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JĀME' AL-HEDĀYAT FĪ 'ELM AL-REMĀYAT:
A FORGOTTEN SOURCE FROM THE ILKHANID PERIOD

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Abstract. Research objectives: To emphasize the importance of Jāme' al-Hedāyat fī 'Elm al-Remāyat in terms of medieval Mongolian and Iranian cultural history and to contribute to the recognition of this important source in the world.

Research materials: The author of the article examines Jāme' al-Hedāyat fī 'Elm al-Remāyat, the source of the research, and the current literature on the subject.

Results and novelty of the research: Mongol history studies in the world are quite advanced in the light of resources and research. However, many issues waiting to be uncovered and many resources waiting to be discovered are waiting for researchers. Most studies focus on political history where sources tend to provide more information. Nevertheless, although few, cultural sources written during the Mongolian states have survived to the present day. One of these sources is Jāme' al-Hedāyat fī 'Elm al-Remāyat, written in Iran during the Ilkhanid period. It is an important treatise on archery history. The treatise was written in Persian. Although this source is a very rare source from the medieval Iranian period, it is not well known among researchers.

The novelty of this study is to introduce Jāme' al-Hedāyat fī 'Elm al-Remāyat, an important cultural source of Mongolian and Iranian history, to the scholarly world and to identify the studies on this source.

Keywords: Mongol, Ilkhanid period, medieval Iran, archery, Persian sources

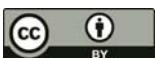
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Introduction

Jāme' al-Hedāyat fī 'Elm al-Remāyat, a source written in Persian from the Ilkhanid period (1256–1353), will be introduced in this article. The mentioned source is an archery work. It is also the oldest Persian source written on archery whose date can be determined and the most detailed archery treatise.

Archery treatises are a type of source that is mostly written anonymously. For this reason, it is complicated to determine the author and date of many Persian treatises. This resource type emerged to record and transfer an important culture accumulated on

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archery to future generations. Among the archery information, there is much information about the religious rituals, languages, and archery terms of the period and geography in which it was written. Although some of the Persian archery resources have been published, some of them are still waiting to be studied in libraries as manuscript copies. It is also possible that there are many undiscovered manuscripts in manuscript libraries of Iran, Turkiye, Turkestan, Arab countries, India, Caucasian countries, and Russia.

The story of Persian archery resources dates back to ancient Iran. Especially during the Sassanid period (226–651), there were archery resources written in the Middle Persian language Pahlavi [7, pp. 15]. With the conquest of Iran by the Islamic armies, Persian began to be written in Arabic letters. This language is called New Persian. Many sources were written in this new language in the Iranian geography over the centuries. Among these, there are also archery resources. To date, many studies have been conducted on Persian archery treatises. One of these sources is Fakhr-e Mudabbīr's *Ādāb al-Harb wa al-Shajā'a*. It was published by Ahmad Soheilī Khānsarī [1]. This work was written during the time of the Delhi Turkish Sultanate (1206–1526). Although it is not written directly on archery, there is a section on archery in it [2]. Kapur Chand's archery treatise, whose date is unknown and seems to have been written in the Indian subcontinent, is also important. It was published by Iraj Afshār [3, 4]. Another treatise on archery was written by Muhammad Zamān. It is a short treatise, whose date is unknown and was published by Iraj Afshār [5]. Again, Manouchehr M. Khorasani also wrote an article on this source [6]. The most comprehensive study on the history of archery in Iran belongs to Mehrān Afshārī and Farzād Murawwījī. They published ten hitherto unexplored archery resources in manuscript libraries in a book [7].

Manouchehr Moshtagh Khorasani wrote many articles introducing Persian archery sources in English literature. He introduced Tāher Māwarā al-Nahrī's *Izāh*, Abd al-Rājī Abu Turāb al-Musawī al-Qad Makāhī's untitled Persian archery manuscript, and *Risāle-ye Qaws-nāme* [8, 9, 10] and wrote about archery techniques in Persian archery manuals [11].

