

Turkic Manuscripts and Old-Printed Books of the Lazarev Institute of Oriental Languages: Exploring the History of Oriental Studies in Russia

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Introduction

The I. G. Tyulin Scientific Library of the Moscow State Institute of International Relations (MGIMO) was founded in 1944, when the MGIMO was established on the basis of the Faculty of International Relations of Moscow State University. The basis of the book collection of the new institution was the faculty library that consisted of about 100 thousand units of storage. In 1954, the Moscow Institute of Oriental Studies was included in the structure of the MGIMO, and their libraries were merged together. This event significantly enriched the book collection of the MGIMO, as the Institute of Oriental Studies was the successor of the *Lazarev Institute of Oriental Languages*, which was established in 1815 and had an excellent library. That library consisted of about 40 thousand volumes, and more than 3000 of them were inherited by the MGIMO. The Scientific Library of the MGIMO prides itself on having 176 manuscripts which date from 13th to the beginning of 20th century (in Persian, Arabic and Turkic languages) and more than 21 thousand rare books (see: Torkunov 2015: 254).

The Fund of Rare Books of Scientific Library of the MGIMO University contains about two hundred manuscripts and over 500 printed and lithographed books in Turkish (Ottoman), Persian and Arabic languages. Among them are literary and folklore pieces and a large variety of dictionaries, textbooks, theological works and historical treatises. Most of these books and some manuscripts came from the library of the Moscow Institute of Oriental Studies (originally the Lazarev Institute of Oriental languages) (see more: Torkunov 2015; Kratkiy katalog 2015). These publications have not heretofore been systematically described and studied except for a number of Turkic manuscripts studied by Ilya V. Zaytsev, see for example: (Kratkiy katalog 2015: 6–16; Zaytsev 2008).

Old-printed books and lithographs in Arabic, Persian and Turkish languages from that library, which have already drawn the attention of researchers (see, e.g., Zaytsev 2008: 63–68; Anikeeva, Zaytsev 2016), are invaluable material for the history of the oriental studies in Russia and particularly in Moscow. Many manuscripts and lithographs have later annotations of different content, tagging,

printing, and owners' inscriptions, bookmarks, notes, marginal additions, which often allow us to track their way to the library of the Lazarev Institute.

Manuscripts

One of peculiarities of the library of the MGIMO University is that some Arab and Turkic manuscripts of this collection, apparently, once belonged to a family of Moscow imams – the Ageyevs (especially Rafik b. Bekbulat Ageyev and his son Khayr al-Din).¹ *Akhuns* from the Ageyev family held prayer meetings in the Moscow Cathedral Mosque from the 1830s up to 1913. Rafik b. Bekbulat Ageyev led the Historic Mosque from 1833 right up to 1867–1868. He and his son Khayr al-Din (Khayretdin Rafikov, who was also a senior *akhun*) in the late 19th-early 20th centuries lived in the *Tatarskaya Sloboda* (the Tatar quarter) in Moscow (on the Bolshaya Tatarskaya street). The position of Rafik Ageyev was officially called “Mullah Rafik Ageyev, *Imam muhtasip* and *mudares* of the Tatar quarter”; he also signed as “the *Akhun* and Mullah-*mukhtasip*, *mudarris*”. Rafik Bekbulatovich occupied that position for nearly 60 years, and he also taught at the madrasah at the Mosque and made the Hajj. The next imam (at the late 1860s) was his son, shaykh Ageyev Khayr al-Din Hajji Rafikov, “the Moscow civil and military imam”, honorary citizen of Moscow, who died in 1913 at the age of 86 (he was born about 1827).

Manuscripts of the Ageyev family of the Scientific Library of the MGIMO include a commentary to the Quran, rules of prayers, theological and grammatical treatises (all in Arabic) and also a dream dictionary “Ta’bir-name” and the famous poem by Tatar poet Kul Gali (14th c.) “Qyssa-i Yusuf” – both in Tatar language (here is the description). It is also possible to find in these manuscripts different bookmarks, notes, marginal additions or accounts that give us an insight into the life of a Moscow family of the mid-19th century.

تعبير نامه Ta’bir-name [kitabi]. (Inv.no. 269).

“The book of interpretation”. A dream dictionary.

Language – Turkic (Tatar). Red leather binding, 180 x 220 mm. Covers with embossing on the borders and on the middle sides. Binding is decorated with center-medallion in the shape of a mandorla (*turunj*) and rosettes.

