This first volume of a catalogue of Turkish manuscripts in Dutch collections contains detailed descriptions of all Turkish manuscript materials that were acquired by Leiden University Library during the 17th and 18th centuries. For the greater part, they constitute the Turkish collections of four Leiden scholars. Jacobus Golius (1596-1667) travelled in Morocco and in the 1620's made an acquisition trip of four years to the Middle East, before he became professor of Oriental languages and mathematics in Leiden. As a result, more than two hundred Oriental manuscripts entered the Leiden library. Before that time, the Leiden collections already contained a few Turkish manuscripts. These had belonged to Josephus Justus Scaliger (1540-1609), the most learned man of his time. A century and a half later, the Leiden collections were enriched by the purchase of the collection of Jan Jacob Schultens (1716-1785), professor of Oriental languages, and the second of the Schulman professorial dynasty, that ruled academic Orientalism in Leiden during the greater part of the 18th century.

But the greatest collector of them all was Levinus Warner (1619-1665). He was a student of Golius, and eventually became the ambassador of the Dutch Republic to the Sublime Porte. He was an astute diplomat, an indefatigable scholar and a daring collector of manuscripts. He bequeathed his entire collection of more than a thousand rare manuscripts in Arabic, Persian, Turkish, Hebrew and Armenian, together with a large number of important printed books, to the Leiden Library. Instantly, it made the Leiden Oriental collection famous throughout Europe. Legatum Warnerianum, Warner's Legacy, is still the name of what is today the Department of Oriental Collections in Leiden University Library.

In Warner's time Istanbul had become a metropole of an empire that had just passed the pinnacle of its political power, with a display of wealth and plenty so had never been seen before in the Middle East. All the spoils, including vast libraries, of the subdued provinces, from the Yemen to the Balkans, from Tunis to Iraq, all the richness of Egypt, Syria, and Arabia, had flowed to it in vast quantities. And these were now up for sale! The antiquarian book market of Istanbul, in Warner's time simply was without precedent. Numerous costly and rare manuscripts found their way to the emerging and wealthy collectors in Istanbul, among them the many-talented Levinus Warner. In the course of time, and by his independent scholarly judgment, he succeeded in acquiring many rare and important texts, rather than the luxury items for which the average bibliophile goes.

The present volume gives detailed and up-to-date descriptions of the Turkish manuscripts brought together by all four scholars mentioned, but mostly those that were collected by Levinus Warner. They reflect two centuries of Dutch interest in Turkish culture. In addition: the catalogue presents an analysis of the contents of the numerous notes written in Turkish, but found in manuscripts written in languages other than Turkish. A massive corpus of shorter and longer texts on an enormous variety of subjects is the result. More than a hundred illustrations give the reader an idea of the visual aspects of the Turkish materials. A detailed index gives this volume its final touch.
Cod. Or. 504, f. 1v. The opening page of an early 16th-century copy of the Koran with interlinear Turkish translations.
Codices Manuscripti is a series of manuscript catalogues which is published on behalf of Leiden University Library

Editorial board:
A.Th. Bouwman & J.J. Witkam

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PREFACE

It was about time that a new catalogue of the Turkish manuscripts in Dutch collections would appear. The last published catalogue in which all Turkish manuscripts then present in collections in The Netherlands were described appeared in 1877, with the publication of the sixth and final volume of the Catalogus Codicum Orientalium Bibliothecae Academicae Lugduno-Bataveae (CCO). That volume had been prepared by M.Th. Houtsma. It was the successful completion of a cataloguing project which was started by R.P.A. Dozy in as early as 1851, and which saw two other great names as contributors, M.J. de Goeje and P. de Jong. The CCO does not only describe the Turkish manuscripts in the Leiden library and the other Dutch collections, but also the Arabic and Persian ones, plus a hoard of manuscript texts in other languages, mostly from the Christian Orient, together with a few manuscripts from East and South-East Asia.

But what was the state of the art in 1877 cannot, now, be considered anymore as an adequate and useful bibliographical tool. The basic material, the manuscripts, have, of course, remained the same, but circumstances of research have changed drastically.

A few points of difference between 1877 and now may here be discerned. First there is the language of the CCO. Latin is not easily read anymore, not even among European academics, let alone by non-European students of Oriental literatures. English is now the obvious choice as the language for the present catalogue. Secondly there is, inevitably, the progress and expansion of science itself. The advance of bibliography and philology, which catalogues as the Leiden CCO once helped to boost, has now by far surpassed the level of scholarship for which the catalogue was compiled in the period between 1851 and 1877. Both the enormously grown number of researchers, and the cumulative effect of their achievements, have contributed to that. Thirdly, the steady expansion of the Leiden manuscript collections makes the compilation of a new catalogue for the Turkish collection a necessity. Finally, a shift in scholarly attention should be remarked here. Was the primary goal of the older catalogues to mostly cater for the needs of historians, philologists and editors of texts, nowadays other dimensions of interest have been added to these. Was in former days the content of a text virtually all that mattered, now the scholar’s approach is more balanced and the outward appearance of the manuscripts receives the attention it deserves.

In addition to this, ample attention is now given to a feature, which has, almost entirely, been omitted from the earlier catalogues, not just the Leiden catalogues, but virtually all catalogues. The present catalogue contains detailed descriptions of all sorts of minor notes in the Turkish language, even if they occur in manuscripts which have their main text in a language other than Turkish. As far as I know it is the first time ever that an effort to include such ephemeral materials in any manuscript catalogue has been made. A multitude of smaller details, useful and practical information of all kinds, plus a great number of textual fragments which were added by the Turkish owners of such manuscripts, have now been analyzed and described.
The organization of this catalogue, by the presentation of the material in order of the accession numbers, offers the reader, for the first time in the history of the Leiden catalogues of Middle Eastern manuscripts, the opportunity to follow the development of the formation of the collection.

The Turkish manuscripts are a relatively small entity within the Leiden library, but they reflect in several ways the history of the cultural and political relations between the Netherlands and the Turkish world. The present volume clearly exemplifies this with the description of the Turkish materials which were collected by Levinus Warner, the ardent bibliophile who was, till his death in 1665, ambassador of the Dutch Republic to the Sublime Porte. Part of that collection must have been brought together by Warner for practical purposes. And although it is difficult to nowadays reconstruct his precise motives for collecting particular pieces, it is evident that some of his manuscripts are of relevance to and an illustration of moments in Turkish-Dutch relations. But also if one looks at the other Turkish manuscripts in the Leiden collections as they are described in this first volume of the catalogue, it becomes clear that there is indeed a cultural and historical context, within which the coming of Turkish manuscript texts into Dutch collections can be placed. In the present catalogue an effort is being made, in addition to opening up the Turkish manuscript resources for their own sake, to produce the information which brings about a deeper insight in this particular dimension of the relations between the Netherlands and the Turkish world.

It can hardly be a surprise, therefore, that all these considerations have led, a few years ago, to the plan to compile an up-to-date catalogue of the Turkish manuscript heritage as preserved in collections in the Netherlands. It is fortunate that for the compilation of the catalogue the Leiden library could avail itself of the assistance of Dr Jan Schmidt, whose work on Turkish philological and historical subjects is sufficient guarantee for a high quality performance in cataloguing the Dutch collections of Turkish manuscripts. At the same time, the Netherlands Organization of Advanced Research (NWO) decided to fund the research costs of the entire cataloguing project. Its liberal assistance in this matter is herewith gratefully acknowledged.

The importance of the technical and administrative infrastructure which the Leiden library was willing to provide for the purpose should not at all be underestimated. The personal effort of several of the Library’s officials in order to make this project run smoothly and pleasantly have, till now, significantly contributed to the completion of the present and following volumes. We hope that the timely publication of this catalogue will convince the academic authorities that their provisions have been used in a cost-effective way.

Leiden, August 31st, 2000

Dr. Jan Just Witkam
Interpres Lugati Warneriani

INTRODUCTION

The present volume is the first in a series that aims at presenting a new and more detailed description and pictorial presentation of the Turkish manuscripts preserved in Dutch libraries. The most voluminous and valuable collection is found in the Leiden University Library and this, the first, volume covers the manuscripts acquired during the first two centuries of its existence. Leiden University was founded in 1575; the first book, a polyglot Bible in eight volumes, was presented to it in the same year by the stadtholder, Prince William I. The first Oriental manuscripts were acquired from the Scaliger legacy in the early 17th century. In this book, I shall present a series of descriptions of all manuscripts in the library aquired before 1781 that contain Turkish texts. These include quite a number of copies which contain Arabic and Persian texts or which contain them nearly exclusively. This is not surprising: a great number of the manuscripts with texts in these languages were acquired in the Ottoman Empire, in which the upper echelons of culture were occupied by scholars, litterateurs and officials many of whom were equally well versed in Arabic, Persian, and Ottoman-Turkish. Ottoman culture as, indeed, Ottoman Turkish itself, was to a certain extent trilingual. This fact is also reflected by the ubiquity of dictionaries in the three languages in collections of Ottoman manuscripts, the present one not excluded.

The sequence of my descriptions reflects their subsequent registration (from Codex Orientalis [Cod.Or.] I onwards) which, in turn, roughly reflects the chronology of their provenance. The old collection has five distinct sub-collections, namely those originally gathered by Golius, Scaliger, Warner, Dibbets, and Schultens, all of them, except Dibbets, Oriental scholars. The five chapters which describe their acquisitions for the University Library or (a part of) their former private libraries begin with brief biographies of the five scholars as well as, if known, the provenance and some indication of the value, not in an exclusively economic sense, of the manuscripts they collected. In a way, the collection gives us a good impression of the development of Oriental scholarship in Holland and more directly - this is particularly true for the Turkish collection which contains many documents of a diplomatic and economic nature as well as personal letters - of the developments of Dutch-Ottoman relations during the first two centuries. (Regular diplomatic relations began in 1612.)

The descriptions of the individual manuscripts provide the following items: press-mark; title or genre; author (if known); a brief characterization of the contents or a more detailed description if the text under discussion merits it and is not too long; a description of annotations by owners or other additions; a codicological analysis limited to the following observations: binding, paper, watermarks if the manuscript is undated, number of folios/pages (numbers within brackets are endpapers not belonging to the original and the longer numbers refer
to numbered folios/pages), measures of folios/pages and written surface; number of lines, catchwords, writing style, illuminations and illustrations, name of copyist, date of conclusion and earlier owners; and, finally, quotations in Arabic script including first and last lines - interlinear additions are quoted within brackets - as well as (selective) references to catalogues, editions, translations, and literature. Pictures often can tell more than descriptions, and this is particularly true for the widely varied scriptorial styles as well as the occasional drawings and miniatures. The artistry or, on the other hand, deliberate absence of artistry contributes to our understanding of the manuscript in its cultural setting, from, on the one hand a precious objet d'art to be presented to a wealthy patron, or, on the other end of the scale, a well-thumbed scrapbook of, say, a wandering dervish. In order to show this aspect of the manuscripts as directly and as possible, many photographs have been included.

This book could not have been written without the support of Dr Jan Just Wijkm, curator of the Oriental collections in the Leiden University Library, who initiated the cataloguing project of which this volume is the first fruit and took care that I was not bothered by bureaucratic distractions of any kind. He also gave me invaluable scholarly and practical advice. He also is the editor of the book and is largely responsible for the attractive form in which it appears. My thanks also goes to the Dutch Research Fund, NWO, which provided the necessary funds for financing the project. I am furthermore grateful to Professor Barbara Fienning who acted as scientific supervisor and has been able to advise me on particular questions and allowed me to share her great knowledge of Turkish literature and codicology. Her contribution has been invaluable. Last but not least I am indebted to Thijis Raut who taught me to use and, indeed perfected for me, the computer programme with which the book was written, and to the library staff, Hans van de Velde in particular, who have been more than helpful in finding my way through the labyrinth of bookshelves.

Leiden, 31 August 2000

Dr Jan Schmidt
1. The Golius Collection

Jacob Gool (Golius, 1596-1667) was Professor of Oriental Languages and Mathematics at Leiden University. After he had concluded his studies in Leiden, he spent two years (1622-4) in Morocco, where he was attached to the Dutch legation as an engineer and bought his first manuscripts. Soon after his appointment as professor in Leiden in 1625, he travelled to Aleppo where he was employed as Chancellor at the Dutch Consulate, but also spent some time travelling and purchasing manuscripts in commission for the university. Later, in 1627, he moved on to Istanbul, where he stayed as a guest of the first envoy to the Porte, Cornelis Haga, and was able to acquire more manuscripts. After his return to Holland, in 1629, he acquired a few more manuscripts, either by purchasing them or by having works copied by his copyists Nicolaus Petri, Shahin Kandi, both Christians from Aleppo, and a certain Hakverdi, of Persian origin. Golius's student and Dutch envoy at the Porte, Levinus Warner, and Nicolaus Petri (who travelled to Istanbul in 1647) also assisted in the acquisition of manuscripts (see also Chapter 3). In one Turkish manuscript, Cod.Or. 148, we find traces of the aforementioned copyists' work. Another manuscript, Cod.Or. 1183, was copied by Shahin Kandi in Leiden in 1662. When Golius died, he had acquired 211 manuscripts for the University Library, mostly in Arabic, which are now labelled Cods.Or. 1-211. These were first described by himself in a catalogue published in 1640. Apart from his purchases for the Library, Golius bought at least twice as many for his private collection. These were sold by his heirs at a public auction on 16 October 1696 (cf. Catalogus); nearly all of these are now kept in the Bodleian Library at Oxford. Curiously, one of his manuscripts, Cod.Or. 1280, was bought more than a century later by the Library from the estate of Jan Jacob Schultens (see Chapter 5). Another one, Or. 1628, was acquired during the 1840s and more copies were purchased in 1888 (Cods.Or. 3080 and 30830). We know little about Golius's purchasing policies or what he did with the manuscripts, but we are informed about a few specific cases by letters which have survived in the Leiden Cod.Or. 1228 and the John Rylands University Library (Manchester) MS Persian 913. There is, however, only one reference to a Turkish work in a letter by Shahin Kandi to his relatives in Aleppo written in January 1666 (preserved in the Manchester manuscript), namely the rhymed Persian-Turkish dictionary by Ni'metullah, a copy of which is in the collection (Cod.Or. 164). In the same passage, Kandi wrote that Golius was working on a Turkish-Latin dictionary. It was never published, but the manuscript is now in the Bodleian Library (MS Marsh 193). This explains Golius's interest in lexicography: of the five Turkish manuscripts acquired by Golius for the University Library - I do not refer here to the manuscripts that only contain brief fragments in Turkish - three are dictionaries.
THE GOLIUS COLLECTION (Or. 2k, 40)


Cod.Or. 2k

Two annotations in Turkish


Cod.Or. 40

A geography in tabular form with maps

The undated and incomplete copy is, according to a label pasted on the inside of the front board, attributed to a certain Necmi Beg b. Kâzî Ma’rûf (see plate). He might be identical with the famous astronomer Taşiyüddin Mehmed b. Ma’rûf (d. 993/1585), a number of whose manuscripts were acquired by Golius (cf. A. Süheyl Ünver, *İstanbul rasathanesi* (Ankara 1969), pp. 103-4). According to the same label, the contents consist of an anthology of translated parts of the famous geography *Taqwîm al-Buldan* by Abû l-Fidâ‘ (d. 732/1331), well known among the Ottomans. (See for this work and its Turkish translations H.A.R. Gibb, ‘Abû al-Fidâ‘ in *EP* and Taeschner, ‘Geographische Literatur’, pp. 51 ff.) If he was not
THE GOLIUS COLLECTION (Or. 40, cont.)

simply the owner, Necmi Beg might have been the translator, or more likely the copyist and/or compiler, of a previous Turkish translation or elaboration of the work — although the tabular format is similar to that of the Taqwim, comparison of the Turkish text with Reinaud and Slane’s edition (Géographie d’Aboulfeda. Texte arabe, Paris 1840) does not seem to reveal much resemblance. There are entries in the Turkish text which do not occur in the edition; entries with a description of some cities which are found in both texts, on the other hand, are completely different. The work is unfinished and the manuscript has a great number of empty or partly empty pages and unfinished rubrics. The ordering of the materials (see below) also suggests that the manuscript is, at least partly, incorrectly bound. Some pages, on the other hand, are densely written and contain lengthy marginal rectifications and additions.

The geographical areas whose towns, and to a lesser extent, rivers and other geographical phenomena are described, are western India with Transoxania and Turkestan (pp. 1-3, 4-7, 10-2, 14-7, 19); the Maghrib (pp. 34, 36-41); Andalucia (pp. 42-3); Egypt (only Cairo, p. 44); Syria (p. 64, an incomplete part on mountains without heading; p. 65); Khorasan (pp. 66-7, without heading); Europe, mostly French towns and rivers (pp. 69-88, 91); Spain north of Andalucia (pp. 92-98); Portugal (only Lisbon, p. 101); Andalacia (pp. 103-4, 106-13); Castile (pp. 114-5); Súes (p. 116); Maghrib (p. 121); Hijaz (pp. 123-6); Yemen (pp. 129-37).

The work contains six maps drawn either over or within the previously-drawn rubrics, or on a separate sheet bound in the MS. They are, according to modern convention, drawn ‘up-side down’: north is towards the bottom of the page, south towards the top. They depict the contours (coastline), towns, rivers, and mountains of (1) Morocco (second p. 41, 120 x 115 mm); (2) Upper Egypt (between pp. 63-4, 310 x 215 mm); (3) Oman and the south coast of Persia (p. 67, 130 x 90 mm, see plate); the Arabian Peninsula (p. 122, approximately 170 x 150 mm, see plate); (5) Hijaz (p. 128, 205 x 125 mm); Yemen (p. 138, 205 x 125 mm, only some towns, without contours).

Rebound in reddish-brown boards with leather back; glazed cream paper, slight damage on right and lower edges from p. 122 onwards; 140 pages, numbered in pencil (p. 41 occurs twice), as well as two unnumbered original flyleaves; 270 x 180 mm and 205 x 125 mm; no catchwords; small, rather careless, to 10/; red rubrics of varying format on most pages; headings and captions in red; without date or name of copyist; illegible owner’s seal in the margin of p. 1.

A label is pasted on the inside of the front board with the text ادرجاء مختصر فه...
THE GOLIUS COLLECTION (Or. 40, cont., 60, 68)

A Turkish verse

The manuscript contains a late-15th century copy of a medical work in Arabic entitled Kitab atibba by 'Abd as-Salām as-Sharīf as-Saqāfī who flourished in Tunis in the early 15th century (cf. Voorhoeve, p. 29; GAL II, p. 257 and S II, p. 367). The copy was concluded in mid-Muharram 899 (22 October - 1 November 1493). Two Turkish distichs in meşnevi rhyme and in ta'liḵ script are found on the title page (1a).

A note in Turkish

The manuscript contains an undated copy of a treatise on astronomical instruments in Arabic entitled Jami’ al-mubābala wa l-giyāt fi ‘ilmī l-miqār by Abū l-‘Alī b. ʿUmar al-Marrakushi (d. c.660/1262; cf. Voorhoeve, p. 93; GAL I, p. 473 and S I, p. 866). A Turkish sentence denoting a transaction is found on the recto side of the first flyleaf.

Turkish phrases and notes

The manuscript contains copies of anonymous commentaries in Arabic on the seven Ma’allaqat and Ka’b b. Zayhār’s al-Burda (cf. Voorhoeve, pp. 218 and
THE GOLIUS COLLECTION (Or. 68, cont., 71, 80)

40); a colophon with the date 12 Rebi’ ‘u l-ahir 883 (13 July 1478) occurs in p. 192. Some fragmentary phrases in Turkish are found on the recto side of the first (original) flyleaf; a note in Turkish on the contents is written on the title page, followed by the injunction ‘ga‘lit olmamayla’ (four lines, nesih).

Cod.Or. 71

Fragments of Turkish texts

The manuscript contains an incomplete copy of a commentary in Arabic by Dâwud b. Mahmûd al-Qayyari (d. 751/1350) on Ibn al-‘Arabi’s Fâris al-Hikam (cf. Voorhoeve, p. 86; GAL I, p. 442 and S I, p. 793); it was completed on 9 Şevval 782 (6 January 1381). Page-filling texts in Arabic and Turkish are found in ff. 1a and 131a written in a coarse voweled ta‘lîk hand: a note in Arabic declaring that the manuscript was made a charitable trust for all those who could appreciate its contents (‘... وقعت هذا الكتاب لمّين كان أمل له’ five lines) and passages from a work on theology in Arabic with Turkish commentary, beginning (1a.6):

الله تعالى روح الأروحان و ذات القدوات فتكم بومشدر فذال فسوينت مدد روحي سلوبو روحو روحم دحل روح دحل دحل الروح من أمل ببي اول ما خلق الله روحي بوهدن مراد عتدر ...

Cod.Or. 80

Annotations in Turkish concerning the booktrade

The manuscript contains a copy of a work on astronomy in Arabic, mostly consisting of tables and entitled ad-Durr an-na‘azin fi tashkil i-taqwim based on the work of Ulubeg b. Shâhrûkh b. Timur (d. 853/1449; cf. Voorhoeve, p. 406); it was completed on 15 Jumâdâ II 948 (5 October 1541). Annotations in Turkish, probably by one or more booksellers, are found in the endpapers: a list of titles headed “books given to Yahyâzâde” (12 items, ta‘lîk, first flyleaf, recto); three titles, with numbers of volumes and the price of 2000 [çêçê?] (ibidem, same script); “books given to İbrahim Çelebi” (two items, ibidem, somewhat different ta‘lîk); further, rather cryptic, notes in a smaller hand and with the year 1033/1623-4 are found in f. 1a. Longer inventories with book (manuscript) titles,
authors’ names, and prices are found in ff. 103b-104b and written by the same person who wrote on the first flyleaf; they consist of four separate lists headed by the names of, respectively, the owners Feyzullah Celebi (36 items), Ruhullah (28 items, two of which were erased), Hanefi Efendi (12 items) and Bekir Efendi (two items). A list of ingredients (three items) for making collyrium (kashl, spelt here as كوميلي) is found in f. 111b (bold, coarse nesh).

Cod.Or. 90

An astrological almanac for the year 1036 (1626-7)

The undated, but clearly contemporary, copy of the astrological almanac or calendar is of the type called "rûznâme", quite a few copies of which exist in Turkish manuscript collections in varying format. In view of the year covered in the almanac, Golius probably bought the manuscript in Istanbul. (The genre, well represented in the scientific writings of all Islamic countries, has been little studied, cf. for a useful introduction Daniel Martin Varisco, Medieval Agriculture and Islamic Science; The Almanac of a Yemeni Sultan (Seattle & London 1994), esp. pp. 6-9, 63-127). The main part of the work, ff. 4b-16b, consists of an introductory part (ff. 4b-5a) and thirteen tables. Of these, twelve cover the twelve solar months of the old Persian year, from Fīrūzābād (5b-6a) to Esfand (15b-16a), and the thirteenth is dedicated to the five intercalary days (yemanse-i mesteriba) of the same calendar (16b-17a). The introduction (see plate) explains that the year in question is a tawzan yik ("Year of the Hare") for the Turks, Uyghurs, Chinese, and scholars of the Deš-i Kıpçak. The year is the hicret year 1036 and it brings a great many threats, including earthquakes and diseases. Finally, the year is calculated for the various existing calendars and the astrological PARTICULARS for Istanbul are given. The subsequent monthly tables contain all kinds of data, ranging from the position of the sun in the various constellations to auguries ("rulings", abhân) and "options" (preferable actions, iltiyârat) for every day. The ff. 1b-4a seem, apart from the rubric lines and some headings, to have originally been left empty but to have been provisionally filled in afterwards. They contain crudely designed schemes of the signs of the Zodiac with prognostications according to various places (Erzurum, 2a, and Istanbul, 2b) and authorities (among whom Ptolemy, 3a). (For copies of similar works, see index under 'rûznâme'.)

Series of, what seem to be, astrological calculations, are found in f. 4a.

Calculations which resemble those on f. 4a as well as glosses in Arabic and Latin, possibly in Golius’s handwriting, occur in f. 17b. It also contains a four-column list of people honoured with gifts (loan?), including the Sultan (given 90 kuruş), the Valide Sultan (handed 75 kuruş), and a wide range of functionaries, both of the palace and in the provinces and some of them mentioned by name, with some of the amounts due in kuruş and zolota.

Bound in paper; glazed white paper; 18 folios - the sheet between ff. 8 and 9 is unnumbered; 260x180 mm and 200x130 mm; without catchwords; small ta’lik in black and red with larger red headings in şülag; double red borders and rubrics; without date or name of copyist; owner’s seal containing the name of Hûseyin in the margin of f. 17a.

The main part begins (4b):

الله مبارك فامك لما سرت تعلم ما الخطأ ... تراك عمران

The year is mentioned in f. 5a:4

تاريخ هجرت نوبيه 264 100 يليمه مطالبه ...

Catalogue entry: CCO 1202 (III, p. 162).

Cod.Or. 138

Turkish annotations

The manuscript contains a collection of four Arabic works copied in 927/1520-1 and earlier (cf. Voorhoeve, p. 198). A few annotations in Turkish are found in the endpapers: a note on the contents of the manuscript "in this volume are five books" (fourth flyleaf, recto); a note in Arabic, Persian, and Turkish on the death of Şâ’în b. Ilyâs Konevi in Midilli (Lesbos) at the Port of Herese (Eresos) on 7 Çemâz-i evvel 942 (3 November 1535); the deceased and the anonymous writer of the note were on their way from Algiers to Istanbul; the latter arrived safe and sound on the 13th after 42 days travelling (170b, 7 lines, şülag); various words and fragments of phrases in sikeste are found in f. 173b.
Cod.Or. 148

Tuhfe-i Şahidi

An early-16th century copy of a rhymed Persian-Turkish dictionary by İbrahim Şahidi, a Mevlevi dervish and poet (d. 957/1550). The name of the author and the title of the work occur in f. 3b/6-7; the text is headed by "شاهدی" on f. 1h. Many copies of this work have survived. It commences with an introductory mesnevii of 61 bëys in which, among other things, the author explains his life-long fascination with dictionaries and his decision to write a rhymed one as a nazi'ir to the Tuhfe-i Hustami (of 802/1399). He also expresses his hope that the work will be helpful to children for learning Persian and scanning verses. It is followed by 27 kitâhs which discuss a vocabulary ranging from words for God to that for napkin. In the last verse, the author explains the numerical value of Arabic letters. The year 931 (1524-5) occurs in the margin of f. 27b. (For other copies of the same text, see Cods.Or. 1582, 1583, 5808, 6965, 6967, 8330, 11.117(2), 11.575(1); Hotz 2289.)

Bound in red boards with leather backing; glazed white paper; f. 1, clearly added later and pasted against the first quire, is, as the flyleaves, of unglazed white paper; (1)+27+(1) folio; 215x150 mm, varying; and 140x110 mm, varying; 9 lines; catchwords: nesr'î, interlinear digits in red; red headings in neat nesrî in the same hand as the text on f. 1b, clearly written by Golius’ copyist Shahn Kandi (see plate); without the name of a copyist.

Begins (1b, as in the printed edition of 1275):

Author and title are found in f. 3b (as in the printed edition of 1275, p. 7):

Ends (27b, as in the printed edition, p. 23):

Catalogue entries: CCO 94 (I, p. 102); Sohrweide II 199, where other references are found; see also Fihris 518-32 (I, pp. 133-6); Schmidt 34, 115, G 1500(1); Şeşen III 694/3; TYTK (Antalya) 1633-5; TYTK (Türkiye Bütünyük Milllet Meclisi) 105.

Cod.Or. 148, ff. 1b-2a. The opening pages of the popular rhymed dictionary Tuhfe-i Şahidi in an early 16th-century copy; the page on the right was later added and copied by Golius’s copyist Shahn Kandi.
THE GOLIUS COLLECTION (Or. 148, cont., 152b, 155, 156)


Literature: Janos Eckmann, 'Kâmis' in E2'; Sehrweide II, p. 185; Storey III, pp. 66-7; see also the introduction to Verburg's edition.

Cod.Or. 152b

A Turkish distich

The manuscript contains a commentary in Arabic by 'Ali b. Ajiya 'Alawûn al-Hamawi (d. 936/1530) on a poem entitled al-Tâ'îya al-kubra by Ibn al-Fârid (d. 632/1235; cf. Voorhoeve, p. 359; GAL I, p. 262 and S I, p. 464); it was completed in Şâ'bân 967 (April-May 1560). A Turkish distich is written in angular nesîh on the recto side of the first (original) flyleaf:

منصب الده دستمال ابیش بالدم
نتش اکل خیال ایش بالدم

Cod.Or. 155

A fragment of a recipe in Turkish

The manuscript contains an undated copy of a work consisting of glosses in Arabic by Ibn Afdal ad-Din al-Hasuni (d. 909/1503) to a tasfîr entitled Maqâlî al-anâr by al-Ishâhî (cf. Voorhoeve, p. 376). A fragment of a recipe - it mentions the cooking of onions - is written (and partly erased) in bold, course şikeste on the recto side of the first (original) flyleaf.

Cod.Or. 156

Verses and notes in Turkish

The manuscript contains a copy of the Persian Divân of Shâhî (d. 857/1453; cf. CCO 676 (II, p. 119); Rypka, p. 284); it was completed on 21 Ramazân 902 (23 May 1497). A great many additional verses and some notes were added in the endpapers, among these Turkish ones: eight beyis in megnevi rhyme (1a, nesiîh); various distichs, mostly in mono-rhyme (1b, ta‘lîk); one bey (2a, right margin, bold irregular ta‘lîk); a recipe for curing diarrhoea (5a, three lines, small şikeste); a note in the same hand on the contents of the manuscript (5b, three lines, nesiîh, partly erased); two verses by Ahi (5b, same script); a distich and two verses attributed to Kemal Paşazade (6a, nesiîh); a long fragment of 56 verses in megnevi rhyme, probably taken from a work in the şehr-engiz genre with characterisations of a number of attractive young men of various trades, headed "mihtnet-i mukhababên" begins:

بو كون ميدان حسن اچر ما ... [؟] آمد "كوزل درسک تعیین اذ را احتمال قبله" "کانی دوئن محراب اولبد" (41a-42b, irregular ta‘lîk); and a beyî attributed to Şeyhî Bog (41a, margin, ta‘lîk).

Cod.Or. 159

Turkish annotations

The manuscript contains an undated copy of a collection of three works in Arabic 9cf. Voorhoeve, pp. 371, 370, 83). Administrative annotations in Turkish, and written in a minuscule and almost illegible ta‘lîk script by, probably, a bookseller are found in the endpapers. These consist of series of names, book (manuscript) titles, prices, and calculations, with years 1009/1600-1 and 1010/1601-2 (first original flyleaf, recto and the last two original flyleaves, verso).

Cod.Or. 164

Luğat-i Ni‘metullah

An incomplete, possibly autograph, copy of a Persian-Turkish dictionary by Ni‘metullah b. Ahmed b. Kazî Mu‘ârekî-r-Rûmî, also known as ‘Halîl Şûfî’, a scholar who died in 969 (1561). The title is mentioned on the title page (the back of p. 1) The manuscript, dated 1559, is an autograph, that is, if the colophon which mentions the author as writer of the copy is original. The dictionary was a popular work, many copies of which have survived. Most of these begin with

لغت تعمت الله
an introduction in Persian, which is lacking here. The work itself consists of three parts (cf. E. Berthels, ‘Ni’met Allah’ in EP) on: (1) infinitives and expressions in which infinitives occur (pp. 1-19); (2) particles and inflection (pp. 19-26); and (3) nouns (pp. 27-289).

There are a few marginal additions in various hands; innumerable pencil strokes both in the text and the margins as well as remarks in Arabic script and in Latin, possibly by Golius (see also Cod.Or. 227, below). He might have used the book for his (unpublished) Lexicon Hepaglotinum (it is mentioned in a letter from Golius’ copyist Shahin Kandi to his family in Aleppo, cf. Schmidt, ‘Heyman Papers’). On the recto side of first flyleaf are two Turkish bayets and three distichs from Firuzawi’s Shahname. (For other copies of the work, see Cods.Or. 227, 684(1) and 925, below.)

Bound in boards covered in marbled paper, with brown leather backing; on the outside of the front and back boards are each a blind tooled inset in leather with floral motifs; glazed white paper; 289 pages, numbered in black ink (Western style); three flyleaves; 205x150 mm and 147 x 95 mm; 21 lines, varying; without catchwords; fully voweled nesli; partly faded red headings and strokes; faded double red borders on pp. 1-2; a large besele in nesli heads the text on p. 1; the copy was concluded by Ahmed ibn-i Hali Saffi el-Karavirev (?), who is identical with the author, in mid-Şaban 966 (18-28 May 1559); the colophon on p. 289, written in gülüg, is surrounded by 3 bayets by the copyist/author in Persian in ta’lîk script. Owners’ inscriptions of (1) Mehmed b. (?) el-Hacc Hüsrev, mu’add (tutor) at one of the medreses of Edirne, and (2) Muṣṭafâ b. İbrahim, connected with the madrese of Fatma Sultan (with year 1023/1614-5) are found on the title page (the backside of p. 1).

Begins (p. 1):
آب آوردن علیکی بر بیییب سبین ستور بیدید آمید یعنی طوار اواغده علیاً طاهر
اوامق

Ends (p. 289):
یویه ارزومدنه بهه ملله بهره ملله

Colophon (p. 289):
تعت الکتاب بمون الملل يواپحر حضر الغبيرحم ابتن خليل صق في الفروپوری
في اواست شیعان معظم من شهر سبین سنتر و سبینه مالیه

The verses read:
یا رب دکارا تو ایمان ان کسی
کاین خان من بخواهد و بر من دعا کند
فیپدنه را هرکه کريد دعا

Cod.Or. 164, p. 289. The final page of the popular dictionary Lugas-i Ni’metullah, with a colophon by the author surrounded by his verses, dated 966/1559.
THE GOLIUS COLLECTION (Or. 164, cont., 167)

Catalogue entries: CCO 90 (I, p. 101); Götz II, 473-8 and Storey III/1, pp. 70-1 where other references are found; Fihris 4158-70 (IV, pp. 9-12); Şüsen i/1569; Schmidt C 7988, P 884; TYTK (Antalya) 393, 3485-6.

Literature: Bereths in EF; Storey III/1, pp. 70-1; Götz II, p. 448.

Cod. Or. 167

Tuhfat al-Hādiya

An undated and incomplete copy of an undated Persian-Turkish glossary which is also known as the [Risāle-i Dārüşşefah] from the first of the infinitives given (2a:1). The author was a certain Muhammad b. Häjji Ilyas about whom nothing seems to be known. The glossary consists of a series of infinitives (1b-5b); a second part (qism) on the past forms (5b-6a); a third part on the future forms (6a-10b); a fourth part on the continuous present (hal, 10b-15a); a first section (fas) on substantives referring to things celestial and terrestrial (15a-24b); a second section on things created by man (yaşar, 25a-30a); and a chapter on numerals (30a-31a). The work is only superficially based on the original work of the same title and contains only a selected number of items from it. Numerals have been added and are not found in the complete original version. (See Cod. Or. 1028, below.) A few marginal additions; some pencil annotations in Latin are found between the text and in the margins.

Bound in marbled paper; glazed white paper with water damage; 31 folios numbered in pencil; 200x145 mm and 170x100 mm, varying; 7 lines with Persian and Turkish words, the ones above the others; catchwords, partially cut away by trimming; vowelled (the Persian words) and unvowelled (the Turkish words) nesîh; an inkblot on f. 27a partly obliterates the text at the bottom; without date and name of copyist. A circular red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) occurs and the inscription, bu kitab benâm, "This book is mine", occurs in f. 1a.

THE GOLIUS COLLECTION (Or. 167, cont., 171, 186)

The heading in f. 1b reads:

Ends (31a):

Catalogue entries: CCO 179 (I, p. 97); see Storey III/1, p. 65.

Literature: Storey III/1, p. 65.

Cod. Or. 171

A Turkish verse

The manuscript contains a copy of the Divan of Ibn al-Farid (d. 632/1235; cf. Voorhoeve, p. 63; G4L I, p. 262; R.A. Nicholson - J. Pedersen in EF); it was completed during the last days of Sevât 1022 (3-12 December 1613); owners' inscriptions of Mahmûd al-Bâlîwî (at Jerusalem, 1a) and Mehmûd Çelebi (1a and 158a). A Turkish verse is written on the title page (1a):

Aşkî's Murağalık Bahâ at Taşlandı bir

Cod. Or. 186

Turkish recipes

The manuscript contains an incomplete and undated copy of a commentary in Arabic by Ibn Rushd (Averroes, d. 555/1198) on Ibn Sînâ’s (Avicenna’s) medical work Ufûs fi t-tibb (cf. Voorhoeve, p. 391). Various annotations in Turkish occur on the inside of the boards and in the endpapers, all written, it seems, by the same owner in nesîh and ta'lih: a list of ingredients for a purgative pill ("which I have tried out", inner front board, four lines); a recipe for a painkiller (1a and inner board, 11 lines); three verses in megveñ rhyme from a medical work by Kayşınîzâde (1a); a recipe with a list of ingredients, including opium, for a pill that relieves internal pains (1a, five lines); a recipe for curing urine retention (1a, five lines); a list of ingredients for a cyster (hušk-i müfettîhî) and a recipe for relieving headaches (1b, 11 lines); a recipe for suppressing anger and
throat pains (2a, six lines); a recipe for preventing hair and beard troubles, attributed to Galen (115b, nine lines); a recipe for a charm against epilepsy (sar', 125a, 13 lines); a recipe for curing gripes and bleedings from the bowels (125b, five lines); a list of ingredients and a recipe for a 'Frankish pill' (habb-i Firengi, 126a, eight lines); a list of ingredients for medication against back pains (126a, four lines); a list of ingredients and a recipe for a 'thyme pill' (habb-i aftım) against 'wicked thoughts and melancholy' (vâsıs ve sevêt, 126b, five lines), a habb-i Cârcini (?), ibidem, three lines) and another habb-i Firengi against scrofula (taqda balğan) and the itch (ibidem, five lines); another recipe for a 'Frankish medicine' against the itch with a lengthy instruction for how to apply it (127a, 20 lines and marginal continuation); various recipes with lists of ingredients for eye ointments (127b); the names of 'Ali Çavuşzâde Ahmed Celebi and 'Ayes Hâzan with the amounts [of money due or paid]: 3390 and 2000 [açe?] respectively (128a) - another two entries of the same type, later erased and dated 1033/1624, occur on the inner back board; various recipes with lists of ingredients against scrofula (128b); and two recipes for curing tooth and mouth pains (inner back board, 13 lines).

Cod. Or. 188

Turkish annotations

The manuscript contains a collection of four treatises in Arabic on astronomical subjects (cf. Voorhoeve, pp. 194, 231, 314, 351); a colophon with the date Sevval 783 (November-December 1383) is found in f. 111a. Various additions in Turkish are found in the endpapers: on the calculation of time and latitude (various fragments in small ta'lik written patchwork-wise on the page (1a); an owner's inscription (in şähâ script) of Mustafâ b. Hakîm stating that he was appointed secretary to the Imperial Council (Divan-i 'âlîgan) on 11 Zi l-la'âde 995 (? 13 October 1587, last flyleaf, verso); various epistolary phrases and a list of the Persian months in small ta'lik (same leaf, verso).

Cod. Or. 189

A Turkish distich
THE GOLIUS COLLECTION (Or. 189, cont., 204, 205)

The manuscript contains an undated copy of an anonymous commentary in Arabic on the second and third chapters of a work on logic (cf. Voorhoeve, p. 439). A Turkish distich written in irregular *a'īk* is found on the verso side of the last flyleaf:

مر که تظیم کوره اول لعل کوره باش اوسته + جدان داش احده دکل تحسین و انتاد باش اوسته

**Cod.Or. 204**

Turkish annotations

The manuscript contains a collection of five essays in Arabic, mostly on mathematics and astronomy (cf. Voorhoeve, pp. 371, 438, 311 & 432, 432, 26), and tables with a Persian text (COC 1182 [III, pp. 149-50]); a colophon with the date 14 *Jumādā I* 840 (24 November 1436) occurs in f. 71b; an owner’s remark with the date *Rebi‘I I evvel* 914 (June-July 1508) is found in f. 1a. Turkish annotations are found on the inside of the boards and in the endpapers: on the rotation of various stars (planets):

رأس ذهب بر دوبی اون طرف یاده تمام اولر بر برجی اون طرف از ایده کیه

(inner front board, two lines, small *nesih*); a *müfred* by Ahmēd Paşa and another anonymous distich (1a, small and bold voweled *nesih*); a series of *müfreds* on the names of the principal geomantic figures consisting of combinations of four digits of the numbers 1 and 2, headed "eykāl-i remel inhāsī" and with a separate list of these names and number formations: [1111] تصریح جامعه [1112] طریق [1111] نصرة جامعه [1211] طریق [1111] الداخل [1211] etc. (1b, see plate) and a distich by Niyāzī (inner back board *gilīhte*).

**Cod.Or. 205**

Turkish annotations

The manuscript contains a copy of a treatise in Arabic on mathematics and geometry entitled *ar-Risāla al-Muhammadiya* by *ʿAlāʾuddīn ʿAlī b. Mehmēd el-Kuṣṭ (d. 879/1474) and dedicated to Sultan Murād II (cf. Voorhoeve, p. 309; GAL II, p. 235 and S II, p. 330; A. Adnan Adivar in EF); it was concluded in

878 (1473-4). The endpapers contain some additions in Turkish: a *fetva* by Sāʾuddīn and a geometrical problem with solution in the same format and script (111b, 12 lines, *a’īk*); a demonstration by example of how to calculate the proportional repayment of a sum of money owed by three debtors, headed *takṣīm-i gūremsi bu tarīk ile olur...* (112a, text fragments in *nesih*, calculations).
2. The Scaliger collection

Joseph Justus Scaliger (1540–1609), a French Protestant and all-round Renaissance scholar, acquired fame as a classical philologist. He was also versed in some Oriental languages, particularly Hebrew and, to a lesser extent, Arabic and Persian. His knowledge of Turkish was, to his own regret, limited. He was appointed professor without specific teaching duties at Leiden University in 1593 after lengthy diplomatic negotiations at the Court of King Henry IV. Scaliger died in 1609 and had left his Hebrew and other Oriental manuscripts, acquired through scholarly and other contacts, as well as 79 Western ones to the University Library. Among these were eight manuscripts with Turkish texts, a work on jurisprudence, a copy of Sâdi’s Gullâniyât with Turkish glosses, two dictionaries and four prayer collections, described below. The first two items, Cod. Or. 222 and 242, had reached Holland as war booty acquired from, respectively, the spoils of the Battle of Lepanto and the conquest of an obscure fortress in Hungary. Like Goliath, Scaliger had a keen lexicographic interest and wrote an Arabic ‘Thesaurus’, kept as Cod. Or. 212 in the Library. His legacy was placed in a separate cupboard ornamented with his coat-of-arms. The Oriental manuscripts, among which some that did not originally belong to Scaliger, were later given the numbers Or. 212 to 268 and 4718 to 4738. They were simultaneously provided with a bookplate with the text ‘Ex Legato Illustri Viri JOSEPHI SCALIGERI’.


Cod. Or. 222

Viktâye er-rivâye fi mesâ‘ili l-Hidâya

وقافية الرواية في مسائل البداية

An undated copy of bi-lingual, Arabic-Turkish, version of a work on jurisprudence by Burhàn ad-Dîn Sadr ash-Shari’a al-Awwal b. Mahûd al-Mahbûbî who lived in the 7th/13th century (cf. GAL I, p. 377 and S I, p. 646); it is a compendium of the Hidâya by Abî Bakr b. `Abd al-Jallîl al-Farghânî al-Marghînânî (d. 593/1197, cf. GAL I, p. 376 and S I, p. 644). Copies of the work are rare. The title is mentioned in f. 3b-8. The compendium was written for the author’s grandson (cf. f. 3a:5–11, ‘wâlaad al-`a’zz’i ‘azÎzîh ughîh’) Ubayd Allâh [Sadr ash-Shari’a] as a gift to his grandson when the translation seems to be similar to that found in the Berlin manuscript Ms. or. oct. 2040 (cf. Götz II, 75) which was completed in 925/1519 and dedicated to Sultan Selim I; the translator’s preface in which this is mentioned is lacking in our manuscript. The work consists of an introduction (2b–3b) followed by a survey of Hânefî fiqh divided up into a great number of chapters (bâb) devoted to separate subjects, from canonical purification (tahârah) to the status of hermaphrodites (khunârât). It is followed by another folio with a similar bilingual text fragment probably from the same work (232a). A few marginal corrections and additions.

Bound in brown leather with blind tooled insets in oriental style; glazed white paper; 232+1 folios; 272x177 mm and 200x105 mm, varying; 21 lines; catchwords; ta’lîk, vowelled and red (the Arabic sentences) - the diacritical signs are partly in black - unw Evelled and black (the Turkish translation), chapter headings in red; without date and name of copyist; an owner’s seal occurs in the margin of f. 2b; a note in Spanish by Bernardo de Josa declaring that the manuscript was given him by Don Guillen de San Clemente in Rome who, in turn, had taken it as war booty from the Battle of Lepanto, 7 October 1571 (cf. Danismand, Kronoloji II, pp. 401–10; facsimile and transcription in Jones’s article, pp. 101, 107–8, n. 39); a note on a separate piece of paper with the note ‘Hem... (?) ut de cassa van D. Scaligero. extra catalogum.‘ and an ex legato plate are pasted on the same page.

Begins (2b):

حمد من جمل العلم اجل الموابير الدينيه و استثنائها شوقه اتمنا ان يكون ذلك كله أول علمي بخشتشرهک ضايف انوامه قد ديو...

Ends (231b):

و في غم من موجبها إيا ميتي هي اقل تحرى واكل في الاختيار خير يونغريدام ويفرطوك ارسطام دماد اولامش اهدي ايديه اهديه خيرامي...

Jehanada بني مضطخر بك اليك اما مضطخر اولامش يزن تيك جيزي...

پر لرورة خاله اختياره كوره در تم ثم

Note in Spanish (1a):

la ley de o secta de Mahoma [crossed out]

fue la fe lice y ha gloria de dias afortunada jornada dela batalla naval quando se venció la armada turchesca siendo dos cienas y tresenta galeras y seventa galeots y la vencio el . . . don juan de austria hermano del rey don phelipe nuestro sefior siendo general de la armada cristiana que eran doscientas y ochenta galeras sey
THE SCALIGER COLLECTION (Or. 222, cont., 227)

galeasas y treinta fragatas encontrará se las dixas dos armadas delante del golfo de lepanto día de sanct marcos martir y papa anos 7. de octubre 1571 años y siendo vencidos los turchos solo se salvará 28 veselles entre galeyas y galeasas quedando las demas en poder de los christianos y se tomo este libro entre los ricos spolios que de dixa victoria quedará y me fue dado a mi don bernardo de josa 10 otros por don guilem de sanctielmente que en dixa jornada se halla y de alta lo traxo en roma y alli me lo dio Ita est Berb. de josa

Catalogue entries: CCO IV, p. 120; Rieu p. 15; Götz II, 75, where also MSS of other Turkish translations are mentioned.


Cod.Or. 227

Luğat-i Ni‘metullah

لغت نعمت الله

An incomplete, mid-16th century copy of a Persian-Turkish dictionary by Ni‘metullah b. Ahmed b. Kāzī Mībārēk er-Rūmī, also known as ‘Ḥālī Şüfī’, a scholar who died in 969 (1561). The manuscript is dated 1547 (see plate), which precedes the (possible) autograph Cod.Or. 164 by more than twelve years, gives the impression of being in the draft phase. It was copied by a man called ‘Ali, possibly a clerk who worked for the author. The text begins (on f. 1b) with the chapter heading ‘باب الآلاج من المصدر المتنوّع’ (see plate). There is no introductory part (as in Cod.Or. 164) and the second chapter (on particles and inflection) is lacking. The first chapter (on infinitives) is found in ff. 1a-24b; the third (on nouns) in ff. 24b-153a.

At the bottom of the colophon page is written "2400 voces"; an original note in Latin on the dating of the manuscript is pasted on the first back flyleaf; we also find here a few Greek glosses and a transcription of what seems to be an opening phrase of an official Turkish letter; a partly pictorial, riddle (‘mu‘tannma’) attributed to a certain ‘Ali b. Hücçî ‘Oğlund on f. 1a; pencil strokes and glosses in Arabic script and Latin in Cod.Or. 164 (see above). (For other copies, see Cods.Or. 164, above, and Or. 684(1) and 925, below.)

Rebound in vellum; glazed white paper; the endpapers (3+3 ff.) are of unglazed

Cod.Or. 227, f. 1b. The opening page of an early copy still in the draft stage of the dictionary Luğat-i Ni‘metullah from the Scaliger collection.
THE SCALIGER COLLECTION (Or. 227, cont., 237)

white paper; (3)+154+(3) folios; 225x170 mm; 7 lines (the Persian words) around which glosses in Turkish are haphazardly arranged; catchwords; bold (the Persian words) and small vowelled (the glosses) nesiğ; red with gold dust headings and rubrics; the copy was finished in the beginning of Receb 954 (17-27 August 1547) by a certain 'Ali. An ex legamo plate is pasted on f. 1a.

Begins (1b):

آب اوردن [معنی علیکم بر سربست و بدر کام]

Ends (153a):

یوهم (ادب) طبخان بعضاً مهمی در مهبک بر از برگ معمول [یه] در نمی‌باشد

Colophon (153b):

تخت این کتاب از شهر ارمی و خمسن و دسکلاه فرمایند رجب

المرجع 954 کانیه (ن‌کاف) پیامیر

Catalogue entry: CCO 90 (l. p. 101); Götz II, 473-8 and Storey III/1, pp. 70-1 where other references are found; Führis 4158-70 (IV, pp. 9-12); Şesen I/1569; Schmidt C 7988, P 884; TYTK (Antalya) 393, 3485-6.

Literature: Storey III/1, pp. 70-1; Götz II, p. 488

Cod. Or. 237

Mirkāt al-lugā (قائمة الفهم)

A mid-16th century copy of an anonymous Arabic-Turkish dictionary. The title is mentioned in the headpiece in p. 1 (where it is also said that the copy was made from "the extended manuscripts", see plate) and in the text, p. 2:11. The authorship has been ascribed to various scholars (cf. Führis IV, p. 92n). The earliest copy known, which is kept in the Vienna National Library, dates of 946/1540 (Fügel 113). The dictionary is preceded by an introduction (pp. 1-2) in which, among other things the sources are mentioned: 14,000 words were taken from the Sahih (of al-Jawhari, d. c.400/1009-10) and another 16,000 from the Sunas (of al-Firuzabadi, d. 729/1329) (cf. J.A. Haywood, 'Kamus' (i) in EP). The work itself is alphabetically ordered, which chapters (böl) arranged according to the last letter of each word; the chapters are subdivided into paragraphs (fa'š)
THE SCALIGER COLLECTION (Or. 237, cont.)

arranged according to on the initial letters of each word. Below the vowelled Arabic words, Turkish translations are added in a slanting fashion and in smaller script.

A few marginal additions and some interlinear glosses in Latin. The price of 20s. (alice?) is written on the verso side of the first (original) flyleaf, where also title and catalogue indications in Latin occur (beginning with ‘Mircat Vocabulario Arabesco’); annotations in Hebrew script are found on the verso side of the next (original) flyleaf; on the page following 797 is an Arabic text (15 lines) on the seven categories of fujahd attributed to Khamal Paşânâe; on the verso side of the penultimate flyleaf are some brief notes in Arabic and Persian.

Rebound in brown leather; glazed white paper; (4) + 797 + 8 +(4) pages; 210x150 mm and 145x85 mm, varying; 9 lines; without catchwords; nesh, partly gold-dusted; headings and rubrics in red; red dots between entries and triple red dots at the end of each line up to p. 156; red borders in pp. 1-2; a crude headpiece in black and two shades of red with title and besmele in p. 1; copied in the end of Ramazân 955 (24 October - 2 November 1548) by an anonymous copyist (see plate); an ex legato bookplate is pasted on the back of p. 1.

The title in the headpiece (p. 1) reads:

كتاب مرقات اللغة من النسخ المطولة

The text begins (p. 1):

حمد أأ محذوو و كنا أأ محذوو واجب الوجود او روزته السون كه ...

The title is mentioned in p. 2:

و هو كتاب مبانسي ترجمه تريدب مرقات اللغة ديو آد ورم ...

Ends (p. 797):

يهدي إلى جواد دمو و باطل ييمني [إلهامي] ثم بعون الله تعالى

Colophon (p. 797):

تحرير في اواخر شهر رمضان سنة 955

Catalogue entries: CCO 162 (I, p. 91); Sohrweide II, 194, where other MSS are mentioned; see also Fihris 4451-2 (IV, p. 92).

Literature: see Sohrweide II, p. 179.
THE SCALIGER COLLECTION (Or. 242, 254, 256)

Cod. Or. 242

Turkish glosses

The manuscript contains a copy of Sa’di’s Guliān (cf. CCO 472, I. p. 354; a detailed analysis of the manuscript is found in J.T.P. de Brujin, Een Perzisch handschrift in Leiden, Leiden 1996) of 656/1258 (cf. R. Davis in EI); it was finished in Cemazl-i-levél 958 (May-June 1551). Owner’s annotations in German are found in the first (original) flyleaf; in the first, dated 31 July 1566 at Comorn (Kománya), a Hauptmann Carll Kunink declares that the manuscript had been found by his men in the fortress of Cotuss (= Kőtö?) in Hungary after it had been subjugated on the 27th. There are innumerable interlinear and marginal glosses in Arabic, Persian, and Turkish (2a, 22a, 22b, 25a, 26b, 27a) as well as annotations in faded black ink and pencil with quotations in Arabic script and Latin, mostly, it seems, by Golius (who was particularly interested in the work and taught classes on the subject, cf. Juynboll, Beoefenaars, p. 165; see also Schmidt, ‘Heyman papers’).

Cod. Or. 254

Turkish glosses

The manuscript contains an undated copy of an anonymous work - it also lacks a title - in Arabic on Arabic grammar (cf. CCO I, p. 51). The first main part (ff. 2a-19b) gives a series of “various examples” of the conjugation of the verb nasara in bold, vowelled nesb; these are accompanied by interlinear explanations in Turkish written in minuscule vowelled nesb as well as Latin glosses and transcriptions in faded black ink by Scaliger. The series begins:

[naśara: PRÆTERITUM Adjutat.]

A miscellany with chapters from the Koran and prayers

The collection consists of two parts, compiled/copied in the late 16th century (cf.

Cod. Or. 237. p. 797. The last page with a colophon of the Mirkat el-Iqra with a translation of the date in Latin, probably by Scaliger.
A collection of prayers with anonymous Turkish commentary

The collection, dated 983/1575-6, consists of the following parts (the text of the prayers is in Arabic):

63b-70b. A commentary (qerib) on the Du'a'i al-salawat
70b-74a. The text of the prayer
74a-84b. A commentary on the Du'a'i iddevlet
85a-99b. The text of the prayer (85a-99b)
99b-105b. A commentary on the Du’a'i hisbî l-bahr
105b-110a. The text of the prayer
110a-120a. A commentary on the Du’a'i kadheh
120a-125b. The text of the prayer
125b-132a. A commentary on the Du’a'i Hzâr-Iyâs
132a-137a. The text of the prayer
137a-142a. A commentary on the Du’a'i nîr
142a-146b. The text of the prayer
146b-152a. A commentary on the Du’a'i surhu‘ bâd
152a-156a. The text of the prayer
156a-159b. A commentary on the Du’a'i heychel
160a-161a. The text of the prayer
161b-166b. A commentary on the Du’a'i mûstecezb
166b-170a. The text of the prayer
170a-172b. A commentary on the Du’a'i icabêt
172b-174a. The text of the prayer
174a-177a. A commentary on the Du’a'i cemîl
177a-180a. The text of the prayer
180a-182a. A commentary on the Du’a’i `ażım
182a-183b. The text of the prayer
184a-194a. An explanation of the mâhîr-i Muhammed-i Mustaﬁ which is depicted in f. 185a.

The collection is followed by another two Arabic prayers, the last of which breaks off in the catchword ارجمانا (on the verso side of a loose sheet, originally numbered 41).

Begins (63b):

كما شرح دعاً صلوات (besmele) برغماء شرح اولند كم بغداد عاملدن و كوهه عاملدن و بلفغ عاملدن خير بوهلا كامشدر ...

Ends (194a):

иکار ي كلسه حسنه اوردن ايسمه عمري تمدمدر (حرف الله ﷺ من دفتر عبد الكلهود عضعان لهم ... و الأموت برحمةك يا ارحم الراحمين ترم تمام)

Colophon (194a):

و قد وضع الفلاخ النسخة المزدوجة من تحرير هجرة النبوية المصطفاوية سنه سته و ثمانيين و تسعماثا

Catalogue entry: CCO IV, p. 343.

Cod.Or. 259

A collection of prayers with Turkish commentary

The undated copy of the anonymous collection does not contain any title or heading; in the text the chapters with commentary, mostly consisting of anecdotes situated in the time of the Prophet, are alternated with the Arabic text of prayers. The chapters with commentary are found in ff. 1b-17a; 40a-43a; 45b-47b; 49a-50b; 54a-55b; 57b-59b; 61b-73a; 79a-80b; 81a-90b; 99a-100a; and 101-107a. The text breaks off in f. 109 in the catchwords يثوب يثوب. Ff. 110b-111a contain circles with inscriptions in explanation of the rijat el-ghayb (see plate), followed, in ff. 111b-112a, with the appropriate prayer (‘Du’a’i ridâl el-ghayb). Finally, there is a text fragment with prayers for special occasions (125a-127a); another fragment of the same type is found in f. 127b.
THE SCALIGER COLLECTION (Or. 259, cont., 260)

Rebound in brown leather; glazed varicoloured paper, ranging from white to yellow and dark green; (1)+1+1+125+(1) folios; 105x73 mm and 65x40 mm, varying; 7 lines; catchwords, but lacking in ff. 110-111 (112b-124b are blank); nesih, vowelled and of calligraphic quality in ff. 1b-109b; headings in red in ff. 110b and 111b; without date and name of copyist; an ex legato plate is pasted on ff. 1b-2a. On f. 1a are administrative annotations in English with the name of Edward Wilkinson and the dates of 13 January 1592 and 30 May 1593.

Begins (1b):
حضرت علي بن كرمل ابن الله وجه نقل اولئك بر كون محمد مصطفى عليه السلام مبارك ارفاع محراب ويربو اوامش ابدي ....

Ends (109b):
إن تجعل خير عمري آخره وخير ايامي يوم الفاتك يا رفيق ...

Catalogue entry: CCO 2202 (IV, p. 343).

Cod.Or. 260

A collection of prayers with Turkish commentary.

The anonymous work contains, after an introductory prayer (1b-2a), the following parts:

2b-15a. A commentary (şerh) on the Du‘u‘yi Cebhâ‘îl
15a-24b. The text of the prayer
25a-35a. A commentary on the Du‘u‘i nûr
35a-42a. The text of the prayer
48a-51b. The text of the prayer
51b-64b. The Du‘u‘i Hzir-Hyâds
65a-72a. The Du‘u‘i ‘Abdallâh b. ‘Abbas
72a-73a. The Du‘u‘i imân
73a-75a. The Du‘u‘i ‘Ali

From f. 75a, there are a number of shorter prayers to be said on various occasions, such as when falling or wanting to fall in love, in the case of tooth-
THE SCALIGER COLLECTION (Or. 260, cont., 261)

ache, if one wants to separate from one’s wife, and so on. These are followed by:

85b-88b. The Du’ā’-el-ebnār
88b-90b. The Du’ā’-i-mustakbāb
90b-91b. The Du’ā’-i-khabr
91b-92b. The Du’ā’-yi-en’am

These are followed by, yet shorter prayers for special occasions, such as the charming of sultans and the restraining of tyrants. The collection ends with an incomplete chapter on the Du’ā’-i-fa’il.

Rebound in brown leather; glazed paper in various shades ranging from white to grey; the original f. 1 has been trimmed and pasted on a flyleaf; (2)+97+(2) folios; 105x75 mm and 60x45 mm, varying; 7 lines; catchwords; small, irregular and often hardly legible nesiḥ; headings, rubrics and dots in red; ff. 1b-2a have double borders with red dots with, left and right, crescent-shaped extensions; in the margin of f. 50b a bird is depicted in red dots; without date and name of copyist; an ex legato plate is pasted on ff. 2b-3a.

Begins (1b):

بِرَاءَةٍ مِنَ اللَّهِ وَمِنَ السَّوَاءِ لَاذِينَ عَاهِدُوهُم مِنَ الْمُشْرِكِينَ ...

Ends (97b):

[[۰۷۵]]

نصَرٍ مِنَ اللَّهِ وَفَتِحٍ قَرِيبٍ وَبِشَرٍ المؤمنينِ يَا مَحْمَدُ صلى الله عليه وسلم [؟]

Catalogue entry: CCO 2203 (IV, p. 343).

Cod.Or. 261

A collection of prayers with Turkish commentary

The anonymous compilation (cf. Voorhoeve, p. 66) contains the following parts (the word şerh is sometimes erroneously written in the headings above the text parts):

1b-10b. A commentary (şerh) on the Du’ā’-i-unrân

11a-b. The text of the prayer

12a-23b. A commentary on the Du’ā’-i-ism-i-ażam
THE SCALIGER COLLECTION (Or. 261, cont.)

24a-33b. The text of the prayer
34a-43a. A commentary on the Du‘a‘i ‘aṣl-i lisan
43a-48b. The text of the prayer
49a-50a. A commentary on the Du‘a‘i maḥbūl
50a-51a. The text of the prayer
51b-52b. A commentary on the Du‘a‘i ẓafir
53a-54a. The text of the prayer
54b-56b. A commentary on the Du‘a‘i ‘azm
57a-58a. The text of the prayer
58a. A commentary on the Du‘a‘i iḥlās
58a-b. The text of the prayer
59a. A commentary on an unspecified prayer
59a-b. The text of the prayer
60a. A commentary on the Du‘a‘i ṭa‘ān
60a-61a. The text of the prayer
61b. On the defeat of enemies, with prayer
62a-b. A commentary on the Du‘a‘i ẓahāyīh
63a. The text of the prayer
63b-64b. A commentary on the Du‘a‘i mağāfīret
64b-65a. The text of the prayer

These are followed by short prayers for use on special occasions such as to relieve headaches, attract love, or destroy one's enemies, preceded by introductions (65a-78b). This part of the manuscript is concluded by a succinct colophon: قَتِبَ يَعُوَّبُ اللَّهُ تَحْسَبُ. Finally, there are another two prayers of the same type preceded by introductions - there are no headings - and written in different hands: small ẓikār (the introductions) and nestīgī (the prayers). The text abruptly breaks off in f. 84b.

Bound in brown leather with flap and blind tooled inlets with floral motifs in Oriental fashion; glazed white paper; 1+85+17 folios; the right margin of f. 1 has been cut off; 102x70 mm and 67x28 mm, varying; 6 lines; 8-9 lines from f. 79a onward; catchwords between f. 79b and f. 81b; ta'liq, from f. 79a ẓikārī; red borders up to f. 78b, double red borders in ff. 1b-2a; crude headpiece in red and small black scrawls with title and bezmeh in f. 1b; without date and name of copyist; an inscription of Hellias Putschius, 1603 at Leipzig ("Lipstae"), occurs on the inner backboard; on top of the same writing space is written, up side down, the date '25 Nov. 94'; an ex legato plate is pasted on f. 2a.
THE SCALIGER COLLECTION (Or. 261, cont.)

Begins (lb): روايتکابعیداللهبنعیسیرضیاللهعنةابداا[ب]بر [besmele]

Ends (84b): يا عزرائےایامعززلسمیعامطیعیاپرحمتغیرالمعضوبعليهمولا

الضايینوبحربمت

Catalogue entry: CCO 2204 (IV, p. 344).

3. The Warner collection

Levinus (Lieven) Warner (1619-65), a native of the German principality of Lippe, came to Leiden in 1638 where he studied Theology and Oriental Languages, and was taught by such scholars as Golius. He left Leiden in 1644 and travelled to Istanbul where he was informally connected to the Dutch Embassy under the envoys ('outors') Hendrik Cops and, from 1647, Nicola Gisbrecht (Nicolaa Ghysbrechtz), a merchant in whose house he lodged. When Gisbrecht died in 1654, Warner succeeded him as 'resident'. Before that, he had already sent reports to the States-General at The Hague on his own initiative. Meanwhile, in 1648, he had been offered a professorship in Hebrew. This he did not accept but instead, he obtained a travel allowance of 300 guilders for a research journey to Syria. Despite his uncertain financial situation, from the outset Warner dedicated most of his time to the study of religion and languages, among them Turkish, and the acquisition of manuscripts which he already seems to have begun doing in Holland. According to annotations found in some manuscripts, prices varied between 100 and 800 silver aspers (akçe). His theological interest also motivated him to co-operate, with Golius in Leiden, in a project for translating the Bible into Turkish. The actual translation work was done by two dragomans of Warner's acquaintance: Ali Beg Bobowski and a certain Haki, and although the work was not published at the time, manuscripts of the work have survived in both the Leiden and Amsterdam University libraries (see below under Cods. Or. 386, 390, 391, 1101 and 1117(a)). Warner died in 1665 and left his manuscripts and books to the Leiden University. The gift comprised about a thousand manuscripts, Arabic, Hebrew, Persian, and Turkish, which were later labelled Cods. Or. 269-1182 and 4739-4814. Some manuscripts with these press-marks, or parts of them, do not belong to the legacy and somehow must have found their way into the collection at a later period, cf. Cods. Or. 1068 and 1122 (f. 22). The manuscripts and books were shipped to Holland between 1669 and 1673. Some of the manuscripts, about sixty in number, were received by the Amsterdam merchant Philippo Serrurier who, it soon turned out, was reluctant to part with them. During the ensuing lawsuit, the notary Johannes van Hell was engaged to make an inventory. During this procedure, he wrote his name in the manuscripts (see under Cod. Or. 309 and following). Upon arrival in Leiden, the legacy was kept in a separate cupboard in the Library. The manuscripts were at some time provided with a bookplate with the text Ex Legato Viri Ampliss. LEVINI WARNERI.

Warner acquired his collection through local intermediaries, scholars, and copyists as is clear from the letters preserved in Leiden and Manchester (cf. the introduction to Chapter 1). An important figure among these was Nicolaus Petri, formerly in Golius's service, who travelled to Istanbul in 1647 but remained in
contact with his former patron for whom he also acquired manuscripts. In Istanbul, Petri did copy work for his patron as is clear from, often only brief passages, in his handwriting found in a number of manuscripts (see the Index). Warner was more than a mere book collector, he was a scholar with a lively interest in the texts he bought. He studied them and used them for his writings. The results are part of the legacy: it contains a number of manuscripts partly or wholly in his own hand with texts and scholarly annotations in Latin, Turkish and other languages as well as drafts of monographs that have never been published (Cods. Or. 382, 383, 384, 385, 1115(b), 1119, 1130, 1157b, 1159, 1161, 1167, 1170, 1171 and 1180). There are also manuscripts with original and copied letters, of both a private and public nature (Cods. Or. 1122 and 1163). On the whole, the Turkish manuscripts acquired by Warner are of great interest. They comprise an autograph (Cods. Or. 432) and quite a few copies that date back, partly or completely, to the period of origin or lifetime of the writers (Cods. Or. 327, 602, 672, 694, 855 and 949), among them contemporaries (Cods. Or. 200, 625, 728, 730, 879, 894, 909, 917 and 1110), were unique (Cods. Or. 498, 547, 728, 801, 1088, 1090, 1096, 1109, 1110, 1143, 1150 and 1175), had unique parts (Cods. Or. 285, 288, 305, 451, 500, 841, 917 and 891), were rare or had rare parts (Cods. Or. 309, 333, 662, 697, 730, 765, 835, 870, 898, 917, 923 and 1087 - 1129(G) contains a rare text in Hebrew script), or had belonged to libraries of famous patrons of the arts or writers like Şeyhîzîlîn Sa'duddîn (Cods. Or. 277), the Chief White Eunuch Gazi Ferhan (Cods. Or. 333), the biographer and poet Nevîzade 'Aliî (Cods. Or. 448) and the historian Hasan Bégzâde (Cods. Or. 703). Two manuscripts had belonged to a kadîzâker of Anatolia and Rumelia, Ebûİfâzîl Mahmûd Kara Çelezbâde (Cods. Or. 895, 961). Another one had been copied for the translator of many Persian works, Şehî Efendi, and was later owned by an, alas unidentified, official of high rank who left his "talled" signature on the title page (Cods. Or. 925). Other manuscripts are known to have belonged to the library of his contemporary, the polymath and historian Kâtîb Çelebi (see under Cods. Or. 1122), who in turn also acquired at least one manuscript from the estate of the aforementioned Kara Çelezbâde (see under Cods. Or. 1109). One manuscript, finally, contains the tugra of, possibly, Sultan Murâd IV and might have belonged to a dynastic library (Cods. Or. 697).

Literature: Juynboll, Beeoefenaars, pp. 222-34; NNBW X, p. 1153; G.W. J. Drewes, 'The Legatum Warnerianum of the Leiden University Library', in Levinus Warner and his Legacy, pp 5-18; H.J. Witkam, 'Johannes van Hell en het Legatum Warnerianum', in an appendix to De Dagelijksche Zaken van de Leidse Universiteit van 1591-1596, Vol. 6, part 2 (1973); A.H. de Groot, De betekenis van de Nederlandse ambassade bij de verheven Porte voor de studie van het Turks in de 17e en 18e eeuw (Leiden 1979), pp. 33-41; by the same, 'The Legacy of

THE WARNER COLLECTION (Or. 274, 277)

a Seventeenth Century Orientalist', in Prîlozi za Orijentalnu filologiju (30) 1980, pp. 159-165; Jan Schmidt, 'Heyman Papers'.

Cod.Or. 274

Annotations in Turkish

The manuscript contains a copy dated 851/1447-8 of the collected Persian poetry of Jalîl ad-Dîn Rûmî (d. 672/1273; cf. CCO 640 II, pp. 110-1; H. Ritter in EF). An owner’s inscription of Hasan Efendi b. Huseyin Dede [b.?] Kâtîbîzade Mahmûd Efendi is found on the verso side of the last flyleaf. Annotations in Turkish in a ta’lîf hand on the religious sciences which are contrasted with the "science of secrets" to which the work of Rûmî is dedicated are written in the upper margin of f. 1a.

Cod.Or. 277

Münâzâta’î selâlitûn

A incomplete and un dated copy of a collection of official letters compiled by Ferîdûn Ahmed Beg (d. 991/1583), an important Ottoman official who held the prestigious posts of re’isâlîkâtâb and nişânçî. The author and title are not mentioned in the MS. The collection, one of the most famous inşîd works of Ottoman literature, contains mostly official letters written or received by Ottoman Sultans; among these were also, for the more contemporary period, the authorized reports on military campaigns (feeînînames and others). Letters belonging to reigns of the Sultans ‘Osmân and Orîqan have proved to be unauthentic. We find, subsequently, the correspondence of the Prophet and early Caliphs, including Hûsayn and A’îsha (from 1b, in Arabic) and Ottoman sultans from ‘Osmân (from 14b) to Süleyman the Magnificent (ruled 926/1520 - 974/1566, from f. 269b), ending with the letters exchanged between that Sultan and the Safavid ruler Shah Tahmâsp (ruled 907/1501 - 930/1524). A small part of the Ottoman correspondence is written in Persian. The manuscript roughly covers the first volume of the printed edition; a number of letters found in this edition are not found in the manuscript and letters are also somewhat differently arranged in our copy. A few marginal additions are found, most elaborate in f. 102b (partly cut
THE WARNER COLLECTION (Or. 277, cont., 285)

off by trimming). (For another copy of the same work, see under Cod.Or. 12.351.)

Rebound in embossed brown leather with blind tooled inets in Western style; a crumpled label with text Collection Epistolariurn Arabicurn Turciurn… is attached to the spine; glazed paper, varying in colour between white and light brown; (3)+1+4+13+2+13 folios; 310x219 mm and 230x150 mm, varying; 23 lines, varying; catchwords, occasionally lacking; neat, of varying quality; red headings, occasionally lacking; the text is headed (f. 1b) by a gold bismiie; gold headings on the same page; without date and name of copyist. The seal and inscription of the Şeyhülislâm Su'duddin on f. 1a (see plate) - the statesman and patron of the arts died in 1008/1599, cf. B. Flemming, 'Khüra Efeendi' in EF. An ex legato plate is pasted on f. 1a.

Begins (1b, as in the printed edition I, p. 30):

قد ورد انه كان هذا مكتوب في لوح المحمودي اني انا الله لا اله الا رسله ...

