ARABIC MANUSCRIPTS IN THE BODLEIAN LIBRARY: THE SEVENTEENTH-CENTURY COLLECTIONS

When the Bodleian Library opened its doors to the public in 1602, it possessed only one Arabic manuscript, but by the end of the period under review its holdings of Arabic manuscripts amounted to something in the region of one thousand five hundred volumes, covering all the various traditional fields of Arabic learning. The manuscripts acquired at that time are remarkable in terms of both quality and quantity and still today are the centre-piece of the Bodleian's Arabic resources. They came by gift, purchase and bequest, sometimes singly or in small numbers, sometimes in large collections of several hundreds. The collectors were ambassadors and merchants with Near Eastern connections, amateur Arabists, churchmen and scholars. A brief account is given of the activities of the major collectors and the strengths of their respective collections are discussed. A number of important or noteworthy items are singled out for special mention. The survey extends a little beyond the end of the seventeenth century so as to include the bequest of Narcissus Marsh. Although Marsh's collection of manuscripts was received in 1714 it is best considered along with the seventeenth-century collections. It was assembled at the end of that century and owes much to the activities of other well-known seventeenth-century collectors.

The one Arabic manuscript in the Bodleian at the time of its opening was a Qur'an which was given by John Wrotthe in 1601. Thereafter, during the first decade of the Library's existence, few Arabic manuscripts were acquired despite the fact that the founder, Sir Thomas Bodley, was eager to obtain materials in Arabic and other Near Eastern languages. In a letter to his librarian, Thomas James, in June 1603, Bodley confesses to his disappointment at not being able to obtain books from 'Turke'. He goes on to express his intention of sending a suitably qualified 'schooler of settle purpose, who is very well studied both in the Hebr. and Arabickke tongues, whose errand shall be onely, to seeke out books for the Libr.' Bodley himself, it may be remarked, besides his knowledge of Greek and Latin and several modern European languages, was a competent Hebraist. His plan to acquire Arabic and other Near Eastern materials was evidently not put into effect. The inflow of Arabic manuscripts remained at a trickle. In 1604 a manuscript containing two Arabic commentaries on a work of logic was given by Sir George Moore, who also presented a number of Western manuscripts. A miniature Qur'an was donated by Sir Henry Wotton in 1604, and in 1606 another Qur'an was given by Thomas Cutler. A copy of the Psalms in Arabic was given in 1609 by William Herbert, Earl of Pembroke, who was later Chancellor of the University of Oxford.

It was around this time that Bodley approached the consul of the English merchants in Aleppo, Paul Pindar, for help in the acquisition of manuscripts from the Near East. The circumstances of his approach and the outcome are described in a letter from Bodley to the Vice-Chancellor of the University which was read out in Convocation on 9 November 1611.

Sir, About some three years past, I made a motion heere in London to Mr. Paule Pindar Consul of the Company of the English Merchantes at Aleppo a famous port in the Turkes dominions: that he would vse his best means, to procure me some books in the Syriacke, Arabick, Turckise and Perisian tongues, or in any other language of those Externe nations: bycause I make no doubt but in processe of time, by the extraordinarie diligence of some one or other student they may bee readily vnderstoode, and some speciall vse made of therein kindes of learninge in those partes of the worlde. And where I had a purpose to remboursse all the charge, that might growe thereupon he sent of late unto me twentie several volumes in the foresaid tongues and of his liberrall disposition hath bestowe them freely on the Librarie. They are manuscripts all (for in those countreys they have no knyde of printing) and were valued in that place at a verie highe rate.

The Arabic manuscripts in the Pindar donation were eight in number and of diverse content: two Biblical manuscripts, a copy of Ephraim Syrus' works, a treatise on the interpretation of dreams by al-Dinawari, al-Zamakhshari's Mugaddimah al-adab, and three medical manuscripts of which one is a copy of Ibn Hibat Allah's al-Mughni fi tadbir al-amrād, dated 676 A.H.

When Sir Thomas Bodley died in 1613 the Library's Arabic resources were still meagre, and the situation was little different when in 1626, the Heidelberg mathematician and Arabist Matthias Pistor described the Arabic materials, printed and manuscript, to be found in the Library. He mentions only six Arabic manuscripts, four of them Qur'ans, and alludes to others without identifying them. At this date the overall number was probably nineteen. In the following decade a further handful of Arabic manuscripts was presented to the Library, of which mention might be made of a legal work, the Kiab al-Mabsut of al-Shayhshali, given in 1627 by Edmund Grayle, and perhaps the most celebrated accession of this period, the Arabic version of the...
early Church Councils presented by Sir Thomas Roe in 1629. Roe was ambassador at Constantinople from 1621-8 and obtained this manuscript from the Patriarch of Constantinople Cyril Lucar. He set great store by it, valuing it more highly than the famous Codex Alexandrinus, the early fifth century manuscript of the Greek Bible which the Patriarch, through Roe, presented to King Charles I.  

