Viktor M. Dzevanovskii and Irina M. Smilianskaia (eds)

Podarok uchenym i uteshenie prosveshchennym: sbornik statei, posviashchennyi 90-letiiu professora Anny Arkad'evny Dolininoi / Tuḥfat al-'ulamā' wa-sahwat al-udabā', Saint Petersburg, Peterburgskoe Vostokovedenie ("Orientalia"), 2016, 568 p., ISBN : 978-5-85803-490-2.

Anna Arkad'evna Dolinina (12 March 1923–16 April 2017) was one of Russia's most prominent arabists of the old school. She is above all known for her *Nevol'nik dolga*¹ (*The Captive of the Duty*), a meticulous biography of the famous arabist Ignatii Iu. Krachkovskii (1883–1951) to whose last disciples she belonged, and a strong witness to Krachkovskii's moral uprightness under the most atrocious circumstances of political terror, war and denunciation. Dolinina continued the main research interests of her mentor, not only by more contributions to the historiography of Russian Arabic studies (esp. by editing correspondences) but also with pioneering works on modern Arabic literature.² She also contributed to the Russian edition and popularization of modern Arabic literature,³ and studied the translations of Russian literary classics (such as Pushkin and Tolstoy) into Arabic, and the reception of Russian literature in the Arab world. At the same time, she became a well-known specialist on medieval Arabic poetry, focusing on the *Maqāmāt* of al-Ḥarīrī (d. 516/1122) and al-Ḥamaḍānī (d. 398/1008) of which she also produced literary translations. The range of her interests is best covered in her volume *Arabeski*,⁴ in which she collected forty-one of her articles and contributions.

Dolinina's various research areas are now also reflected in the volume *Podarok uchenym i uteshenie prosveshchennym* (*A Gift to the Scholars and Solace for the Enlightened*) that was offered to her on the occasion of her ninetieth birthday in 2013, and that appeared in print in 2016. The contributors come from several generations of students and colleagues whom Dolinina taught and influenced during her long career as teacher and professor at the Oriental Faculty of Leningrad/Saint Petersburg State University. The volume is a well-edited and worthy selection of scholarly contributions in the Saint Petersburg

1 Anna Arkad'evna Dolinina, *Nevol'nik dolga*, Saint Petersburg, Peterburgskoe vostokovedenie ("Arkhiv Rossiiskogo vostokovedeniia"), 1994.

2 *Id.*, *Očerki istorii arabskoi literatury novogo vremeni: Egipet i Siriia* [= *The History of Arabic Literature in the Modern Period: Egypt and Syria*], Moscow, Nauka, 1968–1973, 2 vols.

3 *E.g.* by editing Amīn al-Rayḥānī's selected works: Amīn al-Rayḥānī, *Izbrannoe*, Leningrad, 1988.

4 Anna Arkad'evna Dolinina, *Arabeski : izbrannye nauchnye stat'i*, Saint Petersburg, Nestor-Istoriia, 2010.

academic tradition, also emphasizing Krachkovskii's conviction that Russian and Arabic literatures are linked by aesthetic bonds and mutual influences.

The book contains studies on such diverse topics as the opening letters and oaths in Qur'ānic suras (by Dmitry V. Frolov), the Prophet's wife ʿĀ'isha as a hadith transmitter (Oleg G. Bol'shakov), the styles of writing the *basma* (by the late Valerii V. Polosin), Greek parallels to the concept of *Fihrist* in Ibn al-Nadīm's (d. 385/995 or 388/998) work (Nikolaï Igorevich Serikov), classical Persian and Arabic poetry, Arabic semantics and dialects, Central Asian numismatics (Vladimir N. Nastich), the struggle leading to the fall of the Umayyads in Khorasan (Sergeï A. Frantsuzov), the children of Ibn Baṭṭūṭa (d. 770/1368-1369 or 779/1377; Marina A. Tolmacheva), and modern Egyptian literature (including the longing for al-Andalus, by N.N. D'iakov). Nazim Medzhid ad-Deiravi (al-Dayrāwī, Saint Petersburg) presents an Arabic translation of six short Orientalizing Russian poems by Ivan A. Bunin (1870-1953; Nobel Prize winner 1933).

In a section on the history of Oriental studies, Rukiiia Sh. Sharafutdinova discusses Ignatii Krachkovskii's handwritten remarks on the drama "Shamil" that was staged in a Leningrad Circus in 1936, against the background of Krachkovskii's pioneering role in the study of Arabic literature from during and after the Imamate of Shamil (1834-1859) in the North Caucasus. Two pieces (by N.N. Lisovoi and G.Z. Pumpian, respectively) deal with the Imperial Orthodox Palestinian Society, including the Society's correspondences with the Russian consulate in Istanbul (mainly on real estate disputes with the Greek Orthodox Church) and the educational programs of the Society's 150 schools in the Levant (which are favorably compared with the French schools in the region). This colorful missionary environment is epitomized by the biography of Antonii F. Khashchab (Antoine Khachabe, 1874-1948) as presented by Viktor Dzevanovskii-Petrashevskii, one of the editors of the *Festschrift* and a close friend of Dolinina in her last years. The son of an Orthodox priest in Tripoli (Syria), Khashshab received his education at an Orthodox college in Lebanon, a French school in Alexandria, and a Spiritual Gymnasium in Odessa, before enrolling at St. Petersburg University's Oriental Faculty. In Russia's capital Khashchab produced a first chrestomathy of modern Arabic literature (1908), and the Faculty sent him on expeditions to Syria and Egypt to gather more works of contemporary Arabic writers. To make a living, Khashchab also served in the Foreign Ministry's school of Orientalists and in a Russian-Persian bank, and after the 1917 Revolution he emigrated to Persia where he supposedly made a fortune. In the good old Russian and Soviet tradition of empiricism, many contributions to this volume provide previously unpublished documents and refrain from making far-reaching conclusions. An assessment of the

political ramifications of Soviet and Russian Arabic studies is understandably circumvented, but especially the chapters on the Tsarist state's support for the Imperial Palestinian Orthodox Society will be read in the light of the Society's recent revival, against the background of Russia's engagement in Syria and the international ambitions of the Moscow Patriarchate.

The volume's final section offers personal and sentimental literary reflections on the jubilee. Here Dolinina's disciples and admirers praise her broad and deep erudition and her refined literary techniques of translation, but also her high morality and her personal care for students. The various reminiscences give an impression of the horror she went through during the siege of Leningrad, and especially how much energy and patience it took her to make a career in a heavily male-dominated field of science. The book refrains from outlining Anna A. Dolinina's scholarly trajectory in a systematic fashion,⁵ but Dzevanovskii-Petrashevskii provides archive documents on Dolinina's mother (who studied at a medical college in Saint Petersburg and worked as a doctor), while a short literary sketch characterizes her father, a professor of Russian literature and expert on Dostoyevsky.

Michael Kemper

University of Amsterdam

m.kemper@uva.nl

5 For an incomplete list of her major works see Sofia D. Miliband, *Vostokovedy Rossii: XX-nachalo XXI veka: biobibliograficheskii slovar' v dvukh knigakh*, Moscow, Vostochnaia lit-ra RAN, 2005, I, p. 435-436.