1. Resume

The world history is full of formidable events and periods. In these epochs the most advanced representatives of their times poignantly and strongly felt the dramatic situations of their epoch and created the great creations of human spirit. To such works that reflect in highly artistic form the spiritual and public rise of the peoples, belongs also "Shah-name" by the genius Firdausi.

The manuscript presented by the National library of the Republic of Kazakhstan is the translation of the work "Shah-name" into the Eastern-Turkic (Chagatai) language. From time immemorial, the Kazakhs highly valued the poetical word. The people especially loved the epic works that brought up courage, heroism, nobleness, devotion, better feelings. Firdausi had great cultural influence upon the poetic creativity of the Kazakh people. The poem "Shah-name" occupies a special place in the spiritual culture of the Kazakh people. It had huge influence upon the minds of the people. Whatever distances might separate the peoples from each other, the best specimens of their literatures will find ways of inter-penetration. The all-human and international character of literature is expressed first of all in that the literary creativity of the peoples cannot exist in isolation, without influencing each other. Consequently, the literary links are the lawful product of the general world literary process. The main reason for the translating of such a grandiose work was the influence upon the consciousness of the nomadic population of the Central Asia, because it praised the courage, nobleness, devotion and better feelings for the Motherland.

The manuscript, according to the researchers, is a copy of the original executed by order of the ruler of Yarkend city (in Eastern Turkestan) Yakub Khodzha who ruled in Eastern Turkestan in the 30-40s of the XVIII century during the years of "The great tribulation" (Aktaban shubyryndy), when the nomadic population of Kazakhstan and Eastern Turkestan suffered from constant inroads and plunders of the Djungars. In the years of "Aktaban shubyryndy" (The years of great tribulation) the nomadic population of Central Asia collected ancient narratives, translated the Old-Irani, Arabic books, they used in their verses the ideas, images and motives of fight between good and evil. The translation of "Shah-name" was the spur for the people in the fight against the Djungar invasion. It had great influence in the minds of the people.

The poet Firdausi lived and worked in Eastern Iran which in those distant times was part of the state of the Samanides. The political and cultural centers were the cities Bukhara and Samarkand.

In 994 like it is told in the concluding part of "Shah-name", Firdausi finished the first incomplete edition of his work. During the long years when he was writing "Shah-name", he experienced hunger, cold and cruel poverty.

Upon the first editing the poet, judging by the data from the primary sources and the text of "Shah-name" itself, was working in the course of twenty years and only when he was very old he received the remuneration for his truly titanic work. In those times the rulers paid poets only for the works dedicated to them. But Firdausi turned out to be in an unenviable position: in the year of 922 (i.e. two years before the completion of the first editing of "Shah-name") Bukhara - the capital of the Samanides with whose policy agreed the ideas and meaning of the epopee and whose patronage the poet had all the grounds of attaining, was conquered by the Karakhanides - the leaders of the Turkic dynasty which ruled in Middle Asia in the XI and XII cc. This dynasty was called so by the Oriental specialist Grigoryev after the name of the khan (Kara-khan) who turned to Islam: the numismatist Tornberg called her Ilekami by the title of these owners ; others called them Uigir khans of Turkestan (Fren), Turkestan khans (Munedjim-bashi). The outstanding head of this dynasty was Bogra-khan who wore the title Shahkab-ad-Daula (the star of the state) and the Moslem name Kharun. He took away Maverannakhr from the Samanide Nukh and the successor of Bogra-khan. Shams ad-Daula (the sun of the state) Ilek-il-khan, put an end to the Samanides.
nomadic tribes from the Semirechye. The hopes of Firdausi were not predestined to be fulfilled but he did not finish working and started the second editing, whose volume was almost twice in size compared with the original and which was finished in 1010. By this time the Samanides as the rulers of Khorasan and part of Middle Asia were replaced by the mighty ruler sultan Makhmud Gaznavi (997-1030), who became famous as the cruel conqueror of Northern India. He rejected the creation of Firdausi.