At the end of this first phase in the development of the Bodleian’s Arabic collections, the manuscripts amounted to barely two dozen, a heterogeneous group quite inadequate as a resource for serious Arabic studies. But in the years 1635-40 the Arabic collection witnessed a substantial increase as a part of the remarkable general expansion of the Library’s holdings occasioned by the patronage of William Laud, Archbishop of Canterbury and Chancellor of the University. Between these two dates Laud presented to the Library over one thousand manuscripts in four separate donations. Just under a quarter of the whole is in oriental languages, including such rarities for the time as Ethiopic, Balinese and Malay. Of the oriental items 147 are Arabic manuscripts, whilst Persian and Turkish account for seventy-four and Hebrew forty-seven. Laud was not himself an orientalist but was keen to promote oriental studies in the University. He obtained a royal letter to the Levant Company requiring that each of their returning ships should bring back one Arabic or Persian manuscript. The letter explicitly excluded Qur’āns of which the Library already had a number of copies. In addition, Laud commissioned Edward Pococke and John Geaves to provide manuscripts for the Library during their visits to the Near East. In a letter addressed to Pococke at Aleppo, dated 30 October 1631, Laud charged him to buy ‘such antient Greek coins, and such manuscripts, either in Greek or in Oriental languages, as in his judgement may best beft an university library.’ How far Pococke was successful in supplying Laud we do not know. Twells mentions a letter of 21 May 1634 in which Laud thanks Pococke for acquiring Greek coins but there is no word of manuscripts having been received, and Laud again asks Pococke to let him know if anything worthwhile at a reasonable price turns up. Written into one Laudian manuscript is a Latin note to the effect that it was bought by John Geaves in Constantinople in 1638 and that it and many others in Arabic, Persian, Greek and Latin were presented to Laud by Geaves. Notwithstanding its diverse origins, the Laudian Arabic collection contains representatives of most areas of traditional Islamic learning: Qur’āns and parts of Qur’āns (despite the prohibition mentioned earlier), Qur’ānic commentaries, works on law, grammar, lexicography (al-Firuzabadi), medicine (Galen), al-Rūzī, Ibn Sīnā, Ibn al-Baytār, astronomy (Ibn al-Banna; Ibn al-Shāṭīr), poetry, the occult and a copy of pseudo-Aristotle, Secretum secretorum. Historical texts feature strongly, among them works by al-Tabari, ‘Imād al-Dīn al-Īsafahānī, al-Makīn, three volumes of Ibn Khallikān, five volumes of al-Dhababī’s, Ta’rīkh al-Islām, al-Ṣafādi and pseudo-al-Wāqīdī.  

Closely associated with the Laud collection is the small collection of thirty-six oriental manuscripts formerly belonging to Sir Kenelm Digby (1603-65). They were received at the Library in 1640 through Laud and with his manuscripts into which they were mistakenly incorporated. They were not recognized as Digby’s until 1656 and not separated from the Laudian manuscripts until about 1885. Thirty-one of the thirty-six are Arabic, representing a mixture of subjects: religion, literature, history, astrology, medicine, magic—some at least reflecting the philosophical and scientific interests which Digby pursued in his lectures at Gresham College and at his house in Covent Garden.  

The two decades after the last Laudian benefaction in 1640 saw the acquisition of only a small number of Arabic manuscripts. A copy of al-Jawhari’s al-Sībāh in two volumes was presented in 1640 by Philip Williams, a London ‘Turkyn merchant’. The volumes are inscribed ‘Constantinople Feb. 13, 1639.’ The following year a volume of al-Firuzabādī’s al-Qāmūs was presented by another London Turkyn merchant, Thomas Perle. Of the few remaining acquisitions of this period we might mention a copy of al-Bukhārī’s al-Sahih, given in 1657 by Archbishop William Juxon.  

