CONTENTS

Yu. Petrosyan. Editor's note .................................................. 3

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH. ................................................................. 5

Valery Polosin. Frontispieces on Scale Canvas in Arabic Manuscripts .................................................. 5
F. Abdullayeva. Some Linguistic Peculiarities of the Lahore Tafsir, Its Date and Provenance .................... 20

TO THE HISTORY OF ORIENTAL TEXTOLOGY ............................................................................................. 25

T. Sultanov. Medieval Historiography in Manuscripts from East Turkestan .................................................. 25

PRESENTING THE COLLECTIONS .................................................................................................................... 31

V. Goreglyad. The Oldest Russian Collection of Japanese Manuscripts and Wood-Block Prints .................. 31
A. Trotsevich. A Description of Korean Books and Manuscripts in the Library of the Oriental Faculty of the St. Petersburg University .................................................................................................................. 44

ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES. ......................................................... 49

N. Vorobyov-Desyatovsky. The St. Petersburg Branch of the Institute of Oriental Studies and the International Dunhuang Project .......................................................................................................................... 49
V. Uspensky. Two Years of Cataloguing of the Tibetan Collection in the St. Petersburg Branch of the Institute of Oriental Studies: Some Problems and Perspectives ................................................................................................................. 51

PRESENTING THE MANUSCRIPT .......................................................................................................................... 54

V. Uspensky. The Illustrated Manuscript of the Fifth Dalai Lama's "Secret Visionary Autobiography" Preserved in the St. Petersburg Branch of the Institute of Oriental Studies ............................................................................................................. 54

BOOK REVIEW ..................................................................................................................................................... 66

Manuscripta Orientalia in 1995, vol. 1, Nos. 1—3 (the list of contributions) ...................................................... 69

Colour plates: The Secret Visionary Autobiography of the Fifth Dalai Lama (see pp. 54—65).

Front cover:
The cakra for the separation of the guardian deities from the person they are protecting. A separate folio, 55×20 cm.

Back cover:
Plate 1. Cakras for summoning spirits of foes and for warding off evil spirits, as well as the articles used to perform the ritual for propitiating of the goddess lHa-mo. A separate folio, 55×20 cm.
Plate 2. The cakra for the suppression of the dam-sri spirits. A separate folio, 55×30 cm.
Plate 3. Cakras for calming illnesses and acquiring wealth, and the articles used to perform the corresponding ritual. A separate folio, 55×20 cm.
TO THE HISTORY OF ORIENTAL TEXTOLOGY

T. I. Sultanov

MEDIEVAL HISTORIOGRAPHY IN MANUSCRIPTS FROM EAST TURKESTAN

In one of his early works published in 1897 V. V. Barthold wrote: "The population of East Turkestan was obviously never renowned for its literary productivity; our evidence on the history of this land we obtain for the most part from Chinese literature and from the works of Muslim historiographers written in Mawarannahr or in Persia" [1]. This remark is often cited in Orientological works. It is not mentioned, however, that this remark reflects the state of our source-basis in the 1890s. At the same time, from the end of 1897 various manuscript collections from East Turkestan have been coming to the Asiatic Museum in St. Petersburg (now the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences). These were manuscripts which were collected by Ya. Ya. Lutsch (acquired in 1897—1903), A. N. Samoilovich (in 1906—1908, 1914, 1920, 1930), N. F. Petrovsky (in 1909), S. F. Oldenburg (in 1910) and by other scholars and amateur collectors of antiquities. When traveling in Central Asia in 1902 V. V. Barthold discovered and bought for the Asiatic Museum manuscripts containing works by two scholars from East Turkestan [2]. In 1916 in Tashkent he became acquainted with a copy of the "Chronicle" by Churas in a private manuscript collection. The owner of the manuscript, Bäqî-Jän-bäy, allowed him to take it to Petrograd — "to make a photocopy" [3]. In 1904 M. Hartmann published a description of his manuscript collection from East Turkestan [4]. During the last several decades it became evident, that among the manuscripts now preserved in Central Asian libraries there are many which had been copied and decorated in East Turkestan. The manuscript funds of Xinjintang include hundreds of volumes. Copies of some works by East Turkestan authors are present in many European and Indian libraries [5]. At present we are aware of the existence of hundreds of Muslim manuscripts from East Turkestan, some of them including several different works.