"Shah-name" is a huge epopee in verses. In the course of the millennia the poem was copied many times, and the medieval copyists not being excessively finicky in the issues of copyright, treated the text like they pleased so that the number of beits in different variations of "Shah-name" vacillates from forty to one hundred twenty thousand.

The composition of "Shah-name" is the following: the poem consists from descriptions of fifty reigns, beginning from the legendary tsars and ending with historical personalities. These are - "The legendary tsars", "The narration about Zakkak", "Zal and Zubada", "Rustam and Sukhrab", "Siyavush’V’Farud", "Rustam and Akvandiv", "Bizhan and Manizha", "The seven feats of Isfandiyar", "Rustam and Isfandiayr", "Iskandar", "Ardashir Babakan", "Bakhram Gur", "Mazdak", "The invasion of the Arabs“. The researchers divide "Shah-name" into three parts: 1) the mythological (before the appearance of the Systan heroes); 2) the heroic (before Iskandar); 3) the historical.

The primary thought of "Shah-name" - is the glorification of the native country, the exultant hymn to the Motherland, the call for the unification of separated forces, the centralization of power in the name of rebuffing external invasions, for the good of the country.

2.0. DETAILS OF THE NOMINATOR
2.1. Name:
National library of the Republic Kazakhstan, Committee on culture of the Ministry of culture and information of the Republic of Kazakhstan

2.2. Relationship to the documentary heritage nominated: Custodian
The Department of rare books and manuscripts of the National library of the Republic of Kazakhstan

2.3. Contact person (s) (for submitting information about the nomination)
Balabekova G.K., Director-General of the National library of the Republic Kazakhstan

2.4. Information about the contact person (s):
Surname/name/patronymic: Balabekova Gulissa Kabarovna
Address: Republic of Kazakhstan, 050013 Almaty city, Abai av., 14
Tel.: +7-727-2672883
Fax: +7-727-2672883
E-mail: balabekova@nlrk.kz

3.0. IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE
3.1. Name and full address/ place of storage of the nominated material:
National library of the Republic of Kazakhstan, 050013 Almaty city, Abai av., 14 / Department of rare books and manuscripts of the National library of the Republic of Kazakhstan

3.2. Description (catalogue or registration data):
Manuscript code: 338
Name of the manuscript: "Shah-nama" ("The book about the shahs")
Author: Abulkasim Firdausi
Copyist:

capital of the Karakhanides in Maverannakhr was Bukhara, after that Samarkand. The end to the Karakhanides came by the shakh of Khoresm Alladin Mukhammed approximately in 1210.
Additional information: The translation into the Eastern-Turkic dialect (Chagatai language) of Turkestan was made by the orders of Yakub-Khodja (Khodja Dzhakhan) the son of Daniyal-Khodja, the ruler of Yarkend, the contemporary of the Djungar khan khuntaishy Tsevang Rabdan (1663-1727). On the first page of the manuscript there is an inscription in the Kazakh language in Arabic script that says "The given translation of the great work "Shah-name" "Rustem dastan" was donated..."
to the library in 1921 by Shakirzhan Kabyldybaiuly”. On the last page of the manuscript there is another inscription, also made in the Kazakh language in Arabic script “The director of the Almaty province Muslim library Karim Yusupov....1927”.

3.3. The visual materials, in case of necessity (for example, photographs or DVD of documentary heritage)
See the attached pictures.

3.4. History/Origin

"Shah-name" is one of the outstanding monuments of written world literature, the national treasure of the nomad population of the Middle Asia. The volume of the poem on the average consists of 60,000 beits (lines). But the researches of the specialists show that some manuscripts contain up to 80,000 beits. Of course, not all of the works have reached us.