In 1659 the Bodleian Library received by bequest the collection of over eight-thousand volumes of manuscripts and printed books belonging to John Selden (1584-1654). Selden was a friend of William Bedwell and something of an Arabist himself. He practiced law in the Temple and amassed a vast scholarly library. By his will he bequeathed to the Bodleian his Greek manuscripts, those of his Talmudic and Rabbinical printed books not already in the Library, and his non-medical oriental manuscripts (the medical manuscripts being destined for the College of Physicians). The total number of Selden’s manuscripts is three hundred and fifty-eight, divided equally between oriental and Greek. Among the oriental are one hundred and seventeen Arabic and forty-two in Persian and Turkish. Besides Qur’ānic commentary, hadith (al-Bukhārī), lexicography (al-Jawhari and al-Firuzabādī), and poetry (al-Thā‘alībī), the areas most strongly represented are history, mathematics and astronomy. There is a copy of part of Euclides, a ten volume set of al-Ṣafādi’s biographical dictionary and a volume containing Ibn al-Shīhāb and pseudo-al-Mas‘ūdī, Akhbār al-zamān. Mathematics is represented, among others, by Euclid, Apollonius and Naṣir al-Dīn al-Tūsī, astronomy by al-Farghānī, Ibn al-Haytham and Ibn al-Shāṭīr. A number of Selden’s manuscripts contain a note on provenance written by Selden
himself, from which we learn that a volume of al-Fīrāzībādī’s *al-Qīmūs* was given by Sir Kenelm Digby and that a recension of Tāj al-Dīn al-Suhbī’s *Tabaqāt al-Shāfi‘īyyah* was the gift of John Wandesford, consul of the English merchants at Aleppo, 1 May 1633. It was some twenty years before the next important collection, the Greaves collection, was acquired by the Library, but first we might briefly notice the arrival of an interesting single item in or before 1672 when Dr. Thomas Marshall of Lincoln College presented a manuscript containing ‘Abd al-Malik al-Shirāzī’s version of the *Conics* of Apollonius of Perga. The manuscript had formerly belonged to Christian Ravius who acquired it in Constantinople, where he assembled a collection of several hundred manuscripts. Ravius regarded it as the jewel of his collection and when he brought it to Europe in 1641 it aroused considerable excitement, for it was known that the Arabic translation of the *Conics* preserved books 5-7 which are lost in the original Greek. Gallius in Leiden had the work transcribed for his own use. John Greaves was keen to consult it and Claude Hardy, the French mathematician, was eager to buy or borrow it. The manuscript, however, went missing en route from Ravius (now in Sweden) to Hardy and eventually found its way to the Amsterdam bookseller Ratelband where it was purchased by Dr. Marshall.

The Greaves collection was bought by the Library in 1678 and should have comprised sixty-five manuscripts and printed books. Some of these were not received, and as currently constituted the collection contains twenty-one Arabic manuscripts, seventeen Persian and Turkish manuscripts and fourteen non-Oriental items. It was purchased on the death of Thomas Greaves but the Oriental component derives, doubtless almost entirely, from his brother John, who pre-deceased him in 1652. It was Thomas Greaves who became deputy Professor of Arabic in 1637 during Pococke’s absence in the Near East. John Greaves was Professor of Geometry at Gresham College and later, 1643-8, held the chair of Savilian Professor of Astronomy at Oxford. He was a friend of Edward Pococke and together the two had set out for Constantinople in 1637. In addition to pursuing his antiquarian enquiries and astronomical observations, Greaves was eager to acquire Arabic and Persian manuscripts on which, ‘he spared no cost in the purchase of them’. After spending a year in Constantinople he set off for Alexandria but was disappointed in his attempts to secure manuscripts in Egypt, concluding that anything of value must have been removed from that country to the Ottoman capital. Greaves turned to Pococke for assistance and Twells lists his desiderata. These included Ptolemy’s *Geography*, ‘Abū al-Fīdā’s *Taqwim al-buldān*, al-Battānī, Ulgī Beg, the Qur’ān and commentaries, Ibn Sinā ‘on the soul’, several works in Persian, and anything Pococke thought worthwhile relating to history, philosophy, ‘physic’, chemistry, algebra and mathematics, especially Greek mathematicians not extant, or only imperfectly so, in Greek and Latin. Some of the manuscripts that Pococke collected for Greaves may have remained in Pococke’s possession.

Noteworthy among the Greaves Arabic manuscripts are a copy of ‘Abū al-Fīdā’s *Taqwim al-buldān*, a fine North African copy of vol.1 of al-Idrīsī, a valuable manuscript of al-Jazari (on automata), and astronomical and medical works. The size of the collection is comparatively small, considering the effort and expense that John Greaves is reported to have invested but this might be accounted for by the fact that he was also collecting manuscripts for Laid. In addition Greaves lost at least one Arabic manuscript when his study at Gresham College was ransacked (see below), and he lost books and manuscripts when he was ejected from the Chair of Astronomy at Oxford by the Parliamentary visitors in 1648. Twells informs us that Greaves was robbed of an Arabic manuscript of Euclid on one of his journeys from Cairo to Alexandria. Another manuscript, which suffered a similar fate, but this time in London, was an illustrated copy of ‘Abū Ma‘ṣhar al-Mudkhal al-kabīr which Pococke had brought back for him from the East. The circumstances are related by Pococke in a letter to John Selden dated Oxford, 11 February 1652/3.