About the treatise

Jāme' al-Hedāyat fī 'Elm al-Remāyat is an archery source from the Ilkhanid period. It was written in Hijri Jumādā al-Akhir 718 / July-August 1318 during the reign of Abū Sa'īd Bahadur Khan (1317–1335) [12, pp. 272]. The author of the work is Shojā' al-Dīn Dorūd-bāshī-ye Bayhaqī, who lived in Ilkhanid Iran [12, pp. 233]. The source was copied by Husayn Nezām al-Qorashī-ye Sāvajī in Hijri Dhū al-Qa'dah 982 / February-March 1575 during the Safavid period (1501–1736) [12, pp. 276]. It was published by Muhammad Taqī Dāneshpajūh in the journal of *Farhang-e Irān-zamīn* in Iran [12].

This source is the oldest and the most detailed work in Persian written directly on archery. For this reason, it has a special place among medieval Iranian sources. The work has an introduction and seventeen chapters. In these sections, everything about archery is explained in detail.

About the author

The author of the work is Shojā' al-Dīn Dorūd-bāshī-ye Bayhaqī, who lived in Ilkhanid Iran [12, pp. 233]. We do not have detailed information about the author's family and life. However, he gives some clues about himself in the work. According to the information given by him, he was an arrow-maker [12, pp. 234, 272, 275]. It is

mentioned in the work that he wore a ring on a flight arrow [12, pp. 272] and made eleven types of arrow-nock [12, pp. 275].

According to his information, the author was also a flight archer. He refers to us that he shot a flight arrow from a distance of 150 gaz (almost 142 m.) in the Bāshṭīn town of Bayhaq during the visit of the prince [12, pp. 234].

It is obvious that he lived in Isfahān, an important Ilkhanid city. He mentions the city of Isfahān and people from Isfahān a lot in the work. It is mentioned that he learned his craft from a master in the city of Isfahān in the source [12, pp. 234]. In addition, he refers to the archery shooting styles of the people of Isfahān [12, pp. 237, 256, 274].

Content and sections of the treatise

The work has an introduction and seventeen chapters. The first chapter is about the emergence of the bow and arrow. The second chapter is about the characteristics of people who shoot arrows. The third chapter is about bow and arrow. The fourth chapter is about the pride of the bow and arrow over other weapons. The fifth chapter is about starting the chest, which was an archery step. The sixth chapter is about standing and sitting when shooting an arrow. The seventh chapter is about grip. The eighth chapter is about the arrow meeting the bowstring. The ninth chapter is about the placement of the thumb. The tenth chapter is about viewing. The eleventh chapter is about opening the thumb. The twelfth chapter is about string binding to the bow. The thirteenth chapter is about the arrangement of the human figure, which was an archery step. The fourteenth chapter is about understanding long-distance and close-range. The fifteenth chapter is about flicker. The sixteenth chapter is about flight archery. The seventeenth chapter is about arrow-shaving.

The author begins the introduction by explaining that learning science and art is necessary for human dignity. He focuses on the religious sources of man's learning of martial arts. Additionally, it is stated in the text that the use of weapons is in human nature. The advantages of using knives, swords, and spears are mentioned. However, it is said that the use of arrows is more advantageous than other weapons. Because it is emphasized that it is possible to defeat the enemy from a distance with this weapon. According to the introduction section, the use of arrows was a religious reference. There were archery schools and archery masters. The names of famous archery masters were Hāshim Abīwardī, Tāher-e Balkhī, Ustād-e Tabarī, Ishaq Qūfī, Nasihī and Qulbaq. The school name of Hāshim Abīwardī was *muharraḥ*. Again, arrow shooting under the master's control was called *zīr-e sarī*. These masters were Muslim. Apart from these masters, Bahrām-e Gūr (420–438), who was a former Sassanid ruler, was a good archer. The shooting style of Bahrām-e Gūr was different from others. After this section, the author continues about the importance of archery. He says his name, Shojā' al-Dīn Dorūd-bāshī-ye Bayhaqī, here. According to the source, his real name was Neẓām al-Dīn Ahmad b. Muhammad b. Ahmad. Shojā' al-Dīn Dorūd-bāshī-ye Bayhaqī was his famous nickname. He remarks that the reason for writing the book was to learn archery and receive blessings. While introducing himself, the author explains that he learned archery under a master from Isfahān. According to him, the work consists of seventeen chapters. Each section has its own order. Hence, the name of the book is *Jāme' al-Hedāyat fī 'Elm al-Remāyat* [12, pp. 230–235].