"Shah-name" as a considerable monument of world significance due to the translations into many foreign languages has become the treasure not only for science but also for the wide circles of readers. "Shah-name" translated into many languages already in the middle ages. Thus for instance in the XII-th century it was translated into French and Georgian. The most complete ancient manuscripts that have reached us are deemed to be the London manuscript of the second half of the XIII-th c. (approximately 1276-1277) and the St.-Petersburg one, 1333. Beginning from the XIII-th c. "Shah-name" started being translated into the Turkic (Chagatai) language. Of special significance are the translations of "Shah-name" into the Western-European languages. The worshippers of this wonderful book were the lovers of poetry, researchers, Oriental specialists, philologists-translators, experts in Tajik poetry. "Shah-name" in the English language among the Western-European translations occupies a special place, since it has spread around the whole world. One of the first translations in the English language was published in Kolkata (India) in 1785. The London edition of "Shah-name" appeared in 1788. Popular is also the translation of "Shah-name" in the Russian language. Beginning 1849, separate works of Firdausi were published in collections and periodical press more than 200 times.

From time immemorial the Kazakhs highly valued the poetical word. The people especially loved the epic works that brought up courage, heroism, nobleness, devotion, better feelings. The poem "Shah-name" occupies a special place in the spiritual culture of the Kazakh people. Firdausi had great cultural influence upon the poetic creativity of the Kazakh people. It had huge influence upon the minds of the people. Whatever distances might separate the peoples from each other, the best specimens of their literatures will find ways of inter-penetration. The all-human and international character of literature is expressed first of all in that the literary creativity of the peoples cannot exist in isolation, without influencing each other. Consequently, the literary links are the lawful product of the general world literary process. In the years of "Aktaban shubyryndy" (The years of great tribulation) the nomadic population of Central Asia collected ancient narratives, translated the Old-Irani, Arabic books, they used in their verses the ideas, images and motives of fight between good and evil.

The translation of "Shah-name" into the Turkic language was a kind of protest of the Kazakh people against the Djungar expansion. This very manuscript was made by the order of Yakub Khodja who ruled in Eastern Turkestan in the 30-40s of the XVIII c.

When subsequently mentioned about this translation of "Shah-name" into Turkic language it was said that it was made later by somebody named Yakhund Yarkendi in 1210 hijra (=1796). The epic work of Abulkasim Firdousi started being translated into the Kazakh language already in the 30-s of the XIX-th c.

The first translator of "Shah-name" was Oraz Molda who began his work in 1843 and finished it in 1870. This translation later in 1886 was published in Tashkent. Among the talented translations

5 Oraz Molda Zhussipuly (1814-1865, other sources claim 1804-1875)- Kazakh poet, translator. Was born in Kyzyl-Orda region, Syr-Darya district. He finished the madrasah Kokiltash in Bukhara, received higher education in Bagdad. He knew perfectly the Chagatai and Persian languages. The first translator of «Shakh-name» to the Kazakh language (1830-1870)
are the interpretations of akyn -poet Serdaly⁶, who transferred into Kazakh language part of the poem named "Kissa-I Rustem - Dastan" and published it as a separate book (in 1888). Approximately the same very chapters reflecting the feats of legendary Rustem in his own translation were published in 1901 in Kazan city by mullah Khasan. Other successful translations were implemented by the writer-translator Mukhamedzhan Seralin (1914-1915). He reproduced in the Kazakh language an episode from "Shahname", the heroes of which are Rustem and his son Sokhrab. A little later another Kazakh translator Aben Satybaldiyev, not possessing the language of the original, made a translation from the Russian interpretation of "Rustem and Zorab" by Vasily Zhukovski, in which he left the contorted name Zorab (Sokhrab), which stayed a long time in the translated texts. In the 30-s of the XX-th c. the poem "Shah-name" was translated into Kazakh by Turgamambet Iztleuov⁷ (40 thousand lines), part of which named "Rustem-Dastan" (24 thousand lines) was published in 1961 as a separate book. The literary study specialists deem his translation most attractive and adequate to the text of the original. Being a graduate of the Bukhara madrasah, he knew the Persian, Arabic and Turkic languages. It gave him the possibility to penetrate the beauty and depth of the original in order to deliver to the Kazakh reader the fully adequate version of the excerpts of the famous creation of Firdausi. In 2004 there saw the light his book "Shah-name" in two volumes.