Most worthily Honoured Sr. I humbly thank you that you are pleased to take notice of my request to you. As concerning the books you mention, I have not my selfe either of them, nor know where they are to be found. I conceive there was once one of AlBumasar in Mr. Greaves hands: which I brought home for him as a token from a Merchant. It had been a very prynce Copie, of a very fair hand and pictures fairly drawn, but was much worn with use; for which reason he had not so great esteem of it as (I confess) I had. But when his Study at Gresham College was ransacked, that book miscarried, being as I suppose lost in pieces: for at a house in London, whither I was once carried to see some Oriental rarities, (as they call’d them) I saw two or three leaves of that book. In the Vrsity Library there is of his *Kitāb Tahāwīl sīnī al-mawālid* but that is not his *Introductiorum magnum*. Besides the Greaves collection, the Library also received in 1678 the first of three small donations from Robert Huntington, of whom more will be said later. The two other donations were in 1680 and 1683. The Huntington ‘donat’ comprise thirty-five manuscripts of which twelve are Arabic, thirteen Hebrew, nine Persian and Turkish and one Syriac. Of the Arabic manuscripts one is of Christian content, three are medical (al-Majūsī, Ibn al-Nafis, Ibn Butān and others) whilst law, astronomy, poetry and hadith are also represented.

During the rest of the decade the intake of Arabic manuscripts was small. Two grammatical manuscripts were given in 1684 by Joseph Taylor of St
John’s College, and a fine copy was received, provenance and exact date of acquisition unknown, of Euclid’s *Elements* in the version of Ishaq b. Hunayn, revised by Thabit b. Qurra. The bequest of Thomas Marshall was received in 1689-90, but although nineteen Arabic manuscripts figure among the oriental items, they are outnumbered by Hebrew, twenty-one, and Coptic (or bilingual Coptic-Arabic), twenty-five. Of the Arabic three are Christian and two are Samaritan.

A landmark was reached in the year 1692 when the Bodleian purchased for the sum of £800 the major collection of Edward Pococke who had died the year before. The collection comprises over four hundred volumes, of which Arabic accounts for some two hundred and seventy (six of which are Christian Arabic), with Hebrew over one hundred, the remainder being divided among Persian and Turkish, fourteen, Syriac, twelve, and Ethiopic, Armenian and Coptic. Pococke, the first incumbent of the Laudian Chair of Arabic, had spent five years (1630-1635) as chaplain to the Levant Company at Aleppo. Twells suggests that he resolved to emulate the Dutch scholar Jacobus Golius who came to Aleppo in 1625 on an extended tour and collected manuscripts both for himself and for Leiden University Library. Like Golius, Pococke availed himself of the services of a certain al-Darwish Ahmad who acted not only as an agent in obtaining manuscripts but also undertook to copy those that were not available for purchase. Pococke returned from Aleppo in 1635 and gave his inaugural lecture on 10 August 1636, but within a year, encouraged by Laud, he had set off again for the Near East, this time to Constantinople, where he stayed for three years. He continued to collect manuscripts, not confining his attention to Constantinople, but also approaching old friends in Aleppo for assistance. In addition the brother of the Patriarch of Antioch, one Thaljah, was ‘very diligent in transcribing both Syriac and Arabic books’. Two Pococke manuscripts in his hand, both by Christian writers, are a copy of Eutychius and the *Taqwin al-siḥḥah* of Ibn Butlān. With his profound knowledge of Arabic and other Near Eastern languages, Pococke brought a great professionalism to the collecting of manuscripts. Pusey, in the preface to Nicoll’s catalogue of Arabic manuscripts recounts the various stratagems used by vendors of manuscripts to mislead the innocent buyer: covering over titles with pieces of paper, obliterating them with ink or scraping them away with a knife, obscuring or slightly altering names, and changing volume numbers. In Pusey’s judgement, Pococke alone among the collectors of oriental manuscripts was not taken in by such deceptions. The Pococke collection is particularly strong in history, biography and philology, with poetry, belles-lettres and philosophy represented in smaller degrees. There is little mathematics and astronomy but a sizeable number of medical works. Among the historians and biographers we find al-Tabarī.
in the collection, including the earliest dated Arabic manuscript on paper in the Bodleian, a copy of vol. 2 of Diwān al-adab by ʿIṣḥāq b. Ibrāhīm al-Fārábī, dated 373 or possibly 363 A.H.135

