

(ii) the latter rings are recorded among many ethnic groups and castes of Northwest India, and have long been linked with regions of north Afghānistān, through which Arabs passed on their way to Mā warā' al-nahr.

Thus, as a working assumption we wish to propose the conclusion that at the turn of the 15th—16th centuries women of the Arab tribe which settled in Mā warā' al-nahr already wore talisman rings in the bridge of the nose, and not just in the sides of the nose, as was the custom previously. This argument is also confirmed by the above-mentioned "Travelling tortoise" miniature, dated to the 16th—17th centuries. As far as we know, in earlier miniatures this type of jewellery is not recorded.

From Arab women, the fashion for nose rings spread to other regions of Central Asia. The change in the manner of wearing the ring among the Arabs evidently took

place as a result of a borrowing from women in the northwest regions of Hindūstān and Afghānistān. They brought this custom to Central Asia, where it was not previously encountered. In Mā warā' al-nahr, as a unique phenomenon, this type of nose jewellery became an ethnically distinct sign of the Arabs; it is preserved to this day in the Arab milieu. Women from various Central Asian ethnic groups (local, not Arab) saw this type of nose jewellery as fashionable, and the fashion spread among Turkmens, Uzbeks, some settled Tajiks, Kazakhs and Qaraqalpaqs, and among city dwellers in Khīwa, Tashkent, Bukhāra and Samarqand, from where several types of rings came into out museum collections. By the 20th century this fashion has vanished completely, which did not effect the tradition of wearing this jewellery in the Arab milieu.

Notes

1. RNL, Dorn 425, fol. 46a.
2. I. N. Vinnikov, *Saint-Petersburg Branch of the RAS Archive*, f. 1045, descr. 1, file 115, fol. 319.
3. A. N. Kondaurov, *ibid.*, descr. 4, file 24, fol. 134.
4. È. G. Gafferberg, *Beludzhi Turkmenskoï SSR* (Baluchis of the Turkmen SSR) (Leningrad, 1969), p. 122.
5. L. A. Chvyr', *Tadzhikskie iuvelirnye ukrasheniia* (Tajik Jewellery) (Moscow, 1977), p. 25.
6. N. G. Borozna, "Vidy zhenskikh iuvelirnykh ukrasheniï u narodov Srednei Azii i Kazakhstana" ("Types of women's jewelry among the peoples of Central Asia and Kazakhstan), *Sovetskaia ètnografiia* I (1974), p. 40.
7. A. I. Pershits, "Araby Saudovskoï Aravii" ("The Arabs of Saudi Arabia"), *Peoples of the World: Peoples of the Middle East* (Moscow, 1957), p. 407.
8. B. M. Dantsig, "Araby Iraka" ("The Arabs of 'Irāq"), *ibid.*, p. 525.
9. M. G. Aslanov, "Afgantsy" ("The Afghans"), *ibid.*, p. 90.
10. N. R. Guseva, *Khuzozhestvennye remësla Indii* (Art Crafts of India) (Moscow, 1982), p. 180.

Illustrations

Front cover:

Plate 1. The miniature "Travelling tortoise", *Tuhfat al-ahrar*. Size of the miniature: 22×13 cm. Central Asia, 16th century. NLR, call No. Dorn 425, fol. 46a. Courtesy of the Library.

Inside the text:

- Fig. 1.** Nose ring. Jāynaw, 20th century. Silver, D=2 cm. MAE RAS, No. 7271–8. Acquired by MAE RAS expedition in 2004. Photo by T. Fëdorova. Courtesy of the Museum.
- Fig. 2.** Nose ring. Jāynaw, 20th century. Silver, D=3 cm. MAE RAS, No. 7271–9. Acquired by MAE RAS expedition in 2004. Photo by T. Fëdorova. Courtesy of the Museum.
- Fig. 3.** Nose ring. Ura-Tubā, early 20th century. Gold, pearls, D=2.5 cm. MAE RAS, No. 3540–57. Photo by the author. Courtesy of the Museum.
- Fig. 4.** Nose ring. Old Urganj, late 19th — early 20th century. Gold, beads, D=3 cm. MAE RAS, No. 1275–1. Photo by the author. Courtesy of the Museum.
- Fig. 5.** Nose ring. Khīwa, late 19th — early 20th century. Silver, coral beads, D=2–3.3 cm. MAE RAS, No. 1275–2. Photo by the author. Courtesy of the Museum.
- Fig. 6.** Nose jewellery. Turkmenia, early 20th century. Silver, copper, D=2 cm. MAE RAS, No. 3993–87. Photo by the author. Courtesy of the Museum.

