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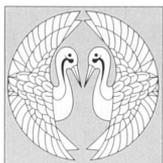
### Front cover:

"A Ship Among the Blocks of Ice", a colour drawing from the book 2 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fol. 14a, 14.0 × 20.5 cm.

### Back cover:

"Theatre in the Capital of the Russian Empire", a colour drawing from the book 11 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fols. 11b—12a, 32.5 × 26.5 cm.

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## BOOK REVIEWS

**Mirza Mukhammad Khaïdar. Ta'rikh-i Rashidi.** Vvedenie, perevod s persidskogo A. Urunbaev, R. P. Dzhaliłovoï, L. M. Epifanovoï. Tashkent: Izdatel'stvo "Fan", 1996, 727 str.

**Mirzā Muḥammad Ḥaydar. Tā'rikh-i Rashīdī.** Introduction, translation from Persian by A. Urunbaev, R. P. Djalilova, L. M. Epifanova. Tashkent: "FAN", the Publishing House of the Republic of Uzbekistan Academy of Sciences, 1996, 727 pp.

The work by Mirzā Muḥammad Ḥaydar *Tā'rikh-i Rashīdī* was always highly appreciated by all scholars who studied the history of Moghūlistān of the second half of the fourteenth—first half of the sixteenth century. The appearance of its new edition with a translation into Russian is no doubt a remarkable event. Moreover that the author of the work himself was such a gifted and prominent figure, that, in our opinion, his personality deserves special consideration. It is difficult to refrain from mentioning that Mirzā Muḥammad Ḥaydar was a close relative of the famous Oriental author and the founder of the Great Moghūl dynasty (1526—1858) Bābur (d. 1530). The mothers of Bābur and Mirzā Ḥaydar were sisters.

Muḥammad Ḥaydar himself, or, as he called himself, Mirzā Ḥaydar, came from a very influential and noble Dūghlāt family. In the fourteenth—sixteenth centuries his ancestors were powerful *amīrs* enthroning and dethroning princes of the ruling dynasty in the eastern part of the Chagatay empire — the territories of the present-day Kazakhstan, Kirghizstan and Xin-jiang — or Moghūlistān, as all these lands are named in the medieval Muslim sources.

Mirzā Ḥaydar was born in 905/1499—1500 in Tashkent, which at that time belonged to the ruler of Moghūlistān Maḥmūd-khān. The mother of Mirzā Ḥaydar was a daughter of the Moghūlistān ruler Yūnus-khān (1462—1487). The famous husband of her sister, Bābur, as well as Moghūl *khān* Sulṭān Sa'īd (who ruled in Kashgaria in 1514—1533) showed active interest in Mirzā Ḥaydar's life and career. He received a good Muslim education, becoming well-versed in literature, different branches of science, arts and crafts according to the standards of that time. Being endowed with poetic gift he wrote poems in Turkī

and Farsī with equal fluency. Besides his outstanding literary abilities he was at the same time a gifted military leader and a man of great personal bravery.

Mirzā Ḥaydar's noble origin and personal abilities determined his official career: he was close to the *khān's* court, under Sulṭān Sa'īd he held prominent offices in the Moghūl state. On the *khān's* command he several times led campaigns into Badakhshān, Kāfiristān, Ladaq, and Tibet. After the death of his patron, Sa'īd-khān, his fortune, however, changed. The throne of Yārkend was occupied by Sa'īd-khān's son 'Abd al-Rashīd, who was extremely hostile to the Dūghlāt tribe. It became dangerous for Mirzā Ḥaydar to stay in his own country, so he decided to move to India, to the successors of Bābur. He spent some time wandering in Tibet Minor, then arrived in Lahore. In 1541, Mirzā Ḥaydar managed to conquer Kashmīr by a military ruse and established a practically independent state there. Here, in Kashmīr, his famous work *Tā'rikh-i Rashīdī* was written in Persian between 1542 and 1546.

In a foreword to his work Mirzā Ḥaydar explains the reason which made him take the pen. He writes that in his youth he became familiar with the tradition about the Moghūl *khāns* narrated by old men, and later became involved in many historical events. "Looking back", writes Mirzā Ḥaydar, he realised that no one who knew those stories and could tell about those events had been left. Thus developed the idea to create a work dealing with the history of the Moghūl *khāns* and their tribes after their conversion to Islam supplemented with what the author had heard from trustworthy story-tellers and with what he had seen himself in the course of his life. In the introduction to his work Mirzā Ḥaydar does not avoid the usual for medieval authors self-disparaging words of his modest literary abilities, when he writes that only all these above mentioned circumstances could force him to start "dragging [my] worthless pen over the whiteness of paper"<sup>1</sup>.

