

A Catalogue of the Turkish Manuscripts in the
John Rylands University Library at Manchester

Islamic Manuscripts and Books

Arnoud Vrolijk
Leiden University

VOLUME 2

A Catalogue of the Turkish Manuscripts in the John Rylands University Library at Manchester

By
Jan Schmidt



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FOREWORD

It has been more than a century ago that an attempt was made to publish an inventory of the Turkish manuscripts preserved in the John Rylands Library of Manchester. The resulting *Hand-List*, in a limited edition of one hundred copies printed in Aberdeen, only contains brief entries, often no more than a sentence. The collection, although not very big, mirrors many aspects of Islamic-Turkish culture, in particular its science, history, and literature, for centuries rooted in an area stretching from India and Central Asia in the east to North Africa in the west, from the Caucasus and the Balkans in the north, to Arabia in the south. Most of the manuscripts were produced in the Ottoman Empire, one of the great multi-ethnic, multi-cultural and polyglot states of history. The collection, a small treasury in itself, contains quite a number of rare and interesting texts and pictures: some manuscripts contain or consist largely of miniatures—more details on this subject are found in the next chapter and, of course, in the catalogue itself.

In order to bring the collection to the attention of a wider circle of scholars, philologists, and (art) historians, the John Rylands Library Research Fund decided in 1995 to sponsor a new cataloguing project. I was commissioned to write an up-to-date, full-fledged catalogue, with detailed descriptions of the manuscripts involved. The project was also supported by the British Academy in London. I worked for about a year in the magnificent cathedral-like library at Deansgate, where an alcove overlooking the main reading hall was reserved for me. The catalogue was to be printed in a special issue of the *John Rylands University Library Bulletin*. I was given free access to the holdings and spent an altogether happy time, perhaps only once severely interrupted. This was on 15 June 1996, coincidentally my birthday, when the nearby Arndale Trading Centre was bombed by the IRA. The library was rocked to its fundamentals, chalk rained down from the walls, and my computer broke down. A great many Saturday-morning shoppers were injured, mostly by flying shards of glass, and all personnel had to leave the building at once. Despite such an interruption, I was able to finish my manuscript in the same summer.

To my great regret, the editor of the *Bulletin* eventually declined to publish the catalogue. On 11 May 2000 I was informed that “at a time

when all periodicals are very anxious to keep up subscription lists we feel that the *Bulletin* cannot justify the enormous expense of publishing a Catalogue which would be of interest to only a handful of our subscribers." By this time I had returned to the Netherlands, where I was busy with a new project, the cataloguing of the Turkish manuscript collection in the Leiden University Library, so the Manchester catalogue was left aside for the time being and started collecting dust in a drawer of my desk. Recently, the catalogue, to my great relief, was resurrected from its hibernation and came to life again in the shape of this book. For this I am particularly grateful to Dr Maurits van den Boogert, who suggested to me that I offer the manuscript to the publishing firm of Brill for their new series *Islamic Manuscripts and Books*. It was accepted for publication earlier this year. Last month I devoted mostly to improving and updating the manuscript.

I would like to take the opportunity here to express my gratitude also to Professor Rex Smith and Professor Colin Imber, both of the Department of Middle Eastern Studies at Manchester University, who have warmly supported the project, helped me in obtaining funds and advised me during my research. Colin Imber also kindly read the final draft. Last but not least am I indebted to the Deansgate Library staff, who have always been helpful in solving technical problems, finding manuscripts and books, and assisting me otherwise when I was in Manchester. Finally, I want to thank Ingrid Heijckers of Brill's who helped me in the last phase of my labours.

Jan Schmidt

Leiden, 1 September 2010

ABBREVIATIONS

- Aumer: I. Aumer, *Verzeichnis der orientalischen Handschriften der K. Hof- und Staatsbibliothek in München (Türkische Handschriften)*. Munich 1875.
- Ateş: Ahmed Ateş, *İstanbul kütüphanelerinde Farsça manzum eserler*. I. Istanbul 1968.
- b.: *ibn, bin* (son of)
- besmele: *بسم الله الرحمن الرحيم*
- BJRLM: *Bulletin of the John Rylands Library of Manchester*
- BL: British Library (London)
- Blaškovičs: Jozef Blaškovičs, *Arabische, türkische und persische Handschriften der Universitätsbibliothek in Bratislava*. Bratislava 1961.
- BLKOE: *Biografisches Lexikon des Kaiserthums Oesterreich*.
- Blochet: E. Blochet, *Bibliothèque Nationale. Catalogue des manuscrits turcs*. 2 Vols. Paris 1932–3.
- Bombaci: Alessio Bombaci, *La letteratura turca con un profilo della letteratura mongola*. 9th ed. Milan 1969.
- Brill (Cat. 555): E.J. Brill, *Catalogue No. 555; Oriental Manuscripts*. Leiden 1986.
- Browne: E.G. Browne, *A Hand-List of the Muhammadan Manuscripts, Including All Those Written in the Arabic Character, Preserved in the Library of the University of Cambridge*. Cambridge 1900.
- Churchill: W.A. Churchill, *Water marks in Paper in Holland, England, France etc. in the XVII and XVIII Centuries*. Amsterdam 1935.
- col(s): column(s)
- Danişmend, *Kronoloji*: İsmail Hâmi Danişmend, *İzahlı Osmanlı tarihi kronolojisi*. 2nd ed. 5 Vols. Istanbul 1971–2.
- DBF: *Dictionnaire de Biographie Française*
- Dimitrieva: L.V. Dimitrieva, *Opisanie tiurkskikh rikopisei Instituta Vostokovedenia III*. Moscow 1980.
- Divanlar: *İstanbul kitaplıkları Türkçe yazma divanlar kataloğu*. 3 Vols. Istanbul 1947, 1959 & 1965.
- DNB: *Dictionary of National Biography*
- Eckmann: János Eckmann, “Die tschagataische Literatur”, *Philologiae Turcicae Fundamenta* I, pp. 304–402. Wiesbaden 1959.

- EL*¹: *Encyclopaedia of Islam*. 1st ed. M.T. Houtsma, T.W. Arnold et alii, eds. 4 Vols. Leiden & London, 1912–42.
- EL*²: *Encyclopaedia of Islam*. 2nd ed. H.A.R. Gibb, J.H. Kramers et al. 8 Vols. Leiden & London 1954–.
- Eineder: Georg Eineder, *Monumenta Chartae Papyraceae Historiam Illustrantia VIII, The Ancient Paper-Mills of the Former Austro-Hungarian Empire and Their Watermarks*. Hilversum 1960.
- Ergun: Sadeddin Nüzhet Ergun, *Bakî Hayatı ve şiirleri I. Divan*. Istanbul 1935.
- Ergun, *Türk Şairleri*: Sadeddin Nüzhet Ergun, *Türk Şairleri*. 3 Vols. Without place or date.
- Ethé: Hermann Ethé, *Catalogue of the Persian, Turkish, Hindûstânî and Pushtû Manuscripts in the Bodleian Library II*. Oxford 1930.
- Fihris: *Fihris al-makhṭûṭât al-Turkiya al-‘Uthmāniya*. 4 Vols. Cairo 1987–92. (A Survey of the Ottoman and Turkish Manuscripts of the *Dār al-Kutub al-Qawmīya* at Cairo)
- Flemming: Barbara Flemming, *Türkische Handschriften*. Wiesbaden 1968. (*Verzeichnis der orientalischen Handschriften in Deutschland*, XIII, 1)
- Flügel: Gustav Flügel, *Die arabischen, persischen und türkischen Handschriften der k.-k. Hofbibliothek zu Wien*. 3 Vols. Vienna 1865–7.
- GAL: Carl Brockelmann, *Geschichte der arabischen Literatur*. 2nd ed. 2 Vols. Leiden 1946–9; Suppl. 3 Vols. Leiden 1937–42.
- GOD: Joseph von Hammer, *Geschichte der osmanischen Dichtkunst*. 4 Vols. Pest 1836–38.
- Gölpınarlı: Abdülbâki Gölpınarlı, *Mevlânâ Müzesi Yazmalar Kataloğu*. 2 Vols. Ankara 1967–72
- GOR: Joseph von Hammer, *Geschichte des Osmanischen Reiches*. 10 Vols. Pest 1827–35.
- Götz I, II: Manfred Götz, *Türkische Handschriften*. 2 Vols. Wiesbaden 1968 & 1979. (*Verzeichnis der orientalischen Handschriften in Deutschland*, III, 2 & XIII, 4)
- GOW: Franz Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*. Leipzig 1927.
- Groot, *Ottoman Empire*. A.H. de Groot, *The Ottoman Empire and the Dutch Republic. A History of the Earliest Diplomatic Relations 1610–1630*. Leiden 1978.
- Halen: Harry Halen, *Handbook of Oriental Collections in Finland*. London, Malmö 1978.

- Heawood: Edward Heawood, *Monumentae Charta Papyraceae I, Watermarks*. Hilversum 1950.
- Hofman: H.F. Hofman, *Turkish Literature. A Bio-bibliographical Survey*. 5 Vols. Utrecht 1969.
- HOP: E.J.W. Gibb, *A History of Ottoman Poetry*. 6 Vols. London 1900–9.
- HOM: *Bibliotheca Lindesiana. Hand list of Oriental Manuscripts. Arabic Persian Turkish*. Aberdeen 1898.
- Houtsma, *Correspondentie*: M.Th. Houtsma, “Uit de Oostersche correspondentie van Th. Erpenius, Jac. Golius en Lev. Warner. Eene bijdrage tot de geschiedenis van de beoefening der Oostersche letteren in Nederland”. *Verhandelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde* 17, 116 pp. Amsterdam 1887.
- İA: *İslâm Anseklopedisi*. 12 Vols. Istanbul 1940–78.
- Juynboll, *Beoefenaars*: Wilhelmina Cornelia Juynboll. *Zeventiende-euwsche beoefenaars van het Arabisch in Nederland*. Utrecht 1931.
- Karabulut: Ali Rıza Karabulut, *Kayseri Râşid Efendi Kütüphanesi Türkçe, Farsça, Arabça Yazmalar Kataloğu*. Kayseri 1982.
- Karatay: Fehmi Edhem Karatay, *Topkapı Sarayı Müzesi Kütüphanesi Türkçe Yazmalar Kataloğu*. 2 Vols. Istanbul 1961.
- KİYK: Ramazan Şeşen, Mustafa Haşim et alii, *Kıbrıs İslâm Yazmaları Kataloğu*. Istanbul 1995.
- Kut: Günay Kut, *Tercüman Gazetesi Kütüphanesi Türkçe Yazmalar Kataloğu* I. Istanbul 1989.
- Kut, Manisa: Günay Kut Alpay, “Bursa ve Manisa İl-Halk kütüphanelerindeki bazı Türkçe Yazmalar üzerine”, in *Journal of Turkish Studies* I (1977), pp. 121–47.
- Majda: T. Majda, *Katalog Rekopisów Tureckich i Perskich*. Warsaw 1968.
- Medical Manuscripts*: Ramazan Şeşen, Cemil Akpınar & Cevad İzgi, *Catalogue of Islamic Medical Manuscripts (in Arabic, Turkish & Persian) in the Libraries of Turkey*. Istanbul 1984 (text in Arabic).
- Mingana: A. Mingana, *Catalogue of the Arabic Manuscripts in the John Rylands Library Manchester*. Manchester 1934.
- MS(S): Manuscript(s)
- NNBW: P.C. Molhuysen, P.J. Blok et alii, *Nieuw Nederlandsch Biografisch Woordenboek*. 10 Vols. Leiden 1911–37.
- Noradounghian: Gabriel Noradounghian, *Receuil des traités de la Porte Ottomane avec les Puissances Étrangères* I. Paris 1864. III. Paris 1868.

- OA: *Osmanlı Araştırmaları/The Journal of Ottoman Studies*.
- ‘OM: Brusalı Mehmed Tahir, ‘*Osmanlı müellifleri*. 3 Vols. Istanbul 1334–43.
- Özege: M. Seyfettin Özege, *Eski harflerle basılmış Türkçe eserler kataloğu*. 5 Vols. Istanbul 1971–9.
- Pertsch: W. Pertsch, *Die orientalischen Handschriften der Herzoglichen Bibliothek zu Gotha II: Die Türkischen Handschriften*. Vienna 1864.
- Pertsch (Berlin): W. Pertsch, *Verzeichnis der türkischen Handschriften*. Berlin 1889 (*Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, VI).
- PhTF: *Philologiae Turcicae Fundamenta*. 2 Vols. Wiesbaden 1959 & 1964.
- Représentants*: Jean-Louis Bacqué-Grammont, Sinan Kuneralp et alii, eds., *Représentants permanents de la France en Turquie (1536–1991) et de la Turquie en France (1797–1991)*. Paris, Istanbul 1991.
- Richter: G. Richter, *Verzeichnis der orientalischen Handschriften der Staats- und Universitäts-Bibliothek Breslau*. Breslau 1933.
- Rieu: Charles Rieu, *Catalogue of the Turkish Manuscripts in the British Museum*. London 1888.
- Rossi: E. Rossi, *Elenco dei manoscritti turchi della Biblioteca Vaticana*. Vatican City 1953.
- Rypka: Jan Rypka, *History of Iranian Literature*. Karl Jahn, ed. Dordrecht 1968.
- Sarajevo: Kasim Dobrača, Fehim Nametak et alii, *Gazi Husrev-Begova Biblioteka u Sarajevu; Katalog Arapskih, Turskih i Perzijskih Rukopisa*. 6 Vols. Sarajevo 1963–99.
- Schmidt: Jan Schmidt, *Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands*. Leiden 2000–.
- Schmidt, “Heyman Papers”: Jan Schmidt, “An Ostrich Egg for Golius. The Heyman Papers preserved in the Leiden and Manchester University Libraries and Early-modern Contacts between the Netherlands and the Middle East” In: *The Joys of Philology. Studies in Ottoman Literature, History and Orientalism (Analecta Isisiana LX)*, Vol. II, pp. 8–74. Istanbul 2002.
- Schmidt, *Pure Water*: Jan Schmidt. *Pure Water for Thirsty Muslims; A Study of Muṣṭafā ‘Ālī of Gallipoli’s Künhü l-aḥbār*. Leiden 1992.
- Schmitz: Barbara Schmitz, *Islamic Manuscripts in the New York Public Library*. New York, Oxford 1992.

- Şeşen: Ramazan Şeşen, Cevat İlgi and Cemil Akpınar, *Catalogue of Manuscripts in the Köprülü Library*. 3 Vols. Istanbul 1986.
- SO: Mehmed Süreyyâ, *Sicill-i 'Osmânî*. 4 Vols. Istanbul 1308–15.
- SO²: Mehmed Süreyya, *Sicill-i osmanî. Osmanlı ünlüleri*. Nuri Akbayar & Seyit Ali Kahraman, eds. 6 Vols. Istanbul 1996.
- Sohrweide I, II: Hanna Sohrweide, *Türkische Handschriften*. Wiesbaden 1974 & 1981. (*Verzeichnis der orientalischen Handschriften in Deutschland*, XIII, 3 & XIII, 5)
- Storey: C.A. Storey, *Persian Literature: A Bio-bibliographical Survey*. 7 Vols. London, Leiden 1925–92.
- TA: *Türkologischer Anzeiger/ Turcology Manual* 23 Vols. Vienna 1975–.
- Taeschner, Geographische Literatur: Franz Taeschner, “Die geographische Literatur der Osmanen”. *ZDMG* 2/77 (1923), pp. 31–80.
- Tornberg: C.J. Tornberg, *Codices Arabici, Persici et Turcici Bibliothecae Regiae Universitatis Upsaliensis*. Upsala 1849.
- TTY: *İstanbul Kütüphaneleri Tarih-Coğrafya Yazmaları Kataloqları*. I. *Türkçe Tarih Yazmaları*. Istanbul 1943–62.
- TYTK (Adana): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*. Adana İl Halk Kütüphanesi ve Müzesi, 01. Ankara 1979.
- TYTK (Adıyaman): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 02. Ankara 1979.
- TYTK (Ankara, Cumhurbaşkanlığı): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06, pp. 13–25. Ankara 1979.
- TYTK (Anıtkabir): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06, pp. 3–10. Ankara 1979.
- TYTK (Antalya): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 05. 5 Vols. Istanbul 1982–4.
- TYTK (Giresun, Rize, Ordu): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06. Ankara 1980.
- TYTK (Süleymaniye, Mustafa Âşir Efendi): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 34/iv. Ankara 1994.
- TYTK (Süleymaniye, Ali Nihat Tarlan): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 34. Ankara 1981.
- TYTK (Türkiye Büyük Millet Meclisi): *Türkiye Yazmaları Toplu Kataloğu/ The Union Catalogue of Manuscripts in Turkey*, 06, pp. 29–72. Ankara 1979.
- UBL: University Library, Leiden

Umur: Süha Umur, *Osmanlı Padişah Tuğrraları*. Istanbul 1980.

Yardım: Ali Yardım, *İzmir Millî Kütüphanesi Yazma Eserleri Kataloğu*. 4 Vols. Izmir 1992–7.

Zambaur: E. von Zambaur, *Manuel de généalogie pour l'histoire de l'Islam*. Hanover 1927.

ZDMG. *Zeitschrift der Deutschen Morgendländischen Gesellschaft* Leipzig-Stuttgart 1847–.

TRANSLITERATION TABLE

letter	general	Arabic	Persian	Turkish
ا	ā			
ب	b			
پ	p			
ت	t	th	th	ş
ث	th	t		
ج		j	j	c
چ			ch	ç
ح	ḥ	kh	kh	h
خ			kh ^w ā	ḥō
د	d			
ذ	dh	dh	dh	z
ر	r			
ز	z		zh	j
س	s			
ش		sh	sh	ş
ص	ṣ	ḍ	ḍ	z
ض	ḍ			
ط	ṭ			
ظ	ẓ			
ع		gh	gh	ğ
ف	f			
ق		q	q	k
ك		k	k, g	k, g
ل	l			
م	m			
ن	n	ū, w	ū, w	o, ö, u, ū, ü, v
و		h	h	h, a, e
ي	y, ī	ī, ā	ī, ā	ī, i, ı, ā

LIST OF ILLUSTRATIONS

Fig. 1 MS Turkish 3, f. 34a. Miniature, depicting a colloquy between Mecnûn and his father, in a copy of 'Alî Şîr Nevâ'î's *Laylâ vu Mecnûn*, 15th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 2 MS Turkish 4. Part of an undated scroll with pictures of a procession of Ottoman officials who accompany the sultan, showing, from left to right, pages (*ic oğlanları*), officers of the pashas' volunteers (*paşaların gönüllü ağaları*) and janissaries. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 3 MS Turkish 8, p. 491. Last page with a brief colophon of a copy of the *Forty Viziers' Stories* by Şeyh-zâde. It is, on the right side, accompanied by an owner's seal and inscription of a French dragoman, probably the translator of the work, François Pétis de la Croix. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 4 MS Turkish 8, p. 491. Final page with colophon of the French translation by François Pétis de la Croix of Şeyh-zâde's *Forty Viziers' Stories*, dated 3 September 1678. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 5 MS Turkish 23, p. 327. Final page of a French-Turkish dictionary, followed by a note in French, dated 1767, which precedes a collection of Christian religious texts. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 6 MS Turkish 53, No. vii. The original copy of a letter from the Ottoman commissioners, 'Abdurrahmân Efendi and Süleymân Beg, official of the Travnik finance department, to the Austrian commander in Zagreb, dated 1213/1799. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 7 Haus-, Hof- und Staatsarchiv, Vienna, St. A. Türkei III/7-9. A copy in Franz von Dombay's handwriting of letter MS Turkish 53, No. vii (see fig. 6).

Fig. 8 MS Turkish 54, opening page, showing a series of eulogies (*taḳrīz*) in an early copy of Mehmed el-Birri's *Bülbülüye*. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 9 MS Turkish 61, f. 75a. Miniature, depicting Yūsuf being thrown into a pit by his brothers, in a copy of Ḥamdī's *Yūsuf u Züleyhā*, 16th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 10 MS Turkish 61, f. 194a. Miniature, depicting the ladies of Egypt, who, distracted by Yūsuf's unearthly beauty, cut their fingers, in a copy of Ḥamdī's *Yūsuf u Züleyhā*, 16th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 11 MS Turkish 79, f. 333b. Final page of a copy of Aḥmedī's *İskendernāme* with colophon, dated 920/1514. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 12 MS Turkish 106, f. 68a. A page with tables from a treatise on logarithms by İsmā'il el-Gelenbevī, 18th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 13 MS Turkish 111, opening page with title of the rhymed Story of the Ten Birds by Dervīş Şemsī in an early 17th-century copy. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 14 MS Turkish 111, final page with colophon, dated 26 May 1614, of the Story of the Ten Birds by Dervīş Şemsī. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 15 A & B A: MS Turkish 126, first page of, probably, an auto-graph of Birgili Meḥmed Efendi's *Vaṣīyetnāme*. B: Verso side of the first page of a copy of Birgili Meḥmed Efendi's *Vaṣīyet-nāme* with a *vakf* inscription of Faṭma bint Meḥmed, who may have been his daughter, 16th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 16 MS Turkish 140, f. 29a. Page from an elaborate genealogical table of the Ottoman dynasty by Yūsuf b. 'Abdullaṭīf, 16th century, with circles, accompanied by commentary, containing the names of the early sultans 'Osmān and Orḡan. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 17 MS Turkish 145, f. 119a. Page with copies of legal certificates (*hüccets*) from a scrapbook compiled by a *kāzī*, early 16th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 18 MS Turkish 146, f. 52a. Page from a 19th-century notebook with copies of letters, among them a letter of manumission (*ıtık-nāme*). Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 19 MS Turkish 160, f. 445a. Final page of the text of Sa'duddīn Ḥoca Efendi's *Tācu t-tevārīḥ* copied by the poet Rūḥī, with colophon and tailed signature, dated 1013/1604. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 20 MS Turkish 160, f. 445b. A *gazel* with a tailed signature by the poet Rūḥī on the final page of a copy of Sa'duddīn Ḥoca Efendi's *Tācu t-tevārīḥ*, early 17th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 21 MS Gaster 1523, p. 216. First page of a Greek-Turkish dictionary, undated. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 22 MS Persian 141, f. 27a. A title page of a work on Persian expressions and proverbs by Levinus Warner, copied from the printed Leiden edition of 1644 by the Austrian orientalist and dragoman, Franz

von Dombay, in the late 18th century. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

Fig. 23 MS Persian 141, 47a. Page from a collection of Turkish proverbs with Latin translations by Levinus Warner, copied by the Austrian orientalist and dragoman, Franz von Dombay. Reproduced by courtesy of the Director and Librarian, The John Rylands University of Manchester.

INTRODUCTION

In the present catalogue I endeavour to give brief descriptions, codicological and topical, of the Turkish manuscripts kept in the John Rylands University Library, with equally brief references to other (catalogued) manuscripts,¹ editions, translations and literature. By Turkish manuscripts I mean manuscripts containing texts in any Turkish language, Ottoman, Eastern (Chagatay) and Azeri Turkish, written in Arabic and Latin scripts. Some of these manuscripts also contain texts in other languages. The collection has at least one manuscript originating from the Crimea in western, 'Karaim', Turkish in Hebrew characters² (and more might turn up during future cataloguing activities). There are two manuscripts shelved with the Turkish collection which do not contain Turkish texts (Nos. 69 and 105); I will consider these only briefly.

A *Existing descriptions and catalogues*

The Turkish collection of the Lindsay family (the '*Bibliotheca Lindesiana*', collected by the 25th and 26th Earls of Crawford) which still constitutes the majority of the present Rylands Library collection, was first described as it was at the end of the nineteenth century by Michael Kerney³ in a ledger with the heading 'Catalogue of the Turkish Manuscripts belonging to the Earl of Crawford' (1892) which is preserved in the Library. It contains brief descriptions of 166 manuscripts (MSS Turkish H 1-166). A more succinct and altered version of this 'Catalogue' was published in a privately printed edition of a hundred copies in 1898 in *Bibliotheca Lindesiana: Hand-List of Oriental Manuscripts*, pp. 241-68. It also contains 'hand-lists' of Arabic and Persian manuscripts. James Ludovic (the 26th Earl, 1847-1913) intended

¹ I, include, exceptionally, manuscripts preserved in the British Library at London and acquired after 1888 (when Rieu's *Catalogue* was published); these are listed in ledgers available for consultation in the Oriental Reading Room.

² See under MS Gaster H 170, below.

³ Cf. Nicolas Barker, *Bibliotheca Lindesiana. The Lives and Collections of Alexander William, 25th Earl of Crawford and 8th Earl of Balcarres, and James Ludovic, 26th Earl of Crawford and 9th Earl of Balcarres* (London 1977), pp. 208-9, *passim*.

to 'issue the larger works' and 'print the catalogues of the remaining MSS' later, as he wrote in the preface to the *Hand-List*,⁴ but this never happened.

Kerney (d. 1901), who worked for the bookseller Bernard Quaritch (1819–99), an important supplier to the Lindsays, began to serve the 25th Earl (1812–80) as a library assistant in 1862 and rendered 'great and invaluable assistance... not only in Oriental matters but in almost all other branches of the library' for over thirty years.⁵ During that period Kerney, who already knew Chinese, learned a great number of other Oriental languages, including Turkish. Almost inevitably his knowledge of these languages must have remained somewhat superficial and this accounts for many mistakes, some of these based on erroneous translation, in both the 'Catalogue' and the *Hand-List*.⁶ Kerney moreover often used misleading inscriptions on endpapers and flyleaves in establishing authorship and titles⁷ and does not seem to have taken great trouble to read through prefaces to literary works even if these were available. (If he did, this sometimes led to other mistakes of attribution.)⁸ Furthermore, descriptions in the *Hand-List* are not only very brief but also incomplete (Kerney often failed to notice the full number of works contained in manuscripts); nor did he bother to describe anthologies and miscellanies in any detail. Datings are often fanciful (if not necessarily wrong); and references are rather unsystematic. Finally, there are errors of numbering which must also have contributed to the omission of a few items which do occur in the original 'Catalogue' (Nos. 56, 69, 146, 166). The whole gives an impression of having been done in great haste. (It is of course easy to criticize the work of an amateur-orientalist who lived in a period when there were few catalogues around and works of reference on the subject were scant, and one should admire the breadth of learning

⁴ *Hand-List*, p. vii.

⁵ *Hand-List*, p. x.

⁶ The title of the story of Mihr and Vefâ (*Hikâyât-i Mihr'ile Vefâ*) in MS No. 156, for instance, is rendered as 'Tales of Faithful Marriage', *Hand-List*, p. 266.

⁷ A copy of Resmî's *Hulâşatu l-i'tibâr* (No. 48–No. 30 is another copy of the same work) is described as 'a political treatise' by Hâlet Efendi in accordance with notes to that effect on the flyleaves. Kerney might also have been misled by the unusual format of the manuscript.

⁸ Celâlzade's *Selîm-nâme* (MS Turkish 158–9), for instance, is listed in the *Hand-List* as the author's famous history, the *Ṭabaḳātu l-memâlik*, which is mentioned in the introduction (f. 16b:14).

acquired by a man who left Ireland in his youth to become a simple bookseller's assistant.)

The next serious attempt at cataloguing⁹ was undertaken by the late John Walsh, senior lecturer in Turkish at the University of Edinburgh.¹⁰ Between 1958 and 1966 manuscripts were sent to Edinburgh by post (and duly returned). Descriptions of forty-six manuscripts were typed out but Walsh never completed the work.¹¹

Although this was the last effort to improve and update Kerney's *Hand-List*, individual scholars have since devoted monographs and articles to individual, and all in various ways unique, Turkish manuscripts of the Rylands collection. Articles have been devoted to the miniatures of MSS Turkish 3 and 61—both works of narrative poetry—by B.W. Robinson and G.M. Meredith-Owens in 1958 and 1965. The Hungarian scholar János Eckmann studied the interlinear Turkish glosses of a rare fourteen-volume Koran, part of the Arabic collection (Mingana, 25–38) and published a monograph on the subject.¹² A comparable linguistic exercise was undertaken in 1981 by his compatriot, A.J.E. Bodrogligeti, who analysed the vocabulary of MS Turkish 63. The Turkish scholar Mine Mengi gave a full description of MS Turkish 62 in 1977. The same extraordinary manuscript—it contains the collected poems (*divāns*) of fourteen Ottoman poets—attracted the attention of John Walsh and Robert Anhegger. The first edited the *Divānçe* of Kemāl-i Zerd (Sarica Kemāl) contained in it in 1980, the latter devoted an article to it with additional remarks in 1984. Colin Imber, senior lecturer in Turkish at Manchester University, edited and translated parts of the legal anthology MS Turkish 145 in 1979. I myself have

⁹ General descriptions of the Turkish collection are found in: F. Taylor, 'The Oriental Manuscript Collections in the John Rylands Library', in *BJRLM* 54 (1972), p. 465; David Brady, 'Orientalist Libraries in Manchester', in *British Society for Middle Eastern Studies Bulletin* 3 (1976), pp. 36–41; and Eleazer Birnbaum, 'Turkish Manuscripts: Cataloguing Since 1960', in *Journal of the American Oriental Society* 104 (1984), pp. 305–6.

¹⁰ For a concise biography see Christine Woodhead, 'John R. Walsh', in *Osmanlı Araştırmaları/The Journal of Ottoman Studies* VII–VIII (1988), pp. 1–9.

¹¹ The typescript with descriptions and a two-page mailing list is available in the library for consultation. I have made grateful use of Walsh's manuscript for this catalogue; particularly his analysis of the *divāns* (anthologies of poetry) in the collection which I have adopted without many changes eased my job considerably.

¹² János Eckmann, *Middle Turkic Glosses of the Rylands Interlinear Koran Translation* (Budapest 1976, Bibliotheca Orientalis Hungarica, XXI). For comments by Robert Dankoff and A.J.E. Bodrogligeti, see TA 10.2348 and TA 13.2048.

devoted articles to a number of manuscripts since 1994: MSS Turkish 45–46, 51, 53, 81, 88, and Persian 913.¹³

B *Some statistics*

The John Rylands Library owns, as far I am aware—again, future research in the uncharted parts of the library's holdings might bring more items to light—196 Turkish manuscripts as defined above. Most manuscripts have texts in Ottoman Turkish, but there are twelve with texts in Chagatay, the literary eastern variant of the language (Nos. 3, 55, 63–7, 71, 76, 149, 151, Persian 598) and one in western, 'Karaim', Turkish (Gaster H 170). Moreover, there is one manuscript with Turkish texts in Latin transcription—it also contains Armenian texts in transcription (No. 23); three are notebooks written by an unknown British scholar, possibly Nathaniel Bland (cf. below), with wordlists and colloquial phrases in Ottoman Turkish and Latin transcriptions (Nos. 56–8); one manuscript contains texts in German in Arabic script (No. 153); two have full translations in French of accompanying Turkish texts (Nos. 8 and 154); one contains a grammar of the Turkish language in Latin, with additional vocabulary and phrases (Gaster 1520); and two manuscripts—an album and a processional roll—are of an almost exclusively pictorial nature (Nos. 2, 4).

a *Format*

The outward aspect of the manuscripts shows a great heterogeneity. Apart from two rolls (Nos. 4 and 157), a single letter (No. 175), and a minute volume with vellum pages, bound in chamois leather with a copper lock (No. 153), the manuscripts vary from small, dirty, and dog-eared notebooks, containing worn, coarse paper with texts in corrupt Turkish written in almost illegible, spidery *ta'lik* to splendid, large-sized volumes containing glazed paper, varying in colour from dazzling white to varieties of pale pink and yellow, with texts in calligraphic *neshī* script framed by gilt borders and adorned by multicoloured headpieces of exquisite beauty, expensively bound in embossed leather covers with flaps. A few manuscripts contain collections of original papers: autograph letters and copies of documents,

¹³ See for references under the descriptions of the respective manuscripts, below.

sometimes trimmed and pasted on sheets of paper, and bound in vellum or leather by the collectors (Nos. 51, 53, Persian 913). Apart from the two manuscripts which are almost exclusively pictorial (Nos. 2 and 4), there are a number of others that contain illustrations, varying from crude sketches by writers and readers (Nos. 10, 57, 58, 152, 156) and illuminations (Nos. 95, 169), to illustrations of a scholarly nature (Nos. 78, 83, 103, 119, 124) and miniatures of great artistic value (Nos. 3, 61). One manuscript contains a continuous genealogical table formed by circles and connecting lines in various colours, spreading over thirty-four folios (No. 140). MS Persian 913 deserves special mention. It contains a number of documents which bear the Imperial Cipher (*tuğra*) and one of which has lines in gold ink (f. 61).

b *Dating*

Of the 196 manuscripts, seventy-nine have colophons which indicate dates of completion. Their distribution through the centuries is as follows:

15th century:	2
16th century:	12
16th and 17th centuries:	1
17th century:	23
18th century:	30
19th century:	11

Other manuscripts are datable from indirect evidence; this results in the following distribution:

16th or 17th century:	3
17th century:	2
17th or 18th century:	5
18th century:	16
18th or 19th century:	27
19th century:	5

The distribution of manuscripts which are only vaguely datable is thus:

15th century or later:	2
16th to 18th centuries:	4

16th century or later:	14
17th to 19th centuries:	6
17th century or later:	4
18th century or earlier:	1
19th century or earlier:	2

Eleven manuscripts are undatable.

Most manuscripts, therefore, were produced during the eighteenth century. The earliest, datable, manuscripts are Nos. 3 and 148, copies of 'Alī Şīr Nevā'ī's *Leylā vu Mecnūn* (of 1485) and the *Kitābu l-edvār* by, probably, Meḥmed b. Şīdkī of Tire (of 1477). The first, although not completely original—the manuscript contains sheets of paper produced in the nineteenth century—has exquisite miniatures, the second contains splendid calligraphy and gilt ornamentation. The latest item of the collection—not including the 'Irano-Indian' MS Turkish 105—is a splendid set in two volumes of Meḥmed Şāḥib's translation of the famous *Muqaddima* by Ibn Khaldūn (of 1842, No. 130–1).

c Content

The wide variety of format and dating is matched by an equal diversity of content. We find the following subjects and genres (for references, see the Index):

- (I) Poetry (including songs)
 - (1) anthologies (*dīvāns*) of individual poets (30 items)
 - (2) anthologies by, mostly, anonymous collectors (12 items)
 - (3) narrative poetry (*meşnevīs*) (17 items)
- (II) Prose
 - (1) grammars (5 items)
 - (2) Pentateuch (1 item)
 - (3) tradition (*ḥadīth*) (1 item)
 - (4) theology (description of *madhhabs*) (1 item)
 - (5) religious ethics (7 items)
 - (6) 'mirror for princes' (1 item)
 - (7) jurisprudence (including lawcodes, *fetvās*, and records of court proceedings) (10 items)
 - (8) mystical interpretation of religious doctrines (4 items)
 - (9) guides for dervish novices (3 items)

- (10) prayers and charms (1 item)
- (11) pilgrimage (*hajj*) descriptions (2 items)
- (12) commentaries (on Arabic, Persian and Turkish works) (8 items)
- (13) anecdotes, fables and stories (14 items)
- (14) proverbs (1 item)
- (15) genealogy (1 item)
- (16) biographies (9 items)
- (17) biographical dictionaries (7 items)
- (18) autobiography (2 items)
- (19) cosmography (1 item)
- (20) geography (1 item)
- (21) history (20 items)
- (22) travelogues (5 items)
- (23) letters (including documents issued by Ottoman institutions) (22 items)
- (24) encyclopaedia of the sciences (1 item)
- (25) music (2 items)
- (26) mathematics (1 item)
- (27) astronomy (4 items)
- (28) medicine (1 item)
- (29) physiognomy (1 item)

(III) Varia

- (1) dictionaries and vocabularies (13 items)
- (2) almanac (calendar) (1 item)
- (3) cadastral survey (1 item)
- (4) library catalogues (5 items)
- (5) album with miniatures (1 item)
- (6) scroll with paintings (1 item)

d *Common, rare and unique manuscripts*

The manuscripts described here mostly contain texts which are widely available in other libraries and have been studied, edited or translated into other languages. Some of these are represented by more than one copy in the Rylands itself: these are: the *divāns* of Bākī (Nos. 1, 17, 62[14]), Rāḡib (Nos. 18, 96) and Necātī (Nos. 62[1], 84); stories with Ḥōca Naşruddīn as protagonist (Nos. 5, 6, 7); a collection of the

same, with the famous philosopher and scientist Ibn Sīnā (Avicenna) as protagonist (Nos. 31, 35); stories of the Forty Viziers cycle (Nos. 8, 101); stories of the Kalīla and Dimna cycle, ‘Abdulvāsī’s *Hümāyūn-nāme* (Nos. 59, 60, 108); a description of the embassy of Yiğirmisekiz Mehmed Çelebi to France in 1720–1 (Nos. 9, 11, 154); Hamdī’s poem on Yūsuf and Züleyhā (Nos. 15, 61); Hōca Sa’duddīn’s famous history, the *Tācu t-tevārīh* (Nos. 29, 160); a late eighteenth century history, Resmī’s *Hulāṣatu l-i’tibār* (Nos. 30, 48); the dictionaries of Şāhidī (Nos. 34, 115, Gaster 1500[1]) and Ni’metullāh er-Rūmī (Nos. Chetham 7988, Persian 884); the dictionary of poets by Laṭīfī (Nos. 72, 100, 118); a collection of *fetvās*, *Ma’rūzāt*, by Ebüssu’ud Efendi (Nos. 89, 95); Mehmed of Birgi’s book of advice, *Vaṣīyet-nāme* (Nos. 126, Gaster 1515[1]); Peçevī’s history of the Ottoman Empire (Nos. 161, 162); and a didactic poem in *meşnevī* rhyme, Nābī’s *Hayriye* (Nos. Gaster 1757, Persian 895[2]).

Some manuscripts in the collection contain works, very few other copies of which seem to exist and references to which are rare. These are: Şeyhī’s *Har-nāme* (No. 16[2], no other copies exist outside Turkey); Mehmed el-Berrī’s *Bülbülüye* (No. 54, two copies are in the National Library in Cairo and another in the Gazi Husrev Beg Library in Sarajevo); the *divāns* of Vaṣfī and Helākī contained in the aforementioned MS Turkish 62 (other, singular, copies are found in the National Library at Cairo); a translated biography in Chagatay of the founder of the Safavid dynasty, Shaykh Şafī’addīn, by Neşātī (No. 71, another copy is in the British Library); the last, fifth, part of Nev’ī-zāde ‘Aṭā’ī’s *Hamse* (No. 85, another copy is in the Istanbul University Library, a third in the National Library at Cairo); a treatise by Veysī on the mystical interpretation of religious observances and duties (Nos. 86 and Persian 895[4], one other copy is in the British Library); an anonymous continuation of Aḥmed Ṭā’ib’s dictionary of grand-viziers, *Ḥadīkatü l-vüzerā* (No. 98[2], one other copy is in the State Library at Berlin); a treatise on mystical self-knowledge (No. 103[4], one other copy might have been, and might still be, in the University Library of Breslau (Wrocław)); an eighteenth century treatise on logarithms by Gelenbevī (No. 106); an astronomical treatise by İshāk Efendi Hōcası of Bursa (No. 124[2], one other copy is in the National Library at Cairo); and the *Divān* of Vesīm (No. 127, one other copy is in the Vatican Library).

Quite a few manuscripts in the collection seem to be unique, that is, they contain texts of which no other copies or to which no references

have been found. Further cataloguing, particularly in Turkey, might reduce the number of these unique items in the future and this is also true for individual documents, mostly contained in miscellanies, which require further exploration of archives, an activity I was regrettably unable to undertake for the present catalogue. A problem with some manuscripts, moreover, is that indications of titles and names of authors are missing, partly due to the incompleteness of the text.

To the category of 'unique' manuscripts belong the aforementioned album (No. 2) and the scroll of paintings (No. 4); the *Dictionnaire de Voyage*, a Turkish-French vocabulary to Yigirmisekiz Mehmed Çelebi's aforementioned *Sefâret-nâme* (No. 10); a fifteenth or early sixteenth century collection of stories of the Hamza cycle, *Hâşim-nâme*, by a certain Haccî Mehmed of Tokat (No. 14); an 18th-century collection of Christian religious texts in transcription, preceded by a French-Turkish dictionary, for the use of missionaries (No. 23); a short political memorandum by the historian Resmî (No. 30[2]); the *Dîvân* of 'Aṭâ (No. 62[13]); a versified Eastern Turkish-Persian vocabulary by a certain Muḥammad Ya'qub Balkhî (Nos. 63, 64); a *meşnevî* poem in Chagatay Turkish on the story of Yûsuf and Züleyhâ (No. 63[2]); a treatise on Eastern Turkish with a vocabulary by a certain 'Abdurrahmân Câmî (No. 65); another treatise on that language (in Persian) by a certain Hôca İmâmî—the manuscript also contains a tale (*efsâne*) in Chagatay Turkish by the same author—(No. 66); an anonymous sixteenth century translation of al-Ghazālî's *Naṣîḥat al-Mülûk* with the title *Âdâbu l-mülûk* (No. 73); a chapter from an unidentifiable collection of traditions (*ḥadîth*) (No. 80); a *hajj* manual (No. 88); a history of the prophets, *Şeceretü l-enbiyâ l-izâm*, by a certain Muṣṭafâ b. el-Ḥâcc İbrâhîm b. el-Ḥâcc Ḥasan (No. 97); the *Dîvân* of Na'tgû Naẓîm (No. 102); three sixteenth century treatises on mystical subjects by such authors as Bâlî Efendi and Muşliḥüddîn Efendi (No. 103); an anonymous biography of Jalâl ad-Dîn Rûmî (No. 110); an anonymous treatise on physiognomy (No. 113); a version of the story of the Seven Sleepers by a certain Mehmed Emîn Efendi of Adana (No. 114); an eighteenth century treatise on a number of Islamic schools of thought (*mezhebs*) by Mehmed b. Muṣṭafâ of Aḳkermân (No. 121); an eighteenth century treatise on the use of the astrolabe by İshâk Efendi Hôcası of Bursa (No. 124[1]); an account of the naval expedition to Crete of 1645 by the historian Kara Çelebi-zâde (No. 128[2]); an anonymous collection of fables (No. 135); a nineteenth century mystical treatise by a certain Seyyid 'Osmân Atabâzârî, followed by

a *divān* of the same author (No. 137); a treatise on religious ethics, *Kitāb-i Şifā*, by a certain Seyyid Hasedullāh Efendi of Ereğli (No. 138); a treatise on female ethics, *Ravżatu n-nisā*, by a certain İsmā'îl ez-Zühdi (No. 139); two eighteenth century deeds of trust for pious foundations (*vakfiye*, No. 144); the aforementioned *Kitābu l-edvār*, a *mesnevi* poem on music by, probably, a certain Mehmed b. Şıdkî of Tire (No. 148); a collection of prayers and charms, partly in German (No. 153); an eighteenth century almanac, *rûz-nâme*, manufactured by a certain Süleymân Hikmetî (No. 157); a letter accompanying a gift of a jewelled sword by the Ottoman Minister of Foreign Affairs, Mehmed Şâdık Rif'at Paşa, of 1841 (No. 175); a Persian grammar and a history of the conquest of Rumelia, probably by the eighteenth century historian Şeyhî (Arabic 789); a commentary on a book of advice (*Wasîyat*) attributed to the Caliph 'Alî and a rhymed Persian-Turkish vocabulary (Gaster 1500); a Turkish grammar in Latin, with a vocabulary and phrases (Gaster 1520); a cadastral survey of property along the Bosphorus and Golden Horn (Gaster 1512); an (incomplete) Greek-Turkish dictionary (Gaster 1523); a Turkish-French dictionary (Gaster 1524); a collection of proverbs with Latin translation, probably by Levinus Warner (Persian 141); and another versified dictionary by 'Abdurrahmân Câmî (Persian 598).

The miscellanies and collections (*mecmû'ât*), poetic, epistolary and legal (combinations of these subject matters also occur) form a special sub-category of the 'unique' type. Being the personal collections of literary dilettanti or professional men, these manuscripts are often autographs or, as mentioned above, contain autograph letters or original copies of documents. To this category belong: MSS Nos. 12, 13, 17, 22, 37, 39, 43, 45, 46, 51, 52, 53, 55–8, 70, 81, 93, 95(1), 145, 146, 163(2), 168, 169–174, Persian 188 and Persian 913.

The autographs, finally, form another sub-category. (Caution is advisable here: proof in most cases is based on the wording of colophons, sometimes ambiguous in itself, and one can never be absolutely sure whether in some cases colophons suggesting an autograph were not sometimes slavishly copied by copyists, who then failed to mention their own names.) These include: the translation by the French dragoman Pétis de la Croix of the stories in the Forty Viziers cycle (No. 8); the translation by an anonymous French dragoman of Yiğirmisekiz Mehmed Çelebi's embassy report (No. 154[2]); the aforementioned biography by Neşâtî (No. 71); Nâbî's *Tuhfe-i Haremeyn* (No. 134); the final part of Yûsuf b. 'Abdullaţîf's *Subhatu l-aḥbār* (No. 140); and the aforementioned *Kitābu l-edvār* (No. 148).

The earlier mentioned Christian texts with vocabulary (No. 23); the encyclopaedia, *Netāyiciü l-fünün*, by Nev'î (No. 83); Mehmed of Birgi's *Vaşıyet-nāme* (No. 126—the MS was turned into an endowment, *vakf*, by, probably, his daughter); Yūsuf Ağa's *Selīm-nāme* (No. 136); the afore-mentioned works of Seyyid 'Osmān Atabāzārī (No. 137); a copy of Peçevî's history (No. 161); and a Turkish-French dictionary, probably written by John Lewis Burckhardt (1784–1817), traveller in the Middle East and book-collector¹⁴ (MS Gaster 1523), have a more tenuous claim to autograph status. MS Persian 141, moreover, contains a Persian grammar in Latin by Franz von Dombay, almost certainly in his own hand, cf. below.

C Provenance

The wide variety of format, years of production, and content of the manuscripts is matched by the disparity of their provenance. Manuscripts were copied—but not many copies have indications of this type—in such varied places as Herat (No. 3); Davudpaşa (a quarter of Istanbul, No. 8); Üsküb (Skopje, Nos. 61, 72); the Moghul Empire (Nos. 63–7, Persian 598); Ṭablūs (Tripoli, No. 70); Bursa (No. 73); the Crimea (? , No. 76); Aḳkermān (No. 79); Istanbul (Nos. 83, 133, 163); Erzurum (No. 86); Edirne (No. 95); Klis (No. 97); Tavuklu Dede (a quarter of Istanbul, No. 117); Cairo (No. 119); Medina (No. 123); Bolu (No. 124); Gallipoli (Nos. 130–1); Güzelhişār (No. 142); Travnik (No. 164); Geyve (No. 167); İbrail (Braila, Gaster 1500); İvraniye (Vranje, Persian 884) and Bolu (No. 125, Persian 889). In most cases the identity of the copyists is obscure, although we sometimes find indications of other occupations: *imams* (Nos. 8, 130–1), dervishes (Nos. 54, 110, 128); clerks (Nos. 79, 133); an *odabaşı* (janitor, probably of janissary rank, No. 87); a *segbān* of the Porte (keeper of the hounds at the Palace, No. 117); *kadis* (No. 123, Persian 884), and professors (*müderrisîn*, Nos. 124, 163). One copyist is identifiable as the poet Rūhî (d. 1609), a clerk in the office of the janissary corps (No. 160).

We do not know whether individual manuscripts were produced for the general market or were commissioned—there is certainly no

¹⁴ Cf. *DNB* III (1886), pp. 292–4; Burckhardt was born in Lausanne and his native tongue was French.

uniform pattern of production or destination of the collection as a whole or substantial parts of it—but in a number of cases it is clear that copies were made for private delectation or use. This was often the case for the miscellaneous works. For a number of items in this category we are able to identify the copyists-owners. MS No. 22, dating from the late eighteenth century, a rather tattered item which contains mostly texts of poems and litanies with musical annotations was copied by a Mevlevî dervish, probably for use by himself or his fellows in the *tekke* to which he belonged. MS No. 38 shows an equally worn appearance. It is a collection of short works of popular divination, which was probably copied by the owner Muṣṭafâ Cebeci (the ‘Armourer’) for his own use. MS No. 81, an anthology of poems, also extremely well thumbed out, was made by a certain Yahyâ, an obscure seventeenth century poet, probably of Istanbul, who used the pen-names of Va’dî and Hâlî and he might well have read poems from it to his friends. MS No. 114, a copy containing the story of the Seven Sleepers, was both copied and owned by the same man. The same is true for a miscellany, containing works in Turkish and Persian, MS Gaster 1500. A nineteenth century miscellany of, mostly, (official) letters (No. 146) elegantly written and bound in a handsome leather cover, obviously contains the copies of the personal collection of a certain Mehmed, probably a secretary at the Imperial Chancery in Istanbul, either for literary or more practical purposes (the collection contains quite a few model letters). MS No. 145, again a tattered volume and containing a collection of legal codes, *fetvâs* and instructions for composing legal documents, was produced, probably only in part, by a certain Aḥmed Ağa of (Afyon) Karaḥiṣâr in 1625, who also jotted some personal notes in the manuscript. It was obviously used for practical purposes. (The *fetvâ* collections of Nos. 39 and 125—the latter was copied by a *müderris* and, probably, a *nâ’ib*, deputy judge, or a *kadi*, and later owned by a ‘*hâkim*’, a governor or a judge—show similar signs of practical use.)

Not only Muslims, Ottoman subjects or others, produced manuscripts in our collection. The same was true for non-Muslims, missionaries or (aspiring) officials who were to work or worked as interpreters for European governments either in or outside the Ottoman Empire, as well as Western scholars—I have already mentioned the notebooks filled by, probably, Nathaniel Bland (of whom more below) and the autographs of Pétis de la Croix and the anonymous French dragoman.

MS No. 23, the French-Turkish dictionary and collection of Christian texts in transcribed Turkish and Armenian, was written, possibly only copied, by a, probably Capucin, missionary called Gerij Desiré of Cambrai in, one may presume, Eastern Anatolia—the placename of Diyarbakır is mentioned in a note on the final page—in 1767. It was clearly compiled for practical purposes. This may also have been the case with the aforementioned Turkish-French dictionary (MS Gaster 1523) by Burckhardt. MS No. 111 was copied by someone who knew English and has a colophon with the date ‘May xxvi. 1614.’ It was probably produced by a British orientalist, possibly in the Middle East. (Kerney has suggested in his ‘Catalogue’ that the copyist might have been the Dutch orientalist Erpenius (1584–1624), but this is rather unlikely; Erpenius was in Leiden, where the previous year he had been appointed professor of oriental languages,¹⁵ and why should he have written a colophon in English rather than in Dutch or Latin?)

An important contributor to our collection is Franz von Dombay (1758–1810), an Austrian orientalist. Educated at the Oriental Academy (*Akademie der morgenländischen Sprachen*) in Vienna, he served the Habsburg Emperors as interpreter in Tanger, Madrid, Zagreb and Vienna. He also published a biography of Muḥammad and works on Morocco, as well as an Arabic and a Persian grammar (the autograph of which, almost certainly, is in our MS Persian 141, cf. above).¹⁶ The Rylands owns eight manuscripts which belonged to him, and apart from two anthologies of original copies of letters and documents collected by him in two volumes (Nos. 51, 53), they are all in the same *neshi* hand and are—if MS Persian 141 indeed is an autograph—also copied by him. These manuscripts (Nos. 42, 43, 49, 50, 52) all contain texts of, mostly, official letters, mainly treaties between Vienna and the Porte, copies of which he must have come across (and used for drafting letters) in the Academy or the offices where he worked.

Less obvious cases in this respect are MSS Nos. 12 and 13, both miscellanies written in a somewhat inexpert *divānī* by, probably, a clerk or a dragoman of the French Embassy, probably a man called Nicolas.

¹⁵ Cf. Wilhelmina Maria Cornelia Juynboll, *Zeventiende-eeuwsche Beoefenaars van het Arabisch in Nederland* (Leiden 1931), p. 73.

¹⁶ Cf. *BLKOE* III (1858), pp. 353–4.

MSS Nos. 9 and 10, a set of the same format and in the same somewhat sprawling *nesih*, of the embassy report by Yigirmisekiz Mehmed Çelebi with an accompanying word list, have a similar background. MS No. 154, which contains the same work with a French translation in not very dissimilar scripts was possibly copied and composed by the same French dragoman, probably called Gilly, which name appears on the back of its cover. A similar inexpert script is found in MSS Nos. 24–28, a series of Istanbul library catalogues, two of which at least (Nos. 24, 28) came into the possession of Franz Hoeck (1749–1835), director of the aforementioned Oriental Academy in Vienna.¹⁷ These were probably also copied by students (*‘Sprachknaben’*) of the Vienna Academy or Embassy—in this case Austrian Embassy—personnel, and may even have been done by Franz von Dombay. MS No. 33, which contains extracts from the History of Naʿîma, finally, also once in the possession of Hoeck, was certainly produced by Academy students or Austrian Embassy personnel: we find the names of Plenck, Hirnschall, and Testa.¹⁸

Eight other manuscripts were originally in the possession of embassy personnel: MSS Nos. 36, 37, 39, 40, 45, 46, 147, and Chetham 7988, the first two of which had been owned by Joseph-Marie Jouannin (1783–1844), *‘jeune de langues de 2e classe’* and later dragoman at the French Embassy at Istanbul during the years 1803–5 and 1817–22.¹⁹ The second manuscript contains a collection of official letters and treaties, probably commissioned by the original owner, Jacques Rigo, member of a Levantine family of dragomans²⁰ and *‘postelnick’*,²¹ foreign secretary to the Phanariote governors of Wallachia and Moldavia, who had given the manuscript to him. Another five (Nos. 39,

¹⁷ Cf. Josef Hammer, *Erinnerungen aus meinem Leben* (Vienna & Leipzig 1943), p. 19, *passim*.

¹⁸ Cf. Alexander H. de Groot, ‘Dragomans in Istanbul, 1785–1834,’ in Geert Jan van Gelder and Ed de Moor eds., *Eastward Bound; Dutch Ventures and Adventures in the Middle East* (Amsterdam 1994), pp. 130–58; on the Testa family, *ibidem*, pp. 148–53, and Marie de Testa & Antoine Gautier, ‘Deux grandes dynasties de drogman: les Fonton et les Testa,’ in Frédéric Hitzel, ed., *Istanbul et les langues orientales* (Paris 1997), pp. 175–96.

¹⁹ Cf. *DBF CVI* (1992), p. 810.

²⁰ Cf. K. Heeringa, *Bronnen tot de Geschiedenis van den Levantschen Handel* II (The Hague 1917), p. 143, where a certain Rigo is mentioned as a merchant of Izmir (in 1668); another member of the family served as secretary to the Dutch envoy at Istanbul in the early 18th century, cf. J.G. Nanninga, *Bronnen* III (The Hague 1952), pp. 219, 221.

²¹ The word is spelled *postelnic* in Rumanian; it is of Slavic origin, meaning chamberlain, cf. C. Şaineanu, *Dictionnaire Roumanin-Français* (4th ed. Bucarest 1934), p. 446.

40, 45, 46, 147) were owned by the French dragoman Jean-Baptiste Pérille (1732–1805/6) who served in various places in the Middle East and Morocco and finally became lecturer in Turkish at the *Collège de France*.²² At least one of the manuscripts, No. 40, a treaty between France and the Porte, was previously owned by another French dragoman, David Fehmī, mentioned in the colophon, who probably also copied it (in 1715). Two of the manuscripts, Nos. 45 and 46, were obviously copied for embassy use or at least from documents kept in the embassy archives. The latter contains records of court proceedings in which French citizens and protégés had been involved and embassy correspondence. MS Chetham 7988 was acquired by a certain ‘Hōca Kardon’ in 1751–2, French dragoman in the Morea (Peloponnese) and probably identical with Denis-Dominique Cardonne (1720–83), *secrétaire et interprète du roi* and later professor of Persian and Turkish at the *Collège de France*.²³

A most fascinating item in this category is MS Persian 913, an anthology of original letters and copies of official documents, mostly in Arabic and Turkish, collected by the Dutch orientalist Johannes Heyman (1667–1737). He came to the Levant in 1700 as chaplain to the Dutch community in Izmir. During the years 1704–5 and 1707–8, he travelled through Egypt, Palestine and Syria for scholarly purposes, primarily to improve his knowledge of ‘vulgar’ (demotic) Greek, Arabic, Persian and Turkish. In 1709 he returned to Holland where he had been appointed to the chair of Oriental languages at Leiden University.²⁴ The papers in the anthology were both acquired in Holland (particularly the correspondence of his Leiden predecessors, the orientalist Erpenius and Golius) and the Middle East (some of the Ottoman documents and the Maashoek correspondence). The existence of the manuscript has long been known, but it was considered either lost or to have been incorporated in the Leiden University Library Cod.Or. 1228, which also contains papers collected by Heyman.²⁵

²² I am indebted for this information to Antoine and Marie Gautier.

²³ Cf. *DBF* VII (1956), p. 1134.

²⁴ Jan Willem Sandberg, *De Hollandsche Gereformeerde Gemeente te Smirna* (Leiden 1928), pp. 111–5; Juynboll, *Beoefenaars*, p. 240; *NNBW* IX (Leiden 1933), p. 362.

²⁵ Cf. M.T. Houtsma, ‘Uit de Oostersche correspondentie van Th. Erpenius, Jac. Golius en Lev. Warner. Eene bijdrage tot de geschiedenis van de beoefening der Oostersche letteren in Nederland,’ in *Verhandelingen der Koninklijke Akademie van Wetenschappen, Afdeling Letterkunde* 17 (1888), pp. 3–4.

Finally, the pictorial items, the aforementioned album and scroll (Nos. 2, 4), may have been specially produced for European buyers: the album has explanatory inscriptions in contemporary seventeenth century Dutch;²⁶ the scroll has the same in seventeenth or eighteenth century French.

The manuscripts, once they had left the copyist's workshop or the collector's library, began their journey along the bookshelves of, in many cases, a substantial number of, up to eight (No. 119), owners, the inscriptions, seals, and bookplates of whom we find written, stamped, and pasted on their pages and bindings. Most of these owners apparently were not well-known historical figures, or cannot—this is particularly the case with the Muslim owners—be further identified. Exceptions are Sultan Mehmed IV (ruled 1648–87), whose cipher (*tuğra*) appears in MS No. 162—this might indicate that the manuscript once belonged to him—and İlyas Paşa, owner of a second volume of Sürürî's commentary on the *Divân* of Hâfız (No. 166). He acquired the work in 1631 when he was governor of Syria. (Two years later he led a revolt and was executed.)²⁷ Sometimes, however, we find, as in the case of the copyists, a mention of a position and place. Among the owners were a *teberdâr* (halberdier) of the Old Palace at Istanbul (No. 1); a *kâtib* (secretary) of Istanbul (*idem*); a *beg* (district governor, No. 14); a *nâ'ib* (No. 17); an *imam* (No. 18); sons of *kadis* (Nos. 47, 160); a *kapudan* (captain, No. 59); aghas (Nos. 62, 156); a dervish, son of a *helvacıbaşı* (head confectioner, *idem*); an inhabitant of Filibe (Plovdiv, No. 72); the son of a *ḥaṭīb* (preacher) from Üsküdâr (*idem*); a shaykh of Tokat (No. 79); the son of a pasha (No. 85); the secretary to a governor of Basra (No. 86); a *mîr* (governor) of Sîrûz (Serres, No. 87); a secretary of the Janissary corps (? , No. 91); a Mevlevî dervish (No. 92); an *imam* of Kâsımpaşa (a quarter of Istanbul, No. 93); professors (*müderrişin*, Nos. 98, 123); an inhabitant of the Morea (Peloponnese, No. 103); an inhabitant of Drama (No. 108); a *kadi* of Nikopol (Nikopol, No. 110); an *emîr* (governor) of Aleppo (*idem*); a servant of a Circassian *beg* (No. 113); a clerk in the Grand Vizier's Office at Istanbul (*idem*); a *silihdâr* (sword-bearer, No. 118); an inhabitant of Amasya (No. 119); a Mevlevî shaykh of Bursa (*idem*); a secretary of a *müfettiş* (inspector, *idem*); a *ferâşet vekîli* (assistant sweeper) of the

²⁶ Another possibility is that the MS had belonged to a Dutchman with knowledge of Turkish, like Golius (cf. under MS Persian 913, below), who added the incipit afterwards.

²⁷ Cf. SO I, p. 398.

Mosque of Medina (*idem*); an agha of the Porte (No. 128); a *defterdār* (financial director) of Salonica (No. 137); shaykhs (Nos. 140, 164); two *kadis* of Damascus and a third of Şaydā (Sidon), all members of the same family (No. 141); an inhabitant of Tosya, son of a *re'īs* (captain, No. 150); a son of a molla (No. 160); the secretary of a vizier (*idem*); a taxfarmer (No. 162); a dervish (No. 163); a *defterdār* of Bosnia (No. 164); a secretary to the governor of Raḳḳa and Mar'aş (*idem*); a molla of Moscow (No. 172); another molla (Gaster 1515); and a *ḥalīfe* (clerk in a public office, Persian 188).

All manuscripts in the end, whether or not they had been copied, collected, commissioned or directly purchased by Europeans in the Middle East or beyond, arrived in Britain. Much of the intermediate history between origin and final destination is obscure. We do know that they reached the shelves of the Rylands in the following years:

- | | |
|--------|---|
| 1899 | MS Arabic 798, as part of the original Rylands collection |
| 1903–4 | MSS Nos. 1–166, 169–74, ²⁸ and Persian 33, 141, 188, 598, 884, 889, 895, 913, donated by the widow of John Rylands in 1903–4 ²⁹ |
| 1920 | MS No. 167, purchased from R. Jaschke |
| 1922 | MS No. 168, purchased from G. Safa. |
| 1954 | MSS Gaster 1500, 1506, 1512, 1515, 1520, 1523, 1524, 1757, donated by the Gaster family ³⁰ |
| 1954 | MS No. 175, donated by Col. W. Le Hardy |
| 1981 | MSS Chetham 7979, 7988, purchased from the Chetham Library, Manchester |

The most important source for our collection, the Spencer and Crawford collections, came to the library as a result of the impoverishment of the British aristocracy during the agricultural depression of 1873–96, when large estates were broken up and ‘collieries and minerals, docks and harbours, building estates and market halls, country houses and London mansions, works of art and family heirlooms,’ including manuscripts, books and whole libraries, appeared on the market.³¹

²⁸ These had originally been shelved with the Arabic collection, but later, apparently between 1922 and 1954, relocated to the Turkish section.

²⁹ D.A. Farnie, ‘John Rylands of Manchester,’ in *BJRLM* 75/2 (1993), pp. 62–3.

³⁰ *BJRLM* 37 (1954–5), p. 5.

³¹ David Cannadine, *The Decline and Fall of the British Aristocracy* (New Haven & London 1990), pp. 88–138; on the sales of the Spencer and Crawford libraries, *ibidem*, p. 113.

The first manuscript, Arabic 798, arrived with the Spencer collection, for which Enriqueta Augustina Rylands founded the library—the building, a mock gothic church, set on a major thoroughfare in Manchester, was inaugurated in October 1899—and dedicated to the memory of her late husband, the industrialist John Rylands (1801–88). She had been able to buy the collection, which consisted mostly of printed books, in July 1892. (It comprised 431,331 volumes which was bought through Sotheby's for £210,000.) John Poyntz, fifth Earl Spencer (1835–1910), Chancellor of Owens College, had inherited the library from his grandfather, George John, second Earl Spencer (1758–1834), who had compiled it between 1790 and 1821.³²

The second lot, the largest by far, was bought from James Ludovic, the 26th Earl of Crawford, in July 1901. He needed cash and offered the collection to the London booksellers Sotheran & Co. who in turn sold it to Mrs Rylands. The whole manuscript collection thus purchased cost £155,000.³³ The collection had been set up by James Ludovic's father, the 25th Earl, for his private library at Haigh Hall near Wigan—the larger part of his income was derived from a neighbouring colliery—and was to comprise items in a great variety of languages, Western and Oriental. The earl had been guided by the principle of 'literary Catholicity' and stressed the inclusion of 'books in languages very foreign to our European ears.' 'The great works of thought in most of these languages' could, with the exception of printed editions in 'Hindoo', Turkish, Persian and Arabic, only 'be sought for in manuscript...'³⁴ Although the first few Oriental manuscripts were purchased during travels in Egypt and Syria in 1836–7, later acquisitions were obtained through booksellers, at auctions and, sometimes, by commissioned agents. The Turkish ones all seem to have been acquired through booksellers or at auctions in Europe—some manuscripts contain sale catalogue clippings—in particular through the aforementioned Bernard Quaritch, a German by origin who had settled in London in

³² D.A. Farnie, 'Enriqueta Augustina Rylands (1843–1908), Founder of the John Rylands University Library,' in *BJRLM* 71/2 (1989), pp. 17–22; Anthony Lister Winterley, 'The Althorp Library of the Second Earl Spencer, now in the John Rylands University Library of Manchester: its Formation and Growth,' in *BJRLM* 71/2 (1989), pp. 67–86; *DNB* (1901–11), p. 372.

³³ Barker, *Bibliotheca Lindesiana*, pp. 350–4; Farnie, 'Enriqueta Augustina Rylands', p. 37.

³⁴ *Hand-List*, pp. viii–ix.

1842.³⁵ The final sale of the MSS collection was particularly painful to Lord Lindsay's librarian, John Philip Edmond (1850–1906). "I feel an older man by ten years since you took this step. It has shaken me completely and made me utterly miserable," he wrote to Lord Lindsay in London.³⁶ In one of his following letters, he wrote to his employer: "Michael Kerney died on Monday evening. R.I.P. It is a curious coincidence his passing away just at the time when those MSS. he had to do so much with are leaving your hands."³⁷ The Arabic and Persian MSS left Haigh Hall on September 11—there is no mention of Turkish MSS—and the last of thirty cases were carted to Mrs. Rylands' home, Longford Hall at Stretford, on the 24th.³⁸

The first 72 Turkish manuscripts (Nos. 1–40, 42–62, 70, 169–74, Persian 33, 141, 188 and 913),³⁹ together with 360 Persian ones, had been bought by the 25th Earl through Quaritch from the collection of the Persian scholar Nathaniel Bland (1803–65) who had committed suicide the previous year. "Mr N. Bland was a first class Arabic and Persian scholar," Quaritch wrote to Lord Lindsay,

"who bought MSS. 20 and 30 years ago almost at any price, he was then very rich. Unfortunately for Mr Bland, he took to gambling in Homburg, and lost 150,000 £ds. in fact his whole fortune; 10 years ago, the estates and the library [the Arabic and Persian books excepted, which were deposited in London] were sold at Randall Park, Leatherhead, and Mr Bland lived hidden in Homburg upon a mere pittance. Many a time have I been asked what had become of these MSS., but nobody knew... The MSS. collection contains... many extremely rare and valuable historical and poetical works, which I never saw before... The number of MSS. is very large, perhaps 500 volumes..."⁴⁰

³⁵ Cf. Barker, *Bibliotheca Lindesiana*, p. 166, sqq. With the exception of the Bland and Hamilton acquisitions (see below), the provenance of the Turkish manuscripts is, as far I have been able to see, only sparingly documented in the Library Papers (hereafter 'LP') of the Crawford Collection, kept on deposit at the National Library of Scotland (Edinburgh). A few Turkish MSS were bought through Quaritch from Renouard in November 1867, the Leipzig Bookseller Köhler in the same month, the 'Vente Caussin de Perceval' at Paris in December 1872 and the 'Marquis de la Ferté-Sénéctré Sale' also in Paris, in April 1873, see LP, Letters, Quaritch to Lord Lindsay, 9 November 1867, and in Library Invoices 317, 319 and 320.

³⁶ LP, Letters, 81, letter of 26 July 1901.

³⁷ LP, Letters 82, letter of 9 August 1901.

³⁸ LP, Letters 82, letter from Edmond to Lord Lindsay.

³⁹ MS No. 41 does not contain a Bland bookplate, but did probably belong to his collection.

⁴⁰ LP, Letters 15, letter of 6 June 1866; cf. Barker, *Bibliotheca Lindesiana*, p. 217; DNB (1901), pp. 216–7.

Some of these manuscripts had earlier belonged to a number of other collectors: Frederic North, fifth Earl of Guilford (1766–1827), a traveller in the Ottoman Empire and Greece⁴¹ (Nos. 1, 5, 6, 18–20, 42, 43, 49–53, 70, 170); possibly, Adam Clarke (1762?–1832), theologian and bibliographer⁴² (No. 2); Sir Gore Ouseley (1770–1844), orientalist and diplomat, who collected manuscripts in India and Persia⁴³ (No. 3); Maréchal Guillaume Brune (1763–1815), French ambassador in Istanbul in 1802–4⁴⁴ (No. 7); a certain Reguier (Nos. 12, 13); Antoine Isaac, Baron Silvestre de Sacy (1758–1838),⁴⁵ French orientalist⁴⁶ (Nos. 20, 59, 60); a certain Joannes Ferdinandus Henricus Forner (No. 29); John Lewis Burckhardt (No. 31); Antoine Galland (1646–1715), French orientalist, traveller and first translator of the Arabian (1001) Nights stories⁴⁷ (No. 59, through Silvestre de Sacy); and the orientalist Duncan Forbes (1798–1868)⁴⁸ (Persian 188). Bland's library also included the manuscripts which had been in the possession of Jouannin, Dombay (through Frederic North), Hoeck, and Heyman, and most of those owned by Pérille and other dragomans.

Another eight manuscripts (Nos. 63–9, Persian 598), together with his collection of, mostly, Persian manuscripts, 752 in all,⁴⁹ were bought from the estate of Colonel G.W. (George William) Hamilton upon his death in 1868.⁵⁰ Kerney described the Hamilton collection to Lord Lindsay. He found that more than half of the collection consisted of Persian MSS, “a few are in Pushtu, Hindustani, Panjabi and Turkish...

⁴¹ Cf. *DNB* XIV (1909), pp. 609–11.

⁴² Cf. *DNB* IV (1908), pp. 413–4.

⁴³ Cf. *DNB* XIV (1909), pp. 1255–6.

⁴⁴ Jean-Louis Bacqué-Grammont, Sinan Kuneralp et alii, *Représentants permanents de la France en Turquie (1536–1991) et de la Turquie en France (1797–1991)* (Paris & Istanbul 1991), p. 45.

⁴⁵ His library was sold in a public auction in Paris in 1843, 1846 and 1847, cf. *Bibliothèque de M. le baron Silvestre de Sacy... Tome troisième, manuscrits—tables générales* (Paris 1842).

⁴⁶ Cf. *Nouvelle Biographie Générale depuis les temps les plus reculés jusqu'à nos jours* 41 (Paris 1866), pp. 987–94; Silvestre de Sacy published (in 1819) on the stories of the Kalila and Dimna cycle, occurring in MSS Nos. 59 and 60, *ibidem*, p. 990.

⁴⁷ Cf. *DBF* XI (1982), pp. 183–6.

⁴⁸ Cf. *DNB* VII (1908), pp. 386–8. His collection of manuscripts, mostly Persian and Indian, were sold to Crawford in 1866 through W.H. Allen, publishers to the India Office, Barker, *Bibliotheca Lindesiana*, p. 213.

⁴⁹ The MSS were sent in packets of about twenty-five to Haigh Hall during 1867 and 1869, after they had been catalogued by Kerney at Quaritch's in London, cf. LP, Invoices 318, 2 October 1868 to 5 October 1869.

⁵⁰ Barker, *Bibliotheca Lindesiana*, pp. 213, 237.

What strikes me as the special feature of the Hamilton collection, is the great number of scientific & legal works, and also the prevalence of the less-popular literature and books that are not generally met with as being of a more special or recondite nature than the usual MSS. of an Oriental Library.⁵¹

Colonel Hamilton, born in Edinburgh in 1807 and having registered at the age of fifteen—his father was dead by that time—as an East India Company cadet for the Bengal Infantry, had spent almost his whole life in India. He showed a great talent for languages—apart from the obligatory Persian and Hindi, he also studied Arabic—and sometimes acted as an interpreter.⁵² He must have bought the manuscripts from local Indian booksellers. Other MSS of the Crawford collection, earlier owned by Europeans (or Levantine inhabitants of the Ottoman Empire) are, as far as it is possible to assume from internal evidence and the Crawford Archives, No. 72 or 118 (the Leipzig Bookseller Köhler); No. 73 (a certain J. Dickson and a Dr Henderson); No 74 (Köhler); no. 78 (Benjamin Duprat, d. 1864, oriental bookseller and librarian to the *Bibliothèque Impériale* at Paris);⁵³ No. 79 (the French orientalist Louis-Jacques Bresnier, 1814–69);⁵⁴ No. 101 (Marquis de la Ferté-Sénéctré); No. 108 (George Cecil Renouard, 1780–1867, scholar and chaplain to the British Embassy in Istanbul, 1804–6);⁵⁵ No. 147 and No. 148 (Armand-Pierre Caussin de Perceval, 1795–1871, French dragoman at Aleppo and teacher at the Collège de France);⁵⁶ No. 152 (Michel Shaw and Salomon Moras [?]); and No. 160 (acquired in 1834 by the Russian Orientalist Antonius (Anton Osipovitch) Mukhlinskiy (1808–77),⁵⁷ at Jaffa, purchased from Köhler in Leipzig); No. 161 or 162 (purchased from Köhler).

Later acquisitions by the Rylands were more modest. In 1920 MS No. 167 was bought for £ 1/10/– from the London bookseller (‘importer of foreign books’) Robert Jaschke, a regular supplier to the Rylands. In 1922 the library bought ‘10 Arabic manuscripts’, among these our MS

⁵¹ LP, Letters 20, letter of 20 August 1868.

⁵² Cf. V.C.P. Hodson, *List of the Officers of the Bengal Army 1758–1834* II (London 1928), p. 371; India Office Records, Index of Applications for EIC Cadetships, 1775–1860, L/Mil/9/154/125–9; *ibidem*, Bengal Service Army List, L.Mil/10/26/347.

⁵³ Cf. Barker, *Bibliotheca Lindesiana*, p. 213.

⁵⁴ Cf. DBF VII (1956), p. 220.

⁵⁵ Cf. DNB XVI (1909), pp. 908–9.

⁵⁶ Cf. DBF VII (1956), p. 1475.

⁵⁷ Cf. *Evreyskaya Enchiklopediya* XI (St. Petersburg, without date), p. 419.

No. 168, for £ 32 from a certain G. Safa Esq. who cannot be further identified.⁵⁸

In 1954, the Rylands acquired another eight Turkish manuscripts from the collection of the rabbi and scholar Moses Gaster (1856–1939). The larger part of his library, almost 1,000 items, mostly Hebrew and Samaritan MSS, was sold to the British Museum in 1925, another important lot, about 675 items, was sold to the John Rylands by his son Vivian in 1954, and a final 123 manuscripts in other Oriental and Eastern European languages were soon afterwards donated to the library by his family. Many of the items in the two last lots had been moved to buildings in Chancery Lane, London, for safekeeping during the Second World War and consequently suffered seriously from water damage as a result of the Blitz.⁵⁹ This is particularly true for our MSS Nos. 1500, 1512 and 1515. Born into a Jewish family of Dutch protégés in Bucarest, then still part of the Ottoman Empire, Gaster studied at the university of his native town and at the Rabbinical Seminary at Breslau. Having returned to Rumania, he was soon, in 1885, expelled by the government because of his activities on behalf of the country's Jews and moved to Britain where he was Chief Rabbi of the Sephardic community.⁶⁰ One of the Turkish manuscripts of his collection, No. 1524, had originally belonged to the aforementioned John Lewis Burckhardt.

In the same year, 1954, an original copy of a letter (No. 175) was donated by a certain Colonel W.(H.C.) Le Hardy (d. 1962), about whom nothing is known except the fact that he served as a reserve officer in the Territorial Army from 1932⁶¹ and ended his career working as archivist for the Hertfordshire County Record Office.⁶² Although this is not very clear from the surviving correspondence, it seems likely that the letter (along with some other 'foreign' items), stemming from 'executors of a private collector' which had 'no known provenance,'

⁵⁸ The original invoice seems to have been lost and no correspondence on the matter survives.

⁵⁹ *BJRLM* 37 (1954–5), pp. 3–6; Alexander Samely, 'The Interpreted Text: Among the Hebrew Manuscripts of the John Rylands University Library,' in *BJRLM* 73/2 (1991), pp. 16–7.

⁶⁰ *The Jewish Encyclopedia* V (New York & London 1903), p. 574; *DNB* 1931–1940 (1949), pp. 309–10.

⁶¹ Cf. *The Monthly Army List* (February 1940), p. 3316a.

⁶² Cf. *The Times*, January 3, 1962, p. 12.

had in fact been given to the Record Office but that the Office had no use for it.⁶³

The last group of manuscripts to arrive at the Rylands, the two Chetham manuscripts, had been acquired for the library bearing that name by the Reverend John Haddon Hindly (1765–1827), a Persian scholar (described as ‘reserved and crotchety’ and of ‘querulous disposition’) who was librarian of, what was (and still is) the oldest public library of Britain (founded in 1653), between 1797 and 1804. The manuscripts were probably purchased through local booksellers.⁶⁴ (MS Chetham 7988 had earlier been in the possession of the aforementioned Cardonne.) In 1980, the library’s Trustees, ‘because of financial difficulties,’ decided to sell their Oriental manuscripts, which had been rarely perused since 1804, together with a great many other items, at a public auction at Christie’s in November. When this was discovered by Colin Imber, who came to the library in August to study some of the manuscripts but found that they had been removed from the premises, he sent in a petition signed by twenty-five fellow-lecturers and others to protest against this ‘asset-stripping job on Manchester’s cultural heritage.’ A part of the manuscripts, not yet sold in November—among these was also a copy of an edition of Na’īmā’s History printed by İbrāhīm Müteferriķa of 1724 (Chetham 7118)—was eventually retrieved from the auctioneer’s and sold to the Rylands for a total amount of £2000. One of the Chetham Library’s trustees was forced to resign.⁶⁵

D Use

All Turkish manuscripts of the Rylands have at one time or another been for sale to the public (otherwise they would not have come to the library) both in the East and in Europe. Only one manuscript (No. 126) had once been part of a pious donation, *vakf*, but must

⁶³ Cf. Le Hardy to E. Robertson (librarian), 11.11.1953; E. Robertson to Le Hardy, 12.11.1953, in Library Correspondence, John Rylands Library Archive.

⁶⁴ Cf. *DNB* (1908), p. 895. (‘In his later years his mind gave way,’ *ibidem*); I am indebted to the librarian Dr Michael R. Powell for this information.

⁶⁵ Cf. ‘Academics Halt Rare Book Sale’ in *The Daily Telegraph* of February 24, 1981 (not seen); ‘Academics Battle over Chetham’s Sale of Manuscripts,’ in *Manchester Evening News*, February 23, 1981, p. 10 (quotations are from this article); Chetham Library Archives, ‘Christie Sale Papers, 1980–1’, No. 12. See also the correspondence between Colin Imber and librarians of the Rylands and Chetham libraries, copies of which are kept in the Rylands Library Archive.

at a certain point in time have become estranged, perhaps even stolen, and later sold. Another, No. 162, has a cipher (*tuğra*) of Sultan Mehmed IV. This probably indicates that it once belonged to him or to his library.⁶⁶ None of the other Turkish manuscripts seem to have been immobilized in *vakf* or court libraries and this situation accounts for the fact that relatively many manuscripts, having been in private ownership, bear signs of wear and tear by their owners or readers. Thus, many manuscripts contain marginal corrections and additions, and sometimes glosses by readers, both Oriental and Western. Most of these are of a lexicographical nature, sometimes with references to literature, mostly dictionaries. In only a few cases do the remarks scribbled by readers show signs of spontaneous thoughts or critical opinions in reaction to what they were reading. Striking examples are found in MS No. 78, where several readers discuss the identity of the author who adopted the pen-name of ‘el-‘Āşık’ and tended to confuse him with his more famous contemporary, the biographer ‘Āşık Çelebi; in MS No. 100, where a reader gives vent to his surprise that verses quoted in Laṭîfî’s biographical dictionary were written by a woman; in MS No. 118, another copy of Laṭîfî’s dictionary, where the authorship of a quoted poem is disputed; in MS No. 124, where a reader remarks that the astronomical treatises by İshâk Efendi Hôcası contained in the manuscript had been made redundant by the work of Gelenbevî, a scientist of a following generation; in MS No. 134, where a reader discusses the autograph status of the manuscript; and in MS No. 162, where a reader accuses the author, the historian Peçevî, of lying.

Sometimes we find concrete information when or under which circumstances manuscripts had been read. One reader noted at the end of a volume of Nişâncı-zâde’s world history (No. 132) that he had finished reading it on December 8, 1859. A rather tattered copy of the story of Mihr and Vefâ (No. 156) seems, according to a number of notes to that purport, to have often been used (and lent for the purpose) for recitation in Istanbul coffee houses and bazaars during the first decade of the nineteenth century.

Our manuscripts were not only used as a collector’s item, object of study or reading matter, but also—paper was expensive in early modern times—as notebooks. On endpapers, flyleaves, covers, and unwrit-

⁶⁶ The sultan seems to have founded one library, which was built in Kandıye (Iraklion), cf. İsmail E. Erünsal, *Türk Kütüphaneleri Tarihi II* (Ankara 1988), pp. 55, 147.

ten spaces between the text, we find all kinds of annotations, ranging from prayer formulas, letters, or formal fragments of the same, *fetvās*, verses, tables for solving chronograms, recipes (often for aphrodisiacs), talismanic squares and prescriptions for magic rites, to fragments of administration and calculations, entries of family events such as deaths and births, and a description of a dream (in MS No. 166).

Finally, we find inscriptions of Ottoman booksellers, with titles, names of authors, numbers of folios or pages and prices. Eleven manuscripts (Nos. 1, 31, 35, 62, 95, 103, 106, 119, 162, 165, 167) have indications of the latter sort. The average price was 62 *ķuruş*, with a minimum of 15 (No. 31) to a maximum of 150 *ķuruş* (No. 162). It is difficult to draw any conclusion from these disparate data. Only two prices are dated: MS No. 106 which was offered for 60 *ķuruş* in 1840 and MS No. 167 which was worth 550 *zolotas* (? the *zolota* was a Polish silver coin current in the Ottoman Empire) in early 1855. Most prices probably date from the first half of the nineteenth century. An exception is the 30 '*esedī ķuruş*', the Dutch lion's dollar (widely circulating in the Ottoman Empire), of MS No. 62, the extraordinary collection of *ķivāns*. This price should be ascribed to an earlier period, probably the late seventeenth or eighteenth century. (To compare, seven other manuscripts, Nos. 2, 19, 32, 47, 73, 158–9, Chetham 7988, have catalogue prices varying between £ 2/2/– and £ 7/17/6; one manuscript, No. 22, has a price of 4 *scudi*, another, No. 78, has one of 250 French francs.) What they make clear, however, is that manuscripts were, as they still are, fairly expensive commodities, their prices easily exceeding the daily earnings of a skilled worker.⁶⁷

⁶⁷ Cf. the price tables in Charles Issawi, *The Economic History of Turkey, 1800–1914* (Chicago & London 1980), pp. 40–2, 335–6; a mason in Izmir in 1841 earned 12 to 13 *ķuruş* per day, a common labourer 5 to 8 *ķuruş* per day (wheat flour cost 1.88 *ķuruş* per oke, = 2.8 lb., in Bursa in the same year).

PART ONE

THE TURKISH COLLECTION

1

Two *Dīvāns*

Fragments of Persian poetry appear on f. 1a, among these a quatrain attributed to ‘Umar Khayyām and a distich attributed to Sa’dī; ‘30 *ķuruş*’ in pencil.

(1) ff. 1b–85a

Dīvān

دیوان

An undated copy of the collected poems of the scholar, official and poet Maḥmūd ‘Abdulbākī, who used the pen-name of Bākī (d. 1008/1600). The work contains 19 *ķaşıdes* (1b–18a, excluding a *tercī-i bend* on f. 5a, two *terķib-i bends* on ff. 16a and 17a, and a *ķıt‘a* on f. 18a); 469 *ķazels* (18b–79b); five *taḥmīs* on *ķazels* of Ḥāfız (84a–85a); the work ends with the *meded ķazel* quoted below. (Other copies of this work are described under MS No. 62[14], below.)

Begins (1b, the first distich of the famous elegy on the death of Sultan Süleymān, cf. Ergun, *Divan*, No. 29):

هنگاه شب که ککړه ء قصر اسمان * زین اولمشیدی شعله نوب شمع اختران

Ends (85a, the first distich of the *meded ķazel*, cf. Ergun, *Divan*, No. 103):

ایلسون لعلنی درمان دل بیمارہ مدد * دوستر او شده بن اولدم بکا بر چاره مدد

Catalogue entries: *HOM*, p. 245; Sohrweide I, 232, where other MSS are mentioned; see also Fihris, 1720–6 (II, pp. 55–6); Sarajevo 2727–8, 3028–9, Şeşen II (268), III (415); Schmidt UBL Cods.Or 837(1), 1285; TYTK (Türkiye Büyük Millet Meclisi) 116; Yardım 3604–5; BL Or. 7071, 7084.

Editions: Ahmed Efendi ed., Istanbul 1276; Rudolf Dvořák, *Bâkî's Divân Ghazaliyyât nach den Handschriften von Leiden, München und Wien herausgegeben* (Leiden 1911); Ergun, *Divan*.

Literature: cf. Sohrweide I, p. 195 and Jan Schmidt, “Bâkî's elegie op de dood van Sultan Süleymân, Een beroemd gedicht in de Turkse literatuur”, in *Sharqiyyât* 4/2 (1992), pp. 87–108.

(2) ff. 85b–123b

Divân

دیوان

An undated copy of a collection of poems by the *şeyhülislâm* and poet Yahyâ Efendi b. Zekeriyâ Efendi (d. 1053/1643/4). It contains 296 *ğazels* (85a–119a); twelve *rubâ'îs* (119a–b); various *maṭla's* (119b–120b); a *naẓîre* to a *ķiṭ'a* by Sultan 'Osmân (120b–121a); a *târîḥ* (121a); a *sâķî-nâme* (121b–122b); two *ķaşıdes* (123a–b; the second is not included in the printed edition).