PRESENTING THE MANUSCRIPT

M. Dehqan

TĀRĪKH-I KURD: AN UNKNOWN PERSIAN MANUSCRIPT OF THE CHRONICLE OF SANANDAJ IN THE IRANIAN NATIONAL LIBRARY*

In Sôranî-speaking communities [1], from sometime in the eighteenth century until virtually the present day, several chronicles have circulated according to which Sanandaj, the most important Sôranî city in the late medieval history of Iranian Kurdistan [2], received the various reports of its events from the Kurdish historians. The chronicles are couched within the framework of a local narrative which build sometimes on earlier historical

materials in Persian composed in the early years of Erdelan local dynasty. Almost all the previous texts have been published since the years 1947–2000, but *Tārīkh-i Kurd* ("The History of Kurds"), that is the subject of my account, has not attracted the attention of any scholar. It is the purpose of this brief note to present the newly-found manuscript of this important chronicle.

1. The Manuscript

The Manuscript Section of Iranian National Library contains manuscripts in Arabic, Persian, and Turkish languages, which can be divided into smaller collections according to the date of their accession, though most are from modern times. The manuscripts of refined calligraphy are highly decorated with miniatures, executed in polychrome and gold [3]. These Library collections are not united in a single whole, but are categorized in several sections — Arabic Section, Persian Section, Record Section, and Rare Books Section. Some important miniatures and historical photos are also part of Iranian National Library Collections [4].

The provenance of the manuscript of *Tārīkh-i Kurd* or Sanandaj under Erdelans is not obvious. In the *daftar-i thabt* of Iranian National Library the manuscript (call No. 2213F) is referred to the so-called Arabic and Persian Manuscript Section, but is mentioned neither in the catalogues of the Library nor in any other available catalogue [5].

The manuscript is in Persian. The *farangī* paper and text have been excellently preserved. The binding is late with brown leather. The Persian manuscript of *Tārīkh-i*

Kurd is written in a type of *nasta'liq*, and does not have a title page with the name of the work. In some unpublished internal notes by Persian librarians, the manuscript is called *Tārīkh-i Kurd* [6]. It is written with black ink and there is no *shanjarf* title. The complete text of each folio consists of 15 lines. There are a total of 70 folios (text: fol. 5v—fol. 66v) in the manuscript and the size of the folio is 21×17 cm:

Incipit (fol. 5v, fig. 1)	"اصل اکراد بعضی از مورخان و ناقلان آنها را از نسل"
Excipit (fol. 66v, fig. 2)	"تتق جاه و جلال اعنی شاهزاده بیهمال روانه عتبه بوسی"

There are 8 blank folios (fol. 1r—fol. 4v and fol. 67r—fol. 70r). It is difficult to attribute the manuscript to any particular scribe. The date is given as Sha'bān 1273 / March—April 1857. The author is Mesture Kurdistānī (1799?—1843) — the girl of Abu al-Hasan Beg, the second wife of Khusrāw Khān, and the most well-known poetess of Sanandaj [7].

* Sponsored by Iran National Science Foundation.