As early as 1953 D. I. Tikhonov, a specialist in Uighur studies, wrote that the St. Petersburg collection of East Turkestan manuscripts was unsurpassable both in the number of volumes and in the range of subjects they treat [6]. In this article we shall try to survey the literary life of Kashgharia of the Islamic period, giving special attention to historiographic works created by East Turkestan authors.

The development of literacy basing upon Arabic script in East Turkestan was connected with the conversion of its population to Islam in the 10th century and with the introduction of Arabic language and writing. The earliest known examples of East Turkestan Muslim literature were written in Arabic and Turkic in the 11th century: these are Qütadgih Bilisik ("Beneficial Knowledge") by Yusuf, a native of Balasaghun, and two works by Abû al-Futûh 'Abd al-Ghafîr (or 'Abd al-Ghaffîr) ibn Ḥusayn al-Alma'i al-Kâshgharî, who lived in Kashgharia and wrote (in Arabic) Mu'jam al-Shuyukh ("The Dictionary of Sheikhs") and Târîkh Kâshgharî ("The History of Kashghar").

The ethico-didactic poem Qütadgîh Bilisik was written in Kashghar in 462/1069—1070 for the local khan. This poem by Yusuf of Balasaghun is well known — it survived in three manuscripts. There are several publications of its text, it has been many times translated (completely or partially) into other languages; many articles dedicated to this early monument of Turkic literature consider its various aspects. The latest Russian translation of the poem by S. N. Ivanov appeared in 1983 (after the critical text published by R. R. Arat) [7].

None of the works by Abû al-Futûh have survived to the present time. There is some information about him and about his father in the works by Sam'ânî (12th century), Yâqût (13th century) and Jamâl Qarshî (14th century). The sources used by Yâqût and Jamâl Qarshî are unknown. Sam'ânî refers to what he heard from Abû Bakr Hibatalbâlî ibn al-Fârîkh of Hamadân and from Abû 'Abdallâh Muḥammad ibn al-Qâsim of Merv. That is what we know about Abû al-Futûh and his father from Kitiâb al-Ansâb by Sam'ânî, from Mu'jam al-Buldân by Yâqût and from Muḥaṣṣâl al-Sharî'ah by Jamâl Qarshî [8].

The name of Abû al-Futûh's father was al-Ḥusayn, but he was known also as Abû Fâdîl. His full name was Imâm Abû 'Abdallâh al-Ḥusayn ibn 'Ali ibn Halaf ibn Jibrîl ibn Khalîl ibn Shâli'î ibn Muḥammad al-Ṭa'î al-Kâshgharî. He was a sheikh and a preacher, also the author of many works on the hadîth (their titles not mentioned). According to Sam'ânî, "there could be more than a hundred and twenty of them; they are rejected by everyone". As Sam'ânî was told by his informers, al-Ḥusayn outlived his son by ten years. Yâqût wrote that Abû 'Abdallâh al-Ḥasan (sic!) had died in Baghdad in 484/1091—1092; but according to Jamâl Qarshî, he died in Kâshghar in 486/1093 and was buried there. His son, Abû al-Futûh 'Abd al-Ghafîr ibn al-
Husayn al-Almâ'i al-Kâshghari (sic!), as it is recorded in Kitâb al-Ansâb, was a hâfiz, a truthful man, a fruitful but, unlike his father, reliable author. He attended lectures by scholars of authority, Abû Tâhir Muhammad ibn 'Abd al-Malik al-Dânîkani among them. From Kâshghar Abû al-Futuĥ has made a journey to al-Jîbal, Iraq and to the region of Baghdad. From his pen came several works on all kinds of tafsîr, hadîth and other disciplines. On the evidence of Jamîl Qarshî, al-Almâ'i met a sudden death in Kâshghar and was buried in its suburbs (this place was formerly called Yatta).

What happened to Abû al-Futuĥ's religious writings and his "Dictionary of Sheikhs" is unknown. His "History of Kâshghar", however, survived the Mongol invasion, one of the greatest military and political upheavals of the Middle Ages. Jamîl Qarshî had a copy of this book when writing his Mulhaqât al-Surâh in Kâshghar at the beginning of the 14th century. As far as we know, Jamîl Qarshî was the last Muslim author who actually used this 11th century work.

