

1: Medieval Studies | CRL

Arabic Manuscripts with Interlinear Javanese Translation in Arabic Script. Undated, but probably 18th century. Arkan al-Islam [The Pillars of Islam]. The pillars of Islam are five: Confession of the Faith, Prayer, Fasting (during the month of Ramadan), Making the pilgrimage to Mecca, and Giving alms to the poor.

The birch bark texts were stored in clay jars and acquired by the British Library in 1911. They were five to nine inches wide, and consisted of twelve to eighteen inch long overlapping rolls that had been glued together to form longer scrolls. A thread sewn through the edges also helped hold them together. The script was written in black ink. The manuscripts were written on both sides of the scrolls, beginning at the top on one side, continuing with the scroll turned over and upside down, so that the text concluded at the top and back of the scroll. The longest intact scroll from the British Library collection is eighty-four inches long. Scholars concluded that the fragmented scrolls were given a ritual interment, much like Jewish texts stored in a genizah. Its use was especially prevalent in historical Kashmir. Use of bark as paper has been mentioned by early Sanskrit writers such as Kalidasa c. In Kashmir, early scholars recounted that all of their books were written on Himalayan birch bark until the 16th century. It is presumed to be from North India, dating to sometime during the first few centuries CE. Based on the language and content, it is estimated to be from the 2nd to 3rd century CE. The text discusses various mathematical techniques. It includes several texts covering subjects including a medical treatise and proverbs. Birch bark is still used in some parts of India and Nepal for writing sacred mantras. A palm leaf manuscript is stiff. East Slavic texts[edit] Birch-bark letter no. First half of the 13th century Birch-bark letter no. On July 26, 1911, during excavations in Novgorod, a Soviet expedition led by Artemiy Artsikhovskiy found the first Russian birch bark writing in a layer dated to c. 1000. Since then, more than 1,000 similar documents were discovered in Staraya Russa, Smolensk, Torzhok, Pskov, Tver, Moscow, Ryazan, and Vologda, [18] although Novgorod remains by far the most prolific source of them. In Ukraine, birch bark documents were found in Zvenyhorod, Volynia. In Belarus, several documents were unearthed in Vitebsk and Mstislavl. Serious excavations in Novgorod started only in 1911, although some attempts had been made in the 19th century. Although their existence was mentioned in some old East Slavic manuscripts, the discovery of birch bark documents Russian: About a hundred styluses have also been found, mostly made of iron, some of bone or bronze. According to Valentin Yanin and Andrey Zaliznyak, most documents are ordinary letters by various people written in what is considered to be a vernacular dialect. The letters are of a personal or business character. A few documents include elaborate obscenities. The school exercises and drawings by a young boy named Onfim have drawn much attention. It is dated to the beginning of the 13th century. The language used in the document is thought to be an archaic form of the language spoken in Olonets Karelia, a dialect of the Karelian language. For details and full text, see Birch bark letter no. Novgorod birch-bark letter no. Case of trampled wheat, release. Original text with added word division: Here, Yakov has settled with Gyurgi and with Khariton by courtless deed Gyurgi has gotten [at court] concerning trampled [by horses] wheat and Khariton concerning his loss. Gyurgi got one ruble, three grivnas, and a basket of wheat for all that, and Khariton got ten cubits of cloth and one grivna. And arrangers and perceivers to that are Davyd, son of Luka, and Stepan Taishen. Soviet Union[edit] There are birch bark letters written in modern times, most notably by victims of the Soviet repressions. People in Soviet forced settlements and GULAG camps in Siberia used strips of birch bark to write letters to their loved ones back home, due to inaccessibility of paper.

2: The Qur'an's Manuscript Evidence - www.enganchecubano.com

"The collections include approximately 15, manuscripts in Arabic, Persian, and Turkish, primarily in the fields of medicine, literature, philology, theology, law, and history, and ranging from the 11th through the 19th centuries.