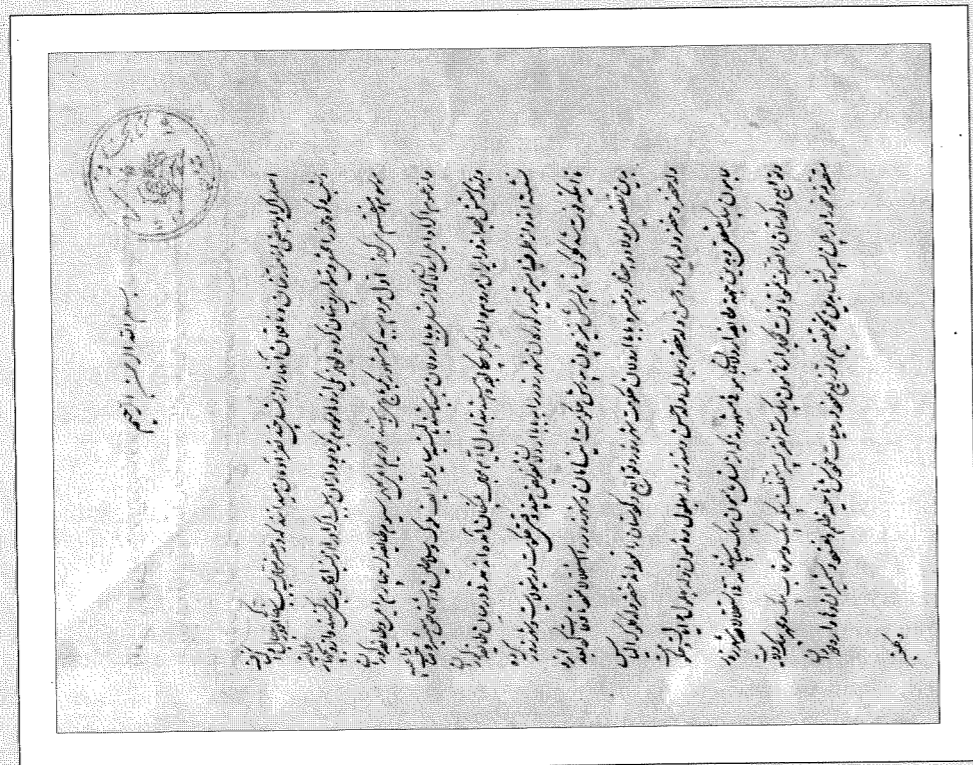


Fig. 1

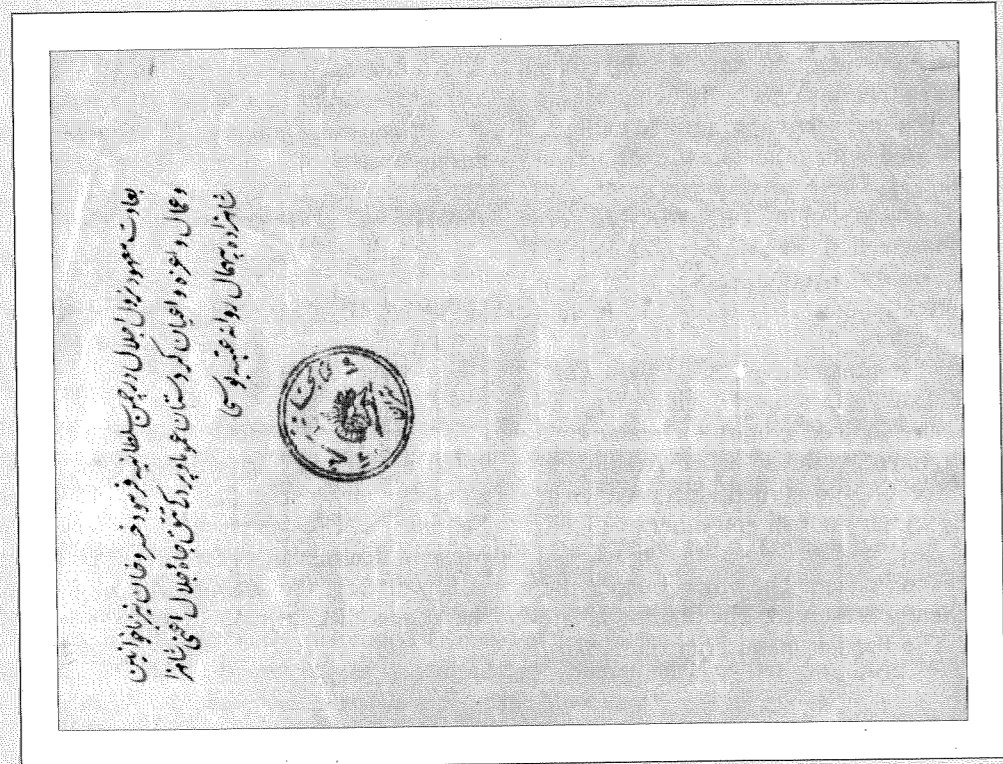


Fig. 2

2. The Topics

The chronicle of Sanandaj and its outskirts under Erdelans has survived in both complete and defective versions. The Persian manuscripts known to contain it are of a relatively recent vintage. While they all agree on the essential outline of the history of Sanandaj, there are so many variations in the telling that in their careless editions of the text Kurdish researchers opted to publish the complete and defective recensions side by side rather than to attempt to re-constitute the original form from which, in their judgment, they may be presumed to descend.

What is in fact important to notice about this newly-found manuscript's use of events is its fuller account and careful designation of the process of events in which only the Kurds play the definite roles.

The main topics in the chronicles of Sanandaj and Erdelans have always included the life of *Khusraw Khān* (I and II). The chronicle-line is here the same, but there is a more exactly frame-chronicle in which the author tells of her encounter with the Kurdish noblemen and officials. The narrator firstly recounts the origin of Kurdish tribes, tells of the course of Islamic history, as reflected in Iranian Kurdistan, from the time of *Shāh Ismā'il I* (1487—1524) to the time of *'Abbās Mīrzā Nā'ib al-Saltāna* (1782—1828), and sometimes of her experience of historical events under Erdelans.

In the present version of Sanandaj's chronicle the Iranian Kurdistan and especially *Khusraw Khān* sections are the most important features, and they occupy by far the most space in the texts. The prominence of the Sanandaj and the Iranian Kurdistan's genre is not surprising, given the fact that in the all Kurdish-speaking tribes of Iran Sanandaj and its local dynasties were the most important political and national reactions to the challenge

