were previously concentrated in the region of the so-called Minor Karabid. In general, it must be said that the topic of the "Islamic geography" of Karabid-Balkaria has not been studied at all and requires special research.

Archeographic materials gathered in summer 2002 confirm the presence of written and literary forms in a region that at that time was predominantly in the Northwest Caucasus. This region is different from Dagestani and Checheno-Ingushetian, whose scholars and lawyers preferred the works by Shi‘a ‘ulamā’, such as Aḩīd Zakharyā’ī and his disciple Aḩīd al-Dīn b. Ṣafīr al-Nāwâsī (631-676/1233-1278) [80] and Yūsuf al-‘Arabī (d. 775 or 798/1374 or 1396), their companions and sub-commentators. Pre-revolutionary Karabid-Balkaria also differed from Dagestani by a degree of dissemination of the Arabic language. While Arabic (and sometimes Turkic) remained the language of knowledge and knowledge receptors, in Karabid until 1927, in pre-revolutionary Karabid this role was played already by Russian. The only Arabic document found by the 2002 expedition was from Dagestani. Along with a book from the Islamic university library, it accidentally found its way to the Northwest Caucasus.

To a considerable degree the contents of the book collections was determined by social functions of the Arabic-Muslim culture in the local pre-revolutionary society. It should be noted that mass literacy (primary in the Russian language) only became widespread in the region of the Northwest Caucasus. Before the revolution, the knowledge of "Islamic sciences" was only in the possession of the Muslim religious elite, which was a result of the restrictions of the Eastern Caucasus, where it accounted for up to 5% of the adult population. The level of "Islamic knowledge" among the low people, judging by the information of pre-revolutionary authors and field materials of the expedition, was rather low during the pre-revolutionary period [86]. To attain it, it was necessary to complete elementary Muslims practices of prayer, composition, and also to observe the basic daily prescriptions of the šū’a‘ī. Here we should also take into account that the Islamisation of the Northwest Caucasus took place much later than in the Eastern Caucasus.

In pre-revolutionary Karabid, as in other regions of the Islamic world, "Islamic knowledge" was mainly disseminated by religious schools. This is why the book collections contain so many manuals on the Hanafī Muslim law (almost one third of all the findings of the expedition — one manuscript and 14 published works, the largest group of early printed books).

Fiqh was not an object of idle interest for the Muslims of Kabardo-Balkaria. Throughout the 19th and 20th centuries in Karabid law practice increased. In 1807 in Karabid, three mahākhalām "religious courts" on civil and criminal cases were founded, which local qādīs were part of. They were soon replaced by several additional courts, but in the Kabardo-Balkaria temporary court of the early 19th century, and in village and then mountain courts which appeared in the era of the "Great reform" — judges (qādīs) took their place and qādīs' norm were applied.

Finally, in 1917—1992 in Kabardo-Balkaria, there were 65 village and 4 district šū’a‘ī courts [87].

In the literature there is a wide spread view that the šū’a‘ī’s had short services [88]. These figures, however, are far from being precise. They do not take into account home Qārīn classes, and noticed no difference between mutāfikhs and madrasah schools. The majority of students of the Karabid-Balkarian madrasahs was of mabātih. This is shown by the materials of the book collections. It is no coincidence that the Arabic texbooks described in the 19th century (Nos. 6, 8, 15) are not only two (Nos. 7, 9) on syntax. For the same reason, the 2002 expedition discovered many tafsīrs and textbooks on the foundations of the faith, but only two works on šī‘ī hadith (no. 34). The second part of the pedagogy (No. 42) show an interest in new methods of instruction (ṣalāt i jā‘ad) in the early 20th century: the students and disciples also studied at mutāfikhs and the introduction of precise and natural sciences into the madrasah curriculum. There were individual new method schools in the region. In 1908—1913, one of them, headed by Dīghistānī ‘Alī Kāev, was working in the Balkarian village of Gudēlūn [95].

Besides activities of the religious schools in the early printed books and manuscripts described above, book collections make it possible to recreate the school curriculum. From them, we can gain an idea of the general course of Islamic education at its various stages. In pre-revolutionary Karabid, as in other regions of the Muslim world, there just were three to four levels of education. For children and teenagers, there were home Qārīn classes. The main publishing house of the Karabid region, nowadays the left of the majority of the classes were held in their native language. The main study manual at the two stages of the primary school was the Qārīn, usually a manuscript copy [94]. "..." parts of the Qārīn — which were found by the expedition may well have been used for this purpose.

Some of these classes were held in madrasahs of two levels, which can be compared with colleges and universities. Their pupils were called mutašābin, and graduates got the honour title of ‘ulamā’ Muslims rights granted to any other. The methods of study in the majority of schools of different levels differed little. The seminar system of instruction was used. For example, the earliest dated instruction was conducted in Arabic (more rarely in the Turkic or Persian languages). At the first stage of the madrasah, according to the text of the Syntactical and Arabic Al-Qānūn, the instruction was completed. Logic and philosophy was also studied here. This stage of instruction, according to general Islamic tradition, was called ma‘šīqī (rational disciplins). This is the classical stage of the Western Caucasus, and the most frequently encountered is the name of the publishing house and publisher "Dīrh al-‘amā’ar" in Istanbul, which offers a comprehensive range of Islamic works, especially on the study of classical Arabic. The book was used in many schools and colleges, and its popularity continued to grow until the end of the 19th century.
V. BORBONIKOV. Catalogue of Manuscripts and Old Printed Books in Kabardino-Balkaria, but throughout the North Caucasus.