Begins (85b):

بر دلدۀ که عشقک اودی اوله پیدا * حاشاکه سوی یانیمه خاشاک اسا

Ends (123b, the first line of the last *ķaşıde*):

ساغر زرین مهری رخ کردان ایلدی * بلبل اولدی مست کل چاک کریان ایلدی

Catalogue entries: *HOM*, p. 245; Flemming 425 and Götz I, 476, where other MSS are mentioned; see also: Fihris 1989–91 (I, pp. 116–7); KİKY 72; Sarajevo 2715–6, 2747, 3004, 3103; Schmidt UBL 879; BL Or. 7221.

Editions: by İbnülemin Maḥmūd İnal, Istanbul 1334; Lutfi Bayraktutan, “Şeyhülislâm Yahya. Hayatı, eserleri, edebî kişiliği ve Divanının karşılaştırılmış metni” (Diss. University of Erzurum 1985).

Literature: *HOP* III, pp. 273–84; see also: Götz I, p. 347; Fehim Nametak, “Şejhulislam Jahja: njeqovi gazeli”, in *Anali Gazi Husrev-Begove Biblioteke* 7–8 (1982), pp. 135–54; Lütüf Bayraktutan, *Şeyhülislam Yahya Efendi; Hayatı, Kişiliği ve Divanı* (Erzurum 1983).

* * *

Embossed leather binding with flap; cream glazed paper; slight damage by bookworms; 1+123+1 folios; 202×107 and 149×64 mm; 27 lines; catchwords, except on 122b; small *nesih* of high calligraphic standard; headpieces on ff. 1b, 18b and 85b in gold and blue with multicoloured floral motifs; gold borders and rubrics except for ff. 123a–b; without a date and the name of a copyist; inscriptions and seals of previous owners on 1a: el-Ḥācc Muṣṭafā b. Ḥāccī ‘Osmān, known as Nedīm, a *teberdār* (halberdier) of the Old Palace (at Istanbul), with the year 1102 (1690–1); el-Ḥācc Aḥmed, *kātib-i dār-i sa‘ādet* (secretary of Istanbul); bookplates of Frederic North and Nathaniel Bland.

2

An album with miniature paintings

The album contains a collection of 170, not completely consistently numbered (No. 43 is repeated and Nos. 101 and 164 are omitted), watercolour drawings, originally belonging to several distinct series, with descriptions in Turkish (only on f. 20b), Turkish transcribed in Roman characters, and Dutch. We find the following figures (I quote the descriptions as far as these are readable—both the transcribed Turkish and 17th-century Dutch is irregular and quaint):

I *Ottoman Sultans*

2b (1): *Osmanlick de eerste turckse keijser* (Osmanlık (=‘Osmān), the first Turkish emperor); 3b (2) *Gasi Morat chan de tweede* (Ġāzī Murād Ḥān, the second—in fact the third); 4b (3) *Orhangasi chan de derde* (Orḥān Ġāzī, the third—in fact the second); 5b (4) *Selebi Soltan mehemet de vierde* (Sultan Mehmed Çelebi, the fourth—in fact

the fifth); 6b (5) *chan moratt de vijfde* (Murād Hān, the fifth—in fact the sixth); 7b (6) *ebilfet soltan mehemet de sesde die Constantinopoli in nam* (Ebūlfeth Sultan Mehmed, the sixth—in fact the seventh—who subjected Constantinople); 8b (7) *soltan baiaset de seevende* (Sultan Bāyezīd, the seventh—in fact the eighth); 9b (8) *Jaous soltan Selim de onversaechde* (Yavuz Sultan Selim, the dauntless); 10b (9) *Soltan Soliman de neegende* (Sultan Süleymān, the ninth); 11b (10) *soltan Selim de tweede van die naem* (Sultan Selim, the second of that name); 12b (11) *Eschi soltan moratt de oude moratt* (Eski Sultan Murād/ the Old Murād); 13b (12) *Eschi soltan Mehemet de oude mehemet* (Eski Sultan Mehmed/ the Old Mehmed); 14b (13) *soltan Achmet de dertiende* (Sultan Aḥmed, the thirteenth); 15b (14) *Soltan mostaffa afgeset om dat geck was* (Sultan Muṣṭafā, deposed because [he] was mad); 16b (15) *Soltan Osman van de janietzers gedood* (Sultan ‘Oṣmān, killed by the Janissaries); 17b (16) *soltan Mostaffa te vooren afgeset omdat geck was en nu voor de tweede mael weeder in de stoel geset* (Sultan Muṣṭafā, previously deposed because [he] was mad and now again for the second time put on the throne); 19b (18) *Soltan Ebriheim is gedood* (Sultan İbrāhīm was killed); 20b (19) *Sultān ‘Oṣmān/ Soltan mehemett de teegenwoordige keijser 1660* (Sultan Mehmed, the present emperor, 1660)

II *Historical figures, state officials, palace functionaries, military ranks and others*

21b (20) *moffti opperste wetgever is in the manier als de paus van roome* (müfti, highest lawgiver, in the same way as the Pope of Rome); 22a (21) *bostangi bassi de opperste van de tuijniers is altijd bij de G.H. (= Groote Heer)...en als de G.H. met de barck oft speelgalij wijt gaet* (bostancı başı, the highest-ranking of the gardeners who always [accompanies] the Great Lord...and when the Great Lord makes a tour in his bark or pleasure galleon); 23a (22) *mutafaraca gaen met den groten heer in de oorlogen* (müteferrika, [they] accompany the Great Lord into the wars); 23b (23) *vesier Alem opperste wetgever* (vezir-i alem, the highest lawgiver); 24a (24) *vesier Alem opperste wetgever* (these last two pictures only differ in the colour of the robes); 25a (25) *soluffli baltasi dienaer van de dienaers van G.H. zijn omtrent 5 A 600* (zülüflü baltacı, servants of the servants of the Great Lord; there are about 5 to 600 [of them]); 26a (26) *Ibrichtar geeft handtwaeter aan de G.H.* (ibrikdar, gives water for ablutions to the Great

Lord); 27a (27) *Its ouglan Caemerlinge van de G.H. (iç oğlan*, page of the Great Lord); 28a (28) *gassachi van den Cooninck schut de son van den G.H. (haseki* of the King, protects the Great Lord against the sun); 29a (29) *Reihiurtar die den...boecken van den G.H. houdt* (? , who keeps the books for the Great Lord); 30a (30) *tulbantler brengt maeckt en bewaert de tulbanden van den G.H. (tülbentdar*, brings, makes and keeps the turbans of the Great Lord); 31a (31) *Selichtar draegen de saebel van den G.H...(silihdar*, [they] carry the sword of the Great Lord); 32a (32) *Schoaadar geeft de kleeding aen de G.H. (çuhadar*, hands the clothes to the Great Lord); 32b (33) *Souadar è selichtar twee dienaars van G.H. (çuhadar and silihdar*, two servants of the Great Lord); 33a (34) *Soltana Hammamda jacicaner de keyserin wast haar in 't bat (Sultana hammamda saç yıkanır!* the empress washes her hair in the bath); 34a (35) *nidear een lichte vrou (nigâr*, a woman of light morals); 35a (36) *niarlen dilber een cortesane met een jongelingh (nigarla dilber*, a courtesane with a young man); 36a (37) *niaerlin dilber sarhos allebij droncken (nigarla dilber sarhoş*, both drunk); 37a (38) *Halla nick machsume bochtsaeirlen Hammama gider een slaefin die een kint en goet voor haer vrou in de banio (?) brengt (halayık ma'suma bohça ile hammama gider*, a female slave who brings a child and washing to the baths for her lady); 38a (39) *cadengick een vrou die witgaet (kadıncık*, a woman who goes out); 39a (40) *Jelin een bruijt (gelin*, a bride); 40a (41) *rackx ouglam salpariaine een jonggeman **die danst (raks oğlan sal... (?)*, a young man who dances); 41a (42) *tamborgie (tamburacı = tambura player)*; 42a (43) *naielan (nay ile = 'with a flute')*; 43a (43) *canon scalagi (kanun çalacı = zither player)*; 44a (44) *Senck (çenk = harp; a harp player is pictured)*; 45a (45) *miscalsi (miskalçı = a Pandean pipe player)*; 46a (46) *clamancegi (kemençeci = kemençe player)*; *cingi speulder cingi dairesan (çenki player çenki...?)*; 48a (48) *hiaia cadun opsicht van al vrouwen in t seralia sicaia cadum opsicht den vrouwen int seralia (kâhya kadın*, keeps an eye on the women in the palace); 49a (49) *valade soltana moeder van den G.H. (valide sultan*, mother of the Great Lord); 50a (50) *teffterder opperste boeckhouder (defterdar*, highest bookkeeper); 51a (51) *dilcis een stom (dilsiz*, a mute); 52a (52) *bostangilar chiaiasi om tot hooge staet te coomen (bostancılar kâhyası*, in order to attain a high position); 53a (53) *serai bechsici nachtwaecker in t seralia (saray bekçisi*, night guard in the palace); 54a (54) *deli Anijssin bassa den gecken Anijssin bassa heeft dwaze dingen int eijlant Candia gedaen en*

hier gewurcht (Deli Hüseyin Paşa, the mad Hüseyin Paşa did crazy things on the island of Candia and was strangled there—in 1069/1658, cf. GOR VI, pp. 53–8; Danişmend, *Kronoloji* III, pp. 425–6); 55a (55) *Inbrehoor opperste stalmeester* (*mirahor*, master of the horse); 56a (56) *topsi bassi opperste stucken gieter* (*topçı başı*, highest cannon caster); 57a (57) *capingasi unuch opperste van die de vrouwen bewaren* (*kapı ağası*, eunuch, head guardian of the ladies); 58a (58) *Asnadarbassi opperste die de sleutel van 't tesoor van den G.H. heeft unich sonder klooten* (*hazinedar başı*, the highest in rank who keeps the key of the treasury of the Great Lord; a eunuch without balls); 59a (59) *donganti jager met een sperwer van deese sijn* 50 A 60 (*doğancı*, a hunter with a sparrow-hawk; of these there are 50 to 60); 60a (60) *Caposibassi opperste portier van 't seralia* (*kapıcı başı*, highest porter of the palace); 61a (61) *Borahan trompetter* (*boruhan*, trumpeter); 62a (62) *Sur-nahan schameij blaeser* (*zurnahan*, shawn-blower); 63a (63) *naerahan silsi speellieden* (*nakarhan zilci*, players; *nakare* = kettledrum; *zil* = cymbal); 64a (64) *chufftci trommelt voor den G.H.* (*defçi*, beats the drum for the Great Lord); 65a (65) *diougi ordinair trommelslager* (*defçi*, ordinary drummer); 66a (66) *Pessvattiri pagio die bij een bassa gaen ijder heeft er soo* 8 A 10 (*paşa peyki* (?), page who accompanies a pasha; everyone has about 8 to 10 of them); 67a (67) *jenetsar acceci kock van de jenetsers* (*yenîçeri aşçısı*, cook of the Janissaries); 68a (68) *Sornagi capitaijn van 2: 3 tot 600 jenetsers* (*zurnacı*, captain over 2, 3 to 600 Janissaries); 69a (69) *Shadartichuriutturm dienaer van een bassa die sijn sabels pels hem naer draeght* (*satır ki kürk tutar* (?), servant of a pasha who keeps his sable fur); 70a (70) *mulasem dienaer van den grooten cadı* (*mülâzim*, servant of the great *kadı*); 71a (71) *passa tuffechsi opperste die 't geweer van de jaenetsers van een bassa bewaert* (*paşa tüfekçisi*, highest in rank who keeps the firearm of the Janissaries of a pasha); 72a (72) *Agai dechsisi een die met de jenetseragasi gaet dat is een opperste van de jenetsers* (*ağa deveçisi*, one who accompanies the Aga of the Janissaries, that is, a Janissary of highest rank; *deveci* = camel driver); 73a (73) *miattaragi ijdere bassa heeft soo een die hem waeter naer [draegt] als wt gaet* (*mataracı*, every pasha has one who carries his water if he goes out); 74a (74) *serbetouglani eschi sarai die serbet in t oude saralia brought daer de vrouwen in sijn* (*serbet oğlanı eski saray*, who brings sherbet to the old palace where the women are); *bostangilar calfassi opperste van de tuijniers* (*bostancılar kalfası*, head of the gardeners); 76a (76) *Hamse die in oude tijden een p...man was* (Hamza who in olden times was

a...man—a figure in armour seated on a throne is pictured); 77a (77) *bedel Hamam een starck man met 1000 mannen gewochen* (? a strong man of a weight equal to 1000 men—the picture resembles No. 76); 78a (78) *mochtassup agasi opsiender van de gewichten* (*muhtesib ağası*, inspector of the weights); 79a (79) *muchtassup teresisi draegt de balans als broot & anders gaet wegen* (*muhtesib terazisi*, carries the balance as a loaf of bread or else is going to weigh); 80a (80) *fallaccasi die de stoch draegen om onder de voeten te slaen die te licht gewoogen hebben* (*falakacı* who carries the stick to beat the soles of the feet of those who are found too light); 82a (82) *Vooagiagiah ooverste van de caemers van de jenetsers geeft de jenetsers in de divan te drincken* (*oda kâhyası* (?) supervisor of the rooms of the Janissaries, he gives beverages to the Janissaries); *serouglan dronckart* (*seroğlan* (?), drunkard); 84a (84) *Aiach berber barbier* (*ayak* (?) *berber*, barber); 85a (85) *serbetci een grieck verkoopt serbet* (*serbetçi*, a Greek who sells sherbet); *mefflevi sech opperste van de religieusen* (*Mevlevî şeyh*, head of the monks); 87a (87) *deruis religieus* (*derviş*, monk); 88a (88) *occoulugi dervis een poweet* (*okuyucu derviş*, a poet); 89a (89) *bechtsaasi dervies een religieus* (*Bektaşî derviş*, a monk); 90a (90) *jenetsaro softeci die voor den jetseroagaci gaet* (*yeniçeri süftesi* (?), who precedes the Agha of the Janissaries); 91a (91) *Agem dilberi dervislen een persiaense dogter gaat met een religieus* (*acem dilberi derviş ile*, a Persian beauty goes with a monk); 92a (92) *baltassi dienaer int seralie* (*baltacı*, servant in the palace); 93a (93) *sarai saccaci geeft waeter om niet (?) te drincken* (*saray sakkâsı*, hands out water, but not (?) for drinking); *mongi dief leijder van de jenetsers* (*mumcî*, thief, leader of the Janissaries); 95a (95) *Halvagi Suijcker backer in t seralie* (*helvacı*, confectioner in the palace); 96a (96) *Baltasi pagio van een soltana oft coonings dogter oft coonings suster* (*baltacı*, page of a sultana or the king's daughter or the king's sister); 97a (97) *topsi bassi opperste maecker die stucken gieten* (*topçı başı*, head manufacturer who casts guns); 98a (98) *occovisi singht om gelt* (*okuyucı*, sings for money); 99a (99) *samsongi leijt een tijger* (*samsuncı*, leads a tiger); 100a (100) *Jedechsiler calfasi een oowerste oover de paerden* (*yedekçiler kalfası*, a commander of the horses); 101a (102) *Eschi serai acceci kock in 't vrouwen seralie* (*eski saray aşçısı*, cook in the women's palace); 102a (103) *passna Seftnaier brengt te eeten aen de wesier en als wt gaet heeft 70 A 80 dagelijcks die met hem wt gaen & soo ook de andre passaes* (*Paşa*...? brings food to the vizier and if he goes out, he has 70 to 80 with him every day; it is the same with the other pashas); 103a

(104) *Auugi jager* (*avcı*, hunter); 104a (105) *ollach bode te paert* (*ulak*, messenger on horseback—no horse pictured here); 105a (106) *agem dilberi een moije jongen persiaens singer* (*acem dilberi*, a beautiful boy, a Persian singer); 106a (107) *Candengick een juffrou* (*kadıncık*, a little lady—pictured with a small white animal—a cat?); 107a (108) *agem dilberi dronckert* (*acem dilberi*, drunkard); *Augi een jager* (*avcı*, a hunter); 109a (110) *serai Hamali arrebeijder in 't seralia* (*saray ham-mali*, a labourer in the palace); 110a (111) *Caposi deur wachter* (*kapıcı*, door keeper); 111a (112) *seker ouglan burgers soon* (*şeker oğlan*, a citizen's son); 112a (113) *delengi een auwe man die bedelt* (*dilenci*, an old man who is begging); 113a (114) *jassachsı houdt wacht buijten de poort en ijdre ambassadeur heeft 2 A 4 van dieselfde* (*haseki*, stands on guard outside the gate and every ambassador has 2 to 4 of the same); *saratsibassi saedelmaecker van de viesier* (*serraçbaşı*, saddler of the vizier); 115a (116) *jedichceler accaci kock van de ruijters* (*yedekçiler aşçısı*, cook of the horsemen); 116a (117) *dervies monick* (*derviş*, monk); 117a (118) *nailan dervis religieus* (*neyile derviş*, monk—in fact, as pictured, a flute-playing dervish); 118a (119) *Orom-meli casi soldaat in romenia* (*Rumeli kazi[askeri]*, soldier in Rumelia—in fact, military judge of Rumelia; a figure on horse-back is pictured); 119a (120) *passa its ouglan dienaer van een passa* (*paşa iç oğlanı*, servant of a pasha—a figure on horse-back is pictured); 120a (121) *topsi stuckengieter* (*topçı*, cannon caster); 121a (122) *ahie een briefdrager* (*ahi*, a letter-carrier); 122a (123) *tartaro* (*tatar* = government courier); 123a (124) *tachtecala een die 't gaet berouwen de prijs versogt bij de straet geleijt* (*tahta kala* (?), one who is going to repent the price he demanded [and who is] led along the streets—pictured is a figure carrying a wooden board (*tahta*) around his neck to which bells are attached); 124a (125) *seia eremijt* (*şeyh* (?), hermit—pictured is a dervish-like figure in a primitive rocky landscape with three trees); 125a (126) *Attila schaus deur wachter van de jenitsers* (*Attila Çavuş*, door keeper of the Janissaries); 126a (127) *Hin padasa een cooningh van indie* (*Hind padişahı*, a king of India—a dark figure in armour mounted on an elephant is pictured); 127a (128) *Jelairbech soldaet van barbaria* (*Cezayir beği*, soldier of Barbary); 128a (129) *tersghanali een soldaet van 't arsenael* (*tersaneli*, a soldier of the arsenal); 129a (130) *Halvasi die sorbet en confetuuren maekt* (*helvacı*, one who makes sherbet and sweets); 130a (131) *Agiam ouglan fodlagi backer van de janijsers* (*acem oğlanı, fodalıcı*, baker of the Janissaries); 131a (132) *Halvasi Confettier oft suijcker backer in 't saralia van G.H.*

(*helveacı*, confectioner or sweet-maker in the palace of the Great Lord); 132a (133) *capisilar deur wachders* (*kapıcılar*, door keepers); 133a (134) *Stamboler ouglani cortesaenen oft weeldige jongelingen van Constantinopelen* (*İstanbul oğlanı* or rich young men of Constantinople—two male figures, of whom one is smoking a pipe, are pictured); 134a (135) *Agem ouglan sorba vleftier een die potspijs verdeelt* (*acem oğlanı çorba ulaştırır* (?), one who distributes food from pots (*çorba* = soup); 135a (136) *agem dilberi persiaen* (*Acem dilberi*, a Persian—a young man with cup and flask sitting at the foot of a tree is pictured); 136a (137) *agiam een persiaen* (*Acemî*, a Persian—a young man with long sidelocks and elaborate head-dress holding a cup and flask is pictured); 137a (138) *jierlangi vercoopt tegen fenijn* (*yılanıcı*, sells anti-poison); 138a (139) *bosagi een dranck dat de Turcken drincken en bij de straet vercoopen* (*bozacı*, a drink which the Turks drink and sell in the streets—*bozacı* = seller of *boza* = millet beer); 139a (140) *salatagi salaet vercooper* (*salatacı*, salad seller); 140a (141) *singana caresi beesems en seemen vercoopster* (*çingene karısı* (= Gypsy woman), seller of brooms and dustcloths); 141a (142) *sichsi bloemen tot present* (*çiçekçi* (= florist), flowers as a gift); 142a (143) *Suchadaar dienaar van den jenoetseraga* (*çuhadar*, servant of the Agha of Janissaries); 143a (144) *mursea een edelman van den sultan* (?) (*mürsel* (= literally, a messenger), a nobleman of the sultan—a falconer on horseback is pictured); 144a (145) *sevdin jatti een vreet soldaet soght om dienst & pago te hebben dus vertoonen gaen als de G.H. uit gaet en dan worden aengenoomen* (*sevdin yattı* (? = you loved, he lay down), a cruel soldier was looking for service and pay, so [he] goes out and shows himself when the Great Lord goes out and is then accepted); 145a (146) *dalgitsi een duijcker* (*dalgıç*, a diver); 146a (147) *cagiangi een pouweet* (*kaçançı* (?), a poet—a half-naked man is pictured with a horn-like instrument and a bag at his left side and who is holding a brown plum-like disk in front of his grinning mouth); 147a (148) *torlach een dervies van een ander lant* (*torlak*, a dervish of another country); 148a (149) *boddala een simpel mens voor heijligh te houden* (*budala* (= a fool), to regard a simpleton as holy—pictured is a bare-legged and bald-headed man who is holding his arms far up his sleeves, obviously a wandering dervish); 149a (150) *seech een heijlighe man* (*şeyh*, a holy man); 150a (151) *dervies een helvie sech* (*derviş*, a Halveti shaykh—a man in elaborate dress and turban is pictured who is holding a book in his hand and is speaking to a grey cat); 151a (152) *Agem Caresi een persiaense vrou* (*Acem karısı*, a Persian

woman); 152a (153) *baluckci vis vercooper* (*balıkçı*, a fishmonger); 153a (154) *maimongi doet kunsten met een bock en aep* (*maymuncı*, [one who] does tricks with a billy goat and a monkey); 154a (155) *merlevi dervies religieus* (*Mevlevî dervîş*, a monk); 155a (156) *Sarai hamali arrebeijder in t saralia* (*saray hammali*, a labourer in the palace); 156a (157) *abdalt halve sech* (*abdal*, a semi-shaykh); 157a (158) *Cussibassi del leher* (?)...*speulman* (*kusçubaşı* (= drummer),... player—pictured is a figure seated on the back of a camel and beating a big drum); 158a (158) *Halvati atceci kock van de suijckerbackers & confeteerders* (*helvacı aşçısı*, cook of the sweet-makers and confectioners); 159a (160) *jelpesesi vercoopt wintmaeckers* (*yelpazeci*, sells fans); 160a (161) *mingreli een uit de swarte see* (Mingreli (= Mingrelian), one from the Black Sea); 161a (162) *scuren vercoopt gebraede longen en keevers voor de honden* (? , sells baked lungs and beetles for the dogs); 162a (163) *odon jaragi hout kloover* (*odun yaracısı*, wood-splitter); 163a (165) *caimackci vercoopt room* (*kaymakçı*, sells cream); 164a (166) *Halvasi feugeltiens van suijcker gemaect* (*helvacı*, little birds made of sugar); 165a (167) *tachtasi vercoopt planckiens dat aspers optellen* (*tahtacı*, sells small planks which add up aspers (= *ağaçs*)); 166a (168) *aslangi bassi die de leeuwen gouverneert* (*aslançı başı*, who rules the lions); 167a (169) *Hangia een starck man* (? , a strong man—pictured is a man in full armour on horseback preceded by a servant on foot who is carrying an axe; hills in the background); 168a (170) *triachi die opium eet* (*tiryakî*, [one] who eats opium); 169a (171) *Jahoudi Joode brillen vercooper* (*Yahudî*, a Jewish seller of spectacles).

Bound in embossed dark brown leather; white and light brown paper; damp stains and discolouration on upper and lower edges, occasionally rendering descriptions illegible; (4)+170+(4) in European sequence; occasional Oriental foliation; 196×145 mm; the year of 1660 occurs on f. 20b; bookplate of Nathaniel Bland; on 170b occurs a description of the MS, to which is added 'from Dr. A Clarke's collection' (but it is not mentioned in Joseph B.B. Clarke, *A Historical and Descriptive Catalogue of the European and Asiatic Manuscripts in the Library of A. Clarke*. London 1835; Adam Clarke (1762?-1832), a theologian and biblio-grapher, cf. *DNB* IV (1908), pp. 413-4); a catalogue cutting with heading '481. Turkish Paintings'; the price was 5*l.* 15*s.* 6*d.*

Catalogue entry: *HOM*, p. 257.

Literature: cf. Norah M. Titley, *Miniatures from Turkish Manuscripts* (London 1981), Nos. 3-8 (pp. 1-23).

3

Leylā vu Mecnūn

لیلی و مجنون

A late 15th-century copy of a long *meşnevî* poem on the tragic love story of Laylā and Majnūn by ‘Alī Şīr Nevā’ī of Herat (d. 906/1501), intimate of the Timurid prince Hüseyn Baykara. The poem contains about 3600 distichs and is written in Chagatay Turkish. It is part of a quintet (*Hamse*). Other manuscripts belonging to the same set are kept in the Bodleian Library, Oxford (cf. Ethé 2116-20).

Rebound in marbled boards with green leather backing; glazed white paper; (4)+48+(3) folios; 272×190 and 155×106 mm; 21 lines in four columns; catchwords except on f. 10b; small *nesta’līk* of high calligraphic standard; varicoloured margins with gilt stippling but ff. 8, 11, 38, 41, 43-5 are entirely white and not original to the MS, having a watermark with the legend of RUSE & TURNERS (probably early 19th-century, cf. Heawood 3406); an elegant headspiece in gold and blue with multicoloured floral motifs, in which the title appears in green Kufic script, occurs on f. 1b; gilt headings; miniatures on ff. 16b and 34a. The work is part of a set copied in Herat in 890 (1485). Book-plates of Sir Fred. Gore Ouseley (1770-1844, cf. *DNB* XIV (1909), pp. 1255-6) and Nathaniel Bland. On the *verso* side of the third flyleaf is a description of the MS by Ouseley ending: ‘Hall Barn Park, 1838.’

Begins (1b, as in Levend’s edition):

ای یخشی اتیک بیل سرآغاز * انجامی غه کیم یتار بر آغاز

Ends (48b, as in Levend’s edition):

عصیانما عفو بولغای آیین * یا رب که بونوع بولغای آمین

Catalogue entries: *HOM*, p. 255; Eckmann, p. 353; see also: Dimitrieva 187-198; Halen 752 (p. 270); Rieu 7908 iv (p. 293a); Schmidt UBL 11.054(3).

Edition (in Latin script): Ağâh Sirri Levend, *Ali Şir Nevaî* III (Ankara 1967), pp. 205–288.

Literature: Eckmann, pp. 341–3; Levend, *Ali Şir Nevaî* I (Ankara 1965), pp. 113–25. The MS and its miniatures are discussed—the miniatures also reproduced—in B.W. Robinson, “The John Rylands *Laylâ wa Majnûn* and the Bodleian Nawâ’î of 1485: A Royal Timurid Manuscript,” in *BJRLM* 37/1 (1958), pp. 263–70.

4

A scroll with paintings

The scroll, which measures 9000 by 295 mm and pictures a procession, consists of a series of paintings mounted consecutively on linen. Slight damage occurs at the beginning and end. The characters and officials figuring in the procession are numbered, and their ranks and offices described in Turkish in Arabic characters at the bottom of the roll, with a transcription and French translation immediately above the figures. A bookplate of Nathaniel Bland is attached to the roll. We find the following numbered figures:

(1) *yanitcheriler*, *Janiss[ar]ies* (two figures on foot); (2) *kol degneglerile* (= “with their arm sticks”), *coul ve gugnulliler*, *gardes et volontaires* (two figures on foot); (3) *‘ases başı yoldaşı*, *asas bachi yoldachleri*, *gardes de la prevost et du guet* (four figures on foot); (4) *şubaşı*, *soubachi*, *prevost* (one mounted figure); (5) *‘ases başı ardında degneg haseki*, *asasbachi*, *chevalier du guet*, *derriere lui le donneu de baston* (two figures, one mounted and one on foot); (6) *falağacı*, *falacadgi*, *donneur de baston ? en second* (one figure on foot); (7) *bayraklı bölük sipâhileri* *zırhlı sipâhî*, *bairaclı buluc sipahileri*, *spahis et cavaleries a etendart*; *cavali de ? de jaque de maille* (three figures, two mounted and one on foot); (8) *zırhlı*, *zaraclı*, *jacque de maille* (one mounted figure); (9) *bayraklı kolçaqlı sipâhiler*, *bairaclı*, *cavali ? a gantelets et coudes de fer* (one mounted figure); (10) *zırhlı*, *zaraclı*, *spahis a jaque de maille et a casque et etendart* (two mounted figures); (11) *kolçaqlı*, *coltchaclı*, *a gantelets* (two mounted figures); (12) *bayraklı sipâhiler*, *bairaclı sipahiler*, *spahis cavaliers a etendart* (two mounted figures); (13) *porteur de lampe* (one figure on foot); (14) *çokadâr*, *tchokadar*, *valet de cham-*

bre (one figure on foot); (15) *sipāhiler agası, sipahiler agasi, generaux de cavalerie* (two mounted figures); (16) *bu ağaların hazine dārları, casnedarler, tresoriers des generaux de cavalerie* (two mounted figures); (17) *mühürdārları, muhurdarler, gardes de leurs cachets* (two mounted figures); (18) *zirhli kolçaklı kalkanlı tirkeşli; zarachli, coltchacli, calcanli, tirkechli; armés de jaque, de boucliers, de gantelets, de carquois* (two mounted figures); (19) *iç oğlanları eşesinde giderler, itchoglanlari, leurs pages qui vont...* (two mounted figures); (20) *paşaların gönüllü ağaları, Pachalerun gugnuli agalari, capitaines des volontaires des Pachas* (four mounted figures); (21) *yeñiçeriler, yenitcherilar, Janissaires* (eight figures on foot); (22) *alay çavuşı, alai tchaouchi, chaoux de ceremonie* (two mounted figures); (23) *yeñiçeri aşçıları, yenitcheri achtchilari, cuisiniers des Janissaires* (six figures on foot); (24) *çorbacı çokadārları, tchorbadgi tchouhadarlari, valets de chambre des capitaines des Janissaires* (four figures on foot); (25) *ocağ ağası çorbacılar, odgiac agasi tchorbadgilar, capitaines chorbadgis, afas des chambres des Janissaires* (two mounted figures); (26) *kaplan postı yeñiçeriler, caplan poustli yenitcherilar, Janissaires vestus de peaux de tigre* (eight figures on foot, in pairs); (27) *kethüdā beg, Kyahia Bej, Lieutenant general du Grand Vizir* (one mounted figure); (28) *çorbacı ağa imāmı, tchorbadgi aga imami, Curé de l'aga des chorbagis* (one mounted figure); (29) *çokadār, tchorbadgilar [sic], son valet de chambre* (one figure on foot); (30-34) *çorbacılar çokadār, tchorbadgilar, Chorbagis, capitaines des Janissaires, valets de chambre* (four pairs of mounted figures, with one figure on foot after the first, third and fourth pair); (35) *yeñiçeri şöfileri, yenitcheri soufilari, vieillards, veterans Janissaires* (five figures on foot); (36) *ağā serrāc başı, aga serradg bachi, Sous ecuyer du general des Janissaires* (one figure on foot); (37) *yeñiçeri ağası, yenitcheri agasi, le General des Janissaires* (one mounted figure); (38) *tüfenkçi, tufectchi, mousquetaire* (one figure on foot); (39) *mataracı, mataradgi, porteur d'eau* (one figure on foot); (40) *çokadār, tchouhadar, valet de chambre* (one figure on foot); (41) *emirler, Emirlar, Emirs de la race de Mahomet* (pair of mounted figures); (42-3) *emirler, Emirlar, Emirs* (two pairs of mounted figures); (44-6) *cebeciler, dgebedgilar, Cuirassiers* (one mounted figure followed by four pairs of figures on foot); (47) *müteferrihalar ağalar, muteferraca agalar, mutaferacas et agas* (two mounted figures); (48) *alay çavuşları, alai tschaouchlari, Chaoux de Ceremonie* (two mounted figures); (49) *çokadār, valet de chambre* (one figure on foot); (50-1) *dīvān çavuşları, divan tchaouchlari, chaoux*

du divan (two pairs of mounted figures, with one figure on foot [a *çoḡadār*] between the pairs); (52) *divān çavuşı, chaoux du divan* (one mounted figure); (53) *mollā çoḡadār, mounla, docteur aumonnier* (one mounted figure, one figure on foot [a *çoḡadār*]); (54) *paşa ağaları, Pacha agalari, agas du Grand Vizir* (pair of mounted figures); (55) *şâtırlar, chaterler, valets de pied d'honneur* (two pairs of figures on foot); (56) *nişāncı paşa, nichandgi pacha, Grand Parapheur* (one mounted figure); (57) *defterdār paşa, Defterdar pacha, controleur general* (one mounted figure); (58) *muḡzır aga, 'ulemā, muhzur aga, premier huissier* (two mounted figures of whom one is a *'ālim*); (59) *'ulemā, olama, gens de loi* (pair of mounted figures); (60) *mevālī, maouali, gens de loi et docteurs* (two pairs of mounted figures); (61) *vezīr-i a'zam şâtırları, Vezir aazem chaterlari, valets de pied d'honneur du Grand Vizir* (three pairs of figures on foot); (62) *çoḡadār, valet de chambre* (one figure on foot); (63) *şeyḡülislām, cheicelislam, le mufti* (one mounted figure); (64) *vezīr-i a'zam, Veziraaazem, le grand vizir* (one mounted figure); (65) *tüfenkçi, mousquetaire* (pair of figures on foot); (66) *mataracı, porteur d'eau* (one figure on foot); (67–9) *ḡunkār yedekleri, hunkiar yedecleri, chevaux de main du Grand Seigneur* (four mounted figures, each leading a spare mount); (70) *cüceler, dgudgelar, nains* (pair of mounted figures); (71–2) *şamsoncı zaḡarcı yeñiceriler, samsoundgi, zagardgi, tazidgi; chiens de chasse, Janissaires des chiens* (five figures on foot with dogs); (73) *peykler, peiclar, peics, valets de pied du Grand Seigneur* (four pairs of figures on foot); (74) *şolaḡlar, solaclar, solacs, valets de pied honoraires du Grand Seigneur* (four pairs of figures on foot); (75) *peyk başı, peicbachi, grand peic* (one figure on foot); (75a) *ḡaḡeki ağa, haseki aga, [...]* (one figure on foot); (76) *pādişāh, padicha, le Grand Seigneur* (one mounted figure); (77) *şolaḡ başılar, solac bachelar, [...]* (one pair of figures on foot); (78) *siliḡdār çoḡadār ağa, silihtar ve tchouhdar aga, le porte epé et le porte manteau* (one pair of mounted figures); (79) *dülbend ağası, dulbend agasi, porteur du turban* (one mounted figure); (80) *ibriḡdār aga, ibriclar agasi, porteur de l'Equiere* [...] (one mounted figure); (81) *kapu ağası, capi agasi, grand huiss[ier]* (one mounted figure); (82) *kızlar ağası, kızleragasi, chef des enuques* (one mounted figure and one figure on foot); (83) *cüceler, dgudgélar, nains* (one pair of mounted figures); (83a) *yedekçi, yedectchi, [...]* (one figure on foot); (84) *iç oḡlanları, itch oḡlanlari, pages du Grand Seigneur* (two pairs of mounted figures); (85) *şeb-külāhli iç oḡlanları, cheb kulahlı itch oḡlanlari, pages du Grand Seigneur* (two pairs of mounted

figures); (85a) *serrâc* (transcription and French translation obliterated, two figures on foot).

Catalogue entry: *HOM*, p. 261.

5

Menâkıb-i Naşruddîn ve ğayrihim [sic]

مناقب نصر الدین و غیرهم

An undated copy of a collection of about 180 humorous anecdotes, over half of which are concerned with the traditional Turkish 'wise fool' figure, Naşruddîn Hōca. Two Western descriptions: *Collectio jocorum et facetiarum celebis Nasreddinchodscha*, 16/40 and *a collection of Turkish Tales by Nasser-eddeen Effendi* are found on the second flyleaf, *verso*. From f. 38a there are 'exploits' in which also his wife [*avrat*] figures. Many of the others are concerned with actual historical personalities: the Caliph Hārūn ar-Rashīd, the poet Jāmī, Sultan Mehmed the Conqueror and others. There exist innumerable oriental editions, elaborations as well as translations and adaptations in oriental and western languages. Such collections also bear the title of 'stories' (*hikāyāt*) or 'anecdotes' (*leṭāyif*). (Other copies of similar works are described under Nos. 6 and 7, below)

Bound in boards covered in grey paper with pink floral motifs; white glazed paper of heavy quality with a watermark showing a triple crescent (probably of Venetian origin, 17th century); 'Naşruddin Hōca' is written on the bottom edge; (2)+129+(2) folios; 201×143 and 157×75 mm; 11 lines; catchwords; bold *nesih*; title and rubrics in red; without a date and the name of a copyist; bookplates of Nathaniel Bland and Frederic North.

Begins (1b):

برکون خواجه نک پیری اوغورلنمش همان خواجه سکر دوب چشمه باشنه واردی

Ends (129b):

همان سز صاغی سیز دیو حوجه یی چامورک ایچنه آتی و پروب هرکس اولی اویته
کیدر

Catalogue entries: HOM, p. 260; Ethé 2092–8; Majda 9; Rieu 7885 (p. 224); Schmidt UBL 1132, 2067; TYTK (Antalya) 2055.

Edition: Bülâq 1257.

Literature on the subject is voluminous; I mention here only Ahmed Kudsi Tecer, “Nasreddin Hoca” in *İA* 9 (pp. 1109–14); U. Marzolph, “Naşr ad-Dīn *Khodja*”, in *EP*; Şükrü Kurgan, *Nasrettin Hoca* (Ankara 1986); Mustafa Duman, “En eski kaynaklarda Nasreddin Hoca” in *Tarih ve Toplum* (1990), pp. 381–4; Saim Sakaoğlu, *Türk fıkraları ve Nasrettin Hoca* (Konya 1992).

6

Hikāyāt-i Hōca Naşruddin

حکایات خواجه نصرالدین

An undated copy of a collection of 64 stories which are concerned with the traditional Turkish ‘wise fool’ figure, Naşruddin Hōca. The book is, after a short introduction (1b–2a), divided into eight chapters. The text resembles the Bülâq edition of 1257. We find the following parts: (1) the Hōca and the people (2a–20a), 64 tales; (2) the Hōca and the rulers of his times (20a–27a), fourteen tales; (3) the Hōca and his wife (27a–34b), 22 tales; (4) the Hōca and his son (34b–36b), five tales; (5) the Hōca and his softa (Çömez ‘İmād) (36b–37b), three tales; (6) the Hōca and the *kāḍīs* (37b–39b), five tales; (7) the Hōca and his donkey (39b–42b), nine tales; (8) the Hōca and his bull (42b–48b), 22 tales—only three of these are actually concerned with the bull. (Similar works are described under Nos. 5 and 7.)

Marginal corrections in Western *nesih* accompanied by a few Latin glosses (36b, 43b); one remark by an Oriental reader, referring to Kara Kulak-zāde ‘Alī Efendi, with the year 1203 (1788–9).

Bound in boards damaged by wormholes and covered in green marbled paper; the leather back has almost disappeared; white paper of

heavy quality; 'Naşruddin Hōca' is written on the bottom edge; 48+1 folios, with original numbers; 221×165 mm and 155×105 mm; 17 lines; catchwords; cursive *nesih*; title and headings in red; without a date and the name of a copyist; a bookplate of Nathaniel Bland.

Begins (1b, as in the Būlāq edition):

راویات اخبار و ناقلان اثار محدثان روزگار خواجه نصرالدین رحمه الله علیه
مناقبین بوموال اوزره روایت ایدوب . . .

Ends (48b, as in the Būlāq edition):

اشته بنم سعادتمند نصرالدین افندی منقبه لری اشبوراده تمام اولدی

Catalogue entry: *HOM*, p. 260; for other references, see under MS No. 5, above.

7

Menākīb-i Hōca Naşruddin

مناقب خواجه نصرالدین

An early 19th-century collection of seventy anecdotes which are concerned with the traditional Turkish 'wise fool' figure, Naşruddin Hōca. The description: 'a collection of Tales by Khodgia Effendi' is found on f. 1a. (Similar works are described under Nos. 5 and 6, above.)

Bound in boards covered with marbled paper; red leather edges; the flap has been lost; white paper; 32 folios; 188×137 mm and 167×94 mm; 13 lines; catchwords; *nesih*; titles and headings in red; head-piece on f. 1b with floral motifs in red and white against a gilt background; gold borders on ff. 1b and 2a, elsewhere in red; completed in *Şafer* 1218 (May–June 1803); the manuscript had been "presented to the councillor and ambassador of the French Republic at the Porte, General Brune" (32a)—Guillaume-Marie-Anne, général Brune (1763–1815) was French Ambassador in Istanbul between 1802 and 1804 (cf. *Représentants*, p. 45); bookplates of Nathaniel Bland and Frederic North.

Begins (1a):

نصرالدین خواجه هر زمان حق تعالیدن بیک التون استرایدی

Ends (32a):

یا بونلر ادم دکلې دیدکده خواجه ایدر ادم لکن بن آدم ارایورم ادم دیمش

Catalogue entry: *HOM*, p. 260; for other references, see under MS. No. 5, above.

8

Kitāb-i kırk vezir

کتاب قرق وزیر

A late 16th-century copy of a popular collection of stories by Şeyh-zāde, a writer active in the first half of the 15th century. The work is also known as *Kırk vezir hikāyesi*. The Turkish text is accompanied by a French translation by François Pétis de la Croix (1653–1713), dragoman at the French Embassy in Istanbul (1676–80) and translator. The French version of the title is *Le Livre des Quarante Vizirs ou Ministres d'Estat* (p. 1). The stories are preceded by an introduction which contains a dedication to Sultan Mehmed the Conqueror (p. 3); the author mentions himself in p. 5:2. The Turkish text ends with the '48th vizier' from p. 477. Pétis de la Croix's translation ends with *histoire* 79 (from p. 490); his translation was completed in Istanbul on 3 September 1678 (cf. p. 491). The text is preceded by an index which gives the French titles of eighty stories divided over forty "viziers". (Another copy of [the Turkish version of] the same work is described under No. 101, below.)

Rebound in brown leather in European style; the back is gilt-embossed and bears the title: *HISTOIRE DES QUARANTE VIZIRS*; alternating glazed white paper (with the Turkish text) and unglazed white paper (with the French translation); 5 ff.+ 491 pp. + 1 + 5 ff.; the interleaved translation has the same numbers as the facing pages; 191×134 mm and 150×99 mm; 11 lines (Turkish text); catchwords, partly cut off by trimming; fully vowelled *nesih*; section headings in red; red borders (up to p. 19); completed by İmām Mehmed b. Hüseyin 'at nine

o'clock on a Friday afternoon in Şa'bān 994' (July–August, 1586) in the Istanbul quarter of Davudpaşa (cf. the first folio after p. 491, *recto*); owners' inscriptions (p. 1, *recto*) of Meḥmed b. Ḥüseyn el-İştanbulī, 994 (probably identical with the copyist); Yıldız (?) b. 'Abdullāh, 1180 (1766–7), and (on p. 491) of 'the Christian and Private [namely, the King's] Dragoman of France' (aṣ-ṣalibī *tercümān-i ḥāṣṣa-i França*), undoubtedly the translator of the work, Pétis de la Croix; a bookplate of Nathaniel Bland.

Begins (p. 1):

حمد و ثنا بی متنها اول باری جلال حضرة جل قدرته لایقدر که عقلک دیده سی و
جانک بصیرتی کریاسی مطالعسنه خیر اندر

The French translation begins (p. 1): *Au nom de dieu Clemence et Misericordieux Louange et gloire infinies a la Haute Majesté de ce Createur Tout Puissant dont /l'immensité/ la grandeur a bon droit ne peut estre comprise ny par la clairvoyance del'ame ny par les yeux de l'entendement...*

Ends (p. 491):

و شاه بویوردی بر کوره اغار کتورد دلر و اول ایغوریلہ ال خاتون بر صحراہ چقر دیلر
صاچنی اول ایغارک قویروغنه باغلدر و صاغر یسه بر قاقچه اوردرل اول کوره ایغار
اورکوب خاتونی الدی طاشدن طاشه و چالودن چالویه اوره خاتونی اولدردی

The French translation ends (p. 491): *Le Roy ordonna quel'on amenoyt un cheval encore indompté, que l'on conduisit en compagnie dela sultane ala campagne hors la ville, on luy lia ly cheveux et a queue de ce cheval, et on le fouetta bien sur les fesses, ce cheval encore tressaillit et regimba et se mis a courir de touct sa force emmena la sultane avec luy, et de rocher en rocher, de haye en haye, a force de coups il la fit mourir.*

Catalogue entries: *HOM*, p. 254; Götz II, 515, where other MSS are mentioned; see also *Fihris* 1406–7 (I, p. 359); Sarajevo 2922; BL Or. 7322–3.

Editions: Istanbul 1280, 1283, 1285, 1303.

Translations: into French by Pétis de la Croix, *Histoire de la sultane de Perse et des visirs, contes turcs, traduits du Cheikh Zadeh* (Paris 1707, cf. note by a previous owner on the inner back cover; cf. Sebag's article, p. 96); into English by E.J.W. Gibb, *The History of the Forty Vezirs* (London 1886—based on one of the versions printed in Istanbul; it is also bowdlerised, the sexually 'offensive' passages having been omitted); see also Götz II, p. 481.

Literature: cf. Götz II, p. 481; Gürer Gülsevin, "Kırk Vezir hikâyeleri", in *Beşinci Milletlerarası Türkoloji Kongresi I/1* (Istanbul 1985), pp. 117–26; Paul Sebag, "Sur deux orientalistes français du xvii^e siècle: F. Pétis de la Croix et le Sieur de la Croix", in *Revue de l'Occident Musulman et la Méditerranée* 25 (1978), pp. 89–117.

9

Sefāret-nāme-i Fransa

سفارت نامه یی فرانسه

An early 19th-century copy of a description of the embassy of Yigirmi Sekiz Meḥmed Çelebi (d. 1145/1732) to France undertaken in 1132–3 (1720–1). The French title is given as *Relation de Voyage fait en France par Méhémed Efendi Ambassadeur de sa Hautesse* (third flyleaf). Many manuscripts have survived. A few marginal corrections. (Other copies of the same work are described under Nos. 11 and 154, below.)

Bound in boards with gilt-embossed leather back on which the title: *RELATION DE VOYAGE EN FRANCE* is found; white paper of heavy quality; (1) + 2 ff. + 132 pp. + (1) f.; (pp. 131–2 are pierced with a rectangular hole); 186×153 mm and 156×113 mm; 10 lines; without catchwords; large inexpert, partly vowelled *nesih*, probably in a Western hand; occasional interlinear French translations in pencil and ink; crude sketches on inner front board; an incomplete drawing of a man mounted (?) on a horse is found on first flyleaf, *recto*; the legend *Vive le Roi* is still legible; the date 1817 occurs on p. 132; without name of a copyist; a bookplate of Nathaniel Bland; a small note between pp. 30 and 31 reads: *Mr. St. Sauveur, Rue de la Harpe No. 31, vis-à-vis la Rue Serpent*).

Begins (p. 1):

بيك يوز اوتوز ايكي سنه سي ذي الحجه سنك دوردنجي ائين كوني آستانه ده فرانسه
ايلچيسي طرفندن ويرلان بازركان قليونته سوار اولوب . . .

Ends (pp. 130–1):

ذي الحجه آلشريفه نك اون التجي كوني دار السلطنة العليه ليمانته وصول ميسر
اولدى

Catalogue entries: *HOM*, p. 258; see also, Faik Reşit Unat, *Osmanlı Sefirleri ve Sefaretnameleri* (Ankara 1968), p. 58; G. Veinstein, “Meḥmed Yigirmisekiz” in *EP* VI, pp. 1004–6; Schmidt UBL Cods. Or. 1940, 1589(2); Şeşen II, 202/1.

Editions: Istanbul 1283; *Tārīḫ-i Rāşid V* (Istanbul 1282), pp. 330–67; see also Unat, *Sefaretnameler*, pp. 57–8; Veinstein in *EP*.

Translations: into French from the 18th century onward, cf. Veinstein in *EP*; see also under MS No. 154(2), below.

Literature: see Unat, *Sefaretnameler*, pp. 53–8; Veinstein in *EP*.

10

Dictionnaire de Voyage fait en France par Méhémed Efendi Ambassadeur de sa Hautesse

A Turkish-French word list which contains the vocabulary of Meḥmed Efendi's *sefaret-nāme* (see MS No. 9, above) from 'biñ—Mille' (p. 1) to *müyesser—facilité* (p. 125). The title is found on the third flyleaf, *recto*. Marginal annotations in pencil and ink.

Binding identical with that of No. 9, above, but with title *DICTIONN DU VOYAGE EN FRANCE*; paper as in No. 9, above; 3 ff. + 126 pp. + 5 ff.; 186×153 mm and 156×113 mm; 17 lines, varying; without catchwords; large inexperienced *nesih* as in No. 9; sketches of a man's head with wig on inner back board; the legends: *Beuscher né le 27 Décembre 1797* and *Vive le Roi* are found on the first flyleaf, *recto*; sketches of a man's

head, curls, and an eye are on the last flyleaf; bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 258.

11

A miscellany

The manuscript, dated 1183/1769, contains the descriptions of two embassies.

(1) ff. 1b–30b

Sefāret-nāme-i Fransa

سفارت نامه بی فرانسه

A description of the embassy of Yigirmi Sekiz Mehmed Çelebi (d. 1145/1732) to France undertaken in 1132–3 (1720–1). (For other copies of the same work, see Nos. 9 and 154; for references, see under No. 9, above).

Begins (1b):

وصول الی محمد افندی باستانه از مملکت فرانجه بالاده ذکر

[from 1b:8 as in MS No. 9] اولندگی اوزره . . . سفارتی تکمیل ایلدی

Ends (30b): as in MS No. 9.

(2) ff. 31b–49a

Îrân sefāret-nāmesi

ایران سفارت نامه سی

An account by Dürri Ahmed Efendi (d. 1135/1722) of his embassy to the court of Shāh Ḥusayn of Persia in 1132 (1719–20).

Begins (31b):

عودت وصول دری افندی باستانه از جانب ایران بالاده ذکر و تفصیل اولنان مواد
ایچون . . .

Ends (49a):

حاصلی التی بچق آیدہ بزہ مجموعی یومیہ وکلورکن خرج راه [] یکی الی اوج کیسہ در

Catalogue entries: *HOM*, p. 263; see also *GOW*, p. 326; Unat, *Sefaretnameler*, p. 61; Halen 354 (p. 101).

Editions: *Relation de Doury Effendy, Ambassadeur de la Porte ottoman près de la cour de Perse, en turc* (Paris 1820); *Tārīḥ-i Rāšid V* (Istanbul 1282), pp. 382-98; cf. also Unat, *Sefaretnameler*, p. 61.

Translations: into Latin in 1733 and into French in 1810, cf. *GOW*, p. 326.

Literature: Unat, *Sefaretnameler*, pp. 59-61; Münir Aktepe, "Dürri Ahmed Efendi'nin İran sefâreti", in *Belgelerle Türk Tarih Dergisi* 1-6 (1967-8).

* * *

Bound in boards covered in multi-coloured marbled paper; edges and back in leather; the title *SEFARET NAMEH* in gilt on the back; 49+1 folios; 214×160 mm and 160×105 mm; 16 to 18 lines; catchwords; *nesih*; completed on 28 *Cemâzilevvel* 1183 (29 September 1769); without name of a copyist; a bookplate of Nathaniel Bland.

12

A collection of letters, stories and poetry

The title *lettres, conte turc* occurs on the first unnumbered folio, *recto*. The undated, but clearly 18th-century collection, contains the following items: (1) a petition involving the purchase of a shop by a watchmaker (*sā'atçi*) called Angier (first unnumbered folio, *verso*); (2) verses: six *beyts* (1a); (3) a petition for a *berât* preceded by the heading *inşâ-i merğûb* ('the desired form of composition', 1b-2a); (4) a story headed *bir devletlün hikâyesi* (about an emperor, *pâdişâh*, and his only son, 3a-15b); (5) a fragment of a letter dated 1198 (1783-4) on the payment of a debt of 450 *ķuruş* by a certain Monsieur Nicolas (?) to

an Armenian draper (*şöfci*), Tanķır-zāde Simogun Ağa (?), in Istanbul (16a); (6) verses: five *beyts* (16b); (7) one *beyt* (17a); (8) a fragment of a model petition to a pasha dated 1198 (1783–4) (17a); (9) a model letter of friendship (*muḥabbetnāme*) (17b); (10) two fragments of model letters by ‘an inferior to his superior’ (*ednādan a‘lāya yazılur*) (18a); (11) a story (*hikāye*) concerning another emperor (18b–25a); (12) a series of names, probably written for practice. The language and orthography is idiosyncratic and contains mistakes.

Bound in multicoloured paper embossed with flower motifs; white glazed paper of a rather heavy quality; 1+26 folios; 226×163 mm; only right margins on *verso*-sides, fixed at 40 mm from the edge; 10 lines, varying; occasional catchwords; inexpert, possibly Western, *dīvānī*; without a date and the name of a copyist—the latest year mentioned in the text is 1198 (1783–4); the legend *au Ceu. Reguier l’ainé* is found on the inner back cover; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 251.

13

A collection of letters, a story and poems

The collection which dates from the late 18th century (see below) contains texts in idiosyncratic spelling and, often incorrect, language. The title *conte, lettres turques* occurs on the first unnumbered folio, *recto*. We find the following items: (1) a letter to a friend (first unnumbered folio, *verso*, continued in the right margin where the text is damaged by trimming); (2) seven *beyts* (1a); (3) initial fragments of two letters dated 1129 (1716–7) and 1198 (1783–4); (4) a story on the persecution of Christians under the Roman Emperor Diocletian and the resistance of St. George and meant as advice (*naṣīḥat*) to Christians (1b–19a); (5) a letter on the purchase of property in Ankara for 100 *ķuruş*, dated 10 *Cemāzilevvel* 1194 (May 14, 1780) (19b); (6) a model letter on the reconstruction of a house written ‘by an inferior to his superior’, signed by es-Seyyid Ḥasan Abaza-zāde and dated 1198 (1783–4) (20a–b); (7) a fragment of a petition signed with a tailed signature (20b); (8) a letter on a conflict about the rent of a room in the Ķurşunlu Ḥan to be paid by the French merchant Thomas, with tailed signature and dated

Muḥarrem 1198 (November/ December 1784) (21a); (9) a letter on a conflict about the rent of a garden in Büyük Esat for 100 *ķuruş*, which amount was deemed too much by the French merchants Thomas and Masson (?), sealed by el-Ḥācc Ḥasan and dated 1198 (1784–5) (21b); (10) a petition by a *sipāhī* who requests to be re-entered on the muster roll, with signature of a certain Meḥmed, 119.. (22a); (11) a petition by an Armenian physician of Erzurum who was a Russian protégé and in the service of Muṣṭafā Paşa and who requests that attacks against him be stopped (22b); the request is granted in a (12) *buyruldu* directed to the *a'yān* of the province (23a); (13) a letter addressed to a certain Budros on the purchase of cotton sent by the muleteer Monlā Aḥmed, signed El-Ḥācc Mūsā, 23 *Muḥarrem* 1198 (December 18, 1783) (23b); (14) a letter on the same transaction addressed to Mūsā Ağa, 29 *Muḥarrem* 1198 (24 December 1783) (24a); (15) a letter on the payment of 300 *ķuruş* to a merchant of Ankara called Monsieur Santo, signed *deveci* (camel driver) Şarı and his brother, Aḥmed Ağa (24b); (16) a letter addressed to a certain Abraham on the purchase of cotton sent by the muleteer Ḥalil Ağa, signed Ḥasan, 1198 (1783–4) (25a); (17) a fragment of a scolding letter, signed Aḥmed (25b); (18) a petition by an old servant (*emekdār*) of the Harem, Ḥasan, on the urgent despatch of medicine (26a–b); (19) a letter on a financial transaction involving Re'īs-zāde Şākīr Efendi, signed Ḥalil at Erzurum (26b–27a); (20) a letter on the revenue of a taxfarm (*muķāta'a*), signed Aḥmed, 1190 (1776–7); (21) a description of a military expedition (*ķazā*) of İbrāhīm Paşa to Belgrade, undated (27b–32a); (22) several fragments of letters (32b); (23) a fragment of a letter on a cotton transaction in which the French merchants Moulin (?) and Tournier (?) of Izmir are involved (33a); a legal certificate (*temessük*) related to the purchase of a Georgian slave (*ķulām*) to a merchant called el-Ḥācc Şihābuddīn Ağa for 300 *ķuruş*, 1198 (1783–4).

Bound in brown paper embossed with flower patterns; glazed white paper of a rather heavy quality (as in MS No. 12); 1+33 folios; 223×160 mm and as in MS No. 12; 10 lines, varying; occasional catchwords; *divānī* as in MS No. 12; without a date and the name of a copyist—the latest date occurring in the text (24b) is 25 *Şāfer* 1199 (7 January 1785); the legend 'au Ceu. Reguier l'ainé' occurs on f. 33b, as in MS No. 12; the name of Mr. Nicolas occurs twice on the inside of the cover; book-plate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 251.

Hāşim-nāme

هاشم نامه

An undated copy of a collection of stories by Hāccī Meḥmed Tokatī, a translator who worked at the court of Prince Korkud (d. 918/1512–3). The work—in the following I quote from John Walsh’s draft catalogue—of which no other copies seem to be recorded, is a characteristic piece of folk-narrative, probably belonging to the Ḥamza-cycle (Ḥamza b. ‘Abd al-Muṭṭalib was the paternal uncle of the Prophet (cf. G.M. Meredith-Owens in *EP* III, pp. 152–4; see also under MS No. 82, below). The language is archaic and simple, and the adventures recounted are the usual mixture of hardship and heroism, marvels and prodigies. There are no rubrics, the various episodes following one another without a break in the text, and the manuscript is defective at the end.

The origins of the work are explained in the introduction: in the presence of Sultan Maḥmūd (of Ġazne), Khōja Qāsim Hamadānī asks the story-teller, Nāşir ad-Dīn Tughrānī, the reason why the author of the stories of Ḥamza praises Qāsim and does not praise Hāşim the son of the king of the *Erefler* (*sic*, should be *erenler*, cf. f. 3a:4). When Nāşir ad-Dīn could not answer this question, Sultan Maḥmūd tells Khōja Qāsim that there is an Arabic work in his treasury bearing the seal of Hārūn ar-Rashīd which had been written by Abū Nuwās in praise of Hāşim. He has it brought out, and when Khōja Qāsim admires it, he was ordered by the sultan to translate it into Persian. The translation becomes well-known in the lands of Persia. It was this latter that Hāccī Meḥmed Tokatī rendered into Turkish for the amusement of Prince Korkud, the son of Sultan Bāyezīd II, and he tells us that after the passage of many years he wrote it out in its present form in his old age.

The work is concerned with the adventures of Hāşim, the son of Ḥamza and Arrān Bānū; of Sayyāra, the son of Amr and Daye-ķızı; and of a certain Hūm-i Dīvāne.

Bound in boards with brown leather back; glazed white paper, probably of late 17th-century, Italian origin (watermark with trefoil and legend PP, cf. Churchill 502, 503, 507; Heawood 3068) with occasional waterstains in margins; 100 folios; 211×132 mm and 140×75 mm, vary-

ing; 15 lines; catchwords; fully vowelled, rather coarse *nesih*; without a date and the name of a copyist; ownership inscriptions of Muṣṭafā Beg and Cānī Aḥmed (1a); a bookplate of Nathaniel Bland.

Begins (1b):

سبب تحریر کتاب بودر که سلطان محمود اوکنده خوجه قاسم همدانی قصه خوان
نصیرالدین طغرانی به سؤال ایلدی

The work abruptly ends (100b):

زال یرندن رستم دمر کرسیسن زمانله کتورب دیوان کز درب یرنه قودی زیمان
محسن ایدوب مرحبا ایلدی لر قوتک

Catalogue entry: *HOM*, p. 249.

15

Yūsuf u Züleyhā

یوسف و زلیخا

A narrative poem in *meşnevî* rhyme on the well-known story of Yūsuf and Züleyhā by Meḥmed Ḥamdullāh who used the pen-name of Ḥamdî (d. 909/1503). It was the first Ottoman version on this theme and was completed by the poet in 897 (1491–2) as appears from the concluding verses (187a): ‘in exactly 897 the poor Ḥamdî finished this poem’ (*sekiz yüzle toḡsan yedide temām/ bu nazm[i] temām etdi Ḥamdî faḡir*). (Another copy of the same work is described under MS No. 61, below).

The margins contain a few corrections which are partly lost by trimming. Two *fetvās* (legal opinions), partly obliterated, by the *şeyḫülislām* Ebüssu‘ūd Efendi (held office 953/1546–982/1574) on commercial transactions and the selling of female slaves as well as some pious formulae in Arabic occur on f. 187b.

Rebound in boards with brown leather corners and backing; title in gold on the back: *YUSUF ZULAIKHA—HAMDI*; fibrous cream glazed paper; (1)+187+(1) folios; 165×90 mm and 133×65 mm; 17 lines; catchwords, partly cut off; small *nesta‘līk*, strewn with gold, in double columns, gilt borders on first ten folios, in black in f. 11a; headpiece

in gilt and blue on f. 1b in which the title of the work occurs; headings in red; completed on 1 Şafer 964 (5 December 1556); no name of copyist mentioned; the owner's inscription of Muştafâ occurs in f. 1a; a bookplate of Nathaniel Bland.

Begins (1b):

ذکر انماسی اول اسم لله * هر نه باشلنسه آخر اوله تباه

Ends (187a):

قودی اهل درده بونی یادکار * امیدی اولردن دعاسی منیر

Catalogue entries: *HOM*, p. 250; Flemming 51 and Sohrweide II, 246, where other MSS are mentioned; see also *Fihris* 5144–53 (IV, pp. 278–9); Kut, Manisa, p. 131; TYTK (Süleymaniye, Ali Nihat Tarlan) 287–8; BL Or. 7111, 14198.

Literature: cf. Flemming, pp. 37–8; M. Naci Onur, “Hamdullah Hamdi'nin Yûsuf ve Züleyhâ'sındaki bazı millî motifler”, in *Türk Dünya Araştırmaları* 38 (1985), pp. 113–27.

16

Two works by Şeyhî

Both works, a *dīvân*, and the ‘Book of the Ass’, were written by Yûsuf Sinânuddîn Germiyânî who used the pen-name of Şeyhî (d. 855/1451–2). The manuscript, copied by an unnamed scribe, is undated.

(1) ff. 2b–90b

Dīvân

دیوان

A collection of poems, The work is preceded by a chronogram (*tārîḥ*) on the death of the author (2a) and contains thirteen *kaşîdes* (2b–12a; 21b–28b); six *tercî-i bends* (12b–21b; 28b–33a); 170 *gazels* in (alphabetical) *dīvân* sequence (33a–89b) among which a *müstezâd* (89a). The

fifth *kaşide* (8b–9b) does not occur in Tarlan’s edition, nor do the second and fourth *tercî-i bends* (12b–16b; 19b–21b).

The last hemistich of the *tārîḥ* reads: *qalem yazdı-ki tārîḥ oldı dünyâ dūr-i Şeyhî’den*. The subtraction of the value of *dünyâ* (65) from that of *Şeyhî* (920) gives the year 855, which is later than the year—826 (1422–3)—which is commonly supposed to have been that of the author’s death.

A reference to the Riyāzî’s *Tezkire* occurs in the margin of f. 9b; a *beyt* is added in the margin of f. 58a.

Begins (2a, as in Tarlan’s edition p. 9:1):

اگر هجوم اجلدن دلم بولورسه مجال * دیر ثنای جمیل جمال جل جلال

The last *gazel* begins (89b, as in Tarlan’s edition, p. 176:4):

چون صبا اول زلف مشکین طره سن چین ایلدی * نقطه عنبر بله کل از ره پر چین
ایلدی

Catalogue entries: *HOM*, p. 263; Blaškovič 467; Blochet S 1288; *Divanlar* I, pp. 21–3; *Fihris* 1810–1 (II, p. 76); Schmidt UBL 1017(1); BL Or. 7206.

Edition: Ali Nihat Tarlan, *Şeyhi Divanı, Tarama Sözlüğü ve Nusha Farkları* (Istanbul 1942)—contains a facsimile of the text of MS Ali Emiri manzum 238 (Istanbul, Millet Library).

Literature: *GOD* I, pp. 104–8; *HOP* I, pp. 299–355; *Divanlar* I, pp. 17–21; J. Deny, “*Shaikhî*” in *EI*¹ IV, pp. 301–3; Faruk Timurtaş, “*Şeyhî, hayatı ve eserleri*”, in Oktay Aslanapa e.a., ed., *Kütahya* (Istanbul 1981–2), pp. 711–5; see also the introduction to Tarlan’s edition.

(2) ff. 90b–94b

Dāsītān-i ḥar

داستان خر

An allegorical *meşnevî*, also known as *Ḥar-nāme*, in which a donkey figures prominently; our manuscript lacks the introductory verses which occur in other manuscripts.

Begins (90b, as in Timurtaş's edition, p. 22:8–9):

کنه عالم جمال حرام در * دین و دولت اساسی محکم در

Ends (94b, as in Timurtaş's edition, p. 42:15–6):

اول شهک اشى عز و ناز اولسون * دشمنینک غم و نیاز اولسون

Catalogue entries MSS: *HOM*, p. 263; see also the introduction to Timurtaş's edition.

Edition: Faruk K. Timurtaş, *Şeyhî'nin Harnâmesi* (Istanbul [?] 1971).

Literature: *HOP* I, pp. 299–355; Deny in *EI*¹ and the introduction to Timurtaş's edition, pp. 5–15; Mine Mengi, "Harnâme kime sunulmuştur", in *Türkoloji Dergisi* VII (1977), pp. 79–81.

* * *

The manuscript has been rebound in light-brown leather; glazed white paper; (3)+95+(3) folios (ff. 66–74 are inserted out of order after f. 25; the Oriental foliation omits f. 90); 164×110 mm and 120×75 mm; 13 lines; the original catchwords have been wholly or partly cut off; small *nesih*; rubrics in red; without a date and the name of a copyist; a bookplate of Nathaniel Bland.

17

An anthology of poetry

The undated collection contains the work of the following poets, arranged here in alphabetical sequence (the margins have been trimmed with damage to the text):

1. Âhî (Beñli Hasan Efendi, d. 923/1517–8, cf. *HOP* II, p. 286): 39 *gazels* (38a–b; 39a–44b)
2. 'Âlî (Muṣṭafâ b. Aḥmed of Gallipoli, d. 1008/1600, see Schmidt, *Pure Water*): a *gazel* (23a, margin)
3. 'Askerî (Edirneli 'Askerî, d. mid-16th century, cf. Ergun II, p. 505; Rossi, p. 3, who describes another copy of the same in the Vatican

- collection): a *tercī-i bend* (82a–86b, margin—the correct sequence of the folios is 82–84–83–86–85)
4. Bākī (d. 1008/1600, cf. under MS No. 1, above): 118 *ğazels* (45a–47b, margin, 50a–52b, margin, 96a–103b and margin)
 5. Ca‘fer Çelebi (d. 920/1514, see under MS No. 62, below): seven *kaşides* (1b–[48a–b], margin, 30a–33b[–91a], margin, 34b–37a, margin, 43b–44b, margin [defective], 91a–92b[–34a–b], margin); six *ğazels* (49a–b)
 6. Celilī (‘Crazy’ Celilī of Bursa, 16th century, cf. *GOD* II, p. 398; *HOP* III, pp. 159–60; Ergun III, pp. 955–63): two *ğazels* (76a)
 7. Çeşmī: a *ğazel* (50b, margin)
 8. Emrī (d. 988/1580, cf. *GOD* III, pp. 15–9; *HOP* III, p. 160): 81 *ğazels* (43a, margin, 62a–68b and margin)
 9. Fevrī (Aḥmed Efendi, d. 978/1571, cf. Ali Nihat Tarlan, *Şiir Mecmualarında xvi ve xvii yy. Divan Şiiri I/1* [Istanbul 1948], p. 53): two *tercī-i bends* (61–b, margin, 78a–79a, margin)
 10. Feyzī: a *ğazel* (27a–b, margin)
 11. Fiğānī (Ramażān Efendi, d. 933/1526–7, cf. *HOP* III, p. 34): seven *kaşides* (38a–b, margin, 39a–43a, margin); forty *ğazels* (69a–75b)
 12. Firākī (d. 988/1580, cf. *GOD* III, pp. 22–3): a *tercī-i bend* (79a–80a, margin)
 13. Hātifi: a *ğazel* (76a); a *tercī-i ibend* (77a–b, margin)
 14. Hilālī: a *naẓīre* to a *ğazel* by zātī (cf. under MS No. 62) (88b)
 15. Ḥāverī (*kāzī* of Monastir, early 16th century, cf. *HOP* II, p. 370): a *ğazel* (75b)
 16. Ḥayālī (d. 964/1556–7, cf. *HOP* III, pp. 58–69): 39 *ğazels* (81a–87b)
 17. İshāk Çelebi (of Üsküb, died 949/1542–3, cf. *HOP* III, pp. 40–6): two *ğazels* (76b)
 18. Kāsimī (16th century, cf. *GOD* II, p. 513): a *ğazel* (50b, margin)
 19. Kıyāsī (early 16th century, cf. *GOD* I, p. 282): a *tercī-i bend* (81a–b, margin)
 20. Mesihī (d. 918/1512–3, cf. under MS No. 62, below): 48 *ğazels* (53a–60b, margin)
 21. Necātī (d. 914/1509, cf. under MS No. 62, below)—64 *ğazels* (53a–62a, 77a–80b)
 22. Raḥmī (Pir Meḥmed Efendi, d. 975/1566–7, cf. Tarlan, *Şiir Mecmuaları*, p. 1): 33 *ğazels* (45a–47b, 50a–52b, 51a, margin, 75b)

23. Şun'î: twenty *ğazels* (69a–72b margin)
24. 'Ubeydî ('Abdurrahmân Efendi of Edirne, d. 981/1573, cf. Tarlan, *Şiir Mecmuaları I/2* [Istanbul 1948], p. 3): two *ğazels* (47a, margin, 51a, margin); a *nazîre* to the *tercî-i bend* of 'Askerî described above (85b–[87a–b], margin)
25. 'Ulvî: a *tercî-i bend* (80b[–61a], margin)
26. Usûlî (d. 945/1538–9, cf. *GOD* III, p. 221; *HOP* III, pp. 45–6): 24 *ğazels* (73a–76b, margin)
27. Vaşfî: a *ğazel* (20a, margin)
28. Zâ'fî: a *ğazel* (71b, margin)
29. Zâhidî (16th century, cf. *GOD* II, p. 425): a *ğazel* (89b)
30. Zâtî (d. 953/1546–7, cf. under MS No. 62, below): 33 *kaşîdes* (1b–[48a], 2a–9b, 10a–33b [–91a–92b–] 34a–37b); 74 *ğazels* (48b–49b, 88a–90b and margins, 93a–95b and margins)

Rebound in dark brown leather with gilt borders on the covers; galzed white paper, partly restored, moist damage up to f. 27; (2)+103+(3) folios—the original Oriental foliation (reaching 149) shows that the MS has been rebound in random order and was part of a larger work; 17 lines in double columns; catchwords, occasionally lacking; small *nesta'lik*; gilt borders 1b–9b; simple headpiece in gold and blue flower motifs in f. 1b; without a date or the name of a copyist; owners' seals, among them those of Mehmed Nâ'ib eş-Şadîkî (5b, 66b, 67a); and of Hâccî b. Halîl (?) Luţfî (79a); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 262.

18

A collection of two *dīvāns*

(1) ff. 1b–78b

Dīvān

دیوان

A collection of poems by 'İzzet 'Alî Paşa who used the pen-name of 'İzzet (d. 1147/1734). It contains ten *kaşîdes* (1b–16b); three *kıt'as* (16b–17a); three incomplete *kaşîdes* (17a–18b); 29 *târîhs* (18b–28a); a *tercî-i bend*, employing a *beyt* by Nefî as *bend* (28a–30a); three

taḥmīs (30a–31b); 151 *gazel*s (32a–64a; the three in ff. 32b, 33b and 46a are *müzeyyel*); six *şarkı*s (64b–66a); fragments and fugitive verses (66b–68b); *rubāʿīs* (69a–70a); *beyts* (70b–75b); *luğaz* (76a–78a); a short *meşnevī* (78b).

Begins (1b, with a *kaşīde* in praise of the late Sultan Aḥmed III [ruled 1115/1703–1143/1730]):

بر پادشاهکه لطف خدایه قرین اولر * نامشریفی ایران زمین اولر

Ends (64a, the first line of the last *gazel*):

سل سیف ناز اتمش غمزه خونخاره سی * بسمله اولسون مهیا عاشق بیچاره سی

Catalogue entries: *HOM*, p. 252; Götz I, 373–5 and Sohrweide I, 244, where other MSS are mentioned; BL Or. 5483, 7134–5.

Editions: Bülāq 1255; Istanbul 1256.

Literature: see Götz I, p. 259.

(2) ff. 80b–104b

Dīvān

دیوان

A collection of poems by the Grand Vizier Rāḡīb Meḥmed Paşa who used the pen-name of Rāḡīb (d. 1176/1763). It contains 113 *gazel*s (80b–101a), seventeen in the margins); three *taḥmīs* (82a–b [in Persian], 87a–88a); two *kaşīdes* (101b–102b [in Persian], 103a–104b); two *tārīḡs* (80b, margin, 102b); three *rubāʿīs* (104b). (For another copy of the same work, see under MS No. 96, below)

Begins (80b, as in the Bülāq edition, the chapter on *gazel*s, p. 2):

نقدراولسه ادب پرده کش راز بکا * شوخی اسکر ولور آهله غماز بکا

Ends (104b, the first line of the last *rubāʿī*, as in the Būlāq edition):

نادر بولونور طينت كاملده قصور * كرمایه دن ایله نه كرايلرسه ظهور

Catalogue entries: *HOM*, p. 252; Götz I, 421–3, Sohrweide I, 247 and Sohrweide II, 218, where other MSS are mentioned; see also *Fihris* 1770–7 (II, pp. 67–8); Sarajevo 2746; Schmidt UBL 12.389; Yardım 3615; BL Or. 7104, 7182, 8808, 10952, 12185, 14242.

Editions: Būlāq 1252; Istanbul 1276; unpublished dissertation, cf. *TA* 15.335.

Literature: cf. Götz I, p. 299; F. Babinger in *EI*; Bekir Sıtkı Baykal in *İA*; Hüseyin Yorulmaz, “Şair devlet adamı Koca Râgib Paşa”, in *Tarih ve Toplum* 13.76 (1990), pp. 226–34.

* * *

The MS is bound in boards with leather backing and flap, slightly damaged by wormholes; white glazed paper; (1)+2+104+(1) folios; 210×123 mm and 152×72 mm; 19 lines in double columns; catchwords; small *nestaʿlīk*; headpieces in gilt and, mostly, multicoloured floral motifs in ff. 1b, 28b, 32a, 64b, 67b, 80b; gilt borders (lacking in 103a–104b); red rubrics; without a date and the name of a copyist; the name of İmām Ḥasan Efendi occurs in f. 1a; bookplates of Frederic North and Nathaniel Bland.

19

Dīvān

دیوان

An undated copy of a collection of poems by Tācuddīn İbrāhīm b. Hızır who used the pen-name of Aḥmedī (d. 815/1412–3). The work begins with an introductory *meşnevī* on the birth, miracles and ascension of the Prophet (1b–20b) as well as another long *meşnevī* on the ascension of the Prophet (21b–38a), including a mystical interpretation of it (from 29b). The *Dīvān* proper commences on f. 43b and consists of 59 *kaşīdes*, religious and secular (43b–78b, 89a–123a); 68 *kıṭʿas* (78b–89b, 123b–129a); two *terkīb-i bends* ([39b–41a], 225b–226a), 673

ğazels in *dīvān* sequence (129a–329a). A few marginal corrections and additions.

Despite being undated, the manuscript is clearly a very early copy of this rare work, only two copies of which are recorded in European collections.

Rebound in boards with brown leather backing, which is, as the manuscript as a whole, broken along its length; heavy white paper; (1)+329+(1) folios; 277×182 mm and 216×126 mm; 15 lines; catch-words, only partly visible; vowelled *nesih*—in ff. 43b–106a the script is unvowelled *dīvānī*; borders crudely drawn in red ink, double columns; headings mostly left blank; without a date and the name of a copyist; bookplates of Frederic North and Nathaniel Bland. A catalogue clipping with description and price of ‘7l. 17s. 6d.’ is pasted on the inner front cover.

Begins (1b, as in *Divanlar* I, p. 12):

ذکر بسم الله الرحمن الرحيم * قامو خیر اش مبدای در ای حکیم

End (329a, the first line of the last *ğazel*, as in *Divanlar* I, p. 12):

نه مشکل علم دور عشق کنگابی * که ارمز فیضله فصلی وبابی

Catalogue entries: *HOM*, p. 246; Fuad Köprülü in *İA*, p. 221 (mentions MSS preserved in Istanbul); Rossi, 172–3, where other MSS are mentioned; BL Or. 4127, 7155.

Edition: Yaşar Akdoğan, *Ahmedî dīvânından seçmeler* (Ankara 1988, an anthology in modern script).

Literature: M. Fuad Köprülü, *İA* I, p. 216; G.L. Lewis in *EP*, I, pp. 299–300; see also Tunca Kortantamer, *Leben und Weltbild des altosmanischen Dichters Ahmedî, unter besonderer Berücksichtigung seines Diwans* (Freiburg 1973) and by the same: “Yeni bilgilerin ışığında Ahmedî’nin hayatı”, in *Ege Üniversitesi Sosyal Bilimler Fakültesi Dergisi* i (1980), pp. 165–86.

Dīvān

دیوان

An early copy of a collection of poems by Süleymān Efendi, who used the pen-name of Mezākī (d. 1088/1677–8). It consists of a *na‘t* (1b–2b); a *fahriye* (2b–3a); 26 *kaşides*, most of which are dedicated to Köprülü Aḥmed Paşa (3a–22b—those in ff. 4a and 9b are *tārīhs*, and that in f. 8b is an *‘arz-i ḥāl*); 296 *ğazels* (23a–48a); six *ğazels* not in the original *dīvān* (48a–b).

Bound in leather, varying in colour from light-brown to dark red, with flap, gilt-embossed; glazed white paper—a green thread is knitted around and through the outer margin of f. 23; 1+48+2 folios; 279×187 mm and 223×98 mm; 25 lines in three columns (in ff. 1b–2a and 48b in two columns); catchwords, partly erased; calligraphic *nesih*; section headings in red; red lines; a headpiece in gilt and blue with multi-coloured floral motifs (1b); completed in 1084 (1673–4, 48a); without the name of a copyist; ownership inscription of Silvestre de Sacy (French Orientalist, 1758–1838) are found on the first flyleaf, *recto*, and in f. 1a; bookplates of Frederic North and Nathaniel Bland.

Begins (1b, after a *besmele beyt* in Arabic):

حسرو عشقم فلك كهنة سریرمدر بنم * عقل كل مستشار وهم مشیرمدر بنم

End (48a, the first line of the last *ğazel*):

حظ كدی بت پرده نشینم یوزه چقدی * شامه ایردی ینه زهره جینم یوزه
چقدی

Catalogue entries: *HOM*, p. 246; see also *Divanlar* II, pp. 439–41; *Fihris* 1893–5 (II, pp. 94–5); Karatay 2429–30; BL Or. 7100, 7155.

Edition: see TA 15.340, an unpublished dissertation with an edition.

Literature: *GOD* III, p. 512; Ahmet Mermer, “Bosnalı bir büyük divan şairi Mezakî”, in *Çevren* 19.90–92 (1992), pp. 52–8.

21

A collection of two *dīvāns*

(1) ff. 1b-29b; 68a-74b

Dīvān

دیوان

An undated copy of incorrectly bound collection of poems by Kāf-zāde ‘Abdulḥayy Efendi, who used the pen-name of Fā’izī (d. 1031/1622). It consists of five *kaşīdes*, the last being incomplete (1b-10b); 97 *ğazels* in *dīvān* sequence (11b-29b; 68a-71b); thirteen *tārīḥs* (71b-73a); fugitive verses (73a-74b). Part of the text is written in the margins (13a, 16a, 18a, 19a, 20a, 21a, 24a, 25a, 26a, 70a, 71a). (For another copy, see under MS No. 81, below.)

Begins (1b):

زمینی ایلدی مانند تابه پرسوز * قاورمی . . . تمور

Ends (74b):

لیک صون یالکز جام می کلفامله اولمز * بلورسن بویله مجلس ساقیا بر جامله اولمز

Catalogue entries: *HOM*, p. 246; Götz I, 325, where other MSS are mentioned; see also Sarajevo 3004.

Literature: ‘OM II, p. 386; see also Götz I, p. 225.

(2) ff. 30a-67b; 75b-95a

Dīvān

دیوان

An undated collection of poems by ‘Abdulḡanī-zāde Meḡmed Efendi, who used the pen-name of Nādirī (d. 1036/1626-7). The work begins with a prose introduction (30a-31a) which lacks the opening section. It begins in the middle of a dedication to Ġazanfer Ağa and the *mīrāḡḡor* ‘Alī (later Lālā ‘Alī Paşa, cf. SO III, p. 506). The latter, who is said to

be related to Ġazanfer Aġa by marriage, suggested to Nādirī that he should collect his poems into a *dīvān* to be presented to the Sultan.

The *Dīvān* opens with a devotional *kaṣīde* (31b–34a) and contains seventeen *kaṣīdes* (34b–62a); four *tercī-i bends* (62a–66a); two *muḥammes* (66a–67b); 55 *ġazels* in *dīvān* sequence (75b–90b); five *ķiṭʿas*, three of which are *tārīḡs* (90b–92b); fugitive verses (92b–95a). Part of the text is written in the margins (76a, 79a).

Begins (30a):

عرض اولديکه پرتو راي عالم آراسی مهر نور افشان سپهر کمال و هیکل تیغ کشور
کشاسی . . .

Ends (95a):

تشریف ایدیجک اورنه یه ویردی حیات * حقا که یرینه کلدی شهرک جانی

Catalogue entries: *Divanlar* II, pp. 239–45; Karatay 2372–5, 2376I; Pertsch 175(2); BL Or. 12386.

Edition: cf. TA 15.321, an unpublished dissertation with an edition.

Literature: *GOD* III, p. 178; *OM* II, p. 349; *SO* IV, p. 152.

* * *

Incorrectly rebound in light-brown leather with gilt ornamentation; glazed cream paper; (2)+95+(2) folios; 194×100 mm and 150×70 mm; 13 lines in double columns; catchwords; small *nestaʿlīk*; copied by ʿAlī b. Ḥüseyñ b. ʿAlī known as Kınalı-zāde (cf. colophon in f. 74b); without a date; a bookplate of Nathaniel Bland.

A miscellany.

The work, probably a manual for use in a Mevlevī *tekke*, consists of the following parts:

1. An index (*fihrist*) listing 45 airs according to ʿİṭrī (*maḡāmāt der ḡavl-i ʿİṭrī*), twenty of which are found in the text (on Muṣṭafā

- Buḥūrī-zāde “İtrî”, musician and poet, d. 1123/1711–2, cf. *GOD* IV, p. 43) (first unnumbered folio, *recto*)
2. A list of cadences (*uṣûl*) in which 28 rhythms are described by combination of the syllables *düm* and *tek* (e.g. *şûfiyân*: *düm-tek-tek*) (1a–b)
 3. A treatment of twenty ‘airs’ (*maḳâm*), from *râst* to *hişâr*—the sections on ‘*arzbâr*’ (25b) and *çârgâh* (29b) are left blank however—and illustrated with a great number of verses, *ilâhîs* and *şarkîs*, which are preceded by the name of the composer (*bestekâr*) and the *uṣûl* in which it was set to music (e.g. in f. 6a, under the *maḳâm* of *rehâvî* the two *beyts* have the heading: *beste-i ‘İtrî uṣûleş ḥafîf*). About forty composers are mentioned by name in the manuscript. In f. 5a there is a *semâ‘î* of four *bends* by Ṭab‘î Efendi in which the names of all the *maḳâmât* are mentioned. (2b–34b)
 4. A *kaşîde* and a *ğazel* by Niyâzî-yî Mıṣrî, d. 1105/1693, cf. *Niyazî Divanı*, Istanbul 1974, Nos. 163 and 16] (64b–66b)
 5. A genealogical table of the Ottoman dynasty up to Sultan Muṣṭafâ II (ruled 1106/1695–1115/1703), in which the grand viziers of each reign are mentioned (72a–74b)
 6. Mevlevî songs (75a–76b); a heading *Mevlevî âyîni*, erroneously spelt, appears in f. 75b.
 7. A *kaşîde-i Ḥazret-i Mevlânâ*, followed by a translation of the opening *beyt* in Turkish (77a)
 8. A *ğazel* by Fıṭnat Ḥanım [d. 1194/1780, see under MS No. 127, below] (77b)
 9. Two *luğaz* and a *şarkı* (78a).
 10. A *terkib-i bend* by Rûhî-i Bağdâdî [d. 1014/1605, see *GOD* III, pp. 135–6] (78b–88a—ff. 80–82 are lacking)
 11. An *ilâhî* in the *mâhver maḳâm* (78b).
 12. An *ilâhî-i ‘uṣṣâk* (89a) (A shorter version occurs in f. 91b)
 13. Seven Persian and two Turkish poems in the quatrain form, each preceded by the heading *yâ Ḥazret-i Mevlânâ* (89b–91b)
 14. A series of prayers (*münâcât*, *du‘âs*) in Turkish and Arabic as well as a few notes on praying (92a–97b)

* * *

The MS has lost its binding; remnants of the leather back are still visible; glazed cream paper; 97 folios numbered in Oriental fashion, but many are either blank or entirely missing; 196×133 mm, no margins; a varying number of lines; *nesih*, in black and white ink; gilt borders

in index part and ff. 1–2; a gilt headpiece crowns the index on the first unnumbered folio, *recto*; completed by Derviş Ya'qub (*ḥākpā-yi Mevlevî*) during the last days of *Şafer* 1202 (early december 1787) (cf. 94b); the copyist was probably also the [first] owner—his name also occurs at the bottom of the same page, 94b; a bookplate of Nathaniel Bland; a note which reads *Canzone Amorosa e maniera di cantar la Musica in Turco e persiano preys* [Dutch for price] *4 scudi* has been attached to the first flyleaf.

