

genealogical tree of the Rotulla Pashas); S. Nenadović, *Dušanova zadužbina Manastir Svetih Arhanđela kod Prizrena*, Belgrade 1967 (= *Spomenik Srpska Akademija Nauka i Umetnosti*, cxvi, N.S. 18); K. Özergin, H. Kaleşi, I. Eren, *Prizren kitabeleri*, in *Vakıflar Dergisi*, vii (1968), 75-96; P. Bartl, *Die albanische Muslime zur Zeit der nationalen Unabhängigkeitsbewegung 1878-1912*, Wiesbaden 1968 (on the League of Prizren); Nimetullah Hafiz, *Prizrenli Şeyh Hacı Ömer Lutfi ve onun edebi yapıtları*, in *Sesler*, no. 60 (Skopje 1971), 57-65; H. Kaleşi, *Najstariji vakufski dokumenti u Jugoslaviji na Arapskom jeziku*, Priština 1972, 257-74 (on the identity of the two Sinān Pashas); Madžida Bećirbegović, *Prosveteni objekti islamske arhitekture na Kosovu*, in *Starine Kosova*, vi-vii (Priština 1972-3), 81-96; Roksanda Timotijević, *Crkva Sv. Spasa u Prizren, same Starine*, in *ibid.*, 65-79; H. Kaleşi-I. Eren, *Prizrenac Mahmud-Paša Rotul, njegove zadužbine i vakufnama*, in *ibid.*, 23-64; Selami Pulaha, *Nahija e Altun-Ilis̄i dhe popullsia e saj në fund të shekullit XV*, in *Gjurmime Albanologjike*, i (Priština 1972), 194-272 (French résumé; shows early presence of Albanians in Prizren area); Nimetullah Hafiz, *Hacı Ömer Lutfunun tarihi eserleri*, in *VIII. Türk Tarih Kongresi*, ii, Ankara 1981, 1216-22; Džemal Čehajić, *Derivski Redovi u Jugoslovenskim Zemljama*, Sarajevo 1986; Jusuf Sureja, *Prizrenski turski govor*, Priština 1987; A. Popović, *Les derivisches balkaniques. I. La Rifaiyya*, in *Zeitschrift für Balkanologie*, xxv/2 (Berlin 1989), 167-98; II, in xxvi/2, 142-83; art. *Aşık Çelebi*, in *Türkiye Diyanet Vakfı İslām Ansiklopedisi*, iii, Istanbul 1991, 549-50.

The Ottoman *tahrirs* from 1530, 1550 and 1570, and the *düzye* and *‘awārid* defters from 1591 and 1643, preserved in the Başbakanlık Arşivi in Istanbul, have not yet been published. (M. KJEL)

PROGLUS [see BURUKLUS].

PTOLEMY [see BAṬLAMİYŪS].

P'U SHOU-KENG, Chinese Muslim merchant and official. Although somewhat neglected by classical Chinese and Muslim writers, P'u Shou-keng, whose surname was probably derived from Arabic "Abū", was born in the mid-13th century. As to his place of origin, one theory suggests he was born into a sinicised Central Asian family that had settled in Sze-chuan during the early Sung and later moved to Ch'üan-chou (known as Zaytūn to Muslim and Western travellers in mediaeval times [see AL-ŞĪN]). Another has it that his family migrated there from Champa in Southeast Asia in the second half of the Sung period. The third, and most likely, maintains that he was from a South Arabian family who had settled in Kuang-chou.

P'u was one of the wealthiest sea traders in the provinces of Fu-kien and Canton. In about 1250 A.D. he was appointed as Superintendent of Shipping Trade in Ch'üan-chou, a post he held for thirty years. Through this post he monopolised trade profits and amassed great wealth. However, towards the end of the Sung, his defection to the Mongols (attributable to his anger at the misappropriation by the Sung court of his personal fortune to finance the war against the Mongols) led directly to the Mongol conquest of all China. Following the establishment of the Mongol-Yüan Dynasty, P'u was appointed Commissioner for Infantry and Cavalry for Defence and Attack. Later he became Assistant Civil Councillor of Kiang-si Province and in 1281 one of the two Executive Assistants of the Fu-kien Provincial Secretariat. Thereafter he is little mentioned in sources and doubtless at some point died. His family flourished in government posts throughout the Yüen period.