The entire gamut of learning can be seen in these pages, from grammar, literature, and poetry to theology, astronomy, mathematics, and medicine. The Islamic manuscripts shows not only the beauty and variety of Islamic calligraphy, illuminations and painting, but also the extreme care various artisans took in penmanship, binding, and papermaking. These colorful illuminations and miniatures transcend time and place, providing a window into pre-twentieth-century Islamic culture. Each teacher enumerates his own teachers and what he studied with them. Sentences are separated by gold disks and the pages are ruled in gold and colored ink. The opening page of the later manuscript has a handsome heading in gold, red, and blue. Folio 12a contains some rubrics in gold. The manuscript fits loosely within a contemporary cloth binding. The opening page of the earlier manuscript has a handsome heading in gold, red, and blue. The opening two pages are surrounded with a vignette arabesque design in gilt. Folio 10a contains some rubrics in gold. Contemporary board binding with leather spine. Nasir al-Din al-Tusi, who built the famous observatory in Maragah Azarbayjan, Iran for the Mongol leader Hulagu grandson of Chingis Khan , was one of the most brilliant minds and the scholar par excellence of the Middle Ages. A short mathematical treatise in the form of a riddle. Undated, but probably 18th century. A collection of poems in Ottoman Turkish i. Turkish in Arabic script. The manuscript is written in clear and elegant naskhi script in black ink on white paper, with headings, keywords, and markings in red. The poems are framed in gold, the pages ruled in red line. A floral design in gold and color has been added on folio 2a and a miniature of an Indian smoking a water pipe. A handmade silver plate on the front cover depicts two cranes among shrubs, with the title of the manuscript in Kufi c script at the top. Most likely a unique manuscript. The manuscript, which contains verses from the Koran and invocations is written on a long scroll of vellum placed in a silver hexagonal tube with a cap. Three loops for a chain allow the amulet to be worn as a necklace. The amulet is written in a long central column surrounded by eight colored rectangular compartments. All texts are ruled in gold. All these verses and invocations are meant to have magical powers to protect the owner of this colorful amulet. The compartments contain an elaborate invocation asking God to protect the bearer of the amulet. This Firman, written in Ottoman Turkish i. The single leaf Undated, but probably copied in the 18th century. Chapters from the Koran in beautiful, large Chinese Arabic script, in black ink on white glossy paper. The text is vocalized throughout with Koranic recitation markings in red. All chapter headings are written in red ink. The opening two pages are illuminated in gold, blue, green, red, and other colors. The last page is also illuminated and the text is ruled in two red lines. This undated manuscript was probably copied in the eighteenth century. Bound in contemporary morocco, wallet style with a flap, in the Islamic manner. Covers embossed with central medallions; borders, with a floral design. Chinese manuscripts of the Koran are extremely rare. The manuscript is written in clear naskhi script on white glossy paper, the original text in red, the commentary in black ink. There are numerous marginal notes in different hands. There are several marginal circular stamps, which read: There are also several marginal rectangular stamps, which read: Undated, but probably copied in the late 18th century. Names of God written within gold squares. The name of the Prophet Muhammad. An explanation of the noble seal of God. The seal itself, written in large thuluth script. The word "Allah" written within a crescent moon surrounded by a decorative rectangle in gold and blue. The word Muhammad, written in similar fashion. The hilyas attributes of Adam, within a circle surrounded by a decorative rectangle in gold and blue. The Seven Sleepers and their dog Qutmir. Surat al-Kahf Chapter A prayer written in the form of cypress. Decorative sketches of Mecca and Medina, in gold and other colors. Various Islamic flags, all drawn in gold. Various prayers for variety of occasions. Various talismanic numerological squares. Bound in contemporary brown morocco, in the Islamic, wallet-style, both covers richly gilt, with central medallion on both sides. An unrecorded work, probably a unique manuscript. An unrecorded work, most likely a unique manuscript. A short poem dealing with when one does not have to return a greeting. Written in clear, small naskhi script, in black ink on white paper, with

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headings, keywords, and markings in red. No reference can be found to this manuscript. It is probably unique. The term "Zij-i Gurgani," i. It was originally invented by the Persian astronomer Ulugh Beg , the most outstanding astronomer of the medieval times. His tables served as the basis for many similar works, and were even used by John Flamstead , the first Royal Astronomer at the Greenwich Observatory. The following sentences, written in red and repeated ten times, are interspersed in the text: They have no power to inflict harm on us under any circumstances. The contemporary blue wrapper is hand decorated in gilt. Undated, but most likely was written in the early part of the 18th century. It appears that the last leaf is missing. Recent imitation leather, numerous worm holes, causing the loss of many letters and few words, some foxing and damp staining, but the text is quite legible. Book I, by Muhammad ibn Umar al-Waqidi One of the earliest works on the Islamic conquests in Africa, written in clear maghribi script in brown ink on yellowish paper, with headings, keywords, and markings in red. It appears that the first ten leaves were lost and replaced in a different hand. The present manuscript is significantly different from the printed version. Arkan al-Islam [The Pillars of Islam]. The pillars of Islam are five: The entire manuscript is written on the unusual Indonesian paper called Daluang, which is manufactured from the bark of a certain native tree, called saeh. No reference could be found for the two titles; these are likely unique copies. Undated, but probably 17thth centuries. A voluminous collection containing mostly prayers, talismanic, mystical, and medico-magical texts. Chapters from the Koran. The prayer, meant to implant love in the heart of the desired person, contains a few magic squares. A prayer in Ottoman Turkish. A prayer in Arabic against measles. An elaborate Talisman, beginning with a description of the cursed woman and ending with a sketch of her. The talisman is meant to protect the person who carries it from the wrath of this cursed woman. The manuscript is written in different hands in naskhi script in black ink on yellowish paper, with headings, keywords, and markings in red. Bound in recent tooled, gilt, green morocco. A philosophical treaties in the form of question and answer, in Arabic with many glosses and marginal notes in Javanese folio 2bb 2. A Shafii treatise on Islamic law. The original is in Arabic, written in red, with interlinear partial translation in Javanese written in black ink folio 87bb The entire manuscript folios is written on the unusual Indonesian paper, called Daluang which is manufactured from the bark of a certain native tree called saeh. Christian manuscripts of this nature, even though late, are quite rare. There is no information about the original Syriac text from which the Arabic translation was made. This voluminous manuscript of folios contains 12 Arabic and Persian manuscripts by different authors on various subjects.

3: Henry George Farmer

Manuscripts and Archives. In the first decade of this century the Princeton University Library published a list of its Arabic manuscripts,4 and the Pierpont Morgan.