Catalogue entry: *HOM*, p. 259.

Literature: for a technical discussion of classic Islamic music and the function of *maḳāmāt*, see Murat Bardakçı, *Margalı Abdülkadir* (Istanbul 1986), pp. 51–118; see also: Cinuçen Tanrıkorur, “Türk halk mûsikisi ve klâsik Türk mûsikisi”, in *Erdem* 1.2 (1985), pp. 357–72.

23

A miscellany

The manuscript, which dates from the 18th century, consists of two parts:

(1) pp. 3–327

A French-Turkish Dictionary.

The dictionary is arranged in alphabetical sequence—the Turkish words are rendered in Roman transcription—ranging from *Dabord, aussitost...filhal* (p. 3) to *Zone torride...muntakai mahrouka* (p. 327). The work is concluded by the words *Finis coronat opus*. Arabic and Armenian equivalents are added in numerous places, each in their proper characters. A note in a different hand *P. Joseph Marie de Cambrai Capucin mis: apost: mort a l'isle de Malthe, le 9 de mars 1765. R: Q: in pace amen.* is found in the lower margin of p. 253.

(2) the final 61 (unnumbered) pages

A collection of Christian religious texts

The texts which were adapted from the Bible and written in French, Turkish and Armenian, are preceded by a note in French (p. 327): *plusieurs passages de l'évangile tres utiles tant pour converser que pour exhorter apres la confession, 1767*. The first 42 pages contain fragments in French and their equivalent in Turkish in Roman transcription. The first begins: *Un pere de famille devant partir, avant de se mettre en chemin, appella ses domestiques...*, and in Turkish: *Bir ef saabi kairi chahera guidadjak idi, guetmaktan avel, kreamet kiarlereni tchakeurdi...* Most of these fragments start with the formula: *l'évangile dit que.../ ingil icharif dier ki...* Some passages bear headings of content or purpose (among the latter category we read: *pour confondre les armeniens heretiques*). The last nineteen pages are mostly filled with fragments in Armenian, also in Roman transcription. A colophon with the text: *tous ces passages de l'évangile sont été écrits par le pere gerij désiré de cambraij, le turcq est un turcq choisi, et qu' un chacun comprend aisement* occurs on the penultimate page. Two notes: 3 serv: *un mouch: deux tuni: 2 culottes, une calotte blanche, un grand essum:* (a similar, somewhat longer, list occurs on the inner back cover) and *La femme de dichckiam est parti [sic] de diarbekir Le 1er juin 1768* are found on the last page.

* * *

Bound in dark brown embossed leather with vestiges of a double metal and leather lock; coarse, unglazed white paper which has absorbed the ink in places; legends are written on the edges of the textblock, but only that on the fore-edge is still legible: *CAMBRIENSIS*; 327 numbered and 61 unnumbered pages, some of which are torn and incomplete, notably the title-page and pp. 1-2 are missing; 217×166 and 166×127 mm (up to p. 327); 26 lines (up to p. 327); the last year mentioned is 1768 (cf. above); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 246.

Aya Şofya kütübhanesinin defteri

ایا صوفیه کتب خانہ سنک دقتری

An undated copy of a catalogue of the Hagia Sophia Library at Istanbul. It consists of a list of titles, sometimes with the name of the author, and the number of copies available; these are arranged into three columns, about fifteen items per page, and grouped together according to category and subject, from Koran commentaries (*tafsîrs*) to belles lettres (*edebîyât*), dictionaries and works on Arabic and Persian grammar; the work ends with a brief note on the building history of the library—it was founded in 1059 (1649); the chronogram (*târîh*) over the entrance is quoted—and some foundation (*vakf*) regulations, including the number (eight) and salary (79 *akçe* daily) of the librarians as well as their food rations from the attached soupkitchen (*‘imâret*). (The manuscript is one of a series of a similar format to which Nos. 25, 26 and 27 also belong.)

Bound in boards covered in multicoloured marble paper; a label with title in Turkish and abbreviated transcription on the back; coarse, unglazed white paper of Bohemian provenance (bearing the watermark of the paper manufacturer J. Heller and the placenames of Altenberg and Iglau—cf. Eineder, p. 140); (2)+2+48+2+(1) unnumbered folios; 231×190 mm and 156×102 mm, varying; inexpert, probably Western, *nesih*; headings in large black characters; pencil borders; without a date and the name of a copyist; ‘Hoik Aca’ is written in pencil on the inner front cover, by whom Franz Hoeck (1749–1835), Director of the Oriental Academy at Vienna, must be meant (cf. Hammer, *Erinnerungen*, p. 19, *passim*); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 242; see also İsmail Erünsal, *Türk kütüphaneleri tarihi* II (Ankara 1988), p. 87n, where a MS catalogue of the collection kept in the Süleymaniye Library in Istanbul is mentioned.

Edition: a catalogue of the same collection, describing 5307 items, was printed in Istanbul in 1304 (cf. Özege 3677).

Literature: Erünsal, *Türk kütüphaneleri*, pp. 87–90.

25

Sultān 'Oṣmān' uñ kütübhānesiniñ defteri

سلطان عثمانك كتبخانه سنك دفتري

An undated copy of a catalogue of the Library of Sultan 'Oṣmān [III, Nuruosmaniye] at Istanbul. It consists of a list of titles, mostly with the name of the authors, and, rarely, the number of copies available arranged in three to four columns, about 24 items per page, and grouped together according to category and subject, from Koran commentaries (*tafsīrs*) to belles lettres (*edebiyāt*) and 'sciences' (*fünūn-i mütenevvi*); the work ends with a note on the foundation date of the library (1169/1755) as expressed in a chronogram (*tārīḥ*) over its entrance, its building history and some foundation (*vakf*) regulations regarding the number of librarians (six), their duties and salary (75 *aḳçe* daily), Ramaẓān and inspection bonuses, and their food rations from the attached soupkitchen (*'imāret*). (The MS is one of a series of a similar format to which also belong Nos. 24, 26 and 27.)

For general codicological data, see under MS No. 24, above; (1)+45+1+(1) unnumbered folios; borders measure 192×143 mm; the *nesih* is more careless than in No. 24; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 11; see also Erünsal's study, mentioned under No. 24, where 'indexes' of the holdings are mentioned, pp. 100n and 209n.

Edition: a catalogue, describing about 6000 items, was printed in Istanbul, 1303 (cf. Özege 15573).

Literature: Toderini II, 97; Erünsal's study, p. 100 sqq.

26

Sultān 'Abdülḥamīd' uñ kütübhānesiniñ defteri

سلطان عبد الحميدك كتبخانه سنك دفتري

An undated copy of a catalogue of the Library of Sultan ‘Abdülhamîd (Ĥamîdiye) at Istanbul. It consists of a list of titles, mostly with the name of the authors as well as the type of script in which the work is written arranged in three to four columns, about twenty items per page, and grouped together according to category and subject, from Korans to belles lettres (*edebîyât*) and miscellanies (*muraḵḵa‘ât*); the work ends with a note on the foundation date (1194/1780) as expressed in a chronogram (*tārîḥ*) over the entrance, the outlay of the building and adjacent garden, building history, and some foundation (*vakf*) regulations regarding the librarians, their salaries (75 and 80 *aḳçe* daily), the Ramaẓân bonus and their food rations from the attached soupkitchen (*‘imâret*). (The MS is one of a series of a similar format to which also belong Nos. 24, 25 and 27.)

For general codicological data, see under MS No. 24, above; (2)+43+1+(1) unnumbered folios; borders measure 191×142 mm; the *nesih* is smaller than in No. 24; headings in large red characters; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, pp. 245, 264; see also Erünsal’s study, mentioned under No. 24, above, who refers to a catalogue of the collection, p. 108n.

Edition: a catalogue of the collection was printed in Istanbul, undated (Özege 6768).

Literature: Erünsal’s study, pp. 108–9, *passim*.

27

Sulṭân Meḥmed kütubhānesiniñ defteri

سلطان محمد کتبخانه سنک دقتری

An undated copy of a catalogue of the Library of Sultan Meḥmed (Fātiḥ) at Istanbul. It consists of a list of titles, mostly with the names of the author, rarely, the number of copies and the language in which the work is written, arranged in three columns, about twenty items per page, and grouped together according to category and subject, from

Korans and works on the art of Koran recitation (*tecvid*) to belles lettres (*edebiyât*) and miscellanies (*kütüb-i mütenevvi*); the work ends with a note on the building history of the library, particularly on its rebuilding after its destruction in the earthquake of 12 *zilhicce* 1179 (22 May 1766; cf. Danişmend, *Kronoloji* IV, p. 42), and some foundation (*vakf*) regulations regarding the number of librarians (six), their duties, salaries (72 *ağçe* daily) and Ramazân and inspection bonuses and their food rations from the attached soupkitchen (*imâret*). (This MS is one of a series of a similar format to which also belong Nos. 24, 25 and 26.)

For general codicological data, see under MS No. 24, above; (1)+43+1+(1) unnumbered folios; borders measure 192×143 mm; careless *nesih*; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, pp. 245, 264.

Edition: a catalogue of the collection, describing about 6000 items, was printed in Istanbul, undated (Özege 3663).

Literature: Erünsal's study, mentioned under MS No. 24, above, p. 20, *passim*.

28

Râğib Paşa'nuñ kütübhânesinüñ defteri

راغب پاشانك كٲبخانه سنك دقترى

An undated copy of a catalogue of the Library of Râğib Paşa at Istanbul. (For Râğib Paşa, see under MS No. 18, above.) It consists of a list of titles, mostly with the names of the author and the numbers of copies available, arranged in double columns, about eighteen items per page, and grouped together according to category and subject, from Koran commentaries (*tafsîrs*) to belles lettres (*kütüb-i edeb*); from f. 27a, there are more detailed descriptions of 21 historiographic, geographical and biographical works, the last of which is a work by the founder himself, the *Sefîne-i Râğib* (= *Safînat ar-Râğhib wa Dafînat al-Maṭâlib*, MS No. 1119; the work was printed in Istanbul in 1255

and in Bülâq in 1282, cf. Abdülkadir Karahan in *İA* IX, p. 597). Finally there is a note on the building history of the library, including the chronogram (*tārîḥ*) on the founding year (1176/1762–3) inscribed at the outer gate, the inscription of the founder's tomb (with the date 25 *Ramaẓân* 1176/ 9 April 9 1763), the chronogram, indicating the same year, inscribed on the fountain (*çeşme*), part of the same foundation, as well as some regulations regarding the *vakf* personnel: the number of keepers (four), their salary (70 *aķçe* daily), the salary of the teacher (*ḥōca*) at the attached school (*mekteb*) and other particulars; this passage ends with a short biography of Meḥmed Rāḡib Paşa himself.

Bound in boards with leather corners and gilt-embossed leather backing; pale and deep (ff. 5–27) cream glazed paper; (2)+36+(2), partly erroneously numbered, folios; 298×182 mm and 226×113 mm; caligraphic *nesiḥ* (5b–27a) and inexpert, possibly Western *nesiḥ* (1b–4b—in fact the first 8 folios and from 27a); double margins in red and black, and in red and silver (5a–27b); headings and rubrics in red; without date and name of copyist; owners' inscription in pencil of 'Höck' (second flyleaf; cf. under MS No. 24, above); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 245.

Editions: catalogues of the collections were printed in Istanbul, 1285 and 1310 (Özege 3696)

Literature: Erünsal's study, mentioned under MS No. 24, above, pp. 101–2, *passim*.

29

Tācu t-tevārîḥ

تاج التواريخ

An undated copy of the first volume of a history of the Ottoman dynasty until 886/1481, the end of the reign of Sultan Meḥmed the Conqueror, by the statesman and historian Sa'duddīn Meḥmed b. Ḥasan Cān, also known as Ḥōca Efendi (d. 1008/1600). The text of the manuscript resembles that of the first volume of the printed version; the margins contain a few corrections and additions, sometimes in separate gilt borders, as well as pencil notes in French and glosses

in Arabic script in a Western hand. (Another, more complete, copy of this work is described under No. 160, below)

Bound in dark brown, gilt-embossed leather with flap; glazed white paper with slight worm damage, crudely restored in some places; (1)+1+336+1+(1) unnumbered folios; 289×173 mm and 213×105 mm; 21 lines; catchwords; small *nesih* of calligraphic quality; borders in gilt, red and blue on ff. 1b*–2a*; occasional verses in three columns separated by double gilt borders; headings and rubrics in gold and red; a gold and blue headpiece with multi-coloured floral patterns in f. 1b*; without date and name of copyist; an owner's inscription in f. 1b* which reads: *Ex libris Joannis Ferdinandi Henrici Forner*; a bookplate of Nathaniel Bland.

Begins (as in the printed version, Vol. I):

ابتدى بسم ربى المتآل * مالك الملك واهب الآمال

Ends (with the last distich of the concluding *tārīḥ*, as in the printed version, Vol. I):

هست تاريخ بهترين اورا * نور الله قبره نورا

Catalogue entries: *HOM*, p. 263; Flemming 129, where other MSS are mentioned; see also Fihris 346–55 (I, pp. 90–1); Schmidt UBL 519, 1183(1); Şeşen II, 207; BL Or. 7285–7, 7908, 8764.

Editions: in two volumes, Istanbul, 1279–80; by İsmet Parmaksızoğlu in two volumes in Roman script (Istanbul, 1974).

Literature: cf. Flemming, p. 106.

30

Two works by Aḥmed Resmī

Aḥmed b. İbrāhīm, known by the pen-name of Resmī, was a diplomat and historian who died in 1197 (1783). Both works, preserved here in late 18th-century copies, discuss contemporary events.

(1) ff. 1b–29b

Ḥulāṣatu l-i'tibār

خلاصت الاعتبار

A copy of a history of the Ottoman Empire between 1768 and 1774, a period of war with Austria and Russia. The work consists of an introductory part, six chapters (*faṣl*) and a conclusion, and presents a chronological treatment of events. Pencil annotations in French in margins of ff. 1–7; a lengthy addition occurs in the margin of f. 15b; an explanatory gloss of an Arabic proverb (*meṣel*) quoted in the text is found in the margin of f. 29a. (Another copy of the same work is described under No. 48, below.)

Begins (1b):

حمد و ثنای خداوند علّام و ایفای وظیفه صلقة و سلام ختامنده معروض اندیه
بهیه کرام بودر که . . .

Ends (29b):

حق سبحانه و تعالیٰ حضرتلری هر حالده حافظ اهل ایمان و حامی عباد الرحمن
اولان عثمانی و احسانه و حکام امراسنی دایما منصور و مظفر ایلیه آمین
بالنبی المکرم الامین

Catalogue entries: *HOM*, p. 255; Flemming 195, where other MSS are mentioned; see also *Fihris* 1496–1500 (II, pp. 6–7); *BL Or.* 7306.

Editions: Istanbul, 1282, 1286 and 1307.

Translation: into German by Heinrich Friedrich von Diez, 1813 (cf. *GOW*, p. 311)

Literature: cf. Flemming, p. 155; see also Bilge Ercilâsun, “Ahmed Resmî Efendi’nin Türk yenileşme tarihindeki yeri”, in Erol Güngör e.a., ed., *Atsız Armağanı* (Istanbul, 1976), pp. 127–47; Virginia H. Aksan, *An Ottoman Statesman in War and Peace. Ahmed Resmi Efendi 1700–1783* (Leiden, New York & Cologne, 1995), pp. 159–199.

(2) ff. 30b–33a

A memorandum

A brief memorandum (*maḳāle*) written, as is explained in the heading in f. 30b, after the *re'isülküttāb* 'Abdurrazzāk Paşa had departed to Bucarest for peace negotiations with the Russians in 1186 (1773). (For the Bucarest Conference and its failure, see Danişmend, *Kronoloji* IV, p. 51.)

Begins (30b):

اراده عليه ربانيه ايله زمان و عنوانى ممتد اولان دولتىلرسن الخطاط مثانه سندده
اولان درجه معينه ده وقوف ايله خط مخصوصه يه الكفايه مجبور و مقصور ايكن
...

End (33a):

يا لكر حفظ حدود ملاحظه سييله ... روسيه لى التته ... كدى مملكتته رجوعه
طالب و هار بدر

Catalogue entry: *HOM*, p. 255.

* * *

The MS has been rebound in boards covered in brown and green marbled paper and with a gilt-embossed leather backing; white and cream, glazed paper; (13)+33+(15) folios; 250×139 mm and 200×81 mm; 23 lines (1b-29a) and 29 lines (31a-32b); catchwords; *nesta'lik*; double red borders; headings and rubrics in red; red dots and lines; (1) was completed in 1195/1780-1 (colophon in f. 29b); without the name of a copyist; a bookplate of Nathaniel Bland.

31

Kitāb-i Ebū 'Alī Sīnā

کتاب ابو علي سینا

A mid 18th-century copy of a collection of stories by Ebū İshāk Mısrî. The author, about whom nothing seems to be known, might be identical with Aḥmed Mısrî, one of the two translators of the Forty Viziers stories (cf. Herbert W. Duda, *Die Sprache der Qyırq Vezir-Erzählungen* I. *Formenlehre* (Leipzig 1930), p. 20, *passim*). The work is preceded

by a short introduction (1b*-2b*), at the end of which the author introduces himself (2b*:3). It consists of a number of stories in which the famous philosopher Ibn Sīnā (Abū 'Alī al-Ḥusayn b. 'Abdallāh b. Sīnā, known in the West as Avicenna, who died in 428/1037) figures prominently and is ascribed supernatural powers. (A similar work is described under MS No. 35, below)

Bound in gilt-embossed dark brown leather with dark red leather edges and backing; glazed cream paper, restored in some places; 79+1 unnumbered folios; 158×97 mm and 112×62 mm; 11 lines; catchwords; vowelled *nesilī*; gold borders; a crude headpiece with title in gilt and orange on f. 1b*; occasional rubrics in red; copied in 1170 (1756-7); without the name of a copyist; an owner's seal of 'Burghhart' (= John Lewis Burckhardt (1784-1817), traveller in the Middle East and book-collector, cf. *DNB* VII (1886), pp. 292-4) in Arabic characters occurs in the margin of f. 1b*; a bookplate of Nathaniel Bland; the legend 'Abu Ali Sina. 15 Prs. [= *ķuruş*]' occurs in f. 1a*.

Begins:

حمد بی حد و ثنای لا یعد اول جناب عرتہ اولسونکہ بوموجودات کہ عدمدن سحرایہ
کوروب . . . زیرا برکنج . . . آیدنی حضرت آدمی خلق آیلدی

Ends:

اما ارادة الله مخالف اولمغيله انك صاغ اولماسنه اعتماد اولونمز والله اعلم
بالصواب

Catalogue entries: *HOM*, p. 252; similar works are described in Aumer 207; Blochet S 177, 194, 195, 621, 645; Flügel 437 (I, pp. 422-3); Karatay 1180; Pertsch 250; Rieu pp. 42, 231; Tornberg 118-9; BL Or. 12561.

Editions: Istanbul (1265) under the title *Ḥikāyāt-i Ebī 'Alī Sīnā*; Bülāq (without date).

Literature: cf. Rieu, pp. 42, 231.

32

A miscellany

(1) pp. 1-47 (first series)

[*Risāle-i*] *Ṭayyibetü l-ezkār* [*fī medīneti l-envār*]

[رسالهء] طيبة الأذكار [فی مدينة الانوار]

An undated copy of a memoir on the city of Medina and its religious rituals by Dervīş Aḥmed Şikārızāde, head chanter at the Koca Muştafâ Mosque in Istanbul (d. 1241/1825-6). The work, which is preceded by an index, consists of an introduction and 25 short chapters. In the introduction the author explains that he stayed for a year in Medina—the *ṭayyibet* of the title is, among other things, an epithet of the town—in 1206 (1791-2) when a certain Meḥmed 'Aṭā'ullāh son of Monlācıkzāde İshāḫ Efendi was *kāzī* in the town. During that period he had 'arrived at the truth of everything' and he decided to write down his experiences in order to raise 'Muḥammedan love' in his friends. Nearly all chapters are filled with the description of prayers performed at all kinds of occasions, mostly in memory of historical events of the days of the Prophet.

Begins (p. 2):

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وعلى آله واصحابه اجمعين اما
بعد معلوم اوله كه بو عبد فقير سر ذكر قوجه مصطفى پاشا . . .

End (p. 46);

نيجه اسرار واردر كه كشفى جايز دكلدر هم قاله كلهز انجق روينه محتاجدر

Catalogue entries: *HOM*, p. 242; Flemming 330, where one other MS is mentioned; see also *Fihris* 3420 (III, p. 128); Kut 395-6; Schmidt UBL 12.421(2); BL Or. 11052.

Literature: cf. Flemming, p. 262.

(2) pp. 1–118 (second series):

Dürretü l-yetîme fî evşâfı Mısrı l-ḳadîme

درة اليتيمه في اوصاف مصر القديمه

An undated copy of a history of Egypt from its origin to its conquest by Sultan Selīm I (in 1517) by Süheylī Efendi, *Divān* secretary and historian, active during the reign of Murād IV (ruled 1032/1623–1049/1640). The work, better known *Tārīḥ-i Mısr el-ḳadīm*, is preceded by an introduction, in which, among other things, the author mentions his sources (p. 1), gives the full title of the work (p. 2:4) and expresses his intention to write in a Turkish unencumbered by Arabic and Persian words (p. 2). It consists of a chronological history of Egypt from the time of Adam to the conquest by Sultan Selīm I (p. 107). It ends with a list of rulers, from ‘Amr b. ‘Aṣ to Ḳaṣṣu Ğavri and Sultan Selīm (pp. 107–17).

Begins (p. 1):

الحمد لله رب العالمين والصلوات والسلام على سيدنا محمد و على آله وصحبه اجمعين
اما بعد سبب تأليف تاريخ اراينده كان . . .

Ends (p. 118, as in the version printed by İbrāhīm Müteferriḳa, 51b):

مطالعه اولنه كه اول وقتدن بوآنه كلنجه نمقدار بكبكي مصره اولمشدر معلوم اوله

For references, see under (3), below.

(3) ff. 119–276 (second series)

Tārīḥ-i Mısr el-cedīd

تاريخ مصر الجديد

An undated copy of a history of the conquest of Egypt by Sultan Selīm I by Süheylī Efendi (see under (2), above). The work is a translation of a contemporary *Fatḥ Mısr* by Ibn Zunbul (d. after 960/1643; he is mentioned in p. 129:21–2; cf. *GAL* II, p. 298, S II, p. 409). After a long introductory part, which contains an eulogy of Sultan Selīm, the his-

tory proper begins on p. 127. It ends with a list of Ottoman governors, from Kâsım Paşa (p. 243) to the appointment of Şâlih Beg in 1038 (1628–9) (p. 276).

Begins (p. 119, as in the version printed by İbrâhîm Müteferrika, 1b):

بسم الله الرحمن الرحيم استمعه القول بقلب سليم سپاسی بی قیاس و بی منتهی

Ends (p. 276, as in the version printed by İbrâhîm Müteferrika, 65b):

جمله امرایه خلعتارکیدروب نظر التفاته مظهر بیورمشلردر

Catalogue entries: *HOM*, pp. 266, 267; (2) and/or (3) are mostly described under the general title of *Tārîḫ-i Mısr*, see *GOW*, pp. 57–8 and 162n; see also Ethé 2069; *Fihris* 444–5 (I, pp. 116–7); Karatay 601–2.

Editions: İbrâhîm Müteferrika (Istanbul 1142), contains both (2) and (3) of, respectively, 65 and 51 folios; (2) was also printed in Cairo in 1278.

Translation: (2) into French, but not printed, cf. *GOW*, p. 58.

Literature: *GOW*, pp. 57–8, 162.

* * *

The MS has been rebound in dark brown leather, gilt-embossed in Western style; white glazed paper produced in the second half of the 18th century with watermarks depicting scrollwork and a crowned eagle (cf. Heawood 189); (4)+4+47+4+276+(4) paginas—the third and fifth units are numbered in Oriental fashion; the second, third and fourth units measure 237×155 mm and 160×101 mm, the fifth 276×157 mm and 202×100 mm; 19 and 25 lines respectively; somewhat cursive *nesih*; headings and rubrics in red; double borders in red (up to the fifth unit, p. 19—thereafter in black); a simple headpiece in black in Western style on the first p. 2; without date and name of a copyist; a bookplate of Nathaniel Bland; a catalogue clipping which gives the price of 2*l.* 12*s.* 6*d.* is attached to inner front cover.

Ravzatu l-Hüseyn fi hulāṣat aḥbāri l-Hāfīkayn

روضت الحسين في خلاصت اخبار الحافقين

A, probably late 18th to early 19th-century, copy of a fragment from an official history of the Ottoman Empire between 1000/1591 and 1070/1659, by Muṣṭafā Na'imā (d. 1128/1716), better known as the *Tārīḫ-i Na'imā*. The manuscript, copied apparently by students of the Oriental Academy at Vienna (cf. below), contains selected chapters from volumes I and II regarding the events in the Crimea between 1007/1598–9 (*der aḥvāl-i Feth Giray*) and 1069/1658–9 (*Nuṣret-i 'azīme-i Meḥmed Giray der maḥārebe-i 'asker-i küffār-i Mosko*); the text follows closely the parallel chapters in the version printed by İbrāhīm Müteferriḳa, Vol. I, p. 92 to Vol. II, p. 704. (The text might well have been copied from this printed text.) A few marginal corrections.

Bound in boards, with leather corners and backing; coarse unglazed light-brown paper; 98+(1) unnumbered folios—the text is arranged in Western sequence; 235×186 mm and 177×112 mm; 14 lines; catch-words; inexpert, Western *nesih*; borders in pencil; without date, but copyists are mentioned in the margins of 33a*: *Finis Plenck*; of the last page of the first part: *Finis Hirnschall*; and of the first page of the second part: *Testa* (six Testas were students at the Oriental Academy at Vienna between 1781 and 1825, cf. Testa & Gautier's article, p. 178); a book-plate of Nathaniel Bland; on the inner back cover is written 'Höik' and 'Höck', by whom Franz Hoeck (1749–1835), Director of the Oriental Academy at Vienna, must be meant (see under MS No. 24, above), in red pencil.

Catalogue entries: *HOM*, p. 247; Flemming 163–5, where other MSS are mentioned; Şeşen II, 218–9; BL Or. 6312, 6672.

Editions: printed by İbrāhīm Müteferriḳa in 2 Vols., Istanbul 1142; 1 Vol., Istanbul 1259; 6 Vols, Istanbul 1280; 6 Vols., Istanbul 1283.

Translations: into French (by Antoine Galland, 1646–1715), not printed; into English (1832), cf. *GOW*, 246.

Literature: GOW, p. 245; Lewis V. Thomas (Norman Itzkowitz, ed.), *A Study of Naima* (New York 1972); Marie de Testa & Antoine Gautier, "Deux grandes dynasties de drogmans: les Fonton et les Testa", in Frédéric Hitzel, ed., *Istanbul et les langues orientales* (Paris 1997), pp. 175-96.

34

Tuhfe-i Şāhidī

تحفهء شاهدی

An undated, but clearly late 18th to early 19th century, copy of a popular rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī, a Mevlevī dervish and poet (d. 957/1550). The work begins with an introductory *meşnevī* of 61 *beyts* in which, among other things, the author explains his life-long fascination for dictionaries and his decision to write a rhymed one as a *naẓīre* to the *Tuhfe-i Hūsāmī* (of 802/1399). He also expresses his hope that his work will be of help to children in learning Persian and scanning verses; it is followed by 27 *kıṭʿas* which discuss a vocabulary ranging from words for God to that for napkin. In the last verse, the author explains the numerical value of the Arabic letters; it is followed by a table with the Arabic letters and their value in numbers. (Other copies of the same work are described under No. 115 and Gaster 1500(1), below.)

Bound in marbled paper; glazed white paper produced around 1800 with watermarks of a triple crescent, eagle and the legend GEA (Heawood 1261); 24 unnumbered folios; 224×161 mm and 174×113 mm; 13 lines; catchwords (but lacking on 11b*); vowelised *nesih*, often in double columns; headings, rubrics and interlinear digits in red; gilt borders; a frontispiece in gilt with title on 1b*; multi-coloured floral illumination in the margins of 1b*-2a*; without date and name of copyist; the name of Saʿd Efendi is written on f. 1a*; a bookplate of Nathaniel Bland.

Begins (as in the printed edition of 1275):

بنام خالق وحی و توانا * قدیر و قادر و بینا و دانا

Ends (as in the printed edition of 1275, p. 7:

شاهدی یه هر کیم ایلر سه دعا * ایده محشرده شفاعت مصطفی

Catalogue entries: *HOM*, p. 265; Sohrweide II 199, where other MSS are mentioned; see also *Fihris* 518–32 (I, pp. 133–6); Schmidt UBL 148, 1583, 5808, 6965, 6967, 8330, 11.117(2), 11.575(1), 12.428, Hotz 2289; Şeşen III, 694/3; TİYK 55; TYTK (Antalya) 1633–5; TYTK (Türkiye Büyük Millet Meclisi) 105; BL Or. 7003, 7328.

Editions: Istanbul 1275; Antoinette C. Verburg, “The *Tuhfe-i Şāhidī*: a Sixteenth Century Persian-Ottoman Dictionary in Rhyme”, in *Archivum Ottomanicum* 15 (1997), pp. 5–87 (in transcription, with translation and glossary).

Literature: Storey III, pp. 66–7; János Eckmann, “*Ḳāmūs*”, *EP* IV, pp. 527–8; see also the introduction to Verburg’s edition.

35

Menākīb-i Ebū ‘Alī Sīnā

مناقب ابی علی سینا

An undated copy of a collection of stories in which the famous philosopher Ibn Sīnā (Avicenna) figures prominently. The collection represents a different recension from that found in MS No. 31, described above. The opening passage (1b to 3a:8), however, clearly is a simpler version of the text found in No. 31b, ff. 2b*:4 to 4b:9.

Bound in boards covered in yellow to grey marbled paper, with leather edges and backing; a label with the title occurs on the front cover; glazed white paper; 40 folios, numbered in Oriental fashion; 212×155 mm and, approximately, 175×105 mm; 13 lines; catchwords; crude *nesih*; without date and name of copyist; a bookplate of Nathaniel Bland; the price of 40 *ķuruş* is written on the last flyleaf.

Begins:

راویهان اخبار و ناقلاں اثار شویله نقل بیان ایدر که دیار بخارده شمع نام قریده بر
کسنگ ایکی اولادی وار ایدی

Ends:

ابوعلی سینا . . . کدوسی زندانده وفات ایلدی برده روایت در قنقی
سی اولورسه اولسون حق تعالی رحمت ایتسون جمیعی امت محمد اشلریمز ایله حسنی
خاتمه میسر ایلیه امین

Catalogue entry: *HOM*, p. 252; for other references, see under No. 31, above.

36

Tārīḥ-i seyyāḥ der beyān-i zuhūr-i Ağvānīyān ve sebeb-i inhidām-i binā-i devlet-i Šāhān-i Šafavīyān

تاریخ سیاح در ظهور اغوانیان و سبب بنا دولت شاهان صفویان

A late 18th-century copy of a history of Iran during the Persian-Afghan wars of the late 17th and early 18th centuries and the subsequent rule of Maḥmūd and Ashraf Khāns. The work is better known under its abbreviated title of *Tārīḥ-i seyyāḥ*. It is the Turkish translation, finished on 1 *zilhicce* 1141 (28 June 1729), of a work in Latin entitled *Tragica vertentis belli persici historia* (Paris 1729) by Judasz Thaddeusz Krusinski, a Jesuit missionary. The translation is preceded by a survey of contents (1b*-5b*) and consists of an introduction, the history proper and a conclusion in which the author of the original, who calls himself 'this lowly and poor traveller' (*seyyāḥ*, as it occurs in the title), explains that he had stayed for 26 years in Isfahan during which time he never had lived through a moment of peace; finally he was appointed by Ashraf Khān as envoy to the Porte and was allowed to take a rest.

Bound in dark brown leather with gilt decoration; glazed, pale yellow paper; the title *Tevārīḥ-i Īrān* is written on the bottom edge; 1+163+2 unnumbered folios; 217×134 mm and 154×75 mm; 19 lines; catch-words; clear *nesih*; double borders in red; red lines; a simple head-piece in red with floral motifs on f. 6b*; completed by Ḥāfiẓ Ḥüseyn in *Rebī'ülevvel* 1198 (January-February, 1785); an inscription in Armenian characters, the name of Jouannin with year 1822, a description of the contents in French in the same hand and an illegible seal are found

in f. 1a*; bookplates of Jh. Mie. Jouannin (= Joseph-Marie Jouannin (1783–1844), French dragoman in Istanbul and other places from 1803 onward, cf. *DBF* CVI [1992], p. 810) and Nathaniel Bland.

Begins (as in the version printed by İbrāhīm Müteferriķa, 1b):

الحمد لله رب العالمين والصلوة والسلام على جميع الانبياء والمرسلين

End (as in the version printed by İbrāhīm Müteferriķa, 97b):

بر بيجاره . . . ممالك محروسه دولت عليه عثمانيه به وصول
برله سلامت و راحت . . . ميسر اولدى . . . تمت الترجمة . . . فى غره شهر
ذى الحجه سنه احدى واربعين ومايه والى الف

Catalogue entries: *HOM*, pp. 254, 266; cf. *GOW*, p. 326n; Blochet S 877, S 1095; Flügel 973 (II, pp. 194–6); *TTY*, pp. 318–9.

Editions: by İbrāhīm Müteferriķa, Istanbul 1142; a similar version under the title *Tārīḫ-i Afğān*, Istanbul 1277.

For translations from the Turkish version back into Latin and from this Latin version into English, see Flügel II, pp. 195–6.

Literature: *GOW*, p. 326n; Pertsch (Berlin), pp. 254–5; Flügel II, pp. 194–6.

37

A collection of official letters and treaties.

The collection proper is preceded by an incomplete index of two pages; a concise route description of slightly over three pages between Istanbul and Vienna and back as followed by the ambassador (*elçi*) İbrāhīm Paşa on the occasion of the ‘second peace’ (the Treaty of Passarowitz, signed July 21, 1718) in 1131–2 (1718–20) (cf. *GOW* VII, p. 247 sqq.); and an unspecified fragment of Arabic prose of little more than a page.

The collection itself consists, roughly, of two parts. The first (1b–147b) consists of correspondence in chronological sequence and mostly written in *divānī* script between the Porte (the Sultan) and the Grand Vizier, but mostly issuing from the Porte and—I mention the most frequently recurring correspondents—the Khān of the Crimea İslām Giray III (ruled 1644–54), the Prince of Transylvania George Rackóczy (ruled 1631–48), the Tsar of Muscovy, the King of Poland, the Habsburg Emperor (Ferdinand), the King of France, the King of Spain ('Filipoş', probably Philip IV, 1621–65), the Shāh of Iran, the Moghul Emperor, the Sharīf of Mecca, the Hetman of the Cossacks, and a number of Ottoman governors, army commanders and tributaries. There is one letter to the Doge ('King') of Venice (of 1063/1652–3, ff. 111a–112a), one to 'the erstwhile son of the King of England, Kārlos' (of 1060/1650, ff. 88a–b), one to Nādir Muḥammad Khān and his son 'Abd al-'Azīz (of 1059/1649, ff. 58b–61a) and one to 'the Monks of Jerusalem' (of 1061/1650–1, ff. 100b–101b). There is also one letter from a provincial governor, the *beglerbegi* of Buda, Murtaẓā Paşa, to the Habsburg Emperor (of 1056/1646–7, ff. 32b–33b). These letters, mostly called *nāme-i hümayūn* and *mektüb*—there are also some *berāts*, *feth-nāmes* and '*ahd-nāmes*—cover the years between 1054 and 1072 (1644–62).

The second part (148a–209b) consists of correspondence and state documents, often of greater length, without chronological sequence and written in *nesih*. The letters ('*ahd-nāmes*, *ricā-nāmes*, *berāts* and others) are directed from the Porte to, or, occasionally, were received by it from, the Habsburg Emperor, the King of Spain, the 'King of England', 'the Christian *begs* who are befriended with the French Emperor', the Doge of Venice, Dubrovnik, 'the King of Flanders', the Netherlands, the King of Poland, the Hetman of the Cossacks, the Tsar of Muscovy, the Shāh of Iran and the Prince of Moldavia between 1015 and 1097 (1606–86). Three letters date from an earlier period: an '*ahd-name* from Sultan Süleymān [the Magnificent] to 'Firenduş', 'King of Spain' (in fact the Habsburg Emperor Ferdinand I, 1521–64) of 3 Şa'bān 954 (18 September 1547, ff. 157a–158a; cf. İnalcık's article, p. 1185), an undated '*ahd-nāme* from the same sultan to the *begs* of Florence (ff. 165a–166a) and an '*ahd-nāme* from Sultan Selim II to the Habsburg Emperor (Maximilian II, 1562–76) of *Ramaẓān* 975 (February–March 1568, ff. 150b–152a—this treaty is undocumented, cf. *EP* III, p. 1185; Noradounghian I, p. 32).

Sieben Gebirge is written in the margin of f. 97b in explanation of the *Erdel* (Transylvania) of the text.

Rebound in boards covered in multicoloured marbled paper, with leather backing decorated with gilt patterns in Western style and a title in capitals: *Lettres diplomatiques, traités et actes divers. Manuscrit turc*; a dark-blue silk ribbon; glazed white paper; (2)+7+210+1+(2) folios numbered in Oriental fashion; 277×199 mm, without fixed margins—parts of the letters on ff. 142a–147b are cut off; 17 to 37 lines, varying; occasional catchwords; *divānī* and *nesih* of various sizes and in various hands; occasional headings, rubrics and lines in red; the latest date occurring in the text is 1132 (1719–20); bookplates of Jh. Mie. Jouannin (see under MS No. 36, above); the inscription *Donné par le Postelnick Jacques Rigo à J.M. Jouannin. Juin 1819. Man. no. 9* occurs on the first unnumbered folio, *recto*; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 267.

Literature: for a brief survey of the treaties of the Porte with the Western Powers, see: Halil İnalçık, “İmtiyâzât” in *EP* III, pp. 1179–89.

38

A miscellany

The undated collection contains four works on popular prognostics.

(1) ff. 2a*–64b*

Ta'bīr-nāme

تعبیر نامه

A work on the interpretation of dreams. It consists of an introduction on the necessity of understanding one's dreams and with a survey of the contents, followed by 53 chapters (*bāb*) which list the portents of the varying subjects one sees in one's dreams, ranging from God and the angels to all kinds of objects and types of persons, and passages from the Koran. The eleventh chapter, for instance, discusses the vision of a young man, a slave, a slave girl, a boy, a girl, a lady, a woman and an ugly woman; the aspirations of one who salutes an

elderly man in his dream or walks behind him will be fulfilled; the vision in one's dream of a young man turning into an elderly man, on the other hand, means weakness; one who sees, finds or buys a slave in his dream, will become happy etc.

Begins:

پیغمبر حضرت صلی الله علیه وسلم یکر می اوج یلنی پیغمبر لک ایله کچوردی

Ends:

ایة الکرسی اوقسه جمله درلو بلالردن آمین اوله الله اعلم بالغیب

Catalogue entries: *HOM*, p. 266; see also: Flemming 394, Götz II, 387, 543, Sohrweide I, 332–3 and Sohrweide II, 303–5, where other MSS of texts in the same genre are mentioned; see also *Fihris* 1087–90 (I, pp. 283–4); *TYTK* (Antalya) 2146; *BL Or.* 8702, 11065.

(2) ff. 65a*–67a*

Ta'bir-nāme-i ħurūf

تعبیر نامهء حروف

A short work on the interpretation of letters one sees in dreams. The work is preceded by a short introduction which states that although the book is short, it is extremely useful and based on findings found in many books by experts; already the Sassanid Emperor Nūshīrwān practised this type of dream interpretation. In the main section, the portents of the letters of the alphabet one comes across while reading the Koran, for instance, are listed—as one sees a *cīm*, for example, one becomes extremely happy.

Begins:

بلکل که بود شر بغیری [؟] کرچه مختصر در لکن عظیم فایده سی وارد

End:

ی کلسه [د]آلت ایدر خیر برله مراده ایرمکدر الله اعلم بالغیب

For references, see under (1), above.

(3) ff. 67a*–68a*

Ta'bīr-nāme

تعبیر نامه

A brief work on the interpretation of dreams one sees on specific nights, the first to the thirtieth, of each month. It begins with a *ḥadīth* of the Prophet; he was asked the dreams of which night of each month brought good or bad signs for the future; he answered that the dreams of each night brought their own specific portent. In the main section the characteristics of each night of the month, from the first to thirtieth, are listed; for the second night, for instance, one reads: 'if what one sees in this night is bad, one must give alms in order to ward off [the evil].'

Begins:

شہور بیہ [؟] روایت در حضرت رسول علیہ السلام دن کی . . .

End:

کچھ کورین نہ خیرہ ونہ شرنندن دلالت ایدر اللہ اعلم بالثواب

For references, see under (1), above.

(4) ff. 68a*–73b*

İhtilâc-nāme

اختلاج نامه

A brief work on the interpretation of human vibrations (spasms); such works are also known as *señir-nāmes*. After a short introduction, the main section discusses the portents of the vibrations of all parts of the human body, from the head down to the legs. To give an example: 'if the centre of the head twitches, one will find riches and honour, and if one is worthy of an emperorship, one becomes an emperor.'

Begins:

الحمد لله رب العالمين وصلى الله على سيدنا محمد وآله . . . اگر بلکله بوکتاب
اختلاج نامه در

Ends:

اكر اشده يا بر خير لوسفر ايدده مبارك اوله الله اعلم

Catalogue entries: *HOM*, p. 266; see also Sohrweide II, 302; where other MSS of texts of the same genre are mentioned; see also *Fihris* 42–3 (I, pp. 10–11), 2877 (II, p. 333); *TYTK* (Antalya) 2134.

* * *

The well-thumbed and rather tattered manuscript is bound in soft boards, the outside of which shows remnants of dense writing; coarse white paper; 76 unnumbered folios; approximately 200×130 mm and 155×100 mm; 12 to 16 lines; catchwords; angular vowelled *nesih*; red rubrics and digits; without date or name of copyist; ownership inscriptions of Muṣṭafā Cebeci (he may well have been the copyist: the *nesih* of his name looks the same as that of the text); a bookplate of Nathaniel Bland; the MS contains a small sheet of paper with a religious formula in Arabic.

The first and last folios as well as the inner covers of the manuscript are filled with all kinds of short notes such as pious phrases in Arabic, prescriptions, the names of the months and series of numbers. The margins contain a few corrections.

39

A miscellany

The manuscript contains three collections of legal opinions (*fetvās*), compiled from various sources and manuscripts in the 18th century. It consists of three main parts:

(1) ff. 344b–386b

A collection of *fetvās*.

The series of *fetvās* is preceded by a title (144b) which suggests that the author is Kemāl Paşa-zāde (Aḥmed Şemsüddīn b. Kemāl, prolific scholar, *kāzī'asker* of Anatolia, author and historian, d. 941/1535), and a short introduction, in which a man who remains anonymous ('this

lowly one') states that he collected the following 'questions' from the 'Hanafi *imāms*' in order to be remembered with piety by his friends. The work has only two formal chapter headings (on ff. 351b and 353b) and towards the end, from f. 379a, we find *fetvās* attributed to a number of other *müftīs* (*şeyhülislāms*), in order of first appearance: Yaḥyā Efendi (see under MS No. 1, above), 'Alī Çelebi ('Alī Cemālī, *müftī* from 908/1503), Ebüssu'ūd (see under MS No. 15, above), Es'ad Efendi (twice in office, 1024–31/1615–22), Şun'ullāh Efendi (four times in office, 1010–7/1601–9), Aḥmed Kāzī-zāde (in office 983–8/1575–81), Aḥi-zāde Hüseyn Efendi (in office in 1031/1622), Meḥmed Behāyī (in office 1055–61/1645–51), Meḥmed Bostānī (twice in office 997–1006/1589–98), Meḥmed b. Sa'duddīn (in office in 1010/1601 and 1017–24/1608–15), Meḥmed el-Fenārī (*müftī* under Sultan Murād II) and Hōca Sa'duddīn (in office 1006–8/1598–9). Additional *fetvās* are written in the margins: by Yaḥyā Efendi (348a, 368a—partly erased and crossed out), Kāzī-zāde (349a), 'Alī Çelebi (363b), and Ebüssu'ūd (363b, 374b). The work is preceded, on f. 344a, by a list of the four *imāms*, founders of the four *mezhebs*, and the names of 42 *müftīs* in the order of their periods of office, from Monlā Gūrānī (*müftī* from 885/1480–1) to Feyzullāh Efendi (in office in 1099/1687–8 and 1106/1695—the year 10100, which should probably be read as 1100, is added to his name). Two others, Es'ad Efendi and Ebüssu'ūd, are mentioned separately; some of these names are specified by years, the most recent of which is 1031 (1621–2, accompanying the text: 'Es'ad Efendi was *şeyhülislām* during the period of Sultan 'Oṣmān' = 'Oṣmān II, ruled 1618–22).

(2) ff. 386a–398a

A miscellany

A collection of fragmentary passages, mostly *fetvās*, originally belonging to different manuscripts:

ff. 386a–b: a series of *fetvās*, covering almost the whole of both pages (but partly crossed out), of Ebüssu'ūd; the last one is written in a different hand on the bottom margin and attributed to Kemāl Paşa-zāde; the first five lines on 386b are a quotation from the Koran, *sūrat al-kahf*, headed by the legend 'al-Qurayshī'.

ff. 388a–392a: a series of *fetvās* attributed, if at all, to, in order of first appearance, Muṣṭafā Bolevī (in office 1061–72/1651–62), Sa‘duddīn, Yahyā Efendi, Ebüssu‘ūd, [Aḥmed] İbn-i Kemāl (Kemāl Paşa-zāde), ‘Abdullāh Efendi (in office 1119–22/1708–10 and 1124–5/1712–3), Meḥmed b. Sa‘duddīn, Çivi-zāde (two *müftīs* of that name were active in the 16th century), Aḥmed Kāzī-zāde, Ebüssa‘īd (three periods of office, 1053–65/1644–55). A marginal addition occurs in f. 388a.

f. 395a: seven *fetvās* of Ebüssu‘ūd.

ff. 396a–397b: *fetvās* of İbn-i Kemāl and Ebüssu‘ūd; a chapter-heading occurs in f. 397a.

f. 398a: two explanatory glosses on the meaning of the words *marāḍī* and *zemīn*.

(3) ff. 398b–406a

A treatise on questions concerning the laws of the division of estates among heirs (*ferāyiz*).

After a short introduction, the text is divided into paragraphs and chapters discussing specific problems (*mes’ele*), from those concerning inheritances in which male heirs are involved, to, finally, those concerning the calculation of the shares; the treatise ends in a short *meşnevī* of seven distichs. A few corrections and chapter indications occur in the margins.

Begins (398b):

قال امير المؤمنين على المرتضى رضى الله تعالى عنه كرم الله وجهه تعلو
الفرايض . . .

Ends (406a):

کر او اورسہ مسایلدہ هو الآب کثی * نسنہ یوقدر اولادی امہ ساقط اولمقدر
اشی

* * *

The MS is bound in marbled paper, tattered and with worm holes; leather backing; glazed white paper—ff. 396 and 397 are glazed and cream-coloured—60 folios, numbered 344–406 (393 and 394 are lacking) in Oriental manner; 194×135 mm and, approximately, 150×80 mm; varying margins from f. 387; 21 lines, varying from f. 387a, 19 lines from 398b; catchwords, but between f. 392a and f. 397b lacking or not fitting; careless small *ta'lik*; red borders on ff. 344b–345a; red headings and rubrics; *nesih* in ff. 396a–397b; without date and name of copyist; an ownership inscription of [Jean-Baptiste] Pérille [1732–1805/6], ‘French dragoman’ (*tercümân-i fransavî*) in f. 344a (see also the Introduction); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 253 (*fetvâ* collections are found in almost all manuscript libraries that contain a substantial Turkish collection, and I refrain from further references here).

Literature: cf. Sohrweide I, p. 88; Haim Gerber, *State, Society and Law in Islam, Ottoman Law in Comparative Perspective* (New York 1994), p. 92 sqq. For the periods of office of the Ottoman *şeyhülislâms* see *SO IV*, pp. 763–7 and Mehmet Ertuğrul Düzdağ, *Şeyhülislâm Ebusuud Efendi Fetvaları ışığında 16. asır Türk hayatı* (2nd. impr. Istanbul 1983), pp. 21–2. (See also under MSS Nos. 89, 95, 104, 125, 145 and Chetham 7979, below.)

40

‘*Ahdnâme-i hümayûn*

عهد نامه همايون

An early 18th-century copy of a capitulatory treaty concluded between Sultan Mehmed IV and King Louis XIV, probably that of 1084 (1673).

Brown leather binding adorned with gilt border and gilt flowers; white glazed paper; 30 folios; 161×101 mm and 115×60 mm; 11 lines; catchwords; *nesih*; borders in gilt, red and black; gilt dots in the text; multi-coloured headpiece with floral motifs in f. 3b; completed on 12 *Muḥarrem* 1127 (January 12, 1715); the legend *Capitulations* occurs in f. 2a; ownership inscriptions of David Fehmi, French dragoman (men-

tioned in a colophon in f. 29b—he might also have been the copyist) and [Jean-Baptiste] Pérille [1732–1805/6] (3a—see also the Introduction); a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 243

Literature: see Halil İnalçık, “İmtiyāzāt” in *EF* III, p. 1185.

41

Du‘ā-i Kenzü l-‘arş and other prayers

An undated copy of a book of prayers. The work consists of an introduction (1b–6a); the Arabic text of the prayer itself (6a–35a); a prayer on the letters, the 1029 *elifs*, the 11400 *bes* etc., occurring in the Koran (35a–41b); a prayer on the 29 letters of the alphabet, the Prophet, the minor prophets, angels, months, saints, caliphs and other objects (41b–50a).

Western binding in dark brown leather, with the legend *Duá Kanz el-Arsh. C. 1800 Turkish MS. no. 41* in gilt on the back; grey-white unglazed paper; 2+50+2 folios; 150×71 mm and 71×43 mm, varying; 9 lines; catchwords; partly vowelled *nesih*, possibly Western; borders, rubrics and title (1b) in red; without date and name of copyist.

Begins (1b):

بركون پیغمبر علیہ السلام صحابہ ایلہ او تورردی جبرائیل علیہ السلام کلدی

Ends (49b–50a):

وصلی اللہ علی سیدنا محمد وآلہ اجمعین وسلم سلیمًا کثیرًا والحمد للہ رب العالمین

Catalogue entries: *HOM*, p. 253; see also Karatay 448.

Literature: L. Gardet, “Du‘ā”, in *EF* II, pp. 617–8.

42

Devlet-i 'aliye ile Rusya devleti beyninde emr-i ticārete dāyir 'aḳd olunan mu'āhede

دولت عليه ايله روسيه دولتی بیننده امر تجارتہ دایر عقد اولنان معاهده

An undated copy of the commercial treaty (capitulation) concluded between the Ottoman Empire and Russia in 1197 (1783). The treaty contains 81 articles and a detailed table (*ta'rife*) of customs duties due on the export and import of 359 articles; it had been drawn up by the first dragoman of the Russians, Pisani, and the customs controller (*gümriük emîni*), el-Ḥācc Meḥmed.

Bound in boards; white glazed paper; (1)+34+(1) folios; 226×167 mm and (approximately) 160×105 mm; 19 lines; catchwords; smooth *nesih*; title and headings in red; without date and name of copyist (but probably copied by the owner Franz von Dombay (1758–1810), Austrian Orientalist and dragoman, cf. *BLKOE* III, p. 353); bookplates of Franciscus de Dombay (= Franz von Dombay), Frederick North and Nathaniel Bland. Explanations of the content in English and German are found on the first flyleaf.

Catalogue entry: *HOM*, p. 267.

Literature: see Halil İncalcık, "İmtiyāzât", in *EP*, III, p. 1186.

43

A collection of treaties and official letters

The undated copy contains texts of treaties, most of which were concluded between the Porte and the Habsburg Empire, as well as letters exchanged between the two powers.

1. The Treaty of Passarowitz of 1130 (1718) (2b–12a)
(see Danişmend, *Kronoloji* IV, p. 12; İncalcık, "İmtiyāzât", in *EP* III, p. 1186)

2. The commercial treaty (capitulations) concluded between the Porte and the Habsburg Empire in 1130 (1718) (15b-23a) (see under 1, above; the French text is found in Noradounghian I, pp. 220-7)
3. A translation of the treaty of friendship between France and Austria signed at Belgrade in 1152 (1739) (26b-30b) (See: Danişmend, *Kronoloji* IV, p. 28; Noradounghian I, p. 66.)
4. The Treaty of Belgrade of 1152/1739 (34b-47b) (Another copy of this text is described under MS No. 49, below; the Turkish text is printed in *Mu'âhedât mecmû'ası* III, Istanbul 1297, p. 120; the French text is found in Noradounghian I, p. 243)
5. A letter by the Grand Vizier Mehmed Paşa to the Habsburg Emperor in 1151 (1738) (50b-51b)
6. A draft letter on border corrections by Grand Vizier Hâccî Ahmed Paşa to the Austrian ambassador, dated 1153 (1741) (53b-57b)
7. A letter on similar matters by the Grand Vizier Hasan Paşa to the Habsburg Emperor, dated 1156 (1744) (59b-62b) (Cf. Noradounghian I, p. 71)
8. The commercial treaty concluded between the Porte, Austria and Tuscany in 1159 (1746) (64b-83a) (Cf. Noradounghian I, p. 72)
9. The Treaty concluded between the Porte and the Habsburg Emperor and signed at Istanbul in 1160 (1747) (75b-79b) (Another copy is mentioned in Sohrweide I, 137)
10. A letter of confirmation (*taşdik-nâme*) concerning the same treaty of 1160 (1747) (81b-84a) (Cf. İnalçık, "İmtiyâzât", p. 1186)
11. Four articles concerning the handing over of territory in Moldavia by the Porte to Austria, dated 1189 (1775) (86b-90a) (Cf. Noradounghian I, p. 76)
12. An agreement concerning the location of the mutual borders in the Bukovina between the Porte and Austria, dated 1189 (1785) (90b-91b) (Cf. Noradounghian I, p. 76)
13. An agreement on the protection of Austrian ships against corsairs operating from Ottoman North Africa between the Porte and Austria, dated 1197 (1783) (95b-97a) (Cf. Noradounghian I, p. 78)

14. The commercial treaty between the Porte and Austria concluded in 1198 (1784) (99b–103a)
(Cf. İnalçık, “İmtiyâzât”, p. 1186; Noradounghian I, p. 79.)
15. An agreement on the protection of Austrian ships against corsairs between the *ocağ* of Tunis and Austria, dated 1162 (1748) (105b–111a)
16. An agreement on the protection of Austrian ships against corsairs between the *ocağ* of Trablus-ğarb (Tripoli, Libya) and Austria, dated 1162 (1749) (114b–119a); the signatures of five local officials occur in f. 119a.
17. An *amân-nâme* (passport) for envoys of the Habsburg and Tuscan courts issued by the *beglerbegi* of Trablus-ğarb (Tripoli, Libya), Mehmed Paşa, dated 1161 (1748) (121b–122a)
18. The Peace Treaty of Sistova of 1205 (1791) (123b–131a)
(Cf. Danişmend, *Kronoloji* IV, p. 71; Noradounghian II, pp. 6–13)
19. An appendix to the same treaty, containing another seven articles, also dated 1205 (1791) (131b–135a)
20. A fragment of a Persian text in gilt script (136a)

* * *

Bound in dark brown leather in Western style with gilt borders; white glazed paper; (1)+4+147+(1) folios, Oriental foliation; 207×142 mm and 177×106 mm; 19 lines; occasional catchwords; *nesih*; gilt borders; titles and headings in red, religious formulas and signatures in black and gold; multi-coloured headpieces with floral motifs in ff. 2b, 15b, 75b, 81b, 121b, 123b, and 131b; less elaborate headpieces in other parts; without date and the name of a copyist (who most probably was Franz von Dombay); bookplates of Franciscus de Dombay (cf. under MS No. 42, above), Frederic North and Nathaniel Bland.

Catalogue entry: *HOM*, p. 267.

An undated copy of a collection of letters sent or received by Yūsuf Nâbî (d. 1124/1712). The work is also known as *İnşâ-i Nâbî* (cf.

f. 131a). It is preceded by an introduction by the collector, Ḥabeşî-zâde (1b-3a), letter forms (3a-6a) and a great number of letters from, sometimes also addressed to, Nâbî Efendi. (A detailed description of the contents is found in Götz II, 288.)

The text proper is preceded in f. 1a by a fragment of a letter in *dīvānî* script; the last two unnumbered folios contain a fragment of a letter in *ta'lik* script; and two fragments of biographies, one in Arabic, in which the name of Ebüssu'ūd occurs, and the other in Turkish, signed by 'Ārif Meḥmed b. el-Mevlâ Muştafâ Efendi, dated 1086 (1675-6).

Apart from a few correction, extensive marginal additions occur on ff. 1b-3b containing fragments of letters in *dīvānî* script.

Bound in gilt-embossed dark red leather with flap; glazed cream paper; (1)+131+2+(1) folios, foliation in Oriental fashion; 220×140 mm and 169×81 mm; 23 lines; catchwords; fine *nesih*; gilt borders, dots and lines; occasional double gilt lines between hemistiches; a headpiece in gilt with multi-coloured floral motifs in f. 1b; without date and the name of a copyist; a seal of Yazıcı-zâde with the year 1214 (1799-1800) occurs in f. 131a; a bookplate of Nathaniel Bland. The title and an explanation in English occur on the flyleaf.

Begins (1b):

ضمایر ارباب فضل و عرفان پوشیده دکلدر که اشعار بلاغت شعار و سلامت
اثارده نادره گفتار . . .

Ends (131a):

نعم المطلوب و نعم المامول و نعم المسئول باقی بر کون مقدم سر نکون در که میزان
باب رب العباد تر الکتاب المسمى بانشا نابی علی افواه العباد

Catalogue entries: *HOM*, p. 260; Götz II, 288-90, and Sohrweide I, 150-3, where other MSS are mentioned; see also *Fihris* 4753-8 (IV, pp. 181-2); Kut 311; Sarajevo 2726(2), 2955; Schmidt UBL 12.408(1) TYTK (Süleymaniye, Ali Nihat Tarlan) 315-6; BL Or. 7159-61.

Literature: see Sohrweide I, p. 126; Edith Ambros in *EP* VII, p. 839; Abdülkadir Karahan, *Nâbî* (Ankara 1987).

A collection of judicial records

The undated copy contains the text of 69 legal certificates (*hüccets*), authorised and produced on request by local *każīs*, which present brief descriptions, covering between a half and four pages, of cases involving French citizens, among these embassy personnel, and protégés, or concerning the affairs of communities in which the French had some interest. A title in French appears in f. 1a*: *Pieces de chancellerie en turc*. The documents were issued between 1589 and 1681 by courts, mostly in the Istanbul area (Istanbul, Eyüb, Galata and Üsküdar), but also in such various provincial towns like Aleppo, Beyrut, Izmir, Lefkoşe (Nicosia, Cyprus), Ağrıboz (Chalkis), Degirmen (Milos) and others. They are not arranged in any systematic order but were most probably copied by one or more clerks who worked for the French Embassy at Istanbul during the late 17th or early 18th centuries. (A detailed analysis of their contents is given in Schmidt's article.)

The margins contain a few corrections and explanations in French.

Bound in boards with leather back and edges, severely damaged by wormholes; white glazed paper with wormholes; 36 unnumbered folios; 214×160 mm and 172×117 mm; 19 lines; catchwords; *nesih* and borders in red, except for the last three folios, which lack drawn borders and are written in *ta'lik*; without date and the name of (a) copyist(s); ownership inscriptions in Arabic and Roman script of [Jean-Baptiste] Pérille [1732–1805/6], French dragoman (see also the Introduction), on the inner front cover and f. 1a*; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 249.

Edition and translation: Elizabeth Cooper, "A Preliminary Study of Documents included in Folios 1–5 of Rylands Turkish MS. No. 45" (Diss. University of Manchester 1981), typescript, 65 pp (concerns five documents of the collection).

Literature: Jan Schmidt, "French-Ottoman Relations in the Early Modern Period and the John Rylands Library MSS Turkish 45 & 46", in *Turcica* 31 (1999), pp. 375–436.

46

A collection of letters

The undated copy contains the text of letters, mostly of an official (diplomatic and political) nature and concerning French interests in the Ottoman Empire. A French title, *Lettres turques*, appears on what remains of, probably, f. 1a*. The letters were composed between 1671 and 1730 and copied by, most likely, clerks at the French Embassy at Istanbul. The first part of the collection consists of models of opening and concluding passages of letters addressed to various functionaries, from the grand vizier down to the chief dragoman of the Porte and the patriarch of the Greek orthodox church. The main part of the collection consists of 250 letters exchanged between, mostly, the French Embassy and the Porte as well as lesser Ottoman functionaries. A considerable number of letters were written by or addressed to the French Ambassadors Charles-François Olier, Marquis de Nointel (c.1635-1685, ambassador at the Porte 1670-79) and the Marquis de Bonnac (1672-1738, ambassador 1716-24) as well as the first dragoman Fornetti. The letters, as is to be expected, discuss all sorts of matters, from the protection of the Latin clergy of Jerusalem, complaints about safety on the roads, the illegal levying of taxes, to petitions for passports and the release of arrested French sea captains. Only a very few letters are dated, but most letters are datable on internal evidence. (A detailed analysis of their contents is given in Schmidt's article.)

Occasional corrections and explanations in French occur in the margins.

Bound in embossed, dark brown leather cover with flap, damaged by wormholes; pale yellow, green and white, partly glazed, paper of inferior quality; the first and last pages are badly crumbled and have been severed from the binding, but the other pages also show signs of decay, coming loose from the binding, crumbling at the edges, wormholes etc.; about 165, partly numbered, folios; 205×146 mm and 167×98 mm; 15 lines; catchwords; vowelled *nesih* and *dīvānī* in various hands; red borders; rubrics in red on the first folios; a crude headpiece in silver and multi-coloured floral motifs on what remains of, probably, f. 1b*. Without date and the name of (a) copyist(s), but the year of 1213 (1798-9) in Roman numbers appears on the first flyleaf; an ownership

inscription of [Jean-Baptiste] Pérille [1732–1805/6], French dragoman (see also the Introduction), in Arabic script is found in, what is probably, f. 1a*; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 256.

Literature: Jan Schmidt, “French-Ottoman Relations in the Early Modern Period and the John Rylands Library MSS Turkish 45 & 46”, in *Turcica* 31 (1999), pp. 375–436.

47

Münşe'ât (-i kebîr-i Kānî)

منشآت (کبیرکانی)

An early 19th-century copy of a collection of letters and models of (parts of) letters by Ebūbekir Kānî, poet and *dīvān* secretary (d. 1206/1792). The collection mostly consists of the official correspondence written while the author was secretary to Yegen Mehmed Paşa and some *voyvodas* of Wallachia. A price of , 4,, 14,, 6 is written in pencil on the last flyleaf.

Bound in boards covered in multi-coloured marbled paper with gilt-embossed, red leather edges and flap (partly severed); glazed white paper; the title is written on the bottom edge; (1)+73+(1) unnumbered folios; 231×154 mm and 168×96 mm; 19 lines; fine *nesta'lik*; borders in gilt; captions in red; red lines; a crude headpiece in gilt with pink and grey floral decoration in f. 1b*; completed during last days of *zılka'de* 1219 (February–March 1805); an ownership inscription and seal of Kāzî-zāde 'Abdullāh el-Ferdî occurs in f. 1a*; a bookplate of Nathaniel Bland.

Begins (1b*):

بعد الاقاب حضرتلری دولت جاوید و اقبال بر خرید ایله صاغ اولسون . . .

Ends:

حضرتلری همواره بالا . . . دعواتی معروض بارگاه منان قلندغی ختامنده نموده
مخلص خالص الجنابلری اولدرکه م

Catalogue entries: *HOM*, p. 253; Götz II, 282, Sohrweide I, 159–62 and Sohrweide II, 149, where other MSS are mentioned; see also Fihris 4848 (IV, p. 169); Sarajevo 2953, 2954; Schmidt UBL 12.409; TYTK (Antalya) 2061; BL Or. 7140.

Literature: John R. Walsh, “Kānī”, in *EI*² IV, p. 544; see also Sohrweide I, p. 132.

48

Hulāṣatu l-i‘tibār

خلاصت الاعتبار

An undated copy of a history of the Ottoman Empire between 1768 and 1774 by Aḥmed İbrāhīm, known as Resmī (d. 1197/1783). (Another copy of the same work is described under MS No. 30, above.)

The content is erroneously described as *Treaties on Politicks—Secretly written by the late Halet Effendi* on the first of the two last flyleaves; added are pencil remarks, also in English, on Ḥalet Efendi.

Rebound in red and brown, embossed leather with flap; the front cover is adorned with the figure of a classical Greek stage mask; heavy, glazed white paper; water damage in places; apart from two flyleaves in the front and at the back, the text is written on fifteen, separately hinged, folded sheets of the format of state documents and likewise headed with the formula *hüve*; they are numbered *birinci* to *onbeşinci* fully written out in red ink and arranged in Western fashion; the number of lines is varying; catchwords; *rıķ’a*; rubrics in red; without date and the name of a copyist; a bookplate of Nathaniel Bland.

Begins:

انقاي حمد و ثنا خاودان علام و اجراي وظيفه صلوة و سلام ختامندن صكره
معروض انديه بهيه كرام بودر كه . . .

Ends:

جناب حق حكام و امراي انصاف و مرحمت موافق قلبغله دايم اهل اسلام مقصور
و ظفر ايلييه آمين

Catalogue entry: *HOM*, p. 250.

For further references, see under MS No. 30, above.

49

The Treaty of Belgrade of 1152 (1739)

An undated copy of the peace treaty concluded between the Porte, Austria and Russia on 14 *Cemâzîlâhîre* 1152 (18 September 1739) (cf. Danişmend, *Kronoloji* IV, pp. 28–9). Explanations of the content in English and German are found on the first folio. (For another copy of the same text, see under MS No. 43, above.)

Marbled board binding; white paper of poor quality, damp-stained and discoloured; pieces of ff. 3 and 5 are torn off, with slight damage to the text; 9+(1) folios; 382×225 mm and, approximately, 290×200 mm; 25 lines, varying; *nesih*, possibly Western; without date and the name of a copyist (who was probably Franz von Dombay); bookplates of Franciscus de Dombay (cf. under MS No. 42), Frederic North and Nathaniel Bland.

Catalogue entry *HOM*, p. 267.

Edition: *Mu'âhedât mecmû'ası* III, Istanbul 1297, p. 120.

Translation: Noradounghian I, p. 243 (the French version).

50

The Treaty of Karlofça of 1110 (1699)

An undated copy of the peace treaty concluded between the Porte and the Habsburg Empire at Karlofça (Carlowitz, Sremski Karlovci) on 23 *Receb* 1110 (26 January 1699) (cf. Danişmend, *Kronoloji* III, pp. 484–5). Explanations of the content in English and German are found on the first folio.

Board binding; white paper; 10 folios; 365×238 mm and, approximately, 260×180 mm; 17 lines; Western *nesih*; rubrics in red; copied, probably by Franz von Dombay, from an original produced in Vienna on April 24, 1699, by the Imperial Interpreters Joannes Adamus a Lachawiz and Michael Talman; colophon in Latin in f. 8b; bookplates of Franciscus de Dombay (cf. under MS No. 42, above), Frederic North and Nathaniel Bland.

Catalogue entry: *HOM*, p. 267.

Translation: Noradounghian I, pp. 1182–96 (the French version).

Literature: Halil İnalçık, “İmtiyâzât”, in *EP* III, p. 1186.

51

A collection of original copies of letters and documents

A scrapbook with letters, including brief notes, and documents—some of them incomplete, or model letters or parts of these—which were probably collected, and partly copied, by the dragoman Franz von Dombay (cf. under MS No. 42. above). A number of letters were addressed to himself: Nos. 10 (a request for shipping news), 24 (from Yūsuf Sāsātī, a bill for the purchase of coffee and sugar to the value of Forint 2.20), 34 (from Aḥmed ‘Azmī, on the safe arrival of his, Aḥmed ‘Azmī’s, brother Aḥmed Vāşif Efendi in Barcelona), 40 (from el-Ḥācc İsmā‘īl Efendi who looks forward meeting Dombay again), 46 (from the same, dated 9 *Rebī‘ülāhır* 1200/9 February 1786, who is anxious to hear again from his friend and asks for shipping news), 86 (in Arabic, from Yūsuf Sāsātī who complains that he, Dombay, does not answer his letters, dated February 22, 1780), 87 (from the same, with a request to translate an included passage on friendship into German, *lisān-i Nemçe*, or Latin, dated 15 February 1780), 90 (from the same who regrets that his addressee had no time to accompany him on a trip to the woods, dated 27 May 1778), 91 (from the same, February 1780, with phrases from a letter of submission, *‘ubūdiyyet-nāme*, to be translated), 93 (from the same, informing his addressee of the mission of a servant with 6 *kuruş* to be exchanged for old wine useful for invigorating his stomach), and 97 (probably from the same, with the

request to translate some verses into German or Latin). A petition in favour of an Austrian merchant ('Pietro') who claims 200 *ķuruş* from another merchant called Yorgi is signed by Dombay (No. 85). Dombay is mentioned, moreover, in two other letters: No. 16 (New Year greetings from Yūsuf Sāsātī to Antoine Agha, dated 6 January 1781) and No. 96 (a letter to the *Dīvān*, on his appointment as dragoman). Yūsuf Sāsātī was a merchant of, originally, Aleppo, as is clear from a *temessük* (title deed) of 8 July 1779 (No. 26), in which it is stated that he owed 4 *ķuruş* to an unspecified second party. Dombay must have come into contact with him during his student years in Vienna, where he, Dombay, studied at the Oriental Academy, and where Sāsātī probably had settled as a shop keeper. Antoine Agha was a dragoman in Austrian service (cf. No. 19, letter from Wallenburg at Istanbul, dated 1196/1781–2, on the need for improvement of his translations).

Other letters and documents are related to affairs concerning Austrian subjects or Austrian interests and must have come into Dombay's hands through his work as dragoman (he was posted in, respectively, Tangier (in 1783), Madrid, Zagreb and Vienna, cf. *BLKOE* III (1858), p. 353, and Schmidt's article) or via friends he had in the Austrian diplomatic service. Items in this category concern problems related to Austrian merchants in the Ottoman Empire: Nos. 2 (by el-Ĥācc 'Alī, *muḥāfiz* (fortress commander), on Austrian merchants who were ship-wrecked on the Danube), 3 (by Yūsuf Hüsni, *defterdār* of Belgrade, on the same question, dated 23 *Ramāzān* 1201/9 July 1787), 6 (a letter of safe-conduct dated mid-*ṣa'bān* 1198/early July 1784, with a *tuğra* of Sultan 'Abdülhamid I, cf. Umur, pp. 271–7), 8 (a statement, *takrīr*, of the Austrian ambassador on a financial conflict involving Austrian merchants), 12, 30, 54 (a letter of safe-conduct from a *kāzī* for Austrian merchants on the road between the Austrian border to Istanbul, dated 10 *Zilḥicce* 1198/ 25 October 1784), 55 (a letter of safe-conduct, signed İbrāhīm), 56 (*idem*, signed Maḥmūd b. Muṣṭafā), 64 (a model receipt for an Austrian merchant from the customs office in Izmir), 83 (a letter of safe-conduct, dated 21 *Rebī'ülāḥir* 1159/13 May 1746), 84 (*idem*, for an Austrian 'Padre Redemptor' and his servants for a journey between Salonica and Bosnia, dated 1146/1733–4), 99 (a request for protection of the Austrian merchant Willischhofen [?]), 100 and 105 (by Stürmer [?], Austrian dragoman, to el-Ĥācc Hāşim Ağa, on a conflict concerning the purchase of cereals for the Venetian fleet, dated 12 *Cemāzılāḥir* 1201/1 April 1787) and 103 (petition to the *şeyḫülislām*, concerning the illegal seizure of property belonging

to a *zimmī* merchant who owed 35 ‘purses’ to the Austrian merchant Isch [?]). No. 51 is a letter of safe-conduct for two British ‘gentlemen’ (*begzāde*) and their servants, travelling between the Austrian border and Istanbul (dated early *zilhicce* 1148/mid-April 1736).

Letters on other matters addressed to or issued from the Austrian Embassy or members of the diplomatic service are: Nos. 29 (to Wallenburg, with palace news, dated November 1782, at Vienna), 43 (to the dragoman at Belgrade, on Ottoman troop movements, dated 1049/1736–7), 60 (to Graf Thalmann = Leopold Freiherr Thalmann, Austrian ambassador at Istanbul, 1736–7, cf. *BLKOE* XLIV (1881), pp. 149–50), on an expected letter of friendship), 74 (from the same, with a request to continue the employment of a servant called Hüseyn) and 94–5 (by Hāccī Mehmed to the ambassador on the transport from Algiers of a captured and ill Austrian sailor).

The majority of documents are not, or not clearly, related to Dombay or Austrian interests and include all kinds of writings like *fermāns* (e.g. No. 9, to Aḥmed Paşa, governor of Sofia, concerning local brigandage and the unsatisfactory recruitment of troops), petitions (e.g. No. 23, by a widow of Pîr Mehmed Efendi, protesting the transfer by one of her deceased husband’s female slaves to her, the slave’s, spouse, Luṭfullāh Efendi, of investments in a bazaar (*bezestān*) that belong to her), *berāts* (e.g. No. 33, the appointment of the brother of the deceased Muṣṭafā Ḥalife as *mü’ezzīn* at a mosque in Amasya, dated 1153/1740–1), *fetvās* (Nos. 79, 81, 82–76 is signed by the *şeyhülislām* Dürri-zāde, in office 1200–1/1785–6 and 1206–13/1792–8), memorandums (e.g. No. 80, by the voyvoda of Moldavia, on the astounding victories of the French armies in the war against Austria), private letters (e.g. No. 41, from a father to his son, on the annual delivery of pounded wheat (*bulgur*) from the village of Kovanlar to the Imperial Kitchen) and receipts (e.g. No. 59, an *edā tezkiresi* for the delivery of 46 sacks of cotton as *mîrî* tax. Nos. 57 and 58 contain a number of seals (from, among others, el-Hācc İbrāhīm, and signatures, with the years 1132 (1719–20) and 1134 (1721–2)).

The MS is a scrapbook bound in vellum (like MS No. 52, below), damaged at the back, with two pairs of green ribbons attached to the outer edges of the covers (and by which the covers are fastened); 29 unnumbered folios, on which 105 numbered, original copies of letters and other documents in various formats and sometimes folded, have been pasted; the original pages measure 305×212 mm; *nesih* (mostly

Western, and probably written by Dombay), *dīvānī*, and *nesta'lik* of various format and in different hands; late 18th century (cf. below); bookplates of Fransiscus de Dombay (cf. under MSS Nos. 42, 53 and Persian 141), Frederic North and Nathaniel Bland.

Catalogue entry: *HOM*, p. 246.

Literature: Jan Schmidt, "Franz von Dombay, Dragoman on the Bosnian Border, 1792–1800", in Markus Köhbach, Gisela Procházka-Eisl & Claudia Römer, eds., *Acta Viennensia Ottomanica* (Vienna 1999), pp. 319–21; by the same, "Franz von Dombay, Austrian Dragoman at the Bosnian Border 1792–1800", in *Wiener Zeitschrift für die Kunde des Morgenlandes*, 90(2000) pp. 75–168.

52

A collection of letters and state documents.

The collection consists of the following parts:

1. Two numbered series, respectively 1 to 71 and 1 to 116, of epistolary compliments (1a*–7b*)
2. A series of 26 model letters, 'exchanged between friends', with the heading *Epistolae Familiares* (9a*–18b*)
3. A series of four *buyruldus* (the last three of which are passports for Austrian subjects) with the heading *Decreta Bassarum* (19*–20*)
4. Two model letters of manumission for Austrians subjects, headed *Litterae Libertatis* (20b*)
5. Two models of legal certificates (*temessük*), the second of which is dated 1779, with the heading *Obligationes* (21a*)
6. Two *fermāns*, concerning the appointment of, respectively, Austrian embassy dragomans and *ze'āmet* holders, in what is at present southern Hungary, with the heading *Mandata Regia* (23b*–25a*)
7. A passport (*yol emri*) for the road from Istanbul to the Austrian border, headed *Litterae Passus* (25a*)
8. A list (*defter*) of provisions and goods issued by the emperor to his newly appointed ambassador (*orta elçisi*), with the heading *Liber accepti, et expensi* (25b*)
9. Three model *fetvās*, headed *Decisio casuum legalium* (26a*–26b*)

10. Two tax certificates (*ḥarāç kâğıdı*) dated, respectively, 1159 (1746) and 1194 (1780), with the heading *Literae Tributi* (26b*)
11. A treaty between the Habsburg emperor and the Porte concerning the protection of Austrian merchants against violations of their capitulatory rights in the Ottoman North-African provinces (*ocağs*), of 1139 (1727), with the headings of *Tractatis Pacis* and *bitürmeler* (27a*–32a*)
12. The commercial treaty concluded between Austria and the Porte of 1747 (32b*–41a*) (cf. Noradounghian I, p. 72)
13. An index, with the Latin headings (41b*)
14. A list of ten terms for ‘the sender of this letter’, with the heading *Lator Epistolae* (42a*)

Bound in vellum (like MS No. 51, above); white paper with a Pro Patria watermark with additional legend GR, manufactured in Britain in the 18th century (cf. Heawood 3700–02); (1)+42+2+(1) folios—the flyleaves are largely torn off; the folios are paginated by digits and letter codes; Western *nesih*; a few rubrics in red; headings are covered in gold dust and are partly in Latin; without date and the name of a copyist; bookplates of Franciscus de Dombay (cf. under MS No. 42, above), Frederic North and Nathaniel Bland.

Catalogue entry: *HOM*, p. 246.

53

A collection of 42 original copies of documents

Most documents in this volume are letters sent by Ottoman governors of Bosnia (they bear the *pençe* and seal of the respective officials) to the Austrian military commanders at Karlofça (Karlstadt, Karlovac) and Agram (Zagreb) concerning the implementation of the Peace Treaty of Sistova of 1205/1791 (cf. MS No. 43(18) above), particularly the establishment of the new border in Bosnia, in which Franz von Dombay, the owner of the MS, was closely involved as interpreter (cf. BLKOE III (1858), p. 353). He is mentioned in (ix), (x) and (xxxv) as *Karlofça divānuñ kâtib ve tercümânı* or *Tercümân Beg*; the Austrian term was *Gränzdolmetscher*. Subjects discussed in these letters are criminal activities by inhabitants of the border area such as Ottoman

subjects crossing the border and killing and robbing Austrians, the enslavement of Muslim boys by Austrians, the disregarding of the rights of inhabitants of the area by the military etc. before and after the war of 1787–90 (iii, vii, xi, xii, xiii, xiv, xv, xvi, xvii, xviii, xix, xx, xxi, xxii, xxv, xxvi, xxvii, xxx, xxxi, xxxii, xxxvi, xxxvii, xl); the activities of the Border Commission (i, vii, ix, x, xxiv, xli, xlii—xxxv is a passport for Dombay for the road between Travnik and Dubica, dated 1211/1797). Letter (xxxviii), dated 1207 (1793), from the Bosnian governor to the Austrian commander, concerns the implementation of the rights of free travel for Austrian merchants. Letters (xxxiv) and (xxxix) concern the dispatch of letters from Travnik to Zagreb.

These letters cover the years from 1200 (1787) to 1213 (1799). The chronological and contextual order, however, was mixed up by the binding (and new Roman numbers were given to the bound documents).

Letters concerning subjects outside the ‘Bosnian’ context are: (iv, v) notices from the Governor of Tripoli (Ṭrablūs-ğarb) to the Habsburg Emperor on the mission of his envoy, the *defterdār* ‘Ali Efendi, dated 1169 (1755–6); (ii) a letter of friendship addressed to the emperor by ‘Ali b. Meḥmed, *dey* of Algiers, dated 1172 (1758–9); (xxiii) a letter of safe-conduct from the governor of Belgrade on behalf of two Austrian merchants who wished to sail down the Danube to Istanbul, dated 1198 (1783–4); (xxviii, xxix) letters by the governor of Bosnia, Hüsāmüddin Paşa, to the Austrian commander at Karlofça concerning the insolvency of Jewish merchants of Travnik who were failing to pay their Viennese creditors, dated 1793—a similar, undated letter by the commander of Belgrade on a financial disagreement between Ottoman and Hungarian merchants is found in (xxxiii); and (vi) is a translated note by the Austrian ambassador on European currency, undated.

Board binding covered in brown marbled paper with gilt-embossed leather backing with title *TÜRKISCH MANUSCR*; heavy white glazed paper; the MS contains, apart from double flyleaves at the beginning and end, 42 folded and separately hinged original documents which bear Roman numbers; most of these have explanations in German added; the size of the folded documents is, at most, 455×225 mm; *divānī* and *riḳ’a* in various hands; bookplates of Franciscus de Dombay (cf. under MSS Nos. 42, 51, and Persian 141), Frederic North and Nathaniel Bland.

Catalogue entry: *HOM*, p. 247.

Literature: see under MS No. 51, above.

54

Bülbülüye

بلبلیه

An undated copy of an allegorical epic (*dāsitān*) figuring King Solomon (Süleymān), the nightingale and other birds, by the Mevlevī shaykh (*dede*) Mehmed el-Birrī el-Mağnisī (d. 1128/1715–6). According to a chronogram on the last page, it was completed in 1107 (1695–6). The work proper is preceded by a series of eulogies (*taḳrīz*) by, respectively, the *müfti* Mehmed Efendi of Manisa; Nesimī-zāde ‘Osmān Ağa (with an additional poem of two distichs); Maḥmūd Efendi, *kāzī* of Manisa; ‘Osmān Efendi, *kāzī* of Manisa; Şeyḥ Efendi, son of Mevlānā Celālüddīn Mehmed (with two distichs); Şeyḥ Mehmed el-Luṭfī el-Mevlevī (a *ḳaṣīde* of nine distichs); Seyyid Hüseyn Vehbī of Manisa (with a *ḡazel* of six distichs); Yūsuf Nābī Efendi (cf. under MS No. 44, above) (with four distichs); Seyyid İsmā‘īl; Aḥmed b. el-Ḥācc Muṣṭafā, ‘second physician’ (*ṭabīb-i ṣānī*) of Manisa; by the same, in Arabic.

The work itself consists of a preface in which the author, who introduces himself in f. 9b*:14—he also writes that he was the author of a *divān*—, explains that he was stimulated by Aḥmed Efendi (the ‘second physician’ of Manisa, cf. above) to ‘open his mouth like a nightingale [*bülbül*], upon which he decided to write his *Bülbülüye* (12b*:6). The preface is followed by an introduction (*muḳaddime*) with paragraphs on the reason for writing the work and ‘words of advice’ (*kelimāt-i pendīye*), and, finally, the work itself (17a*).

A few explanatory glosses and additions occur in the margins.

Bound in boards with flap and with leather backing and edges; white glazed paper marked with the legend FABRICA VENEZIANA; 76 unnumbered folios; 194×132 mm and 121×63 mm; 15 lines; catch-words; small *nesta‘līk*; borders, rubrics, dots and lines in red; gilt borders on ff. 1b*–2a* and 8b*–9a*; crude frontispieces in gilt on 1b* and in gilt with multicoloured floral patterns on f. 8b*; without date; ff. 1b* to 8a* were copied by Derviş Mehmed ‘Alī el-Mevlevī from the

original by Aḥmed b. el-Ḥācc Muṣṭafā (cf. above); the work proper (from f. 8b*) was copied from the author's copy by probably the same person—the script is clearly in the same hand; a bookplate of Nathaniel Bland.

Begins (8b*):

حمد فایق و ثنایق جناب حق و فیاض مطلق جلت حکمتہ و علت کلمتہ . . . اما
بعد راقم تسویدات صحایف . . . بری . . .

Ends:

و مسئلہ در کہ دل پر اضطراب اول روز پر سوز و تابده . . . غدا بدن رہا بولوب
بفضل الملك الوهاب مسرور کامیاب اولہ امین تاریخ . . . تمام اولدی کتابرای
دعاگوی

Catalogue entries: *HOM*, p. 248; *Fihris* 298–9 (I, pp. 75–6) Sarajevo 2918.

Editions: Istanbul 1265, 1272, 1302, 1308; Kazan 1883 (cf. Özege 2709).

Literature: 'OM II, p. 102; Hüseyin Ayan, "Semâ hakkında bir eser: Birrî Mehmed Dede'nin Bülbüliyesi", in 2. *Millî Mevlânâ Kongresi* (Konya 1987), pp. 207–16.