There in the fond of rare books and manuscripts of the National library of the Republic of Kazakhstan are kept manuscripts in Arabic, Persian, Turkic (Chagatai) and other languages dated by the XII-XIX cc. In content the manuscripts represent fiction, the precise sciences, medicine, philosophy, linguistics, Sufism etc. The manuscripts' style of writing is also varied: the kissa, khikmets, genealogy, Risala, legends etc. In the collection of manuscripts in the Turkic (Chagatai) language there are the works of Khodja Akhmet Yassaui and his pupil Bakyrgani which entered the "Memory of the world" international UNESCO register in 2003, also works by Nauayi, Nizami, Firdousi etc. The studying of the Oriental manuscript collections of the National library of the Republic of Kazakhstan began at the end of the 80-s of the XX-th c. The first print catalogue of manuscript books from the collection of the National library of the Republic of Kazakhstan is "The catalogue of manuscript books in the Persian language". The compilers S.Abdulloh and S.M.Bakyr Kamaleddini studied the collections of rare manuscripts and books of the collectors of Middle Asia, in which they found quite rare copies of manuscripts in the Farsi, Turkic (Chagatai) and Arabic languages. It's a pity, but the manuscripts in the Turkic language still remain little studied.

3.5. Bibliography

1. The influence of Firdousi's "Shakhname" upon the people's poetics // Gorod.- 2009.- Oct.9.- P.12
3. The seven poets of the Orient. - Semei: International Abai club, 2007.-184 p.- (The library of "Amanat" magazine - Poetry of the IX-XVI c. Literature of the peoples of the world)
4. Firdousi and world poetry // Kazakh adebiety.-1934.- Oct.23

⁶ Serdaly Myrzalyuly - was born in Kokchetav uyezd. Kazakh poet, translator.
⁷ Turgamambet Iztleuov (in Kazakh = TyM6eT hTijeyyiiti, July 9, 1882 - May 15, 1939) - Kazakh poet, zhyrau, translator.


34. Satybaldiyev A. The trip with "Shakhnama"/ Kazak adebiety.-1963.- June 14


42. Ferdousi, Nizami, Rustaveli, Navoi. Shakh-Name. Leili and Medjnum.- M.: Detskaya literatura, 1982.- 734 p.- (The library of world literature for children; V.2)


45. Ferdousi. The image of Rustam in "Shakhname": the selected thousand verses from Shakhname.- Tehran, 1369 (1990).-138 p.


59. Shulembayeva R. The pearl of literary East: By the decision of UNESCO 2009 declared the year of the millennium of the poem of Firdousi "Shakhname"/ Kazakhstanskaya pravda.- 2009.- Oct.9-P.21


3.6. Surnames (Names, Patronymics), qualifications and contact data of up to three independent people or organizations, with expert knowledge about the value and origin of documentary heritage.

1. Dr Henryk Jankowski - professor at the Department of Asian Studies, Adam Mickiewicz University, Poznan, Poland
   Contact data: Henryk Jankowski
   Katedra Studiow Azjatyckich
   Uniwersytet im. A. Mickiewicza
   al. Niepodleglosci 24
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   Fax+4861 829 39 29
   E-mail: henko@amu.edu.pl

2. Zhemenei Islam - doctor of science (philology), professor of the University after S.Demirel.
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   E-mail: Jemeneyislam(5>vahoo.com

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   050010 Almaty,
   Kurmangazy St., 29
   Tel: +7-727-272-74-11
   Fax: +7-727-272-79-43, +7-727-272-79-83
   E-mail: alibekuly_a@mail.ru

5. Garkavets Alexander Nikolayevich - doctor of science (philology) by the speciality "The Turkic languages", professor, main scientific worker of the Institute of history and ethnotnography after Ch.Ch.Valikhanov of the Ministry of education and science of the Republic of Kazakhstan.
   Contact data: E-mail: qypchaq(5)usa.net; desht_I_qvpchaq@hotmail.com.
4.0. LEGAL INFORMATION

4.1. Owner of the documentary heritage (name and contact data):
Name: National library of the Republic of Kazakhstan, Committee on culture of the Ministry of culture and information of the Republic of Kazakhstan
Address: Republic of Kazakhstan, 050013, Almaty city, Abai av., 14
Tel.: +7-727-267-28-83
Fax: +7-727-267-28-83
E-mail: org@nlrk.kz