The picture we have of the literary life of East Turkestan in the 12th century and during the first three centuries of the Mongol rule is incomplete: hardly any literary works created at that time have survived. Of those few available two works by Jamîl Qarshî should be mentioned. His full name — Abû al-Fadl ibn 'Umar ibn Khâlid Jamîl al-Dîn al-Qarshî. He was born in 628/1230—1231 in the town of Almalyk (the basin of the Ilî river near Kulja) in the reign of Sûnknâk-tîkin. He enjoyed the favour of his sovereigns, served as a court tutor to a prince and for this reason became known as al-Qarshî. At the end of 662/1264 Jamîl Qarshî moved to Kâshghar. There he was welcomed by local sadrs (civilian rulers) and under their friendly patronage was writing poetry, works on history and making translations. In particular, he translated from Arabic into Persian the alphabetic dictionary by al-Jawhari Al-Sâhâh ("The Trustworthy One"). This fact is mentioned by the 17th century Ottoman scholar Hâjî Khalîfî. In his bibliographic encyclopedia Kasîf al-Zunun we read: "7745. Surâh al-Lughat belonging to Abû al-Fadl Muhammad ibn 'Umar ibn Khâlid al-Qarshî, who became known as Jamîlî, is the translation of al-Sâhâh into Persian" [9].

We do not know if a copy of this work was actually available to Hâjî Khalîfî. In the Bodleian Library in Oxford there are now several manuscripts of this translation, one of them — an autograph by Jamîl Qarshî [10]. In the foreword written in Arabic Jamîl Qarshî explains that he discovered a fine manuscript of al-Sâhâh, an explanatory dictionary of Arabic by al-Jawhari (d. 1068) in four volumes, in the library of the Mas'ûdiyya madrasa built in Kâshghar under the Mongol rule by Mas'ûd-bîk (d. 1289). He decided to translate it into Persian. The draft version of the translation was accomplished in Kâshghar on the 16th of Sa'far 681/May 26, 1282. But only many years later he managed to produce the final version. In 1301 the text was re-written again. This autograph by Jamîl Qarshî dated Dhu al-Qa'da 23, 700/July 30, 1301 somehow came to England and in 1859 was acquired by the Bodleian Library.

It was probably in 1301 when Jamîl Qarshî, answering the wishes of the local sadr Sa'd al-Miillâ ba al-Dîn, began to write a supplement to Al-Surâh min al-Sâhâh, titled Mulhaqât al-Surâh ("Additions to the Clear One"). He accomplished it before 705/1305—1306. Mulhaqât al-Surâh presents an encyclopaedia of history and literacy history written in Arabic. It contains much valuable, sometimes unique, evidence on the history of the Qarakhanid dynasty reigning in Almalyk in the 13th century. There are also some interesting facts about the first Mongol rulers of Central Asia and Kazakhstan and their associates. Besides that, stories recorded by Jamâl Qarshî about his contemporaries, scholars and sheikhs, "give some idea of the intellectual life of that period" in Central Asia and East Turkestan [11]. We know now two copies of Mulhaqât al-Surâh, both preserved in the manuscript fund of the St. Petersburg Branch of the Institute of Oriental Studies. The two manuscripts were discovered in Central Asia, one of them (defective) — at the end of the last century, the other (more complete) — at the beginning of this century [12]. They were found by Russian scholars who came across a reference on this book in a work by the 16th century East Turkestan author Mirzâ Haydar Dughlât [13]. To this point, however, we shall return later.

The 16th—17th centuries in the history of East Turkestan was a period full of most important events both in the field of politics and in the cultural life of the country. Let us mark the following facts. In the 15th century the supreme leaders of the Moghuls were living not in East Turkestan but in the cities of Mâwarannâh and Turkestan, where they held Tashkent, Sairam, Yasy and other cities. At the end of the 15th—beginning of the 16th century the leader of the nomadic Uzbeks of Dasht-i 'Opâchâq Muhammad Shaybânî-khan intervened in the struggle between the members of the Timurid dynasty. In 1500—1501, with the help of Moghul khan Maḥmûd, he conquered Bukhara and Sumârkand. Soon he turned his arms against his former ally, Maḥmûd-khan. The Moghul leader, who was a man of weak character and a total failure as a general, not being able to cope with Shaybânî-khan alone, resorted to the assistance of his brother Aḥmad-khan of Turfan. In the decisive battle by Akhâs in 908/1503 Shaybânî-khan not only won the day but took both brothers prisoners [14]. Soon, however, they were released on condition that they would abandon all claims to their former Central Asian possessions, leave Turkestan and return to their hereditary principalities. The two khan came back to East Turkestan and wintered in Aqsû, where Aḥmad-khan died by the end of the winter. Maḥmûd-khan settled in Jetikent. It opened a new stage in the old struggle for power between the Chaghataids and the Dughlât emirs. The Chaghataids won, and in 920/1514 Yarkand became the capital of a new state created by Sa'îd-khan and the centre of cultural and literary life of Kashgaria [15].