History is among the subjects well represented in the Huntington collection with works by al-Maʿṣūli,136 Ibn al-Qalānī,137 Ṣalmān al-Dīn al-Iṣfahānī,138 al-Muʿāwīya,139 Ibn al-Khalīlī,140 Abū al-Fidāʾ,141 Ibn ʿAbī ʿAbd Allāh al-Maqari,142 and Ibn Ḥajar al-ʿAsqālānī.143 Another area of strength is medicine, represented by Galen and Hunayn b. ʿIṣḥāq,144 al-Majūsī,145 Ibn al-Jāzār,146 al-Zahrāwī,147 Ibn Sinā,148 Ibn ʿUthmān,149 Ibn Sīnā,150 Ibn ʿUthmān,151 Ibn al-Bayṭār,152 and Ibn al-Nafīs.153 Other subjects well covered are geography (Ibn Khūrābbī,154 Ibn Hawqal,155 Abū al-Fidāʾ,156), lexicography (fourteen volumes of al-Jawhari’s al-Sīrāt,157 al-Firdawsī’s al-Qāmūs,158), law, astronomy and mathematics (including al-Khwārizmī’s Algebra).159 There are also works in more unusual fields such as cookery,160 mineralogy,161 and the arts of warfare.162 In the last category is the fine illustrated manuscript of al-Tarsusi’s treatise on weaponry commissioned by Saladin for his own library.163

In 1698, a year after his death, the Library bought for £200 the manuscript collection of Edward Bernard, Savilian Professor of Astronomy at Oxford, 1673-91.164 The Arabic manuscripts in the collection amount to fewer than twenty, mostly astronomical. The most notable is a copy of al-Bīrūnī’s al-Qānūn al-Masūlī, dated 475 A.H. and collated with the autograph.165 Among the manuscripts in Bernard’s own hand are Arabic grammatical notes and geometrical problems drawn from Arabic sources, including excerpts from Apollonius’ Conics.166 Bernard, an outstanding scholar, became editor-in-chief of the union catalogue of manuscripts in English and Irish libraries167 which was published in 1698. The catalogue contains entries for oriental as well as western manuscripts beginning with the Bodleian collections, and is prefaced with a life of Sir Thomas Bodley and a history of the Library. At the end of the catalogue the collection of Archbishop Narcissus Marsh is listed which at the time was still in Dublin.168 Marsh’s collection is the last major oriental collection we shall consider.

Narcissus Marsh matriculated at Magdalen Hall, Oxford, and went on to become a fellow of Exeter college in 1658. He was appointed Provost of Trinity College, Dublin in 1678, Archbishop of Dublin in 1694 and later Archbishop of Armagh. He died in 1713 and all his oriental manuscripts, together with a few Greek and other volumes, were bequeathed to the Bodleian, where they arrived in 1714. Unlike Pococke and Huntington, Marsh spent no time in the Near East. The sources of his collection are various. Some of his manuscripts were supplied by Robert Huntington,169 others belonged formerly to Dudley Loftus.170 But Marsh’s greatest success as a collector came when, through the services of Edward Bernard, he secured almost 70 per cent (two hundred and seventy-four out of four hundred and seven items) of the oriental books and manuscripts of the Dutch scholar Jacobus Golius at the Leiden sale of 1696.171

The Marsh collection contains well over five hundred Arabic manuscripts of which some nineteen only are of Christian orientation. Its addition to the Bodleian’s holdings consolidated and further enriched the Library’s already considerable resources. Areas of strength are medicine, history, poetry, law, grammar, astronomy and mathematics. There are also works on music,172 astrology,173 alchemy and the occult.174 Marsh’s main interest was mathematics and he must have been especially gratified to secure the magnificent copy of Apollonius’ Conics which Golius had acquired in Aleppo in 1627,175 and which was later used by Edmund Halley for his edition of the Conics, printed at Oxford in 1710.176 Authors and works not previously found in the Bodleian are Galen’s Anatomy in fifteen books,177 historical works by Ibn Miskawayh,178 Abū Shāmāh,179 Ibn Shaddād180 and Ibn Abī Za‘r,181 and in poetry al-Farazdaq,182 Abū Nuwâs183 and al-Hilli.184 The collection contains manuscripts notable for their antiquity and beauty such as Qur’ān fragments in Kufic script on vellum,185 the illustrated Mamlūk Muqarnāt al-Ḥarīrī,186 al-Saff’s Book of the Fixed Stars dated 400 A.H.187 and a fine calligraphic copy of Ibn Miskawayh’s Jāwīdān Khrād dated 439 A.H.188 The two last mentioned belonged to Golius. Other Golius items of interest are two manuscripts formerly in the possession of the celebrated sixteenth-century Ottoman astronomer Taqī al-Dīn b. Maʿrīf,189 and the ‘Erpenius’ manuscript of al-Maṇẓūr.190 This manuscript takes us back beyond Golius to the early years of the seventeenth century. It originally belonged to the Palatinate Library in Heidelberg from where it was borrowed, probably in 1613, by the great Dutch scholar Erpenius. When the Palatinate Library was transferred to the Vatican in 1623, Erpenius did not return it. On his death in 1624 it passed to his compatriot and ‘successor’ Jacobus Golius.