Prior to A. In fact the primary sources which we possess are from years after the events which they describe, and therefore are quite distant from those events 2. For that reason they are, for all practical purposes, secondary sources, as they rely on other material, much of which no longer exists. We should expect to find, in those intervening years, at least remnants of evidence for the development of the old Arab religion towards Islam i. Muslim traditions ; yet we find nothing 4. The documentary evidence at our disposal, prior to A. Nor do we have any of the alleged four copies which were made of this recension and sent to Mecca, Medina, Basra and Damascus 8. Even if these copies had somehow disintegrated with age as some Muslims now allege , there would surely be some fragments of the documents which we could refer to. By the end of the seventh century Islam had expanded from Spain in the west to India in the east. Yet, there is nothing anywhere from that period at all. There are two documents which do hold some credibility, and to which many Muslims refer. These are the Samarkand Manuscript, which is located in the Tashkent library, Uzbekistan in the southern part of the former Soviet Union , and the Topkapi Manuscript, which can be found in the Topkapi Museum, in Istanbul, Turkey. These two documents are indeed old, and there has been ample etymological analysis done on them by scriptologists, as well as experts in Arabic calligraphy to warrant their discussion. The reasons for this are quite simple. The Kufic script, properly known as al-Khatt al-Kufi, derives its name from the city of Kufa in Iraq It is important to note that the city of Kufa, which is in present day Iraq, was a city which would have been Sassanid or Persian before that time A. Thus, while Arabic would have been known there, it would not have been the predominant language, let alone the predominant script until much later. This makes sense, since after A. They would thus have wanted their script to dominate. Having been themselves dominated by the Umayyads who were based in Damascus for around years, it would now be quite understandable that an Arabic script which originated in their area of influence, such as the Kufic script would evolve into that which we find in these two documents mentioned here. Therefore, it stands to reason that both the Topkapi and Samarkand Manuscripts, because they are written in the Kufic script, could not have been written earlier than years after the Uthmanic Recension was supposedly compiled; at the earliest the late s or early s We do know that there were two earlier Arabic scripts which most modern Muslims are not familiar with. The Mashq Script also began in the seventh century, but continued to be used for many centuries. It is more horizontal in form and can be distinguished by its somewhat cursive and leisurely style There are those who believe that the Mashq script was a forerunner to the later Kufic script, as there are similarities between the two. Yet it is not found in either Istanbul or Tashkent, but, ironically, it resides in the British Museum in London It has been dated towards the end of the eighth century A. What we are left with is the intervening years for which we cannot account. So, we ask, where did these stories come from, if not from the previous scriptures? Fortunately, we do have much Jewish and Christian apocryphal literature some of it from the Talmud , dating from the second century A. Talmudic material taken from Feinburg The Jewish Talmudic writings were compiled in the second century A. These laws and traditions were created to adapt the law of Moses the Torah to the changing times. They also included interpretations and discussions of the laws the Halakhah and Haggadah etc. Most Jews do not consider the Talmudic writings authoritative, but they read them nonetheless with interest for the light they cast on the times in which they were written. Each generation embellished the accounts, or at times incorporated local folklore, so that it was difficult to know what the original stories contained. Some orientalist scholars believe that when later Islamic compilers came onto the scene, in the eighth to ninth centuries A. There are quite a few stories which have their root in second century A. Jewish apocryphal literature; stories such as the murder of Abel by Cain in sura 5: The account of Mt. Sinai being lifted up and held over the heads of the Jews as a threat for rejecting the law sura 7: The story of the baby Jesus talking sura More detail is furnished us in the Mishkat al Masabih. We can trace the story back to a fictitious book called The Testament of Abraham, written around B. Another analogous account is that of The

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Secrets of Enoch chapter 1: Yet a further similar account is largely modelled on the story contained in the old Persian book entitled Arta-i Viraf Namak, telling how a pious young Zoroastrian ascended to the skies, and, on his return, related what he had seen, or professed to have seen. It is important to remember that the Talmudic accounts were not considered by the orthodox Jews of that period as authentic for one very good reason: Neither were the Christian apocryphal material considered canonical, as they were not attested as authoritative both prior to and after the council of Nicea in A. Thus these accounts have always been considered as heretical by both the Jewish and Christian orthodox believers, and the literate ever since. It is for this reason that we find it deeply suspicious that the apocryphal accounts should have made their way into a book claiming to be the final revelation from the God of Abraham, Isaac and Jacob.

4: Manuscript - Wikipedia

Get this from a library! Catalogue of the Arabic and Persian manuscripts in the Khuda Bakhsh Oriental Public Library.. [K]ʔhʔudÄ• Bakʔhʔsh Oriyaná¹-al Pablik LÄ•É¼ibrerÄ«.

Determining Age and Examining Quality Over the last years, thousands of ancient Greek manuscripts have been found in countries all along the Mediterranean. The majority has come from Egypt. Age As stated before, the earlier the manuscript, the more valuable they are. If there are fewer copies between themselves and the originals, the potential for error is reduced. How can we be sure of the age of ancient writing? Can we actually find conclusive evidence that proves their age? First, we might think that scientific tests, examining archaeological evidence regarding the physical nature of the papyrus might be in order. But, such tests have been proven to be inaccurate. While external factors can help, most manuscripts cannot be dated this way because of the ambiguous circumstances Comfort P. So, scholars are left with more subjective methods to date the ancient writings. The best way to date a manuscript is to examine the style of handwriting. Things are written differently generation to generation. The same is true today. Compare your handwriting with that from a century ago. You will see a distinct difference. While exact dates cannot be established, comparative morphology a study of comparable handwriting styles allows writings to be narrowed down to differing decades. The various handwriting styles in one time period over another help with dating. During the first and early second century, writers tried to keep letters on an imaginary top line. Slanted handwriting begins later in the 2nd century. The earlier manuscripts are written with mostly upright characters in a kind of print where letters tend to be as wide as they are high. The earliest examples have something of a childish appearance, are rough and labored, the curves jerky rather than flowing. As better effect was sought with time, it took the form of attaching serifs to all terminal lines, and these characterize the style from the middle of the first to the middle of the second centuries. Gradually, too, cursive features appear. Letters tend to be connected without lifting the pen. Curves and loops are employed wherever possible, and letters tend to be oval rather than round, sloping rather than upright, varied in height rather than even, with long and dashing initial and terminal strokes. Another method of dating the early manuscripts is to compare the handwriting style to secular writing that is tracked to the same time. This practice is known as comparative paleography. The number of comparative materials between the first and third centuries is not large. Quality The manuscripts that prove to be the most reliable are given preference. Three of them are very special quality, special quality, and distinctive character. Why is quality so important? This was most often a semiliterate, untrained writer who was a novice in making documents. The handwriting style was prominent AD and was often used by scribes in public administration. They often attempted to capture the look of a professional, but did not always fully achieve their goal. One can imagine the immense task of physically writing long letters during the early centuries of the church. Paul had the long letter to the Romans written down by a scribe, Romans It was labor-intensive work. Arlandson includes some interesting extras written down by scribes: The end of the book; thanks be to God. With so many different manuscripts, written by different people with varying educational levels, and speaking different languages, there are many textual variations. The original documents of the New Testament no longer exist and no two copies agree completely. As a result, the study of textual criticism has come about. Such a task is necessary for an extensive amount of literature, especially that which was written before the invention of the printing press in the 15th century. What about Variances in the Early Texts? As we know it today, there are around , words in the Greek New Testament. There are literally hundreds of thousands of variants where there is not uniformity of wording. On average, for every word in the Greek New Testament, there are almost three variants. The large number is due to the large number of manuscripts. Are these differences capable in changing the meaning of the intent of the original authors? An overwhelming majority of alterations are accidental and trivial. Textual differences are typically divided into four categories. This is by far the largest of the categories and the majority of these are spelling differences that have no impact on the meaning of the text. For example, in the Greek, John is spelled two different ways. Another common difference found in Greek manuscripts is similar to the two forms of the indefinite article in