Ends (412a, as in the same edition II, p. 13):

و اساس دولت و بيران سيداد تبادين مستمحكم و داعم بادي و آله الإمجد

The ex libris inscription in f. 1a reads:

مرحوم جنت مكان فردوس اشیان شیخ الانسلام سعد الاله از زاد کتب شریفی لندی

Catalogue entries: CCO 301 (I, p. 176); Blochet A.F. 79 (I, pp. 31-2); Fihris 4726 (IV, pp. 164-5); Flügel 312 (I, pp. 282-3); Götz II, 278; Karatay 1268; Rieu Or. 61 (pp. 80-3); Sottrweide I, 142; Storey III/2, p. 271.

Edition: 2 Vols., Istanbul 1274-5


Cod.Or. 285

An epistolary miscellany

The miscellany contains three parts, the first two of which are copies of epistolary
works in Persian attributed to Bahā' ad-Dīn Muḥammad b. al-Mu'ayyad al-Baghdādi, head of the Correspondence Office (Divān al-insāha') of the Khārazm-Shāh Takash (ruled 567/1172 - 596/1200). The first work, a collection of letters entitled al-Tawassul ilā t-tawassul (ff. 1b-5b), is rare (edited by Ahmad Bahmanyār, Tehran 1315 - more likely the title is Roudat al-kutub wa hadīqat al-abbāb and the author Abū Bakr b. Zakī al-Qonawī al-Muṭāṭabbīb, cf. Ali Seyyīn in Tarih Vezīkārīn, new series I [1961], p. 401), the second, a letter to Shīhīb ad-Dīn of Khārazm with the title ar-Risālat al-habībiyya (ff. 54b-62a) and dated early Rebeb 850 (22 September - 1 November 1446), unique (cf. CCO 287-8 (I, pp. 172-3); Storey III/1, pp. 240-1). The third part contains letters in both Persian and Turkish:

(3) ff. 62b-79b

A collection of Arabic, Persian and Turkish letters

The work consists mostly (ff. 62b-74b) of Persian letters, written by or addressed to Ottoman officials, including the sultan, during, principally, the reign of Sultan Murād I (761/1360 - 791/1389). The title is given on the recto side of the first flyleaf as Insāh-i Hâkim Senāvî, which does not seem to make sense and to which I have found no references. Added to this is the remark that there is also Turkish epistolary prose (insāh) addressed to the Ottoman dynasty. The collection seems to be unique and is important because it contains texts on the sparsely documented early period of Ottoman history but has so far escaped the attention of scholars (cf. on early Ottoman insāh works, see J. Matuz, ‘Über die Epistolographie und Insāh-Literatur der Osmanen’, in ZDMG, Suppl. I/2, pp. 574-94, esp. p. 581; see also H.R. Roemer, ‘Insāh’, in EF), The incipits of the letters are printed in CCO.

The first two items probably do not belong to the collection: they are written in a different script and on the pages of an incomplete quire pasted against f. 65a; nor does the catchword in f. 64b fit. These are:


64a-b. A fragment of a letter of condolence from Maḥmūd Çelebi and Sinān Çelebi (cf. 64a:29-30) in Arabic with quotations of Persian verse.
THE WARNER COLLECTION (Or. 285, cont.)

The collection continues, or rather commences, with:

65a-b. Three fragments of letters by İocca Mes'ûd Paşa
65b-66a. İsmâ'il Ağa to Ilyâs Beg
66a-b. A letter from the kâthib of the letters to the Byzantine Emperor (be-kaysari = be-kaysarî-î Rûm ?) or in Kaysari (be-Kaysarî = be-Kaysarîya), in Arabic and Persian
66b. A letter written for the deceased gâzi 'Ömer Beg
66b-67a. A letter written for the kâzi Mevlâni Seyfüddin from the kâthib of the letters
67a-b. A letter for Mehmed Beg
67b-68a. A letter written for the melik es-sudûr Hüsamaddîn
68a. A letter written for Çelebi İsha Beg
68a-b. A letter by the kâthib to his son
68b. A letter to Celâûddîn sent from Aya Şoluğ (Selçuk) on the same day
68b-69a. A letter written for Süleyman Beg, son of Kara Dâvud
69a. A letter of advice
69a-b. A letter from 'Ali Beg, emîr of Erzurum, to [Sultan] Murâd Îhan, son of 'Ogmân
69b. A letter from 'Ogmân Beg Kara Yûllûk to Murâd Îhan
69b-70a. A letter from Süleyman Beg, son of Zîl-îzîr to the grand-vizier (Paşa-i a'zam)
70a. A letter from 'Ali Beg, son of Kara Yûllûk, to Murâd Îhan
70a. A letter from Murâd Îhan to Şâhrûsh, son of Timur Leng
70b-71a. A letter expressing an ardent desire for nawzât
71a-b. A letter of 'Ogmân Kara Yûllûk
71b. A letter from İbrâhîm Beg, son of Karâman, to Murâd Îhan
71b-72a. A petition ('arti-î hâtî) to the Porte
72a. A letter from 'Ali Beg to Murâd Îhan
72a-b. A letter from İbrâhîm Beg, son of Kânone, to Mehmed Paşa
72b. A letter from 'Ali Beg to Mehmed Paşa
72b. A letter from İsfandîyar to Murâd Îhan
72b-73a. A letter from 'Ali Beg, son of Kara Yûllûk, to Murâd Îhan
73a. A letter from 'Ogmân Kara Yûllûk to Murâd Îhan
73a-b. İdem
73b-74a. A letter from Kara Yûllûk 'Ogmân to Mehmed Paşa
74a. A letter of victory, written in response

Cod.Ore. 285, f. 62b. The first page of an unidentified collection of Persian and Turkish letters which is part of an epistolary miscellany copied in the 15th century.
THE WARNER COLLECTION (Or. 285, cont.)

74-b. A treaty ('ahdnâma)

After a blank folio (74), there follows a series of letters in florid Turkish:

75a. from Sâhrûd to Murâd Hân;
75a. İsmâ'îl Beg, son of İsfendiyâr, to Murâd Hân;
75a-b. idem;
75b. idem;
75a-b. idem;
76a. Murâd Hân to İbrahim Beg, son of Karaman;
76a. a letter from Zülkadrîgôh Nameuddîn;
76a-b. [Sultan] Bâyezîd to the enâr of Aydûn or Karaman;
76b. the answer from either Aydûnîgî or Karamanîgî;
76b. a letter of Mentesçûngî or Bâyezîdîgî;
76b. the answer from either Bâyezîd Çelebi or Mentesçûngî;
76b. a letter to SarâhÎnîgî and Taçâddîn Ağâ;
76b. a request for company;
76b-77a. Hâtil Paşa to İshâk Paşa;
77a. a letter from a friend to a friend;
77a. from the wife of Hâtil Paşa to Hâtil Paşa;
77a. Murâd Hân to Kâsim Beg, son of İsfendiyâr;
77a. Murâd Hân to İbrahim Beg, pâsâr-i Karaman;
77a. Murâd Hân to Süleyman Beg, son of Zülkadrî;
77a-b. Murâd Beg to İbrahim Beg, son of Karaman;
77a-b. a letter from Kâsim Beg, son of İsfendiyâr, to congratulate Sultan Mehmed Hân;
77b. a letter from a Pâdişâh to a vizier;
77b. a letter from a Pâdişâh to viziers;
77b-78a. a letter from a Pâdişâh to two viziers;
78a. a letter to his son;
78a. a Pâdişâh to his wife;
78a. a Pâdişâh to his sister;
78a. a Pâdişâh to his aunt (bâlet);
78a. the Pâdişâh to Kâsim Beg, son of İsfendiyâr;
78a. Murâd Beg, son of 'Ogmen, to İbrahim Beg, son of İsfendiyâr;
78b-b. İsfendiyâr to Mehmed Paşa;
78b. Mevlânâ Yegân to a Paşa;
78b. İsfendiyâr to Mehmed Paşa;

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THE WARNER COLLECTION (Or. 285, cont.)

78b. İbrahim Beg, son of Karaman, to Murâd Hân;
79a. İsfendiyâr to Mehmed Paşa;
79a. the Pâdişâh to 'All Beg;
79a. the Pâdişâh to İshâk Beg;
79a. the Pâdişâh to the beglerbegi of Rumeli, Sinân Beg;
79a. Murâd Beg, son of 'Ogmen, to Zülkadrîgôh Nameuddîn Beg;
79a-b. İsfendiyâr Kâsim Beg to 'Ogmenîgî Murâd Beg;
79b. idem, to congratulate him on the defeat of the Hungarians in the Battle of Kosovo and the birth of Mehmed Çelebi;
79b. the Pâdişâh to Mevlânâ Yegân (79b); it ends in mû.

Added in a different hand are, on the next folio:

80a. Sultan Bâyezîd to Sultan Cem;
80a-b. the response of Cem to his brother (80a-b). (See on Cem, Halîl İnalîek, ‘Djém’ in E2; Cem was the younger brother of Bâyezîd and pretender to the throne; he had to flee after his brother had defeated him in 886/1481; Bâyezîd succeeded to the throne in the same year and ruled until 918/1512.)

On the recto-side of the first flyleaf occur lengthy quotations from Persian historical and astrological texts as well as the titles of the three works contained in the MS. The title and author of the first work are written in f. 1a, where we also find a verse by Abî Nuwâs. In the margins of f. 80b and the inner back-board we find various quotations from Persian texts, mostly chronological data with mention of years - the historian Naşîr ad-Dîn Tûsî is mentioned in 80b - and chronograms referring to, among other events, the death of Timâr and Sâhrûd. A recipe for medicinal powder (safîf = safîf), elsewhere on the page explained in a different hand as ‘superb powder’ (safîf-i a’dâ) with a list of ingredients and indications of weight in dram occurs on the inner back-board. A few notes occur in the margins of the text.

Bound in boards with brown leather back and edges; glazed white paper; ff. 1, 2 and 79 have been restored (f. 1b is pasted on what probably was the second flyleaf); 1+80 folios; 310x210 mm and 240x150 mm, varying; 33 lines; catchwords occasionally lacking; partly vowelled, small to mediocre; rubrics and dots in the margins; without date and name of copyist. Five so-called ‘tailed signatures’ (beyrûkulu inca), two of which with the
name Mustafa, occur on the inside of the front-board and f. 1a; an ex legato plate is pasted on the recto-side of the flyleaf. The number of folios is indicated on the inner front-board.

The title mentioned on the recto-side of the first flyleaf is:

{Arabic text: اضحاك حكم صاحب رحمه الله عليه و آشيا تركي إلى آئين رحمة الله تعالى}

The text begins (62b):

{Arabic text: صورة مكتوب صاحب منصور شيرازي بَى فتحتاميش خان دُمانه رحمة الله تعالى خلد الله تعالى في الدولى الفراى...}

The main part begins (65a):

{Arabic text: از وصل تو صد فزرابيد دل و جان را مستغرق آن دور وصانع حپ نوسم...}

The work ends (79b):

{Arabic text: محلول وکان متهمه موقفه كرسى لري استندوکى وقت قتو كناره مدرسن كوررسى زيده سپارم صاحب دکدر تم}

Catalogue entry: CCO 301 (I, pp. 177-80).

Cod. Or. 288

Kânûnî I-albâr

An incomplete and undated copy of a history of the Ottoman dynasty which is the fourth volume (rûkn, "pillar") of the famous world history by the state official, polymath, and men of letters Mustafa b. Ahmed b. 'Abdul-lah (d. 1008/1600) who wrote under the pen-name of 'Ali. The MS - the title and name of the author are written on f. 1a - is one of the earliest known copies of the fourth volume (rûkn, "pillar") of one of the most important 16th-century Ottoman histories, many copies (about a hundred) of, mostly, parts which have survived. It consists of a lengthy introductory part, including an author's preface (ff. 1b-17b), and a chronological treatment of the reigns of the sultans, from 'Osman (from f. 17b) to Murad III (ruled 982/1574 - 1003/1575). The texts breaks off in the 20th 'event' of that reign which describes the Shirvan campaign of 990-l (1582-3). The chapters are followed by lengthy biographical sections. Fuller versions of the history continue into the reign of Mehmed III (ruled 1003/1595 - 1012/1603). A section consisting of about 25 quires is missing between ff. 303b-304a, covering a part of the biographies of 'ulema of the reign of Sultan Bayezid II to the last part
of a similar chapter in the reign of Sultan Selim II. The manuscript is the only one known to exist that contains the full version of the author’s preface. (See for more detailed descriptions of this manuscript: Schmidt, Preface, pp. 17-19, and by the same, Pure Water, pp. 383-4). There are a few marginal additions and pencil strokes; an erasure with critical remark in the margin occurs on f. 178a (see plate and Schmidt, Pure Water, p. 415).

Bound in boards with brown leather backing and flap; glazed light brown to white paper; an anchor-type watermark which points to paper manufactured in Venice in 1609 (cf. Heawood, no. 1); a few tasselled cords of green (indicating the chapters on reigns of the early sultans) and yellow silk perforating the right margin; (1+1+3)85+1+1 (1) folios; 302x205 mm and 260x130 mm, varying; 23 lines, varying; catchwords, occasionally lacking; writing varying from coarse ta’lik to neat nistıth; red headings, occasionally lacking; red dots; without date and name of copyist. The title تقويم التواريخ عالى تورايريخ عالي appears on the bottom edge. An ex legeato plate is pasted on f. 385b.

Begins (1b, as in the printed edition, V. p. 2):

Ends (385b):

Catalogue entries: CCC 950 (II, p. 28); Schmidt, Pure Water, pp. 365-402, 364n, and İskender, Tekzir kemisi, pp. 73-90; see also Führer 404-86 (III, pp. 310-3).

Editions: 5 Vols., Istanbul 1277-85 (the four ‘pillars’ to the reign of Mehmed II, history of the Hagia Sophia); Jan Schmidt, Mustafa ‘Ali’s Kühni i-l-şəhîr and Its Preface According to the Leiden Manuscript (Leiden & Istanbul 1987); Mustafa Işen, Kühni i-l-şəhîr’in tekzir kemisi (Ankara 1994, the biographies of poets of the fourth ‘pillar’, in Latin alphabet); Ahmet Uğur, Mustafa Çuhadar et al. eds., 2 Vols. (Kayseri 1997, fourth ‘pillar’ until and including the reign of Selim I, in Latin alphabet); Ataç, Ali bibliografyası (Istanbul 1968), pp. 52-112 (reign of Mehmed III, in Latin alphabet).

Literature: Corneli H. Fleischer, Bureaucrat and Intellectual in the Ottoman Empire. The Historian Mustafa Ali (1541-1600) (Princeton 1986), Schmidt, Pure Water, and İskender, Tekzir kemisi, pp. 7-94, where also references to older literature are found.

Cod.Or. 290

Tcóvim t-tevĕrîth

An incomplete mid-17th century copy of a survey of world history in tables finished in 1058/1648 by the polymath Muşafâ b. ‘Abdullâh, known as Kâtip Çelebi and Hâcî Jalîfâ (d. 1067/1657). The work, which is confusingly arranged because of incorrect binding, begins with an introduction on chronology and the various systems of time-reckoning (1b-7a). The main part of the work consists of a survey comparing chronological systems (7b); a chronological survey of events from the creation of Adam (year one) to the hijra in 6216 (8a-17b); a survey of events (in Persian) from the hijra up until 1060 (1650) (18a-72a; 47b-48b are blank); a list of (non-Islamic) ‘sultans and kings’ (73a-b, cf. the printed edition, pp. 158-60); a part of the list of (Ottoman) kâzî ‘askers of Rumeli, from Molla Kastelaîîî to ‘Abdülhame Efendi (74a); a part of the survey of, reputedly, Islamic dynasties, from the dî-i ḥiyât to the dî-i Keyâme (75a-78b); a list of Ottoman sultans, from ‘Oğ湮nân to İlrâhîm (79a, see plate); a part of the list of (Ottoman) grand viziers, from ‘Alâ ‘udderîn ‘Alî Paşa to Mehmed Paşa (the last rubric boxes are left blank, 79b-80a); a part of the list of (Ottoman) pey：</ref>

Rebound in marbled boards with leather backing; glazed white to cream paper;
THE WARNER COLLECTION (Or. 290, 305)

(2) + 87 + 2 + (2) folios; 300x205 mm and 185x100 mm, varying; catchwords in parts; careless small ta'lik; headings and rubrics in red; rubric boxes in red frames (73a-84b; 87b); copied by Dervish Ahmed in Istanbul in ‘174’. = (?) 1070 (1659-60). An ex legato place is pasted on f. 1a

Begins (1b, as in the Mütferrika edition, p. 1):

The text is written in Arabic script.

Ends (87a, as in the Mütferrika edition, p. 247):

The text is written in Arabic script.

Colophon (87a):

The text is written in Arabic script.

Catologue entries: CCO 937 (II, p. 21); Flemming 36-8, where other MSS are mentioned; see also Fihris 1149-61 (I, pp. 298-301; Moghadan & Armaiani 165; Sarajevo 3395; Schmid 147; Yardum 3212-5. For MSS kept in Turkish libraries, see also the study by Gökbulut, pp. 112-119.

Edition: Istanbul 1146 (by İbrahim Mütferrika)

Translations: from 1697, into Italian, Latin, and French, see GOW, p. 197.


Cod.Or. 290

A table from an early copy of the Takvimüettawirî by Kâtip Çelebi, with the names of the Ottoman sultans, from ‘Oğuzan up to İbrahim, with the years of their birth, accession, death and the number of years of their reigns.

Cod.Or. 305

A legal miscellany mostly concerning the province of Karaman
The undated miscellany consists mostly of codes of law, the authorship of which is ascribed in the headings which precede the respective texts. (Curiously, the manuscript is not mentioned in Heyd, *Studies*, pp. 38-43, where two other Leiden MSS are listed.)

(1) ff. 1b-8a

*Kanûn-name-i kadın-i vilâyet-i Karaman*

The statute book of the province of Karaman ascribed to Mevlâna Muhyîddîn Vîldân who was involved in the census of the province in 1401/1500-1 (cf. Heyd, *Studies*, p. 20.) The work begins with three chapters (fusûl) with a version of the Ottoman penal code, treating consumption of wine, theft and calumny; fornication; and mutual abuse and killing (1b-3a; these are quite similar to the text in Heyd, *Studies*, the Ottoman text of the Criminal Code, respectively nos. 61, 1 and 36, ff.). There follow three chapters on tolls and crop damage (bac ma’a deştâb, 3a); taxes (ra’sûm) levied from re’âyâ (4b); and sentences (kaṭţâya, 6b).

Heading (1b):

صورة قانون نامه قديم ولاية قرمان كبر موجب تحريم مولايا ولادان واقع شهد به

Begins (1b):

فصل فيما شرب الخمر و السرق والبيتان كبر ب كشي خدي

Ends (8a):

بنا اسم قائمة تجاوزات ايجاد في قضاء ولاية من يد نعمن كمشترعر دكراد مقاتلا (؟) عرض يد نعمن ولا قاضيام معاقب من الإيادر بهلالة

(2) ff. 8a-13a

*Kanûn-name-i cedid-i vilâyet-i Karaman*

The new statute book of the province of Karaman ascribed to the Defterdar Murad Çelebi (d. 981/1573-4, cf. *SO IV*, p. 335). According to the heading on f. 8a, the work is a continuation of (I); the district (livâ) of Kayseri is not included (see under (4), below). It contains legal measures on taxation (re’sm) and ‘osâr) and, finally, paragraphs on re’âyâ as well as exempted property such as trusts (*evkaﬁ*).

and private holdings (*emlâk*).

Heading (8a):

قانون جديد ولايت قرمان غير ار لواء فيصره مولانا ولادان صدر منراد لتاب تحرير اريدوکی در كهcharging رجل بکرولور

Begins (8a):

ولا رسم عمر فيه وضع اولان رعيا دفتر عنتيقه موجبه درت قسم اولوب

Ends (13a):

قانون في الحي صار قرمان وقديرة يكرمي سكر فيه بر بوسه وفيه سليل اول ود مقتدر فيه...

(3) ff. 13a-b

*Tafsîl-i vilâyet-i Karaman*

A new description of the province of Karaman ascribed to Ibn-i Kemâl Paşa who is identical with the polymath and Şepîlî Sultan Kemâl Paşazâde (d. 940/1534, cf. V.L. Ménage, ‘Kemal Paşa-Zade’, in *EF*). The short work contains a description of the administrative units of the province of Karaman, mostly the districts under the authority of the kâzîn (kâzîn).

Heading (13a):

تنسير ولايت قرمان بنجدة پيزارود دکتر ريج رفع اولوب و طبري اولان بيان ار دکتر ترود قرمان دکتر شجر اولوب...

Begins (13a):

ولايته مزبوره بعض قرمانه رفع طبيبة و رفعه مسلمان و پبده كان

Ends (13b):

و بعض آخرک تيمارى در ( خلاف قانون اولاما غير عرض اولوب رفع اولوند)

(4) ff. 14a-b

*Kanîn-i livâ-i Kayseriye*

The statute book of the district of Kayseri. The work gives regulations on taxation and is probably an appendix to (2), above.
THE WARNER COLLECTION (Or. 305, cont.)

Begins (14a):

ولايت مزبوره ذلك يعني قراسي وقف و بعض أخرى ملك أوب...

Ends (14b):

باقى امور دفترده يارلان قانون همه موجوديه عمل اوله

(5) ff. 15b–16a

Two letters in Persian

The two letters, partly overlapping in content and wording, were directed by Sultan Süleyman the Magnificent to the beglerbegi Mustafà Paşa, and concern the composition of a report on the struggle between his sons Bayezid and Selim, governors of, respectively, Amasya and Konya, during the years 1558–61. (See for this episode: GOR III, pp. 366–83; Prince Bayezid was executed on 25 September 1561.) The first letter, a ferman, is dated Zir-i-kâ’dê 968 (July–August 1561).

Mustafà Paşa probably is identical with Lâlâ Mustafà Paşa, the former tutor (lâlâ) of Prince Selim; a work on the events was written by his, Mustafà Paşa’s, secretary, Mustafà ‘Ali (see above, under Cod.Or. 288), with the title Nâdirî Lâlâhârîb, concluded in 975/1567–8 (see Schmidt, Pure Water, p. 46; on Mustafà Paşa, see J.H. Kramers, in EF.)

(6) ff. 19b–39b

Kânsîn-nâme-i vilâyet-i Karaman

The statute book of the province of Karaman according to the version written by the defterdar Ebüïfâlî (d. 982/1574–5, cf. SO I, pp. 171–2). The statute book contains 45 laws of various length on agriculture, commerce, policing, taxation, irrigation and the legal rules concerning nomads.

Heading (19a):

قانون همه... ولايت قرمان که بر موجب تحریر مولانا ابو الفضل دفتر عقیق اسلوبته مطابق و میزان اورزه مقرردر که شرح آن‌درو

Begins (16b, as in Beldiceanu, ‘Recherches’, p. 114):

پاجات و رسم اتفاق در جاری خصوصیاتی اجاه و فوده ده که کهی دفتردر

Ends (39b, as in Beldiceanu, ‘Recherches’, p. 129):

وات چکن رسم و پرورش و باقیه اجاه و تحصیل و نحو بلاسمه حقيق ثم...

62

Cod.Or. 305, f. 40a. The first page (out of two) of an inventory of timâr officers and revenue of the province of Erzurum, probably early 16th century.

63
THE WARNER COLLECTION (Or. 365, cont., 309)


(7) ff. 40a-b

An inventory of tîmâr officers (çavuşun) and revenue of the Province of Erzurum

The undated fragment has probably been copied from tahir defteri (census register). It is headed by the text دفتر اودر كار خرم روم ك دفتر جاو شارين (Difter e aoder ka xirm rum ka defter xo shari). It contains 88 separate entries. These comprise the names of the villages (karyes) in several districts (livâs), among these Erzincan, Kemah and Karahisar, of the province (beglerbeglik) of Erzurum, and mention the names of the officers (çavuşun) responsible for the local tîmârs (military fiefs) and the revenue due (hasil), probably in akçe (see plate).

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The MS is bound in embossed black leather with gold tooled insets in Oriental style and red leather backing; glazed cream paper; (2)+40+(2) folios; 295x205 mm and c. 200x125 mm; 15 lines (with exception of ff. 15b-16a and 40a-b); catchwords: gülğ with headings, rubrics and dots in red; şıkâr in ff. 40a-b and şukâr in ff. 40a-b; without date and name of copyist. An ex legato plate is pasted on f. 2a.

Catalogue entry: CCO 1924 (IV, p. 181).


Cod.Or. 309

Sârname-i Hümayûn

64

Cod.Or. 309, f. 17b. A page from the anonymous and rare Sârname which describes the circumcision festivities of 1582; a description of the first day begins in the middle of the page.
THE WARNER COLLECTION (Or. 309, cont.)

An undated copy of an anonymous description of the circumcision festivities of 990 (1582). Written in prose alternated by many verses, it is one of the first in its genre - Muşafa 'Ali (see under Cod.Or. 288, above) wrote a rhymed description of the same events. Only four copies, including the present one, have survived. The festivities, the grandest in Ottoman history and consisting of parades, performances by jugglers, magicians and others as well as shows such as skirmishes and sea battles were organized on the occasion of the circumcision of Prince Mehmed (the later Sultan Mehmed III), son of Sultan Murad III between 6 June and 16 July 1582.

In the introduction (1b-17b), the anonymous author explains that he was born in Foça (Foča in modern Herzegovina, 4a) and had been appointed as secretary of the Dvin-i hümâyûn thanks to the patronage of the doğancıbaşı (chief falconer) Hasan Aga three years previously. He was commissioned to write the official sârname by imperial ferman (5a). After a paragraph on the painter (nâkâş) 'Oşmân (who produced the 437 miniatures in the famous Topkapı Sarayı Library MS Hazine 1344, 6b), an excuse (i'zâr) by the author (7a), and following paragraphs concerning preparations, the main work commences on f. 17b with the events of the first day (see plate). The last day discussed, 22 Cemâzî I-dârî (14 July), is found in ff. 165b-169a, and ends with a paragraph on the performance of hâfiz who recited passages from the Koran. A few marginal additions.

Bound in boards covered in marbled paper, with flap and brown leather backing; glazed white paper; 1 + 169 + (1) folios; 295x180 mm and 225x105 mm; 25 lines; catchwords; neat nesiş; red borders; red headings, rubrics and triple dots; without date and name of copyist; inscription of Van Hell (1a); ex legato plate on the same page.

Begins (1b): حمّد و سُياَسٍ أَوْلُ خَلَقَةُ الْجَنّ وَالْنَّاسُ كَهَّ اَمَا بَعْدَهَا قَمِّلَ الْعَمَلَ

Ends (169a):

بر دعا إيه بزيك بريغ تحت أنفساي إيه بر مراد إيله إني فشئاني إيه

Catalogue entries: CCO III, p. 27; And, Sanatlar, p. 260 (the reference to the Vienna MS should be read as Flügel 239 (II, p. 239)).

Literature: Metin And, Osmanlı şenliklerinde Türk sanatları (Ankara 1982), with plates from the Topkapı Sarayı Library MS Hazine 1344 and quotations from the

work; GOW, p. 110; Warner and his Legacy, pp. 52-3; Derin Terzioglu, 'The Imperial Circumcision Festival of 1582: An Interpretation', in Muqarnas 12 (1995), pp. 84-100.

Cod.Or. 310

Turkish annotations

The manuscript contains copies of two works by the Persian poet 'Attâr (d. between 586/1190 and 607/1200; cf. CCO 650, 652 (II, p. 114); H. Ritter in EFP); the date of 30 Ramaḍān 786 (15 November 1384) occurs in a colophon in f. 232a. There are a few lines in Turkish in various hands; an owner’s inscription of a pîr of the Mevlâvîhâne "outside Yeni Kapu" called Şâhih Efendi (probably identical with Şâhih Ahmet Dede, d. 1057/1647) occurs on the recto side of the flyleaf preceding f. 1a; three "gâcles" by Mîşrîkî (?) are found in f. 1a (13 lines in three columns, şikest; and a note on the number of leaves (166), the price (‘8900’) and the year (?) 1062/1651-2 is written in f. 232b.

Cod.Or. 314

A short note in Turkish

The manuscript contains an undated copy of Abû l-Qâsim b. Hawqâl’s Kitâb Şârat al-Ard (Voorhoeve, p. 347; GAL 1, p. 229 and S 1, p. 408). An owner’s seal is found on f. 1a, with a short note in Turkish identifying it as one of ‘the late Sai’d Efendi’.

Cod.Or. 321c

An Turkish inventory of books

The manuscript contains a copy of the third part of an Arabic dictionary entitled Jami‘ al-lughâ by Ibn Durayd al-‘Azdi (d. 321/933; cf. Voorhoeve, p. 91; GAL 1, p. 112 and S 1, p. 173; Warner and his Legacy, pp. 71-2); it was completed on 13 Cemâzî I-dârî 644 (28 August 1246). Owners’ inscriptions and
seals are found on the title page (1a), the latest of which is dated 26 Şevval 901 (18 July 1496) in Istanbul. An inventory of books (manuscripts, fifteen items) acquired by ‘Abdulfettah Çelebi with a heading in Turkish, titles and prices (in all 4050 [şalə]) is written on the flyleaf (recto) preceding it; five lines, small şihæte.

Cod.Or. 322

A gazel by Yahyâ

The manuscript contains two works of history and biography in Arabic copied in 845-6/1442 (cf. Voorhoeve, pp. 395, 333). A gazel by Yahyâ is found in the last flyleaf (verso) which does not belong to the original manuscript; five beyts and a heading, slanting ta’dik.

Cod.Or. 327

A legal miscellany

The miscellany, dating of the mid-16th century, consists of the following parts:
(1) f. 1a
A fragment from the New Code of Law

The fragment is, according to the heading, taken from the قانون جديد، Kānûn-i cedid, and copied by Şeyh Mehemet Hallâk (?) at the end of Cemâzî-i akhir 960 (3-12 June 1553). It concerns matters of inheritance. (The term ‘new’ refers to the compilation made for Sultan Süleyman the Magnificent, cf. Heyd, Studies, p. 173.)

 Begins: ٍ... وقائج ونظرة أديوب اولادي ذكرى و فردانش قائموب... 

Ends: اول متدار طاحب صاحب ارض قز وبره قانون جديد ده مكنن حيد وله

Colophon: 68

THE WARNER COLLECTION (Or. 327, cont.)

تحریر في اواخر جمادیان سنه ستون و كسمیاھه كتبه شیخ محمد حلاق (۵)

(2) ff. 5b-46a

The General Code of Law of the Ottoman Empire

The work is a version of the kanunname compiled in the early 16th century. No title is given, but the work is described in the introduction (5b: 8-9) as قواعد جماهیری و قوانین معرفي عثمانی, Kāvâ’id-i cihânîâîye ve kâvanîn-i ‘orfiye-i ‘Umânîye. It consists of an introduction (5b-6a) and three chapters (bâb), further divided into, respectively, four, six, and seven paragraphs (fatâ). (For another copy of the same work, see Cod.Or. 865(1), below.)

Begins (5b):

الحمد لله الملك الحق الذي ثامر (۵) بالعدل و الأحسان ...

Ends (46a):

کمیله وارن کمسنده ارال حجت ورته ار که بوشهکیلیمک اکا کوره پوقته نمیب

بیونان الله الملك الوهاب

Catalogue entries: Götz II, 107, where other MSS are mentioned; see also Schmidt: A 798(2).

For literature and editions, see Götz II, pp. 105-6.

(3) ff. 46a-b

A fragment from the New Code of Law

The fragment is, according to the heading, taken from the قانون شامه، جدید، Kānûn-name-i cedid-i padişâhi; it was copied by Seyh Ahmed el-Mevfîr Hallâk (?) in mid-Rebi’â‘-i akhir 960 (27 March to 6 April 1553). It concerns the desertion of slaves and vagabondage. (See also under (1), above, and plate.)

Begins (46a):

آنان و آن ان قیمیه که دخیل قسم کهتو (۵) تمضیاق اولور اسماه اونووه اکر

Ends (46b):

اول ویرن کشیدن جماهیر اکر و عکر ورجکی پولنمز اسماه کرکی کمی سیاست ایده

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THE WARNER COLLECTION (Or. 327, cont.)

The fragment, probably copied by Şeyh Ahmed (cf. above) - the year 960 (1552-3) occurs on 48b - has a few paragraphs; it begins with matters of taxation and ends with one on theft.

Begins (46b):

 começou escrito numa folha de papel e envolvido em papel de seda. A folha contém várias páginas com textos legíveis. Ainda hoje, a obra é preservada em sua forma original, com marcas de uso e manchas de tinta.

Ends (49b):

See also for MSS of similar works: Ahmed Akgündüz, Osmanlı Kanunname'leri ve hakâtî tahliileri VII/1 (Istanbul 1994), pp. 712-3. A comparable, but much more detailed, version is printed in, ibidem, pp. 713-62.

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The MS is bound in embossed brown leather; glazed white paper; 49+1 folios; 280 x 105 mm and 225 x 65 mm, varying; 21 lines, varying; catchwords; careless sikke; the main text (1) has red headings, rubrics, and dots; the besmele heading the text (5b) and the rubrics of the following introductory part are written in red ink interspersed by black dots; the main text (1) is without date and name of copyist (for 2-4, cf. below). A circular red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) is found on the inside of the front cover; an ex legato plate is pasted on f. 5a. A few annotations are found on the inside of the back cover; a model salutation for the beginning of a letter, headed: "Mekâniye Mektub Lâ. a line of words; and a small fragment of prose with a distich with number 37.

Cod.Or. 327, f. 46b. A page from a mid 16th-century collection of Ottoman law codes; near the bottom begins the Statute Book of Silistria; above it, one sees a colophon with the year 960 (1553).
THE WARNER COLLECTION (Or. 327, cont., 333)

Catalogue entry: CCO 1922 (IV, p. 181).

Cod. Or. 333

Tevârıh-i Sultan Selim Han

تواریخ سلطان سلیم خان

An undated copy of a history of Sultan Selim II and the events of his reign by the poet and kâdî' askeder of Anatolia, Mehmâd Vusûlî (d. 998/1590). Only one other manuscript seems to have survived; it is preserved in the Vienna National Library as MS H.O. 60. The work, whose title is not found in the manuscript, is written in a highly elaborate prose alternating with poems in Turkish and Persian by the author. The latter’s pen-name is found in some kustûdes in the work, as in ff. 15a:9, 23a:9 and 97b:5. The history consists of an introductory part (1b-21b) and a chronological description of Selim’s career and the main events of his reign. In the introductory paragraphs, the author gives a few autobiographical details, without however mentioning his name; thus he writes that he was born and educated in Istanbul (15a); his father was a “free man” and son of a sipahi (15b). The author himself followed a career as a ‘âlim (isâdem) and became preceptor to the prince, whose life he has described in this book (16a). Later he was appointed to, among other functions, kâdî of Istanbul (69a). The main part begins in f. 21b with Selim’s own birth and those of his half-brothers. Following chapters treat the early career of the prince and the political events of the last years of the reign of Sultan Süleymân, including the struggle between Selim and his brother Bâyezîd (43a, cf. above, under Cod. Or. 305(5)); Selim’s accession to the throne (65a); the Cyprus campaign (from 71b); the expedition under Sinân Paşa against Haikalvât (La Golette, 81b); Selim’s death (96a); and the accession of Murad III (in 982/1574, 98a); the work ends with an epilogue in verse (îzhime, 99a).

Bound in dark brown leather with gold tooled insets in Oriental style; glazed white paper; the text is set within gold borders between black lines; the text surface of the introduction (2b-21b) is pink stippled; a headpiece on f. 2b in blue and gold, with floral motifs in gold, orange, white, and blue (see plate); 99+1 folios; 15 lines; catchwords; nesîh of calligraphic quality; red headings, rubrics and dots, partly omitted (particularly in ff. 2b-11b); without date and name of copyist. The title of تواریخ سلطان سلیم خان is found on the bottom edge. On the inside of the front cover is a red wax seal with escutcheon topped by a helmet with plumes and
THE WARNER COLLECTION (Or. 333, cont., 348)

unicorn head (a photo is found in Van der Heide, opposite p. 14); in f. 2a is an inscription which indicates that the MS belonged to the effects (metrakât) of the deceased kapu agâr (chief white eunuch) Gâzanfer Agâ, with the year (of his death) 1011 (1602-3; cf. for his biography, SO III, 619; the man was a patron of the arts and for thirty years connected to the court; Babinger erroneously writes that the MS contains an inventory of his "colossal" legacy, GOW, 133n; see also plate); an ex libris plate is pasted to the same page.

Begins (2b):
حمد خداي متعال جل عن الاسباب و الامثال ك ... مصباح شكوه خدفه جان و
دور محفظة انن و جان در

The author's name is found in f. 15a:
كلام ختم ابدوب ديكر شهك عمري زيد أوسين
داعي شاهيله بولدى وصولى وصولى وزوجه باباى

Ends (99a):
اميد كه اين متاع اخلاص كردن يغول بذكي خاص

The ex libris inscription (1a):
عن متروكات قيو اغاسي غضفغ اغا سنة 1011


Cod.Or. 348

Turkish annotations

The manuscript contains an undated copy of a part of a work on the Arab poets of the 6th/12th century entitled Kharîdat al-qâsr wa-jâridat al-`arr by ʻImâd ad-Dîn al-Kâthîb al-İsfahânî (d. 597/1201; cf. Voorhoeve, pp. 158-9; GAL I, 315 and S 1, pp. 548-9). Various annotations in different hands are found on leaves of olive-green paper pasted on the inside of the covers: a distich in Turkish and a distich in Arabic and Turkish with a brief characterisation:

لکنی دار صمیمک اذکر و وقوق
ایلاغز طلایی دلدن حروف
بیه ده بو شعر عربی باپت دلخوک مأخدرو

Cod.Or. 333, f. 1a. Inscription with year 1011 (1603-3) indicating that the manuscript had belonged to the White Eunuch Gâzanfer Agâ.
THE WARNER COLLECTION (Or. 348, cont., 368, 382)

(inner front-board); an inventory of books (manuscripts) bought from and sold to Shaykh Hüseyin Dede with titles, prices, calculations, and notes concerning payment in installments (inner back board).

Cod.Or. 368

Turkish annotations

The manuscript contains an undated copy of a work on medicine in Arabic entitled Minhâj al-bayân fînâ yasta‘miluhih l-insân by Abû ‘Ali b. Jazla al-Kârab al-Baghdâdi (d. 493/1100; cf. Voorhoeve, p. 214; GAL 1, p. 485 and S 1, p. 808). Some Turkish annotations are found in the endpapers which do not belong to the original manuscript: a fragment from a story about the healing of the Prophet Adam who suffered from palpitations of the heart (çapakıt), by Gabriel who brought him a shoot of a tree (ağac buduğ, verso side of first flyleaf, 8 lines, şikeste); a list of the years of death of some celebrities like Abû ‘Ali ibn Sinâ and Bâyezid Bistami as well as an owner’s inscription of a certain ‘Ibî, son of the sacrificant (shamânu) of Hîms (Homs), declaring that he, a Malakite Christian, bought the manuscript for 230 silver pieces at Damascus in 988 (1580-1; recto side of last flyleaf); and two prescriptions for medicine with a list of ingredients (biyidin, verso side, 7 lines, almost illegible şiğeste).

Cod.Or. 382

A miscellany

A collection of annotations in Latin, Greek, Hebrew, Arabic, Persian and Turkish and in the handwriting of Warner, Nikolaos Petri (cf. the introduction to this chapter and Index) and other scribes; these are written on sheets of white paper (approximately 310x220 mm), partly bound together, and mostly concern historiography, in particular the Persian history Lâlib al-Tawârîh (a world history in Persian up to the year 948/1542 by al-Qâzâwî, cf. Storey I, p. 111; see also Schmidt, ‘Heyman papers’), Turkish proverbs and Ottoman affairs (we find, among other things, a list of capulations in Latin to be sent to the Mufft and ‘Kadîlesker’ and a detailed inventory of Ottoman military functionaries, jnissaries and siphâis, their units, number, duties, salaries and so forth, at least partly based on a report (telâk) presented by a Grand Vizier to a Sultan; it is written in slanting tâlîk in two columns. There is also an original letter in which the Dutch consul (bâyez) is urged to co-operate in the speedy dispatch of a gunboat (burtun) on which janissaries of the Porte are to be sent to Crete, dated 21 (? Rehû’t-i-àvel 10/9) (17 December 1658); glazed white paper, 212x124 mm, five lines, divânî (the note ‘ex Cod. War. 73’ is written in the upper margin). Some parts which originally belonged to this collection have been removed and are now in the Hebrew section (Hebr. 79) and in the Latin collection (BPL 1908).

Catalogue entry: CCO 2411 (V, pp. 110-1).

Cod.Or. 383

A collection of Turkish proverbs with annotations

The collection comprises hundreds of proverbs gathered by Levinus Warner - entries sometimes come in rhymed couplets - with translations into Latin and various glosses written haphazardly around the Turkish phrases. These entries are arranged in numbered series and (roughly) according to motifs (such as animals occurring in the expressions), relatively neatly in ff. 1-26, but wider apart (and unnumbered) after f. 26. It obviously is an incomplete draft written on loose sheets of paper of various format somewhat arbitrarily bound together afterwards. The Turkish entries are in the handwriting of Nikolaos Petri (cf. introduction to this chapter and Index), the glosses were added by Warner himself. The work was never published, but there is a neat draft of a similar collection gathered by Warner in the John Rylands Library (Manchester) in a late-18th century copy (Schmidt P 141). A part of a model letter in Arabic addressed to the hakimbaşı (chief physician) Şülb Efendi occurs (upside down) in f. 126b. (For a similar work, see Cod.Or. 1119, below; see also Cod.Or. 1170 and 1180.)

Bound in boards with light brown leather backing; white paper; (1)+170+1+(1) folios (numbered in Western fashion, from left to right); approximately 330x225 mm (1-63), 310x200 mm (63-9), 310x210 mm (70-87), 315x210 mm (88-93), 310x210 mm (94-125), 300x210 mm (from f. 126); small and neat but somewhat inexpert neshi and bold careless Latin and Greek in cursive script of varying quality (and probably written at various times); most sheets are written on one side only; without catchwords; an ex legato plate is pasted on f. 1a.
THE WARNER COLLECTION (Or. 383, cont., 384)

The first entry reads (1a):

The last entry reads (170a):

Catalogue entry: CCO 2412 (V., p. 111).

Cod.Or. 384

A miscellany

A collection of annotations in Latin, Greek, Hebrew, Arabic, Persian, and Turkish and in the handwriting of Warner, Nicolaus Petri (cf. the introduction to this chapter and Index) and other scribes (cf. Juyalboll, Beoefenaars, p. 229); the notes are written on hundreds of partly bound sheets of white paper, measuring approximately 320x220 mm; these are mostly concerned with geographical data and contain a few short quotations in Turkish, among these we find, for instance, an etymological explanation of Şahriyar and a note on the language of Transoxania. The collection also contains loose sheets and bound quires of a draft lexicon, including place names and, particularly, names of plants and animals, with explanations in Turkish. There is also notebook bound in soft cardboard covered in varicoloured marbled paper and with a leather backing of the same format; most pages in it are left blank.

Among the Turkish texts of the notebook there is, notably, a draft petition addressed to the Porte with the request to instruct the wine commissioner (gomr emini, cf. Gibb-Bowen I/ii, p. 27) to allow the usual free import of 7000 medre (mêtre, equal to 10-12 litres) of wine destined for the Dutch envoy annually (five lines in Petri’s handwriting, inner front board). Towards the end of the notebook there are a few pages with copies of official correspondence, likewise in the handwriting of Nicolaus Petri: an order issued by the Sultan (enr-i şerif) on the request of Warner and addressed to the governor of the Morea (Peloponnese) instructing him to respect the rights of Dutch traders visiting his province, dated 27 Zi l-kadı ‘ı 1071 (24 July 1661); a similar letter addressed to the janissary commander of Eğriboz (Khalikis); a similar letter to the kātīr of Eğriboz (Khalikis), signed by Mehmed el-Emin, kātīr ‘asak of Rumelia; three copies of a similar letter addressed to the kātīr of Athens, Eğriboz and İnebolı, dated the last days of Zi l-kadı ‘ı 1071 (18-27 July 1661); two copies of an enr-i şerif on the same subject...
THE WARNER COLLECTION (Or. 384, cont., 385)

addressed to the governor of Cyprus, dated the first days of Zi l-ka‘de 1071 (28 June to 7 July 1661); and an incomplete copy of a hikm-i serif of the same date in which the local kazi is instructed to have an unnamed person pay off a debt owed Anton Bon, to the Dutch vice-consul (babaro) of Tuzla (Larnaca) - of the 2000 kuruş only 572 had been paid back. The notebook also contains a loose, folded sheet with series of Turkish proverbs.

Catalogue entry: CCO 2413 (V, p. 111).

Cod.Or. 385

A miscellany

A collection of annotations on loose sheets of paper of various quality and format containing texts in Dutch, Latin, Hebrew, Arabic, Persian, and Turkish written by Warner, Nicolaus Petri (cf. introduction to this chapter and Index) and other scribes. Notable is a small booklet consisting of two sheets of folded paper (160x200 mm) with an itinerary of French of the journey undertaken by Warner between 23 December 1644 and 31 January 1645, when he travelled overland from Amsterdam to Danzig (and from there on to Istanbul, cf. Juytzbol, Beeoefenaars, p. 223). Among the Turkish texts we find: a şezel by Ahmed Efendi, "İhoca of the late Sultan Selem" (five distichs in nesil on a sheet of glazed white paper, 200x125 mm); a chronogram on the death of 'Osman Efendi, kazi of Damascus (8am) (heading and two distichs in ta‘liq on a sheet of white paper, approximately 145x200 mm); poetical fragments by Sultan Selim, Sultan Murid and Kemal Paşa (15 lines in two columns, re‘a‘, possibly by Petri); another distich as well as a 'tailed signature' are found on the back of the same sheet (glazed white paper, 160x215 mm); five distichs, among these a chronogram on the death of Es‘ad Efendi and a verse by 'Andelilib (re‘a‘ by Petri, a folded sheet of paper, approximately 310x205 mm); eight distichs (in the same script in two columns on a sheet of paper of the same quality and format); four distichs in the same script (white paper, approximately 270x170 mm - there is also a Persian distich in Warner's handwriting); eight distichs in the same script as well as fragments of a letter (a folded sheet of white paper, 215x165 mm); various notes in different hands on place names: Midillî (Lesbos), Limassol, Tuzla (Larnaca) and others as well as a distich (a folded sheet of white paper, 300x105 mm); two şezel by Nefti (inexpert but highly readable nesil on a folded sheet of glazed white paper, approximately 310x105 mm - there are also a great number of Persian verses in ta‘liq script on both sides of the same sheet); and three distichs (in Petri's handwriting, a sheet of white paper, approximately 155x125 mm).

Catalogue entry: CCO 2414 (V, p. 111).

Cod.Or. 386

Translation of a part of the Bible

The translation was made by Yahya b. Ishak, also known as Jaki, who flourished c.1659. The identity of the translator is marked in a colophon in fol. 128b, where it is written that the "fifth book" of the Pentateuch was completed on 15 April 1659 (for a similar colophon, see Cod.Or. 391a, below; for a bill in his handwriting, see Cod.Or. 1122, f. 35, below). Jaki, probably a dragonman connected to the Istanbul court and/or the European embassies in Istanbul, was commissioned by Warner, or indirectly, through 'Ali Ufik Bey (cf. below, under Cod.Or. 390), to produce the translation. Golius was, through his brother Petrus, a missionary active in the Middle East, involved in the translation work as corrector (cf. Neulecker, Bible Translation, pp. 366-7, 377, 381-2). The work consists of the following books of the Old Testament: the Pentateuch (1a); Exodus (34a); Numbers (80a); Deuteronomy (110a); Joshua (130a); Judges (141a); Samuel (152b); and Kings (182a). The text breaks off (in 189b) in 1 Kings 9:9.

Red pencil strokes in text and margins (up until f. 48), the same in black from f. 49; a few marginal and textual corrections in the same nesil hand; a gloss in Hebrew script in the margin of f. 116a; the word נֵעַ occurs in ff. 48a and 49b.

Bound in boards, with light brown leather backings; (unglazed) white paper; (1)-189 +(1) folios; 300x210 mm, varying (1-8, 13-32), 310x210 mm, varying (9-12, 33-186); text surface 260x130, varying (the large folios), 240x115 mm (small folios); catchwords; neat nesil (1a-91a, 104b-6-188b) in the handwriting of Nicolaus Petri (cf. the introduction to this chapter and Index, see also plate) and ta‘liq (93a-104b-5); without date and name of copyist; an ex legato plate is pasted on f. 188b.

Begins (1a):

Torâ'at Mus'um 'alî dîn Koko'ci-Wâbi al-lîm Yaradî
Cod. Or. 386, f. 128b. A page from the translation of the book of Deuteronomy by Yahya b. Ishak with the pen-name of Haki in the handwriting of, probably, Nicolaus Petri, colophon and year 1659.

Translation of the Bible with the Apocrypha

The work, bound in four volumes, is an autograph, draft translation by ‘Ali Ufkı, also known as Wojciech Bobowski or Albertus Bobovius (d. c. 1675), who was a court musician and First Dragoman to Sultan Mehmed IV; the handwriting is similar to that in the facsimile edition (by Sultan Elcim) of his, Ufkı’s, Mecni‘a-i sâz u sâz (Istanbul 1976). It was written in 1662-4 (cf. Neudecker, Bible Translation, pp. 371-2, and below; for data on the author, see ibidem, p. 365n, and Hannah Neudecker, ‘Wojciech Bobowski and his Turkish Grammar (1666); a Dragoman and Musician at the Court of Sultan Mehmed IV’, in Dutch Studies on Near Eastern Languages and Literatures 2/2 (Leiden 1996), pp. 169-92; see also under Cod. Or. 386, above). ‘Ali Ufkı probably used Haki’s version for his own translation (see also under Cod. Or. 386, above) as is clear from a marginal note to the heading of the Book of Joshua; “süni Chahi” (“as [with] Chahi”) in a, f. 450a (cf. Neudecker, Bible Translation, pp. 367-8, see also plate). Neat drafts are found in Cod. Or. 1101 and 1117(a), below. A revised version was printed as Biblia Turcica in Paris in 1827-8.

Catalogue entry: CCO V, p. 98.

Literature: B. Flemming, ‘Zwei türkische Bibelhandschriften in Leiden als mittelosmanische Sprachdenkmäler’, in WZKM 76 (1986), pp. 111-8; Hannah Neudecker, The Turkish Bible Translation by Yahya bin Ishak, also called Haki (Leiden 1994); the MS is described in great detail in ibidem, pp. 394-8; for the historical background see, ibidem, pp. 365-82.
THE WARNER COLLECTION (Or. 390, cont.)

Cod. Or. 390a

The first volume bears the title 'Theologus mosaei iunni Aurelii Shirvini Persae (1a)'. The MS contains the following parts: Genesis (1b-51b). completed 29 December 1663 (51b); Exoducus (54a-96a), completed 18/28 January 1664; Leviticus (97a-125b), finished 21 Recib 1073/18/8 February 1664; Numbers (131a-172a), finished 10 March 1664; Deuteronomy (178a-214a); Joshua (from 9:13, 215a-228b), finished 8 December 1662; Judges (229a-250a), with marginal dates ranging from 4 December 1662 (233b) to 3 January 1663 (248b); Samuel I (251a-279b), finished 17/7 February 1663 (the dates of 9 and 10 January occur in 251b and 252b); Samuel II (283a-310a), finished 17/27 February 1663; Kings I (311a-339a), began 27/17 February 1663 (311a) and finished 7 April 1663; Kings II (343a-389b), finished 12 June 1663; Chronicles I (371a-401a), finished 11/21 October 1663; Chronicles II (402a-437b), finished 8/18 November 1663; Ezekiel, from 8/21 (439a-440b), dated September (1663); the (hect) year 1027 is also indicated, probably erroneously, f. 439b); Nehemiah (441a-449b), with marginal dates ranging from 27/17 September (441a) to 10/30 October (448b); Joshua to 9/12 (450a-454b), with dates ranging from 13/3 October (450a) to 20/10 October (453b); Esther (455a-461b), finished 7 July 1663; Lamentations (462a-465b), finished 3 July 1663; Ecclesiastes (466a-472b), finished 11 July 1663.

Innumerable interlinear and marginal corrections and additions, including notes, mostly dates, in Latin and Italian. Explicative notes on separate sheets by librarians and scholars, among these a four page description in English, mostly a list of the annotations, by P. Voorhoeve and dated 11.1.1930.

Bound in boards with light brown leather backing: white paper; (1) + 473 + 13 + (1) folios; 310x110 mm, varying; 35 lines, varying; without catchwords; small angular, partly vowelled, nešib; headings in šūlāt; verse numbers in the right margin; occasional small chapter headings in Latin; ex legato bookplates are pasted on ff. 1a and 438b.

Begins (1b):

1 ابتداءه بارية فيکرات ویرن يرامش در

Ends (472b):

14 تکیي تعالی هر آکر خیر مر شری اشی غمی حکم مکتبرک

84

Cod. Or. 390a, f. 450a. A page from the autograph translation of the Bible for Golius and Warner by the court dragoman Ali Ubi (Wojciech Bobowski) based on an earlier translation by a certain Hākī, as is clear from the note in Latin on the left side of the title 'The Book of Joshua'.

85
Cod. Or. 390b

The second volume contains the following parts: Job (1a-24a), finished 27/17 September 1663; Isaiah (26a-109b) begun "by Bobovius" (incepta a Bobonio, 26a) 1 February 1662 (a colophon without date or name of writer occurs in f. 110a); Jeremiah (111a-197b), finished 15/5 November 1662 (a colophon occurs in f. 197b, similar to the one in f. 110a); Ezekiel (199a-270b), finished 26 November 1662 (a similar colophon in f. 270b); Hosea (271a-276b), finished 15 May 1663; Joel (277a-279a), finished 16 May 1663; Amos (279b-283b), finished 21 May 1663; Obadiah (284a-b), finished 21 May 1663; Jonah (285a-286a), finished 27 May "1673" (= 1662); Micah (286b-289b), finished 30 May 1663 (originally "1673", but changed afterwards); Nahum (290a-291a); Habakkuk (291b-293a), finished 2 June 1663; Zephaniah (293b-295a), finished 4 June 1663; Haggai (295b-296b), finished "on the same day as above"; Zechariah (297a-303b), finished 8 June 1663; Malachi (304a-306a), finished 10 June 1663; the Song of Songs (306b-310a), 18 June 1663; Ruth (310b-313a), finished 24 June 1663.

The following folios contain earlier drafts, with many erasures and corrections, of: Isaiah 7:18 - 9:12 (317a-b); Isaiah 10:33 - 16:3 (318a-319b); Isaiah 9:14 - 10:32 (320a-b); Isaiah 16:4 - 66:24 (321a-348b), with colophon identical to that on f. 110a - in the margin of 17:9 occur the words "abiecerunt inimicum a facie filiorum Israe"

There follow (409a-412b) some stray leaves without indication of the book to which they belong; the remark "Facilis est hic Turcica lingua si postpositiones et antepositiones scit passim quae non reguli sed longa praeceps disci possint" occurs in f. 411a. A draft by Ḥāki of Genesis 1 - 6:21 (verses are unnumbered) is found in ff. 413a-416b; the heading ایام توراة موسی occurs in f. 413a (see also the detailed description in Neudecker, Bible Translation, p. 394).

The MS has the same format as (a); (1)+7+416+(1) folios; white to light brown paper of various thickness; the last four numbered folios are glazed white paper and are written in carless in 'lift' by Ḥāki (see under Cod. Or. 386, above; the script is similar as in Cod. Or. 391, below) with underlinings in red pencil; without bookplate.

Begins (1a):

Cod. Or. 390b, f. 411a. A page from the same translation with a remark in Latin on the difficulty of speaking Turkish.
THE WARNER COLLECTION (Or. 390, cont.)

Cod. Or. 390c:

The third volume contains the following parts: Judith (1a-14b), finished 12 November 1664; the Wisdom of Solomon (16a-30a), finished 1 November 1664; Tobit (31a-41a, erroneously ordered), finished 4 November 1664 (margin 40b); the Prayer of Manasseh (41b-42a), finished 9 November 1664; Eclesiasticus (43a-82b), finished 31 May/11 June 1664; Baruch (85a-91b), finished 17 November 1664, with remark "Hunc Beca habet et Tremellius. Papistae non ediderunt"; the First Book of the Maccabees (93a-120b), finished 29/19 June 1664 (a staff of musical notes with the capture Modulatio Arabica occurs in f. 120a, see plate); the Second Book of the Maccabees (123a-145a - f. 135 is blank), finished 13/23 October 1664, with remark "Si quid deest addatur. Si displicet muteatur. Si erratum corrigatur."; the First Book of Esdras (147a-156b), finished 26 November 1664, with remark "Penei consultus (propter varietatem Nominum propriorum et computationum) excusanda huius libri interpretatione perfecta est."; 1 Esdras 4:45 - 1 Esdras 8:95 (157a-162a); the Second Book of Esdras (163a-187b), finished 28 November/8 December 1664; the additional chapters of the Book of Esther (189a-193a); the Prayer of Azariah and the Song of the Three Jews (193b-195a); Susanna (195b-197b); Bel and the Dragon (197b-199a), finished 17/17 December 1664; the Third Book of the Maccabees (199b-208a), finished 27/17 December 1664, with remark "D. Warnere Da bonum potom quia iam finitum opus totum."

A colophon occurs on f. 208b: "Petite et dabitur vobis: quasere et inveneritis. Non vult deus noster bona sua nimia inveniendi faciliter vitescere, pretiosa et concupiscibilis merx cupidum anatorem et avidum negotiatores requirit. Ergo tantom munerum repromissor, non vult in opere suo tepidum, despicit, fastidiosum, recusat coactum, respuit indevotum. Eiseb."

The MS has the same format as (a) and (b); white paper; (1)+208+(1) folios.

Begins (1a):

Cod. Or. 390c, f. 120a. A page of the Book of the Maccabees in the translation of ‘Ali Ufki, with a staff of musical notes (the translator was a court musician).
THE WARNER COLLECTION (Or. 390, cont.)

Ends (208a):

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The fourth volume contains the following parts: Matthew (1a-32b), finished 28 August/8 September 1664; Mark (33a-51b), finished 6/16 September 1664; Luke (53a-86a), finished 21 September/1 October 1664; John (91a-116a), finished 16/6 October 1664 (the colophon in f. 116a reads: "Raiione, oratione et exaltatione Alberti Bobowiij Leopolianzi [Bobowski was born in Livon] mercedem ueterum sperantis ad maiorem Dei O.M. gloriam et proximorum sanationem bonitate et favore Dei nec non Dni Leviti Warneri cura, expressi et auxiliis 16/6 Octobris tempore vespertino finita est interpretatio V. et N. Testamenti totius. Anna Salutis Humanae 1664. Amor non labor fuit. Bonis operibus non inermisceantur verba improperij. Neque maculetur bonum datum perspicientur. Nemo enim potest indicare de interpretatione nisi et ipse doctor interpretes fuerit, quod ni fuerit et damnaverint non ex indicio sed ex odio, ignotarum damnare videbatur."; cf. Neudecker, *Bible Translation*, pp. 371-2, with English translation, p. 372n); Acts of the Apostles (120a-149a); Romans (151a-163a), finished 20/10 June 1664; Corinthians I (164a-175a), finished 27/7 June 1664; Corinthians II (176a-184a), finished 13/23 July 1664; Galatians (185a-190a), finished 16 July 1664; Ephesians (191a-195a), finished 9/19 July 1664; Philippians (197a-200a), finished 11/21 July 1664; Colossians (201a-204a), finished 12/22 July 1664; Thessalonians I (206a-208b), finished 17/27 July 1664; Thessalonians II (209a-210b), finished 18/28 July 1664; Timothy I (211a-214a), finished 20/30 July 1664; Timothy II (214b-216b), finished 21 July/1 August 1664; Titus (217a-218a), finished idem; Philemon (219a-b), finished 22 July/2 August 1664; Hebrews (221a-230b), finished 29 July/9 August 1664; James (233a-236a), finished 11/1 August 1664; Peter I (237a-240a), finished 3/13 August 1664; Peter II (240b-242a), finished 8/18 August 1664; John I (243a-246a), finished 10/20 August 1664; John II (246b); John III (247a), finished 11/21 August 1664; Jude (247b-248a), finished idem; the Revelation of John (249a-262b), finished 9 April 1664.

A loose quire of two sheets (numbered 150a-d, each folio measuring 205x150mm) with a list of the Letters of Paul as well as the translated text of Romans 1:2-18 in neat vovellated *neshiq*, clearly also by Bobowski, is found between ff. 150 and 151.

THE WARNER COLLECTION (Or. 390, cont.)

The MS has the same format as (a), (b) and (c); white to light brown paper (ff. 150-163 are badly torn at the upper edge); (1)-+262+(1) folios; an *ex legato* bookplate is pasted on f. 262b.

Begins (1a):

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A proof-sheet with two pages from Âli Beg Bobowski's translation of Isaiah.

The sheet contains the text of Isaiah 19:1-17 and is clearly based on, but not completely identical with, the version found in (b), ff. 49b-50b, before the corrections found in that text were made. It ends in the catchword *قورث* (see plate). The print was made by the Orientalist (and student of Golius) Theodor Petraeus (d. 1672) who was the owner of a small printing press in Leiden (cf. Juynholl, *Boeifenars*, pp. 213-5). In a letter to Warner of 24 December 1662, Petraeus mentions that he had had printed "a small specimen" from Isaiah 19 of the Turkish Bible translation based on the original, but that he had made some changes in the text after consultation with an Arab living at Leiden who knew Arabic, Persian, Turkish, Armenian, and Italian. The Arab must have been Nicolaus Petri who was employed by Golius as a copyist (see on him the introduction to this chapter and Index; the letter is printed in M.M Kleekopper & W.P. van Stockum Jr., *De boekhandel te Amsterdam voornamelijk in de 17e eeuw II* (The Hague 1914-6), pp. 1236-7; for a concise biography of Petraeus, see the article by Else Pauli in *Dansk Biografisk Leksikon* 11 (Copenhagen 1982), pp. 339-40).

A sheet of white paper, printed on both sides with Arabic type; above the text on the *recto* side is printed an ornamental bar with lace motif; 195x160mm. Donated by the Amsterdam University Library on 20 August 1962 and sent per registered post to Leiden (cf. the included letter and the original envelope in which the proof is still kept).
THE WARNER COLLECTION (Or. 390, cont., 391)

Catalogue entry: CCO 2405 (V, pp. 98-9); cf. Warner and his Legacy, pp. 63-4.

Cod.Or. 391 a-d

Translation of the Bible, with a fragment from the Apocrypha, incomplete

The work, bound in four volumes, is an autograph translation by Yahyā b. Ishāk, also known as Ḥāfiẓ, who flourished c.1659 (see under Cod.Or. 386, above).

Cod.Or. 391a

The text of this volume is preceded in f. 2a by the title QUINQUE LIBRI Moïses: Genesis, Exodus, Leviticus, Numeri, Deuteronomium. It is written on a discarded draft sheet of the same translation found, upside down, on the verso side of the folio. The MS contains the following parts: Genesis (2b-62b); the heading in divinit script occurs in 2a; 17a, 21a, 25a, 29a, 33a, 37a, 41a, 45a are blank except for chapter numbers; Exodus 1-10:10 (63a-71b); Exodus 12:2-40:38 (72a-105b); Leviticus (105b-140b, see plate); Numbers (140b-195a); Deuteronomy 1:34:2 (195b-235b); Joshua 2:1-4:18 (236a-237b); Deuteronomy 34:2-34:12 (238a); Joshua 1:15-1:20 (238a-252b); Joshua 17:5-24:32 (253a-262b); Judges 1:13:6 (263a-281b); Judges 15:19-16:25 (282a-283b); Judges 17:6-18:17 (284a-b); Judges 16:25-17:6 (285a-b); Judges 20:21-21:25 (286a-288b); Samuel (289a-377b); Kings I (378a-428a); Kings II (428a-479a).

Marginal and textual corrections and remarks in Latin. In f. 479b occurs a critical note by a later reader (written upside down): "Hahi Scripturam Sacram in Sermonem Turicinum ex Hebraico tradactis, non aperire nec plane sed obscure et intricate, dunt Verbo Verbum reddidit et hoc quoque male, sine constructione genuine, ut pene Turricium Talmutum putes." (cf. Neudecker, Bible Translation, p. 367; translation, ibidem, footnote 14; see also plate); a crude drawing is found in f. 88a.

The MS is of the same format as Cod.Or. 390a-b; glazed white paper of varying quality; the text at the bottom edges of ff. 72-6 and 79 has been partly cut off;
fire damage occurs in f. 309 (top left/right), toward the bottom side of f. 372, and f. 373 (top); (1)+479+(1) folios; 18-29 lines; catchwords; careless ta'liq; verse numbers in margins and text; chapter indications in Latin; red pencil strokes in parts; without date; the name of the author, who probably also was the copyist, occurs in a colophon in f. 238a (similar to the one in Cod.Or. 386, f. 128b); an ex legato plate is pasted on f. 479b.

Begins (2a):

Ends (479a):

The MS is described in great detail in Neudecker, *Bible Translation*, pp. 383-87; it contains a facsimile of ff. 289a-377b.

**Cod.Or. 391b**

The second volume contains the following parts: Isaiah (1a-72a); Jeremiah (72a-155b); Ezekiel (156a-228a); Hosea (229a-239a); Joel (239a-239b); Amos (244a-252a); Obadiah (252b-253b); Jonah (254a-256b); Micah (257a-263b); Nahum (263b-266a); Habakkuk (266a-269b); Zephaniah (270a-273b); Haggai (274a-276a); Zechariah (276b-290b); Malachi (291a-294b); the Song of Songs (295a-300b); Ruth (301a-306a); Lamentations (306a-312b); Ecclesiastes (313a-323b; although "Job" is mentioned at the heading in f. 313, that book is lacking).

The MS has the same format as (a); (1)+324+(1) folios; 16-9 lines.

Begins (1a):

Ends (323b):
THE WARNER COLLECTION (Or. 391, cont.)

Cod.Or. 391c

The third volume contains the following parts: Esther (1a-12b); Daniel (13-39a); Ezra (39a-56b); Nehemiah (57a-80b); Chronicles I (81a-128a); Chronicles II (129a-183a); Psalms (184a-291a); Proverbs (292a-328b); Job (329a-376a).

The MS has the same format as (a) and (b); (1)+376+(1) folios; 15-20 lines. An ex legato plate is pasted on f. 376b.

Begins (1a):

او الدي آخسو روس كودر يده أو اخسوس وسدرك ييدهش اولان هتدن تاحيش بور يكرمي بري ولايت

Ends (376a):

و او اودي اوب قوجه وكودر طومي تمام اولاني حق تعالى دك عوهمه

The MS is described in great detail in Neudecker, Bible Translation, pp. 389-90.

Cod.Or. 391d

The fourth volume contains the following parts: Matthew (25a-85b; chapter 5 is missing); Mark (86a-129a); Luke (129b-199a); John (200a-254a; chapter 3 is missing); the Acts (254b-324b); Romans (325a-352a); Corinthians I (352b-379a); Corinthians II (379b-397a); Galatians (397b-406b); Ephesians (407a-415b); Philippians (416a-422a); Colossians (422b-428a); Thessalonians I (428a-434a); Thessalonians II (434b-437a); Timothy I (437b-444a); Timothy II (445a-449b); Titus (450a-452b); Revelation 14:18-22:21 (453a-464b); Ezra III (465a-494a); Ezra IV (494b-546a); Tobit 1-7:14 (547a-556b); Luke 9:38-58 (557a-558b); Matthew 1:17-2:16 (559a-560b); Matthew 4:2-5:12 (561a-562b); Matthew 5:10-17:5 (563a-564b).

A list of Bible books with chapter and verse numbers as well as separate words are found in ff. 1a-24a. They obviously refer to ‘Ali Beg Bobowski’s Bible translation (Cod.Or. 390a-d, above). The list might have been made by him, the words representing corrections of Ḥaki’s version (cf. Neudecker, Bible Translation, p. 393). A few glosses in Ladino (28b, 29b, 31a-b, 33b, 37b, 39a-b, 42a, 55b, 81b, 103a, 125b, 561a-b, 562b; cf. Neudecker, Bible Translation, p. 277).

Cod.Or. 391a, f. 479b. The last page of the Bible translation by Ḥaki with a critical commentary on its quality by a later reader and bookplate.
THE WARNER COLLECTION (Or. 391, cont., 393, 395)

The MS has the same format as (a), (b) and (c); (1)+564+(1) folios; 15-9 lines. An ex tegoto plate is pasted on f. 1a. Verses are unnumbered, with the exception of ff. 563a-564b; there are no chapter indications in Latin, with the same exception.

Begins (25a):
كتاب وليدات عيسى المسيح داود أو علي أرباه أو علي أرباه توليد، أدرج

Ends (564b):
و دوشي ناسان دك بادر، أون غلعاد

The MS is described in great detail in Neudecker, *Bible Translation*, pp. 390-393.

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Catalogue entry: *CCO* 2403 (V, p. 98).

Literature: Hannah Neudecker, *The Turkish Bible Translation by Yahya bin Ishak, also called İbâd* (Leiden 1994).

**Cod.Or. 393 a-a**

Turkish annotations

A commentary on the Koran entitled *al-Jami‘ li-akbami i-Qur‘ân* by Shams ad-Din al-Qurtubi (d. 671/1273; cf. Voorhoeve, p. 91; *GAL* I, p. 415 and S I, p. 737) in thirteen volumes; copies were completed between 4 Şerafi‘ 748 (7 January 1348, m) and 12 Rabi‘i‘ i-level 780 (9 July 1378, c). The title pages of some volumes (b, c, d, f, m) have the owner’s inscription of Shaykh Mehmed Taşköprizâde, who bought the work for 1800 [çext] at the Mosque of Mehmed Hân in Istanbul on 1015 (1606-7). The endpapers and title pages of most volumes contain indications of the volume number and contents in Turkish written, probably by a bookseller, in small *rück’a*.

**Cod.Or. 395**

A Turkish sentence

THE WARNER COLLECTION (Or. 395, cont., 401, 407b)

The manuscript contains a copy of a *tafsîr* entitled *Anvar at-tanzil wa asrîr at-ta‘wil* by Qâdi‘ al-Baydawî (d. probably 685/1286; cf. Voorhoeve, p. 16; *GAL* I, p. 417 and S I, p. 738); it was completed on 21 Zîl-hicce 1050 (3 April 1641). Owners’ inscriptions and seals, partly erased, are found in f. 1a. Still legible is one by the *âli* Muhammad at-Tâlib al-Banawî with year 1065 (1654-5). A rather cryptic Turkish sentence is found on the same page:

اين بيطار مجابيه بيين اولشهدرء آت قريني يعني ديني صادم، وين شظيم غلعادنبر
[؟] الصنم و القول، فإنه سور سلر قبل بصميه و بواجره [؟] سور سلر

Ibn al-Baydawî (d. 646/1248) is known to have written a number of works on medicine; none bears the title ‘*‘Ajî ‘ibb*’ however (cf. *GAL* I, p. 492; J. Vernet in *EF*).

**Cod.Or. 401**

Additional texts in Turkish, mostly poetry and *fersâs*

The manuscript contains a collection of eight treatises in Arabic by *‘Abd ar-Rahmân al-Bistâni* (d. 858/1454), an intimate of Sultan Murad II (Voorhoeve, pp. 136, 285, 334, 82, 169, 96, 72, 274; cf. M. Smith in *EF*). Various Turkish texts are found in the endpapers: a chronogram on the death of Sultan Selim and the succession of Selim II with year 927 (this happened in fact in 926/1512, 7 lines, tu‘âd, first original flyleaf, verso); three lines in minuscule ta‘hê, partly rubbed out, are found further down the page; a *fersâs* by Shaykh Mehmed (6 lines, small *şikeste*, first original flyleaf, verso); two distichs headed ‘*nâsîhât*, *ibidem*; a *fersâs* by Ebûsü‘ûd and a list of financial transactions dated 981/1573-4 (7 lines, almost illegible *şikeste*, *ibidem*; *fersâs* by Mehmed el-Fenârî and *çayrâddin* (32 lines, *şikeste*, last original flyleaf, verso); a *lîbi* in *menevin* rhyme (16 lines, partly in four columns, *şikeste*, last original flyleaf, verso); a fragment of the story of Yûsuf headed ‘*üşfar-i râ‘î-şeb*’ (11 lines, *şikeste*, *ibidem*).

**Cod.Or. 407b**

Administrative notes in Turkish

The manuscript contains a copy of a part of work on religious texts in Arabic
entitled al-Hidâya by Abû Bakr b. ʿAbd al-Jalîl al-Farghânî al-Marghinânî (d. 593/1197; cf. Voorhoeve, p. 51; GAL I, p. 376 and S I, p. 644); it was completed in Rehîb-i ıevvel 963 (January-February 1556). Administrative notes in Turkish are found on the verso side of the last (original) flyleaf; there are fifteen separate entries in şibeşte script on transactions with personal names, amounts of money (in akçe, varying between 100 and 4000) and occasionally more details such as goods involved (horses), place names ("the Bazaar", the "bâhan"), and (vague) dates such as "on the day the Pasha came".