The first chapter is about the emergence of the bow and arrow. According to this chapter, Adam, who was the ancestor of humanity, learned archery from the Angel Gabriel. The Angel Gabriel brought to him a bow and arrow. She taught him to grasp the bow, put an arrow in the bowstring, draw the bow, and shoot an arrow [12, pp. 235–236].

The second chapter is about the characteristics of people who shoot arrows. According to this chapter, first of all, the archer should have been well-behaved, beautiful-faced, and shapely. Archers had different heights, hand, and arm measurements. In this chapter, it is mentioned some grip styles as *changal-bāz* and *murabba'* [12, pp. 236–238].

The third chapter is about bow and arrow. According to this chapter, Jamshīd, one of the legendary heroes of Iran, introduced the bow and arrow after Adam. He made the bow from iron. The bow bent and remained crooked. Therewith, he made the bow from horn and wood. He strung the bow. Jamshīd's detection of the bow must have been a story of this instrument spread throughout Iran. The bow should have been strengthened by holding it over the fire. Each part of the bow had a name in the archers' language. There was no specific measure of the shortness or length of the arrow. Because each arm had a different size. To shoot an arrow, there should have been a circular target and a point at a distance of 500 gaz (almost 475 m). The master's goal was smaller. The target of beginners and children was more likely to be willing to archery. In this chapter, it is mentioned the names of the bow parts and the characteristics of the bowstring [12, pp. 239–245].

The fourth chapter is about the pride of the bow and arrow over other weapons. This chapter refers to the bow and arrow's religious references. Accordingly, Muhammad practiced archery and showed the arrow superior to other weapons. Arrow-shaving and bow and arrow-making were important professions. The bow and arrow had to harmonize with each other [12, pp. 245–248].

The fifth chapter is about starting the chest, which was an archery step. According to this chapter, archery had four steps. Before shooting arrows, only the bow was drawn without arrows for arms to get used to it. The first stage was shooting an arrow into a chest filled with cotton seeds. At this stage, the person would learn the details of archery by taking lessons from the master. The second step was *nishāna-jāy*. At this stage, all steps of archery are learned. The third stage was *ilgū*. The target distance is farther in the phase of *ilgū*. Masters determined the distance of *ilgū* as 300 gaz (almost 285 m). The fourth phase was flight archery. This step was the last stage of archery. The maximum range of flight archery was 1200 gaz (almost 1140 m). However, few people shot arrows to this distance [12, pp. 248–250].

The sixth chapter is about standing and sitting when shooting an arrow. According to this chapter, the archer would know the techniques of how to shoot arrows while sitting and standing [12, pp. 250–251].

The seventh chapter is about grip. In this chapter, it is mentioned topics like how the bow should be held and which finger should be where. According to this chapter, there were many grip-holding styles. The best grip-holding styles were *changal-bāz*, *handān-e Bahrāmī*, and *nazarī-ye Tāherī* [12, pp. 251–252].

The eighth chapter is about the arrow meeting the bowstring. In this chapter, it is told topics like how the arrow should meet the bowstring and the position of fingers [12, pp. 252–253].

The ninth chapter is about the placement of the thumb. This chapter refers to how the thumb should be closed over the bowstring when the arrow meets with the bowstring, and defects that occur when the fingers are not positioned properly [12, pp. 253–255].

The tenth chapter is about viewing. According to this chapter, there were many styles of looking at goals. One of these styles was *nazar-e dākhel* [12, pp. 255–257].

The eleventh chapter is about opening the thumb. This chapter refers to how to open the thumb and defects that occur while shooting arrows.

The twelfth chapter is about string-binding to the bow. According to this chapter, there were many string-binding styles and different techniques for holding the bow. The bowstring was called *chillah*. The hard bow might need a few bowstring. The size of the bowstring was important to prevent it from hitting the arm. The hitting of the bowstring to the arm was a defect [12, pp. 258–262].