The ‘Marsh-Golius manuscripts were not in fact the first manuscripts of Golius to enter the Library and we complete this survey by mentioning five others which were received before the Marsh bequest. They were given in 1706 by Moses Amyrlaudos (Amyrault), a refugee from France who was awarded a degree at Oxford in that year.191 Of the five, all of which are traceable in the 1696 Golius sale catalogue,192 one is in Turkish.193 The others comprise two copies of vol. 5 of Ibn Khaldūn,194 vol. 3 of Ibn Hayyān’s al-Mugāhib fī tarīkh al-Andalus,195 and a manuscript of alchemical content.196

There was some irony in the Bodleian’s acquisition via the Marsh bequest of the greater part of Golius’ private collection. More than forty years earlier,
in 1668, when it first came on the market, Pococke had been dismissive of the Golius collection and critical of the high price solicited. Edward Bernard had sent a copy of the 1668 catalogue to Pococke for his consideration. Pococke’s response is contained in a letter to Bernard at Leiden, dated 8 February 1668.

Worthy Sir, Your letters were very welcome to me especially because they brought the good news of your being well in Holland. The printed copy of Golius’s MS. I have perused, very faulty and defectively put out. that which I have conjectured from it, is that the best and noblest of his books are taken out, for nobler Author then any of those he used to cite: and if I be not deceived I have formerly seen, at least one book, belonging to him which I finde not here: and without the best Lexicons he could not be, wheras here is neither Kamus nor Gieythery nor any other of the best note. besides you may observe that the best authors in y‘ Catalogue, are but imperfect parts of greater works, as pag 2 Abul Feda without tables, and in the next author, which I should esteem one of the best, the first vol: is wanting, and I know not whither more after y‘ 5th vol: and p.5 of Avicenas Canon there is only lib. 5th p.7 of Kazi only lib. nomus, of Zahrawi only lib. 10th p.11. the first book is only liber 3rd of Hist. Dahabi... so y‘ I cannot think the booke worth nigh y‘ value which is set upon it, nor that they are Golius‘ complete library of MSS. but this in private to y‘ selfe that we may not seeme to disparage the Catalogue or booke...

We may suppose that once Pococke had expressed himself in such unequivocal terms no further thought was given at Oxford to the purchase of the Golius collection for the University Library.

NOTES

The following abbreviations have been used in the notes:


Twells The Theological Works of the Learned Dr. Pococke, to which is prefixed, an account of his life and writings, by Leonard Twells, 2 vols. (London, 1740), 1, pp. 1-84.


UT "Codices Manuscripti Arabici" in idem, pp. [47]-268 (second pagination).


4 On Bodley, see the article in Encyclopaedia Judaica, vol. 4 (Jerusalem, 1971), col. 1164.


6 MS. Thoroton 16 [SC 4021; UAM 70]. This is the "Alcoran in 16", Arabicic minutilit.

7 T. James, Catalogues, p. 11.

8 MS. Bodl. Or. 95 [SC 2860; UAM 36].

9 MS. Bodl. Or. 230 [SC 2996; NAC 12].


11 (1) MS. Bodl. Or. 34 [SC 3350; UAC 19]. Psalms and canticles. The entry in the "MS. Bodl. Or. Handlist" expresses uncertainty as to whether this manuscript was given by Paul Pindar in 1611; (2) MS. Bodl. Or. 251 [SC 3066; NAC 6]. The Apocalypse of Ezra and other works.

12 MS. Bodl. Or. 571 [SC 2923; NAC 37].

13 MS. Bodl. Or. 323 [SC 2945; UAM 453].

14 MS. Bodl. Or. 483 [SC 2916; NAM 225].

15 MS. Bodl. Or. 513 [SC 2907; NAM 181]. The two other medical manuscripts are: (1) MS. Bodl. Or. 231 [SC 2987; NAM 191]. A commentary on the Pneumatica of Hippocrates by Dakhwar al-Dimashqi. The "MS. Bodl. Or. Handlist" has "Apparently given by Paul Pindar in 1611"; (2) MS. Bodl. Or. 491 [SC 2917; NAM 182]. A pharmacopoeia of Jusli al-Din Ibn al-Khazzan, and other matter.