Cultural traditions of Yarkand developed along the same lines as in the neighbouring Central Asian dominions. Moghul rulers and nobles, their mother-tongue being Turkic, nevertheless (at least to some extent) cultivated Iranian literary culture. The influence of Iranian culture definitely reveals itself in historiography: two most famous historical works composed by the natives of Mongolia, Tarîkh-i Rashîdî by Mirzâ Ḥaydar Dughlât (16th century) and "Chronicle" by Chûras (17th century), were written in Persian [16]. In the same language Chûras wrote his Anîs al-Talîbîn (ca. 1107/1696), a hagiographic work interesting from many points of view. The only known copy of this work is now in the Bodleian Library in Oxford. It came there in 1880 along with many other items of Youngusband's collection [17]. The original part of Anîs al-Talîbîn was published by O. F. Akimushkin in 1976 [18].
The literary culture of East Turkestan was rapidly developing in the 18th and in the 19th century. One of the characteristic features of this period is that from the 18th century Turkic becomes the dominating written language of East Turkestan. Perso-Tajik was still in use in cultural and literary circles, but only as a subsidiary language [19]. Along with the development of original literature in Turkic many translations from other languages were made at that time [20]. Another specific feature of the time was the increasing interest towards works on history: at present we know dozens of historical compositions written in East Turkestan in the 18th—beginning of the 20th century [21]. Among them are: Tärikh-i Kâshghar, Tadhkira-yi ‘Azizân, Islâm-nâma, Hidayat-nâma, Jam‘ al-Tawârîkh, Târikh-nâma-yi Ya‘qûb-khân, Târikh-i Amniyya, etc.

Undoubtedly, these centuries produced no figure equal to Mirzâ Ḥaydar Dughlât [22]. Nevertheless, there are many attractive personalities among the scholars and writers of that time, whose works deserve to be most thoroughly studied by modern investigators. One of them was Niyaţ, a historian, poet and translator of the Later Medieval period.

All we know about Niyaţ is borrowed from his own works. His full name was Muḥammad Niyaţ ibn ‘Abd al-Ghafur. He was a poet by vocation and used “Niyaţ” for his takhallus — this pen-name several times occurs in his verse [23]. It is evident from his works that his native language was Turkic, and that he was fluent in Persian. He not only translated from this language but even tried to write Persian verse [24]. Not much is known about his life. He served ‘Abd al-Raḥman-wâng, the ruler of Yarkend, who died, according to Chinese sources, in 1833 [25]. Then he moved to Khotan where he served ‘Abd al-Raḥman’s son, Muḥammad ‘Azîz-wâng, most probably as a court man of letters. It is difficult to tell if he obtained this assignment by his literary gifts or due to his old connections. The year of his death is unknown. He was still alive in 1852, which is testified by the following.

In the Manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies there is a copy of Qisas al-Gharâ’îb, the work by Muḥammad Niyaţ not registered in any other catalogues. The name of the author appears there as Muḥammad Niyaţ ibn Ghafer-bik; in a poem at the end of the author’s preface his takhallus — Niyaţ — is mentioned [26]. Qisas al-Gharâ’îb is a short compilation, some kind of a general history of Muslim dynasties. According to Niyaţ’s own story, he received “the highest commission” from the hâkim (ruler) of Khotan in whose service he was at that time, to write a history book describing all events “from Adam”, with a detailed genealogy of Moghul khâns, the descendants of Chingiz-khân. “It would be good — continued the hâkim — if stories about wonders and rarities, witty and wise sayings were included into the narrative”. Following these directions Niyaţ produces a book consisting of three parts: 1) a description of historical events from Adam to Chingiz-khân, 2) the history of Chingiz-khân, his descendants and followers, 3) a description of “wonderful and rare events” [27]. Niyaţ himself describes Qisas al-Gharâ’îb as a “translation into Turki” of the most interesting and entertaining (from his point of view) stories from such works as Târikh-i Akbari, Rawd at al-Jannât, Tadhkira-yi ‘Al-Shu‘arâ’, Niqâristân, Rawdat al-Ṣafâ, etc., written in Persian and Arabic. The work was completed “in the wilâyât of Yarkend, on Monday, day 21st of month Rajab 1268 [corresponding to] the year of the Fish”, i.e. on May 11, 1852 [28].