The thirteenth chapter is about the arrangement of the human figure, which was an archery step. This chapter refers to how to shoot an arrow at a target that looks like a human figure and the techniques [12, pp. 262–264].

The fourteenth chapter is about understanding long-distance and close-range. This chapter refers to the importance of long and close-distance techniques in arrow shooting [12, pp. 264–265].

The fifteenth chapter is about flicker. In this chapter, it is mentioned the causes of arrow flicker and how to eliminate this defect [12, pp. 265–267].

The sixteenth chapter is about flight archery. It was the highest level of archery. This style of archery was a pastime of sending the arrow as far as possible. Flight archery was practiced by masters in the presence of rulers at feasts and entertainments. To do this work, it was necessary to know archery very well. Flight shooting had certain stages. The bows and arrows suitable for flight shooting were used. In this chapter, it is mentioned many types of arrows for flight archery, what bird feathers should be on the arrows, the features of flight bow and arrow, and the distance of flight shooting [12, pp. 267–274].

The seventeenth chapter is about arrow-shaving. This chapter refers to how the arrow is shaped and the details of arrow-shaving [12, pp. 274–276].

The importance of the treatise for Mongolian and Medieval Iranian history

Jāme' al-Hedāyat fi 'Elm al-Remāyat is an archery source from the period of the Ilkhanid in the XIV century. This source is the oldest and the most detailed work in Persian written directly on archery. There are many archery terms in the treatise that are not found in any other source. The meanings of these terms within the art of archery are included in the treatise. Thus, the source contributes to a better understanding of other sources where the terms are used. There are Persian, Turkish, and Arabic archery terms in the treatise. While the flight arrow was called *ūr-e partāb* in Iran, the Arabs called it *nushāb al-sabaq*. In addition, *ilgü*, one of the target nouns, and *qochaq*, a type of arrow used by Turks for entertainment purposes, were Turkish words [12, pp. 267–268]. Some words that cannot be interpreted in the treatise may come from Mongolian and Indian. The fact that the work includes Arabic and Turkish words as well as Persian terms is closely related to the historical process of Iran. Arab, Turkish, and Mongolian dominations established in Iran throughout history have enabled the use of Arabic, Turkish, and Mongolian words and terms in addition to Persian in this geography. When we think about the mission of archery in wars in the past, it is a very important resource.

The religious dimension of archery is also discussed in the source. Archery has always been important throughout Islamic history. It is a matter of pride in the treatises that archery was at the forefront, especially in the wars during the time of Prophet Muhammad. The importance of archery remained in Islamic countries after the Prophet Muhammad. During the Umayyad and Abbasid periods, archery masters, like Hāshim Abīwardī, Tāher-e Balkhī, Ustād-e Tabarī, Ishaq Qūfī, Nasihī, and Qulbaq, became famous and their schools were mentioned in treatises. According to the work, the beginning of archery begins with Gabriel bringing a bow and arrow to Adam. A story is told about this subject. 'Alī, Hamza, and Sa'd b. Abī Waqqas, who are respected figures in Islam and whose bravery in wars is cited in many sources, is also mentioned in the work. Islamic procedures would be observed during and after the flight shooting. [12, pp. 232, 235, 236, 245, 246, 267–274].

We understand from the source that ancient Iranian legends and culture survived during the time of the Ilkhanid. The author states that archery disappeared after Adam and that Jamshīd, one of the legendary heroes of Iranian culture, started archery again [12, pp. 239–240]. He also mentions *Shāh-nāma*, Iran's national epic, Rustam and Bahrām-e Gūr, two of the legendary figures of Iranian culture, in various parts of the work [12, pp. 233, 269].

Medieval Iranian currency, measurement, and weight units are also mentioned in the source. The author states currency like the *dirham*, *dinar*, and units of measurement and weight like the *gereh*, *gaz*, and *menn* [12, pp. 230, 231, 234].

Additionally, the author also mentions in the chapter on flight shooting Baghdād, Tabrīz, and Isfahān, which were important Ilkhanid cities [12, pp. 272].