55

Naẓmu l-cevāhir

نظم الجواهر

A collection of Arabic sayings and proverbs taken from the *Nathr al-la'ālī* attributed to the Caliph 'Alī (cf. *GAL S I*, p. 75) with a translation in Chagatay Turkish quatrains by 'Alī Şīr Nevā'ī, poet and intimate of the Timurid Prince Hüseyin Baykara (d. 907/1501). After an introduction (1b–10a), which mentions the year of composition as 890 (1478, 5b:8) and contains a dedication to Sultan Ebū l-Gāzī Hüseyin Bahādur Ḥān, i.e. Hüseyin Baykara (7b)—the title is mentioned in

10a:6—, the work consists of 230 proverbs. To give an example, the first proverb (on 10b):

أَيْمَانُ الْمَرِّ يَعْرِفُ بِأَيْمَانِهِ

is translated as:

*īmānı anıñ ki küfri-ga sātir irür
çün nükte dimek-ge ol kişi kâdir irür
her kimse ki imân işide mâhir irür
imânını bil ki antı-dın zâhir irür*

Rebound in gilt-embossed light brown leather, folios individually hinged; stiffened paper of heavy quality, the written area cream, the margins *café-au-lait* with silver stippling; (4)+44+(3) folios, Oriental foliation in pencil; 235×159 mm and 150×90 mm; 12 lines; elegant *nesta'lik*; an exquisite headpiece on f. 1b in gilt and blue with multi-coloured floral motifs; rubrics and headings in blue and gilt; borders in gilt, blue and green, on f. 1b in gilt, blue and orange; copied in 957 (1550) by a scribe who signs himself Selīm; a bookplate of Nathaniel Bland.

Begins (1b, as in Levend's study, p. 39):

هر لآلی منشوره کیم فکرت غواصی صفا ز جاجه سین با شیعه تار تیب دقت رشته
سین قولغه توتب . . .

Ends (44a, as in Levend's study, p. 46):

هر لفظیدا جون کسب صفای قیلغای * امید که راقمغه دعای قیلغای

Castalogue entries: *HOM*, p. 242; Blochet I, 308; Karatay 2296(ii), 2298(iii); see also Eckmann, pp. 352-3 under *külliyat*.

Literature: Agâh Sırrı Levend, *Ali Şir Nevaî IV* (Ankara 1968), pp. 39-46, with a transcription of the introduction and conclusion.

56

Notes in English on various aspects of the Middle East

The annotations concern, respectively, a list of the Ottoman sultans, with a few explanations; a list of historical events arranged by the reigns of the subsequent Ottoman sultans, from 'Osmān to Maḥmūd II; notes on (mostly religious) institutions (headed *Staatsverfassung*); a list of Arabic-Turkish words in Roman transcription, some of them with English equivalents; a brief description of 'Constantinople'; a list of the '25 gates of Constantinople'; a brief survey of the population of Istanbul (based on data of 1796); a description of the Ottoman palace and state functionaries (with the heading *Staatsverwaltung*); a list of names of plants and animals (with heading 'Arabia—Natural History'); notes on the Ottoman army (with the heading 'Land Force'); a brief note on the '4 Governorships' of the Ottoman Empire; further notes on the Ottoman army; a brief description of Ottoman religious institutions, including the mystical orders (with the heading 'Ulema's'); a few notes on 'Syria'; geographical names of 'Turkey in Asia'; a list of 'Cities of the East'; and notes on 'Algiers'.

A notebook with brown marbled paper covers; white paper with a 'Brittania' watermark dated 1828; 70 folios; 201×160 mm; script in pencil and brown ink (similar to that in MSS Nos. 57 and 58, below); English, with a few words in Arabic script; about half of the total number of pages are left blank; a bookplate of Nathaniel Bland.

57

Notes, mostly of a linguistic character.

The annotations concern, respectively, a list of phrases, partly divided into chapters, in English and Turkish, which starts with the expression 'Good morning sir/ *ṣabāḥıñız hayrola sultānım*' (pp. 1–55); proverbs in English, French and Turkish (p. 55); phrases and words in English, French and Turkish; they end with an example of an address in Turkish (on a letter, pp. 56–58); model phrases for letters in Turkish (p. 59); words and phrases, in English, French and Turkish (pp. 60–62); proverbs, *idem* (p. 63); words and phrases, *idem* (pp. 64–67—

the phrase *çatık kaşlı siyeh gözlü* is illustrated with the sketch of a face, p. 64); names, with transcription and explanation in English and French (p. 68); titles of ‘Stories of Khojah’ in English and French (p. 69); a remark on the identity of ‘Roostam’ (p. 70); a few notes on figs, weights, and, again, ‘Roostam’ (p. 71); a Turkish-English/French vocabulary (pp. 72–3); ‘Heads of Songs’ in Turkish (p. 74); phrases in English, French and Turkish (p. 75); a English/French-Turkish vocabulary (pp. 76–8); proverbs, *idem* (p. 79); words, phrases and proverbs in Turkish-English/French and English/French-Turkish (pp. 80–8); an index (on the inner back cover). The inner front and back covers are covered in notes, numbers, remarks etc. in pencil.

A notebook with multicoloured marbled board covers (of the same format as MS No. 58, below); white paper; 88 pages, paginated in Western style; 201×129 mm; script in pencil and black ink (similar to that in MSS Nos. 56 and 58); English and French, with words and phrases in Turkish, mostly written in inexpert *nesih* (there are also a few transcriptions), partly vowelised (also a few Armenian words and expressions occur); the date of 1243 (1827–8) is written on p. 59; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 246.

58

Notes, mostly of a linguistic character

The notes consist of words and phrases, English/French-Turkish (the first sixteen pages), commencing with ‘*öksürüğüm var/ I have a cold*’—p. 3 contains a table in pencil for the year 1837 (April to October) with, vertically, the abbreviated titles (of MSS?) and, horizontally, the rubrics ‘Chinese’, ‘Persian’, ‘Arabic’ and ‘Miscell’; apart from columns of digits here and there, the rest of the text consists of words, phrases and quotations (mostly from songs) in Turkish, both in Arabic and Roman script, with occasional equivalents in English and French, partly divided into the rubrics ‘consolation’, ‘Terms of abuse’, ‘surprise’, ‘compliment’, ‘salutations’, ‘Salutations & Parting’, ‘Thank you’, ‘Politeness’, ‘How do you do?’, ‘Very well’, ‘Peculiar phrases, Customs’, ‘Pascal’s Letter’. A few pages have rubrics in pencil but are left blank.

The inner front and back covers are full of notes, among these a crude sketch of the geographical situation of Istanbul, an index and a note on MSS.

A notebook with multicoloured marbled board covers (of the same format as MS No. 57, above—the front cover is severed from the MS); white paper; 88 pages, only the first 13 paginated; script in pencil and black ink, similar to that in MSS Nos. 56 and 57, above); English and French with words and phrases in Turkish, mostly written in inexpert *nesih* (there are also transcriptions); the year 1837 is written on p. 3 and elsewhere; a bookplate of Nathaniel Bland.

Catalogue entry: *HOM*, p. 246.

59

Hümāyūn-nāme

همایون نامه

An undated copy of a Turkish version of the stories of Kalīla and Dimna by ‘Alī b. Şālih, also known as ‘Alī Çelebi or Vāsi ‘Alīsi (d. 950/1543–4). The title and a description in French: *faibles indiennes, ouvrage bien écrit* occur on the first flyleaf. The text consists of a lengthy introduction with abundant praise of Sultan Süleymān the Magnificent. In the preface section, the author, who does not mention his name, relates the history of the story collection and explains that he translated for his work the (Persian) *Anwār-i Suhaylī* by Ḥusayn Wā‘iz al-Kāshifī (d. 910/1504–5, 4a*:14–8). He did the work in his sparetime while was *müderris* in Edirne. The main part of the work is divided into fourteen chapters and ends in a Persian distich. (Other copies of the same work are described under MSS Nos. 60 and 108, below.)

Marginal annotations, also in Persian, corrections (very few) and indications of content. A torn piece of paper with fragments of poetry in Western *nesih* and the legend *Page transposée* is found in the manuscript.

Brown leather binding, embossed in gilt and red, with flap; white glazed paper, f. 8* misses the upper part (and seven lines of text on both sides—the gap was restored with glazed white paper of lighter hue

pasted on the remaining leaf) and at least three folios (from a quire of six) preceding f. 8* have been removed (including a passage in which the title is mentioned); (2)+196+(2) unnumbered folios; 295×181 mm and 233×101 mm; 27 lines; catchwords; *nesih*, changing into *sülüs* towards the end of the volume; red borders, rubrics, dots and lines; gilt borders on ff. 1b* and 2a*; a crude headpiece on f. 1b* in silver with circle motifs; without date and the name of a copyist; the flyleaves and f. 1a* contain ownership inscriptions of Mehmed Kapudan; Galland (= Antoine Galland (1646–1715), French Orientalist, manuscript collector and traveller in the Ottoman Empire, cf. *DBF* XI (1982), pp. 183–6); and Sy (= Antoine Isaac, Baron Silvestre de Sacy (1758–1838), French orientalist); a bookplate of Nathaniel Bland.

Begins (1b*):

حضرت حلیم جلاق و حکیم علی الاطلاق حلت حکمتہ کہ وظایف للطایف حمد و
 شناسی بحکمہ وان من شی الأسبح بحمدہ جمیع موجودات علوی و سفلی نک زمانندہ
 جاری و دایردر

Ends:

چونکہ بدین رساند کلام * به کہ کم ختم سخن والسلام

Catalogue entries: *HOM*, p. 243; Flemming 438–9, where other MSS are mentioned; see also *Fihris* 5028–41 (IV, pp. 247–50); Schmidt UBL 448, 1246; BL Or. 5608, 7232–3, 9717.

Editions: Bülâq 1251; cf. also Flemming, p. 342.

Literature: Th. Menzel, “Wāsi ‘Alisi” in *EP*.

60

Hümâyûn-nâme

همایون نامه

An undated copy of the same work as described under MS No. 59, above. The title is mentioned in f. 9a:13. A few marginal corrections, additions and indications of content.

Rebound in light brown leather, embossed in gilt and red, with flap, kept in a black, gilt-embossed case whose cover is lost; white glazed paper, the written spaces partly toned by gilt stippling, partly *café au lait*-coloured; (1)+2+486+2+(1) unnumbered folios (the figures added to the survey of contents on 10a* indicate that the original foliation (or pagination) has been lost by trimming); the edges are stamped with gilt flower patterns; 23, from about the first fifth of the volume 19 lines; fully vowelled and very small, after the same interval, somewhat bolder *nesih*; gilt borders; red headings, rubrics, dots and lines; headpiece in gilt, blue and red with multicoloured flower motifs on 1b*; without date and the name of a copyist; ownership inscriptions of Sy (= Silvestre de Sacy, see under No. 60, above) on the inner front cover, flyleaves and 1a*; bookplates of the same and of Nathaniel Bland; another inscription, with the date of 12 *Muḥarrem* 1190 (4 March 1776) and seal on f. 1a* are partly erased.

Begins (1b*) as in MS No. 59, above.

Ends:

چونکہ بدین رساند کلام * به کہ کم ختم سخن والسلام

Catalogue entry: *HOM*, p. 243; see for other references under MS No. 59, above.

61

Yūsuf u Züleyhā

یوسف و زلیخا

A mid 16th-century illustrated copy of a narrative poem in *meşnevî* rhyme on the well-known story of Yūsuf and Züleyhā by Ḥamdî (d. 909/1503). (Another copy of this work is described under MS No. 15, above.)

Embossed, dark brown leather binding with flap; the title is written on the bottom edge; glazed cream, yellow and pink paper; margins restored in some places; 255+(2) folios; 186×112 mm and 127×63 mm; 13 lines; small, elegant *nesta'lik*, headings in *nesih*; borders in gilt and blue; double columns; an exquisite headpiece in gilt and blue with

multicoloured floral motifs and title in white on f. 1b; headings in red, green and gilt; miniatures, some of which have suffered damage, on ff. 34b, 57a, 75a, 86a, 111b, 135a, 145b, 171a, 194a, 221a, 238a and 249a; completed by Aḥmed b. Mehmed el-Üskübî on 13 *Şevvâl* 965 (29 July 1558); a bookplate of Nathaniel Bland.

Begins and ends as in MS No. 15, above.

Catalogue entry: *HOM*, p. 268; for other references, see under MS No. 15, above.

Literature: the miniatures are described and partly reproduced in G.M. Meredith-Owens, “A Sixteenth-Century Illustrated Turkish Manuscript in the Johns Rylands Library”, in *BJRLM* 48 (1965–6), pp. 372–80.

62

A collection of *dīvāns*

The undated collection contains the collected poems of fourteen poets of the 15th and 16th centuries. Additional verses occur on the first flyleaf (four lines) and on f. 534b (a *kaşîde* [?] by Riyâzî Çelebi); a note on the number of folios (*evrâk*), as being 800, occurs on the same flyleaf.

(1) ff. 2b–197a

Dīvân

دیوان

The collected poems of ‘Īsâ Necâtî (d. 914/1509). The work consists of a *dibâce* in prose and verse (2b–7b); a *na‘t* (7b–9b); 25 *kaşîdes* and four *terkib-i bends* (9b–48b); two fragments (48b–50a); 613 *ğazels* in *dīvân* sequence (50a–189b); *kıt‘as*, *rubā‘īs* and *beyts* (190a–197a)

Begins (2b):

کلکز اوللم که وبی کاه * ذاکر لا آله الا الله

Ends (the last *gazel*, 189b):

ای نجاتی دسک وصفی یاز نظمہ کہ * خجل ایدب غرقہ ایدہ در عدنی

Catalogue entries: *HOM*, p. 245; Götz I, 405, 405a, and Sohrweide I, 226, where other MSS are mentioned; see also Fihris 1917–23 (II, pp. 99–101); Sarajevo 2717–9; BL Or. 7172, 7263, 11236(1).

A selected edition: Istanbul 1338.

Literature: see Götz I, p. 286.

(2) ff. 2b–92a (margin)

Dīvān

دیوان

The collected poems of Priştineli ‘İsā Efendi, who wrote under the pen-name of Mesīhī (d. 918/1512–3). They comprise a *münācāt* (2b); twenty *kaşīdes* (3a–30a); four *kıt‘as*, three of which are in Persian (30a–32b); 241 *gazel*s (32b–90b, included in the sequence are three *mürebba‘*s on ff. 37a, 41a and 63b); fugitive verses (91b–92a).

Begins (2b):

یا من اعطالبنی آدم عقلاً و ذکا * طال شوقی بک فی کل غداة و مسا

Ends (the last *gazel*, 89b):

قیکده شولقدر قانیه آقادی کوزم یاشی * که هپ یاقوت ولعل اولدی اشیکک
اچی وطاشی

Catalogue entries: *HOM*, p. 245; Blochet 270; *Divanlar* I, p. 87 sqq.; Fihris 1896 (II, p. 95); Pertsch 174(1); Rieu Or. 1152 (pp. 171b–172a).

Literature: see Abdülkadir Karahan in *İA* 8, pp. 124–6, and Mine Mengi, “The Fifteenth Century Ottoman Poet Mesihī and his works”, in *Erdem* 2.5 (1986), pp. 357–72; İfan Morina, *Priştineli Mesihī—hayatı, sanatı, eserleri* (Priştina 1987).

(3) ff. 92a–195b (margin)

Dīvān

دیوان

The collected poems of Üsküblü İshāk Çelebi (d. 944/1537–8). These are: a *naʿt* in Arabic (92a–b); a *tercīʿ-i bend* (92b–94b); seven Persian *kaşīdes* (94b–102b); eleven Turkish *kaşīdes* (103b–116b); seven *kıṭʿas*, one of which is a chronogram and the last two are in Persian (116b–119a); 319 *gāzels* (119a–195b, including in the sequence two *mürebbaʿs* on ff. 158b and 166a).

Begins (92a–b):

سحابه فیض فیک امطرت حکماً * فلا غروان کنت بینما حکماً

Ends (the last *gāzel*, 195b):

استحاق نامرادی صوررسک بنمبکم * جان ورمه درهمان ره عشقکده حاصلی

Catalogue entries: *HOM*, p. 245; *Divanlar* I, pp. 111–2; *Fihris* 1809 (II, p. 52); BL Or. 7130, 11236(3).

Literature: *GOD* II, p. 218; *HOP* III, p. 40; *OM* II, p. 76.

(4) ff. 195b–239b (margin)

Dīvān

دیوان

The collected poems of Nizāmī (d. mid-15th century). They include: a *naʿt* (195b–197b); four *kaşīdes*, the first in mingled Turkish and Persian *beyts* (198a–205a); three *kıṭʿas* (205a–206b); 113 *gāzels* (206b–239a, including in the sequence two *mürebbaʿs* on ff. 223b–224b); a *rubāʿī* (239a); fugitive verses.

Begins (195b):

یا اشرف البریه یا سید الوری * اعلی الآله قدرراً و منزلاً

Ends (the first line of the last *gazel*, 238b):

کوکل غمیلہ کہ خستہ اولدی مزاجی * لبدن اوزکہ عجبدر اکر اولرسه علاجی

Catalogue entries: *HOM*, p. 245; *Divanlar* I, p. 63; *Fihris* 1933–4 (II, p. 103); *Karatay* 3276.

Literature: *GOD* I, p. 310; *HOP* II, p. 371; 'OM II, p. 434.

(5) ff. 197b–326a

Dīvān

دیوان

The collected poems of Aḥmed Paşa (d. 902/1497). The work consists of an introduction in *meşnevî* verses, including the praises of God, the Prophet and Sultan Bāyezīd II (197b–201b); a *naʿt* (201b–202b); a *tercīʿ-i bend* in praise of Emīr Sultān (202b–204a); three *kıtʿas* in praise of the dervish life (204b–205a); twenty *kaşīdes* (206a–238b); two *tercīʿ-i bends* (234a–235b and 236b–238b); three *kıtʿas* (238b–240a); 338 *gāzels* (240a–320a, including in the sequence a *mürebbāʿ* on ff. 282b–283a); occasional and fugitive verses (320a–326a).

Begins (197b):

بسم الله الرحمن الرحيم * اولدی چو عنوان کلام قدیر

Ends (the first line of the last *gazel*, 320a):

ینه بوجور و جفالر بزه جانانیکي * بو قدر خشم و بلچلر دل و جانانیکي

Catalogue entries; *HOM*, p. 245; *Götz* I, 307–8, where other MSS are mentioned; see also *Fihris* 1703 (II, p. 51); *Sarajevo* 2743; *BL Or.* 7072, 7073.

Literature: cf. M. Fuad Köprülü in *İA* 1, p. 187; *Ergun* I, p. 305.

(6) ff. 239b–298a (margin)

Dīvān

دیوان

The collected poems of Şem'î Çelebi (d. 936/1529–30). They include: eleven *kaşîdes* (239b–255b); a short *meşnevî* (253a–254b); a *mürebba'* (255b–256a); a *muḥammes* (256a–257a); 165 *gazel*s (257a–297b), including in the sequence a *mürebba'* on ff. 271b–272a); fugitive verses, including two chronograms (297b–298b).

Begins (239b):

بحمد لله بوکن قدریله عالمغیب اکبردر * مبارک بختلو بکراکبی فرخنده اختردر

Ends (the first line of the last *gazel*, 297b):

ینه بوجور و جفالر بزه جانائ نیکی * بو قدر خشم و بلچلر دل و جانان نیکی

Catalogue entries: *HOM*, p. 245; Blochet 270 (II, p. 113); *Fihris* 1806 (II, p. 75).

Literature: *GOD* II, p. 15; 'OM II, p. 258; N. Tarlan, *Şiir Mecmualarında xvi ve xvii. asır Divan Şiiri* I/2 (Istanbul 1948), p. 61.

(7) ff. 298b–332a (margin)

Dīvān

دیوان

The collected poems of Vaşfî Çelebi (d. late 15th century). They comprise: eight *kaşîdes* (298b–309a); a *kıt'â* (309a–b); 93 *gazel*s (309b–331b, including in the sequence two *mürebba'*s on ff. 320a–b and 330a–b); fugitive verses, chronograms etc. (331b–332a).

Begins (298b):

سپیده دم که قلم چکدی مانی کلزار * پر اولدی لوح چمن شمسه لر له نقش نکار

Ends (the first line of the last *gazel*, 331a):

هر يك كمر اوله كوكلنده محبت اثرى * آتش شوقله دنيايى يقر هر خبرى

Catalogue entries: *HOM*, p. 245; *Fihris* 1975 (II, p. 112)

Literature: *GOD* I, p. 315; *OM* II, p. 183; *SO* IV, p. 608.

(8) ff. 326b–430a

Dīvān

ديوان

The collected poems of the *nişancı* and poet Tâcî-zâde Ca'fer Çelebi (d. 920/1514). They comprise: a *na't* in the form of a *tercî-i bend* (326b–330a); 22 *kaşides* (330a–374a; *tercî-i ibends* on ff. 331a–334a and 371b–374a; a series of *gazels* (374a–430a), including in the sequence seven *mürebba's* on ff. 398a–b, 402a–b, 402b–403a, 405a, 405b, 407b, 414b).

Begins (326b):

عالم ثبوت صانع اولمغيچون كوا * اتدى تغيريني حكمت اقتضا

Ends (the first line of the last *gazel*, 429b):

كونده بيك كز كورسه بلهر اول بت رعنا بنى * نيلسون بر دمده بيك شكله قوير
سودا بنى

Catalogue entries: *HOM*, p. 245; *Götz* I, 336 where other MSS are mentioned; see also *Fihris* 1743 (II, pp. 59–60); *BL Or.* 7136.

Editions: cf. *Götz* I, p. 234, who mentions an unpublished university thesis of 1954–5; İsmail E. Erünsal, *The Life and Works of Tâcî-zâde Ca'fer Çelebi, with a Critical Edition of his Divan* (Istanbul 1983).

Literature: see Erünsal, *Life and Works*, above; for unpublished university theses, see *TA* 19.305–6.

(9) ff. 332a–367a (margin)

Dīvān

ديوان

The collected poems of ‘Amrī (d. 930/1523–4). They comprise: a *kaşîde* (332a–333b); a *tercî-i bend* (333b–334b); 130 *gazel*s (334b–365b); fugitive verses (365b–367a).

Begins (332a):

ینه عروس بهار اولدی نازله پیدا * کلاب و مشکله قلدى جهانی عنبر سا

Ends (the first line of the last *gazel*, 365a):

آه کرم لشکری خط سمنسآلر کی * کوکلهک شهرین یقوب ظالمیله یغمالر کی

Catalogue entries: *HOM*, p. 245; Blochet 270; *Divanlar* I, pp. 97–8; *Fihris* 1842 (II, p. 83).

Literature: *GOD* I, p. 180; *HOP* II, p. 263; Ergun II, p. 487.

(10) ff. 367a–406a (margin)

Divân

دیوان

The collected poems of Helākī (d. 983/1575–6). They comprise: three *kaşîdes* (367a–369a); two *kıt‘as* (369a–b); 153 *gazel*s (370a–404a, including in the sequence three *mürebba‘*s on ff. 387a–b, 392b–393a and 399b–400a); fugitive verses (404a–406a).

Begins (367a):

ای باشلر اوزره بیر ایدن اهل هنر قلم * وی لوح جانہ نقش یزن نامور قلم

Ends (the first line of the last *gazel*, 404a):

وصالک عیدنه قربان عجمی ایلم جانى * خلیلم کعبه وصلک ذکر بیک جانہ قربانى

Catalogue entries: *HOM*, p. 245; *Fihris* 1967 (II, p. 111).

Edition: by Mehmet Çavuşoğlu (Istanbul 1982).

Literature: *GOD* III, p. 10; for an unpublished university thesis, see *TA* 19.328.

(11) ff. 406a–436b (margin)

Dīvān

دیوان

The collected poems of Kemāl-i Zerd (Sarıca Kemāl, d. in the second half of the 15th century). The collection consists entirely of *gazel*s, of which there are 136.

Begins (406a):

اولدی بو کوکل طولشلی زلفکه شیدا * آرام ایده می سرکه اوله انده بوشودا

Ends (the first line of the last *gazel*, 436b):

قوش باشینه اول دلبر بو کون بر شب کلاه اگری * کمنه کوردوکی یوق کرکه
اورینه [؟] ماه اگری

Catalogue entries: *HOM*, p. 245; *Divanlar* I, p. 31; *Fihris* 1884 (II, p. 92)

Edition: John R. Walsh, “The *Dīvânçe-i Kemâl-i Zerd* (Sarıca Kemâl)”, in Şinasi Tekin and Gönül Alpay Tekin, eds., *In Memoriam of Ali Nihad Tarlan* (Cambridge, Mass. 1980), pp. 403–44.

Literature: *GOD* I, p. 285; *OM* II, p. 277; Robert Anhegger, “Weiteres zu Kemâl-i Zerd”, in *Journal of Turkish Studies* 6 (1982), pp. 15–43.

(12) ff. 430b–489b

Dīvān

دیوان

The collected poems of zātī (d. 953/1546–7). They comprise: ten *kaşides* in praise and glorification of God and the Prophet (430b–439b);

eighteen *kaşides* (439b–460a); a *mürebbaʿ* (460a–b); 151 *gazel*s (460b–489b).

Begins (430b):

ایدلر عشقیله بسم الله الرحمن الرحیم * باشی اوزره بیر ایدبدراکه دیوان قدیر

Ends (489b):

بلک اغزک کوزل وصف اتدی ذاتی * اکا برکنسنک یوق قیل و قالی

Catalogue entries: *HOM*, p. 245; Blochet 270; *Divanlar* I, pp. 115–9; *Fihris* 1863 (II, p. 65); BL Or. 7226.

Edition: by Ali Nihad Tarlan, 2 Vols. (Istanbul 1967, 1970); Mehmed Çavuşoğlu and M. Ali Tanyeri, Vol. 3 (Istanbul 1987).

Literature: *GOD* II, p. 240; *OM* I, p. 72; *HOP* III, pp. 47–58; for unpublished university theses, see *TA* 19.380–6.

(13) ff. 436b–459b (margin)

Divān

دیوان

The collected poems of 'Aṭā (d. at the end of the 15th century). The incomplete, rare collection contains: sixteen *kaşides* (436b–455b); seventeen *gazel*s (455b–459b—the sequence abruptly ends in the series rhyming in *-āb*).

Begins (436b):

شیرین ترین نواله و فروخ ترین نوا * که اوله انکله بلبل دلداستان سرا

Ends (the opening hemistich of the last *gazel*—the rest is missing, 459b):

ماه رویکدن الورکن مهر عالمتاب تاب

Catalogue entry: *HOM*, p. 245.

Literature: Ergun, II, p. 538.

(14) ff. 490a–533b (margin)

Dīvān

دیوان

The collected poems of Maḥmūd ‘Abdulbākī, who used the pen-name of Bākī (d. 1008/1600). They comprise: sixteen *kaşides* (490a–507a) and two others on f. 506a (margin) and ff. 508b–509b (margin); the *merşiye* for Sultan Süleymān (507b–509b); 315 *gazel*s (509b–533b; 490a–532a, margin); *kıt‘as* and *beyts* (509b, margin; 532a–533b, margin). (Other copies of this work are described under MSS Nos. 1 and 17, above.)

Begins (490a, margin, as in Ergun, *Divan* 26):

اورینوب فرقه بر تاج مجوهر سنبل * اولدی اقلیم چمن تحتنه سرور سنبل

Ends (533b, margin):

بودور ایچنده بنم پادشاه ملک سخن * بکا صونلدى قصیده بکا ویرلدى غزل

Catalogue entry: *HOM*, p. 245; for other references, see under MS No. 1, above.

* * *

Dark red, gilt-embossed leather binding with flap; thin glazed cream paper; (1)+1+534+1+(1) folios; 211×121 mm, 187×93 mm and 133×65 mm; 17 lines (in the inner written space); small *nesta‘liq* of high calligraphic standard; double gilt borders and, within the inner borders, double columns separated by gilt lines; exquisite headpieces and medallions in gilt and blue with multicoloured floral motifs on ff. 2b (inner surface and margin), 3a (margin), 92a (margin), 119a (margin), 195b (margin, with title in white), 197b, 239b (margin, with title in white), 240a (with title in white), 257a (margin), 298b (margin, with title in white), 326b (with title in white), 332a (margin, with title in white), 367a (margin, with title in white), 377b (with heading in white); 406a (margin, with title in white), 430b (with title in white), 436b (margin,

with title in white), 490a (inner surface and margin); an equally illuminated index is found on ff. 1b-2a (the *Dīvān* of Helākī is omitted, and the space provided for it is blank), at the end of which are the words: 'and other poets' (The fact that there are no other poets allows the assumption that the work was never completed according to intention); an equally illuminated medallion with partly erased title on f. 1a; without date and the name of a copyist; seals of the owner Fethī-zāde Bende Meḥmed, who in a note on f. 1a calls himself Meḥmed Ağa Fethī-zāde with the year '3054' (= 1054?/1644-5) are found throughout the volume; other ownership inscriptions and seals occur on f. 1a: of Dervīş Ḥulvī el-Ḥalvetī known as Ḥalvacıbaşı-zāde and of 'Abduḥhayy Muştafā; three other seals have been erased; a bookplate of Nathaniel Bland; the price of 30 *esedī kuruş* has been noted on f. 1a.

Literature: Mine Mengi, "Bir şiir mecmuası hakkında", in *Türkoloji Dergisi* VII (1977), pp. 73-8.

63

A miscellany of two works in eastern (Chagatay) Turkish

(1)

Nişāb-i turkī [der luḡat]

نصاب ترکی [در لغت]

A rare, early 17th-century, copy of an eastern Turkish-Persian versified vocabulary by Muḥammad Ya'qūb Balkhī (flourished in the early 16th century). The title appears on f. 1a, the legend "Turkish Vocabulary A.H. 1127" is found on f. 1b (referring to the date of 21 *zīlḥicce*/18 December 1715). The name of the author is not mentioned in the manuscript but does occur in another copy of the same work, No. 64, described below). A *beyt* in praise of the Mughal Emperor Jihāngīr Shāh [ruled 963/1556-1014/1605] is followed by 22 *kıṭ'as* of two to four *beyts* in various metres in which eastern Turkish words are defined by one or more Persian equivalents; each *kıṭ'a* is dedicated to a separate semantic area; in all, 710 entries occur, from 'iz' (foot-step, track) to 'tonguz' (pig). Marginal and interlinear additions. Additional Persian verses (five distichs, partly cut off at the edge) appear on f. 1a.

Begins (2b):

سرسرفرازان جهانگیر شاه * ولایت مآب و خلائی پناه

Ends (16b*):

جون بمیزان و عقرب آید و قوس * جدی دلو است و حوت آخرهاست

Catalogue entry: *HOM*, p. 261. No other MSS of the work, apart from the aforementioned MS No. 64, are known to exist. (Blochet mentions MSS with the same title, cf. Supplement turc 1013, 1015 (II, pp. 130–1), but mentions İla Yar Kipçak Uzbek Atacı as the author.)

Literature: a detailed description and analysis of the contents of the MS with full glossary and English index is found in A.J.E. Bodrogligeti, “A Glossary to the Rylands Eastern Turkic-Persian Versified Vocabulary”, in *Ural-Altaische Jahrbücher* 53 (1981), pp. 1–65 (curiously, no reference is made to MS No. 64). For other Turki glossaries, written for the Mughal court, see Annemarie Schimmel, “Türkisches in Indien”, in *Scholia, Beiträge zur Turkologie und Zentralasienkunde Annemarie von Gabain zum 80. Geburtstag am 4. Juli 1981 dargebracht von Kollegen, Freunden und Schülern* (Wiesbaden 1981), pp. 156–162, esp. p. 158 sqq.

(2) ff. 3a–16b* (margin)

An anonymous *meşnevî* poem in Chagatay Turkish, probably incomplete, recounting the story of Yūsuf and Zulaykhā. Interlinear glosses in Persian.

Begins (3a, margin):

مین داغی تورب مینک که کهکار ایدی * بارجا بو زنداند اکرفتار ایدی

Emds (16b*, margin):

کوکبه سی ایلا دی تاکه خروش * عرش قه آوازه سی قلدی سروش

* * *

Rebound in light boards, covered in red and grey marbled paper, slightly damaged by wormholes; white paper with slight wormhole damage, restored in f. 6*; 17 partly numbered folios; 208×120 and, approximately, 140×70 mm; margins fully written; 11 lines; catchwords; *nesta'lik*; a few red lines; without the name of a copyist; completed on 5 *Şabân*, 23 years after the accession to the throne, namely of the Mughal Emperor Jihāngīr Shāh, mentioned on f. 2b (= April 17, 1627); a seal of 'Abdullāh Ḥayāt occurs on f. 2b; a bookplate of G.W. Hamilton.

Catalogue entry: *HOM*, p. 261.

64

Nişāb-i turkī [*der luğat*]

نصاب ترکی [در لغت]

An undated copy of the same work as described under No. 63(1), above. The title and the name of the author appear both on the outer front cover and, twice, on f. 1a* (with the additional remark that the author had written the work for 'Babur Pādishāh', cf. under MS No. 151, below). The text is followed by an appendix, seemingly incomplete, by the writer (perhaps the copyist) in Persian verse, with the headings *taşnif-i kâtib* and *'udhr-i kâtib*, on ff. 31a*–31b*. There is an additional text fragment in a hardly legible hand on f. 32a*, but the catchword on f. 31b* does not match the first word of the fragment. Additional verses occur on 1a*, among these *beyts* by Ḥālî and two distichs from the *Dīvân* of 'Alî Şîr Nevâ'î.

Many marginal and interlinear glosses as well as indications of content and of metres, partly cut off at the edges or covered by strips of paper.

Begins (first distich in praise of Jihāngīr Shāh is missing):

ایزی واوغان است و تنگری خدای * بود یاول کورسا تنگوچی رهنما

Ends (31b*):

کاتب پر گاہ نامہ سیاہ * بندہ کترین عزیز اللہ

Rebound in boards, with leather back and edges; light brown paper of inferior quality, in some places crudely restored with strips of white paper; wormholes; 32 unnumbered folios; ; 204×122 and 160×80 mm, varying; 7 lines; catchwords; coarse *ta'lik*; red headings and interlinear language indicators (the letters *tā* and *fā* for, respectively, *Turkī* and *Farsī*); without date and the name of a copyist; a bookplate of G.W. Hamilton.

Catalogue entry: *HOM*, p. 261; for other references, see under MS No. 63, above.

65

Risāle-i [luġat-i] Turkī

رسالهء [لغات] ترکی

A rare, mid 18th-century, copy of a treatise on the (eastern) Turkish language, with occasional glosses which offer Arabic and/or Persian equivalents, by Ḥōca 'Abdurrahmān Cāmī ("Ālemgīr mūrīdi"). The full title appears on the first flyleaf; the shorter version occurs on f. 1a* and in the colophon. The author is mentioned in f. 2b:13 (for another work by the same author, see under MS Persian 598, below). No other manuscript copy of this work seems to be documented; see also Annemarie Schimmel, "Türkisches in Indien", p. 158, sqq.) The treatise consist of an introduction (1b*–3a*, partly damaged), in which it is explained that the work was commissioned by Abū ẓ-afr Muḥyī d-Dīn Muḥammad Özbek 'Ālamgīrī Ghāzī (= the Mughal Emperor Awrangzīb) in *Ramaẓān* 1098 (July/August 1687), followed by a brief treatise on Turkish grammar, called *Şarf-i 'Ālamgīrī* (in 3b*:1) with a short introduction and explanations in Persian (3a*–18b*); a series of wordlists in alphabetical order, arranged according to grammatical functions with Arabic and/or Persian equivalents, from verbal nouns ('*al-ḳatl/öldürme/ kushtan* etc., on f. 18b*) to homonyms (*asmā-i mush-taraka*) as occurring in proverbs (with Persian translation), and ending in a chronogram in *meşnevī* rhyme. It is followed (on the last four

folios) by a bilingual (Turkish-Persian) text of a religious nature, discussing, among other things, the Prophet's ascent to heaven (*mi'rāc*).

A few marginal corrections and indications of contents.

Rebound in brown and red leather, decorated on the outside with gilt borders; a label with the title *Luġāt-i Turkī* is found on the back; light brown paper of poor quality with some wormhole damage and restored in places with strips of white paper; (1)+71+(1) unnumbered folios; 197×125 mm and 175×80 mm, varying; 15 lines; catchwords, partly cut off at the edges; *nesta'lik*, rubrics, lines and interlinear language indicators (as in MS No. 64, above, but with additional 'ayns (for Arabic) in red; two colophons on, respectively, the *verso*-side of the fourth-last folio and on the *recto*-side of the last folio (partly erased and difficult to read) in which the year of completion is stated to be the sixth year of the reign of [the Mughal Emperor] Aḥmad Shāh [Bahādur] (= 1166/1752-3); a bookplate of G.W. Hamilton.

Begins (1b*):

الحمد لله رب العالمين قدراتي پر لا پر . . . مخلوق ارا آدميراتدی

Ends:

بواولدرکیم نه برداکیمنیک این انست که هر جا که مرا ایتیم توتسا نکیر نامندا اونی
ایتن ایتورستیر

Catalogue entry: *HOM*, p. 262.

66

A miscellany

The undated collection contains two works by Ḥōca İmāmuddīn also known as Ḥōca İmāmı. Nothing seems to be known about the author.

(1)

Risāla-i qawā'id-i [zabān-i] Turkī

رساله قواعد [زبان] ترکی

A grammar of the Eastern Turkish language in Persian. The full title appears on the first flyleaf, the shorter version in f. 6b*:1.

The grammar is preceded by an introduction (2b*–6b*), in which the author (mentioned in f. 3a*:10) explains that he was continuing the work, begun by the late (*munshī*) Mīrẓā Ḥasan, who used the pen-name of 'Qaṭīl' (d. 1233/ 1818, cf. Storey II, pp. 363–4—he had travelled in Turkestan) and was assisted by his uncle Özbek Ḥōca who wrote under the pen-name of 'Emīr'. No other manuscripts seem to be documented nor have references to the work been found (cf. Annemarie Schimmel, "Türkisches in Indien", p. 158, sqq.).

Begins (2b*):

حمد ییحد و ثنا ییحد سزاوار ذات واحد الوجودیست که نوع بشر را از ممکن خفا . . .

Ends:

یا شونور بمعنی پنهان شدن بجای پنهان کرده می شور و این هم شاذ است

(2) (the last 45 folios)

Efsāne

افسانه

A tale in Eastern Turkish, preceded by an introduction in which the author, who had studied the Turkish language, writes that he had written down and somewhat improved the 'story' (*kışsa*) which he had heard from his uncle Ḥōca Emīr Ḥān (cf. under (1), above). No references to this work have been found. A few marginal additions.

Begins:

قاب یخشیلیق اول متیمات قه کیم مینگ بویاق چچاک لار فی حدایق ایچره اوزی
عنایت یلی ییله اچلکوردی

Ends:

و اول لارنى طفيلي سغىپ بو باش سىز اياغ سىز آتمحررنى داعى مرام اونىاش برله
قوچا قداش ايل

* * *

Brown leather binding with gilt borders containing floral motifs; a sticker with the title *Qavā'id-i Turkī* on the back; glazed grey paper damaged by wormholes; (2)+114+(2) unnumbered folios; 221×145 mm and 165×93 mm; 11 lines; neat *nesta'lik*; excepting two folios toward the end of the volume, borders in gold, red and blue; an exquisite multicoloured headpiece on f. 2b*; rubrics in red; completed on 10 Şevvāl of an unspecified year; without the name of a copyist; a bookplate of G.W. Hamilton.

Catalogue entry: *HOM*, p. 252.

67

Dīvān-i hikmet

ديوان حكمت

A mid 19th-century copy of a collection of poems in Eastern Turkish by Aḥmed Yesevī, missionary shaykh and poet (d. 562 (1166–7)). The work consists of poems, in some places, particularly from f. 83a onwards, styled *hikmets*, consisting generally of five to twenty-five quatrains, characteristic of Turkish folk-poetry and written in parallel columns of the normal *beyt* order; there are also a *münācāt* (87a) and a *na't* (on 95a) in *meşnevī* rhyme. The original work seems to have concluded on f. 83a, where the date mentioned above is given, and each subsequent piece has a *temmet* at the end, indicating that these additions were made at various times by the copyist. A few marginal corrections. Talismanic squares are found on ff. 1a and 96b.

Brown and red leather binding with gilt borders on outer front and back covers; a sticker with the title *Dīvān-i Türkī* on the back; brownish glazed paper of coarse fibrous quality, restored in places; water damage at the bottom of the pages from f. 70 onwards; (1)+97+(1) folios, with oriental foliation; 233×143 mm and 190×80 mm; 15 lines; catchwords; coarse *ta'lik*; dated 1245 (1829–30, on f. 83a—in a second colophon

on f. 87a, consisting of two Persian distichs, the copyist noted that he finished on a 'Wednesday', without the name of a copyist; a bookplate of G.W. Hamilton.

Begins (1b):

زمانه آخر بولسه ايا دوستلر * تورلوك تورلوك بلالرقوپر ايرمش

Ends (97b):

تاغ دين آغرگاهنك باراوزونكاكيل * حق جمالين كورساتمسه ضامن بولاي

Catalogue entries: *HOM*, p. 241; Götz II, 548, where other MSS are mentioned.

Editions: Tashkent 1902; Istanbul, without date, 1299, 1311 and 1318; the work was also repeatedly printed in Kazan; an edition in Roman script of 144 *hikmets* and a *münācāt* with modern Turkish translation was prepared by Hayati Bice (Ankara 1993).

Literature: see Götz II, p. 522.

68

[*Kitāb-i*] *Kırk su'āl*

[کتاب] قرق سوال

A mid 18th-century copy of a collection of didactic stories based on the Koran by Mevlânâ Furâtî (or Firākî) who probably lived in the second half of the 16th century. The work is preceeded by an introduction (1b*–4b*) with a survey of the forty topics ('questions') discussed in the book, covering subjects ranging from the creation of the world to, finally, the destruction of the cities of the earth; the author is mentioned in f. 1b*:2. A few corrections and indications of the contents in the margins.

Bound in boards with leather backing and edges; a sticker with the title *Kırk su'āl-i Türkî* on the back; partly glazed, white paper; f. 1a* partly covered by squares of white paper lasted on the surface; slight damage from wormholes; water damage towards the end of the volume; 95 unnumbered folios; 219×157 mm and, approximately,

175×115 mm; 13 lines; catchwords; *nesih*; red rubrics, lines and dots; completed at the end of *zilhicce* 1142 (16 June 1730) by a copyist with the riddle number of 4481; ownership markings on f. 1a* of Aḥmed Ḥān b. [?] Faḥruddīn (seal); of Meḥmed zūlfikār Ḥān; and of Ḥāfiẓ Aḥmed Ḥān; the years 1200 (1785–6) and 1262 (1845–6) are also mentioned; a bookplate of G.W. Hamilton.

Begins (1b, cf. Zenker's edition, p. 1):

الحمد لله رب العالمين والصلوات والسلام على خير خلقه محمد وآله اجمعين ودخى بو
كاتبك مؤلفى ومصنفى مولانا فراطى طيب الله ثراه . . .

Ends (cf. Zenker's edition, p. 92):

كافر لمغلوب ومقهور اولوب جهانى نور ايمان تابان قلدى وصلى الله على سيدنا
محمد وآله وصحبه اجمعين

Catalogue entries: *HOM*, p. 254; Götz II, 488, where other MSS are mentioned; see also *Fihris* 3809–13 (III, pp. 234–5); Schmidt UBL 1559(5), 11.935, 12.371(3); TYTK (Antalya) 2776; BL Or. 13122 (2b–69b).

Editions: Istanbul, without date, 1256, 1297, 1306; J.Th. Zenker, *Quarante questions adressées par les docteurs juifs au prophète Mahomet. Le texte turc avec un glossaire turc-français* (Vienna 1851); in modern Turkish: Fevzi Gergen, *Kırk sual ve Hazreti Muhammed'in nurlu sözleri* (Istanbul 1978).

Translation: into German (1960), cf. Götz II, p. 460.

Literature: see Götz II, pp. 459–60.

69

A miscellany of sheets of paper, which contain watermarks with the years 1860 and 1862, of different sizes with texts in Persian, mostly poetry by various authors of Indian origin. There are also two texts in Arabic rhymed prose. The latest date occurring in one of these texts is 1866. The papers are kept in a wrapping of galley-proof sheets of

a book with the title 'New Guinea' which has a bookplate of G.W. Hamilton.

70

A collection of model letters

The early 19th-century manuscript contains, firstly, a series of, by origin, Arabic and Persian terms related to letter-writing accompanied by interlinear Turkish explanations, from *unvân/mektûb evveli* to *lâ ba's/zararı yok*; secondly, a series of twelve model letters of various types, from one addressed to a brother on the usefulness of the art of letter-writing, to others addressed by an inferior to his superior, by a husband to his wife, letters of advice, of appointment, of manumission etc. The last two items contain the dates of, respectively, 3 *Muḥarrem* 1227 (18 January 1812) and 1221 (1806–7).

Board binding with light brown leather backing and flap; white paper of inferior quality, containing a watermark with the year 1815; (1)+22 unnumbered folios; 202×150 mm and 170×90 mm, varying; 7, somewhat slanting, lines; *nesiḥ* with *dīvānī* elements; the black ink of the main text has been blotting the surrounding paper; headings and interlinear explanatory glosses in red; completed on 11 *Cemāzilevvel* 1227 (12 May 1812, cf. f. 3a*) by el-Ḥācc Meḥmed Ḥilmī at-Ṭrablūsī; bookplates of Frederic North and Nathaniel Bland.

An explanation of the contents in Arabic is found on f. 3a*:

هذا مجموع يشتمل على ديباجات تركيه واجورات وتمسكات

Catalogue entry: *HOM*, p. 256.

71

A biography of Shaykh Ṣafī ad-Dīn of Ardabil

The biography of the Shaykh and founder of the Safavid dynasty, Ṣafī ad-Dīn Ishāq al-Ḥusaynī (d. 735/1334), in a, seemingly, autograph copy written by Muḥammed el-Kātib who used the pen-name of

Neşâtî; he was dervish of Shīrāz who lived during the reign of Shah Ṭahmāsb I (ruled 930/1524-984/1576). The Chagatay-Turkish of the work clearly shows Azeri elements. It commences with an introduction, incomplete at the beginning, in which the author sings the praises of Shāh Ṭahmāsb (dated 949/1542-3), introduces himself (3b:5) and writes that he translated the biography of Shaykh Ṣafī ad-Dīn from the Persian *Tadhkirat al-Awliyā* (= Ibn Bazzāz's *Ṣafwat aṣ-Ṣafā*) so that the Turkish *murīds* (novices) and the population of Turkestan would profit from it; it is followed by an introduction (*muḳaddime*, 5a) and twelve chapters (*bāb*). One other copy of this work, the British Library MS Add. 118,548, seems to be documented.

Fragments of verse and remarks on the number of folios occur on f. 485a. A few interlinear glosses and marginal annotations.

Brown leather binding, embossed in gilt and black; glazed cream paper, restored in some places; (7)+485 folios, a double series of Oriental foliation in red and black; 291×173 mm and 203×112 mm; 19 lines; catchwords; *nesta'lik*; borders in red, blue and gold; gilt lines around verse fragments in double columns; rubrics in gold, blue and red; a separate title page on f. 1a, with broad multicoloured borders around three squares with a *besmele*, 7 lines of disconnected text (67×55 mm) and the name of the biographee; completed by the author, Muḥammed el-Kātib, in *Cemāzilevvel* 954 (June/July 1547) (cf. colophon on 485a); an explanation in Arabic on the first flyleaf, however, quoting the same year, attributes the work to a certain Shaykh Nūruddīn Cemālī; a catalogue cutting in German which dates the work as of the 18th century is pasted on the sixth flyleaf; numerous ownership inscriptions and seals of a certain Receb'Alī with the year 1228 (1813), particularly on ff. 214a-b and 484a-b.

Begins (1a):

سمتدن منزہ دور واول قیاضہ کیم کرم ایله جودی کمالی نہایتہ نقصاندن
مقدس . . .

Ends (484a):

هر کرمنی پر فاتحه ایله آنکچون * تانکری سوچینی عفو قیله یوم قیام

Catalogue entries: *HOM*, p. 261; Rieu, p. 281.

Literature: cf. Eckmann, p. 369.

72

Tezkiretü ş-şu'arā

تذكرة الشعرا

A late 16th-century copy of a biographical dictionary of poets by 'Abdullaṭīf who wrote under the pen-name of Laṭīfī (d. 990/1582). It is the second work in the genre produced by the Ottomans. A lengthy introduction, which occupies the first 39 folios, is followed by an index (1a–2b) and the lives of the poets, from Aḥmed Paşa (2b sqq.) to Yaḥyā Beg (147a). Corrections and, sometimes lengthy, additions in the margins. (For other copies of the same work, see under MSS Nos. 100 and 118, below.)

The first flyleaves contain quotations in Arabic, partly from the Koran, and a recipe for 'tulip ointment' (*lāleli yağ*); the last flyleaves contain more fragments in Arabic and two *ğazels* (in Turkish).

Rebound in embossed, dark brown leather; glazed white paper; the title and the name of the author are written on the bottom edge; 3+39+139+2 folios (the first sequence is numbered in pencil, the second in black ink in Arabic digits); 208×134 mm and 155×73 mm; 17 lines; occasional catchwords, partly lost by trimming; somewhat angular *nesih*; red borders, rubrics, lines and dots; completed by Muṣṭafā b. Ca'fer 'Mīrim-zāde' el-Üskübī at noon, Friday 13 *Muḥarrem* 1002 (9 October 1593); ownership markings of Meḥmed Emīn Filibevī (third flyleaf, *verso*, and 1a); of es-Seyyid Meḥmed Rāşid el-Üsküdārī, known as Ḥaṭīb-zāde (with seal, 1a, and penultimate flyleaf, *verso*); of 'Oşmān, known as Koçī-zāde (1a); and of Aḥmed b. el-Ḥācc Meḥmed b. el-Ḥācc 'Abdülkerīm (penultimate flyleaf, *verso*).

Begins (1b, as in the printed version of 1314, p 3):

محامد منظومهء فضاحت نظام و مدایح مشورهء بلاغت انتظام . . .

Ends (149a, as the penultimate line in the printed version of 1314, p. 374):

دعادن یاد ایدن جان حزینم جهان دادندن ایمانیله کتسون

Catalogue entries: *HOM*, p. 255; Flemming 260–3, where other MSS are mentioned; see also *Fihris* 624–8 (I, pp. 158–9); Sarajevo 2948; Schmidt UBL 855, 12.361; Kut 216; BL Or. 898, 6656, 7063–4, 8723, 12196.

Editions: Istanbul (1314); in modern Turkish by Mustafa İsen, *Latîfî Tezkiresi* (Ankara 1990).

Translations: Thomas Chabert, *Latîfî oder Biographische Nachrichten von vorzüglichen türkischen Dichtern* (Zurich 1800, incomplete); O Rescher, *Latîfî, Tezkere. Nach dem Druck Istanbul (mit Verbesserungen und Zusätzen aus Hss.) I Übersetzung* (Tübingen 1950).

Literature: GOW, p. 110 sqq.; Nihad M. Çetin in *EP*² and *IA*; W.G. Andrews, “The Tezkere-i şu’ara of Latîfî as a Source for the Critical Evaluation of Ottoman Poetry” (Diss. Ann Arbor, Mich. 1970); Sabahattin Küçük, “Latîfî tezkere-i (tezkiretü ‘şu’ara)’nin Çorum nüshası”, in *Türk Kültürü Araştırmaları* 25.1 (1987), pp. 49–54.

73

A miscellany

(1) ff. 1b–62b

Âdâbu l-mülûk

آداب الملوك

An early 18th-century copy of a book of advice of the ‘mirror for princes’ genre. The title is mentioned on f. 1a and in the colophon, f. 62b. No other manuscript copies of this work seem to be documented (see also Uğur, *Siyâset-nâmeler*, pp. 84–103). The work commences with an introduction (1b–5a), which contains paragraphs with praise of Sultan Selîm II (ruled 974/1566–982/1574) and Grand Vizier Mehmed Paşa (Soğollu), the ‘reason for writing the book’—the author,

who remains anonymous, explains that Meḥmed Paşa, when he was Governor of Aleppo, commissioned him to translate the *Naṣīḥat al-Mülūk* (= *at-Tibr al-masbūk fī naṣīḥat al-mulūk*) by al-Ghazālī (d. 505/1111, cf. *GAL* I, p. 423, *S* I, p. 750) into Turkish—, and a survey of contents. The work proper consists of a introductory chapter on religious institutions (headed ‘*Şecere-i imān*’) and another seven chapters on the justice of the ruling prince, the right policies of viziers, the behaviour of clerks and literati, the patronage of rulers, the justice of governors, the honour of intellectuals, and, finally, the praise of women; the book concludes with a paragraph (in Arabic) on the unruliness (*fitne*) of the same. A few marginal corrections.

Begins (1b):

حمدنا محدود وثنا نامحدود حضرت حلیم خلاق وحکیم علی الاطلاق جلت قدرته
علت کلمته به که . . . ذکر پادشاه عالمپناه چون ارباب فضیلت و بصایر واصحاب
یکاست و ضمایر . . .

Ends (62b):

. . . انسان کل البلا یأتی منهن والوفا لایاتی مدد [؟] الازمان

Catalogue entry: *HOM*, p. 241.

(2) ff. 65b–203a

Vefayāt[-nāme]

وفیات [نامه]

A mid 18th-century copy of a biographical dictionary of ‘*ulemā*’ and shaykhs who were buried in Bursa by Meḥmed Baldır-zāde of Bursa (d. 1060/1650). The shorter version of the title occurs on f. 65a (a longer version is found ‘*OM* I, p. 257); the work is better known as *Ravzatu l-evliyā*. It consists of an introduction (65b–66a) and a series of biographies, from Shams ad-Dīn Muḥammad b. ‘Alī al-Ḥusaynī al-Bukhārī, known as Amīr Sulṭān (66a), to Ebū İshāḳ (199a); the volume concludes with an appendix with the author’s own biography; he mentions that he finished the book in *zīlḥicce* 1009 (June/July 1601); the year 1019 (1611), however, appears in numbers in the same passage (on 203a). A fragment of Arabic prose occurs on f. 64b.

Begins (65b):

حمد نامحدود و ثنا غير معدود اول واجب و مفيض الخير والجلود . . . و بعد بيت
خاکی اولیا و اتقا بنده الرسول . . . شیخ محمد الشهور . . . بالدرزاده . . .

Ends (203a):

الحمد لله تعالى و مراتب دن بالکلیه فراغ اولنمشدر . . . بو محله تمام
اولدقده . . . الحمد لله ولی الانعام . . . الی قیام الساعة و ساعة قیام

Catalogue entries: *HOM*, p. 241; Götz II, 128, where other MSS are mentioned; BL Or. 12870.

Literature: cf. Götz II, p. 128.

* * *

Gilt-embossed red leather binding, decorated on the back with floral patterns and figures of harps and an angel; glazed cream paper; edges in gold; (2)+204+(2) folios; 211×133 mm, 159×77 (up until f. 62) and 150×89 (from f. 65); 23, and from f. 65, 19 lines; catchwords; *nesta'lik*, from f. 65 *nesih*; red borders, rubrics and dots; gilt borders on ff. 1b-2a; the first part (up to 62b) was completed by Şâlih b. 'Abdülkerim b. Şâlih in mid *zılka'de* 1117 (February/March 1706); the second part by el-Ḥācc Meḥmed b. 'Abdullāh of Bursa on Friday 10 *Şevvāl* 1171 (17 June 1758); the text 'From J. Dickson to his much revered friend Dr. Henderson' is found on the penultimate flyleaf; the price of £2.12.6 is written in pencil on the first flyleaf.

مرآت الادوار و مرقات الاخبار *Mir'āt el-edvār ve mirqāt el-aḥbār*

An undated copy of a world history, translated from the Persian by the statesman and historian, Sa'duddīn Meḥmed b. Ḥasan Cān, also known as Ḥōca Efendi (d. 1008/1599). It was based on the world history of the same title by Muşlih ad-Dīn Lārī (d. 979/1572, cf. Storey I/i, pp. 116-8). Hence the title *Tārīḥ-i Şihābuddīn Lārī* found (in faulty

orthography) on f. 1a. The work begins with an introduction (1a-8b), with lavish praise of the Ottoman dynasty, in particular Sultan Süleyman the Magnificent, the 'reasons for writing the book' (7a)—the translation was commissioned by Soğollu Mehmed Paşa—, and a survey of sources (8a-b). Muşliḥ ad-Dīn Lārī is mentioned in f. 6b:8, but there is no mention of the title of the original work; the author only refers to himself as *bu ḥakīr* (6b:12). The introduction is followed by a preface (*muḥaddime*, 8b) and nine chapters, describing the history of the world from the Creation up until the reign of the Akkoyunlu dynasty (460b sqq.); the work ends with the biography of Mevlānā Mehmed Ḥanefī (464a-b). A historical table with years and major events, from the 'appearance of Adam' to the *hijra*, is found on f. 71b; a similar table in a circular form appears on f. 72a. A few marginal corrections, indications of content and glosses, some of them in French (and in pencil).

Rebound in a modern gilt-embossed, red leather binding with flap; on the back appear the following words: 'MIRÂTU 'L-ADWAR', 'UNIVERSAL HISTORY', 'TURKISH MS.' and 'SEC. XVII.'; glazed white paper, restored in places; gilt edges; moisture stains on f. 52, f. 168 and on the upper margins from f. 408 onwards; (2)+1+464+(2) folios; 272×153 mm and 182×89 mm, varying; 35 lines (38 on 181b); catch-words; small *nesih*; red borders and rubrics; gilt borders on ff. 1b–2a; tables in red and black on ff. 71b–72a; without date and the name of a copyist; an owner's inscription of el-Ḥācc Ḥalīl, an illegible seal and a tailed signature covered in gold-dust are found on f. 1a.

Begins (1a):

سیاس نامحدود و ستایش نامحدود اول قادر معبود درگاهنه سزادرکه تاریخ دانان
دانا صفای وجودده جانب اغازدن فردایتی رغن اوقیوب بورازی ابرازایده . . .

Ends (464b):

بیت خلاق طریقت بود کاویلا * تمنا کند از خدا خبر خدا

Catalogue entries: *HOM*, p. 263; see also *GOW*, p. 95; Blochet 139, S 132, S 1117; *Fihris* 971–5 (I, pp. 254–5); Karatay 520–5; BL Or. 9684.

Literature: GOW, pp. 94-5.

75

Elf leyle ve leyle [hikāyetleri]

الف ليله و ليله [حكايتلى]

An undated copy of a fifth volume of a Turkish version of the stories of the Arabian (Thousand-and-One) Nights cycle, from the 700th to the 789th night. The title and volume number are found in a heading in f. 1b.

Marginal corrections and additions; a incomplete crude drawing of a figure, partly scratched into the paper, occurs in the margin of f. 144b; additional text fragments in Turkish and Arabic (prayers) in an almost illegible hand are found on ff. 1a and 257b; three distichs by Âşık are written on the same page.

Rebound in embossed, brown leather; white glazed paper of heavy quality; stains and scratching damage on ff. 1-2; the edge of f. 1 restored; 1+257+1 folios; 267×172 mm and 203×125 mm; 15 lines; catchwords largely lost by trimming; vowelled *nesih*; red headings, borders and dots; borders in gold and blue on ff. 1a-2a; title and volume number in large gilt characters in a headpiece on f. 1b; title page (1a) with circle in gilt and blue from the inner surface of which a vowelled text, probably the title, has been erased; without date and the name of a copyist; an erased owner's seal is found in the lower margin of f. 157a.

Begins (1b):

راولر شيله روايت قلور كركان امكان كير و دندى او كجه صباح ييله كدلر

Ends (257a):

و مواظ و امثال كه خاطرنده قلمشدر بالكلية تقرير قلدی

Catalogue entries: *HOM*, p. 242; for MSS of the same version or similar ones, see Rossi Vat. turco 62, where other MSS are mentioned; see also Blochet 356 (I, p. 149-50); Browne 61; Rieu, pp. 225-226.

Editions: works with the same title or that of *Elfü n-nehār ve n-nehār* were printed in Istanbul in 1284 and 1290, cf. Özege 4740 sqq.

Literature: E. Littmann in *EF* I, pp. 358–64; cf. Rossi, p. 49; M. Türker Acaroğlu, “Türkçede ‘Binbir gece masalları’ kaynakçası (1851–1985)”, in Nuri Taner, ed., *Masal Araştırmaları/ Folktale Studies I* (Istanbul 1988).

76

Şeceret-i Türk

شجرت ترك

An undated history in Chagatay Turkish of the Shaybanid dynasty since the middle of the 15th century by Muḥammed Ḥān-oğlu Ebūlgāzī Bahādur Ḥān, ruler of Khiwa and historian (d. 1074 (1663)). The work, the title of which is mentioned in a heading on f. 1b*, consists of an introduction and nine chapters, ending with the death of the author—the work was completed by his son—on the fourth-last folio, third line. It is followed by an appendix with a brief survey of the history of the Crimean dynasty, the Giray Khans, from Chingiz Khan to the accession of Kaplan Giray in 1142 (1729–30). A few interlinear glosses on English. A catalogue clipping with a description in English is found on the inner front-cover.

Bound in boards covered in brown marbled paper, with gilt-embossed leather backing and edges; white paper with Pro Patria watermarks produced in the 18th century; 1+71+2 unnumbered folios; 199×160 mm and 165×155 mm, varying; 12 lines; crude *nesih*; the heading with title on f. 1b*, rubrics and lines in red (up to f. 8b*), black lines from f. 9a* onwards; completed by Şura b. Begmîrze el-Ḳabartî (?) on Tuesday, after dawn, on 30 (? *yigirmi on*) *Receb* of an unmentioned year.

Begins:

ابتداسیز و اتهاسیز و شریکسیز یدی اسمان و یدی یرنی اون سکرمینک عالم نی
یول دیگانه یولدورغان تنکرتلیک حمدیدن صکره . . .

Ends:

تاریخ سنه ۱۱۳۲ قیلان کرای خان دفعه ثالث خان بولدی الله اعلم بالصواب

Catalogue entry: *HOM*, p. 265.

For other MSS, editions, translations and references, see: Bombaci, pp. 196-202; Eckmann, 382-5; Spuler in *ET*² I, pp. 120-1; Hofman III/I-2, p. 10 sqq. The work and parts of it have been edited and translated into many languages (including Ottoman Turkish) from 1726 onwards.

77

Selāmān u Absāl

سلامان و اېسال

An undated copy of an allegorical poem in *meşnevî* rhyme by Shaykh Maḥmūd b. 'Osmān, who wrote under the pen-name of Lāmī'ī (d. 938/1532). The title appears in the headspiece on f. 1b but the work is better known as '*Absāl u Selāmān*'. The poem was based on that of the same title by the Persian poet Jāmī (d. 898-9/1492). Its work proper is preceded by a lengthy introductory part (1b-15b) with, among other things, sections in praise of Sultan Süleyman the Magnificent and Prince Selīm. A few marginal additions (verses); the remark (in Arabic) 'As Jāmī wrote' occurs in the margin of f. 13b.

Rebound in black-brown leather, embossed in gilt and red, with flap; cream, pink and pale yellow glazed paper; ff. 81-82, part of a quire of one sheet, have been restored; (2)+82+(2) folios; 174×120 mm and 110×69 mm; 13 lines in double columns; catchwords; small *nesih*; blue borders, but gilt on ff. 1b-2a; headings in red; a gilt headpiece with title on f. 1b; without date and the name of a copyist; an erased owner's seal occurs on f. 1a.

Begins (1b):

باسمك اللهم يا ذا الامتتان * انست برهان لاصحاب العيان

Ends (82b):

نیچه قرن اتسون خدای عالمین * هر نفس عزیمینه بر فتحی قرین

Catalogue entries: *HOM*, p. 255; see also Günay Kut Alpay, “Lāmi’i Chelebi and his Works”, in *Journal of Near Eastern Studies* XXXV (1976), p. 83n.

Literature: Alpay, “Lāmi’i Chelebi”, pp. 73–93; B.H. Flemming in *EP* V, pp. 649–51.

78

Menâzıru l-‘avālim

مناظر العوالم

An undated copy of a cosmography with a detailed geography of the earth by Meḥmed b. ‘Ömer b. Bāyezīd, also known as el-‘Āşık (d. after 1006/1597–8). The title is mentioned in f. 3a:6, the author’s name occurs on ff. 2a–b. The work is preceded by an introduction with praise of the ruling Sultan Meḥmed III and begins on f. 3a with a description of the Creation. It consists of two main parts (*bāb*), describing, respectively, the ‘higher worlds’ (*‘avālim-i ‘ulvīye*)—this part is divided into twelve ‘panoramas’ (*manẓara*)—and the ‘lower worlds’ (*‘avālim-i sülfīye*, from f. 20b), divided into eighteen ‘panoramas’; the twelfth of this latter sequence treats the geography of the world, which occupies the greater part of the work (from f. 72a). It also contains some paragraphs of an autobiographical nature. It concludes with an epilogue (*ḥātime*) on the end of the world and the end of life (340b). A final chronogram (341b) has the year 1006 (1597–8). It is surrounded by five commentaries of readers, mainly discussing the author’s identity—he is apparently mixed up with the biographer ‘Āşık Çelebi—and his biography (with a reference to Riyāzī’s *Tezkire*). Tables and illustrations in red and black occur on ff. 23a (a circle with eleven *miḥrābs*), 26b (a circle with eight *dā‘ires* and seven *iklîms*), 30b (sketch of the bridge, now lost, over the Straights of Gibraltar), 71b (a circle with a crude map of, roughly, the Muslim world), 72a (a circle with 28 countries) and 92b (a sketch of Lake Tannīs near Damietta). A detailed index of five pages precedes f. 1b; it is headed by the formula *Yā Ḥayy, Yā Qayyūm*.

Marginal corrections, additions, indications of content and scholarly comments by readers are found on ff. 55b, 56a, 58a, 58b (with the year 1107/1695-6), 59a, 59b (with the year 1127/1715), 62b, 103b, 126b, 132a, 155a (partly cut off), 157a, 194a, 196a, 206b, 217b, and 223a.

Gilt-embossed brown leather binding with flap; glazed cream paper; f. 187 has been heavily restored; gilt edges; (3)+4+343+2+(2) folios, Oriental foliation; 290×205 mm and 249×154 mm; 43 lines (26a has 27 lines); catchwords; small angular *nesih*; borders and rubrics in red; gilt borders on ff. 1b-2a; a crude headpiece in gilt with multicoloured flower patterns on f. 1b; tables and illustrations in black and red (see above); without date and the name of a copyist; an inscription with tailed signature of Süleymân Hoca and the year (1253/1837-8) occurs on f. 341b; another (illegible) owner's seal is found on the third flyleaf; a bookplate of Benjamin Duprat, *Libraire de l'Institut, de la Bibliothèque impériale etc.* occurs on the inner front cover, to which also a catalogue clipping in French, with the price of 250 fr., is attached; the price of 40 *ķuruş* occurs is written on the first flyleaf.

Begins (1b):

الحمد لخالق البرايا في اول كل ما ذكرنا ديباجه سى هر كلامك الحق حمد احد ايله بولدى

Ends (342b):

... خامه دن صادر اولدى تا تاريخى سير يمين [؟] عوالم اولدى تمام

Catalogue entries: *HOM*, p. 256; Flemming 308, where other MSS are mentioned; BL Or. 12633.

Literature: cf. Flemming, p. 245.

An early 16th-century copy of a long didactic poem in *meşnevî* rhyme on Alexander the Great, with a digression on world history, by Tâcuddîn İbrâhîm b. Hızır, who used the pen-name of Aḥmedî (d. 815/1412–3). The text is headed (1b) by the Arabic explanation *hadhâ kitâb Iskandar dhû l-Qarnayn*. The work commences with introductory sections (1b–16b) and is followed by the *dâsitân* proper (16b); from f. 102a, we find sections on various subjects such as the Creation and the knowledge of man, his body and his soul; the historical section begins on f. 125a, and discusses the Sassanid dynasty, the successors to Alexander (*mülûk-i tavâ'if*), the Caliphs, Umayyads, Abassids, and Chingiz Khan (293a). Final sections are dedicated to 'Advice' (*naşihat-nâme-i Aḥmedî*, 297a) and, again, Alexander—one section discusses the 'second' Alexander, İskender zülkarnayn (318a–320b). The epic ends with a conclusion (*hâtime*, 332b), in which the author states, among other things, that the work consists of 6666 *beyts* (333a:8). The date of completion is stated to be 792 (1390, in f. 332b:4). The volume lacks the section on the Ottomans, and might well be, if not the first, at least an early recension of the work.

Marginal glosses, mostly of a lexicographical character, and indications of content; a small sketch of flowers occurs in the margins of ff. 107a–b.

Embossed red leather binding with flap, with slight wormhole damage; glazed white paper of heavy quality; f. 4 is pierced by a hole with remnants of restorations at the edges; the margins are extensively worm-damaged, and a few folios which have broken away from the spine and have outer edges curled; 1+333 folios; some early folios are bound out of order, and the correct sequence should be: ff. 1–30, 52–9, 31–51 and 60 sqq.; 287×180 mm and, approximately, 220×140 mm; 11 lines in two columns; catchwords, partly cut off; large voweled *dīvānî*; section headings in red; from 312b, the text is occasionally in red and the headings in black; completed at Akkerman on 20 *Cemâzilevvel* 920 (13 July 13 1514) by the *kâtib* Bâyezîd Çelebi b. İskender; owners' inscriptions of Toḡatlu Hâfîz Pîr Mehmed Efendi b. Mehmed Efendi (1b) and L.J. Bresnier (= Louis-Jacques Bresnier, 1814–69, French Orientalist, cf. *DBF* VII (1956), p. 220) (1a); the first flyleaf has a hardly readable stamp of a library (?) with the name Ernest... (12 R. Bonaparte Paris).

Begins (1b):

چو بسم الله در هر کجبه مفتاح * فتوح ابوابن اجر دنسه فتاح

Ends (333b):

تکری رحمت ایلسون اول جانجون * کماوقیه فاتحه یاز انجون

Catalogue entries: *HOM*, p. 242; Flemming 49–50, Götz I, 488–9 and Ünver's edition, pp. 24–7, where other MSS are mentioned; see also *Fihris* 102–3 (I, p. 26); BL Or. 7234, 13837.

Edition: İsmail Ünver, *Ahmedî, İskender-nâme, inceleme—tıpkıbasım* (Ankara 1983).

Literature: cf. Flemming, p. 36; Götz I, pp. 355–6; the introduction to Ünver's edition, pp. 3–27; Nuşabä Araslı, "Ahmädi vä onun 'İskän-därnamä' äsarı", in *Voprosy tureckoj filologii* II (Baku 1980). (See also under MS No. 19, above.)

80

A collection of traditions

An undated copy of an incomplete seventh chapter (*bāb*) of a larger work, consisting of a collection of traditions (*ḥadīs*) in Arabic with Turkish commentary; the volume abruptly breaks off on f. 171a. Marginal additions in the hand of the scribe on f. 25b (partly cut off), 107a, 109b, 129b and 139a.

Rebound in embossed black leather with flap; glazed, *café au lait*-coloured paper; the legend '*ḥadīs-i şerīf*' is written on the bottom edge; 2+171+4 folios; 238×150 mm and 186×98 mm; 17 lines; catchwords, partly cut off; *nesih* of calligraphic quality; borders in gilt and red; gilt lines, circles and flourishes in the text—but all gilt is lacking from f. 152 sqq.; Arabic quotations and rubrics in red; an illuminated head-piece with chapter number on f. 1a; an inscription of a certain Rif'at appears on the second flyleaf.

Begins (1a):

سليمان بن صرد الان تغزوههم ولا يغزونا نحن نسيم اليهم قاله حين اجلى الاخرات
عنه راوى حديث شريف سليمان بن صرد . . .

Ends (171b):

. . . حتى راوى حديث آيت المذكوره بنم حقمده نازل ديو

Catalogue entry: *HOM*, p. 249.

Literature: cf. Sohrweide II, p. 18.

81

A collection of poems

The major part of the volume—the word *mecmū'a* occurs on f. 1a—is devoted to the *ġazeliyāt* of Kāf-zāde 'Abdulḥayy Efendi who wrote under the pen-name of Fā'izī (d. 1031/1622, cf. under MS No. 21(1), above) which, according to the copyist's note on f. 32b, should consist of 150 *ġazels* on 27 folios. Two folios would, therefore, appear to be lacking, and the actual contents are 137 *ġazels* in *divān* sequence, four *ḳıṭ'as* and two *tārīḥs*. It is, nevertheless, more extensive than the corresponding section in the *Divān* described under MS No. 21(1), above, exhibiting also significant variants.

Begins (8b):

عشق طغان بلادر سودمند اولمز سكا * ايلسك اى كوهكن بيك كره كوهه التجا

Ends (32a):

الك الوب يباه اتمدر اى فائضى قصدى * جهانہ ال ويردى صنمه چوقدر انك
حيله والى

Other poets identifiable by pen-name (most of them 17th-century contemporaries of the copyist, see Schmidt's article) are (in alphabetical sequence):

1. 'Abdī of Gallipoli: a *ġazel* (7b).
2. 'Ahdī: a *tārīḥ* on the death of Ṭıflī, dated 1070 (1659–60) (53a).
3. 'Aşık: a *ġazel* (2a); a *kıṭ'a* (6a).
4. 'Alī: two *beyts* (6b); there is a *tārīḥ* on his death by Fā'izī on f. 32a, dated 1026 (1617).
5. Bākī (d. 1008/1600, cf. under MS No. 1): two *ġazels* (4a); a *taḥmīs* on a *ġazel* by Sultan Selim II (cf. Ergun, *Divan* 33, 56a).
6. Behā'ī: a *tārīḥ* on a fountain built by a janissary agha, dated 1064 (1653–4) (53b).
7. Cevrī: a *terkib-i bend* (33a–37a).
8. Edibī: a *ġazel* (29a, margin); there is a *tārīḥ* on his death by Fā'izī on f. 32a, dated 1027 (1618) (cf. *GOD* III, pp. 168–9).
9. Fasīḥī: a *ġazel* (57a).
10. Fuẓūlī: a *tārīḥ* on a fountain in Kerbela (53a).
11. Ġafūrī: a *tārīḥ* on a fire in Istanbul, dated 1070 (1659–60) (53a).
12. Ḥālī (the copyist): a *beyt* (5b); three *ġazels* (5b, 54a, 55b); a *kıṭ'a* (55b).
13. Ḥamdī: a *tārīḥ* on the death of Ṭarzī (in 1074/1663–4) (31b) (cf. *GOD* III, p. 443).
14. Hāşimī: a *tārīḥ* on the death of Āhī, dated 1015 (1606–7) (53a).
15. Hīşālī: a *ġazel* (28b, margin); there is a *tārīḥ* on his death by Fā'izī on ff. 32a, 1028 (1619).
16. 'İşmetī: a *ġazel* (44b).
17. Ḳabūlī: two *ġazels* consisting wholly of undotted letters (6b, 7a), a *ġazel* (44a).
18. Kāzım: a *ġazel* (2b).
19. Kemāl-i Ümmī (16th century, *GOD* I, pp. 123–4): a *ġazel* (57a).
20. Ḳudsi-zāde: three *beyts* (44b)
21. Mecdī: a *ġazel* (55b).
22. Meḥmed Ağa: two *beyts* (3a); two *kıṭ'as* (54b).
23. Nā'İLī: six *ġazels* (3a, 4b, 44b, 55b); a satirical *kaşīde* (39b).
24. Nāzī: a satirical *tercī'-i ibend* (40a).
25. Naẓmī: three *ġazels* (3b, 4b); a *taḥmīs* on a *ġazel* by Ṭal'atī (44a)
26. Necātī: a *ġazel* (5b).

27. Nefî (d. 1044/1635): satirical quatrains, which also occur in his notorious collection *Sihâm-i kazâ*, on Fâ'izî, Riyâzî, Çeşmî, Nev'î-zâde ('Aṭâyî, cf. under MS No. 85, below) and 'Ankâ-yî 'Acem (d. 1025/1616) (4b); a satirical *kaşîde* on Nev'î-zâde (37b); a satirical *kaşîde* on Üskübî Veysî Efendi (cf. under MS No. 86, below) (38a).
28. Neşâtî: two *ğazels* (3b, 44a).
29. Nevâzî: a *târîh* (34a).
30. Nişârî: a *beyt* (5a); two satirical quatrains on Fidâ'î Beg (37a); a *târîh* on the fountain built by the janissary agha, dated 1064 (1653–4) (53b); a *kıt'a* on Sultan Murâd IV's prohibition of smoking (in 1637, 53b).
31. Remzî: a *târîh* on a fountain built by Muştafâ Paşa, dated 1075 (1664–5) (56b, cf. under *zihni*).
32. Rızâ: a *taḥmîs* on a *ğazel* by Riyâzî (38b–39a); a *taḥmîs* on one of his *ğazels* by a poet whose pen-name is obliterated (55a).
33. Rûhî: two *terkîb-i bends* (40b–43a); a *taḥmîs* on a *ğazel* by Nev'î (43b).
34. Sâmi of Galata: a *ğazel* (56b).
35. Şeyhî: a satirical *kıt'a* (56b).
36. Şıdkî ('Abdülvehhâb, an owner of the MS, cf. below): a *beyt* (5a); a *tarih* on the birth of Muştafâ b. Sulṭân Mehmed, dated 1074 (1663–4) (7a).
37. Tarzî: a *ğazel* (43a); a *vaşîyet-nâme* (45b–52b).
38. Va'dî (the copyist): a *kıt'a* (3a); five *ğazels* (3a, 3b, 4a, 47a, 56b); a *târîh* on the death of 'İşmetî Efendi, dated 1075 (1665–6) (33a); a *târîh* on the death of Aḥmed Efendi, dated 1075 (34a); a *târîh* on the completion of the text, dated 1075 (45a); a *târîh* on a fountain built by Muştafâ Paşa, 1075 (53b).
39. Vecihî (Masan Efendi of Istanbul, d. 1071/1660): a *ğazel* (38a).
40. *zihni*: a *ğazel*, with the second hemistich of each *beyt* by Remzî (39a).

On ff. 39a–b and 54a there are *beyts* by Mehmed Ağa, Hâletî, Neşâtî, Edib and the copyist in fanciful explanation of the name of certain of the baths of Istanbul; on the inner front cover there is an additional *taḥmîs* by a certain Ḥalilî (?) to the famous *-ân söyler ғazel* by Naḳşî (d. 1062/1652, cf. 'OM I, p. 171), and on f. 1b there is a copy of a letter to a certain Mehmed Muḥsin Efendi, newly arrived in

Istanbul, from his former teacher, in which he is given advice on the spiritual life. Various notes occur on ff. 1a (a prayer in Persian); 5a (a recipe for an aphrodisiac; the appearance of a comet, dated 1 *Zilhicce* 1091/23 December 1680); 5b, 7a, 45a, 55b (mostly Arabic prayer formulas); lexical glosses are on ff. 6b, 39b, 43b; an *ebced* table is found on f. 45a.

* * *

A well-thumbed volume, crudely rebound in brown boards, with faded black flower motifs and leather backing; a label with the title *Divân-i Fâyîzî* is attached to the outer back cover; white and cream paper of unequal quality; some folios have torn edges; 57 folios, also foliation in Arabic numbers but in Western sequence; 195×135 mm and, approximately, 150×100 mm, varying; occasional catchwords; small *nesta'lik* in the original sections; part of the added text, ownership markings and rubrics in red; the original work seems to have been written in 1075 (1664–5) by a certain Yaḥyâ (cf. f. 32b, margin) who, in his own verses, uses the pen-names of both Va'dî and Ḥâlî; owners' seals and inscriptions of Seyyid Aḥmed Zāhîr or Zahr, with the year 1181 (1767–8) (1a); of Seyyid Fûrûğ, with the year 1182 (1768–9) (2b); and of 'Abdülvehhâb, also called Şidkî (6b).

Catalogue entry: *HOM*, p. 248.

Literature (with translations of some poems): Jan Schmidt, "Poets and Poetry in mid-17th-century Istanbul: Additions to the *Dīvân* of Fā'izî by the copyist Yaḥyâ Efendi and others in the John Rylands University Library MS Turkish 81", in *Arabic and Middle Eastern Literatures* 3/2 (2000), pp. 165–78.

82

Ḥamza-nâme

حمزه نامه

An undated copy of an anonymous and incomplete collection of stories. The title, with the remark that this is a 'complete volume', is found on the first flyleaf, *verso*. The French inscriptions *Receuil de Contes en turc incomplet* and 746 pages are written on a label which has been pasted to the inner front board; there is also an almost illegible remark

in English. The volume contains forty-two stories of the Ḥamza-cycle, the forty-second breaking off abruptly (on 368b). The first story has the title (all titles are in Persian): 'Abū l-Qāsim of Basra, the Amīr of Basra and Abū l-Faṭḥ of Wāsiṭ'; the last 'The Wanderer and his Wife and Children'. Marginal corrections and additions.

The stories are preceded by an index (1a and the two preceding folios), which in turn is preceded by an index in English, headed 'A Collection of 42 Tales in Turkish,' and signed by 'GH'. The latter also remarks at the end of his index, among other things, that many of these tales are found in the Persian tales, *Hazār yak rūz*, by Pétis de la Croix (cf. under MS No. 8, above).

Rebound (from four different MSS or sets of sheets written by four copyists, cf. below) in red leather; paper varying in quality, degree of glazing and in colour, from white to light brown; the paper has been restored in some places; the title *ḥikāyāt* is written on the bottom edge; (1)+2+2+368+(2) folios, with oriental foliation; there are two unnumbered folios between f. 5 and f. 6; none of these four folios, written in two different *nesḥī* hands, belong to the original MS; in the same way, there are two unnumbered folios—the writing matches the hand of the first pair of unnumbered folios—between ff. 291–2; 195×142 mm and, approximately, 170×110 mm and 156×100 mm, varying; 17, 13 and 11 lines; catchwords, partly cut off in some places; small angular, vowelled, *nesih*, and from f. 318 onwards, a rounder *nesih* with *sülüṣ* elements (the catchword on f. 317b does not fit); vowelising is omitted from 320b onward; red borders between ff. 328 and 339, and on ff. 346–7 (the catchword on f. 327b does not fit); red headings (in some parts of the text omitted), rubrics and red dots; without date and the name of a copyist; an owner's inscription of Aḥmed Efendi occurs on the first flyleaf.

Begins (1b):

از ان ابوالقاسم بصری و امیر بصره و ابو الفتح واسطی عقلای کهن و نقلای سخن
ایله روایت اتدلرکم . . .

Ends (368b):

یلان بر پیشیه کردی رونده اود یقدی بیشه و یلانی یندرودی اندن یمش دوشرب
قونین و اتکن طولدردی

Catalogue entries: *HOM*, p. 250; Götz I, 515, where other MSS are mentioned; see also Kut 303; BL Or. 12966.

Literature: cf. Götz I, p. 367.

83

Netāyicü l-fünûn ve maḥāsinü l-mütûn

تأیج الفنون و محاسن المتون

An early copy of an encyclopedia of the sciences by Yaḥyā b. Pīr ‘Alī, who wrote under the pen-name of Nevī (d. 1007/1598–9). The work is preceded by an introduction (1b–5a), in which the author, among other things, mentions his name (2b:5), the title of his work (4b:11), a survey of his sources (4a), and the content of the book which treats thirteen sciences, from that of chronology (*‘ilm-i tāriḥ*) to that of auguries and divination (*‘ilm-i fāl u zecr*). The sequence of the chapters is actually different from that outlined in the introduction and the work ends with the chapter on grammar (*‘ilm-i şarf*, f. 126a). Copious marginal corrections, indications of content and additions in different hands.

The text is illustrated by drawings of the celestial spheres (53a and 58a); the orbits and phases of the sun and moon (56b–57b and following unnumbered folios); the globe of the earth with its *iklîms* (60b)—an unspecified drawing of intersecting circles occurs on f. 141a.

The last folios (from 138a) contain later additions: a *mürebbâ*‘ by Dā‘ī (138a); four distichs (138b); the address of a model letter to be sent to a *kapu ağası* (partly trimmed, 139a); a *ğazel* by Fā‘izī (139b); a *ğazel* by Gazālī with a *naẓīre* by Beg-zāde (140a); *ğazels* by Feyzī and Sālik (140b); a series of accession dates of sultans, from Murād III to ‘Osmān II (1027/1618) and a sentence in Arabic; partly erased fragments of a text and calculations—the years 1010 (1601–2) and 1013 (1604–5) are also mentioned.

Rebound in dark brown leather decorated with gilt borders on the outer front- and back-covers, framing surfaces of dark blue cloth embroidered with rose motifs; cream glazed and grey paper; damp stains; (1)+141+1+(1) folios; 184×98 mm and 140×55 mm, varying;

a quire of two sheets of paper of a different, lighter, quality and with script in a different hand has been bound between f. 57 and f. 59 (part of a quire of five sheets); the first folio of this quire has been cut off, the second two (unnumbered) are lacking part of their outer margins, measuring 180×62 mm (written space, c.96×50 mm); the catchword on f. 58b does not fit; 17 lines; catchwords, partly cut off; *nesta'lik*; red borders on ff. 1b–2a; a simple headpiece with title on f. 1b; red rubrics, dots and lines; illustrations occur on ff. 53a, 56b, 57a, 57b, the unnumbered folios between ff. 57–8, 58a, 60b and 141a; the MS, the rough draft of which was made by night and the fair copying was done by day, was written out in Istanbul between 1 *Cemāzīlāh*ir and 1 *Receb* 1001 (5 March–3 April 1593); without the name of a copyist (the MS might be an autograph); illegible seals on f. 141a.

Begins (1b):

حمد بی حد احد بی ابتدایه که الف اسم ذاتی هر ابتدایه اول وهر انتهایه متهدادر

Ends (137a):

شعر و من عاده الايام تحريك ساکن . . . ذکر فلکن آکا رجز تفريق مشمر . . . ونقول
قرالکاب

Catalogue entries: *HOM*, p. 261; Flemming 372, Götz II, 3–6 and Sohrweide II, 169–70, where other MSS are mentioned; see also Fihris 4872–86 (IV, pp. 203–6); Sarajevo 2865–8; Schmidt UBL 949(1); TYTK (Tarlan), 2–3; BL Or. 7335.

Literature: cf. Götz II, p. 4; Sohrweide II, pp. 156–7.

84

Dīvān

دیوان

An undated copy of the collected poems of 'Īsā Necātī (d. 914/1509). They are: a *dībāce* in prose and verse (1b–7a); a *na't* (7a–9a); 24 *kaşides* (9a–24b, 26a–35a, 36b–44b); four *terkib-i bends* (24b–26a, 35a–36b, 44b–48b); a short *meşnevî* (49a–b); *rubā'is*, *kıt'as* and *beyts* (49b–55a); 524 *gazels* (55b–184b); five Persian *gazels* (184b–185b); fugitive

Persian verses (185b-186a). A few marginal corrections and additions. (Another copy of the same work is described under MS No. 62(1), above.)