141

ARABIC MANUSCRIPTS IN THE BODLEIAN LIBRARY

(2) MS.Laud Or.297 [SC 567; UAM 775], al-Fath al-Qasri fi al-fath al-Qadisi.

(3) MS.Laud Or.161 [SC 423; UAM 715].

(4) MS.Laud Or.161 [SC 423; UAM 715].

(5) MS.Laud Or.91 [SC 403; UAM 825]; (2) MS.Laud Or.131 [SC 428; UAM 714]; (3) MS.Laud Or.169 [SC 411; UAM 690].

(6) MS.Laud Or.185 [SC 599; UAM 659]; (2) MS.Laud Or.279 [SC 599; UAM 656]; (5) MS.Laud Or.286 [SC 605; UAM 652]; (4) MS.Laud Or.304 [SC 611; UAM 649]; (5) MS.Laud Or.305 [SC 593; UAM 654].

(7) MS.Laud Or.4 [SC 397; UAM 685], al-Wafi bi-al-Wafiyat, vol. 24.

(8) MS.Laud Or.163 [SC 417; UAM 655], Fatih al-Shām .


(10) MS.Bodl.Or.278 & 799 [SC 477 & 478; UAM 1048 & 1049].

(11) MS.Bodl. Or.605 [SC 625; UAM 1059].

(12) MS.Bodl. Or.285 [SC 2884; UAM 38].

(13) SC 3134-3490. (1) MS.Arch.Seld.A.14 [UAM 4]; al-Baydawi’s Anwar al-tanzil; (2) MS.Arch.Seld.A.15 [UAM 5]; Fakhr al-Din al-Razi’s Ma‘rifat al-fikih.

(14) (1) MS.Arch.Seld.A.37 [UAM 99]; (2) MS.Arch.Seld.A.58 [UAM 101].

(15) MS.Arch.Seld.A.9 [UAM 1006].

(16) (1) MS.Arch.Seld.A.8 [UAM 1078] (misprinted 1086); (2) MS.Arch.Seld.A.41 [UAM 1085]; (3) MS.Selden superius 94 [UAM 1147].


(18) MS.Arch.Seld.A.74 [NAC 46].

(19) MS.Arch.Seld.A.20-29 [UAM 663-5, 688-70, 673-4, 677-8].

(20) MS.Arch.Seld.A.19 [UAM 660].

(21) (1) MS.Arch.Seld.A.32, fol. lv-xlr [UAM 877(1)]; (2) MS.Arch.Seld.A.45 [UAM 875]; (3) MS.Arch.Seld.A.46 [UAM 895].

(22) MS.Arch.Seld.A.30 [UAM 876], al-Zij al-jadid. (2) Selden superius 61 [UAM 1030]. It contains three works of Ibn al-Shatir.


(24) MS.Arch.Seld.A.38 [UAM 667].

(25) MS.Thurston 3, fol.lv-xlr [SC 3970; UAM 913(1)].


(28) SC 3773-837. Although the SC states that the Geaves collection was purchased, MS.Geaves 42 appears to have been presented by Thomas Geaves. A note written on the flyleaf reads 'Liber Bibliotheca Bodleiana ex dono Thomas Graeves. S.T.D.'

(29) Twells, p.15.

(30) MS.Geaves 42 [UAM 884].

(31) MS.Geaves 27 [UAM 886].
See Twells, pp. 6, 68, 69 and Holt, Studies, p. 5.

SC 6374·412.

SC 27798·808.

MS Hyde 34 [UAM 573].

SC 5748·6374, and Philip, The Bodleian Library, p. 60.

MS Marshall (Or.) 31, a Coptic manuscript, bears Huntington’s signature, crossed through, on fol. 2r. See below for Marsh, and Twells, p. 71 for mention of a manuscript of ‘Abu Wallida Allama’ which Huntington procured for Pococke in 1674. This is almost certainly MS. Pococke 136 [Neubauer 1459], the Kittāb al-Lamā’ of Ābū al-Walid or Jonah Ibn Jaskh, a grammar of the Hebrew language written in Judeo-Arabic. Pococke was also eager that Huntington should acquire for him the Kittāb al-Bayān and the al-Muhāshī al-Kāfī two other works in Judeo-Arabic by Tannūm ben Joseph Yeruashalmi—not Twells, pp. 68-70 and 75. The three vols. of the al-Muhāshī presented by Huntington to Pococke must be MS. Pococke 215*, 216 and 229 [Neubauer 1522, 1523 & 1525], which bear Huntington’s name followed by the inscription ‘domo missi Edwardo Pococke’.

