

or five times. A new edition, edited by Clifford E. Bosworth (London, 1970), incorporated two series of *Addenda* by Minorsky plus comments and suggestions by Manučešir Sotuda in his edition of the Persian text (Tehran, 1961). The twelve maps in the work remain especially valuable for the historical geography of the Pamirs region and for Transoxania and the Turkish lands further north.

The horizons opened up by this book were extended by Minorsky, once more employing his techniques, this time for the felicitous interpretation of difficult, little-known Arabic texts dealing with the historical geography, ethnology, and religions of Inner Asia, the Indian subcontinent, and the Far East. In his *Sharaf al-Zamān Ṭāhir Marvazī on China, the Turks and India* (London, 1942), Minorsky utilized part of the recently-discovered manuscript of the *Ṭabāʿ al-ḥayawān* of this early 6th/12th-century author, editing the relevant parts of the text, and reproducing them in his own attractive Arabic calligraphy. In the very detailed commentary, he was again dealing with parts of the world beyond the Islamic world (Dār-al-Eslām), whose personal, tribal, and place names must have tried the patience of copyists sorely. Minorsky did not hesitate to contact specialist colleagues, such as Gustav Haloun on Chinese history and Larry D. Barnett and Harold W. Bailey (q.v.) for Indian ethnology and faiths, the result being once more remarkably impressive. He continued to be interested in the cultures and faiths of the subcontinent, and a few years after this he dedicated to Barnett a translation and commentary of the section on India in the *Zayn al-akbār* by the Ghaznavid author ʿAbd-al-Ḥayy Gardizi (q.v.) ("Gardīzī on India," *BSO(A)S* 12, 1948, pp. 625-40). On a slightly lesser scale, but equally displaying his erudition and intuitive powers of making sense of difficult and corrupt texts, was his edition, translation and commentary of the *Second Resāla* of the extravagant Arabic littérateur and traveler, Abu Dolaf Yanboʿi Kāzraji (q.v.; as *Abū Dulaf Miṣʿar ibn Mulḥalhil's Travels in Iran [circa A. D. 950]*, Cairo, 1955). The *Resāla* (Treatise) deals with the writer's journeys across northwestern Persia, giving an impression of veracity and first-hand knowledge absent from his first *Resāla*, purporting to describe the author's travels through the lands of the Turks to China. In his wide-ranging commentary, Minorsky followed the model established in the commentary to the *Hodud al-ʿālam* translation.

In these and similar works, Minorsky applied to Islamic texts the principles familiar from Greek and Latin scholarship; his judgments, though often inspired and strikingly original, were always firmly based on what was a reasonable interpretation of Islamic authors' knowledge in their times. With these three books alone, he vastly enlarged our knowledge of the historical geography and ethnology of the fringes of the medieval Islamic world and beyond, for which, it had been assumed, there was no reliable Islamic information and which were, in the case of the early Turkish and Mongol peoples of Inner Asia, doomed largely to remain *terrae incognitae* and *gentes incognitae*. Minorsky's techniques in these works and in those on Persian history, illustrate how in general he followed the positivist methods of Barthold, and, like his great predecessor, he had a mistrust of grandiloquent, continent-ranging explanations for historical phenomena, holding that there was far too much spadework to be done before meaningful syntheses and generalizations could be made; in this sense, Minorsky was the antithesis of an Oswald Spengler or Arnold Toynbee.

From the regions covered in these first two works, Minorsky, in the 1950s, turned his attention to another obscurely-known region on the edge of the Islamic ecumene, the Caucasus, again proceeding from a basis of either recently-discovered or hitherto little-known and unexploited texts. His *A History of Sharvān and Darband* (1958) was built around a section in the late Ottoman Turkish author Monajjem-bāšī's *Jāmeʿ al-dowal* on the history of the eastern Caucasus, including the highland region of Daghestan and the valleys of the Kur and Araxes (Aras) rivers, and their petty dynasties, Muslim and Christian, for which the 18th-century author apparently drew on a lost *Taʾrik al-Bāb* of about 1100 C.E. Again, Minorsky provided an edited Arabic text, translation, and detailed commentary on the historical geography and ethnology of the