Cod.Or. 412

A miscellany

The manuscript consists mostly (ff. 1b-150b) of a copy of a long meşnevî poem in Arabic on religious doctrine with the title al-Manzûma an-Nasûfiya fi l-khâlîfâyât (cf. Voorhoeve, pp. 186-7) which was completed on ı ıârer 891 (6 February 1486). It is followed by a glossary written in a different hand.               

(2) ff. 152b-160b

An Arabic-Turkish glossary with words taken from fiqh texts

An undated and incomplete copy of an anonymous glossary. The text is headed by a description of the contents (cf. below) and is arranged in alphabetical order and divided into chapters (bâb) which contain words beginning with the subsequent letters. Turkish translations or Arabic equivalents are slantwise added in smaller script between the lines.

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The manuscript is bound in dark brown leather with blind tooled insets with floral motifs in Oriental style; glazed white paper; 161 folios (but the leaves following ff. 8, 19, 46, 78, 142 are not or erroneously numbered); 270x175 mm, varying, and 195x100 mm, varying; for (2) only: 13 lines; catchwords (not fitting between ff. 152-3, where a folio is missing from the first quire); neatly; headings in red; red dots between the entries; without date and name of copyist. An owner’s inscription of Dervîsh Mustafâ ‘known as Halimî’ with seal occurs in f. 161b; the
same seal is also found in f. 1a; an ex legato plate is pasted on f. 160b.

The title in f. 152b reads:

Begins (152b, after a besmele; see also plate):

Ends (160b):

Catalogue entry: CCO 167 (f. p. 93).

Cod.Or. 417

Turkish annotations

The manuscript contains an undated copy of a commentary in Arabic on the first six sūras of the Koran by Abū Layth b. Muhammad as-Samarqandi (d. between 373/983-4 and 393/1002-3; cf. Voorhoeve, p. 353; GAL I, p. 176 and S I, p. 347). Annotations in Arabic and Turkish in various hands are written on the endpapers. Among the latter category we find descriptions of the prognostic qualities of the names of God, Shams-ı Tabrızî and some sūras (14 lines, bold nesih, second flyleaf, recto; 19 lines, ibidem, verso; 10 lines, bold and small nesih, third flyleaf, recto); a recipe in Arabic for ink to be used for writing a talisman, with a list of ingredients partly in Turkish (third flyleaf, recto); a prescription for the performance of prayers (4 lines, sikeste, fourth flyleaf, verso); a price of '800' (ibidem); a list of the hours of a Saturday, Sunday and Monday and their astrological characteristics (17 lines, bold nesih, 162a).

Cod.Or. 419

Tevārīḵ-i Āl-i Seljuḵ

An undated and incomplete copy of a history of the Seljuq dynasty, whose title is mentioned in f. 1a, by Yāzıcıoğlu (or Yāzıcızade) Ṭāhir. The work is an elaborate translation of well-known historical works (in Persian) by Rashîd ad-Dīn Faḍl Allāh (d. 1318, part 1) Muḥammad ar-Rāwandi (early 13th century, part 2)
and Ibn Bibi (late 13th century, part 3) by a certain Yavuz Çelebi ‘Ali about whom nothing seems to be known, but who probably was a high functionary in the Ottoman chancery (cf. P. Witek, ‘Yavuz Çelebi ‘Ali on the Christian Turks of the Dobruja’, in BSOAS XIV (1952), p. 646). He dedicated the work to Sultan Murad II (reigned 824-1421 - 855/1451). The text with the dedication and the name of the author is missing in the present manuscript. The history is also known as Tahrir-i Al-i Selçuk, Oguznâme and Selçuknâme. It consists of three parts - more complete versions contain five parts (cf. Flemming, p. 77) which describe in rhymed prose, alternated with verse, the history of the Seljuq dynasty. These are (1) an introductory chapter on the Turkish and Mongolian tribes as well as a legendary history of the Oghuz (1b-24b - a part of the introduction seems to be missing; the text begins with a long mevlevî in praise of the Creator); (2) the history of the Great Seljuqs of Iran and Iraq (it is headed with the title دُرُكُ سلاطين آل سلجوق in f. 24b), breaking off at the bottom of f. 94a in the reign of Tuğrî b. Arslân Şâh (ruled 753/1157-8) with the distich خدا باکل / عمرن ایت مستمام / جهان خلفته یو د عادر تمام (24b-94a); (3) incomplete the history of the Seljuqs of Rûm (Anatolia), beginning abruptly on the top of f. 9b with the words - پیراهن ائهماک گیب باجک کتیب تکنی - a chapter on Sîleymân Şâh begins in f. 9b - and ending in the chapter on ‘Ali’ud-Din Kaykubâd II (ruled 647/1249-50 - 655/1257) (9b-277a).

Marginal pencil strokes and words (‘ملقب’); a note in careless ta’liq, possibly a recipe, is written on the verso side of the last (unnumbered) folio.

Bound in embossed brown leather with blind tooled insets in Oriental fashion; glazed cream paper without watermarks; f. 1 is damaged by moisture and scratching; 277+1 folios; 270x177 mm and 170x107 mm, varying; 17 lines; catchwords; nesli of calligraphic quality, headings partly in elaborate şâ’âlî with black voweeling; headings and dots in red, but often lacking from f. 159a; a very bold heading in black şâ’âlî with a şâ’âlî-like florish, forming the name of Kılıç Arslan, written over hemistich dots in f. 140b (see plate); ff. 15b-18a contain pictures in gold between black lines of the tamgas (marks of ownership) of the 24 Oghuz tribes (see plate); ff. 94b-95a are blank (these form the centre of a quire of four sheets); without date and name of copyist. An owner’s inscription has been erased from f. 1a; an ex legato plate is pasted on f. 1a.

Begins (1b):

Ends (276a, as in Housman’s edition, p. 326):
THE WARNER COLLECTION (Or. 419, cont, 425)

A prognostic text in Turkish

The manuscript contains a copy of a history of the Mamlûk Sultans entitled Durrât al-şālīl fi dawâlîl-i-Atârâk by Hasan b. ʿUmar b. Ḥabīb (d. 779/1377) with a continuation by his son Zayn ad-Disī Tāhir (cf. Voorhoeve, p. 72; GAL II, p. 37 and S II, p. 35); it was completed on 21 Sevval 779 (21 March 1378) and based on an autograph. A note with a Turkish text fragment (13 lines, şiltese), partly rubbed off, and calculations (roughly 155x60 mm) is pasted on the first (original) flyleaf. The text, on the interpretation of an omenous vision concerning the writer’s progeny seen by “our nephew Câriullah Celebî”, reads:

The work consists of a preface in Arabic by the translator in which, among other things, the work is dedicated to Sultan Ahmed I (1b-2h; see also plate). He also informs us that he was called Mehmed b. Şâbân, who came from Mâ’râr an-Nu’mân (in Syria, 2b:13; see also the colophon). The translator’s preface is followed by the work itself which consists of Arabic sentences or longer passages of the original in red alternating with their Turkish translations in black ink. It comprises an introduction ending with a description of contents (the Arabic sentences are printed in CCO) (2b-12h) and three chapters (fasî), the first two of which (12b-30b) are autobiographical; the second (17b-30b) is largely dedicated to a description of the government of his patron, the Hâfsid ruler Abû Fâris ‘Abd al-ʿAzîz (rulled 796/1394 - 837/1434). The work is preceded by a detailed index in Arabic by the translator (fihrist, two pages); two pages (verso side of fourth and recto side of fifth leaf) with a text written by the Tunisian Shaykh as-Sîdi Abû l-Ghayth b. Muhammad al-Qashâshâ, (in Kufic script, dated late 11th century).
THE WARNER COLLECTION (Or. 432, cont.)

1012/20-9 May 1604; see plate), preceded by an introduction in Turkish and followed by a transcription in ta’līk, both by the translator; in it the şeyḫ declares that he had edited the text of the book before it was to be offered to Sultan Ahmed and proposes a new title (namely, that of the bi-lingual version quoted above.) De Eslava suggests that the Leiden manuscript could have been the copy sent to Istanbul as a present to the Sultan, but does not know how to explain Warner’s acquisition of it. It seems to me doubtful that the manuscript ever entered the Sultan’s library; there is no trace of a valf inscription, seal or tuğra stamp in it, nor are there indications that leaves have been removed. No copy of the work has survived in the Topkapı Palace Library; about a century later, however, another, illuminated, copy of the bi-lingual version was offered to Sultan Muṣṭafā I who, subsequently, donated it to the Ǧamīl-i Ǧahān Library (cf. De Eslava’s study p. 50.)

Bound in black leather with gold and red tooled inlets in Oriental fashion; glazed white paper; 6+124+2 folios, numbered by the copyist; 245x145 mm and 170x85 mm; (main work) 19 lines; catchwords; calligraphic ǧīlīq in black and gold (title, second flyleaf, recto); fine ta’līk (introductory parts and colophons), bold kufic (see above) and calligraphic nețiq (main work); a magnificent headpiece with floral motifs in blue, gold, red and pink occurs in f. 1a (see plate); gold borders within black lines; quotations in gold (up to 2a and in 124b) and red; dots in gold; headings, rubries and lines in red; the copy was concluded at Tunis during the final days of Ǧīl-i Ǧahān 1012 (20-9 May 1604) by the translator Mehmed b. Ǧaḥiṣ; an ex legato plate is pasted on the title page (recto side of second flyleaf).

The full title on the title page:

كتاب تحذية الإسرار في الروى على التساري من أفراد الكهان و في بوت صفات
كين مهجدهم صلى الله عليه و عليه و عليه و سلم تسليما برس دواب شارح و
الأنبياء و الشيوخ و الذين جمعه و رتبته و رسمه إليه آثار الدواوين و ان خصص
ليس بله كما أفرته التساري و أيا هو بشر مرسلي و أرد عليه في كل قاعدة
يكتمه

Begins (1b, after praise of God and the Prophet):

وع بعد ملأ السجدة، عبد الله بن عبد الله الترميحي جمله الله مصطفى و واها
فسح الجان كتابًا عربيًا و صار عزيمًا لحث لا يرين...

Ends (124a-b):

وي كتب فيه راهبًا دار إلى حكمة، عظيم السجدة، وأود أن أذكر، بي مقدارًا أن الذي نعله غير من عز و هو حضر لبران رجلًا و نياز عن بيردًا و سرًا مالًا يرثه و خيرات زاخرة

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Cod.Or. 432, fourth leaf verso and fifth recto. Remarks by the editor of the manuscript, Shaykh Abū I-Ghayth al-Qashshāsh of Tunis, in Kufic script which precedes the Tuhfat.

THE WARNER COLLECTION (Or. 432, cont., 442)

Cod.Or. 442

A Turkish sentence

The manuscript contains a collection of three works in Arabic (Voorhoeve, pp. 362, 153, 154), the first two of which were copied in 1033/1624 (cf. ff. 68a and 162b). A Turkish sentence is written on the inner front board (two lines,  ręk):
Cod. Or. 447

Turkish annotations

The manuscript contains a copy of a work on religious and philosophical sects in Arabic entitled Kitab al-Milal wa n-nihal by abu-Shahrustani written in 521/1127 and copied before 613/1216-7 (cf. Voorhoeve, p. 212; GAL I, p. 428 and S I, p. 762). A great many annotations in Turkish, mostly verses, and written in almost illegible jakste hands are found in the endpapers (recto side of first flyleaf and f. 243b). There is also a note in Arabic on the first-mentioned page stating that a certain Mejmedi Celebi studied the book; he was a student of the learned Shaykh Zeinuddin 'Abdurrahim. More owners' and readers' inscriptions in Arabic, one of which is dated 708 (1308-9), are found in f. 243b.

Cod. Or. 448

Humayun-name

An undated copy of a Turkish version of the stories of Kalila and Dimna by 'Ali b. Sahl, also known as 'Ali Celebi or Vasi' Alisi (d. 950/1543-4). It is preceded by a lengthy introduction with abundant praise of Sultan Sulayman the Magnificent. In its preface section, the author, who does not give his name, relates the history of the story collection and explains that he translated the version entitled Anwar-i Sahayyl by Husayn Wasiq al-Kashfii (d. 910/1504-5). He did the work in his spare time while he was muqadderris in Edirne (3a-4a). The author worked for twenty years on the translation but, when he offered the work to Grand Vizier Mufti Pasha, the latter contemptuously refused, proclaiming that it had all been a waste of time. The sultan, however, was able to recognize the stylistic merits of the work and promoted the author to kadi of Bursa (cf. Schmidt, Pure Water, p. 258). The main part of the work is divided into fourteen chapters;
THE WARNER COLLECTION (Or. 448, cont.)

the first begins in f. 24a, the last, fourteenth, begins in f. 219b. An incomplete fragment (231a-232b) written in a different hand and consisting of, probably, another part or parts of the same work, is added to the main text which ends in f. 229a; it begins (231a): ‘...-dessent démon et pêcheur...’ ends abruptly (232b:23-4): ‘...-l'homme et enfin...’

(For another copy of the same work, see Cod Or. 1246, below.)

A biography of the author in Arabic, with a chronology of his career in the right margin, headed ترجمة المصنف (Possibly partly based on, but not identical with, Tasiküprizâde (1985), pp. 492-3) is found on the verso side of the second flyleaf; a great number of verses in the hand of one of the correctors occur in f. 230b. Many erasures and marginal additions and corrections in various hands, sometimes again crossed out.

Bound in boards with flap covered in marbled paper, with light brown leather edges, front and backing; white to light brown paper; water damage toward the end of the volume, particularly in ff. 227-230 (230b seems to have been used as place-mat for drinks); (2)+242+(1) folios, numbered in Arabic with black ink; 237x170 mm and 175x110 mm, varying, 160x82 mm, varying (231a-242b); 25 and 27 (231a-242b) lines; catchwords, missing in f. 228b; small careless nesit and neat nesit (231a-242b); rubrics and dots in red, omitted from f. 231b onward (with exception of ff. 239a-240b); the text is headed by a besmete in qillig (1a); ff. 229-242, consisting of, respectively, an incomplete quire of three-and-a-half sheets (ff. 229-32, 242 - the catchword in f. 231b does not fit the text on f. 232a) and a quire of four sheets (ff. 233-41), do not belong to the main body of the MS; the copy is said to be an autograph in f. 1a. Beshat al-masnuf wa-hum al-wašt al-qia'ai (see plate); this is dubious in view of the missing original ending where a colophon might have been found; owner’s inscription on f. 1a of the kâzî (second period of office) of Tîrlâ in Greece, but better known as poet and biographer, ’Aṣî’uddîn b. Yahâyâ known as Nevîzâde (d. 1045/1635), with year 1042 (1632-3) (see on him, John Walsh, “’Aṣî’i,” in EF; see also plate); illegible seal and owners’ inscriptions on the recto side of the second flyleaf of Hasan Dede and İmâmzâde; an ex legato plate is pasted on f. 1a.

Begins (1b, after a besmete):

جنبش رأزاق قدم و حضرت خلاق حلطا حلطا ح贬值ه ك... From the Preface (3b-4a):

نا أول زمن كي وب بحده ... بلله ممیمه اتره ده... حضرت سلطان عظیم...
himself in f. 1b:10 - and explains that it was written for Prince Muṣṭafā, son of Sultan Sīlēyānā the Magnificent (mentioned in f. 2a:4), whose teacher (bāqa) he was between 955/1548 and 960/1553. It is followed by a preface (muqaddima, 2a-bb), three treatises (makāle, from 7a) and a conclusion (ajā'īb, 115a) which give an exhaustive treatment of Ottoman prosody (tonic), rhyme, and rhetoric elements, illustrated with quotations from Arabic, Persian and Turkish poetry, among these verses composed by the author. (For another copy, see Cod.Or. 2082.)

Begins (1b-2a):
الحمد لله الذي جعل الإنسان اهل الإنسان ونصره عالماً بديع المعاني وبيان... أما بعد يعد بو عبد قهر سوري حفري... علم عروض و فوافي تبعه عزيمت... اديدوب... و بو كتابه بحر المعارف ديو أورزم... Ends (124a):
روضه الإئوار

Catalogue entries: CCO 1, p. 119; Götz I, 284-6, where other MSS are mentioned; see also Fihrist 257-63; TYTK (Sīleymāniye, Ali Nihat Tarlan) 170; TYTK (Sīleymāniye, Mustafa Aşir Efendi), 969.


(2) ff. 124b-126b

Rozat el-ennār

An undated copy of a poem on metres which consists of an introduction in meqāṣer rhyme (124b-125a:2), from which it is clear that the work is addressed to a boy called Muṣṭafā (125:1), a “shah” (so he is probably identical to Prince Muṣṭafā to whom the previous work was dedicated), for the purpose of teaching him the sixteen Arab and sixteen Persian metres (cf. 124b:16). The title is mentioned in f. 124b:18. The main part of the poem consists of 28 paragraphs, headed by titles and consisting of (two couplets (with rhyme structure a/a/b/a) each demonstrating the various metres, from munsarḥ-i matvī (125a:6) to basti u hezec-i mi resignation) (126b:18). A further 27 paragraphs of the same format on metres, ranging from hezec-i mājenmen to reece-i matvī-i mājenmen, are added to the poem (127a-128b). This fragment begins with double couplet in Persian...
THE WARNER COLLECTION (Or. 451, cont., 459)

(written in red ink - a similar double couplet in Persian occurs in f. 127b:14-5) - which begins (127a:1): ممعلته همه شوختی و دانستی آموختت. The fragment ends (128b:22): ممعلته ممعلته ممعلته ممعلته ت و رجز معلومی بیل تا اوله سر اهل سر. Sūrūri was possibly also the author of the poem and the additional verses.

Five fragments (nine distichs) in Turkish and Persian written in the same hand are found in f. 1a; they are headed by expiatory titles, illustrating the rhetorical devices of verses composed of words without dots, or, on the other hand, composed of words full of dots, as well as of palindromes; these are preceded by a heading in bold sütült: قال عليه الصلاة و السلم من صمت دجا. A ghazel by Bākī (d. 1008/1600) written in şiheste (cf. Ergun 209) occurs on the verso side of the last flyleaf.

Begins (124b):
چو بسم الله الرحمن الرحیم دیوان بولسین رحم رحمی

Ends (126b):
مئئل ممعلته ممعلته ممعلته رفعی بسیطی ایریز رکنک

Catalogue entry: CCO 224 (I, pp. 119-20).

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The MS is bound in brown leather with blind tooled insets in Oriental fashion, with flap; glazed white paper; 1+128+5 folios; 235x160 mm and 170x95 mm, varying; 22 lines; catchwords (but missing in ff. 126b, 127b, 128b); neat of calligraphic quality; red dots, rubrics and headings; illustrations in the form of circles (15a-16b), quadrangles (99a, 118a-119a), and spirals of words circling around the axis of the letters kūf and mīn (117b, see plate); without date and name of copyst; a circular red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) is found on the recto side of the first flyleaf; an ex legato plate is pasted on f. 1a. Many marginal additions in the same hand; pencil glosses in Arabic script and Latin.

Cod.Or. 459

Annotations in Turkish

THE WARNER COLLECTION (Or. 459, cont., 461)

The manuscript contains a copy of a work on prayers in Arabic entitled Lata’if al-mu’ārif etc. by Zayn ad-Dīn Abī l-Faraj b. Rajāh al-Ḥamīlī (d. 797/1394-5; cf. Voorhoeve, p. 168; GAL I, p. 242); it was concluded on 21 Sevval 883 (15 January 1479). Two annotations in Turkish, written in small nesih, are found on the recto side of the first flyleaf: “The time to plant curations is the 25th of March” as well as the rather enigmatic lines

فوسینی قریشی سی مین و میرفیقفه سی میکیفر

میو وضیفیه خوغری پول نروشان اچدن کیدر

Cod.Or. 461

Luğat Alı tér Kebr

A late-16th century copy of a widely-spread Arabic-Turkish dictionary by Muṣṭafā b. Şemsiddīn (el-)Karajhāşārī who wrote under the pen-name of (el-)Alı tér (d. 968/1560-1). The work is preceded by a short introduction in Arabic (1b), in which the author mentions himself (1b:4-5). The dictionary is alphabetically ordered and divided into paragraphs (faez) arranged according to the subsequent first two letters (elıf, elıfa, elıfıa, and so on) of the words in which they occur. A few marginal additions; copyist’s verses: four Arabic, one Persian, and two Turkish beyts, occur in the margins of f. 427a. (For another copy of this work, see Cod.Or. 1435.)

Bound in dark brown and dark red (on the inside) leather with flap and (partly) gold tooled insets with floral motifs in Oriental style; the title لغت اخترا کهرب is written on the lower edge; glazed white paper; 2+427+1 folio; 265x170 mm and 200x105 mm; 27 lines; without catchwords; partly vellumed, small nesih’; headings in red; red lines over Arabic entries; gold borders between black lines and between blue lines in ff. 1b-2a; magnificent headpiece in blue and gold with floral motives and empty title space in f. 1b; the copy was completed at Kūthār in the morning of Thursday in the middle of Şa’bān 987 (8 October 1579) by Muḥammad b. Muṣṭafā er-Rumensɛvi (?) known as Ibn er-Nakib; an owner’s inscription of Yaḥyā b. Mevlā Muḥmed occurs in f. 1a.; an ex legato bookplate is pasted in the margin of f. 1b.

Begins (1b):

الحمد لله الذي شرفنا بالنطاق و البيان و فضلتنا بالنضاحه و البيان ...
The author mentions himself somewhat further down the page:

And with the help of the Valide Sultan... and the Hafiz of the Treasury, Muhammad bin Abu al-Tabar, the copies were sent out.

Ends (427a):

... the first line of the first column of the manuscript is written in black ink.

Colophon (427a):

The copy was made in 1268 AH by Muhammad bin Abu al-Tabar, the Hafiz of the Treasury, and presented to the Valide Sultan...

The Turkish copyists' verses:


Catalogue entries: Voorhoeve, p. 10; Sohrweide I, 220 and Aygen's study (mentioned below), pp. 30-7, where other MSS are mentioned; see also Schmidt 167; TIYK 41; TYTK (Adyaman) 103.

Editions: see 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; Mehmed Saadettin Aygen, Abyonkarakisari 1908, esp. pp. 29 ff.

Cod.Ori. 467

A distich by Yahyâ

The manuscript contains an undated copy of a collection of proverbs in Arabic entitled Farâ'îd al-kharâ'îd by Abu Ya'qûb Yusuf b. Tahir al-Khûwî (or...
THE WARNER COLLECTION (Or. 461, cont., 467)

Khuwayyini and written in 532/1137 (cf. Voorhoeve, p. 76; GAL I, p. 289 and S I, p. 507). An owner’s inscription of ‘Abdulmu’in Aḥmed b. Muḥyī d-Dīn is found in f. 1a; he explains that he obtained the manuscript from the deceased Saffiyuddin - “known as Ḥāfiẓzāde” - is added later - in 1038 (1628-9). A distich in Turkish by Yaḥyā is found on the recto side of the first flyleaf; it begins كم.

Cod.Or. 469

A Turkish distich

The manuscript contains a copy of an Arabic-Persian dictionary compiled at-Tarjumān by ‘All b. Naṣra b. Dāwud who wrote in 843/1439-40 (cf. Voorhoeve, p. 370; GAL II, 194 and S II, p. 258; Storey III/1, pp. 97-8); it was completed on 22 Ṣevval 886 (14 December 1481); owners’ inscriptions of the iḥān al-Sultan Murād Khān, Hasan b. Timur (1005/1596-7) and Seyyid Aḥmed (1045/1635-6) occur on the title page (f. 1a); another one of Aḥmed Bīšāfī b. Rizvān Efendi is found on the first flyleaf; the name of Qūrūwi b. Muḥammad b. Shams al-Dīn is written next to the colophon (394a). A Turkish distich beginning محراب شبكته استشهد يكا غم الأصهال ک[s] صاحبن کوكس is on the verso side of the last flyleaf.

Cod.Or. 483a

A fêtû in Turkish

The manuscript contains the first volume of a work on jurisprudence in Arabic entitled al-Khtyār by Abū l-Fadl al-Mawsil al-Buldaghī (d. 683/1284; cf. Voorhoeve, p. 227; GAL I, p. 382); the copy was completed on 6 Zī Ḫaḍīr 779 (6 April 1378). A fêtû on the price of arable land by Cevizade [Meḥmed] Efendi (seyhülislam, in office 989/1581-995/1587, cf. SO2 VI, p. 1759) is found on the recto side of the last (original) flyleaf (f. 16 lines, şıkeste).

THE WARNER COLLECTION (Or. 485, 493, 496, 498)

Cod.Or. 485

A Turkish gāzel

The manuscript contains an undated copy of the first part of an Arabic dictionary entitled al-Mujmal fi l-lughah by Ahmad b. Fāris al-Qāzimin (d. 395/1005; cf. Voorhoeve, p. 222; GAL I, p. 130 and S I, p. 198); an owner’s inscription with the year 601 (2104-5) occurs on the title page (f. 2). A gāzel or part of a gāzel (four distichs, minuscule ta’llik) is found on the verso side of the last (original) flyleaf; a variation of the matar’ is written in bold regular ta’llik.

Cod.Or. 493

A Turkish distich

The manuscript contains a collection of seven works on jurisprudence and history in Arabic (cf. Voorhoeve, pp. 273, 78, 408, 390, 164, 269, 46). A Turkish distich is written on f. 1a in bold irregular ta’llik: شهد كم سلطانه در نوجوان هم دلی در شیر و هم دلی در بعلوان.

Cod.Or. 496

The manuscript contains an undated copy of a manual for manufacturing talismans and amulets in Arabic entitled Ghiyār al-hāšīn by Abū l-Qāsim al-Maghribī (d. between 392/1004 and 398/1107; cf. Voorhoeve, p. 100; GAL I, p. 243 and S I, p. 431); an owner’s inscription of ‘Ubayyūlāh Bektaş at-Tokatī occurs on the title page. A Turkish recipe for curing diarrhoea is found on the verso side of the last page (f. 316, 7 lines, şıkeste); a talismanic diagram is drawn beneath it. Another recipe for curing a cold in the head is written in the same hand on the inner back board (6 lines).

Cod.Or. 498

Cāmi’ el-Fārisī fi ‘ilm el-luğa

جامع الغرسی فی علم اللغة
An undated copy of a Persian-Turkish dictionary, no other manuscript of which seems to exist. It is preceded by a brief introduction in Persian (1b-2a) in which the author ("In dā'ī-i faqīh", 1b:6) remains anonymous and does not give the title of his work (it is only mentioned in a different hand in f. 1a). The work proper is divided into five parts (qīsma), which discuss, respectively, (1) nouns (asna); (2) verbs (af'al, 60b-81a); (3) letters (burāq, 81b-84a); (4) the names of the Syrian and Persian solar calendar with the number of their days (84a-87a) - the part ends with two tables which enables one to establish the first day of each lunar month; (5) terms related to poetry, such as verse forms, metres, and riddles (gawa'id-i shī'īya wa tajnīsāt wa tashbihāt-i ghazalīyat wa majazāt-i marsal wa 'arīd wa dar asl-i ta'mīya, 87a-93b). There are a few marginal additions and corrections.

Bound in boards with flap brown leather edges; glazed cream paper of low quality and without watermarks; 93 + 1 folios; 255x175 mm and 195x130 mm, varying; 24 lines; occasional catchwords; small irregular, partly voweled nesh; dots and rubrics in red; crudely drawn black borders in ff. 1b-2a; a besmele heading the text in f. 1b in separate black borders; two tables in black and red in ff. 86b-87a; without date and name of copyist; an owner's inscription of Yahyā b. Mehmand in f. 1a; an ex legato plate is pasted on f. 1a.

Begins (1b, see also plate):

حمد و سپاد و تمامی بی قیاس بر آن خداً فرماتد را که موجود کرد از عمد

Ends (93b):

و بعد از ذلک کم مماده لطافت و خواص اولدر که هم معاشی بیت و هم معاشی معاوناً اوله و هم معاشی بیت اول دلمک صاحبینه مناسب اولاً ثم

Catalogue entry: CCO 185 (I, p. 100).

Literature: Storey III/1, pp. 75-6, where the Leiden MS is briefly discussed.

Cod.Or. 500

A lexicographical miscellany

(1) ff. 1b-172b
THE WARNER COLLECTION (Or. 500, cont.)

Muṣarrīḥat al-asmā'

An incomplete and undated copy of an Arabic-Persian dictionary by ʿAbdullāh b. Ebi Yūṣuf who wrote under the pen-name of Ḥālīmī and who was a kāẓī during the reign of Sultan Meḥmed II (ruled 848/1444 - 886/1481). A longer title is written in the verso side of the first flyleaf: Kitāb Muṣarrīḥat al-asmāʾ fi bayān al-luqāt al-ʿArabīya. On f. 1a we find the inscription, almost completely rubbed out, ‘Hadīth Kitāb Muṣarrīḥat al-asmāʾ... al-Mowlāna Ḥalīmī Čelebi birnati Sultan Bayezid...’ Some entries have Turkish instead of Persian equivalents or have additional Turkish glosses. A few random examples: asad - ʿarslan (‘lion’), 9b; saʿfah - kāt tuınaak (‘to hold tight’), 68a; and harkala - baldır yığ avrat (‘a woman’), 169a. The work was written in 871/1466-7 as is clear from the chronogram which is represented by the title (cf. f. 2b:4). It was dedicated to Prince Bāyezīd (cf. f. 2a:6). The work is preceded by an introduction in Arabic with an interlinear, word-for-word Persian translation (1b-2b); three sources are mentioned in f. 2b:3. The dictionary itself is arranged alphabetically and divided into ‘letters’ (ḥarāf) and chapters (bab, from f. 73a); some entries - all entries in f. 32b - are lacking translations.

Begins (1b):


Ends (172b):

یهوری بیانیل و نب بیسیار بین [ربم کهان]

Catalogue entries and references: Voorhoeve, p. 242; Storey III/1, pp. 99-100.

(2) ff. 173a-175a

Kitāb al-Muḥallath

An incomplete and undated copy of an elaborated version of a collection of masāds of the pattern faʾl, fiʾl and faʾl compiled by Abī ʿAli Muḥammad b. Ahmad al-Baṣrī al-Muṣṭanir Qṭrub (d. 206/861). The work is preceded by a three-line heading in Arabic with title, name of author and content, followed by a list of Arabic words of the aforementioned patterns, beginning with the letter alif and below which Turkish translations are added. No other copies of this version of the dictionary seem to be known. (For a different version of the same
THE WARNER COLLECTION (Or. 500, cont.)

work, see (5) below.

Begins (after a besmele; see also plate):
قال الشيخ الامام فنودة الخضلا سيد الاورده افتح عبا الذكر في
ور انشاعه مشجع هذه كتاب المعتمد الدائم على اسماء متفقه كتابه مختلفة
معناها على الوقوع الثلاثة من القادما و الاسم و الاسم ذلك الفنير [جزء
و الاسم [كين] و الدمير [غلال دخل اذهل]]

Ends (175a):
الاصحاب [جمع قضها] [الاسم [ك] الورده [كول] ...

Catalogue entries and references: Voorhoeve, p. 243; GAL I, pp. 102-3; S I, pp.
161, 758.

(3) ff. 176b-220a

as-Sahih al-nukhtasar

الصحاح المختصر

An undated copy of an abridged version of the famous dictionary Tāj al-ugha wa
sohab (or shah) al-'Arabiyya by Abū Naṣr Ismā'īl b. Hammād al-Jawhari (d.
c.400/1009-10) with Turkish translations of the Arabic words. The title is found
in the colophon in f. 220a. Words are arranged in alphabetical fashion and
separate chapters (bah) are assigned to each initial letter. Turkish equivalents are
written below the Arabic items. Many marginal and interlinear additions. A gloss
in Arabic (five lines) on some religious terms is written in very small script in
f. 176a. No other copy of this version of the dictionary seems to exist.

Begins (after a besmele, 176b):
اذا [فجن] [فجن] [فجن] [فجن] [فجن] [فجن] ...

Ends (220a):
[دبي [وكذاك] [دبي [وكذاك] [بعسب [الي] [الصحاح المختصر بعون

ملك المعنين

Catalogue entries and references: Voorhoeve, p. 336; GAL I, pp. 128-9; S I, p.
196;
L. Kopf, 'al-Djawhari' in EF.

(4) ff. 220b-233b

Cod.Or. 500, f. 233b. After the besmele a different version of Qutrub's glossary
begins, equally with interlinear Turkish translations. On top, one sees the last
lines of an anonymous Arabic-Turkish glossary of a similar format.
The Warner Collection (Or. 500, cont.)

An Arabic-Turkish glossary

An undated copy of a glossary which has the same format as (3) above, but contains different words. There is no mention of author or title. It is likewise arranged in alphabetical fashion and separate chapters (bahı) are assigned to each initial letter. Turkish equivalents are written below the Arabic items. Many marginal and interlinear additions.

Begins (after a besmele, 220a):

بَابُ الْأَلْفِ الْقَنْعَانِ (ابن شَعْفَانُ، يَزِيدُ) اوْذَنْيَةُ اِذْدَوْيَةٍ اِذْفَتَيْدُ اِذْيِدْتُ اِذْرَجْيَ

Ends (233b):

بَنْوَيْنَ (كَنيْكُنَّ) يَقَارِرُ (يَتْرُكَ) وَنَبِئُ اللَّهِ الْمَلَكُ الْوَهَابُ

Catalogue entry: Voorhoeve, p. 416.

(5) ff. 233b-235b

Kitāb al-Muthallath

An undated copy of an elaborated version of a collection of masādars of the pattern fi′l, fiʿl and fiʾl compiled by Abūʾ al-Muẓaffar al-Ḥasan ibn ʿAbd al-Rahmān al-ʿĀmilī (d. 643/1246). The work is preceded by a sentence in Arabic in which title, name of author, and content are mentioned, followed by a list of Arabic words of the aforementioned patterns with Persian equivalents; Turkish translations are added below the Arabic-Persian entries. Interlinear and marginal corrections and additions. No other copies of this version of the dictionary seem to be known. (For a different version of the same work, see (2) above.)

Begins (233b, after a besmele):

کتاب المثلث

Ends (235b):

الْرَّغَوْنَ بِمَعْنَى وَاحِدٍ (مَثَلُهُ) وَنَبِئُ اللَّهِ وَحَسَنُ التَّوَفِيقِ وَحَسَنُ اللهِ مُحْمَدٌ

Catalogue entries and references: Voorhoeve, p. 243; GdL I, pp. 102-3, S I, pp. 130

The Warner Collection (Or. 500, cont., 504)

161, 758.

The MS is bound in brown leather with flap and blind tooled inets in Oriental fashion; glazed white paper without watermark; 1 + 235 + 1 folios; f. 1 consists of two leaves pasted together but later partly torn apart; the second leaf contains a text in Arabic made largely invisible by black ink; the word ‘نَفْط’ is written on the lower edge; 260 x 175 mm and (1, 2) 180 x 110 mm, varying, (3, 4, 5) 210 x 135 mm, varying; 9 (1, 2), 14 (3, 4) and 15 (5) lines; catchwords; walled east of varying size; the dictionary entries are supplied with interlinear glosses in smaller script, often slantingly written; headings, rubrics and interlinear translations (only in ff. 1b-2a) in red; without date and name of copyist; a red wax seal with escutcheon topped by a helmet with plumes and unicorn head is found on the inner back board (a photo is found in Van der Heide, opposite p. 14); an ex legato plate is pasted on f. 1a. The number ‘100’ is written in f. 1a and probably indicates a price.

Cod. Or. 504

A Koran with interlinear Turkish translation

The copy, which was completed at Gallipoli in 926/1520 (cf. below), contains the text of the Koran in Arabic with a literal word-for-word interlinear translation and additional commentary in old Anatolian Turkish written in smaller script. There are also marginal glosses in Arabic. The text of the first sûra occurs twice in ff. 1b (see plate) and 2b. Various recensions of such translations are known, the oldest of which dates from 886/1476. İnan’s study presents quotations from sûra 18:9 in eight manuscripts preserved in Istanbul and Ankara libraries; our recension most closely resembles that found in the oldest dated manuscript in the private collection of Ali Dehri Dilči (‘DH’). As in our copy (171a-b) the text reads: ‘Belli sandık kim boyun deyi yazılması oldular nişanlarımıza manpayım’ (p. 18).

Bound in embossed dark brown leather with gold tooled inets in Oriental fashion both at the outer and inner boards; glazed white paper; 2 + 335 + 2 folios; 253 x 170 mm and 195 x 120 mm, varying; 9 lines (the Arabic text); catchwords; bold
vowelled nesih (the Arabic text) and smaller vowelled nesih (translation and glosses); headings, rubrics, marginal content indications and dots in red; gold borders within black lines in ff. 1b-8b; magnificent headpieces in gold and blue with floral motives in ff. 1b and 2b, with additional page-filling illumination in f. 1b (below the fourth line, see plate) and 2a; the copy was completed by Mehmed b. Şükrü Han at Gallipoli on 5 Receb 926 (21 June 1520); a red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) is found on the recto side of the first flyleaf; an ex legato plate is pasted in the margin of f. 2a.

Begins (1b):

بسم الله [نَكْرُ اذِهَابُهُ بِنَبِيَّ الرَّحْمَنِ] [رَحْمَتُ اللَّهِ] [اللَّهُ [نَكْرُ كَدْرُ] رب العالمين [عَالَمَانَ اسْتَدْرَجْتُهُ] [يَأْكُلَشَني]

Ends (353a):


Colophon (353a):

قد وقع الإزاع من تسوية هذا المصحف من يد العبد الشريف المفكر محمد بن صرخان المحتاج إلى لطف ربه العمين في يوم الخامس من رجب المبارك في بلدة كونودير من شهر سبتمبر وعشت ونسمع ملكية هجرية عظيمة تمت بعون الله

Catalogue entry: Voorhoeve, p. 277; for manuscripts of comparable works, see İnan’s study, p. 17.

Edition: for a recent edition of a different version of a Koran with old Anatolian Turkish interlinear translation, see Esra Karabacak, Eski Anadolu Türkçesi satır-arası Kur’an tercumesi I (transcription of the Turkish text, Harvard University 1994) and II (facsimile of MS Manisa Il Halk Kütüphanesi No. 932, first part, ibidem 1997)

Literature: Abdüllâhid İnan, Kur’an-ı Kerim’in Türkçe tercemeleri üzerine bir inceleme (Ankara 1961); see also the introductory chapters to Ahmet Topaloğlu, ed., Muhammed bin Hamza XV. yüzyıl başlarında yapılmış “satır-arası” Kur’an
THE WARNER COLLECTION (Or. 504, cont., 505, 508)

tercümesi I (Istanbul 1976); J.D. Pearson, "Kur'an" (9), in EF.

Cod.Or. 505

Turkish poetic fragments

The manuscript contains a copy of a work in Arabic on the legitimacy of executing revilers of the Prophet designated as-Sayf al-maslih 'alai man sabbāh-Rūsul by Taqī ad-Din 'Ali b. 'Abd al-Kafi as-Saḥīf as-Shāmī (d. 756/1355) with additional verses; cf. Veenhoeye, p. 325; GAII, II, p. 87 and S II, p. 102). The main work was copied in Safar 751 (March-April 1351). A beyt and a fragment of two distichs (attributed to Hüsrev) in Turkish are found on the title page (1a); small sikeste.

Cod.Or. 508

Hadīkat es-su‘ādā

A late 16th-century copy of a Shiite martyrlogy by Mehmed b. Suleyman under the pen-name of Fuzuli (d. 963/1556). The name of the author occurs in the margin of f. 256b. A great number of manuscripts have survived and it was also printed at least five times. The work contains an elaborated description of the death of Husain, nephew of the Prophet. It was based on Husayn Wā‘īz al-Kāshfī’s (d. 910/1505) Rawdat ash-shu‘ādā and is divided into ten chapters (bāb) and a conclusion (jāmi‘). The work begins with chapters on the prophets (first chapter, from f. 6b), including Muhammad (second and third chapters, from f. 42b), Fātima (fourth chapter, from about f. 71a - the chapter heading is missing); 'Ali (fifth chapter, f. 93b); and Hasan (sixth chapter, f. 113b). The history of Husayn begins in the seventh chapter (f. 125a). The Battle of Kerbelā and Husayn’s death are described in the tenth chapter (from f. 180b). A final part, mainly on the Twelve Imams and which occurs in the Cairo edition (pp. 358:15 - 364:13), is missing in the present copy (between f. 256a and f. 256b). The prose text of the last chapter ends (f. 256a): in Arabic, the final poem is in f. 256b. There are a few marginal additions. (For an Albanian translation, see Cod.Or. 17.912 a-c.)

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THE WARNER COLLECTION (Or. 508, cont., 517)

Rebound in brown leather (an imprint of the original flap is visible in f. 8b); glazed white paper; water damage throughout; (2)+257+(2) folios; 260x165 mm and 155x100 mm, varying; 17 lines; catchwords; neat nesih; red rubrics, dots and tines; dated 1062 (1559-60) by "its owner", who was probably also the copyist (256b); an ex libris plate is pasted on f. 2a.

Begins (1b; the Cairo edition begins with the ruba‘i):

رب اشرح لي صدرتي و يسر لي أمرتي و احلط عقيدة من لسان ليفتيك، يفقهو

Ends (256b; this last distich is omitted in the Cairo edition, p. 364):

زوجت اولكم أول كمسجد جاته بالان ايوون اوقيه فقاطه

Colophon (256b):

في سنة الثانى و الف صاحب القيق إلى الله تعالى خطأي على الله عند م

Catalogue entries: CCO 2643 (V, p. 232); Götz I, 242-4 and Sohrweide II, 234, where other MSS are mentioned; see also Fhirs 1339-47 (I, pp. 345-6); Sarajevo 2847; Şese III, 382; TYTK (Antalya) 1574, 3958-9.

Editions: Cairo 1271; see for other editions Götz I, p. 169.


Cod.Or. 517

Kitāb Majmu’ tarjumān Turki wa-‘Ajami‘ wa-Mughal‘i wa-Fārsī

A collection of two glossaries/grammars.

The title is found in f. 1a; the last part "wa-Fārsī" was added in a different hand. The manuscript dates of the 14th century.

(1) ff. 1a-62b

A Kipchak Turkish-Arabic glossary and grammar

The work consists of an introduction (in Arabic) on the phonetic characteristics
of Kipchak Turkish - it also has a detailed survey of the contents - (1b-5a) and four parts (kism), which treat of, respectively, (1) substantives in 26 categories (fast) (5a-35a); (2) verbs in the imperative form (35a-46b); (3) the declension/conjugation of substantives and verbs (46b-53b); and (4) pronouns, particles and suffixes (53b-62b). The Turkish words or particles are written in red and are followed or preceded by Arabic equivalents or descriptions in black ink. No other manuscript of the work is known to exist; it was probably produced for the instruction of Arab Egyptians who wished to learn the language of the ruling Manliks (cf. Flemming, ‘Irrüm’, p. 226).

The work is followed by the fragment of a story - the text is partly cut off at the edges - in the same Turkish dialect found in the preceding text but in a somewhat different spelling; it is added later and written in a different, angular and vowelled nesih (62b-63a, cf. Houtsma’s edition, p. 2n). There are a few marginal additions.

Begins (1b):

الحمد لله الذي خلق الإنسان و حضره زمن النطق (...) إما بعد قانون وضعت
كتابي هذا مقدماً به أمر من تعمي...

Ends (62a-b):

و أما وضعت لك هذه اللعبة السيرة (= اليسرة) تتمحيز بما يحصل في
فهمك منها بالتدريب أن شاء الله تعالى

Colophon (62b):

دجر الكتاب بحمد الله تعالى و حسن توفيقه يوم الأحد سابع و عشرين
شعبان المعظم سنة ثلاثة و أربعين و سبعمائه علته أقى عباد الله و أضف
طلبه الراجح رحمة يخليل بن محمد بن يوسف القوغي تحسن الله خامته
و رضي عنه و عن والديه و عن أسرائهما و عن كافاه المسلمين جميع


(2) ff. 63b-75b
A Mongolian glossary and phrasebook

The work, in itself a miscellany, consists of two main parts and is headed by the title "مختصر عالمي" (Mongolian) or "ترجمة كل شيء" (Arabic). In the following, we find (1) a Mongolian-Persian wordlist (Mongolian words are written in black; Persian equivalents below them in red ink, 63b-67b:4); and (2) an Arabic-Mongolian wordlist, beginning with the title "مختصر عالمي" (Arabic). Mongolian words are written in red, Mongolian equivalents below them in black ink, 67b:5-74b:8; as is clear from the heading ("fourteenth part") the latter part was obviously copied from a different work; further chapter headings are found in f. 68b-69a ("fourteenth part", the names of wild animals); f. 68b ("fifteenth part", on birds); f. 69a ("sixteenth part", on body fluids, and "seventeenth part", on insects); f. 69b ("eighteenth part", on illnesses, and "nineteenth part", on colours, and "twentieth part", on relatives); f. 70a ("twenty-first part", on numbers); f. 70b ("twenty-second part", on adverbs and pronouns). In f. 71b:11 a "chapter" (bab) containing an alphabetical list of verbal nouns begins. After it, in f. 74b:9, begins a part (fasl) on Turkish words (in red), mostly names, with equivalents in Mongolian below them (in black ink). Finally we find a series of short Arabic phrases (in red) with, beneath them, equivalents in Mongolian (in black ink, 75a:8-75b). These are concluded by the phrase: دzos حمد الله و عونه و صلى الله على سيدنا محمد و آله و صراحة و سلم.

The work is followed in f. 76a by a poem in Turkish of five distichs which sings the praises of a certain Kazım Cemaladdin; f. 76b contains (fragments of) prayers in Arabic in various hands. A few marginal corrections and additions; a note in Oirat (?) script occurs in f. 75b. (Mongol Oirats settled in the Hüsanyiqa quarter of Cairo at the end of the 13th century.)

Literature: N. Poppe, "Das mongolische Sprachmaterial einer leidener Handschrift", in Izvestija Akademii Nauk SSSR, Otdelenie Gumanitarnykh Nauk (Leningrad) 1927, pp. 1009-40 and 1251-74; and ibidem, 1928, pp. 55-80 (presents an analysis of the contents); Barbara Flemming, 'Ein alter Iruram bei der chronologischen Einordnung des Tarımdan turki wa 'ağamı wa muğali', in Der Islam 44 (1968), pp. 226-9, where other references are found.

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The MS is bound in brown leather; coarse, thick, glazed, light brown paper; worm damage, serious in parts, towards the bottom edge; before this damage was
THE WARNER COLLECTION (Or. 517, cont., 519)

done, the edges of ff. 1-20 had been mended by strips of paper; (3)+76+(3) folios: 242x165 mm and 200x130 mm, varying; 13 lines; catchwords ff. 1b-61b, partly illegible due to worn damage; bold nesrī in black and red, partly vellum; headings and captions in red; the title in f. 1a is partly set in a black oblong border between red lines; the two works contained in this MS are headed by large, vellum, besmeles (ff. 1b and 63b); the first work, according to the colophon in f. 62b, was completed by Khalif b. Muhammad b. Yusuf al-Qonawi, possibly the author, on Sunday, 27 Sārāf 743 (25 January 1343; cf. Flemming, ‘Irtem’, p. 227-8; a facsimile of f. 62b is in p. 228; see also plate). An illegible owner’s seal occurs on the mended edge of f. 1a; an ex legato is pasted on f. 1a.

A price, later partly erased - the word "karma" is gold-dusted - of 15. (= 1507) alççe is written near the title in f. 1a; the book was apparently acquired for this price by a certain Ishaq b. Ahmed. Below the title occurs another inscription which seems to imply that the book was destined for the library ("hrzane" of a certain Kāfī Kemāl or perhaps Kemāl ed-Dīn (cf. Houtsma’s edition, p. 1); there also occur the names of Ibm-i Iṣkender and Meḥmed b. Kā.. (partly erased) on this page; other inscriptions here are illegible and partly rubbed out. In f. 75b occurs an inscription by a certain ‘Abdul-lah b. ‘Abdullāhī Fār, stating that he had read the book.


Cod.Or. 519

Tāc et-tevāriḥ

An early 16th-century copy of the first part of a history of the Ottoman dynasty by Sa’dud-Din Meḥmed b. Hasan Cān, known as Il’ča Efendi (d. 1008/1599). It gives a chronological survey until 1481, the end of the reign of Sultan Meḥmed the Conqueror. The famous history - title and author are marked on the first flyleaf as خواجه جلبي تاریخ - consists of a lengthy introduction (on the presenting of a copy of the work to Sultan Murād III, see f. 8b; the title is mentioned in f. 8b:14), followed by chapters on the reigns of "Ogmān (11a), Oğlan (22b), Murād I (49a), Bayezid I (93a), Murād II (231a), and Meḥmed II (293b). Marginal pencil strokes occur in some parts. (For another, more complete copy, see Cod.Or. 1183(1), below.)
THE WARNER COLLECTION (Or. 519, cont., 536)

Bound in dark brown leather with flap, blind tooled insets with floral motifs in Oriental style on front, back and flap; glazed white paper; 1+446+1 folios; 250×147 mm and 150×85 mm, varying; 21 lines; catchwords; small, neat nastūf headings, rubrics and dots in red; the copy was completed by Burhan b. Hasan at the end of Şevval, 1036 (4-13 July, 1627) (see plate). An inscription of J. van Heli is found in f. 446b; an ex libris plate is pasted on f. 2a.

Begins (1b, as in the printed edition, vol. I):

اُنْهَدَى بِنِمِّي نَبِيِّ المُحَمَّدِ مَلِكَ الْمُلْكِ وَأَمْتُ الْأَلْمَالِ

Ends (446a, as in the printed edition, vol. I, p. 382):

بيت دیکر هاست تاریخ بهترین اورا، نور الله قبره نورا

Colophon (446a):

قد وقع الخراب من تحرير هذه التاريخ الطريف على يد الضحي ضاحي، حمزة ربيع المهدي أبي همام بن حسن غفر الله، ووالده في تاريخ أواخر شهر شوال المبارك من شهر سبتمبر واثنين والف من الهجرة، نوره عليه أفضل صلة

Catalogue entries: CCO 947 (III, p. 27); Flemming 129, where other MSS are mentioned; see also Fihris 346-55 (I, pp. 90-1); Schmidt 29, 160; Şeşen II, 207.


Cod.Or. 536

A miscellany of, mostly, poetical works in Persian and Turkish

(1) ff. 1b-29b

An anthology of Persian verse on the theme of love

The undated copy is only part of "a first defter" of a larger whole. It is headed

Cod.Or. 519, f. 446a. The last page of the first part of the famous Ottoman history by the şeyhülislam Ḥoca Şü'düddin, with a colophon dated 1036/1627.
An anthology or miscellany of poetry

The third part of the manuscript, likewise undated, might be a continuation of (2), but perhaps more likely is an anthology or a miscellany by an anonymous scholar or the copyist. It consists of the following parts: (1) a fragment in Persian prose taken, according to the heading in f. 170b, from the introduction (ābāj) to the Divān of Zahir-i Fārābī (107b-109a); (2) a series of quotations with the common theme of eloquence and the gift of artfulness - in paragraph headings we often find the terms 'ta'rīf-i sukhan' or its Turkish equivalent 'söz ta'rīf' (cf. f. 112a); it begins with a quotation from the Taḥkīrāt of Dâwlatshâh (109b-111b), which is followed by lengthy quotations from the work of Jâmi', Khoja Ni'mat Allâh, 'Aṭṭâr, Jamâlî, Nawâ'î, Nižâmî, Khâqânâ, Sulîmân Walad and others (112a-141a); (4) a series of versified letters or passages from works in which the word 'nāmâ' (including the Shahânâma) figures by Khoṣraw-i Dâhlavî, Asâdî, Fârâbî, Nâbî, 'Abdallâhî, Hâfiz and others (141b-246b). An important part of this chapter contains quotations from books of advice (pamâ-nama) or passages with counsel (nâsihat) by works of 'Aṭṭâr, Khoṣraw-i Dâhlavî, Jâmi', Janâlî and others (187b-218b in particular).

We also find four fragments from (Chaghatây)-Turkish works by Alī Şir Nevâyî (Nâwâ'î, d. 906/1501, cf. M.E. Subway, 'Mir Alî Shir Nawâ'î in EF'); (1) the sixteenth chapter of his Mâḥbûb el-şâhâb (124b-126a); two fragments without title but ascribed to Nevâyî (126a:7 - 127b, and 130a: f. 129b is blank); (3) a fragment from Leylâ威尼斯 Mecnûn (130b-13b; see also plate); (4) a fragment from Ferhâd u Şirin (226b:8 - 238a:9); (5) another fragment from Leylâ威尼斯 Mecnûn (238:11 - 246b).

 Begins (107b):

properties of the work begins, after a besemele, with an introductory part in praise of the Creator (30b-37a), followed by eulogistic mention (asâr) of the Prophet (37b-60b). Further chapters treat of the deeds (manâqib) of Muhammad's "Companions" (âsâhîb), from Abû Bakr to Hasan and Husayn (61a-99b) and the Twelve Imams (from 99b); the work ends with a genealogy (nâsab-nâma) in Arabic of the Twelve Imams (105b-107a). Elaborate rhymed prose is alternated with, often lengthy, verse quotations from the work of Nawâ'î, Nižâmî, Yâqûb b. Ïsmâyîl, and others.

 Begins (30b):

Ends (107a):

The unidentified fragments begin (126a):

The fragment from Leylâ威尼斯 Mecnûn begins (130b), as in Levend's edition, p.
It ends (132a):

The fragment from Ferhād u Şirīn begins (238), as in Levend’s edition (p. 169):

It ends (238a):

The last fragment begins (238a), as in Levend’s edition, p. 256 (his first distich is lacking in the MS):

It ends (246b):

Catalogue entry: CCO 2606 V, p. 189.


Literature: references to Nevā’ī’s works are found in Eckmann, pp. 352 ff.

Bound in boards, with brown leather back and edges; glazed white paper; 246 folios; 250x170 mm and (1) 175x90 mm, varying, (2,3) 175x110 mm, varying; (1) 23 and (2,3) 21 lines, varying; catchwords, mostly missing from f. 30b onwards, partly owing to cutting; (1) small ta’līk, partly vowelled in red (ff. 1b-29b) and (2,3) leftward slanting neshīf, fully vowelled in red and occasionally in black, except for ff. 163b-175a; red headings and rubrics; red borders forming double columns in parts where verse occur in ff. 1b-17a and 30b-32a; without date and name of copyist. An owner’s inscription of ‘Abdusrahim el-Ḥamdī occurs in f. 1a, that of Şeyh Meşmed b. Ehi Bekr es-Şehrevi (?) with seal in f. 1a; an ex legato plate is pasted on f. 1a. A few marginal additions; a pious phrase in Arabic in red-vowelled ta’līk on the God and the Prophet occurs in f. 1a; the title of the poem is written in the same page.
Cod. Or. 543

An epistolary miscellany

The miscellany is attributed to Hoca Efendi, probably the above-mentioned statesman and historian (see under Or. 519), on the recto-side of the second unnumbered folio as well as the bottom edge where we find the words "Hoca Sa'ud'din is not known to have copied or translated epistolary works, but the manuscript might have been in his possession. The miscellany consists of five main parts, all undated:

1 ff. 1b-34a

A manual on the art of letter-writing

The work, clearly an elaboration of a Persian example - only a few paragraphs, including the introduction and some connecting prose fragments are in Turkish - is at least in part based on Husain Wâ'iz al-Kâshâî's Sahifa-i šahâr, here called "Sahifa-i jihânyâ" (cf. Storey III/2, pp. 262-3) and quoted in f. 9a:2. No further author or title are mentioned. The manual is preceded by an introduction (ib, printed in CCO), in which the composition of the work, in accordance with the principles of gracious eloquence and (social/bureaucratic) precedence, are discussed. The reader to whom the manual is addressed, the kâtib (mentioned in f. 1b:9), is enjoined to write well and respect the rules. Particular attention is paid to the selection of Arabic and Persian verse - the work in fact consists mostly of, often lengthy, quotations of Persian poems - to be inserted in the various parts of letters of, again, various types.

The work is divided into seven "pillars" (rûm) or "lines" (satîr), treating of, respectively, openings (iffitâh, 1b-9a); (2) prefaces (nukaddâmât, 9a-18a); (3) "description" (expositio, ta'rif-i mezkûb, 18a-23a); (4) conclusion (wrongly) in 23a, but according to the introduction: netice, 23a-24a); (5) the paying of respect (according to the introduction: ta'qîm-i ān, 24a-7); (6) reciprocation (mukâbele, title only in the introduction, 23b-33b); and (7) the showing of gratitude (şûr, 33b-34a). A few passages are left blank (ff. 24a, 24b, 25a, 31a). The work ends in a conclusion (hâtime). For each part, exemplary verses are given. In the second chapter occurs a table with suitable formulae, almost all in Persian, for the beginning, middle and concluding parts of letters, the addressees of which are classified from "sultans and their sons" to kings, emirs, viziers and further down

Cod. Or. 543, first flyleaf. The slightly tattered title page with index of a collection of works in Persian and Turkish on the art of letter-writing; at the bottom an inscription of the notary J. van Hell and ex legato book plate.
THE WARNER COLLECTION (Or. 543, cont.)

to sayyids cadis, shaykhs, scholars, "notables", members of the middle class (evâsiti) n-nâz) and brotherhoods (îlyânîyât) (9a-18a).

Begins (1b):
لذاعان جيله و مستشاران مفاوضة انشاء مرسالات و افكار سبيه مستحاضران
The source is mentioned in the chapter heading in f. 9a:
سطر دوم از صحينه جهانچه حسین واعظ
It ends in a quatrain, the last distich of which is (34a):
جوابون آن چه نوسيم که قاص آمد و عاجز + زدک ممتن گیم و وهم عارف و عام
(2) ff. 34b-100b

A manual on the art of letter-writing (Persian)

This work, of which neither the authorship nor title is mentioned, is of the same genre as (1); it, again, consists mostly of Persian verse (there are also a few Arabic poems). The work is also arranged according to the various parts of letters, from the opening (ifftâhâ) to the appendix (gyel, f. 95a, "the post-script with offerings of consolation for the loss of children"), and, again, the social status of the addressees. A fine distinction of ranks in religious functionaries is found in ff. 49b-55b. There is only one example of a passage in Turkish rhymed prose which is specifically indicated in a separate heading as "nathî-i turkî" in f. 92a. From f. 72a, we find series of titles (aflatân), including paragraphs, partly in tabular form, on how the writer should describe himself in the various types of letters. The work ends with a separate table with final "invocations" (da'ârî, 96b-100b), which breaks off in the catchword "bayâzî" in the lower margin of f. 100b; it is repeated on the otherwise blank f. 101a.

Begins (34b):
قسم اول افتتاح لطیفه اعلاه سلطانين و ایراد ادا ولدان قارسی و عربي
It ends before the final table (96a):
در شب تاریک هجران ره صم پاین بدو + روی دلدارم که هم شمعوت و هم مهلک و هم

(3) ff. 101b-117b

A manual on the art of letter-writing

This part of the miscellany is, again, anonymous and without title. It is of the same genre and format as the preceding works, with the distinction that the exemplary prose fragments and verses, here only kitâs and bayets, of which the work mostly consists, are not exclusively in Persian but also in Turkish; the connecting headings and prose fragments are, in contrast to (1) and (2), mostly in Turkish. The work discusses letters of apology (âlqâr) and complaint (gâyêt) to be written on various occasions.

Begins (101b, see also plate):
ارباب کرم و اصحاب تحفدت مشاهده اولان اطلاع و اطلاعات حق اناسته
عاجز و قاصر اولان اطلاع اظهار اعتداد و قوه و سیاست + مانگ و ا(SP. 845)
It ends (117b):
میان کمپه و سورام فور مهدست + و پرتو خورن شیردرا چه آن چه این
(4) ff. 117b-175b

Part of a manual on the art of letter-writing (Persian)

The work contains a selection from (cf. f. 158:21) the fifth, seventh, and eighth chapters ("lines", sut) of a work, indicated as Bihâr al-inshâ (probably identical to Makhzan al-inshâ, cf. Storey III/2, p. 262), by Husayn Wâ'iz al-Kâshîf (d. 910/1504-5). Like the preceding works, it Mostly consists of exemplary Persian verse. The chapters deal with the following genres: (5) letters written about the various circumstances related to travel (117b-141a); (7) letters of congratulation (141a-155a); (8) letters of condolence (from 158a). The final part (from f. 161b) deals with the final invocations and might have been taken from a different source.

Begins (117b):
سطر خامس از مشنات بحار التشاع حضرت حسن الواعظ در مواردات اعل
Ends (175b):
امک رسول علی که در اوله + پرطبلی انتخاب سپیسر مرسول
A manual on the art of letter-writing

A collection of formulae of address and verse in Arabic and Persian to be used in letters to various classes of men, from sultans down to porters of dervish convents (zāwīya-dārān). The work is anonymous and bears no title.

The MS is bound in brown leather with flap, containing blind tooled inlets with floral motifs in the Oriental fashion; fine glazed paper without watermark in various light shades of cream, grey, pink, yellow, and green; (1)+2+206+1+(1) folios; 250x137 mm and 190x90 mm; 21 lines; catchwords, missing in some parts; nastaʿlīq of calligraphic quality; nisīḥ in ff. 181b-206a; double and triple borders in red and black; headings, rubrics and dots in red, occasionally in green (oxidated silver); square tables, often with slanting text, in red in ff. 9a-18a, 75b-77a, 82a-84a, 96b-101b; 161b-163b; a number of text fragments and headings are missing; slanting marginal additions in separate red borders in ff. 49b-53b, 54b-55a, 87a, 161a-163a, 166b-172a, 180b; without date and name of copyist. An inscription of J. van Hell and an ex legato plate occur on the recto-side of the first unnumbered folio. An index (fihrist) of (1) occurs on the same page (see plate). On the verso-side of the last flyleaf it is written in a careless sīkeste hand that the book was copied in Cyprus.

Begins (181b):

٧٧٧

Ends (206a):

بدائشه مناسب عربي الخادم سلطان سلاطين المشرقين

On the verso-side of the last flyleaf is written:

بَيْن دامداجيسکه که بر حرخ فلک دارته ٠ کِندش فیض آله بقبول استقبال

THE WARNER COLLECTION (Or. 548, 565, 566)

Cod.Or. 548

A note and verses in Turkish

The manuscript contains an undated copy of a collection of stories in Persian entitled Atnawr as-Subayyl by Husayn Waʼiz al-Kashifi (d. 910/1504-5; cf. CCO 486, I, p. 358); see for a Turkish translation Cod.Or. 448 and 1246). A note in Turkish on the reform of the "coin of Sultan Ibrāhīm" (Sultan Ibrâhīm Han’un sikke-i hâmâyûn) of 18 Ramadân 1050 (1 January 1641), in which 1 riyâl esedî kıraş was worth between 70 and 80 [elçê], is found on the inner board (two lines, bold rîzâ). On the recto side of the following flyleaf is a note (in Turkish) "of Cenâbi Paşa" (‘Cenâbi Paşamûdâr’), beşerbeşi of Anatolia and poet (d. 966/1556), cf. Ergun, Türk Şairleri III, pp. 1015-8). The probable implication is that he composed the verses in Persian and Turkish on the same and following page. Among these is one Turkish fragment (in ta’sh script):

باشند ه کردن دفته‌
فوجه بکنن قلمش اسکی بفته‌

Cod.Or. 565

A prescription and an aphorism in Turkish

The manuscript contains an anonymous collection of stories in Persian entitled Durar al-majalis (cf. CCO 491, I, p. 359); the copy was completed in Safer 972 (October-November 1564). Verses in Arabic, among these on the theme of coffee, as well as a Turkish prescription: "anyone with an eye sore who reads this quatrains will, if God be kind, find healing for those suffering from it ..." written in bold nesîf are found in the first two flyleaves. An aphorism in Turkish attributed to Vâsit‘ ‘Ali Çelebi is found in the right margin of f. 133b; two lines, small ۰kaste.

Cod.Or. 566

[Kitâb-i Vâmûk u ‘Azrâ]

An early copy of a long romance in muvâȳ rhyme by Shâykh Mahmûd b. ‘Ogmân who wrote under the pen-name of Lâmi‘î (d. 928/1523). The work was
a translation of a version of the story by the Persian poet ʿUnṣuri (d. 431/1039-40), no longer extant, and commissioned by Sultan Sulaymān the Magnificent. The name of the author appears in f. 5a:5; that of ʿUnṣuri in f. 54b:3. The title is mentioned in f. 58a:16. The poem is preceded by a long but incomplete introduction (3b-10b; 51a-56a, cf. below) exuding praise for the Sultan (ff. 55a-56a) and ends with a conclusion (jitmiye, f. 165a). It is followed by the kasıde-i ṣad berg rhyming in gīl (166b-169a). A Turkish distich in şikeste occurs in f. 170b.

Bound in dark brown leather with flap, embossed with blind tooled insets in Oriental fashion; glazed cream and white paper, occasionally in light shades of green and pink; (1)+169+(1) folios; 245x135 mm and 170x75 mm, varying; 19 lines; catchwords, occasionally lacking (partly or wholly owing to trimming), erased and replaced (ff. 9b, 51b) or wrong (10b, 20b, 50b, 60b) as a consequence of faulty binding and the omission or loss of sheets: the order of the text is ff. 1-10 (a part is missing between ff. 9-10); 51-60 (a part is missing between ff. 51 and 52), 21-30, 11-20 and 61-169; taʿlīk, in a more refined hand and on glossier paper in f. 21-39; an elaborate headpiece with besmele in gold and floral motifs in gold, blue, and red in f. 3b (see plate); gilt borders within black lines in two columns in ff. 3b-4a; the copy was made by Mustafā b. Yaʿqūb and finished at sunset on the Thursday of the last days of Ramadān 938 (2 May 1532) in Sofia; a Persian copyist’s verse in a different hand is added to the colophon (169a) (see plate); the date of early Safar 1030 (14-23 January 1621) is found in f. 170a. An owner’s inscription of Receb Ağā and another faded and illegible one occur in f. 1a; a red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) is found in f. 2a; an ex legato plate is pasted on f. 4a. The title and number of verses are written in f. 1a; the title also occurs on the lower edge.

Begins (after a besmele, 3b):

The author mentions himself in f. 5a:5:

The work is mentioned in f. 54a:16:

The source is mentioned in f. 54b:3:

Ends (166a):

Cod. Or. 566, f. 169a. The final page of Lamiʿi’s Vāmīq u ʿAqūl, with colophon and copyist’s verse.
THE WARNER COLLECTION (Or. 566, cont., 586, 590)

müsâafîs in the same script and an instruction to say [the following formula] at dawn "and what you want will come true" (verso side of same leaf); a prayer (in Arabic) with an explanation in Turkish attributing it to the late 'Omer Efendi, preacher at the Aya Sofya (five lines, minuscule nesîb, 1a, top margin)

Cod.Or. 586

Annotations in Turkish

The manuscript contains a copy of a collection of Persian letters entitled at-Tawârîş ul-t-tarâzârîsh and attributed to Baha' ad-Din Muhammad b. al-Mu'ayyad al-Baghdâdi (flourished in the 6th/12th century, cf. CCO 280 (l. pp. 169-72); Storey III/2, p. 241; see also under Cod.Or. 285, above, for an alternative title and author); it was completed on 3 Rebi‘ü'l-akhir 668 (30 November 1269). The recto side of the first flyleaf, which does not belong to the original manuscript, contains a note in Turkish: "There are [glosses] in the script of Jalâl ad-Dîn [Rûmî]'s Divân at some places in the margins ('حاجاتي سيسته بر قرآن و قرآن') the divide in doubt of the name - see ff. 5a, 40a, 41a, 42b, 43a and 133a, where Persian verses are found). It was written by an owner named Tâvîli (7) b. Âlmâh who added the title and the name of the author in another note on the same page; an inscription of the same man is found on the following title page.

Cod.Or. 590

Annotations in Turkish

The manuscript contains an undated copy of a work in Arabic on dream interpretation entitled al-Bîshârâ wa-n-ridhâra fi ta'bîri r-ru'ya wa-l-murâqaba by Abû Sa'id al-Wâiz al-Khairkhi (d. 406/1015 or 407/1016; cf. Voorhoeve, p. 53; GAL I, p. 200 and S I, p. 361); the year 888 (1483) occurs in a note written on the second flyleaf by an owner. The endpapers show a plethora of annotations in small script, partly illegible by blotting, scratchings out, and paper strips pasted on the surface, among these a few in Turkish: "He gave me three books he had in his possession from the medreses in Bursa..." (recto side of first flyleaf, three lines, minuscule şikeste); "[My] sister came on the evening of Wednesday and fell ill on Saturday 1 Cemâzî l-âlâ; she died in the night of the twelfth, a
Wednesday... After three days, again on Saturday, mother fell ill and... on the 26th she also died. In short, there were exactly 15 days between health and illness in both sister and mother... " The text, written in a mixture of Arabic and Turkish, continues to state, among other things, that 'my little Mehmed', who was clever and 'incomparable', died of an intestinal disease (mebtûn) when he was fifteen years of age; this happened on 10 Cumâzî l-âlî. Of the 45 people who are born, four to five are untimely buried even if the plague does not visit the town [of Gallipoli, cf. margin, 5th line] and that should be a warning to the living; his shaykh advised him to undertake the pilgrimage, "but I will not visit God's house if I survive until Rebi'i l-eveel and have the power to fulfill some of my duties. There is no doubt that both in this world and in the Hereafter God's wrath will inevitably come down on me..." (verso side of the flyleaf following f. 255 and inner back board, 12, 18 (margin) and 5 lines, ştûstê).}

Cod. Or. 592

Turkish annotations

The manuscript contains two Arabic-Persian dictionaries (cf. Voorhoeve, pp. 197, 327) both made by the same copyist; the first work was finished on the last day of Rebi'i l-âlî 725 (14 April 1325, cf. f. 59a). A quotation in Turkish from a tefsîr by Abdüllâh b. Seyyid Şükî (a heading and five lines, neshî), a list of various articles in siyyâkat script (21 items), mostly clothes and rugs, with numbers (headed 'mevcud olan en tên-i şerfî') and a shorter one, with four articles, which had been sold ('bey' olunan') are found in f. 152b; more administrative notes are found on the next page, among these the remark "for books, 352" and "150 was received from Mehmed Efendi" (153a). There are also two sfêvâs on problems concerning vakûf, one in Turkish and the other in Arabic, 'taken from the hatt-i şerfî' and signed Es'ad [Efendi] (şeyhâlsam, in office 1024/1615-1031/1622 and 1032/1623-1034/1625, cf. SO VI, p. 1759); 10 and 12 lines, neshî.

Cod. Or. 595

Turkish annotations

The manuscript contains a rare copy of a history in Arabic of Muhammed and the Caliphs up to 559 (1163-4) entitled Kütbâl-anbî fi ta'rîkh al-khulafa' by Muhammad al-'Imrânî who flourished in the second half of the 12th century (cf. Voorhoeve, p. 14; GAL. S. I, 386; edited by Qasim Samarrâî, Leiden 1973); it was completed on 4 Şevval 682 (26 December 1283). Owners' inscriptions of Hasan al-Khadîr, the kâtûshker of Anatolia, Yahyâ b. Mehmed, Şâhîbuddîn Ahmed and Ahmed b. Sa'dî b. Nâzîr (ar Aleppo, 934/1527-8) occur on the title page (p. 1). Some Turkish annotations, all by one of the aforementioned Ahmeds, are found in the endpapers: a fragment of two distichs (recto side of first original flyleaf); a note on the death of Hâfsizzâde, former kâzî of Trabûs (Tripoli) dated 3 Zîl-l-âhîce 943 (13 May 1537, recto side of last original flyleaf); three chronograms on the appointment of Câfiver Çelbi to şehretrini, dated Rebi'i sânt 933 (December-January 1526-7), on the conquest of 'Pedirpervadin' (Poofavarad, 932/1526), the revolt of the Turcomans and the arrival of their khâns' head (Persian, 923/1526), the conquest of Hungary (932/1526), the death of the king (in Persian, 932/1526), on the completion of a sadîrvan (water tank with taps near a mosque) built by Çelbi Efendi (933/1526-7), on his, Ahmed's, recovery from an eye disease (933/1526-7), as well as another four distichs, one of which is in Persian (verso side of the same flyleaf).