In light of the above information, it is clear that the work is an important cultural treasure in terms of medieval Iranian and Mongolian history.

Studies about the treatise

This unique source was first published in the journal of *Farhang-e Irān-zamīn* in 1963 by Muhammad Taqī Dāneshpajūh, one of Iran's important researchers [12, pp. 229–280]. He published the treatise based on a single copy. This manuscript is registered at the Library of the Dekhoda Institute under number 288/7 [13, pp. 92]. Husayn Nezām al-Qorashī-ye Sāvajī copied the manuscript in Hijri Dhū al-Qa'dah 982 / February-March 1575 during the Safavid period (1501–1736). However, Muhammad Taqī Dāneshpajūh made a mistake by listing the copyist as the author in the explanations that he put at the back of the publication. [12, pp. 277; 13, pp. 93]. The author of the treatise is Shoajā' al-Dīn Dorūd-bāshī-ye Bayhaqī, who lived in Ilkhanid Iran [12, pp. 233].

The second study on the source belongs to Bede Dwyer and Manouchehr Moshtagh Khorasani [14, pp. 45–60]. It was published in 2012. They also repeated Dāneshpajūh's mistake and cited the copyist as the author. In this study, the sections of the work are briefly introduced.

The third study on the treatise was done by us in 2019. This study was published in the *Journal of the Society of Archer-Antiquaries* in England under the name “The Terms of Persian Archery” [15, pp. 61–64]. In the article, the archery terms in the source are introduced separately to the scientific world. Unfortunately, we also repeated Dāneshpajūh's mistake and cited the work as a source from the Safavid period.

The fourth study on the source belongs to Husayn 'Alī-Qulīzāda and Hamīd Pūlādī [13, pp. 90–109]. It was published in Iran in 2023. This study is the most detailed work on the resource to date. The copies of the source in manuscript libraries, the religious, military, historical, and literary terms included in the content, clues about the author, and Arabic and Persian word groups are mentioned in the study. According to the article, there are 13 copies of the work identified inside and outside Iran. Copies in Iran: The Library of Dekhoda Institute, nr. 288/7; the Library of Tehran University, nr. 2094-f; the Library of Majlis-e Shūrā-ye Islāmī, nr. 8450/8; the Library of Golpāyagānī in Qom, nr. 35/4-6824/3; the Library of Tehran University, nr. 4296/1; National Library of Iran, nr. 17849.

Copies outside Iran: The Library of Sālār Jang in Hyderabad, nr. 4257; National Library of Tajikistan, nr. 1585/5; the Library of Panjab University in Lahore, nr. PH III 143/1638/1; the Library of Rampur, nr. 1520; National Library of Tajikistan, nr. 1585/3; the Library of Dargāh-e Pīr-Muhammad Shāh in Ahmadabad, nr. A/1835 [13, pp. 94].

The source has also been translated into foreign languages. Some parts of the copy in the Dekhoda Institute were translated into English by Manouchehr Moshtagh Khorasani [14, pp. 46]. We have translated the entire source into Turkish [16]. This translation was published in 2020. Unfortunately, we also repeated Dāneshpajūh's mis-

take and cited the work as a source from the Safavid period. This error will be corrected in the second edition of the translation.

Archery terms included in the treatise

amaj (أماج): an archery target

'arq (عرق) = **nuskha-ye tīr** (نسخه تیر): the place where the arrow passes along the belly of the bow, inside of the bow. As a result, the arrow impacting the belly and this is a fault in archery.

Bahrāmī (بهرامی): method of gripping the bow with the hand.

bonā-gūsh (بناگوش): a place where the recurve and the limb join.

baranjak (برنچک) = **kashf al-Riyāz** (كشف الرياض): a horn united to the bow [This may refer to a horn component of the black, or of the main part of the composite bow].

barūn (برون): a style of drawing the bow [It is not known whether it involves a thumb-lock or thumbing].

burūt-kash (بروت کش): a style of drawing the bow performed with the hand at the level of the moustache.

chahār-sū (چهارسو): a square arrow nock is called thus by archers.

chakāv-gāh (چکاو گاه): while bracing the recurved bow, the forefinger is positioned on the bow.