Rebound in light brown leather, embossed in gilt and red; the front-cover is broken off the spine; the flap has disappeared; white glazed paper; 2+186+2 folios; 208×110 mm and 150×68 m; 15 lines in double columns; small *nesta'lik*; red borders, red and gilt on ff. 1b-2a; a simple headpiece on f. 1b with the title; without date and the name of a copyist; a gold-dusted tailed signature occurs in the lower margin of f. 186a.

Begins (1b):

کلکوز اولم که و بیکاه * ذاکر لا آله الا الله

Ends (186a):

دمی کافون رسد بر جامی مدمن * شفا یابد چنان کر نشهد مؤمن

Catalogue entry: *HOM*, p. 260; for other references, see under MS no. 62(1), above.

85

Hamse

خمسه

An early 18th-century copy of the 'Quintet', a collection of five narrative poems in *meşnevî* rhyme of a, primarily, ethical and mystic content by Nev'î-zâde 'Atâ'ullâh b. Yaḥyâ, who wrote under the pen-name of 'Aṭâ'î (d. 1045/1635). A detailed description of the work is found in *GOD* III, pp. 244-83. Marginal corrections, additions and indications of content.

(1) ff. 1b-72b

Nefḥatu l-ezhār

نفحت الزهار

According to the chronogram occurring in f. 71a:12, this part of the work was completed in 1034 (1624-5, but cf. *GOD* III, pp. 257-68).

Begins (1b):

بسم الله الرحمن الرحيم * فهرس غرای کتاب

Ends (72b):

دمدر اولوب نظم خجسته تمام * کک عطایی دیه ام الکلام

(2) ff. 73b–110a

‘*Ālem-nümā*

عالم نما

The work is better known as *Sāḳī-nāme*; it was completed in 1026 (1617); the (corrupt) chronogram appears in f. 109b:12.

Begins (73b):

بنام خداوند و افلاک و خاک * برآرنده کوی و چوکان تاک

Ends (110a):

وارم بزم کده معطر مشام * رقیق حیات اوله مسکین ختام

(3) ff. 111b–183b

Şoḥbetü l-ebkār

صحبت الابکار

The work was completed in 1035 (1625).

Begins (111b):

ایدلر بسمله بی بادی راه * یوریسون قافله حمد و آله

Ends (183b, with the chronogram of completion):

دیدى اورن عقده ختمن انک * نظمنه تاریخ زهی نظم پاک

(4) ff. 186b–247a

Heft h^vān

هفت خوان

The year of completion was 1036 (1626)—the chronogram is in f. 246b:15. On f. 247a, there is a *takrîz* on the work in the form of a *gazel* by the *kāzî* Ṭālîb ‘Ömer Efendi, who is said to have been one of ‘Aṭā’i’s favourite pupils.

Begins (186b):

ای نسق‌ساز باغ هفت اورنگ * نقش پرداز لوح رنگارنگ

Ends (247a):

چون تمام اولدی ایله کردون سیر * رب تمام‌امورنا بالخیر

(5) ff. 249b–251b.

Hilyetü l-efkār

حلیۃ الافکار

A mnemonic verse on the names of the chapters of the Koran occurs on ff. 248b–249a; a series of satirical *beyts* and *kıt‘As* by the same author in alphabetical order of rhyme under the general title of *hezeliyāt* are found in ff. 253a–259b; the penultimate flyleaf contains a *tārîḥ* on the birth of Prince Murād, son of Sultan Aḥmed (born in 1609).

Begins (249b):

الاهی سینما ایله مایه سوز * هوای عشقک اولسون آتش افروز

Ends (251b, as in Levend’s edition, p. 38):

دوشوب زر لوله سرچشمه نور * طشوب طوتدی جهانی جوی کافور

* * *

Dark brown, gilt-embossed leather cover; white glazed paper with occasional yellow leaves; (1)+259+(1) folios—f. 82 is bound out of order, 216 should follow 217, and 226 should follow 224—; title and name of the author are written on the bottom edge; 206×115 mm and 160×60 mm, varying; 23 lines in double columns; catchwords, but lacking in

some places; small, rather careless *nesta'lik*; gilt borders on ff. 1b–2a, 73b–74a, 111b–112a, 249b–250a; simple gilt headpieces with section titles and the name of the author on ff. 1b, 73b, 111b, 249b; dated 1 *Muḥarrem* 1117 (April 25, 1705), without the name of a copyist; owners' seals and inscriptions (1a) of Meḥmed Paşa-zāde 'Abdurraḥmān Rāmī; of Meḥmed b. 'Alī, with the year 1119 (1707–8); of Ebülkemāl es-Seyyid Aḥmed 'Āşım, known as Cemālī-zāde (?); and of es-Seyyid Ḥasan (a fifth inscription and seal have been erased).

Catalogue entries: *HOM*, p. 244; *Fihris* 1521–2 (II, 12–3); BL Or. 6297, 7235, 13882, 13348. Most MSS contain only (2): Götz I, 569; *Hamseler*, pp. 133–4; Rieu 792 (pp. 195b–196a); Şeşen II, 262/2 (362); TYTK (Tarlan) 261. BL Or. 7080 only contains (3) and 7081 has (1) and (4). Only two (other) MSS contain (5): *Fihris* 1521 and Istanbul University MS No. 4013 (which contains (4) and (5), cf. Levend's edition).

Editions: of (4): Turgut Karacan, *Nev'î-zāde Atâyî: Heft-h'ân mesnevisi; İnceleme, metin* (Ankara 1975); of (5): Ağâh Sırrı Levend, *Atayî'nin Hilyetül-Efkar'ı* (Ankara 1948).

Literature: *OM* III, 95; *Hamseler*, pp. 132–3; *İA* IX, p. 226 sqq.; John Walsh, “‘Atâ’î”, in *EP* I, pp. 732–3; Tunca Kortantamer, “17. Yüzyıl şairi Atâyî'nin Hamse'sinde Osmanlı imperator-luğu'nun görünüşü”, in *Tarih İncelemeleri Dergisi* I (1983), pp. 61–105.

86

Two works by Veysî

Veysî is the pen-name of Üveys b. Meḥmed (d. 1037/1628) (cf. *GOW*, pp. 152–4); the copies date from the early 18th century and were probably made by the same copyist.

(1) ff. 1b*–210b*

Dürretü t-tâc fî sîret şāhibi l-mî'râc

درة التاج فى سيرة صاحب المعراج

A biography of the Prophet which consists of two volumes, the first dedicated to the Meccan, the second (from f. 109b*) to the Medinian period (cf. remark on f. 1a*). The work is also known as *Siyer-i Veysī*.

The margins contain corrections, indications of content as well as numerous glosses, particularly on the first folios; these are mostly of a lexicographical character with references to the well-known dictionaries such as that by Aḥṭerī (cf. under MS No. 167, below).

Begins (1b*):

کنون وقتست کز کک سخن کوی * بسوی دکر پیغمبر نهم روی

Ends (210b*):

ما فمکش صفحه درة التاج باینده عمیرک فرستاده جناب پیغمبری اولمدوغنه دلیل
جلیل . . . نسیت بخش عمیر اولدقلری در

Catalogue entries: *HOM*, p. 247; Flemming 72-7, Götz II, 205-9 and Sohrweide II, 18, where other MSS are mentioned; see also *Fihris* 1586-97 (II, pp. 27-9); Schmidt UBL 6805; Şeşen II 234/1, III, 391; Kut 142-5; TYTK (Antalya) 368, 3438-9; TYTK (Süleymaniye, Ali Nihat Tarlan) 120; BL Or. 7311, 7503, 13975.

Editions: Bülâq 1245; Istanbul 1286.

(2) ff. 211b* sqq.

Risāle-i tevḥīd

رسالهء توحید

A rare copy of a treatise on the mystical interpretation of religious observances and duties. The title appears in the headpiece on 211b*, but the work is also known as *Tevḥīd-nāme*. No references to this treatise have been found. It consists of an introduction and chapters on prayer, prayer formulas, fasting and alms-giving, and is based on several sources, mentioned in the text, mostly collections of *ḥadīth*, the traditions of the Prophet. (For another copy of the same work, see under MS Persian 895, below.)

Begins (211b*):

ای درویش فضایل کلمه . . . خرده کاری قلم معجز شیم برله طبق ورقه بلا غتده بر
توره جوهر . . . عرض ایدید

Ends:

مجرمان اهل ایمانی سخته سیاستگاه دوزخه ویریم رحمتست . . . شفقتی فرما
اگرچه لایق شفقت نه اید

Catalogue entries: *HOM*, p. 262; BL Or. 7220.

* * *

Gilt-embossed dark brown leather binding with flap; the front cover has been severed from the spine; cream, yellow, pink, orange and pale green, glazed paper; water damage; 7+219+1 unnumbered folios; 231×130 mm and 177×78 mm; 21 lines; catchwords; *nesta'lik*; gilt borders, also around some marginal text fragments; illuminated frontispieces on ff. 1b*, 109b* and 211b*; rubrics, dots and lines in red (in white on orange pages); the second to the seventh flyleaves contain blank index squares in gilt; the first part is dated 23 *Rebī'ülevvel* 1125 (9 April 1713, cf. the colophon on f. 108a*) but without the name of a copyist; the second part was completed by 'Ömer b. Hüseyn known as 'Ömrî Erzurumî on 6 *Şabân* 1125 (28 August 1713, cf. the colophon on f. 210b*); the third part was completed on a Wednesday in *Ramazân* (from the appearance of the script, all three parts seem to have been copied by the same copyist); owner's inscription and seal of Mehmed, *kâtib-i divân* of the governor of Basra, the Vizier Muştafâ Paşa (1a*, 109a* and 211a*).

A mid 18th-century copy of a guide for the spiritual education of dervish novices by the Naqshbendiye shaykh 'Abdullâh es-Simavî, who wrote under the pen-name of İlâhî (d. 896/1490–1). The work is pre-

ceded by an introduction (1b*–2b*), in which the title (2a*:19–20) and the author (2b*:2) are mentioned. A detailed description of the contents is found in Götz I, pp. 44–5. A few marginal additions, partly lost by trimming.

Rebound in brown and dark red leather decorated with gilt borders and vegetal motifs; water damage; f. 1* has been restored; 83 unnumbered folios; 203×124 mm and 159×79 mm; 21 lines; catchwords; *nesih*; red borders; a simple headpiece in red with flower patterns on f. 1b*; rubrics, dots and lines in red; completed by Ḥalil Odabaşı b. Mehmed on the morning of a Tuesday in *Receb* 1166 (May/June 1753); owner's inscription and seal on f. 1a* of Mîr Aḥmed 'Aynî Çavuş Paşa-zâde Sîrûzî.

Begins (1b*):

حمد و ثنای حد و شکر بی نهایت حضرت الیه عز سلطان هر موجود . . . شرکاء
مسلك الطالبین والواصلین دیواد وردم

Ends:

امید در که حق تعالی نک رضاسن بولوب حق تعالی یه واصل اولاسن بلطفه و کرمه

Catalogue entries: *HOM*, p. 256; Götz I, 58–63, where other MSS are mentioned; see also *Fihris* 4472 (IV, p. 97).

Literature: cf. Götz I, pp. 44–5.

88

A manual for pilgrims

The undated copy of the work contains a description of the route traditionally taken by pilgrims between Üsküdar and Mount Arafat—it consists of 41 sections (analysed in detail in Schmidt's article)—as well as of the sites of Medina, Mecca, 'Arafāt, Muzdalifa, Minā and the Kaaba at Mecca, and the *ḥacc* rituals to be performed there. It is preceded by three lists of, respectively, the 'stations' (*menzil*) between Cairo and

Mecca (1b*-2a*), those between Mecca and Damascus (2a*-3a*), and those between Damascus and Üsküdar (3a*-4a*). It concludes with a 'farewell poem' of five distichs. No reference to other copies of this work have been found. The first flyleaf contains erased annotations, among these the year 1211 (1796-7). A few marginal indications of content.

Gilt-embossed, dark brown leather cover with flap; glazed white paper; 2+30+2 unnumbered folios; 181×122 mm and 139×76 mm; 19 lines; catchwords; *nesih* of calligraphic quality; gilt borders; a headpiece in gilt and multicoloured floral motifs on f. 1b*; rubrics, dots and lines in red; without date (but copied after 1718, cf. Schmidt's article, p. 490) and the name of a copyist.

Begins (4b*):

اوسكداردن جبل عرفاته وارنجه منازللى مقدار ما بينلى . . . بو محله كتب و تحرير
يولندى

Ends:

پیشگاه حضرت حقده شهادت الوداع ديه رك حزن وانكسار قلب ايله باب
ابراهيم عليه السلامدن خروج وعزم وطن اولندى

Catalogue entry: *HOM*, p. 253.

Literature: see Jan Schmidt, "Ottoman *Hajj* Manuals and the John Rylands Library MS Turkish 88", in *Culture and Diversity; Proceedings of the Annual Conference of the British Society for Middle Eastern Studies*, 12-14 July 1994 (University of Manchester), pp. 488-501.

An undated copy of a collection of *fetvās* issued by the *şeyhülislām* Ebüssu'ūd Meḥmed b. Meḥmed el-İmādī. (d. 982/1574). The work begins, after a brief formula in praise of God and the Prophet in Ara-

bic, with an introduction in the form of a petition in which *imams* and *müctehids* (expounders of Islamic law) request clarification on a number of questions laid down in *fetvās* by the late Ebüssu'ūd; the work itself consists of a series of *fetvās* arranged in chapters (*kitāb*) discussing a number of subjects, ranging from prayers to charity. (For another copy of the same work, see under MS No. 95(2), below.)

Bound in embossed red and green leather; the outer front and back covers have gilt borders; glazed yellow-brown paper; (1)+17+1+(1) unnumbered folios; 234×155 mm and 165×75 mm, varying; 23 lines; catchwords; small *nesta'lik*; rubrics and lines in red; without date and the name of a copyist.

Begins (1b*):

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين محمد خاتم النبيين . . .
اما بعد سعادتلو وسيادتلو وفضيلتلو ومرتولو سلطانم حضرتلرينه عرض داعى
بیمقام اولدرکه . . .

Ends:

الجواب صدقه فقرايه مخصوص صدر . . . فوت اولسه ساقط اولور بر حبه الاخر لزي را
صله در اجرت دكلدر كنه ابو السعود عليه رحمة الودود

Catalogue entries: *HOM*, p. 264; Flemming 345–7, Götz II, 84, Sohrweide I, 108–9 and Sohrweide II, 101, where other MSS are mentioned; see also *Fihris* 4517–23 (IV, pp. 109–11); Kut 50–4.

Editions: in *Millî tettebbu'lar mecmuası* I (1331/1915), p. 337 sqq.; Paul Horster, *Zur Anwendung des Islamischen Rechts im 16. Jahrhundert* (Stuttgart 1935), with a German translation.

Literature: cf. Flemming, p. 274; Sohrweide I, p. 85; Haim Gerber, *State, Society, and Law in Islam, Ottoman Law in Comparative Perspective* (New York 1994), p. 88 sqq.; Colin Imber, *Ebu-su'ūd; the Islamic Legal Tradition* (Edinburgh 1997).

Tārīḫ-i feth-i Kūştanṭīniye ve binā-i Aya Şofya

تاریخ فتح قسطنطنیه و بناء ایا صوفیه

An mid 17th-century copy of an anonymous account of the legendary foundation of Constantinople by Yanḳo b. Madyan, the building of the Haghia Sophia, and the various sieges by the Muslims which the city experienced, particularly that of 48 (668) in which Abū Ayyub Anṣārī lost his life. The original version of the work dates from the period of the Ottoman conquest under Sultan Mehmed II and has been incorporated into the popular histories of the period.

Crude paper binding; white glazed paper; 41+1 folios; 212×145 mm and 160×85 mm, varying; 15 lines; catchwords; *nesih*, occasionally vowelled; written in the first days of *Receb* 1060 (1–10 July 1650), without the name of a copyist.

Begins (1b):

جون سليمان نبی دنيادن نقل اتدی سليماندن صکره نجه نجه پادشاهلرکلدی کتديلر

Ends (41b):

... شمدکی حالدہ معمور ايکن سلطان محمد فتح اتدی لا يعلم الغيب الا الله

Catalogue entries: *HOM*, p. 266; Flemming 115, where other MSS are mentioned.

Edition and Translation: F. Giese, *Die altosmanischen anonymen Chroniken* I (text) (Breslau 1922); II (translation) (Leipzig 1925), where the present work occupies pp. 76–111 of Vol. I.

Literature: cf. Flemming, pp. 115–6; Stephane Yerasimos, *Légendes d'empire; La fondation de Constantinople et de Sainte-Sophie dans les traditions turques* (Istanbul & Paris, 1990)—manuscripts are discussed on pp. 251–6.

91

Manzūme fī ḥavāṣṣ esmā' ḥüsnā

منظومه فی خواص اسما حسنی

An undated copy of a long poem in *meşnevî* rhyme on the mystical interpretation of the names of God, each name forming a separate section of the poem, by İlyās b. Mecdüddin 'İsā, known as İbn 'İsā (d. 967/1559-60). The work is also known under different titles, among them 'Şerḥ-i (or *Der beyân-i* or *Şerā'it-i*) *esmā-yi ḥüsnā*. An additional verse occurs in the margin of f. 6b.

Begins (13b):

اللهم لا سهل الا بسم الله * الرحمن ما جعلته سهلا

Ends (39a):

بودر اول یادکاری ابن عیسی * بونکله مرده دلر اتدی احیا

The work is preceded by verse of other poets (in alphabetical sequence):

1. Edib (d. 1079/1668): a *na't* (1b-2b); a *fahriye* (2b-4b)
2. Fünūnî (16th century): a *tercî-i ibend* (11a-b) (cf. *GOD* II, p. 505)
3. Nâdirî (d. 1036/1626-7, cf. under MS No. 21, above): a *taḥmîs* on a *gazel* by Cevrî (5a-b)
4. Nāmî: a *tercî-i bend* (10b)
5. Nefî (d. 1044/1635, cf. under MS No. 81, above): a fragment of a *kaşîde* (4b)
6. Nevî: a *kaşîde* (6b-9a); a *tercî-i bend* (11b-12a)
7. 'Ulvî: a *tercî-i bend* (10b-11a)
8. Veysî (d. 1037/1628, cf. under MS No. 86, above): a fragment of a *kaşîde* (4b)

Bound in boards with flap and carton covered in multi-coloured marbled paper; leather back and edges; the carton bears a label with title; white glazed paper; water damage ff. 1b-2a and 38b-39a; (1)+39+(1) folios; 194×120 mm and 149×75 mm; 19 lines in double columns;

catchwords; small *nesta'lik*; gilt borders; rubrics in red; without date and the name of a copyist; owner's inscription on f. 13a of Muṣṭafā Ağa, *kātib* (secretary) to the agha of the janissaries (?), with the year 1118 (1706–7); on the first flyleaf occur the words *mecmū'A-i ẓaṣīde* (*sic*).

Catalogue entries: *HOM*, p. 256; Rossi, *Barb. Orient* 62, where other MSS are mentioned.

Literature: cf. Rossi, p. 316.

92

Şāh u gedā

شاه وکدا

An undated, incomplete copy of a narrative poem in *meşnevî* rhyme by Yaḥyā Beg Duḡakin-zāde (d. after 982/1574–5). The work is the first part of a 'Quintet' (*Hamse*), dedicated to Sultan Süleyman the Magnificent. (For a copy of the fourth part, see under MS No. 129, below.) A detailed description of the contents of the work, the story of the King and the Beggar, is found in *HOP* III, pp. 122–5 and 368–70.

Rebound in embossed chamois leather with flap; cream glazed paper; the title appears on the bottom edge; (3)+67+(3) unnumbered folios—the first and last folios are lacking; 173×102 mm and, approximately, 120×55 mm; 15 lines in two columns; catchwords; small *nesta'lik*; red borders on f. 1a*; gilt dots on ff. 1b*–2a*; gilt (in the introductory part) and red headings; without date and the name of a copyist; an owner's inscription of 'Alī el-Mevlevī is found on the first flyleaf; illegible seals on f. 2a*.

Begins (1a*):

اولدی هر حرفی ای نجسته خصال * پرده شاهدن شهر جمال

Ends:

عاریدر عاریت لباسنه ن * پاکدر ترجمه لباسنه ن

Catalogue entries: *HOM*, p. 265; Flemming 426 and Sohrweide II, 252, where other MSS are mentioned; see also Fihris 2927–30 (IV, pp. 1–2); Sarajevo 2861(5); Schmidt UBL 3047, 10.851; Şeşen II, 279/1; TYTK (Adana), 2530; TYTK (Süleymaniye, Ali Nihat Tarlan), 279, 301; BL Or. 7222 (the complete *Hamse*), 7223, 3711.

Edition: Istanbul 1284.

Literature: cf. Flemming, p. 333; Sohrweide II, pp. 229–30; Mehmed Çavuşoğlu in *İA*.

93

An anthology of poetry

The undated collection—the titles of *Dīvān-i Bākī vu Nābī* and *Ġazeliyāt-i Behā'ī Ṭālib* occur on f. 1a—contains poems by the following poets, as far as they could be identified by their pen-names (in alphabetical order):

1. Agehī (d. 985/1577): a *kaşīde* in naval argot (54b–55a) (edited by Andreas Tietze in *Türkiyat Mecmuası* IX (1946–51), pp. 113–21; cf. *GOD* III, pp. 12–3)
2. Bakā'ī: two *ġazels* (63b)
3. Bākī: 89 *ġazels* (20a–21b, 23a–28b, 36a–39b, 42a–43b, 46a–52b); two *kaşīdes* (32b–36a)
4. Behā'ī: six *ġazels* (12a–13a); a *naẓīre* to a *ġazel* by Ṭālib (16b, margin)
5. Emrī (d. 988/1580, cf. under MS No. 17, above): sixteen *ġazels* (22a–b, 29a–b, 30b–31b)
6. Fethī: a *ġazel*, with *naẓīres* by Güftī-yi Edirnevī (d. 1062/1651) and Bezmī (cf. *GOD* III, p. 403)
7. Feyzī: eight *ġazels*, in one of which *beyts* by Nā'īlī and Sırrī are said to be included (10b–11b)
8. Ḥayālī: 24 *ġazels* (40a–41b, 43b–45b, 53b, 56a–b); a *taḥmīs* on a *ġazel* by Necātī (60a–b)
9. Nābī (d. 1124/1712, cf. under MS No. 44, above): 47 *ġazels* in *dīvān* sequence (1b–9b); three *ġazels* (19b); a *naẓīre* to a *ġazel* by Ṭālib (16b, margin)

10. Rāsim (18th century): a *muḥammes* (10a) (cf. *GOD* IV, p. 235)
11. Selāmī (16th century): a *tercī'-i bend*, incomplete (57a–b) (cf. *GOD* III, p. 433)
12. Senā'ī: two *ğazels* (62b)
13. Tālib-i Bursavī (Meḥmed Tālib of Bursa, d. 1118/1706): 44 *ğazels* (12b, margin, 13a–19a) (cf. Sadeddin Nüzhet Ergun, *Türk Musiki Antolojisi* I (Istanbul 1942), p. 54)
14. Zātī (d. 993/1546–7, cf. under MS No. 62, above): two *ğazels* (54a)

A fragment of a versified treatise in Persian on enigmas (*mu'ammā*), in which certain technical terms such as *tesmiye*, *teşādüf* etc. are explained and illustrated, is found on ff. 58a–b. A chronogram by Nişārī on the appointment of 'Aynṭabī 'Arzī Meḥmed Efendi as shaykh of the Galata *Mevlevī-ḥāne*, in succession to the late Adem Efendi (1063/1653) occurs on f. 59b, and on f. 61a, there are chronograms by Baldır-zāde Meḥmed Efendi and 'İşmetī on the conquest of Baghdad by Sultan Murād IV (in 1048/1638).

A few marginal additions; a crude sketch of two flowers is found in the margin of f. 43b.

Rebound in boards in multicoloured marble paper with leather back and edges; varicoloured glazed paper with occasional superimposed watermarks with designs of plants, leaves and flowers; 64 folios, bound together in incorrect order from various MSS; remnants of at least two series of Oriental foliation are still visible; 194×117 mm and 153×77 mm, varying; some folios have folded, expandable, margins; a varying number of lines; catchwords, partly cut off; small *nesta'lik*; gilt borders; titles and rubrics in red and blue; without date and the name of a copyist; owners' inscriptions on f. 1a of Meḥmed Sa'īd (cf. MS No. 165, below), and of Hüseyn el-İmām b. Aḥmed of Kāsımpaşa (?); on the inner front cover also the name of Muşṭafā is written.

Catalogue entry: *HOM*, p. 247.

A mid 18th-century copy of a treatise on the nutritional value of food and drink, and the effect of various medicines by Zeynül'ābidin b. Ḥalīl (d. 1056/1646–7) who was a *ḳāzī* and head physician (*re'isūlaṭṭibā*) at the Fātiḥ Hospital in Istanbul. The work commences with an introduction in which the author presents himself (2a*:2–3), discusses the usefulness of the science of medicine, expresses the hope that the book will please Sultan Murād and gives a survey of the contents. The work itself (from f. 4a* onwards) consists of seventeen chapters (*faṣl*), treating various subjects, varying from the 'Advantages of eating', the drinking of water, the effects of cereal grain consumption on the human body etc., and ends with a chapter on remedies to 'reinforce the powers' of male and female during coition. The book was written during seventeen days in *Cemāzīlāḥir* 1037 (February 1628). A great many marginal explanations and additions.

The two pages following the treatise contain annotations in Arabic of a religious nature and a list with the names of six shaykhs and the amounts of *aḳçe* to be spent in their memory, as the explanation reads, if one wishes to attain one's goal or annul the evil effects of theft or calamities.

Dark brown leather binding with flap; the outer front and back covers have gilt borders; glazed white paper; paper slightly damaged and restored in places; (1)+1+47+1+(1) unnumbered folios; 212×118 mm and 161×67 mm; 17 lines; catchwords; *nesih*; gilt borders; red rubrics and lines; a frontispiece in gilt and blue with multicoloured floral motifs on f. 1b*; the copy was completed by Meḥmed b. 'Abdullāh in 1171 (1757–8).

Begins (1b*):

حمد بی رحمت و ثوابی عد اول حکیم رحی و صمد حضرتته اولسونکر بو عالمی عدمدن
وجوده کورب ... اما بعد ذلیل راجی لطف جلیل زین العابدین بن خلیل ...
بوصنعت طب اشرف ... صنایع ... اولمغله ...

Ends:

بو کتابک تالیفنه ... مباشرت اولوب ... اون یدی کونده تسویر ایدوب تمام ایلدم
الحمد لله ... والصلاة والسلام علی خیر خلقه و نبيه محمد واله وصحبه الکرام

Catalogue entries: *HOM*, p. 255; Sohrweide I, 207, where other MSS are mentioned; see also *Fihris* 3309–11 (III, pp. 95–6); *Medical Manuscripts*, pp. 242–5; Schmidt UBL 727; Yardım 3783.

Editions: Istanbul 1289; Bülâq 1300 (cf. Özege 18950).

Literature: cf. Sohrweide I, p. 175.

95

A legal miscellany

The manuscript, which dates of the early 18th century, contains two parts:

(1) ff. 1b–84b

Ḳānūn-nāme-i cedīd-i sulṭānī

قانون نامهء جدید سلطانی

A collection of law codes (*ḳānūn-nāmes*) and *fetvās* of the late 17th century. The title of '*Ḳānūn-nāme*' occurs on the title page, f. 1a. A heading on f. 1b states that the work contains the code of law (*ḳānūn-nāme*), in agreement with the sharia, of the time of Sultan Süleymān (the Magnificent) and the *şeyḫülislām* Ebüssu'ūd (cf. under MS No. 15, above), as well as the law codes and *fetvās* (lit. *mesā'il-i şer'īye*) which are still 'respected' (*mu'teber*). After an introduction in praise of Sultan Süleymān, there follows a series of law codes and *fetvās* on questions concerning feudal and agricultural law, land tax, inheritance, the judiciary and trusts in mortmain (*vakf*), arranged in separate chapters, to which numerous marginal additions are added. A few law codes are dated (early 11/17th century) and many *fetvās* bear the name of their authors. They are, in order of first appearance: Yaḥyā Efendi (see under MS No. 1); Kemāl Paşa-zāde (d. 941/1535); Ebüssu'ūd (see under (2), below); Meḥmed Behāyī (in office 1055–61/1645–51); Ḥōca Sa'duddīn (in office 1006–10/1598–9); 'Alī Çelebi (*müftī* from 908/1503); Meḥmed Aḥterī (17a, margin); İbrāhīm (19b, margin); Ḥasan, *müftī* of Mostar (21a, margin); Çivi-zāde Meḥmed Efendi (in office 989–95/1581–7); Pīr Meḥmed (24a); the *ḳāzī* 'Abdullāh (24a, margin); Muştafā, *müftī* of Bosnia (24b, margin; cf. 26a, margin), Aḥi-zāde Ḥüseyn Efendi (in office 1031/1622); Meḥmed b. Sa'duddīn

(twice in office in 1010/1601 and 1017-24/1608-15), Şun‘ullāh Efendi (four times in office, 1010-7/1601-9); Mu‘īd Aḥmed Efendi (1055-8/1645-7); Seyyid Meḥmed el-Emin (42a, margin); Ebūssa‘īd (three periods of office, 1053-65/1644-55); Ekmelüddīn (50b, margin).

A paragraph on the right measurement and division of gardens (*bāğāt*) is illustrated by two crude drawings, with calculations added (63a-b). A loose sheet of paper between ff. 47-8 contains a *fetvā* concerning the lease of a shop, with an additional quotation in Arabic.

The work is preceded by three pages with and index in red squares; it also contains some crude illustrations on ff. 63a-b.

Begins (1b):

الحمد لله الذى له ملك السموات والارض وهو على كل شى قدير

Ends (84b):

من بعد شريعته وقانون وامرهما يونمه مخالف تعلل وعناد ايتدرميه سن شويله بله سن
علامت شريفه اعتماد قله سن

Catalogue entries: *HOM*, p. 254; see also Halil İnalçık’s article.

Edition: *Millî tettebbu‘lar mecmû‘Ası I* (1331), pp. 49-112, 305-48.

Literature: Halil İnalçık, “Kānūnnāme” in *EP* IV, p. 565-6.

(2) Twelve unnumbered folios

Ma‘rūzāt

معروضات

A collection of *fetvās* issued by the *şeyḫülislām* Ebūssa‘ūd Meḥmed b. Meḥmed el-‘İmādī. (d. 982/1574). (For another copy of the same work and references, see under MS No. 89, above.)

Begins:

الحمد لله رب العالمين . . . اما بعد سعادتلو فضيلتلو مرحوم ابو السعود افندى
حضرتلرى . . .

Ends:

الجواب صدقه فقرايه خاصدر . . . اجرت دكدر عطا در . . . فوت اولسه سابقا
ساقط اولور زيرا صله در اجرت دكدر معلوم اوله كنه ابوالسعود افندى

Catalogue entry: *HOM*, p. 254 (see also under MS No. 89, above).

* * *

Brown leather binding; glazed white paper; illegible title on the bottom edge; 4 + 74 (numbered in Oriental fashion) + 12 (unnumbered) + 4 folios; 217×145 mm and, approximately, 155×70 mm (first part) and 165×75 mm (second part); 23 lines; catchwords; careless *ta'lik*; rubrics, dots, lines and index squares in red; (1) was completed by Sūzī Muṣṭafā at Edirne on 20 *Muḥarrem* 1140 (8 September 1727); (2) is without date or the name of a copyist; an owner's inscription and seal (on the third flyleaf) of Meḥmed Mes'ūd Ṭusyavī-zāde; the price of 29 *kuruş* has been written on the first flyleaf.

96

Dīvān

دیوان

An undated copy of a collection of poems by Rāḡib Meḥmed Paşa (d. 1176/1763). The work contains two *kaşīdes* (1b–5a); six *tārīḡs* (5a–7a); 148 *gazel*s (7b–46b; 51b); five *taḥmīs* in Persian (47b–49a; 50b–51b: on *gazel*s by Şevket, Nābī and Şā'ib). (For another copy of the same work and references, see under MS No. 18(2), above.)

On ff. 52b–53a there are two *taḡrīz* in Arabic prose, the first on the *Şerḥ* by Shaykh Ibn Ḥasan at-Tūnisī of Cairo to *ar-Risāla al-ma'mūla fī l-'Arūz* and the second on the *Ma'rib al-azhār* by a certain scholar of Güzelhışār.

Black leather binding with flap, decorated with gilt borders; white glazed paper; the name 'Rāḡib' appears on the bottom edge; 1+53+2 folios; 212×135 mm and 160×82 mm; 15 lines in double columns; catchwords; small *nesta'lik*; gilt borders; rubrics in red; a headpiece in gilt with pink and blue floral motifs on f. 1b; without date and the name of a copyist.

Begins (1b):

ایدنجه خامه سحر افرینم خرده جولانی * اولور نقش پرطاوس داغ حسرت مانی

Ends (51b, the first line of the last *gazel*):

رسوم فن شعری مجبور چون مرتکب شمدی * اوتندی سوق عرفان ایچره [زنی]
محتسب شمدی

Catalogue entry; *HOM*, p. 247 (see also under MS No. 18(2), above).

97

A miscellany

(1) ff. 1b-366b

Şeceretü l-enbiyā l-izām

شجرة الانبياء العظام

A mid 18th-century copy of a history of the prophets by Muṣṭafā b. el-Ḥācc İbrāhīm b. el-Ḥācc Ḥasan. The work begins with a short introduction in which the author introduces himself (1b:13), his work (the title is mentioned in f. 2a:13) and its contents: the names, times and character of twenty-eight prophets, based on works of *tefsīr* and 'stories'; it was finished in 1181 (1767-8). The book is divided into seven 'pedigrees' (*şecere*), and, apart from the history of the prophets proper, digresses on related subjects, from the creation of the world to the history of the Kaaba. The second part of the work, containing the last two 'pedigrees', is headed by a second introduction (from f. 226b onwards), and contains the history of Muḥammad, ending with descriptions of the Day of Resurrection and Heaven (*cennet*). No other MSS or references either to this work or its author have been found.

Marginal corrections, additions (often lengthy) and indications of content; the margin of f. 14b has lists with the names of God; the margins of ff. 152b-153a have an additional *ḥikāyet-i pür-ibret* concerning the prophet Mūsā; in the margins of ff. 278a-b have a *meşnevî-yi şerif* with a commentary (*şerḥ*) by İsmā'il Efendi; a small genealogical

scheme occurs in the margin of f. 292b; *meşnevî* lines 'by the author' with commentary by İsmâ'il Efendi are found in the margins of ff. 318a, 337b and 338a. The text is preceded by three pages with an index written in yellow squares.

Begins (1b):

حمد فراوان و ثنای پیاپی اول واجب الوجود و صاحب الجود . . . اما بعد
بواحق عباد کرایعنی مصرف مصطفی ابن الحاج ابراهیم بن الحاج حسن خدمه
نقشبندی . . .

Ends (366b):

سلکئی فی سلک انبیایک ممن سلک مسلک اولیائک . . . والحمد لله رب الارض
والسما

Catalogue entry: *HOM*, p. 265.

(2) ff. 367b–370a

A brief treatise on praying and the recitation of Koran verses. No references to this work have been found. Additional prayer formulas are found on ff. 370a–b, together with two lists with the names of shaykhs with amounts of *aķçe* to be spent in their memory after one's wishes have come true.

Begins (367b):

وقتاکه شیخ محمد غزالی قدس سره العزیز حضرتلری بودایره شریفه که . . . اول
نامله مشهوردر . . .

Ends (370a):

وشروطی بودرکه یوم احدده باشیله جمعه ایرتسی تمام ایلیه بووجه اوزره . . .
اسما حسنایی عدوی مقداری چکله

* * *

Black and dark red leather cover decorated with gilt borders; its flap has been lost; cream and white glazed paper; the title *Şeceretü l-enbiyā* appears on the bottom edge; 3+387 folios, with Oriental foliation;

209×128 mm and 153×73 mm; 21 lines; catchwords; *ta'lik*; gilt borders and dots on ff. 1b–2a and 226b–227a; double red borders on ff. 1a (without text), 2b–225a (202a excepted) and 368b–376b; borders in gilt and red on ff. 227b–367b (371a–376b without text); headpieces in gilt and multi-coloured flower motifs on ff. 2b and 226b; rubrics, dots and lines in red; a picture of a prayer circle on f. 369b; completed in *Muḥarrem* 1182 (May/June 1768—the colophon is found on f. 366b); without the name of a copyist.

98

Two biographical works

(1) ff. 1b*–25a*

Zeyl-i ḥadīkatü l-vüzerā

ذیل حدیقت الوزراء

An undated copy of a biographical dictionary of grand viziers by the *re'isülküttāb* 'Ömer Vahid, known as Dilāver Ağa-zāde (d. 1172/1759). The work, actually entitled *İcmāl-i menākīb-i vüzerā-yi 'izām*, is a continuation of Aḥmed Tā'ib's *Ḥadīkatü l-vüzerā* (cf. GOW, p. 254) up until the year 1143 (1730–1), as is explained in the brief introduction (1b*–2a*), and contains the biographies of the grand viziers from Kavanos Aḥmed Paşa up to İbrāhīm Paşa. It is concluded by a chronogram on the late 'Ömer Efendi. A few marginal corrections.

Begins (1b*):

شهنشاه معظم غازی عثمان خان جم عنوان جهانگیر زمان صاحب قران دارای
عالیشان . . .

Ends (25a*, the first line of the concluding *tārīḥ*, as in the printed version, p. 36:9):

کورلمدك سلطان [احمد] خان غازی کبی بز * شیر دشمنگیر و مرد دلیر وقهرمان

Catalogue entries: *HOM*, p. 268; Flemming 289, where other MSS are mentioned; see also *Fihris* 2003 (II, p. 130).

Edition: Istanbul 1271 (with Aḥmed Ṭā'ib's *Ḥadīkat* and two other continuations).

Literature: cf. Flemming, p. 230.

(2) f. 26b* sqq.

An undated copy of a continuation of (1) by an unnamed author. The work commences with an introduction which contains praise of Sultan 'Abdülhamīd I (ruled 1187/1774–1203/1789) and explains that the work purports to be a continuation of Dilāver Ağa-zāde's *zeyl*; it contains the biographies of grand viziers from Siliḥdār Meḥmed Paşa to Meḥmed Rāḡib Paşa (d. 1176/1763). A few marginal corrections.

Begins (26b*):

حمد بی حد و شکر لا یعد اول جناب نظام بخش مراتب اکوان . . . و صلوة بی غایه
... اول شمس الصبحی بدر الدجی نور الوری ...

Ends:

تأدبا اول وادیلرده سمند خامیه میدان ویرلمیوب کف لجام کمیه اعلام قلندی
رحمت الله علیه

Catalogue entries: *HOM*, p. 268; Flemming 293.

Literature: see Flemming, p. 233.

* * *

Gilt-embossed, dark red leather binding; cream glazed paper; (2)+75+(1) unnumbered folios; 209×142 mm and 158×68 mm; 23 lines; catchwords (1b* excepted); fine *nesih*; gilt borders on 1b*–2a* and on the first two pages of (2); an exquisite headpiece in gilt and blue with floral motifs and erased title in white on f. 1b*; a second, simpler one, in gilt precedes (2); rubrics in red; gilt dots on ff. 1b*–2a*; without date; copied by Klisli or Kilisli Kudsī Efendi (gold-dusted inscription on f. 1a*); an owner's inscription of Meḥmed 'Ārif el-müderris (partly erased) and the seal of a certain Celāl are found on f. 1a*.

Naḳṣ-i ḥayāl

نقش خیال

An early 17th-century copy of a long poem in *meṣnevī* rhyme by the Rūfā'ī shaykh (cf. remark on f. 1b) Mu'allim-zāde İbrāhīm Efendi, who wrote under the pen-name of Āzerī (d. 993/1585). The poem was modelled on, and written in the same metre as, the *Makhzan al-asrār* by Nizāmī, consisting of a collection of parables illustrative of moral and ethical principles. Although in the introductory *sebeb-i te'lif-i kitāb* (16a–199a), Āzerī seems to suggest that a work of this type had not yet been written in the Ottoman Empire, in a concluding section (102b–104a), in which are mentioned his Persian predecessors, Nizāmī (*Makhzan al-asrār*), Amīr Khusraw (*Maṭla' al-anwār*) and Jāmī (*Tuḥfat al-aghrār*), he speaks also of earlier Turkish imitations by Yaḥyā (d. 990/1582; cf. *GOD* III, p. 32), Raḥmī (d. 970/1562–3; cf. *GOD* II, p. 290) and his personal friend Cinānī (d. 1004/1595–6; cf. *GOD* III, p. 92). It was the latter who encouraged him to write the *Naḳṣ* wīch, according to two chronograms at the end of the work, was concluded in 987 (1579).

Marginal corrections and additions: a *beyt* by Nādirī (106b) and on f. 107a: a *tārīḥ* (one distich) by Cinānī with the year 994 (1585–6); and *beyts* by Aṣḳī-yī Filibevī, and, in Persian, by Bahā and Quṭb. The inner front and back covers as well as f. 107b contain a great number of text fragments in Arabic and Turkish, including verse, which are partly illegible; f. 107b is also marked by the year 1282 (1865–6) in pencil.

Crude embossed, brown leather binding; white glazed paper, with occasional green and light brown leaves (the green ones are of poorer quality and are frequently frayed and torn); 107 folios; 186×116 mm and 132×67 mm; 15 lines in two columns; catchwords; *nesta'lik*; borders and headings in red; completed in *Ṣafer* 1014 (June/July 1605) by Nūḥ b. el-Ḥācc Ḥasan, known as Nebātī (? or Niyāti), whose seal is on ff. 2a and 107a; the name of Ḥayder Mehmed el-Vāhidī occurs on f. 1a.

Begins (1b):

بسم الله الرحمن الرحيم * فاتحه آرای کلام قدیر

Ends (107a):

بنده صوردم تمامنه تاريخ * طنميوب دوندى ديدى خاموشم

Catalogue entries: *HOM*, p. 260; Götz I, 500–1, where other MSS are mentioned.

Literature: cf. Götz I, p. 360.

100

Tezkiretū ṣ-ṣu'arā

تذكرة الشعرا

An incomplete, undated copy of a biographical dictionary of poets by 'Abdullaṭīf who wrote under the pen-name of Laṭīfī (d. 990/1582). The MS lacks parts of the introduction, including the first page, and contains the biographies from Aḥmed Paşa to Uşūlī (but in a wrong sequence), followed by a fragment of the introduction, as well as a final series of sections on Āfītābī to Nişānī (the latter biography breaks off abruptly and is incomplete). (Other copies of the same work are described under MSS Nos. 72 and 118).

Marginal corrections, additions (f. 18b* has Persian *beyts* by Kānī and Şā'ib) and glosses by readers, commenting on the biographies of Hızrī, Zeyneb ('one of the strange things is that all these verses are by this woman Zeyneb Hatun'), Ża'ifī Meḥmed Çelebi ('these are really praiseworthy verses, learned, in conformity with the rules and well-said...'), Ārifī, Fiğānī, Lāmi'ī and Mihri.

Rebound in boards, with leather backing and edges; white and cream glazed paper; the title *Gencīne-i menāẓım* appears on the bottom edge; (3)+127+(2) unnumbered folios, partly in a wrong sequence; the first folio and a substantial number of folios at the end are lacking; 204×138 mm and, approximately, 140×85 mm; 17 lines (4 lines on f. 12b*); catchwords, partly cut off by trimming; *nesih*; rubrics and dots in red; without a date and the name of a copyist.

Begins (1a*, as in the printed version (of 1314), p. 4:3):

شر زهی محسن حسن اراکه خلق الله آدم علی صورته مصداقنجه . . .

Ends (with the last beyt from a poem by Nişānī, Celāl-zāde Muṣṭafā Çelebi):

ای نشانی اخر ارشاد ایلدی استاد عشق * حل اولمز حسنله معشوقه راجعدر
کتاب

Catalogue entry: *HOM*, p. 248; for more references, see under MS No. 72, above.

101

Kitāb-i Sindbād

کتاب سندباد

An undated copy of a collection of stories by Şeyh-zāde, a writer who flourished in the first half of the 15th century. The title appears in a heading preceding the text on f. 1b*, to which is added that the work contains the stories of the forty viziers and forty ladies: *Qırk vezir'ün hikāyetidür ve hatunun kırk hikāyetidür*, another copy of which is described under MS No. 8, above. A few marginal corrections.

Bound in boards with flap, covered in multi-coloured marble paper, with leather backing and edges; a label on the back reads: *Quarante Vizirs*; white glazed paper, with occasional yellow, pink and pale green leaves, equally glazed; 144 unnumbered folios; 195×145 mm and, approximately, 160×105 mm; 18 lines; catchwords; *nesih*, occasionally vowelised on the opening pages; headings in red; without date and the name of a copyist. The colophon explains that the MS was collated from two MSS (*tamām iki kitābdan mukābele olunmuşdur*).

Begins (1b):

حمد وثنایی [منتها] اول بار جلال حضرتته جل قدره لایقدر عقلوک دیدسی و جانک
بصیرتی انک کبریاسی مطالعسندن خیراندر

Ends:

پس جلا د اوغلانك كوزه بغلدى وانه قلعج الدى دستور وارمى ديو ايكي كز
طولندى . . . صوكره خاتون قتل اولور الله تعالى ديلرم سندن الهى اوقيانى يازه نى
رحمتكده يارلغا غير يا عينى تمت الكتاب

Catalogue entry: *HOM*, p. 254; for more references, see under MS. No. 8, above.

102

Dīvān

ديوان

An undated copy of a collection of poems by Muṣṭafā b. İsmā'īl, who wrote under the pen-name of Na'tgū Naẓīm (d. 1107/1695). The collection, which according to a chronogram on f. 138b was completed in 1079 (1668–9), consists of: two *na'ts* (1b–3a); 545 *ğazels* (3a–113a; the first *ğazel* in most sections is described as a *na't*); *kıṭ'as* and *beyts* (113a–115b); a long series of *kıṭ'as* in alphabetical order of rhyme in praise of the Prophet (115b–130b); *tārīḥs* (130b–137a); five *şarḥıs* (137a–138a). No other manuscript copies seem to be documented.

Brown leather binding adorned with gilt borders; cream glazed paper with a watermark with the legend R...IRIA...RD, produced in Paris in the mid-18th century (cf. Heawood 3394–5); the title (*Külliyât-i dīvân-i Naẓīm*) is written on the bottom edge; 1+138+1 folios (the first flyleaf is torn in half); 211×140 mm and 144×80 mm; 21 lines in two columns; catchwords; small *nesih*; gilt borders on ff. 1b–2a; a headpiece in gilt with multi-coloured floral motifs is found on f. 1b; red borders and rubrics; without date and the name of a copyist.

Begins (1b, after a *besmele* verse):

ثنا و حمد او خداوند ذو الجلاله کیم اولدی * حریر مجلس شان جلیلی جل جلاله

Ends (138b, the first line of the last *tārīḥ*):

حمد لا یحصى و شکر لا یعد * فضلکده ای واحد فرد و احد

Catalogue entry: *HOM*, p. 261.

Edition: Istanbul 1257.

Literature: *GOD* III, p. 572; *HOP* III, p. 319; 'OM II, p. 452 (where the poet is confused with Yaḥyā Efendi (d. 1139/1726) who also used the pen-name of Naẓīm).

103

A collection of five treatises

The treatises are all concerned with the practice of mysticism; the manuscript was completed in the early 17th century. The last two flyleaves contain a prayer in Arabic, in which the names of God are invoked, and a lengthy (three-pages-long) list of herbs, spices and other ingredients (including opium) with amounts in drachma (*dirhem*).

Catalogue entry: *HOM*, p. 259.

(1)

Risāle fī ḥaḳḳi s-sülūk

رساله فی حق السلوک

An undated copy of a treatise (of 44 folios) on *ṣūfī* ethics and the path to divine knowledge by shaykh Bālī Efendi eş-Şofyavī (d. 960/1552–3, cf. 'OM I, p., 42). It is divided into seven chapters styled *ṭavır*. No references to this work have been found.

Begins (1b*):

الحمد لله رب العالمين والصلوة على محمد وآله اجمعين اى طلبان بلکل کمر . . .

Ends:

ودخی طور رسول الله صلی علیه وسلم دینلور اخلاق رسول الله صلی الله علیه وسلم
بو طورک اهلندن ظهور آندوکیچون

(2)

Risāle-i edebīye

رسالهء ادبيه

An undated copy of an anonymous treatise (of nine folios) on the rules of behaviour for shaykhs on their path to divine knowledge. No references to this work have been found.

Begins:

الحمد لله الذى هداانا الى الصراط المستقيم وجعلنا من زمرة السالكين لمناهج الحق
العظيم ...

Ends:

ومسجده كريحك اول صاغ اياغن صوقه چقچق صول اياغن چقره ومصافحه ايلدوکی
وقت بر اليله اتميه لر وخلا دن کورکن ابرغن صول الله اله

(3)

Risāle fī ādāb-i zikr

رساله فى آداب ذکر

A short essay (of four folios) on dervish litanies by Shaykh Nūruddīn-zāde Muṣliḥüddīn Efendi (d. 981/1573–4). No references have been found, nor is the work mentioned in 'OM I, p. 171.

Begins:

ذاکر ذکره بشلدقده ادنى مقامده بشليوب کتدوکه ترقى ايدہ ونعماتى محکم ايدہ

Ends:

اول کره يمک صنمه سن اشياع ايدہ بعده اتميه اما خاتمه اعرابى تمام ظهور ايدہ
صلی الله عليه وسلم تسليمًا کثيرًا

(4)

Risāle-i ru'yā

رسالهء رؤيا

A short essay (of eleven folios) on self-knowledge necessary for novices (*mürīds*) to gain knowledge of God. The grades of self-knowledge are divided into seven basic types ('circles', *dā'ires*), from benevolent ('*ammār*') to 'pure' (*ṣāfi*), depending on what one sees in one's dreams; the essay is illustrated with seven circles within the perimeter of which the objects of dream vision (animals, women, swords etc.) are written out. A work with the same title and attributed to Veysī is mentioned in Richter, p. 11, but no other references have been found.

Begins:

حمد اول الله که جمیع مخلوقات خلق اندکد نصکره مخلوقات امر اوزرنه
اولسونلار . . .

Ends:

قطع دایره اچون بو مقدار ایله آکفا اولندی زیرا بونلری ضبط مشکدر انجی همان
طالب حق اولنلری تنیه یچون اولا

(5)

Risāle-i menāzilü l-‘arīfīn

رساله منازل العارفین

A treatise (of 97 folios) on the stages passed by a dervish on his path to knowledge by Shaykh Şemsüddīn Efendi es-Sivāsī, founder of the (Ḥalvetī) Şemsīye order (d. 1006/1597). It commences with an introduction in which the author introduces himself and explains that his work, written in 993 (1585), is a translation of al-Ghazālī's essay *Masā'il jalā'ilī* (meant is probably his *Kīmīyā as-sā'āda*, cf. GAL I, pp. 422–3), a guide for 'men of the path'. The treatise is divided into four chapters ('stages') devoted to the knowledge of, respectively, the spirit, God, the world and the hereafter.

Begins:

اعظم اسماء عظیم حکیم حمد و ثنا اول بارگاه اعلاّیه سخاورددر که خیام افلاکی بی
طناب و بلا عماد بساط زمین وزره . . . مهیا قلدقدن صکره . . .

Ends:

افعل بنا ما انت له اهل . . . والحمد لله اولاً و اخراً وله الشكر باطناً وظاهراً

Catalogue entries: Götz I, 94–5, where other MSS are mentioned; see also Fihris 4620–2 (IV, pp. 138–9).

Literature: cf. Götz I, p. 94.

* * *

Tattered and worm-damaged, embossed, brown leather cover; white, occasionally cream, glazed paper with damp stains and wormholes, restored in various places; 168+(1) unnumbered folios; 201×137 mm and 117×67 mm, varying; 11 lines; catchwords, partly trimmed; *nesih* in different hands; titles and rubrics in red; red dots and lines; the copy was completed in *Cemāzīlāhir* 1010 (November/December 1601, cf. colophon after the last treatise—the year is also mentioned in the colophon to the second treatise); without the name of a copyist; owner's inscription (on f. 1a*) of Ḥalil Efendi el-Moravī, who bought the book from Muṣṭafā el-Keṣir on 7 *Cemāzīlāhir* 1055 (1 July 1645); the price of 21 *ķuruṣ* is written on the same page.

104

Netīcetü l-fetāvā

نتيجة الفتاوى

An early 19th-century copy of a collection of legal rulings (*fetvās*) made by Seyyid Aḥmed (flourished c. 1800). The work is preceded by an introduction in which Seyyid Aḥmed (the name occurs in f. 1a:1), who worked at the *emānet-i fetāvā* under Sultan Selīm [III, reigned 1203/1789–1222/1807], explains that the *ṣeyḥülislām* Dürri-zāde Mehmed 'Ārif Efendi (in office 1200–2/1785–6 and 1206–13/1792–8) ordered him to bring together 'new *fetvās* and rare questions' written by the great *ṣeyḥülislāms* among his predecessors, and by himself during his two periods of office, in order to prevent their dispersion. The collection itself is divided into 120 chapters dealing with ques-

tions ranging from those on canonical purification (*tahāre*) to those concerning real estate (*arāzī*). The text is accompanied by extensive marginal additions (proof texts) consisting of, often lengthy, quotations from various Arabic juristic works. The work is preceded by an index. The last flyleaf contains five additional *fetvās* on questions of endowment (*vakf*).

Dark red leather binding with flap, embossed in gilt and black; white glazed paper; 5+1+186+1 folios, Oriental foliation; 230×153 mm, 201×112 mm and 163×76 mm; 29 lines (on written space within the inner margin); catchwords; small *ta'lik*; gold inner borders and red outer ones; headpiece in gilt with multi-coloured floral motifs on the *verso*-side of the sixth (unnumbered) folio; the second to fourth flyleaves contain an index in red squares; completed in 1225 (1810) by es-Seyyid Yaḥyā Necib b. es-Seyyid Meḥmed Emīn b. Ebūlfazl Meḥmed Efendi.

Begins:

حمد با محدود و بی نهایت اول اشباه نظایردن منزہ ہادیء طریق ہدایہ رن الارباب
... بو عبد فقیر الی اللہ الصمد اضعف العباد السید احمد ... استخراج درر
مسایله بذل مقدوراتمک ...

Ends (186a):

زید عمر اندن بعید اولوب کمسنه نک ملکی اولمیوب موات عد اولنان اراضی بی اذن
امان ایله احیا ایلسه اول اراضی زیدک ملکی اولورمی الجواب اولور

Catalogue entries: *HOM*, p. 241; *Fihris* 4882–6 (IV, pp. 205–6); *Karatay* 307–8; Schmidt UBL 11.798; Kut 16–7; BL Or. 13999.

Literature: SO² I, pp. 315–6; Hilmar Krüger, *Fetwa und Siyar; Zur internationalrechtlichen Gutachtenpraxis der osmanischen Şeyh ü'l-Islâm vom 17. bis 19. Jahrhundert unter besonderer Berücksichtigung des "Behcet ü'l-Fetâvâ"* (Wiesbaden 1978), esp. pp. 80–1.

105

An Arabic manuscript containing a copy of the *Dīwān* of ‘Abd Allāh b. Muḥammad b. ‘Āmir ash-Shubrāwī (d. 1172/1758, cf. GAL S II, p. 391) copied in 1258 (1842) which I will not further describe here.

Catalogue entry: *HOM*, p. 247.

106

Şerḥ-i cedvel-i insāb ve nisbet-i ceybiye vü zıllıye

شرح جدول انساب ونسبت جيبيه وظليه

A late 18th-century copy of a treatise on logarithms by the mathematician ‘İsmā‘il el-Gelenbevī (d. 1205/1790). The work is better known as *Şerḥ-i Loğaritma*. It consists of a short preface (1b), a preface (*mukaddime*, 1b–10b) and the work proper, divided into a series of paragraphs. In the preface, the author explains that the work proposes to be an analysis of the working and application of three recently invented tables (*cedvel*) which greatly facilitate complex calculations, and which are related to, respectively, logarithms (*insāb*), the cosine of arcs (*ḳavsuñ ceybi*) and the tangents of arcs (*ḳavsuñ zıllı*). The margins contain, apart from a few corrections, series of numbers and tables which adstruct the main text.

Bound in boards with flap, leather backing and edges; cream glazed paper; 2+78+22 folios, Oriental foliation; 218×130 mm and 155×70 mm, varying; 23 lines; catchwords; careless, small *ta‘līḳ*; red rubrics and numbers; completed on 10 *Cemāzılāḥır* 1202 (18 March 1788); without the name of a copyist; owners’ inscriptions on f. 1a of Meḥmed Es‘ad Muḥyī Efendi-zāde and es-Seyyid ‘Alī Eşref ḥafid-i Muḥyī Efendi-zāde, with the year 1237 (1821–2); a price of 60 *ḳuruş*, with the date of 14 *Ramażān* 1256 (10 November 1840) occurs on the same page, both covered in gold dust.

Begins (1b):

الحمد لله رب العالمين والصلوة والسلام على نبيه وصحبه اجمعين . . . و بعد
اعمال حسابه ده ضرب وتقسيم وتربيع ومجذير وتكعيب . . . امور عسردن
اولوب . . .

Ends (78b):

واكر بربرندن ممتاز انسابلري مراد اولورسه كثير المراتب اولان جدولہ مراجعت
لازمدر وليكن . . . هذا الكتاب بمحفهء عنايه العزيز الوهاب . . . والحمد لله على
الاتمام وعلى اخياره العظام

Catalogue entries: *HOM*, p. 252; *Fihris* 3235 (III, p. 77); *Yardım* 3725.

Literature: 'OM III, pp. 294-5; *Türk Ansiklopedisi* 17, p. 224; Esin Kâya, "On sekiz ve ondokuzuncu yüzyıllarda genel çizgileriyle Osmanlılarda bilim", in *Erdem* 3/8 (1987), pp. 491-517, esp. p. 494 (el-Gelenbevî is called here 'the last mathematician of the Classic period'); Bingöl Abdulkudûs, *Gelenbevî İsmâil* (Ankara 1988).

107

Two treatises by Selimî

Selimî was the pen-name of Muştafâ b. 'Alî, timekeeper (*muvaḳḳit*) at the Selimiye Mosque in Istanbul (d. 960/1553). Both works were copied in the mid 18th century and have a few marginal corrections.

Catalogue entry: *HOM*, p. 259.

(1)

Risāle-i müceyyeb-i Selimî

رسالهء مجيب سليمى

A treatise on the use of the quadrant for timekeeping and other purposes. The work is also known under a number of other titles (cf. Götz II, pp. 347-8), but the full title seems to be *Teshilü l-mîḳāt fî 'ilmi l-evḳāt*. It

is preceded by a short preface in which the author introduces himself (1b*:12-3) and the subject of his essay; the work itself consists of a preface (*muḥaddime*) and 25 chapters (*bābs*).

Begins (1b*):

الحمد لله عالم الغيب فلا يغرب عن علمه مثقال ذرة في الارض ولا في السما خالق
الانسان . . . اما بعد بوعد ضعيف المحتاج الى رحمة ربه اللطيف مصطفى بن
على الموقت . . .

Ends:

اول قيونك اغزندن صوينه وارنجه درككي سكر زراع اولدى فتأمل تمت
الرساله . . .

Catalogue entries: Götz II, 362-3 and Sohrweide II, 178-9, where other MSS are mentioned; see also Fihris 2146 (II, p. 157), Schmidt UBL 12.058(3); Yardım 3768.

Literature: cf. Götz II, pp. 347-8; D.A. King *Mikāt* in EI².

(2)

Risāle-i muḥaṭṭarāt-i Selīmī

رساله مقنطرات سليمان

A treatise on the use of the instrument which measures the circles parallel to the horizon (*muḥaṭṭarāt*) in order to establish the hours of prayer. The work consists of a short introduction, including the author's name and the full title of the essay (*Risāle fī kifāyetü l-vaḳt bi-ma'rifeti d-dā'ir ve faḏluh ve s-semt*), followed by a preface (*muḥaddime*) and twelve chapters (*bāb*). A marginal note on the latitudes and longitudes of Istanbul and Mecca occurs towards the end of the text.

Begins:

الحمد لله الذى جعل على البحر الاخضر للفلك قناطير المنقنطرات مستقيمه الى
سموات الاهتدا الى طريق الحمد

Ends:

قبله دخى قوس ارتفاعنه طرفنه واقع اولدى بعون الله الملك الوهاب تمت . . .

Catalogue entries: Götz II, 359-61, where other MSS are mentioned; see also Fihris 4049-53 (III, pp. 302-3); TYTK (Antalya) 3824.

Literature: cf. Götz II, p. 345.

* * *

Bound in boards covered in multicoloured marble paper with flap, leather backing and edges; white glazed paper; (1)+48+2 unnumbered folios; the title of the first treatise appears on the bottom edge; 194×134 mm and 135×80 mm, varying; 17 lines; catchwords; *nesih*; red rubrics, dots and lines; (1) was completed in *Cemāzilevvel* 1161 (April/May 1748), (2) in *Receb* of the same year (June/July 1748).

108

Hümāyūn-nāme

همايون نامه

A late 16th-century copy of a Turkish version of the stories of Kalila and Dimna by 'Alī Çelebi. References are found under MS No. 59 and 60, above. A few marginal corrections; one marginal gloss refers to Aḥterī's dictionary (cf. MS. No. 167, below).

Begins (1b*):

حضرت حلیم خلاق و حکیم علی الاطلاق جلت حکمت که وظایف لطایف حمد و
شناسی بحکم وان من شی الاسبح بحمده جمیع موجودات علوی و سفلی نک زباننده
جاری و دایردر

Ends: as in MS No. 60.

Rebound in gilt-embossed dark brown and red leather binding with flap; cream glazed paper; moisture stains at the top of the pages towards the end of the volume; f. 1* has been reinforced with cardboard; edges painted with herbal motifs in gilt; the title appears in very small script

on the bottom edge; (3)+316+(5) unnumbered folios; 227×141 mm and 169×78 mm; 25 lines; catchwords, many of which have disappeared by trimming; fine *nesta'lik*; gilt borders, in gilt and blue on ff. 1b*-2a*; an exquisite headpiece in gold and blue with multicoloured floral motifs on f. 1b*; red rubrics and lines; captions left blank on ff. 1b*-2b* (one such space on f. 1b* has been crudely filled in by a reader); completed in 996 (1587–8); without the name of a copyist; an owner's inscription of Ḥasan Ḥayder b. Meḥmed Rāšid Dramavî – 'his 103rd book'—with the year 1251 (1835–6), is found on f. 1a*; his seals are stamped throughout the volume, two of them on the last folio; (partly) erased seals occur on ff. 1a*-1b* and the final folio.

Catalogue entry: *HOM*, p. 243; see also under MS No. 59, above.

109

Enīsü l-ʿārifîn

انيس العارفين

A copy of a work on ethics by Pîr Meḥmed b. Pîr Aḥmed b. Ḥalîl who used the pen-name of 'Azmî (d. 990/1582). The work is also known as the *Aḥlāk-i 'Azmî Efendi*. As the author explains in his introduction, the book is a translation of Ḥusayn Wā'iz al-Kāshifî's *Akhlāq al-Muḥsinî* (6a:7–9) into a Turkish for which no dictionaries should need to be consulted (6b). The work, concluded in 974/1566–7, consists of forty chapters (*bāb*), is preceded by an introduction (2b-7b), and ends with a conclusion (*ḥatmu l-kitāb*, 256b). In both the introduction and the translator's conclusion the newly enthroned Sultan Selim II and Grand Vizier Meḥmed Paşa are praised. Marginal corrections and additions.

Rebound in a light brown leather binding with flap, decorated with gilt borders on the outside; cream glazed paper; (1)+258+(1) folios, Oriental foliation, partly trimmed; moisture stains, restored in various places, particularly on ff. 1–6; 217×135 mm and 140×77 mm; 15 lines; catchwords; fine *nesta'lik*; gilt borders; an exquisite headpiece in gilt and blue with multicoloured floral motifs on f. 1b, with the title *Aḥlāk-i muḥsinî* in white; illuminated headings in gilt and blue; rubrics in gilt, red and blue; the date of 919 (1513–4) or 929 (1522–3)

is found in the margin next to the colophon on f. 258a, but this year cannot possibly refer to the completion of the MS, cf. above, and may have been copied from the Persian original translated by the author; without the name of a copyist.

Begins (1b):

منت آله کراودر خلاق * خلق ایدوبدر مکارم اخلاق . . .

Ends (357b–358a):

بیت شمدید نصیحه تمام اولسون کلام * سوز بواورتالقدہ قالسون والسلام الحمد لله . . . لختام الکتاب والصلوة . . . علیہم اجمعین

Catalogue entries: *HOM*, p. 251; Götz I, 182, and Sohrweide I, 121, where other MSS are mentioned; see also *Fihris* 224–7 (I, p. 56); Schmidt UBL 895.

Literature: see Götz I, p. 124.

110

Menākīb-i Hāzret-i Mevlānā

مناقب حضرت مولانا

An undated copy of an anonymous biography of Mevlānā Jalāl ad-Dīn Rūmī (d. 672/1273). The work is divided into a great number of sections, mostly preceded by the heading 'story' (*hikāyet*) or 'in the same manner' (*hemçünān*), and ends with a pedigree (*silsile*) in Persian of the great poet and founder of the Mevlevīye order of dervishes, tracing his origin to the Caliph Abū Bakr. No references or other manuscripts have been found (cf. H. Ritter, 'Philologika XI', in *Der Islam* 36 (1942), pp. 127–140, where manuscripts of comparable content are described). A few marginal corrections.

Embossed, dark brown leather cover, somewhat damaged; white glazed paper of heavy quality; moisture stains up to f. 9; 1+1+91+1 folios, with Oriental foliation; 210×147 mm and 147×95 mm; 15 lines; catch-words; fully voweled *nesih*; red borders, rubrics, dots and quotations

of Persian verse; copied by Dervīş Hasan, without date; an owner's inscription and seal of 'Abdulgāfūr, *ḳāzī* in Nikebolı (Nikopol), with the year 1162 (1748–9) occurs on the *recto*-side of the folio preceding f. 1; another, illegible, seal as well as the remarks 'bought from the *emīr* of Aleppo' (*emīr-i Haleb'den alınmışdur*) and 'it is known that Bāyezīd Bistāmī was called Tayfur b. 'Īsā and is doubtless in Heaven' are found on the same page.

Begins:

راویان اخبار شویله روایت اتدلر که حضرت مولانا شمس الدین حسین بلخی که احمد
خطیبی اوغلدر . . . عالم تجریده . . . یگانه عالم ادی

Ends (91b):

فرزدان ابوبکر . . . ترتیبی مذکور است . . . و فرزند بهاالدین مولانا جلال الدین
بود . . . و اوصل الله علینا انوارهم آمین یا رب العالمین تمت الکتاب بعون الله
الملك الوهاب

Catalogue entry: *HOM*, p. 265.

Literature: H. Ritter in *EP* II, pp. 392–6.

111

(*Hikāyet-i Deh murğ*)

(حکایت) ده مرغ

An incomplete, early 17th-century copy of an allegorical poem of about, in full versions, 1050 *beyts* in *meşnevī* rhyme, in which ten birds figure as protagonists, by Şems-i 'Acemī also known as Dervīş Şemsī who flourished in the late 15th to early 16th century (cf. Kaya's edition, pp. 11–3). The work commences with an introduction which contains ample praise of Sultan Selim I (ruled 918/1512–926/1520); the author and the title of the work are mentioned in f 5b*:7. The poem itself is divided into 22 short chapters with headings in Persian. A description of the contentis found in *HOP* II, p. 384. In the margin of f 7b*, *ootamrid* (?) is written in Latin script.

A tattered, embossed, brown leather binding with flap; white paper; (1)+34 unnumbered folios; 192×145 mm and 124×82 mm; 11 lines in two columns; catchwords, underlined in red and red-cum-black; Western *nesih*; borders of multiple red and red-cum-black lines; headings in red; dated ‘May xxvi. 1614’ and possibly copied by Erpenius (see the Introduction).

Begins (1b*, cf. Kaya’s edition p. 73:1):

قوت دستور الله عزيز * فضل بسم الله الرحمن الرحيم

Ends (as in Kaya’s edition p. 174:1033):

اشنالق حقنى ايلك حلال * بنده كوز افكنده كوزدر هر مجال

Catalogue entries: *HOM*, p. 265; Blochet 393, S 1254; *Fihris* 1689 (II, p. 47); *Pertsch* 10(5), 198; *Sarajevo* 3585; *BL Or.* 7113(3), 7203; for MSS preserved in Turkey, see Kaya’s edition, pp. 47–51.

Edition: İdris Güven Kaya, *Derviş Şemsî ve Deh Murg Mesnevisi. İnceleme, Tenkidli Metin ve Tıpkıbasım* (Harvard University 1997).

Literature: *HOP* II, pp. 383–6; İ.G. Kaya, “Derviş Şemsî ve ‘Deh Murg’,” in *Sesler* 19.174 (1983), pp. 103–17; see also the introductory chapters to his edition.

112

Delâyl-i nübüvvet-i Muḥammedî ve şemâyl-i fütüvvet-i Aḥmedî

دلایل نبوة محمدی و شمایل فتوة احمدی

A late 18th-century copy of a biography of the Prophet by Meḥmed b. Meḥmed, known as Altı Parmak (d. 1033/1623). It begins with an introduction in which the author (his name is mentioned in f. 4b:10) explains that the work is a translation of *Mi‘rācu n-nübuwwa* (4b:10, = *Ma‘ārīj an-nubuwwa fī madārīj al-futuwwa*), a Persian work by a namesake of the Prophet, Mu‘īn ad-Dīn Muḥammad al-Farāhī’s (d. 907/1501–2, cf. *Storey* I/1, p. 187). As the original, the work

consists of a preface (*muḫaddime*), four parts ('pillars', *rükn*) and a conclusion.

Marginal corrections and indications of content; the margin of f. 264b contains an extensive quotation by Rıfķı-yi Elmalı from a *risāle* by Şaçaklı-zāde on the question why certain historical personalities were doomed to dwell in Hell.

Embossed, brown leather binding with flap, decorated on the outside with gilt borders; white and cream glazed paper; (2)+502+(2) folios; 285×150 mm and 212×115 mm; 26 lines; catchwords; *nesih* of calligraphic quality; gilt borders; a headpiece in gilt and blue with multi-coloured flower motifs on f. 2b; red rubrics and lines; completed in the last part of Şafer 1186 (May/June 1772) by Mehmed b. Bālî.

Begins (2b):

لك الحمد يا واهب العطا وكاشف الغطا لك البقا ومنك التقا . . . شعر تعالى الله
عن صنعة الرجال * وعن وصف التفرق والوصال . . .

Ends (501a):

دليل وارد ركه محبت عشق وصلته سبدر بلكه معشوقك محبتنه باعذر آلهى محبتكى
حييكك محبتى قلبميزده ثابت ايله كرحين انتزاعده و يوم حسابده نجاتمه سبب اوله

Catalogue entries: *HOM*, p. 258; Flemming 68–71, where other MSS are mentioned; see also *Fihris* 1675–88 (II, pp. 44–6); Sarajevo 2926 Schmidt, UBL 14.250(2); TYTK (Antalya) 1570–2, 3437; Yardım 3906.

Editions: Cairo 1271; Istanbul 1257 and 1306–7; Kazan 1865.

Literature: cf. Flemming, p. 55.

113

A treatise on physiognomy

The essay, in an undated copy, is preceded by a short introduction in which the anonymous author explains that he intends to present a

summary (*muhtaşar*) to provide the reader with the basic knowledge for understanding man (*ma'rifet-i insân*—this may also be the title of the work; f. 1a* has the inscription *kiyâfet-nâme* which, apart from indicating the genre, also may be the title). The work itself consists of a preface (*muqaddime*), two chapters (*faşl*), treating both the outer (from the head downwards) and inner aspects of man, and a conclusion. No other MSS or references have been found.

The *recto*-side of the last folio contains a description of a dream which, as is clear from the handwriting, was experienced by the owner (cf. below) Şüfiye Aḥmed on a Tuesday, 29 Şevvāl.

Bound in boards covered in worn out multicoloured marbled paper with flap, leather back and edges; glazed cream paper; 24 unnumbered folios which, apart from f. 1, have become severed from the spine; 201×118 mm and 140×68 mm, varying; 17 lines; catchwords; *ta'lik*; rubrics, dots and lines in red; without date or the name of a copyist; owners' inscriptions on f. 1a* of Şüfiye Aḥmed, servant (*tābi'*) of Ramazān Beg-i Çerākise; and of es-Seyyid İbrāhīm Ḥālidī, clerk (*h'āce* and *ḥalife*) to the chief secretary (*mektübī*) at the Grand Vizier's Office (*şadāret*), with the year [12]36 (1820–1).

Begins:

الحمد لله الذى عرفنا كون معرفة الانسان على معرفة ذاته دليلاً

Ends:

هدایت الله کدر طالب صادق مطلوبنه موصول ایده وکاذبه دخی صداقت ویره و
جميع مسلمانلره رحمت ایده که ارحم الرحمنین و خیر الناصرین در

Catalogue entry: *HOM*, p. 254.

114

[*Kitāb-i*] *Aşḥāb-i kehf ü rakīm* اصحاب کهف و رقیم

A mid 18th-century copy of a version of the story of the Seven Sleepers by Meḥmed Emīn Efendi Adanavī. The title and the name of the author appears in the heading preceding the text on f. 1b*. The title

Dāsītān-i Aṣḥāb-i kehf is found on f. 1a* and in a heading on f. 2b*. The work begins with an introduction in which the author (his name is mentioned in f. 2a*:14) explains that the tale is an elaboration of 'words narrated by reliable reporters of Mecca'. The narrative itself is divided into a number of 'stories' and ends in two paragraphs explaining the 'meaning' (*murād*) and 'the names' of the *Aṣḥāb-i kehf* and their dog *Raḳīm*. The work is punctuated by poetical intermezzi and concludes with a *ġazel*. No other manuscripts or references to the work or its author have been found; a manuscript with a similar content is described in TYTK (Süleymaniye, Ali Nihat Tarlan) 126; Blochet mentions a French translation, S 905.

The verso-side of the last folio contains a *ġazel* by Ḥākim—the words '*Aṣḥāb-i kehf*' appear in the last hemistich.

Gilt-embossed, dark brown leather binding with flap; glazed cream paper; 25+1 unnumbered folios; 189×131 mm and 133×79 mm; 19 lines; catchwords; fine *nesih*; borders, rubrics, dots and lines in red; double red borders on ff. 1b*–2a*; completed in 1174 (1760–1) by the *kātib*, Meḥmed Hāṣimī, who was also owner of the manuscript; his inscription and tailed signature appear on f. 1a*.

Begins (1b*):

حمد لله لا اله سواه وشكر المنعم . . . و صلوة على من لم توجد لولاه وعلى تابعيه
 . . . اما بعد نهفته اولميه كه جواهر اخبار اخيار و متقدمين زينت فزاي دين . . .
 يقيندر كه . . .

Ends:

يار ايچون ياره نظر رسم محبتدن چون * اوكرمه ايچره بوده مظهر اوله بر نظره

Catalogue entry: *HOM*, p. 257.

Literature: R. Paret, '*Aṣḥāb al-Kahf*', in *EP* I, p. 691.

115

Tuhfe-i Şāhidī

تحفهء شاهدی

A late 18th-century copy of a rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī. The text is followed by an *ebced* table, explaining the numerical value of the subsequent letters of the alphabet. For references, see under MS No. 34, above. (Yet another copy is described under MS Gaster 1500, below.)

Bound in gilt-embossed boards with leather edges; glazed white, yellow and pink paper; 50+1 unnumbered folios; 223×143 mm and 134×74 mm; 9 lines, introductory and concluding sections in two columns; catchwords; *nesih*; gilt borders; a headpiece in gold with multicoloured floral motifs on f. 1b*; triple borders in pink, yellow, orange and gilt with silver flower motifs as well as interlinear spaces in gold on f. 1b*, 2a* and the penultimate folio; the *ebced* table in gold and yellow squares with red numbers is found on the last folio; captions in red and framed in gold borders; dated 1200 (1785–6).

Incipits and *excipits* as in MS No. 34, above.

Catalogue entry: *HOM*, p. 265; other copies of this work are mentioned under MS No. 34.

116

Zeyl-i Siyerü n-nebevī

ذیل سیر النبوی

An early 18th-century copy of a biography of the Prophet by Yūsuf Nābī (d. 1124 (1712), in continuation of that by Veysī (d. 1037/1628—for a copy of this work, see under MS No. 86, above). The title, albeit with a slight variation, occurs in f. 3a:6; the work is commonly known as *Zeyl-i Siyer-i Veysī*. In the introduction (1b–4a) the author explains that Veysī died before he was able to finish his work (2a) and that he, the continuator, would begin where his predecessor had stopped (3b–4a). The life, then, covers the period of the ‘Raid [*ğazve*] on the Bānū Ḳaynuḳā’ (in 2/624) to the conquest of Mecca (in 628). A few marginal additions and explanatory glosses.

Gilt-embossed, dark brown leather cover with flap; glazed white to pale yellow paper, restored in places; a large ink blot is found on f. 191a; the title *Zeyl-i Nābī* appears is written on the bottom edge; (1)+379+(1) folios, with oriental foliation; 171×108 mm and 129×61 mm; 17 lines; catchwords; *nesih*; borders, rubrics, dots and lines in red; completed in 1231 (1815–6) by Rüstem Râşid b. ‘Abdullāh.

Begins (1b, as in the printed version, p. 2):

يارب سحاب فيضي باران ايله اول فيضله كشت كامى ريان ايله ايتدم هوسى نيت
تكميل سير سلطان رسل عشقنه اسان ايله كهر جينان اثار نمايان دركه . . .

Ends (378b–379a):

بوفتح جليل فتوحات متصور اولمين صورتين مخالفى اشتمال ايله اعلاى درجات
امتيازه جلوه كر قلمق شيوه . . . مستبعد دكلدر اللهم صلى على محمد . . . و بحرمة
هذه النسخة الشريفة برحمتك يا ارحم الراحمين

Catalogue entries: *HOM*, p. 260; Flemming 79–81, where other MSS are mentioned; see also *Fihris* 2010–8 (II, pp. 122–4); *KİYK* 91; Şeşen II, 235/2; *Kut* 146–7; *TYTK* (Antalya) 3452; *Yardım* 3272–3; *BL Or.* 7219, 13352.

Edition: *Bülâq* 1248.

Literature: cf. Flemming, p. 62; E.G. Ambros in *EP* VII, p. 839; Abdülkadir Karahan, *Nâbî* (Ankara 1987).

117

Hayrâbâd

خير اباد

A mid 18th-century copy of a long narrative poem in *meşnevî* rhyme by Yūsuf Nābî (d. 1124/1712). The story elaborated in the poem is that of Khurram Shāh, King of Jurjān, and his favourite Jawīd, partly based on the Persian *Ilāhī-nāma* by Farīd ad-Dīn ‘Aṭṭār (d. 627/ 1230). A description of the contents is found in *HOP* III, pp. 370–4. The work proper is preceded by introductory sections containing a poem on

the ascension of the Prophet (*mi'rāciye*) and verses in praise of Sultan Aḥmed III (reigned 1115/1703–1143/1730). The work ends in a *tārīḥ* with the year 1117 (1705–6).

Embossed dark brown leather, with (severed) flap; glazed cream paper; the title and the name of the author are written on the bottom edge; 2+65+2 unnumbered folios; 200×138 mm and 129×70 mm; 17 lines in two columns; catchwords; fine *nesih*; margins in red, in double lines on ff. 1b*–2a*; red title and headings (they are lacking on eight folios towards the end of the volume); completed in 1172 (1758–9) by Ḥāfiẓ Ḥüseyn b. el-Ḥacc İsmā'il Eyvansarayī, one of the fifteen *segbāns* (keepers of the hounds) at the Palace, in the ward (*maḥalle*) of Vavuklı Dede.

Begins (1b*):

حمد آكه حمد آكه روادى * حمدك دنى حمدينه سزادر

Ends (in the last line of the concluding chronogram):

يازسون ورق سپهره خورشيد * تاريخن اثر مبارك اولسون

Catalogue entries: *HOM*, p. 260; Götz I, 522–3, where other MSS are mentioned; see also: *Fihris* 1541–5 (II, pp. 17–8); Kut 248; Sarajevo 2722(1).

Literature: cf. Götz I, pp. 373–4; E.G. Ambros in *EP* VII, p. 839; Abdülkadir Karahan, *Nâbi* (Ankara 1987), pp. 46–7.

118

Tezkiretü ş-şu'arā

تذكرة الشعرا

An undated copy of a biographical dictionary of poets by 'Abdullaṭif who wrote under the pen-name of Laṭīfī (d. 990/1582). Marginal corrections and additions; in the margin of the biography of Hümāmī a reader remarks that the *kaṣīde* quoted in the text was actually written by Sürürī. (Other copies of the same work are described under MSS Nos. 72 and 100, above.)

The *verso*-side of the last folio, the following flyleaf and the inner back-cover contain many verse fragments in Arabic, Persian and Turkish, among these by Şādiḡ (in Persian) and from a commentary (*şerḥ*) on the *Bahāristān*, as well as a *Ramaẓān* prayer (in Arabic, 'taken from a book entitled *Ġaznavī*') and an *ebced* table in explanation of the numerical value of the subsequent letters of the alphabet.

Rebound in boards covered in multi-coloured marbled paper, with leather backing and edges; glazed cream and white paper; ff. 1–10 were heavily damaged and later restored; the title and the name of the author are written on the bottom edge; (1)+133+(2) folios, ff. 1–40 numbered in pencil with Arabic digits; 235×163 mm and 170×100 mm, varying; 18–20 lines; catchwords, partly trimmed; somewhat careless *nesih*; double red borders on ff. 1b-20a and 62b*-65a*; borders of six black and red lines on ff. 1b-2a; a crude headpiece in the form of a triangle in similar six-fold lines (partly cut off) on f. 1b; without date or the name of a copyist; owner's inscription and tailed signature sprinkled with gold-dust of Siliḡdār Ca'fer Aḡa (on the last folio, *verso*, and the following flyleaf); an illegible seal is stamped in the headpiece on f. 1b.

Incipit as in MS no. 72.

Ends (as in the printed version of 1314, p. 374):

دعا اومرزه باری جان و دلده* ديه لطف ايليوب حق رحمت ايتسون

Catalogue entry; *HOM*, p. 255; for further references, see under MS No. 72, above.

119

Aḡlāḡu l-'alāyī

اخلاق العالاي

An early 17th-century copy of a famous work on ethics by 'Alā'uddīn 'Alī b. Emrüllāḡ b. el-Ḥinnā'ī, better known as Ḳınalızāde 'Alī Çelebi (d. 979/1572). For an analysis of the contents and sources, see Adnan-Adivar's article. The work is preceded by an introduction with praise of Sultan Süleymān the Magnificent, a survey of sources (4b*-5a*) and

a preface with a dedication to ‘Alī Paşa (5b*), governor of Syria—hence the title of the book (mentioned in 6a*:8). The work itself consists of three books (*kitāb*) and ends with an author’s colophon, stating that the work was finished at four o’clock a.m. on Friday 25 *Şafer* 973 (21 September 1565).

Marginal corrections, indications of content, explanatory glosses (referring to an unspecified dictionary, *ḳāmūs*), and additions, some of these framed in gilt borders.

Dark brown leather cover with gilt ornamentation; cream, occasionally pale green, yellow and pink paper of poor quality, restored in some places; moisture stains and wormholes; the pages are becoming severed from the spine; (1)+1+238+(1) unnumbered pages; 223×138 mm and 170×83 mm; 27 lines; catchwords; small *nesih*; gold borders; red, occasionally green, rubrics; red lines and dots; exquisite headpieces in gilt and blue with multicoloured floral motifs on f. 1b* and preceding the second and third books; the second last folio contains an illustration in black, red and green of a ‘circle of equity’ (*dā‘ire-i ‘Adliye*); completed in Cairo, mid *Şafer* 1020 (April/May 1611), by es-Seyyid Meḥmed b. es-Seyyid ‘Alī, known as Ḥālī el-Ḥüseynī; the first flyleaf and f. 1a* have the owners’ inscriptions of Meḥmed b. Muṣṭafā b. ‘Alī el-Amasī, with the date of 15 *Muḥarrem* 1015 (May 23, 1606) and golddust; of Meḥmed Faṣīḥ (?); of Meḥmed Sa‘īd, who obtained the MS from shaykh Meḥmed el-Mevlevī el-Brusavī in 1025 (1616); of Süleymān Sālim (with seal); of Meḥmed Emin el-Ḥüseynī el-Bihīştī, with the date 20 *Cemāzīlāḥir* 1203 (17 March 1789); and of Meḥmed Şākir b. Ḥayrullāh, secretary to an inspector (*müfettiş*), with the year 1205 (1790–1); a seventh inscription and seal have been erased; on the first end-paper occurs an inscription with the name of Ḥāfiẓ el-Ḥācc ‘Abdurrahmān Efendi, assistant sweeper (*ferāšet vekili*) at the Mosque of Medina, son of Ḥasan Efendi, and secretary to the seyyids under the governor of Medina (*kātib-i seyyidūn-i Şeyḫülḥarem*) and a former sweeper; the price of 106 *ḳuruş* is written on the first flyleaf.

Begins (1b*):

درر زواهر حمد و ثنا و غرر جواهر سپاس و ستایش که کثرت افراد فرایند نه سلك
شهور و ایامده احتمال اجتلا ع . . .