Cod. Or. 602

[Kütbâ-i] mesâlîk-i memâtîk

An early copy of a summary Turkish version by Mehmed b. 'Ali, called Sîpâhîzâde (d. 997/1588) of Abî l-Fâhid’s Taqwîm al-Bulûdân (cf. under Cod. Or. 40, above). The title and the name of the author, nicknamed Câzîrîlî ("the little cadi"), occur on the recto-side of the first flyleaf. (Sîpâhîzâde was cadil in Baghdad and Ismîr, cf. ‘OM III, p. 66). It was based on his own extended Arabic version of the famous geography called Awdâh al-mesâlîk ilâ ma’rifât al-bulûdân we-l-memâtîk (this fact is mentioned in the introduction, f. 2a:14 ff.). The work was completed in 1572 (cf. f. 169b:21 ff.) and dedicated to Gran Vizier Êkisa Sinân Paşa. The abbreviated version based on it hence is better known as Mahtûs tablet mesâlîk ilâ ma’rifât el-bulûdân ve l-memâtîk. It is preceded by an introduction (1b-7a) with elaborate praise of Sultan Murad III and the Grand Vizier, followed by a description of the contents, the heavenly orbs (with illustration, f. 4a) and the seven climates (iklim, with illustration, f. 5a, see plate). It is followed by five chapters on (1) seas (7a-13b; (2) lakes (13b-17b); (3) rivers (21b-26b); (4) winds (26b-37a) and (5) mountains (37a-47a).
Cod. Or. 602, f. 5a. A page from the introduction to Sipahizade’s geography, copied in 1586 during the lifetime of the writer; the drawing depicts the earth and its seven inhabitable climates.
THE WARNER COLLECTION (Or. 602, cont., 610)

Catalogue entries: CCO 729 (II, 133); Götz II, 342-3, where other MSS are mentioned; see also Führer 4397 (IV, p. 75).

Literature: see Götz II, pp. 327-8.

Cod.Or. 610

A fragment of a Turkish letter

The manuscript contains an early copy of an Arabic work on jurisprudence entitled *Bidayat al-mubtadi‘* by Abū Bakr b. Abū l-Jalīl al-Farghānī al-Marghānī (d. 593/1197; cf. Voerhoeve, p. 51; GAL 1, p. 376 and S 1, p. 641); it was completed on 28 Rehbrûl-ār-vel 633 (11 November 1235). A copy of a part of a letter in Turkish is written on the verso side of the flyleaf following the text which was not part of the original manuscript (217x120 mm, 27 lines, ta‘lîk). The first part of the letter found here gives a detailed description of the crisis of Cemâzî l-âlî 1066 (February-March 1656) when janissaries who had served in Crete for some years under the sērdâr Sülêymân Paşa, moved to Istanbul where they received their pay in debased akçe and revolted. Sülêymân Paşa and the defterdar responsible were dismissed; the seal of commandership (‘mühtî-i ğirî’) was sent to Hâcct Hüseyîn Paşa. The janissaries and sipâhîs gathered and Seyyîd Ahmed Paşa, governor of Sivas who wished to be appointed kapudan, was (vainly) called in to disperse the unruly troops. The rebels moved to the At meydânı and on Saturday the first (26 February) they demanded 38 kîse [ağiçe] in arrears as well as an emergency meeting of the Divân. Couriers sent to the rebels were reluctant to promise concessions, but the next day the Sultan appeared in the Alay köşkî in order to listen to the demands of the rebels. (During the following days 30 court officials were handed over to the rebels and hanged from a big plane-tree at the aforementioned square; the crowd dispersed on 8 March, cf. Dânişmand, Kronoloji II, p. 421.)

Begins:

بادی تمیق وقیفه بودر که اشیا سنت و اسفند و الف جمادی اولیاً ساخت
ابدا چونه سیک که ۲ کوپه دوم نیوپرده دار افراد این سال خرید
چهاره سیسه بر فل سنت دن برو ... یکچیره گزار پرده او می‌دوهویند... قدیم اوژهه اسیستانی خناد آنژونو...
THE WARNER COLLECTION (Or. 625, cont., 629)

by the prophets Adam, Mūsā, Yūsuf, Dāwūd, and Sulaymān. The work breaks off in a section on Dāwūd, and finishes in the catchwords زیرا صمتی.

Bound in soft cardboard, with black and gold-dusted floral motifs in circles; glazed cream paper; (1) + 1 + 10 + (1) folios; 225x120 mm and 160x70 mm; 19 lines; catchwords; nasta'îlî of calligraphic quality; headings and rubrics in red; gold dots; magnificent headpiece in f. 1b with floral motifs in gold, blue, red, and white, with empty title space in gold (see plate); gold borders within black lines; without date and name of copyist. An inscription of J. van Hell occurs in f. 10b; an ex legato plate pasted on the same page.

Begins (1b):

The author mentions himself in f. 2a:

The title occurs in f. 4b:

 Ends (10b):

Catalogue entries: CCO 1973 (IV, p. 225); Bayezid Kütüphanesi 3901 (cf. Uğur, Siyaset-nâmeler, p. 98a); Blaškovič 436; Fihris 4941-3 (IV, pp. 219-20); Flügel 1884-5 (III, pp. 310-2); Karatay 1539, 1540, 2878 II, 2984 II, 3003 I; Minorsky 437.


Cod.Or. 629

Annotations in Turkish

The manuscript contains an erroneously bound copy of a Persian work on theology entitled al-Mu'tamad fi l-ma'taqad dedicated to the Salgharid ruler of Fars, Abū Bakr Qutlugh Khān (ruled 628/1230-1 - 658/1259-60, cf. Zambauer, p. 232; see also CCO 2201, IV, p. 293). It was completed during the last ten days.
THE WARNER COLLECTION (Or. 629, cont., 639, 644)

of Recep B51 (2-11 October 1447, cf. f. 28b). Annotations in Turkish are found in one of the endpapers (f. 18a): lists of ingredients for jilâb (rosewater) and sherbet (with amounts in dirham numbered in Persian) and brief prescriptions and recipes in Turkish for pastes and pills (eight items) for the treatment of various disorders, from baldness ("take the blood of a fox and rub it on the bald head...") to spleen (na'can-i muğasir, it stops the black bile and phlegm both in winter and summer...").

Cod. Or. 639

Annotations in Turkish

The manuscript contains an early copy of an anthology of poetry entitled Akhbar al-mulâk wa-nuchat al-malîk wa-l-mamûl fî tabaqatî sh-shu'ârâ etc. collected by al-Malik al-Maṣūr b. Shâhînshâh b. Ayûb (d. 617/1221) of Ḥamâh (cf. Voorhoeve, p. 9; Gal I, p. 324 and S I, 558); it was based on a copy with the text that had been dictated by the prince and was completed on 22 Rebiʿî I-akhir 602 (6 November 1204, cf. pp. 579-80). Owners' inscriptions of al-Ḥasanayn b. Hayyân al-Khalîla al-Makhzûmî (Cairo, 866/1461-2) and Ahmad b. Muḥârakshâh al-Ḥanâffî are found on the title page (p. 1); stamps with the names of Saʿdi and ʿIṣâ are also found here and on the flyleaf preceding it. This flyleaf as well as the ones following the text which do not belong to the original manuscript contain various annotations: calculations and texts in Arabic and Turkish; fragments of quotations in Arabic (recto side of flyleaf preceding the text) repeatedly feature the word "Kastantâyle". A list of 'personal characteristics' of the Prophet in Arabic and Turkish, headed 'hiyâ-i resât Allâh... bu'dû' (18 entries,  sûveste) occurs on the verso side. Lists of brief book titles and sometimes names of authors (muḥâfaż-i ʿerîf, Ebdîusūrūdî, ʿErâqî and so forth) with numbers, indicating prices in riyal [karças], and marginal calculations, are made by, probably, an Istanbul bookseller, are found on the two flyleaves following p. 580; 74, 44, and 55 items;  sûveste.

Cod. Or. 644

A miscellany

THE WARNER COLLECTION (Or. 644, cont.)

The manuscript consists of a collection of at least thirty works, partly incomplete and of various formats, in various languages, written in various hands and jotted full with scribe notes, comments, verses and so on. The last year mentioned is 1060/1650 (cf. f. 19a). An index of the thirty works occurs in f. 1a and the division was, with some changes, adopted in CCO and in the manuscript itself by Roman numerals written in pencil. For practical reasons, I adopt the pencil numbering of the manuscript, including those of the folios which are somewhat different from the original Arabic numbers. The following parts contain texts in Turkish:

(44a) f. 43b, margin

Five notes in sûveste and siyâkat (excepts from an administrative defter) concerning the granting of a zâvinet of 35 ʾaḳçe daily to a certain Mehmed after he had returned wounded from the Egri (Eger) campaign (probably of 1596); and the pensioning off of 35 other wounded soldiers who had been enlisted for participation in the Crete campaign (begun in 1644); the hâkîm in which this was decided dated of 25 Ḡaʾbân 1059 (3 September 1649) (see plate). The annotations are found on a page which is part of Part IV (43a-43b), a fragment of an Arabic glossary.

(8a) ff. 81a-82b

Two loose sheets of white glazed paper, which are part of part IX (77b-84b), contain a number of text fragments in Turkish written in various hands, notably a petition by Ahmed el-Mûdâris about the appointment of local midâcems at the medrese of ʿâli Muḥyîddîn (81b); a petition to the Sultan by a protégé of Lâlî Ramazân Paşa about his appointment to a post (of 30 ʾaḳçe daily) at the Baṣṣâr İbrahim medrese at Istanbul and a grant of alms for his brother Ahmed who had been dismissed from a post at the medrese of ʿHâcı Harem (81b); a petition by Ahmed, son of ʿâldî Hasan Efendi of Edirne, about his appointment to a post at the medrese of ʿHoca Kestel in Istanbul (82a); a prayer formula (ibidem); notes about loans, one of which is dated 1006 (1597-8) (ibidem); a petition by Mâşîd b. ʿAbdulhâkim on behalf of Ahmed, son of the late ʿâldî of Edirne, about alms to be received after his dismissal from the medrese of Câlîbûzîye in Istanbul, dated mid-Ramazân 1004 (8-17 May 1596) (82b); a chronogram on the death of ʿHoca Sâʾî, dated 994 (1585-6) (ibidem); a chronogram on the death of Fehmî (ibidem); a note on the birth of the son of Şaykh Mehmed b. Amâd b.
Hasan, at the end of Ramazân 1007 (16-25 April 1599) (ibidem); signatures of the aforementioned miderrisî Mahmûd b. ‘Abdulhalîm and Ahmed b. Hasan (ibidem).

(9e) ff. 85-86; 196

Fragments of an almanac

The fragment consists of three folios written in the same small nesîh with tables and texts in Arabic, Persian and Turkish. The first two folios belong to Part IXa, which number is written in pencil in f. 85a. The first page (85a) contains a circular table in black and red connecting the geographical directions, year numbers and letters, months, and signs of the zodiac; examples of its use are given in the Turkish text above it. The next two pages (85b-86a) contain a crudely drawn table with data for the Christian (Râmi) year 1870; the text is in Arabic, with marginal explanations in Turkish. For twelve months Tegrin-i evvel to Eyûl the Coptic months and the ascent of some stars in Iraq are given. The table is followed by a text in Persian (86b; 196a - the catchword in 86b fits the first word in 196a) with Turkish glosses on the motions of the sun and the planets and an explanation of an astronomical table in black and red on the motion of Mercury relative to the other planets (196b). (The work is not mentioned in the index in f. 1a.)

The almanac is written on a sheet of two folios and a separate folio; thick, glazed white paper; pages are smaller than elsewhere in the MS: approximately 185 x 135 mm; irregular margins; 20 lines; one catchword (86b); small nesîh; headings and rubrics in red. Begins (85a):

مكلّه ۹۷۶ پيشه اوّلان ياد غره سنه دايره ده سال اون اوچنده در
The third fragment is headed (86b):

در معرفت تبريير كوكب كه آنرا ابسط خوانيو

It begins:

تقويم آفتت و رجل و مشترى و مربع و رزهره

THE WARNER COLLECTION (Or. 644, cont.)

(12) ff. 99a-105b

A rhymed Persian-Turkish glossary

The work, the beginning of which seems to be missing, consists of an introduction and ten small chapters, styled kütas, written in different metres indicated in the chapter headings. In their rhyme, the chapters have the form of kastanes. The Persian words are indicated by red lines. (The work is not mentioned in the index in f. 1a.)

The glossary is written on a quire of three sheets against which the first folio is pasted; glazed cream paper; written surface 140x80 mm, varying; catchwords; 13 lines; slanting ta’lif; red headings, rubrics and lines.

Begins (99a):

وفي أواكيم اخنة وعلي در

أبو بكر و عمر عثمان علي در

_ends (15b):

فروع فروع فروع فصول في الفصول

غلامه طويه السيلات قطاع في مو تم

Catalogue entry: CCO V, p. 151.

(13) ff. 106a-111b

A miscellany

This part of the manuscript is not in fact a unit but consists of three sheets of each two folios pasted together, all clearly of different origin. The pages of the first sheet (106a-107b) are largely blank but contain some verse fragments in Persian and Turkish (in ff. 106a, 106b and 107b); among the latter category are four chronograms on the death of the poet Baktı by Hasbi (? , 106b) and, in a different hand, by Hafṣ, Kusbi and Husamî (107b), the second with the year 1008 (1600).

The paper is glazed and cream-coloured; the verses are written in elegant nestu’tik in ff. 106a and 107b, in casual gikeste in f. 106b.

The second sheet (108a-109b) contains the text of a petition by timar-holding sipahis addressed to the sultan in which they strongly protest about the transfer of their feudal lands situated outside the Edirne Gate in Uskudar to ‘country people’ (divar halki) and janissaries (ocaq oğullari) during their absence at the front near İstanbul Belgrad (Székesfehérvár). It ends in the signature سمه انیا.

THE WARNER COLLECTION (Or. 644, cont.)

سیاهیان عورما

It is preceded by a quotation from an Imperial Rescript (headed ‘صورت خط معاوین در’ - this heading is also found in the index in f. 1a), probably written in response to the petition and in which the addressee, doubtless the beglerbegi responsible mentioned in the petition, is enjoined to keep the law and ‘to give your sons their due’ (kânûn âçere oğullarınızı dîrik verilsin’). The last page (f. 109b) contains a sketch of a talisman as well as instructions how to use it and which formulae to pronounce for, respectively, the purposes of the acquisition of money, the defeat of an enemy, the assuaging of sorrow, and, generally, when staying in the proximity of ‘great men’ (ekâbir). The paper is unglazed and the writing is in coarse gikeste.

The third sheet (110a-111b), originally folded along a line running through the middle from right to left, forming two columns, contains unnumbered small notes, quotations, fragments of poetry and separate words (often in red) in Arabic and Persian, which have generally been written from bottom to top forming sentences arranged from right to left (continuously in ff. 110b-111a). The paper is glazed and white, the writing is in small nestu’tik. In the upper margin of f. 108a is written حارون رشيد, followed by a table with letters and numbers.

Catalogue entry: CCO V, p. 152.

(18) ff. 135a-144b

A collection of poems by Necäfî

The poet’s name appears in f. 136b:7 towards the end of the first poem, the so-called ‘gül kastanes’ (cf. Tarfan’s edition of the Divân, p. 63), and in most following ones which are attributed to the same man by the words نصیب و انصار لله. Necäfî Beg (d. 914/1509), the author of a Divân, is reckoned among the first great Ottoman poets. The collection consists of two kastanes, 22 gazels; 18 küt’as and two short mevlevis; additional verses are found in the margins of ff. 141b, 142b, 143b-144b. Gazels by İshâk and Ahmed, three quatrain and a matla’ by ‘Aşk are added in f. 135a in a different hand (The collection is mentioned as تارفان انصار and اشمان in the index, f. 1a.)

This part of the manuscript consists of a quire of four sheets. The pages are smaller than those found in other parts: 195x145 mm; the paper is glazed and white; the collection is written in careless gikeste, the poems in f. 135a in fine ta’lif.
THE WARNER COLLECTION (Or. 644, cont.)

Catalogue entry: CCO V, p. 207.


Literature: Tevsije Abdullah Tansel, ‘Necati Beg’, in İA.

(19a) ff. 145a-154b

A miscellany

This part of the MS consists of a quire of five sheets, not mentioned in the index in f. 1a: the number XIXa is written in pencil in f. 145a. (It is followed by a quire of one sheet (155a-156b) with various text fragments, and a larger quire of four sheets (157a-164b) with a text in Arabic on the Rhodes campaign of 928/1522 (numbered as XIXb), described in CCO V, p. 207, and in the index (1a) as Risale-i cihad.) The quire, consisting of glazed but coarse white paper, contains a great many notes of various type and quotations of prose and verse in Arabic, Persian, and Turkish, written, in topsy-turvy fashion and in various hands, mostly small nesî, Of some interest is a list of dates of birth of important religious figures (145b), from the imâm-i a'zam in the year 150 onwards: it includes the year of the muhzimet of İbn-i Kemal Paşa with year 912 (1506-7), as well as the names of Müfti 'Ali Efendi (year 927/1520-1) and Seyyid Efendi (year 944/1537-8). Somewhat further below, we find a few scattered dates related to some early Ottoman sultans.

Efendi, Bihishti, Bihishti Vâ'iz, İshïbî Vâ'iz (151b), Hizir Çelebi, Kemâl Paşaçade (152a), Emrî, Cemâli, Fânsî, Gurbî, Selim, Visâlî, Beznî, Fârsî, îçîyir Efendi Kefevî, Raiyâzî, Beznî Çelebi, Şhreîî, Necârî Beg, Şeyhü (153a), Zekâyî (153b), Beha'ü'dîn Nakşbendî, and Şâli (154a, see plate). In f. 153 are found two chronograms: one on the death of Güzî Hasan Paşa dated 1011 (1602-3) and another one by İshâk on the death of his mother.

(20) ff. 165a-168b

A part of the manuscript numbered as XX (162a-167b) contains a defective quire of two sheets (165a-168b). It consists of a "title page" with an (incomplete) line by the deceased Molla Luftî, a müseddes by Ceyhî-î Acem and a ğezel by Hâîfî, followed by three pages from the Letâyîf by Mevlânâ Luftî, which is a series of anecdotes about a Mevlânâ Uşî, nicknamed "Donkey Corpse" (şeker mürdesî, cf. f. 165b:4) who flourished during the reign of Sultan Melhemî the Conqueror (see also plate). It breaks of in the catchwords which do not fit with the text in the next page. I have been unable to find references to either writer or work. (The work is mentioned in the index in f. 1a.) In f. 167a a great number of Persian verses are found; further fragments occur in the margins of ff. 165b and 166b as well as in f. 168a; ff. 167b and 168b are blank.

The quire consists of glazed cream paper; the script is nestâlî, the letters sin of which are characterised by a subscription of three dots.

Heading in f. 165a:

The Letâyîf begins (165b):

الحاج بن الملك الكشاف (1) أكشاك بن ملك فلولي أتولى عدم

Ends (166b):


(23) ff. 179a-215b

A miscellany
THE WARNER COLLECTION (644, cont.)

This part of the manuscript consists of 18 quires or stray sheets of various formats and of different origin. Turkish texts are found in:

f. 181. A loose sheet of unglazed cream paper, 200x110 mm, which contains a gazels by Luṭfī (? 181a) and Hūkmi (182b), written in, respectively, nesli and nesli.

f. 197. A loose sheet of glazed white paper with five lines of pre-written rubrics forming the (undotted) word كتاب in red on each side; recipes for, among other things, paint and soap, written in careless small gikeste, are found in f. 197a.

ff. 199-201. An incomplete quire of glazed cream paper which, from the bottom of f. 199a, contains a series of fervaş in Turkish, written in careless nesli, and signed by Ahmed, followed in f. 200b by two dictionary entries with explanation of the words gulampare (pederast, 200b) and senbe (? (صنبه) (20b-201b).

f. 213. A loose sheet of glazed cream paper on which various notes are written in Arabic and Turkish in small nesli with siyakai elements. In f. 213a is found the text of a hüccet on the appointment of a müvevveli called Bayram b. Ya'kub to oversee a vali in Istanbul founded by a certain Daevud and a janissary called Mustafa, both deceased, for a salary of 100 akçe per year. Below it is written a fervaš signed by Sz'ududja. Lower down one finds two hüccets concerning the hire of a horse (bargir) and the sale of a house (written upside down). In f. 213b there are four couplets on four kâzis, mentioned by name; two fervaş; and a recipe for perfumed unguent to be used in a bathhouse.

ff. 214-5. A quire of one sheet of glazed cream paper which contains various notes in Arabic and Turkish written in careless gikeste. Four fervaş, two of which are signed by Mehmed, and a third by Ahmed Kağızade are found in f. 214b. The next page (215a) has a fervaš by Ebüüssu'ud.

(24) ff. 216a-217b

This part of the manuscript consists of a quire of one sheet of glazed cream paper, 215x140 mm, which contains the final part of a long poem in mevlevi rhyme with the title Siyahhatname, by Feyzi. Title and author are mentioned in the first two couplets (see plate). The poem describes a campaign led by a grand vizier Cod.Ori. 644, f. 216a. The first page of an equally rare work on a military campaign against Hungary by Feyzi called Siyahhatname, found in a mid 17th-century miscellany.
against Hungary; the fall of Usturgon (Esztergom), probably in 1004/1595, is mentioned in f. 216b:12. I have found no references to this work; more than one Feyzî was active during this period (cf. index in GOD). Written in small nesîh, captions in red.

Begins (216a):

\[
\text{سياحتنامه جون بولدى هنایت}
\]

ends (217b):

\[
\text{جاود اولوفد تندن فرغ جانی}
\]

(25) ff. 218a-225b

A miscellany

This part of the manuscript consists of seven incomplete quires and stray sheets of various formats and of different origin. Turkish texts are found in:

f. 220. A loose sheet of glazed cream paper, 215x134 mm. It contains various text fragments in different hands mostly of a medical nature, in which the treatment for various diseases are given; a prescription for maşin-i sena is written in the margin of f. 220b.

f. 221. A loose sheet of glazed cream paper, approximately 180x110 mm, with texts in very small, irregular nesîh. The first page (221a) contains a long kaside which is a multiple chronogram on the completion of the Sîleymânîye complex in Istanbul, dated 964 (1556-7). It is mentioned as an 'a' in the index in f. 1a. The next page (221b) contains an Imperial Decree (hikûm) addressed to Kâşim Lâlâ, the preceptor of Prince Müştafâ, dated Receb 940 (January-February 1534), regarding the punishment of people who offended the memory of Muhyiddin 'Arâfî and Şâdruddin Kânevi.

The heading on f. 221a reads:

\[
\text{حضرت سلطان ایب dialogs } \text{دک دوالکه } \text{ک دگ سیرناریک } \text{انستم } \text{ماا اوله } \text{ماو } \text{ا فرح } \text{نو }
\]

The first line reads:

\[
\text{بو اسمینه } \text{ده } \text{ضرع } \text{نا } \text{دهم } \text{دوشمشدر } \text{سنه } \text{464}
\]

The heading in f. 221b reads:

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THE WARNER COLLECTION (Or. 644, cont.)

صبرت حکم شامی که شهاده سلطان مصطفی دلایس قاسم لاایه

KUWAMMASHRED


f. 226. A sheet of glazed cream paper, approximately 200x145 mm, which contains descriptions of medical treatments and prescriptions, among these a cure against scorpion venom (226a) and methods of internal cleansing (226b). Written in careless ta'lič.

(26) ff. 227a-229b

A defective quire of two sheets and a loose page of coarse, glazed cream paper. It contains parts from a work called Hikmetname, a mesnevi of a moralistic nature by a poet with the pen-name of Sâ'i. The title occurs in the heading in f. 227b as well as in the introductory verse (as name-i hikmet, f. 227b:9, see also plate). The name of the author is found in the same heading, in some verses as well as in the index in f. 1a. According to the same heading, the work is the second in series of works bearing the title 'name'. I have found no references to author or work. The first page (228b) contains a part of the first chapter (molâde), the following (ff. 228a-229b) contain the last part of second and third chapters as well as a part of the conclusion (lattime); the text breaks off in the catchword. The main line of argument is alternated with historical anecdotes (hikaye). The verses are written in careless ta'lič and in three columns on each page, whereby the space between the columns is filled with additional couplets from bottom to top. The copy was completed in Istanbul in the night of Monday 28 Zil-1-ha'de 1015 (27 March 1607).

The heading in f. 227b reads:

\[
\text{مقاله } \text{اول } \text{حکمت } \text{سامی } \text{و } \text{پشت } \text{شیست } \text{طالی }
\]

Begins (227b):

\[
\text{ای } \text{چک } \text{بسمه } \text{سخن } \text{کم } \text{خسوسی } \text{ایله } \text{طلع } \text{اوته } \text{شقان}
\]

The work is mentioned in the ninth couplet:

\[
\text{اول } \text{نام } \text{سامی } \text{حکم } \text{پشت } \text{شیست } \text{لا } \text{ادا } \text{شکار } \text{مختل } \text{فاطمی }
\]

In the first, apparently incomplete, line of the conclusion the author mentions his name (229b):

\[
\text{دام } \text{این } \text{رلس } \text{زیبا } \text{سام } \text{مسیح } \text{آور } \text{هل}
\]

Ends (229b):
THE WARNER COLLECTION (Or. 644, cont.)

Between the last two columns a colophon is found:

Catalogue entry: CCO IV, p. 306.

(27) ff. 230a-236b

A miscellany

This part of the manuscript consists of five incomplete quires and stray sheets of various formats and of different origin. Turkish texts are found in:

f. 230. A sheet of glazed cream paper, approximately 195x140 mm; it contains eleven prescriptions written in various hands.

f. 236. A sheet of coarse, glazed cream paper, approximately 215x145 mm; it contains the text of a hâcet concerning a conflict about the manumission of a slave called Hasan b. 'Abdullah of Tolna (Hungary) in the possession of a bâlâkbâz called Yahyâ, written in gold-dusted nesih with red dots (236a) (see plate); the margins of this page as well as the next (236b) are filled with kitâb in different hand and written in careless ta'khâ.

(29a) f. 252a

A text fragment by Begzâde Efendi on the unlawful sale of a garden (four lines, şêreote) is found in the top left corner of the page. It is part of miscellany, ff. 242a-263b, numbered XXIX (cf. Voorhoeve, p. 329).

***

The MS is bound in boards covered in marbled paper with leather back and edges; paper varying in size, but mostly 215x151 mm, quality and colour; 283 folios, the first and last of which are flyleaves. Six identical owner's seals of Mehmâd Sâlih (?) occur in f. 244a and 249a; a red wax seal with escutcheon topped by a plumed helmet and unicorn head in f. 1a (as in Cod.Or. 333); an ex

Cod.Or. 644, f. 227b. The first page of a rare work, the Hikmetname by Sâ'î, found in a mid 17th-century miscellany.

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THE WARNER COLLECTION (Or. 644, cont., 653, 659)

leqato plate is pasted on f. 1a.

Cod.Or. 653

An inventory with prices

The manuscript contains an undated copy of a rare work on the interpretation of the Koran entitled Nasbaat al-‘alim fi qira’at ‘Asim by ‘Abd al-Ahad b. Muhammad b. ‘Abd al-Ahad al-Hanbalî al-Harrâni as well as a treatise on Koran recitation by the same, both written in 787/1385-6 (cf. Voorhoeve, pp. 259, 440; GAL II, p. 163). A list of goods with prices, probably in okçe, given to ‘Ali ‘for [paying off] my debt’ headed ‘‘Ali‘ye borsama verdim’ occurs on the verso side of the last (original) flyleaf. The list mentions eleven articles ranging from a basin (leqen, worth ‘150’), a copper bucket (bakraç, worth ‘16’ or ‘18’) to two small prayer mats (kalîce-i secidde, worth ‘50’) and ‘another small rug’ (defî ‘kalîce, worth ‘50’). The total worth was ‘600’; small nesîş.

Cod.Or. 659

Şerh-i Şebistân-i hayât

An early copy of a translation with lexical, grammatical and other explanations by Mušīhuddîn Muṣṭafâ b. Şâbân who wrote under the pen-name of Sûrûrî (d. 969/1563) of the Persian work Shubistân-i hayât by Fatîhî of 843/1438-40 (cf. A. Bausani in EL, the date is also mentioned in margin of f. 251a). Its full title is Şebistân-i nikât ve güllastan-i lugât. As is explained in the concluding section, it was written in 958/1551 and was dedicated to Prince Muṣṭafâ whose teacher (hoca) the author was between 955/1548 and 960 (1553). Title and author’s name of the original work as well as the legend ترجمه مروری appear on the recto side of the first (original) flyleaf. The work itself is preceded by a brief introduction (f. 1b) and is followed by a concluding paragraph (ff. 253b-254b). Innumerable marginal corrections and additions.

Various notations (among these one on the usefulness of the pip of the cornelian cherry, narûçik) and verse (some of these attributed to Lâ‘î and Lîmi‘î) in different hands occur on the recto side of the first (original) flyleaf. A separate note, approximately 150x85 mm, with a legal text in Arabic in which the name
of Ebāṣṣu′ūd is mentioned is found between ff. 106b-107a. On the verso side are fragments of Arabic verse. A recipe for perfumed soap occurs in f. 257a as well as instructions how to relieve earache and how to prevent pregnancy in your female slave or wife. (According to one such instruction, one should rub saffron on the tip of one’s penis, see also plate.)

Bound in light brown leather; glazed white paper; (2)+1+245+2(2) folios; the title ‘شرح شیستان فتاحی’ appears on the lower edge; 220×150 and 155×75 mm, varying; 21 lines; catchwords, occasionally missing; nesre: red rubrics, dots and lines; the copy was finished by an anonymous copyist, who also added a verse to the colophon, at noon on Monday 22 Cemārī i-aḥir 972 (25 January 1565). An elaborate remark and distich are added by the copyist in the margin. An owner’s seal of ‘Abdullāh (?) with year 1042 (1632-3) occurs in f. 1a; an ex legato plate is pasted on the same page. The price of 300 is written on the second flyleaf.

Begins (after the inscription hāwā i-ṣeyyād and a bezele, 1b):

حمد اول احدهم که اکه حمدی بیان ... 

Ends (254b):

اکه دخی رحمتن حق اهی اداکه تم شرح الکتاب عيون الله الوهاب وقت العصر يوم الکبیر من شهر شعبان المعموم لسماان و خمسین و تسعمائة هجرية 

Colophon (254b):

قد وق الفراح من نعمه وقت الظهر يوم الاثنين اثني و عشرین من شهر جمادي الآخر سنة اثني سبیع و تسعمائة هجرة ثمانیه ۶۴۲ هجرة ظلیه 

Copyist’s verse (254b):

مر بیان دت تاريخ خده تمام ابدرسه اکا کوره تاريخ بیان 

Catalogue entries: CCO 480 (I, pp. 356-7); Blašković’s 499; Fihris 3111-3 (II, p. 45); Flügel 620 (I, p. 588); Karatay 3074.

Literature: Ömer Faruk Akün in Īa; Edith G. Ambros, 'Surūrī', in EF.

Cod.Or. 662

Sīḥam-i katāa

سهام قضا
Cod.Or. 662, f. 1b. The opening page of a copy of the rare but notorious collection of satires, *Şihâni kâtâb*, by Nefî.

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THE WARNER COLLECTION (Or. 662, cont.)

An early copy of a collection of satirical verses by the poet Ömer Efendi who wrote under the pen-name of Nefî (d. 1004/1635; cf. F. Babinger in *EF*). This notorious work cost the poet his life. The title precedes the text in a heading in f. 1b. Only a few manuscripts seem to have survived. In each of them, moreover, the materials are arranged in a different order (cf. GOD III, pp. 241-3). The work in the present copy consists of a series of *kâtâb* in which the poet vilifies the khan of the Crimea (1b-2a, see plate); the late Grand Vizier, Gürü Mehemmed Paşa (2b-4a); Etmeççi Hasan Paşa (*Etmeççi zade*), 4a-6b - the content of this poem was quoted in a letter by Warner to the States-General of 10 May 1664, cf. G.N. Du Rieu, *Levini Warneri de Rebus Turchiorum Epistolae Ineditae* (Leiden 1883), p. 103; cf. De Groot, 1901, p. 161; Gürü Paşa (6b-8b); the former Grand Vizier, İljâli Paşa (8b-9a); the executed vizier, ‘Ali Paşa (9a-9b); the mass of the people (*zamâhâr*, 9b-11b); Veyni (11b); Kara Şâhr (12a-12b); Fürstant (12b-13b); the Kalender’s (13b-14a); and the mass of the people (14b-15b).

The *kâtâb* are followed by a series of a *kâf* of two distichs each on, respectively, the people (15a), Receb Paşa (15a); Etmeççizâde (15b); Bâkî Paşa (16a); Yahyâ Efendi (16a-b); ‘Azmişâde (16b); Ganizade (16b-17b); ‘Ifrî (17b); Kâfizâde (18b-19b); the people (19b); Sünbi ‘Ali (19b); Muṣâher (20a); Riyazî (20a); Nefîzâde (20a-21b); the people (21b); Veyni (21b); Özkizâde (21b); Serif-i Bağdadi (21b); Mansûrî (21b-22a); Hikîmâbâ (22a); ‘Iyâli (22a); the people (22b); Vahdet (22b-24a); Fürstant (24a-25a); Karbuz Efendi (25a); Şikyem (25a); Mehemmed Bâkî (25a); Hafiz (25a-26a); the times or fate (zamân, 26a); Bendî (26a-b); Şerzâde (26b); Mûlûz Ârnavud (26b); Durrâkî (26b); Hâcîı Begzade (27a); Mehemmed ‘Ali (27a); ‘Ankâ (27a-b); Delli Soldı (27b); Esâb (27b); Behlîvân (27b-28a); the people (28a). The collection ends with a *kâtâb* on ‘Ali-i Leng (28a-b). (For another copy, see Cod.Or. 870, below.)

Marginal additions in *a’zâr* are found in ff. 11b, 15b, 16a; glosses in inexpert Arabic script as well as in Dutch and Latin are found in the margins of most pages.

Bound in light brown leather; glazed white and yellow (5a-6b) paper; (2) 28 + (2) folios; 215x140 mm and 160x105 mm; 16 lines; catchwords; vowelled *neisî*, headings in red; borders in red and blue (the double lines that divide the hemistichs in the middle of the pages); the copy was completed by an anonymous copyist in *f. 1-kâde* 1053 (January-February 1644) (see plate). A red wax seal representing a globe and cross between palm fronds (cf. photo in Van der Heide, opposite p. 14) occurs in f. 28b, where also an *ex legato* plate is found.
Bahr el-garā'īb

An early 16th-century copy of a Persian-Turkish literary dictionary by Luftullah b. Ebi Yusuf who wrote under the pen-name of Hâlim and who was a kâti during the reign of Sultan Mehmed II (848/1444 - 886/1481). According to the short introduction (2b), the work was actually a commentary (jerh) on an earlier work, no longer extant, of the title mentioned; it is also known as Lagat-i Hâlim or Qâ'imât (Luftullah b. Ahi Yusuf al-Hâlim). Author and title are mentioned in, respectively, f. 2b:5-6 and 2b:8. The short Persian introduction is followed by the dictionary in two parts (defters). The first part gives an alphabetical treatment of Persian words which are explained in Turkish with many examples from the older poets (2b-140a). It is followed (140b-144b) by another incomplete, last part - the heading “fourth paragraph” (el-kum ar-tabi) occurs in f. 143b - which probably belongs to the second defter. It discusses in (Turkish) grammar, from participles (masdar) to the suffix -in.

A few marginal additions; Persian verses are written in f. 1a, among these a gâzel by Qâsim Anwarî; advice (in Turkish) to recite the Fâthâ when something...
has been lost; calculations are found in ff. 1a and the last (original) flyleaf. (For a complete version of the same work, see Cod.Or. 823, below.)

Bound in brown leather; glazed white paper; (2)+144+1+(2) folios; 215x150 mm and 150x90 mm, varying; 17 lines; catchwords; ta‘lik, with headings and rubrics in red; the first part is dated 942 (1535-6); without the name of a copyist; the inscription of Bend-i Şâlih occurs in f. 1a; the remnant of a red wax seal in in f. 2a; an ex legato plate is pasted on f. 144b.

Begins (2b, after a besmele):

The first part ends (140a):

Colophon (140a):

The final part begins (140b):

It ends (144b):

Catalogue entries: CCO 181 (I, p. 98); Sohrweide II, 198, where other MSS are mentioned; see also Filtris 376-3804 (III, pp. 231-2); Storey III/1, p. 64; TYTK (Süleymanije, Ali Nihat Tarlan), 142; Yarshin 3822.


Cod.Or. 665

[Kitab-i Tavâ'if-i ʿasere]

[Kitâb] طوارئ عشره

Cod.Or. 665, f. 1b. The opening page of the treatise on religious orders, Tavâ'if-i ʿasere, by Vâhidî, written in the early 16th century.
AN UNDATED, INCOMPLETE COPY OF A TREATISE ON RELIGIOUS ORDERS IN PROSE AND (MEYNEV) VERSE, BY Vâhidî, WHOSE IDENTITY IS UNCERTAIN (CF. KARUMUSTAFA’S EDITION, PP. 39-43). THE TITLE APPEARS IN A HEADING PRECEDING THE TEXT IN F. 1B (SEE PLATE).

THE WORK IS ALSO KNOWN AS MENÎKB-II KIÎB-i HÖÇA-i ÇÎHÂN VE NETICE-i ÌNAN. THE NAME OF THE AUTHOR IS MENTIONED IN FOUR VERSES OF THE MORE COMPLETE COPIES (CF. KARUMUSTAFA’S EDITION, P. 39N). IT CONSISTS OF A LENGTHY INTRODUCTION (1B-7A) IN WHICH THE AUTHOR EXPLAINS, AMONG OTHER THINGS, THAT HE WROTE THE WORK "FULL OF QUESTIONS AND ANSWERS" AT THE BEGINNING OF SAFAER 929 (20-29 DECEMBER 1522). IT WAS DEDICATED TO SULTAN ÔLEYMMAH, WHO, AS THE AUTHOR EXPLAINS, HAD JUST CONQUERED RHODES (3B); IN A FOLLOWING MEYNEV IN WHICH THE REASON FOR WRITING THE BOOK IS EXPLAINED, HE REFERS TO THE TITLE WITH THE WORDS "ON TEVÆFY" (F. 5A:18).


REBOUND IN BROWN LEATHER; GLAZED WHITE PAPER; (2)+1+64+3+3+(2) FOLIOS; 215X150 MM AND 160X100 MM, VARYING; 21 LINES; CATCHWORDS; IRREGULAR NEGELS; HEADINGS AND VERBICS IN RED; WITHOUT DATE AND NAME OF COPYIST; A RED WAX SEAL WITH GLOBE AND CROSS BETWEEN PAL LEAVES (FOR A PHOTO, SEE VAN DER HEIDE, OPPOSITE P. 14) OCCURS ON THE RECISO SIDE OF THE FIRST FLYLEAF; AN EX LEGATO PLATE IS PASSED ON F. 64B.

BEGINNS (AFTER A BESMELE, 1B):
Cod.Or. 667

Family notes

The manuscript contains an undated copy of an Arabic lexicon entitled Ta’rifat by ‘Ali b. Muhammad al-Jurfangi (d. 816/1413); cf. Voorhoeve, p. 370; GAL II, p. 216 and S II, p. 305. The title page (1a) is filled with notes concerning the birth of family members, probably his own children, by an owner called Ebé Sa’id in a mixture of Arabic, Persian, and Turkish. Born were Halime (986/1578), Rukayye (at Lipova, 988/1590), Nazrullah (at Akkerman, 995/1586), Kemalieddin (at Akkerman, 996/1588), Sälıha (at Istanbul, 997/1589), Mes’üd (998/1590), Mehmèd (at Istanbul, 1001/1592), Fâjima (at Belgrad, modern Beograd, 1002/1594), Umm Habîhe (at Nevrôkh, modern Gorše Delcev, 1006/1598), Aşaf (1013/1604), and Zülleyhâ (1014/1606). The death of İbrahim Çelebi at Belgrad in 1012/1603 is recorded on the same page in a different hand; he was only four years, four months, and four days old. “My little Rukayye married ten days before this happened…” is written next to it. Further Turkish annotations are found on the flyleaves: a distich attributed to Shaykh Hızir Efendi (recto side of first flyleaf) and the text of a prayer preceded by a detailed instructions: “Every one should, for the love of the Prophet, spend seven atâç on alms, half of it on candles, the other half on bread… Thereupon one should say this prayer… forty times or more and no harm will befall one that day….”; 5 lines, šikeste (68b).

Cod.Or. 668

Six prescriptions

The manuscript contains an incomplete copy made in 1009 (1600-1) of a medical work in Arabic entitled al-Mughni fi Sharh al-Mughni by Sa’dîd ad-Din al-Kâzarmînî (d. 745/1344); cf. Voorhoeve, p. 263; GAL S I, p. 825. Six prescriptions in Turkish with lists of ingredients are found in the recto sides of first and last (original) flyleaves: a ma’sûn-i vesîtî “used in India” and other pastes and pills for the cure of pains, flatulence, cramps, scrofula, and stimulation of the appetite (the prescription against scrofula, last flyleaf, was taken from Bâli Efendi, who had it from his master); 13 lines each, ta’rifat.

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Cod.Or. 670

Four prescriptions

The manuscript contains a mid 16th-century copy of ash-Shauawiyât, a collection of letters in Arabic by Ahmad b. Ya’âyi ibn Fa’dl Allâh al-‘Umirî (d. 1349/1350); cf. Voorhoeve, p. 333; GAL II, p. 141; it was concluded at the end of zichal kâde 956 (11-20 December 1349). A series of prescriptions in Turkish for assisting difficulty of passing urine (*astî-i beväd) and horse scab (at uyyuz) is found on the recto side of the first flyleaf; four fragments of 3, 8, and 9 lines, šikeste.

Cod.Or. 672

Târîh-i Nişânî

An early copy of a concise world history by the Chancellor (nişânî, “writer of the Imperial Chronicl”) Ramazânzâde Mehmèd Paşa, also known as ‘Küçükl Nişânî’ (d. 979/1571). The name of the author is mentioned in ff. 3a:17 - 3b:1; a rhymed summary of the contents, a version of which has been interpreted by some scholars as the title of the history and which occurs in the fâhrist, reads in 1a, as in the printed version of 1279: ayer-i enbiyâ-i ‘izâm f-‘al menâhîb-i selâtîn-i al-i ‘Oğmân f-‘al ‘ıbhr-i hulefat-i kirâm-u gazvâni-u hayrat-i ‘izân. It is also known as ‘Târîh-i Küçükl Nişânî or Târîh-i Târîh-i. The work consists of an introduction (1b-4a), a description of the Creation (4a-b), the history of the prophets (from 4b), Muhammad and the early Caliphs (15a), the Umayyads (20b), the Abbasids (23a), Fatimids (29b), Ayyubids (32a), Mamûls (33b), and the Ottomans (39b). The last event described is the death of Prince Bâyezid in 969 (1561, 121a), which is followed by paragraphs on Süleymans beneficent works, and biographies of the ‘atems and shaykhs of his reign. The work ends with a survey of the ancient dynasties, emperors, kings, and sages (138a). It is preceded by a fâhrist, a short but highly literary description of contents, in f. 1a.

A chronogram on the conquest of Cyprus with year 977 (1571) occurs on the verso side of the first flyleaf; two Persian couplets in large nesna’tik are found on the verso side of the second flyleaf. A few marginal additions as well as strokes and annotations in pencil. (For another copy of this work, see Cod.Or. 838, below, and Cod.Or. 10.861.)
THE WARNER COLLECTION (Or. 672, cont., 675)

Bound in reddish-brown leather with flap and gold tooled inlets with floral motifs in Oriental fashion; glazed white paper; 2 + 148 folios (the two last flyleaves have been torn out); 215x150 mm and 140x90 mm, varying; 17 lines; catchwords; neshi of calligraphic quality, headings, rubrics, lines and dots in red; the copy was finished by an anonymous copyist on 3 Şevval 977 (11 March 1570); an owner's seal, made illegible by rubbing, occurs in f. 1a; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is found on the first flyleaf; an ex legato plate is pasted on f. 1a.

Begins (1b, as in the printed edition of 1279, p. 2):

هو الاهل ولاستواه ملك الملك لا شريك له وحده لا شريك له هو الله الحمد لله على الطاقه العمياء ...

The author's name is mentioned in ff. 3b-4a (more or less as in the 1279 edition, p. 6):

"هو فقير فروم وه و حيمر ضعيف الذراعه يعني بنده" دررنه محمد كمبه

سابقا نكدرته * طغريف غراني مناشير سلطاني ..! يكن ...

Ends (148b, as in the 1279 edition, p. 348):

شكر خدا ك هر ملكب كردي ار خدا * بر مستواي هم ضوء كابران شدي

Colophon (148b, partly in the printed edition):

تم الكتاب و رينا المحمود و له الملك والقلم والجود يوم الصلث من شهر شوال

stem سبع و سبعين و سبعمطان

Catalogue entries: CCO 934 (III, p. 20); Flemming 16-21 and Götz II, 219, where other MSS are mentioned; see also Karabulut 294; Kut 197; Schmidt 163; Yarım 3193.

Editions: Istanbul 1279 and 1290.

Literature: GOW, pp. 103-5.

Cod.Or. 675

Turkish verses

The manuscript contains a translation into Persian of the four Gospels (cf. CCO 2393 [V, p. 90]); the copy dates of Recheb 869 (February-March 1465) and was made in Pera (Beyoğlu), Istanbul (cf. f. 119a). The endpapers contain a few
Turkish poems: a *gazel* by *Âşık Paşa*, a distich by *Yûnis [Emre]* (119b); and two fragments of two distichs each (120a).

**Cod. Or. 683**

Turkish annotations

The manuscript contains two works in Persian, the first on mysticism entitled *Awṣâf al-aṣḥâb* (2b-32b, cf. *CCO* 2297 [V, pp. 38-9]) by Naṣîr ad-Dîn at-Ṭûsî (d. 672/1274), the second on prosody with the title *Miʿyâr al-aṣḥâb* and of uncertain authorship (34b-68b; cf. *CCO* 232 [II, p. 119]; Storey III/1, pp. 179-80) in a copy of 710 (1310-1). The flyleaves contain a number of Turkish annotations: the saying ‘*Efendi kulüm etdi reʿâyet, kutûn cariyesine kýldı sôhbet*’ (a second version further down the page has ‘*hatûn*’ in stead of ‘*kutûn*’, 1a); a distich, a series of recipes mostly for removing various types of stain from clothing, begins:

32 lines, small *şîkeste* (2a); and an explanation of the April rains based on *hâdîs*, begins:

14 lines, in the same handwriting (33b).

**Cod. Or. 684**

A lexicographical miscellany


(I) ff. 1b-171b

*Lûgât-i Niʿmetullâh*

A late 16th-century copy of the Persian-Turkish dictionary by Niʿmetullâh b. Ahmed b. Kaʿzî Mûbârek er-Rûmî, also known as ‘*Haʿil Şûfi*’, a scholar who died

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Cod. Or. 684, f. 1a. Title page of a late 16th-century copy of the popular dictionary *Lûgât-i Niʿmetullâh*, with title and, right below it, a statement that the copy had been compared with an autograph and corrected accordingly.
in 969 (1561). The name of the author is mentioned in f. 1b:11-2; the title occurs in f. 1a. The work consists of an introduction in Persian (1b-2a), in which the author, among other things, mentions his sources, and three parts, discussing, respectively, (1) infinitives and expressions in which infinitives occur (2a-10b); (2) particles and inflection (10b-18b); and (3) nouns (18b-171b).

A gloss in Turkish of 13 lines on the word teşbîh occurs on the verso side of the first (original) flyleaf; on the recto side of the next flyleaf is a survey of Palace personnel who were paid a salary from the Sultan’s Treasury in the months of Zı-l-kas’î and Şervâlî in 982 (January-March 1575), headed ‘dokuz yüz seksen ıki yeneinde vâkı’ olan Şervâlî ve Zı-l-kas’î’den... haizine-i tâhiré’den ’ahlife verilen (?)’ (22 entries in siyâkat script, see plate); various glosses and verses in Persian and Turkish occur in f. 1a, among these a list of the six most important hadîq collectors; below the title of the (first) work is a note stating that the present copy of the dictionary has been compared with one in the author’s hand and corrected (see plate); there indeed are many additions and corrections in the margins of the text. Recipes are written in ff. 172a-b; f. 172b also contains four couplets attributed to Kınınlîzâde ‘Ali Çelebi. (For other copies of the dictionary, see Cods. Or. 164 and 227, above.)

Rebound in brown leather; glazed cream paper; (2) +4 +193 +2 + (2) folios; as for (1): 210x150 mm and 160x95 mm, varying; 23 lines; catchwords; small nestîh deteriorating towards the end into coarse sîkestî; red headings, rubrics, lines and dots; the copy was finished by Mehmîd b. Zeynîlî’abîdîn in Nikbolî (Nikopol) on 5 Çemûzî 1-i-iî 987 (30 June 1579). An ex legato plate is pasted on the verso side of the fourth (original) flyleaf.

The annotation on comparison and correction in f. 1a reads:

بّو كتّابك صخّيه سب مصنّعك بإلياذت كند خطيخك أوان دخّيش سب مفاعل

Begins (1b, after a besmele):

حمد لله يبّاح و شكر ببساص أن دكانك بّن هكشتا كه ملكك بن أبنتك

The author mentions himself on the same page:

أين بّدنه بّن جاهن و بّن مائة اعتن قمعت الله ابن أحمد ابن خاصي مبارك

Ends (171b):

يودّه أزومه بهم ماهه له ملة ثم

Colophon (171b):

الحمد لله إلى الإمام و الصلاة و السلام على رسول الله سيد الإسلام و على أهله الخدام
THE WARNER COLLECTION (Or. 684, cont., 685, 690)

Mawlānā 'Uwān Chelebi: "the late Ḥusayn Efendi told me," he continues, "that he absolutely did not want to travel to Rûm and become victim of an accident [qâdâ, meant is probably the plague] at the end of his life; he married the daughter of a high-placed Georgian and worked in agriculture until he died; the writer was left another son despite the mishaps [ma'a l-qâdâ] in some places in Yemen..." The inner board has readers' notes in Arabic (among these "reading started on the evening of 27 Recep 1039 [12 March 1630]..." and "cotton took place in the night of... 11 Zīl lí-hice 1042 [19 June 1633]") and Turkish ("Aiḍ did penitence and stopped smoking on Friday..."); there is also a list of various textiles with prices. In the margin of the last page (191b) is a note in Turkish ("we moved from the Palace on Wednesday on 8 Rebrʾū l-dāʾir and began living in this stone mansion...").

Cod.Or. 693

A biographical note on 'Aṭṭār in Turkish

The manuscript contains an early-16th century copy of Farād ad-Dīn 'Aṭṭār's (d. 1267/1230) Tadhkhirat al-awliyā', a collection of about 70 hagiographies of saints who lived during the first three centuries of the Islamic era (cf. CCO III, p. 19; Storey I/2, p. 930). It was completed in 941/1534-5. (For a Turkish translation, see Cod.Or. 815, below.) Explanations on the author and his work in Persian and Turkish are found on the title page (1a); these were written by a certain Muṣṭafā of Galata (cf. note, top left). The Turkish text (7 lines, rōk’a) discusses the author's place of birth, a village near Nishāpūr, his noviciate under Shaykh Muḥyi ad-Dīn Baghdādī, some of his writings, his birth in 514, death in 620, and lifespan of 114 (!) years. The Persian text written next to it from bottom to top (three lines in the same hand) contain chronograms on his lifespan, 114 years, and the year of his death, 586 (see on the confusion around these dates, H. Riitter in EF).

Cod.Or. 694

Terceme-i Zaiyret el-müllük

An early copy of a translation by Muṣṭafā b. Şābān who wrote under the pen-name of Sūrûr (d. 969/1562) of the Persian work Dhakhīrat al-
THE WARNER COLLECTION (Or. 694, cont.)

mulâk by Sayyid 'Ali b. Shihâb ad-Din al-Ḥamadâni (d. 786/1385), a treatise on political ethics (cf. Storey 1/2, p. 946a). The title is written in f. 1a; the work is also known as Şerîh-i Zâhibî al-mulâk or under the title of the original work (which also appears on the lower edge of the manuscript). The translation was commissioned by Prince Muṣafâ as the translator (mentioned in f. 1b:11) explains in the introduction. Şûrûrî was his teacher between 955/1548 and 960/1553. The title of original work and its writer are mentioned in, respectively, f. 1a:30 and f. 2a:10-1. The work is divided in ten chapters (bâb); it is preceded by a short introduction (1b-2b). According to the author's colophon (172b), the translation was completed on 1 Rabi‘û al-aṣâr 960 (17 March 1553). Marginal corrections and additions.

Rebound in brown leather; glazed white paper; (2) + 172 + (2) folios; 210x130 mm and 135x70 mm, varying; 21 lines; catchwords from f. 21b onwards; small irregular neslih; headings, rubrics, lines, and Arabic quotations in red; these quotations are occasionally voweled in black; the copy was completed by İṣâlî b. Mûsâ in Istanbul on 17 Şevval 963 (24 August 1556), "during his noviciate (müâçemet);" owners' inscriptions of Yahyâ b. Mehmâd and Dervish Mehmâd b. Rûzvân el-Kâdirî, a pupil of Shaykh Seyyid Mehmâd el-Magribî of Fès (dated Čirmâzî l-velopment, 1066, February-March 1656) - a third has been erased - as well as a note that the MS had been bought from Bicân Ahmêd Efendi, kâli of Ḥâyâbulî, for 200 pieces of silver (âke ?) are found in f. 1a (see plate); a red wax seal with escutcheon topped by a plumed helmet and unicorn head occurs on the same page (for a photo, see Van der Heide, opposite p. 14); an ex legato plate is pasted on f. 1b.

Beginning (1b, after a besmele):

The author mentions himself somewhat further down the page:

Ends (172b):

The manuscript is a copy in theLibrary, in a fine hand.

Copyist's colophon (172b):

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Cod Or. 694, f. 1a. The title page, with owner's inscriptions and wax seal, of an early copy of Şûrûrî's translation of Hamadâni's Dhakhîrat al-mulâk.
THE WARNER COLLECTION (Or. 694, cont., 697)

A cosmography and universal history in mevlevi verse by İbrâhîm b. Bâli. The title of the work is mentioned in the heading in f. 1 a as well as in the work itself (f. 11 b-9). The author mentions himself (as Bâli) in ff. 15 b:13, 102 a:13, 124 b:6, 447 b:4, 455 b:3 and f. 457 a:11. The rare work, consisting, according to the author, of 13,000 beyts (455 a:7), was dedicated to the Shâh of Syria and Egypt (cf. 13 b:9), the Mamûl Sultan, al-Malik al-Ashraf Abu Nasr [= Nâşîr] Qâyîbây (13 b:11), and was completed in 895 (1487–8, f. 455 b:4). The identity of the author is uncertain (cf. Rossi, p. 132), but he seems to have been attached to the Mamûl court (cf. below). In the conclusion, the author describes how greatly he suffered - the country where he lived was ravaged (456 a:15) - but finally settled in his hometown 'Aynîb (at present Gaziantep, 457 a:9). Elsewhere he explains that his family had lived in that town for generations and that he had been born there (101 a:10). He also writes that he travelled widely and saw much of the
THE WARNER COLLECTION (Or. 697, cont.)

world (124a:12-3). Only three other manuscripts seem to have survived; these are kept in the Vatican Library, the Istanbul University Library (MS Y. 3290, cf. Teram Sülîğî) and in the private library of Fahri Bilge (cf. Togan's article).

The work consists of a lengthy introduction (1b-18a), a description of the Creation (18a-21a), of the heavenly spheres and the stars (21a-33b), the angels (33b-37b), the four elements (37b-39a), the earth and its physical and meteorological features (from 39a), the appearance of Adam and mankind (55b) and the geography of the earth, its countries, peoples and monuments (esp. the Ka'ba, the Church of the Holy Sepulchre in Jerusalem, the 'Imaret' and other monumental buildings of Egypt and Syria, including the town of 'Aynâb, and the wonders of Istanbul) (62b). A special chapter is dedicated to the diplomatic mission of the poet to the court of Sultan Bayezid II which was related - particulars are however not given - to the revolt of Prince Cem who had been received by Qâyibayd (in 886/1481, cf. Hanil Inalcık, 'Djem' in EÜ), but was being held hostage in Europe (107b-108b). Further chapters describe the earth's mountains, mines, and precious stones (125a), the Deluge, the Ocean and seas (144a), the animals, including fishes and birds (155a), seas, islands and lakes and their amazing creations (157b), rivers (186b), wells (206b), the world and mankind, its physical aspects, arts and industries (208b), trees (227b), animals and birds (237a) and the appearance of time and history (287a). A general history begins in f. 304a; main parts are dedicated to the Caliphs (from 362b), Egypt up to and including the reign of the Mamlûk Sultan, Malik az-Zahir Abu Sa'id Hzâshqadam (ruled 865/1461 - 872/1467, ff. 386a-447b). Finally some chapters are dedicated to the degeneration of the times and the the Apocalypse (447b-454b). The conclusion (hârimêtî l-kirâtâb) begins in f. 454b. A few marginal additions.

Rebound in brown leather; glazed white paper without watermark; (2) + 457 + (2) folios; 215x150 mm and 150x100 mm, varying; 15 lines; catchwords; vowelled nesîhî; headings in red; without date and name of copyist; the title كتاب كنز الكرامه appears on the lower edge; seals with the 'Ajîba of, probably, Sultan Murad IV (cf. Umar, pp. 105-9) appear in ff. 1a and 168a (see plate); a red wax seal with escutcheon topped by a plumed helmet and unicorn head occurs on f. 1a (for a photo, see Van der Heide, opposite p. 14); an ex legato plate is pasted on f. 457b.

Title in the heading in fb: هذ كنيز الكرامه المسمى بحكمت نامه في اقتراح اسماء الحسنی وصفاته

THE WARNER COLLECTION (Or. 697, cont., 702)

الخلايا

Begins (1b):

هو الله المظلم الكبرى هو الحي القديم ذو البقاء

Ends (457b):

بسم الله الرحمن الرحيم

Toman, 152 (pp. 131-2); Teram Sülîğî I (Ankara 1965), pp. xxix-xxx; Z. V. Togan, "Türkiye Kültüphanelerindeki bazı yazmalar", in İslam Tektikleri Enstitüsü Dergisi, pp. 59-88, esp. p. 85 (no. 45).


Cod. Or. 702

A list of Ottoman şeyhülislams

The manuscript contains a collection of undated copies of four Arabic works on mysticism (cf. Voorhoeve, pp. 183, 184, 357; CCO 2272 [IV, p. 27]); (1) is written by different copyist and on different paper of a slightly smaller format compared to (2) and (3). The page preceding (2), f. 86a (1a), contains a list of 21 Ottoman şeyhülislams, from Montâ Gûrânî (flourished around 1480) to Sunûulâb Efendi (four times in office, 1508/1509 - 1517/1608, cf. SO VI, p. 1759); it is preceded by a lengthy title in Persian (6 lines, calligraphic ta'li'î).
THE WARNER COLLECTION (Or. 703)

Cod. Or. 703

Luğat-i [Mevlânâ] Nevâ'i

An undated copy of a Chagatai dictionary explaining words which are found in the works of the poet 'Ali Şir Nevâ'i (Nevâyi or Nawâ'i), d. 906/1501, cf. M.E. Subtelny, 'Mîr 'Ali Şir Nawâ'i' in EF and others, and most of which were not readily understandable to Ottoman readers (see also the introduction to the edition mentioned below). The title here given is written on the outer front-board but the work is best known as Luğat-i Abûşâk or Abûşâka luğat after the first entry. The full title seems to be el-Luğat en-Nevâ'iye ve istichdâm el-Çagatai'ye. It was not written later than 15 Rebi'ul-awal 954 (4 June 1547, cf. Biochet I, p. 87) by an unknown Ottoman scholar, who, according to a note in one manuscript kept in the Bibliothèque Nationale in Paris (Biochet S 1345), was a certain Pir Çelebi Nakṣṣâ. The work is arranged alphabetically with chapters dedicated to the subsequent letters (harf). The explanations are accompanied by quotations from the original works. The dictionary is preceded by an introductory poem in menevî rhyme (pp. 1-2). There are copious marginal additions. The manuscript once belonged to the historian Hasan Begzâde. (For a comparable work, see Cod.Or. 841(4), below; for another, abbreviated, version of the same work, see Cod.Or. 1100(3), below; for another incomplete copy, see Cod.Or. 1135.)

The dictionary is followed by a Persian chronogram (on the last two unnumbered pages) eulogizing the sultan of Khiva, Abû-ı-Ghâzi Hûsâyn Bahâdur Khân (ruled 1054/1644-5 - 1074/1663, cf. B. Spuler, 'Abû-ı-Ghâzi' in EF). The poem has the form of a terkib-i bend of five stanzas, the first hemistich of each stanza of which indicates the year of birth (844/1441) of Nevâyi, and the second hemistich of each stanza of which indicates the year of his death (906/1501). The poem is preceded by an introduction in Persian prose (pp. 187-189). The sultan is mentioned in p. 188:13-5.

The first flyleaf and p. 1 contain verses in Arabic, Persian, and Turkish, among those attributed to Sa'duddîn and Shaykh Sa'dî. The price of 200 akçe is written on the last unnumbered page, with the name Kefeli Mehmed Çelebi from whom the manuscript was probably bought.

Bound in boards with leather backing and edges; glazed paper in varying colours, varying from white to cream and pale yellow; 2 + 188+5 pages; 215x148 mm and 145x80 mm, varying; 17 lines; catchwords; nesih; the last two stanzas of the chronogram are written in careless şîkeste and probably added later; headings,

Cod. Or. 703, first flyleaf. First page of a popular dictionary on the work of the Chagatai poet Mîr 'Ali Şir Nevâ'i, with the ex libris inscription of the early sixteenth-century Ottoman historian Hasan Begzâde.
THE WARNER COLLECTION (Or. 703, cont.)

rubrics, lines and dots in red up to p. 187; without date and name of copyist; an owner’s inscription of the tax-collector Hasan Begzade, formerly begberbegi of Kefe (modern Feodosia), who had inherited the MS from his parents (on the recto side of the flyleaf, see plate) – he must be identical with the well-known historian who was also governor of Kefe and Karakam as well as defendard of Anatolia (d. 1646/1636-7, cf. J.H. Mordtmann-V.L. Ménage in EF); an ex legato plate is pasted on p. 191’.

Begins (p. 1, as in the edition):

The work proper begins (p. 3, as in p. 5 of the edition):

The introduction to the chronogram begins (p. 187b):

The chronogram begins:

The owner’s inscription:

Catalogue entries: CCO 204 (I, pp. 104-5); Warner and His Legacy, p. 57; Aumer 221; Blochet AF 209, S 563, 564, 745, 955, 963, 964, 1083, 1345; Filiged 91 (I, pp. 103-4); Kieal, p. 263; TYTK (Süléymaniye, Ali Nihat Tarlan) 135; TYTK (Sîleymaniye, Mustafa Âşir) 847. (See also the introduction to the edition mentioned below, pp. 6-8.)

Edition: V. de Véliamínoff-Zernof, Dictionnaire Djaghatal-Turc (Saint Petersburg 1869).

THE WARNER COLLECTION (Or. 703, cont., 714, 715)

Literature: see J. Eckmann, ‘Kâmüs’ (3), in EF.

Cod. Or. 714

A verse and prognostic texts in Turkish

The manuscript contains a late 16th-century copy of the well-known Arabic work on definitions entitled Ta’rifât by Ali b. Muhammad al-Jurjânî (d. 816/1413; cf. Voorhoeve, p. 370; GAL II, p. 216 and S II, p. 305). It was completed late-Şâbân 998 (24 June - 3 July 1590). A Turkish msfâd is found on the title page (1a). A Turkish text on geonomaly is found in f. 110b (205x130 mm, 16 lines, nesli); it begins:

The top and right margins contain another Turkish text written in the same hand with instructions for drawing omens from the Koran; it begins:

The manuscript contains an undated copy of the Persian Dîwan of Jalâl-ad-Dîn Rûmî (d. at Konya, 672/1273; cf. CCO 644 (II, p. 113); H. Ritter in EF). The page preceding the text (2a) is filled with, apart from a title, annotations, mostly owner’s inscriptions and seals of Şâtir al-Yaft b. Shams at-Tabrîzî, Zeynûddîn b. Ahmed (two seals), Bedrûddîn (two seals), and Çärâullâh Rûmî (more seals are found in the margin of f. 70b). Shams at-Tabrîzî was a wandering dervish who inspired Rûmî as a mystical poet (cf. H. Ritter, ‘Philologika XI’ in Der Islam 26 (1942), p. 121). A note in Turkish on the same page by an owner declares that he gave the book to his son PaZulîhâ as a present. Turkish poems, among these
a couplet by Ābi, are found in f. 71b; a gazel by Piri (11 distichs) occurs in f. 72a.

Cod. Or. 716

Tercüman es-Sahâh

A mid-sixteenth century copy of a collection of excerpts from the Sahâh (or Sihâh) by Jawhari and the Mukhtar as-Sahâh as well as words taken from ‘teafsir books and commentaries on the tradition (hadîq),’ with explanations in Turkish. Sources and the title of the book are mentioned by the author in the short introduction (1b-2a). (The Sahâh or Sihâh was the famous dictionary Tāj al-lughah wa sahâh (or sihâh) al-‘Arabiyya by Abû Naṣr ʻIsâ’îl b. Hammâd al-Jawhari (d. 393/1003), the Mukhtar as-Sahâh was an elaborated version by Muhammad b. Abû Bakr ar-Râzi (flourished c.650/1252-3), cf. GAL I, pp. 128-9, S I, p. 196; L. Kopf, ‘al-Djawhari’ in EF.) The work is divided into 28 chapters (bâb) according to the final radicals of the Arabic words and further subdivided into as many paragraphs (fasîl) according to the initial letters. It was not written before 950 (1543-4), from which year the, what seems to be, the oldest known manuscript, dates (in the collection of the Tercüman newspaper, Kit 369). There is a break in the text between f. 46b, where it ends in the form of a colophon with the first entry of the chapter on the letter râ, and f. 47b where it again starts with the same chapter; f. 47a is blank. Copious marginal additions; an additional note on a separate small leaf has been bound with the MS between ff. 53 and 54. Similar additions are found on the verso side of the second (original) flyleaf (from the Mukhtar as-Sahâh) and in f. 1a (from a Sharh on the Miftah by Mawlâna Quiba-i Shirâzi). The flyleaf is a note in şitece script on the sale of 36 sheep to a brother called ‘Abdullah for 2682 asçe.

Rebound in brown leather; glazed cream paper; (2)+2+329+7+(2) folios; 210x135 mm and 147x88 mm; 23 lines; a few catchwords; small voweled nesîh; red borders, occasionally missing; gold borders between black lines in ff. 1b-2a; a delicate headpiece with empty title space and floral motifs in blue and gold in f. 1b (see plate); headings, rubrics and lines (indicating Arabic entries) in red; the copy was concluded by Yüsuf b. Turuṣ b. Yüsuf in Ramazân 969 (May-June 1562); owners’ inscriptions and seals of ‘Abdullah b. Hişeyn and Hüseyn b. Pîrgâyîb occur in f. 1a; an inscription in a different hand by the same with the added
niṣba of el-Ankarawi is found in the second (original) flyleaf; the name 'djomelendo Jansen' is written in the first (original) flyleaf; an inscription of J. van Hell occurs on f. 329b; an ex tegmo plate is passed on f. 1a.

Begins (1b):

الحمد لله الذي انزل القرآن ليبين الشرایع والآثار ... بكل ك علوم وفینه و
احكم شرعیه عرباً أين أوسته وأو رد ألمشدر ... اسکچمبو نوب کته کمنت بو
کتابی صحاح جومهري و مختار صحاحدن استخراج ادیه و بعض لفظی تفسیر
کتابی صحاح و حديث شرحو دند اور دادائي لیکندا ... بو كتابه ترجمه الصحااح
دبی الب رلدی

Ends (329a):

فلا دخل عليه بالتنبیه سقطت الق سجد ... تظیره قول ذي الرقة الا با
السملی بایدرامی علی البی والائر مشاه جلح عمال القطر

Colophon (329a):

تم هذا الكتاب بعون الله و حسن توفيقه و صلی الله على سیدا محمد و آل
الطیبین الطاهرین على بیع العیب الضعیف التحیف حیث الاعتناء كثير العصیان
الراجح إلى رحمتین تطیف بوسف بن طوماش بن بوسف عنف الله لهم
وأولادهم و تجميع المؤمنین ... في شهر رمضان من سهی ثعب وسیه و
تسعماه هم

Catalogue entries: CCO 119; CCO 124 (I, pp. 69-70); Blochet S 285 (I, p. 296);
Karatay 2027-8; Kut 369; Rieu, p. 135; TYTK (Antalya) 1645, 3500.

Cod. Or. 721

Sa‘ādet-nāme

A mid-17th-century copy of a commentary by Mevlana Muṣṭafā, who wrote under
the pen-name of Şem‘i (d. after 1012/1603-4), of the rhymed Pand-nāma
attributed to the Persian poet Farīd ad-Dīn ‘Aṭṭār (d. after 586/1190). The work
consists of an introduction (1b-4a), in which the author, who mentions himself in
f. 3b:1, states that it was written on the request of a friend called ‘Omer b.
Hüseyn, was dedicated to the latter’s patron and court favourite, Zeyrek, Ağa and
was presented to Sultan Murād III (ruled 982/1574-1003/1695). The work was
called Sa‘ādet-nāme by the author (3b:19 - 4a:1) but is also known as Sevk-i Pend-nāme-i ‘Aṭṭār. The commentary consists of a verse by verse quotation of the
original, translation and, occasionally, further commentary. Many marginal

Cod. Or. 721, f. 144a. The last page of a mid 17th-century copy of Şem‘i’s
commentary on the popular Pand-nāma attributed to ‘Aṭṭār, with the colophon and
copyist’s verses.
THE WARNER COLLECTION (Or. 721, cont.)

corrections and additions; a copyist’s verse in Persian and one in Turkish are written under the colophon in f. 144a (see plate). (For another copy of the same text, see Cod. Or. 12.047.)

Bound in soft cardboard covered in varicoloured marbled paper with leather backing; glazed white paper stained by water; (1)+144+2+(1) folios; 205x155 mm and 155x80 mm, varying; 19 lines; careless ta’līk; rubrics, dots and lines (over the quotations) in red; the copy was finished by Derviş Mehmed Şeyhü at the zāvije of İskender Paşa in mid-Ramezān 1055 (31 October - 9 November 1645); a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is attached to the first flyleaf; an ex legato plate is pasted on f. 144a.

Begins (1b):

The author mentions himself in f 3b:

The title is mentioned further down:

The work ends (144a):

The copyists’ verses:

Catalogue entries: CCO 656 (II, p. 115); Gözî I, 623-3, where other MSS are mentioned; see also Fihrist 3021-3; Kut 286-7; Sarajevo 2793(2); Schmidt P 889.

Literature: J.T.P. de Bruijn “Şem’i”, in Ef.

THE WARNER COLLECTION (Or. 724)

Cod. Or. 724

Şerh-i Divan-i Şâhî

An undated copy of a commentary by Mevlânâ Musaşî who wrote under the pen-name of Şem’i (d. after 1012/1603-4) on the Persian Divan of Amir Şâhî of Sabzawâr (d. 857/1453, cf. Rypka, p. 284). The work, only a few copies of which seem to have survived, consists of a short introduction in Persian (1b-2a), in which the author, who mentions himself (1b:14), states, among other things, that he wrote the book for his patron Ahmed b. Mehmed (1b:12), followed by a verse by verse quotation of the original, translation and, occasionally, further commentary. The work is characterized as both commentary (şerh, 1b:8) and translation (tezêne, 1b:18) by the author. Copious marginal corrections and additions; marginal pencil lines and annotations in Latin, occasionally with words in Arabic script.

Bound in soft cardboard covered in varicoloured marbled paper with leather backing; glazed white paper with watermark (clover with letters GA); (1)+80+(1) folios; 205x150 mm and 150x100 mm, varying; 21 lines; catchwords; careless ta’līk; rubrics, dots and lines (over the Persian quotations) in red; without date and name of copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is attached to the first flyleaf; an ex legato book plate is pasted on f. 80b. A price of ‘280’ is written in f. 1a; on the same page are indications of content, among them the legend ‘بند نام شمع تیکه دو دیوان شاهی’. Two others ‘سیاست’ and ‘بند عظیر’ have made additions which are clearly erroneous.

Begins (1b, see plate):

The copyist’s verse in Persian:

Catalogue entries: CCO 656 (II, p. 115); Gözî I, 623-3, where other MSS are mentioned; see also Fihrist 3021-3; Kut 286-7; Sarajevo 2793(2); Schmidt P 889.

Literature: J.T.P. de Bruijn “Şem’i”, in Ef.