changal-bāz (چنگل باز): method of gripping the bow with the hand.

chilla (چله): the bowstring.

dafak (دفاک): name of two parts of the nock.

dam-e gorg (دم گرگ): the bowstring rubs the side of the forefinger; as a result of the flesh hardens with frequent pressure of the bowstring.

dīma (دیمه): name of the two sides of the bow handle; on the 'belly' and the 'back.'

dīma-ye posht-e qabẓa (دیمه پشت قبضه): obscure; a place where abreast with the back of the bow.

dūr-andāz (دورانداز): a flight archer.

dūr-andāzī (دوراندازی): flight shooting.

abrū-kash (ابرو کش): a style of drawing the bow, pulling in line with the eyebrow.

azhdahā-dom (ازدها دم): pulling the bowstring, with the forefinger above and thumb below.

a'rāz (اعراض): a place where archers shoot arrows at the form of a human figure.

fallāh-kash (فلاح کش): while pulling the bowstring, falling of archer's hands to the back [meaning obscure].

furja (فرجه): while bracing the bow, the place where the forefinger rests on the bow, and where three knots, on the bowstring, are located [meaning obscure].

garm-kamān (گرم کمان): shooting the arrow when the arrowhead is drawn in the normal manner adjacent to the 'back' of the bow.

girov (گرو): when the arrow is drawn to the fullest extent.

gīv (گیو): obscure; refers to the arrowhead or the movement of the arrow.

gonbad-gāh (گنبد گاه): arrow lower than, or higher than, where it should be when it is released.

gov (گو): a hollow place of the bow.

gūsh-kamān (گوش کمان): a recurve.

khāflā-mūshī (خافلاموشی): shooting the arrow from two different positions at the target.

khāna-ye kamān (خانه کمان): a limb.

khārij (خارج): looking at the target from behind the hand.

Hāshim Abīwardī (هاشم ابیوردی): a master of archery.

- hamsī** (حمصی): a round arrow nock which is so called by the archer.
- khandān** (خندان): method of gripping the bow with the hand.
- khandān-e Bahrāmī** (خندان بهرامی): method of gripping the bow with the hand.
- hirāba** (حرايه): a place on the bow near to the bow handle.
- khizāna** (خزانه): name of the two ends of the limb.
- hūt-e vasm** (حوت وسم): name of arrow nock so called by the Arabs.
- ibtidā-ye sandūq** (ابتدای صندوق): training by shooting the arrow at a box, which is the first step in archery.
- ilgu** (الگو): name of a target which is the third step in archery.
- ilgu-ye dast-e buland** (الگوی دست بلند): one of the *ilgu* target types.
- ilgu-ye partāb** (الگوی پرتاب): one of the *ilgu* target types.
- Ishaq Kūfi** (اسحق کوفی): a master of archery.
- qabza** (قبضه): the bow handle.
- qabza-ye mudawwar** (قبضه مدور): method of gripping the bow with the hand.
- qabza-ye rakh** (قبضه رخ): name given by the Arabs for the relaxation of the grip on the bow when the arrow is shot.
- qachi** (قچی): kind of vulture the feathers of which are used for fletching; a Turkish name.
- qaws al-Sabaq** (قوس السبق): flight bow; so called by the Arabs.
- qāzī** (قاضی): name of a kind of 'puta' (target) made of wood and located near target.
- kabk** (کبک): releasing the arrow late [this is an error in archery].
- kabūtar-e jān** (کبوتر جان): a method of bracing the bow [but how is not known].
- kafāf-e tīr** (کفاف تیر): while drawing the arrow, contact of the shaft to the bow handle.
- kamān** (کمان): a bow.
- kamān-dār** (کماندار): an archer.
- kamān-dārī** (کمانداری): archery.
- kamān-gar** (کمانگر): a bowyer.
- kamān-kash** (کمانکش): a person who draws the bow. In Persian archery, *kamān-kaš* was a person who was inexperienced in archery, but *kamān-dār* and *tīr-andāz* were expert in archery.
- kamān-e partāb** (کمان پرتاب): a flight bow.
- kashīdan-e miyāna** (کشیدن میانه): a style of drawing the bow.
- kilk** (کلك): a reed arrow.
- qochaq** (قوچاق): an arrow used for fun shooting by the Turks.
- qollāb** (قلاب): pulling the bowstring with forefinger, middle finger, and ring finger.
- korra-kash** (کره کش): sweating of archer due to strain of drawing the bow.
- korsī** (کرسی): when the archer pulls the bow, avoiding getting injured with little bits of wood between the little finger, ring finger, and middle finger?
- Qulbak** (قلبك): a master of archery.
- mārsar** (مارسر): name of a type of nock, but its nature is obscure, 'its head thin, and its entry low and thick; so called by archers.
- majrā** (مجری) = **pol** (پل): a type of arrow-guide in Persian archery.
- maidān** (میدان): middle of bowstring.
- mismār** (مسمار): a place where the little finger, ring finger and middle finger grip the bow handle.
- miyān-e khāna** (میان خانه): the middle of the limb.
- mizāja** (مزاجه): place where the forefinger, middle finger, and ring finger are located on the bow.