Recording, description and study of the new wave of a separate school in the Russian, local Caucasian (and also Arabic) languages, brought about by the republic in the first half of the 20th century, the year of the post-Soviet Islamic boom of the 1990s-early 21st century seems to be so no less important. Just as in the period of the 2002 expedition, the circulation of modern circles of Muslim Kabardino-Balkaria and other republics of the North Caucasus is mainly limited to works in Russian and local Caucasian languages (in Cyrillic). Nevertheless, this work should profit from the cooperation of ethnologists and historians with Orientalists, who are familiar both with modern world and with the history of thought and directions in the Muslim school of the start of the third millennium. The interesting findings of the first expedition on the study of Islam in Kabardino-Balkaria promises a great scholarly future for this topic.

Notes

1. The materials gathered by the 2002 expedition to Kabardino-Balkaria by I.I. Balbek are published with a kind permission of the head of the expedition, and also the Institute of Anthropology and Ethnology (Moscow), where copies and descriptions made by the expedition are kept. The author sincerely thanks the expedition participants for providing copies of Arabic script manuscripts, books and field diaries that were of invaluable help in preparing the catalogue.

While working with the expedition material, I owed a lot to my friends, colleagues and teachers from the Republic of Dagestan, who have for many years, or even decades, conducted archeological work in the East Caucasus. I would like to express particular gratitude to employees of the Institute of History, Archeology and Ethnography of Dagestan (Makhachkala).

I would also like to thank all readers and reviewers of the manuscript, whose comments helped me to correct mistakes, above all O. F. Akhmedzhan, V. V. Poldser and S. M. Prozorov.


4. Arabic literary sources in the Spaso-Preobrazhensky Monastery.

5. In preparing this work, along with the materials photographed by the expedition, use was made of the field diaries kept by the expedition member A. A. Ominich (Institute for Oriental Studies, Moscow).

6. The preserved English version of the work published in the periodical Pamiënie i pamiatnosti (Vestnik Monuments of the Orient) 1/2 (Moscow, 2002), pp. 239—303.

7. The author thanks Kh. A. Omarov for this comment.


9. “And if they are brothers, men and women, then the male has as much as the lot of two women. Allah tells you, so that you do not act unjustly. And Allah knows about everything!” (Qur’an 175:176).

10. “And the day as it becomes dark, the darkness!” (Qur’an, 81:18).

11. Comment by Kh. A. Omarov.


13. Folder 2.


15. A.M. Baranov, “Pouktinaemye znaehki v arabskom rukopisiakh i dokumetakh Severnogo Zakavkaza” (Exploratory symbols in Arabic manuscripts and documents of the North Caucasus), Severnoe vostokovedenie (Moscow — Leningrad, 1945).

16. Folder 5.


A BRIEF NOTE ON KHOTANESE FRAGMENT SI M/38 IN THE ST. PETERSBURG COLLECTION

This short essay concerns identification of a Khotanese fragment in the St. Petersburg Collection. My hope is that this identification will help us better understand the scale of Khotanese Buddhist literature as well as the connection between Khotanese Buddhist literature and Chinese Buddhist literature.

In the "Saka Documents Texts Volume III. The St. Petersburg Collection*" [1]. Ronald E. Emmerick and Margarina I. Vorob'eva-Desiatovskaya published a fragment in the Saka Documents Texts Volume III, then offer an English translation of the corresponding section in a Chinese text. I am not able to read the Khotanese text, and my identification is based on the English translation that Emmerick and Vorob'eva-Desiatovskaya have provided. The Khotanese fragment SI M/38 is transcribed as follows:

SI M/38

Transliteration

Recto

1. 1 x 'hamphuta sa balyndyn t'caram a
   2. balyndyn t'caram h'mute: prosteva jae slat[ar]... jae
      me[j]e 10 balyndyn va[vst]e[t]e[s]t]e jas'sa hamphuta
   3. ta balyndyn t'carama h'mute a[vgo][j][j]e
      banyt va[vst]e[t]e[s]t]e jas'sa hamphuta sa balyndyn
   4. na t'carama h'mute t'kalmal bu vita t'sstai

Verso

1. ta balyndyn t'carama h'mute, ku yu[nta]
   b[y]a[y]a[s]a... balyndyn ba'ree t'akh[te] mopyta[e]
   2. skonje jae tvita b'hvit jae k'no nisita mum x[...]
   3. t'a[n] b'mr'ce[m], t'e[c] hi[te] k'da[n]
   4. t'a[n]da lu[n]t[ac]ha[n] y'na k'da[n]

Translation:

[r1]... endowed with... it will be a Buddha-sphere (budhajala) - (loka[ḥ]adhāra). Endowed with... purity of... it will be a Buddha-sphere. Good by nature... /10 Endowed with the purity of the wise, it will be a
   Buddha-sphere... endowed with the purity of the tree... it will be a
   Buddha-sphere. You came into the vicinity of the goers... Mahājñāpati, endowed with the twelve virtues and purities,
CONTENTS

TEXT AND ITS CULTURAL INTERPRETATION ........................................ 3
A. Wynn, The Šāh-nâmê and British Propaganda in Iran in World War II ...... 3

PRESENTING THE COLLECTION .................................................. 13
V. Bobrovnikov, Catalogue of Manuscripts and Old Printed Books in Arabic, Persian and Turkic Languages from Kabardino-Balkaria .................................................. 13

PRESENTING THE MANUSCRIPT .................................................. 65
H. Chen, A Brief Note on Kletianse Fragment S1 M/S1 in the St. Petersburg Collection .................................................. 65

OUR ARCHIVES ................................................................. 68
A. Terukov, The Berliner Phonogramm-Archiv in Leningrad in 1948—1958 .... 68

Front cover:

Back cover:

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