4.2. Custodian of the documentary heritage (name and contact data, if different from owner):
Name: Department of rare books and manuscripts of the National library of the Republic of Kazakhstan
Address: Republic of Kazakhstan, 050013, Almaty city, Abai av., 14
Tel.: +7-727-267-28-55
Fax: +7-727-267-28-83
E-mail: rarebook@nlrk.kz, askarbekova(a»nlrk.kz

4.3. Legal status:
(a) Category of ownership - state

4.4. Accessibility
Access granted only to scientific researchers.

4.5. Copyright-legal status:
Copyright-legal status conforms to the Law of the Republic of Kazakhstan "On copyright and related rights" (1997, Chapter 2, article 5).
The organ responsible for administration: Committee on culture of the Ministry of culture and information of the Republic of Kazakhstan.

5.0. JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA
In 2006, UNESCO approved the nomination of the Islamic Republic of Iran manuscript of "Bayansaghori Shahnameh" kepting in The Imperial Library, Golestan Palace (Tehran) (Ref 2006-13). Prince Bayasanghor (1399-1433), the grandson of the legendary Central Asian leader Timur (1336-1405). This manuscript was written in Persian language specifically for the library of Prince Bayansaghor. The manuscript has a miniature, the volume is 700 pages, size 26 x 38 cm.

In contrast to the "Bayasanghori Shahnameh" a manuscript nominating by the National Library of Kazakhstan is written in the East-Turkic language. Translator of the manuscript is a great poet of the XVIII century in East Turkestan Uighur Khans Saidiya Dynasty. The text of the manuscript is written in prose and verse. The manuscript contains 1056 pages of main text, size is 50 x 30 x 9 cm.

5.1. Is authenticity established?
Yes, authenticity has been established by the experts:
Zharmukhamedov Mukhamedrakhym (1928-2011) - doctor of science (philology), professor. From 1961 worked at the Institute of literature and art after M.O.Auezov of the Ministry of education and science of the Republic of Kazakhstan. The author of more than 150 scientific works. Among them "Ogyz-nama", "Mukhabbatnama", "Khodja Akhmet Yassaui" and others. He translated "Diwan i khikmet" of Khodja Ahmet Yassaui from the Turkic (Chagatai) language in Arabic script into Cyrillics. For the labor achievements he was awarded three times by the Honorary certificate of the Ministry of culture of Turkey.
Shafigi Maksut Aminuly (21.03.1934 - ...) - Arabic scientist, researcher of manuscripts in Arabic script, specialist in folklore studies. In 1961 graduated from the faculty of the Arab language of the
Beijing university of international relations (China). From 1974 scientific worker of the Institute of literature and art after M.O.Auezov of the Ministry of education and science of the Republic of Kazakhstan. He translated into Cyrrilics many manuscripts written in the Turkic (Chagatai) language in Arabic script kept in the fonds of the National library, the Central scientific library of the Academy of sciences of the Republic of Kazakhstan and the Institute of literature and art after M.O.Auezov. among them "Diuani khikmet" of Khodja Ahmet Yassaui. One of the authors of the first textbook "The Arabic language" for Kazakh schools. The author of more than 100 scientific articles dedicated to folklore.

5.2. World significance
*Has been proved by the above-mentioned experts.*

"Shakh-name" is one of the outstanding monuments of written literature in world literature, the national asset of the Tajiks and Persians. "Shakh-name" as an outstanding monument of international significance and translated into many languages of the world, has become the treasure not only for science but the wide circles of readers.

5.3. Criteria
*Is one or more of the criteria of (a) time, (b) place, (c) people, (d) subject and theme, (e) form and style satisfied?*

a) **Time:**

The National library of the Republic of Kazakhstan presents for inclusion into the "Memory of the world" international UNESCO register the work by A.Firdausi "Shakh-name".

