

and *Mu'izz al-ansāb*, present history in the form of a principle of hereditary succession, one of whose aims is clearly political: to portray the Timurids as the heirs and legitimate successors to the Mongol empire. The other purpose is more of a cultural nature: to preserve a social image of these nomadic dynasties whose own culture was primarily oral.

Finally, the trickiest question to answer is that of the origin or origins of this graphic manner of presenting history. The historical *taqwīm* developed most notably in the thirteenth and fourteenth centuries, in a contact zone between Turks, Persians and Syriac Christians. The last-mentioned had access to Arabic, Persian and Turkic, as is proven by the role they played as interpreters in the Mongol period. Syriac culture was a major vector of cultural transmission between the eastern Christian world and the Islamic world. It is possible that the distant roots of these Islamic historical *taqwīm* lay in the Syriac chronicles, such as the *Chronography* of Elias of Nisibis. That author combines a summary of historical events listed year by year in the first part of his chronicle, in the form of chronological tables in two columns, one in Syriac and the other in Arabic. The calendars of the various peoples are relegated to the second part of the work. The layout of the Ottoman *taqwīm* greatly resembles that of Elias of Nisibis' *Chronology*, but the Ottoman historians cut down the Syriac chronological tables, which would have been too complicated for the intended readership of these texts, to a more appropriate size.

It is hard to resolve the question of the origins of this manner of writing history in *jadwal* form. One might also suggest that the *zīj* or the magic squares were the original inspiration for this graphic presentation of history. But if that were the case, the *taqwīm* would surely have come into use in historiography or the "para-historical" literature at an earlier stage. Muslim scientists concerned with medicine and astronomy sought to simplify the works translated from Greek to Arabic for educational purposes at a fairly early stage. But my research to date indicates that these texts seem to appear in the thirteenth and fourteenth centuries, even if there are a few antecedents. The historical *taqwīm* seem to belong more to the Turkic-Persian tradition than to the Arabic tradition. The question of the origin or origins of these historical *taqwīm* remains open for the moment. It will only be possible to progress it on the basis of further investigations deep in the holdings of libraries.

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PART 2

Shamanism and Islam

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Denise Aigle, *The Mongol Empire : Between Myth and Reality: Studies in Anthropological History*, Leiden: E. J. Brill, 2015. İSAM DN. 272422