīd b. ʿUmar at-Taqfīzād (d. 792/1390) on the compendious exposition of the Islamic belief written by the muṭāfiq scholar ʿUmar b. Muḥammad al-Nasuli (d. 537/1142).

44. That is the commentary of the North African theologian and mystic Abū ʿAbd Allāh Muḥammad b. Yūnāf al-Sanāʾī (d. 895/1490) on his 'aḍāda all-sīr al-tawbīh al-waṣl al-tawdīl ("The Creed of the People of Monotheism and Right Guidance") or al-'aḍāda al-ṣafāb ("The Longer Creed").


48. In Jāḥiz al-Ḥayānī, theologian and law expert of the maḥfiẓ al-ṣawātib 'āṣīr (973/1565) is apparently well known by the Muslim learned men of the Horn (see e.g. Gori, Sindhi nalla letteratura agiografica islamica somala in lingua araba, Firenze, 2003) (Quaderni di Semitistica, xxv), pp. 207—8.

49. MS 5 contains a second half of a muḥṣif, a first half is in MS 2 (no connection exists between the two manuscripts). The text of MS 2 is of much interest because it has references to the different qirāʾ. Practically nothing is known about the diffusion and distribution of the various Qur'anic qirāʾ in Ethiopia. A research on this topic is a deeply felt desideratum by the scholars and should start from a collection of muḥṣifs from different Ethiopian Muslim communities. The library of the Institute of Ethiopian Studies in Addis Ababa possesses several Qur'anic manuscripts while a muḥṣif was recently photographed in Šāyḫu Ḥusṣān by the expedition of the St. Petersburg Museum of Anthropology and Ethnography in 2008 (Gori, "Some Arabic Islamic manuscripts", for some general observations on the Qurʾān in Ethiopia see idem, "Qurʾān, al-", Encyclopaedia Aethiopica, i).

50. For a preliminary and tentative discussion of this major problem of the Islamic culture in Ethiopia see: Gori, "Alcune considerazioni e precisazioni preliminari sull'origine e sulla natura delle presenze islamiche non autonome nelle comunità musulmane d'Etiopia", Annali dell'Instituto Orientale del Napoli LV (1995), pp. 406—36; 'aqaḍa and fiqh are the two fields where a comparative study would be most useful.

Illustrations

Fig. 1. 'Abd al-ʿArīf al-Ḥarārī, incipit of Kitāb al-Ṣawātī al-ḥadīth taḥrīr al-ṣawātī 'āṣīr al-ṣawātī ("The Book of Divine Inspiration on the Praying for the Nobles of the Human Creatures"), Paper, 22.5—23.5×16.5—17 cm, ff. 90, 24 Rajah 1176 / 8 February 1763. Biblioteca Civica Carlo Bonetti, MS Pavia Robechii Bricchetti 5, fols. 3v—4r. Courtesy of the Library.

Fig. 2. Explicit of the 'ishāḥ and incipit of the Duʿāʾ ʿaynā (baʿd ḥaṭṭam al-ṣawātī 'āṣīr al-ṣawātī (Invocation to be Read After Completing the Prayer for the Prophet)). The same MS, fols. 57v—58r. Courtesy of the Library.

Fig. 3. Explicit of the Ḥīd al-walāʾ a al-mahmūna wa al-baḥr al-ḥasūl al-maḥtālī ḥāfiz al-ḥashīd ("The Humble and Protected Prayer and the Hidden Treasure in the Supplication According to the Saint Invocations") and incipit of the Ḥīd al-walāʾ wa al-ṣatīṣa ("The Prayer of the Repentance and the Righteousness"), Paper, 22.5×16 cm, ff. 64, Harar, Rajah 1209 / 22 January — 20 February 1795. Biblioteca Civica Carlo Bonetti, MS Pavia Robechii Bricchetti 6, fols. 54v—55r. Courtesy of the Library.

Fig. 4. 'Abd al-ʿArīf al-Ḥarārī, explicit of a mutilated duʿāʾ with colophon and Abū ʿAbd Allāh al-Dīrīsī, incipit of al-Ṣawātī al-ḥadīth taḥrīr al-ṣawātī ("The Poem or the Treatise in Verse of the Dīrīsī") ("The Beneficial Properties of the Most Beautiful Names of God") or al-Qasas al-anī al-muḥtāf bi al-ṣawātī al-ḥasūl ("The Most Laudatory Oath to Supplicate to God with His Most Beautiful Names"). The same MS, fols. 60v—61r. Courtesy of the Library.

Fig. 5. Muḥammad b. Yūnāf al-Sanāʾī, explicit of the 'Undār all-sīr al-tawdīl al-ṣawātī ("The Support of the Successful and Right Guided People in the Commentary on the Creed of Monotheism") with colophon. Paper, 23.5×16.5 cm, ff. 183, Harar, 25 Ramadān 1329 / 18 October 1812 and Ibn Ḥajar al-Ḥayyānī, incipit of al-ṣawātī al-ḥadīth taḥrīr al-ṣawātī ("The Abridged Doctrine on the Signs of the Coming of the Expected Mahdi"). Biblioteca Civica Carlo Bonetti, MS Pavia Robechii Bricchetti 7 fols. 172v—173r. Courtesy of the Library.
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AUTHORS

Dr. Igor A. Alimov — Head of the Department of East and Southwest Asia of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences (St. Petersburg), specialist in Far Eastern ethnico-cultural texts. Author of the series of monographs in the field.

Mr. Mustafa Dehqan, MA — specialist in Kurdish Studies with an interest in the literature and religions of Kurdistan. He earned a bachelor's degree in Historical Studies and a master's in Historical Linguistics from the University of Tehran. Author of the numerous articles in the field.

Dr. Alessandro Gori — Department of Linguistics, University of Florence (Italy). Specialist in Arabic Islamic literature of the Horn of Africa. Author of a series of articles and monographs in this field.

Dr. David James — the author of several works on the arts of the Islamic book, especially calligraphy and illumination. He was lecturer in Arabic at University College, Dublin, Islamic Curator of the Chester Beatty Library, Dublin and Curator of the Khalili Collection of Islamic Art, London. Now he lives and works in Spain.

Dr. Mikhail Kizlov — Kreitman fellow at the Department of Jewish Thought at the Ben Gurion University of the Negev (Be'er Sheva, Israel).

Dr. Khanom Omarkhalil — Lecturer of Yezidism, Kurdish language and Culture at the Institute of Iranian Studies, George August University of Göttingen, Germany. Specialization: Yezidism and Pre-Islamic Kurdish Religions. Author of a number of articles and three monographs in the field.

Mrs. Olga V. Vasileva — Head of the Oriental sector in the Manuscript Department of the National Library of Russia. Fields of interest — the arts of the book in the Middle East, history of the Oriental manuscripts' collections, old Turkish literary prose.

Dr. Igor N. Wojewodzki — 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 Judaic culture.

NOTES TO CONTRIBUTORS

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