Qisas al-Gharâ’îb was written by the order of Muḥammad ‘Azîz-wâng hâkim-bilik. It is evident from the formula used after his name — “let his power increase” — that he was still alive in 1852 (which disproves the statement by Hamada Masami that he died in 1842, made with no reference to any sources) [29]. It is also clear from the preface that in 1852 Muḥammad Niyaţ continued in the service of the hâkim of Khotan. The reason for his moving from Khotan to the wilâyât of Yarkend is unknown.

Qisas al-Gharâ’îb is a very typical work of the Muslim court historiography, it can hardly give any idea of its author’s creative individuality. It is also of no great interest as a historical source. We get much more information about the artistic personality of Niyaţ from his translations. There we find something, upon which we can make our guesses about his literary ideals, the level of his education, etc.

The dates of Niyaţ’s life are unknown. Judging by the available materials he was active as a man of letters between the 20s and the early 50s of the 19th century. At that very time he wrote his historical work and translated Târikh-i Rashidi by Mirzâ Ḥaydar Dughlât from Persian into Turkic. His translation contains a preface where he is describing in detail the circumstances connected with its coming into being, the methods of his work, etc. [30]. It is interesting enough from many points of view and deserves to be summarized here.

The sovereign ruler of Yarkend ‘Abd al-Raḥman-wâng hâkim-bilik who “enjoys the grace of Allah”, as Muḥammad Niyaţ puts it, said to him several times that this land belonged to the realm of Moghulistan and had been the residence of Moghul khâns. The life-circumstances of these khâns from the time of Chingiz-khân till the termination of the khâns dynasty in Moghulistan are unknown. It is also unknown how many rulers there were in this wilâyât, what were the regulations established here, how they were followed and when ceased to function. “It is necessary to get a book narrating the history of the khâns’ reigns or to find a trustworthy narrator able to relate all these events, so that the names of the Moghul khâns would not disappear in this world and their lives and deeds would not be forgotten”, says Muḥammad Niyaţ.

The translator tells us that no one was aware if there were any books of this kind in local libraries. By chance, however, one copy of Târikh-i Rashidi by Mirzâ Ḥaydar Dughlât was found. When looking through it Muḥammad Niyaţ discovered that it was dedicated entirely to the Moghul khâns and to the description of events in Moghulistan. The manuscript was much worn out, with torn pages and almost unfit to be used. “We regretted it very much. If this copy was good, it would have been translated into Turki at that time (i.e. under ‘Abd al-Raḥman-wâng), writes the translator. Later, when Muḥammad Niyaţ came into the service of ‘Abd al-Raḥman’s son Muḥammad ‘Azîz-wâng hâkim-bilik, the ruler of Khotan, he managed to find one more copy of Târikh-i Rashidi. Unlike the first one it was “perfectly complete, irrefragably executed and wonderfully preserved”. Because Târikh-i Rashidi was written in Persian (as he says in the preface), not everyone could use it and understand its contents. Therefore the highest order came from Muḥammad ‘Azîz-wâng, suggesting to translate Târikh-i Rashidi...
M  Q a

20th of Jumada II, 1253, corresponding to the year of Cow, that some rare and little-known Persian words were transportively, from the context, the translator says. He also admits transfer the meaning of the Persian text in Turkic words, the Completion of this Draft Copy [31]. It opens with the origin of his family goes back through generations to the original of this work was found and became known in his manuscripts containing more or less complete versions of Rashidi’s work, he adds.

At the end of the narrative part of his work the translator declares that, like Mirzâ Hâydar Dughlât who dedicated his work to ‘Abd al-Rashid-khan, he is dedicating his translation of Târîkh-i Rashidi to Muhammad ‘Aziz-wâng, because there are three reasons to do so: 1) the Persian original of this work was found and became known in his time, 2) the translation was done by his highest order, 3) the origin of his family goes back through generations to Hadrat Mawlânâ Jamâl al-Dîn, whose grave is located in the wildayt of Aqsî at the site of Ay-Kul.

The translator’s preface ends in verse (fols. 11a—12a), many versified passages are included in its text.