Ends (80b):

بیم جمیعی محلی واخ باید مقام خدار بی گزال ۸ تام اولادی اشیو خضیت ابریشان
THE WARNER COLLECTION (Or. 724, cont., 727)

Cod.Or. 727

Şiî‘a’ [el-kalâb ve] 1-fu‘âd li-hażret es-sultan Murâd

An undated copy of a treatise on the nutritional value of food and drink as well as the effect of various medicines by Zeynâl-âbidîn b. Ḥâlî (d. 1056/1646-7) who was a ka‘îf and head physician (re ṭisâlatütbâ) at the Fâṭih Hospital at Istanbul. The work commences with an introduction (1b-2b) in which the author mentions himself (1b:11) and the title of the treatise (2a:7). In it, he discusses the usefulness of the science of medicine, expresses the hope that the book will please Sultan Murâd (Murâd IV, ruled 1032/1623 - 1049/1640) and gives a survey of the contents. The work itself consists of 17 chapters (faṣl), treating of various subjects, varying from the ‘advantages of eating’, the drinking of water, the effects of cereal grain consumption on the human body to, finally, remedies to ‘reinforce the powers’ of male and female during coition. The book was written over seventeen days in Čemâzî l-âjährige 1037 (February 1628, 25b). Copious marginal corrections and additions.

Various annotations occur in f. 1a: a sermon (maw‘IZa) in Arabic, two quotations in Arabic, one of which is attributed to Hasan Çelebi el-Fenîrî, and medical prescriptions in Arabic and Turkish. The latter, explaining the usefulness of boiled blackberry roots, is repeated in the margin of f. 25b.

Rebound in brown leather; glazed white paper; (2) + 25 + (2) folios; 220x155 mm and 170x100 mm, varying; 19 lines; catchwords, but mostly missing after f. 13; şıketle; headings, rubrics, lines and dots in red; without date and name of copyist; an ex legato plate is pasted on f. 25b.
THE WARNER COLLECTION (Or. 727, cont., 728)

Begins (1b, after a besmele):
حمد بي حد و ثنا بي عبد ول حكم حن (أو) صمد حضرته او وسوكم و غالب مقدم و وصول الهز مع كم و آمال أبا عبد ول دليل راجي و رطب لاطاف من زين الامامين
ابن خليل لطيف الله تعالى بهما في تعجيل و التاجيل اذه كم...
The title is mentioned in 2a:
بو كتاب محمود الصديق الشخشيخ ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه و ملوكه...

Ends (25b):
بو كتاب م-send م Send (أو) صمد الله علبه و سلطانه برئاسة المقدم مع أول در كم لطيف لله تعالى بهما...

Catalogue entries: CCO 1406 (III, p. 283); Sohrweide 1, 207, where other MSS are mentioned; see also Fitris 3309-11 (III, pp. 95-6); Medical Manuscripts, pp. 242-5; Schmidt 94; Yardim 3783.

Editions: Istanbul 1289; Bâlâq 1300 (cf. Özege 18950).

Literature: cf. Sohrweide 1, p. 175.

Cod.Or. 728

A letter on the state of the Empire addressed to an Ottoman sultan

The anonymous letter, which seems to be incomplete at the end, was addressed to a pâdashâh (cf. 1b:1, see plate) and throughout the text the terms ‘benîn sa‘adetîn bûncûrûm’ (1b:2-3, passim) or words of similar content are found. The letter has the format of a petition (‘art-i hål) although it lacks a concrete request. The genre is that of a ‘mirror for princes’. It clearly dates from the year 1049 (1639-40) and is probably addressed to the new sultan, Ibrahim, who succeeded to the throne in the same year. This year is not indicated in the text, but the author mentions the names of some officials who were in office at the time of writing, among whom the re‘isâlûrûm, Hasan Efendi (f. 13b, served 1048-9, cf. 225

Cod.Or. 727, f. 25b. The final page of an early 17th-century medical treatise by Zeynîlî b. İadh, with a note on the usefulness of boiled blackberry roots added by an owner of the manuscript.
THE WARNER COLLECTION (Or. 728, cont.)

SO IV, p. 795), and kapudan, Hüseyin Paşa (f. 15b, served 1049-51, SO IV, p. 785). The advice given to the sultan is, not surprisingly, to behave as a traditional just ruler and in accordance with the ‘Old Law’ (künün-i kadm, f. 1a; see also f. 13a). The discourse is addressed with precise figures, such as the number of personnel in various departments, time limits set for certain posts, and amounts of salary.

The author first brings up the subject of the army and gives a survey of the ranks of, particularly, the janissary corps, the way its officers are (or should be) appointed, promoted, paid, and pensioned, its structure of command and administration. The author urges the sultan not to let his authority in these matters be usurped by the grand vizier or the yetikleri ağaç and warns against the appointment of outsiders such as re'viya and 'city boys' (sehirli ağaçlara, 5a-b) to the corps. Secondly, the writer discusses the provisioning of the army during the campaign season, particularly the campaign bonuses to be distributed to the soldiery (sifer bahşiği), traditionally amounting to 2000 yük aće (4a). The writer warns that the ranks of the army should not be swollen too much because there were clearly signs that the re'viya were suffering and fleeing from country villages. Another complaint was that of the debasement of the coinage from which both re'viya and the Sultan’s slaves (kulları) were suffering; the grand vizier should be instructed to take measures to restore its health (5b). The author also advises the sultan to read works of history such as the Tewārîḵ-i Aqv-Ərous and the Shəhinma so that he learn about the glorious past and its traditional ways (5b).

The sultan should, above all, be completely aware of the workings of his administration, the way the public order is maintained, particularly during military campaigns, and who holds what position. In order to shed light on these matters, the writer gives an outline of the responsibilities and salaries of the kâz’ağaşlar (7b), the şeyhülislam (8b), the kapu kethâdası (9a) who should not obstruct petitions directed to the sultan and explains the proper functioning of the dynastic vakîfs (9b). The author warns the sultan that at present the chief black eunuch (Dârisâsa ‘otet ağaç) is failing to avert the illicit enrichment of the administrators (mütevelles) so that the poor can no longer be fed from the soup kitchens while surpluses are pocketed by traders such as tailors and goldsmiths (11b). Thereupon, the writer outlines how a military campaign should be organized and how, for instance, the vizier (lager Grand Vizier) İbâr Muşafa Paşa (cf. SO IV, p. 714) should be instructed to prepare an expedition against Poland (12a).

Finally, the author lists the most important officials, their salaries, and, occasionally, their names, from viziers, defterdârs and others, to kapudan and lower navy personnel. The letter breaks off in a quotation of a hâfi-i hâmiyya

Cod.Or. 728, f. 1b. The first page of an anonymous petition written in 1049 (1639-40) to, probably, Sultan İbrâhim, on the state of the Ottoman Empire.
THE WARNER COLLECTION (Or. 728, cont., 730)

addressed to kapudan Hüseyn Paşa.

Rebound in brown leather; glazed white paper: (2)+16+(2) folios; 215x160 mm and 160x105 mm, varying; 11 lines; catchwords; bold ściśłe; without date and name of copyist; an ex ilegato plate is pasted on f. 15b.

Begins (1b):
حق سجاحته و تعالى كراملو و دوللو يدانى همه و فرض شريعتين حفظت

Ends (16a):
ستك اعمالتى ببولكى يوم سى أوغر هماى و بجهى در مرىى جالبى و اصقرن...

Catalogue entry: CCO 303 (1, p. 180).


Cod. Or. 730

Şehinsah-nâme

An early copy of the first part of a versified history in mevlevi rhyme recounting the life and times of Sultan Murad IV (1021/1612 - 1049/1640) by İbrahim Mühlimi (d. 1061/1650) who was a müdderris at various Istanbul colleges. (According to Babinger, GOW, p. 170, the name was ‘Mülhem’, but the last line of the history suggests that it must have been ‘Mühlimi’, cf. below.) Only one other copy of the work, which is kept in the Topkapı Sarayi Library at Istanbul as MS Revan (köşkit) 1418, seems to have survived. The work presents a chronological survey of the sultan’s life and the most important historical events divided into chapters (whose headings are left blank in this copy). The volume ends with the Baghdad campaign of 1048/1638. It is preceded by a long introduction (1b-11b), in which the author, among other things, mentions his name (10b:2, passim), the title of the book (11a:11, passim) and the commissioning of, the book by the sultan (9a-11b). Although the first sections of

Cod. Or. 730, f. 1b. The first page of an early copy of Mühlimi’s Şehinsah-nâme, a versified history on Sultan Murad IV and his reign; only one other manuscript is known to have survived; it is preserved in the Topkapı Palace Library.
the introduction were written in Persian (Ib-9a), the author explicitly states that the rest of the work was to be written in Turkish (IIb, cf. GOW, p. 170), based on 'OM III, p. 13 and Necib 'Asim in TOEM 8 (1329), p. 499, who both stopped quoting from Mühimmi’s introduction at the wrong point, cf. below, and did not bother or were not able to look at the text of the Topkapı MS. The volume ends in an epilogue (161b-162a) in which the author explains that the work only was the first volume and expresses his hope that his patron may live long. Within less than two years, however, the sultan was to die and a second volume was apparently never written (cf. 'OM and Necib 'Asim, ibidem). A Persian verse occurs on the recto side of the first flyleaf.

Bound in reddish brown embossed leather with flap, with exquisite gold tooled insets with floral motifs in Oriental style; glazed white paper; 2 + 162 + 2 folios; 213x127 mm and 140x65 mm; 15 lines; catchwords; nestellik; double red borders, single between the hemistichs; gold borders between black lines in IIb-2a; a head-piece in gold and blue with flower decoration in white, blue, pink and orange; headings in red up to f. 9a; dated 1049 (1639-40) (see plate); without the name of a copyist; a red wax seal with escutcheon topped by a plumed helmet and unicorn head occurs on f. 1a (for a photo, see Van der Heide, opposite p. 14) an ex legato plate is pasted on f. 1a.

Begins (1b, see also plate):

From the introduction:

f. 10a: 10
سیب بخش اول ادبیات خاطر شاهد * یک داستانی کتیبه در کتاب

f. 10a: 14
زایه جمله میوه دیرتره * اولر حضرت ذکر

f. 10b: 2
هشت معرقی خاطرینه همه داره تبدیل

f. 11b: 12
سیاه سبزی درمی به معوس ملتی نیست

مظاهر مشاهد عالیه پیام * مدرس اول دبیر بی اشتیا

شمال مشاهده مقدمه استمی * کایه محو مشاهده استمی

قله خان مرادی که یکی از تمام شاهد داره ایله تعریف ایده

f. 11b: 8
کمال مشاهده دیده دنیز * اولر فارسی تبرکین سهارت

درجه مهربانی اولر کتیبه * دلگی یکسی سیلس و یاد

ویک یکی کتیبه نمایه و یاد

ف. 10b: 2
سیاه سبزی درمی به معوس ملتی نیست

مظاهر مشاهد عالیه پیام * مدرس اول دبیر بی اشتیا

شمال مشاهده مقدمه استمی * کایه محو مشاهده استمی

قله خان مرادی که یکی از تمام شاهد داره ایله تعریف ایده

f. 11b: 8
کمال مشاهده دیده دنیز * اولر فارسی تبرکین سهارت

درجه مهربانی اولر کتیبه * دلگی یکسی سیلس و یاد

ویک یکی کتیبه نمایه و یاد

From the epilogue:

f. 162a: 4

Cod. Or. 730, 162a. The last page of Mühimmi’s Şehingâh-nâme, with a colophon and the year 1049/1639-40.
THE WARNER COLLECTION (Or. 730, cont., 738)

خدا عصرن افزون ایده شاهماک 5 دوم ایله په دوئنش ماهماک

Ends (162a):

واقع نوسي اولب ملهمی شهشوانهامه اوله ملهمی

Colophon (162a):

تم سنه 1049

Catalogue entries: CCO 700 (II, p. 126); Warner and his Legacy, pp. 56-7; Karatay 775.

Literature: cf. GOW, pp. 170-1.

Cod.Or. 738

Şerh-i Tuhfatü l-ahrār

An undated copy of a commentary by Mevlâna Muşafî who wrote under the pen-name of Şemî’î (d. after 1012/1603-4) on the Jâmi’s didactic poem Tuhfat al-ahrâr of 1481 (cf. Cl. Huart - H. Massé, ‘Djâmi’ in EF). The title of the original work is mentioned in the second (original) flyleaf and in f.1a. The author and the commentator are mentioned in, respectively, f. 4a:5,9 and f. 4a:8,20. The commentary, only a few copies of which seem to have survived, consists of an introduction (1b-4a) followed by a verse by verse quotation of the original, translation and, and occasionally, further commentary. The work was dedicated to the vizier (later grand vizier), Hâdim Hasan Paşa (d. 1007/1599, cf. SO3 II, p. 640), whose praises are lavishly sung in the introduction (2b-4a). In other manuscripts there are indications that the work was written in 1006/1597 (Ateş p. 443, Pertech p. 105); Hasan Paşa was vizier between 996/1588 and 23 Rabi‘â l-awwal 1007 (24 October 1598), when he was appointed grand vizier. He was murdered on 6 Ramazân 1007 (2 April 1599).

Rebound in brown leather; glazed white, cream, and pale yellow paper; (2)+3+227+2+(2) folios; 210x142 mm and 145x80 mm, varying; 20 lines; catchwords; vowelled nesiş of calligraphic quality (the quotations) and ta’lik; headings, rubRICS, lines and dots in red; without date and name of copyist; an ex legato plate is pasted on f. 227b. Copious lexicographical glosses. The price of ‘800’ is written in f. 1a.

Cod.Or. 738, f. 1b. The opening page of an undated, rare copy of Şemî’î’s commentary on Jâmi’s Tuhfat al-ahrâr.
THE WARNER COLLECTION (Or. 738, cont., 743, 752)

An explanation of content is found on the second flyleaf:

An undated copy of a well-known Persian-Turkish phraseological dictionary by Mehməd b. Musəfə Efendi, a biographer of poets, mädā'iris and küsatı, who wrote under the pen-name of Ryāzā (d. 1054/1644). The work consists of a short introduction (2b-3a), the title is mentioned in f. 3a,2), and an alphabetically arranged series of Persian phrases and expressions with Persian translations and explanations of grammatical issues; the use of the phrases and expressions is demonstrated by means of Persian verse quotations. Copious marginal additions. (For another copy of this work, see Cod.Or. 1134, below.)

Begins (2b):

(1) ff. 2b-34b

Düstür el-ʻamel

The title of the work is mentioned in f. 3a:

la چرمن شیر فاج سپر بر شاخات جمع و تحریریته دیت و تریب و تهدیتیه اویصد دستور العمل اسمی مسى اقلمق روا کورهی

Ends (34b):

پیش رکش ویک سرم بیوگ آدم بیلایه عفاراد دی‌ماکتد پیک سکور (۲) نظم کر

The manuscript contains an undated copy of an elaborate commentary in Persian on Mähмəd Şahıştari’s Galshan-i râz by Shams ad-Din Muḥammad b. Yahyâ al-Nârâbâklî, entitled Maftâḥ al-i′jâz fi sharh Galshan-i râz, written in 877/1472-3 (cf. CCO 667 [II, p. 117]; J.T.P. de Brujin, ‘Mähмəd Şahıştari’ in E.F.). The two pages preceding the text are filled with quotations from Turkish poema, 22 distichs in all, most of which form couples with the rhyme sequence of aaba. The name of the poet Tâbûṯ occurs in f. 2a:4.

Cod.Or. 743

Turkish poems

The manuscript contains an undated copy of an elaborate commentary in Persian on Mähмəd Şahıştari’s Galshan-i râz by Shams ad-Din Muḥammad b. Yahyâ al-Nârâbâklî, entitled Maftâḥ al-i′jâz fi sharh Galshan-i râz, written in 877/1472-3 (cf. CCO 667 [II, p. 117]; J.T.P. de Brujin, ‘Mähмəd Şahıştari’ in E.F.). The two pages preceding the text are filled with quotations from Turkish poema, 22 distichs in all, most of which form couples with the rhyme sequence of aaba. The name of the poet Tâbûṯ occurs in f. 2a:4.

Cod.Or. 752

A lexicographical and prosodic miscellany
introduction and author's colophon. The full title of work is Nevüdar el-emşăl. The title, given here, is found in the colophon. The book was completed in 1020/1611 in Sarajevo. It gives a alphabetically arranged series of Persian metonyms (kendût), plays on words (niktâr), and metaphors (mecëtâr) collected from at least 45 works of prose and poetry with explanations in Turkish. The expressions are demonstrated by means of quotations. A few marginal additions.

Begins (37b):

یاب‌اللف المستوحه امامی بو مثل: بی بدل بین اعمام شول زما، ای کتابی اول‌نور که زبان ترکی‌ه بر کم‌سته معرَف فتنه. درو، از منبع آستانهی اعظم و دنی و جهان و کتاب اولوی کندویی بلسند بی منفی کم‌سته می‌ظهر فی قلّان که آنا منتست. در ضرب ابدار...

Ends (57a):

ا станی بَیت فروخند رطل، کران را عالمی زاهد که صد هزار بالکردن فروس

Colophon (57a):

بدون صمدی تمام شده کتاب طاشکندی ایست میرش محمد التفینی

Catalogue entries: CCO I, p. 103; Gözt II, 440; see also Fihris 4988-90 (IV, pp. 234-6); Sarajevo 3035(4); TYTK (Süleymaniye, Ali Nihat Tarlan) 132; TYTK (Süleymaniye, Mustafa Âşir Efendi) 833.


(3) ff. 58b-66b

A succinct treatise on prosody (‘arâz)

The anonymous, untitled and undated treatise, styled risale-i mağçaşar (58a:2), briefly discusses the term ‘arâz (58b); the various metres, from hezâc to korîb (58b-66b), the terms haqq and şakîl (60b); mistâ; beyt, mevnevi and other verse forms and genres (60b-62b); the term tâbi (62b-63a); rhetorical devices, from comparisons (tebâbi) to paronymy (iştâk) (63a-66a); and forms of rhymed prose (sec) (66a-b). The explanations are expanded by examples in Arabic, Persian, and Turkish. A few marginal additions.

Begins (58b, after a bemdele, see also plate):
THE WARNER COLLECTION (Or. 752, cont., 761)

COD. OR. 762

A Turkish poem

The manuscript contains the copies of three Arabic works on mysticism written in different hands (cf. Voothoeve, pp. 185, 383, 273). The second one was concluded on 16 Zi-l-hisce 968 (28 August 1561). A Turkish poem with the rhyme pattern abab/cccb/bbbb/dddb/aaab by Hüdâyi is found on the verso side of the last flyleaf (small nesîh, 7 lines in three columns).

COD. OR. 764

Annotations in Turkish

The manuscript contains an undated copy of the popular Pandnâma attributed to Aşâr (d. after 586/1190; cf. CCO 654 [II, p. 115]). Turkish annotations in various hands are found in the endpapers: the price of '60 (چیمت الحکم, verso side of the first flyleaf); a riddle beginning with the words باید از طبقات جبرات فداک کریم (4 lines, 35a); calculations, an owner's inscription of Mehmed b. İlyas (seal dated 1043/1634-5 (the year is also found in f. 36b) of the same person are repeatedly printed on ff. 36a-b - the opening sentence of a letter to a brother (35b); the year 999 (1590-1), three opening lines of a letter to a brother called [OFMàn Çavuş, a distich with commentary (4 lines, bold nesîh) followed by two remarks in different hands (36a); a few distichs, partly incomplete, and an address formula of a letter (36b).

COD. OR. 765

Fevâ'î'd-i gazâ

An undated copy of a treatise on horsemanship and cavalry exercises by Muştafa Aga el-Müferrika, known as Kapu Agas Kuli. Only a few manuscripts of this work have survived, among them Cod. Or. 835, described below. Author and title are mentioned in, respectively, f. 9b:11-3 and f. 10a:1. According to a chronogram (33b), the work was written in 1029 (1619-20). It is preceded by a long introduction (1b-34a) which digresses, among other things, on the importance
of military training and its regrettable decline in the Empire since the days of the author’s youth. There are a number of autobiographical passages from which it appears that the writer, chief of the life-guards of the sultan (ser-i silahşorun-i ʿOsmānî), was born in Albania (10a) and, when still a boy, went to Egypt as cadet (sârîrî) in the local janissary corps (Murr kulları, cândîleri) during the period of the governorship of MesÎlî Paşa (982/8/1574-80, cf. SO IV, p. 368) (11b-12a). He came to Istanbul for the circumcision festivities that lasted 64 days (in 1582, cf. under Cod.Os. 309, above) during which the Egyptian troops under DervÎş Hâlîfe participated in cavalry demonstrations at five different venues (17a; 30b). One of the author’s tasks was to coach novices in bowmanship (22a). At the end of the feast, the Egyptian janissaries were given the choice of staying and enrolling as palace troops (kapu kulları) (25b). Many did so, and Mustafâ Ağa probably was among them - he describes himself as a member of the sârîr-i hünayên iIâli in f. 26b. He subsequently mentions the Persian campaign under Ferîhâd Paşa, which took place seven years later (in fact between 993/1585 - 998/1590, cf. V. J. Parry in E; Ferîhâd Paşa was appointed commander in the year first-mentioned) (25b:10), the Hungarian campaign and the revolt of the Çelâlis in Anatolia three years later again (26a), in which the author apparently participated. He explicitly mentions his presence at the surrender of the fortress of Eger (Eger, in 1596) (21a). Soon after the succession of Sultan Ahmîd (in 1012/1603), he obtained a post in the life-guards (28a). Although he toyed for a while with the idea of writing a book on the subject of warfare (29a), he decided to begin writing seriously after he had successfully participated in a demonstration of acrobatics for the new sultan, ʿOsmân (II, ruled 1002/1618 - 1031/1622) (31b). He finally expresses his hope that the grand vizier, ʿAli Paşa (in office between 1029/1619 and 1030/1621, see R. Mantran in E), and the chief black eunuch (Darâssâ iIâleti ağas), el-Hâcc Silâyînî Ağa (in office 1029/1620 - 1031/1622, cf. SO VII, p. 1525), will be pleased to find favour with the treatise and recommend it to the sultan (32a-33b).

The work itself is divided into eight chapters (bâb, the titles are printed in CCO) which discuss various subjects such as the art of archery, how to hone arrows on a stone and how to perform acrobatics on horseback, and closes with an epilogue (bâtime, from 82a). A few marginal and interlinear corrections and additions. In the margin of f. 87b the copyist added a verse between separate red borders (see plate). (For another copy of this work, see Cod.Os. 835, below.)

Bound in boards covered in varicoloured marbled paper with leather backing, glazed white and pale to dark yellow paper (with watermark depicting a clover
THE WARNER COLLECTION (Or. 765, cont., 769)

with letters GA); I+88+I folios; 203x138 mm and 155x85 mm; 13 lines; catchwords; bold nesîh of calligraphic quality; headings, rubrics and double borders in red (but occasionally in black); borders in white ink have been drawn on dark yellow paper, as in f. 1b, where also a head-piece in black and white floral arabesques occurs (see plate); without date and name of copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is attached to the first flyleaf; an ex legato plate is pasted in the margin of f. 88a (which is blank but has double red borders). The words `هدی' كتاب are written on the inner front board.

Begins (1b, after a bemelmeh):

الحمد لله الذي قضى المجاهدين على الفقاعين و أمرنا بمجاهدة المحدثين الكارفين ...

The author gives his name and the title of his work in ff. 9b-10a:

يو فوراند وقاعد مكنى أفقر العباد و احترج الإجادة سلاحونان

عشقان مصطفى اغا المبدرق الشيخ يفيو = يقيو آغا خساق فوري بربر ينور ... و ترتيب تاليف فوراند غزا دو أر ورن روب ...

Ends (87b):

و أخرونله كلمه شهادته بثابت رضي الله تعالى جمل شاهد و تحس كوم اقيم كتفي

باششايوب أخر و عاقبة كلمه شهادته ابلا خوا لا إني وبأجل نبت من والساقين أمت يبدا ... و حمد الله أباب العالمين

Copyist's verse:

شربت أنظره يشيرن كر ما كانوين

مر كم كاذراث دعاء إذوم خطك كاذبین

Catalogue entries: CCO 1421 (III, p. 299); Warner and his Legacy, p. 54; Fihris 3733-4 (II, p. 212); Rieu, p. 129.

Cod.Or. 769

A gazel and prescription in Turkish

The manuscript contains an early-16th century copy of a work on medicine in Arabic entitled Mîjîz al-Qûlin by Ibn an-Nafis (d. 687/1288), which is a summary of the famous Canon by Avicenna (Ibn Sinâ; cf. Voorhoeve, p. 263; GAL S I, p. 825). The copy was finished on 10 Rebi'I 938 (22 October 1531). An owner's inscription of 'Abdulkerim b. Maḥmûd b. Süleyman dated end
of Şevval'979 (6-15 March 1572) is found on the first flyleaf. A ḡazel in Turkish by Cümmi occurs on the same page (3 lines, ḡazen). A number of prescriptions in Turkish against lumbago, diarrhoea, and the plague with lists of ingredients are scribbled (in small ta'liq) in the margins of f. 157a.

Cod.Os. 772

Annotations and a poem in Turkish

The manuscript contains a mid-16th century copy of a biographical dictionary of scholars in Arabic entitled Tacat-tārî什 al-Hanafiyya by Abū l-Faḍil b. 'Ali Ibn Qutfubahiga (d. 879/1474; cf. Voorhoeve p. 354; GAL II, 82 and S II, p. 93). The copy was concluded on 17 Şevval 958 (18 October 1551). The inside of the front cover and the endpapers contain a few annotations in various hands in Turkish. These are 'حنين ضيور تده اشتغل اولته صورت' (below a quotation in Arabic ascribed to Shaykh 'Abdulqâdir Gilânî, inner front board); an explication heading preceding verses by Ibn al-Fârid (56a:6); another text fragment on Koran recitation (56a:10-4); a terzî-i bend headed 'merjiye-i 'Ali Efendi' (56b:57a) - it begins:

كل آي توق قلم ماتم سراجامان سن = شان؟ ایله دوکوب اوراق درک

and a fersu on a question of inheritance by Mu'in Ibrahim Efendi (3 lines, 57b).

Cod.Os. 774

A miscellany

The undated manuscript contains the text of three prayers (cf. Voorhoeve, pp. 67, 403) and two commentaries, one in Arabic (4), the Sharh Qasidat al-munfaris (cf. Voorhoeve, p. 270; GAL S I, p. 474), the second (5) in Turkish. All parts were written by the same copyist.

(5) ff. 95b-145a

Şerîh-i kastî-i Hamrîye

A new undated copy of a famous 'Wine Ode' (Khamrîya) of Sharaf-ad-Dîn Abîl-Qâsim 'Umar b. al-Fârid (d. 632/1235, cf. R.A. Nicholson - J. Pedersen, 'Ibn al-Fârid', in EF) by the Mevlavi shaykh and literate Ismai'îl (Deedi) Ankaravi (d. 1041/1631-2; cf. 'OM II, pp. 24-5; Abdullah Gölpınarlı, Mevlâna'dan Sonra Mevlevîlik, 2nd. impr., İstanbul 1983, p. 143). The work is not mentioned in 'OM or Gölpınarlı's study. Title and author are mentioned on the 'title page', f. 99a. After an introduction (95b-97a), in which the author, who mentions himself in f. 96a:7, declares that he began the commentary at the instigation of his friends, the work itself gives detailed explanations for each of the 33 distichs, thereby discussing the words (lugar), grammatical features (i'rub), meanings (mu'na) and an interpretation of the contents (tahdîh). The prose text is embellished with author's verses in some places. (For another copy of the same work, see Cod.Os. 1110, below.)

Bound in boards covered in varicoloured marbled paper with leather backing and edges; glazed white paper with only partly visible watermark; 145±1 folios; 212x152 mm and (S) 155x90 mm, varying; 16 lines; catchwords; nesih, slanting letterwise; without date and name of copyist; a red wax seal with escutcheon topped by a helmet with plumes and unicorn head occurs on f. 1a (for a photo, see Van der Heide, opposite p. 14); an extogato plate is pasted on the same page.

Begins (95b, after a besmela):

سپاس و منت اول حضرت اولوهیه و جناب روبوره که می مهتاب داین ایله قلوب شیاریه پایش تحتی و می خوزان رحیق توحیق اولهیه مست و سروش قلوب ...

From the introduction (95b-96b):

بعد هذا في الفصل: الشيخ اسماعیل الموالی الاختربی اول شیخ کامل ... الدروفل ... از الْجَرْعَیْة .. دیوره، ایلام ایهام ... (کتاب یهودیه) ... شیخ کامل دیوره، ایلام ایهام ... (کتاب یهودیه) ... شیخ کامل دیوره، ایلام ایهام ... (کتاب یهودیه) ... شیخ کامل دیوره، ایلام ایهام ... (کتاب یهودیه) ...

Ends (145a):

رَحِمَةُ اللهِ عَلیۡ ۢسَیَّدِهِ مَحمدُ عَلیۡ الّهِ وَعَلیۡ ۢسَیَّدِهِ مَحمدُ
THE WARNER COLLECTION (Or. 774, cont., 775)

Catalogue entries: CCO 692; CCO 590 (II, 72); Fihris 3168-71 (III, pp. 59-60); Flügel 475; Rossi Vat. Turco 137(vi); TIYK 68.

Cod. Or. 775

A collection of biographies

(I) ff. 1b-51a

Menâkıb el-cevâhir [li-hâkk Emîr Sultan]

An undated copy of a work on the life and deeds of Seyyid Şemsüddin Mehmed b. 'Ali el-Hüseynî el-Buğârî, known as Emîr Sultan (d. 833/1429, cf. Cavid Baysun in IA and J.H. Mordtmann - F. Taeschner in EF) by Yahya b. Bahşî (d. 840/1436-7, cf. 'OM I, pp. 199-200). The work is also known as Menâkıb-i Emîr Sultan. The title is not mentioned, but the first name of the author occurs in the colophon (51a:6). The incipit is identical to that of the Topkaps Sarayî Library MS Revan (köşk) 1481 and the Vatican MS Turco 302. The biography is a loosely structured collection of, more or less chronologically arranged, anecdotes in prose alternated by poetry in meyve rhyme that describe the saint's miracles (kerâmet) and deeds (menâkıb) based on the authority of a number of his followers, among whom his door-keepers (kapuçular) Zâkiya 'Ali Hüoca and Ace Baba (2a:9, passim). The shaykh acquired fame as the patron saint of Bursa and damât (son-in-law) of Sultan Bâyezîd I. A few marginal corrections.

Begins (after a besmele, 1b):

الحمد لله الذي اطلع شموس الموازف و الحقائق بزينة خصائص احسانه...

Ends (51a):

حمد الله دعوته و قدرتته و احسانه و لكم بمكم أول دوست ولك، مناقب...

Catalogue entries: CCO 963 (III, pp. 35-6); Blochet S 887, S 888, S 1056; Karatay 1147, Rossi Vat. Turco 302 (p. 256); TTYK (Süleymaniye, Ali Nihat Tarlan) 94; Cavid Baysun in IA mentions another MS, Cevdet Bey 238, kept in

Cod. Or. 775, first flyleaf (verse) and f. 1a. Annotations by readers in a collection of biographies, early 17th century.
the Bayezid Library at Istanbul.

Literature: M. Cavid Baysun, 'Emir Sulṭan' in IA.

(2) ff. 54b-75b

A biography of the Prophet Muhammad

An undated and incomplete copy of an anonymous life of the Prophet in simple, para-arcadic Turkish prose which shows archaic forms and spelling. It begins with a story (kısa) in which the people of Mecca pointed out Muhammad’s striking figure and the excellence of his conduct towards his uncle and guardian, Abi Ṭalib, when he was eighteen years old and ends with a story (hikayet) on the marriage of his daughter, Fāṭima. The fragment, which also contains a story (kısa) on the life of Dāwūd (63a-64a), might have been part of a larger collection of stories on the lives of the prophets or even of a Hamze-name, a book of stories on the uncle of the Prophet (cf. below). The biography breaks off in f. 75:11, and is directly followed by a series of quotations in Arabic and in smaller script taken from a number of explicitly mentioned works. These contain some interlinear Turkish glosses. A few marginal corrections and additions.

In ff. 76a-76b there follow four każdes written in the same hand as the biography. The second and third are attributed to Muṣliḥī (not in GOD or Levend) and were to be sung in, respectively, the makām-i Haseynt and the makām-i dághāh modes. The fourth (77a-77b), rhyming in -ā, contains the maḥlas of Bāṭl in the penultimate distich (but is not found in Ergun’s edition of the Divān.)

Begins (54b, after a besmele, see also plate):

Ends (75a:10-1):

The text continues at this point in Arabic:

Catalogue entry: CCO 962 (III, pp. 34-5).

Cod. Or. 775, f. 54b. The first page of an anonymous and unidentified Life of the Prophet.
The MS has been rebound in brown leather; glazed white and thick cream (from f. 54) paper; moist and worm damage at the top side of the pages; (2) + 78 + 4 + (2) folios; 213x137 mm and 155x83 mm, varying, 150x05 mm, varying (from 54b); 17 and 15 (from 54b) lines; careless, slanting nesht, angular and voweled from f. 54b; headings and rubrics in red; Arabic quotations occasionally in green, sometimes with red critical signs and dots, particularly in ff. 1b-2a; without dates and names of copyist(s); two owners' inscriptions of Ejhülih Efendi on the recto side of the first (original) flyleaf; a remnant of a red wax seal is found in f.1a; an ex legato plate is pasted on the first (original) flyleaf.

The flyleaves contain various annotations: the first has a note on the accession to the throne of Sultan Melhem (IV), dated 18 Receb 1038 (9 August 1648); on the verso side there is a besmele; on the same page and f. 1a are, from left to right, a similar, if somewhat longer, note on the same accession and with the same date; a note on the acquisition of the book by a Janissary officer (sercorbaci) called Ahmed ('My dear, we obtained the book from (?) the master who wrote it, bravio thousand times; his brother read these story books and [found them] soothing for his headaches; they are useful for this world and even more so for the next... it contains a series of fights and is really [like] those works of tafsir and hadis...'); another note on the qualities of the five volumes of the Hanze-name; and a request to a man nicknamed Kara Cobah ('Black-freckled') to send a sack of horse-hair for Râyvan Paşa, all in divart script (cf. below) (see plate). On the penultimate flyleaf (verso side) are notes in a different hand on the death of Sultan Ahmed and the succession of his brother, Mustafa, dated Wednesday 26 Qa 'le-be 1026 (25 November 1617) as well as one on the succession of 'Ogân in mid-Rebi'i l-1eveel 1027 (7-17 March 1618).

The note on the verso side of the first (original) flyleaf reads:

"Qare Jowar Roshan be Lashknder Mir Jowardakeh,伯 Bro Tلوام Goraweh Jowar Ghermez,伯 Beverso, and be Saliheh, 伯 1444-1 folios; 212x150 mm and 150x85 mm, varying; 11 lines; catchwords; nesht, voweled in the Persian lexical items; interlinear and marginal additions in small, mostly voweled, nesht; dated Receb'i l-1eveel 918 (May-June 1513); ownership inscriptions of Mustafa, known as Sahirzade, with faded seal, and Seyyid Dervis occur on the flyleaf. The title of the book is variously written as well as a brief note written on the inner front board; the endpaper contains (recto) a note on the accession to the throne of Sultan Ahmed on Saturday (in reality, Monday) 18 Receb 1012 (22 December 1600) and a list of the months of the solar calendar in irregular spelling; (verso) a list of book titles, mostly dictionaries, with prices (among these the Sahâh-i 'Acenter, 120; Tercimân-i Sahâh, 700; the Lütar of Stürûrû, 1600; the 'Achteri, 40) (see plate).

Begin with (after a besmele, 1b):

"The hadith that tells the history of the murder and calumnies and... (From the introduction 1b-2a):

"The Warner Collection (Or. 775, cont.)

Cod. Or. 781

as-Sahâh (Sihâh) al-'Ajamiyya

An early-16th century, incomplete, copy of an anonymous Persian-Turkish glossary. The title is mentioned in f. 2a(?). It is clearly a reference to the Sahâh by al-Jawhari (d. 393/1003, cf. GAL 1, p. 128). The authorship, following the authority of Kâtabe Celebi’s Kashf az-žâniân, has, unconvincingly, been attributed to various scholars (cf. Storey). The work is preceded by a short introduction in Arabic (1b-2b) and consists of a series of Persian words, culled, according to the introduction, from a number of ‘respectable’ Persian books, with interlinear equivalents in Ottoman Turkish (which include occasional Arabic words, cf. Storey, p. 7) are missing. (For other copies of the same work, see Cod. Or. 663 and Cod. Or. 1100[1], below.)

Bound in boards with flap and black leather backing and edges; glazed white paper; 1444-1 folios; 212x150 mm and 150x85 mm, varying; 11 lines; catchwords; nesht, voweled in the Persian lexical items; interlinear and marginal additions in small, mostly voweled, nesht; dated Receb'i l-1eveel 918 (May-June 1513); ownership inscriptions of Mustafa, known as Sahirzade, with faded seal, and Seyyid Dervis occur on the flyleaf. The title of the book is variously written as well as a brief note written on the inner front board; the endpaper contains (recto) a note on the accession to the throne of Sultan Ahmed on Saturday (in reality, Monday) 18 Receb 1012 (22 December 1600) and a list of the months of the solar calendar in irregular spelling; (verso) a list of book titles, mostly dictionaries, with prices (among these the Sahâh-i ‘Acenter, 120; Tercimân-i Sahâh, 700; the Lütar of Stürûrû, 1600; the ‘Achteri, 40) (see plate).

"Begin with (after a besmele, 1b):

"The hadith that tells the history of the murder and calumnies and... (From the introduction 1b-2a):

"The Warner Collection (Or. 775, cont., 781)
Cod.Or. 791
An annotation in Turkish

The manuscript contains a late-16th century copy of a commentary in Arabic entitled Tamâm al-muâmin bi-shârîf risâlat âlm Zaydîn by Khâlîf âs-Safâdî (d. 764/1363; cf. Voorhoeve, p. 306; Gâl S I, p. 485). The copy was completed on 13 Rezâb 1000 (25 April 1592). Owners’ inscriptions of Seyyid Ahmed b. Seyyid Hasan, a former defterîr (defterdar) of Egypt, with the date Rezâb ’î l-eved 1001 (December 1592 - January 1593). Ahmed b. ‘Ali and es-Server es-Sâdîkî who obtained the manuscript from a certain Muhîmed in 1041 (1631-2) are found in f. 1a. A remark in Turkish that ‘it [the copy?] was in the handwriting’ of the deceased na’d at the Shâfî’i court Shaykh Ibrânî Munawwî occurs on the same page (the colophon in p. 314 does not mention the copyist’s name but states that he was the owner of the manuscript).

Cod.Or. 792
Vesîletû l-tıkan fi zerh Rûsûh el-lîstân fi hurâf el-Kur’ân

An early-17th century copy of a commentary on an Arabic kastâlî, written by the commentator himself, on the art of Koran recitation (tevîd) by Hâmidullîh b. Ijâruddîn, who used the pen-name Hândî and who was preacher (hâriîb) of the
Aya Sofya Mosque at Istanbul during the reign of Sultan Süleyman the Magnificent (ruled 926/1520 - 974/1566). The title is not mentioned in the text, but the name of the poem is, in f. 6b-7. The author mentions himself under his pen-name in the final mevnef in f. 30a:11. The poem was concluded in 959/1551-2 (cf. f. 29a), the commentary in 960/1552-3 (cf. f. 30a). The work is preceded by a bilingual, Arabic-Turkish, introduction from which it is clear that the book was dedicated to the Sultan (Süleyman). The verse-by-verse translation and further commentary begins in f. 3b:11. The work ends with a conclusion (hatimetü l-kütah, 28b-30a).

Bound in boards covered in varicoloured marbled paper, with flag and reddish brown leather backing and edges; glazed cream paper; 30 folios; 205x148 mm and 165x120 mm, varying; 17 lines; catchwords; nesfe; headings, rubrics, lines and dots in red; the copy was finished by Hâfiz İbrahim b. Mehmed b. 'Alî el-Istanbulî during the final days of Muharram 1044 (16-26 July 1634); an ex libris inscription, dated Muharram 1061 (December 1630 - January 1651), which informs us that the book had belonged to the former preacher of the Aya Sofya and shaykh of the chapel where the Koran was recited, the deceased calligrapher (hâşitî) Süleyman Efendi (1a); a red wax seal with escutcheon topped by a plumed helmet and unicorn head (for a photo, see Van der Heide, opposite p. 14) as well as an ex legato plate occur in the same page.

Begins (1b, see also plate):

The title of the kaşûf is mentioned in f. 6b:

From the final mevnef (30a):

Colophon (30a):

The ex libris inscription in f. 1a reads:
same man, complains of suffering from being pestered by lowly men (erāzī-i ḥākār, 8a) and of the general state of moral decay (cefā) in Egypt and Syria. The text is written in small, careless sīkeste which deteriorates towards the end and diacritical signs also become increasingly scarce. On the last page, f. 9a, we find the pencillings of another two petitions, the second one of which is written in a different hand and in a slanting fashion. The margins contain many additions, among these fragments, mostly epistolary formulas, in Persian and Turkish which are not (directly) related to the main text. Owing to trimming, fragments of these additions, including most of a heading in f. 6b, have been cut off. The glazed white folios measure 210x142 mm, the text surface 150x70 mm, varying; 22 lines, varying; catchwords in ff. 6b and 7b, the first of which does not suit the text in f. 7a.

Begins (6b):

جيبي عبودت و حياي بر عايض آداب يتبعيل و اعجاز ... در معلوم شريف

بيوره كه آتش اشتياعي شاهده جمال بخت مانياب ... 

Catalogue entry: CCO 318 (l, p. 183).

Cod.Or. 801

A miscellany

(1) ff. 2b-89a

Nesri l-nazirin ve makbital l-hātrin

نشر الناظرين و مكتب اللدرين

A copy, probably an autograph, of a work on the Shirwan campaign (988/1581 - 993/1585) by Seyyid Sa'daddin b. Mevlana Maḥmūd b. Mevlana Mehmed es-Šehid es-Širvâni es-Šekâvâni ed-Dehnewî. (The last nasab probably refers to the village of Bûyûk Dakhna in modern Azerbijan.) According to the author in his colophon (89a, see plate), the only place where his name occurs, it was completed in Şeki (at present also in Azerbijan) before the Friday prayer of the last day of Zī l-ka'ḍe' or the first day of Zī l-hicce of 993 (25 October 1585). An earlier version had been presented to Sultan Murad III and 'Ogmân Paşa, when the latter had still been alive (cf. ibidem, and below). The
title of the work is mentioned in f. 12b:4. The copy seems to be unique; the work is not mentioned in Kâtip Çelebi’s *Kâşif az-zânîn* (cf. also *GOW*, p. 117n) nor has a copy survived in the Topkapı Sarayi Library. The author, about whom nothing seems to be known from other sources, gives details of his autobiography in the introduction and the concluding sections of his work. These are fascinating enough to relate them here in full.

The motive for writing his work, the author writes in the introduction (3a), was his flight from Shirwan occupied by the Shiites *kızılbaş* (Şekî was occupied by the Safavids in 958/1551, cf. E. Levi-Provençal - J.-P. Molénat, *Şakki* in *EF*). He, the son of a shaykh and molla (80b:10), came to Istanbul at the time of Sultan Selim’s accession to the throne (in 974/1566) “in order to preserve [his] faith and to study science (*ilm)*” (cf. also f. 80b). Elsewhere (80b), he adds that he had been in the possession of twenty superior books, but that these had been stolen from him. For a long time he lived in the cell *(hücre)* of a certain Silleyman Bababaşı near the Silleymâniye complex, passing the night on a stone chest covered by a rush mat *(daşdan sundak edinmiş bir hazır istinde geçinirdi*, *ibidem*). Fortunately, he made the acquaintance of Hoca ‘Abdulmûnîn, the teacher of the late Ferhâd Paşa, and the hoca presented him to his patron and the latter’s wife, Hûnâşâb Sulûn; they agreed to pay for his studies (81a). In the past, the author continues in his introduction, his family had suffered greatly: at the ‘coming out’ *(çağrısı)* of the cursed ‘Haydar (the fifth shaykh of the Safavi *tartkât* who invaded Shirwan three times between 888/1483 and 983/1488, cf. R.M. Savory in *EF*), 25 members of his family had perished together with his paternal great-grandfather (the text somewhat confusingly has ‘*atam dede*’, whereas ‘*babam*’ is written in the margin (3a:3), but elsewhere we find *dedem babar*, 83a:5). He was a *seyyid* ([member of] the family of the Prophet*) and Molla who was called Karadagi Mehmed. His grandfather, Ahmîddüdîn, had been able to escape the massacres (cf. also f. 84b:7). In another passage, the author adds that the latter was a leader of *ulumâ*, the author of a Persian *tafsîr* and was sent as an envoy *(elçi)* to ‘*pâdiği padişah*’ (83a). His maternal great-grandfather, also called Mehmed, a shaykh and molla of Derbend, was a son of Seyyid Hâmza (*of Baghdad*, cf. f. 84b:12); he had come to Shirwan to study science but had stayed on and died in the village of Şekî.

The author was *dânishmand* for six years, and became a *mütezîm* in the year (*the year* *şeyhîsînîm* of Ebûsûrûd) 982/1574. For eight years he waited for an appointment as a *medrese* - may the *kâtîb*’s together with the *kızılbaş* be damned! - and worked hard, shedding tears and blood, on his *Sûrât el-kâbed ve lîkî el-mahcûb* which he offered to the sultan and for which he received 50 goldpieces
Cod. Or. 801, f. 89a. The final page of a rare 16th-century treatise by Sâdûdîn cê-Šîrvâni, with the author’s colophon in the margins.

THE WARNER COLLECTION (Or. 801, cont.)

(3b. (Manuscripts of a work with this title, a treatise on Şâfî doctrine, are kept in the Libraries of Paris and Vienna, cf. Biochot S 34; Flügel III, p. 489; see also Kâshf az-zamanî 7618, which gives the title without further particulars). Meanwhile, the military campaign against the Safavids had begun and when agents of the commander (Ozâlemîroğlu) Qâmûn Paşa brought good news to the capital, bahâsî and robes of honour (bi‘lisî) were distributed. Zekerîyâ Efendi, probably the incumbent kâzî of Istanbul (d. 1001/1593, cf. 50 2 V, p. 1707), decided to bestow alms on the Đarâîhâdîs at İznik and charged the author with the task of distributing the money there. The kâzî’asker Behâ’uddînzâde Efendi, however, intervened and instead appointed “a stupid man”. The author “again gave this book” to Qâmûn Paşa (who had returned from Shirwân in 992/1584 and) who was subsequently made grand vizier. The latter died soon after the capture of Tabriz (in 1013/1603, 993/1685, apparently just before the completion of the version, where his death is mentioned, of the work found in our copy; the author erroneously mentions the year 983, 3b:12). When Behâ’uddînzâde Efendi was dismissed, the author was finally appointed müdârîs with a daily salary of 40 aţê (4a). The passage is concluded with the author’s request that no one change a word in his book and corrupt it (4a:2-6).

Elsewhere, the author declares that after his müläzâtî he went to live (‘müzâvîr idâm‘) in the bânkâh of Eşrefzâde in İznik (cf. on this complex, J.H. Mordtmann - G. Fehérvari, ’Izînlî’, in EP). He clearly became a shaykh (“haba”) and in a separate appendix (86a-88a) describes the miraculous visions (dreams) he had in which the sultans Süleymân, Selîm, Murâd, Prince Mehmed as well as Ayse Sultan (daughter of Ferhâd Paşa), Abû Ayyûb Anşârî, and Ebûn’sîd figured. Thus he wrote, to give an example, that he saw Sultan Murâd three times. The second time “we, Sultan Murâd Hân and I, were together, the two of us. We sat down. I wished for a decree (hâkûn-i hümâyûnî). He wrote one for the villages and everything else that survived from my forefathers, be it little or much, and gave it to me. He also sealed a berâîtîk (patent of privileges), a blank sheet of paper, and gave it to me, too. ‘Write [on it] whatever you want Baba,’ he said.” (88b-87a). Not long afterwards, the author must have at least temporarily returned to Şeki where he wrote our copy or a version of his book on which our copy was based.

To return to the contents of the manuscript, the treatise consists, after the long introduction (2b-14a), which is mainly dedicated to praise of the Prophet and the events of his prophethood and has lengthy passages in Arabic punctuated by verse in Arabic, Persian, and Turkish (4b-11b), of seven chapters (6b-1a). The work itself is not so much a conventional chronicle of events as an essay on the
ideological background, or rather the religious justification, of the Ottoman
subjection of Shirwân. Like the introduction, the text has lengthy quotations from
hadîth works and other texts in Arabic as well as poetic intermezzi. Here and there
we also find pious anecdotes ("stories") on the life of shaykhs. Subsequently the
chapters discuss, respectively, (1) the reasons for the conquest of Shirwân (14a) -
a schematic map of the region with the major regions, towns, and rivers is found
in f. 14b (see plate) - ; (2) the meaning ("ma'na") of the prophets Mûsâ, 'Isa, and
Muhammad as precursors of Sultan Murâd (17b); (3) the meaning of Farao
(Fir'aun) and the Deccâl (representing the kizilbash) (22a); (4) the pride in and
gratitude for the conquest of Shirwân felt by the populace and the appointment
of 'Ogân Pasha (33b); (5) praise of the Sultan and 'Ogân Pasha (48a); (6) the
date of Shirwân's conquest and the identity of its conquering gâzî (Lâlâ Muştafa
Pasha, 50b); (7) the defeat of the 'khân of Kefî' (Mehmed Giray Khân, who was
defeated at Kefî and deposed in 992/1584 (59b) - the chapter closes with an
extensive quotation of the legal rulings (fetrâd) produced by Ebûsü'tûd on the
request of Sultan Süleyman in justification of the war against the kizilbash (66b-
70b). The work ends with a conclusion (hâtîme, 70b) which contains a section on
the conquest of Istanbul and a list, with numbers, of its monuments (gates, mevlevîes, bathhouses, churches, and so on (75b-76a), apparently drawn up by
Zekeriya Efendi (cf. margin of f. 76b). To it is added an appendix (teyîfî, 78b)
on various subjects, among these the mevlevîes of Bursa (78b-80b), the life of
Shaykh Sa'duddin of Ardabil, and the conflict between Haydar and the
Shirwânshâhs (from 83b) and various autobiographical passages (referred to
above). There follows another appendix (styled "tavrîl"-"teyîfî", 86a-88a)
dedicated to the author's "visions" and the work concludes with an final appendix
("tavmnetî -tavrâtî", 88a-89a).

The margins are filled with innumerable corrections and additions in the same
hand that wrote the text; parts of it and of the marginal additions, some of these
written in a zig-zag pattern, are crossed or blotted out with red ink. The text is
preceded by two fragments in, respectively, f. 1a and ff. 1b-2a (breaking off just
below the middle of the page), to which again many marginal additions have been
made. The first fragment contains a text in Arabic on the merits of science ("ilm),
the second, which may well belong to the main work, describes the preparations
of a military campaign against Persia by a sultan.

Begins (2b):
الحمد لله الذي جعل كل ذرة من ذرات العالم وكل قطرة من قطرات الميلم وكل
قطعة جري عليكم الإبداع وكل حرف رقيم في لوح الاعتراع...
THE WARNER COLLECTION (Or. 801, cont.)

The autobiographical section begins (2b-3a):

The title is mentioned in f. 12b:

Ends (89a):

Author’s colophon (89a, margin, at three different places):

Catalogue entries: CCO 2644 (V, p. 233); Warner and his Legacy, p. 56.

A treatise on prosody

An undated copy of an anonymous essay which is written in the same hand as (1) and is possibly by the same author. The prose text is alternated by Arabic and Persian verses and the essay is illustrated with six diagrams consisting of two concentric red circles each and showing the scansion of the various metres (see plate). The treatise is preceded (in f. 90a) by a genealogical table showing the offspring of Halil Paşa b. Brahim Paşa. In, eight personal names, mostly of pashas and chelebis, are connected by dotted lines. It is likewise written in the same hand.

Begins (90b):

Ends (84a):

Cod. Or. 801, f. 93b. A page from a short treatise on prosody, with circular diagrams demonstrating various metres.
Catalogue entry: CCO 236 (I, p. 120).

**

The MS is bound in boards covered in varicoloured marbled paper with leather backing and edges; glazed white paper; 94 folios; 210x140 mm and 140x80 mm, varying; 17 lines; catchwords, occasionally missing; small, idiosyncratic nesih; headings, rubrics, dots and lines in red; green lines and dots in f. 1a; a map in black, red and green in f. 14b; a genealogical table in f. 90a; diagrams in black and red in ff. 92a, 92b, 93a and 93b (cf. also above); without date and name of copyist (but see also above); an ex legato plate is pasted on f. 92b.

Cod.Or. 809

Glosses and annotations in Turkish

The manuscript contains a collection of Persian works, mostly poetry. The first, a treatise on mysticism, was copied in Cairo in 927 (1520-1, cf. the colophon in f. 144a); the poetry includes the famous Panditana (3, 182b-213b, cf. CCO 653 [II, p. 114]) and the Bulbulnama (4, 214b-225b, cf. CCO 659 [II, p. 115]) by 'Atār (d. after 586/1190). The manuscript contains many additional glosses and annotations. An owner’s inscription of Aṣafī in Turkish with the year 962 (1554-5) is found in f. 1a. Turkish annotations include prescriptions, including prayer formulas, for someone who wishes that his wife become pregnant with a boy (2b, 10 lines, şikestê); it begins:

بر کمکه ارکک او غول مراد اوردیم‌ه خاتون‌های با ترکن صاغی خانواده فرخ‌

It is preceded by a sentence in a different script: burada hâzet-i Allâ'den kereme lînah veçehât bey'ät edenler yaz'da. The next page contains three lists with the epithets of God, divided into the categories esmâ-i ızât, esmâ-i tşîfât, and esmâ-i ifât (3a; 13 lines, small şikestê). A poem of four distichs is found on the recto side of the last flyleaf.

THE WARNER COLLECTION (Or. 815)

Tezkiret-i evliyâ [tercemesi]

A mid-16th-century copy of an anonymous translation of Farid ad-Din 'Atâr’s (d. after 586/1190) Tadhkirat al-evliyâh, a collection of about 70 hagiographies of saints who lived during the first three centuries of the Islamic era (cf. Storey 1/2, p. 930). The work has been translated by a number of pre-Ottoman Anatolian and Ottoman scholars in the 14th and 15th centuries (ibidem, p. 932). The incipit of this copy is identical to that of a manuscript kept at the Provincial Library in Antalya which is attributed to Sinanüddin Yusuf b. ҝîr known as Hzoca Paşa (d. 891/1486, cf. ibidem) although there is no indication whether or where the translator’s name is found in the manuscript (cf. below). The autograph of this rare work seems to be preserved in the Istanbul Nuruosmani Library (cf. Hasibe Mazloughlu in 148). Birnbaum, however, notes to the widespread existence of manuscripts with anonymous recensions, to which, according to him, the Nuruosmaniye MS 2299 also belongs. The Topkapı Sarayı Library, for instance, has four manuscripts in the genre, the incipits of which are of two types (1136-8 and 1139), both different from the one in our copy. More research is needed before this copy will be able to be positioned in one or another of the various recensions.

To return to our manuscript, the title is mentioned in f. 1a (‘hâza kitâb Tezkiret-i evliyâh’). The name of the author of the original Persian work is found in f. 1b:12 (see plate). There is no translator’s preface, apart from one sentence, just referred to, which mentions the author of the original. The next sentence is a translation of the first line of ‘Atâr’s introduction, as in the edition by Nicholson I, p. 2:10 ff. The first biography (of Abu Muhammad Ja’far as-Ṣâdîq) begins in f. 3a. The work ends with the life of Husayn b. Mansûr al-Ḥadâj. The Turkish prose shows archaic forms and spelling. A survey of the names of the Translated in the work is found in f. 93b. A few marginal corrections and additions.

Rebound in brown leather; glazed white paper; (2) + 93 + (2) folios; 210x155 mm and 190x140 mm, varying; 25 to 31 lines; catchwords; careless nesih; black lines; the copy was concluded on Thursday noon at the beginning of Rebi’î 11 ahir 952 (12 June 1545); without the name of a copyist; an ex legato place is pasted on f. 1a.
THE WARNER COLLECTION (Or. 815, cont., 818)

Begins (after a besmela, 1b):

Ends (93a):

Colophon (93a):

Catalogue entries: CCO 931 (II, p. 19); TYTK (Antalya) 1458; other MSS are mentioned in the literature.


Cod.Or. 818

Turkish verses

A late-16th century copy of a cosmography with specific reference to Egypt entitled Nashq al-azhar ft 'ajā'ib al-aqtār written in 922/1517 by Ibn Iyās (d. 930/1524; cf. Voorhoeve, p. 249; GAL S II, pp. 405-6; W.M. Brinner in EF). The copy was concluded on 18 Cemätz l-eveļ 996 (15 April 1588). Owners' inscriptions of Ahmed (a 'tailed signature', kağıt uşması, verso side of the first flyleaf), Hüseyin and Mehmed b. Recep el-Bosnevi (1a). The endpapers contain annotations in various hands in Arabic, Persian, and Turkish; of the latter

Cod.Or. 815, f. 1b. The opening page of a mid 16th-century copy of an anonymous translation of 'Attār’s Tadhkhirat al-awliya'.
category we find: a *gazel* by Ḥayāli (recto side of first flyleaf); *bayrs* by the copyist or writer (*‘muharrīr’*), Vāṣlī (verso side of the same leaf), ‘Alīm and Saṭāfī (both, as is an anonymous verse on the same page, on the theme of smoking tobacco, see below), a *gazel* by Ne’vī (verso side of the first flyleaf); a *kāsidē* by Aḥlī on the Egīri campaign (cf. 1004/1596); the penultiminate distich reads: Ṣuūrūt Kūsmīr-ay Shāh Kāmīyāb Fe’mī Fīrūf-ay Kāmīyāb Shāh Kāmīyāb Ath Kīyāt Kīyāt 34 distichs in two columns, 349h); a *gazel* by Ḥātem (recto side of last flyleaf); a *māṭīf* by ‘Alīm and an *ilāht* of five stanzas by Yusūlī, ‘Aṣlīk, Fakrī and Fervī with a recurring refrain (verso side of the same leaf).

The distichs on tobacco smoking (verso side of first flyleaf):

دوت آمی کوکره چکی رعابانگ بو کون
سر صفلارده دخان اچمکه عالم کوک توتن
بن دوخان ای ده یو مجنیده شاید اولم هله
عشرت اوپسومی یو کم یو مخال پورمکنن کله
جک سمره صخیپ یاراهو کج کوکره
احیاهه دخان ایچ اولم صاقع تونتسر

Cod. Or. 823

A recipe in Turkish

The manuscript contains a collection of five commentaries in Persian, the first three of which on parts of the *Maḥnawī* (by Jalāl ad-Dīn Rūmī). The first two were written by a Gūlpəštī shaykh Ḥasan b. Awhad who used the pen-name of Zārīfī (cf. f. 62a:2); he was a copyist who was alive in 1566, cf. Gūlpəstī Ḥasan b. Awhad’s *Mehndān b. Awhad* (Gūlpəstī, *Ala’-ul-Maṭbū’-ṭābrī* p. 298); the first of these was dedicated to Sultan Suleyman the Magnificent (ruler 926/1520-974/1566, cf. f. 3b; *CCO* 642 [II. pp. 111-2]). A recipe in Turkish for *ma’cān* is found in f. 113b; it is ascribed the late Kayṣūnīzāde; *ṣikeste*, 15 lines, partly in two columns.

Cod. Or. 823

*Bahr el-ṣarā’ib*

A mid 16th-century incomplete copy of an abbreviated version of a Persian-Turkish literary dictionary by Luṭfūllāh b. Ebi ‘Yūsuf who wrote under the pen-name of Ḥalīm and whom was a *kādż* during the reign of Sultan Meḥmed II (848/1444 - 886/1481). A part of the manuscript, ff. 41-60, originally belonged to Cod. Or. 1100 (cf. remarks in Cod. Or. 14.377a, f. 40a, and in Cod. Or. 1100). According to the short introduction (2b), the work was actually a commentary *ṣerah* on an earlier work, no longer extant, of the title mentioned; it is also known as *Lajgat-ul-Halīmat or Qa’innat* [Luṭfūllāh b. Ebi ‘Yūsuf al-Halīm]. Author and title are mentioned in respectively, f. 2b:6 and 2b:9, as well as the top margin of f. 2b, where also the title of another dictionary, the *Kūbāt Abāṣka* is mentioned; this latter title obviously refers to Cod. Or. 1100(3) with which the MS once formed a whole. The work is said to contain two parts, ‘*defTERS*’ (2b:12) but our copy only has the first one. It consists of an alphabetical list of Persian words under which Turkish equivalents are written in red ink (from f. 3a onwards).

A few marginal additions. Four Persian *kūrūs* of which four are ascribed to respectively, Ḥāfīz and the Mawlānā (Jalāl ad-Dīn Rūmī), are written in f. 1a. Another Persian distich is added to the colophon by the copyist in illustration of the last lexicographical item (59b, see plate). (For another, complete version of the work, see Cod. Or. 663, abvice.)

Rebound in boards; glazed cream paper; (1)+(60)+(1) folios; 210x155 mm and 150x95 mm, varying; 17 lines; catchwords; *nesf*; rubrics and interlinear glosses in red; the copy was finished in *Muharrem* 984 (March-April 1576); without the name of a copyist; an owner’s inscription with seal of Meḥmed Nakkās is found in f. 2a; an ex *legato* plate is pasted on f. 40b.

Begins (2b, after a *hesemele*):

حمید بیله و دوده بی دروغ مز (5) خدا ایا جال بالا و غم دوگه که شرک کشدند مورد سّرِ دادن و بعد جانم که گوییم شکسته بالا و تحقیق برکشتنه حالم المتسولیا اما یک تر بیل طرف الکمی و الگو علیمی لطف الله بی ایبی بیزه

Ends (59b):

[بیله بن عُمَّرَی (مهربان) و بیله بن عُمَّرَی]

Colophon (59b):

تحت الغالب بیان الله تعالى فی شهر محرم الحرام من سنین اربع و دویمین

The added verse reads:

بحر الفراکب
The Warner Collection (Or. 823, cont., 825)

Catalogue entries: CCO 182 (1, pp. 98-9); Warner and his Legacy, p. 55; Sohrweide II, 198, where other MSS are mentioned; see also Fihrist 3796-3804 (III, pp. 231-2); Storey III/1, p. 64; TYTK (Süleymaniyê, Ali Nihat Tarlan), 142; Yardum 3822.


Cod. Or. 825

Tuğfetü'l-kibâr fi esfârî l-bihar

A undated and incomplete copy of a work on naval warfare by the polymath Muṣṭafâ b. 'Abdullâh, known as Kâtib Çelebi and Ḫâcî Ḫalîfa (d. 1067/1657). The title: "Tarîx-i devrînâl-umman", "a history of the Ottoman fleet", is written in the first flyleaf. The work is preceded by a preface (1b-2a) in which the author, who mentions himself in f. 2a:1, explains that he wrote the book - the title occurs in f. 2a:7 - after the conquest of Crete in 1055 (1645) in order to warn against the mistakes of naval strategy which had come to light in the past; he offered the work to Sultan Mehmed IV. The book itself consists of an introduction on the importance of good maps and a short geographical survey, in particular of the Mediterranean littoral and its fortifications (2a-8b), and two parts (kHzm), subdivided into chapters (fesl). The first part (from f. 8b) contains a survey of Ottoman naval history with a description of the naval campaigns undertaken from the 15th century onward. It breaks off in a passage on the construction of a, as it soon appeared, leaking man-of-war (kâlyon) on the orders of grand vizier Meleki Ahmed Paşa in 1061 (1651). The remaining chapters of this part as well as the second part and conclusion are lacking.

A few marginal additions and chapter indications, nearly all of which or parts of which have been lost by trimming. Ugly strokes and scratches in black and red pencil, occasionally marked "NB", in the text and margins.

Bound in reddish brown leather with blind tooled inlets in Oriental fashion; 1 + 91 + 2 folios; 205x150 mm and 155x105 mm, varying; 18 lines; catchwords; ta'lik; headings and rubrics in red; without date and name of copyist, whose script.
THE WARNER COLLECTION (Or. 825, cont., 827)

is also found in Cod.Or 1109, below; an inscription of J. van Hell occurs in f. 90b; an ex legato plate is pasted on f. 1a.

Begins (1b, as in the Müteferrika edition, f. 1b, see also plate):

On the author and his book, we read (2a):

Ends (90b, as in the Müteferrika edition, f. 59a:16):

Catalogue entries: CCO 956 (III, p. 31); Fleming 160-1, where other MSS are mentioned; see also Gökyay, Kâtip Çelebi. Hayatı ve eserleri hakkında incelemeler (2nd impr., Ankara 1985), pp. 47-48.

Editions: Istanbul 1141 (by İbrahim Müteferrika); Istanbul 1973 (by Orhan Shaft Gökyay, in Latin script).

Translations: James Mitchell, The History of the Maritime Wars of the Turks translated from the Turkish of Haji Khalifeh (Chapters I. to IV.) (London 1831). For a French translation, see Cod.Or. 1599 (cf. also Blochet S 876, S 882).


Cod.Or. 827

Alyari Beharistan

An early-17th century copy of a commentary by Mevlâna Mustafa with the pen-name of Şem't (d. after 1012/1603-4) on the Beharistan by Jâmi (d. 898/1492, cf. C. H. Mair' - H. Massé, 'Jâmi' in EJP). The title of the original Persian work

Cod.Or. 825, f. 1b. The first page of a copy of Kâtip Çelebi’s work on naval warfare. Warner obtained books from the scholar’s library and may have known him personally.
is mentioned in f. 1b:6 and f. 2a:17; the commentator in f. 2a:18. On the lower edge, moreover, is written 'مطهر سلطان شمیم' (Mehmet Sultan). The work was, as Şemsi wrote in his preface, written at the behest of his friends and dedicated to Grand Vizier Sokollu Mehmed Paşa (d. 987/1579). It was completed in 986/1578 (cf. Götz 1, p. 426). The work consists of a preface (1b-2b) followed by a sentence by sentence quotation of the original, translation and, and occasionally, further commentary. Copious marginal additions up to f. 7b/5, sparse from f. 76 onwards. A copyist’s verse is added to the colophon in f. 139a.

REMARKS

Bound in embossed black leather with flap and blind tooled inlets of an unusual hexagon-with-star pattern; glazed white to pale yellow paper; 2 + 139 + 1 folios; 205x125 mm and 154x72 mm; 160x75 mm, varying (from f. 86a); 23 lines; catchwords, partly trimmed away and mostly lacking up to f. 86b; irregular ta’lîk; red borders up to f. 85b; red lines over Persian quotations; the copy was concluded by İbrahim b. Özmân el-A仇恨îşinî in the last days of Şevval 1048 (24 February - 5 March 1639); a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is found in the first flyleaf; an ex libris plate is pasted on f. 2a. On the last flyleaf occur a note in shaky and defective script in which the words ‘helvethane’, ‘Bostancilarde’ and ‘Mevlâna Gâni’ can be read as well as a verse in Arabic.

Begins (1b):

حمد و سپاس بع ذخایری را که علیم و حکیم و قدری و پادشاه بی شریک و بی صادق

From the preface (2a):

مولا یا عبد الرحمن جامی حضرت اردلاند بی سلطان نام کتابکه نکات و دفاعی...

Ends (139a):

و حسن سلطان بی قوچدی دیل اعیانکه معناسی... والصلوة والسلام على محمد الكرام و حسن... محمد کرم اوره و این آل کرم کوره اوره... قدرت که جمع خلفاک کردی لریدر

Colophon (139a):

کتبیه الحکیم اوره بی مخالف خضر... و لوازمی بی حسن اله و اله و...

Added to it are a note and a verse:
Bound in black embossed leather with blind tooled insets in Oriental fashion and flap; glazed white paper; the title 'كافل کلمات' is written on the lower edge; 1+1+57+1 folios; 204x147 mm and 141x83 mm; 13 lines; catchwords; partly vellumted nesil; red borders, double in ff. 45b, 81b and 123b; headings, rubrics, Arabic quotations, lines and dots in red; ff. 45b, 81a, 123a and 152a are left blank; the copy was concluded by Melhem b. Hayder who was also a poet with the pen-name of Vebhi - the colophon comprises verses in Arabic and is followed by a distich in Turkish (cf. below) - on a Wednesday at the end of Cemâli l-arîs 1048 (3 November 1638); an ex legato plate is pasted in the margin of f. 1b; a price of '380' is written but later crossed out on the first flyleaf beneath the title.

Extended title on recto side of the first flyleaf:
کتاب کلمات چغاز یک یزید رضوان الله علیه ایم و جهان باهار کلاسی
Begins (1b, after a besmele):

حمید فراوان و نهایی بی پایان اول جهان مستعیان حضرت که اولوسن که...

From the introduction (2a-b):

اما بعد و بر جهان همه هن نگاه نمود که ایم و جهان مستعیان حضرت که
سیران خود را که ایم و جهان مستعیان حضرت که اولوسن که...

Ends (157a):

اما احیان تربیت تربیته اولون نصم خریديپور حتی اکا بر سلکرد اکتک بر
تریثای اختیار اصلی

Colophon (157a-b):

تمت النصبه بعون الله و از اهمیت آنهاه
فی پدی اضافه عیادت الله
و عفون عن وقافه الله
فی سیم مان و جهانه
فی درک لغیت هم تبریک
قیام برایه داوود خلک بزرگ که اولوسن که...

Catalogue entries: CCA 335; CCO 353 (I, pp. 192-3); Sohrweide I, 21, where other MSS are mentioned.

Cod.Or. 381

Turkish poems

The manuscript contains an undated copy of a biographical dictionary of poets in Persian entitled Tuğfa-i Şâfed (cf. 3b-10) by Abu'n-Nâsir Sâm Mîrzâ (d. 974/1566-7; cf. CCO 933 (III, pp. 19-20); Storey I/2, pp. 797-800). The text is followed by some poems in Turkish, all written in the same rather unusual ta’lîk: gazels by Kârîbî (153b, 155a), Sâdîk (153b, 154b, 155a), Fıqârî (154a) and Emrî (154a).

Cod.Or. 383

A quotation in Turkish from the Pentateuch

The manuscript contains a copy of a theological work in Arabic entitled Khuwâsat al-a'khdar fit alwâlî n-nabî l-mukhârî by the prolific scholar and Celeveyît shaykh ʿAţiz Mahmûd Efendi el-Uskudarî who wrote under the pen-name of Hûdîî (d. 1037/1628; cf. Voorhoeve, p. 160; 'OM I, pp. 185-8; GAL II, 445, S II, p. 661). It was completed by ʿAbdurrahmân b. Mehemd el-Hamûfî in 1028 (1618-9); a writer added in the margin of the same page (112a), likewise in Arabic, that he had read the work "from beginning to end" in the year 1070 (1659-60). Two prose fragments written in small nilai are added on the next page (112b) which had been, according to a marginal note, sent to İznik (1) 'Ali Beg Efendi by the shaykh; the last five lines are in Turkish: they quote the five sentences which are supposed to conclude the Pentateuch (sevât-i şerîf). They begin:

تورد شریک اختنام ایسی یک کلمه ایل کمی ایتکاک از آزمای یکم که علمیه
اولمیه شیطانیه برایور اکتیمیزی بر حاکم که حکمده عادل اولمیه...

Cod.Or. 385

Fevâ'd-i gazâ

قوده نزرا

An undated copy of a treatise on horsemanship and cavalry exercises by Muṣṭâfâ Ağa el-Müteferiğî, known as Kapu Ağâşî Kûli. Only a few manuscripts of this work have survived, among them Cod.Or. 765, described above. Author and title are mentioned in, respectively, f. 11b:11 - 12a:2 and f. 12a:2-3. An "extended"
THE WARNER COLLECTION (Or. 835, cont.)

(mutavel) version of the title is found on the recto side of the first flyleaf: ‘ḥāġa kītab Feva‘īd-i ǧaza mutavel faza‘i-i cihat’, which is attributed to Bākī Efendi. (The latter indeed wrote an essay entitled Feva‘īd el-cihat, cf. M. Fuad Köprülü, ‘Bākī’ in JA.) According to a chronogram (39b), the work was written in 1029 (1619-20). It is preceded by a long introduction (1b-40a) which digresses, among other things, on the importance of military training and its regrettable decline in the Empire since the days of the author’s youth. There are a number of autobiographical passages from which it appears that the writer, chief of the life-guards of the sultan (ser-i silahsorān-i ʿOmnartān), was born in Albania (12a) and, when still a boy, went to Egypt as cadet (gāgird) in the local janissary corps (Meyr kulları, cëndilleri) during the period of the governorship of Mesih Paşa (982-8/1574-80, cf. SO IV, p. 368) (12b-14a). He came to Istanbul for the circumcision festivities that lasted 64 days (in 1582, cf. under Cod.Or. 309, above), during which the Egyptian troops under Derviş ʿHalife participated in cavalry demonstrations at five different venues (19b-35b). One of the author’s tasks was to coach novices in bowmanship (26a). At the end of the feast, the Egyptian janissaries were given the choice of staying and enrolling as palace troops (kapu kulları) (30a). Many did so, and Muṣṭafā Ağa probably was among them - he describes himself as a member of the saray-i kimāyān ḥalqa in f. 31b. He subsequently mentions the Persian campaign under Ferhād Paşa, which took place seven years later (in fact between 993/1585-998/1590, cf. V.J. Parry in EF, Ferhād Paşa was appointed commander in the year first-mentioned) (30b-7), the Hungarian campaign and the revolt of the Cēlāfs in Anatolia three years later again (30b), in which the author apparently participated. He explicitly mentions his presence at the surrender of the fortress of Egri (Eger, in 1596) (25b). Soon after the succession of Sultan Ahmed (in 1012/1603), he obtained a post in the life-guards (33a). Although he toyed for a while with the idea of writing a book on the subject of warfare (34b-35a), he decided to begin writing seriously after he had successfully participated in a demonstration of acrobatics for the new sultan, ʿOmnartān (II, ruled 1027/1618 - 1031/1622) (37a). He finally expresses his hope that the grand vizier, ʿAli Paşa (in office between 1029/1619 and 1030/1621, see R. Mantran in EF), and the chief black eunuch (Darūsma‘adet aşası), cī-Ḥācc Sîleymān Ağa (in office 1029/1620 - 1031/1622, cf. SO V, p. 1525), will be pleased to find favour with the treatise and recommend it to the Sultan (37b-39a).