murabba' (مربع) = **gord-mosht** (گرد مشت): method of gripping the bow with the hand.

mufattah (مفتاح): while shooting the arrow, part of the arrow which rests against the bow.

muharraf (محرف): school name of Hāšim Abīwardī.

narm-andāz (نرم انداز): a person who does archery with a solid bow and soft arrowhead. [meaning obscure].

Nasihī (نصیحی): a master of archery.

nazar-e dākhel (نظر داخل): looking at the target from inside of bowstring and bow with right eye.

nazarī-ye Tāherī (نظری طاهری): method of gripping the bow with the hand.

nīm-rūy (نیم روی): a style of shooting the arrow with back of the hand turned to the outside.

nishāna-jāy (نشانه جای): the second step in archery.

noqta-gāh (نقطه گاه): nocking the arrow and drawing the bowstring.

nushāb al-Sabaq (نشاب السبق): a flight arrow; so called by the Arabs.

par-e sāvar (پر ساور): partridge feather procured in Khwārazm and Dasht-i Qipchaq.

par-e tīr (پر تیر): a fletching.

partāb-andākhtan (پرتاب انداختن): flight shooting, the last step in archery.

partāb-andāz (پرتاب انداز): a flight archer.

paikān (پیکان): an arrowhead.

paikān-gar (پیکانگر): a maker of arrowheads.

paikān-e sipar (پیکان سپر): an arrowhead which used for piercing the shield of an enemy.

rūs-tīr (روس تیر): a name of an arrow from Sind (India).

sakhtar-andākhtan (سختر انداختن): a style of shooting the arrow.

sāram (سارم): aiming at the target.

sāy-dīm (سای دیم): one of the *ilgu* target types.

sāz-e Dimašqī (ساز دمشق): a style of bow making.

sancaq (سنجاق): an arrow which is shot long distances by the Turks.

sar-khāna (سر خانه): place at the head of the limb.

sar-kamān (سر کمان): place where the arrow passes the bow handle.

saifah (سیفح): aiming to the target from place where fingers grip the bow.

sala (صله): part of a flight arrow.

sīna-kash (سینه کش): a style of bow drawing the bow performed from the chest.

sorma-kashī (سرمه کشی): a style of drawing the bow.

sūfār (سوفار) = **chūbcha-ye tīr** (چوبچه تیر) = **fāq** (فاق) = **gird** (گرد): an arrow nock.

sultānī (سلطانی): a type of nock.

sūrat (صورت): while aiming at the target, any movement of the body which spoils concentration and aim. This is a fault in archery.

sūrat-andāzī (صورت اندازی) = **pīsh-ravī** (پیش روی): a style of shooting the arrow.

shātīr (شاطر): a flight archer.

shast (شست): thumb; a thumb ring.

shatāra (شطاره): place where flight shooting is performed.

Tāher-e Balkhī (طاهر بلخی): a master of archery.

tas-khōra (طاس خوره): a kind of vulture, the feathers used for fletching; so called by the Turks.

tahlīl (تحلیل): at the beginning of shooting session, pulling of a light bow a couple of times to warm up.