The author’s conclusion which comes after the translation is titled: “The End of the Translation of this Book and the Completion of this Draft Copy” [31]. It opens with the words of gratitude to Allah, who gave the translator strength to accomplish this “great deed”. Then it is mentioned that the translation was completed in Khotan on the 20th of Jumâdâ II, 1253, corresponding to the year of Cow, i.e. on September 22, 1837. After that follow some words addressed to the reader, asking him to forgive the translator for his imperfect work and to correct his mistakes — a common formula of Islamic translators. Like in the preface, at the end of this conclusion comes a poem written by the translator.

Manuscript D 120 cited here includes the translation of only the first daftar (part) of Mirzâ Hâydar Dughlât’s work. The Manuscript collection of the Institute has also a complete translation of Târîkh-i Rashidi by Niyâzî [32]. According to our calculations, there are at least ten known manuscripts containing more or less complete versions of Niyâzî’s translation.

All known copies of this translation are dated to the 19th century. The popularity of this work was ensured both by the brilliance of the original text by Mirzâ Hâydar and by the good quality of Niyâzî’s translation. The translation is not just very precise but is even endowed with some elegance. The translator managed to preserve not only the sense of the original but also the clearness, tightness and precision inherent in the Persian text. The same is characteristic of his rendering of Persian verse. The original metre of the Persian verse present in Târîkh-i Rashidi is preserved in Turki, which testifies to the poetic gift of the translator. The task outlined in the preface — to translate in a simple and clear manner, using common language — should be regarded, in our opinion, not just as Niyâzî’s wish to answer the linguo-aesthetic demands of the learned East Turkestan public, whose knowledge of Persian at that time was not too profound. His orientation, first of all, on the Turkic lexicon, judging by the language of his Qisas al-Ghara’îb and his voluminous preface to the translation of Târîkh-i Rashidi, was his conscious position. His fluent Persian and his brilliant knowledge of the Turkic language allowed Muhammad Niyâzî to follow this principle of translation without any loss of precision and clearness, so that even those readers who had no knowledge of Persian could easily understand it. This makes it possible to speak about the high quality of Muhammad Niyâzî’s translation. It should be also taken into account that the translation was made from “perfectly complete, irreproachably executed and wonderfully preserved” manuscript. Due to its high quality Niyâzî’s translation may help the present-day investigator of Târîkh-i Rashidi in a way not often to be expected of the so-called “Oriental translations”.

Not being a specialist in the field of Turkic poetry the author of this article is not undertaking the task of estimating Muhammad Niyâzî’s poetic heritage. Our nearest practical aim is to indicate the sources which can be used for such investigation. The problem is that no dîwân of Niyâzî’s poems (if it ever existed at all) is available now, although his poetic works, some of them rather extensive, are scattered over his books sometimes appearing in quite unexpected places. Pages of the preface and the conclusion to his translation of Târîkh-i Rashidi containing verse by Niyâzî have been indicated above. Verse are present in the preface and the conclusion to his Qisas al-Ghara’îb (fols. 1b—3b, 128b—129a). But the number of his poetic works is not confined to these. Thus in his translation of Târîkh-i Rashidi, after the chapter dedicated to emir Khudâyîd, Muhammad Niyâzî wrote that his constant wish was to make a hajji. So when he became aware that emir Khudâyîd had enjoyed the honour of visiting Mecca and even of being buried there, he was so touched that he wrote a poem on this occasion and placed it at the end of the chapter. The poem is dedicated to the same subject, Niyâzî’s dream to make a pilgrimage to Mecca and Medina, the sacred places of Islam. This translator’s interpolation occupies almost three pages of the manuscript (but for two lines) [33].

Cases when the main narrative is interrupted by recollections, interpolations and additions, made either by the author himself or by a translator, was a regular practice in medieval Islamic literature. “By the way” passages were one of the compositional methods sanctified by the medieval literary tradition. Niyâzî is applying it once more, this time in his own historical composition. In one of the chapters of the third part of his Qisas al-Ghara’îb Niyâzî is describing (after the works of Indian authors of the Great
Moghūl period) the life of Mirzā Ḥaydar Dughlāt (murdered in 1551). At the end of the chapter comes an extensive poem by Niyażī dedicated entirely to the author of Tārikh-i Rashidi [34]. By our approximate calculations the general volume of the various texts in the two works mentioned above is equal to several hundred bayts — enough to form a judgment of Niyażī’s poetic talent.