The work itself is divided into eight chapters (bāb, the titles are printed in COO), which discuss various subjects such as the art of archery, how to hone arrows on a stone and how to perform acrobatics on horseback, and closes with an epilogue (ḥātime, from 92b). A few marginal corrections. (For another copy

Cod.Or. 835, f. 1a. Ownerships marks in the form of ‘tailed signatures’ with the year 1043/1633-4 in a copy of Muṣṭafā Ağa’s treatise on military dexterity.

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of this work, see Cod.Or. 765, above.)

The MS is bound in brown leather; glazed white paper (watermark with clover and letters Vb); the title of the treatise is written on the lower edge; 1=98+1 folios; 208x138 mm and 169x78 mm; 11 lines; catchwords; necessity headings and rubrics in red; double borders in gilt between black lines (1b-2a) and red (from 2b), but lacking in f. 11b; gold dots in ff. 1b-2a; head-piece with floral motifs and title and besmele in gold, blue and red in f. 1b; without date and name of copyist; two so-called ‘tailed signatures’ (kuyruklu imza) are found in f. 1a, one of which seems to contain the names of ‘Ali and Isma’il and has the year 1043 (1634-5) (see plate); an owner’s inscription of ‘Ali occurs on the verso side of the last flyleaf: an ex libris plate is passed in the margin of f. 97b. The legend of Allah is written on the leather of the inner front cover. The price of ‘600’ is marked on the first flyleaf.

Begins (after a besmele, 1b):

الحمد لله الذي فضل المجاهدين على الفاعدين و أمرها بمجاهدة المليدين

The author gives his name and the title of his work in ff. 11b-12a:

بو فواك و قواعد نؤف有一ن، المجاهدين امرها بمجاهدة المليدين

Ends (98a):

و آخربه كلمه، شهادات بازاره الله تعالى جل شاهد و تماد كورد ابعالي

Catalogue entries: CCO 920 (III, pp. 298-9); Warner and his Legacy, p. 54; Fibris 3733-4 (II, p. 212); Rieu, p. 129.

Cod.Or. 837

A poetic miscellany

(1) ff. 2b-86a

Divân

DIYAN

Cod.Or. 837, f. 20b-21a. Two pages from an undated copy of the Divân of Bâki; the beginning of the part which contains the gazels is marked in the boxes on the right and left sides of the last couplet in f. 20b.
An undated copy of the famous collected poems of Mahmud ‘Abdulbaki, who wrote under the pen-name of Baki (d. 1008/1600). The title ‘Doğan Yağmacı’ has been almost completely erased from f. 2a. The collection contains five kastides (2b-7a); a terci-i bend in praise of Sultan Murad III (7a-8a, cf. Ergun 31); another eleven kastides (8a-19a); another terci-i bend which is a variation on the well-known terkb-i bend (merziye, elegy) on the death of Sultan Süleyman (19a-20b, cf. Ergun 29); 33 gazels (21a-80a), following the heading ‘Ilicada-i divan’ at the bottom of f. 20b (see plate); four meşnevies (80b-84b); five Persian gazels (84b-85b); three küt’as (85b); two meşnevies (85b-86a); a küt’a (86a); and three beyis (ibidem). (For another copy, see Cod.Or. 1285, below.)

Marginal additions: a meşnevii attributed to Yahya (32a); another fragment by the same (32b); a gazel by Rüştü (f. 38a); a gazel by ‘Abdi (35a); gazels by Baki (41a, 42a); gazels by Hamdî (46a, 47a); an anonymous beyi (50a); copious annotations in pencil in Latin with a few words in Arabic script. Numerous notes in various hands are found in ff. 1a-2a and ff. 86b-87b, mostly fragments of Arabic, Persian, and Turkish poems and songs (one of which is by ‘Aceem, 1a); f. 2a also contains a list of Ottoman sultans down to Selim II with the years of their succession; a terkib-i bend and a gazel by Fuzûlî are found in, respectively, f. 87a and f. 87b.

Begins (2b, as in Ergun, p. 5)

The last beyi reads (86a, as in Ergun, p. 485):

The MS has been rebound in boards covered in red marbled paper with leather backing; glazed white paper; (2)+126+6+(2) folios; 210x140 mm and 155x92 mm (I); 153x78 mm (2); 19 lines; catechisms; nasib; multiple borders drawn in double red lines; red headings in (2); without date and name of copyist; a red wax seal with globe and cross between palm leaves (for a photo see Van der Heide, opposite p. 14) occurs on the last flyleaf; an ex legato plate is pasted on f. 124b.

Cod. Or. 838

Târîh-i Nişânci

An incomplete, late-16th century, copy of a concise world history by Chancellor (nişancı), ‘writer of the Imperial Cipher’ Ramazânzade Mehmed Paşa, also known as ‘Kaşık Nişancı’ (d. 979/1571). The name of the author is mentioned in f. 3a:18-21. The work is also known as Târîh-i Kaşık Nişancı or Târîh-i Terki‘î. The work consists of an introduction (1b-3b), a description of the Creation (3b-4b), the history of the prophets (from 4b), Muhammad and the early
Cod. Or. 838, ff. 79b-80a. The last pages of the compendium of world history by the *niganc*, Ramazânzâde Mehmed Paşa, which breaks off in the biography of Pir Mehmed Paşa; a colophon dated 988/1580 is found on the left, f. 80a.

THE WARNER COLLECTION (Or. 838, cont., 839)

Caliphs (15b), the Umayyads (18a), the Abbasids (19a), Fatimids (23b), Ayubids (25a), Mamluks (26b), and the Ottomans (30b). The work breaks off in a paragraph on Pir Mehmed Paşa, part of the chapter on Suleyman the Magnificent, biographies of the grand viziers (see plate). Arabic prose fragments and verse of a pious nature in various naskh hands occur in ff. 1a and 80b. (For other copies of this work, see Cod. Or. 672, above, and Cod. Or. 10.861.)

Bound in reddish-brown leather with flap and gold tooled insets with floral motifs in Oriental fashion; glazed paper, varying in colour between white and pale shades of cream, pink, and yellow; 2 80+2 folios; 206x123 mm and 140x63 mm, varying; catchwords; small naskh; headings, rubrics, lines and dots in red; the copy was completed by 'Ali b. Süleyman in Konya in *Cemâyi l-dîr* 988 (July-August 1580); an inscription indicating that the book belonged to the late Yıldızâde Efendi is on the recto side of the first flyleaf; a chronogram in the same hand with year 1048 (1638-9) (see plate); another chronogram with year 1022 (1613-4) and signature has been crossed out (both in the same page); an ex lege plate is pasted on f. 2a.

Catalogue entry: CCO 935 (III, pp. 20-1); Flemming 16-21 and Götz II, 219, where other MSS are mentioned; see also Karabulut 294; Kut 197; Schmidt 163; Yardım 3193.

Editions: Istanbul 1279 and 1290.

Literature: GOW, pp. 103-5.

Cod. Or. 839

A miscellany

(1) ff. 1b-19b

Şerh-i Bustân

An incomplete, undated copy of a commentary by Mevlâna Mustafa who wrote under the pen-name of Şerîf (d. after 1012/1603-4) on the long *mecâvi* entitled *Bustân* by Su'dî (d. 692/1292, cf. R. Davis, “Su'dî” in *EP*). The title and the
THE WARNER COLLECTION (Or. 839, cont.)

name of the commentator occur in the heading in f. 1a. Şem'i also mentions himself in f. 1b:5; the title and author of the original Persian poem occur in the next line. The work consists of a brief preface (1b), in which the author explains that he wrote his commentary at the request of friends, followed by a verse by verse quotation of the original Persian text, translation and, occasionally, further commentary. The work breaks off abruptly at the end of the second quire (19b). (Another copy of this work is found in the margins of Cod. Or. 12,448.)

Many marginal corrections and additions; f. 1a is filled with quotations from various Arabic works, among these the Fawā'id by Shams ad-Dīn al-Kurdi and the Jami' al-faiṣalī.

Begins (1b, after a besmele with title):

حمد بُن حَد وُ نَعِن بِن عَد أَوِل صَائِح ذِهَ النجَانَ كِلَ بوَسِسْت نَ كُون وَ مِكَان اِدْوَارِ آثَرِيَّة زوْن وَ يَرِي عُفْن ... نعَدُ بَيْنَهُ كَمِمِّ هِنَّ،ُ قِيلَ الْيَضْعَامِ شَمْمِيْ،ُ شَمْمِيْ،ُ شَمْمِيْ،ُ شَمْمِيْ،ُ نعَدُ فِيُرْنَ قَنَّعَاهُ رَبُّ كِنِون أَصْحَابِ بَيْنًا وَ يَارَانَ باَقُوا اِيْهَ بوَسِسْت نَ شَجَّيِ ... 

Ends (19b):

شهِيد كَمِ بَيْنَهُ كَانَ مِنْ سَرِائِرْهُ كَمِّ اكَتِقْ قَوْلُوكَ اِيْهَ،ُ

Catalogue entries: CCO 649 (II, p. 114); Götz I, 629-30, where other MSS are mentioned; see also Ateş 315; Fhirs 3001-6 (III, pp. 19-20); TTYK 62.

Literature: J.T.P. de Brujin 'Şem'i', in Ef.

(2) ff. 22b-177b

A copy of a part of an Arabic work, the famous collection of traditions, al-Jami' as-Sahih, by al-Bukhari (d. 256/870), cf. J. Robson in Ef. The copy was completed at the medrese of Sultan Ahmed İjān in Istanbul in 1032/1623 (cf. colophon in f. 177b).

Catalogue entry: Voorhoeve, p. 324.

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The MS has been rebound in brown leather; glazed white paper; (2)+1+177+(2) folios; the first (original) flyleaf has largely been torn off; (the following data only for (1) 205x145 mm and 170x85 mm, varying; catchwords, ff. 1b and 19b excepted; careless az'îs; headings, rubrics and lines (over Persian quotations) in red, ff. 10b-13a excepted; without date and name of copyist; the remnant of a red wax seal in f. 1a; an ex legato plate is pasted on f. 177b.

Cod.Or. 841

A miscellany

(1) ff. 1b-77b

Ef'al [el-lu'ja] Cârûlih el-`Allâme

A mid-16th-century copy of the second part (qism) of an Arabic dictionary with the title Muqaddimat al-adab by Jār Allah Abī Qasim Mahmîd b. Umar b. Muhammad al-Khârazmî az-Zamakhshâri (d. 538/1144), with interlinear Turkish glosses. The title given here is found on the title page (recto side of the first flyleaf) and the colophon (77b) (see plates). The author himself already seems to have produced versions with Persian, Turkish, and ßoregizî-Turkish glosses, but there are also recensions with Persian, (Eastern) Turkish (including Chaghatay and Ottoman), and Mongolian glosses in various combinations as well as an early-18th century Ottoman-Turkish translation by İshâḳ `Ocâs Ahmed Efendi (cf. GAL, Storey and Yiícê's edition, pp. 8-10; for a Turkish translation, see Cod.Or. 6801). The glosses in our copy, which only contains the part on verbs (in Wetzstein's edition, pp. 86-286) - the full version has five parts (cf. Storey III/1, p. 82) - are clearly written by an (anonymous) Ottoman scholar. A comparable version is found in the Egyptian National Library at Cairo, which bears the title Şerîh-i Muhammedi el-`edeb (cf. Fhirs). The copy was made by Rizvân b. Mehmed at the medrese of Hâcî Hasan in Istanbul between (? Thursday 6 and the late forenoon of Wednesday (? should be Sunday) 22 Muḥarram 960 (23 December 1552 - 8 January 1553) (see plate). Marginal additions and glosses to other dictionaries, particularly to those of al-Jawhari and al-Akhbar.

The first flyleaf (title page) contains a number of, partly identical, descriptions of the title and author of (1) as well as some notes, among these a pious wish in Arabic by Rizvân b. Mehmed b. `Ilîa, probably the copyist (see plate). An address formula in divâns script and directions for making sea water drinkable and grafting tree shoots occur on the second flyleaf. A survey of the various verb
Cod.Or. 841, first flyleaf (recto). The title page of a mid 16th-century copy of an Arabic-Turkish dictionary based on the *Magaddimât al-adab* by az-Zamakhshari, with repeated indications of title and author. Top left, there is an inscription of the copyist.

Cod.Or. 841, f. 77b. The final page of the same work, with the colophon and next to it a recipe for making black ink.
forms discussed in the book (‘tartib hāqīq ī-l-lughā’) is found in f. 1a. A recipe for making black ink is written in the margin of f. 77b (see plate).

From the title page:

(2) ff. 78a-b
A brief treatise in Arabic on the meaning of the letters of the alphabet.

Catalogue entry: Voorhoeve, p. 299.

(3) ff. 78b-79b

Catalogue entry: Voorhoeve, p. 192.

(4) ff. 81b-86a
Luğat-i Mīr ‘Alī Šīr Nevā’ī

An anonymous glossary of, according to the title, words taken from the works of the poet Mīr ‘Alī Šīr Nevā’ī (Nevāyī or Nawahī), d. 906/1501, cf. M. E. Sthelny, ‘Mīr ‘Alī Šīr Nawahī’ i EF). The title occurs twice above the text in f. 81b. The glossary is arranged alphabetically and divided into chapters (baḥā) under the series of letters. Under the Chaghatay words are written Ottoman-Turkish equivalents in slanting, smaller script. Copious glosses, among which in p. 81 the first entry of the Luğat-i Aḥkaṭ (cf. under Cod.Or. 703, above). (For a copy of a more elaborate work in the same genre, see Cod.Or. 703(1) above.)

Begins (81b):

باب الألف ابيسم [دوكل] ادا [أبنشده] اسره [دوقلي] ...

Ends (86a):

بوزكر [القوق] ياساي [إرمك] يتكور [أرشد] تم ثم ...

Catalogue entry: CCO 207 (I, p. 106).

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The MS is bound in boards with leather backing and edges; glazed white to cream paper; 2:86 folios; 207x155 mm and 155x90 mm, varying (1) and 135x80 mm, varying (4); 10-12 lines; catchwords (lacking between 76b-80b); vowelled nesbī
THE WARNER COLLECTION (Or. 841, cont., 843, 848)

in the same hand throughout; smaller unrivelled nešīḥ in the interlinear glosses; headings, rubrics and strokes (only in 61b-62a) in red; copyist’s colophon in f. 77b (cf. under (1), above); various annotations in the flyleaves, f. 1a and f. 86b (cf. also above); two illegible owners’ seals in f. 1a; an ex legato plate is pasted on f. 79b.

Cod.Or. 843

Annotations in Turkish

The manuscript contains an undated copy of an anonymous work on religious ethics in Arabic entitled Kitāb Irshād by Bāqīl Meḥmed Efendi (d. 581/1573, cf. Voorhoeve, p. 135; GAL II, p. 658). The copy was probably made by an Ottoman scribe who wrote in a clear, partly vowelled, nešīḥ: the colophon ends in the words ‘tāthm oldī’ (28a). The text is preceded and followed by various notes in Turkish in a large coarse hand: "My dear brother" (bim roğm ārdašım) and a repeated statement on the fortunate ‘sign of Muḥammad’ (‘aļmat-i Meḥmed’) (1a); another repeated statement, partly crossed out, on the fortunate consequences of studying the manuscript (2a). Two rather puzzling sentences in bold nešīḥ, possibly by the copyist, are added to the colophon:

هر که کلکی دنیاها که رویا تکری ایم کلی از علیها فاقدن

and

تام اولی ای حضرت وقات اساسی کردکور کتابی شریفت بهرض

Another three statements on the happy consequences of reading the work are found in f. 28b.

Cod.Or. 848

A note in Turkish

The manuscript contains a rare but undated copy of a work in Arabic on rhetoric entitled Muḥtasar muqaddimati sh-shiʿr by Usāma b. Muʿāqiḏ (d. 584/1188; cf. Voorhoeve, p. 34; GAL I, pp. 319–20). Three owners’ inscriptions dated, respectively, 1008 (1599–1600), 1010 (1601–2), and 1026 (1617), are found on the title page (1a). Another owner’s inscription of Muṣṭafā b. Ḥasan occurs on the recto side of the first (original) flyleaf. A note in Turkish in the same hand is written next to it: “One has began the return journey from Egypt to Istanbul on 25 Ramadān [29 May];... may God the Highest have mercy and expedite one’s coming home soon...”, dated 1037 (1628); six lines, taʿlīk.

Cod.Or. 851

A note in Turkish

The manuscript contains an undated and incomplete copy of the well-known universal history, Muḥtasar fi akhbār i-bashtar, by Aḥūd I-Fādī (d. 899/1493; cf. Voorhoeve, p. 231; GAL II, p. 45; S I, p. 44). A Turkish text is found on the last page, f. 279b. It is a copy of a note on a loan of 3300 akçe forwarded to Muḥammad Būyūdū Muṣṭafā Beg of the village of Cētiği in the district of Kumanova (Kumanovı); another 1000 akçe had been given for a golden plate and another thousand akçe had been paid to [the kāṭr] Çakırzade Efendi "for signing the defter"; dated mid-Ẓi-l-kaḍar 1013 (31 March–9 April 1605); the statement is signed with the names of four men; seven lines, ścieste.

Cod.Or. 853

Turkish poems

The manuscript contains an undated copy of an Arabic work on religious ethics by Aḥmad Zarrūq al-Fāsī (d. 899/1493; cf. Voorhoeve, p. 248; GAL II, p. 253; S II, p. 34). Annotations, mostly prose fragments in Arabic and Persian, and verses, in various hands are found in the endpapers; Turkish poems found here are two fragments each of two distichs attributed to Kemāl Paşazade (d. 940/1536) and another four anonymous beyts (1a); a ḥat’a by the deceased Kara Çelebi Efendi and a fragment of three beyts by Kemāl Paşazade (1b); a ḥat’a by the late Yahya Efendi (3a); a ǧezel by Feyzī (32b). Chronograms on the conquest of Constantinople with the year 857/1453 and on the conquest of Egypt by Sēlim I, with the year 923/1517, are found in f. 2a. The owner’s inscription with seal of el-Ḥāfiz Ibrāhīm b. Meḥmed known as ‘īṭrāzī is found in f. 3a; a remark in the same hand on the replacement of ‘Aḥmad aṭṭī Efendi Meḥmed Behāy Efendi by Kara Çelebi Meḥmed Hāşım Efendi’s son ‘Aḥmad aṭṭī Efendi as miftāḥ (ṣeyḥāliṣṭān) on to ʿOmar uṣūd 1061 (1 May 1651) is found on the verso side of the last
THE WARNER COLLECTION (Or. 853, cont., 855)

flyleaf (cf. SO VI, p. 1759); to it is added that Ḥorzdə Shaykh Mehmed died on Monday, the next day.

Bound on embossed brown leather; glazed white paper; 32+2 folios; 198x143 mm; an ex legato plate is pasted on the last flyleaf.

Cod.Or. 855

Təzkiretli ə-'su'ara

An early copy of a biographical dictionary of poets by 'Abdullatif, who used the pen-name of Latiyi (d. 990/1582). It was the second work in the genre produced by the Ottomans. It was written at the instigation of a friend, Mehmed Celebiçade, a poet with the pen-name of Za'tif (see the introduction and under the poet's biography, f. 100b). A first version was completed by the author in 953/1546, but slightly different recensions were produced until 982/1574-5 (cf. Andrews's study, p. 21). The title and name of the authors are mentioned in, respectively, f. 18a:10 (heading) and f. 21a:2; the pen-name occurs in a number of verses of the introduction (f. 8a:3, passim). The work is preceded by a lengthy introduction (1b-18a) on, among other things, the merits of good poetry and the dangers of envy and plagiarism, and a prefacc (18a-21a). The dictionary itself consists of three parts (fast), the first (21a-34b) on twelve shykhs who lived between the 7/13th and 10/16th centuries; the second (34b-41b) on seven sultans and princes who composed poetry, down to and including Süleyman the Magnificent; and the third on the poets of Rûm, arranged in alphabetical fashion, from Ahmed Paşa (43b) to Yahya Beg (154b-155a). The work ends with a conclusion (iutraime, 155a-156b). Between the second and third part is a list of the poets whose lives are described in the book (42a-43b). The first (original) flyleaf contains a number of verses, styled farıd, nazm and ku'ya, seven couplets in all. (For another copy of this work, see Cod.Or. 12.361.)

Bound in boards covered in red marbled paper with leather backing; mostly glazed white paper, with occasional leaves in, mostly, pale shades of yellow and purple; (2)+1+156+4+1(2) folios; 210x35 mm and 150x75 mm, varying; catchwords; script varying between nesih and wa'il; headings, rubrics and dots in red; red squares in ff. 42b-43b, filled slantwise with names of poets (in black) and the name of the letters of the alphabet (in red); dated 981/1573-4; without the name of a copyist; inscription of J. van Hell in f. 156b; an ex legato plate is pasted on f. 1a.

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of a copyist; inscription of J. van Hell in f. 156b; an ex legato plate is pasted on f. 1a.

Begins (1b, as in the edition of 1314):

Ends (156a-b, as in the edition of 1314, p. 374):

Catalogue entries: CCC 2645 V, pp. 233-4; Flemming 260-3, where other MSS are mentioned; see also Führer 624-8 (I, pp. 158-9); Küt 216; Sarajevo 2948; Schmidt 72, 110, 118; Yardum 3210. For MSS in Turkish libraries, see also Andrews's study, pp. 149-51.

Editions: Istanbul 1314; Mustafa Iṣen, Latiyi Təzkireti (Ankara 1990, in modern Turkish).


296

297
COD. OR. 857

[Kitāb-i] Mahmūdiye

An early 17th-century copy of an anonymous versified Arabic-Turkish dictionary by a scholar whose personal name was probably Mahmūd (cf. Sohrweide I, p. 185). The work is an elaborated - improved, according to the introduction - version of the equally versified Layqat-i Firîştəqloğlu, an Arabic-Turkish dictionary of certain words found in the Koran, by ‘Ezāddin ‘Abdu’llatif b. Melek, known as Firîştəqloğlu (flourished in the 8th/14th century, cf. Ömer Faruk Akın in Ef’). The work was written in 961/1553-4 according to a chronogram (3b-4a) represented by the words خوش كلا (Other manuscripts have خوش كلا). (Other manuscripts have خوش كلا). (Other manuscripts have خوش كلا). (Other manuscripts have خوش كلا). (Other manuscripts have خوش كلا). The title is found in the heading in f. 1a and in f. 3a. The work consists of an introduction in magnum rhyme (1b-3b) and 33 chapters (‘kus’as’) of the kâf/dâ’el/kâel format, the penultimate hemistich of each of which demonstrates the metre used by way of derivations of the verb قال. A prayer with talismanic diagram is added to the last verse in f. 53a (see plate).

Bound in boards with flap covered in varicoloured marbled paper, with leather backing and edges; 1+53 folios; 208x132 mm and 130x85 mm; 10 lines; catchwords; nesih of calligraphic quality, vowelled from f. 4a;9; headings and metre hemistichs in red; red dots in f. 53a; double red borders; dated 1035 (1625-6) in f. 53a (see plate); without the name of a copyist; an ex legato plate is pasted in the margin of f. 52b.

Begins (1b, after a bezele and the title):

From the introduction:

Catalogue entries: CCO 168 (I, p. 93); Voorhoeve, p. 170; Sohrweide I, 218, where (two) other MSS are mentioned; see also Götz II, 468; Kut 353. (In Fillirs 2833-5 it is erroneously suggested that the Mahmūdiye is identical with a
THE WARNER COLLECTION (Or. 857, cont., 859, 860)

dictionary entitled *Subha-i sibyân*, an anonymous work composed in 1033/1623-4, cf., e.g., Flügel I, pp. 120-1; see also J. Eckmann, 'Kāmil's' (3) in *EP*.

Cod.Or. 859

A *kasīdah* by Nev’t

The manuscript contains two undated copies of works on medicine in Persian by the physician and poet Yūsuf b. Muḥammad b. Yūsuf Khurāsānī who wrote in the first half of the 10th/16th century (CCO 1398, 1399 [III, pp. 279-80]; cf. Storey II/2, pp. 235-41). The year of completion 917/1511-2 (of the second work, a treatise entitled *Tāj al-amrād*, is mentioned in f. 50a (cf. Storey II/2, p. 237). Additional poems are found in the endpapers, among these a *kasīdah* by Nev’t (ff. 61b-63b). The name of the poet, ‘Nev’t Efendi’, with the addition ‘hoca-i Sultan Murād-i merhum’ (= Murād III, d. 1003/1595), is added in red in the margin of 63b, next to the beyt which contains his *maṣlaṣa*. The poet was tutor to Sultan Murād’s son Muṣṭafā; he died in 1007/1599 (cf. *HOP* III, pp. 172-3). The first line of the *kasīdah* is:

ای وجوه ممکنات انشای لطفکند اثر ۴ جمله عالی مبتدا فیض جدید کن خیر

Cod.Or. 860

A miscellany of two works by Kemāl Paṣaḏāne on the Persian language

(1) ff. 2b-93b

*Dafāqat al-haṭa’tik*

An undated copy of a treatise on the distinctions between homonyms and synonyms in Persian by ʿSemsuddin ʿAhmed b. Siṭeymān b. Kemāl, best known as Kemāl Paṣaḏāne (d. 940/1534, cf. V.L. Ménage, ‘Kemāl Paṣaḏāne’ in *EP*). The first word of the title is mentioned in f.3a:2. The work was dedicated to Grand Vizier ʿĪbrāhīm Paṣa (d. 942/1536). It is preceded by a short introduction (2b-3a), after which about a hundred cases are discussed, from *ṣubhan-γyafār* (3a) and *γuʃ-γuy* (4a) to *rāmīsh-rāmīšgar* and *zinbār* (93b). These are not arranged in any perceptible order. The Turkish commentary is expanded with numerous Persian verses. A list of the items discussed in the treatise is found in f. 1b. A few marginal additions. (For other copies, see Cod.Or. 962(1), below. It has a different ending from f. 96a:5 onward, which line is similar to f. 91b:15 in this manuscript. See also Cod.Or. 12.040.)

Begins (2b, after a *besmele*):

مخصوص اظهار ایلدهن ..

The introduction (3a):

مختصاته ایلدهن ایلدهن دقیقه ایلدهن ایلدهن ایلدهن ایلدهن ایلدهن ایلدهن ..

Ends (93b):

بپیت مکورند مئمکنات در مساحات تا در ده اولان زیادان مکور ماجه در

Catalogue entries: CCO 184 (I, p. 99); Sohrweide I, 214-5, Götz II, 436-7 and Storey III/1, pp. 69-70, where other MSS are mentioned; see also Fihrist 1666-75 (II, pp. 42-4); YTYK 150; TYTK (Antalya) 3502-3; TYTK (Stillemaniye, Ali Nihat Tarlan) 136; Yavdem 3823-5.

(2) ff. 94b-109a

A treatise on Persian grammar

An undated copy of a treatise on the various functions of the suffix *-f* in Persian by the same author, Kemāl Paṣaḏāne. The treatise, which does not contain the author’s name or a title, is known as the Risāla-i Ya’b (cf. Sohrweide I, p. 184). It is mostly found in manuscripts which contain a copy of (1). A few marginal additions. (For other copies of this work, see Cod.Or. 962(2) and 981(22), below; Cod.Or. 12.040.)

Begins (94b):

و بپیت مکورند مئمکنات در مساحات تا در ده اولان زیادان مکور ماجه در

Ends (109a):

بپیت مکورند مئمکنات در مساحات تا در ده اولان زیادان مکور ماجه در

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(300)

(301)
THE WARNER COLLECTION (Or. 860, cont., 863)

Catalogue entries: CCO 100 (I, p. 55); Sohrweide I, 216-7 and Götz II, 437-8, where other MSS are mentioned; see also Fihri 2697-2701 (II, pp. 286-7); TIYK 54; TYTK (Antalya) 3506; TYTK (Silifke, Ali Nihat Tarlan) 154; TYTK (Silifke, Mustafa Aşık Efendi) 876.

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The MS is bound in boards with flap covered in varicoloured marbled paper and with leather backing and edges; glazed white paper; 7+109+1 folios; 200x128 mm and 140x75 mm, varying; 19 lines; catchwords; small nesh; headings, rubrics, lines and dots in red; red borders in ff.2b-3a; a large besmela in red jilāq precedes the text in f. 2b; another one of a similar format but in black is found on a separate piece of paper between ff. 46b-47a; without date and name of copyist; a large inscription (بما الرحمن قاطلشني) is written on the inside of the front board; the number '150', possibly indicating a price, is written on the first flyleaf; an ex legato plate is pasted on f. 2a.

Cod.Or. 863

as-Šahāb (Shah) al-‘Ajamiyya

الصحاب العجمية

An early-16th century copy of an anonymous Persian-Turkish glossary. The title is mentioned in f. 1b:13. The authorship, following the authority of Kātib Cēlebi's Kashf az-zamān, has, unconvincingly, been attributed to various scholars (cf. Storey). The work is preceded by a short introduction in Arabic (1b-2a) and consists of a series of Persian words, culled, according to the introduction, from a number of 'respectable' Persian books, with interlinear equivalents in Ottoman Turkish (which include occasional Arabic words, cf. Storey, p. 7). These are divided into a part (kitm) with nouns according to the final and initial letters, and another one (from f. 56b) with verbs arranged according to the initial letters. The work ends with a 'conclusion', also in Arabic, on Persian grammar, consisting, mainly, of paradigms (from f. 67a:5, the heading is lacking) with interlinear Turkish glosses. (For other copies of the same work, see Cod.Or. 781, above, and Cod.Or. 1100(1), below.)

Rebound in boards covered in red marbled paper with leather backing; glazed white paper; f. 1 has been mended with strips of paper; (2)+1+79+1+(2) folios;
Begins (after a besmele, 1b):

الحمد لله الملك الحق الذي يأمر بالعدل و الإحسان...

From the introduction (1b):

و بعد قام رأى أكثر الكتب المشهورة من مصنفات المعجم المحدود بلغة العربية وكان أكثر ارتباطها في تلك اللغة غير مقارنة ببعض منها بما في تلك الكتب تداولها على وجه يسهل لكل طالب تداولها ... و سميئه بالصحاح الجمعية

Ends (78a):

... بحقيق افاص النصاق مرغر قليشدر

Catalogue entries: Götz II, 107, where other MSS are mentioned; see also Schmidt A 798(2).

For literature and editions, see Götz II, pp. 105-6.

A collection of various law codes

This part of the manuscript consists of a series of, sometimes very brief, "kanun-names" which mostly cover feudal law. There is no apparent order. Groups whose behaviour, rights, and duties are regulated are ekmîncîyân (irregular cavalry, 48b-51b); re'îyâ and various groups of footsoldiers living on imârs (52a-57a);
THE WARNER COLLECTION (Or. 865, cont.)

akıncıyan (raiders, 58a); Janissaries (58a-59b); provincial census registrars (vilayet kâtipleri, 66b-71a); keepers of lanner falcons (doğancılar, 71a); oarsmen (living in the Morea, 71a-b); provincial students (71b); beglerbegıs of Egypt, Syria, Iraq and Georgia (75a-b); palace personnel (with detailed income figures, 76b-77a; see plate); the sons of subaşı and sipahıs (77a-79a); of sancaık begis (with figures, 79a-80a); and of sipahıs (80a-85a) - these last three codes regulate rights of inheritance - and harvesters (hüsešt, of olives and grapes, 91a-b). Some of these law codes were specifically issued for certain provincial areas such as Mar’aş (59b), Rumelia (83b-91a), and Vize (91b-95a). We also find statutes on market regulations and tolls (59b-66b) as well as various taxes such as those on sheep (71b-72a), rice (72a) and other goods (72a-72b). A number of these regulations still have the form of decrees (hükûm) in which they had originally been issued and are sometimes dated: Rebi‘üz-l-evek 946 (July-August 1536, 75b-76a); 946 (1539-40, 72b-75a) and 957 (1550, 57b-58a).

Literature: H. İnalçı, ‘Kânitname’, in EP.

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The MS has been rebound in boards covered in red marbled paper with leather backing; white and very pale yellow paper, glazed ff. 1-93 and unglazed ff. 94-5; (2) + 95 + (2) folios; 205x135 mm and 135x95 mm, varying; 13 lines; catchwords; irregular şikest; headings, rubrics and lines in red; dated the first days of Şafar 984 (30 April - 9 May 1576); without the name of a copyist; an ex legato plate has been pasted on f. 2a. A prayer in Arabic to ward off colic or lumbago (küllancı), with Turkish prescription and the names of Hasan and Husayn, is written in f. 1a; further annotations are found in f. 95b: a verse, a ‘tailed signature’, and a note expressing ‘good news’ that came from the army in 979 (1571-2), probably about the Cyprus campaign.

Colophon (95a):

تحرير في اوايل صفر المطبعر سنة 984

Catalogue entry: CCO 1923 (IV, p. 181).
THE WARNER COLLECTION (Or. 866)

Cod. Or. 866

A collection of fetvâs

The manuscript mostly (ff. 1b-54a) consists of a collection of legal rulings (fetvâs) by Kemâl Paşazâde (Semseddin Ahmed b. Süleyman b. Kemâl, d. 940/1534) who was kâtûr asker of Anatolia between 922/1516 and 925/1519 and şeyhülislâm from 932/1526 to his death (cf. V. L. Ménage, ‘Kemâl Paşâ-zâde’ in EH). The heading on f. 1b is partly erased and reads ‘...ve yapış ver long' and should probably, as in the Berlin MS or. oct. 2391 (Götz II, 88), have been: ‘Bu bu kitap fetalı ve yapış ver long’. The collection contains chapters varying from prayers (1b); the confession of faith (şahâdet, 9a); marriage (10b) and divorce (13a) to blasphemies (47a); a list of the headings, the first excepted, is printed in CCO. From f. 51b, we find fetvâs by Ebûsus’ûd (d. 982/1574, şeyhülislâm from 952/1545) justifying war against the kizilbas. This part of the manuscript, according to a colophon in f. 54a, was copied in 996/1588. It is followed, in the same hand, by a riddle, the answer to which is ‘opinion eaters’ (iýâkütler), and a fetvâ by Ebûsus’ûd on beraş and opium consumption (54a); prayers (in Arabic) to be said on various occasions (54b-55a); a short treatise (tasmî) on the Islamic religion, particularly on the conditions for attaining eternal life, by şeyhülislâm Mevlâna Mahmûd, müftî of Kefe (modern Fréjusia - he was probably Mahmûd Efendi of Kefe, several times kâtûr in the same town, d. 990/1582, cf. SO' III, p. 912) (55b-57a); and another three fetvâs by Ebûsus’ûd (written in a different hand, 57b-58b). A quotation in Arabic from the Kitâb al-Qasama is added on the last page.

Rebound in boards covered in red marbled paper with leather backing; glazed cream paper; (2)+1+58+(2) folios; 203x130 mm and 150x85 mm, varying; 15 lines; catchwords up to f. 56b; neat, of calligraphic quality up to f. 57a, vowelled in ff. 54b-55b; headings, rubrics, lines and dots in red; completed (54a) in mid-Cemâlx 996 (7-17 April 1588) (see plate); without the name of a copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14). An ex legato plate is pasted in the margin of f. 58b. Various annotations in siyâkası and şîkiste scripts in f. 1a, mostly a series of names and two recipes as well as the intriguing sentence ‘Mehmed b. Ma'llım hâkimında tâmmâr Hüseyn b. Kâsim’; kâtîl eedî vari haşâta bu cümlê hâdîşgerden iavral (7) nenmâste (7) muharrerdar' (“About Mehemmed b. Ma'llım and the fact that he killed the merchant Hüseyn b. Kâsim has been written by arrogant backbiters (7) among all these storytellers”).

Cod. Or. 866, f. 54a. A page from a late 16th-century collection of fetvâs by Kemâl Paşazâde and Ebûsus’ûd, with colophon.
THE WARNER COLLECTION (Or. 866, cont., 869, 870)

Begins (1b, after a besmele):

The collection of ferwəs by Kemal Paşaşâzâde ends (51a):
The colophon in f. 54a reads:

Catalogue entries: CCO 1920 (IV, 180); for MSS containing the ferwəs of Kemâl Paşaşâzâde, see Gèzî II, 88, where other MSS are mentioned; see also Filirs 3033-4 (III, p. 169); for MSS in Istanbul collections, see also Atasâ, ‘Kemâl-pasha-âğâ’un eserleri’, in Şarkiyat Mecmuası VI (1966) pp. 71-114, esp. p. 77.

Cod.Or. 869

Turkish annotations

The manuscript contains a copy of a Persian commentary on Mahmûd Shabîsî’s Galshan-i râz, which is entitled Shirh-i Galshan-i râz (cf. CCO 668 II, p. 118). The copy is dated 998 (1589-90) in the colophon (f. 121b), to which is added in Turkish ‘bâgûd yaz yâgûrûn bir’ (the text of the commentary indeed was written on 121 folios). Arabic, Persian, and Turkish annotations in various hands are also found in the endpapers. Of the latter category we find: gazâels by Fenâyî, Yahâyâ Efendi (122a); Zûhûdi-i Bagdâdî (122b), three recipes (122b), one of which is for the preparation of collyrium (kûsh); a megâr entitled ‘Mûlû’î’ (excited thought) by Gûlçenî (123a, 19 lines). Owners’ seals with the names of Haylî and Hûsîyûn are found in f. 124a.

Cod.Or. 870

Sihâm-i kazâ

An undated copy of a collection of satirical verses by the poet Ömîr Efendi who wrote under the pen-name of Nefî (d. 1004/1616; cf. F. Babinger in Ef). The notorious work cost the poet his life. With the title and name of the author

THE WARNER COLLECTION (Or. 870, cont.)

precedes the text in a heading in f. 1b. Only a few manuscripts seem to have survived. In each of them, moreover, the materials are arranged in a different order (cf. GOD III, pp. 241-3). The work in the present copy consists of a series of kâsidâs in which the poet vilified the late grand vizier, Gârîcî Pasa (1b-4a, without title but as in Cod.Or. 662, 2b; it is followed by a kî’û on the same, 4a); Etmekçizâde (4a-6b - the content of this poem was quoted in a letter by Warner to the States-General of 10 May 1664, cf. G.N. Du Rieu, Levni Warneri de Rebus Turcicis Epistolae Ineditae (Leiden 1883), p. 103; cf. De Groot, 1980, p. 161); the Kalenderîs (6b-8b); Veysi (8b-9b, without title); the people (a kî’û, 9b); and Nev’izâde (9b-10b). These are followed by kî’ûs of two distincts each on the people (10b); Etmekçizâde (10b-11a); Bûk Pasha (11a-b); Itrî (12a); Bâhû (12a); Yahâyâ Efendi (12a); Gâniizâde (12b-13b); Nev’izâde (13b-15a); Gâniizâde (15a-b); Dilgoq (? ’Ömîr (15b); Gâniizâde (15b); Dilgoq (? ’Ömîr (16a); Mûnûkî (16a); Gâniizâde (16a-b); Yahâyâ Efendi (16b); the people (16b); Kâfîbî (16b-18b); on the same and Nev’izâde (19a); Sûfûrîbî Beg (19a); Nev’izâde (19a-20a); Okçûzâde (20a); Veysi (20a); the people (20b); Hâyîzî and Mîhmed-i Zâmîn, midîıerîs (20b); on the same and Hâkîm-i Şîrâzî (20b-21b); on the times or fate (zamân, 21b); Mutshhier Efendi (21b); Mumûzî (? Çelebi (21b); Rûvâzî (21b-24b); Fursaî (24b-26b); Ankâî (26b); Hâsîî (27a); Mîhmed ‘Ali (27a); Kâni’î (27a); Telli Dedê (27a-b); Sîr-i Bagdadî (27b); Pehlevîn-i Bûyûk (27b); Pehlevîn-i Kûshîk (27a); the people (7, cf. Cod.Or. 662, f. 28a). Additional kî’ûs are found in the margins of f. 22 (Sîr-i Bagdadî, Sîyûdî Efendî, Şîkem) and f. 23a (Vâhîdî and Fursâtî). Other verses are added in ff. 1b, 10a, 23a. (For another copy of the same work see Cod.Or. 662, above.)

Bound in boards with green leather backing; glazed white, pale reddish brown to pink, and pale yellow paper of varying thickness; (1) 28+1 (1) folio; 200x115 mm and 140x70 mm, varying; 15 lines, varying; catchwords, occasionally missing; small neo’âlib; headings in red; double borders in columns, filled with gold in f. 1b. Without date and name of copyist; an ex legato plate is pasted in f. 28b.

Begins (1b):

Ends (28a):
THE WARNER COLLECTION (Or. 870, cont., 879)

Catalogue entries: CCO 713 (II, p. 129); Flügel 703 (I, pp. 656-7); Sarajevo 3014(1).


Literature: GOD III, pp. 240-3; see also the introductory chapters to Akkuş’s edition.

Cod.Or. 879

Dévan

An early copy of a collection of poems by the şeyhülislâm Yahyâ Efendi b. Zekeriya Efendi (d. 1053/1644). The title occurs in f. 1a as Divân-i Hazret-i Şeyhülislâm Yahyâ Efendi sellemehâ Allâhu ta’âlât, with year 1032 (1622/3). The collection contains 272 gazels (1b-45b); 26 kât’âs (46a-47b, a number of these were written as nazâres to verses by (Sultan) Osman İhan, from f. 47a); and 36 nûzûs (47b-49a). Additional verses, written in very neat nesîh are found in the margins of ff. 5b (a gazel); 8b-9a (songs by ‘Âşik); 9b (a gazel); 11b (a gazel by Selimi); 13b (songs by ‘Âşik); 19b (a gazel by Façiî); 21a (a song by ‘Âşik); 24a (a gazel by Yahyâ); 24b (a gazel) and 49a (various fragments in a different hand). The title page (1a) contains various notations and poems, partly in the neat nesîh hand. These include a preamble formula for a letter to an Efendi; a prayer ‘to be read out to a squirrel’; a four-liner meant as advice; and another one attributed to Ta’rîzî Çelebi. Various verses are written in ff. 49b-50b, among these songs (besetes and qâraks) by Bâkû and ‘Âşik, a couplet attributed to La’îzâde, quatrains and a Persian prayer (minâtât). The insides of the covers also contain various notes and poems, among these extensive calculations with names of days and months; a talismanic formula for warding off bedbugs (tahtiba büić); and a warning against acting too friendly (it makes a man look like a woman) in Arabic, with Turkish explanation in two couplets.

Bound in embossed leather with blind-toolled inlets with floral motifs in Oriental style; glazed white paper; water damage at the top of most pages, affecting the first three lines between ff. 12b and 41a; 50 folios; 200x125 mm and 160x80 mm, varying; 19 lines; catchwords; somewhat careless ta’lîb; headings and rubries in
THE WARNER COLLECTION (Or. 879, cont., 894)

red; copied in 1032 (1622-3) (see plate); without the name of a copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) occurs in f. 1a; an ex legato plate is pasted in the margin of f. 2a.

The first güzel begins (1b, after the heading):

بر داده که عشقت اودی ای در بیک ها
هفاشک که سوا پرهم
هفاشک آس

The last matla' reads (49a):

او تو یم دیر سرک دی گلمه لازم ایله
کم اخلاق کر اوله کدر اخلاق کر کم اوله

Colophon (49a):

تکن دولوین بعون الله مرکز سنه ۳۲ (در سال غلب دو شته)

Catalogue entries: CCO 714 (II, p. 129); Flemming 42S and Götz I, 476, where other MSS are mentioned; see also Fihri 1989-91 (II, pp. 116-7); KİYK 72; Sarajevo 2715-6, 2747, 3004, 3103; Schmidt 1(2); Yardim 3678.

Edition: by İhtilimın Mahmut İnal, Istanbul 1334


Cod. Or. 894

Tarikh-ı Vecidi

A history of the Ottoman Empire between 1047/1638 and 1070/1656 by the official and poet Hasan Vecidi (d. 1071/1660). The work is preceded by a brief introduction (1b) in which the author mentions himself (1b:12) and explains that he was from Bâgûsara on the Crimea but had moved to Istanbul. The work does not seem to have been given a title. The history proper begins with a description of the reconquest of Bagdad and continues with a chronologcal survey of political and military events of the last years of the reign of Sultan Mur-ad IV, Sultan Ibrâhîm (from f. 13b) and Sultan Mehmed IV (from f. 37b) up to and including the year 1070 (from f.107a). The work ends with a description of the defeat of the Cossacks in the hands of the Crimean Tatars led by the king of Poland. A few marginal corrections and additions; in a few places, corrections have been made by pasting slips with corrected text over the original lines.

THE WARNER COLLECTION (Or. 894, cont., 895)

Bound in embossed leather; glazed white paper with clear watermark (clover and letters EB); 124+1 folios; 198x140 mm and 140x80 mm, varying; 17 lines; catchwords: tağî; headings and captions in red; without date and name of copyist; an ex legato plate is pasted on the last flyleaf.

Begins (1b, after a bemete):

محمد اول ایله محول احوال جنایته که نوع بین ائمک رستم در مکان با الک

From the introduction (1b):

... بو یدر و حذیر کریز التصیر حسین الشهیر برجیه وطن ایلیزارد اولان... دارالحکومت خوارون جنریکه وحوره... با هر چه سرا دن دار السلطنته الاله... فستسلطینه یه داخل اولویت اسمه...

Ends (124a):

اوتوز سکر بیک دوزخیهای ایلیزارد برجیه... شمشیر کر اولویت و ایلیزارد... قلعه سی دخی فتح اولویت له طرف قدرم ضبط اولنادی...

Catalogue entries: CCO 958 (III, p. 32); Bugra Atsız’s study, pp. cxiv-cxv, where other MSS are mentioned.

Edition: the text of the Leiden MS is printed in facsimile in Bugra Atsız’s study; a detailed survey of the contents is found in pp. 1-103.


Cod. Or. 895

Entsk l-’arîfîn

أحبس البارفين

A late 16th-century copy of a work on ethics by Pîr Mehmmed b. Pîr Ahmed b. İsha'il who used the pen-name of ‘Azmi (d. 990/1582). The title of the work is mentioned in f. 200b:10; the name of the author is found in f. 201a:7-8. The work is also known as the Aḥlak-ı ‘Azmi Efendi; as such it occurs in f. 1a and on
the lower edge. In the margin of f. 2a we also find Kitāb al-Athārīk, as part of a rhymed sentence in Arabic on the work and its author (cf. below). As the author explains in his introduction, the book is a translation of Husayn Wā'iz al-Kāshfī’s Akhlāq al-Mustafī (6a:7-9). The work, concluded in 974/1566-7 (cf. chronogram, 200b:19; it also occurs, with year, on the last flyleaf), consists of forty chapters (bāb); is preceded by an introduction (2b-7b) and ends with a conclusion (184b), which in turn is followed by a second conclusion by the translator (200a-201a); in the introduction and the translator’s conclusion the newly enshrined Sultan Selim II and Grand Vizier Mehmed Paşa are praised. Numerous marginal corrections, additions and indications of content.

A list of the 38 stages (māralī) on the route between Cairo and the Ka‘ba is found in f. 1b, with an additional Arabic verse in the margin; a page-long quotation in Arabic on abstentions from a work entitled al-Hidāya occurs in f. 2a; in the margin there are four couplets by the author as well as a verse by Sa‘di (in Persian); further quotations from tafsīr works in Arabic and in various hands by among others: az-Zamakhshari, al-Baydawī, al-Bukhārī and Ebū-Surrūd, occur in ff. 201b-202b; the year 999 (1590-1) is added below the second quotation in f. 201b; the fifth quotation was written by a certain ‘Abd b. ‘Aqūdūn in b. ‘Isāmuddīn.

Bound in dark brown embossed leather with flap and blind tooled insets in Oriental style; glazed white paper; 202 + 1 folios; 198x130 mm and 146x62 mm, varying; 23 lines; catchwords; ta‘līq, deteriorating towards the end; nestī on f. 9b; headings, rubrics, lines and dots in red; somewhat careless drawn red borders in ff. 82a-99b; the copy was finished by Ǧuṣrev b. Muṣṭafā, known as Ǧuṣrevzade, in 25 Ḍebr‘ī l-aṭhir 998 (2 March 1590); a note in gold dusted ink added, saying that he had been dismissed from a medrese ‘with forty’, probably meaning a salary of forty akçe. The copyist was also the first owner of the MS according to a note in f. 1a (see plate); another owner’s inscription was made on a river bank at Izmır on 26 Muḥarram 1013 (24 June 1604, ibidem); in a longer autobiographical note (in Arabic), the same man relates (on the last flyleaf) how he was appointed kāzī in Izmır in April 1604 and travelled, probably from Istanbul, to his post by ship via Gallipoli (where he visited the türbe of Yezidzade [Mehmed] and the tomb of Shaykh ‘Alī‘uddīn), Boğazhisar (the fortifications at the entrance to the Dardanelles), Bozcaada and Babakayası; a visit to Izmır had to be abandoned owing to contrary winds. He arrived in Izmır on 9 Muḥarram 1013 (7 June 1604). The journey took at least seven days. Next to this note is a remark indicating that a fragment (kt‘a) is taken from the Sharh al-‘Allama by the late Şemseddin Ahmed, known as Kāzīzade (d. 988/1580, cf. SQ2 V, pp.
THE WARNER COLLECTION (Or. 895, cont.)

1579-80); this is probably a reference to the pious remarks which occur in the autobiographical note (not quoted below). Arabic, Persian, and Turkish verses are written in f. 1a and on the last flyleaf. Another owner’s inscription of the keft’asker of Anatolia and Rumelia Elbâfâ Kâmil Miah Tûmân, known as Kâra Çelebi-Zade (d. 1603/1653, cf. N. Gûney, ‘Kâra Çelebi-Zade in EfP’), occurs in the margin of f. 2a. An ex lege certificate is pasted on the recto side of the last flyleaf.

A marginal note on the book and its writer, f. 2a:

كتاب الاحترام * الذي اشتهى بالباحة في الأفاق * تومالانغ أومي * الذي غلب على أقارنه وفوق...

Begins (2b, after a besmele):

ممت الله كيم أود خلق خطي إدبير مكربم إخلاص ...

From the introduction (6a):

خاصه حسین کاشی مصباحک شکرک رضی الله تعالى عنه و حسین الله تعالى

الاحترام محض عن که که اشتهاب تعالی مکرم شکرک \ ۰ \ ۰ \ ۰ \ مولاکرمزورک

اختباس مکرمک شکرک ثرک و ثرک اشتهاب تعی

From the conclusion (201a):

اضعف الاعمال اعتماد به نظام الناس الى الله الامام وی محمد بن پیر

احمد بن خلیل اشتهاب توقی و تصویر الاعلام که ...

Ends (201a):

در کمالیت صارمک کم اولموقص کالا \ سوری و ازگانده علوم و الامام

الاحترام که (۰) الهامک علی ما حسینی اشکال کتاب و القلبه و الرضا که

وعم و مکرمک که و اشکال و فضل که اشکال سنة ۸۹۸ م

و کن مجزا می‌کنند صاحب مصباح

Owners’ inscriptions (1a-2a):

(1) احترام امیر مسعودی حرب مصباح کتاب خسرو بین مصباح

(2) مصباح خسرو دادا

(3) مصمم امیر حرامی نه شماره کتاب

(4) استحکام هدیه IMPORTANT SIGNED LETTERS

The autobiographical note by an owner on the last flyleaf:

[Kitab-i İngâ’]

An undated copy of a collection of (model) letters made by Kâsihzâde Çelebi. Title and name of the collector, about whom nothing seems to be known, are mentioned in the heading in f. 1b. The work was not completed before 1644.
(cf. below) and therefore must have been acquired by Warner in that or the next year. Only one other copy of it, kept in the Bibliothèque Nationale at Paris, MS S 805, is known to exist (cf. J. Matus, ‘Über die Epistolographie und Inflü- \Literatur der Osmanen’, in ZDMG, Suppl. I/2, pp. 574-94, esp. p. 587.). The collection contains the following items:

1b-2a a model for a ‘letter of intercession’ (şefâ‘atname) to a şeyhülislâm (see plate)
2a-b a letter from a grand vizier to a beglerbegi of Egypt
2b-3a a letter of congratulation to equals
3b a letter from a grand vizier to a kâzî of Damascus
3b-4b a letter from a beglerbegi to a sancakbegi
4b-5a another model for a letter to equals
5a-6a another type of letter to be exchanged between begs
6a another letter to equals
6a-b a letter of friendship to the son of a pasha
6b-8a a letter to persons of higher rank
8a-9a a letter to a son (Hüseyin Beg)
9a-b a written obligation (tevessülât; it concerns a loan 400 ğurus
9b-10a taken out by a certain İbrahim Çavuş)
10b-11a a letter from someone of a lower rank to a person of higher rank
11a-b a letter from a highly placed person to someone of a lower rank
11b-12b a letter to a kâzî concerning the appointment to the post of guard
(uyasakçılık)
12b-13a another letter to an equal (‘my brother Hasan Celebi’)
13a-b another letter from a highly placed person to someone of lower rank
13b-14a a letter from a father to a son (Derviš Celebi)
14b-15a a karâc teşkiresi (a receipt for the payment of tax, dated 1
Recep 1074/29 January 1664)
15-16a a letter from a highly placed person to someone of lower rank
(ţoyvoda of Galata, İbrahim Ağa)
16a-b a letter between equals (to ‘my brother Meşhed Beg’)
16b-17a another letter from a highly placed person to someone of lower rank
(‘Oymâni Ağa’)
16b-17a a petition (‘arzə) to the Porte (for obtaining a ze‘âmet of 1700
akçe)”

Cod. Or. 898 f. 1b. The opening page of a rare collection of letters by Kâtibzâde Çelebi; the manuscript must have been copied in 1664 or 1665 (the year Warner
died).
THE WARNER COLLECTION (Or. 898, cont.)

17a-b another letter from a highly placed person to someone of lower rank (Kâbîb Hasan Beg)
17b-18a muhâsîse tezkiresi (a receipt for the payment of 2700 ğurus in the voivodluk of Aya Mavra (Levkas) by ‘Ali Ağâ, dated 1 Muharrem 1064/22 November 1653)
18a-19a a letter to a mother
19a-20a a letter from a kapucbaği of the Porce to a vizier
20a-21a another letter from a highly placed person to someone of lower rank (İbrahim Celebi)
21a-b a letter to an equal (Mustafâ Celebi)
21b-23b another letter from a highly placed person to someone of lower rank (‘Ali Beg)
21b-23b another letter from a highly placed person to someone of lower rank
24b-25a a bedel tezkiresi (a receipt for the payment of 2000 akçe by a certain Melhem in compensation for serving as a foot-soldier, dated beginning of Muharrem 1054/10-20 March 1644)
25a-26a a letter to an equal (‘Ömer Beg)
26a-27a a letter from someone of a lower rank to a person of higher rank (Another letter of the same type)
27a-b a letter from a beşlerbegi of Yemen to his colleague in Cairo
27b-29b a letter from a beşlerbegi of Yemen to his colleague in Cairo
29b-30b a letter from a highly placed person to persons of lower rank (Mustafâ Celebi and Melhem Celebi)
30b-31a a letter to an equal (Yüsuf Ağâ)
31a-b a letter of intercession to a grand vizier
31b-32a an icâzet tezkiresi (a permit granted to a musician (sâzende) called Turnuç absent himself from the Tabriz campaign)
32a-b a petition to the Porte by a beşlerbegi
32b-33a a letter from a subsâği to a kâçı on the payment of zât-âmet and timar duties in his district, dated March 1063/1653
33a-b a ‘letter of intercession’ from a beşlerbegi to a kâzı
33b-34a a letter from a beşlerbegi to a kâzı on measures against highway robbers
34a-b a ‘letter of intercession’ from a grand vizier’s kethâda to a kâzı
34b-35b a letter from someone of a lower rank to another person of higher rank
35b-36a a ‘letter of intercession’ to a kâzı’s asker
36a-b a petition to the Porte by a beşlerbegi of Egypt

36b a letter from a beşlerbegi to the khân of the Tatars
36b-38a another letter from someone of a lower rank to a person of higher rank
38a-b a letter of friendship to an equal (Menfi Ağâ)
38b-39a a letter from a vekeri ağası to one of his serdars
39a-b a letter from a subjâhi to a kâzı on the payment of hâş duties in his district, dated March 1040/1631
39b-41a a letter of friendship to an equal
41a a letter from a grand vizier to an emir
41b-42a a letter from a mirâhver to a kâzı
42a-b a title-deed for the freehold of a landed estate (tapu) which had belonged to a man deceased without male offspring (it concerned an arable land in the kâzâ of Dirama (Drama) that had belonged to a certain Melhem who had only three daughters; it went to a partner called Derviş who lived in the same village and paid 8400 akçe in compensation; dated Muharrem 1067/October-November 1656)
42b-43a a tapu tezkiresi issued for a similar case (concerning a certain Yusuf Beg of the same district, dated Rebi‘î-i-évvet 1070/November-December 1659)
43b a tezkire (receipt) for the payment of cizye by infidels (dated 1054/1644-5, at Kırklıliçe)
43b an ispenç tezkiresi (a receipt for the payment of poll-tax, dated 1073/1662-3)
43b-44a a ‘adet-i ağâm tezkiresi (a receipt for the payment of sheep tax, dated 1074/1663-4)
44a a ‘âvâris tezkiresi (a receipt for the payment of supernumary levies, dated 1074/1663-4)
44a-b a sursat tezkiresi (a receipt for the payment of contributions in kind at the time of war)
44b-45a a title-deed (temessûk) for receiving mukāfa‘a (revenue collected by a tax-farmer, dated Rexeb 1067/April-May 1657)
45a an ispenç temessûk (receipt for the payment of poll-tax, dated 1072/1661-2)
45a-45b a dîyn temessûk (a written obligation concerning the repayment of a loan of 250 ğurus given by Ahmed Çavuş, dated 1074/1663-4)
THE WARNER COLLECTION (Or. 898, cont.)

45b-46a  a temessük (a written obligation concerning the payment of duties related to a ħāṣṣ by a mülkezim called Mehmed Ağa, dated March 1074/1664)

46b  a leghre given by a customs officer (şiurşak eminî) to a merchant (concerning duties paid in Istanbul harbour by a merchant called Anton, dated beginning of Cenazî l-evel 1067/15-25 February 1657)

46b  a dery tênemessük (concerning the repayment of a debt of 1370 akçe by a certain Şahbân, dated Receb 1068/ April-May 1658)

47a  a letter from a vizier to the governors (hâkimî) of Transylvania and Hungary

47a  the honorific titles (elkâb) used in a letter from pashas to the 'Begs' of Venice

47a-b  a model letter of congratulations

47b-48a  a model letter of condolences

48a  a letter of well-wishing sent to a pilgrim

48a-b  a letter of well-wishing meant to obtain a post (in the navy)

48b-49a  a letter of sincere intent from a friend to a friend

49b  a letter from parents to a son

The series of letters is followed by titles (elkâb) to be used in letters to a father, a sister, ladies, and a mother (50a). These are followed by:

50a-51a  a letter from a great man to his equal

51a  a letter to a brother

51a-b  a 'letter of intercession' to an emir-i hâcc

52a-53a  a letter from a person of lower rank to a person of higher rank

53a-b  a letter from a pasha to a pasha

53b-54a  a letter from a friend to a friend

54a-b  a letter expressing an ardent desire (iştıyak-nâme)

54b-55a  a letter inquiring after the health of a sick friend

55a  another letter of the same type

55b  another letter on the same subject

56a  a honorific titles (elkâb) of an āga-i ser-çavuşân

56a-b  a letter from the khan (to a pasha)

56b-57a  another iştıyak-nâme

57a-b  a letter from a grand vizier (to a kâzî about the collection of revenue by a voivoda called Muşṭâfâ Ağa)

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THE WARNER COLLECTION (Or. 898, cont.)

57b-58a  a 'letter of intercession' from a friend to a friend

58a-b  a request for mercy from clerks (kâtîb) to a grand vizier

59a  a letter from the beglerbegi of Syria giving permission (to a defter emîni) not to join a military campaign (to the east)

59a-60a  a letter from the beglerbegi of Bosnia to friends in Istanbul

60a-61b  idem, by the beglerbegi of Egypt

61b-62a  a 'letter of intercession' from a beg to a beglerbegi

62a-63a  a letter from the beglerbegi of Aleppo to friends in Istanbul

63a-b  a letter of serious intent from a friend to a friend

63b-64a  a letter to a mother

64b-65a  a letter from a wife to a husband

65a-66a  a letter from a man to his lawful wife (halâlî)

66a-67a  a letter from a brother to his brother

67a-b  a letter to a kâzî about the collection of taxes from a ħāṣṣ under his jurisdiction, dated March 1070/1660

67b  a temessük (a written obligation concerning the payment of duties related to a ħāṣṣ by an unnamed mülkezim, dated March 1074/1664)

67b-68a  a letter to the governors of Moldavia and Wallachia

68a-b  a letter to the Voivode Hasân

68b-69a  a letter by a grand vizier to his superintendent (nâẓir-i eveli)

The series of letters is followed by honorific titles (elkâb) to be used in letters to shaykhs, the khan, kâzîs, pashas, the şeyhülislâm, voivodes, and kâzîs (69a-71b). These are followed by:

71b-72b  a letter from a ħâṣṣ odabasî to a beglerbegi of Egypt

72b-75a  a letter from Murtâzâ Paşa to the Grand Vizier

75a  a letter by the late Sultan Murâd to the shâh of Persia

75b-76a  a petition sent to the Porte

76a  another petition

76a-b  a letter of friendship to a friend

Bound in black leather with flap with gold tooled design; Oriental fashion; glazed cream paper; 76+1 folios; 195x140 mm and 130x80 mm, varying; 13 lines; catchwords; ta’lli; without date and name of copyist; an ex legeato plate is pasted on f. 1a.

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The heading in f. 1b:

Catalogue entries: CCO 319 (I. p. 183); Blochert S 805.

Cod. Or. 917

A historiographical miscellany

(1) ff. 1b-67b

A history of some central and south Asian dynasties of the 16th century

An early copy, possibly an autograph, of a history by a certain Seyfi, who does not seem to have given a specific title to his work. Elaborate descriptions of the contents of the work are found on the first flyleaf (one text here, the first item, has been damaged by trimming on the left side, where additions have been made in a slightly different hand) as well as on the third flyleaf and in f. 1a (see below). The author mentions himself in the introduction (2b-8; see plate); the description on the first flyleaf informs us that the work was written during the reign of Sultan Murad III, ruled 982/1574 - 1003/1595) by the defterdâr Seyfi Celebi who died in 990/1582. The year of his death is unlikely in view of the contents (cf. Matuz’s study, p. 14). The colophon (67b), possibly by the author himself, stated that the book was completed on 3 Cemâzi-i Âhir 998 (9 April 1590). Confusingly, the number 988 is added in a different hand. If Seyfi was a defterdâr, he may be identical to Seyfi Seyfullâh Efendi, author of a fethnâne who died in the early 17th century (cf. SO 5 V, p. 1300). A Seyfi was also the author of a work on chronology written in 980/1572( cf. Götz II, 365). Only one other copy seems to have survived, which is kept in the Bibliothèque Nationale at Paris as MS S [Supplément turc] 1136.

The history begins with an introduction (1b-3b) and consists of nine chapters (fasl), which discuss, respectively - the headings are here translated - the emperors of İbit (China, 3b); (2) the rulers of the Kalmaks (Kalmuks, Mongols) and Tibet (12b); (3) the historical situation of Kashgar, Qazax, and Tura (18a); the rulers of Kashmir, the [historical] situation of the Afghans and the rulers of Dara and Darwâzâ (25b); (5) the (Mughal) emperor of India, Jalâl ad-Dîn (Akbar, ruled 963/1556 - 1014/1605) and his ancestors (31a); (6) rulers of India

Cod. Or. 917, f. 2b. A page from the introduction of a rare work on 16th-century Asian Muslim dynasties; the name of the author, Seyfi, is mentioned in the eighth line.
other than Jalâl ad-Dîn (42a); (7) the Özbek (Uzbek) rulers of Transoxania (46a); (8) the rulers of Persia other than the kizilbashy (Safavid) (36a); and (9) the rulers of the kizilbashy (Safavid) and the [historical] situation of Bayanr (Khân, the legendary founder of the Akkoyunlu dynasty) in Persia (60a). Interlinear additions in a different script and marginal chapter indications.

A fragment of a story figuring the hero (kabraman) Kātîl and Mihrîmâh written in gold-dusted sa’līk is found on the first flyleaf; preamble formulas written in inexpert nestîy occur on the next folio; scrubbings in various hands are found in f. 1a; two poems of two distichs each are written in ff. 68b-69a (the first of which is quoted below).

Description of the contents on the first and third flyleaves and in f. 1a:

(1) كتاب تاریخ پادشاهان وارتین یزد و خوی و خشیک و قُرَب و بندرعم و جنید و صیف و بازکات.

(2) تاریخ پادشاهان وارتین یزد و خوی و خشیک و قرط و بندرعم و جنید و صیف و بازکات.

(3) كتاب تاریخ پادشاهان مهدیستان و ولایت اوردک و جنید و ماجین و خشیک و قرط و بندرعم و جنید و صیف و بازکات.

(4) قرط پادشاهان مهدیستان و ولایت اوردک و جنید و ماجین و خشیک و قرط و بندرعم و جنید و صیف و بازکات.

Begins (1b):

From the introduction (2b):

پس از کتاب تاریخ پادشاهان ولایت مستوفی و خشیک و قرط و بندرعم و جنید و صیف و بازکات که در سال ۹۲۶ ه یا ۱۵۲۰ م تعلق در آویز کتاب به دست آمده و در اینجا نمایش داده شده است.

Ends (67b):

امین سره و پیامدها از کتاب تاریخ پادشاهان ولایت مستوفی و خشیک و قرط و بندرعم و جنید و صیف و بازکات.

Colophon (67b):

کتاب تاریخ پادشاهان ولایت مستوفی و خشیک و قرط و بندرعم و جنید و صیف و بازکات.

The poem in f. 68b:

طوطخمان شریف اولومدی جامدین غیری
صوابی قوی و قوی اولومدی سن حمام دن و غیری

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THE WARNER COLLECTION (Or. 917, cont.)

سن اول سلطان خواجه خسرو که از قوئریکه هرک
ایک ایل همپک میسر اولومدی برادم غیری

Catalogue entries: CCO 960 (III, p. 33-4); Bloch S 1136.


(2) ff. 71b-110b

A History of the events which took place in Istanbul in 1631/1622

An early copy of a work written by a certain ‘Osman b. Derviš, who, as he states in the introduction (71b-72a; see plate), had been a guardmsan (sâlah) in the reign of Sultan ‘Osman II, ruled (1027/1618 - 1031/1622) but had retired of his own free will. Being a witness to ‘the amazing events that took place in Istanbul in 1031/1622’, namely the revolt of the troops, the forced enthronement of Prince Muṣṭafâ, and the execution of Sultan ‘Osman, he decided to recount them concisely as an admonition (muḥaddith) to his readers. The history covers the events from Wednesday 7 Rebeç (18 May, when the janissaries and sipahis were moved to their barracks near the Süleymaniye and the closure of the shops in the Bazaar) to Wednesday 15 Zî l-Ka‘ed (21 September, the dismissal of Grand Vizier [Lefkeli] Muṣṭafâ Paşa and the appointment of his successor, Gürç Mehmed Paşa, 110a). (For a detailed survey of the events, see Danismed, Kronoloji III, pp. 290-315.) The copy was finished by Hüseyin b. Sa’d on Monday 27 Zî l-Ka‘ed 1031 (3 October 1622). This date is preceded in the colophon (cf. below) by ‘Saturday 1 Muharram’, which must be Saturday 5 November 1032/1622, so perhaps the copyist meant that he started writing on 3 October and was ready on 5 November. A few marginal corrections and additions. No other copies seem to have survived.

The heading in f. 71b:

و حکایت تاریخ هجرت بویتک بیله اوزور [بر] سالنده شهر مسلمین
ایهاوینا وان قیام عجبیه که قیام کرده فلک اقفال و ظریف دارا اکمال
سلطان مسجدیتی ط جلیم همایون ارین پان و عبان ایل

Begins (71b, after a basmele):

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THE WARNER COLLECTION (Or. 917, cont., 923)

شکر و سپاس و حمد بیقیاس اول خداوند بی همتایی کم کمال قدرتیند موجودات ممکناً کم عددده صحرائی ووجود نکروه..

From the introduction (71b-72a):

اما بعد بو قیصر حفیظ عثمان بین درویشی علیاً کمکن کمی اینه علیاً جاه سلطان عثمان دوازده صاحب خلفاده نیستن ولکن پردازی احترام بیگ ایکن تاریخ جمهور در علیه سلطان بیگ اوتوز بر سالنده شهر قسطنطنیه نیستند اینه واقع واقع عجبیه.. علی سبیل الامام تحریر ایتم

Ends (110b):

حق تعالیی پادشاه مسلمان مصطفی خان حضرت ترین خطراند صلیبیه امین با خیر التحریرین.. رحمت خدا بو حکایه طلاب مؤلفته و کتابته و فیرکنه (۵) قره شنا و سلامته اولوسن طیب راب العالین

Colophon (110b):

کد وقف الخراز من تحریر هذالکتاب يوم السبت في أول شهر محرم الحرام يوم الاونين في شهر ذي القعدة السابع عشرین سنه احدا وثلاثون و الف عن يد الفقيه حسين بن سعدی غنی الله ولواهدی وɪصغیضین ویمنوین ویمنوین رحضم... کد وقف الخراز من تحریر هذالکتاب يوم السبت في أول شهر محرم الحرام يوم الاونین في شهر ذي القعدة السابع عشرین سنه احدا وثلاثون و الف عن يد الفقيه حسين بن سعدی غنی الله ولواهدی وɪصغیضین ویمنوین ویمنوین رحضم...

Catalogue entry: CCO 951 (III, p. 29).

Literature: GOW, p. 158.

+++ The MS has been rebound in boards covered in red marbled paper and leather backing; glazed white paper, in f. 3-35 with margins in various shades of pale pink, yellow, green; (2) f. +110+(2) folios: 190x130 mm and (1) 144x62 mm; (2) 190x85 mm, varying; (1) 11 lines; (2) 13 lines; catchwords; (1) bold nashī of calligraphic quality, double silver borders; headings, rubrics, lines and dots in red up to f. 35b; parts of the text have been removed, leaving blank spaces in ff. 3a, 24b, 60b; (2) careless nashī; colophons in ff. 67b and 110b (cf. above); an inscription of J. van Hell occurs on the recto side of the first (original) fyleaf; an ex legato plate is pasted in the margin of f. 110b

Cod. Or. 923

A collection of treatises on political ethics

Cod. Or. 917, f. 71b. The opening page of an account of the events that shocked Istanbul in 1031/1622, written by a former guard of the Sultan, "Ogmân b. Derviş; the unique copy was written later in the same year.
THE WARNER COLLECTION (Or. 923, cont.)

(1) ff. 1b-20b

Асф-наме

An undated copy of a well-known treatise on political ethics and in particular on the duties of the Grand Vizier by the beglerbegi and later Grand Vizier Lutfi Paşa b. 'Abdulmu'in (d. probably 970/1562-3). The author mentions himself in f. 1b:10; the title of the treatise is found in f.3a:5-6. It consists of an introduction (1b-4a) with a passage on the writer's career and four chapters (bab). A brief description of the contents of the work is found in Imber's article (cf. below). The copy was produced by Mustafa b. Ahmed known as [one of the] sons of Ak Şemseddin Sultan, meaning probably that he was a derivish of the Bayramiye order (cf. H.J. Kissling, 'Ak Şams al-Din' in EF; the saint died in 863/1459).

(For another copy of the same work, see Cod. Or. 1278(2), below.)

Begins (1b, as in Tschudi's edition):

حمد و لنا أول باورود کار به همایه اولو وکرده مقدم دانش و رضایت.