¹ The manuscript library of the Ageyevs family, which is kept in the collection of the Scientific library of the MGIMO University, was identified by I.V. Zaytsev and T.A. Anikeeva in particular during the work on description of manuscripts and early printed collection of books in Persian, Arabic and Turkic languages of the Scientific Library of the MGIMO in 2015–2016.

Russian paper, fols. 1–4 are empty. Brief description in Russian (in the old pre-revolutionary orthography) and the old inventory no. 9736² occur in fol. 1. Beginning follows after traditional *basmalah*. Sprawling *naskh* with *ta'lik* elements and tilt to the right. Black ink, headings in red ink. Catchwords. 15 lines. The text is enclosed in the red frame, 130 x160 mm.

According to the colophon in fol. 79, the name of the copyist is Muhammad Hasan b. Murtaza. Copied in 1839.

The mark of Khayr al-Din Ageyev that was made in 1891 occurs at the same fol. 79. Fols. 80–82 are empty. Inscription in 4 lines in black ink in the left upper corner appears in fol. 5, the stamp of the Scientific library of the MGIMO and blurred Oriental seal are near it. The stamp of the Institute of Oriental studies of People's Commissariat for education of the Russian Soviet Federative Socialist Republic with inventory no. 09/107663 appear in fol. 79b.

According to *incipit*, this work is completely identical to the manuscript of Institute of Oriental Manuscripts of the Russian Academy of Sciences (B2832) which is the anonymous and nameless book of interpretation of dreams copied in the Volga region not later than 1871 and owned firstly by 'Abd al-Khakim b. Khalid and later H.H. Bakirov (Dmitriyeva 2002: 524, no. 2293).

Kul Gali, Qyssa-i Yusuf (“The story of Yusuf”). (Inv.no. 271).

Famous poem about Yusuf and Zuleykha by Tatar poet Kul Gali (1183–1236), which has many versions in Turkic and Persian poetry and folklore.³

Language – Turkic (Tatar).

Late leather binding, 160 x 200 mm. Original binding was from the “marble” (*ebru*) paper. 3 folios are glued to the binding both at the beginning and at the end. *Naskh*. 15 lines. Catchwords. Text in two columns. Many pages were restored with strips of paper.

Copied in 1824, Kazan (on the folio with autographs the date and place of the copying).

Inventory no. 9751x. on the glued flyleaf. The stamp of the Scientific library of the MGIMO. At the beginning of the manuscript “Qyssa-i Yusuf” among a lot of entries in Russian and Tatar languages we can find a list of children of Rafik Ageyev and also a record made by Rafik b. Bekbulat about his son Zeynetdin: “At the end of the fourth year of his life my son Zeynetdin knew the alphabet, at five years old, having arrived to Kazan, he read *suras* of *Haftiyak* and was able to read “Qyssa-i Yusuf”. In 1833 [when] he was six we arrived to Moscow, in 1834 he was seven years old and he knew ‘the rules of prayers’, ‘the *fiqh* of Kaydani’ and ‘the Will of the Supreme Imam’ by heart. In 1835 when he was eight our *imamat* in Moscow have been already two years...”.

² Probably from the Library of the Lazarevskiy Institute.

³ See, for example: (Khisamov, 2001).

As about other Turkic and Turkish manuscripts in this collection, they are various anthologies of poetry, mantic guides (*falname*), dogmatic treatises, folklore pieces (for example, very popular in Turkish folklore “Kırk vezir hikayeleri”, two MSS). Among them are:

Dogmatic treatise in Turkic (Inv. no. 266).

The binding is lost. Text in the frame, 115 x 210 mm. Black and red ink, 17 lines. *Rika*. Catchwords. Traces of restoration (some folios were glued).

No indicated date and place of copying.

Inscription on fol.1 in ink: «Библи. Жабь (?) № 56», «Рукопись о нормах поведения мусульма[ни]на» (“Library of Jaba, no.56”, “The Manuscript on the rules of conduct of Muslim”). The stamp of the Scientific library of the MGIMO.

We can suppose that this manuscript may have belonged to August Dementievich Jaba (1801–1894) – diplomat, Russian consul in Erzurum (appointed in 1848 and in 1866 he retired and settled in Smyrna, famous for his studies in Kurdish language. He, being although engaged in the collection of materials on the Kurdish language, literature and folklore, could buy the manuscript on Turkic language and keep it in his personal archive.⁴

It should be noted that there are not as many Turkic manuscripts in this collection as Persian or Arabic ones (that fact is probably connected with the peculiarities of the collections of the library of the Lazarev Institute).