The main contents of *Tā'rikh-i Rashīdī* is the story of the eastern branch of the Chaghatoids (the descendants of Chaghatāy, the second son of Chinghiz-khān, who died in 1242), the internal strife within the *ulūs* which resulted in the rise of the Dūghlāt tribe and its rule in East Turkestan. Being the principle source on the history of Moghūlistān in the second half of the fourteenth—first half of the sixteenth century *Tā'rikh-i Rashīdī* contains also rich and often

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<sup>1</sup> Mirzā Muḥammad Ḥaydar, *Tā'rikh-i Rashīdī*, a manuscript C 395 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 102a.

unique materials on the history of several Turkic peoples of Central Asia, as well as on Tibetans, Kāfirs and the inhabitants of Kashmīr.

Not going beyond the frames of the usual medieval view on history as the sphere of actions exclusively of rulers, military leaders and dignitaries, Mīrẓā Ḥaydar is nevertheless more broad-minded in his observations and estimations than most medieval historians. Rendering the Moghūl historical tradition and narrating the events of his own life he appears as a keen observer of human characters, marking characteristic features of historical figures and events. In his *Tāriḫ-i Rashīdī*, as well as in the "Memories" of his famous relative Bābur, we find a curious human document reflecting a vivid impression of that politically unstable period in the history of Central Asia. Mīrẓā Ḥaydar never loses a chance to describe his own impressions of different events, as well as the impressions of those people who were close to him. Their individual tune is extremely valuable for reconstructing the whole picture of human perspective at that time crucial for the history of the greater part of the Asian continent.

The personality of Mīrẓā Ḥaydar and his historical work did not remain unnoticed. This is how the author and his work were estimated by a late sixteenth—early seventeenth century Iranian-speaking author Amīn b. Aḥmad Rāzī: "From him came to the world good deeds, he was of many and high talents; his spelling was blameless, his style clear. [and] his verse gracious. He was of outstanding courage and bravery and an artful military leader... His *Tāriḫ-i Rashīdī* written for Rashīd-khān, the ruler of Kāshgar, is known universally"<sup>2</sup>.

*Tāriḫ-i Rashīdī* by Mīrẓā Ḥaydar Dūghlāt doubtless became very popular in the East. The manuscript tradition connected with this work is rich and variable. At present more than thirty copies of his historical work are known. Passages from *Tāriḫ-i Rashīdī* are often cited by many Muslim authors, there are also several translations of this work into Turkī<sup>3</sup>.

The work by Mīrẓā Ḥaydar considerably influenced the development of Oriental studies in Europe. Beginning from the early nineteenth century every scholar working in the field of the medieval history of Central Asia and North India had to apply to this important source. In 1895, by the efforts of N. Elias and E. Ross the work by Mīrẓā Ḥaydar was translated into English and published with a foreword, a vast introduction and a supplement<sup>4</sup>. In 1973 this translation was reprinted in Panta without any changes.

As for Oriental studies in the former Soviet Union, the discussion about the necessity of a complete translation of *Tāriḫ-i Rashīdī* into Russian has been going for several decades. Time went, but the translation of this unique source on the history of Central Asia did not appear. Fortunately, at the very end of the twentieth century, the first Russian translation of Mīrẓā Ḥaydar's work was published.

This important task has been fulfilled by prominent Uzbek scholars A. Urunbaev, R. P. Dzhaliylova, and L. M. Epifanova.

The basic manuscript used for the Russian translation is the copy of *Tāriḫ-i Rashīdī* from the manuscript collection of the Institute of Oriental Studies of the Uzbek Academy of Sciences (No. 1430). In the course of their work the translators used also three copies of the Persian original of *Tāriḫ-i Rashīdī* from St. Petersburg. Textological variants are marked at the bottom of every page, notes to the text follow each chapter separately.

The survey of all achievements and faults of the Russian translation of *Tāriḫ-i Rashīdī* requires a lot of work. It is enough to mention here that the translation is very precise and easy to read. At the same time, in my opinion, the style of the Russian version of the text is more dry than the Persian original, losing much of its beauty in this Russian translation.