- tīr** (تیر): an arrow.
tīr-andāz (تیرانداز): an archer.
tīr-andāzī (تیراندازی): archery.
tīr-andāzī-ye kand (تیراندازی کند): a style of shooting the arrow.
tīr-e amaj (تیر آماج): an arrow shot at the *amaj* target.
tīr-e ilgu (تیر الگو): an arrow shot at the *ilgu* target.
tīr-gar (تیرگر): a fletcher.
tīr-e gāv-dom (تیر گاو دم): an arrow type.
tīr-e qalam (تیر قلم): an arrow of reed.
tīr-e nāvak (تیر ناوک): an arrow of *nāvak*.
tīr-e partāb (تیر پرتاب): a flight arrow.
tīr-e sham'ī (تیر شمعی): an arrow type.
Ustād-e Tabarī (استاد طبری): a master of archery.
zih (زه): a bowstring.
zih-gīr (ز هگیر): a thumb ring.
zih-tāb (ز هتاب): maker of bowstrings.
zīr-e sarī (زیر سری) = **Qulbakī** (قلبکی): gathering of archers under control of a lodge [guild, society, or club].

Conclusion

Jāme' al-Hedāyat fī 'Elm al-Remāyat is an important source that has a unique place in Persian source writing. Its value is that it is the oldest and most detailed Persian archery work ever discovered. Although the treatise has a high value, very little work has been done on it so far. This may be because the work was written about archery and did not provide information about political events. However, it can easily be said that it is also almost unknown among experts working the Ilkhanid period. The main purpose of this study is to ensure that the source is better known in international literature.

It is a blessing for researchers studying archery history and weapon history due to the original information it contains. There is no need to say much on this subject.

As mentioned in the sections above, the treatise was written during the Ilkhanid period. It contains archery terms and rituals that existed in society at the time it was written. It can be thought that these terms and rituals continued throughout both Iranian and Islamic history over the centuries and were transferred to the Ilkhanid period. As can be seen above, in addition to Persian, Turkish, Arabic, and perhaps Mongolian terms are also among these terms. Undoubtedly, this situation is directly related to the political history of Iran. In this respect, the work is important in terms of both linguistics and literary history.

The treatise also mentions currencies used in medieval Iranian and Mongolian history as well as some weight and length measurements. For this reason, it is also important in terms of metrology studies of medieval Iran and Islam.

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ДЖАМЕ АЛЬ-ХЕДАЯТ ФИ ЭЛЬМ АЛЬ-РЕМАЙЯТ: ЗАБЫТЫЙ ИСТОЧНИК ПЕРИОДА ИЛЬХАНИДОВ

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Резюме. Цели исследования: Подчеркнуть важность «Джаме аль-Хедаят фи Эльм аль-Ремайят» с точки зрения истории средневековой монгольской и иранской культуры и внести свой вклад в признание этого важного источника в мире. Материалы исследования: Автор статьи рассматривает «Джаме аль-Хедаят фи Эльм аль-Ремайят», источник исследования, и современную литературу по этому вопросу. Результаты и новизна исследования: Исследования истории Монгольской империи в мире достаточно продвинуты с точки зрения источников и исследований. Однако многие проблемы, ожидающие своего раскрытия, и множество источников ждут исследователей. Большинство исследований сосредоточено на политической истории, где источники предоставляют больше информации. Тем не менее, хотя и немногочисленные, культурные источники, написанные во времена чингизидских государств, сохранились до наших дней. Одним из таких источников является «Джаме аль-

Хедаят фи Эльм аль-Ремайят», написанный в Иране в период Ильханидов. Это важный трактат по истории стрельбы из лука. Трактат был написан на персидском языке. Этот источник является очень редким и он малоизвестен среди исследователей. Новизна данного исследования заключается в том, чтобы представить научному миру «Джаме аль-Хедаят фи Эльм аль-Ремайят», важный культурный источник монгольской и иранской истории, и выявить исследования, посвященные этому источнику.

Ключевые слова: Монгол, период Ильханидов, средневековый Иран, стрельба из лука, персидские источники

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