Huntington, William Bedwell, p. 94.

MS Huntington 228 [UAM 1156].

(1) MS Huntington 94 [UAM 707]; (2) MS Huntington 168 [UAM 815].

MS Huntington 125 [UAM 718].

MS Huntington 172 [UAM 848].

MS Huntington 188 [UAM 753].

(1) MS Huntington 58·62 [UAM 708, 702, 695, 699, 710]; (2) MS Huntington 498 [UAM 844]; (3) MS Huntington 509 [UAM 790].

MS Huntington 141 [UAM 765].

MS Huntington 106 [UAM 122].

(1) MS Huntington 119 [UAM 703]; (2) MS Huntington 120 [UAM 698].

MS Huntington 123 [UAM 705].

(1) MS Huntington 359, fol. 1v-30r [UAM 614], al-Nili’s compendium of Galen’s commentary on the Aphorisms of Hippocrates. (2) MS Huntington 600 [UAM 615]; (3) MS Huntington 602, fol. 34v-71r [UAM 333(1) & (3)].

(1) MS Huntington 195 [UAM 587]; (2) MS Huntington 436 [UAM 602].

(1) MS Huntington 302 [UAM 559].

MS Huntington 156 [UAM 561].

(1) MS Huntington 23 [UAM 546]; (2) MS Huntington 196 [UAM 584]; (3) MS Huntington 375 [UAM 645], al-Ma‘ṣūmah fi al-Jīḥāb, followed by the supplement, ‘Tadhib’, of Ibn ‘Aṣrūn; (4) MS Huntington 502, fol. 1v-23v [UAM 1264(1) & (2)] and al-Ma‘ṣūmah fi al-Jīḥāb followed by the same with Ibn Rushd’s commentary; (5) MS Huntington 541 [Neubauer 2094], al-Qānūn, book 1, in Hebrew characters; (6) MS Huntington 602, fol. 3r-32r [UAM 333(1)], al-Ma‘ṣūmah fi al-Jīḥāb.

MS Huntington 355 [UAM 628].

MS Huntington 427, fol. 1r-106v [UAM 608(1)-5(5)]. Commentary on the Aphorisms of Hippocrates, followed by five treatises, the second being a fragment of one folio only.

(1) MS Huntington 85 [UAM 553] (2) MS Huntington 86, 137 [UAM 551, 552]; (3) MS Huntington 183 [UAM 588]; (4) MS Huntington 432 [UAM 583]; (5) MS Huntington 102 [UAM 548], al-Maḥāshīḥ al-Qanānīyāh, a commentary on book 1 of Ibn Iṣṭān al-Qanānī.

MS Huntington 433 [UAM 993].

MS Huntington 534 [UAM 963].

MS Huntington 95 [UAM 984].

(1) MS Huntington 313·324 [UAM 1102·113]; (2) MS Huntington 443 [UAM 222]; (3) MS Huntington 536 [UAM 1114].

(1) MS Huntington 54 [UAM 1088]; (2) MS Huntington 55 [UAM 1091].
At first thought, it seems unlikely that the Fellows of the Royal Society, founded by the leaders of the ‘new philosophy’ in England in 1660 (chartered in 1662) ‘for the promotion of natural knowledge’, self-confessedly forward-looking modernists, should have concerned themselves with Islamic learning. That they did so threw further light upon the complexities of the scientific revolution as well as upon the growth of Arabick studies in later seventeenth-century England. It seems that these natural philosophers had wide interests, reaching far beyond the confines of modern science, interests which included linguistics, theology, Biblical history and religious propaganda. But also it was the case that science, especially mathematical science, required in order to progress the assimilation of the full content of ancient Greek science, much of which only existed in Arabic translation, while medieval Islamic geographers, mathematicians and astronomers were known to have had access to information not available to the scholarly world of seventeenth-century Europe.

Thanks in large part to Henry Oldenburg, its extremely conscientious Secretary from 1662 to his death in 1677, the early years of the Royal Society are exceptionally well documented. There are quite full records of meetings, conveniently gathered together and printed by a mid-eighteenth-century Secretary, Thomas Birch, in his 4 volume History of the Royal Society which covers the years 1660 to 1687; there are papers read at meetings or enclosed in correspondence in what are now called Classified Papers; and there is the correspondence, mainly conducted by Oldenburg, and in greater part preserved in the Royal Society’s Guard Books (Early Letters), many transcribed contemporaneously into bound Letter Books. It is this correspondence, at least that part (the bulk) addressed to and from Oldenburg, that makes up the greater part of The Correspondence of Henry Oldenburg that my husband and I have edited over what seems an almost infinitely tedious number of years.