It should be mentioned also that the Introduction to the translation and notes are not free from errors. It is enough to mark here the most obvious of them. It is said in the Introduction that "besides the historical work there is also a Turkic treatise on geography in verse, *Jahān-nāma*, also by Mīrẓā Ḥaydar" (p. 9). But the statement calls for comment. True, Mīrẓā Ḥaydar Dūghlāt was not only a talented historian but also a fine poet. His treatise in verse entitled *Jahān-nāma* was discovered by pure chance among Martin Hartmann's manuscripts in the State Library of Berlin (Berlinische Staatliche Bibliothek) (Ms. Oz. Oct. 1704) in 1924 by Z. V. Toḡan, who was the first to study it<sup>5</sup>. He discovered, first, that the manuscript marked in M. Hartman's index as untitled and anonymous actually represented an unknown work by Mīrẓā Ḥaydar named *Jahān-nāma*; second, that Mīrẓā Ḥaydar had used *takhalluṣ* Ayāz; that, finally, the subject of the poem was a fairy-tale about prince Fīrūz-shāh and princess Perizād. However, though *Jahān-nāma* contains information of geographical, historical and autobiographical character, the work the main subject of which is the story of a prince and a princess can hardly be assigned to the genre of geographic literature.

It is mentioned in the Introduction that the whole text of *Tāriḫ-i Rashīdī* by Mīrẓā Ḥaydar came to light in the English translation made by E. Ross (p. 14). Meanwhile the translation by E. Ross presents an *abridged* translation of the work. Omissions are marked by the translator himself in footnotes (see, for example, E. Ross' translation, pp. 342, 397, 400, etc.). Long rhetoric periods and verse were usually abridged or omitted; sometimes longer passages are left out — all inserted treatises, a chapter on prominent historical figures from Herat, author's conclusion to the second book (*daftar*), etc.

Further, in footnotes to the edition under review we read that Dasht-i Qipchāq was a vast territory, in the elev-

<sup>2</sup> Amīn b. Aḥmad Rāzī, *Haft iklīm*, manuscript C 605 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 520a.

<sup>3</sup> T. I. Sultanov, "'Tāriḫ-i Rashīdī" Mīrẓā Ḥaydar Dūghlāt (literaturnaia istoriia sochineniia)" ("Tāriḫ-i Rashīdī by Mīrẓā Ḥaydar Dūghlāt. The literary history of the work"), *Pis'mennye pamiatniki Vostoka. Istoriko-filologicheskie issledovaniia* (Moscow, 1982), pp. 116—35.

<sup>4</sup> *The Tāriḫ-i Rashīdī by Mirza Muhammad Haidar, Dughlat. A History of the Moghuls of Central Asia. An English Version*. Edited with Commentary, Notes and Map by N. Elias. The Translation by E. Denison Ross (London, 1895).

<sup>5</sup> A. Z. Validi, "Ein Türkisches Werk von Haydar Mirza Dughlat", *Bulletin of the School of Oriental and African Studies London Institution (University of London)*, VIII/4 (1937), pp. 985—9.

enth—fifteenth centuries embracing all the steppes from the Dnieper to the River Irtysh. Here the eastern Dasht-i Qipchāq is meant, i. e. steppes to the east of the Volga. It would have been reasonable to mention here that Dasht-i Qipchāq was usually divided into two parts: the Western Dasht-i Qipchāq and the Eastern Dasht-i Qipchāq. The Western Dasht-i Qipchāq spread from east to west from the River Yaik (the Ural) to the Dniester, from south to north — from the Black and the Caspian Sea to the city of Ukek (its remains located near modern Saratov). The borders of the Eastern Dasht-i Qipchāq were marked by the Irtysh on the east, on the west — by the Yaik, on the north — by the River Tobol, on the south — by the Lake Balkhash and the territories adjoining the middle course of the Syr-Darya.

The following note is made to the name of Shāhībek-khān: “Muḥammad Shaybānī-khān, grandson of Abū'l-Khayr-khān (b. 855/1451—d. 916/1501) (a misprint here, for “1501” read “1510” — T. S.). In the 1480s became the leader of the Uzbek state and achieved the conquest of Mawarannahr. The founder of the Shaybānīd dynasty” (p. 620, note 6 to Chapter 26). Unfortunately, the translators are repeating here an out-of-date opinion, therefore this passage requires a new and a more expanded note.