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English: These variances are so insignificant that most textual critics ignore them. In the Greek, the two words are very similar kai and kurios and the mistake probably happened due to mental fatigue. In the overall context, the usage of the word and does not change the meaning of the text. This category consists of variations in the usage of a definite article with proper names. Sometimes Greek uses the definite article with proper names while English does not. For example, in Luke 2. In other manuscripts, the article was not used. Also, word-order differences account for many of the discrepancies. Word order changes are frequent in the manuscripts, yet these do not affect the basic meaning of what is being said. This represents about 1 percent of all textual variants. In these cases, the difference in the manuscripts can affect the understanding of a passage. Daniel Wallace identifies three significant examples: In the original language, the difference in the word is found in one letter. Even if one were to take away these passages, no essential matters of doctrine are changed. What are we to make of these variants? Should our faith be shaken? There are thousands of Greek manuscripts available, coming from different times and places. They agree more often than our English translations! Concluding Thoughts Even though the original autographs disappeared thousands of years ago, God has preserved His word. Over the course of history, has not God worked through human beings to accomplish His purposes? Arlandson makes a powerful comparison when referencing the writing of C. Despite undergoing all the processes of time, the fact that the Biblical manuscripts have been preserved in the way they have should strengthen our faith. The ancient inspired writings are not alone - no text coming from the ancient world has the originals. It should humble us when we see how Scripture has been handed down through the generations. Many scribes spent countless hours copying and checking their work to ensure an accurate text for the generations that would come after them. Theirs was often a behind-the-scenes endeavor that garnered little attention. But, there is little doubt they understood the significance of the Word of God. Instead of having our faith shaken, we should be strengthened when we consider that Modern Greek texts are very close to the original. In the end, we simply need to fall back on faith. We can rest in confidence that our sovereign and powerful God not only inspired the Biblical writers, but He has also providentially overseen its preservation in such a way that the Bible we have today is reliable. It is nothing less than the infallible, inerrant Word of God Himself. What Isaiah said years ago will always ring true: The grass withers, the flower fades, but the word of our God will stand forever, Isaiah Works Cited Aland, K. The Text of the New Testament: Retrieved May 19, , from The American Thinker: Retrieved May 16, , from Usefulcharts. The Da Vinci Code: Dating the Oldest New Testament Manuscripts. American Society of Papyrologists. The Case for Christ. An Interview with Daniel B. Wallace on the New Testament Manuscripts. Retrieved May 16, , from The Gospel Coalition: The Hugh Hewitt Show.

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5: results in SearchWorks catalog

Persian manuscripts in the library of the Wellcome Institute for the History of Medicine pp. and p. Fihrist records no copies of the Arabic translation.

In his writings, he argued passionately for the strong influence of Arabic music over the musical traditions of Europe. He also wrote about Turkish, Scottish, and Irish music, as well as British military music. He died in Law, South Lanarkshire, Scotland, aged 70. Writings Books Farmer, Henry George Farmer, Henry George The Arabian Influence on Musical Theory. Byzantine Musical Instruments in the Ninth Century. Historical Facts for the Arabian Musical Influence. Studies in Oriental Musical Instruments. The Sources of Arabian Music: Bearsden, Scotland, issued privately by the author. Concerts in 18th Century Scotland. The Glen Collection of Musical Instruments. The Minstrelsy of The Arabian Nights: Bearsden, Scotland issued privately. A History of Music in Scotland. Music Making in the Olden Days: The Story of the Aberdeen Concerts, Cavaliere Zaverthal and the Royal Artillery Band. Oriental Studies, Mainly Musical. History of the Royal Artillery Band, The Song Captions in the Kitab al-aghani al-kabir. A New Angle on G. British Bands in Battle. Articles Farmer, Henry George The Musical Times, v. The Musical Times, v. British Musicians a Century Ago. An Excursus on Arabic Musical Bibliographies. Bibliography Henry George Farmer: Craik; with essays by Trevor Herbert and Amnon Shiloah. Glasgow University Library,

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6: Henry George Farmer - Wikipedia

Atiya, Aziz Suryal, The Arabic manuscripts of Mount Sinai; a hand-list of the Arabic manuscripts and scrolls microfilmed at the library of the Monastery of St. Catherine, Mount Sinai. Foreword by Wendell Phillips.