of central power of Persia, from the time of *Shāh 'Abbās I* (1571—1629) until the time of *Nāṣir al-Dīn Shāh* (1831—1896). Here, and throughout the *Khusraw Khān* sections of the manuscript there is a number of allusions to Persian history which have given scholars some points of reference to compare the events.

While the whole structure of the *Tārīkh-i Kurd* clearly reflects the historical milieu of the late medieval period of Sanandaj, at least in terms of the order and development of the topics it addresses, the truly original part of the manuscript, as I have said, is in author's use of the events as they may be ascribed to Erdelans. But even in this line of narrating she sometimes declares her conclusions more than she argues for them. And for evidence she cites the power of Erdelans which could scarcely be expected to carry conviction with non-Erdelans — i. e. the other Kurds of Iranian Kurdistan. Author herself seems to have been aware of this problem, because more than once, she makes a remark to the effect that adversaries should allow all the Kurds to argue on their own terms. This practice heightens the interpreter's perception that author's purpose is really to prove a point to the Kurds at second hand, through her readers' participation in Kurdish-Persian challenge.

Finally, one may say first of all about *Tārīkh-i Kurd* that on every folio it reflects the milieu of Kurdistan and the historical concerns of Sanandaj. Secondly, it is clear that author intended to argue in Persian on the model of the chronicles of the contemporary Persian historians who wrote in Persian and Arabic: *Iskandar Beg Munshī* (1561—1633), *Riḍa Qulī Khān Hidāyat* (1794—1867), *Muḥammad Taqī Khān Sipīhr* (1795—1876), etc.