The prosaic code "Shah-name" is the result of the urgent need for the creation of truly poetical works about the heroic past. All this was stipulated on the one hand by the ever-growing process of awakening people's self-consciousness, the need of spiritual self-expression; on the other hand it was dictated by the necessity of consolidation of the inner forces of the country before the threat of external invasion of nomad tribes with which there had to be carried incessant wars.

The primary thought of "Shah-name" - is the glorification of the native country, the exultant hymn to the Motherland, the call for the unification of separated forces, the centralization of power in the name of rebuffing of external invasions, for the good of the country.

The translation of the given manuscript was made into the Eastern-Turkic dialect (the Chagatai language) of Turkestan by the orders of Yakub-Khodzha (Khodja Djakhan) the son of Daniyal-Khodja, the ruler of Yarkend⁸, the contemporary of the Djungar khan khuntaishi Tsevang Rabdan (1663-1727). The main idea of the translation into the Chagatai language was the goal of raising the spirits of the nomadic population of the present-day Kazakhstan in the fight against the Djungar invasion. This manuscript is a copy of the original manuscript which was written in the period "Aktaban shuburyndy" ("The years of great tribulation") (1723-1727) - the most devastating invasion, which became fixed in the people's memory of the Kazakhs, when the Djungars captured the capital cities of Turkestan, Tashkent and Sairam. Masses of desolate people fleeing from the invaders, escaped to the Uzbek lands in Samarkand and Bukhara. The plundered groups of Kazakhs from the Great clan and a small part of the Middle clan crossing a little higher than the place where the river Chirchik flows into Syr-Darya, migrated to the places of Khodjent and Samarkand. The Kazakhs from the Lesser clan, evading Sairam city (Sairam ainalgan), fled to Khiva and Bukhara. Some Kazakh clans migrated to the desert districts of Kyzylkum and Karakum. In "the Years of great tribulation" the Kazakhs lost the rich pastures of the Semireche, there were ruptured the traditional routes of wandering, the trade and the centres of craftsmanship declined, the number of cattle and sheep sharply fell. In these years there appeared the song "Elim-ai" ("My people"), which expresses the tragedy of the Kazakh people.

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⁸ Yarkend = Moguliya. Uigur = Mamlakat-i-Moguliye, or Yarkend khanate, later Kashgar khanate, also often called Saidiya - the feudal state in the Western part of Eastern Turkestan (at times included also Turfan, Kumul. Chalysh) with the capital in Yarkend, and from 1596 in Kashgar, in the epoch of bloom embraced also the former territories of Mogolistan (Dzungariya, Semirechye, the Fergan valley, Issykkul), and also Badakhshan, Kashmere and the northern districts of Tibet.
b) Place:
Yarkend = Moguliya, Uigur = Mamlakat-i-Moguliye, or Yarkend khanate, later Kashgar khanate, also often called Saidiya - the feudal state in the Western part of Eastern Turkestan (now Xingjiang province, China). Originated in ancient times as a place of halt caravans followed the Silk Road. Known in Chinese sources from BC II century. At the end of AD I century yielded Bao Chao of Hang Dynasty troops, thus giving way to commercial primacy of the neighboring oases of Kashgar and Kargalyk. Revived during the Tang Dynasty. In the XIII century, it was conquered by the Mongols and called pearl of the Chagatai ulus. At times included also Turfan, Kumul, Chalysh with the capital in Yarkend, and from 1596 in Kashgar, in the epoch of bloom embraced also the former territories of Mogolistan (Dzungariya, Semirechye, the Fergan valley, Issyk-kul), and also Badakhshan, Kashmere and the northern districts of Tibet. In the middle of the XVIII century, after Dzungar Khanate was destroyed, was a part of the Qing Empire.

c) People:
At the end of the first half of the XVIII century began the process of weakening Jungar khanate - the once-powerful nomadic nation.
The XVIII century was for the Uighur people a period of hardship. The territory of East Turkistan was subjected to occupation, accompanied by the extermination of civilians. Strengthening of civil war in Dzungaria gave rise to the liberation movements in Eastern Turkestan. Since the beginning of the XVIII century Daniyal-Khoja formally ruled the country until his death as a vassal Dzungaria. After his death Galdan Tseren appointed rulers of Kashgar by his sons: Jehan-Khoja (Khoja Yakub), Yusuf Khoja, Nizam ad-din Khoja and Abdallah-Khoja. However, their power over the cities of Kashgar was nominal.