Before the invention of woodblock printing in China or by moveable type in a printing press in Europe, all written documents had to be both produced and reproduced by hand. Historically, manuscripts were produced in form of scrolls volumen in Latin or books codex, plural codices. Manuscripts were produced on vellum and other parchment, on papyrus, and on paper. In Russia birch bark documents as old as from the 11th century have survived. In India, the palm leaf manuscript, with a distinctive long rectangular shape, was used from ancient times until the 19th century. Paper spread from China via the Islamic world to Europe by the 14th century, and by the late 15th century had largely replaced parchment for many purposes. When Greek or Latin works were published, numerous professional copies were made simultaneously by scribes in a scriptorium, each making a single copy from an original that was declaimed aloud. The oldest written manuscripts have been preserved by the perfect dryness of their Middle Eastern resting places, whether placed within sarcophagi in Egyptian tombs, or reused as mummy-wrappings, discarded in the middens of Oxyrhynchus or secreted for safe-keeping in jars and buried Nag Hammadi library or stored in dry caves Dead Sea scrolls. Manuscripts in Tocharian languages, written on palm leaves, survived in desert burials in the Tarim Basin of Central Asia. Volcanic ash preserved some of the Roman library of the Villa of the Papyri in Herculaneum. Initial "V" rendered as "U" of "Vita brevis, ars vero longa", or "Life is short, but the art is long". Image of two facing pages of the illuminated manuscript of "Isagoge", fols. On the top of the left hand page is an illuminated letter "D" - initial of "De urinarum differentia negotium" The matter of the differences of urines. Inside the letter is a picture of a master on bench pointing at a raised flask while lecturing on the "Book on urines" of Theophilus. The right hand page is only shown in part. On its very bottom is an illuminated letter "U" - initial of "Urina ergo est colamentum sanguinis" Urine is the filtrate of the blood. Inside the letter is a picture of a master holding up a flask while explaining the diagnostic significance of urine to a student or a patient. Ironically, the manuscripts that were being most carefully preserved in the libraries of antiquity are virtually all lost. Papyrus has a life of at most a century or two in relatively moist Italian or Greek conditions; only those works copied onto parchment, usually after the general conversion to Christianity, have survived, and by no means all of those. Originally, all books were in manuscript form. In China, and later other parts of East Asia, woodblock printing was used for books from about the 7th century. The earliest dated example is the Diamond Sutra of In the Islamic world and the West, all books were in manuscript until the introduction of movable type printing in about Manuscript copying of books continued for a least a century, as printing remained expensive. Private or government documents remained hand-written until the invention of the typewriter in the late 19th century. Because of the likelihood of errors being introduced each time a manuscript was copied, the filiation of different versions of the same text is a fundamental part of the study and criticism of all texts that have been transmitted in manuscript. This type of document was rare compared to the usual leaves and bamboo staves that were inscribed. However, neither the leaves nor paper were as durable as the metal document in the hot, humid climate. In Burma, the kammavaca, Buddhist manuscripts, were inscribed on brass, copper or ivory sheets, and even on discarded monk robes folded and lacquered. In Italy some important Etruscan texts were similarly inscribed on thin gold plates: Technically, these are all inscriptions rather than manuscripts. The study of the writing, or "hand" in surviving manuscripts is termed palaeography. In the Western world, from the classical period through the early centuries of the Christian era, manuscripts were written without spaces between the words scriptio continua, which makes them especially hard for the untrained to read. Extant copies of these early manuscripts written in Greek or Latin and usually dating from the 4th century to the 8th century, are classified according to their use of either all upper case or all lower case letters. Hebrew manuscripts, such as the Dead Sea scrolls make no such differentiation. Manuscripts using all upper case letters are called majuscule, those using all lower case are called minuscule. Usually, the majuscule scripts such as uncial are written with much more care. The scribe lifted his pen between each

stroke, producing an unmistakable effect of regularity and formality. On the other hand, while minuscule scripts can be written with pen-lift, they may also be cursive, that is, use little or no pen-lift. Modern variations[edit] In the context of library science, a manuscript is defined as any hand-written item in the collections of a library or an archive. Such manuscript collections are described in finding aids, similar to an index or table of contents to the collection, in accordance with national and international content standards such as DACS and ISAD G. In other contexts, however, the use of the term "manuscript" no longer necessarily means something that is hand-written. By analogy a typescript has been produced on a typewriter. The staff paper commonly used for handwritten music is, for this reason, often called "manuscript paper". More specifically, a motion picture manuscript is called a screenplay; a television manuscript, a teleplay; a manuscript for the theatre, a stage play; and a manuscript for audio-only performance is often called a radio play, even when the recorded performance is disseminated via non-radio means. In insurance, a manuscript policy is one that is negotiated between the insurer and the policyholder, as opposed to an off-the-shelf form supplied by the insurer. European manuscript history[edit] After plummeting in the Early Middle Ages, the high and late medieval period witnessed a sharp increase of manuscript production. Parchment or vellum, as the best type of parchment is known, had also replaced papyrus, which was not nearly so long lived and has survived to the present only in the extremely dry conditions of Egypt, although it was widely used across the Roman world. With all skins, the quality of the finished product is based on how much preparation and skill was put into turning the skin into parchment. Parchment made from calf or sheep was the most common in Northern Europe, while civilizations in Southern Europe preferred goatskin. If it is yellow, greasy or in some cases shiny, then it was made from sheepskin. For modern parchment makers and calligraphers, and apparently often in the past, the terms parchment and vellum are used based on the different degrees of quality, preparation and thickness, and not according to which animal the skin came from, and because of this, the more neutral term "membrane" is often used by modern academics, especially where the animal has not been established by testing. A sample of common genres of manuscripts[edit] From ancient texts to medieval maps, anything written down for study would have been done with manuscripts. Some of the most common genres were bibles, religious commentaries, philosophy, law and government texts. Along with the Bible came scores of commentaries. Commentaries were written in volumes, with some focusing on just single pages of scripture. Across Europe, there were universities that prided themselves on their biblical knowledge. Along with universities, certain cities also had their own celebrities of biblical knowledge during the medieval period. Book of hours[edit] The Pentecost, from an illuminated Catholic liturgical manuscript, c. They are the most common type of surviving medieval illuminated manuscripts. Each book of hours contain a similar collection of texts, prayers, and psalms but decoration can vary between each and each example. Many have minimal illumination, often restricted to ornamented initials, but books of hours made for wealthier patrons can be extremely extravagant with full-page miniatures. These books were used for owners to recite prayers privately eight different times, or hours, of the day. Due to the complex church system of rituals and worship these books were the most elegantly written and finely decorated of all medieval manuscripts. Liturgical books usually came in two varieties. Those used during mass and those for divine office. The format of the liturgical calendar was as follows:

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7: The Ferguson Library | Stamford History and Genealogy

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University Microfilms International Temporal Coverage: The census includes volumes on the technical regulations and laws concerning the Catasto. Title on container labels: General Microfilm Company Temporal Coverage: Short-title catalogue of books printed in the Netherlands and Belgium and of Dutch and Flemish books printed in other countries from to , now in the British Museum. C6 This set includes microfilm copies of books printed in Belgium and the Netherlands and books printed in Flemish or Dutch in other countries before The initial selection is based on the works cited above. This set has been expanded to include the 17th century. This is a continuing project, with additional reels received periodically. Series 3, the Medieval Manuscripts to c. Harvester Microform Temporal Coverage: British literary manuscripts from the British Library: This set includes material from the Sloane collection. CRL owns Parts 1â€™2 of this series. British Manuscripts Project Publisher: Library of Congress A joint project of the American Council of Learned Societies and the Library of Congress, the collection consists of reproductions of nearly five million pages of manuscripts and, in a few instances, rare printed materials found in some of the major public and private collections of England and Wales. American scholars in many fields of knowledge selected the works for their intrinsic importance to learned studies. This collection contains many important collections from the British Museum as well as the Public Record Office. CRL holds limited reels of this collection, some of which are cataloged under separate headings. The following is a short checklist of items, with the listing of the depository, LC Reel number, and corresponding BMP item numbers these are in numerical sequence and may not match the order of LC Reel numbers. Titles can be checked through the checklist or via the online version at the University of Michigan. Bath 1â€™65 BMP no.: A27, A64 British Museum. A, A Cambridge University. Camb â€™ BMP No.: Pembroke College LC Reels: Camb BMP No.: C, C, C, Cambridge University. Trinity College LC Reels: Câ€™ , D95â€™97 Downshire, Marquesses of. Camb â€™ , â€™ BMP No.: Misc 16â€™36 BMP No.: Fâ€™ Northumberland, Dukes of. Aln 1, 2, 6, 7, 47, 54, 55 BMP no.: Aln 93, , , , BMP no.: Bodleian Library, Laud Misc. Oxf 30, 34 BMP No.: Oxf 30 BMP No.: Oxf â€™ , â€™ , â€™ , â€™ , See also Rawlinson Manuscripts Penshurst. Penshurst Muniments LC Reels: Camb , , BMP No.: Hâ€™ , Hâ€™ , Jâ€™ , â€™ Great Britain. Amherst Papers LC Reels: Chronicles and Documents of Medieval England, c. Husting Rolls of Deeds and Wills, â€™ Publisher: The deeds specify details of the property, names of owners and tenants, and other information about individual properties, streets, markets, and other features of London.

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Several Arabic versions were made, and many of the preserved manuscript copies are richly illustrated with paintings of plants and other medical substances. Occasionally, especially in 13th-century Baghdad, manuscripts were made which included paintings of physicians preparing the medicinals.

Digital Tools Islamic manuscript collections in North America This list includes only a selection of the largest collections of Islamic manuscripts held in North America having some sort of web presence, here arranged in descending order according to size. For more complete listings, see: Hall, Hatcher Graduate Z A6 M Pearson, James D. O7 P37 Roman, Stephen. Mansell, Hatcher Graduate Z I84 R as well as the relevant sections in other broader surveys: I8 W96 v. This is the largest such collection in North America and one of the finest in the Western world Voyager has bibliographical records for nearly all Islamic manuscripts at Princeton. Digitized manuscripts are accessible through the Princeton Digital Library of Islamic Manuscripts" cf. The UCLA collections include approximately 7, manuscripts written in Ottoman Turkish, Persian, Arabic, and Armenian, primarily in the fields of medicine, literature, philology, theology, law, and history, and ranging from the 11th through the 19th centuries. These collections rank among the most important in North America, both in extent and scholarly interest. Inquiries about the collections come from around the globe and in a variety of fields, even though the collections are little known and lack adequate bibliographic access. These collections comprise the second largest collection of Near Eastern manuscripts in the United States. This presentation exhibits Arabic calligraphy sheets, ranging from the 9th to the 19th centuries. Sinai, and from the Armenian and Greek Patriarchates of Jerusalem, were microfilmed as sets by the Library of Congress in the early s and continue to be heavily used resources in the Microform Reading Room. These supplemented the manuscripts and other precious items that had been acquired in the s and s from the New York art dealer and authority on Near Eastern manuscripts, Kirkor Minassian, whose collection was especially rich in Islamic materials, prized among which are a Koran written in Kufi, the earliest of Arabic scripts, from the eleventh century and an extraordinarily executed manuscript cautiously attributed by some scholars to the father of Turkish calligraphy, Shaykh Hamdullah A. Nor is the Minassian collection restricted to things religious. Arab intellectuals, inheritors of the ancient received tradition, were responsible for the translation of, commentary on, and cultural transmission of innumerable classics of antiquity, many of which exist thanks only to their efforts. The collection thus consists of valuable historical, scientific, and literary manuscripts as well, some with exquisite illuminations. The manuscripts presented online are displayed in their entirety and are an exemplary grouping that showcase the wide variety of subjects covered by the written traditions of Timbuktu, Mali, and West Africa. Many of these are exquisitely illuminated in the peculiarly beautiful amalgam which is identifiably Iranian, especially copies of the previously mentioned Shahnamah of Firdawsi. The collection also includes numerous anthologies of poets that are remarkable for the beauty of their calligraphy and miniatures as well as for their exquisite Persian bindings. Indeed, a great number of the Islamic book bindings acquired from Kirkor Minassian are Persian. These are both treats for the eyes and important for what they tell us about early book and manuscript production in the Islamic world. It contains over 5, items collected from Africa and donated to the library by several Northwestern professors. Most are in Arabic, though some are in ajamiâ€”African languages such as Hausa, Fulfulde, and Wolof written in the Arabic script. Dating from the 10th to the 20th centuries CE, these Islamic manuscripts constitute a record of the diverse artistic traditions, literary cultures, learning traditions, and religious interpretations of the pre-modern Islamic world. Some of the items date from the 9th century but most of the material in this grouping is from the 15th to the 19th century. Also historical accounts about Egypt, Syria, Jerusalem, and related topics; legal works and commentaries on canon law; love poems and literary anthologies; and treatises on grammar, philosophy, astronomy, mathematics, medicine, and calligraphy. Other items include dictionaries, grammars, and collections of proverbs. The collections contain extremely rare illustrated texts, tremendous depth in certain formative periods, such as fourteenth-century and sixteenth century Iran, and thematic depth in illustrated copies of the Shanama. These rare texts have no searchable or comprehensive catalogue, yet they could offer