From the introduction (1b, 3a):

(3a) بو رسول الله که مؤتمنی اضعف عیان الله تعلیم کرده ایستاده ایستاده ایستاده...

(1b) بو رسول الله تألیف ایپود امانتی اقدام فقم یونه یونه یونه که وزارت اوان ایستاده.

Ends (20b, as in Tschudi's edition, p. 45):

...اهرمی کورده و ایشتندکم اورده بو رسول الله تحریر ایتندم حق غنی...

Ends (1b, 5b-6b).

Catalogue entries: CCO 1972 (IV, p. 225); Fleming 211 and Götz II, 265-6, where other MSS are mentioned; see also Şeçen II, 202/1, 203/1, 359/1; TYTK (Siylemyanive, Ali Nihat Tarlan) 110.

Editions and translations: Rudolf Tschudi, Das Asfamafe des Lutfi Pascha nach den Handschriften zu Wien, Dresden und Konstantinopel (Berlin 1910); see for further details, GOW, p. 81.

Literature: C.H. Imber, 'Lutfi Pasha', in EF.

THE WARNER COLLECTION (Or. 923, cont.)

(2) ff. 23b-24b

فصول حل و عقد و اصول خرید و تدق

A copy of a well-known treatise on the rise and fall of dynasties by the state official, polymath, and litterateur Muṣṭafā b. Ahmed b. 'Abdullāh (d. 1008/1600) who wrote under the pen-name of 'Alī. The title is mentioned in f. 28a:1. The name of the author, 'Alī Efendi', appears on the title page, f. 23a. The work is preceded by a preface which mainly discusses the ideal polity and the moral decay which has seized the Ottoman Empire of the author's day in its grip (23b-29a).

It is followed by an introduction (mukaddime) on the temptation by the Devil and the destruction of the legendary figures of Ismailid and Darīah-i Mārī (29a-31b). In the treatise itself, 'Alī discusses the rise and the reasons for the fall of 52 Islamic dynasties, from the early Caliphs to the Manṣūrīs. In an appendix (tevât, from 130b), he describes the decay of the Ottoman Empire since the circumcision feast of 990/1582 (cf. under Cod. Or. 309) which he attributed to a growing disregard for the hallowed traditions (kāhin). The work concludes with an epilogue (iqālma, 133a) on the fate of the pre-Ottoman Anatolian principalities.

For a survey of the contents, see Schmidt's study (cf. below). The treatise was completed in early 1007 (this year is mentioned in f. 27b:11), according to the colophon in Sefir 1007 (September-October 1598), when the author was still working on his Köbün-i al-fāsār (28b; 17; for a copy, see Cod. Or. 288, above); it was dedicated to Sultan Mehmed III (ruled 1003/1595 - 1012/1603) and the valide sultan Şahiye Hafatn (cf. 28a). The copy, completed after the death of the author, was based on an autograph written in Istanbul. A few marginal corrections and additions, partly lost by trimming.

Begins (23b):

باسمک اللهم ملك الملك ملك مردم الفلك من شاه...تندور الملك ممن شاه...

From the introduction (27b, 29a):

اینده بو دفرت نفعیک بید جنگی دیگرت دختر اصطخر عالیک علی شامی بر پورود...موه اوکوب کمکشکر...ناری که مکذب مکذب و حیانتی، که مکذب و حیانتی مکذب و حیانتی. ما بر اورده و بو رسول الله یونه یونه یونه اوفه مکذب مکذب و حیانتی...

Ends (145b, margin):

قابق ارواح سلطنت مانه الاقتداری بر میز حیده حاصل و مختار صاحب...
Colophon (ibidem; see plate):

Catalogue entries: CCO 1436 (III, p. 21); Flennming 30 and Göz II, 213-7, where other MSS are mentioned; see also Fihris 3677-8 (III, p. 193-4); Kut 199; Şeşen II, 249.


Literature: Schmidt, Pure Water, esp. pp. 51, 144-150.

(3) ff. 147b-168b

 análise muito

An undated copy of a treatise on political ethics in the ‘mirror for princes’ genre by the müdderris and poet Pîr Mehmed b. Evrenos b. Nûrûddin b. Fâris, also known as ez-Za’îfi er-Râmî el-Ma’denî el-Karatoavâvi el-Kostantini (d. probably after 964/1555-7, cf. 'OM II, p. 293). He was born in Karatova (Kratova, near Üsküb [Skopje]), and was a descendant of the famous Evrenos family which had its residence at Yeşice-Vardar (present Giannitsa). His life down to 1555 is documented in an autobiographical mejnêr, Sergêçet, edited by Anhegger (cf. below). The title of the treatise is mentioned in f. 150a:4. The pen-name of the author, Za’îfi, is mentioned in f. 150a:1; only two other copies seem to have survived as part of the collected work (kâliyât) of the scholar; these are kept in the Topkapı Sarayı Library (an autograph) and the Bibliothèque Nationale at Paris (cf. below). The work is said to have been written in 962/1554-5 (cf. Uğur’s study) or 964/1556-7 (cf. Blochet I, p. 402), but the chronogram (quoted in CCO IV, p. 224) in f. 150a:4 (‘tahhûr z-zeht’, cf. below) seems to suggest the year 947 (1540-1). The treatise, which has been translated (perhaps only partly) from a Persian book of advice for kings (possibly Sa’dî’s Qâlitân - the word is repeatedly mentioned in the text - and the author also wrote a rhymed translation

Cod Or. 923, f. 145b. The final page of Mustafà ‘Ali of Gallipoli’s well-known essay on the rise and fall of dynasties, with a marginal colophon is which the copyist declares that he copied the manuscript from an autograph.
THE WARNER COLLECTION (Or. 923, cont.)

of it, is preceded by an introduction (147b-150b), including a preface (from 148b), in which the author relates how his patron, Mehmed Paşa (el-Haci Şüfi Mehmed Paşa, beglerbegi of Rumelia between 941/1534-5 and 944/1537-8; he died as a vizier in 958/1551, cf. SÖ IV, p. 1073) had shown him a splendidly written and illuminated Persian manuscript which he had brought with him from Persia, probably as booty from one of the military campaigns to the east of those years. Zālī accordingly translated the work into Turkish and dedicated it to Sultan Süleyman. The treatise is divided into paragraphs styled ‘fā’īde’, ‘biaster’, ‘nasthat’ and so on, in which the moralistic discourse, written in a highly abstract and florid rhymed prose, is interrupted by verses and historical anecdotes in the same style. A few marginal corrections and additions.

A protocol of precedence for official occasions when the sultan, accompanied by his highest officials, sits down on his throne and goes to prayer in the Aya Sofya Mosque, in sīyakat script, is found in f. 147a (see plate); a list of Chingizid rulers, headed ‘’aded-i padışahan-i Čingiz der yurt-i kebir ye’nt Ha’asta’ occurs in f. 169a; a Persian boyt is written on the verso side of the last (original) flyleaf.

Begins (147b):

From the preface (149b-150a):

بیت کلام شیخان در یونس قابالا فقیر + ایله قریل دلاده مالا تحفه الحضر + شاپی نماز، پنج جنگ شیر شیر + هر کسی ایاءش دوی دو در آلا دستگیر + گذار کنورده پای شاپیون + پای کنوزن دخی صغری + دان ده، از دوگون اور اور باو + بار ده شنап در کر ده + کشش مالی + ایمه + باک ایشگه + تاریخی در تحریک اراک + بو پروستاده ایله کل ای پاراسا سلوق

Ends (168b):

فی حال شول قدر هوایه ایارد صعود که صده رشکر کورنیرو یا مرود چو + چرخ غدار جنگل و مان فرم رسمی شتر هسته یاف ایست طول را بر ایشگه فقر + فقیر قومدن سوره سوی اندیز پروردی تاریخ مثن سلوق

Catalogue entries: CCO 1970 (IV, pp. 224-5); Blochet S 572 (I, p. 402); Karatay 2321(vi).


Cod. Or. 923, f. 147a. A protocol prescribing the order of precedence of high state officials in the the retinue of the sultan at public ceremonies.
THE WARNER COLLECTION (Or. 923, cont., 925)

The MS has been rebound in brown leather; glazed white and (in 1) cream paper, occasionally (in 2) coloured paper in various shades of yellow, pink, blue and green; (2) + 1 + 169 + 1 + (2) folios; 195 x 120 mm and (1) 150 x 70 mm, varying; (2) 153 x 78 mm; (3) 160 x 85 mm, varying; (1) 13, (2) 17 and (3) 19 lines; catchwords, partly lost by trimming and missing from f. 154b onwards; nesil in different hands, bold and of calligraphic quality (in 1), small and vowelled (in 3); red borders between f. 25a and 145b; headings, rubrics, lines and dots in red; colophons in f. 20b and 145b (cf. above); an ex legato plate is pasted in f. 169b.

Cod. Or. 925

Luğat-i Ni’metulläh

An early-17th century copy of a Persian-Turkish dictionary by Ni’metulläh b. Ahmed b. Kâzî Mâbarek er-Rümi, also known as ‘Ufîl Şîfî’, a scholar who died in 969 (1561). The name of the author is mentioned in f. 2n:3; the title occurs in in the heading on f. 1b. The work consists of an introduction in Persian (1b-2b), in which the author, among other things, mentions his sources, and three parts, discussing, respectively, (1) infinitives and expressions in which infinitives occur (2b-21a); (2) particles and inflection (21a-28b); and (3) nouns (28b-317b). The dictionary is said to contain ‘15,829 words’ (217b, cf. below). A few marginal corrections; numerous marginal and interlinear glosses in Latin and in Arabic script written in pencil. Various notes are written on the first flyleaf, among these one on the number of folios (see also below). (For other copies of the same work, see Cods. Or. 164, 227 and 684(1), above.)

Bound in embossed brown leather with blind tooled insets with floral motifs in Oriental style; glazed white, occasionally pale yellow, green and blue, paper; the name of the author is written on the lower edge; 1 + 317 + 3 folios; 192 x 115 mm and 140 x 65 mm, varying; 19 lines; catchwords; nesil of calligraphic quality; a magnificent headpiece with floral motifs in gold, blue and red set in green borders and with title in black on a gilt surface in f. 1b (see plate); gold borders between blue lines in f. 1b-2a; headings, rubrics, lines and dots in red; the copy was finished by Yûsu’î b. ‘Abdullâh, a servant of the second vizier, Sâ‘îrî Hasan Paşa (d. 1012/1603-4; in 1011/1602 he was dismissed and sent as governor to Trabzon, cf. SG II, p. 643), on behalf of Şêmi Efendi, the commentator of the Mathnawî
THE WARNER COLLECTION (Or. 925, cont.)

(cf. J.T.P. de Bruijn "Şem'i", in EI^3), on 12 Recep 1011 (26 December 1602); according to a note on the first flyleaf, the MS was bought by one Häfaz on 4 Zîl i-kâl'de 1016 (20 February 1608); an illegible seal with a 'tailed signature' (kayırkuču imza) is found in f. 1a with the legend that the book had been bought for 400 akçe from Zâlişâr Ağa, the former steward (kerîşêdu) of the late Kâzım Efendi and at present kâz (head butler) of the yeticîeri agası İbrahim Ağa, in Sewat 1020 (December 1611 - January 1612); the same seal has been erased from the margin of f. 317b (see plate); a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is found on the first flyleaf; an ex legato plate is pasted on f. 1a.

Begins (1b):

حمد بن قيس و شكر بإسفاهان أن مالك بن همترادا ك ملكش بن ابراهيم

The author mentions himself in f. 2a:

إبن زمزم وهن باهتة اعني صدمة الله بن احمد بن مبارك الرومي الشعراء خطر

Ends (317b):

بوه بن اروضحية، يهوم مثله يهوم مثله جميع ألغاته عدد أون بشيك سكر

وكرمي طوفدير

Colesphon (317b):

قد قرر من تسويد هذه النسخة المنشقة في اثني عشر من رجب المجرم ونه

أحده عشرة و ألف على يد اصغر عبد الله يوسف بن عبد الله من خدام

كروم مếcحا و كروم دوست فرقة بين آدم الفادي و رحم حواس و عذاب انمز

و كرم عظام كرم يحني كهف الفقراء و صدص الإمراء مع أرامل و فنادق وزير

خانه حسن يأشاك أشهير بساعي حظوظه الله يعافى و يعافى م [إبراه

شيما افندى شارح مكتوب، شريف دوست يست م]

Owner's inscription in f. 1a:

مروح جاسم افندني كاتب اوله حاليا بن جبريل اغاجس اغاجس اغاجس

كيلاني بن شمسي اوكان ذو الغافر الغافر دوريت يوه افده بناء السكر في

شوال سنة 1400

Catalogue entry: CCO 192 (1, p. 101); Götz II, 473-8 and Storey III/1, pp. 70-1 where other references are found; Fihrist 4158-70 (IV, pp. 9-12); Şese I/1569; Schmidt C 7988, P 884; TYTK (Antalya) 393, 3483-6.

Literature: Storey III/1, pp. 70-1; Götz II, p. 488
THE WARNER COLLECTION (Or. 938, 942)

Cod.Or. 938

A petition in Turkish

The manuscript contains an undated copy of an Arabic work on hadith (cf. CCO IV, pp. 76-7). The tattered copy which suffered from water and worm damage was at some time restored whereby, among other things, the initial and final pages (ff. 1-3 and 134) were replaced by new copies on different paper and written in a different hand. On the recto side of the first (new) folio (1a) is a fragment of a Turkish petition - the kâzi of Salonica is mentioned in the fourth line - written upside down in almost illegible şekte; 11 lines, parts of the text on the top and right sides were lost by trimming.

Cod.Or. 942

A collection of works mainly by, or written in response to, works by Ismâ‘il Ankarâvi

The collection contains a number of treatises in Arabic (1-2, 6) and Turkish (4, 5, 7), in prose and poetry. Ismâ‘ilâ (Ode) Ankarâvi was a Mevlevî shaykh and litterateur who used the pen-name of Rûşûlû and died in 1041 (1631-2). He was a resident of the Mevlevî-işâne of Kuleçapas at Galata and is best known for an commentary (şerh) of Jalâl al-Dîn Rûmi’s Mathnawî in six volumes. For the author and his works, see ʿOM I, pp. 24-5; Tahtıfı Uphâç in İA; Abdülâbi Gölpınarlı, Mevlânda dan Sonra Mevlevîlik (2nd impr., Istanbul 1983), p. 143.

(1) ff. 8b-21a

An Arabic treatise with the title ar-Risâla at-tanzihiyâ fi shûr al-mawlawiyya (cf. 8b-18), written in mid-Mahârûm 1038 (September 1628, cf. f. 21a). See Voorhoeve, p. 312; GâL II, p. 445. There is a brief Turkish explanation in the margin of f. 19b. The work is preceded by various fragments of prose and poetry in Arabic and Persian (1a-8a) - the name of Husayn Wâ‘îz [al-Kâshîfî] is mentioned on f. 1a.

(2) ff. 28b-34b

Cod.Or. 942. f. 35a. The opening page of an Arabic treatise by Shaykh Ismâ‘il Ankarâvi on the legitimacy of song and dance, with a marginal translation in Turkish; top left we see the introductory remarks by the anonymous compiler of the translation who was probably identical with the copyist. Early 17th century.
A treatise in Arabic by, probably, Kâzîzâde (Kâzıza'de), in refutation of İslâmîl Ankaravi's opinions on the practice of music and dance by dervishes as expressed in a work entitled Ḥujjat as-sana' (cf. 28b:8-10; see (3), below). A few marginal glosses in Turkish. See Voorhoeve, p. 118. The work is preceded by various fragments in Arabic and Persian prose, among these quotations from a work with the title Tuhfat al-malûk (21b-28a).

(3) ff. 35a-45b

A treatise in Arabic entitled Ḥujjat as-sana' on the practice of music and dance by dervishes (cf. 34b:7). See Voorhoeve, p. 118; GAL II, p. 445. The work is accompanied in the margins by an abbreviated Turkish translation written in a smaller hand. It is preceded by an introductory remark (35a) that the essay was written in response to criticism (mu'araqa) vented against the tekke of Yedî Kapu by Es'ad Efendi when the latter was şeyhülislâm (1024/1615 - 1031/1622, cf. SO VI, p. 1759; see also plate). The author himself translated the treatise into Turkish (only a few copies seem to have survived, cf. Fihris 1326-7, I, pp. 341-2), it continues, and ends by stating that "the poor one summarized it and wrote part of it in the margin." In a note in the same small nestîf script, which occurs below a number of Arabic quotations and next to the colophon in f. 45b, it is said that "Derîvî Mehemîd Seydî of Ağrıboz [modern Chalkits] wrote this," so he probably copied the marginal translation and wrote the introductory remarks (see also under Cod.Or. 721, above). He is possibly also the copyist of most of the treatises of this manuscript and identical to Derîvî Mehemîd el-Mevlevî mentioned in the colophon in f. 115b (cf. below); the same man, who, like the writer, was living in Galata and must have known him well, produced a copy of (5) in 1053/1643 which is kept in the Provincial Library at Antalya (cf. TYTK (Antalya) 2687) as well as an other treatise by the same author in 1056/1646 which is kept in the State Library (Staatsbibliothek) in Berlin (cf. Sohrweide II, 266). A diagram on bad character traits inculcated by Satan is found on the same page (45b) (see plate). Further quotations in Arabic, headed "al-hadîth rabbât" (sic) are found in f. 46a.

The introductory remarks of the copyist (35a, margin):

سلطان أحمد مرحموك زمانة مرحموك اسمع الله اسماع الأفندی شيخ الإسلام اسكند كيكي فو

كملكه سنة بعض معارضه من الشریعه ابتدأت الأفندی إسكند الأول حوارياً و

رسالتاً كتب فيها معرفته من استنباطات ابتدأ تحرير المشاعر و تركي الانزلاءة و

اعلمت قيل اختصار أضداد و بعضن دركر ابتدأ

The final page of an Arabic treatise by Shaykh İslâmîl Ankaravi on the legitimacy of song and dance, with colophons and a diagram of bad character traits induced by the Devil.
THE WARNER COLLECTION (Or. 942, cont.)

The note in f. 45b:

Futūḥat-i 'aynīya

An undated copy of a treatise in Turkish on the interpretation of the first chapter of the Koran, the sūrat al-Fātiha, by Ismā’īl Ankarāvī. The author mentions himself in f. 48b:11; the title is mentioned in f. 49b:20. The work is also known as el-Futūhāt l-‘aynīya fi tefsir sūrat al-Fātiha (cf. ‘OM I, p. 25). The work is preceded by a lengthy introduction (48b-50a), in which the author, among other things, explains that he wrote the treatise in gratitude to God for his eyes, which had begun to suffer from ophthalmia while he was approaching the end of the commentary on the third volume of the Mathnawī, had been healed. The sultan sent a court physician who was able ‘to lift the veil’ from his darkened eyes. He wrote the treatise in Turkish so that beginning students were able to understand it. The treatise itself consists of seven chapters (called futūh). The headings are given in CCO. The work was finished on 10 Receb 1037 (16 March 1628, cf. f. 111a:23-4). A few marginal corrections, additions and indications of content.

Begin (48b, after a besmele):

the note in f. 45b:

Futūhāt l-‘aynīya

An undated copy of a treatise in Turkish on the interpretation of the first chapter of the Koran, the sūrat al-Fātiha, by Ismā’īl Ankarāvī. The author mentions himself in f. 48b:11; the title is mentioned in f. 49b:20. The work is also known as el-Futūhāt l-‘aynīya fi tefsir sūrat al-Fātiha (cf. ‘OM I, p. 25). The work is preceded by a lengthy introduction (48b-50a), in which the author, among other things, explains that he wrote the treatise in gratitude to God for his eyes, which had begun to suffer from ophthalmia while he was approaching the end of the commentary on the third volume of the Mathnawī, had been healed. The sultan sent a court physician who was able ‘to lift the veil’ from his darkened eyes. He wrote the treatise in Turkish so that beginning students were able to understand it. The treatise itself consists of seven chapters (called futūh). The headings are given in CCO. The work was finished on 10 Receb 1037 (16 March 1628, cf. f. 111a:23-4). A few marginal corrections, additions and indications of content.

Begin (48b, after a besmele):

the note in f. 45b:
Cod. Or. 942, f. 120a. A page from a early 17th-century copy of Shaykh ʿIsaʿī Ankarāvi’s commentary on forty traditions, with critical remarks in the margin by a reader who denies the legitimacy of song and dance as well as the shaykh’s competence to interprete ḥadīṣ in his own way.

Rūḥānī ahdīya

(3) اخذیات ایلہ استدلال مجدهدین کارپیدی اطرو بو ادائے ایلہ استدلال اعمر

Makāl al-ʿindālī ṛuʾudūr wa-ffuqūd urārud

Catalogue entries: CCO 1762 (IV, p. 98); Sehweide II, 14, where one other MS is mentioned; see also TYTK (Antalya) 2687.


(6) ff. 155a-158b

A copy of a treatise in Arabic on the dating of the Apocalypse with the title al-Kashf fi ‘an naṣjī ḥażīr al-ṣumma al-ṣafī (title in the heading on f. 155a) by Jalāl ad-Dīn as-Suyūṭī (d. 911/1505, cf. GAL II, p. 151). The copy was finished by Derviş Mehmend el-Mevlevī on 10 Receb 1036 (27 March 1626); it was copied from a manuscript owned by Shaykh ʿUmar al-ʿIdwī (or al-Idwī) at Aleppo (cf. colophon in f. 158b). See Voorhoeve, p. 153; GAL II, p. 151.

Lengthy quotations in Persian and Arabic are found in ff. 153b-154a and ff. 159a-161a (titles quoted are: Masqaddim mat al-ghaynawī (159b); Sharḥ Shaykh İbrahim (160a); al-Ḥaqq liq; and al-Multaqa (161a)).

(7) ff. 162b-179b

Rūḥānī Meḥdī ʿu meʾaḍ

An undated copy of a didactic poem in ṭeṣḥeʿī rhyme on the journey of the faithful from the place of Beginning to the Place of Return inspired by the Mathnawī of Jalāl ad-Dīn Rūmī and written in the same metre by İsmāʿīl Ankarāvī. The title is mentioned in the heading on f. 162b and in f. 163a:19; the author is mentioned in the same heading and, under his pen-name Rūḥānī, in f. 179a:1. The poem is divided into short chapters, among these a preface (163a-b), preceded by explanatory headings, some of these in the form of Arabic quotations. Through the poem runs the story of a servant (qulām) sent on a journey by his master, a merchant. A few marginal additions. Various notes occur on the last (original) flyleaf, including a Turkish beyli.
THE WARNER COLLECTION (Or. 942, cont., 945)

From the preface (163a):

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From the preface (163a):
خاطرطیمی دوشنی وی به غفتی
بر کون او فوریکن کتاب متنوی
متنوی بحرنورد ایمید بر کتاب
بر حفظیه اوله که نمای به لغی

A beyt with the pen-name (179a):


Ends (179b):


Catalogue entries: CCO 2338 (V, 61); Persch 3(4); Rieu, pp. 235-6.

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The MS has been rebound in brown leather; glazed white, occasionally (in 7) yellow, paper; (2)+179+2+(2) folios; 205x145 mm and (1,5) 170x115 mm, varying, (2,3) 130x90 mm, varying, (4) 155x100 mm, varying, (6) 150x90 mm, varying, (7) 155x65 mm, varying; (1,5) 25 lines, (2,3,6) 19 lines, (4) 23 lines, (7) 24 lines; catchwords; neshih, possibly by the same copyist throughout, except for (7), where the neshih is more angular; headings, rubrics, lines, and dots in red; colophons with name of copyist(s) and dates in ff. 45b and 158b (cf. above); a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is found on the verso side of the last original flyleaf; an ex legato plate is pasted on f. 179b.

Cod.Or. 945

Two Turkish chronograms

The manuscript contains a collection of sixteen Arabic and Persian treatises, some very brief, chiefly on medicine; among the authors appear the Ottoman scholars Kemal Paşaşâde (d. 940/1536, 1a); Meşhûd Efendi el-Bosnî (2b), and Shaykh Dâved el-Ansaki (16b); the final page of (5, f. 58a), which is a separate note on coffee, its qualities and uses, is dated 974 (1566-7). The last flyleaf contains Turkish poetry; two chronograms written in calligraphic neshtâše on the birth of Prince Meşhûd, son of Sultan Ibrâhîm, dated 1051/1642, by Cevrî (d. 1065/1654-5; cf. GOD III, pp. 417-22; 9 distichs; and Meşgîl (d. 1068/1677-8, cf. GOD III, pp. 512-5; 8 distichs).

Bound in gold-embossed black-brown leather; glazed white and pale yellow paper; 8+58+2 folios (3b, 6b-8a, 9b-10a, 13b-16a, 17b-26a, 40a-51a are blank); 205x125 mm; an ex legato plate is pasted on f. 58b.

Cod.Or. 949

A miscellany

(1) ff. 1b-73b

[Ârâsat-e] netâyicû l-fûnûn

An early copy of a concise encyclopaedia of the sciences by Yahyâ b. Pir ʿAli b. Nasîhû, who wrote under the pen-name of Nevî (d. 1007/1598-9). Many manuscripts have survived. The title is mentioned on the title page (1a) and in f. 3a:18; the author's pen-name occurs on the title page as well, and in f. 2a:15. The work is also known under the longer title of Netâyicû l-fûnûn ve nûbâtîn l-mâ tản (cf. above). The work is preceded by a lengthy introduction (1b-7b), in which, among other things, the author discusses his sources and offers his work to Sultan Murâd III (ruled 982/1574 - 1003/1595); it ends with the story of Cevân-i Fâzîl (4a-7a). The sciences treated in the book are: history (7b); philosophy (hikmet, 25a); astronomy (28a), illustrated by schematic drawings of the revolving heavenly spheres (29b, very crude in 31a-b) (see plate); theology (kelâm, 33b); jurisprudence (fiqh, 37a); the distinction between the law schools (hâlaf beyne l-imâmât, 39b); interpretation of the Koran (tefsîr, 42b); mysticism (tasavvuf, 45a); interpretation of dreams (47a); magic, enchantment, and medicine (rûdâ ve etsûn ve tabb, 50b); exorcism (ʿazâyîm, 51a); agriculture (fîlîhât, 55b); astrology (57a); and augury and divination (fîl ve zêr, 60b). The work concludes with the story of Beşîr and Sâlân (64a). The copy was finished by Hüseyîn b. Yahyâ el-Corhîvi known as Tûrûnûzîde in mid-Recob 996 (5-15 June 1588). A few marginal additions, corrections and critical remarks by a reader (4b, 6a, 9a, 18b, 30a, 30b, 32a, 32b, 33a, 40b, 41a, 45a, 59b, 70a). A survey of contents; a ferîd attributed to Ehsûnîyyî, and three beyts are found in f. 1a; on the preceding page the legend ʿAllah al-ʿâdî is written in bold taʿlîf.
THE WARNER COLLECTION (Or. 949, cont.)

Title on f. 1a:

Begins (1b):

From the introduction (2a-3a):

Ends (73b):

Colophon (73b):

Catalogue entries: CCO 19 (I, pp. 14-5); Flemming 372, Götz II, 3-6 and Sohrweide II, 169-70, where other MSS are mentioned; see also Führer 4872-86 (IV, pp. 293-6); Sarajevo, 2865-8; Schmidt 83; TTYK 108; TYTK (Süleymaniye, Ali Nihat Tarlan) 2-3.

Literature: Abdülkadir Karahan, ‘Nev’i’, in Lt. (2) ff. 74a-78a

An introductory part of a work on forty traditions (ḥadīṣ)

The undated copy contains an apparently incomplete part of an introduction in florid rhymed prose alternating by verses in Persian and Turkish which precedes a translation into Turkish of a work in Arabic on forty traditions collected by Kemal Paşa-zade (Semsüddin Ahmed b. Süleyman b. Kemal, d. 940/1534, cf. V.L. Ménage, ‘Kemal Paşa-zade’ in EF²; see also Aitz, ‘Kemalpaşa-ğilî’nun eserleri’, in Şarkıyal Mecmuası VI (1966) pp. 71-114, esp. pp. 91-93). The name of the original author appears in f. 76a:10; the title ‘ahadîş-i erba’i’ is found in the next line. The translator does not mention his name but the only translation known of this work is by the biographer of poets Pir Mehmmed b. ‘Ali b. Zeymül’sudit known as ‘Aşık Çelebi (d. 979/1572), known chiefly as a

Cod.Or. 949, f. 29b. A page from an early copy of Nev’i’s concise encyclopaedia of sciences, with a drawing of the revolving heavenly spheres.
biographer of poets (cf. V.L. Ménage, “Āṣūk Čelebi” in EF), so our text may well be a copy from his translation; the words “pir” (“old man”) moreover are found in poems in ff. 76a:14 and 77a:1 and, in fact, he made the translation in the last year of his life. The translation seems to be rare; a copy kept in the National Library in Cairo (Fihris 3208, III, p. 83) has the title Şerb u terceme-i ahâdis-i erba’în; its incipit is however different from the one in our copy, which, on the other hand, is not complete, at least towards the end. (There is also a printed edition, Istanbul 1316, which I was unable to see.) A few marginal corrections. The text, including the corrections, is written by the same抄写ist as the one who produced (1).

Begins (14a):

بسم الله الرحمن الرحيم * تازه حديثت زمزم قديم * اشعر اخبار بديع و 
الطف آثار صبيه انشاء ميدعات مستجعات صدای آثار و املاء مشتاقات
مرصعات بعدا ايضار ...

On the original work and its translation (76a-b):

بو انشاده قدوه المواقي عرفة الآleys محتوى .. سبی الجالس كنب الكمال كمال 
ياشارده مصدق يز декه أكث حق عونه له مجهزه مولفانشان بمجمعاً 
اندکی معتمد امتداد اخبار کردی و اخبار اخر کردنی ... اختیار اولودی مشنی 
پیر باید مردراً تلها مرو ... "آثر عمبا در دریا مرو ... علوم عریب بیاورد 
اولان دو علیه مک .." یک اول سعیده به کشم کسیه لکه و مولیه اولنیه 
اصیادن .. محرم اولودی .. ترجمه اولیمی .. اولینی ایسمان و رومن زبان 
ایله بیان و عینا ایلدم

Ends (78a):

... اول داعی داعی سیله برجام سیله .. پرفسینه بجاح بحور نظمه النا و جواهر

نظمجیه ایله املاء اولود غی (؟) م

Catalogue entry: CCO 1758 (IV, pp. 96-7).


(3) ff. 78b-80b


Cod.Or. 949, f. 119b. The last written page of the same manuscript, with a poem on the consumption of coffee and a list of shaykhs to be remembered when making a vow, with amounts of money to be spent.
THE WARNER COLLECTION (Or. 949, cont.)

(4) ff. 81a-106a


(5) ff. 107a-117b

A collection of *fatwās* in Arabic and Turkish written in various hands (cf. Voorhoeve, p. 78). The Turkish legal opinions are by the şeyhülislām Ebūsū’ūd (d. 982/1574) and begin in f. 113a under the heading ‘mesa’il-i merham Ebūsū’ūd rahimahu Allāh’. Two additional *fatwas* with illegible signatures are written in different hands in f. 106b; a šurū’ attributed to Hüseyn occurs on the same page. A letter by a ‘Mevlevi Efendi’ to Üveys Paşa in Egypt concerning the acquisition of a letter of appointment (berat) for Paşazade Hüseyn Efendi is found in f. 118a; the letter is signed ‘el-fakhr Sa’di’. Five chronograms of the death of Kemal Paşazade with year 938 (1531-2) and the conquest of Egypt by Sultan Selim (923/1517) are found on the next page (118b); on the verso side of the next (unnumbered) folio, we find a poem of three bayts on the efficacy of coffee consumption and a list of six shaykhs to be remembered when making a vow, with the amount of money, in akçe, to be spent (see plate).

The poem on coffee consumption (119b):

The MS has been rebound in boards covered in red marbled paper with leather backing; glazed cream and pale pink paper (1,2), glazed white paper (81-117), glazed pale yellow paper (118, 119ª); (2)+118+4+(2) folios; 203x127 mm and (1,2) 165x80 mm, varying; the other parts have irregular, small borders; (1,2) 21 lines, (5) 21 lines, varying; catchwords, mostly lost by trimming from f. 78b onwards; (1,2) small şūs; irregular neżit in various hands from f. 78b onwards; colophons with dates in ff. 73b and 106a (cf. above); a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) is found on the verso side of the last (original) flyleaf; an ex legato plate is pasted on f. 118b.

Cod.Or. 956

Turkish annotations

The manuscript contains an undated copy of Sa’di’s *Golistan* (see CCO 473 [I, p. 355]; cf. under Cod.Or. 981[21], below). Owner’s inscriptions of Yavuz Haşife with seal and year 1035/1625-6 (3a) and ‘Oğlan’ (159b); a note that Hüseyin and Selim bought the manuscript from Hasan for 280 akçe is found on the same page. The endpapers contain a Turkish sentence (heading) about the building activities undertaken by Bayrâm Paşa in Istanbul followed by a distich singing his praises (158a); 3 lines, neżit.

Cod.Or. 957

Annotations and verses in Turkish

The manuscript contains a collection of seven treatises on religious subjects in Arabic (cf. Voorhoeve, pp. 71, 22, 444, 32, 5, 228, 444). None of the copies of the various works is dated. The first six are written on coarse, rather tattered brownish paper and look as if they may be very old. The first (ff. 4b-7a), noteworthy, is a rare copy of an anonymous work entitled *Durr al-wa’il’in wa dahr al-‘abidin*, dedicated to Maḥmūd Paşa, grand vizier under Sultan Meşhur II (ruled 855/1451-1455/866/1481) (cf. GAL S II, p. 325). Owner’s inscriptions of Haşız İbrahim b. Meşhur known as ‘Ifrizade (with seal) and of ‘Abdulkadir b. Mollâ Hücre in the form of a tagru occur on, respectively, f. 1a and the last page of (7), f. 151a. The endpapers contain some annotations in Turkish in various hands: a note on the duration of the reign of Sultan Almaz, his death, and the succession of Meşhur in 1026/1617 (1a, lower margin); a prayer in the form of a distich (1b); calculations, a note on debts and four distichs, one of which is by
THE WARNER COLLECTION (Or. 957, cont., 960)

Gevheri (2a); a chronogram on the end of the time (inquiṣār-i deveran), dated 1 Saḥīḥ 1026 (4 August 1617), a distich, and a preamble formula (7 lines) (3a); f. 152a contains a Turkish text (6 lines) with a formula by which a governor can calculate how long he will remain at his post, and that, should subtraction and division give the same result, he should leave immediately:

 ningún turno de llegar a casa, en el que el sol no se pase al otro lado del horizonte, hasta que uno se hay que salir de casa para recorrer el camino hasta llegar a la casa. 

According to a separate note, the fragment was written by a certain 'Abdulhādī in Bursa in mid-Zi‘āl hijce 1059 (16-25 December 1649). A distich (in bold neslih) and a chronograms for the birth and accession to the throne of Sultan 'Oğuzmân are found in f. 152b.

Cod. Or. 960

Vastiyet[=nâme]

An undated copy of a treatise on the principles of the Muslim faith by Mehmed b. Pîr ‘Ali Birgivî (Birgili Mehmed Efendi, d. 981/1573). Many manuscripts have survived. The title and the name of the author are mentioned in the heading on p. 1 and in p. 1:7-8. After a short introduction (p. 1), the work consists of a great number of short chapters, discussing topics ranging from ‘the negative attributes of God’ (az-istiﬁr es-sedḥuye, p. 1) and the miracles of the Prophet to Koran recitation and ‘shameful acts’ (mekruhât, p. 69). In an appendix (zeyl, p. 71), there are further chapters on canonical ablutions (istiṣnâca), prayer, and menstruation (hayz). The treatise is followed by two separate chapters on the necessary (vatîçib) and permitted (ca‘iz) attributes of God (pp. 94-102), and on the thirty obligatory acts (farz, pp. 102-105). A few marginal corrections and chapter indications. (For other copies of the same work, see Cods. Or. 1288, 1562, 11.042, 12.339(1)).

Bound in boards with flap and leather backing and edges; glazed white paper with partly visible watermark (crown); (2)+1+105+2+(2) pages; 195x137 mm and 148x87 mm, varying; 15 lines; catchwords; angular, voweled neslih; red borders, irregularly drawn; headings, rubrics and dots in green, marginal chapter indications in red; without date and name of copyist; an ex lege plate is pasted on the rear of p. 1.

The heading on p. 1:

وصيت دامّه، بيركلي محمد مهدي المرحوم رحمه الله

Begins (ibidem, after a besmele):

الحمد لله الذي خلقنا لعشق والذين من أمّة محمد عليه الصلاة والسلام

From the introduction (ibidem):

ام الابن هذه وصية المقرير الحكير المعترف بالعجز والتقشير محمد بن بير

على عطا وعطا العفو العلي لنفسه ...

Ends (p. 94):

... بما يلعب قاويله أوروج طولون يار الله غسل لرم دكندر والله اعلم نموت (5)

الكتاب

Catalogue entries: CCO 2123 (IV, p. 305); Sohrweide I, 29, where other MSS are mentioned; see also Fihrist 5090-5107 (IV, pp. 263-5); Schmidt 126, G 1515(1); TiYK 29; TYT Â (Antalya) 207, 1170, 1553, 2913-6; Yaridm 3292-8.

Editions: Istanbul 1218, 1220 and 1249.

Translations: into French (from 1704) and Norwegian (1829), see Sohrweide I, p. 24.


Cod. Or. 961

Commentary and translations in Turkish

The manuscript contains a mid 16th-century copy of a commentary in Persian on hundred aphorisms attributed to each of the first four caliphs by Rashid ad-Dîn
THE WARNER COLLECTION (Or. 961, cont., 962)

Muhammad al-'Umari, known as Rashid-i-Waqt (d. 578/1182; see CCO 334 [I, p. 192]). The long title, Shahr kalimat al-khalq'iti r-rashidin wa l-mursilin etc. is found on the title page (1a). See on the author and the work: Rypka, p. 200; Storey III/1, p. 176; F.C. de Blois, 'Rashid al-Din [...] al-Waqt' in EF'. Most of the commentary consists of brief paragraphs in prose and poetry, but in the third part (ff. 31b-43b), on the sayings of 'Uthman, we find also an additional Turkish commentary in the text (from f. 34b) and the margins of the fourth part (ff. 44b-56a), on the sayings of 'Ali, contain extensive Turkish translations, possibly written by the copyst of the main text. The work is followed, from f. 56b (2), by a part called Nafir al-la'di which is a series of aphorisms by 'Ali arranged in alphabetical order and illustrated by Persian distichs (du-bayrs) (cf. Voorhoeve, p. 250).

Bound in boards with leather edges and backing; glazed white paper; 69 folios; 188x125 mm and 120x65 mm, varying; 21 lines; catchwords; small, irregular ta'llik; rubrics, lines and dots in red; the copy was completed in the night of Friday 1 Muharram 972 (9 August 1564, actually a Wednesday); owner's inscriptions of Sayyid 'Abd Allah 'Nabhi' b. ash-Sharif Isma'il and Ebüfazıl Mahmud also known as Kara Cebizade (d. 1063/1653, cf. N. Göyüncü, 'Kara-Çebizide' in EF) are found in f. 1a; a red wax seal with escutcheon topped by a plumed helmet and unicorn head (for a photo, see Van der Heide, opposite p. 14) and an ex legato plate are found in f. 1a.

Colophon (69a):
تتم الرسالة النثر اللائي من كلمات أمير المؤمنين علي رضي الله عن كرم الله وجهه وقع الأذى في أوّل محرّم الجرائم في ليلة الجمعة سنة 777

Cod.Or. 962
A miscellany of works by Kemâl Paşaçâde on the Persian language
(1) ff. 2b-101b

Dâvâ-i el-hakâ'îk

An undated copy of a treatise on the distinctions between homonyms and synonyms in Persian by Şemsüddin Ahmed b. Sâleymân b. Kemâl, best known

as Kemâl Paşaçâde (d. 940/1534, cf. V.L. Ménage, 'Kemâl Paşaçâde' in EF). The title is mentioned in f.3a:3; author and title are written in f. 2a. The work was dedicated to Grand Vizier İbrahim Paşa (d. 942/1536). It is preceded by a short introduction (2b-3a), after which about a hundred cases are discussed, from sâhid-gûfât (3a) and gûf-gût (4a) to abradah (100a-101b). These are not arranged in any perceptible order. The Turkish commentary is structured with numerous Persian verses. A few marginal corrections and additions; indications of words discussed in the text up to f. 25a. (For another copy, see Cod.Or. 860(1), above. It has a different ending from f. 91b:15, which line is similar to f. 96a:5 in this manuscript. See also Cod.Or. 12.040.)

Begins (2b, after a bmampâ):

سياس ينقب على خدائي بى همانتاه كى كلازب بدعية الاذاره ميلانىه إزمار ركين

From the introduction (3a):

معانى مشاؤه كى رك حقيقه لى متعلق ذرفه ابي اندو غدن أوئوري

آدته دفائق الحقائق اوردم ... إبراهيم پاشاىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىى…

Ends (101b):

بيتل بوج برامش تىند كيشىسavar 4 بور زيدى ين حيشى كوهارمى ابرشي اولى

مختل شزىزى شدى لى أنانى رى ركيدىه اكآ أربش درينر ... اصله ممدوح دكدير بوكردى

آتى اطلاشى بى اتى الوصف درى

Catalogue entries: CCO 183 (I, p. 99); Sohrweide I, 214-5, Götz II, 436-7 and Storey III/1, pp. 69-70, where other MSS are mentioned; see also Fbrhs 1666-75 (II, pp. 42-4); TIYK 150; TTYK (Antalya) 3502-3; TTYK (Süleymaniye, Ali Nihat Tarlan) 156; Yardım 3823-5.

(2) ff. 102b-116b
A treatise on Persian grammar

An undated copy of a treatise on the various functions of the suffix -i in Persian by the same author, Kemâl Paşaçâde. The treatise, which does not contain the author's name or its title, is known as the Rîsâle-i Vâlîye (cf. Sohrweide I, p. 184). It is mostly found in MSS which also contain a copy of (1). A few marginal corrections and additions. (For other copies of this work, see Cod.Or. 860(2), above, and Cod.Or. 981(22), below; see also Cod.Or. 12.040.)
THE WARNER COLLECTION (Or. 962, cont.)


(2) ff. 192a-194b

Miftah al-luğah

An undated copy of the introduction to a Persian-Turkish glossary by Māhmūd b. Edhem of Amasya (cf. ‘OM I, p. 160). The title is mentioned in f. 192:13. The text was composed in 896/1491 and dedicated to Sultan Bāyezīd II (ruled 886/1481 - 918/1512). The introduction consists of a preface (192b) and a grammar of the Persian language consisting of two parts (fāṣīd) on, respectively, derivation (ṣīṭāk, 192b-193b) and conjugation (emīl, 193b-194b). Two prescriptions for medicine, one for a paste (ma’tan) containing opium, the other for a drink to stop diarrhoea, are found in f. 195a; a prescription which makes use of a sting of a honey-bee occurs on the next page (195b); it is recommended against ringworms (and should be inserted into the anus) and against painful eyes; Arabic quotations from a work on hadith occur in ff. 196b-197a, and a few Arabic byrūs in ff. 19b and 20b; on the last-mentioned page is also a Turkish couplet.

The MS has been rebound in boards covered in red marbled paper with leather backing; glazed white, cream and occasionally pale yellow paper with watermarks (clover and anchor); (2) + 116+5+(2) folios; 185x110 mm and 120x55 mm, varying; 19 lines; catchwords; small but clear nešīl; headings, rubrics, and dots in red; without date and name of抄yist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) occurs in f. 1a; an ex legato plate is pasted in the margin of f. 116b; two Persian couplets and one Turkish boyt (by Veys) are written in f. 1a. More Turkish verses have been written, probably by the copyist, in ff. 102a and 116b (top margin).

The verses in f. 102a read:

موصوف و مضافات اولانی مکشزله اوفی‌ آب روان و آب به دهان کیسی ای صنم ما قبله حرف عظیم اوفی ضمجمه دانخی ما باینی ساکن اوفی مدر مراهم

The couplet in the margin of f. 116b:

تنوین و نوین ساکن‌ناروا میم و آو و یاده مدعوم اولور بی‌گمه ب‌گمه کم و راده

Cod.Or. 969

A lexicographical miscellany

(1) ff. 1b-191b

THE WARNER COLLECTION (Or. 969, cont.)

362

Begins (94b):

 Ends (109a):

Bee عَنِ اَنَّ اَنَّمَا ِبَيْنَ ِتَعْلِمَيْنِ ِقَلْبِي ِهِيَ ِبِسْبَة ِقَلْبِي ِنَفْسِي ِأَلْبَابِ ِأَلْبَابِ يُبْحَرُ ِبِكَ ِأَلْبَابِ أَلْبَابِ ِنَفْسِهِ رَحْمَةَ ِبِكَ ِرَحْمَةَ ِأَلْبَابِ أَلْبَابِ يُبْحَرُ ِبِكَ ِنَفْسِهِ رَحْمَةَ ِبِكَ ِنَفْسِهِ

Catalogue entry: CCO 99 (I, pp. 53-5); Sohrweide I, 216-7 and Götz II, 437-8, where other MSS are mentioned; see also Führer 2697-2701 (II, pp. 286-7); TYYK 42; TYYK (Antalya) 3506; TYYK (Sileymaniye, Ali Nihat Tarlan) 154; TYYK (Sileymaniye, Mustafa Aşir Efendi) 876.

363

362
Bound in boards with flap covered in varicoloured marbled paper and with leather backing and edges; rather thick, glazed white paper without watermark; green ribbons are fastened to the edge of certain pages in order to indicate chapters; 2 + 202 + 2 folios; 180x132 mm and (2) 145x95 mm, varying; (2) 21 lines; catchwords, lacking in f. 194b; (2) crude ta’sit; without date and name of copyist; an owner’s inscription with the year 999/1590-1 and seal in f. 1a; an ex libris plate is pasted on the verso side of the second (original) flyleaf.

Cod.Or. 978

Annotations in Turkish

The manuscript contains a copy of an Arabic work on the interpretation of anthropomorphic hadith by Abū Bakr Muhammad b. al-Hasan Ibn Fūrak al-Iṣbahānī (d. 406/1015) entitled at-Takallum ‘alā l-abādithi l-mahshīra etc. (cf. Voorhoeve, p. 359; GAL I, p. 166 and S I, p. 277.) The copy was completed on 25 Zil-l-Ka‘bah 881 (11 March 1477). It was acquired by Mustafâ b. ‘Abdullâh b. Mehmèd in Damascus in 973 (1565-6, cf. f. 1a). The insides of the boards contain administrative annotations in Turkish by a timâr-holder. On the inner front-board we find the remarks that on 6 Ramadân of the current year his servants, Yûsuf and Dervîş, had departed with his horses to Köştendi (where his land was); that Mehmèd Ağâ, his steward (kethûda), moved to Üskûdar; and that his ‘boys’ (oğlanlar, meant are probably slaves) went to his tûnr. On the inner back-board we find lists (in sîyakat script) of ‘boys’ who will come by boat, ‘boys’ (gûlamîn) staying in Trabûss (Tripoli), the ‘boys’ of Şâbîn Kethûda and a remark that ‘our re’ûjî’ came to Lozen (?) and left again, with date 23 Zil-l-Hicce 998 (23 October 1590).

Cod.Or. 981

A miscellany

The MS contains a collection of, at least, 48, mainly Arabic, treatises. The date of 15 Receb 1034 (10 August 1615) occurs in a colophon in f. 121b.
A treatise on Persian grammar

An undated copy of a treatise on the various functions of the suffix -f in Persian by Şemseddin Ahmed b. Soleyman b. Kemal, best known as Kemal Pasha-zaide (d. 940/1534, cf. V. L. Ménage, 'Kemal Pasha-zaide' in EFl). The treatise, which does not contain the author's name or its title is known as the Risale-i Ya'ye (cf. Schrweide I, p. 184). Marginal indications of content in red. (For other copies of this work, see Cod.Or. 860(2) and Cod.Or. 962(2), above; see also Cod.Or. 12.040.)

Begins (90b, after a besmele):

Ends (109b):


Cod.Or. 981, f. 65b. A page from the introduction of Mecidi's Gûltan, a Turkish imitation of Sa'di's Gûltan. The copy is unique. The name of the author appears in the first line, the chapters titles, identical with those of the original, are given towards the bottom of the page.
where other MSS are mentioned; see also Fihris 2697-2701 (II, pp. 286-7); TIHK 42; TYTK (Antalya) 3506; TYTK (Sıleymaniyê, Ali Nihat Tarlan) 154; TYTK (Sıleymaniyê, Mustafa Ağır Efendi) 876.

(33) ff. 183b-187b

A commentary in Arabic on a work entitled Shahr al-Waqâyû, by 'Abdulkâdir b. Hasan b. Muṣṭafâ b. 'Abdulhalîm (183b:9-10), known as Kara Hasanûzâde al-Hanûfî (or Humâyûdî) who became mûlânîm in 959 (1551-2) under Mu'marzâde and offered the essay to him when he moved from the 'Eight Colleges' (Şemâ'îye) to the Sûleymanîye [in Istanbul] (1866). See Voorhoeve, p. 52. The work is concluded by a kâsitî in Turkish of eleven beyts, written in the same fine nesîh as the commentary itself.

The first and last lines of the poem (187a-b):

بيورم كم تم در يو مسكله
کنت كم و جواب اهل دظر
زیاد بر اهل فضله بدده اولوپ
عمیر اتسره دعايسه كر

حاجی خالد قلدرم او سکینی
رفع زیلاق افنی سردار
کمک ویور پوکا جواب مکید
حرف الله ذیه و ستر

***

The MS has been rebound in brown leather; (data hereafter are restricted to (21) and (22)) glazed white paper; a title ('mâma'a mustama'âla... min ar-ra'd ilî') is written on the lower edge; 182x125 mm and (21) 140x75 mm, varying, (22) 120x60 mm, varying; (21) 19 lines, (22) 15 lines; catchwords; (21) irregular nesîh, headings, rubrics, and dots in red; (22) small ta'âd, rubrics and lines in red; colophons in ff. 89a and 100b (cf. above); the remnants of a red wax seal are found in f. 1a; an ex legato plate is pasted on the same page.

Cod.Or. 982

Husrev u Şrin

An apparently old, but incomplete and undated copy of a romance in mevlevi rhyme by Yûsuf Sinân Germiyânî, who used the pen-name of Şeyhî (d. 855/1451-
2. Many manuscripts have survived. The work is preceded by a lengthy introduction (1b-23a), including an author’s preface (18a-20a; see plate) as well as sections in praise of and offering counsel to Sultan Murad II (20a-23a) to whom the work was dedicated. Doing so, the poet made unacknowledged use of the oldest Anatolian Turkish version by Fahri (dated 767/1367), in turn based on Nizāmī’s *meks:n* romance of the same title (On Nizāmī, died c. 600/1203-4, and his work, see E. Berthels in *EJ*). Şeyhī, however, interspersed his much longer and stylistically more embellished work with *kaṭlas* and lyrics and brought it to a close with the celebration of the marriage of Ḥusrev and Şirin, followed by the discourse of the sage Būzdīr-ʿUmīd concerning the creation of the universe and other matters. This ending is, as in most manuscripts, followed by the appendix (şeyl, 202a-203b) by the poet Bāyezīd Cemālī in two chapters on (1) the death of Şeyhī, and (2) a conclusion with praise of Sultan Murad. The title and the name of the author are written in f. 1a. The first folio does not belong to the original manuscript, and 34 *beyrs* are missing between, in Timurtas’s editions, pp. 1:13 and 2:49. The last quire misses one folio and the last ten *beyrs* are lacking. Marginal corrections and additions in various hands as well as crude drawings, lines and blots. (For another copy of the same text, see Cod.Or. 12.382.)

Rebound in boards with leather backing; tattered paper of various thickness and in various shades of cream to light brown without watermark and mended in various places; (1)+1+203+(1) folios; 170x130 mm, varying, and 140x85 mm, varying; 15 lines, varying; catchwords (missing in ff. 1b, 2b, 203b); *nesta* ‘*lik* of varying quality and vowelled in parts; careless *gikeste* in f. 1b; double red borders in ff. 9a-13b, 15a (incomplete), 16a-32b, 69a-70a, 71b-75b; headings occasionally in red from f. 18a; without date and name of copyist; owners’ inscriptions in f. 1a of Mehmed (? b. ʿAbd-Allah; Ibn-i Söf Mehmed b. el-Haḫnafī (? both the forms occur); and ‘Ali Schāh b. Nābīhend; owners’ seals in the margins of ff. 13a and 18a (Şeyyid Mehmed Dervīs, five imprints); a red wax seal with escutcheon topped by a plumed helmet and unicorn head (for a photo, see Van der Heide, opposite p. 14) is found in the margin of f. 75a; an *ex legato* plate is pasted on the first (original) flyleaf.

The title in f. 1a: 

هذا كتاب خسرو شرين مولانا شيخنا رحمه الله

Begins (1b, after a *besmele*, as in Timurtas’s editions): 

بحمد الواحد القديم و اسم الله الحني منונות

The text breaks off in the appendix, f. 203b (the line is partly torn off, cf.

Cod.Or. 982, f. 18a. A page of an undated, but possibly early copy, of Şeyhī’s *Husrev u Şirin*, with the first lines of the author’s preface; owner’s seals are printed in the margin.
THE WARNER COLLECTION (Or. 982, cont., 984, 989)

Timurtas’s editions, p. 268 (18):

Catalogue entries: CCCQ 324 (II, p. 127); Flemming 423 and Götz I, 331-5, where other MSS are mentioned; see also Fihrist 1472-5 (II, pp. 1-2); Sarajevo 2885-7; TYTK (Süleymaniye, Ali Nihat Tarlan) 265.

Editions: Faruk K. Timurtas, Şeyh’in Hüsrev ve Şirin’in. İnceleme-metin (Istanbul 1963); by the same, Şeyh ve Hüsrev ve Şirin’in. İnceleme-metin (Istanbul 1980; Ananiasz Zajączkowski, Poematu Tursko-Tureckiej Şeyh (Warsaw 1963 - with facsimile of the Biblioteka Nationale MS A.F. 322.)


Cod.Or. 984

Two ferōv by Ebüüssu’üd

The manuscript contains an undated copy of al-Ta‘bir al-munuf wa t-ta‘wil ašíshārj, an Arabic work on dream interpretation also known as Ta‘birname, by Mehmed b. Kubuddin İznili (d. 885/1480; cf Vrohovec, p. 349; Gal. S II, pp. 328 and 1041; ‘OM I, pp. 150-60). The work is followed in f. 151a (178x125 mm) by two ferōv by Ebüüssu’üd, written in a different hand (16 lines, şikeste). They discuss the question of whether the churches in the villages surrounding Istanbul ought to have been destroyed by Mehmed the Conqueror - the answer is negative.

Cod.Or. 989

A Persian-Turkish glossary, a recipe and poems in Turkish

The manuscript contains a collection of nine Arabic works, or parts of them, as well as leaves with various annotations copied in various periods; we find the

colophon dates of 849/1445-6 (25b) and 818/1415-6 (117b). The quires and sheets of varying formats and of different paper were obviously gathered from different manuscripts. Turkish texts are found in:

ff. 60a-75b. Two quires of four sheets (part of 5), each of which contain various annotations in Arabic, Persian, and Turkish; ff. 71b-73a and 74a are blank. The first quire is filled mostly with a Persian-Turkish glossary; the Persian entries are overlined in black or written in red (62a); the explanations in Turkish are mostly followed by quotations of lines of poetry in which the respective expressions occur (60b-67a; 68b-70b).

Heading (partly illegible, 60b):

The glossary is carelessly written in şikeste of varying size and the lines are haphazardly distributed on the pages (in f. 62a from top to bottom); marginal and interlinear additions in a smaller hand. A recipe for ma‘ṣain containing opium preceded by a list of ingredients is found in f. 74b.

Glazed white paper; 180x125 mm; remnants of black wax seals in ff. 60a and 75b.

Catalogue entry: Vrohovec, p. 435.

ff. 99a-102b. A quire of four sheets (part of 8) with a collection of poems. These are: a chronogram written on the occasion of the first prayer said in the mosque built by Sultan Ahmed II], dated 1025/1616 (9 distichs, 99a); a chronogram by Kemāli (Kemāliddin Efendi, d. 1030/1620, cf. GOD III, p. 170) dated 1022/1613-4 (21 lines, 99b-100a); a kastāfet, probably a cālāstāye on the occasion of the accession to the throne of Sūleyman the Magnificent (11 distichs, 100a); a chronogram (cālāstāye), on the succession of Sultan’s Osman (in 1027/1618) by Kemāli (17 distichs, 100b); a kastāfet addressed to a Sultan (heading partly cut off by trimming, 16 distichs, 101a); a chronogram, dated 1020/1611-2 (9 lines, 101a); a kastāfet by Kemāli on the occasion of the death of the sultan’s daughter (15 distichs, 101b-102a); a ğazet by the same (6 distichs, 102a); a
**THE WARNER COLLECTION (Or. 989, cont., 997)**

tahmât by the same (102a-b).

Glazed white paper; 187x123 mm; catchwords; ta’lik.

Catalogue entry: Voorhoeve, p. 301.

**Cod.Or. 997**

A miscellany

A collection of, at least, twelve treatises in Arabic, Persian, and Turkish, mainly on the subjects of theology and mysticism.

(11) ff. 178b-180a

Khawâs el-Kur‘ân

An undated copy of an anonymous list of Koran chapters up to (the 37th) sûrat as-Saffat with brief prescriptions for their use for magical purposes. To give two examples: "sûrat Ali 'Imrân: an indebted person should read [it] thirteen times if he wants to free himself of his debts..." (178b:6-7; see plate); "sûrat Ibrahim: in order to destroy one’s enemies, one should read [it] seven times..." (179a:7-8). The title occurs in the heading in f. 178a.

Begins (178a, after a bismâle):

سورة فاتحة ارته بياز وزمك فريضه سلب مستن أنتأسه حبر و دينته فرق بر جز اوفرنا من معا شا واوره ...

Einds (180a):

سورة بس يبص در كر أو قمك دك اكر سكر و زعمران برله يابور كل صوي ايله أروة باشدة غمح سى وا أروكة سى و أروحة فيذ كيديه سورة الصفات

Catalogue entries: CCO 2129 (IV, p. 307); Blochet A.F. 24; Karatay 2992(i).

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The MS has been rebound in brown leather; white and cream glazed paper; (2)+199+1+(2) folios; 180x125 mm and (11) 120x85 mm, varying; (from here,
data only for (11) 13 lines; catchwords; careless i'a'lik; black lines; without date or name of copyist. Remnants of a red wax seal and ex legato plate in f. 2a.

Cod.Or. 1000

Turkish poems

The manuscript contains a collection of three Persian works (cf. CCO 2104, 2298, 2300 [IV, p. 39-40 and IV, p. 296]; in one colophon the date of 1 Șevval 832 (4 July 1429) is found (25b). Additions in Persian and Turkish occur in the pages which had originally been left blank and in (3), which contains poems by Nevâyi ("Ali Șir Nevâ'i"), or Nawâ'i, d. 906/1501, cf. M.E. Subtelny, "Mîr "Ali Șir Nevâ'i" in EF). The Turkish additions are all poems. Thus we find a chronogram of four beyts by "Oşmân Dede (a preacher at Istanbul, d. 1095/1684, cf. GOD III, p. 532) on the recto side of the first (original) flyleaf, with the last distich:

بو نوحش درویش تاريخ در
جيش عسكري دولدى یوم ایلته

It is followed in f. 1a (the title page) by a gezel by Şûhûdî (five distichs). The poems by Nevâyi begin in f. 110b where we find the heading: "نوپای ایلته". They consist of a series of 34 gezels in Chaghatay Turkish without a clear alphabetical order (110b-114b). A second series of 119 gezels, roughly arranged in Divân sequence, is found in ff. 116b-139b; it is headed "امیر نوپای راست سلمه الله". They are written in careless jikeste. Finally, there is a satirical kastîde in four columns (29 distichs, f. 140a) on the poet Râmi (d. 1049/1639, cf. GOD III, p. 296) and his horse with the heading: "در حق رامی و جبان فارسی" and dated 22 Şevval 1027 (12 October 1618). It begins:

که صورتده ضدک به خوش پارسین

Rebound in boards covered in red paper with leather backing; white to brown (ff. 1-31) and glazed white paper (from f. 32); (1)+1+40+5+1 folios; 180x130 mm; catchwords (in the collection of gezels by Nevâyi); owners' seals are found on the last (original) flyleaf; an ex legato plate is pasted in f. 1a.

Cod.Or. 1009

A miscellany

The manuscript contains (fragments of) at least three works in Persian (see CCO 1195, 497 [III, 156 and I, 360]). There is also a fragment in Arabic not mentioned in CCO or Voorhoeve, ff. 81a-82a.

(3) ff. 83a-87a

A fragment of a concise Persian-Turkish glossary

The anonymous fragment consists of the final part of an introduction in Persian (printed in CCO) and, perhaps only a part of, the first chapter (qism, out of a total of four) on nouns (zam'at), loosely arranged according to subject, from words for God to titles of officials. Turkish equivalents are written on alternating lines in red. From f. 86b-5, there is a series of adverbs and pronouns. The Turkish equivalents are lacking on the last page (87a).

Begins (83a):

و در دفاتر اخبار و دوازده نامه انشاع تکرار و مسطور میشد که نیاز به دیگر اشکال التمام

The first chapter begins (83a):

القسم الأول في اسماء أي يار خدا [إلى جلیم تکری] أي يار خدا [إلى جلیم تکری]

Ends (87a):

آن م اوران من آن من آوران ما ... 

Catalogue entry: CCO 201 (I, 103-4).

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The MS has been rebound in boards covered in red paper with leather backing; (for 3 only) glazed cream paper without watermark; 180x115 mm and 140x70 mm, varying; 18 lines; catchwords in ff. 85b and 86b; neatly of calligraphic quality in black and red; without date and name of copyist; a red wax seal with escutcheon topped by a plumed helmet and unicorn head (for a photo, see Van der Heide, opposite p. 14) is found in f. 1a; an ex legato plate is pasted on the same
THE WARNER COLLECTION (Or. 1009, cont., 1017)

page.

Cod.Or. 1017

A poetic miscellany

(1) ff. 2b-106b

Dīvān

An undated copy of the collected poems of Yusuf Sinān Germiyānī who used the pen-name of Şeyhi (d. 855/1451-2). The title 'Dīvān-i Şeyhi' occurs in the heading in f. 2h. The work begins with a series of long poems: seven kāṣīde, the first of which is untitled (2b-5a, Tarlan’s edition, pp. 9-13) but the following are, respectively, in praise of the Prophet (nu’r, 5b-7a, Tarlan’s edition, pp. 4-7); bear the headings ‘behārīyāt’ (7a and 8a-9a, Tarlan’s edition, pp. 16-18); ‘mev’zıa’ (9a-10b, Tarlan’s edition, pp. 13-16); ‘behārīyāt’ (10b-12a, in praise of the deceased Ibn-i Germiyānī); Tarlan’s edition pp. 25-28a) and are in praise of Sultan Murād (12b-14b, Tarlan’s edition, pp. 21-25) and of Meḥmēd Paşa (14b-16b, Tarlan’s edition, pp. 30-33). These are followed by a terkih-i bend, headed ‘nu’r’ (16b-19a, not in Tarlan’s edition); a terci-i bend in praise of the sultan (19a-22a, Tarlan’s edition, pp. 47b-51); another one, also in praise of Sultan Murād (22a-25b, Tarlan’s edition, pp. 33-38); a kāṣīde in praise of ‘püşer-i Germiyānī’ (25b-26b, Tarlan’s edition, pp. 28-30); a terci-i bend in lament of Ibn-i Germiyānī (26b-29a, Tarlan’s edition, pp. 54-57); another terci-i bend (29a-32a, Tarlan’s edition, pp. 38-43); a kāṣīde headed ‘tevhihd-i hārū-i ta’āla’ (32b-33a, Tarlan’s edition, pp. 2-4); another kāṣīde with the same heading (33a-34a, Tarlan’s edition, pp. 1-2); another kāṣīde headed ‘mūzācir’ (34b-35a, in Tarlan’s edition, pp. 189-190); another kāṣīde (35a-36a and 36b-37a, in Tarlan’s edition, pp. 18-20); a part of the tevhol kāṣīdesi (as in 34a), crossed out (36a-b); a kāṣīde without heading (37a-b, in Tarlan’s edition, pp. 20-21, headed ‘mu’tal’i-i gazeli’; a kāṣīde headed ‘behārīyāt’ (37b-39a, Tarlan’s edition, pp. 51-53); a kāṣīde (39a-41a, in praise of Hāmze Beg on the occasion of his wedding, Tarlan’s edition, pp. 57-61); a meynev (41a-46a, not in Tarlan’s edition).

The main part of the collection, then, consists of 166 gazels in the usual dīvan sequence (46a-105b); the last two poems are gazels with additional lines (müstecāl, 105b-106b, the second of which is found in Tarlan’s edition, pp. 157-

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8). A few marginal corrections and additions; more verses in Persian and Turkish are found in ff. 1a, 1b (a beyt ascribed to ‘Azmī) and 2a.

Begins (2a):

آکر هموم اجلسدن دلم بل مسحه مجال * دیم ثانی جمال حمید جلال

Ends (106b):

شیخ خزعلک ایش در هم صنعت و هم اش در

آز رحمه دروش در ترک افازه جانی

اورزن سکه ومصردر

بمز فلادی

ثم اکترب

Catalogue entries: CCO 702 (II, p. 126); Blišković 467; Biochel S 1288; Divanlar I, pp. 21-3; Führis 1810-1 (II, p. 76); Schmidt 16(1).


(2) ff. 107a-116a

Gülşen-i râz

کلشین راز

An undated copy of an anonymous didactic poem in meynev rhyme in which a shaykh speaks to his mardī about the facts of life and the Sufi path. The title is written in the heading in f. 107a. Only one work of that title is known, cf. index to ‘OM', namely the translation of Mahmūd Shabīstārī’s work of the same title by Elvān Celebi Şerzâ written in 829/1425. (See Fleming 366; Götz I, 24-6; Führis 959-60, 1, p. 250, Rossi 275, pp. 236-7; none of the verses quoted occur in our copy.) A few marginal corrections and additions.

A series of Persian beyt are found in the margins of ff. 107a (also in the first line) and 116a (also in the third line). More Persian verses are found in ff. 118a (three lines by Firdawsi), 118b (among these five lines headed ‘Shaykh Aḥa Sa’īd Ba t-khayr rahmat Allāh ‘a Clay’) and 119a; a Turkish quatrains is written on the
THE WARNER COLLECTION (Or. 1017, cont., 1018)

verso side of the last (original) flyleaf.

Begins (107a):

 الحقيقي أثر روجوك أولدي صورت

Ends (116a):

يغا كوكيل جرا عن دين أوددن

نمت كه كورن اوتا آو لوددن


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The MS has been rebound in boards covered in red paper with leather backing; glazed white paper with watermarks (crown); (1) + 119 + 2 + (1) folios; 175x133 mm and 120x85 mm, varying; (1) 11 lines, (2) 12 lines; catchwords (missing in f. 108b); irregular ta’luk, occasionally voweled; headings and rubrics in red; red dots in ff. 2b-3a; f. 7b is blank except for four small concentric circles in black and red in the top right margin; without date and name of copyist; remnants of red wax seal in f. 2a; an ex legato plate is pasted on f. 119a.

Cod.Or. 1018

A ferā’ by ‘Ali el-Cemâli

The manuscript contains copies of two treatises on mysticism in Arabic (cf. Voorhoeve, pp. 45, 105), the first of which was completed in the first days of Ramazân 934 (May-June 1528, 38a). Originally the two works were part of separate manuscripts as is clear from a flap imprint in f. 39. The endpapers contain one folio (181) with the text of a ferā’ in Turkish. It discusses the lawfulness of the ṣûkr, performed by one group among the sufiṣ, and is signed by the peyûddîstam ‘Ali el-Cemâli (d. 930/1524, cf., SO VI, p. 1758) (181a-b; neshî, 22 and 5 lines).

Rebound in light brown leather; glazed white paper; (2) + 182 + (2) folios; 175x127 mm; remnants of a red wax seal and an ex legato plate are found in f. 1a.

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THE WARNER COLLECTION (Or. 1023)

Cod.Or. 1023

Annotations in Turkish

The manuscript contains an early copy of the famous azh-Shaqa‘iq an-nu’mânîya, a biographical dictionary of Ottoman ‘ulema and shaykhs, including the author’s autobiography, in Arabic by Ahmed Taşköprizade (d. 968/1561; cf. Voorhoeve, p. 329; GAL II, p. 425, S II, p. 633; GOW, pp. 84-7; B. Flemming in EF2). The copy was concluded at the medresse of Çorlu on a Saturday at the end of Muhaarrem 978 (4 July 1570, 248b). An owner’s inscription and seal of Hafiz Ibrahim b. Mehmed b. ‘Ali ‘Abdulmeclid also known as ‘Itrizade, kâdef of Salona (modern Amfissa), dated Receb 1063 (May-June 1653) is found in f. 1a. Apart from (two) dischits on the title page (1a), a few more substantial Turkish additions are found in the margins and endpapers:

f. 77a (margin, life of Mevlânâ Muşanmî). A gloss on his death (in 975/1567-8) and burial at Ebrû Eyib, with further digressions (26 lines, neshî, diminishing in size towards the bottom)

f. 200b (margin). A copy of a legal certificate (hiçcer) declaring that a certain Fâtimâ, bearer of the document (veşîğa), was entitled to remarry after her husband had been absent for seven years; 5 lines from bottom to top in the right margin; sûkeste.

f. 231b (margin). A brief biography of el-Mevlâ Derviš Yahyâ b. Derbiş Kuçi (d. after 1006/1597-8); 6 lines, bottom to top in right margin, and 3 lines, top in margin; sûkeste.

f. 238b-239b (margins). A brief biography of el-Mevlâ ‘İlvi Efendi (d. Žiha‘de 994/October-November 1586), based on Nev’îzade (‘Ali, who wrote a continuation of the Shaqa‘îq, cf. GOW, p. 172); 29 and 11 lines, sûkeste.


f. 249b. A biography of el-Mevlâ Mirzâ Maḥdîm (d. 995/1586-7); 25 lines, neshî deteriorating towards the bottom into illegible sûkeste.

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f. 250a. A list of ‘Rûmeli efendileri’ (kâtib’askers of Rumelia); the writer of the list as well as, in view of the script, of most of the aforementioned biographical additions, also declares in the middle of the page that he was born in the last part of the reign of Sultan Ahmed ("bu fâkir dahe vilâdetüm merhûm... Sultan Ahmed evâhirinde olab..."); nesiâh and şikeste.

f. 250b. Annotations in various hands: a note declaring that [his, the manuscript owner’s] arrival (disembarkation, niçâl) in Istanbul had been made possible on 17 Şevval 993 (12 October 1585); a gezel by Behâyî (6 distichs); a firdvî on a question of inheritance, signed Meșmed Behâyî b. ‘Abdul’azîz (13 lines; see on the şeyhülislâm Behâyî Efendi, d. 1064/1654, GOD III, pp. 406-9).

Rebound in leather; glazed white paper; (2)+250+(2) folios; 175x120 mm.

Cod.Or. 1024

Annotations in Turkish

The manuscript contains a collection of seven treatises in Arabic (cf. Voonhoeve, pp. 244, 385, 165, 179-80, 392-3) and one in Persian (cf. CCO 1189 III, pp. 153-4) on mathematics and the exact sciences, the last of which was completed at Mecca on 20 Zilhicce 999 (9 October 1591). The endpapers (181x105 mm) contain one folio with Turkish annotations: a fragment of a letter with a request to Ismâ‘îl Delî Efendi to pay 750 akçe (from a total of 850 akçe owed for a delivery of textiles) to Sâibh Çelebi (154a; 8 lines, şikeste) and an epistolary formula (154b; 3 lines, divânî).

Cod.Or. 1028

Tuhfat al-Hâdiya

A, possibly early, copy of a Persian-Turkish glossary by Muhammad b. Hâjjî İlyâs who completed his work in or before 791/1389 (see under Cod.Or. 167, above). The title occurs (in defective spelling) on the title page (2a) and in f. 3b-5. The name of the author is mentioned in f. 2b:3. The glossary is also known as Risale-i Dânîsten from the first infinitive mentioned in some versions (but in

THE WARNER COLLECTION (Or. 1028, cont., 1038)

this copy in f. 9b:5). The work consists of a succinct introduction in Persian (2b-3b), ten parts (qism) which treat the various verbal forms, from verbal nouns (maçar) to passive participles (naf‘âb), and four sections (fasl, from 26b) which discuss common substantives under four subject headings. The first and longest part (3b-18b) is subdivided into alphabetically ordered chapters (bab). Turkish equivalents are added in most places in smaller script between the lines; they are completely lacking in ff. 3a, 32a-38a and 39b-40b. (For a different version of the same work, see Cod.Or. 167, above.)

