

TURKIC VERSIONS OF THE *TĀRĪKH-I RASHĪDĪ* IN THE MANUSCRIPT COLLECTION OF THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES

In terms of its content and literary fate, the *Tārīkh-i Rashīdī* by Mīrzā (Muḥammad) Ḥaydar Dūghlāt (1500—1551) is one of the most interesting texts in the history of sixteenth-century historical literature in the Persian language [1]. The manuscript tradition associated with the *Tārīkh-i Rashīdī* is quite rich and diverse. Judging by available catalogues and research, at present there are more than thirty known copies of Mīrzā Ḥaydar Dūghlāt's work. The autograph copy remains undiscovered. Surviving copies of the Persian original of the *Tārīkh-i Rashīdī* are not always complete and display certain discrepancies. In sum, however, they make possible a reconstruction of the entire text. The *Tārīkh-i Rashīdī* gained especial fame and authority both with the generations of Muslim readers in close chronological proximity to the author, as well as with later readers. Eloquent testimony to the popularity of Mīrzā Ḥaydar's work is provided not only by the number of manuscripts of the Persian original, the frequent recitations and significant excerpts from the *Tārīkh-i Rashīdī* employed by Muslim authors in their writings on the history of Moghūlistān, East Turkestan and North India, but also by Turkic translations of this work. The latter date back to the eighteenth and nineteenth centuries and bear witness to the long-term influence of the *Tārīkh-i Rashīdī*.

Mīrzā Ḥaydar's work exerted an appreciable influence on European oriental studies as well. Beginning from the 1840s, every scholar who touched on any questions connected with the medieval history of Central Asia and North India inevitably referred to it. An indication of the growing attention to the *Tārīkh-i Rashīdī* in Western European oriental studies was the publication in London of an English translation of the work in 1895, which appeared thanks to the efforts of N. Elias and E. Ross (re-issue 1898; repr. 1970, 1973). At the beginning of the 1990s, an American scholar, W. Thackston, published the Persian text of the *Tārīkh-i Rashīdī* along with a new translation into English. A Russian translation of the *Tārīkh-i Rashīdī* was published in Tashkent in 1996.

Despite this big popularity of the composition with the scholarly circles, there is neither a reliable critical edition of the text, nor a monograph-length study of it. There are also serious problems with the literary history of Turkic translations of the *Tārīkh-i Rashīdī*. First and foremost, the number of independent translations of this work into Turkic

languages and the dates of their composition have not yet been determined. W. Barthold, for example, wrote that there are two Turkic translations of the *Tārīkh-i Rashīdī*: that of Muḥammad Ṣādiq, made in the eighteenth century, and a translation completed in Khotan in the nineteenth century [2]. In the opinion of A. M. Muginov, the *Tārīkh-i Rashīdī* was translated into Turkic at least three times, with the earliest translation dating from 1160/1747 [3]. Z. V. Toğan's remarks on the writing are of especial interest for the literary history both of the Persian original of the *Tārīkh-i Rashīdī* and of the Turkic translations. In an addendum to V. Barthold's entry on Mīrzā Ḥaydar in the Turkish "Encyclopedia of Islam", he writes that "although Mīrzā Ḥaydar wrote his *Tārīkh-i Rashīdī* in Persian, it is clear from several Chaghatāy copies of the work that he personally translated it into Turkic" [4]. Z. V. Toğan does not cite his source. The expression "several Chaghatāy copies of the work" should, in all likelihood, be taken to mean the copy of the Turkic translation of the *Tārīkh-i Rashīdī* preserved in London. This idea is suggested by a remark in a work by J. Pierson on Oriental manuscript collections in Great Britain and Ireland. He writes that in the library of The British and Foreign Bible Society there are many Persian manuscripts, including "an important Turkish MS of the *Tārīkh-i Rashīdī*, written in 1543 A.D." [5].

This date for the Turkic manuscript of the *Tārīkh-i Rashīdī* seems to be dubious. As is known, the *Tārīkh-i Rashīdī* consists of two independent parts, the second of which was written before the first. The second part was begun no later than 948/1541—42 and finished no earlier than Muḥarram 950/April—May 1543, while the first part was begun no later than 951/1544—45 and completed on the last day of Dhū'l-Ḥijja 952/3 March 1546 [6]. The existence of a manuscript of the *Tārīkh-i Rashīdī* in Turkic, "written in 1543" (the autograph?), would mean that Mīrzā Ḥaydar Dūghlāt began to write his historical work simultaneously in two languages — Persian and Turkic — and that the Turkic version was completed earlier. Thus, the first part of the Persian text, finished in March 1546, would be a translation from the Turkic made by the author himself. However, the brevity of J. Pierson's remarks and, most importantly, their incompatibility with the currently established facts of the work's literary history do not allow us to go as far as this.