Notes

1. *Sōranī* belongs to the Central group of Kurdish language which is made up of the different dialects spoken in Iraqi and Iranian Kurdistan. On the *Sōranī* Kurdish see: J. Blau, *Manuel de kurde (dialecte sorani): grammaire, textes de lecture, vocabulaire kurde-français et français-kurde* (Paris, 1980).
2. Sanandaj is one of the central cities of Iranian Kurdistan which is situated in the north-west of Iran. For the geography and the history of Sanandaj, see: M. K. Qaşrī, *Sanandaj, dār al-ayāla-yi Kurdistān-i Īrān* (Sanandaj: the Dār al-Ayāla of Iranian Kurdistan) (Sanandaj, 2002).
3. The basic work of all manuscripts of Iranian National Library has been done by S. 'Anwār, A. Ḍamīrī, H. 'Azīmī *et al.*, *Fihrist-i Nusakh-i khaṭṭī-yi Kitābkhāna-yi Millī-yi Jumhūrī-yi Islāmī-yi Īrān* (The Catalogue of the Manuscripts of Iranian National Library) (Tehrān, 1977—2005).
4. See, for example, K. Kīyānī, "Ganjīna-yi 'Aks-hā-yi Tārīkhī" ("A treasury of the historical photos"), *Ganjīna-yi Asnād* LI—LII (2003—2004), pp. 107—13, where a photo collection of Library is briefly described.
5. According to Persian librarians, having arrived in Tehrān as a part of the "Kurdish personal collections", the manuscript of the *Tārīkh-i Kurd*, was nevertheless neither described nor even mentioned in the works on manuscript collections of Library.
6. The classic and original title of the book is *Tārīkh-i Ardalān*. Cf. M. Kurdistānī, *Tārīkh-i Ardalān* (A History of Ardalān), ed. by N. Āzādpūr (Sanandaj, 1947), p. 1ff.
7. See: A. Karamī, *Dīwān-i Mastūra-yi Kurdistānī, "Māh Sharaf Khānum"* (The *Diwān* of Mastūra Kurdistānī or "Māh Sharaf Khānum") (Tehrān, 2005), where the fullest modern study of her life and poems is given.

Illustrations

Fig. 1. *Tārīkh-i Kurd*. 21×17 cm, the *farangī* paper. *Shā'bān* 1273 / March—April 1857, Tehrān. Tehrān National Library, call No. MS Pers. 2213F, fol. 5v. Courtesy of the Library.
 Fig. 2. The same MS, fol. 66v. Courtesy of the Library.

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AUTHORS

Mr. Mustafa Dehqan, MA — specialist in Kurdish Studies with an interest in the literature and religions of Kurdistan. He earned a bachelor's degree in Historical Studies and a master's in Historical Linguistics from the University of Tehrān. Author of the numerous articles in the field.

Dr. Annabel Teh Gallop — Head of the South and Southeast Asia section at the British Library, London. Her current research interests are in Malay letters, documents and seals, and the art of the Qur’ān in Southeast Asia.

Dr. Alessandro Gori — Department of Linguistics, University of Florence (Italy). Specialist in Arabic Islamic literature of the Horn of Africa. Author of a series of articles and monographs in this field.

Mrs. Anastasia S. Grib — post-graduate student of the Oriental Department at the State Hermitage Museum. Specialist in the Qur’ānic calligraphy and indigenous art in West Africa. Author of the internet-based Guide to Islamic Calligraphy (www.khatt.ru); formerly a special reporter in Cairo for the “Around the World” magazine, an intern at the Metropolitan Museum of Art (Department of Islamic Art), managing editor of the “Hermitage Magazine”.

Mr. Dmitriy D. Ivanov — Chief specialist of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, curator of the Foreign Asia storages of the Museum, specialist in Buddhist art.

Prof. Dr. Alexander B. Kudelin — Full member of the Russian Academy of Sciences, Director of the World Literature Institute, Russian Academy of Sciences, specialist in the history of the Arabic literature; author of the series of monographs in the field.

Prof. Dr. Efim A. Rezvan — Deputy Director of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, specialist in Arabic and Islamic studies, author of a number of monographs and numerous articles dealing with Russian-Arab relations, history of Islam and Oriental studies computing.

Mrs. Maria A. Yanes — post-graduate student of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) Russian Academy of Sciences and the Senior Coordinator of the Museum Exhibition Department. Fields of research: ethnographic studies, cultural history and traditional handicraft of the Arabs of Uzbekistān.

Notes to Contributors

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Submissions

Manuscripts should be sent in duplicate to the Editor-in-Chief: Dr. Efim A. Rezvan, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, 3 Universitetskaya nab., 199034, St. Petersburg, Russia, e-mail: rezvan@kunstkamera.ru.

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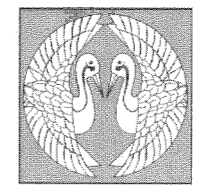
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