Translation of the manuscript on the East-Turkic language is made on behalf of the Jahan-Khoja (Yakub-Khoja) by the great Eastern Turkestan poet of the XVIII century, an influential representative of the Sufi Order of “Poor” Qalandar Jahan. A major government official and public figure Qalandar was recognized at the time a virtuoso literary art. He wrote a great number of gazelles, masnevi, rubai, kyssa, qasida, etc. He lived and worked in the heyday of the East Turkestan Uighur Khans Saidiya Dynasty.

d) Subject and theme:
Turkic manuscript "Shah-name" is one of the great literary monuments of world literature, national heritage of the nomadic population of Central Asia. If the Persian version of "Shah-name" served as a hymn to Iran, calling for the fight with the Arabs, the Turkic version of "Shah-name" was the hymn for the Kazakh nomadic people to appeal against Djungars.

e) Form and style:
The lexical studies of the historical linguistic-cultural monument "Shakh-name" by Firdausi translated into the Turkic (Chagatai) language helps restore the vanished segment of original lexical units that have undergone the structural-semantic changes during the process of evolution of form and content. The study of the Turkic (Chagatai) language of "Shakh-name" as the perfect specimen of the early stage of development of the modern Turkic dialects (Kazakh, Kirghiz, Uzbek, Uigur, Tartar, Bashkir, Turkish etc.) is conducive to the more effective and argument-based researches of the peculiarities of development of the given language.

6.0. Contextual information
6.1. Rarity
The given manuscript is a bibliographical rarity, it is kept as the only copy within the fonds of the National library of the Republic of Kazakhstan and does not have analogues in the Republic of Kazakhstan.
6.2. Integrity
The completed and full variant of the translation of the manuscript of "Shah-name" by Firdousi into the Turkic language.

7.0. CONFLICTS WITH INTERESTED SIDES
7.1. Present detailed information about consultations by this nomination with interested sides by significance and preservation.
See 3.6.

8.0. RISK ASSESSMENT
Request to give data on the character and degree of disaster threatening the given documentary heritage
8.1. Evaluation of physical state:
The manuscript belongs to the XVIII century. The document was subject to non-professional restoration which together with the low-quality restoration material and lack of the stable storage regime provokes the breach of integrity.

9.0. PRESERVATION AND PLAN FOR ACCESS CONTROL (Conditions of storage)
9.1. Is there a plan for access and preservation control for the given documentary heritage?
YES NO
There have been created conditions in the National library of the Republic of Kazakhstan for the storage of the rare fond which are near the norm. Beginning from May, 2005 there is implemented in the library the project for the creation of the digital manuscript and print heritage kept at the National library of the Republic of Kazakhstan, which will make it possible to provide the preservation of written heritage and widened access to it by means of the information technologies. The existing equipment is used to maintain and control the regime of their storage the manuscripts and rare books that consist documentary heritage go through the regular manual dusting and airing procedures. The lack of qualified restorers and the modern ecologically clean materials and equipment in restoration do not make it possible to carry out full-scale works.

10.0. ANY OTHER INFORMATION
Give in detail any other information to support the inclusion of the given documentary heritage to the "Memory of the world" World register. If the nomination successfully passes, how will you use it to help "The Memory of the world" programme?
The National library in case of successful passing of the nomination, plans the digitization of the manuscript "Shah-name", publication of the reprint edition identical to the original. The attraction of scientists, researchers for the study and publication of the manuscript in the Kazakh and other languages. The popularization of the Turkic version of the work by Firdousi "Shah-name" among the Turkic speaking population of the world.

Part C - Presentation
The present nomination is presented by: Director-General of the National library of the Republic of Kazakhstan
Gulissa Kabarzheva Balabekova

May 11, 2012
(date)