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an incomparable resource for inter-disciplinary research. The challenge is to produce catalogue records for a museum collection compatible with description standards used by libraries. Comprising 1, manuscripts and folios of paintings and calligraphy, the collections include Korans from the late eighth to the late nineteenth centuries, but are especially celebrated for illustrated literary works from Iran. The Freer and Sackler also hold the largest repositories in the United States of illustrated texts and individual paintings of the Shahnama Book of kings by Firdawsi d.

9: Full text of "Supplement to the catalogue of the Arabic manuscripts in the British Museum"

A manuscript (abbreviated MS for singular and MSS for plural) was, traditionally, any document written by hand -- or, once practical typewriters became available, typewritten-- as opposed to being mechanically printed or reproduced in some indirect or automated way.

Every book written by hand on flexible material and intended to be placed in a library is called a manuscript. Manuscripts have been composed from the most remote antiquity Egyptian papyri of the memphite epoch down to the period of the invention of printing. However, Greek manuscripts were still copied until the end of the sixteenth century, and in the monasteries of the East Mount Athos , Syria , Mesopotamia, etc. On the other hand the most recent Western manuscripts date from the last years of the fifteenth century. Materials and form of manuscripts The principal materials employed in the making of manuscripts have been papyrus, parchment, and paper. In exceptional cases other materials have been used e. Besides, in ancient time and during the Middle Ages tablets dipped in wax on which characters were traced with a stylus were made us of for fugitive writings, accounts, etc. The stem was cut in long strips which were placed one beside the other. On the vertical strips others were placed horizontally; then after they had been wet with the water of the Nile they were submitted to strong pressure, dried in the sun, and rubbed with shells to render them solid. A roll volumen was thus secured, of which the dimensions were sometimes considerable. Some Egyptian rolls are forty-six feet long by nine or ten inches wide, and the great Harris papyrus British Museum is one hundred and forty-one feet long. The end of the last page was fastened to a cylinder of wood or bone omphalos, umbilicus , which gave more consistency to the roll. The page having been ruled, the writing was done with a sharpened reed on the horizontal portion of the fibres. From being almost exclusively used in Egypt , the use of papyrus spread to Greece about the fifth century, then to Rome and throughout the West. Its price remained very high; in B. Pliny the Elder Hist. Egypt retained the monopoly of the manufacture, which furthermore belonged to the State. Alexandria was the principal market. In the first centuries of the Middle Ages it was exported to the West by the "Syrians", but the conquest of Egypt by the Arabs stopped the trade. However it still continued to be used for diplomas at Ravenna until the tenth century; in the papal chancery until The Arabs had attempted to cultivate the plant in Sicily. Parchment charta pergamena , made of the skin of sheep, goats, calves vellum , asses, etc. Herodotus, V, 58 ; the anecdote related by Pliny Hist. Imported to Rome in ancient times, parchment supplanted papyrus but slowly. It was only at the end of the third century A. Once prepared, the parchment membrana was cut into leaves which were folded in two; four leaves together formed a book of eight folios quaternio ; all the books formed a codex. There was no paging before the fifteenth century; writers merely numbered first the books signature , then the folios. The dimensions of the leaves varied; the most in use for literary texts was the large quarto. The page was ruled in dry point so deeply that the mark was visible on the other side. Parchments were written on both sides opisthographs. As parchment became very rare and costly during the Middle Ages , it became the custom in some monasteries to scratch or wash out the old text in order to replace it with new writing. These erased manuscripts are called palimpsests. With the aid of reacting chemicals the old writing has been made to reappear and lost texts have been thus discovered the Codex Vaticanus contains under a text of St. Manuscripts thus treated have been nearly always incomplete or mutilated; a complete work has never been recovered on a palimpsest. Finally, by sewing strips of parchment together, rolls rotuli were made similar to those formed of papyrus e. Hebrew Pentateuch of Brussels , ninth century, on fifty-seven sewn skins, forty yards in length; "rolls of the dead", used by the associations of prayer for the dead in the abbeys ; administrative and financial rolls used especially in England to transcribe the decrees of Parliament, etc. Paper is said to have been invented in China in A. Specimens of paper of the fourth century A. It was after the taking of Samarkand that the Arabs learned to make paper, and introduced it to Bagdad , and to Damascus charta damascena. It was known in Europe as early as the end of the eleventh century, and at this early date it was used in the Norman chancery of Sicily; in the twelfth century it began to be used for manuscripts. It was sold even then in quires and reams Arabic, razmah and in the thirteenth century appeared the filigranes or watermarks. According to chemical analyses, the paper of the Middle Ages