Ends:

چوق زمان ایدی که شاخ خامه تحریک بنان ایله بوستان تقریر و بیانده ثمر فشان
ایدی . . . والله تعالی نعیم المستعان و علیه الشکلاں انه مفضل حنان منان

Calatogue entries: *HOM*, p. 242; Götz I, 205, where other MSS are mentioned; see also *Fihris* 48–57 (I, pp. 12–4); *KİYK* 100; Schmidt UBL 6804; Schmitz, p. 367; Şeşen II, 396; TYTK (Antalya) 3300; Yardım 3478; BL Or 7275.

Editions: Bülâq 1248

Translations: (partly) into German and Italian, cf. Babinger, “*Ḳınalızâde*” in *ET*^I II, p. 1017; Rossi, p. 140.

Literature: Abdülhak Adnan-Adıvar, “*Ḳınalı-zâde*” in *İA*; Mehmed Çavuşoğlu, “*Ḳınalızâde*” in *ET*².

120

[*Risâle-i*] *Mir‘ātu l-esmā ve cām-i cihān-nümā*

(رسالهء) مرآت الاسماء وجام جهان نما

An undated copy of a commentary on a collection of Persian riddles on the ninety-nine names of God by shaykh Maḥmūd b. ‘Oṣmān, who wrote under the pen-name of Lāmi‘ī (d. 938/1532). The commentary commences with an introduction in which the author (his name occurs in a *beyt* in f. 6a*:11) explains (on 2b*) that his work is an elucidation in Turkish of the riddles on the ninety-nine most beautiful names of God composed by Mīr Ḥusayn Nīshāpūrī Mu‘ammāyī (d. 904/1498–9 or 912/1506–7, cf. Storey III/2, p. 226); this is followed by praise of Sultan Süleymān the Magnificent; the title is mentioned in f. 5b*:10–1. The work itself consists of a preface (*mukaddime*) with explanations of rhetorical terms such as the riddle (*mu‘ammā*), enigma (*tā’miye*), the working of the riddle (*ī mā’l-i mu‘ammā*) etc.; explanations of the riddles arranged in paragraphs on ‘Allāh and his ninety-nine names, from ‘er-Raḥīm’ to ‘aṣ-Ṣabūr’; and a conclusion.

Marginal corrections, additions, summaries of the content and readers' glosses.

Embossed, dark brown leather binding with flap; white glazed paper; (part of) the title and the author's name are written on the bottom edge; 60+1 unnumbered folios; 169×109 mm and 123×65 mm, varying; 17 lines (15 on 16b*); catchwords, partly cut off; *nasta'liq*; red rubrics, dots and lines; without date and the name of a copyist; an inscription on 1a* of Rıẓvān b. 'Abdulbāqī; illegible seals are found on f. 1b* and the last folio.

Begins (1b*):

ای صنع تو مظهر هر اسمی * اسم تو کلید هر طلسمی

Ends:

یاد خدا کن زدل و جان بهوش * مهر بزن بر لب و بنشین خموش

Catalogue entries: *HOM*, p. 255; see also Günay Kut Alpay, "Lāmi'ī Chelebi and his Works," in *Journal of Near Eastern Studies* XXXV (1976), p. 81n.

Literature: Alpay, "Lāmi'ī Chelebi", p. 81n.

121

Risāle fī mezāhib

رساله فی مذاهب

An undated copy of treatise on Islamic schools of thought by the scholar and *ḳāzī* Meḥmed b. Muṣṭafā el-Aḳkermānī (d. 1174/1760-1). The title is written in pencil on the last flyleaf. No other manuscripts of the treatise seem to be documented, or any references to this work, cf. 'OM I, p. 214. It is preceded by a short introduction in which the author mentions himself (1b*:3) and states that he wishes to discuss eight legitimate schools of thought (*mezāhib*) in eighth chapters (*faṣl*). These are (1) the 'fatalistic' (*cebrī*) school of Jahm b. Ṣafwān (d. 128/746); (2) the Mu'tazilite school of Abū 'Alī Jubbā'ī (d. 303/915-6); (3) the school of Abū Ishāq Isfarāyīnī (d. 418/1027); (4) the school

of Abū Bakr al-Bāḳillānī (d. 403/1013); (5) the ‘philosophic’ school; (6) the school of the Imām al-Ḥaramayn (Abū l-Ma‘ālī al-Juwaynī, d. 478/1085); (7) the Ash‘arite school; and (8) the school of the Imām al-Hudā Abū Maṣṣūr al-Māturīdī (d. after 332/943). The work is preceded by a quotation in Arabic attributed to Abū Mālīk (d. 179/796). A few marginal additions.

Dark red leather binding with gilt frames on the outside; white glazed paper; (1)+21+2 unnumbered folios; 215×145 mm and 146×71 mm; 19 lines; catchwords; small *ta‘līq*; gilt borders; a frontispiece in gold on f. 1b* with multicoloured flower motifs; rubrics in red; an additional quotation on f. 1a* in gold borders (144×53 mm) with gold dots and floral decoration; without date and the name of a copyist.

Begins (1b*)

الحمد لله رب العالمين والصلوة والسلام على محمد افضل المرسلين عاى الدواصحاب
... بوندن صكره اولكد بو عبد فقير محمد الاكرمانى مراد ايدر كه

Ends:

اول قاعده ايله شيطانك حيله لرندن امين اولرز فالحمد لله وحده

Catalogue entry: *HOM*, p. 257.

122

Tuhfetü l-irşād

تحفت الارشاد

An undated copy of a *dīvān*, collection of poems, by Dülger-zāde Şeyḫ Muṣṭafā, known as Neccār-zāde, who used the pen-name of Rızā (d. 1159/1746). (The author wrote, in all, four *dīvāns*, cf. *GOD* IV, p. 157.) The work contains seven *kaşīdes* (1b–7b); 150 *gazel*s, 75 of which have the *redif* *yā resūlūllāh* (7b–38a)—a Persian *kiṭ‘a* occurs on ff. 9b–10a –; various *beyts*, *kiṭ‘as* and chronograms (38b–42b).

Dark red leather binding with gilt borders on the outside; white glazed paper; title and name of the author are written on the bottom edge; 1+42+1 folios; 216×140 mm and 159×83 mm; 19 lines in two columns;

catchwords; careless *ta'lik*; gold borders; headpiece in gold and blue with flower motifs is found on f. 1b; without date and the name of a copyist.

Begins (1b):

ملاحت کلشننده اولسه بر صاحب نظر پیدا * اولور نرکسلرنده کل ما زاغ
البصر پیدا

Ends (38a, last line of the last *gazel*):

طفل هدایه تربیت ایتدی هوا یره * باب رضا ده ایتدیک [؟] ابرامه دکدی

Catalogue entries: *HOM*, p. 247; Götz I, 323, where other MSS are mentioned; see also *Fihris* 1781–2 (II, p. 69); BL Or. 7188, 12397, 14002.

Edition: Istanbul 1262 (the collected *dīvāns*).

Literature: cf. Götz I, pp. 223–4.

123

Nuḥbetü t-tevāriḥ ve l-aḥbār

نخبة التواريخ والاخبار

A mid 17th-century copy of a world history by Meḥmed b. Meḥmed of Edirne (d. 1050/1640). It begins with an introduction in which the author (mentioned in f. 2a*:2) explains the scope of his work—the title is mentioned in f. 2a*:20—, including the history of eighteen Ottoman sultans, but these are not found in the manuscript). It was based on many sources, written in ‘current’ (*cārī*) Turkish, and dedicated to Sultan Murād IV (reigned 1032/1623–1049/1640). The work covers the traditional world history arranged by dynasty, from the Prophet to the Ottoman governors of Egypt and Yemen, the last of whom was Meḥmed Paşa, and closes with the year 1049 (1639–40) when the book was concluded. The text is punctuated with genealogical tables. The volume ends in a short conclusion.

Copious marginal corrections, indications of content and additions (partly cut off), mostly of a biographical and geographical nature;

some of these are quotations in Arabic; a part of the genealogical tables also appears in the margins. The volume contains a sheet of paper with Arabic text fragments on both sides, partly quotations of a work named *Natā'ij al-afkār*.

Embossed brown leather binding with flap; white glazed paper; an abbreviated version of the title is written on the bottom edge; (1)+191+5+(1) unnumbered folios (the Arabic number of 187 appears on the last written page); 209×148 mm and 164×85 mm, varying; 23 lines; catchwords; careless *nesih*; gold borders on ff. 1b*-2a*; genealogical tables in black and red; a simple, rectangular, headpiece in gold and orange occurs on f. 1b*; red rubrics and lines; completed on 22 *Ramāzān* 1084 (31 December 1673) by 'Abdulḥalil b. Ḥamza b. [?] 'Abdurraḥmān, *ḡāzī* of el-Münevvere l-maḥrūse (Medina); the owner's inscription with seal and tailed signature of Ḥüseyn Şavḳī, *müderriş* at the *medrese* of Oruç Paşa with the year 1199 (1781-2) appears on f. 1a*.

Begins (1b*):

حمد یحید و محمد بی انتها و شکر جزیل عدیر الاقتضا مکون ازمان اعصار . . . یو عبد
فقیر قلیل البضاعه و عدیر الاستطاعه . . . محمد بن محمد بنده لری . . . تتبع ایتدکده
...

Ends:

هر که خواهد دعا طمع دارم * زانکه من بنده کنه کارم

Catalogue entries: *HOM*, p. 261; Flemming 86-7, where other MSS are mentioned; see also *Fihris* 4897-4901 (IV, pp. 209-10); Götz II, 235; BL Or. 7473, 12418(3).

Literature: cf. Flemming, pp. 66-7; Götz II, p. 224.

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Two treatises by İshāk Efendi Ḥōcası

The collection is undated. The author was the scholar Aḥmed b. Ḥayruddin el-Brusavī, also known as İshāk Efendi Ḥōcası

(d. 1120/1709–9). The first flyleaf contains a remark to the purport that the essays of this volume have become obsolete by the innovative works of Gelenbevi (cf. under MS No. 106, above). The text is accompanied by marginal drawings, corrections, additions and indications of content. There are also a few marginal glosses with explanations and references to Aḥterī's dictionary (cf. MS No. 167, below) and references (in Persian) to the *Risale-i uṣṭurlāb* by Ebūlhayr Meḥmed Efendi.

Catalogue entry: *HOM*, p. 241.

(1) ff. 1b*–54a*

Risāle-i ʾIṣḥāḳīye fī l-hey'et ve l-rub'

رساله اسحاقیه فی الہیئت والربع

A treatise on the use of the astrolabe in astronomy, no other manuscripts of which or references to which have been found (cf. 'OM I, pp. 232–3). The work consists of a preface (the name of the author, 'Aḥmed, appears in f. 2a*:17), an introduction (*muḳaddime*) in three parts, seventeen chapters (*bāb*) and a conclusion, in which the author (with full name) states that his second neat copy of the essay was completed in the last days of *Cemāzilevvel* 1102 (February/March 1691). The work contains seven simple marginal geometrical and astronomical charts. It is followed by an appendix on the usefulness in calculations of the four mutual proportionals (*erba'a mütenāsibāt*).

Begins (1b*):

الحمد لله الذى خلق بعظمته سبع سموات طباقا ورفع بقدرته سمكها فسويها . . .
بعده بوفقر قصير . . . بيت راجى كيرامجد افقر امت احمد . . . مقاله يي بوموال
ايله نما اولور كه

Ends (53b*–54a*):

بومعنانك شرحى ارباب استعدادك ذهننه حواله اولنوب بومقدار اوزره اكفا
اولندى وصلى الله على سيدنا . . . وقع الفراغ من تبيضه . . . وكفى

(2) ff. 58a*–75b*

Risāle[-i ma'mūle] fī [beyān] ez-ẓill ve taḥdīdī l-cihāt [ve ta'yīn semti l-kible bi-d-dāyire n-nehāriye]

رساله [معموله] في [بيان] الظل وتحديد الجهات [وتعيين سمت القبلة
بالدايره النهاريه]

A treatise on the working of the tangent, the delimitation of the cardinal directions and the establishment of the azimuth of the direction of Mecca with the help of the meridian. The essay is preceded by a short introduction and is illustrated with two simple geometrical sketches (in the margins) and two more complicated circular charts in the text. In the final lines the author (with full name) states that the essay was concluded in the last days of *Cemāzılāḥir* 1102 (March/April 1691) when he was *müderriş* at the *Ḥudāvendigār medrese* [in Bursa]. The short work is followed by a postscript of the author (76a*–77a*) in which he excuses himself for having indulged himself in the worthless (*kāsīd*) science of astronomy and claims to have invented an easier way to establish the azimuth of the direction of Mecca (*semt-i kible*).

Begins (58a*):

الحمد لمن لا يغرب عن علمه شئ في الارض ولا في السما . . . و بعد معلوم اوله كه
ضو بر كيفيتدن عبارتدر كه

Ends (75b*):

و عشا چون شفق غايت اولدقده در هذا آخر ما اردنا ايراده في هذا الرساله
يا رب العالمين

Catalogue entries: *Fihriş* 2434 (II, p. 225).

Literature: 'OM I, pp. 232–3 (the title of the work is mentioned under No. 14, p. 233).

* * *

Bound in boards with leather backing and (severed) flap; remains of a leather strip where flap was attached; glazed white paper; 1+77 unnumbered folios; between ff. 11*–12* a sheet of paper has been bound with

a drawing of concentric circles in red with the legend *kuṭr-i merkez* (central diametre) and the number ‘55’; the title of *Risāle-i hey‘et-i İshākiye* is written on the bottom edge; 214×140 mm and 155×75 mm; 17 lines; catchwords; *nesih*; red rubrics and lines; geometrical and astronomical illustrations in black and red; without date and the name of a copyist; the price of 24 *ķuruş* appears on the first flyleaf.

125

Fetāvā

فتاوا

An early 19th-century copy of a collection of *fetvās* attributed to the *şeyhülislām* Feyzullāh Efendi (d. 1115/1703), but according to a marginal note on f. 1a (first sequence) the work contains 722 *fetvās*, only 324 of which were by the *şeyhülislām* whereas the other ones were issued by different *müftīs*: fifty by Mīrzā-zāde Şeyḥ Meḥmed Efendi (in office 1143/1730–1), 96 by Paşmakçı-zāde Seyyid ‘Abdullāh Efendi (in office 1144–6/1732–3), 210 by Dāmād-zāde Aḥmed Efendi, five by İshāķ Efendi (in office 1148/1735–6) and 37 by Pīrī-zāde Efendi (in office 1158–9/1745–6; cf. under MS No. 130–1, below). Marginal corrections and additions.

The work consists of two volumes:

1. 1b–86a (first sequence)

A collection of *fetvās* devided into 102 chapters (*kitābs*) covering subjects ranging from canonical purification (*ṭahāre*) to the division of inheritances (*ferā‘iz*). The preceding flyleaves, the margins, both of the index and of the work itself, added papers and the pages following the main text are filled with *fetvās* by other authors and quotations in Arabic from, mostly, works on canonical jurisprudence. Thus, we find *fetvās* by (in order of first appearance): el-Ḥācc ‘Ömer Efendi (in office 1218–21/1803–6, 1225–7/1810–2); Ebüssu‘ūd (see under MS No. 15, above); Meḥmed Şādık (in office 1105/1694–5, 1118–9/1707–8); Meḥmed el-Behāyī (in office 1055–61/1645–51); Meḥmed, known as Vanķulı (cf. 32a); Yaḥyā Efendi (see under MS No. 1, above); Muşṭafā Efendi (in office 1169–70/1756–7, 1175–80/1762–7, 1187–8/1774); Kemāl Paşa-zāde (d. 941/1535); ‘Alī Efendi (in office 1115–8/1704–7, 1122–4/1710–2) and ‘Abdullāh Efendi (in office 1119–22/1708–10 and 1124–5/1712–3). A lengthy quotation in Arabic from the *Şerḥ-i ḥadīs-i*

erba'in occurs on f. 76b sqq.; there are also a few references to Ottoman *kānūn*.

Begins (1b):

زید مؤمن بر امر ذی باله شروع ایتدکده نه ایله بدا ایتمک کرکدر . . . الجواب بسم
الله الرحمان الرحیم . . .

Ends (86a)

ترکه سی بیت الماله عاید اولور دیوعمروی منعه قادر اولور الجواب اولماز

2. 1b–213b (second sequence)

A collection of *fetvās* devided, after an introductory sentence in Arabic, into 161 chapters covering a wide range of subjects arranged in a similar manner as the first part, from, again, canonical purification to questions on the division of inheritances. Again, we find many additions: *fetvās* by 'Alī Efendi; 'Ömer Efendi; Ebüssu'ūd; Yahyā Efendi; Meḥmed 'Āşım (on a separate leaf between ff. 26–7); Meḥmed Efendi; Kemāl Paşa-zāde; Muştafā Efendi; Meḥmed Çivi-zāde (in office 989–95/1581–7); Meḥmed b. Sa'duddīn (in office in 1010/1601 and 1017–24/1608–15); and Ḥasan el-Müftī. References to *kānūn* occur on ff. 89a and 187a. An additional heading *bāb fī z-zikr* is found on f. 214a.

B (1b):

الحمد لله رب العالمين والصلوة والسلام على سيدنا كتاب الطهارة مسئله
صاحب عذر اولان زید مبتلى اولديغى عذر دن غيرى . . .

Ends (213b):

مسئله زید فوت اولوب . . . زیدك عمه سی اوغلی دخی زیده وارث اولورمی
الجواب اولماز

* * *

Gilt-embossed brown leather binding with flap; white glazed paper; 5+76+10+187+2+16+(1) folios—the sequences of 76, 187 and 16 folios

have Oriental foliation (the last sequence is numbered 188-214); title and the name of the author are written on the bottom edge; 180×120 mm, 159×108 mm and 125×65 mm; a number of smaller leaves in various shapes and sizes have been bound with the volume at various places; 21 lines; catchwords; small *ta'lik*; red outer and double red inner borders; red rubrics and lines; gilt borders on ff. 1b-2a of the first two numbered sequences and ff. 75b-76a of the first sequence; gold headpieces with title on f. 1b of both sequences; index squares with a headpiece in gilt on f. 1a and the preceding three flyleaves; red index squares on the second f. 1a and three preceding folios; the first index was completed on 23 *Rebī'ülāhır* 1216 (2 September 1801); the first part of the work was concluded in *Rebī'ülāhır* 1216 (August/September 1801) by es-Seyyid Aḥmed, *müderri*s at the *Medrese-i debbāgīn*; the second part was concluded on 22 *Rebī'ülevvel* 1216 (2 August 2 1801) in Bolu by Velī b. Aḥmed el-Ḥanefī; an owner's inscription of el-Ḥākim el-Vehbī 'Abdurraḥīm b. Meḥmed is found below the second colophon (76a); two illegible seals occur on the first flyleaf.

Catalogue entries: *HOM*, p. 248; Götz II, 86, where other MSS are mentioned; see also *Fihris* 3582-6 (III, pp. 170-1); TYTK (Antalya), 2957; Yardım 3347.

Literature: cf. Götz II, p. 77-8; see also under MSS Nos. 39, 89, 95, 104 and 145.

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Vaṣīyet (-*nāme*)

وصیت (نامه)

An early, possibly autograph, copy of a popular treatise on the principles of the Muslim faith by Meḥmed b. Pīr 'Alī Birgivī (Birgili Meḥmed Efendi, d. 981/1573). The work commences with a brief introduction, which mentions the title (1b*:5) and name of the author (1b*:6). The treatise itself consists of a great number of short chapters discussing topics ranging from 'the negative attributes of God' (*as-ṣifāt es-selbīye*) and the miracles of the Prophet to Koran recitation and 'shameful acts' (*mekrūhāt*). In some passages the author again refers to himself and informs 'his brethren' (*iḥvān*), who are explicitly addressed in most chapters, that he was born on 10 *Cemāzilevvel* 929 (27 March 1523—in a chapter on alms given on behalf of the dead, *ıskāt*). A postscript

(*zeyl*) is added with further chapters on canonical ablutions (*istincā*), prayer and menstruation (*ḥayṣ*). (For another copy of the same work, see under MS Gaster 1515[1], below.)

A few marginal corrections; most outer margins are inscribed with the word *vaḳf* or *vuḳīfa li-llāhi ta'ālā* over most of the page's length. The text of a verse from the Koran, to be recited 'if a man is coughing', is found on f. 72b*.

Embossed brown leather with flap, damaged and with wormholes; white glazed paper; first and last folios have moisture stains, are torn and are restored in places; 72 unnumbered folios; 237×145 mm and, approximately, 210×120 folios; 11 lines; catchwords, partly cut off; large vowelised *nesih*; red rubrics, dots and lines; without date and the name of a copyist; *vaḳf* inscription of, probably, the author's daughter, Faṭma bint Meḥmed, with a note in a different hand indicating that this was the 12th book of 'Meḥmed b. Şeyḥ' (the author).

Begins (1b*):

الحمد لله الذى هدانا للاسلام وجعلنا من امة محمد عليه الصلوة والسلام . . . اما
بعد فهذه وصية الفقير الحقير . . . محمد بن پير على عفا عنهما . . .

Ends:

بوروں قانى كيدر نمازن قلسون اور وچن طوتسون اريله ياتسون غسل لازم دكل

Catalogue entries: *HOM*, p. 261; *Sohrweide I*, 29, where other MSS are mentioned; see also *Fihris* 5090–5107 (IV, pp. 263–5); *Schmidt UBL* 960, 1288, 1562, 11.042, 12.339(1); *TİTK* 29; *TYTK* (Antalya) 207, 1170, 1553, 2915–6; *Yardıḡ* 3292–8; *BL Or.* 8892, 7088.

Editions: Istanbul 1218, 1220 and 1249.

Translations: into French (from 1704) and Norwegian (1829), cf. *Sohrweide I*, p. 24.

Literature: cf. *Sohrweide I*, p. 24.

127

Two collections of poetry

The two *dīvāns* are followed (35b-36b) by a fragment of a *naʿt* and three *tārīḥs* by Muṣṭafā ʿAzīz-zāde Naʿīm (his full name appears in f. 36:14) on the viziership of Çorlulu ʿAlī Paşa for the year 1118 (1706-7), on the viziership of Gürci İsmāʿīl Paşa for the year 1148 (1735-6), and on the viziership of Meḥmed Paşa for the same year. (These latter dates preclude the poet being the historian Mustafa Naʿīmā, who died in 1128/1716.)

(1) ff. 1b-11b, 30b-34b

Dīvān

دیوان

An undated copy of the collected poems of Zübeyde Hanım who wrote under the pen-name of Fıṭnat (d. 1194/1780). These are: a *naʿt* (1b); two *taḥmīs* (1b-2b, 8b-9a); three *kaşīdes* (2b-4a); fifteen *tārīḥs* (4a-8a); a *müseddes* (8a-b); 36 *ğazels* (9b-11b, 30b-32b); *rubāʿīs*, *beyts* and two *luğaz* (32b-33b); 28 single *beyt muʿammāt* on personal names (33b-34b).

Begins (1b, as in the printed edition, p. 2):

ای باعث ایجاد نظام دوسرا * مخلوق سنک نامکه جمله اشیا

Ends (32b, the first line of the last *ğazel*, as in the printed edition, p. 24):

رخسار یارده کورین صنمه کاکلی * اعجاز حسن ایله بترور رکده سنبل

Catalogue entries: *HOM*, p. 248; Sohrweide I, 265(ii), where other MSS are mentioned; see also *Fihris* 1866-70 (II, pp. 88-9); Schmidt UBL 12.388; TYTK (Anıtkebir) 120; BL Or. 7369, 12139, 12433.

Edition: Istanbul 1286.

Literature: *HOP* IV, pp. 150–9; Ali Câtib Yöntem in *İA*; Fahir İz in *EP*.

(2) ff. 12b–28a

Dīvān

دیوان

An undated copy of the collected poems of the physician and poet ‘Abbās Efendi who wrote under the pen-name of Vesīm (1175/1761–2). These are: three *na‘t* *ġazels* (12b); seven *kaşîdes* (all but one in praise of Dâmâd İbrâhîm Paşa, 12b–17a); three *ġazels* in praise of İbrâhîm Paşa (17a–b); two short *meşnevîs* (17b–18a); 22 *târîhs*, the latest for the year 1158 (1745, 18b–21a); 52 *ġazels* (21b–27b); fugitive verses (27b–28a).

Begins (12b):

یاد زلفک مصحف رویکده الف لامیم * ابروانک انده بسم الله الرحمن الرحیم

Ends (27b, the first line of the last *ġazel*):

ایتمیدم کلشن حسنک تماشا کاشکه * قلمییدم مرغ دل عشقک هویدا کاشکه

Catalogue entries: *HOM*, p. 248; Rossi: Vat. Turco 261.

Literature: cf. Rossi, p. 221; ‘*OM* III, p. 242.

* * *

Brown leather binding with gilt borders on the outside; white glazed paper; (1)+37+(2) folios; 288×162 mm and 194×95 mm; 29 lines in double columns; catchwords; small *nesta‘lîk*; gold borders; headpieces in gold with floral motifs on ff. 1b and 12b; red rubrics and lines; without date and the name of a copyist; a tailed signature and erased owner’s inscription occur on f. 1a.

Two works by Kara Çelebi-zâde ‘Abdul‘azîz

The two treatises on military expeditions found in the manuscript copied by one and the same copyist in 1095/1684. The author, a scholar and poet, died in 1068/1658. A few marginal corrections and indications of content.

Catalogue entry: *HOM*, p. 243.

(1) ff. 1b*-27a*

Zafer-nāme

ظفرنامه

An account of the siege and conquest of Revān (Yerevan, in 1045/1635) and Baghdad (in 1048/1638). The work is also known as *Tārīḥ(çe)-i feth-i Revān u Bağdād*. It consists of a short introduction (the name of the author is mentioned in f. 1b*:2, the title in f. 1b*:20) and eight chapters (*bāb*). It is preceded by a number of eulogies (*taḳrīzāt*, the word is explained with a reference to Aḥterī's Dictionary, cf. MS No. 167, below) by, respectively, (1) Kemālüddin Meḥmed b. Aḥmed, *ḳāzī asker* of Rumelia; (2) Meḥmed b. 'Abdulḡānī (*idem*); (3) Meḥmed, known as Yaḥṣī, *ḳāzī asker* of Anatolia; (4) shaykh 'Abdulmecid b. Ebūlleys of Sivas, preacher of the mosque of Sultan Aḥmed; (5) Hüseyn b. Meḥmed known as Aḥī-zāde; and (6) Yaḥyā. A quotation on the fall of Baghdad in 940 (1533) from the History of Peçevī (cf. MSS Nos. 161-2, below) is found on f. 1a*.

Begins (1b*):

در ابدار حمد و ثنای بی نهایت تبار [= تبار] درگاه کبریای [؟] پناه آلهی و جواهر
تابدار . . . ایصال اولند قدن صکره قره چلبی زاده عبد العزیز فقیر بو یوزدن
اضهار سر ضمیر ایدر که . . .

Ends (27a*):

جناب رب الارباب . . . دست مرحمت و احسان لری ایلہ ساحه عالم و قلوب
بنی آدم معمور و آبادان اوله والله المستعان

Catalogue entries: cf. GOW, p. 206; Levend, *Gazavāt-nāmeler*, pp. 108-9; see also Blochet S 868; Karatay 547(iv).

Literature: GOW, pp. 204–6; Levend, *Ġazavāt-nāmeler*, pp. 108–9; Franz Babinger in *ĪA* I, pp. 64–5; Nejat Göyünç in *EP* IV, p. 574.

(2) ff. 27b*–37a*

Risāle

رساله

An account of the naval expedition to Crete of 1055 (1645) and the conquest of Ḥanya (Canea) in the same year. The ‘treatise’ (this term is used in the concluding passage of the work) commences with a short introduction in which the author (his name is mentioned in f. 27b*:3–4) states that it is meant to be a more detailed appendix on the events of 1055 to his main history, the *Ravzatu l-ebrār* (cf. GOW, p. 205); it was dedicated to Sultan İbrāhīm (ruled 1049/1640–1058/1648) and the latter’s gentleman-in-waiting (*muṣāḥib*) Siliḥdār Yūsuf Paşa. The work contains three chapters (*faṣl*). It is followed (on f. 37b*) by a number of eulogies (*taḳrīzāt*) by (1) Kemālūddīn; (2) ‘Abdulkerīm, *ḳāzī* of Aleppo; (3) Meḥmed b. ‘Abdulḡānī, known as Nādirī (verse); (4) ‘Aẓmī-zāde, known as Ḥāletī (verse); and (5) ‘Abdulḡayy el-Ḥüseynī, known as Fāyızī (verse).

No other manuscripts or references to this work have been found; for literature, cf. (1), above.

Begins (27b*):

جواهر تابدار حمد و سیاس بی قیاس تثار درگاه کبریا پناه احدی . . . قلینوب . . .
و درود نامحدود ایصال اولدقدن صکره . . . قره چلبی زاده عبد العزیز فقیر سر
ضمیر بو یوزیدن نقش حریر ایدرکه . . .

Ends (37a*):

نومقد ماتدن نتیجه مرام اولدرکه . . . بورسالة یه . . . تحصیل یقین ایدوب . . .
والله المستعان

* * *

Brown leather binding covered in green cloth; cream glazed paper with moisture stains; 4+37+2 unnumbered folios; 291×173 mm and 215×105 mm, varying; 25 lines; catchwords; small *ta‘līk*; red rubrics, lines and dots; (1) was concluded during the first days of *Cemāzilevvel*

1095 (16–26 April 1684) by Derviş İbrâhîm; (2) on 18 *Cemâzîlâhîr* 1095 (2 June 1684) by the same copyist; partly erased ownership marking in gold dust of an *agha* of the Porte (*ağa-yi Dârüssa‘âdet*).

129

Gencîne-i rāz

کنجینهء راز

An early 17th-century copy of a long poem in *meşnevî* rhyme by Yaḥyâ Beg Duḡakin-zâde (d. after 982/1574–5). The work is the fourth part of a Quintet (*Ḥamse*) dedicated to Sultan Süleymân the Magnificent. (For a copy of the first part, see under MS No. 92, above.) The poem is of moralistic content and is divided into 40 ‘speeches’ (*maḳâles*) illustrated by ‘stories’ (*ḥikâyât*) and preceded by an introduction. The title of the poem appears in the first line of the last ‘story’.

A few marginal corrections and additions. The last three folios have additional verses, beginning with a *tārîḫ* of six distichs, with the year 1035 (1625–6), and ending in a *mani* of two lines.

Gilt-embossed, brown leather cover; white glazed paper with moisture stains; wormholes and restorations in various places; the title *Maḳâlât-i Ḥāccî Bektaş Velî* is written on the bottom edge; it also is found on f. 1a*; 97 unnumbered folios; 203×125 and 130×57 mm; 17 lines in double columns; small *nesta‘lîk*; red rubrics and borders; gold borders on ff. 1b*–2a*; a headpiece with multicoloured floral patterns is found on f. 1b*; completed on a Thursday in *Cemâzîlâhîr* 1030 (April/May 1621).

Begins (1b*):

جان و دلدن دیه لمر اسم الله * اچلم سوز [illegible . . .] راه

Ends:

آلهی کاتبی قل بونک شاد * بحق مصطفی وهم آل و اولاد

Catalogue entries: *HOM*, p. 245; Götz I, 210–1 and Sohrweide II, 251, where other MSS are mentioned; see also Brill (Cat. 555) 231; Fihris 4115–24 (III, pp. 323–5); Karabulut 117; KİYK 28; Kut, Manisa, p. 127;

Schmidt UBL 12.384; TYTK (Antalya) 3995–6; Yardım 3536; BL Or. 7222 (the complete *Ḥamse*), 7225, 12184.

Editions: Bülâq 1256; Istanbul 1264 (entitled *Gencine-i hikmet*)

Literature: *HOP* III, p. 126; W. Björkman in *EI*¹; Mehmed Çavuşoğlu in *İA*.

130–131

Terceme-i Tārīḥ-i İbn Ḥaldūn

ترجمهء تاریخ ابن خلدون

A mid 19th-century copy in two volumes of a translation by the *şeyḫülislām* Pīrī-zāde Meḥmed Şāḫīb (d. 1162/1749) of the first book of the Prolegomenon (*Muqaddima*) to the famous history by the Tunesian scholar Ibn Khaldūn (d. 784/1384). The work, also known as *Terceme-i Muḳaddime-i İbn Ḥaldūn* and '*Unvānū s-siyer* (cf. *GOW*, p. 282), is divided into 28 chapters (*faşl*), found in the first volume, MS No. 130, and another five chapters, subdivided into sections (again styled *faşl*), in the second volume, MS No. 131. This last volume contains (94b–95a) a notice on the career and death of Mevlānā Aḥmed Minḳārī-zāde (in 1139/1726–7), in which the translator also refers to himself. The translation was made during the years 1138/1725–1143/1730 (cf. *GOW*, p. 282).

Marginal indications of content and explanatory glosses, mostly by the translator Meḥmed Şāḫīb, in MS No. 130, ff. 1a, 2a, 26b, 51b, 58b, 64a–65a, 85b–86a; MS No. 131, f. 136b (on the death of Ibn Khaldūn) and f. 219b (on the *siyāḳat* script, used by the Ottomans).

Two manuscripts of the same format bound in green leather with gilt borders and floral ornamentation on the outside and flap, with red leather carton; titles and the volume number (*cild*) occur both on labels attached to the carton and on the bottom edges; cream glazed paper; (1)+1+1+267/227+1+(1) folios, with Oriental foliation; 303×185 mm and 230×116 mm; 27 lines; catchwords; *rıḳ'a*; double red borders; red rubrics, lines and circles; exquisite headpieces preceding the text of both MSS in baroque style with gold and multicoloured vegetal patterns, forming a crest topped by five candles; the copy was concluded in the last days of *Muḥarrem* 1258 (4–14 March 1842) by Ḥāfiẓ İsmā'īl

b. ‘Abdulbākī el-Gelibolevī, known as İmāmülḥacc-i Meḥmed Necīb Paşa.

Begins (MS No. 130, the page preceding 1a):

علہای اولی الابصار ذوی الاستبصار معلومدر کہ فن تاریخ شول فنون معتبرہ دندر
کہ . . .

Ends (MS No. 131, 227a–b):

و بومعنادہ حساب دخی صنعت کتابتہ الحاق اولنوب . . . صاحبی اعمال فکر
ونظرہ منفور اولور واللہ اخرجکم من بطون امہاتکم . . . بومحلده مقدمہ ابن
خلدونک کتاب اولنک محتوی اولدیغی فصول خمسہ تمام اولوب بوندن صکرہ انشا اللہ
. . . فصل سادسک ترجمہ سنہ شروع اولنور و باللہ التوفیق

Catalogue entries: *HOM*, p. 255; Flemming 46 A-B, 47, where other MSS are mentioned; see also Götz II, 220; Schmidt UBL 17.106; Yardım 3178; BL Or. 12196, 14466.

Editions: Bülâq 1274; Istanbul 1275–7 (3 Vols.).

Literature: cf. Flemming, p. 33; Götz II, p. 208; Bernard Lewis, “Ibn Khaldūn in Turkey,” in *Studies in Islamic History and Civilisation in Honour of Professor David Ayalon* (Jerusalem 1986), pp. 527–30.

132

Mir’ātu l-kāyinat

مرآت الکائنات

A late 17th-century copy of the fifth, sixth and seventh books (*kısm*), out of a total of eight (cf. *GOW*, p. 150), of a world history by Meḥmed b. Aḥmed b. Ramaẓān, known as Nişancı-zāde (d. 1031/1621). Each book is preceded by a short introduction in which the title of the work and the contents of the volume are outlined; the name of the author is mentioned in the fourth line of the first introduction. Book V (up to f. 159a) describes the history of the Umayyads, the Abassids, and other Islamic dynasties up to the Mamlūks. Book VI (160a–305b) has the history of the Ottoman dynasty up to Sultan Süleyman the Magnificent;

it ends with a chapter (*faṣl*) with biographies of shaykhs flourishing during his reign. Book VII (306b–401b) describes pre-Islamic history, from the Persian kings to the Arab tribes, and ends with a conclusion (*ḥātime*).

Marginal corrections, additions and indications of content; additions, particularly on ff. 13b–61a, 312a–323b, contain references to other historical works (the *Tārīkh al-Khulafā*, *Tārīkh al-Khamīs* and others), historians (Ibn Khallikān, Ḳara Ḥalīl Efendi-zāde, Meḥmed Es'ad Efendi) and dictionaries. At the end of Book VII (401a) a reader's inscription with two tailed signatures is found, accompanied by an Arabic text (in *riḳ'a*): 'I read [it], 13 *Cemāzilevvel* [12]76 (8 December 1859)'.

Gilt-embossed, brown leather binding with flap; white glazed paper; 9+401+2 folios with Oriental foliation; the title is written on the bottom edge; 253×145 mm and 180×88 mm; 25 lines; catchwords; small *nesta'lik* up to f. 305b; small *nesih* from f. 306b onwards; double borders in red and silver; headpieces in gilt, red and blue with multicoloured flower motifs on the page preceding ff. 1a, 160b and 306b; the eight folios preceding the text contain silver index squares, of which the first nine pages are filled; completed in 1100 (1688–9); without the name of a copyist; owners' inscriptions and seal of Meḥmed b. Aḥmed Ḥān and of Meḥmed 'Ārif, known as Ḥafīd-i Mi'mār Ḳara (on the *recto*-side of the folio preceding f. 1); the first endpaper also contains the names of Emīne Ḥanım, wife of a treasurer (*vezne-dār*); Kel 'Abdullāh, dealer in second-hand books (*ṣaḥḥāf*) and Muṣṭafā Efendi, broker (*dellāl*).

Begins (the fifth book, as in the printed version (Būlāq 1258) V, p. 2):

الحمد لله الذى جعل السلاطين المؤمنين حماة . . . اما بعد اشبهت تاريخ مرات
الكائناتك جامع ومرتبى . . . فسيح الجنان ديركه . . .

Ends (the seventh book, as in the printed version (Būlāq 1258) VII, p. 28):

خاتمه كتاب . . . بحق الحق وصفاته العلى آمين يا ارحم الراحمين

Catalogue entries: *HOM*, p. 257; Flemming 31, where other MSS are mentioned; see also *Fihris* 4433–6 (IV, pp. 86–7); TYTK (Antalya) 465, 4035.

Editions: Bülâq 1258, 1269; Istanbul 1290.

Literature: cf. Flemming, p. 22.

133

‘*Acāyibü l-ma’āşir ve ġarāyibü n-nevādir*

عجائب المآثر وغرائب النادر]

A mid 18th-century copy of a collection of stories by Aḥmed b. Hemdem Kethüdā who wrote under the pen-name of Süheylī (d. after 1042/1632–3). The work is preceded by a short introduction (pp. 1–5) containing praise of Sultan Murād IV (ruled 1032/1623–1049/1640) and a detailed list of sources, Arabic and Persian histories—the name of the author is mentioned in p. 3:17–8. The work itself consists of 34 chapters (*faşl*).

Gilt-embossed black leather with flap and carton, covered in multi-coloured marble paper and with red leather edges and flap; the title *ve min en-nevādir li-Suheylī* is written both on the flap of the carton and the bottom edge of the manuscript; cream glazed paper; 2 folios + 161 pages (in Arabic numbers, partly erased on the *verso*-sides) + 75 folios (numbered 162–237 in the same Arabic numbers) + 1 folio; 272×167 mm and 180×95 mm; 25 lines; catchwords; *nesih*; red borders and rubrics; a headpiece in gold and blue with multicoloured floral motifs on p. 1; gold borders on pp. 1–2; f. 2 contains an incomplete index (it begins on p. 5) in gold squares with numbers in red; completed on 24 Şa‘bān 1181 (15 January 1768) by Meḥmed b. Muştafā, junior clerk (*ḫalīfe*) at the financial department of the sacred cities of Mecca and Medina (*muḫāsebe-i Ḥaremeyn-i Şerīfeyn*); an undecipherable seal is found on p. 1.

Begins (p. 1, as in the printed version of 1276, p. 2:3):

قوانین جواهر مظام محامد و ثنا و افانین فراید انتظام شکر و صفا اول سلطان مسند
نشین . . .

Ends (237b):

اول شوق ایله اولوب . . . و اول محله بی نهاییه حظ و سرور حاصل اولوب جاریه
یه انعام و احسان بی پایان اتمشدر الله تعالی آمین بحرمه سد المرسلین

Catalogue entries: *HOM*, p. 241; Flemming 441, where other MSS are mentioned; see also *Fihris* 3435–6 (III, pp. 134–5); Şeşen II, 360/1; BL Or. 6417.

Editions: Istanbul 1256, 1276; Cairo 1268; Kazan 1882; in modern Turkish: Şemsettin Kutlu, *Türk İslâm Tarihinden Nevâdir-i Süheylî* (Tercüman 1001 Temel eser, No. 83–4—without place or date).

Literature: cf. Flemming, p. 344.

134

Tuhfet-i Haremeyn

تحفت حرمین

A, possibly, autograph copy of a description of the pilgrimage by Yūsuf Nābī (d. 1124/1712) undertaken by the author in 1189 (1678). There is an author's colophon on f. 50b in the form of a chronogram with the year 1090 (1679–80), which does not occur in the printed version of 1265 (it has traditionally been assumed that the work was written in 1093/1682). The prose text is interspersed by a great many poetic intermezzi. It consists of an introduction (5b–6a), a description of the route between Üsküdar and the Hijaz, with chapters on Aleppo, Damascus, Jerusalem and Cairo (8a–33a), the ceremonies at Mecca, Minā, Muzdalifa and Medīna (33a–48b) and 'a description of the day of farewell' (48b–50b).

There are two notes discussing the manuscript on f. 1a. The first states that the copy was written en route by Nābī himself. In the second, a reader, who had read the manuscript from beginning to end, states

that he is convinced that it is an autograph (*mü'ellif hattı olduğundan şübhem kalmayub*): the author refers to particular sources and makes none of the well-known orthographic and stylistic mistakes. Nevertheless the copy contains a number of explanations of words and 'if he [Nâbî] really soiled the margins [in this way] on purpose, may his blessed hands be damned' (*kenârını...kaşdıla telvîş ederse ve anuñ mübârek elleri nûrdan kıpsun*).

Marginal corrections, additions and explanatory glosses, mostly translations of Persian words into Turkish equivalents.

Dark brown leather binding; glazed white paper; (2)+54+(2) folios; 199×98 mm and 158×59 mm; 31 lines, occasionally in two columns; catchwords; casual *ta'lik*; gold borders; a headpiece in gold with multicoloured flower motifs on f. 5b; rubrics in red and gold; an author's colophon in the form of a chronogram with the year 1090 (1679-80) occurs on f. 50b; an owner's inscription with gold dust of es-Seyyid el-Ḥâcc 'Abdulḥalîm with year the 1242 (1826-7) occurs on f. 5a.

Begins (5b, as in the printed version of 1265, p. 2):

ای بیت حرامی صف غفرانه مقام * وی باب سلامی مدخل دارالسلام

End (50b, as in the printed version of 1265, p. 112):

بوفیض خامه ناب یه راه احققدندر * که اولدی بویله عروس لطیفه چهره کشا
دیدم تمامنه ناب بوحفه نك تاریخم * بوحفهء حرمین قبول ایده مولا

Catalogue entries: *HOM*, p. 260; Flemming 315-6 and Götz II, 339-40, where other MSS are mentioned; see also *Fihris I*, 495-501 (I, pp. 128-9); Sarajevo 3692; Şeşen II, 260; TYTK (Süleymaniye, Mustafa Âşir Efendi) 814; Yardım 3232-3; BL Or. 7164.

Editions: Istanbul 1265, 1288.

Literature: cf. Flemming, pp. 250-1; Götz II, pp. 325-6; Abdülkadir Karahan, *Nâbî* (Ankara 1987), pp. 48-9.

135

A mid 18th-century collection of fables.

The collection bears no title or the name of an author. A title in pencil, *Receuil de fables turques*, occurs on the inner front cover. It consists of 149 brief moralistic tales in which animals are the protagonists and each of which ends in an explanation of their meaning. They range from a story with the title 'the parable of the fox and the billy goat' (*dilki ile erkeçüñ meşelidiür*) to 'the long-tailed monkey and the boys' (*şebek oğullar ile*). Apart from animals, occasionally human figures such as a farmer (*dihkân*), a whore, a father and his son, and others play a role in these stories. No other manuscript copies or references have been found.

A few marginal corrections; marginal numbers in red from the 30th fable onwards.

Bound in boards covered in multicoloured marbled paper and with a leather backing; wormholes; white glazed paper with slight worm damage; (1)+55+(1) unnumbered folios; 197×129 mm and 155×69 mm; 17 lines; catchwords; *nesih*; red borders; gold borders on 1b*-2a*; a simple gold headpiece on f. 1b*; rubrics in red; completed on 25 *Rebî'ülâhîr* 1174 (4 December 1761).

Begins (1b*):

دلکوايله اريچ همراه اولوب معاکزر ايکن برکون غايت تشنه اولوب . . .

Ends:

مثل عاقل اولان آدم طالعه نالش وستم و سهوت ايتمامک کرکدر ديونصیحت ايدر

Catalogue entry: *HOM*, p. 248.

136

Selīm-nāme

سلیم نامه

A mid 17th-century copy of a history of the life and conquests of Sultan Selīm I, with a list of the Ottoman governors of Egypt, by Yūsuf Ağa, secretary of the Circassians (*Çerkesler kâtibi*) at Cairo in 1030 (1620–1, cf. f. 2b:10; GOW, p. 179). The work commences with an introduction (1a–2b) in which the author explains the origin and scope of his work, it being a translation of Şükrî's rhymed *Selīm-nāme* (cf. GOW, p. 52). The author also mentions his name and position, as quoted above—nothing more is known about him. The work proper describes the career of Sultan Selīm in chronological fashion, from his posting as governor of Trabzon (2b) to his death (73a). The work concludes with a series of short biographies of the Ottoman governors of Egypt, from Hāyır Beg (76a–b) to Bostāncı Muştafâ Paşa (86a), appointed on 8 *Cemāzîlāhir* 1050 (25 September 1640).

A marginal correction is found on f. 32a; illegible jottings are found in the margins of ff. 62b, 71b and 79b.

Gilt-embossed, brown leather binding; white glazed paper; 86 folios; the title *Tāç-i Mısır yazması* is written on the bottom edge; 203×145 mm and 170×95 mm, varying; 23 lines; catchwords (lacking on ff. 17b, 20b, 36b and 71b); cursive *nesih*, red rubrics, lines and dots; the copy was concluded on Monday 4 *Muḥarrem* 1083 (2 May 1672); the colophon (86a) states that the copy was written 'by the hand of the writer' (*'alā yad kâtibih*), but it is unlikely that this happened, unless he lived to a very old age; the owners' inscriptions of Muştafâ (partly crossed out) with the year 1162 (1748–9), and of Şālîḥ with the year 1301 (1883–4) are found on f. 1a.

Begins (1b):

ابتدأ من أولدى بسم الله ايله * تا شرف بوله سوز اسم الله ايله

Ends (86a):

وزير مصطفى باشا جمادى الثانى سكرتجى كوني له مبارك يوم النلا ما كوني سبكيه داخل
اولوب ديوانه ماه مذكورك اوتجى كوني يوم الخميس حلول ايلشدر

Catalogue entries: *HOM*, p. 263; Götz II, 253, where other MSS are mentioned.

Literature: cf. Götz II, p. 237; Ahmet Uğur, *The Reign of Sultan Selim I in the Light of the Selīm-nāme Literature* (Berlin 1985), p. 17.

137

Two works by Seyyid

The early, possibly autograph, copies contain two works by the Kādirī dervish, Seyyid ‘Osmān Aṭabāzārī (or Aṭalı—Aṭa or Aṭabāzārī stands for modern Adapazarı), who used the pen-name of Seyyid and lived in the first half of the 19th century. No other manuscripts or references, either to these works or their author, have been found.

Catalogue entry: *HOM*, p, 248.

(1) ff. 1b–107b

Fevāyidü l-fevāyid fî ḥall müşkilâtı l-‘akāyid

فوائد الفوائد في حل مشكلات العقاید

A treatise on the mystical interpretation of religious observances and duties. The title is mentioned on f. 1a and in f. 106a:9. In the heading on 1b we find also the title *Fevāyidü t-taşavvufiye min terceme ‘Aynu l-Kuzāt*. The work begins with an introduction (1b–4b) in which the author discusses the scope of his work which was inspired by his *pîr*, ‘Abdulḡādir Gīlānī, who enabled him to overcome his illiteracy. The work proper is divided into 44 ‘questions’ (*mes’ele*) in which various subjects, ranging from fasting, prayer, truth to ‘the works of God’, are treated. The original work seems to have ended on f. 98a, though the additional six ‘questions’ are all in the same manner and style. (The orthographyy is very incorrect and the language frequently shows dialectical pronunciations, i.e. *selver* for *server*, *diñe* for *diñle* etc.)

The endpaper and first flyleaf contain a *kıṭ‘a* by Fehmī; a line of prayer in Arabic, to be recited a thousand times if one wishes something to come true; an index; the first title of the work with year of writing (cf. above) and a poem of ten distichs in *meşnevî* rhyme by Fehmī concerning the book and its writer (‘Mîr ‘Osmān’ is mentioned in the seventh line, said to be ‘Christian by temperament’, ‘Kādirî by “path” [*tarîk*]’).

Begins (1b):

جمله مخلوقات و موجوداتی بر غیر وارلقدن خلق ایدمیوب کندی وارلغندن وار و
خلق ایدن خالق لہ یزل اولان تعالی . . . ربمزه هر بر نفسده یوز بیک کره یوز بیک
عدده کلہز

Ends (107b):

بزم وارلغمز علمزدخی افندمزین علمندن دیر بویله اعتقاد ایدہ لہ کوزوم نوری
قرنداشیم

(2) ff. 109b-150b

Dīvān

دیوان

A collection of, mostly, religious verses. These are: 172 *ğazels*, many of these *nefes* (109b-142b, 144b, 146b-148a, 149b); two *tārîhs*, for the years 1240 (1824-5) and 1248 (1832-3) (142b-143a); a *tercî-i bend* (143a); two *taḥmîs* (143b-144b); a *naṣîḥat-nâme* (148b-149b); a *vaṣîyet-nâme* (150a); fugitive verses (145a, 146a, 147a). Two marginal commentaries on f. 119a attribute some hemistichs to Kelâmî. The last flyleaf contains two opening formulas for letters and a list of five ingredients (nut-gall, henna, crude sulphuret of copper, ammonia and myrtle) with measures.

Begins (109b):

باسم الله ايله کر ايليه لوب ابتدا * حضرت پروردگار ايليوب بی حد ثنا

Ends (150a, the first line of the *vaṣîyet-nâme*):

حضرت قرآنده سابت نهی طوطمه امری طوط * هم نجاتیک اسده دیسک بویله
اولمشدر قیوط

* * *

Bound in boards with red and light brown marbled paper with red leather edges and flap; white glazed paper to 98, thereafter of coarser quality; (1)+150+3+(1) folios, Oriental foliation up to 107 (numbered 1-110); 239×168 mm and 185×95 mm, varying; 17 lines to 97b, thereafter varying; catchwords; small fine *nesîḥ* to 98a, thereafter bolder

riḳʿa; without date and the name of a copyist; a note on f. 1a explains that (1) was written in 1260 (1844); an owner's inscription with gold dust of Maḥmūd Edhem Efendi, financial director of Salonica (*Selānik defterdārı*) appears on the final endpaper.

138

Kitāb-i Şifā

کتاب شفا

An undated copy of treatise on religious ethics by Ereglil Seyyid Ḥasedullāh Efendi. Author and title are mentioned on f. 1a*. The work is preceded (1b*–3b*) by a detailed description of the contents; it also states that verses appropriate to the subject, the 'science of ethics' (*aḥlāk ʿilmi*), are included in the work, which is written in Turkish so that the common people (*ʿāmm*) understand it. The work itself consists, after a short opening phrase in Arabic in praise of God and the Prophet, of 92 chapters, dealing with a wide range of subjects, from the knowledge of God's unity and of the human body, to the 'candle of the light of belief in the heart of the believer', and ends with a summary of essential duties to be performed which will cause the Devil to weep for ever. No manuscripts or references to either author or work have been found.

Marginal corrections, additions and chapter numbers (written out in full).

Brown leather binding with flap, covered in green cloth; white glazed paper; the word *şifā* is written on the top edge; 4+75+3 unnumbered folios; 215×137 mm and 147×78 mm; 19 lines; catchwords; vowelled *nesih*; gold borders; gold headpieces with multicoloured floral motifs on ff. 1b* and 4b*; red rubrics, lines and dots; without date and the name of a copyist; seals of a certain İbrāhīm occur on ff. 1a* and 4a*; indecipherable seals on f. 4b* and below the colophon.

Begins (4b*):

اولی مؤمن به یعنی الی شیئی ایمانی بلدرر اکنجی هرکسه فرض عین اولان علی
بلدرر ...

Ends:

نمازی قلبینلرک قرآندن اوکوت المینلرک علما مجلسنه کلینلرک ایمان ایله اولمینلرک
دوشمسی حق تعالی جملہزی ایمان ایله کوچن قوللرندن ایلیه آمین

Catalogue entry *HOM*, p. 266.

139

Ravzatu n-nisā

روضة النساء

A mid 19th-century autograph copy of a treatise on female ethics by İsmā'īl ez-Zühdi b. 'Ömer el-Cūdi b. Muṣṭafā Çelebi. The work commences with an introduction in which the author (mentioned in 1a*:14) explains his motives for writing the book: to emphasize the necessity for men and women to obey God; women in particular are easily inclined to take the path to perdition, and the book endeavors to outline the rules for their behaviour as laid down in law (*aḥkām*); he thinks that the work (the title occurs in f. 1a*:17) is useful to all women. The work itself consists of a series of 'questions' (*mes'ele*) arranged according to subject, ranging from 'questions on tenets of belief' (*i'tikādāt*), 'canonical purification' (*ṭahāret*), to prayer and divorce. The text is illustrated by stories (*hikāye*), mostly based on the Koran and tradition. The text is preceded by an index on the first flyleaf. No other manuscripts and references to either author or work have been found.

Marginal corrections and additions.

Bound in boards covered in multicoloured marbled paper with black leather edges and flap; cream glazed paper; the title is written on the bottom edge; 1+65+2 folios, with Oriental foliation 1-61; 222×151 mm and 145×80 mm, varying; 17 lines; catchwords; *nesih*; red rubrics and lines; completed by the author on Monday, 3 *Cemāzīlāhir* 1279 (26 November 1862).

Begins:

الحمد لله الذى خلق الانسان ازواجاً وابدع بين آدم وحوى امتزاجاً . . . و بعد
حق جل و على حضر تلى نوع انسانى جملة مخلوقات من معزز . . . قلديغنه حكمت . . .
بيورديلر

Ends:

خوفيله قران عظيم الشاندين باشقه كلامه تكلم ايلمز ديدير فسبحان القادر على ما شاء
والله ذو الفضل العظيم

Catalogue entry: *HOM*, p. 262.

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Subḥatu l-aḥbār

سبحت الاخبار

An undated copy of a historical pedigree, with additional historical tables, by Yusuf b. ‘Abdullaṭīf who flourished during the first half of the 16th century. The first part of the work (1b–34b) consists of a long genealogical diagram, connecting Adam (1b) through the following prophets and other historical personalities, with Muḥammad, and, finally, with the Ottoman dynasty up to Sultan ‘Abdulmecīd I, to whose name the year 1238 (1822–3) is added. The final part (ff. 31–33), from Sultan Selim I onwards, clearly is a later addition and of a poorer artistic and calligraphic quality.

The second part (36a–49b), obvious added later to the original work, contains historical tables (*cedāvil*). They present a survey of important events from the year 2242 (the beginning of the Deluge of Noah) to 6216 (the year of the *hijra*) (36a–40a); they indicate the interval in years between a number of crucial events, from the appearance of Adam to the *hijra* (40b); they list the important events of the period following the *hijra* up until 1050 (1640–1, the execution of Ṣāhīn Giray) (41a–48a); they present a survey of sultans and kings, with the number of rulers per dynasty, their country, their year of appearance and disappearance, and the number of years of their reign (48b); they give a survey of the four ‘rightly guided caliphs’, with the years and period of their reign (49a); and they offer a similar survey of the Islamic dynasties (49a–b).

The final part (50a–51a) consists of a colophon in which the author, Yūsuf b. ‘Abdullaṭīf, of Shāfi‘ī’s pedigree (50a:1, cf. *GOW*, pp. 70–1), states that his translation, commissioned by Sultan Süleymān—the title is mentioned in f. 50a:11—had been completed; it also contains a lengthy digression on the scope of his work.

Copious marginal additions are found on ff. 36a–48a.

Rebound in boards covered in green, white and gilt marble paper with green leather backing and angles; the back is marked in gilt with the legend 'SUBHAT AL AKHBAR', 'TURKISH MS. No. 140' and 'CIRCA A.D. 1600'; white to cream, glazed paper, partly torn at the edges and restored, partly but severely damaged by water, particularly from f. 31 onwards; (1)+51+(2) folios; 312×215 mm and (only in the final part), 222×143 mm; 15 lines (only in the final part); *nesih* of various sizes and in various hands; careless *ta'li* and *riḳ'a* on ff. 31a–34b; red borders and rubrics (from f. 36a); ff. 1b–34b contain a continuous genealogical table consisting of vari-coloured multiple circles with names in black, green and red connected by red lines; without date and name of a copyist or artist (the original parts of the MS may even be an autograph); a double inscription, one of which is surrounded by red concentric circles, of es-Seyyid Ḥamdullāh el-Ḥüseynī, shaykh of the dervish convent (*ḥāne-gāh*) of the Emir Buḥārī (?) occurs on f. 1a.

Catalogue entries (of the original work): *HOM*, p. 264; Flemming 14–5, where other MSS are mentioned; see also *Fihris* 2824–5 (II, pp. 318–9).

Literature: cf. Flemming p. 11–2; see Jan Schmidt, review of Kurt Holter, ed., *Rosenkranz der Weltgeschichte Subat al-Abār; Volständige Wiedergabe im Originalformat von Codex Vindobonensis A.F. 50* (Vienna 1981), in *Manuscripts of the Middle East* 2 (1987), pp. 152–4.

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Tārīḥ-i mu'teber

تاریخ معتبر

An undated copy of the naval expedition to Crete and the subjection of Ḳandiye (Iraklion) by Köprülü Fāzıl Aḥmed Paşa in 1080/1669, possibly by the *mühürdār* Ḥasan Ağa (cf. *GOW.*, p. 216). The text lacks a title or a reference to an author or compiler, but the first and last sentences are identitical to those found in the text described in Levend, *Gavāt-nāmeler*, p. 123. The work is also known as *Tārīḥ-i Fāzıl Aḥmed Paşa ve fet-i Ḳandiye* (cf. Karatay 813). It begins with the text of the treaty (*ahdnāme-i ḥümāyūn*) sent by the Porte to the Habsburg Emperor on the occasion of the Peace of Vasvár (Eisenburg, of August 1664). The work then recounts the preparations for the naval

expedition to ẖandiye (Iraklion) and consists mostly of the official correspondence concerning the campaign, with letters from the Porte to Venice, letters between the Sultan and the Grand Vizier Fāzıl Aḥmed Paşa, and others.

Both inner front and back covers as well as ff. 79a and 1b are filled with, apart from owners' markings, notes, including calculations, three tailed signatures (of owner (3), cf. below), prayer formulas and the opening lines of a petiton ('*arż-i āl*).

A tattered board binding with leather backing; white glazed paper with moisture damage (the text on f. 5a* has partly been blotted out); 69 folios, with Oriental numbering but counted in Western sequence (from the end to the beginning of the text); 203×145 mm and 160×95 mm; 15 lines; catchwords; *nesih*; red borders and headings; without date and the name of a copyist; eight ownership inscriptions on the inner front cover and f. 1a* (=79a) of (1) Ebübekir Paşa-zāde Muştafā Latif, *Ḳāzī* of Damascus, and one of (2) Ebübekir Paşa-zāde 'Ömer Āmir, *ḳāzī* of Damascus; another two inscriptions of (1) as well as one of (3) 'Ömer Efendi-zāde 'Ömer Āmir, *ḳāzī* of Şaydā (Sidon); and two of (4) Ebübekir ḥafidi Ebübekir Şıdḳī (with indecipherable function and name of district, *nāḥiye*) occur on f. 79b* (=1b)

Begins:

مقالهء توارخ محارکهء قنديه . . .

Ends:

باقی فی الجمله ونیدیکده ساکن اولان کفره لرك اعلاسی وادناسی بای وکداسی کذالك
قرق کون یاس طوندیلر حق تعالی حضرتی دایما دوشمن دین و دولتی مقهور و مدمر
ایلیه و امین یا رب العالمین

Catalogue entries: *HOM*, p. 256; see also Levend, *Gazavāt-nāmeler*, p. 123; Karatay 813.

Literature: Levend, *Gazavāt-nāmeler*, pp. 123–4.

Siyāḥat-nāme

سياحت نامه

A late 18th-century copy of the third and fourth volumes of a travelogue-cum-autobiography by Evliyā Çelebi (d. after 1089/1678), probably the most famous work of Ottoman prose literature. The two volumes found in the manuscript (out of a total of ten), describe the author's adventures, from his journey to Damascus in 1058 (1648) to his travels around Kurdistan—the final year mentioned is 1066 (1655–6, 543b:29). The contents resemble those of the printed version (of 1314), up to f. 479a (in the printed version IV, p. 424, a chapter on the *Ğuşlar al'esi* in Baghdad); these are followed by descriptions of travels to, among other destinations, Kufa, Abadan, Diyarbakır, Mar-din, Mosul and Takrit.

For a detailed survey of contents, including the more extended versions found in some MSS, cf. Robert Dankoff & Klaus Kreiser, *Materialien zu Evliya Çelebi II. A Guide to the Seyâhât-nâme of Evliya Çelebi; Bibliographie raisonnée* (Wiesbaden 1992), pp. 34–53. For the additional chapters of the extended version of the fourth volume, see p. 50 sqq. (where the Topkapı Sarayı Library MS Bağdat 305, is used as source) and these closely resemble those found in our manuscript.

Red leather binding with flap, decorated with gilt borders on the outside; cream glazed paper; (1)+1+544+1+(1) folios, occasionally numbered; 322×205 mm and 242×135 mm; 29 lines; catchwords; *nesi* of high calligraphic quality; double borders in gold and blue; exquisite headpieces on ff. 1b and 267b, the first in the traditional style with illumination of floral patterns against a gold and blue background, the second in a style influenced by Western baroque, in gold and blue with large red and pink leaf and flower patterns; borders in gold and red; the margins of ff. 1b–2a illuminated with gold festoons of flowers; the text shows many gaps and blank headings; concluded, probably, in the early afternoon of Monday 22 *Zila'de* 1199 (26 September 1785) by el-acc 'lim Mehmed b. el-acc İbrhım el-Müfti bi-Güzelişar.

The date is given in the form of a riddle. The full text reads (in the colophon on f. 544a):

قد تم تمیق هذه النسخه . . . في تاريخ النصف الثاني من الخمس الاول من
السبع الثاني من العشر من الثالث الثالث من النصف الثاني من السدس الخامس من
العشر التاسع من الخمس الخامس من النصف الثاني من السدس السادس من هجرة
النبي . . .

This enigma is solvable, with the help of İsmail Yakıt, *Türk-İslâm Kültüründe Ebced Hesabı ve Tarih Düşürme* (Istanbul 1992), pp. 379 sqq., except the first two units indicating the part of day (cf. below), up to the part which designates the year, which starts with *el-öşrû t-tâsî*, which means 9 (namely the ninth out of ten). The following sequence should indicate the tens, hundreds and thousands (cf. p. 382), but our copyist at this points left the trodden path by not mentioning these explicitly (which normally seems to be done in such cases). I gather that *el-ḥumsu l-ḥāmis min en-nısfı ş-şānî* means ‘the fifth fifth of the second half (of a hundred), that is 90–100, which brings us to 99. The last bit, *es-südsü s-sādis*, the ‘sixth sixth’ does not make sense as a fraction of either hundreds or thousands, but it does in a multiplication of six, such as 1200. If the ‘sixth sixth’ stands for the sixth sixth [of the second half] of 1200, we get 1100–1200 which would result in the year 1199. This would perfectly suit the artistic style of the manuscript, which points clearly to a late 18th-century origin. A problem is, however, that 22 *Zılka‘de* is not a Monday (the *as-sub‘u ş-şānî* of the sequence) in 1199, but mistakes of this kind by Ottoman writers are not unknown. The part of the day, finally, is in all probability (but Yakıt gives no example) indicated by the first two elements: ‘first fifth’ and ‘second half’, which, I presume, indicates the early afternoon.

Begins (1b, as in the third volume of the printed version of 1314):

الحمد لله الذى اقام نظام الاكوان على عمل القدرت كن فكان . . . بو عبد فقير پر
تقصير . . . دخى شام جنت مشام اوزره حج شريفه كمك ارزولرى دشوب نيت
خالصه ايله عزيمت اتدك

Ends (544a):

ابتدا منزل قلعه قشقلعه سى بوندن بر مكث ايدوب . . . صاريجه يگنرى كلوب
خيمه لرن قوروب مكث ايدوب عزم راه اتمكه آماده اولدق خدای پيچون اسان
ايده والسلام

Catalogue entries: *HOM*, p. 264; cf. GOW 221–2; Fahir İz, *Evliya Çelebi Seyahatnamesi I İstanbul* (Harvard 1989), pp. 4–5.

For editions, translations and literature, see: Dankoff and Kreiser, *Materialien II*; Yücel Dağlı & Seyit Ali Kahraman, eds., *Evliya Çelebi Seyahatnamesi*. 4. Kitap: Topkapı Sarayı Bağdad 305 yazmasının

transkripsionu-dizi (Istanbul 2001). The codicological history is discussed in Pierre A. MacKay, "The Manuscripts of the *Seyahatname* of Evliya Çelebi", in *Der Islam* 52 (1975), pp. 278-98.

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Burhānu l-ʿarīfīn

برهان العارفين

An undated copy of a treatise on mystical doctrine by the Ḳādirī shaykh Selim Baba Dīvāne of Üsküdar (d. 1170/1756-7). The work—the word *risāle* occurs in the heading on f. 1b—begins with an introduction (1b-5b) which contains extravagant praise of the author's spiritual guide (*mürşid*) Kesriyeli Şeyh Hüseyin Ḥamdī and a survey of the contents; the title is mentioned in f. 4a:7. The treatise itself has eleven chapters (*bāb*) discussing such topics as 'On the Knowledge of Self and the Knowledge of God', 'On the Recognition of the Perfect Guide', 'On False Mystics' etc.

A few marginal corrections; a lengthy addition in prose alternated by verses in crude *ta'lik* occurs in the margins of ff. 4a-11a and contains references to 'Aşık Paşa and Aḥmedī. The inner front cover contains a note on the death of the annotator's father, el-Ḥācc Mehmed Efendi, on 18 *Cemāzılāir* 1273 (14 February 1857); f. 93b and the inner back cover are jotted full with notes, partly in the same hand as that of the annotator mentioned previously, on the birth of a son Amed (on 17 *Zila'de* 1262/ 6 November 1846); on the birth of a daughter, Faṭma (3 *Şa'bān* 1264/ 5 July 1848); another family event, partly erased, with the date 26 *Rebī'ülevvel* 1268 (19 January 1852); the birth of a son, Memed, on 4 *Zillhicce* 1269 (8 September 1853); and on a legal problem about which 'ulemā hold different opinions; there also occur two quotations in Arabic, one with the date Friday 4 *Muarrem* [12]78 (12 July 1861).

Dark red leather binding with flap, covered in green cloth; cream glazed paper; 93 folios; 172×108 mm and 108×60 mm; 11 lines; catchwords; small *nesi*; gold borders; a headpiece with title and multicoloured floral motifs on f. 1b; small circles in black, gilt and red in the text; rubrics in red; without date and the name of a copyist.

Begins (1b-2a);

الحمد لله رب العالمين والصلوة والسلام على رسولنا رسول الثقلين . . . بو حقيـر
سليم ديوانه جذبة من جذبات الرحمن توازى عمل الثقلين فحواسنجه محبت الله ايله
مجدوب اولوب . . .

Ends (93a):

هر كرسنى توحيد اتمديرسه مشر كدر . . . وشمس النبوة والرسالة محمد وعلى اله و
اصحابه واتباعه

Catalogue entries: *HOM*, p. 250; Götz I, 89–91 and Sohrweide I, 76, where other MSS are mentioned; see also *Fihris* 271 (I, p. 69); *Yardım* 3444.

Literature: cf. Götz, pp. 65–6.

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Vakfiye

وقفیه

Two undated copies of legally authorized deeds of trust of a pious foundation (*vakf*). The first document (1b-14b) is preceded by a brief description (1a) which states that this copy of the document was made from the original, which had the form of an Imperial Script (*ḥaṭṭ-i hümāyūn*) and was preserved in the *‘arz odası* (audience hall in the Palace). It also names the founder: Aḥmed Ağa. In the introduction (1b-2b), the founder is identified as the first eunuch of the Sultan’s Harem (*bābüsa’ādet aḡası*) Aḥmed Ağa b. Hüseyn Ağa (2b:4–5—probably identical with Aḥmed Ağa, d. 1164/1750–1, mentioned in *SO* I, p. 253) who confirmed the foundation before el-Ḥācc Muṣṭafā Efendi b. ‘Ömer in the audience hall of the New (Topkapı) Palace in conformity with the law (2b); the document bears the date of 1 *Muḥarrem* 1151 (April 21, 1738) (14a) and was signed by sixteen witnesses, nearly all palace functionaries (*ibidem*). The *vaf* capital was drawn from the rent of real estate, consisting of 57 plots of land with houses and addi-

tional shops, pavilions, stables, wells, orchards etc. in various parts of the Istanbul area, including Galata and Eyüb. These are described in full detail on ff. 2b-10b. The capital was to be invested in a foundation near the Sultan Ahmed Mosque in the village of Buğuniye (Bugojno) near Aşkehir in the *sancağ* of Klis in Bosnia, consisting of a recently built school (*mu'allim-hâne*). The document specifies the duties, succession and salaries of personnel and students, which includes the recitation of Koran passages in memory of the founder's father and mother (‘Âyşe Hatun). The school was also given a small library, consisting of Korans and other works, including Ahteri's Dictionary (cf. under MS No. 167, below). The foundation was also to contribute to the upkeep of three bridges and the pavement around the mosque as well as the livelihood of a number of relatives. The indigent among the village population were to receive a subsidy of 35 *akçe* per day for rent and extraordinary taxes (*‘avâriż*). The second part of the foundation was a fountain (*çeşme*) in the Akbıyık quarter of Aşurkapı (Istanbul) with an additional house, to serve as a dwelling to the supervisor. The document specifies the salaries of the personnel: the maintenance man (*şuyolcı*), the key boy (*miftâh oğlanı*), and others.

The second document (15b-18a) is preceded by an introduction (15b-16a) which mentions the same founder, the agha of the Porte, Amed Ağa b. Hüseyn b. ‘Abdullâh, who confirmed the foundation before the *qâzî* İbrâhîm b. ‘Abdullâh. Its capital was formed by rent from a big house in the Bereket-zâde quarter of Galata. It paid for the maintenance of a school (*mekteb*) in the same village of Buğuniye in Bosnia (the students had to recite Koran passages for the salvation of the founder) and a fountain (*çeşme*) in the Hüseyn Ağa quarter near Küçük Aya Sofya in Istanbul. The foundation also had to pay for the livelihood of some relatives. The document is dated 17 Şevvâl 1145 (2 April, 1733). It was signed by fourteen witnesses.

Bound in embossed orange boards; thick white glazed paper; moisture damage, blotting parts of the text; f. 11 is torn; 20 folios; 310×198 mm and 225×125 mm; 15 lines; catchwords; *sülûs*; without date or the name of a copyist.

Catalogue entry: *HOM*, p. 259.

A legal miscellany

The manuscript, dating from the early 17th century, looks as if it was used as a scrapbook—parts of it have remained blank—and manual by a *ḳāzī*. There are marginal and interlinear additions as well as marginal indications of content to the text; a talismanic square is found on f. 124b. The miscellany contains 31 distinct parts.

(1) ff. 2b–23a

Ḳānūn-nāme-i sulṭānī

قانون نامهء سلطانی

A copy of the general code of law of the Ottoman Empire. The text consists of an introductory part and 24 chapters (*faṣl*) and is preceded by pious phrases in Arabic (1a–b). (For a similar work, see under MS Arabic 798(2), below)

Begins (2b):

الحمد لله الملك الحق الذى يأمر بالعدل والاحسان . . . وجعل السلاطين سبب
النظام العالم . . . و بعد بلكل كز بوقانون نامه يكرمي درت فصل اوزرينه مرتب
اولندى

Ends (23a):

سپاهی اوغلنلرنه تیمار ویريله اون یاشندن اشغا اولنلره اشکنجی سن اشدوره واون
یاشندن یوقارو ویا زیاده اولنلره کدو خدمتن چکه دره لر

(2) ff. 23b–24a

A short series of ‘questions’ (*su’āl*) regarding religious law.

(3) ff. 24b–32b

A treatise in Arabic on the rules of inheritance. It is followed by a colophon with the year 1034/1625 (32a), in turn followed by a note on financial transactions (in *ḳuruṣ*), in which *Ḳāra-ḥiṣār*lī Aḥmed Āga, an owner of the manuscript, and others are mentioned.

(4) f. 32b

Pious phrases in Arabic.

(5) ff. 87a–88b

Five models of legal certificates (*hüccet*) in Arabic authorized by a *kāzî* of Galata. Subjects are, as (partly) indicated in headings: ‘a request for compassion’; ‘manumission’; ‘the establishment of a foundation (*vaf*)’; a statement by Hüseyin b. ‘Alî, resident of Galata, confirming his status as a free man, dated 30 *Zîla‘de* 1020/3 February 1612; and a sale’s contract, dated 9 *Şafer* 959/5 February 1552.

(6) ff. 91b–96b

Another series of legal certificates (91b–96b). We find a contract for payment in installments (*taḳsîṭ*); a contract for cancelling (*iḳāle*) the purchase of property near Galata, dated 26 *Muḥarrem* 966/8 November 1558); a divorce settlement; a sale’s contract; a testament (of the deceased Amed Çelebi of Galata); a certificate of death (of a certain Meḥmed, who died three years previously in Tripoli, Syria); a certificate of exchange (*istibdāl*) concerning property belonging to a *vaḳf*); the appointment of a representative; a settlement (*tedbîr-i muḳayyed*), for the manumission of a female slave, Yâsemîn bint ‘Abdullâh, after the future death of her owner); another contract of *taḳsîṭ*; a settlement for the release of a slave for a stipulated price (*mukâtib*); an allowance for subsistence (*naḳaḳa*, of three silver dirhams daily for a younger daughter); a gift (of all his possessions—real estate (shops) in Bursa—by el-Ḥâcc Turan b. el-Ḥâcc İbrâhîm to his younger daughter Emîne); and a statement by the heir of a deceased man about the latter’s settlement (*tedbîr*) regarding a slave called Maḥmûd.

(7) ff. 97a–99a

Pious phrases in Arabic.

(8) f. 101a

A statement of manumission (*‘itîḳ-nâme*) concerning a man called Kâsım, freed by his owner, Aḥmed Efendi, *kāzî* of Muḡla (Muḡla), dated the first days of *Rebî‘ülevvel* 1031 (14–23 January 1622).

(9) ff. 101b–104a

Models of legal certificates (*hüccet*) in Arabic and Turkish: a statement of ‘inspection’ (*nizāret*) of a *vakf* (in Arabic); a statement of manumission (concerning the freeing of Ḥavvā bint ‘Abdullāh by ‘Āyşe bint Ḥasan, in Arabic); and ‘a difficult case’ regarding the purchase of a female slave, ‘written by Celil Çelebi’ (in Turkish). In the margins we find a statement on the creation of a trust consisting of money and cotton by Edhem Hüseyn Ağa in the province of Ḥamīd (in Turkish); a certificate of bankruptcy of Aḥmed b. Bahādur (in Arabic); a certificate concerning the sale of a garden (in Bursa); and statements on property transactions (two of these are based on the contents of Imperial Decrees, *emr-i şerīf*, received by one of the parties involved).

(10) ff. 104b–118b

A continuous series of models of legal certificates (*hüccet*) in Turkish, starting with the formula *sebeb-i tahrīr-i kitāb budur ki*. It commences with an introduction (104b) on the correct composition of a *hüccet*. The model certificates themselves concern divorce settlements, trusts, the settlement of allowances, testaments, manumissions, *vakf* donations, property transactions, statements of bankruptcy, annulments, lease contracts (concerning the services of a slave, a bathhouse, and a *han*), debentures, statements of receipt, of discharge, and of gifts. Personal and geographic names are mostly indicated by the anonymous *fulān*; place names mentioned are Istanbul, Edirne, Bursa, Magnisa and Izmir. It ends with a colophon, *temmet eṣ-ṣukūk* (118b).

(11) ff. 119a–120b

Legal certificates (*hüccet*). Cases concern the donation of title deeds (*tapu*) to *sipāhīs*; a certificate for a cotton worker, confirming that he has been accepted in the ranks of experts (*ehl-i hibre*); a certificate of attorneyship and sale on behalf of a lady; two certificates of transactions (the first is dated 1028/1618–9); a certificate of a *post mortem* sale for the payment of a debt; a lease contract (for real estate); a contract of sale by proxy; a sale’s contract for agricultural land, issued by Süleymān Efendi, *kāzī* of Tire. Placenames most frequently mentioned are Muğla and Iznik.

(12) ff. 121a–b

Two legal certificates (*hüccet*) in Arabic concerning transactions (the first is signed by ‘Alī Ḥamza, *kāzī* in Muğla, in the last days of *Zilhicce* 1028/28 November—7 December 1619).

(13) ff. 122a–125a

Models of legal certificates (*hüccet*) in Arabic concerning transactions.

(14) ff. 125b–131b

An (incomplete) treatise on the composition of legal documents (*şukūk*). The margins contain models of legal certificates—one is dated the first days of *Muḥarrem* 1023 (11–20 February 1614, on f. 128b)—and *fetvās*, one of which is signed by Ebussu‘ūd (131a).

(15) ff. 132a–134b

Models of datings and signatures, the first date being 11 *Ramaḥān* 1023 (15 October 1614) and bearing the signature of Memed, *kāzī’asker* of Anatolia.

(16) ff. 141a–b

A model of a legal certificate (*hüccet*) in Arabic concerning a transaction, issued by a *kāzī* of Galata.

(17) ff. 142a–b

Pious phrases in Arabic.

(18) ff. 143a–151b

Models of legal certificates (*hüccet*). Cases concern contracts for pious foundations (*vakfiye*); the appointment of an occupant (*mutaşarrıf*) of a *zāviye*; sale’s contracts; gifts and testaments. Placenames mentioned are Muğla, Bursa, Edirne and Istanbul. The year 1023 (1614–5) is mentioned in some documents; the last is dated 999 (1590–1).

(19) ff. 152a–171a

Letters (ff. 167a–169a are blank). A majority of the letters, or introductory phrases of the same, in which most names are substituted by the impersonal *fulān*, are addressed to *ḳāzīs* or shari‘a courts, or are petitions sent by *ḳāzīs* or litigants to the Porte or the *ḳāzī‘asker* of Anatolia (e.g. on f. 160a), requesting governmental decisions or interference, often concerning pending court cases. These letters give a lively picture of daily life in the provinces, mostly that of Menteşe. (Muğla and Edirne are also mentioned.) Two letters document the disturbing activities of bands of rebels (Celālīs). One case involves the nightly burglary of the local court building during which a student (*dānişmend*) of the petitioner, *ḳāzī* [‘Alī] Ḥamza Efendi’s substitute (*nā‘ib*), Mevlānā Maḥmūd, was killed by a band led by a man ‘who was *bölükbaşı* (janissary captain) during the time of the Celālīs’ called ‘Ḳılıç’ (152a). Another petition by the *ḳāzīs* and *müderrisīn* of an unspecified district (*ḳazā*) complains to the Porte about the repeated robbing of eighty houses—most occupants, *re‘āyā*, abandoned their homes—by a bandit leader (*fulān Ağa-nām Celālī*) between 1011 and 1016 (1602/3–1607/8, 155b). The letters—only a minority contain dates—were composed between 1003 (1594–5) and 28 *Şa‘bān* 1035 (25 May 1626, a letter addressed to a certain Aḥmed Ḥalife, concerning his marriage with Faṭma bint Süleymān Ḥōca, 157b). A *ḥüccet* in Arabic concerning the endowment of money, dated Wednesday, *Rebī‘ülāḥir* 1003 (April–May 1595), is found on ff. 164a–b.

(20) ff. 171a–172a

Religious phrases in Arabic.

(21) ff. 173a–184a

A collection of letters. The letters (styled *mürāsele* on ff. 173a–177b, 179a and 183a), or parts of the same, the majority of which have been rendered impersonal as in (19), consist of a series of messages sent by *ḳāzīs* to the inhabitants of provincial villages and farmers of *tīmār* land—often the local *imam* is addressed—and concern various subjects such as the confirmation of appointments of local functionaries (*nā‘ibs*, village *imams*, *mütevellīs* (administrators) of *vakḥs* and *tīmār* holders); a receipt (*temessük*, concerning the delivery of cereals to an

agent of a *sipāhī*, dated 1025/1616, 175b); the implementation or confirmation of governmental or judicial decisions concerning matters public and private, ranging from the arrest of highway robbers and divorce to the collection of taxes and the call to arms of 200 *sipāhīs* in the province of Menteşe for service in Rhodes (177b). The second type of letter found here is petitions (178b-182b) directed to the Porte, mostly concerning *vakf* appointments (e.g. of a functionary at the Sultan Orhan Mosque at Iznik—income three akçe per day—asking to replace a certain İbrāhīm, *ḥatīb* at Bursa, who died on 20 Şafer 1019/14 May 1610, 178b), requests for exemption from military service (e.g. of a janissary of the 56th regiment (*bölük*) called Mehmed and inhabitant of Muğla requesting exemption on the grounds of illness, 178b) and tax collecting. Place names mentioned are Muğla and Tire. A part of a letter from a certain ‘Ömer addressed to a shari’a court on problems concerning an inheritance is found on f. 183a. Two *hüccets* concerning the appointment of an *imam* and a financial transaction (in Arabic) occur on ff. 183b-184a. A text in Arabic with a Turkish heading concerning the ‘72 nations’ is found on f. 178a; f. 175a is blank.

(22) ff. 184b–210b

A series of (unsigned) *fetvās*.

(23) ff. 201b–202b (margins)

Models of legal certificates (*hüccet*) concerning the establishment of a *vakf*, the freeing of a slave and a financial dispute.

(24) f. 202b

Two prayers in Arabic, accompanied by a note in Turkish stating that if one of these prayers is recited once, forty years of sins, if recited twice, eighty years of sins, and if recited three times, all sins will be forgiven.

(25) ff. 203a–206a

A short manual in Arabic on how to compose various types of legal certificates (*hüccet*).

(26) f. 206b

A prayer in Arabic.

(27) ff. 207a–227b

A series of *fetvās* in different hands, some of these signed by the *şeyhülislāms* Ebüssu‘ūd (see under MS No. 15, above), Meḥmed Hōcazāde (Meḥmed b. Sa‘duddīn, in office 1010/1601 and 1017–24/1608–15), Şun‘ullāh Efendi (four times in office, 1010–7/1601–9) and Aḥmed Çelebi (Kemāl Paşa-zāde, d. 941/1535); others were copied from *fetvā* collections and works on Islamic law such as *el-Fetāvā*, *Menba‘u l-ādāb* and the *Hulāṣa*; f. 219a also contains a series of sayings which compare various types of behaviour.

(28) ff. 229b–230a

Five ‘questions’ (*mesā’il*) raised by Abū Ḥanīfa in Arabic.

(29) ff. 230a–b, 231b

Pious phrases in Arabic and Turkish.

(30) f. 232a

Two petitions, concerning a financial conflict and a request for an appointment as *kāzī* in the province of Menteşe, dated 1089/1678–9.

(31) ff. 232b–236a; 237b–243a; 244b sqq.

A Turkish text in prose and *meşnevī* rhyme on religion, partly blotted out by moisture stains.

* * *

A tattered, and obviously well-thumbed volume; dark brown leather binding; thick glazed white paper; moisture damage, particularly towards the end of the volume; the first and last folios are worn threadbare, causing the text to be partly torn off and illegible; 248 folios; 204×143 mm; varying measures for writing space and number of lines; *ta’līk*, *dīvānī* and, partly vowelled, *nesih*, mostly crude, in

various hands; many blank pages between parts of the text; occasional margins and rubrics in red; f. 32a has a colophon with the date of a Friday, at mid afternoon, *Zilhicce* [10]34 (September/October 1625), but there are later additions (cf. above); an owner's inscription of Aḥmed Kāraḥiṣārī is found on f. 1b.

Catalogue entry: *HOM*, p. 254.

Edition, translation and literature: Colin Imber, 'Four Documents from John Rylands Turkish MS. No. 145', in *Tarih Dergisi* xxxii (1979), pp. 173–185 (it contains the edition and translation of (8) and (9), ff. 102a–b (the second and fifth items), with facsimile of the original text. See also under MSS Nos. 39, 89, 95, 104, 125 and Chetham 7979; Uriel Heyd, *Studies in Old Ottoman Criminal Law* (V.L. Ménage, ed.) (Oxford 1973), p. 175.