P'u and his family were devout Muslims, sponsoring Muslim communities in Fu-kien, donating money to repair Ch'üan-chou city wall and *wakf* land for Muslim cemeteries. P'u's son donated money for the reconstruction of the city's Ch'ing-chün-ssu mosque. Ch'üan-chou became the biggest trade port and important centre for Muslim missionaries and travellers to China. During the Ming period (1368-1644), however, its significance declined and P'u's descendants were banned from civil posts by the Ming rulers on account of his previous disloyalty to the Sung. One, however, distinguished himself as a writer during the Manchu-Ch'ing period (1644-1911). P'u Sung-ling's *Liao-Chai Chih-i* ("Strange tales from a Make-up Studio") contains Central Asian characters and reflects many Islamic traditions.

*Bibliography*: Chang, Hsiu-min, *Chan-ts'eng Jen Chams Yi-ju Chung-kuo Kao* ("On the Cham people's migration into China"), in *Hsüeh Yüen*, ii/7 (1948), 41-59; Ch'en, Mao-jên, *Ch'üan-nan Tsa-chih* ("Miscellaneous on Spouth Ch'üan-chou"), in *Pao-yen-chai Mi-ji*, vol. x, reprint of *Shêng-shih Shang-chai* edition, Taipei: Yi-wen [n.d.]; Fujita, Toyohachi, *Yule Shi Chü Malco Polo Kikō Hōsei Nisoku* ("Two corrections to H. Yule's *Ser Marco Polo*"), in *Tōyō Gaku Ho*, iii (1913), 443-8; Huai, Yin-pu (eds.), *Ts'ung-hsiu Ch'üan-chou Fu-chih* ("Revised gazetteer of Ch'üan-chou") 4 vols., repr. of 1870 edition, Tainan: City Archive Office, 1953; Kuwabara, Jit-suzō, *On P'u Shou-keng*, in *Memoirs of the Research Department of Tōyō Bunko*, ii (1928), 1-79, vii (1935), 1-104; Lo, Hsiang-lin, *P'u Shou-keng Chuan* ("Biography of P'u Shou-keng"), Taipei: Chung-hua Wen-hua Publisher, 1955; Sugimoto, Naojiro, *Bojuku no Kokuseki Mondai* ("On P'u Shou-keng's nationality"), in *Tōyōshi Kenkyū*, xi/5-6 (1956), 66-76. (CHANG-KUAN LIN)

PŪNA, now officially *Pūne*, conventional European rendering Poona, a city of South India located in a District with the same name, on the Dakhan plateau, at 18° 31' N. latitude and 73° 51' E. longitude. The Pūna district is first mentioned in *Rashttrakuta* inscriptions of the 2nd/8th century as *Punya Vīshaya* and *Punaka*, which had "a thousand villages." The town can be identified for the first time in the *Punaka-vādi* of another *Rashttrakuta* inscription of the 4th/10th century. According to local tradition, Pūna was a hamlet of about fifteen huts in 613 A.D.

There are no historical records concerning Pūna from the 5th/11th to the 8th/14th centuries. During the reign of 'Alā' al-Dīn Khaldjī [see KHALDJĪ], the Sultan of Dihlī from 696/1296 to 716/1316, Pūna came under Muslim control. Hindu temples were now converted into *dargāhs*, the town became a Muslim *kaşaba* and a military base surrounded by a mud-wall. Within the wall there were the Muslim army and a few villagers, outside were the Hindu cultivators, traders, village officials, and brahmins. Pūna commanded the communications to its immediate hinterland, the Maval Hills, but was not situated along any of the major trade routes of the Dakhan. The *kaşaba* was subsequently included in the Bahmanī Sultanate [q.v.], from the 8th/14th century onwards, and in the Nizām Shāhī Sultanate [q.v.] in the late 9th/15th and early 10th/16th centuries, both Dakhan-based Muslim powers, which did not, however, make Pūna their capital. The Russian traveller Nikitin mentions Djunnar, not Pūna, as the main town, while travelling through the area in the late days of the Bahmanī Sultanate.

In 1004/1595 the *kaşaba* of Pūna, with its surrounding district, was part of a *djāgīr* [q.v.] conferred by the