Let us now make a short summary, taking into account the following: in the middle of 13th centuries Niyażī discovered a copy of Tārikh-i Rashidi in the palace library of Khotan and translated it from Persian into Turki (the language used by the dominating part of the population of East Turkestan). This translation became popular. Tārikh-i Rashidi is the principal source on the history of this land in the 14th—

16th centuries. The author of Tārikh-i Rashidi was well acquainted with the work by Jamāl Qarshi, the 13th—

early 14th century author from East Turkestan. In his turn Jamāl Qarshi was borrowing his materials from Mulḥaqāt al-Ṣurāh and Tārikh Kāshghar by Abū al-Futūḥ who lived in Kāshghar in the 11th century.

None of the mentioned works is a direct continuation of the other. Still they are the links of one chain of information binding together the literary activities of several generations of East Turkestan scholars. The main link of this chain is Tārikh-i Rashidi. Unlike Tārikh Kāshghar by Abū al-Futūḥ and Mulḥaqāt al-Ṣurāh by Jamāl Qarshi, Tārikh-i Rashidi had a better fortune. At present over 30 copies of the work by Mirzā Ḥaydar are known. It is often cited by Muslim authors. Several translations of Tārikh-i Rashidi into Turki appeared in the 18th—

19th centuries in East Turkestan [35]. The “Chronicle” by Chūrūs written in Yarkand around 1087/1675—1677 is totally basing upon Tārikh-i Rashidi being its logical continuation [36]. Several decades later the author of Tārikh Kāshghar was using Tārikh-i Rashidi in the chapters of his work dedicated to the early history of the Moghūl khāns [37]. The Tashkent copy of one of the Turki translations of Tārikh-i Rashidi is supplemented with a dhaqal — the continuation of the history of Kāshghar up to the middle of the 1830s [38]. Finally, this work by Mirzā Ḥaydar became the main source for “The History of the Rulers of Kāshghar” written in 1903 by Mullā Mūsā in the town of Aqsū in East Turkestan [39].

At present, contrary to what V. V. Barthold was writing in the 1890s, we have a complete fund of East Turkestan Muslim historiography. So far it has not been really explored. The number of published works is still too insignificant in comparison to the number of manuscripts waiting to be investigated. The growing interest towards the history of East Turkestan among European, Japanese and Russian scholars makes them pay more attention to the Muslim historiography of Kāshghar.

Notes

1. V. V. Barthold, Sochinenia (Works), viii (Moscow, 1973), p. 63.

2. Ibid., pp. 173—4, 205—6.


4. M. Hartmann, Die Oströmsische Handschriften der Sammlung Hartmann (Berlin, 1904).


9. Lexicon bibliographicum et encyclopaedicum a Mustafa ben Abdallah Mütevelie, “Tarih-i Rashidi”. At the end of the chapter comes an extensive poem by Niyażī dedicated entirely to the author of Tārikh-i Rashidi [34]. By our approximate calculations the general volume of the various texts in the two works mentioned above is equal to several hundred bayts — enough to form a judgment of Niyażī’s poetic talent.


11. V. V. Bartold, Sochinenia (Works), i (Moscow, 1963), p. 100; idem, Sochinenia (Works), viii, pp. 98—102.


23. Tariikh-i Rashidi tardjamasi, a manuscript in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, call number D 120, fols. 2b, 6a, 12a, 61b, 62a.

24. Ibid., fol. 11a.


26. Muhammad Niyaz, Qišas al-Gharāʾib, a manuscript in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, call number D 106, fols. 2a, 3b.

27. Ibid., fols. 2b—3a.

28. Ibid., fol. 128b. According to 1. A. Orbeli’s tables, Sinkhronisticheskie tablitsy khidzhry i evropeiskogo letoischisleniia (Synchronistic Tables of Hegira and of European Chronology) (Moscow—Leningrad, 1961) — the 11th of May 1852 was Tuesday.


30. Tariikh-i Rashidi tardjamasi, D 120, fols. 1b—12d.

31. Ibid., fols. 146b—147a.


33. Tariikh-i Rashidi tardjamasi, D 120, fols. 60b—62a.

34. Muhammad Niyaz, Qišas al-Gharāʾib, fols. 85a—88a.


38. Tariikh-i Rashidi tardjamasi, a manuscript in the collection of the Institute of Oriental Studies of the Uzbek Academy of Sciences, call number 10191/P, fols. 344a—416a.