was made of hempen or linen rags. The expression "charta Bombycina" comes from the Arab manufactory of Bombyce, between Antioch and Aleppo. The copyist of the Middle Ages used chiefly black ink, incaustum, composed of a mixture of gall nuts and vitrol. Red ink was reserved from ancient times for titles. The method of binding codices has varied little since ancient times. The books were sewn on ox sinews placed in rows of five or six on the back. Covers of the manuscripts de luxe were made of ivory or brass, ornamented with carvings, precious stones, cut and uncut. There were such, nevertheless, in some archives, but it was only in the eighteenth century, after the discovery of the papyri of Herculaneum that attention was devoted to this class of documents. The first discovery took place in Egypt at Gizeh in 1799, then from the discoveries in the tombs have succeeded one another without interruption, especially since the publication of the principal collections has been begun see below and the edition of a "Corpus papyrorum" is projected, which may be one of the greatest undertakings of erudition of the twentieth century. The importance of these discoveries may be estimated from the consideration of the chief kinds of papyrus published today. Egyptian papyri The greater number are religious documents relating to the veneration of the dead and the future life. The most ancient date from the epoch of Memphis B. One of the most celebrated is the "Book of the Dead", of which several copies have been recovered. Greek papyri They are distributed over ten centuries third century B. Lefebvre, and religious documents fragments of Gospels, of which some remain unidentified, religious poems, hymns, edifying treatises, etc. Latin papyri These are rare, at Herculaneum as well as in Egypt, and we possess only fragments. Chief collections Louvre Brunet de Presle, "Not. Peyron, ; Leyden ed. Leemans, ; British Museum ed. Kenyon, ; Flinders Petrie ed. Wessely, Vienna, ; Strasburg ed. The making of manuscripts In ancient times the copyists of manuscripts were free workmen or slaves. Athens, which was before Alexandria a great library center, had its Bibliographos, copyists, who were at the same time librarians. At Rome Pomponius Atticus thought of competing with booksellers by training slaves, for the most part Greeks, to copy manuscripts, their work to be afterwards sold. Some booksellers were at once copyists, calligraphers, and even painters. The edict of Diocletian fixing the maxima of prices sets down the monthly salary of the librarius at fifty denarii Corp. Latin, III 2 Unfortunately, except for the Egyptian papyri, none of the works copied in ancient times has come down to us, and our oldest manuscripts date only from the beginning of the fourth century. The copyists of this century, several of whom were Christian priests, seem to have displayed great activity. The most ancient and the most precious manuscripts of our collection date from this period; Biblical manuscripts: Codex Sinaiticus, a Greek fourth century manuscript discovered by Tischendorf at the monastery of St. Catherine of Sinai, now at St. The seven manuscripts of Virgil in capitals [the most famous is that of the Vatican Lat. The barbarian invasions of the fifth and sixth centuries brought about the destruction of the libraries and the scattering of the books. However, in the midst of barbarism, there were a certain number of privileged refuges, in which the copying of books went on. It is to these copyists of the Middle Ages that moderns owe the preservation of the Sacred Books as well as the treasures of classical antiquity; they veritably saved civilization. The chief of these copying centres were: Constantinople, where the library and schools continued to exist; the monasteries of the East and West, where the copying of books was regarded as one of the essential labours of monastic life; the synagogues and schools of the Jews, to which we owe the Hebrew manuscripts of the Bible, the most ancient of which date only from the ninth century British Museum, manuscripts Orient, , ninth century; Codex Babylonicus of St. Petersburg, copied in ; the Mussulman schools Medressehs, provided with large libraries that at Cordova had, vols. The most important works undoubtedly were done by the monasteries; its history is identical with the history of the transmission of sacred and profane texts of antiquity. Oriental Christendom From the very beginning of Egyptian monasticism copying rooms were installed in the monasteries, as is shown by the Coptic chronicle on papyrus studied by Strzygowski "Eine Alexandrinische Weltchronik", Vienna, In Palestine, Syria, Ethiopia, and Armenia, in Melchite, Jacobite, or Nestorian monasteries, the copying of manuscripts was held in esteem. We know the name of one scribe, Emmanuel, of the monastery of Qartamin on the Tigris, who copied with his own hand seventy manuscripts one of them the Berlin Nestorian Evangelium; Sachau, , tenth century. At the Nestorian school of Nisibis the students copied the Holy Scripture, the text of which was afterwards explained to them. Indeed the Bible was copied by preference, hence the numerous Biblical manuscripts, whether Syriac text of the "Peshitto"

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preserved at Milan ; end of the fifth century , Coptic fragments discovered by Maspero at Akhmin ; see "Journal Asiatique", , , Armenian Gospel in capitals, Institute Lazarev of Moscow , dated ; the most ancient complete Bible belongs to the twelfth century , Ethiopian , etc. Commentaries on Holy Scripture , liturgical books , translations from the Greek Fathers , theological or ascetical treatises, and some universal chronicles constitute the greater number of these manuscripts, from which the classic writers are excluded. Greek Church In the Greek monasteries St. Basil also recommended the copying of manuscripts and his treatise "On the usefulness of reading profane authors" bears sufficient witness that side by side with the religious texts the Basilian monks assigned an important place to the copying of classical authors. That a large number of texts have perished is not the fault of the monks , but is due to the custom of Byzantine scholars of composing "Excerpta" from the principal authors, and afterwards neglecting the originals e. Encyclopedia of Constantine Porphyrogenitus, in the library of Photius. Wars, and especially the taking of Constantinople in also brought about the destruction of a great number of libraries. It will be seen that the greater number of copyists are monks ; at the end of the manuscript they often place their signature and the name of their monastery. Some of them through humility preserve anonymity: Graphe tis; oide theos "Who wrote this? Others on the contrary inform posterity concerning the rapidity with which they have completed their task. The scribe Theophilus wrote in thirty days the Gospel of St. A manuscript of St.

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