Shāhībek-khān, a descendant of Shibān or, according to P. Pelliot, of Sībān, the junior brother of Baty, son of Juchī-khān, son of Chinghiz-khān. Shāhībek-khān was the elder son of Shāh-Budāq-sultān. He was born in 1451. According to Binā'ī and Khwāndamīr, his mother's name was Aqzozi-begim and she was “of the line of Altān-khān”. The personal name of this prince was Muḥammad. It is known that in the Muslim East a complicated system of names went hand-to-hand with a noble origin, so a complete name of a grown-up person could include three to five or even more components. According to Binā'ī, Ḥāfiz-i Tanish and Yūsuf Munshī, when Muḥammad was just born, his grandfather Abū'l-Khayr-khān gave him a honorary name (*lakab*) — Shāhbakht. His other names, which he received later, were Abū'l-Faṭḥ, Shāhībek-khān, Shidāk-khān. Shāhībek-khān was one of the most educated men of his time and a poet famous in literary circles. Because he was a descendant of Shibān-khān, writes the *khān* of Khiva Abū'l-Ghāzī (also

a descendant of Shibān, son of Juchī, son of Chinghiz-khān), as a poet he took the pen-name (*takhalluṣ*) of Shaybānī. In V. V. Barthold's opinion, the reason for turning the name Shibān (Sībān) into Shaybān (Shaybān), whence from originated Shaybānī (Shaybānī) was the existence in the Muslim world of a popular nickname identical with the name of one of the Arabian tribes, the name of the famous theologian al-Shaybānī, whose full name was Abū 'Abdallāh Muḥammad b. al-Ḥasan (749—805). The full name of Shāhībek-khān, as it usually appears in the sources, was Abū'l-Faṭḥ Muḥammad Shaybānī-khān.

At the very beginning of the sixteenth century the descendants of Shibān, son of Juchī, son of Chinghiz-khān, led by Muḥammad Shaybānī-khān moved to the south from Dasht-i Qipchāq, conquered Mawarannahr and founded there an independent state — the khānate of Bukhārā. Muḥammad Shaybānī-khān had three sons: Timūr-sultān, Khurramshāh-sultān, Abū'l-Khayr-sultān (according to a different source, the third son of Shāhībek-khān was named Suyūnch-Muḥammad-sultān). The direct descendants of Shaybānī-khān himself never ruled anywhere, so there was no Shaybānīd (Shaybānīd) dynasty. Shaybānī-khān, his children, his grandfather Abū'l-Khayr-khān, etc., they were all Shibānīds (Sībānīds), i. e. the descendants of Shibān (Sībān) son of Juchī, son of Chinghiz-khān. In that way, contrary to the popular opinion, Shāhībek-khān the Shibānīd was not the founder of the dynasty: he was the founder of the Shibānīd state in Central Asia (1500—1598), with its capital first in Samarqand, then in Bukhārā, nothing more<sup>6</sup>.

There are other minor mistakes and omissions in the publication reviewed here, which, however, in no way diminish its merits. My observations are not intended as criticisms but simply as items of information. It is fortunate that due to thorough labour of the editors, A. Urunbaev, R. P. Dzhalilova, and L. M. Epifanova, we have now a comprehensive Russian translation of the principal source on the medieval history of Central Asia and one of the most outstanding sixteenth-century historical works written in Persian.

T. Sultanov

<sup>6</sup> S. G. Kliashtornyi, T. I. Sultanov, *Kazakhstan. Letopis' trekh tysiacheletii* (Kazakhstan. A Chronicle of Three Millennia) (Alma-Ata. 1992), pp. 243—9.

**Catalogue of Acehnese Manuscripts in the Library of Leiden University and other collections outside Aceh. Compiled by P. Voorhoeve in co-operation with T. Iskandar. Translated and edited by M. Durie. Leiden University Library (Legatum Warnerianum) in co-operation with Indonesian Linguistics Development Project (ILDEP). Leiden: 1994, 391 pp. — Bibliotheca Universitatis Leidensis. Codices Manuscripti, XXIV.**

In 1994, in *Codices Manuscripti* series issued by Leiden University this book whose history goes back at least to 1906 was published. It was in 1906 that a publication of the great Dutch orientalist C. Snouck Hurgomje (1857—1936), dealing with the history of Acehnese literature, appeared.

On his return from Aceh in 1892, the scholar prepared a report on the religious and political situation in the country for the Dutch East Indian government. The first two parts of the report were published under the name “De Atjehers” a year later, while the English translation of the work entitled “The Acehnese” came to light in 1906. The second chapter of Volume II of this work dedicated to the description of the Acehnese literature set the standard in the field.

Forty years later Dr P. Voorhoeve (specialists in Arabic and Islamic studies know him as the author of the “Handlist of Arabic Manuscripts” which was published in 1957), at that period a curator of Oriental collections in the library of Leiden University, and formerly linguist of the Dutch government in Java and Sumatra, started the project which