

PRESENTING THE MANUSCRIPT

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A LATE COPY OF THE *GĦARĪB-NĀMA* BY ‘ĀSHIQ-PĀSHĀ

Among the Turkic manuscripts in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, there is a nineteenth-century copy of the poem *Gharīb-nāma* by ‘Āshiq-pāshā [1]. The history of the manuscript is of some interest; it was presented by the copyist to an extraordinary political figure, the Kazakh *khān* Jahāngīr. The circumstances surrounding the gift itself, the nature of the text, as well as the intricate way by which the copy in question entered the collection may throw additional light both on one of the most curious episodes in Kazakh history and the circulation of literary texts, written in Old Anatolian Turkic, among the Turkic peoples of Russia and Central Asia.

The manuscript (17.0×25.0 cm) is written in *naskh*; folios' edges are gilded. The binding is paste-board covered in shiny bright-brown leather with a gold embossment along the edges and in the centre. The back of the binding also has a gold embossment. The inner part of the covers is pasted over with light-green paper. Both the thick cremish paper and binding are of Russian manufacturing. The folios show a barely visible oval imprinted watermark from the Yaroslavl paper factory of Prince Nikolai Gagarin. The ink is black and red. The text in verses is framed in red and is written in two columns (11.0×20.0 cm). The manuscript contains 266 folios; 21 lines per page. The copy is in good condition; it creates an impression of richly produced volume thanks to the binding's embossment and abundance of gilt on folios' edges. The text practically lacks any decoration. There is also no *unwān*. The title is at the top of the page.

Beginning (fol. 4b):

اكنون اين ضعيف فقير المفتقر الى رحمت الله تعالى عَلَيَّ بن
المخلص بن الشيخ الياس المعروف جَدُّه بِنَابَا و هو المعروف
بشيخ پاشا العاشق رحمت الله رحمت و اسعَّت بر خود لازم
و واجب كرد كه ...

End (fol. 266b):

لَوْ كَانَ يُهْدِي إِلَى الْإِنْسَانِ قِيَمَتَهُ
فَأَنْتَ قِيَمَتَكَ الدُّنْيَا وَ مَا فِيهَا

The name of the copyist is indicated in the colophon written in prose, in the Arabic language, at the end of the manuscript (fol. 266b). The text runs as follows:

“The end of the book *Gharīb-nāma*, belonging to [the pen of] ‘Āshiq-pāshā, may the Most High grant him peace... This copy was transcribed by the most insignificant and miserable of slaves, who seeks the mercy of [our] Lord the Creator, Ṣadr al-Dīn b. Muḥammad Amīn al-Qarghālī, as a gift for Jahāngīr-khān b. Būkāy-khān, in the year of the Hijra 1255, on the fourth day of Muḥarram (March 20, 1839 — *I. P.*), basing this [text] on an old manuscript copied in Hijra 854 (1450/51 — *I. P.*)” [2].

There follow two *bayts* of the copyist's own composition, after which we find one more phrase in Arabic:

“This gift for the *khān*, son of a *khān*, is like the hoopoe's gift to Sulaymān — peace be upon him. It [may be] likened to what the hoopoe sang of to Sulaymān” [3].

To understand the last phrase in its connection with the figure of Jahāngīr-khān, it would be appropriate to give a brief account of this personality's life which falls on a curious period in the history of Russo-Kazakh relations. Jahāngīr was the son of the head of the famed Kazakh Būkāy Horde, whose role in the history of the Kazakh people and the history of Russo-Kazakh relations was exceptional. Būkāy, to whom the Horde owed its name, belonged to the Kazakhs' tribal nobility, the *sultāns*, claiming to have originated from Chingīz-khān. At the beginning of the nineteenth century, Būkāy crossed into the lands of Russia together with a group of Kazakh clans from the Younger *zhūz* and formed a new Horde on the territory between the lowlands of the Ural and Volga rivers. In 1803, the Horde consisted of 7,500 tents; by 1845 this number is considered to have grown to 52,000. The migration of the nomadic Kazakhs under Būkāy to Russia was stimulated by several factors related to the internal history of the Kazakhs at the turn of the eighteenth — nineteenth centuries. One of the reasons Būkāy eagerly accepted the Russian administration's proposal to resettle within Russia's borders was pressure on the tribes of the Younger *zhūz* from the Kazakhs beyond the Urals [4]. In a letter from Būkāy to the Astrakhan military governor we read of Būkāy's determination to “be a people subject to him in the service of the