Old-printed books

As about old-printed books in Turkic and Turkish language in that Fund, their collection has much more diversity by time and subject: among them are some first printed Turkish books from the typography of Ibrahim Müteferrika, the lithograph and typograph publications of translations of European writers (like Eugene Sue “the Eternal Jew” or Leo Tolstoy’s stories in Tatar), or monuments of Turkic literatures (“Muhamadiyya” by Yazıcıoğlu or “Subat al-ajizin” by Sufi Allayar printed in Kazan in its first so-called “Asiatic” typography) and some folklore works (which are traditionally the essential part of many manuscripts and old-printed and lithograph collections). Among them are:

“Gazavat-name sultan Seyyid Battal-gazi mükemmel hikayesi”. Jild al-awwal – jild al-sadis (Inv. no. 351).

Lithograph edition. Beautiful bright blue cardboard cover with embossed and gold rosette. Thin yellowed paper. Istanbul, 1298 h./1881. 358 pages. Language –

⁴ In 1913 V.F. Minorsky, being in Constantinople, knew that the papers of A.D. Jaba left his family in Smyrna. He addressed to the Russian Consul in this city asking to find the remaining library or archive of A. Jaba (see: Musaelyan 2004).

Turkish. The stamp of the library of the Institute of Oriental studies in Moscow and one oriental stamp with the data “1305” (1887). Inscriptions on flyleaf by black ink and pencil.

This lithograph edition is also remarkable by inscription on Arabic (autograph) on its flyleaf:

صاحب هذا الكتاب و مینورسکی واخترته في القسطنطينية في ١٣١٧

“The owner of this book is V. Minorski and it was bought in Istanbul in 1317 [h.]” (1899/1900). This edition most probably derives from the private book collection of Vladimir Fyodorovich Minorsky (1877–1966), famous Iranist, who bought it in Istanbul probably during one of his first travels to Turkey almost before graduating from the Lazarev Institute for oriental languages in 1902.

Turkic divan by Fizuli (Inv. no. 142).

Lithograph edition. Without place of publication, n.d. There are several stamps and seals on the fol.1: oval stamp «Фундамен. библиотека Лазаревского института восточных языков» (another stamp on the last page); «Библиотека института востоковедения в Москве» (“Library of the Institute of Oriental studies in Moscow”, the same also on the back); the rectangular stamp with the legend; stamp with the dates 1948, 1954.

Inscription in brown ink on the last page: «Приношение Лазаревскому Институту восточных языков от бывшего воспитанника его Николая Бежанбек» (“Donation to the Lazarev Institute of Oriental languages from its former pupil Nikolay Bejanbeg”).

Apparently, this is an autograph of one of the representatives of the old, famous and noble Armenian family of the Bejanbek from Tiflis (Georgia). At least its known that one of them – Pavel Bejanbek – studied at the Lazarev Institute earlier, in 1820s⁵.

Mirza Alexander Kazem-bek. The textbook for the course of the Turkish language in the Imperial Military Academy (Inv.no. 398–400, 435–437).

Каземъ-Бекъ Мирза Александръ. Учебныя пособія для временнаго курса Турецкаго языка, съ Высочайшаго разрешения открытаго въ Императорской Военной Академии Профессором Императорскаго С. Петербургскаго Университета, Действительнымъ Статскимъ Советникомъ Мирзою Александромъ Каземъ-Беккомъ.

Sankt-Petersburg, 1854. A few copies of textbook on the Turkish language by A.K. Kazem-Bek (1802–1870), with a dedicatory inscription: «От Ихъ превосходительствъ Иоана Екимовича и Христофора Екимовича поступает приношениемъ въ Библиотеку Лазаревскаго Института 1855 г.» (“From Their Excellencies Ioann Yekimovich and Khristophor Yekimovich comes as a donation to the Library of the Lazarev Institute, 1855”).

⁵ See, for example: Smirnov, Bejanbekov 1826.

Most probably, it is an autograph or the director of the Lazarev Institute of Oriental languages – Khristophor Yekimovich (Ioakimovich) Lazarev (1789–1871) himself, or his elder brother, the trustee of the Institute, Ioann Yekimovich Lazarev (1786–1858).

Conclusion

Throughout the entire existence of the Library of the Lazarev Institute, it was enriched with books donated by the founders and trustees of the school (Khristophor and Ioann Yekimovich Lazarevs), its students and teachers (such as V. F. Minorsky), Russian orientalists and diplomats (for example, A.D. Jaba) and merchants (the Armenian merchants of Iran). Some manuscripts are from the private library of a family of Moscow imams, the Ageyevs.

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