

(cont.)

<i>Makt'bonout zabnē</i>	<i>Mukhtaṣar ta'riḫ al-duwal</i>	<i>Ta'riḫ-i jahāngushā</i>
<i>The laws established by Genghis Khan</i> Barhebraeus takes up the story of 'Aṭā' Malik al-Juwaynī, but he summarizes extensively and makes several small changes.	<i>The laws established by Genghis Khan</i> Omitted from the Arabic text.	<i>The laws established by Genghis Khan</i> A much more developed account, placed just after the introduction in praise of Genghis Khan.
<i>Account of Genghis Khan's death</i> Barhebraeus relies on 'Aṭā' Malik al-Juwaynī, but in a very abridged account.	<i>Account of Genghis Khan's death</i> Barhebraeus relies on 'Aṭā' Malik al-Juwaynī, but the account is substantially abridged and placed in the obituaries.	<i>Account of Genghis Khan's death</i> A much more detailed account.

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KİTAP GELEN DOKÜMAN

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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**

The Historical *taqwīm* in Muslim East

The Islamic historiographical tradition has left us a number of texts composed in graphical form which combine genealogies, narrative texts and tables. A number of questions arise as to this way of writing history. At what time did these texts appear, and in what geographical area? Did they come in response to a demand from a particular readership at a particular historical moment? Or were they composed for educational and/or political reasons? Can their origin be determined? Did Arabic scientific works influence this way of writing history? To this array of questions, I will suggest some rudimentary responses in the form of hypotheses which may open some paths to further research.

Taqwīm were adopted at a very early stage to draw up *zīj*, the manuals of astronomical tables inspired by various models including the Sasanian period *Zik-i Shahrīyār*, the Indian *Sindhind*, and Ptolemy's *Almagest* and *Handy Tables*. These manuals were intended to provide astronomers with the mathematical data that they needed to calculate the positions of the sun, moon and five principal planets.¹ Nevertheless, it appears that the chronological canons elaborated by al-Bīrūnī (d. after 442/1050) in his work *al-Āthār al-bāqīyya*,² although heir to the Ptolemaic tradition, owe their origins partly to the Greek-language Christian historian Eusebius of Caesarea. Al-Bīrūnī quotes him indirectly with regard to the calculation of *rūmī* eras. According to the editor of the text, Sachau, the reference to Eusebius of Caesarea (ca. 332) is derived from the *Zīj* of Yūsuf b. Faḍl al-Yahūdī al-Khaybarī. This tradition, directly emanating from Eusebius of Caesarea's chronological canons, is to be found in Syriac historiography both before and after al-Bīrūnī, for example in the bilingual Syriac and Arabic *Chronography* of the Nestorian historian Elias of Nisibis (d. 1046),³ who

* This chapter is an abridged and revised version of a paper published under the title: "L'histoire sous forme graphique en arabe, persan et turc ottoman. Origines et fonctions," *BEO* 58–59 (2008): 10–49.

1 On the *zīj* in Islam, see D.A. King and J. Samsò, "Zīj," *ET* 21:537–550; David Pingree, "Historical Horoscopes," *JAO* 82 (1962): 487–502.

2 *Chronologie orientalischer Völker von Albêrûni*, ed. C.E. Sachau (Leipzig: Otto Harrassowitz, 1923, 1878¹).

3 *Eliae metropolitae Nisibeni. Opus chronologicum*, eds. E.W. Brooks and J.-B. Chabot, 2 vols. (Paris: 1909–1910).

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