146

A miscellany

A notebook, dating from the mid 19th century (cf. below), with, mostly, verses and letters. Verses are found on the inside front cover (a *kaşide* by Şâkir Efendi), 1b (*beyts* and *müfreds*, by, among others, Fevri), 2a, 2b, 3b (a *beyt* by Râgıb; a 'statement', *güfte*, of two distichs by the *şeyhülislâm* Behâ'î, with a response in a similar couplet by Nefî, and other verses), 4a (a *kıt'a* by Sultan Selim, a *kıt'a* by Sultan Süleymân 'on the exile of Bâkî, with a response in a similar couplet by Bâkî Efendi 'of Üsküdar'), 4b (*beyts* by Kādīmī), 5a (a *kıt'a* by Sultan Selim I and other *beyts*), 5b (a *kıt'a* by Selim I and other *beyts*), 6a (a *gazel* by 'İzzet Efendi), 28a (a *kıt'a* 'on wicked people'; a *müfred*), 31b (a short *meşnevî*), 32a (ten lines, incomplete, with the date 28 *Ramāzân* 1280/8 March 1864), 32b (six *beyts*), 33a (a *gazel*), 38a (a *beyt*), 41a (a *gazel*), 41b (a *beyt*—in fact part of a *gazel* or *kaşide*—in praise of Sultan 'Abdul'azîz, ruled 1277/1861–1293/1876), 60a (a fragment of three distichs, part of a letter of consolation by 'Alî Celâl Paşa to 'Abdurrahmân Beg), 62b (19 *beyts*—between the first two the name of Ebussu'ud is mentioned—and a *kıt'a*), 63a (various *beyts*—two of which are identical -, *kıt'as* and a *semâ'i*), 63b (various *beyts*, *kıt'as*, a short *meşnevî* with the heading 'refraining from discovering the secret', and a *gazel*

by 'İzzet), and 64a (various *beyts*, two *ķıţ*'as and a *tārīh* with the name Şamancı-zāde).

Most texts gathered in the notebook are letters, to a large extent model letters, mostly fragments of these, varying from one line to three pages and consisting of preambles, honorific titles, undefined passages with sequences of intricate rhymed prose, or 'narrative' (*narratio*) parts. Particularly in the latter category we find fragments copied from original documents. These contain concrete historical references, but sometimes names of persons and places were replaced by the impersonal *fulān*. The language of nearly all texts is of a great complexity, fashionable in the epistolary style of the late 18th and early 19th centuries.

Genres encountered, and sometimes specified, are 'letters of submission' (*'ubūdiyyet-nāme*), petitions (*'arż-i ḥāl*, *'arīza*, *ricā-nāme*)—these are most numerous —, *fermāns*, *irādes*, *ķā'imes* (official letters written on one page of paper), letters accompanying a present (*iḥsān-nāme*—one letter concerns the presentation of an illustrated manuscript to a sultan, 15a), letters of confirmation (*te'kīd-nāme*), letters of gratitude, of congratulation (*tehnīye-nāme*), letters of consolation (*tesliyet-nāme*), an invitation (to attend an *iftār*, a meal taken at sundown during the fast of Ramadan, given to viziers and 'ulemā in Istanbul, 7a), an 'announcement' (*i'lān*, of his appointment as grand vizier by an unnamed writer, 26a–25b), a title deed (*temessūk*, 56b, concerning a debt of 500 *ķuruş* to a military commander, *mīr-i 'alem* agha), a legal certificate (*ḥüccet-i şer'īye*, on the sale of real estate in Izmir, on a separate sheet) and a letter of manumission (*itīķ-nāme*, 52a, concerning a female Circassian slave called Peymāne, dated 1249/1833–4). Only a few other texts are dated (or datable). Two fragments on f. 38b are dated 1252 (1836–7); a letter accompanying a gift (52a–51b) has the date 7 Şa'bān 1252 (17 November 1836), and a fragment of a letter (with complaints about taxes, *tekālīf*, levied in the Çıldır area (on a separate sheet) is dated *zīlicce* 1206 (July–August 1792).

Some texts mention identifiable personalities, such as 'Alī Rızā Efendi (a *müderris*, d. 1255/1839, cf. SO III, p. 566), addressed in a letter from Māhir Beg, clerk at the grand vizier's office, and requesting his support (29b); Amīr Ḥaydar Khān (ruler at Lucknow, d. 1243/1827, cf. Zambaur, p. 302), whose death is communicated to the Porte in a letter (accompanied by the gift of a Koran) by his successor (30b–31a); and 'the late' (Meḥmed) Ṭayyār Paşa, probably the general who died in 1262 (1846, cf. SO III, p. 259), in a petition to the governor of Bagh-

dad, exculpating himself for his failure to capture a fortress (33b–35a). Some texts refer to war with Russia—possibly the Crimean War of 1854–6 (27a: a letter on the declaration of war ‘by the infidels of Moscow’, their trespassing of Islamic borders and the advance of the Ottoman army to Edirne; 37b: a call to arms of cavalrymen, *süvārīs*, in response to the advance of Russian troops to Pazarcı; 46a: a call to arms of all officials against the advancing army; and 48a: concerning the abandoning of the fortress of Yergögi [Giurgiu]).

The texts refer to a wide range of social strata, from slaves (cf. 28b, a letter concerning the dispatch of two *gūlām* to the Porte) to grand viziers and sultans, and including the Christian minority (cf. 24b, a petition requesting permission to restore churches; 30a–29b, a *fermān* concerning the excessive ringing of church bells in Serbia, and 54b, a petition by the Greek Patriarch to a sultan, begging permission to restore a church in *Ḳadıköy*). Widely varying geographic regions within the Ottoman Empire are mentioned, from the Hijaz to Belgrade (Serbia)—Daghestan is mentioned on f. 61a, where a petition of its *‘ulemā* to a sultan is quoted. Most letters were addressed to, or issued from, the central bureaucracy of the Porte and the Palace, or concerned employees at its various offices, and probably passed the hands of one of the owners (and compiler/copyist) of this collection, the ‘Meḥmed’ mentioned in one of the seal imprints (cf. below). He was probably a secretary at the Imperial Chancery (*dīvān-i hümayūn kalemī*, cf. ff. 12b, 37b, 50a, 59a–b, where this office is mentioned. A certain ‘Meḥmed bende’, moreover, is the author of a letter accompanying a gift, f. 21b).

Finally, the collection contains some ‘wise sayings’ (*ḥikmet*, 28a), a list of the ‘Arab’ months with their abbreviations (dated 25 *Cemāzīlevvel* 1282/16 October 1865, 42a) and a list of the ‘Christian’ (*Rūmī*) months (with the year 1281/1864–5, 42a).

A notebook bound in light brown leather, gilt-embossed in Western style; cream glazed paper; 64 folios (including endpapers); 113×230 mm; written spaces vary in format; ff. 17a, 38a, 42b–44a are blank; elegant small, occasionally bolder and crude, *riḳ‘a*; gold dust on 1b–2b; a few rubrics in red; two almost illegible owners’ seals on f. 1b, in one of which the name Memed and the word *dīvān* appear; another seal on f. 63b with the legends *ḡāker* (servant) and *‘abd* (slave). The MS contains a sheet of white paper, approximately 230×150 mm, with text in *dīvānī* on both sides.

Takvīmü t-tevārḥ

تقويم التواريخ

An undated copy of a survey of world history in tables finished in 1058/1648 by the polymath Muṣṭafā b. ‘Abdullāh, known as Kātib Çelebi and Ḥaccī Ḥalifa (d. 1067/1657), with later additions. The title and the name of author in transcription and with an explanation in French (*tables chronologiques*) is found on the second flyleaf. The work commences with an introduction on chronology and the various systems of time-reckoning. The work itself (from f. 4b) consists of tables, comparing chronological systems (4b); a chronological survey of events from the appearance of Adam (in year one) to the *hijra* in 6216 (5a–13a); the intervals in years between some important events of the same period (14b); a survey of events (in Persian) from the *hijra* up until *Şevvāl* 1090 (November/December 1679, with events of the first Russian War) (14a–68a); Islamic dynasties (69b–73a); Ottoman sultans, up until 1171 (1757, the accession to the throne of Sultan Muṣṭafā III) (73b–74a); Ottoman grand viziers, up until 20 *Şa‘bān* 1087 (28 October 1676, the grand-vizierate of ara Muafā Paşa) (75a–78a); *nuḳabā-yi eṣrāf* (chief of the seyyids), up until 1057 (1647–8, death of Anḳaravī Emīr) (79b); sultans’ *ḥōcas*, up until 1058 (1648–9, execution of Hüseyn Efendi) (80b–81a); *şeyḥülislāms*, up until 9 *Rebī‘ülāḥir* 1073 (21 November 1662, dismissal of Şun‘ī-zāde Meḥmed Efendi) (83b–85a); *ḳāzī’askers* of Rumelia, up until 12 *zīlḳa‘de* 1061 (27 October 1651, appointment of Ḳuds-zāde) (85b–89a); and the *ḳāzī’askers* of Anatolia, up to ‘Abdurraḥīm-zāde Efendi (without date) (9a–93b). Marginal corrections, additions and indications of content.

Brown leather binding with flap, slight wormhole damage; the front cover is severed from the back; cream and white glazed paper containing watermarks with the legend ROMA; wormholes; folded margins; 2+94+1 folios; 240×145 mm and 165×80 mm, varying; 36 lines, varying; occasional catchwords; small *Sülüs*; *nesih* in a different hand and written with different ink, 73b–74a; red rubrics; without date and the name of a copyist; an owner’s inscription in Roman and Arabic scripts with gold-dust of [the French dragoman Jean-Baptiste] Pérille [1732–1805/6, see also the Introduction] and the line ‘bought [*müşterā*] 822 [=1822?]’ occur on the second flyleaf.

Begins:

حمد وثنا وشکر بی انتها اول مبدأ اول جل وعلا کہ . . . و بعد چون فن جلیل
المقدر تاریخ ده فضل وشرف مقرر وتفضلات وقایعی ضبط واحاطہ غیر
متصور در

Catalogue entries: *HOM*, pp. 250, 266, under No. 146; Flemming 36-8, where other MSS are mentioned; see also *Fihris* 1149-61 (I, pp. 298-301); Moghaden & Armajani 165; Sarajevo 3595; Schmidt UBL 290; Yardım 3212-5. For MSS preserved in Turkish libraries, see also the study by Gökbilgin, pp. 112-9.

Edition: Istanbul 1146 (by İbrāhīm Müteferrika).

Translations: from 1697, into Italian, Latin and French, see *GOW*, p. 197.

Literature: *GOW*, 195-6; Orhan Şaik Gökyay, "Kâtib Çelebi", in *EP*; M. Tayyib Gökbilgin, Kâtib Çelebi'nin kronolojik eseri: Takvimütte-vârih', in *Kâtip Çelebi, hayatı ve eserleri hakkında incelemeler* (2nd. impr., Ankara 1985), pp. 101-19.

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Kitāb el-Edvār

کتاب الادوار

A long poem in *mesnevî* rhyme on music by, probably, Memed b. Şıdkî et-Tîrevî, whose name is mentioned in the colophon (quoted below), but it could also indicate the copyist. If the colophon was written by the author, the copy may well be an autograph. The title here given appears in an inset on f. 1a*. The title of *Nazmu l-edvār* is mentioned in the colophon and in the introduction, f. 2a*:2. A transcribed version of the title with an explanation in French (*Traité sur la musique en vers turcs*) is found on the first flyleaf. The work, written, as the dedication on f. 1a* states, for the 'Sultan of Pious Men [*sultānu l-ahyār*]', probably meaning God, was possibly a translation from a Persian original—the bottom edge has the lines *edvār musîkî tercemesi*. It is preceded by an introductory section, in praise of God, Creator of the human voice, music and Pythagoras; it is followed by short chapters with headings

in Persian, which mention the names of the twelve modes (*maḳāmāt*), the seven tunes (*āvāz*), the five intervals (*ṣu'be*), the names of the compositions (*terākīb*), and explain their pauses (*ḳarārḥā*), with a separate treatment of 52 types of composition; further chapters discuss the times of day, the different personalities and the type of music most suited to these; the character of the twelve modes and their relation to the twelve constellations, and that of the seven tunes and their relation to the seven stars; the nature of the intervals and the circumstances which produce the various tunes; the work ends with two concluding chapters. Marginal additions, indications of metre and a few glosses in Arabic; pencil notes in French.

No other manuscripts or references, either to the work or its author have been found. (For a manuscript on a related subject, see under No. 22, above).

Black leather binding with gilt borders on the outside; thick glazed cream glazed paper; moisture stains, particularly towards the end of the volume; (1)+1+24+(1) unnumbered folios; 172×128 mm and 117×79 mm; 11 lines; vowelled *nesi* of calligraphic quality; gilt borders and small circles in the text; headings in gold; a gold medallion with leaf ornamentation with title and dedication on f. 1a*; completed on Friday 26 *Ramaḏān* 881 (2 January 1477); an owner's inscription of es-Seyyid 'Abdullāh Ḥōca-zāde occurs on the first flyleaf.

Begins (1b*):

چونکہ بسم اللہ الہ اللہ اعظم * دیسن ہیچ قلمیہ برایش اجزم

Ends:

یا الہی طوغد غنجه آفتاب * دولتینه کلہسون ہیچ انقلاب

Colophon:

وقع الفراغ من نظم الادوار فی رمضان المبارک . . . یوم السادس والعشرين یوم
الجمعه وقت العصر علی ید محمد بن صدق التیروی عفی عنہما . . . سنہ احدى و
ثمانین وثمانمائه

Catalogue entry: *HOM*, p. 253.

Literature: Deniz Ertan, “A Bibliographical Description of a Manuscript: *Kitâb el-Edvâr*” (Diss. University of Manchester 1996).

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Mecâlisü n-nefâ'is

مجالس النفائس

An early 17th-century copy of a biographical dictionary in Chagatay Turkish of poets of Herat, Turkestan and Azerbaijan, by ‘Alî Şîr Nevâ’î, poet and intimate of the Timurid Prince Hüseyn Baykara (d. 907/1501). The work consists of an introduction (1b*–3a*)—the title occurs in f. 3a*:12—and eight chapters (‘sessions’, *mecâlis*) discussing the lives and work of poets who wrote in Persian and—a minority—in Turkish, from Emîr Kâsım-i Envâr to Sultan Hüseyn Bahâdur Khân (Hüseyn Baykara). A *şarkı* (in Azerî Turkish) occurs on f. 1a*. A few marginal corrections.

Rebound in chamois leather, dark red on the outside; cream glazed paper, restored in some places; 84 unnumbered folios; 178×115 mm and 135×70 mm, varying; 15 lines; catchwords; small *nesta’lîk*; rubrics, lines and triple dots in red; some headings have been left blank; completed on 27 Şafer 1031 (11 January 1622); without the name of a copyist.

Begins (1b*, as in Levend’s summary, p. 63:1–2):

یوز حمد انکا کیم یاساب جهانی بستانی * ایلاب یوزه وزلف دین کل و ریحانی

Ends:

کوکب عددی سپاهی اولسون باری * هر ایشیدا حق پناهی اولسون باری

Catalogue entries: *HOM*, p. 256; cf. Eckmann, p. 355; see also Karatay 2296(iv), 2298(xiv); Rossi 298.

Editions: by Aybek and P. Šemsiev (Taškent 1948); partly by Agâh Sırrı Levend, *Ali Şir Nevaî* IV (Ankara 1968), pp. 63–86.

Literature: Eckmann, pp. 352–3; Levend, *Ali Şir Nevaî*, pp. 84–6.

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Tezkiretû ş-şu'arâ

تذکرۃ الشعرا

A late 16th-century copy of a biographical dictionary of poets by Kınalı-zâde Hasan Çelebi (d. 1012/1604). The work, written in 994 (1586), is preceded by a long introduction with ample praise of the reigning Sultan Murâd III and the court preceptor (and historian) Hoca Sa'duddîn (d. 1008/1599, cf. SO² V, p. 1415). It contains the biographies of poets, ranging from Sultan Murâd II to Yûsuf. A few marginal corrections and additions.

Gilt-embossed dark brown leather binding—the front cover is severed from the backing; white glazed paper, water damage, particularly in the second part of the volume; the title is written on the bottom edge; (1)+1+297+1+(1) unnumbered folios; 198×126 mm and 151×75 mm; 27 lines; catchwords; small *nesih*; red borders, rubrics, dots and lines; gold borders on ff. 1b*–2a*; a headpiece in gold and blue with floral patters on f. 1b*; dated 1007 (1598–9); without the name of a copyist; owners' inscriptions on f. 1a* of Mehmed b. Mehmed b. Hüseyin at-Ṭosiyevî, known as Alaybegi-zâde; of Mehmed, known as Sihrî (? or Şehrî); of Seyyid Ca'fer Fevrî (? or Fevzî) b. er-re'is Râşid Efendi (twice, one with gold dust and partly blotted out); and of es-Seyyid Muştafâ b. Receb, with seal and crossed out; a pencil note on the first flyleaf in English with the remark 'bought at De...es sale, no. 772'.

Begins (as in Kutluk's edition I, p. 3):

سرنامہء صحایف ان ہذہ تذکرہ کہ مفتاح خزائن تبصرہ در وفہرست سعادت ابدی
کہ دیباچہء گرامت سرمیدر . . .

Ends (as in Kutluk's edition II, p. 1087:4–5):

نظمحمد اللہ بر رغم زمانہ * پایان آمد این شرین فسانہ

Catalogue entries: *HOM*, p. 250; cf. Kutluk's edition, introduction pp. 53–68; Flemming 265–6 and Götz II, 309–10, where other MSS are mentioned; see also *Fihris* 612–23 (I, pp. 156–8); Schmidt UBL 6255; Yardım 3211; BL Or. 7062, 13858.

Edition: by İbrahim Kutluk, 2 Vols. (Ankara 1989).

Literature: cf. Götz II, p. 295, and the introduction to Kutluk's edition, I, pp. 7–51.

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Babur-nāme

بابرنامه

An incomplete and, possibly, early 17th-century copy of the autobiography in Chagatay Turkish of ahīruddīn Babur, first Moghul ruler of India, diarist and poet (d. 937/1530). The volume covers the years from the author's accession as ruler of Farghana (in 899/1494) to the Tambal campaign (of 905/1499). The text abruptly breaks off and the final catchword has been erased. Marginal corrections and additions, partly cut off.

Rebound in boards with leather edges and backing; light brown paper of inferior quality, damaged by wormholes and restored in some places; 72 folios, Oriental pagination up to p. 22; 220×155 mm and 180×110 mm, varying; 16 lines; catchwords; *ta'lik*; headings left blank; copied by Nūr Muḥammed b. Ebū Faḫl in, possibly, 1035 (1625–6). This year might, on the authority of Annette Beveridge (cf. her edition, p. xiv), with some imagination be read in the last Persian words of the partly erased note which also mentions the name of the copyist. The authenticity of the note, however, scribbled in a casual hand different from that of the text itself and occurring under an incomplete text, seems questionable.

Begins (p. 1, as in Beveridge's edition, 1b):

رمضان آبی تاریخ سیکیز یوز توقسان توقوزدا فرغانه ولایتی دا اون اکی یاشته بادشاه
بولدوم

Ends (as in Beveridge's edition, 71b:2-4):

هر نيچه یر حساب لارنی خاطر نشان قلیب منع قیلدی کوپراک جهل قیلدی عجب
ینکیل و پی ماسکه مردک ایدی ضرورت بولدی ولایتی

Catalogue entries: *HOM*, p. 244; cf. Hofman III/I-2, p. 165 sqq.; Eckmann, p. 375.

Editions and Tranlations: by Annette S. Beveridge (edition: London 1905; translation: *The Memoirs of Babur*, London 1922); see also Hofman III/I-2, p. 167 sqq.; Eckmann, pp. 375-6. A French translation was made by J.-L. Bacqué-Grammont and M. Hasan, *Mémoires du Zahiruddin Muhammad Babur de 1494 à 1592* (Paris 1980).

Literature: cf. Hofman III/I-2, p. 162 sqq.; Eckmann, p. 370 sqq.

152

Hikāyet-i Esepos

حکایت اسه پوس

An undated copy of a collection of animal fables, attributed to Aesop. The title given here heads the text on f. 1b*, which is accompanied by *Isipos Hyaiesy* in transcription. The stories are preceded by a short biography of Aesop (1b*-4a*), said to have been born in Amuriye in the *sancaḳ* of Kütahya.

Marginal corrections and readers' notes in French and English, both in ink and pencil and partly lst by trimming; these are mostly translations of words occurring in the text and dates, of the months March and April (without year); the inscription *der-i devlet-i aliye* (the Sublime Porte) is found in the upper margin of the last written page.

Bound in boards covered in marbled paper, with flap and red leather edges and backing; glazed white paper (f. 2* is unglazed); 1+64+3 unnumbered folios; 9 lines, varying; catchwords; *nesi*, possibly Western; without date and the name of a copyist; the owners' inscriptions of Michel Shaw (1a*) and, crossed out, Salomon Moras (?) (on the last flyleaf). Pencil sketches on the flyleaves of a cat, a sheep and a man's head with turban.

Begins (1b*):

اسه پوس کوتاهیه سنجاغنه تابع اموریه نام موضعه ده طوغمشیدی و برکسنگ قوی
ایدی اول قدر بر چهره ایدیکی اکا اسه پوس دیدیلر . . .

Ends:

بر ظالم بر [؟] حکایه . . . عقبیت بر کون اول ییلان انی اصیروب هلاک اتدی بو
اکا تملدر [=تمشیلدر] که کشینک ایلک اتدوکی گشدن کدویه الم ایریشور

Catalogue entries: *HOM*, pp. 242, 248; Blochet S 453, 676; Ethé 1209; Schmidt UBL 1289.

153

A collections of prayers and charms in German and Turkish.

The small booklet, probably dating from the 15th century, contains prayers in German (in the Arabic alphabet) in the first and final parts. The title 'Turkish Talisman or Book of Charms' is written on the first flyleaf. The prayers are preceded by headings like *شونه مرککبت* (*Schöne Morgengebet*); *این عندر ز* (*Wie man weiter beten soll*); and *این مورککبت* (*Ein anderes Morgengebet*). Little over half the volume, there are two extensive incantations in Turkish interspersed with Arabic phrases, the first called a prayer (*du'ā*) of spirit piercing (*şūrāḥ-i bād*), in which the repeated admonition of *uḥruj* occurs (e.g. *ve yüz biñ yigirmi peygamberleriniñ ḥarmiçün uḥruc...*), the second one of bondage and 'tongue tying' (*dilbağı*) in which the repeated formulae of *ben kılib bağladum* (e.g. *cümle düşmānlaruñ dilin ben kılib bağladum*), *kapuya kilid urdum* etc. The volume concludes with a list of the twelve lunar months in Turkish and another two prayers in German.

The flyleaves contain pencil notes in Arabic and German, partly cut off and almost illegible, in which the years 1483 and 1546 occur, the name of the town of 'Strassburg' and the phrase *den oberster...* Gordon.

Brown chamois leather binding with copper lock, embossed with vignettes with the letters IHS (with cross) and MRA (with crown); bookworm damage; white vellum pages; tiny copper clips attached to the outer margins of some pages; 114 unnumbered folios; 68×45 mm and 50×30 mm, varying; 7 lines; faded, vowelled, Western *nesi*; red headings and dots; without date and the name of a copyist.

Catalogue entry: *HOM*, p. 153.

154

An ambassador's report with French translation

The manuscript contains two works, both undated:

(1) pp. 1–49 (first sequence)

Sefāret-nāme-yi Fransa

سفارت نامه‌ی فرانسه

A copy of an embassy report by Yigirmisekiz Mehmed Çelebi, Ottoman ambassador to the court of Louis XIV (d. 1145/1732) in 1132–3 (1720–1). Other copies of the same work are described under MSS Nos. 9 and 11, above. For references, see under MS No. 9, above.

Beginning and end are the same as in MS No. 9, above.

(2) pp. 1–97 (second sequence)

Relation de Mehemet Efendi votre Esclave envoyé en Ambassade en france l'an de l'Egire 1132

An anonymous French translation of (1). The title is found on p. 3. The translation is preceded by a short introduction to the subject and an *Avertissement* (pp. 1–2) on the method of translation (*negliger en beaucoup d'endroits les connoissances que je pouvois avoir des choses dont il parle...*). The translator also informs us that he was commissioned to fulfill his task; he hopes that his work be examined by the Royal interpreters and that he be given advice from which he might profit. On the flyleaf following the Turkish text, there is a note in the same hand which reads: *Ce qui suit fait bien voir l'habileté des Turcs.*

For references, see under MS No. 9, above.

* * *

Black and brown leather binding with flap, embossed in gilt and red, with the inscription in gilt of 'M. GILLY' on the back of the cover; white glazed paper (the Turkish text) and white unglazed paper (the French text); (2 ff.) + 49 pp. + 4 ff. + 97 pp. + 1 f. + (2 ff.); 315×222 mm, approximately 270×130 mm (the Turkish text) and 225×139 mm (the French text); 15 and 20 lines; catchwords, lacking in some places, but occasionally on both *recto* and *verso* sides (in Turkish text); *dīvānī*; without date and the name of a copyist; a description in English is written on a slip of paper attached to the last flyleaf.

Catalogue entry: *HOM*, p. 258.

155

Harāmī ile Bağdād kâzīsiniñ sergüzeşti

حرامی ایله بغداد قاضی سنک سرگذشتی

An early 19th-century copy of a popular folk-tale in simple Turkish of a *kāzī* who is waylaid while on his way to offer prayers in his garden on the outskirts of Baghdad by a robber who proves to be as learned and as pious as himself. (The title has the word *serkeşi* instead of *sergüzeşti* which was clearly meant.) The outer and inner covers contain series of calculations.

Crude and tattered paper binding with marble patterns and leather backing; white glazed paper; 11 folios; 169×124 mm and 135×90 mm, varying; 13 lines; catchwords; *nesih*, possibly Western; completed on 15 Şa'bân [12]32 (30 June 1817); without the name of a copyist.

Begins (1b):

راویان اخبار و ناقلان اسرار شویله روایت ایدر که زمان سابقده مملکت ایرانده
بغداد شهرنده علیه عامل و متدین و مستقیم بر قاضی وارا ایدیکی

Ends (10b–11a):

باقی عمر لرینی ذوق صفا خاطر ایله کچر مشر علم برکاتیه حق تعالی حضرتلری جمله کره
عقبت خیر لیغی احسان ایلیه امین یا معین بحرمت سید المرسلین

Catalogue entries: *HOM*, p. 266; Götz I, 232, who mentions one other MS; Schmidt UBL 12.406(4); Sohrweide II, 281 (both with a different version).

Literature: cf. Götz I, pp. 159–60.

156

Hikāyāt-i Mihr'ile Vefā

حکایات مهریله وفا

An undated copy of a popular tale which relates the adventures, love and marriage of Mihr, daughter of the Sultan of Oman, and Vefā, son of the King of Rūm. The title appears in a heading preceding the text on f. 1b. (The story is also simply known as *Mihr ile Vefā*.) A few marginal corrections and additions.

A series of remarks by readers/reciters are found on ff. 1a and 66a–68b: (1) a remark on the merit of the work in its descripton of the pain of love as suffered by the protagonists, with the date 23 *Zilhicce* 1218 (4 April 1804) (1a); (2) ‘This book was read by ‘Āşık Meḥmed Beg’, 1221 (1806–7) (66a); (3) ‘This book was read in the house of Qahveci Ḥasan Ağa opposite the mansion (*konaq*) of Kisedār Muştafā Efendi, close to gate No. 85 at Şehzādebaşı’, 11 *Zilka'de* (?) 1218 (22 February 1804) (66b); (4) ‘Cevizci ‘Alī..., brother of the Salonica tradesman Şakir Ağa-zāde ‘Ömer Ağa...read this book at the chickpea market (*leblebiciler*); it is impossible to describe how much fun we had (*ve lākin gāyet ḥaẓẓ olunmuşdur ki vaşfi mümkin degüldür*,’ 22 *Muḥarrem* 1222 (1 April 1807), signed by Kātib ‘İzzet with tailed signature (66b); (5) ‘This book was read with some friends in ‘Alemdār Riyāzī’s coffee house near the New Mosque (Yeñi Cāmi‘) and we had a most wonderful time (*gāyet ḥaẓẓ olundu*), 7 *Ramaẓān* 1220 (30 November 1805) (67a); (6) ‘The honourable gentleman Shoemaker (*ḥaffāf*) Sa‘d Ağa read this book in shop No. 10 in the Terlikçiler soḳaḡı in Istanbul...; we had a most wonderful time,’ 22 *Muḥarrem* 1222 (1 April 1807),

signed by Ḥaffāf Sa'd, with tailed signature (67a); 'Meḥmed Ağa read this book...', 1218 (1803-4) (67b).

These pages also contain a few crude sketches, two *beyts*, the opening line of a letter, a note 'peacock, 25 *kuruş*', and a calculation with the name of Ṭāhir Efendi.

Tattered binding in boards covered in marbled paper and with a leather backing; glazed white, occasionally cream, paper; the title is written on the bottom edge; 68 folios; 231×167 mm and 160×110 mm, varying (the outer margins of ff. 24, 35 and 40 have been largely cut off); 17 lines, varying; catchwords; casual *nesih*; headings and Arabic quotations with black lines; without date and the name of a copyist; an owner's inscription of Şālih Ağa occurs on f. 66a.

Begins (1b):

حکایات مهريه وفا بيان اولنور عاشق و معشوق راويلر شوبله روايت ايتديلر
که عاشق و معشوق آحوالندن بر خبر مراد ايلديلر که روم آنده بر پادشاه وار
ايدى ...

Ends (66a):

وفاقی قرنداشلری مهري اینه تسليم ايلديلر و اراملى الله مبارك ايلسون ديوب مراد
الوب مراد ويردلر پلادی زرده سی بی نهايه ايدى اما قوللق نفرلری بزى قومدى

Catalogue entries: *HOM*, p. 266; Götz I, 563; Schmidt UBL 12.406(5) (both in a rhymed version); Karatay 2831.

Literature: cf. Götz I, p. 390.

157

Rūznāme

روزنامه

A scroll of fine vellum containing an almanac made by Süleymān, known as Ḥikmetī, late 18th century. The scroll contains twelve tables with marginal explanations and a colophon with brief instructions how to use the tables for establishing the direction of Mecca (*kible*) and the exact hours for the performing of religious duties; the maker's

signature occurs between the 11th and 12th tables. The tables, covering the years from 1199 (1784–5) onwards, are the following: (1) a perpetual calendar for establishing the first days of the lunar months (*ğurre-nāme*), with tables of lunar months, Christian (*Rūmī*) months and weekdays as well as indications of feasts, constellations, auspicious days and the like; (2) a table of the daily hours in the subsequent months of the year (*mīḳāt-i merḡūbe*), compared to the degree of exaltation of the sun and other cosmological phenomena; (3) a table comparing the lunar ('Arab') calendar with the Persian one for the years 1199–1284 (1784–1868); (4) a table indicating the first days of the lunar months on the Christian calendar during a 19-year period, with a list of the propitious days (*eyyām-i taḥassünāt*); (5) a table of the 'lunar hours' (*sā'at-i ḳamerīye*) on the Christian calendar, with medical advice in the margins 'it is important to beware of the evenings in December as well of cold water and cold drinks' etc.; (6–11) six tables which establish the exact time in hours and minutes of the nine times of day, including that for establishing the right direction of Mecca during the subsequent months: early morning (*nehār*), evening (*leyl*) etc., with indication of the constellations, beginning of the seasons, feasts, weather conditions and the like; (12) a table indicating the hours of the sun, moon and planets for the subsequent weekdays.

A scroll of fine vellum, with cardboard box (with inscription 'ROZ-NAMA TURKISH MS. No. 157'); 1450mm × 105 mm; small calligraphic *nesih* in red and black; borders in gold with leaf decoration in some places; an exquisite headpiece in gold and blue with flower motifs; rubrics occasionally in gold against a blue background; with the scroll is a sheet of paper with a detailed description in English.

Catalogue entries; *HOM*, p. 262; for MSS of comparable works, see Sohrweide II, 176–7, where also other MSS are mentioned; see also Fihris 2727–31 (II, p. 294); TYTK (Antalya) 1902, 3828; BL Or. 7348, 14242.

Literature: cf. Sohrweide II, p. 163.

158-159

Selīm-nāme

سلیم نامه

An undated copy in two separately bound volumes of a biography of Sultan Selīm I (ruled 918/1512-926/1520), with additional tales, by Celāl-zāde Muṣṭafā Çelebi, known as Koca Nişancı (d. 975/1567). The work, also known as *Me'āşir-i Selīm Hân* (neither title is found in the manuscript), consists of a lengthy introduction (1b-24a)—the author's name is mentioned in f. 15a:20—and 23 chapters (*faşl*), the last of which (the *hâtîme*), occupying nearly the whole of the second volume (from 169b), being a series of moral stories (*hikâyet*).

Marginal correction, additions (141a has a quotation from 'Abdulgâkî Efendi's *Kitâb el-i'lâm*; ff. 165a-b contain a lengthy quotation, partly cut off, from Üsküdarî Hıfzî Efendi's *Fazâyilü l-a'mâl*; and indications of content (in red).

Rebound in two volumes, the first, No. 158, in dark brown, gilt-embossed leather with flap, the second, No. 159, in boards covered in multicoloured marbled paper, with flap and red leather edges and backing; (1)+1+165+2+(1) and (1)+1+129+2+(1) folios, numbered in Oriental style 1-165 and 169-298; f. 1 has been pasted against the first flyleaf; serious water damage, partly restored, on the upper part of pages, particularly in 158; both stains and restorations obliterate text fragments; 342×194 mm and 271×115 mm; 23 lines; catchwords, mostly lost by trimming; *nesi* of calligraphic quality, partly vowelled; gold borders; an exquisite but damaged headpiece on f. 1b in gold and blue with multicoloured floral decoration; red rubrics and dots; without date and the name of a copyist; owner's seals with the legend Resûl Mehmed (132a and 168a); owners' inscriptions and seals on f. 1a are no longer legible; a catalogue clipping, headed 'Turkish Stories' and with the price of ,2.2s, is attached to the inner front cover. ('These two volumes have at different times cost ,5.5s and ,4.10s.')

Begins (1b):

حمدی که طالبان جواهر درر عرفان قعر بحار جد واجتهاده غوض ایله ساحل بیان
و کان عیانه کموروب . . .

Ends (MS No. 169, 297b–298a):

بوقصه پرمسرت انکیز و سرور امیزدر . . . صد هزاران شکر و شاکه اخر الزمان
 . . . بزى اول جناب هدايت انتساب امت ايلدى الحمد لله الذى على هذه العطيه
 الكامله والموهبه الشامله

Catalogue entries: *HOM*, p. 267; see also Kerslake's article, mentioned below, p. 41.

Edition: in Roman script, edited by Ahmet Uğur and Mustafa Çuhadar (Ankara 1990).

Literature: Celia J. Kerslake, "The *Selīm-nāme* of Celāl-zāde Muṣṭafā Çelebi as a Historical Source", in *Turcica* IX/2–X (1978), pp. 39–51; Ahmet Uğur, *The Reign of Sultan Selīm I in the Light of the Selīm-nāme Literature* (Berlin 1985), p. 14–5.

160

Tācu t-tevāriḥ

تاج التواريخ

An early 17th-century copy of a history of the Ottoman dynasty until the death of Sultan Selīm I (in 926/1520) by Saʿduddīn Meḥmed b. Ḥasan Ḥān, known as Ḥōca Efendi (d. 1008/1599). The chapters discussing the respective reigns of the sultans are separated by empty pages and preceded, on these empty pages, by improvised, gold-dusted titles in which the term *dāsītān* occurs and which mention the names of the sultans. The volume lacks the conclusion (*ḥātime*) with the biographies of *ʿulemā* and shaykhs found in the printed version (of 1279–80), pp. 402–600. (Another copy of the first part of this work is described under MS No. 29, above.)

Marginal corrections, additions and indications of content.

The text is preceded by an index (on the first seven flyleaves). A *gazel* by the copyist in his own hand and with a tailed signature is found on f. 445b.

Rebound in dark red leather, embossed in gilt and black; glazed white, occasionally pale yellow, pink, orange and brown paper (f. 140 shows a marble pattern in white, green and yellow on the *recto* side); the

title is written on the bottom edge; (1)+11+445+1+(1) folios, with Oriental foliation (in red); 281×170 mm and 220×115 mm, varying; 25 lines; catchwords, partly cut off; small *divānī*; red rubrics, dots and lines; copied during the years 1012-15/1603-6 by Rūhī-yi bīçāre (also the names of Rūhī-yi şeydā and Rūhī-yi yegāne occur; his name is accompanied by tailed signatures), apprentice (*şāgird*) at the agha's office (*bāb-i ağa*) of the janissary corps 'in the time of Ḥasan Ağa' (cf. f. 445a). Rūhī is most probably to be identified with 'Ömer Çelebi, janissary and poet, d. 1018/1609, cf. *GOD* III. p. 146). There are seven colophons with the dates (1) mid *Receb* 1012/ 14-24 December 1603 (55a); (2) mid *Şa'bān* 1012/ 14-23 January 1604 (96b); (3) early *Ramāzān* 1012/ 2-11 February 1604 (139a); (4) without date (192b); (5) the last days of *Cemāzīlevvel* 1015/ 24 September-3 October 1606 (272b); (6) 15 *Zīlka'de* 1012/ 15 April 1604 (375a); and (7) mid *Muḥarrem* 1013/ 8-17 June 1604 (445a)). Owners' inscriptions on f. 1a of Muṣṭafā Edīb; of Hāšemī-zāde Muṣṭafā Reşid b. el-Mevlā el-merhūm Meḥmed Sa'īd (with seal); of Yaḥyā b. Meḥmed el-Kāzī (with seal, partly cut off); of İbn el-Mevlā Ḥāfız Meḥmed Ḥāmid, known as (?) Morālī-zāde; and of Muṣṭafā b. 'Alī, *divān* secretary of the late vizier 'Alī Paşa; the inscription of Antonius Muchlinski, 24 July 1834, at Jaffa, is found on the first flyleaf; a seventh inscription with seal (on 1a) is erased and partly cut off.

Begins (1b) as in MS No. 29.

Ends (445a, as in the printed version (of 1279-80), II, p. 401):

دفعهء سادسه كه . . . آب تیغ میخ رنك و آتش تابلہ چركسك اوجاغنى سويندردى
هذا كلامه فكلما منا باسمك ختامه

Catalogue entry: *HOM*, p. 266 (for further references, see under MS No. 29, above).

161

Tārīḫ-i Peçevî

تاریخ پچوی

An undated copy of a history of the Ottoman Empire by the official and historian İbrāhīm Peçevî (or Peçuyî, d. 1059/1649). The work,

preceded by a brief introduction, is a chronological chronicle from the reign of Sultan Süleymân the Magnificent to the death of Sultan Murâd IV in 1049 (1640). Curiously, specimens of *siyâkat* script occur on f. 24a, where the text of a complete *berât* is quoted; it was bestowed on the author's great-grandfather (ara) Dâvud Beg and had been inherited by Peçevî. It concerned his, Dâvud Beg's, appointment to *ze'âmet* holder in Bosnia; the fragments in the 'financial cipher' list the taxes levied in the villages of Reşek, Golohça, Makagrı, Barak and İranı, and must, originally (or directly: in which case our copy would be an autograph) have been copied from the original document (cf. Baykal's edition, I, pp. 79–82). (Another copy of the same work is described under MS No. 162, below.)

Marginal corrections and additions; in the margin of f. 17a there is a reference to a 'strange event' related to the conquest of Rhodes (in 928/1522) which reportedly escaped the attention of the historian and is recorded in a history of Egypt by 'Abduşşamed Âmedî (cf. GOW, p. 58); the sentence 'you, come and go, I will not' (*sen var git ben gitmem*) occurs in the margin of f. 120b next to the biography of the executed *beglerbegi*, the Vizier Mehmed Paşa (period of Sultan Murâd IV); the margin of f. 184b contains two *ğazels* by Dervîş Paşa (cf. below). The main text is preceded by a detailed index on the first sequence of flyleaves. The first two flyleaves contain a *beyt* and a *ğazel*, with the year 1184 (1770–1), by Dervîş, the first five distichs of which are identical with the first *ğazel* in the margin of f. 184b; the second flyleaf contains a note of an anonymous owner on the birth of his son Muştafa in the night of Friday 9 *Receb* 1121 (14 September 1709). The last flyleaf contains a list of vows (*nezr*) in memory of five shaykhs, with concomitant numbers.

Embossed leather binding with flap covered by tattered green cloth; white and cream glazed paper; on ff. 22b, 98b and 151a, some lines of the text are pasted over with slips of paper with a corrected text; the title is written on the bottom edge; (1)+5+229+1+(1) folios with Oriental foliation; 279×193 mm and 225×125 mm, varying; 29 lines (178b has 18 lines); the margins of ff. 220b–228a have an additional, obliquely written, text, which continues on ff. 228b–229a; catchwords, partly cut off; small, angular *nesi*; fragments in *siyâkat* script occur on f. 24a; red rubrics, dots and lines; chapter headings occasionally left blank toward the end of the volume; without date and the name of a copyist.

Begins (as in the printed version of 1281, I, p. 2:

حمدًا لرب من عبد ذليل وسلامًا على حبيب فائق من محب صادق . . . اما بعد
خلان صفا و اخوان با وفايه خفي و پوشيده اولميه كه . . .

Ends (229a, as, approximately, in the printed version of 1283, II, p. 487):

گاهريله مأخذ ايتميه بلکه لطف و احسانيله معامله ايدوب طريق عدله کتميه بمتته
ولطفه

Catalogue entries: *HOM*, p. 251; Flemming 149–51, where other MSS are mentioned; see also *Fihris* 375–6 (I, pp. 96–7); Sarajevo 3593–4; Schmidt UBL 1311; BL Or. 7353.

Editions: Istanbul, 2 Vols. 1281 and 1283; in modern Turkish by Bekir Sıtkı Baykal, 2 Vols. (Ankara 1981–2); passages on Georgia were edited, with a translation into Georgian, by S. Djikija (with Latin title *Excerpta Historiae Ibrāhīm Peçevī ad Georgiam et Caucasum Pertinentia* (Tbilisi 1964).

Translations: partly into German and Hungarian (see *GOW*, p. 195), into Georgian (cf. above), and Azeri Turkish (by Z.M. Bunijatov (Baku 1988, cf. *TA* 17.2122).

Literature: *GOW*, pp. 193–5.

162

Tārīḫ-i Peçevī

تاریخ پچوی

A, possibly early, copy of a history of the Ottoman Empire by İbrāhīm Peçevī (or Peçuyī, d. 1059/1649), another copy of which is described under MS No. 161 above. The volume, which lacks a part of the opening chapters (pp. 3–16 in Baykal's edition) is clearly divided into two volumes, separated by blank pages (112b–113a), separating the chapters on the Sultans Süleyman the Magnificent and Selīm II. The last two flyleaves contain various notes, mostly a list of events concerning

military campaigns in the fight against the 'miserable infidels' (*küffār-i ḥāksār*) in Hungary during the years 1074–99 (1663–88).

Marginal corrections, indications of contents and readers' glosses; one reader finds fault with the text of some passages and accuses the author of lies, as in the margins of f. 51b (the capture of the fortress of Siklos in 950/1543); f. 183b (the restoration of the fortress of Tabriz, 993/1585), f. 263a (plundering incursions by 15 to 20,000 Ottoman troops in the surroundings of Vienna, 1014/1605); and f. 299b (the dismissal of the Grand Vizier Hāfız Paşa, 1036/1626–7).

Bound in boards covered in marbled paper, with flap and leather edges and backing; glazed white, occasionally cream, paper; the first 38 folios are worn out and have rounded angles at the bottom side of the pages; the title *Tevārīḥ-i āl-i 'Osmān* is written on the bottom edge; 1+336+2 folios, with Oriental foliation; 200×138 mm and 145×85 mm, varying; 18 lines; catchwords; careless *ta'lik*; red rubrics, dots and lines; in the margin of 1b is written '*fī sene 1052*' (1642–3), which might refer to the year of copying; without the name of a copyist; an owner's inscription of 'Alī Efendi, tax farmer of the Imperial Domains (*mukāta'acı-i ḥāşşlar*), with a price of 150 (*kuruş*), occurs on the first flyleaf; owners' seals on f. 1a of Seyyid Yaḥyā Tefīk and—with an erased inscription—of Ḥasan b. Muṣṭafā, with the year 1200 (1785–6); a large, gold-dusted *tuğra* of Sultan Meḥmed IV (cf. Umur, pp. 217–21, reigned 1058/1648–1099/1687) is found on the same page, f. 1a; a brief description of the contents in English occurs on the inner front cover; the volume also contains a note, dated 12 September 1807, with the title in English.

Begins as in MS No. 161, above.

Ends (336b, approximately as in the printed version of 1283, II, p. 487:11 and 15):

حق و سبجانه و تعالى حضرتى جنت عدن اچره همته كوره عنايتلرايده و دخی
سلطنت امورنده محافظه سنه حمايتلرايده يمينه [بمته] و كرمه

Catalogue entry: *HOM*, p. 251 (for further reference, see under MS No. 161, above).

163

A miscellany

The collection consists of two works:

(1) ff. 2b–115b

Tārīḥ-i Nişāncı

تاریخ نشانچی

An incomplete, undated copy of a concise world history by the Chancellor (*nişāncı*, ‘writer of the Imperial Cipher’), Ramazān-zāde Memed Paşa, known as Küçük Nişāncı (d. 979/1571). The work, also known as *Tārīḥ-i Küçük Nişāncı* and *Tārīḥ-i Tevkī‘ī*, commences with an introduction (2b–5a)—the author mentions himself in f. 4b:9–10 (as ‘Meḥmed, *nigārende-i tuğra-yi ġarrā*’)—followed by the history, describing the Creation, the history of the prophets, Muḥammad, the caliphs and the Islamic dynasties, including the Ottomans until the death of Süleyman the Magnificent in 974/1566 (111b–113a); a new chapter on the reign of Sultan Selim II, separated from the main work by two blank pages, begins on f. 114b; it breaks off on f. 115b, where the catchword has been is erased.

Marginal corrections, indications of content and explanatory glosses in pencil, partly in English (from f. 44b). Fragments of Persian and Turkish verse are found on ff. 1a–b; a sketch representing flowers on f. 1a.

Begins (2b, as in the printed edition of 1279, p. 2):

مالك الملك لا اله الا هو الحمد لله على الطافة السنيه . . . بعد از شكر و سپاس
بيحد . . . ارباب عقول . . . پذيرلر نه خفي دكلدر كه . . .

Ends (115b):

. . . احتياج ما يحتاج نسنه قلوب كلياً بوجه اسهل مكل قلمشدر شمدكيحاله
يام شدت شتا يتشوب

Catalogue entries: *HOM*, p. 266; Flemming 16–21 and Götz II, 219, where other MSS are mentioned; see also Karabulut 294; Kut 197; Schmidt UBL 672, 838, 10.861; Yardım 3193; BL Or. 9865, 12973.

Editions: Istanbul 1279 and 1290.

Literature: *GOW*, pp. 103–5.

(2) ff. 116a–122b

A legal anthology

The incomplete, mid-17th century anthology, which starts abruptly on f. 116a, consists of a series of *fetvās* and *ḳānūn* clauses on questions of land law which date from the 16th ('the period of Celāl-zāde et-Tevkī'ī', 122a, cf. under MSS Nos. 158–9, above) and 17th centuries (the year 1059/1649 is mentioned in f. 116a:2). From f. 118b onwards, the *ḳānūn* clauses are arranged under separate headings, from the *ḳānūn* on the right to 'break away from a farm' (*der ḥaḳḳ-i çift bozan*) to the *ḳānūn-i sulṭānī* (an *emr-i şerif* of 957/1550 on the superannuation—after a period of ten years—of juridical claims regarding landed estates).

Fragments of Persian and Turkish verse are written on f. 123b. Calculations (in *ḳuruş*) occur on f. 124b, accompanied by the names of Selīm and Bāḳī.

Begins (116a):

بر یرده ترکه ایرشوب کمالن بولوب بچک ممکن اولان زمانده بچک و خرمن اولمق
لازم دکلدن ...

Ends (122b):

قانون سلطانی سنه سبع و خمسين وتسع مأیه ده بونک اوزره فرمان واقع اولمشدر
... استماع اولنور دیو امر شریف
وارد اولمشدر

For references, see under MSS Nos. 39, 89, 95, 104, 145 and Chetham 7979.

* * *

Rebound in dark brown leather with flap, embossed in gold and black; white glazed paper; an inscription of the title of (1) is vaguely visible on the bottom edge; 124 folios; 207×120 mm and, up to f. 115, 157×82 mm; 17, and from f. 116a, 35 lines; catchwords, partly cut off; *şülüs*, from f. 116a small, crude *ta'lik*; up to f. 116 gold borders and dots, red rubrics; a simple headpiece on f. 2b in gold and with a title in red; (2) completed in *Receb* 1080 (November–December 1669) by 'Alī b. Meḥmed, *müderris* at the Behrāmīye in Istanbul; an owner's inscription on f. 1a of İbrāhīm; a seal of Derviş Memed occurs on f. 2a; an indecipherable signature on f. 1a; the date of 22 *Cemāzilevvel* 1192 (28 June 1778) is written on the same page.

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Terceme-i Cezīre-i Meşnevī

ترجمهٔ جزیرهٔ مشنوی

An early 18th-century copy of a translation with commentary on 366 *beyts* of the *Mathnawī* by Jalāl ad-Dīn Rūmī (d. 672/1273). The selection was made by Sīneçāk Yūsuf Sīnānuddīn (d. 953/1546) and the commentary on the selected verses was written by Derviş 'İlmī Dede of Baghdad (d. 1020/1611–2, cf. 'OM I, p. 117) in commission of an unnamed *mīr-i mīrān*. The work, also known as *Şerḥ-i Cezīre-i Meşnevī*, is preceded by an introduction (1b*–2b*)—the title and compiler of the original work are mentioned in f. 2a*:10 and 13—which briefly describes the scope of the work. The first endpaper contains a *beyt* by asan Vāşif Efendi; the manuscript also contains a small piece of paper (80×85 mm) with explanations in Turkish of Persian words.

A tattered dark brown leather cover, embossed in gold and red; cream glazed paper; (1)+1+79+(1) unnumbered folios; 223×133 mm and 157×68 mm, varying; 20 to 21 lines; catchwords; *nesta'lik*; gold borders and dots in the text; a headpiece in gold and blue with multicoloured floral patterns on f. 1b*; rubrics in red, partly vowelled in black; completed during the last days of *Rebī'ülāhīr* 1132 (30 April–9 May 1720) by Bekir 'Abduṭṭāhīr el-Bosnavī et-Travnīkī; owners' inscriptions on f. 1a* of 'Alī b. el-Hācc Meḥmed, *defterdār* of Bosnia, with the year 1132 (1719–20) and seal; and of Meḥmed Takī b. el-merḥūm 'Ömer Ağa el-Muşūlī, *dīvān* secretary of the late Aḥmed Paşa, governor of

Raḳḳa and Mar'as, with the year [12]24 (1816–7) and seal; we also find the inscription 'given to shaykh Bāyezīd Efendi as a trust of God...', with words of thanks of the shaykh to his brother Aḥmed Dede (in Persian)—these words were written in a place where earlier inscriptions—the year 1238 (1822–3) is still visible—and seals had been erased; on the first endpaper occurs the title of the work, but it is (wrongly) attributed to Cevrī [İbrāhīm] Çelebi (who wrote a versified commentary on another selection of forty verses from the *Cezire*, cf. Gölpınarlı's study, p. 126.)

Begins (1b–2a):

حمد بی حد و ثنای لایعد اول حیء بی زواله که بنده مکان صاحب ولایهء ظلمت
جهالتدن نجات ویروب . . . اما بعد اول سلطان السلاطین و قطب المطلوبین
اغنی سلطانمز . . .

Ends:

. . . حقیقته مطلع اولمق ممکن دکدر جهد ایدوب توفیق حق اولمغه سعی اتمک
کرکدر والسلام . . . والحمد لله رب العالمین آمین

Catalogue entries: *HOM*, p. 253; *Fihris* 753 (I, p. 181); Gölpınarlı 2039 III; Karatay 2167 (?); Schmidt UBL 5805(2i).

Literature: Abdülbâki Gölpınarlı, *Mevlânâ'dan Sonra Mevlevîlik* (2nd. impr. Istanbul 1983), pp. 124–6.

165

Şerḥ-i Pend-i Şeyḥ 'Aṭṭār Tebrîzî

شرح پند شیخ عطار تبریزی

A late 18th-century copy of a commentary by İsmâ'il Hâḳḳî Brusevî (d. 1137/1724–5) on the Persian didactic *meṭnevî* entitled *Pand-nama* and attributed to Farīd ad-Dīn 'Aṭṭār (d. after 586/1190; cf. B. Reinert in *Encyclopaedia Iranica*). The title is mentioned in a heading preceding the text on f. 1b*. The work, also known more succinctly as *Şerḥ-i*

Pend-i Şeyh 'Atţār, which discusses the meaning of every hemistich of the book of advice, ends with a colophon in which the commentator—his name is mentioned in the third line of the last page of the text—states that the work was finished on Friday 17 *Ramażān* 1136 (9 June 1724). (For copies of the original work, see under MSS Gaster 1500 and Persian 895, below.) *Tarżīye*, *besmele* and *hamdele* formulas in Persian occur on f. 1a*. A few marginal corrections and indications of content.

Bound in dark brown leather with flap, embossed in gold and red; pale yellow, occasionally white, glazed paper; 372 unnumbered folios; the title and name of author are written on the bottom edge; 214×128 mm and 166×68 mm; 29 lines; catchwords; careless *ta'lik*; borders in gold and red; an exquisite headpiece in gold and red with multicoloured floral patterns on f. 1b*; red rubrics, dots and lines; completed on 19 *Cemāzīlāhīr* 1186 (17 September 1772); without the name of a copyist; owner's inscription and seals on f. 1a* of Mehmed Kāmil, with the date 27 *Şa'bān* 1239 (27 April 1824), and of es-Seyyid Mehmed Sa'īd (cf. MS No. 93, above); the price of 135 *ķuruş* occurs on f. 1a*.

Begins:

حمد بی حد آن خدای پاکرا * بی لفظ ادات منفیدر که جامدا داخل اولور . . .

Ends:

تکبر بعضیلر و همایتدیلر و امت محمدیه تعلق ایدن رحمت دخی علی الخصوص در
اگرچه حمت عامه تحتندہ داخلدر

Catalogue entries: *HOM*, p. 244; Götz I, 617, where other MSS are mentioned; see also *Fihris* 3017–20 (III, pp. 23–4); Şeşen III, 446; TYTK (Süleymaniye, Mustafa Âşir Efendi) 1062.

Editions: Istanbul 1250 and 1287.

Literature: cf. Götz I, pp. 417–8.

Şerh-i Dīvān-i Ḥāfiẓ

شرح دیوان حافظ

A mid 16th-century copy, a second volume, of a commentary by Muşlihüddin Muştafâ b. Şa'bân, who used the pen-name of Sürûrî (d. 969/1562), on the Persian *Dīvān* of Ḥāfiẓ (d. 791/1389 or 792/1390). The authorship of the work is dubious and not referred to in the manuscript, but the opening line corresponds to that of a copy of the second volume of Sürûrî's commentary on Ḥāfiẓ's *Dīvān* preserved in the National Library in Cairo (cf. Fihris III, p. 36). The title and the volume number appear on f. 1a*. The work is preceded by a few lines in praise of God and the Prophet (in Arabic) and comments on the *ġazels*, from the rhyming letter 'ayn onwards, the *qit'as*, *rubā'is*, a *sāqī-nāma*, two *mathnawīs*, two *qaşidas*, and a *mukhammas*. The work ends in a paragraph on the poet, Ḥāfiẓ's, death (in 791, according to a chronogram on the penultimate page of the text), the collecting of the poems after his death, and the differences between various versions of the *Dīvān*. The author's colophon states that the commentary was concluded on Wednesday 4 *zīlicce* 966 (7 September 1559).

The work is preceded and followed by various additions: Persian verses, on ff. 1a* and 2a* (including three lines on the commentary); a note by Muşallâ Ağa who saw and spoke with a number of dervishes (among these Shams-i Tabrīzī) in a dream in the night of the first Friday of *Şafer* 1026 (10 February 1617), on f. 1b*; explanations of Persian words, on f. 1a*; a prayer for Sultan 'Abdul'azīz ('may his exalted reign last forever'), dated 19 *Rebī'ülevvel* 1282 (12 August 1865), on the first flyleaf after the text.

Copious marginal annotations, partly cut off, in various hands: corrections, additions, indications of content and of metre, explanatory glosses, particularly of the Persian vocabulary, notes on the differences between the various *Dīvān* recensions, and *ebced* calculations.

Rebound in brown leather, embossed in gold in a Western style; white and cream, occasionally pale yellow, glazed paper; (3)+354+(3) unnumbered folios; bookworm damage, especially in the folios at the beginning of the volume; 200×130 mm and 155×75 mm, varying; 21 lines; catchwords, partly cut off; somewhat casual *ta'lik* margins in black on ff. 1–9; red dots and lines; completed on 22 *Ramażān* 967 (16 June 1560); without the name of a copyist; owner's inscriptions of

Vizier el-Hācc İlyās (cf. SO I, p. 498), with the date 20 *Zilka'de* 1040 (20 June 1631), heading the text on f. 2b*; of shaykh Ḥasan on f. 1a*; and of Tevfik Aḥmed, with the year 1202 (1787–8) and a Persian *beyt*; the year 1281 (1864–5) occurs on the second flyleaf, that of 1300 (1882–3) on f. 1a*; an erased owner's inscription, with the year 12.. is found on the third flyleaf.

Begins:

الحمد لله الذى عين اعيان الدين لاجرا عين العلم وينبوع المعين . . . حرف العين
عدد . . .

Ends:

. . . که شرحه نظر ایدنلر و طریق صوابه کیدنلر لطف و احسان ایلیوب بو
حقیری دعاء خیر ايله ياد و روح محتاج صدقه توأب ايله غنى و شاد ایده لر بیت
بایع از مشتری بها خواهد * شارح از ناظران دعا خواهد

Catalogue entries: Sohrweide II, 263, where other MSS are mentioned; see also Ateş 467–8; Fihris 3067–73 (III, pp. 35–6); Sarajevo 2804(1), 2805–8, Schmidt UBL 11.051; TYTK (Antalya) 3993.

Literature: cf. Sohrweide II, pp. 239–40; Edith G. Ambros in *EP*.

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Luğat Aḥterī Kebīr

لغت اختری کبیر

A late 17th-century copy of an Arabic-Turkish dictionary by Muṣṭafā b. Şemsüddīn el-Ḳaraḥiṣārī, who wrote under the pen-name of (el-)Aḥterī (d. 968/1560–1). The work is preceded by a brief introduction in Arabic in which the author's name is mentioned (1b:4). The dictionary is alphabetically ordered and divided into sections (*fal*) arranged according to the first two letters (*elif*, *elif bā*, *elif tā* and so on) of the subsequent words, from *abb* to *yahmūr*. A few marginal corrections.

A tattered and well-thumbed volume, bound in dark brown embossed leather; a label with the title occurs on the back; white glazed paper

with moisture stains; f. 1 has been heavily mended, whereby the original f. 1b was pasted against the new f. 1; quires are in the process of becoming or have become severed from the spine; 180 folios, with Oriental foliation up to f. 21; 300×205 mm and 255×140 mm, varying; 33 lines; catchwords; small, irregular *ta'lik*; rubrics in red; black lines; the 'riddle colophon' states that the copy was completed in Geyve (? the place-name is partly erased) at noon on a Sunday in *Muḥarrem* 1089 (February–March 1678) by a person with the coded name '92325 b. (bin) 214145'; an owner's inscription of Aḥmed b. Seyyid Muṣṭafā el-Ḥalebī, with seal and the date of 15 *Şafer* 1221 (4 May 1806) (1a); the names and, partly, the dates of three other inscriptions have been erased on f. 1a and the *verso*-side of the last folio; a price of 550 zolotas (?) with the date *Cemāzîlâhir* 1271 (February–March 1855) is still visible on f. 1a.

Begins (1b):

الحمد لله الذى شرفنا بالنطق والبيان وفضلنا بالفصيحه والبيان . . . و بعد العبد
الضعيف الحقير . . . مصطفى بن شمس الدين القره حصارى الشهير بالاخترى
. . . لما رأيت رغبة العلماء . . .

Ends:

فصل اليا والها . . . اليها صحرا مغازه اليهمور الرجل الكثير الكد والله اعلم بالصواب

Catalogue entries: cf. Sohrweide I, 220 and Aygen's study (mentioned below), pp. 30–7, where other MSS are mentioned; see also Sarajevo; Schmidt UBL 461, 1435; TİYK 41; TYTK (Adıyaman) 103.

Editions: cf. Aygen's study (mentioned below), pp. 66–7, where 22 editions are mentioned.

Literature: *GAL S II*, p. 630; see also Sohrweide I, p. 186; Mehmet Saadettin Aygen, *Afyonkarahisarlı âlim ve lügatçı Muslihuddin Mustafa bin Şemsettin Karahisarî—Ahteri* (Afyonkarahisar 1980), esp. p. 29 sqq.

168

A collection of letters

The back of the undated, but obviously early 17th-century, incomplete copy, has a label with the title *İnşâ-i Türkî*. The work must originally have contained at least eight chapters (*faşl*)—the present volume contains part of the second (?), the third (from f. 19a*), and the fifth to the seventh chapters; the eighth is only mentioned in a heading which concludes the text on the last page.

Most letters, some of them incomplete, are model letters and do not contain names (which sometimes have been replaced by the impersonal *fulân*) or dates. We find the following genres, in order of appearance: (1) petitions (*'arż-i hâl*, mostly addressed to the Porte, one of these—I only give some striking examples—was sent by the khân of the Crimea; another one is addressed to Prince orud; in yet another a pilgrim begs permission to return to Istanbul); (2) supplications (*tazarru'-nâme*, partly addressed to a sultan; in one of these the name Süleymân Paşa is mentioned; another is addressed to the directors of a hospital by a student; yet another one was addressed by Prince Selîm, brother of Sultan Bâyezîd, to a *şeyhülislâm*;—in chapter three—(3) letters meant to invoke compassion (*şefkat-nâme*, among these one is addressed by the khân of the Crimea to Sinân Beg, one by Hasan Efendi to Sinân Paşa, concerning his proposed marriage; another by a *kâzî* to a *sancağ begi*; yet another one by a *vakf* official to a provincial secretary, *vilâyet kâtibi*)—chapter five—(4) answering letters (*cevâb-nâme*), including letters of confirmation (*mü'ekkid-nâme*), of protection (*iltimâs-nâme*), of love (*muhabbet-nâme*), of separation (*iftirâk-nâme*), of justice (*'adâlet-nâme*), and others (as examples I mention one sent by a *kâzî* of Istanbul on an affair concerning *'acemî oğlans*; one addressed to Lâlâ Paşa; another one on the dispatch of a collection of *gazels* to a *hoca* by Sinân Hâlîfe; and a letter by Sultan Süleymân to the preceptor, *lâlâ*, of his son, Prince Muştafâ, dated *Receb* 940/January-February 1534; a letter sent by a *sancağ begi* to his *sipâhis*, confirming that they have to get ready for the coming military campaign; a letter confirming the repairs to a *vakf* building);—chapter six—(5) letters of congratulation (*tehniye-nâme*), those accompanying gifts and those on important affairs (*mühimmât-nâme*—these include letters of victory, *feth-nâme*); we find letters sent on the

accasions of *nev-rûz*, a circumcision, a wedding, another accompanying presents of a *ġāzī* to his companion, and others); and—chapter seven (four folios)—(6) letters of worship (*‘ibādet-nāme*). A few marginal corrections.

Between the sixth and seventh chapters, an (originally) blank page contains personal notes by an owner concerning the balance of payment of transactions between the daughter of the late Ḥaccī Ḥüseyn and the soap seller (*sabuncı* ‘Abdulbākī, dated 23 June 1610 (cf. below).

A tattered volume, bound in brown leather covered in discoloured and partly torn paper, with red leather backing; white and cream, partly glazed paper; wormhole damage and moisture stains; 119 unnumbered folios; six folios, out of a quire of eight, are missing at the beginning of the volume; at other places folios have been torn out or are otherwise missing; 207×152 mm and 170×110 mm, varying; 14 lines; catchwords; *divānī*; red rubrics and dots; many headings have been left blank; gold dust in some places; the latest dates mentioned in the text are 1 *Rebī‘ūlāhīr* 1019 (23 June 1610) and 1020 (1611–2); without the name of a copyist; a few indecipherable owner’s seals are stamped in the margins.

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An anthology of poetry

The undated collection contains work of the following poets (in alphabetical order):

1. ‘Ālī (d. 1008/1600, cf. under MS No. 17, above): two *ġazels* (28b, 75a)
2. ‘Askerī (d. mid 16th century, cf. under MS No. 17, above): three *ġazels* (17b–18a, 19a–b)
3. ‘Azizī: 48 *ġazels* (23a–b, 25a–26b, 27b, 29a–31b, 34a, 35a–36b, 37b–38b, 40a–41b, 50a–51b, 55a–58b, 65a, 66b, 74a, 75b–78b, 80b–81b, 92a, 95a–b)
4. Bākī (d. 1008/160, cf. under MS No. 1, above): five *ġazels* (32b, 63a, 67a, 68a, 79a)
5. Bihiştī: a *ġazel* (33b)
6. Celāl: a *ġazel* (67a)

7. Emrî: a *ğazel* (64b)
8. Fiğânî: a *ğazel* (93a)
9. Fevrî: a *ğazel* (43b)
10. Hâyâlî: three *ğazels* (24a, 39b, 65b)
11. Hâyretî: a *ğazel* (27a)
12. Kesbî: a *ğazel* (64a)
13. Mağâlî: a *ğazel* (32a)
14. Mişâlî (d. 1010/1601, cf. *GOD* III, p. 127): a *ğazel* (94a)
15. Murâdî: a *ğazel* (18b)
16. Necâtî: a *ğazel* (39a)
17. Nesîmî: 21 *ğazels* (9a–11b, 12b–14b, 20a–21a, 42a–b, 44a–49b, 68b–71a, 83a–84a, 86a–91b, 96a–b)
18. Niyâzî: a *ğazel* (66a)
19. Raḥmî: two *ğazels* (17a, 43a)
20. Sâķî (Baldır-zâde, 16th century, cf. *GOD* II, p. 429): a *ğazel* (71b)
21. Şıdķî: a *ğazel* (33a)
22. Şun'î: a *ğazel* (94b)
23. 'Ubeydî: two *ğazels* (24b, 34b)
24. 'Ulvî: a *ğazel* (63b)
25. Vaḥdetî: three *ğazels* (28a, 37a, 92b)

We also find verses of a more popular nature, probably added by a later user in a cruder script: *ilāhîs* (1b–7a, 16a–b, 22a) and a song (*türkî*, 59a–b)

Gilt-embossed, dark brown leather binding; glazed white, occasionally yellow-brown and pale orange, paper; written spaces sometimes pale-yellow against a white margin, or white against a pale yellow margin; 100 folios (ff. 86 and 88 are missing) with Oriental foliation; 70×190 mm and 40×148 mm; 10 lines slantingly written, apart from, occasionally, concluding *beyts* (on pages with drawn borders); elegant *sülûs*, occasionally *nesta'lik* (79a) and crude *nesih*, particularly on ff. 1b–7b; ff. 12b, 52a–b, 61a–62b, 72a–73b, 82a–b, 97a–100b are blank; borders in gold and silver (on pages of coloured paper), occasionally omitted, particularly on ff. 1b–7a; silver dots (on coloured paper); illustrations on f. 8a (of a tree, silver against a yellow-brown background), 8b (a cypress with two birds, silver against a yellow-brown background), 10a (*idem*), 10b (a flower with leaves, silver against a yellow-brown background)—the same leaf, f. 10, repaired with leather and paper strips—51b (a cypress, gold against a pale orange background), 53a (a

stem with leaves and six flowers, gold against a yellow-brown background), 53b (a tree in silver, against a yellow-brown background), 60 (idem); without date and the name of a copyist; a bookplate of Nathaniel Bland.

170

An anthology of songs

A notebook, undated, with a title in English 'Scrap Book containing Poetry' (first flyleaf). The songs collected in this notebook consist of the following genres, indicated in headings: *şarkı*—the majority by far—*mânî* (4a–b, 5a, 19a, 23b, 24b, 52a), *koşma* (23a, 54a), *semâ'î* (38b–39a, 38b ff.), *türkmânî* (39a–b, 51a, 56a), and *kalenderî* (51b); we also find the forms common in *divan* poetry: *beyt*, *kıt'a*, *müfred*, *ğazel*, and *lûgaz* (45a). The headings also indicate the various 'modes' (*maḳāmāt*) and the 'choruses' (concluding modes, *naḳarāt*) of the songs. A part of the songs are attributed to the the *kaşık* poets 'Âşık 'Ömer (d. 1119/1707, from f. 38b onwards) and Gevherî (d. after 1127/1715, 56b–57a). One song is headed by the title 'in praise of the bazaar' (44a) The text of the songs is followed by an index (62a*–67b*) with headings and first lines.

A notebook bound in embossed black leather with flap; glazed cream paper; (1)+1+77+(1) folios, Oriental foliation up to f. 61; ff. 57b, 68a*–77b* are blank; 111 x c185 mm; *riḳ'a*; without date and the name of a copyist; bookplates of Frederic North and Nathaniel Bland.

Literature: Pertev Naili Boratav, "La littérature des Âşiq", in *PhTF* II, pp. 129–47; şükrü Elçin, *Âşık Ömer* (Ankara 1987); Avni Erdemir, *Anadolu Sahası Musikişinas Divan Şairleri* (Ankara 1999).

171

An anthology of songs

A notebook, undated, which is incomplete. Most of songs collected in the notebook bear the names of 'Âşık 'Ömer and Gevherî (see under No. 170, above). There are also songs by Kâtibî (early 15th century,

p. 25), *ķulođlı* (p. 11), *Naķşı* (İbrahim, d. 1114/1702) (p.10) and *Ėaşmet* (p. 9). Genres, occasionally indicated in headings, are *semā'ī*, *şarkı*, *güfte* and a *beyt* (p. 11).

Additional fragments, probably written by various owners and partly illegible through moisture stains and torn edges, are found on ff. 1–6: calculations in *ķuruş* (1a*); a fragment of a letter (1b*); a date (in Roman script, '1819 [?] 7 januar', 1b*); transcriptions in Roman script of Turkish songs (2a*, 2b*, 6a*); fragments of Turkish songs (3a*); a conversion formula for *aķçe* and *ķuruş* (? , 4a*); and an opening phrase of a letter (4a*).

A notebook, rebound in dark brown leather; white paper, tattered and stained by water, particularly at the beginning and end; (1)+55+(1) unnumbered folios, Western pagination 6–26 from the end backwards; 107×250 mm; original text in neat *nesih*, additional fragments in various scripts (neat to extremely crude *nesih*, *ta'lik* and *rıķ'a*), including transcriptions in Roman script; ff. 3b*, 5a*–5b*, 6b*, 7* and 28a* are blank; without date and the name of a copyist (the texts on ff. 8a*–8b* and probably also on f. 9a*, were written by Memed ādı); a bookplate of Nathaniel Bland.

For references, see under MS. No. 170, above.

172

An anthology of poetry and songs

A notebook, with the English title of 'Scrapbook' on f 11b, probably late 18th century. Most songs collected in it (and numbered 1–134 in Oriental sequence, with gaps for the torn-out pages) are by 'Āşık 'Ömer and Gevherī, occasionally by Kātibī (104a/No. 47) and Meftūnī (104b/No. 48). Genres indicated in headings are *semā'ī* (97b/No. 62, 101b/No. 54, 115b/No. 27, 118b/No. 21) and *şarkı* (110a/No. 35, 115a/No. 26). Additional songs, or fragments of songs (written in different hands), are attributed to Ėayıkķı Muştafa (early 17th century, cf. *GOD* III, p. 609; 109b/No. 38) or by Gevherī (11a), 'Āşık (late 17th century, ff. 49b–48a—with indication of *maķām*), 'Āşık 'Ömer (43b, 51a, 53a) and Kātibī (50b); 24 *mānīs* are found on ff. 55b–57a. Finally, there is a *beyt* by Nābī (14a) and a *ġazel* by Nefī (47a).

A notebook, rebound in gilt-embossed, brown leather; white glazed paper; an illegible inscription occurs on the bottom edge; (1)+95+(1), numbered 11–128 in Arabic (Oriental) digits but in Western sequence; 80×167 mm; *nesih* in various hands, *dīvānī* (48a–53a) and *riḳʿa* (12b, 13b, 47a); red rubrics (55a–57a); ff. 19–42, 43a–46a and 50a are blank; ff. 12–3, 15, 17, 36, 42 (partly), 54, 58–60, 67, 70, 76, 82, 88, 91, 99, 108, 111, 114, 120 and 125 have been torn out; serious bookworm damage in ff. 101–110 near the spine; ff. 112–3 are fastened together by a (rusty) pin near the spine; colophons, partly trimmed, on ff. 60b–128b, containing coded numbers: *temmet 86420* (60b–66a, 68a, 69a, 71a–75a, 84a–85a, 87a, 92a–b, 93a) or the legend *temmet şüd* (77a–88b, 94b), sometimes accompanied by the number 020 (88b, 86b, 97b, 110a, 111b, 115a, 116b–121a, 124a–127a) or 53 (102b); owner's inscriptions in Arabic on f. 11b of a certain Eriko [?] of Moscow, with the year 1200 (*hādhā kitāb Arikū sana 1200; Munlā Arikū tābī, Mosḳu bada'a 5 Şafer sana 1200 alı*, 'Monla Eriko of Moscow, started [reading, using it ?] on Tuesday (in fact: Thursday) 5 Şafer 1200 (8 December 1785)'); a bookplate of Nathaniel Bland.

See for references under MS No. 170, above.

173

An anthology of poetry and songs

A notebook, undated. The songs collected in it bear the names of, in order of first appearance, (the legendary) 'Āşık Ğarīb, Gevherī, 'Āşık 'Ömer, 'Askerī, Melek-şāhī, Hürşidī, 'Āşık, Firākī, Qaraca Oğlan (late 17th century), Na'imī, Cemālī, and Kātibī. Towards the end of the volume, there are also a *ğazel* by Uşūlī as well as a *ğazel* and a *türkī* by Bākī. Genres indicated in headings are: *türkī*, *semā'ī*, *türkmānī*, *kalenderī*, and *mu'ammā*. On the ninth folio from the end, there is a sentence, two words of which are accompanied by Italian translations.

A notebook, bound in dark brown, embossed leather; white, occasionally pink, yellow, pale purple, pale green and brown, mostly glazed, paper of varying thickness; (1)+133+(1) unnumbered folios; 75×189 mm, varying; *nesi* in various hands; a few rubrics in red; the last 60 folios are mostly blank; without date and the name of a copyist; a bookplate of Nathaniel Bland.

For references, see under MS No. 170, above; Dilgin Adalı, *Âşık Garip* (Ankara 1972).

174

An anthology of songs

A notebook, late 18th century, with the English title of ‘Scrapbook’ (inner front cover). The songs collected in it are by ‘Âşık (1b*–2a*, 15b*), Gevherî (15a*, 17b*, 18a*), Fehmî (16a*), Âhî (16b*), ‘Âşık ‘Ömer (17a*, 18b*). Genres indicated in headings are *muammes*, *semâ’î*, *mânî* (2b*–7a*, 11a*), and *şarkı*. A rhymed aphorism as well as a rhymed statement: ‘I wrote this as a lasting memento and as a prayer for the readers’ (*bunı yazdum yâdigâr için/okuyanlara bir du‘â kılma için*) are found on f. 1a.

A notebook, bound in gilt-embossed red leather; glazed white, occasionally pale green, pale orange and yellow paper; 88 unnumbered folios; 97×200 mm; *rık‘a*; only the first 19 folios have been written upon, but 8b*, 10b*, 12b* and 13a* are blank; a colophon is found on the inner front cover: written on 4 *Muḥarrem* 1196 (20 December 1781); without the name of a copyist; a bookplate of Nathaniel Bland.

For references, see under MS No. 170, above.

175

A letter

The letter is dated 15 *Şa‘bân* [12]57 (22 September 1841) and signed with a *pençe* and a seal by the Ottoman Minister of Foreign Affairs (*nâzır-i ümûr-i ḥâricîye-i devlet-i ‘aliye*), Meḥmed Şâdık Rif‘at Paşa (1807–57, in office 1841–2). It meant to accompany a decoration and jeweled sword bestowed by the sultan (‘Abdülmeccid I) on an unnamed but beloved ‘royal majesty’ (*cenâb-i mülûkâne*), possibly—the happy solution of ‘the Egyptian question’ is mentioned in the third line—the Governor of Egypt, Muḥammad ‘Alî (in office 1805–48), in order to seal friendly relations.

(In the wake of Muḥammad ‘Alī’s campaign against Syria and Anatolia, and the consequent conference of the Powers in London in 1840, Rifat Paşa was sent on a mission to Muḥammad ‘Alī in order to deliver to him the *irāde* of the sultan, threatening him, Muḥammad ‘Alī, with joint military action by the Ottoman Empire and the Western Powers if he did not back down and comply with the wishes of the Powers. The mission was successful, Muḥammad ‘Alī’s governorship was made hereditary on 13 February 1841, and Rifat Paşa was appointed minister of foreign affairs on 30 March of the same year. (cf. Danişmend IV, pp. 129–31; Shaw & Shaw II, p. 56; *Türk Ansiklopedisi* 27, p. 325.)

A folded sheet of thick white glazed paper; 570×394mm and 455×146 mm; 8 lines; black ink covered in gold dust; *rıķ’a*.

PART II

TURKISH MANUSCRIPTS IN OTHER COLLECTIONS
(ARABIC, CHETHAM, GASTER AND PERSIAN)

Arabic 798

A miscellany

The late 18th-century manuscript, contains a collection of chapters from the Koran (cf. Mingana 778A) and three works in Turkish.

Catalogue entry: Mingana 778.

B ff. 41b–88b

A grammar of the Persian language

The work—no title is given—is preceded by an introduction (41b–42a), in which the unnamed author points out that the grammar with the title *Qawāʿid Furs wa mafātīḥ dariya*, written in Arabic (possibly Kemāl Paşa-zāde's *Qawāʿid al-Furs*, cf. Storey III/I, p. 123), left too many questions unanswered, obviating the need for the general public ('āmm) of a translation. The grammar itself consists of three chapters (*bāb*) discussing (1) the noun (*ism*) (42b–57b); (2) the verb (*fi'l*) (57b–73b) and (3) the particles which influence meaning (*ḥurūf-i ma'ānī*) (73b–87a). It ends in a section (*fal*) on numerals and a concluding poem (*nam*) of seven distichs by the translator. The last *beyt* is a chronogram which results in the year 958/1551.

Begins (41b):

الحمد لله الذى علمنا ما لم نعلم والهمنا من علمه ما لم نفهم . . . بعده غالب
الاسرار الهييه بر حكمة زبان فارسی اوزره مترجم اولمقدن ناشی لسان فارسینک
تعلى اهم . . .

Ends (88b):

ذی الفاظ جواهر ایله تاریخ * ذواهر ایله ختم اولسون مقاله

C ff. 90b–158b

Kānūn-nāme-i āl-i ‘Oṣmān

قانون نامه آل عثمان

The general code of law of the Ottoman Empire. The work consists of brief introduction (90b–91a) and three chapters (*bāb*), in turn divided into, respectively, four, seven and seven sections (*fal*).

Begins (90b):

الحمد لله الملك الحق الى يأمر العدل والاحسان وينهى عن الفحشا والمنكر . . .
و بعد این قواعد جهانبانی و قوانین عرفیه عثمانی که مدار صلاح عالم و منار نظام
امور جمهور . . .

Ends (158a–b):

قانون تحتہ و اغاج و دلاک و سرکہ و شراب . . . اگر سرکھی یمین باللہ ایدوب
کلندریں درت آچہ الدم دیو مدرسین بش اقیہ صاته تمام

See for a similar work and references under MS No. 145(1), above.

D ff. 160b–185a

A history of the conquest of Rumelia by Süleymān Paşa, son of Sultan Orhan, in 760–1 (1358–9).

The work—no title is given—commences with an introduction (160b–162b) in which the unnamed author explains that the work, indicated as *tevārīhi şerīf* in the heading on f. 161b, was written in commission for Sultan Aḥmed—there is no specification which of the three Aḥmeds—on the basis of a number of ‘history books’ in commemoration of Prince Süleymān Paşa; the text was then written on a piece of silk and hung over the entrance of the martyr’s tomb (*türbe*) in Bolayır during a special ceremony attended by the sultan, the the

agha of Istanbul (*dāru s-sa‘ādeti ş-şerīfe ağası*), Ebūlayr Muşṭafā, and şeyī Meḥmed Efendi. The latter may be identical with the historian Meḥmed b. Ḥasan with the pen-name of Şeyḥī (d. 1732, cf. GOW, pp. 267–8), in which case the sultan is Aḥmed III (ruled 1115/1703–1143/1730). The work itself is divided into five (unnumbered) chapters.

Begins (160b):

ای خداوندی خدا اولسون سکا حمد و ثنا * جمله نک سن خالقی سک ذات
پاککدر علا

Ends (185a):

ضعيفايله تمنى اول ولینک همیتین * احسن الختمه موفق قيله اولصاحب معین

No other MSS or references have been found. For a MS of a similar anonymous work, cf. Götz II, 240.

Chetham 7979

Mecmū‘a [el-fetāvā]

مجموعه [الفتاوی]

A late 16th-century collection of legal rulings (*fetvās*) compiled by the *kāzī* of İskilib, Velī b. Yūsuf, also known as Velī Yegān (d. 998/1598–90). The Latin title *Liber Juris Arabice ad expositione Turcica. Auct. Abul-saūd filio Josephi* is found on the third flyleaf. The work is preceded by a short introduction, in which the compiler, mentioned in f. 1b:5, states that he brought together responsa by Ebüssu‘ūd (d. 982/1574, cf. under MS No. 89, above), Kemāl Paşa-zāde Aḥmed Çelebi (*każī’asker* of Anatolia, d. 941/1535, see under MS 39(1)), Çivizade (Muḥyiddin, *müftī* 945–8/1539–41), Sa‘dī Çelebi (Sa‘dullāh Efendi, *müftī* 930–45/1524–39) and ‘Alī Çelebi (*müftī* from 908/1503), and arranged them in the most appropriate way. The work has 48 chapters, ranging from questions concerning canonical purification (*ṭahāret*) to those related to the ‘Red-heads’ (*kızılbaş*), the Shiite supporters of the Safavids. The *fetvās* bear the name of their authors. The text is preceded by an index (1a).

Marginal correction and indications of content; marginal *fetvās* by Mamūd (38b), ‘Abdulkādir Efendi (*müftī* 948/1541–2, 143a), Ebüssu‘ūd (43a), Şun‘ullah Efendi (four times in office, 1010–7/1601–9, 80b), and by an unnamed author (88a). More *fetvās* by Ebüssu‘ūd, Meḥmed, Sa‘duddīn (*şeyülislām* 1006–10/1598–1601), Şun‘ullāh and Mevlā ‘Acem occur on the second to fourth flyleaves.

Begins:

وفقنا لمنهج هدايتك يا ولى العصمة والتوفيق واهدانا الى مسالك عنايتك يا
هادى . . .

Ends:

واما اجرة القرآن على عهد رسول الله . . . ولا يكره قيام قارئ القرآن تعظيما للجائي
اذا كان مستحقا للتعظيم قنيه[؟]

Rebound in dark red leather, gilt-embossed in Western style; the title *COMPEN/ LEGIS/ MOSLIM/ ARAB* occurs on the back; white glazed paper; gold edges; 13+151+1 folios, with Oriental foliation, partly cut off, 34 occurs twice; 206×138 and 150×75 mm, varying; 19 lines; catchwords; small *ta‘liq*; rubrics and lines in red; completed by ‘Alī b. Meḥmed on 13 *Zilka‘de* 952 (16 November 1584); bookplates of Manchester Library.

Catalogue entries: Sohrweide II, 104, where other MSS are mentioned; Fihris 4281–3; Yardım 3333; BL Or. 7255.

Literature: cf. Sohrweide II, pp. 94–5. See also under MSS Nos. 39, 89, 95, 104, 125 and 145, above.

Chetham 7988

Luḡat-i Ni‘metullāh

لغت نعمة الله

An early, mid 16th-century copy of a Persian-Turkish dictionary by Ni‘metullāh b. Aḥmed b. Mübārek er-Rūmī, known as Ḥalīl Şūfī (d. 969/1561). The title and author are mentioned in French on the last

flyleaf as *Dictionn. Persan & Turc par nametallah*. The dictionary is preceded by an introduction in Persian (1b*–3a*), in which the author's name (2a*:5–6) and title (3a*:2–3) are mentioned, and consists of three parts on infinitives; particles and inflection; and nouns; items range from the words *āwardan* (to bring) to *yuhrā* (desirous). Descriptions in Turkish range from simple equivalents to explanations of more than a page, illustrated by stories and verse. Occasionally, Persian and Arabic equivalents are given. Marginal corrections and additions. (Another copy of this work is described under MS Persian 884, below.)

Begins:

حمد بی قیاس و شکر با سپاس آن مالک بی همتا را که ملکش بی انباز است . . .

Ends:

یویه ارزومند ییبه مثله ییهره بهتر مثله

Gilt-embossed red and dark brown leather binding; glazed white, occasionally yellow paper; the name of the author and title are written on the bottom edge; 233+1, unnumbered folios; 209×128 and 143×86 mm; 15 lines, varying; catchwords, but lacking on f. 1b*; partly vowelled *nesih*, occasionally *ta'lik*, in various sizes and styles; rubrics in red; completed in the morning of a Sunday during the last days of *Cemāzilevvel* 981 (20 or 27 September 1573); without the name of a copyist; an owner's inscription (in Arabic script) on f. 1a* of Hōca Kardon (= probably Denis-Dominique Cardonne, 1720–83, cf. *DBF* VII (1956), p. 1134), dragoman of France in the Morea, with the years 1165 (1751–2) and 1752 as well as a partly erased seal; bookplates of the Manchester Library. The MS contains a slip of paper with data on the contents and a reference to 'Edwards' Cat.' with the price of 3/3/0.)

Catalogue entries: cf. Storey III/1, pp. 70–1; Götz II, 473–8, where other MSS are mentioned; see also *Fihris* 4158–70 (IV, pp. 9–12); Schmidt UBL 164, 227, 684(1), 925; Şeşen, I/1568; TYTK (Antalya), 393, 3485–6; BL Or. 7331, 9121.

Literature: cf. Storey III/1, pp. 70–1, Götz II, p. 448.

Gaster H 170

Chapters from the Pentateuch and Lamentations in Karaim Turkish translation.

An undated copy with quotations from the books of Psalms and Job in Hebrew, introduced by the formula *Bu Tora[n]i üyränmäkni küm [?] ač...*, on the *recto*-side of the first unnumbered folio. The text covers the chapters of Genesis 1:1 to Deuteronomy 32:51 (1a–244b) and Lamentations 4:11–5:22 (245a–b). Marginal additions and indications of content; chapter titles in the centre of the upper margins of each page.

Bound in embossed dark brown leather; modern label with number and title on the back; titles on fore and bottom edges; white paper; (4)+245+(10) folios; f. 23 is blank; folios following 161 and 173 are unnumbered; folios following 181, 204 and 214 are numbered 181A, 204A and 214A in pencil; 208×160 mm and, approximately, 155×95 mm; 26 and 27 lines; catchwords; headlines on each page; small, black, partly vowelised cursive Hebrew script; crude frontispiece in black, red and yellow with title on f. 1a; without date and the name of a copyist; owner's inscriptions of Rabbi Isaak Mordekhai Hamaskil Shishman (on the *recto*-side of the fourth unnumbered folio) and M. Gaster (in margin of f. 1a).

Begins (1a, after the words of Genesis 1:1 in Hebrew): *ävväl bašta yaratti šol tañri šol kökni da šol yerni* ('First, in the beginning God created the heaven and the earth.')

Ends (245b): *bizni H özüñä da qaytalı. Yañürtqın künlärimizni ävvälki kibik* ('Let us return to You, oh God. Renew our days as they were before.')

Literature: M. Steinschneider, *Hebräische Bibliographie* 11 (1871), p. 38; Alexander Samely, "The Interpreted Text: Among the Hebrew Manuscripts of the John Rylands University Library", in *BJRLM* 73/2 (1991), p. 4; Henryk Jankowski, "A Bible Translation into the Northern Crimean Dialect of Karaim" (forthcoming).

(I am indebted to Henryk Jankowski and Alexander Samely for most information used in the preceding description.)

Gaster 1500

A miscellany

The collection, which is in bad shape, consists of six works, described below. Apart from these, we find a *beyt* (partly readable) and pious phrases in Arabic on ff. 34b–35a; a *ğazel* by Rūḥī (75a), a *kıṭʿa* by Fuẓūlī (75a); a *naṣīḥat* (of three *beyts* in *meṣnevī* rhyme, 75a); a long *ğazel* (or *kaṣīde*), headed ‘Hüsāmuddīn Çelebi’ (75b); a *kıṭʿa* (76a); a poem (song) of four mono-rhymed couplets and a refrain headed *merḥūm Sultān Aḥmed cāmīʿ şāḥibi fermūd* (83a); largely obliterated prose fragments, among these honorific titles (94a); pious phrases in Arabic (in large and small, partly vowelised, calligraphic *nesih*, 94b).

(1) ff. 1b–33a

Tuhfe-i Şāhidī

تحفهء شاهدی

A late 18th-century copy of a rhymed Persian-Turkish dictionary by İbrāhīm Şāhidī (d. 957/1550), followed by an *ebced* table. Marginal corrections, additions, indications of metre and commentary, mostly explanations of vocabulary (partly in red and largely blotted out). (For other copies and references, see under MSS Nos. 34 and 115.)

Beginning (1b) and end (33a) as in MS No. 34, above.

The work is followed (on f. 34a) by a table with the Arabic letters in alphabetical order, under each of which appear the following words and phrases in red: *gel/ git/ fehmet/ gör/ aṅla/ bil/ iṣit/ şor/ ba/ bildiñ-mi/ aṅladın-mı/ söyleş/ tanış/ kandadur/ neridedür (sic)/ kangı iklîmdedür/ ne vilâyetdedür/ şakın yeñilme/ gözin aç/ giyill/ fikret/ oldur nişân/ neyledil/ bildük (or bildüñ)/ hisâb eyle/ ne oldu (or ne olduñ)/ bildügün/ bildür/ hemîn oldı. The table bears the title *güfte-i ʿizzet* (?) and is signed by the copyist, also *şāḥib*, ‘Ömer Fehmî, inhabitant of İbrāʿil (Braila).*

(2) ff. 35b–65b

A late copy of a the Persian didactic *meṣnevī* entitled *Pand-nāma* and attributed to Farīd ad-Dīn ‘Aṭṭār (d. after 586/1190, cf. B. Reinert in

Encyclopaedia Iranica). Without title, but the text greatly resembles that of the printed edition by Sylvestre de Sacy (Paris 1819). Marginal and interlinear additions and commentary. (See for a Turkish commentary, MS No. 165, above.)

(3) ff. 66b–72a

A commentary

An undated copy of a rhymed commentary on the *Kitāb Waṣīyat Sayyidnā ‘Alī bin Abī Ṭālib*. The anonymous work consists of a brief introduction in Arabic—the title of the Arabic text is mentioned in f. 66b:3—followed by Arabic quotations (in red and partly vowelled), followed by, mostly, four *beyts* in Turkish. No references to this work have been found. A few marginal additions.

Begins (66b):

روی عن علی بن ابی طالب رضی الله عنه انه قال دعا فی رسول الله صلی الله علیه و سلم فقال یا . . .

Ends (72a):

جنوبه قلمه پنجه شنبه نیت * قاله یر پس [؟] علی د . . . بو وصیت

(4) ff. 72b–74b

An incomplete prose fragment of religious content, apparently a biography, which seems to end—but the transition on f. 74b is blotted out—in a *gazel* of five *beyts* (but this poem might not be connected to the prose fragment).

Begins (72b):

. . . که علماء اگر اددن جلی نام عنوانیله شهر . . . قاضی یکانه که حالا اخلافی جلی زاده لر دیو . . . ذات مکرم شرب مدام ایله متهم اولوب . . .

(5) ff. 76b–82b

A rhymed Persian-Turkish vocabulary.

The late 18th-century copy of this work, the title of which is not mentioned, consists of an introduction in *meşnevî* rhyme in praise of God, the Prophet, his Companions and the four (rightly guided) Caliphs (76b–77a), and ten chapters (77a–82b) in the form of long *ğazels*, the headings of which are either blotted out (77a) or omitted (this is also the case for, apart from the introduction, the penultimate metre-indicating hemistichs).

Begins (76b):

ایده‌الاول اول حق آدنی یاد * که عالم‌اولدی برابر . . .

Ends (82b):

بونى یازدم بی وفا و برباد کار * بنی کیدرسم‌قاله خطیم یادکار

(6) ff. 86b–88a

An incomplete (and partly damaged and blotted out) fragment of a model letter, with two *kaşîdes*, addressed to a brother (*Birâder-i sa'd-aḥterim Efendi*, 86b:6) and headed *neviştün beyânı* (?).

* * *

Binding almost completely worn away, with traces of boards and leather edges (there must also have been a flap); white paper, severely ruined by moisture as well as torn, pierced (there is also worm damage) and stuck together in places—the text is in many places (almost) illegible—94 folios; 207×158 mm and (1) 150×100 mm, (2) 170×110 mm, (3) 170×100 mm, varying, (4) 150×100 mm, (5) 145×90 mm, and (6) 170×110 mm, varying; respectively, 11, 15, 13, 13 (varying), 13 and 15 lines; catchwords; *şülûş* in slightly varying styles, vowelled in (1), *rıķ'a* on ff. 74b–76a, 83a and 94a; black borders (in 1, 2); rubrics (in 1 and 2, but in the latter case almost blotted out), interlinear numbers (in 1) and red dots (in 6); (1) completed (cf. 33a) by 'Ömer Fehmî in 1193 (1779), (2) (cf. 65b) by the same, here more fully named as 'Ömer Fehmî b. Ḥasan, a student of el-Ḥācc Mıṣrî Meḥmed Efendi el-İbrâ'îlî

in 1191 (1777), and (5) (cf. 82b) by the same in the same year, 1191 (1777). The copyist was also owner of the MS (cf. under 1, above); an illegible seal occurs on f. 88a.

Gaster 1506

Şerh-i Vaşīyet[-nāme]-i Birgivī

شرح وصیت [نامهء] برکوی

A mid 18th-century copy of a commentary by shaykh 'Alī eṣ-Şadri el-Ḳonevī (d. after 1120/1708) on the popular *Vaşīyet-nāme* of Meḥmed Birgivī (d. 981/1573). (For copies of the original work, see under MSS Nos. 126 and Gaster 1515.) The work is preceded by an introduction (1b–3a), in which the commentator, mentioned in f. 2b:10, states that some of his 'brethren in religion' had asked him to explain the difficult passages of the *Vaşīyet-name* (mentioned in f. 1b:3); it then provides a sentence by sentence commentary on Birgivī Meḥmed Efendi's text which ends with his colophon (244a); the commentator goes on to state that his *şerh* was begun in 1114 (1702–3) and finished on Saturday 10 *Ramażān* 1120 (23 November 1708, 244a–b).

Marginal additions (particularly on ff. 1b–4b), indications of content, corrections, explanations, particularly of vocabulary, and prayers by the author (243b–244a), partly lost by trimming. Various annotations are found on the endpapers: calligraphic excercises in different scripts (1a, 246b); calculations (1a); an inscription by an owner (244b), in which he announces the birth of his daughter 'Āyīşe on 1 *Rebī'ülevvel* 1200 (2 January 1786); a pious text and prayers in Arabic (245a–246b); another note (246a) by an owner on the birth of his son İbrāhīm on 17 *Ramażān* 1260 (30 September 1844).

Rebound in white leather; white glazed paper; (1)+246+(1) folios; 190×145 mm and 150×100 mm, varying; 11 lines, varying; catchwords; coarse vowelled *nesih*; red borders, rubrics, lines and dots; dated 10 *Şevvāl* 1161 (3 October 1748, 224b); owners' seals of a certain Meḥmed on ff. 1a, 77b, 79b, 80a–b, 81a–b and 83a.

Begins (1b):

حمد و ثنائی بی نہایہ و مدح و شکر بی غایہ اول خداوند کامل الاحسان و شامل
الانعام خلاق و باریء انسان اولان رب العالمین . . .

Ends (244a-b):

الحمد لله الذى وقفنا للاختتام والاتمام . . . فى اليوم السبت عشره من شهر
رمضان المبارك . . . بعون الله تعالى . . . وتسليم محرم الخير

Catalogue entries: Götz II, 52, Sohrweide I, 30-1 and Sohrweide II, 30, where other MSS are mentioned; see also Fihris 3264-84 (III, pp. 88-9); şeşen III, 155; Kut 76-7; TYTK (Antalya), 1154-6; BL Or. 7265, 12041.

Literature: cf. Sohrweide I, p. 25.

Gaster 1512

Three cadastral surveys of Istanbul

The manuscript, which is in a poor condition but has been subjected to conservation treatment in 1986, contains three undated inventories, described below. Marginal additions, extensive in places, partly lost by trimming, but on the whole illegible.

(1) ff. 1b-27b

Ṭophâne-i 'âmire'den Rûmeli Kavağı'na varıncaya deġin sâhil-i baħrde vâķi' cāmî-i şerifler ve sâhil-ġânelele ve iskeleleüñ defteri

طوپخانهء عامره دن رومالى قواغنه وارنجيه دكين ساحل بجرده واقع جامع شريفلىر و
ساحلخانه لرواسكله لرك دقترى

An inventory of the mosques, houses and quays along the Bosphorus between Ṭophâne and Rûmeli Kavağı. In the cadastral survey, the outstanding features: mosques, quays, forts, bathhouses, shops etc., as well as the names of quarters are inscribed in red; private houses, mostly *yalis* (waterside residences), with the name of the owner, often *zimmis* (non-Muslim subjects of the sultan), in black. The relation between the premises is indicated by the ubiquitous term 'in the neighborhood of' (*ķurbında*).

(2) ff. 28a–44b

Anadolu Kavağı kal'esinden Fenâr Bağçesine varıncaya sâhil-i bahırde vâki' câmi'-i şerifler ve sâhil-hâneler beyânı

اناطولی قواغی قلعه سندن فنار باغچه سنه وارنجیه ساحل مجردہ واقع جامع شریفلر
و چشمه لر و ساحلخانه لر بیانی

A similar survey of the mosques and houses along the opposite side of the Bosphorus, between Anadolu Kavağı and Fenâr Bağçe (Fenerbahçe).

(3) ff. 45a–61a

Yalı-i Kaşr-i hümayün'dan Bahâriye Sarâyı'na varıncaya degin vâki' câmi'-i şerifler ve iskeleler ve sâhil-hâneler beyânı

یالی قصر همایوندن بهاریه سراینه وارنجیه دکین واقع جامع شریفلر واسکله لر
وساحلخانه لر بیانی

A similar survey of the mosques, quays and houses along the Golden Horn between the Kaşr-i hümayün Residence and the Bahâriye ('Spring') Palace.

* * *

Rebound in brown leather; heavily repaired white paper, which had been torn in places and suffered severe water damage, most parts of the text having been obliterated or rendered illegible; (2)+67+(2) folios; 231×150 mm, varying, and 165×90 mm; *şülûş*, occasionally *dīvānî*, in black and red, in short entries distributed over 15 red squares per page (the last entry occurs on f. 61a); without date and the name of a copyist.

Gaster 1515

Three treatises on aspects of the Muslim faith

The treatises were copied by, seemingly, one and the same copyist; they are undated. A few marginal jottings and scratches (in red, also above the first heading).

(1) ff. 106b–35a

Vaṣīyet (-nāme)

وصیت (نامه)

A copy of a popular treatise on the principles of the Muslim faith by Meḥmed b. Pīr ‘Alī Birgīvī (Birgili Meḥmed Efendi, d. 981/1573).

Beginning and end as in MS No. 126, above, where further references can be found.

(2) ff. 35a–15b

Risāle-i Rūmī [Efendi]

رسالهء رومی [افندی]

An incomplete copy of a treatise on some fundamental theological concepts, in particular concerning the attributes of God, the angels, the prophets, faith and the day of judgment, by Rūmī Aḥmed Aḫḫīṣārī Şaruḥānī (d. 1041/1631–2). The title and the name of the author appear in a heading preceding the text in f. 35a. The work is preceded by the obligatory formulae of praise of God and the Prophet (in Arabic, 49b). It ends abruptly at the bottom of f. 15b and lacks the last word.

Begins (35a);

الحمد لله رب العالمين والصلوة والسلام [م] على سيدنا محمد وآله وصحبه اجمعين و بعد
ای طالب حق بلکل واکاه اول کمرتکری تعالی قران عظیمنده . . . بیورمشدی

Ends (15b):

. . . ومعنا سیز فکر ایدیه رک اتمک کرکدر واندن صکره ایدیه یا رب لاتذره فردا و
انت خیر [الوارثین]

Catalogue entries: Sohrweide I, 36, where other MSS are mentioned; see also Fihris 2150–3 (II, p. 158); Schmidt UBL 12.339(2).

Literature; ‘OM I, p. 26.

(3) ff. 14b–1b

Risāle-i Qāzīzāde [Efendi]

رسالهء قاضی زاده [افندی]

A brief essay on the way how to perform prayers by, probably, Każizāde Meḥmed b. Muṣṭafā (d. 1045/1635–6). The title and the name of the author appear in the heading on f. 14b. The work, containing a few verses, is preceded by the obligatory formulae of praise of God and the Prophet (in Arabic).

Begins (14b):

الحمد لله الذى جعل الصلوة عماد الدين و بضاعة اهل اليقين . . . و بعد اى طالب
حق اولان اخوان مؤمنين بك كرايمان واسلام . . .

Ends (69b):

تعجب كونلرده قالدق كوره بالله هله * كجنور اهل كمال ايله برابر جهله

Catalogue entries: Sohrweide I, 48–9, where other MSS are mentioned; see also Schmidt UBL 12.339(3).

Literature: 'OM I, p. 402.

* * *

Bound in dark brown, gilt-embossed, somewhat tattered leather; glazed white paper; water damage, text slightly blotted out in some passages; paper repaired in places; illegible legend on bottom edge; 106+(1) folios, numbered in the wrong direction with digits up-side down at the bottom of the pages; 146×98 mm and 113×60 mm; 11 lines; catchwords; vowelled *nesih*; borders, rubrics, lines and dots in red; borders in gilt on 106a–105b (= 1b*–2a*); without date and the name of a copyist; an owner's inscription of Hüseyn Monlā Efendi is found on the endpaper; illegible and partly erased owners' seals on ff. 106a, 1b and the endpaper.

Gaster 1520

A Latin grammar of the Turkish language, with vocabulary and colloquial phrases.

The anonymous work, in an undated copy, commences with a preface (*Prefatio*, on the first four unnumbered pages) in which the unnamed author points to the usefulness of at least some knowledge of the Turkish language for those who travel in the Ottoman Empire for commercial or missionary purposes, or visit the Porte. The grammar (*Grammatica Turcica*, pp. 1–89) is illustrated with diagrams, and Turkish examples are accompanied by Roman transcriptions. The vocabulary (*Vocabularium Turcico-Latinum de Nominibus scitu Maxime Necessarijs*, pp. 90–125) is divided into a number of semantic groups (treating ‘the sky and the elements’, ‘the weather and celestial movements’, ‘the days of the week’ etc.) and ends in a paragraph (from p. 115) in three columns on colloquial expressions, with the rubrics Turkish in Arabic script; Turkish in transcription; and Latin (*Formulae quaedam loquendi*, from *günden güne bırakmak/ in dies procrastinare* to *ben fakire dest-gir oldy/ mihi misero subvenit*). The last part (pp. 126–252) consists of phrases, arranged according to subjects and in three columns, such as ‘how to greet a friend?’, ‘hunting’, ‘conversation with a servant’ etc., with translations into Latin, French, Italian and German (*Colloquia Familiaria*, pp. 126–153; *Colloquia Turco-gallica*, pp. 154–193; *Colloquia Turcico-Italica*, pp. 194–217; and *Colloquia Turcico-Germanica*, pp. 218–252—the subjects are different in the four language sections); p. 252 is followed by an index.

Dark brown leather binding, gilt-embossed in Western style, the inner front and back cover coated with gilt paper, embossed with green floral motifs; white paper; 2+4+252+13+4 pages (numbered 1–252); at least two leaves, possibly containing the title-page, have been cut out between the first flyleaf, torn at the bottom, and the part containing the ‘Preface’; 221×163 mm and 175×130 mm, varying; 27 lines, varying; Turkish fragments in neat (Western) *nesih*; without date and the name of a writer/copyist.

Gaster 1523

A Greek-Turkish dictionary (incomplete).

The anonymous dictionary, in an undated copy, covers the letters I to S, from *iásimos/ ‘ilācī kâbil—çâresi mümkün—şifâ bulacağ—sağalacağ*

(= curable) to *stratopedon* / *ordu-ordu* (= camp), followed by the expression *kino tò stratopedon* / *orduyı kaldırmak—göç etmek—göçmek* (= to move camp). The entries consist of a Greek word, followed by one or more Turkish equivalents in Arabic script accompanied by transcriptions in Greek cursive script. Entries, as the last example shows, also contain compounds, expressions etc. in which the words figure. The date of '2. viii 82' is written on p. 530 (in the same purple ink, occurring on p. 216, cf. below.) The endpapers contain two fragments of Greek prose, the first of which reads: 'God have mercy upon us.' The second, longer, passage seems to be a soliloquy with God with fragments of prayer. (I am indebted to Elena Frangakis-Syrett for this information.)

Bound in boards; thick white paper; (2)+313+7+(2) pages (numbered 216–529); 238×185 mm and 185×145 mm; 20 lines; Turkish words and expressions in an idiosyncratic (Western), mostly disconnected, script, mostly resembling *nesil*, in red; Greek words and expressions in cursive script; borders in pencil; without date and the name of a writer/copyist. The name of Dr. M. Gaster appears on p. 216 (in purple ink).

Gaster 1524

Dictionnaire Turque-Français

An anonymous Turkish-French dictionary in an undated copy. The title occurs on the first flyleaf. The entries, in transcribed Turkish, range from *Ab/ toût* (p. 1) to *Zurna/ haut bois long* (p. 245). In some places, also in the margins, there are later additions, mostly Turkish words and expressions in Arabic script. Jottings and calculations in pencil and ink occur on the front and back covers as well as on the endpapers. The date '12. iv 83' is found on p. 246*.

Bound in boards, covered with dark marble paper, with brown leather backing, gilt-embossed in Western style and with the legend *DICTIONNAIRE TURQUE FRANÇAIS*; white paper; (2)+2+245+(2) pages; 208×162 mm and 176×123 mm; 25 lines; occasional Turkish words and expressions in *nesi* in various (Western) hands, added later; borders in black ink; without date and the name of a writer/copyist;

owners' inscriptions on the first flyleaf of Dr. Burghart (crossed out) with seal and the added remark *Tatar Basartchik le 1 Avril 1820*, both name and addition in the same script as the title and text of the work (cf. under MS no. 31, above); and of Dr. M. Gaster.

Gaster 1757

Ḥayr-nāme

خیرنامه

An undated copy of popular didactic poem in *meşnevî* rhyme by Yūsuf Nābî (d. 1124/1712), addressed to the author's son Ebūlḥayr. The title is mentioned in f. 4a*:2, but it is more generally known as *Ḥayrīye*. The work consists of an introduction (1b*-4a*) and a number of chapters, 'each devoted to the inculcation of some virtue or the reprehension of some vice or folly' (*HOP* III, p. 333). For a detailed description of the contents, see, *ibidem*, pp. 332-5. (For another copy of the same work, see under MS Persian 895(2), below.)

Bound in flabby boards; glazed white paper, discoloured in places by moisture stains and fire (at the upper margins of two folios towards the end of the volume); f. 1* is pierced and torn; 41 unnumbered folios; 230×150 mm, varying (the pages having been cut irregularly and not being completely rectangular) and 190×115 mm; 21 lines, in two columns; f. 5a* is blank; catchwords; irregular *rik'a*; without date and the name of a copyist; an inscription of M. Gaster is found on f. 1a*.

Begins:

حمد اوله الله عظيم الشانه * مبدع دايه امكانه

Ends:

چون ابو الخير قونلدى نامك * خير ايده حضرت حق الانجامك

Catalogue entries: Götz I, 195-8, and Sohrweide I, 294-6, where other MSS are mentioned; see also *Fihris* 1046-55 (II, 18-20); *KİYK* 77; *şeşen* II 263-4; *Kut* 249-52; *Sarajevo* 2637, 2722, 2724-6, 2897; *TYTK* (Antalya) 2040; *TYTK* (süleymaniye, Mustafa Âşir Efendi) 1025; *Yardım* 3544-5; *BL Or.* 7165.

Editions: Istanbul 1307; Mahmut Kaplan, *Hayriyye-i Nâbî. İnceleme, metin* (Diss. Ankara 1990)

Translation: into French, by M. Pavet de Corteille (Paris 1857).

Literature: cf. Götz I, p. 133; Mine Mengi, “Osmanlı imperatoluğu’nun gerileme devrini belgeleyen bir edebi eser: Nâbî’nin Hariyye’si”, in *10. Türk Tarih Kongresi* (Ankara 1986), p. 182; Abdülkadir Karahan, *Nâbî* (Ankara 1987); E.G. Ambros in *EP*².

Persian 33

Şerh-i Dîwân-i Hâfız

شرز دیوان حافظ

A mid 18th-century copy in two volumes of a commentary on the Persian *Dîwân* of Hâfız (d. 791/1389 or 792/1390) by Aḥmed Sûdî Bosnavî (d. after 1006/1597–8). The work commences with an introduction (I, 6b–7b) in which the author (mentioned in f. 6b:5) states that the work was commissioned by the *şeyhü l-Harem-i Yeşrib* [Medina], ‘Ömer Efendi. It presents a commentary on the *ğazels*, from those rhymed in *elif* to *dâl* (I), and from those rhymed in *dâl* to *yâ* (II); the catchword on I, f. 481b, matches the first word on II, f. 8a. Both volumes are preceded by indexes; II, f. 7b repeats, after a *besmele* formula, the final lines of I, f. 481b:12–25. I is concluded by a colophon on f. 482a, added after the division of the work into two volumes. A shorter, parallel colophon is found on II, f. 509b.

Many marginal inscriptions in black and red: corrections, additions, indications of metre and glosses and remarks, many of them with references to other commentaries on the *Dîwân*, notably those by Sürûrî and Şem’î.

Two volumes (I and II), rebound in light brown leather with gilt-embossed backing in Western style and legend *HAPHYZ CUM SCHOLIIS*—the indications of the volume numbers have almost disappeared; white glazed paper; red edges; I: (2)+1+482+1+(2) folios, and II: (2)+1+508+1+(2) folios; the original Oriental foliation has been largely lost by trimming; 268×168 mm and 208×105 mm (217×105 on II, 508a); 25 lines; catchwords; *nesih* of calligraphic quality; gold borders; gold borders and squares on I, ff. 1b–5a, and II, ff. 1b–6a; rubrics

and Persian quotations (mostly vowelised) in red; red dots and lines; headpieces of great beauty in gold and multicoloured floral patterns, with headings in white, indicating the author and the title of the work; completed shortly before noon on a Friday in mid *Rebī'ülevvel* 1181 (7 or 14 August 1767); bookplates of Nathaniel Bland.

Begins (I, 6b):

الحمد لله الذى وفقنا لبيان العلوم والمعارف وبعد معلوم اوله كه اورا قك
محررى . . . اعنى سودىء ضعيف ايدر كه بركون اشرف ساجانده . . . انواع
علوم اراسته . . . ايدى

Ends (II, 508a):

محصول بيت كدى حافظك اوزره نه تشار ايدرسين هر حكى كه باشم اوزره
سورسين قلايدر همان بنى كدكدن سورمه نر

Catalogue entries: *HOM*, p. 149; Ateş 470-2; Blochet 364 (I, p. 327); Dimitrieva 295-6; *Fihris* 3074-82 (III, pp. 36-7); Flügel I, p. 556; Karabulut 77; Karatay 2229-34; Rieu 158b; TTYK (Adana) 2547; Yardım 3691.

Edition: 3 Vols., Bülâq 1250 (cf. Özege 18813).

Translation: W.H. Lowe, *Twelve odes done literally into English; Together with the Corresponding Portion of the Turkish Commentary of Sudi* (Cambridge 1877).

Literature: 'OM I, pp. 323-4; H. Ritter in *IA* V, pp. 64-71; G.M. Wicken, "Ḥâfız", and Kathleen Burrill, "Sûdî", in *EP*; Džemal Čehaji?, "Ahmed Sudi Bošnjak", in *Prilozi na Orijentalnu Filologiju* 28-9 (1978), p. 79, and (1980), pp. 103-22; Nazif M. Hoca, *Sûdî, Hayatı, Eserleri ve iki risâlesinin metni* (Istanbul 1980).

Persian 141

A miscellany

The volume contains eight works copied by the Austrian orientalist and dragoman Franz von Dombay (1758-1810). The first was written

by himself. The others had been written by the orientalist and Dutch envoy at the Porte, Levinus Warner (1619–65). The Leiden Library collection contains various collections of Turkish proverbs in draft form by Warner, see Schmidt UBL 383, 1119, 1170 and 1180.

Catalogue entry: *HOM*, p. 135.

Literature: for Von Dombay, see the Introduction; cf. also under MSS Nos. 42 and 53, above). On Levinus Warner, see: *Levinus Warner and his Legacy. Three Centuries Legatum Warnerianum in the Leiden University Library* (Leiden 1970).

(1) ff. 1a–25b

Rudimenta Linguae Persicae

A grammar of the Persian language in Latin in seventeen chapters by Franz von Dombay. The work was probably the basis for his *Grammatica linguae Persicae acced. dialogi, historiae etc. persicae* (Vienna 1800), cf. *BLKOE* III (1858), p. 353.

(2) ff. 27a–37b

Mathalhā-yi zabān-i Fārsī

مثلهای زبان فارسی

A collection of a hundred Persian expressions and proverbs with Latin translation by Levinus Warner. It had been printed in Leiden by Johannes Maire in 1644 (cf. title page, f. 27a); the Latin title was *Proverbiorum et Sententiarum Persicarum Centuria collecta et versione notisque adornata a Levino Warnero* (44 pp.).

(3) ff. 39a–45a

Sententiae Persicae Quinquaginta

A collection of fifty Persian sentences, with Latin translation.

(4) ff. 46a–57b

Proverbiorum Turcicorum Centuria I

A collection of a hundred Turkish proverbs, beginning with an *elif*, with Latin translations. The first is: *Aşılacak şuda boğulmaz/ Suspendendus aquis non submergitur*

(5) ff. 58a–68b

Proverbiorum Turcicorum Centuria II

A collection of a hundred Turkish proverbs, beginning with an *elif* and a *vāv*, up to those beginning with a *cīm* or a *çīm*, with Latin translations. The first is: *Ölüler için ağlama deliler için ağla/ Ob mortuos non fle, sed ob stultos*

(6) ff. 76a–80b

Proverbiorum Turcicorum Centuria III

A collection of a hundred Turkish proverbs, beginning with a *cīm* or *çīm* up to those beginning with a *ā*, with Latin translations. The first is:

Çün tîr-i kazâ kemân-i kaderden atılır siper-i hâzer ile def^e olunmaz/ Cum sagitta decreti ex arcu providentiae jaita est, scuto cautionis non repellitur

(7) ff. 82a–92b

Proverbiorum Turcicorum Centuria IV

A collection of a hundred Turkish proverbs, beginning with a *ā* and *mīm* up to those beginning with a *mīm*, with Latin translations. The first is:

Tam'a-kâr olmazsa dolandırıcı aç kalur/ Nisi avarus foret, deceptor famelicus mansisset

(8) ff. 94a–99b

Proverbia Turcica Quadraginta

A collection of forty Turkish proverbs, beginning with a *nūn* up to those beginning with a *yā*, with Latin translations. The first is:

Ne Şām'uñ şekeri ne 'Arab'uñ kıara yüzi/ Nec saccharum damasci, nec mauri vultus nige'

* * *

Bound in boards covered in grey marble paper, with gilt-embossed vellum backing, bearing the title *RUDIMENTA LINGUAE PERSICAE* M.S.; white paper with Pro Patria water marks (produced in the 18th century, cf. Heawood 3696 sqq.); (1)+98+(1) folios; 322×203 mm; text in two columns from f. 28a; Persian and Turkish words and sentences in partly vowelled (Western) *nesih*, in gold-dusted brown ink, obviously written by Franz von Dombay; without date or the name of the copyist/writer; a bookplate of Nathaniel Bland.

Persian 188

A collection of letters

The collection, in a late 17th-century copy, in all probability was composed by a *çavuş* of Egypt in 1592 (cf. below) and contains quotations of letters, or parts of letters, often only the highly stylised initial phrases.

We find the following items (up to f. 20a, genres are often indicated in, mostly, interlinear rubrics): a letter of appointment (*berāt*) concerning the dismissal of an *emīr* from a fief (*tīmār*) of 17,800 *aķçe* in the *sancaķ* of Kāstamonı (Kastamonu) and his subsequent appointment to another fief (*ze'āmet*) of 20,000 *aķçe* in the village of Voloşa in the *sancaķ* of Kōstendil (1b–2a); a letter of intercession (*şefā'at-nāme*) granting an appointment as *çavuş* of the Porte with a *ze'āmet* of 20,000 *aķçe*, increased by 99 *aķçe*, to Haydar, former *beglerbegi* of Aleppo (2a–3b); a letter of patronage (*iltimās-nāme*) addressed to Seyyid Manşūr, concerning the support for his pilgrimage to the ijāz (3b–4b); another *şefā'at-nāme* addressed to 'ulemā and kāzīs, recom-

mending the protection of an unnamed shaykh who had presented a *Risāle-i du‘ā* by the late şeyh-zāde to the sultan (5b–6b—a second, identical copy is found on ff. 8b–9a); a letter (*mektüb*) from the sultan, responding to a report brought by the addressee’s agent Bahādur on an attack against the annual pilgrimage caravan by bedouin tribesmen in the service of a bandit called Jānbirdī; the attack was warded off by the accompanying soldiers (6b–8a); a letter (*yazu*) ‘from an inferior to his superior’, complaining about the reign of injustice of ‘your brother’ Sinān Paşa in the province of Damascus (9b–11a); a letter of friendship (*muḥabbet-nāme*, in the form of an Imperial Decree, *emr-i şerif*) by the sultan in response to a petition from Hüseyn Ağa, *mütevelli* of the foundations (*evkāf*) of the late Sultan Bāyezīd Hān in Istanbul, concerning the resettlement of ten inhabitants of an unnamed village belonging to the foundation (11a–12a); a *tehniye-nāme* (?) (letter of congratulation) addressed to the sultan, reporting in exalted language on the happy receipt of his letter (12a–13b); opening phrases of another letter of friendship (13b–14a); opening phrases of letters of congratulation (*tehniye-nāme*, 14b–15b); a letter of friendship (*mektüb-i maḥabbet-üslüb*) which is a petition from a *silihdār* of the Porte—201st regiment, salary 25 *ağçe*—in request of an appointment as *çavuş* in the same service (15b–16a); another petition from Yūsuf b. ‘Alī, employee at the mosque and school (*mu‘allim-ḥāne*) of Süleymān Paşa in Būlāq (Egypt), with a request to replace the deceased *imam* and preacher (*ḥaṭīb*) ‘Alī b. Memed—salary 15 *para* per day—at the same mosque (16a–17a); another petition (‘*arz*’) by shaykh Aḥmed Hānbeği of Cairo, asking to replace the deceased shaykh Bedrūddīn as Koran reader in a number of mosques and *türbes* in that city (17a–18a); another petition (‘*arz*’) by ‘Abdurrahmān b. Hüseyn, a *müteferrika* of Egypt—salary 45 *ağçe* per day—with a request to be appointed *oğlan* at the Porte (18a–b); another petition (‘*arz*’) by shaykh ‘Alī b. Meḥmed to replace two *vakf* employees in Cairo who neglect their duties (about which the *nāzır* İbrāhīm Ağa had already complained, 18b–19a); opening phrases of letters of friendship (19a–20b), of a letter of supplication (*tażarru‘-nāme*, 21a–b), of *şefā‘at-nāmes* (one by a certain Muştafā, 22a–b, another by a certain Meḥmed, 22b–23a); a petition from a janissary of the Porte, Hüseyn b. Hasan, with a request for continued patronage (23b–24b); and a letter of thanks for the issuing of a *ḥükm-i hümayūn*, after the intercession of Muştafā Paşa, *beglerbegi* of Yemen, concerning the arrest of two servants, Receb and Şāh-vālī, of a

Circassian (Mamlūk) *beg* of Egypt, who had disappeared after having stolen the contents of a cash box (24b–25b).

The last part of the collection consists of petitions addressed to the sultan: from a *müteferriḳa* and *kāşif* (administrator of land affairs) of Egypt—salary 65 *aḳçe* per day—to the Porte, with a request to be appointed to a *sancaḳ-i hümayûn* with an income of 200,000 *aḳçe* annually (25b–26b); from Muştafâ, *mutaşarrıf* of ze‘āmets in the Paşa Sancağı, with a request to be appointed as *çavuş* of the Porte (26b–27a); from a *beg* of Sivas—salary 260 *aḳçe* annually—who defeated the rebel Meḥmed Cehennemî (!), captured his two fortresses and had him dispatched to Istanbul, asking for an increase in salary of 10,000 *aḳçe* (27a–b); from Yûsuf, *çavuş* of the Porte—salary 40 *aḳçe* per day—with a request to send reinforcements to the provinces of Yemen and Ḥabeş (Ethiopia) (27b–28a); and from a *çavuş* of Egypt—this is probably meant as a colophon—with a general request for benevolent protection of the inhabitants of Egypt and himself, dated Thursday, 9 *Muḥarrem* 1001 (16 October 1592).

A few specimens of calligraphy in large *nesih* and *divânî* occur on ff. 1a and 29b–30a. Notes on a pilgrimige (*ḥacc*) undertaken in the company of 3000 soldiers in 1081–3 (1670–3) are found on f. 31b; fragments of Arabic prose, mostly of a pious content, and poetry (three *beyts*, headed ‘Şeyḫ Muḥyiddin’).

Rebound in boards, with gilt-embossed, light brown leather backing in Western style; glazed white paper; (1)+30+(1) folios; 293×195 mm and 226×140 mm; red borders, forming five separate writing spaces, the first, third and fifth of which have inscriptions in large gold-dusted *divânî*, whereas the second and fourth, which are narrower and are separated by a second border from the outer one on the left and right—these have additional green borders on 5a–6b—each have three lines in smaller *divânî*; large *nesih* on ff. 1a, 29b–30a, small *nesih* on f. 31b; occasional rubrics, dots and vocalisation in red; completed on 5 *Cemâzilevvel* 1087 (16 July 1676) by İsmâ‘il b. Muştafâ b. Meḥmed b. Ḥalîl b. Kâsım er-Rûmî; three owners’ seals on f. 30b with the legends Ḥasan and ‘Alî b. (?) Ḥasan Ḥalife (= clerk in a public office) with year 1167 (1753–4); a bookplate of Nathaniel Bland; on the first flyleaf is written: ‘To N Bland Esq. with kindest regards from D. Forbes’ (= Duncan Forbes (1798–1868), orientalist, cf. *DNB* VII (1908), pp. 386–8).

Catalogue entry: *HOM*, p. 128.

*Persian 598**Niṣāb-i luḡat-i Tūrki ve Fārsi*

نصاب لغت ترکی و فارسی

An early 18th-century copy of an Arabic-Eastern Turkish-Persian versified vocabulary by ‘Abdurrahmān Cāmī. The title is found on the title page, f. 1a*—another title, *Niṣāb der ‘Arabī ve Tūrki der nam-i Fārsi*, is found on the second flyleaf—and the author’s name is mentioned on both the title page and the second flyleaf. The work consists of an introduction in Persian (1b*) and 21 chapters (*ḳıṭ‘as*); both introduction and chapters have the form of *ḡazels*. The vocabulary discussed ranges from words for God (first *ḳıṭ‘a*) to imperative forms of the verb.

No other manuscript of this work seems to be documented; see also Annemarie Schimmel, ‘Türkisches in Indien’, in *Scholia, Beiträge zur Turkologie und Zentralasienkunde Annemarie von Gabain zum 80. Geburtstag am 4. Juli 1981 dargebracht von Kollegen, Freunden und Schülern* (Wiesbaden 1981), pp. 156–62, esp. p. 158 sqq.

Rebound in dark brown leather; a label with title *Luḡat-i Cāmī* is attached to the back; cream paper of poor quality, wormholes and repaired in places, whereby fragments of text have been obliterated; (2)+8+(2) unnumbered folios; 185×120 mm, varying, and, 165×100 mm, varying; careless *ta‘liḳ*; completed in *Zila‘de* in the ninth year of the reign of the padishah of the World, Aḥmad Bahādur (1169, July/ August 1756, cf. 1a*); a bookplate of G.W. Hamilton.

Begins:

بنام خالق افلاك و توده عنبر * كه نيست مخفي و پيدا خبر او خداي ذكر

Ends:

اخف دان ديور و يا سورمه ديو نھان كن * ار كورسان ديومعني كورسان بنما

Catalogue entry: *HOM*, p. 204.

*Persian 884**Luġat-i Ni'metullāh*

لغت نعمة الله

An early 18th-century copy of a Persian-Turkish dictionary by Ni'metullāh b. Aḥmed b. Mübārek er-Rūmī (d. 969/1561). Marginal corrections and indications of content and chapters. (See for another copy of the same work and references under MS Chetham 7988, above.)

The work is preceded by an index (1b–3b). Additional texts are found on the endpapers. Fragments of Turkish and Persian verses, one of which bears the name of 'Āşık, and Arabic prose (partly illegible due to a strip of paper pasted on the page for reinforcing the binding); a recipe for a drink to cure impotence, consisting of salep, buckthorn (?), cinnamon, cloves and ambergris (with measures in drams), and a prescription for the use of opium (*tiryāk*, half a dram should be taken during ten days) which protects against epilepsy, colics, fever and water poisoning in winter; it also stimulates growth in children (first flyleaf); a *me'nevī* of seven distichs and two separate *beyts*; a *fetvā* 'copied from the handwriting of the late Molla, Ḳudsi Nūrullāh'; and the heading of a model letter addressed to 'a brother' (1a); a letter in a highly rhetorical style on the curious aspects, and the desirability of reform, of the primary school education of boys 'in the town of Infancy, in the Childhood quarter' (3b–4b); a fragment of a model petition addressed by 'ulemā, imāms and preachers (*ḥuṭabā*) to a sultan (4b); an 'article' (*maḳāle*) by Kātib Çelebi on the life of Hızır (229b–30a); formulae for a talisman, which should 'be written on a piece of paper, put into a bottle and buried near the fireplace on a Saturday morning' (230a); and two recipes for aphrodisiacs, with measures in drams, the second of which, reportedly, had been prescribed for the late Sultan Memed (230a–230b).

Gilt-embossed, brown leather binding with flap; glazed white paper; margin repaired in f. 125; the name of the author is written on the bottom edge; 1+230+1 folios (also Oriental foliation, 1–223); 209×133 mm and 160×76 mm; 27 lines; small *ta'lik*; rubrics, borders, index squares (1b–3b) and lines in red; gold borders on ff. 5b–6a; a simple headpiece in gold with multicoloured floral patterns on f. 5b; marginal chapter indications in green; completed on Sunday morning, 6 *Ramaẓān*

1126 (15 September 1714) by Muṣṭafā b. el-Ḥācc Esʿad b. el-Mevlā el-merḥūm el-Ḥācc ʿAbdulʿaziz b. el-Mevlā el-merūm el-Ḥācc Aḥmed b. el-Mevlā el-merūm Meḥmed el-Kördüsī, *ḳāzī* of İvraniye (Vranje); an owner's seal of Meḥmed Ḳādı occurs on the first flyleaf.

Beginning and end as in MS Chetham 7988.

Catalogue entry: *HOM*, p. 203.

Persian 889

Saʿādet-nāme

سعادت نامه

A mid 17th-century copy of a commentary on the Persian *Pand-nāma* attributed to Farīd ad-Dīn ʿAṭṭār (d. after 586/1190, cf. R. Reinert in *Encyclopaedia Iranica*) by Mevlānā Muṣṭafā, who wrote under the pen-name of Şemʿī (d. after 1012/1603–4). The work is also known as *Şerḥ-i Pend[-nāme]-i ʿAṭṭār*. It consists of an introduction (1b–2b), in which the author (mentioned in the fifteenth line on the *verso* side of the first unnumbered folio and in f. 2a:13–4) states that the work was written on the request of friend called ʿÖmer b. Ḥüseyn, was dedicated to the latter's patron Zeyrek Ağa, and was presented to Sultan Murād III (ruled 982/1574–1003/1595). The title is mentioned in f. 2b:7. The commentary itself consists of a verse by verse quotation, translation and, occasionally, further explanation of the original work. Marginal corrections and indications of content (in red). (For a copy of the original work, see under MS Gaster 1500(2) and Persian 895(1).)

A pious phrase in Arabic (in *riḳʿa*) and an Arabic religious text are found on the *verso*-side of the first end-paper (13 lines, in Kufic script); fragments of Turkish and Persian poetry (with *ebced* numbers), pious phrases in Arabic and a list of alms with amounts in *dirham* to be spent in memory of six shaykhs occur on the *recto*-side of the first written page. A prayer in Arabic appears alongside the colophon on f. 66b.

Gilt-embossed, red leather binding; glazed white paper; on the bottom edge is written: *Pend şerḥi şemʿī*; (1)+1+66+(1) folios; 191×125 mm

and 140×64 mm; 21 lines; catchwords; small *nesih*; red lines and dots; completed in the afternoon of 3 *Muḥarrem* 1077 (6 July 1666) by Aḥmed b. Ḳadr el-Bolevī.

Begins:

شکر و سپاس بی قیاس شول قادر قیومه که لطفی بی غایت و کرم بی نهایت دن
مفخر شعار و نبوة دثار رسول لر کورودی

Ends (66b):

کین نصایح را بخواند او بسی که بو نصیحت لری او کیسه چون او قویه الحمد لله علی
التمام

Catalogue entries: *HOM*, p. 124; Götz I, 632–3, where other MSS are mentioned; see also *Fihris* 3021–3 (III, p. 24); *Kut* 286–7; *Sarajevo* 2793(2); *Schmidt UBL* 721, 12.047.

Literature: J.T.P de Bruijn, “*Shem‘ī*”, in *EP*.

Persian 895

A miscellany

The volume, copied in the late 18th century, contains four works in Persian and Turkish. Marginal additions and explanatory glosses.

Catalogue entry: *HOM*, pp. 207, 260

(1) ff. 1b–41b

A copy of a didactic *meşnevī* in Persian entitled *Pand-nāma* and attributed to by Farīd ad-Dīn ‘Aṭṭār (d. after 586/1190, cf. B. Reinert in *Encyclopaedia Iranica*).

(2) ff. 46b–97a

Ḥayr-nāme

خیر نامه

A didactic poem in *meşnevî* rhyme, also known as *Hayrîye*, by Yūsuf Nābî (d. 1124/1712), addressed to his son Ebūlhayr. The title is mentioned in f 49a:10. (For further references, see under MS Gaster 1757, above.)

Beginning and end as in MS Gaster 1757, above.

(3) ff. 91b–97a

A Persian didactic *meşnevî* entitled *Naşāyih* by Jāmī (d. 898–9/ 1492) for his son Yūsuf.

(4) ff. 106b–131b

Risāle-i tevḥīd

رسالهء توحید

A treatise, also known as *Tevḥīd-nāme*, on the mystical interpretation of religious observances and duties by Üveys b. Meḥmed who used the pen-name of Veysī (d. 1037/1628). Although neither title nor author are mentioned, the work resembles that of MS No. 86(2), cf. above.

Persian *beyts* by Celālî-yi Mevlevî (103a), Mawlāna (Jalāl ad-Dīn Rūmī, 104b) and Naḥîfî (105a); one *beyt* is headed ‘Seyyid-i şerîf’ (104b).

Begins (106b) as in MS No. 86(2).

Ends (131b):

سایبان حمایت غفاری ایجاب ایلرکه پناه اوننده کف رحتم اولان مجومان اهل
ایمان شخنه سیاستگاه دوزخه ویرمم

* * *

Brown leather binding, embossed with gilt borders; glazed cream paper; 1+135 folios; 211×148 mm and (1) 149×97 mm, (2,3) 153×89 mm, and (4) 169×81 mm; (1) 11, (2,3) 19, and (4) 27 lines; catch-words; *nesih* in varying styles and sizes; double columns (except 4); gold borders on first written page, ff. 1a and 106b–131b; double gold and red borders on ff. 46b–47a; a coarse headpiece in gold, blue and

purple with blue floral patterns on the first written page, in gold and blue with multicoloured flower motifs on f. 46b, and in gold with the same on f. 106b; rubrics in red; gold dots and red lines in (4); (1,2,3) were copied by Derviş Maḥmūd b. el-Ḥācc ‘Abdulkerīm, known as Cığala-zāde, in 1202 (1787–8).

Persian 913

A miscellany

A collection of, mostly, original official and private letters, documents and various texts in Arabic, Persian, Malay, and Turkish. The title page bears the inscription in bold script *Collectio 183 Epistolarum variis annis conscriptarum ad Viros toto Oriente celeberrimos Apollines Linguae Arabicae Thomam Erpenium Jacobum Golium & alios &c &c. Arabice Turcice Persice*. The collection, hitherto considered lost or non-existent, is one of a twin set of papers originally belonging to the Dutch Protestant minister, orientalist and professor at Leiden University, Johannes Heyman (1667–1737), the accompanying volume of which is the Leiden University Library Cod.Or. 1228. (A number of letters from this MS were edited and translated by M.T. Houtsma in 1888, cf. below; an analysis of the Arabic letters in both the Manchester and Leiden manuscripts is found in Schmidt, ‘Heyman Papers’.)

The papers found in the volume were partly collected by Heyman himself and partly acquired by him from the estates of his predecessors in the chair of oriental languages, the Dutch orientalists Thomas Erpenius (van Erpe, 1584–1624) and Jacob Golius (Gool, 1596–1667)—the latter began his academic career as a student of Erpenius. All three collected documents and manuscripts in oriental languages, both at home—Erpenius and Golius, as Heyman himself, served the States-General at The Hague as interpreters—and during their, Golius’s and Heyman’s, travels in the Middle East. Most papers are the personal and business correspondence of the collectors—apart from autographs we find copies made by copyists in Golius’s service—and of their contacts and friends, both in Europe and the Middle East, including North Africa.

The collection can be divided into four main categories: (I) original copies of documents mostly issued by the Porte and other governing bodies, nearly all in Turkish; (II) the Arabic correspondence of

Erpenius and Golius; (III) the Heyman papers proper, which mostly consist of letters, almost all in Arabic, addressed to or sent by Paul Maashoek (called (Hōca or: al-Mu'allim) Marzūk or Marzūka (Çelebi/el-Felemengi) in these papers, a Dutch merchant and entrepreneur who lived in Aleppo and Acre, where he exploited a soap-works and appears to have been very popular with the local population. Heyman, then pastor in Izmir, probably visited him in Acre in 1708 and must have acquired a part of his papers on that occasion. The last category (IV) contain varia. After Heyman had returned from Izmir in 1709, he, or perhaps his heirs—the chaotic binding suggests unfamiliarity with the languages involved—had the Maashoek papers, together with the other items, bound in two volumes (cf. Houtsma's edition, p. 4).

We find the following items (numbers are those of the more recent and precise second series mentioned above):

I *Institutional documents (43 in Turkish and six in Arabic)*

(2) A memorandum in *dīvānī* from the Porte to viziers, governors and other officials in Anatolia concerning the war declared on Venice after the breaking of the Peace of Karlofça (Carlowitz, Sremski Karlovci) and the Republic's naval expedition against Montenegro (in 1714).

(5) A copy of a *fermān* in *nesih* (probably by Shahin Kandi or Nicolaus Petri, cf. below), concerning the replacement of the Metropolitan Maltiyos by Silostris on the authority of Kirilos, Bishop of Istanbul, dated 1040/1630–1.

(The said Kirilos was without doubt Cyrillus Lucaris (d. 1638), Patriarch of Istanbul, whom Golius might have met during his sojourn in the Ottoman capital—the Patriarch and Golius were both involved in schemes by the Dutch to spread the Protestant faith in the Ottoman Empire, cf. Juynboll, *Beoefenaars*, pp. 170–1.)

(6) Copies of sixteen calligraphic icons of signatures containing pious formulae with transcription in *nesih*, headed *Acinacibus illustrium hominum aureis litteris inscribenda symbola*.

(7) A petition signed by Maḥmūd, *mütevelli* (his seal appears on the verso-side), requesting an appointment to the post of revenue collector (*cābī*) at the *vakf* of 'Abdul'aziz Efendi in Istanbul in lieu of an incompetent incumbent called Ḥalil (elegant *sülüṣ*, without date).

(13) A copy in somewhat clumsy, vowelised *nesih* of a *berât* concerning the appointment of Petro as *voyvoda* of Boğdan (Moldavia). Undated. Interlinear Latin glosses, mostly in pencil.

(14) A statement of account with a survey of receipts and expenditure of the *vakf* of the Bereket-zâde Mosque at Galata, presented to the newly appointed *mütevelli* Halil Çelebi, dated Thursday 10 *Cemâzilevvel* 1099 (13 March 1688). Authorised by the accountant (*muḥāsib*) Hüseyn, with his seal. *Nesih* and *siyâkat*, with the note *Scripturo genus siyâkat kırmısı*.

(15) A copy in elegant *nesih* by, it seems, Erpenius, of a part of a letter, addressed to the government of the Dutch Republic (not specified), on the damaging activities of Dutch corsairs on the coast of Algiers (*Cezâyir-i ğarb*), demanding a ceasure of all piracy in conformity with the existing peaceful relations—the Republic was granted a first Capitulation in 1612—dated from the beginning of *Zilhicce* [10]27 (19–28 November 1618).

(Both Erpenius and Golius were employed as interpreters in the service of the Dutch States-General, particularly during their negotiations with the Barbary states for a peace treaty. A first translation by Golius dates from 1617, cf. Alexander Hendrik de Groot, *The Ottoman Empire and the Dutch Republic. A History of the Earliest Diplomatic Relations 1610–1630* (Leiden 1978), p. 324, n. 14. The negotiations were not very successful and a virtual state of war existed between the Republic and the Barbary states after the bombardment of Algiers by a Dutch naval squadron in 1618, cf. *ibidem*, p. 158.)

(16) A copy in *ta'lik* of a *hüküm* issued at Istanbul with a call to arms to Ottoman troops (*kapu halkı*, *süvârîs* etc.) after war had been declared against the Tsar of Moscow not long after the peace agreement of 1023—should probably be 1123/1711, cf. below—had been violated.

(18) A copy in *ta'lik* of a *temessük* sent to Muscovy with stipulations of the Treaty of the Pruth concluded between the Ottomans and Russians. The army of the Muscovians had been encircled by the invincible Army of Islam near the river Pruth, as the introductory passage states, and the Tsar had sued for peace; this was granted under the condition, to mention the most important points, that the fortress of Azağ (Azov)

be rendered to the Ottomans—three others were to be destroyed—; that the Czar do not mingle in the affairs of the Poles, Cossacks and Giray Khans; that although Russians are allowed to freely trade in the Empire, they are not allowed to appoint an ambassador from among them; and that the Swedish king [Charles XII], who had found refuge in the Empire, be allowed free passage to his country. Dated 6 *Cemāzī l-āhir* 1123/24 July 1711. [The year is mistakenly given as 1023, but corrected by Heyman in the margin; a copy with translation, both in Heyman's handwriting, are found in the Leiden University Library, Cod.Or. 1395] (cf. Danişmend, *Kronoloji* IV, pp. 3–7.)

(21) A draft copy in large *nesih* with interlinear Latin glosses, by, it seems, Erpenius, of an (incomplete) letter addressed to the Dutch Stadtholder Prince Maurits on the release of all Dutch prisoners kept in Algiers and Tunis. (The letter mentions the previous release of eighteen captives and the mission of 'Ömer Ağa to Holland—cf. De Groot, *The Ottoman Empire*, pp. 125–9, 141) Dated beginning of *Rebī'ülevvel* 1024 (31 March–9 April 1615).

(22–23) A folded sheet with (a) a copy in small *nesih* by, it seems, Nicolaus Petri, of the letter described under No. 15, above; (b) a copy in large *nesih*, by, it seems, Erpenius, with one interlinear Dutch gloss of a letter addressed to 'the King of the Netherlands' (*Nederlanda kralı*) by the sultan, enquiring whether his letter (*nāme-i hümayūn*) sent previously, after a Dutch request for friendly relations, had arrived. Over the word 'arrival' is written 8–3–10. Undated. (Cf. De Groot, *The Ottoman Empire*, p. 94–5.)

(24) Original copy of a letter in *dīvānī*, with a few interlinear notes in pencil (Arabic script and Roman transcriptions) addressed to the Stadtholder Prince Maurits by the *beglerbegi* of Algiers concerning the customs duties to be paid by Dutch merchants trading with his province in conformity with the Dutch Capitulation (*'ahd-nāme-i hümayūn*). Dated 1 *şevvāl* 1026 (2 October 2 1617), at Algiers (*Cezāyir-i ğarb*). Signature with gold-dusted *pençe* of three *tuğs* and seal. (Cf. De Groot, *The Ottoman Empire*, pp. 147–9, 157–8.)

(25) A letter of recommendation on behalf of a merchant called Ḥasan Ağa who will arrive with a cargo of textiles, addressed to a representative

of Venice, Messer Marcomat (?), with a short list of the wares sent, signed Ca'fer (undated, crude *dīvānī*, seal on the back-side)

(26) A copy in *nesih* by, it seems, Hakverdi (cf. below), with interlinear glosses (transcriptions and Latin translations) of a letter of safe-conduct (*icâzet tezkiresi*) addressed to 'border *ğâzîs*' and others for a captive *zimmî* called Catania Petti (?) and valid for three years.

(27) An original copy in *ta'lik* of a legal certificate (*hüccet*) of representation (*vekâlet*) on behalf of Emîne bint İbrâhîm, a resident of Cihângîr (Tophâne), with a signature and seal of the *kâzî* of Galata, es-Seyyid Hasan b. eş-Şeyh Şa'bân, 5 *Cemâzîlâhîr* 1093 (?) (11 June 1682).

(28) An original copy (in *ta'lik*) of a *hüccet* concerning a conflict between an unnamed Frenchman and a Venetian called Perona, resident of İskenderun, who claimed 1000 *ķuruş* from the Frenchman, and who had five chests of porcelain cups, belonging to the French merchant, seized from storage and moved to Aleppo, with a signature and seal of Muştafâ, *kâzî* of Payas (?), dated end of Şa'bân 1046 (January 17–26, 1636).

On the verso-side is a note in Dutch, probably by Golius, stating that the porcelain had been sent on his behalf by Giovanni Antonio Romiti to Giovanni Grandi in Alexandrette (İskenderun) from whose house the wares had been removed. Costs—meant are probably legal costs—were '11 pieces of 8' (= Sevillian dollars, used as piastres (*ķuruş*)). The merchants are mentioned in Heeringa, *Bronnen*, p. 567.)

(Golius had travelled in the Levant between 1625 and 1629, where he stayed mostly in Aleppo and Istanbul—he also visited İskenderun—and had probably commissioned one of his French contacts to purchase the porcelain.)

(30) An original copy in *dīvānī* of a *hüccet* on behalf of Meḥmed Hōca concerning a loan of 575 *ķuruş*, dated 15 *Zilhicce* 1114 (2 May 1703).

(31) An original copy in *dīvānī* of a *hüccet* concerning the lease of property belonging to a *vakf* in the Bereket-zâde quarter of Galata (*mütevelli* was Hüseyin Çelebi b. 'Abdullâh), with a signature and seal of the *kâzî* Meḥmed el-Mevlâ, dated 16 *Receb* 1105 (13 March 1694). The inscription *Ķayķçı 'Alî hüccetidiür* is found on the back-side (he is mentioned in the document as a former tenant of a room belonging to the foundation).

(32) Copy in neat *nesih*, by, it seems, Shahin Kandi (cf. below) of a *fermān* addressed to the *beglerbegi*, agha of janissaries and *oda başıs* of Algiers, concerning the indemnification of a Dutch ship (with Captain Jakob Man), attacked and captured by corsairs, thereby responding to a petition sent by the Dutch envoy in Istanbul, dated end of *Rebī'ülāhīr* 1036 (8–17 January 1627). (For the original copy, see No. 49, below.)

(33) A letter in careless *dīvānī* addressed to Meḥmed Ağa and Hüseyn Efendi by *ketüdü* İbrāhīm concerning the provisioning of Vizier 'Osmān Paşa. A gold-dusted signature and seal occur on the back-side. Undated. Calculations, interlinear glosses and marginal transcriptions, in, probably, Western, *nesih*.

(35–6) A folded sheet with an original copy of a letter in bold *dīvānī* addressed to the *ketüdü* of Ḥaydar 'Alī Efendi by the commander (*serdār*) [Fāzıl] Aḥmed Paşa concerning the recruitment and provisioning of his troops, dated 10 (?) *Zilḥicce* 1081 (20 April 1671)

(37–8) A folded sheet with an original copy of a letter in *dīvānī* addressed to 'Alī Ağa at Galata by the inspector (*müfettiş*) Muştafā, concerning the threatening move to Sivas of a band of highway robbers; in the margin greetings are conveyed to 'Osmān Efendi-zāde Aḥmed Efendi; a seal is found on the outside.

(39–40) A copy in neat *nesih*, by, it seems, Shahin Kandi (cf. below) of a *hüccet* concerning a dispute between three Greek merchants and a British consul about the purchase of cloth in Baghdad, with a signature of the *kāzī* of Izmir, Meḥmed b. Hüseyn, dated 22 *Şafer* 1074/15 September 1663.

(41) A copy in *nesih* of a *fermān* by which the third vizier, Meḥmed Paşa, is ordered to depart for Egypt as *mutaşarrıf*, dated end of *Cemāzilevvel* 1013 (15–24 October 1604) at Istanbul. (For the original copy, see No. 53, below.)

(42) A copy in the same hand as found in No. 41 of a *fermān* by which the Vizier Meḥmed Paşa, *muḥāfiz* of Belgrade, is ordered to co-operate in carrying out the stipulations of the peace (of Zsitvatorok), guarantee the safety of envoys etc., dated mid *Rebī'ülevvel* 1016 (6–15 July 1607) at Istanbul.

(43) A copy in the same hand (as in Nos. 41–2) of a *fermān* by which the Vizier Mehmed Paşa in Egypt is ordered to make haste with the shipping of gunpowder from Damietta, necessary for the Hungarian campaign, dated beginning of *Zilka'de* 1010 (= 1013, cf. the original text, below, March 21–30, 1605). (For the original copy, see No. 54, below.)

(45) A copy in neat *sülüṣ* by, it seems, Shahin Kandi, cf. below) of a *berāt* by which Hüseyin-oğlu of Peç (Pécs) is appointed to a *tīmār* of 15,000 *aķçe* in the province of Hatvan, dated 15 *Cemāzilevvel* 989 (17 June 1581), with a marginal remark that the *tīmār* had been given to another incumbent on 13 *Ramazān* 993 (8 September 1585).

(46) An original copy in *dīvānī* of a *fermān* addressed to a French ambassador granting Dutch ships the protection of the French flag under the conditions of the *'ahd-nāme* (of 1569), dated end of *Ramazān* 1006 (27 April–6 May 1598), with a signature and seal of (the *kāzī*) 'Abdülkerim el-Mevlā at Galata. (Cf. De Groot, *The Ottoman Empire*, p. 87.)

(47) A folded sheet with an original copy of a *berāt* in gold-dusted *dīvānī* with *tuğra* of Sultan Süleyman II (cf. Umur, pp. 223–7), appointing Halil b. İbrāhīm *mütevelli* at the *vakf* of the Bereket-zāde Mosque at Galata, dated 10 *Cemāzilāhır* 1099 (12 April 1688). (On the outside is a note stating that 'the papers and documents [*hüccets*]' have been taken out and put into 'the box'.)

(48) An original copy of a *berāt* in *dīvānī* with a gold-dusted *tuğra* of Sultan Muṣṭafā II (cf. Umur, pp. 235–9) addressed to the *kapudan*, Hüseyin Paşa, concerning the appointment of a certain *re'is* Muṣṭafā to a *tīmār* (income 16,500 *aķçe*) in the province of Muğla to replace a certain İbrāhīm, dated mid *Zilka'de* 1108 (11–20 Jun 1697).

(49) An original copy of a *fermān* in gold-dusted *dīvānī* with a *tuğra* of Sultan Murād IV (cf. Umur, pp. 205–9); the text is identical to that of No. 32 above.

(50) An original copy of a *berāt* in *dīvānī* with a gold-dusted *tuğra* of Sultan Muṣṭafā II (cf. Umur, pp. 235–9) addressed to the admiral *kapudan*, Hüseyin Paşa, concerning the appointment of a certain *re'is*

Muṣṭafā to commander (*muḥāfiẓ*) of Ağrıboz (Chalkis), with a fief, *ķılıç*, of 3400 *aķçe* in Ayasuluğ (Selçuk) to replace a certain Meḥmed, dated beginning of *Cemāzilevvel* 1109 (25 November–4 December 1697).

(51) An original copy of a *berāt* in *dīvānī* with a gold-dusted *tuğra* of Sultan Muṣṭafā II (cf. Umur, pp. 205–9) addressed to the *ķapudan*, Hüseyn Paşa, concerning the appointment of a certain *reʿīs* Muṣṭafā to a *tīmār* of 15,000 *aķçe* in Büyük Ayalu (province of Muğla) in replacement of a certain Ḥasan, dated mid *Zilkaʿde* 1108 (1–10 June 1698).

(52) An original copy of a *berāt* in *dīvānī* with a gold-dusted *tuğra* of Sultan Muṣṭafā II (cf. Umur, pp. 205–9) addressed to the *ķapudan*, Hüseyn Paşa, confirming the appointment of a certain Yūsuf, employee of the Imperial Arsenal (*tersāne-i ʿāmile*), to a *tīmār* of 5000 *aķçe* in the province of Kocaeli, dated mid *Şevvāl* 1109 (22 April–1 May 1698).

(53) A folded sheet with an original copy of a *fermān* in gold-dusted *dīvānī* with a *tuğra* of Sultan Aḥmed I (cf. Umur, pp. 187–91); the text is identical to that of no. 41, above. A note in *siyāķat*, referring to the relevant financial ledger (*rūz-nāme*), with the year 1013 (1604–5), is found on the back-side.

(54) An original copy of a *fermān* in gold-dusted *dīvānī* with a *tuğra* of Sultan Amed I (cf. Umur, pp. 187–91); text identical to that of No. 43, above.

(55–6) A folded sheet with an original copy of a *ḥüküm* in gold-dusted *dīvānī* with a *tuğra* of Sultan Aḥmed III (cf. Umur, pp. 241–5), granting, at the request of the Dutch envoy Giacomo (Jacob) Colyer, a safe-conduct to Johannes Heyman, travelling to Jerusalem via Egypt with a servant, dated mid *Zilkaʿde* 1115 (17–26 March 1704). A signature and tailed signature of Firdevsī are found on the outside.

(57–8) A folded sheet with an original copy of a *ḥüküm* in gold-dusted *dīvānī* with a *tuğra* of Sultan Aḥmed III (Umur, pp. 241–5) granting safe-conduct to Johannes Heyman, travelling to Egypt, Aleppo and Damascus with two servants, dated mid *Cemāzilhīr* 1119 (8–17 September 1707). A signature and tailed signature of Firdevsī are found on the outside.

(59–60) A folded sheet with an original copy of a *berāt* in gold-dusted *dīvānī* with *tuğra* of Sultan Amed I (cf. Umur, pp. 187–91) and annotations in *siyākat*, granting a *ṣāliḥ* (pious man) called Mevlānā Meḥmed the use of a field near Geyve, dated 4 *Receb* 1025 (18 July 1616). A note in *siyākat* with the date 3 *Ramāzān* 1025 (14 September 1616) is found on the outside.

(61) A folded sheet with an original copy of a *berāt* in gold-dusted and gold *dīvānī* with a *tuğra* of Sultan Muṣṭafā I (cf. Umur, pp. 192–7) and annotations in *siyākat*, granting Nefise Ḥanım, upon the death of ‘Āyşe Ḥatun, a pension (*vazīfe*) of 40 *aķçe* per day from the *evķāf* of the Süleymaniye Mosque at Istanbul, dated 5 *Zilḥicce* 1026 (4 December 1617).

(108) An official letter issued by the Sa‘did Sultan of Morocco, Mulāy Aḥmad al-Manṣūr (1578–1603), concerning the import of specified goods by Dutch merchants, dated 20 *Ramāzān* 997 (3 August 1589)

(This seems to be the oldest document of its kind, cf. Henry de Castries, *Les sources inédites de l’histoire du Maroc* I/1 (Paris, 1906), p. 3; the first Moroccan letter kept in the Dutch State Archives in The Hague dates from 1596.)

(122) A letter (in Arabic) by the Sa‘did Sultan of Morocco, Mulāy Muḥammad b. ‘Abdullāh (1603–8), concerning the enslavement of thirteen Dutchmen, dated end of *Zilķa‘de* 1016 (8–17 March 1608).

(138) An undated Arabic letter in *maghribī* script by Mawlānā Muḥammad b. ‘Alī (?) concerning a conflict with Dutch merchants who refused to pay custom duties.

(165) A fragment of a letter of protest in the handwriting of Nicolaus Petri concerning the payment of consular duties on cloth in the port of Izmir. Undated, in Arabic.

(169) A copy in bold *nesih* of a *ḥujjat* (*ḥüccet*) in Arabic, concerning a commercial dispute involving Dutch merchants, issued by the *qāḍī* of Alexandria, Pīrī b. Muḥammad, dated 13 *Rebrī‘ülevvel* 1050 (3 July 1640).

(216) An original copy of a petition (of the same format as No. 7, above) signed by Muṣṭafā, *mütevellī* (his seal appears on the *verso*-side),

requesting a pension (*vazīfe*) of 1 *aķçe* per day for an inhabitant of Büyük Dere from the *vakf* of 'Alī Beg destined for the repairs of a fountain in the same village.

(233) An original copy of a *hüccet* (in the same format as No. 27, above) with a signature and seal of the *ḳāzī* of Izmir 'Abdulfettāh el-Mevlā, issued on the request of a Dutch dragoman and confirming that the captain of the Dutch vessel 'Tramontana', Adriano Es (?), had paid the required duties to the customs controller (*gümriük emini*) Süleyman Ağa, dated 30 *Muḥarrem* 1116 (5 June 1704).

(235) An original copy of a *hüccet* in Arabic, witten in *dīvānī*, with a seal of the *ḳāzī* 'Alī, in which a number of shaykhs, mentioned by name, are condemned, on the authority of a *buyruldu* received, to pay their debts to Paul Maashoek, dated 17 *Muḥarrem* 1120 (8 April 1708).

II *The correspondence of Erpenius and Golius*

(A) *Correspondence of Erpenius*

This correspondence consists of seven letters, both autograph and copies, the majority undated and mostly in clumsy, vowelled *nesih*, with (remnants of) wax seals and names of addressees and addresses in Dutch, French and other languages on the outside (68–9, 70–1, 72, 85–6, 87–8, 98, 99).

Five letters were addressed to Erpenius: by Samuel Everwijn (theologian, 1601–31, studied in Leiden, cf. *NNBW* I (1911), col. 837), 68–9, 7 July 1623; 85–6, dated May 1623; 99 (partial in Latin) and Jacob Beekman (a student of Erpenius, cf. Juynboll, *Beoefenaars*, p. 199, 70–1). One letter, probably a later copy, was written to the English orientalist William Bedwell (1563–1632) by Erpenius (dated April 1, 1610, 98). One letter (87–8) is addressed to Erpenius by Aḥmad b. Qāsim al-Andalusī. One letter, probably a copy (72), has no name of addressee or sender.

(B) *Correspondence of Golius*

This correspondence consists of 66 (drafts of) letters—some are incomplete—the majority of which are undated and many unsigned; scripts in variations of angular, sprawling and often faded *nesih*; letters from or copies by the copyists Shahin Kandi and Nicolaus Petri on the

other hand are in elegant and highly readable *nesih*. Most letters are autographs or original copies and contain (remnants of) red wax seals and names of addressees and addresses in Arabic, Dutch and other languages on the outside (89, 90, 91, 92, 93, 95–7, 100–1, 103–7, 109, 111, 112, 113, 116–28, 130, 132–159, 161–3, 166, 168, 170–9).

(Shahin Kandi [Shāhīn (b.) Qandī al-Ḥalabī] was a Christian Armenian who came to Leiden in 1657 and was paid by the university to copy manuscripts, but in 1658 he moved to Amsterdam. From 1662 he was employed by Golius; in 1669 he was paid by the university for cataloguing work, cf. Juynboll, *Beoefenaars*, pp. 142, 167, 168, 173, 233, 234. Nicolaus Petri [Niqulāws b. Burus al-Ḥalabī] was deacon of the Greek church in Aleppo. He was brought to Holland in 1641 by the German orientalist Ravius and was employed by Golius to copy manuscripts. In 1662 he travelled to Istanbul at the expense of Stadtholder Frederik Hendrik where he was employed by the orientalist and Dutch envoy Levinus Warner (d. 1665, cf. under MS Persian 141, above; Juynboll, *ibidem*, pp. 139, 160–2, 173, 221). Another copyist employed by Golius (in 1642) was a Persian called Hakverdi (Ḥaḵḵ-wirdī, who also taught him Persian and Turkish and who had come to Europe in 1633 as a secretary on a diplomatic mission to the ducal court of Schleswig-Holstein-Gottorp. In 1642, after his short stay in Holland, he returned to Holstein where he served Adam Olearius, orientalist and chancellor to the Duke, and died a Christian at the age of c. 65, cf. Juynboll, *ibidem*, pp. 162–5)

We find the following correspondents: Aḥmad b. Qāsim al-Andalusī (to Golius, dated 2.2.1624, 159); Amad b. ‘Abd al-Kabīr al-Bizkaryā al-Idrīsī (from Golius: 89, dated 8.11.1649; 90 (?); to Golius: 97, 119, 145–6); Muḥammad b. ‘Alī b. Bilqāsim (to Golius: 125–6, 142, 147, 175, dated 24.7.1622 ?; to Johannes Elichmann: 124, 127–8); al-Ḥājj Muḥammad b. Sa‘īd al-Andalusī (to Golius: 130, 161); al-Ḥājj Muḥammad Binākūsī (from Golius: 93, copy by Shahin Kandi); Ibrāhīm al-Duq (Duque) (from Golius: 163, copy by Shahin Kandi); al-Ḥājj Ibrāhīm b. al-Ḥājj ‘Alī (from Golius: 134, copy by Shahin Kandi); ‘Alī b. Ibrāhīm a-Ṭabīb al-Anṭasī (to Golius: 96, dated 14.7.1634 ?); al-Ḥājj ‘Abdullāh b. al-Ḥusayn al-Fāsī (to Golius: 120); Darwīsh Aḥmad (to Golius: 157); Yuḥanā b. Mikā’il b. ‘Aṭāyā (‘Johannes Michaelis’) (from Golius: 144, copy by Nicolaus Petri, 174, 176; to Golius: 92, 140, dated 13.12.1647); Mūsā b. Mikā’il b. ‘Aṭāyā (‘Moses Michaelis’) (from Golius: 178; to Golius: 132, received 2.10.1648, 133, received

10.4.1650, 135, 139, dated 29.1.1651, 141, 148, 150, copy by Nicolaus Petri, 152–3, 171; to Johannes Michaelis: 136–7); Bishop Eftimiyos (the Metropolitane Miletius) (to Golius?: 112; to Moses Michaelis: 172, dated December 7151, 179, identical); Father Britius (to Golius: 155–6, dated February 1650); Šāliḥ al-ʿUrdī al-Ḥalabī (to Golius: 105, copy by Nicolaus Petri, received 10.10.1654); Abū l-Wafā al-ʿUrdī (to Golius: 111, dated 10.8.1658); Niqulāws b. Buṭrus al-Ḥalabī (‘Nicolaus Petri’) (from Golius: 116, copy by Shahin Kandi, 123, 151, dated February 1645, 168, 170; to Golius: 91, 106, dated 10.10.1654, 107, 158, dated 27.1.1643, 177, dated 1.8.1647; to his father: 112, dated 7.7.1646); Ḥaḳḳ-wirdī (Hakverdi) (from Golius, 95); Shāhīn (b.) Qandī (Shahin Kandi) (to Golius: 103–4, dated 11.10.1656, 121, dated 21.10.1656, 162, 166, 167; to his brothers: 100–1, dated January 1666; to Philip Mitchell (?): 102, dated 3.11.1656); anonymous (in *maghribī* script) (to Golius: 129, 145–6, 154; to Johannes Cornelis van Morrockos by his father: 113, 117–8; to a monk: 116).

III *The Heyman papers (49 letters in Arabic, three in Turkish)*

These consist of two letters (187, 194) in *nesiḥ* to Johannes Heyman: by Jabrāʿīl Būdī (al-Ḥalabī), to Heyman in Şafed (187, dated 26 *Rebīʿülevvel* 1120/ 6 June 1708; 194, on behalf of Maashoek, May 16, 1708 at Acre)

Most letters, 45 in number, mostly in variations of *nesiḥ*—some are in *dīvānī*—were addressed to Paul Maashoek and concern commercial transactions. Some of these show remnants of red wax seals. Many have notes in Dutch, French and Italian with the names of the senders and the dates of reception. Some have marginal transcriptions with translations into Turkish, sometimes accompanied by Dutch, Italian and Latin glosses, probably by Heyman (I will indicated these as ‘glosses’) (34, 44, 180–6, 188–90, 192–3, 196–203, 205–6, 208–11, 214–5, 217–8, 220–6, 228–32, 234, 236–7).

Senders were: ʿAlī, customs officer (*zābıṭ-i gümruk*) (34, to Maashoek in Acre, in Turkish); Meḥmed, *beglerbegi* of Şaydā (Sidon) (44, to Maashoek in Aleppo, in Turkish); Manşūr, dragoman at Jerusalem (181, 13 August 1707, received 18 August 1707, with glosses); Meḥmed, *kethüdā* of the commander (*muḥāfiẓ*) of Damascus (181, received 10 August 1707, with glosses and seal); Jabrāʿīl Būdī (182, with glosses); İbrāhīm Paşa, governor (*vālī*) of Şaydā (Sidon) (183–4, received 16 October

1707); shaykh Bakrī Ṭabīb (185, received 18 (?) October 1707, with glosses); Mūsā (186, dated 22 October 1707, with glosses; 232, with glosses); al-Ḥājj Muṣṭafā Bayḍawī (188, received 16 August 1706, with seal; 189, to Maashoek in Ṣaydā (Sidon), with seal and transcription of its legend; 211, received in 1706, with seal); es-Seyyid Aḥmed, governor (*vālī*) of Jaffa (190, received 8 February 1708, with seal); Jurjī Abū Nāʿisa (192, with seal; 195, dated 10 *Muḥarrem* 1119/ 13 April 1707, with seal; 209, with seal; 214, received September 10, 1706, with seal); Muṣṭafā Aḡa, *mütesellim* of Ṣaydā (Sidon) (193); Meḥmed Paşa, *mirmirān* (*beglerbegi*) of ? (196); Meḥmed Paşa Derviş-oḡlī of Janīn (197, received 25 January 1708); Nūfal Ḥasan b. al-Maḥādī (?) (198, received 10 January 1708, with seal; 221, with seal); al-Ḥājj Muṣṭafā, *emīn* of Jaffa (199, with seal); al-Ḥājj Muḥammad Muhīnī (?) (200, with seal); Aḥmad Aḡa (201, with seal); Hājī Muḥammad Shaḥbī (202, with a list of names and amounts of money in Roman script on the outside); *mühürdār* (keeper of the seals) Hājī Muḥammad Aḡa (203, to Maashoek at Acre, received 27 February 1708, with seal); Sayyid Aḥmad Baṣrawī (205, received 23 January 1708, with seal); ʿAbd an-Nāʾim Qaṭa (208, end of *Rebīʿülevvel* 1119/ 22 June–1 July 1707, received 22 February 1708, with seal); Abū Bakr Ketüdā, commander (*muḥāfiz*) of Ṣaydā (Sidon) (210, received February 18, 1708, with seal); Murād (217); Abū Ibrāhīm Ḥayfawī (218); Ḥāccī Ḥasan (219, in Turkish, with seal); Ḥasan Qudsī (222, with seal); Yaḥyā (223); ʿAlī Beg (224, with seal); ʿAbdullāh (226, with seal); as-Sayyid Muḥammad, *mütevelli* of the *vakf* of Ḥaseki Sultān (228, to Maashoek at Acre, with seal); Ḥusayn Kaywānī (229, with glosses); ʿAlī Ṣāliḥ (230, with glosses and seal); Saʿd *el-mütevelli* (231, with glosses); and al-Ḥājj Yūsuf at Jaffa (236–7, received 10 August 1707, with glosses and seal).

Letters to Maashoek with illegible signature or without signature are: 206 (received 15 October 1707, with seal); 215; 220; 225; and 234.

There is one letter from Maashoek to Aḥmad Efendi (213, in the handwriting of Jabrāʾil Būdi (cf. above, with seal)

Other letters include: Yūsuf, Archbishop (*muṭrān*) of Acre to an unnamed vizier (191); Ḥusayn to a *kethüdā beg* (207); Abū Bakr Kethüdā, governor (*muḥāfiz*) of Ṣayda (Sidon) to Shaykh Zāhir (212, with a note *lettre... par laquelle il estcrit de n'avoir nulle hiset [= ḥiccet?] de plainte contre les chechs du pays au sujet de leurs payements*, with seal); and Sayyid Abū Nāʿisa to Shaykh ʿUmar (227, 15 *Ṣaʿbān*/30 October 1708, with glosses).

IV *Varia* (19 items)

(4) Two identical opening phrases of a letter in Turkish addressed to a brother, headed in Roman script, respectively, '*Divanî*' and '*Neschi*'.

(8) A brief survey (in elegant *nesih*) of the attributes of the Prophet in Arabic, with Turkish explanations, headed (in red): 'These are the features of the Prophet, Peace be on him', with a short account of a tradition in Turkish; on the *verso*-side is a note on the number of companions in the time of his, Muḥammad's, death, based on the *Hāşiyetü l-muḥtasır*.

(10) A folded sheet containing a list of Ottoman sultans with their ages at death, the number of years of their reign, and the years of their accession to the throne, ending with that of Aḥmed III in 1115/1703; on the inside is list of prophets with indication of their ages at death and a (satirical) *tārîḥ* on the appointment of 'Alî to *beglerbegi* of Rumelia as announced by 'the host of angels', with the year 971/1563–4. (Such an appointment never took place, cf. Schmidt, *Pure Water*, pp. 1–2). *Sülüṣ* with a heading and rubrics in red.

(11) A note containing Christian pious phrases, dated 1637, with the remark that the lines were copied from a manuscript written by a 'Frank'. Elegant *nesih*, probably written by Shahin Kandi (cf. above), in brown and red.

(12) A short note in Persian (vowelled *nesta'lik*) on the astrolabe, with a Greek translation.

(17) A sheet with a number of verses in Turkish, among these two *ğazels*, one of which is a chronogram with the year 1066/1655–6. *Nesih*, possibly Western.

(19–20) A folded sheet containing Persian verses quoted from Jalāl ad-Dīn Rūmī's *Dīwān-i Shams-i Tabrizī*, a Persian *ğazel* by Kamāl-i Fārisī; and two Turkish poems, among these a *ğazel* by Yaḥyā. Crude *ta'lik*.

(29) A letter in careless *dīvānī* from a certain 'Ārife to 'Abdullāh Çelebi on private and commercial matters (reference is made to a cotton transaction and the move of merchants to Mağnisa). Undated.

(62–7) Six sheets with the Malay text in vowelised *nesih* of, according to the Dutch annotation on f. 62a, the contract concluded between Antonio van Diemen and the ‘King’ of Ternate.

(Van Diemen, 1593–1645, was governor of the Dutch possessions in the East Indies from 1636; see for his biography and this contract, *NNBW* V (1921), col. 127.)

(73) A list in very small Latin of items of flora, with references to classical authors.

(74–84) Eleven sheets with a copy in Western *nesih* with red rubrics of (a part of ?) an Arabic medical lexicon in tabular form (*taqwīm*) with interlinear Latin translations, diagrams and various annotations; the *recto*-sides of the sheets have the headings *al-ikhtiyārāt*, *Electiones et proprietates*. Colophons on f. 74b in Arabic and Latin (which begins: *Finis Tacuini Latino-Arabici*) (See for other examples: *GAL* S I, p. 893.)

(94) A ‘declaration of the Christian faith as it is valid in the Belgian and Flemish [Dutch] churches’, Arabic in bold *nesih*. Quotations from the Bible occur on the *verso*-side. Probably in the hand of Nicolaus Petri (cf. above). (On Golius’s activities as translator of the creed of the Dutch Protestant Church and other religious works, cf. Juynboll, *Beoefenaars*, pp. 169–73.)

(110) A sheet with fragments of Arabic text of a religious nature, in Kufic script.

(114) A Christian pious text with Bible quotations, of the same format as No. 94, above.

(115) A recipe for cooking lentils, dated 1651.

(160) A commercial letter by a certain usayn to a ‘friend and brother’ in *maghribī* script; mentioned are, among other things, prices of opium; the letter contains extensive salutations to members of the addressee’s family.

(164) A copy in elegant *nesih* by, it seems, Shahin Kandi of a fragment (in Arabic) of, probably, the *Maqāmā* by Ḥarīrī.

(165) A fragment of Arabic prose in the same hand as that found in No. 164, above.

(167) A fragment of Arabic prose and poetry in the same hand as that found in No. 164, above.

(191) A petition by the archbishop (*muṭrān*) Yūsuf of Acre to the *emīn* of the same town, begging him to maintain the old law concerning the tenth (*‘ushr*) and not, as certain depraved people had suggested, to increase the tax. Undated.

(238) A fragment of Arabic prose in the same hand as that found in No. 164, above, with a story translated from the German.

(239) A square piece of thick paper with talismanic squares and circles, with marginal charms in Arabic. Gilt borders, text, words and letters in *nesih*, red squares and rubrics.

* * *

Bound in boards, covered in brown marbled paper, with chamois leather backing; white and cream paper, glazed and unglazed, of various quality; separately (and rather chaotically) hinged original documents of various sizes, often folded, with texts in Roman and Arabic script in various hands, varying from clumsy *nesih* to elegant *divānī*, numbered originally 1–183 (in Western sequence) and, more recently, 1–239—112 occurs twice—preceded by a title-page; 400×270 mm; a bookplate of Nathaniel Bland.

Literature: Schmidt, “Heyman Papers” (with İsmail Hakkı Kadi), “Paul Maashoek, Dutch Merchant and Adventurer in Palestine (1669–1711)”, in *Eurasian Studies* IV/1 (2005), pp. 1–17; for the Leiden University Library MS Or. 1228, see: M.T. Houtsma, “Uit de Oostersche correspondentie van Th. Erpenius, Jac. Golius en Lev. Warner. Eene bijdrage tot de geschiedenis van de beoefening der Oostersche letteren in Nederland,” in *Verhandelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde* 17 (1888), 116 pp. For the biography of Erpenius, see: Wilhelmina Maria Cornelia Juynboll, *Zeventiende-eeuwsche Beoefenaars van het Arabisch in Nederland* (Utrecht 1931), pp. 59–118 and *NNBW* VIII (Leiden 1930), p. 495; for that of

Golius, *ibidem*, 119–83 and NNBW X (Leiden 1937), pp. 287–8; for that of Heyman, see *ibidem*, pp. 211, 240, 244; Jan Willem Sandberg, *De Hollandsche Gereformeerde Gemeente te Smirna* (Leiden 1928), pp. 111–5 and NNBW IX (Leiden 1933), p. 362; for Maashoek, see: K. Heeringa, *Bronnen tot de Geschiedenis van den Levantschen Handel* II (The Hague 1917), pp. 264, 394–5, 434; and Johannes Wilhelmus Heyman, *Reizen door een gedeelte van Europa, klein Asien etc. gedaan door Johan Aegidius van Egmond van der Nyenburg en... Johannes Heyman* I (Leiden 1757), p. 411; II (Leiden 1758), pp. 6, 14.

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