Rebound in boards covered in red paper with leather backing; thick, glazed cream paper without watermarks, tattered and stained in places; (1) 40+1 and (1) folios; 175x130 mm and 130x80 mm, varying; 7 lines; catchwords; vellum nesiîh, headings, rubrics, and dots in red; interlinear glosses in smaller vellumed nesiîh; concentric circles in the margin of f. 40b; a similar, more elaborate, drawing of the same pattern in f. 2a; short sentences and calligraphic drafts in ff. 1a and 2a; the copy was finished on 1 Ramazân; the remaining part of the colophon has been erased (40b); in a different, illiterate, hand Ramazân 791 (August-September 1389) is added; an ex legato plate is pasted on f. 2a.

Begin (2b, after a bestmele):

الحمد لله الاعظم، يجلي ال hoàng و البار و السلام على النبيسبة المختار... From the introduction (2b-3b):

اما بعد كود لفظ (شويلة دار) اجوج الناس محمد بن حاجي الناجي عظيتم الله علَّمك في رحمة النبي و الحسبان كه جهود صيان متعلما بشرى فكل رفيق دار و كلا لخادمه على حلف جدا... في دارك و اه.. أو كوك.. بحجة الهادئة الخليفة قدو... Ends (40b):

سراس * سركشنت * سرحد * سيري * والله اعلم تمت بعون الله... Colophon (40b):

تمت رمضان اولده (.....) تمت تمر رمضان 791

Catalogue entries: CCO 180 (I, p. 98); see Storey III/1, p. 65.

Literature: Storey III/1, p. 65.

Cod.Or. 1038

Prose fragments in Turkish
THE WARNER COLLECTION (Or. 1028, cont., 1038, 1042)

The manuscript contains a collection of some fifteen treatises in Arabic and Persian, mostly on mysticism, all written, in view of the script (small, calligraphic gīlāq), by the same copyist who was called ʿAsafī (cf. f. 26b); in colophons we find mention of the town of ʿAdīcevâz (26b) and the dates 955 (1548-9, 34b) and Ramazân 951 (November-December 1544, 42b). A Turkish fragment (of 9 lines), part of a number of short prose texts (8a-9a) between (1) and (2), not described in CCO or Voorhoeve, is found in f. 8a; it is a list of 23 ‘things’, numbered in red, that cause ‘this illness’ which refers probably to disorders īṣṭirāb suffered during semâ’ performances, mentioned higher up on the same page (8a:6); it is headed by the word ḥāyde’. These vary from eating with strangers and walking in front of scholars, to buying bread from a beggar.

Begins (8a:13):
روايت تنكر يكرمي اوج نسمه بو خيكل كنورر 1 عربان ايشمك 7 جنده طعام
يملك 3 أكمه اواغين خور طورماق ...

Cod.Or. 1042

A prescription, an aphorism and the opening phrases of a petition in Turkish

The manuscript contains undated copies of works by ʿAbd al-Malik b. Muḥammad ath-Thâ’âlibī (d. 429/1038, cf. Voorhoeve, pp. 168, 6; GAL I, p. 284, 289). A partly obliterated owner’s inscription with the date Ṣevâl 971 (May-June 1564) is found on f. 3a. The endpapers contain various Arabic, Persian and Turkish texts, mostly verses. Turkish additions in elegant nestâh and tašik are: a prescription for a drink to suppress hatred (hândî, second flyleaf, verse), an aphorism (two beys, ibidem) and the opening phrases, headed by bey Lawrence in Turkish, of a petition addressed to the Porte by an ʿalîm (10 lines, 109b).

Cod.Or. 1053

A chronogram by Behâyî Efendi

The manuscript contains undated autograph copies of two rare works in Arabic by Muḥammad an-Nuṭānî b. Muḥammad b. ʿArrâq (10th/16th century, cf.

THE WARNER COLLECTION (Or. 1053, cont., 1060, 1068)

Voorhoeve, pp. 97, 407; GAL II, p. 285). Ex libris inscriptions with the years 1021 (1612-3) and 1030 (1620-1) are found in f. 1a. The endpapers contain a chronogram in Turkish by Behâyî Efendi (d. 1064/1654, cf. GOD III, pp. 406-9) on the death of Hüseyn Efendi (159a) which ends in the line أصل يرقى فردوس أوقل الفائدة (resulting in 1024/1615); a heading and five distichs, bold ʿalîf.

Cod.Or. 1060

Annotations in Turkish

The manuscript contains an undated copy of a Persian work entitled Kang al-lînâʿîf, a collection of model letters by Ahmad b. ʿAli b. Ahmad Samarqandî (9th/15th century, cf. CCO 291 [I, p. 174]; Heinz 182; Storey III/2, pp. 396-7). The endpapers (168x115 mm) contain a number of annotations in Turkish:

ff. 1b-2a. A series of humorous anecdotes (hâkayet) in simple Turkish; the folios are torn in the centre, 19 and 21 lines, illiterate ʿikeste.

Begins (1b):
حکایت بر غژورین [غژوری، غژوری؟] صاف ایگن از کوته بسی این بندی
یوزی اک کوته کلیدی ایندیار دچورن ترس بین که ایگنی بن ترس بنهم بو ات
صاحب کردی

f. 53a. A series of preamble and signature formulae for petitions, varying in length between one to eight lines, small ʿikeste.

ff. 53b-54a. Another series of preamble formulae for letters, 29 and three lines, small ʿikeste.

Cod.Or. 1068

A miscellaneous

The manuscript, which cannot have been part of the original Warner legacy and lacks an ʿet legatio plate, probably dates from the late 18th century.

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THE WARNER COLLECTION (Or. 1068, cont.)

(1) ff. 1b-108b

[Kitâb-i Gîda-yi râbi‘-efzâ] [كتاب غداء روح [افزا]]

An undated copy of a work on zia‘ ethics by ‘Abduhâbîhî La‘îzâde (d. 1165/1751-2). The title is mentioned on the title page (1a). There is only one work known of that title (cf. index to ‘OM’); the beginning and end are identical with those in the copy preserved in the State Library in Berlin (cf. Götz). The work lacks a division into chapters and consists of prayers, quotations from the Koran, hadîq and tasawwuf works as well as the Mathnawî of Jalâl ad-Din Rûmî with explanations, alternated by stories and, mostly Persian, poems. These materials are loosely grouped around certain themes, such as prayers, abstinence, and alms. A few marginal additions, glosses, and content indications. Many Persian verses are jointed on both sides of the first (original) flyleaf - on the verso side also attributed to a number of mollas and dervishes as well as two beyts in Turkish - to Tarzi Efendi - and on f. 1a. Here are also various notes and another two beyts in Turkish. A long quotation in Arabic attributed to ‘Abd Allâh b. ‘Abbâs is added to the end, ff. 107b-108b. More Arabic quotations follow in f. 109a.

Begins (1b, after a besmele):

الحمد لله رب العلولم و السلاوات على نبينا محمد و علما

اجمعنا ايا بعد سلطان لم يزل كلام قدسندع و كفران عظيمم البدور …

Ends (107a-b):

یس اثوب حبیب الله … و اشکیه ان محمد رسول الله …

صاحبين کیاپارب از فلاهی دهر امکان ده

من حس دام چیست مقصودش هر چه مقصود اوست آتش ده

Catalogue entries: CCO 2188 (IV, p. 337); Götz I, 15, where other MSS are mentioned.


(2) ff. 111b-320b

An undated copy of a Persian taşfîr work entitled Daqîq al-haqîq by Ahmed Rûzî. See CCO 2303 (V, pp. 41-2). Various annotations in Persian and Turkish occur in ff. 320b-322b, among these a Turkish beyt, probably by Asqâ (320b);

THE WARNER COLLECTION (Or. 1068, cont., 1076)

a ferda by Ebûsâsûn’îd on the heathen condition of players, exhibitors of monkeys, buffoons, and acrobats (added: storytellers) while they pray or read parts of the Koran during performances (321a); a list of constellations and the weekdays associated with them (322a); a table with words and parts of phrases with scansion marks, demonstrating the remel metre (322b).

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The MS has been rebound in brown leather; glazed paper in various shades between white, cream, and pale yellow (watermarks: A’P and clover; onion, stork); (2)+1+322+(2) folios; 160x105 mm and 123x63 mm; 18 lines; catchwords; 15 lb of calligraphic quality; double borders, headings, rubrics, lines, and dots in red; without date and name of copyist.

Cod. Or. 1076

[Kitâb-i Tavâ-i ‘asere] [كتاب طواقي عشره]

A mid 16th-century copy of a treatise on religious orders in prose and (megnevî) verse, by Vâhidî, whose identity is uncertain (cf. Karamustafa’s edition, pp. 39-43). A more elaborate copy of the title appears in a heading preceding the text in f. 1b: ‘Hzârî l-kitâb Hzâca-i Cîhanî der beydî-i tavâ’îfî ‘asere bi-zârît-i Nezîce-i Cân’. The work is also known as Mencâbî-i Kitâb-i Hzâca-i Cîhan ve Nezîce-i Cân. The name of the author is mentioned in four verses of the more complete copies (cf. Karamustafa’s edition, p. 39n.), in our copy only in f. 97a:16. It consists of a lengthy introduction (1b-8a) in which the author explains, among other things, that he wrote the work “full of questions and answers” at the beginning of Safar 929 (20-29 December 1522). It was dedicated to Sultan Süleyman, who, as the author explains, had just conquered Rhodes (3b-4a).

The work itself is given the form of a colloquy in which a certain Hzâca-i Cîhan, a scholar and pir of Khorasan, provided answers for certain questions to his son Nezîce-i Cân. After the latter had become a youth of great beauty, father and son decided to leave the lovesick populace of his hometown (‘young and old men, groaning and moaning’), 14a:17 behind, to see the world and study the (religious) customs of its (Muslim) inhabitants. Having travelled to Mecca (where they performed the hajj) and Medina (where they visited the tomb of Mu‘ammar), father and son finally settled in a monastery (gümrâh) on the town’s
THE WARNER COLLECTION (Or. 1076, cont.)

outsskirts (15a:6). There they were visited by members of the various religious orders who discussed their beliefs and habits with the hoca, while his son, quiet and his face covered by a veil, sat listening. They were visited by members of, respectively, the Abdal (15b), the Kalenderi (24b), Haydari (34a), Cami (42b), Bektashi (48b), Semis-i Tebrizi (54b), Mevlevi (66a), and Edhemini tarikats (70a) as well as ‘ulama (75a) and saffis (83b). The work is concluded by a series of poems which recapitulate the introductory sections; it ends with a mevlevi on the hankah and the various visitors. A detailed summary of the contents is found in Karamustafa’s edition, pp. 5-15. (For another copy of the same work, see Cod.Or. 665, above.)

Bound in greenish-brown embossed leather with flap and gold-cum-red tooled insets in Oriental style; glazed cream paper; 2+109 folios, f. 49 is lacking owing to faulty foliation; 157×105 mm and 111×63 mm; 19 lines; catchwords, often lacking from f. 13b onwards; small ta’liq of calligraphic quality; double red borders from f. 2b; headings and rubrics in red; ff. 101-108a are blank but have double red borders; the copy was completed on Sunday 12 Muharram 977 (27 June 1569) by ‘Oğuzm b. Rüstem; a verse is added to the colophon (see plate); an owner’s inscription with seal of Mahmud b. Sefer, an inhabitant of Edirne, occurs in the margin of f. 100b; an ex legato plate is pasted in the margin of f. 1b.

Begins (after a besmele, 1b):

اول ينتم خداي جهان آكره و به مستعين حمد بي حض الإله نظيره و كتاب
بي عهد أول و ظهوره بي و زر계ه...

It ends (100b):

ولو شيده بين ايا مدم حضنه هم بوندن داخلي أولى أولي و لا مبين
تمام أولي كتتاب الحمد لله
همام أولادي كتتاب الحمد لله

Colophon with verse (100b):

قد فرغ من اقامه هذه السجعة الشرفية سنة سبع قرود و سبعين و سيفيا كتبه
القدير عثمان ابي رضي غفر الله و و اولاده و و عاده الغدرا لله و و اولاده
في 12 محرم في يوم الواحد سنة 977
خبيره و رأس شرقي الكاك كرآي كاكين
كريم دعاء يد ابدرسه ابوبه فلبي

Catalogue entries: CCO 2122 (IV, 305); Götz l, 111, where other MSS are mentioned; see also Karamustafa’s edition, pp. 19-27.

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THE WARNER COLLECTION (Or. 1076, cont., 1086)


Literature: see the introductory chapters of Karamustafa’s edition.

Cod.Or. 1086

A poetic miscellany

(1) ff. 1b-25a


(2) ff. 26b-50a

Dürri mançâm

An undated, incomplete copy of a versified manual of medicine in mesnevi rhyme by Nidâ’î of Ankara (d. 975/1567-8). After having been teacher (hzoca) of the Khan of the Crimea, Şâhîb Giray, and having been released from prison - he had been accused of treason - Nidâ’î went to Konya, where he became intimate with Prince Selim who, as governor of Karaman, had his court in that town. He became an intimate of the prince, who, on his accession as Selim II, appointed him chief physician (hekim bağı) (cf. ‘OM III, p. 239; Götz II, pp. 385-6). The work is a summary of his popular work (in prose) Menafî en-nâs. It is also known as Kitâb et-tîbb el-mançâm. The author’s name appears in f. 27b/8; the title is not mentioned. The poem was dedicated to his master, Sultan Selim II, and completed in 975/1567-8 (27a:10). It consists of an introduction (26b-28b), four chapters ( întb) on, respectively, the human body (28b); the diagnosis and treatment of illnesses (31b); medicinal potions, pastes, pills, and extracts (44a); and theriaque (a paste containing opium) (48a). The conclusion is missing. (For a survey of the contents, see GOD II, pp. 342-3.) Additional recipes are written in the margins of ff. 43a-b and 44a.

Begins (26b):

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حبیح کمی و حلبی و حلبی

Ends (50a):

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The MS has been rebound in boards covered in red paper with leather backing; glazed cream paper (watermarks: anchor, clover); (1)+1+50+(1) folios; 148x95 mm and 120x35 mm, varying; (2) 17 lines; catchwords; (2) irregular, small ta’lîk; headings in red; without date and name of copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) occurs in f. 50b; an ex legato plate is found in the margin of f. 1b.

Various annotations in Arabic and Persian, poems, on the first flyleaf (here is also a Turkish verse attributed to Ruhi) and in ff. 1a and 50b.

Cod.Or. 1087

Hikâyât-i ‘ırcâyib û gêrayûb

An undated copy of an allegorical story in prose and poetry by Cafer Vechdi of Edirne, a poet who died as court physician during the reign of Sultan Süleyman the Magnificent (ruled 926/1520-974/1566). The pen-name of the poet is mentioned in a gazel occurring in the text (34a.6). The title precedes the text in a heading in f. 1b, but may have been added later (the paper shows signs of mending in the upper margin where it occurs). The story is better known as Ana Baci or Hikâyât-i Hzoca ‘Abdurrahîf (cf. Levend, p. 146; Aumer 68). The authorship of this tale, on the authority of Sehi Beg’s biographical dictionary, has also been ascribed to Cafer Vahdi of Edirne (Levend, p. 146; Gûney Kut, Ihtis Bihis. The Tezkire by Sehi Beg (Harvard University, 1978), p. 277; there is no
mention here of his function as court physician, but it is said that he died as *hārāc emīnī* of a *hāra* at Edirne: the man must be our poet, however, because the two lines quoted in the dictionary, pp. 277-8, also occur in our manuscript, f. 30a:6-9.

The first part of the story, written in florid rhymed prose alternated by a few poems, consists mainly of a colloquy between a merchant (*hāca*) - he is also called 'Hāca Fūlān' (1b:8), Hāca-i Cihān (12a:2-3), and Hāca-i Zamān (27b:3) - who had travelled from Rūm to Shirāz to spend his days feasting with beauties, and a mother-figure, also called the 'Sorceress of Fate' (*sahbār-i zamān*) and who is addressed as 'ana baci' (as, incidentally, are Bektāshi shaykhs), on the transitoriness of worldly pleasures and the inconstancy of man. In the main, second, part of the story (from f. 24b), the hāca falls in love with a beautiful person in a paradise-like garden of the palace (saray) of the local governor (server). The person's gender is not clear: in f. 29b:2 the object of the merchant's love is called ma'ṣaḫ, which must refer to a boy, but elsewhere the beloved is called 'princess' (bānu, 38a:9). That the beloved was a she is supported by the conclusion of the story where the author comments on the unreliability of women (cf. quotation below). The beloved returns the hāca's love. Owing to the continuous partying that follows, the hāca has to sell his wares and spend his fortune. Thereupon, he returns to Rūm to accumulate more wealth. After two years he travels back to Shirāz, but the beloved fails to remember the great love they had experienced. Thereupon, the merchant, desperate to dispel her disbelieve, reminds her that he had given her a tooth from his mouth as a souvenir (yādār) before he had left for Rūm (50a). The beloved, then, takes a handful of teeth from her pocket and asks: 'Which one is yours?'. The spell is broken, and having finally understood the wisdom of the sorceress's counsel, the hāca returns to Rūm to lead a quiet life with his family ever after. A fragment from another love story is added in a different hand on f. 53b.

Despite Hammer's assertion that the story was based on a popular fairytale (*Zahngeschichte*, translated by himself), and Sehi Beg's statement that the story was 'famous' (*meqāṭir*), only one other manuscript seems to have survived, which is kept in the Bavarian State Library at Munich. Author and work are not mentioned in *OM*.

The MS has been rebound in boards covered in red paper, with leather backing; glazed cream paper (watermark: clover with letters b'v), stained and tattered at various places; ff. 1-2 show signs of mending; (1)+1+53+2+(1) folios; 146x98 mm and 110x65 mm, varying; 9 lines; catchwords; vocalized *nestī*: a heading (1b), rubrics and dots in red; without date and name of copyist; a red wax seal with globe and cross between palm fronds (for a photo see Van der Heide, opposite p. 14) occurs on the verso side of the last (original) flyleaf; an *ex legato* plate is pasted in f. 1a.

Begins (1b):

مذكرات عجمي ديمة دورة و معيران غرائب شهدوه ازام ساروه فيت روايات قطع شملاء و حواره دور علی سارک حادثنة شمله روايات قطع شملاء ...

A line from the *gazel* with the author's name (34a):

هي مدة يفحمه و امره خاصان صيرو 2 دیلیم بن و جداها اول ذكر دفتر

Ends (53a):

و ساطفة سهاب ده و مقتدر رحمه اطر کی بو تقرير ماجرائد مستعع اوزوب بو حضر دمانت مفتاق امانی با رب العالمین

Catalogue entries: *CCO* 503 (l. p. 362); *Auner* 68.


Cod. Or. 1088

A miscellany

The MS is an oblong notebook, most folios of which have remained blank, used from the late 15th to mid-16th centuries. There are annotations, mostly poems and songs, in various hands. The longest piece in this category is, ff. 40a-42a and 47a-48b, the *Shir-emīn* by Fehm (d. 1058/1648), a satirical, pornographic poem in *meghver* rhyme on the sexual habits of a number of, explicitly named, personalities (cf. Levend, p. 154; Talat Sait Halman, *Shahrangiz* (2), in *EF*). Title and name of author occur in the heading (40a). The number of dicistichs, 259, is indicated in the margin of f. 48a.

Begins (40a):

ایتم بیدن را خیر سفاهت روزو وادی، شهادت ترک و نازار آخراز
THE WARNER COLLECTION (Or. 1088, cont.)

We find also a number of ḡazels (1a; 4a: by Gölüşenžade Ḥâfiz Efendi, written in Egypt, with a nazīre by Vâfî, apprentice revenue-farmer at Avlonya (modern Vlora), sâgird-i mektb-i Avlonya; 4b: by Vâfî; 7b: b: Hüdâyî; 10a: b: Şîdî; 11b: 14b and 15a: by Vâfî; 16b: 17b, 21a and 21b: by Hüdâyî, dated (in 16b) 899 (1493-4) - the author is probably Hüdâyî Dede d. 885/1480, cf. GOD I, pp. 140-1; 19b: by Âlihî; 26a: b: Iṣreî; 75a: b: Neftî; 78a: b: Ağî; 78b: and 79a: ‘by the writer’. Il-mâmâkıh. Among other genres, there is a münâkâtî by Mawlûnâ [Izâl ad-Dîn Rûmî] (5a); tercî-i bendî by Haşimî (5b-6a), Hayâtî (6b-7a), ‘Ağî (10b-11a); and terkîb-i bendîs (12b; 13b: by Haşâtî; 16a: by Hüdâyî; 23b; ‘Arîfî; 26b: by Hüdâyî). There are songs by Eyyûbî (30b), Nesîmî (31a, in the form of mürdâhîs), by Küloğlî (80a); türkîs (79a; 79b: by Katîbî; 82b): an ilâhî by Küloğlî (79b) and a tekerleme by Küloğlî (80b). Finally there are smaller fragments: distichs in Persian, among these a beyî said by Shirîn ‘when she entered the garden’ (5a); a double beyî, the first misrî of which is by Sultan Selîm, the second by Şems Paşa (probably Selîm II and Şems Ahmed Paşa, 80a) and various beyîs, partly incomplete and crossed out (82a). There are also a number of prose fragments such as recipes, letters and administrative annotations:

f. 1a. A series of prayer formulæ with explanations, both in Arabic; a prescription for an all-purpose (‘çenâ-i emrâca davâdâr’) medical ointment, containing coloquint, olive oil, and other substances;

f. 1b. A description of ‘hot-inflamed’ scabies (headed: jarab-i gheyr-i karâa) with prescription for its treatment, in Persian; a part of a petition sent by ‘forty to fifty’ dervishes of the Mevlevîhâne of Galata who fear for their livelihood.

f. 35a. A recipe and a prescription for the use of a medical paste (ma’cûn); four preamble formulæ for letters.

f. 35b. Three riddles (lugaz); a receipt (tenevûk) concerning a payment of 350 gûraç dated 18 Rebr’î l-evvel 1058 (12 April 1648) and signed with a ‘tainted signature’ (kayrâkla ince) by Muṣṭâfî Ağa (see plate).

f. 38a. A petition to the Porte with a request to send reinforcements and

Cod. Or. 1088, f. 35b. Annotations of a private notebook: riddles (on the right) and a receipt signed by Muṣṭâfî Ağa, with the year 1058/1648.
provisions to the army at Azak (Azov) on the River Don, where it is under attack by the enemy from on four sides. (Azov was taken by the Cossacks in 1637, but reconquered by the Ottomans in 1642, cf. H. İnalçık, ‘Azak’, in Ef.)

f. 72b. A list of debts to be paid by Şileymânzâde, seven entries with the names of the creditors and amounts in ğurûş and akçe; we find mention of a coffee shop, a baker (5 akçe), ‘for a nice outfit’ (8 akçe), İbrâhîm Paşa (120 akçe for 62 woodcocks, ｸﾘﾘｸﾞﾗﾝ), and Murâd Pasa (3 ğurûş).

f. 78b. A recipe and a prescription for a medical paste (ma‘cun-i hâss, continues in f. 79a)

f. 82b. Two notes stating that Kalender Mehmed Efendi had been appointed as shihâdat kâbi on Friday, 24 Rehber-i 1-aḫīr 1053 (12 July 1643).

f. 83a. A list of the twelve months, from March (مار) to February (فراور).

f. 84b. A preamble to a letter addressed to an Efendi, with a request on behalf of the dervishes of a semâ-‘hâne to contribute to the costs of the repair of its roof; a letter to a seyyid, who is sent best wishes in the name of ‘the poor ones of the dergah-i evlîya’ (probably the same dervishes); mention is also made of a certain ‘Ogmân Dedd who ‘came from Bursa and was received with a thousand troubles in our tekkâ’; hope is expressed that ‘his honourable son (mahşûm-i nîkârîmleri) will succeed as a scholar.

Finally, we find a series of calculations (30a; 82a-82b) and three ‘tailed signatures’ of a certain ‘Ali (82a).

Catalogue entry: CCO 2597 (V, pp. 189-90).

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The MS is bound in soft, brown leather, on the inside covered in varicoloured marbled paper, damaged but of great beauty; glazed paper in various shades of white, yellow, grey, brown, orange, pink, and dark green; 83 folios, numbered in Western fashion; 148x200 mm; texts written in variations of, occasionally vowelled, nesli (1a-b, 5a-7b, 10a, 10b-11b (multiple borders in gold; text surfaces also gold-stippled); 12b, 13b, 16a-b, 17b, 19b, 21a-b, 23b, 26a-b, 30b,
THE WARNER COLLECTION (Or. 1088, cont., 1090)

79b-80b, 83a-b; şîlîg (4a-b, 14b, 15a); šîyakat (30a, 72b, 82b); şikeste (31a, 82b); divvani (35a-b, 38b, 78b-79a, 82a); tâfî (40a-42a, 47a-48b, 75a, 78a-b, 79a, 80a); dates are found in ff. 16b, 35b and 82b (see above); the year of 750/1349-50 (?) the central digit is incomplete) is written in yellow (on grey paper) in f. 9a; the signature of J. van Hell occurs in f. 1a; an ex legato plate is pasted on f. 81a.

Cod. Or. 1090

A miscellany

The manuscript is an oblong notebook which was probably used as a manual for private use by a state official, possibly a clerk, working at the Porte or at the Court. The book mainly contains (models of) letters or parts of letters. Texts start from both sides of the volume. The latest date found is 1048/1638-9. It also contains a small glossary.

(I) ff. 3b-139a

A miscellany, consisting mainly of official letters

The collection begins with two letters (3b-5a; 5b-6a) without headings which report on war with the Safavids. These are followed by:

6a-b Sultan Selim I to Shāh Ismā’īl
6b-7b Sultan Selim to Piri [Mehmed] Paşa (without heading)
7b-11b Sultan Süleyman to the emir of Zülkâdirîye, with news of the Hungarian campaign of that year, dated early Rebi‘î 1-i-‘ulam 936/November 1529 (without heading)
11b-12a A letter to Peter, Bishop of Kaş (Kaş Paşâ) (without heading).
12a-b A hâkim to ‘Tavîl kânduvası’ (probably Mehmed Paşa ‘Tavîl’ (Soğollu)), grand vizier during the reign of Sultan Süleyman (without heading).
12b-13b Sultan Ahmed I to Cânbeğ Giray Hân, dated early Muharrem 1021/March 1612 (without heading).
13b-14b Sultan Mehmed b. Sultan Murâd to Hoça Hâdî (without heading; the words of the (original) tuğra precede the text).

THE WARNER COLLECTION (Or. 1090, cont.)

14b-15a A letter to a kâhin (without heading)
18b-19b A letter without addressee, probably by the same (without heading).
19b-20b Grand Vizier Mehmed Paşa to the shâh, sent from Aleppo.
21a-b The serdâr Mehmed Paşa to Qâḏî Khân.
21b-22b Grand Vizier Mehmed Paşa to the governor of Revân (Yerevan), Emîr Gûne Hân (21b-22b).
23a Sultan Mehmed to the shâhin of Mecca on the occasion of his accession to the throne.
23b-24b Sultan Ahmed to the Tatar khân on the occasion of his succession, dated 11 Receb 1012/15 December 1603 (23a-b).
24a-b A letter to the Tatar khân (24a-b).
26a-b An ‘ahdname sent by Grand Vizier Muṣṭafâ Paşa after the conquest of Baghdad (26a-b).
27a-b An ‘ahdname sent by the shâh (27a-b).
27b-29a Nişancı Mehmed Efendi to Mehmed Giray Hân.
29a-31b The mâfiî Sâ’duddinzâde Mehmed Efendi to Gâzi Giray Hân.
31b-32b A nâm-i hândûnûn sent to the Tatar khân, dated 10 Şevval [100]9/14 April 1601.
32b-33a The kâ-im-mâkûm to Sâhîn Giray Hân.
33a-34a Grand Vizier Murâd Paşa to Shâh ‘Abbâs.
34b-35b The fethname on the conquest of Revân (Yerevan) written by the re’sîlûkubbâ Kadî Efendi.
36a The kâ-im-mâkûm to the suure emini and the shâhin of Mecca.
36b-37a A letter sent to the king of Hungary and ruler of Transylvania, Béthlen Gábor [prince of Transylvania, 1613-29], dated 1031/1621-2.
38b-39a Sultan Selîm to Shâh Tâhmasîb [I, ruled 930/1524-984/1576] through Turâk Celîbî, sancakbegî at Konya, and written by the re’sî Fazlî Efendi.
THE WARNER COLLECTION (Or. 1090, cont.)

38a-39a
The answer from Shâh Taḥmâsh to Sultan Selim.

39b-40a
A letter from the sultan to the king of Poland, Vladislav (Ladislaus IV, ruled 1632-48) (for 'ābdnāmes concluded between the Porte and Poland, see Dariusz Kołodzieczyk, *Ottoman-Polish Diplomatic Relations (15th-18th Century)*. An Annotated Edition of 'Ābdnāmes and Other Documents, Leiden 2000).

40a-b
A letter to the ruler of Daghestan, Sultan Mahmūd.

40b
The kā'īn-makām to the king of Poland.

40b-42b
The 'ābdnāme given to the king of Beč [Vienna] [Rudolf II] in 1017/1608-9 on account of the peace [of Zsitvatorok of 1606].

43a-44b
A letter about the 'ābdnāme sent to the “king of Nemçe [Austria]” in 1017/1608.

44b-45a
A nāme-i hāmâyân to the king of Poland (44b-45a).

45a-46a
A letter to the king of Poland.

46a-47a
A letter to the king of England, dated early *Cemâzî l-evel* 1016/August-September 1607 (46a-47a).

47b-48a

48a-b
A letter to the ruler of Transylvania, written on the arrival of his tribute, dated 1047/1637-8.

48a
A letter to the king of Dadiyan.

48b
A letter from the şeyhülislâm Yahyâ Efendi to the Dutch States-General, confirming the appointment of Cornelis Haga as ambassador (for the early diplomatic relations between the Porte and the Netherlands, see De Groot, *Ottoman Empire*).

49a
A letter from the Grand Vizier Mustâfa Paşa to the States-General, praising the returning Dutch ambassador Cornelis Haga, and confirming the nomination of Hendrik Cops (d. 1647) as his successor, dated the end of *Zî l-hicce* 1047/early May 1638.

49b-50a
Mahmûdî Hasan Beğ to the governor of Tabriz, Amîr Khân.

50b-52a
The feth-nâme on the conquest of Egri (Eger) by Lâm [‘Ali] Efendi, dated early *Rehêbî l-evel* 1008/ October-November 1596 (50b-52a); in the margin of f. 52a is a list of the infidels killed, specified by nation, 470,000 men in all (see plate).

52b-57b
A letter without addressee and without heading.

58a
A letter of advice to the inhabitants of the fortress of Revân (Yerevan) by Grand Vizier Mehmed Paşa when he besieged the town.

Cod. Or. 1090, f. 52a. A page from the *fethnâme* on the conquest of the fortress of Egri (Eger) in 1005/1596 by Lâm ‘Ali Çelebi, with a list of enemy troops killed, found in a private epistolary manual of the mid 17th century.

Hâphil Paşa to the Uzbek ruler Ahmad Bâhûdur Khân.  

An 'âdâdname sent to the 'Empere' (palâsh) of France (period of Ahmed I) for the early Ottoman-French relations, see Jan Schmidt, 'French-Ottoman Relations in the Early Modern Period and the John Rylands Library MSS Turkish 45 & 46', in Turcica, pp. 375-436.  

Hasan Paşa to the chancellor of Poland (62b-63a).  


A letter of congratulations by a grand vizier.  

Kapudan Hasan Paşa to Bayrâm Paşa, written by Çâdî Efendi.  

Kapudan Cafer Paşa to Abaza Mehmed Paşa.  

Two letters of consolation.  

A letter (in Arabic) sent by the Prophet to the Byzantine emperor.  

His answer (in Arabic).  

A hâfiz-i hâmidân by Sultan Süleyman to Elüesu't-ûd Efendi during the Szigetvár campaign [of 973-4/1566].  

Kâ'im-makâm Miśâ Paşa to Bâhûdur Girây Hân, written by the re'sîçilikâtân Şâh 'Abdûllâh Efendi, dated 1048/1638-9.  

The beglerbegi of Egypt, Şâfi Mehmed Paşa, to the Grand Vizier Naṣîr Paşa.  

Mursîd Qâb Khan, grand vizier of Shâh 'Abbas, to Grand Vizier Ferhâd Paşa.  

Another letter by the same to the same, brought by the envoy Jumâl Muhammad Mumshid (81b-83b).  

The ye'tiçeri ağası Veli Ağa to the shah, written by Hûkûmê Hasan Efendi.  

The (deceased) kâ'im-makâm Muṣîfê Paşa to Shâh 'Abbas.  

A letter without addressee an without heading.  

The sîlêdär Ağa of the hareem to a grand vizier.  

A letter without addressee and without heading.  

The beglerbegi of Erzurum Mehmed Paşa to the grand vizier of the shah.  

Grand Vizier İbrâhîm Paşa, ordered to lead a military campaign against Hungary, to the shaykhs of Anatolia.  

Grand Vizier Mehmed Paşa to the shaykh of Üskûdar, Maḥmûd Efendi.  

Efendi.  

Timur Leng to Sultan Bayezîd I.  

The answer of Bayezîd.  

A second letter from Timur to Sultan Bayezid.  

The second answer of Bayezîd.  

The official letters are followed by a series of model letters 'to be sent at the most fortunate moments' (der eymen-i evkât) (92b-93b); a letter sent to a friend (94a); a letter sent by a person of lower rank to someone in a higher position (94b); a letter to a şeyhülislâm (95a); model letters of invitation (96b). These are followed by letters of appointment:  

The letter of appointment (berât) received by Grand Vizier Murâd Paşa when he became commander (sârdar).  

A similar letter received by Grand Vizier Mehmed Paşa, written by the mektûbî, Mehmed Efendi.  

The berât of Vizier Hâcil Paşa, received when he was appointed kapudan.  

The berât of Vizier Hands Paşa when appointed sârdar.  

The berât of Vizier Murâd Paşa when appointed commander of Budin (Buda), dated 3 Çemâiz-i-evvel 1013/27 September 1604.  

A berât for the governor of Cizre (107b-108b).  

A berât sent to the governor of Gilân, Khan Ahmad, when appointed to an ocak (108b-109a).  

The berât of Vizier Ferhâd Şân, when appointed sârdar.  

A berât for a beglerbegi with a hâç income.  

A berât for a beglerbegi with a sâlyane income.  

A berât for a sancakbegi with a hâç income.  

A berât for a sancakbegi with sâlyane income.  

Two preamble forms of berâts sent to a mirâd.  

A berât sent to a sancakbegi when appointed to a yurt or an ocak.  

The berât issued for Mehmed Beg, emir in Egypt, when he was appointed defterdar of that province.  

A berât issued to sancakbegis of Egypt.  

A berât issued to defterdar of Anatolia.  

A berât issued to defterdar kâ'im-makâm of Istanbul.  

A berât issued to mal defterdarâr with a sancak and a hâç.
THE WARNER COLLECTION (Or. 1090, cont.)

115b A preamble form of a berât for defterdar with zemânet and inânet incomes.

116b The berât issued to the Tatar khân's brother when he was appointed kâşâlgây ('deputy', cf. C.M. Korotevpe, 'Kalghay', in EF).

117b-118a A nişân sent to Alexander on his appointment as yovoda of Wallachia (also to be used for Moldavia), dated mid-Sâ'bân 1015 (mid-December 1606).

118b-119a The berât sent to Sêlâmêt Giray Hân on his appointment in 1017/1608.

119a-120b The berât issued to Vizier 'Ali Paşa at Budun (Buda) when he was appointed serdâr in 1017/1608-9 (119a-120b).

120b-121b The berât issued to Grand Vizier İbrahim Pasa when he was dismissed and given an arpalâk.

121b A berât issued to a defterdar.

122a A hûkûmet berât.

122b-123a A berât issued to a beglerbegi of Egypt.

123a-b A nâmê-i hümâyûn sent to Seyyid Mes'ûd concerning repairworks in Mecca, written by Sûîî Efendi.

124a-125b The berât issued to Kâramanî Mustaşa Efendi in 986, dated end of Şevval 986/end of December 1578.

126b A nişân-i hümâyûn sent to nakibüleşârfâ, written by Hûkûm Efendi.

127a A nişân sent to their substitutes.

127a A nişân sent to sâdot cavâsâ.

127a (margin) A berât sent to kâtî.

127b A nişân sent to cevdr-ajâisz (treasurers of Medina).

127b A nişân sent to na'tülharem.

128a A nişân sent to Seyyidî'âbdîn Efendi in Damascus, confirming his post as standard-bearer (sancakoğur), dated Şevval (?) 1013/February-March 1605.

128a A nişân sent to Mehmed Şerif when appointed to kâtî of Mudanya (?)

128b A nişân issued to a cümdâbâşi.

128b-129a A nişân issued to a hâkimbâşi.

129a-b A nişân given to a hâkimbâşi of the Dîrûşşîfî by Sultan Mehmed the Conqueror.

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THE WARNER COLLECTION (Or. 1090, cont.)

129b A nişân issued to a doctor (tabbû).

129b-130a A nişân issued to an administrator of the türbe of Yahyâ Beg.

130a A nişân sent to a supervisor of the Murâdiye medrese when he retired.

130b A nişân sent to müddârât.

130b A berât issued to kâtî of Mecca.

131b A berât issued to kâtî of Damascus.

131b-132a A nişân issued to emîr-i hakca.

132a A nişân issued to sîmdâr.

132a-132b A nişân issued to 'ulema.

132a A berât of promotion sent to 'ulema.

132a A nişân of dismissal sent to shaykhs.

132b A berât sent to 'ulema when pensioned off.

132b-133b A nişân sent to Seyyid Mehmed and Seyyid Zeyd when they were both appointed shârif of Mecca.

133b A berât sent to cavâsâ on the occasion of successions.

These letters are followed by a series of preambles ('ünvân) used in berâts issued on the appointment of various state functionaries, from nişânces to court fowlers (yavürü) (134b-139a). The collection is preceded in f. 2b by a beyt in Persian and a chronogram (in Turkish) on the appointment as re'îsîlâküfatî of Lâm Efendi in 999 (1590-1, cf. SÖ VI, p. 1781).


(2) ff. 242a-227a.

Asl el-cevâb

An undated copy of an anonymous glossary of Arabic and Persian words with Turkish explanations. The text is written in the opposite, but conventional, order to (I). The title is mentioned in the heading in f. 242a. No other copies seem to have survived (cf. Storey III/1, p. 75). The items are ordered in chapters (bâb), arranged according to the subsequent letters of the alphabet.

The heading in f. 242a:

الألفاظ المسمى باصل الجواب مرتبة على ترتيب ابتدأت

Begins (242a):

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A continuation of (I); the items however are written in the opposite order of those found in (I). We find the following items:

224a-224b A letter on the Szigetvár campaign and the succession of Sultan Selim II (II) (without heading)

214b A table for the establishment of the weekdays for the first of each month.

214a A survey of gifts handed out by the sultan on the occasion of the retreat of the troops into winter quarters (izfâs); of a sacred festival ('id-i şerîf); and of the festival gifts of nisâbcis ('idîye-i nisâncıyan).

213b Models of witnesses' signatures of high state officials.

213a-211a Title forms (elkâb) of letters sent to the sultan, the shâh of Persia, the pâdîşâh of the Uzbek and other rulers.

209a Two elkâbs of letters to grand viziers and 'ulema.

208a Idem, for letters to a number of other high officials.

206a-205b A buyûrûnlû sent to the beglerbegi of Rumeli, Yusuf Paşa, when he was on his way to Baghdad, besieged by the late Grand Vizier Hüsrev Paşa, dated 2 Rebi‘-i şâ’în 1040/8 November 1630.

205a Preamble (dîbace) and title forms of a letter from Grand Vizier Nâşir Paşa to the Habsburg ‘emperor’; from viziers to envoys residing in Istanbul; and from a grand vizier to the emperor.

203b The names of the months of the lunar year with their appropriate epithets in Arabic.

203a The law (kânûn) for the seating arrangement (tâşaddur) of high state officials and court staff.

202b A list of the timâr incomes of members of the Janissary corps.


Cod.Or. 1090, f. 198a. A page of a private epistolary manual, with a survey of taxes to be received from the köğit emînî and beglerbegis.
THE WARNER COLLECTION (Or. 1090, cont.)

(headed: ‘kânûn-i yeğenciyyân’); the protocol and rules of precedence for meetings of the Divân-i hîmadîyân on the occasion of sacred festivals.

201a
An inventory of the outward aspect of diplomatic bags (kore) sent to various foreign rulers (headed ‘kânûn’); a list of model sentences ending in ‘hârâm kezâdûl’ in letters sent to various foreign tributaries.

200a-199b
An inventory of taxes (râstûn) to be received from the kâgêd emnîs (cf. on this functionary, Gibb-Bowen I, p. 137), beğlerbegis, sancakbeğis, alay beğis and other officials (see plate).

199a-198b
The letter accompanying the gift of a cloak of honour (hîl’at emri) sent to Grand Vizier Hâfiz Ahmed Paşa, dated 1032/1622-3.

198a-197b
A similar letter (hîl’at hümîni) sent to Şâhîh Giray.

197a-196b
A hîl’at emri sent to Grand Vizier Hüsrev Paşa.

196b-a
A hümîn sent to Mevlânâ eş-Şeyh Ahmed el-Kübâî at Egypt, formerly kâzhî of Medîna.

196a-195b
A hîl’at emri sent to the sharîf of Mecca on the occasion of the despatch of the sârûr.

196b
The hükûm sent to the Tatar khan by Sultan Murâd, ordering him to move from Revân (Yerevan) to Moldavia.

196a-195b

195b
A letter written by Lâm [‘Ali] Efendi on the recitation of the first chapter of the Koran (surat Fâðîha) during the time of sârîh Sinân Paşa.

194a
An order sent by Feyyûzî Efendi with kâpûcbeğî ‘Abdûlkerîm Ağâ in 1011 (1602-3) for the inspection of the quarters of Istanbul.

193b
A hîl’at hükûni sent to kâzâglyay Şâhîh Giray Sultan.

193a-192b
A hûkîm-i şerîf sent to Çâgalzâde Sinân Paşa.

192b-a
A hûkûm sent by Sultan Mehemmed to the beglerbegi of Egypt on the occasion of the sârî-î hîmadîyân.

188a-187b
A hûkûm sent with a hîl’at to the beglerbegi of Bosnia, İskender Paşa, when he was appointed to Rumelia.

187b
A model for a hûkûm sent to emnîs and hûkûms on the occasion of the birth of a prince.

187a-186b
The hûkûm-i şerîf sent to Vizier Mehemmed Paşa at Budun (Buda) on the occasion of the defeat of Abaza [Mehmed Paşa, in 1044/1634].

186b-a
An emr-i şerîf sent to the beglerbegi of Tunis, ordering the release of men unjustly imprisoned.

Catalogue entry: CCO 313 (I, p. 182).

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An oblong notebook of a similar format as Cod.Or. 1088; bound in soft, brown leather; on the back is a label with the words: ‘Epistolaev Turkeye Imperatorum & aliorum magnatum’; glazed white paper; the outer edge has the legend ‘yâ fetah’; 3+244 folios; original foliation in Arabic numbers written in black ink in Western sequence but, confusingly, on the verso side of each folio (what is the recto side in conventionally numbered Oriental MSS); 140x205 mm; nesîbî and ta’lîk with (1,3) divânî influences and of calligraphic quality; siyâkat in f. 200a; all parts may well have been copied by the same person; headings, rubrics, lines and dots in red; without date and name of copyist; an ex legato plate is pasted on f. 244b.

Catalogue entries: cf. above; see also Warner and his Legacy, pp. 55-6.

Cod.Or. 1094

Turkish notes

An oblong notebook with prose texts and poems in Arabic and Persian, probably compiled by an Anatolian scholar who flourished in the 8th/14th century (cf. CCO 526 [II, pp. 28-30]; Voorhoeve, pp. 217, 69, 72, 63, 400, 399). A few almost illegible Turkish notes in a crude, vowelised sîkesî are found on the first and last pages; they were probably written by a later owner, whose name, Seyyid Derviš, occurs on the first page.

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THE WARNER COLLECTION (Or. 1090, cont., 1094)
Cod. Or. 1096

A miscellany

The manuscript is an oblong notebook, most folios of which have remained blank. The date of 1068/1658 as well as the name ‘Ali Ağa, probably the (last) owner are marked in a colophon in f. 10a. We find some poems: İlahîn by Hüdayî (2a, 3a); a song by ‘Aşık, headed ‘neva’ (2b); and gazels (4a: by Hüdayî, headed ‘nevarîz-i ‘Acem’; 4b; 10b: apparently written on the occasion of a military victory and addressed to a sultan). We also find:

f. 1a. Four circles with haloes, three of which contain the name of ‘Ali; a few words are scribbled in the left margin.

f. 3b. A diagram with words for various fruits, sweets and spices (‘apple’, ‘pear’, ‘fig’, ‘peach’ and so on) topped with the numbers 1, 2, 4, 8, and 16, probably a talismanic device. Top right is written the word nar (‘fire’ or ‘pomegranate’) in a circle surrounded by a halo (see plate).

ff. 5a–7b. A kasîde by Şâhî. It is preceded by a short introduction in which it is stated that the poem explains the ‘disorder of the world’ and was written as counsel for the sultan; if the advice were followed, the world would once more be safe and happy (‘ehânên yûzi gâlierî’). The poem was probably composed c.1630: it mentions the plundering of Şûrûfân and Aydûn by Kınâlu Mehmed Beg, also known as ‘Kınâli-ogî’ (cf. Daniýemend, Kronoloji III, p. 351.)

Begins (5a):

عدل داد ایت وارد مکل سلمان پامش اول
پک ضعیف اوادی شکوه آلب شمان پامش اول

The verses on Kınâlu Mehmed Beg (5b):

یکی کیم بیاید و پر nat و قلمدی بیرده به جان پامش اول
الدی بیک بیک اچه اکنون محمد بک دخیائ
اینن اروتوق طلّه ایتدر هر مشک وارن پامش اول

Ends (7b):

یکم دوماجی که حک سوردی پزندی رضای حق اجور
استمر اصا بو خلفدن جام و عفاین پامش اول

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Cod. Or. 1096. f. 3b. A diagram with the names of fruits, sweets and spices, probably a talismanic devise; it is found in private notebook dating from the mid 17th century.
THE WARNER COLLECTION (Or. 1096, cont., 1100)

f. 8a. Jottings of words and letters in an inexperienced hand.

f. 8b. A fragment of a prayer (in Arabic) in the same hand; a circle with the name of 'Ali with halo (as in f. 1a).

ff. 9b-10a. A gazel, an ilāhi, a song by Derviṣ 'Ali and a nişfred. Below the third item is a colophon declaring that the text was written by Katb Şirab-öğli (= Seydâli-öğli ?) 'Ali Ağa on 18 Ramazân 1068 (19 June 1658).

Colophon (10a):

كاذب شرائي (شيدالي؟) أغلى على الله تحرير كدي (أيدى؟) رمضان 1068

f. 11a. One line in an illiterate hand.

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The MS is bound in gold-embossed brown leather; glazed white, occasionally yellow, paper (various watermarks: circles topped by a triangle; lamb with cross; bird in a circle); 56 folios; 90x195 mm (f. 8: 90x55 mm); nesbî in various hands; a colophon occurs in f. 10a (cf. above); an ex legato plate is pasted on f. 11a; talsimic diagrams occur on the inner front board.


Cod.Or. 1100

A lexicographic miscellany

(1) ff. 1b-77a

as-Sahâh (Şahâ) al-'Ajamiyya

الصحاح العجمية

A copy of an anonymous Persian-Turkish glossary. The title is mentioned in f. 1b:13. The authorship, following the authority of Kaṭib Çelebi's Kaṭb' az-zanân, has, unconvincingly, been attributed to various scholars (cf. Storey). The copy was finished on a Friday during the last days of Zt 'l-hicce 961 (16 or 29

November 1554). The work is preceded by a short introduction in Arabic (1b-2a) and consists of a series of Persian words, culled, according to the introduction, from a number of 'respectable' Persian books, with interlinear equivalents in Ottoman Turkish (which include occasional Arabic words; cf. Storey, p. 7). These are divided into one part (9x2m) with nouns according to the final and initial letters, and another one (from f. 59b) with verbs arranged according to the initial letters. The work ends with a 'conclusion', also in Arabic, on Persian grammar, consisting, mainly, of paradigms (from f. 70b, headed 'fasifi fiqqa 'idî l-shibâqiq') with interlinear Turkish glosses. Marginal corrections and additions, among these Turkish couplets in f. 31b and f. 71a. (For other copies of the same work, see Cod.Or. 781 and Cod.Or. 863, above.)

Begins (1b, after a hesmele):

الحمد لله الذي يهمنا اللاتين والعبيرات و بسرب حرياثها على الأسنة ...

From the introduction (1b):

و مع علم فلم رأيت أكثر الكتب المعتبرة من مصنفات الصحاح المرة محدثة بلغة الفارس، و كان أكثر رغبتي فيها تلك الكتاب غير مقطع جمعها منها ما في كتاب الكتاب تداولت على وجه بسرب لكل طالب تداوله ... و سميته بأسم الصحاح المجمعة لكونه على مسألة الصحاح العربية ...

Ends (77a):

فبقي نحو سيرك (الافتحال) و دخترك (فشرح) و غيرهما و قد مر سيب ... الاحتفال في الصبيان مزراً

Colophon (77a):

تم اتمام الأحمر كتاب الصحاح المجمعة في يوم الجمعة في أواخر ذ الحجة تحريرا بتاريخ أحد شهر سنتين و تسعمائة

Catalogue entries: CCO 188 (I, p. 100); Storey III/I, pp. 7-9, where other MSS are mentioned; see also Fihrist 3337-8 (III, pp. 103-4).


(2) ff. 80-101

This part of the manuscript had been removed some time after 1861 on the initiative of M.Th. Houtsma and is now Cod.Or. 823, ff. 41-60 (cf. the remark on the inside of the back cover). In the catalogue, CCO 189 (I, p. 101), it is described by R.P.A. Dozy as the final part of an (unidentified) Persian-Turkish dictionary.

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THE WARNER COLLECTION (Or. 1100, cont.)

(3) ff. 103b-126a

[Kitáb] Luqát Abiška

An abbreviated version of a Chagatay dictionary which explains words which are found in the works of the poet ‘Ali Şir Nevâ‘î (Nevâ‘î or Nawâ‘î), d. 906/1501, cf. M.E. Subtelny, ‘Mîr ‘Ali Şir Nawâ‘î in EF’ and others, most of which were not readily intelligible to Ottoman readers (see also the introduction to the edition mentioned below). The title here given is written above the text in f. 103b. It is derived from the first entry (cf. f. 104a:9). The work is also known as the Luqát-i Nevâ‘î. The full title seems to be el-Luqát en-Neva‘î ye ızīţhadat el-Çagatâ‘îye. It was written not later than 15 Rebi‘u 5-qanî (4 June 1547, cf. Blochet I, p. 87) by an unknown Ottoman scholar, who, according to a note in one manuscript kept in the Bibliothèque Nationale in Paris (Blochet S 1345), was a certain Pir Çelebi Nakkâs. The present copy was, according to the colophon, completed in the last days of Zi‘l-kâ‘a’d 983 (between 20 February and 1 March 1576) (see plate). The work is arranged alphabetically with chapters dedicated to the subsequent letters (hurâf). The explanations are written in slanting, smaller, red script below the subsequent words. The dictionary is introduced by a poem in mevâ‘î rhyme (103b-104a). (For a fuller version of the same work, see Cod.Or. 703, above; for a glossary in the same genre, see Cod.Or. 841(4), above; for an incomplete copy of the work, see Cod.Or. 1135, below.)

There are a few marginal additions. A Persian verse is added to the colophon in f. 127a. A list of 28 works by Nevâ‘î occurs in f. 126b. A formula of Khâja Afdâl ad-Din in Persian for dissolving cinnamon (vermilion, shangar) is in f. 127a. Quotations from the Asrâr-nâma by ‘Aṣṭâr and the Bustân by Sa‘dî are found in f. 127b.

Begins (103b, as in the edition):

حمد پاکی تمایل عز و جل
بوز حیدر آکام کم و فضیدا دور از یل تیل لال
کرچه تیل ارا اندین اور و سرکا
مجلال

The work proper begins (104a, as more elaborate in pp. 5-6 of the edition):

حرف لفظ المفتونه (آوشه) ( yüzden از اتت) ود، آتی تنینات در و
اسم مفهومه در و اتی ابادار

Ends (126a, as in the edition, p. 460):

یوق ارسا (یوق ایسه) بومیا (یوق ار قیمیه) قبایلین (یوق)

Colophon (126a):

THE WARNER COLLECTION (Or. 1100, cont.)

Cod.Or. 1101 a-f

Translation of the Bible with the Apocrypha

The manuscript, bound in seven volumes, is a neat draft of the translation by ‘Ali Ufki, also known as Wojciech Bobowski or Albertus Bobovius (d. 1675), who was a court musician and first dragoman at the court of Sultan Mehmed IV. The rough draft of the same text is found in Cod.Or. 390, above. The name of the author.

(COd.) is found in a note in French bound into the volume in front of the title page (p. 1) of the first volume (a). The draft was probably made by a private secretary; the same script found here also occurs in ‘Ali Ufki’s autograph Meccawi’i a-iṣāż a-sār. For references, see under Cod.Or. 390, above. No ex legato plates are found. (For copies of a part of the same work, see Cod.Or. 1117(a) below; for a copy of a part of the same text by the same copyist, see Cod.Or. 3100.)


Cod.Or. 1101

The MS has been rebound in boards covered in red paper with leather backing; glazed white paper; (1)+79+26+1(1) folios; the final 26 folios are numbered 102-127; f. 102 seems to have been part of the original (2); 203x150 mm and 150x90 mm, varying (1); 210x152 mm and 150x110 mm, varying (3); 9-18 lines (1); 9-13 lines (3); catchwords; vowelled ālāl; interlinear and marginal additions in a smaller version of the same script (1); nesil, with interlinear glosses in red (3); headings, rubrics and dots in red; colophons in f. 77 and f. 126a (cf. above); owners’ seals of Mehmed b. ‘Ali (in ff. 1a and f. 102b); Mustafâ (102b) and Mehmed [Nağı:] 103a, cf. Cod.Or. 823, above); an ex legato plate has been pasted on f. 1a. Various notes in different hands occur in f. 1a (among these a riddle); f. 77b (a couplet, ‘fard’, in Turkish; f. 78b (two preambles of a petition to the Porte by subaşi Iskender); f. 79a; f. 79b (Persian and Turkish verses and calligraphic exercises); f. 102a (Persian verses); and f. 102b (Persian verses). On the inside of the back board is a note by M. Th. Housma that he had had part (2) removed to Cod.Or. 823 to which it belonged.

On the title page is written: ‘توریت شریف لسان’ as well as ‘دوریت شریف’ in Arabic and English; this sentence was crossed out later. The volume contains Genesis (pp. 2-205); Exodus (pp. 209-373); Leviticus (pp. 377-496); Numbers (pp. 497-670); and Deuteronomy (from p. 673). A few marginal and interlinear corrections and additions.

Bound in boards covered in multicoloured marbled paper with black leather backing; white paper without watermark; (2)+818+(2) pages (paginated up to 776 in Arabic numbers); 217x155 mm and 165x110 mm, varying; 15 lines; catchwords; neat, vowelled nesil, slanting forwards; headings in bold ālāl (as in Cod.Or. 390). without date and name of copyist; most chapter endings are marked with an (illegible) signature but probably containing the pen-name Ufki preceded by the word ‘مکابل’ (see plate). This clearly indicates that the text has been compared with the original. A note is bound in front of the title page (p. 1): ‘Les 5 Livres de Moïse. Copie très nette faite sur le Manuscrit d’Alî-Bey; mais le copiste a quelquefois commis des omissions ou d’autres erreurs’.

Begins (p. 2);

Ends:

1 ابتداهه باری نهایی کوکلی و باری برانلند

Cod.Or. 1101b

The second volume contains the following parts: Joshua (1a-45a); Judges (48a-
THE WARNER COLLECTION (Or. 1101, cont.)

90b; Ruh (92a-97b); Samuel I (99a-158b); Samuel II (159a-206a); Kings I (208a-262a); Kings II (264a-316b); Chronicles I (318a-376b); Chronicles II (378a-446b); Ezra (448a-466b); Nehemiah (469b-496a); and Esther (498a-511b). A few marginal and interlinear corrections and additions. The titles in French and, occasionally, in English, are added on sheets separating the books.

The MS has the same format as (a); glazed cream and white paper in f. 317 and from f. 448 to f. 496; (1)+2+511+1+(1) folios; headings in red between f. 448a and f. 463b. A note is bound behind the first flyleaf with a survey of the contents in French.

Begins (1a):

1 و ولادیکه نکري قولی موسی هك وفاتدشکرکه الله تعالى موسی هك

لذمنکاری دون اوغلي هوشمه سویلوب ددیکه...

Ends (511b):

و بهودر فرتد عظیم و قردنداشتهک جووقلوه مغول کندو قومه ایلهک

آرایان و جمله طسلن سلام آدم ایدي استر تمام اولنی

Cod. Or. 1101c

The third volume contains the following parts: Job (1a-43b); the Psalms of David (45a-162b); the Proverbs of Solomon (164a-202a); Ecclesiastes (204a-218a); the Song of Songs (219a-225b); and a detailed survey of contents of Ecclesiastes (226a-228a). A few marginal and interlinear corrections and additions. The titles in French and, occasionally, in English, are added on sheets separating the books, or are added in English with a pencil to the original headings.

The MS has the same format as (a) and (b); glazed cream paper (watermark: clover and letters bV) from f. 226 to f. 228 and the following flyleaf; (2)+228+1+1 (1) folios.

Begins (1a):

1 عمس ولا تحتبر آدم وار ایدی آدک آیدی ابوب ایدی

Ends (225b):

14 فاج دوستم و بیان طغافریک اوزرده كچه ي و كیک باورونه بهكر اول

اغنیه تمام اولنی

Cod. Or. 1101a, p. 670. The last page of the neat draft of the Turkish translation of the book of Numeri made by 'Ali Ulfî in the 1600s, with signature of, probably, the translator, at the left side of the colophon.
THE WARNER COLLECTION (Or. 1101, cont.)

Cod.Or. 1101d

The fourth volume contains the following parts: Isaiah (1a-86b); Jeremiah (88a-190b); a detailed survey of its contents (192a-2b); the Lamentations of Jeremiah (194a-201b); Ezekiel (203a-293a); Daniel (295a-322a); Hosea (324a-335b); fragments of a survey of contents of various books of the Bible (336a-340b); Joel (341a-345a); a fragment of a table of contents (347a); Amos (349a-358a); fragments of tables of contents (359a-360b); Obadiah (362a-368a); fragments of tables of contents (369a-370b); Micah (372a-379b); Nahum (381a-383b); Habakkuk (386a-389b); Zephaniah (391a-394b); Haggai (396a-398b); Zechariah (402a-416b); a table of its contents (417a-418b); Malachi (420a-424a); and fragments of tables of contents (424a-425b). A few marginal and interlinear corrections and additions. The titles in French and, occasionally, in English, are added on sheets separating the books.

The MS has the same format as (a), (b) and (c); glazed white paper are ff. 192, 369-370 and 424-425; (2)+1+425+(1) folios; f. 231 has been skipped in the foliation.

Begins (1a):

1 عورى یاولانم آخزویتیا قاتم پهپایا پادشاهاریک کوئیدنده پهپا و فقس شریک خصوصانی ایکون آموم او یلی پیه کورین و حی در

Ends (423b):

و د بایراکل قبای اوغلسکی هم اوغلارک قبای باپارچی توج تا پاکل نه کاوی پری اخترام امیٰ مالکی تمام اولادی

Cod.Or. 1101e

The fifth volume contains the following parts: Judith (1a-33b); the Wisdom of Solomon (36b-88b); Tobit (92a-113b); the Prayer of Manasseh (113b-114b); Ecclesiasticus (116a-205a); Baruch (208a-222a); the First Book of the Maccabees (224a-269b); the Second Book of the Maccabees (292a-340a); the First Book of Esdras (343a-374b); the Second Book of Esdras (377a-428a); the Rest of the Chapters of the Book of Esther (431b-445a); the Prayer of Azariah and the Song of the Three Jews (445b-451b); Susanna (452a-459b); Bel and the Dragon (459b-464b); and the Third Book of the Maccabees (464b-498b). A few marginal and interlinear corrections and additions. A list with titles in French is bound between the first flyleaves; a sheet with chapter numbers and some words and phrases -

Cod.Or. 1101f

The sixth volume contains the following parts: Matthew (1a-74b); Mark (78a-126b); Luke (128a-209a); John (209a-305b). A few marginal and interlinear corrections and additions. A list of contents of Jáki's translation of the New Testament (cf. Cod.Or. 391d, above) in French is erroneously bound between the first flyleaves.

Begins (1a):

ابراهیم او یو داوود او یو غی غی غی غی غی غی غی غی غی غی غی غی

Ends (305b):

تو میمن بوک باز لایچ کتایب بحیطن اسماز کتایب اولادی

Colophon (ibidem):

بوحیان بوک لحیصی حضرت عیسای احیاج شریفی تمام اولادی

The MS has the same format as the previous volumes; (1)+1+305+(1) folios; glazed white to cream paper in ff. 209-305 and the following flyleaf; as in (e), part of the text is written in bolder nestil, 11 lines per page; ff. 205a-209a (the text in f. 204b breaks off in the middle of the page, and is followed by the word "صح" in bold script) and ff. 209a-305b, where between 13 and 10 lines per page
are found; the signatures are again missing in these parts. The titles in French and Latin (in the same script) are found on sheets separating the books.

Cod.Ori. 1101f(ii)

The seventh volume contains the following parts: Acts of the Apostles (1a-80b); Romans (82b-112b); Corinthians I (114a-134b); Corinthians II (135a-155a); Galatians (157a-165a); a fragment of another book, with the last part of a fifth, and the beginning of a sixth chapter (167a-168b); Ephesians (170a-180b); Philippians (182a-189a); Colossians (192a-199a); Thessalonians (201a-211b); Timothy I (214a-222a); Timothy II (222b-228a); Titus (228b-234a); Philemon (234b-236a); Hebrews (238a-259b); James (263a-270b); Peter I (272a-279b); Peter II (280a-284b); John I (287a-294a); John II (294b-295a); John III (295b-296a); Jude (296b-298b); and the Revelation of John (300a-339a). A few marginal and interlinear corrections and additions; a corrected text of two lines is passed on f. 206b. The titles in French, Latin, and, occasionally, English are found on sheets separating the books.

The MS has the same format as the previous volumes: (1)+1+339+(1) folios; glazed white to cream paper in ff. 182-189, 201-212, 238-261, 263-270, 272-285, 287-298; a small slip of paper with an (illegible) note in Latin script is bound between f. 286 and f. 287; the texts of ff. 1a-80b and ff. 300a-339a are written in the angular nesib which is found in Cod.Ori. 390; these parts are also preceded by elaborate title pages, partly crossed out, and end in colophons, without date and name of copyist; however, signatures with the legend 'ašhâr-i şârâfī amânum' and the usual scrawl (of 'Utki') are found in ff. 154b and 165a.

Begins (1b):

1 أَيُّ أَوْلِيَاءِ الْخَصَصَةِ عَيْشًا كُلُّ أَفْلَامٍ وَتَعْلِيَةٍ فِي هَذَا مَيَآتِ أَذُوُّ دِيْنِي نَهَتَنَا

Ends (339a):

11 رَيْمُ عَيْشِيْ السُّهَامُةِ عَيْشَتِيْ نَهَتَنَا ذِي أَذُوُّ دِينِي نَهَتَنَا

Cod.Ori. 1109

[Kitâb-i Chân-nâmâ]

An undated, incomplete copy of a cosmography by the polymath Muṣṭafâ b. 'Abdullâh, known as Kâtiîb Çelbî and Hâcî Ịlîîfî (d. 1067/1657). The work was begun in 1058/1648 and dedicated to Sultan Mehmed IV. It was based on the traditional literary sources and gives a description of the Muslim lands. A second version of the work, which Kâtiîb Çelbî began in 1065/1654 after he had become acquainted with modern European maps and geographical works, had a far wider scope, but was never finished (for the codicological complexities, see Taeschner's articles). The present manuscript is a copy of this second, incomplete, recension. The title occurs in ff. 1a, 1a:1 (here not meant as such), 2a:14 and 6a:1; the author mentions himself in f. 5b:2.

The work begins with a lengthy introduction divided into various chapters on the science of geography, the usefulness of maps and the incompleteness of the traditional, Islamic, sources (Kitâb-i Ịslâmîye, 2a:8); the present work was particularly inspired by the author's acquaintance with the 'atlas-i mülâjanî' (2a:10), that is, the Atlas Minor - the original title is mentioned elsewhere - with maps by Gerardus Mercator (1512-94) which Kâtiîb Çelbî acquired from the estate of Kara Çelbîzâde Mahmûd Efendi (d. 1063/1653, cf. 6a:11; see also Cod.Ori. 885, above). The Atlas was first edited by Hondius (1563-1612) in 1607, but more editions followed until 1640. Quoting from the translated introduction (7b-9b), Kâtiîb Çelbî explains that he used the version that had been completed on 17 March 1627 (8b:1); it was an abbreviated version based on the edition of 1621 (7b:14). Kâtiîb Çelbî adds that the edition of 1621 had been printed in Arâhî (Koestler, 197), it also appears as such in the Mütteferriḳâ edition, p. 10:27 - that is Arâhî, but that the later one (of 1627) was published in Arâhî (Amsterdam, 1627), corrected in the margin as 'Arâhî (Amsterdam), not in Mütteferriḳâ's edition, cf. p. 11:10; the first edition is known to exist (Koeman, p. 520), but copies of the latter edition do not seem to be extant; the edition of 1628, the ninth, a copy of which is preserved in the Leiden University Library (Koeman, p. 520 ff.), was, according to its preface, completed on 9 December 1627 - there is no reference here to the 1621 edition. However that may be, Kâtiîb Çelbî had the work translated with the help of a French cleric converted to Islam named Şeyh Mehmed Efendi [with the pen-name of Ịlîîfî]. This translation was begun in mid-Muharram 1064 (early December 1653, 7b:2-3) and he gave it the title Levûm' u-n-nâr fi zulum Atlas Minâr (7b:6). Writing on
the Çihan-nüma started in early Safer 1065 (mid-December 1654) after two-thirds (438 pages) of the Dutch atlas had been translated (9b-6r-9). The work, then, was divided into two parts (kəšəm) and presented to Sultan Mehmed IV (2b-3b). Elsewhere, the author gives more details on his Islamic sources (9b-17b) and elaborates on the technicalities of the sciences of cosmography and topography illustrated by drawings and diagrams (17b-86a); the discourse is interrupted by an alphabetical list of place-names (73b-79b).

The main part of the work discusses the physical aspects of the earth’s geography: seas and oceans, ‘currents’ (hareket) of water and wind, the seasons, aspects of the weather and so on (86a); the five continents (14b): Europe (142a), Africa (151b); Asia (157b); America (163b); a description of the expeditions of Columbus, Magellan, and Iskender (170a); the Polar regions (177b); the four directions (198a); the inhabitants of the earth (206a); Japan (209b); and the ‘islands of China and India’ (that is the Philippines, Indonesia, and Ceylon, 226a-239b). At this point, between f. 239b and f. 240a, one or more quires are missing and the text continues (240a) with a part on Central Asia and the Tatars (240a), Azarbaijan (250a); Arrân, Karabakh and Shirvân (272a); Daghhestan (290a); and Armenia (294a). (For another copy of the work, see Cod.Or. 12.363.)

Marginal corrections, additions, and commentaries, in view of the handwriting apparently by the copyist, a few of which are of substantial length, are found in ff. 7b, 8a, 9b, 17b, 21b, 24a, 34a, 36a, 42a, 47b, 164a, 228a, 251a, 232a, 259b, 266a, 268a, 270a, 275b, and 279b. The addition in f. 17b merits some attention because it does not seem to have found its way into the printed edition (cf. p. 14; see also plate). Discussing al-Idrīsī’s Nuzhat al-mustaqqī, the commentator/author accuses ‘Alli, in a bout of raving madness, of not having attributed the work to the Prophet Idrīs in the first volume of his Kāhkhā l-ahkār (cf. below; cf. Schmidt Pure Water for Thirsty Muslims, p. 25 and under Cod.Or. 288, above). There is also a quotation in Arabic from the Ta’rīkh of Ibn Khaldūn concerning the same work.

Rebound in boards covered in varicoloured marbled paper with red leather backing; glazed cream paper; (1)+308+1+(1) folios; 59 is lacking owing to faulty foliation; 220x155 mm, varying, and 155x105 mm, varying; catchwords; ıtu’; headings and rubrics in red; f. 137 is blank; schematic drawings in black and red of the orbits of the sun (22a, 28a, 29b), of the moon (23b), of the sun or the moon (80a); of the stars (28a), of the constellations (39b, 33b), of the directions (40a, 60a, with terms in Dutch in Arabic script - see plate - and 61b, with names of winds), and the earth’s principal geographic lines (50a, 52a, 54a,
88a-b; a diagram comparing the various measures of length (miles, feet and so on) is in f. 57b; without date and name of copyist, whose same script is also found in Cod.Or. 825, above; an ex legato plate is pasted on f. 1a.

Begin (1b, as in the Museferrika edition, p. 1):

From the introduction (5b):

Marginal commentary in f. 17b:

Catalogue entries: CCO 743 (II, p. 140); Karatay 1354-61, where other MSS are mentioned; see also GOW, pp. 197-8; Gökşy’s study, pp. 69-72; Yardum 3247.

Editions: Atlas Minor Gerardi Mercatoris à I. Hondio plurimis aeneis tabulis auctus et illustratus etc. (Amsterdam 1628); Çihan-nûmâ, Istanbul 1145 (by İbrahim Müteferrika, a posthumously extended version of the second recension).

Translations: into German, French, and Latin, early 19th century, see Taeschner’s article, p. 60n; the part on Armenia has been translated into Russian by A.A. Papazyan (Yerevan 1973).

Cod. Or. 1110

A concise history of the Ottoman Empire in the early 17th century

The copy of the anonymous work covers the reigns of the Sultans Murād IV and ʿAbd al-ʿAllāh as well as the early years of the reign of Mehmed IV. The three chapters are termed 'stories' (hikâyev), but are mainly filled with biographical data. The prose is occasionally interrupted by verses of the author. No title, covering all the three parts, is given. The chapters may have been part of a larger history. No other copies seem to be known (cf. GOW, p. 208a).

The first 'story' (1b-6b), on the reign of Murād IV (1032/1623 - 1049/1640), commences with a brief introduction which sets the matter-of-fact, if not cynical tone of the work: "There is nothing left that we have not already seen or heard, so let us avoid long stories and head straight for where we want to go." (cf. below). The author then discusses Murād's succession, the capture of Baghdad by the Shāh, the lethargy of the sultans who did nothing for eight years and occupied himself seeking entertainment in song and dance; this in turn led to the derailment of the kâlât-i ʿīlesi (1b), janissaries, and sipahs, and chaos that culminated in the uprising of 1042/1632 (2a). It was followed by the fire of Istanbul; the destruction and closure of the coffee shops and the suppression of tobacco smoking (2b); and the execution of the şeyhülislām Hüseyn Efendi (3a), all in 1043/1633. From here on, the author gives a survey of the appointments and careers, often very brief, of the principal state functionaries, notably of şeyhülislām Yâhiyâ Efendi (3b-4a) and Abaza Mehmed Paşa (5b).

The second 'story' (6b-13a), on the reign of ʿAbd al-ʿAllāh (1049/1640 - 1058/1648), after a brief reference to his long imprisonment and accession to the throne, biographical data, again presents sometimes with critical remarks, on the principal state functionaries, particularly Deli Hüseyn Paşa (7a), şeyhülislām Ebu Saʿīd Efendi (7b, see also 12a), and the sinister intimate of the sultan, Hüseyn Efendi ('Cinici Hoca', 8a-b, see also 12b). The military campaign against Crete, begun in 1055/1645, is a recurring theme in a number of these biographies. The madness of the sultan and the disastrous influence of the 'devilish' (cf. 9a:2).
women at court and of the evil grand vizier, ["Hezâr-pârê"] Ahmed Paşa, are described separately in ff. 8b-11a; the episode ends with the execution of the grand vizier and the succession of Sultan Mehmed (10b-11a).

The third and final "story" (13a-19a) treats the early years of the reign of Mehmed IV (1058/1648 - 1099/1687). After a brief introduction, the story of his father İbrahim, there follow a number paragraphs stylized ‘event’ (vak’a) or ‘another’ time (de̲f’a) on the confrontations between janissary and sipahi units in Istanbul and Üsküdar later in the same year (13b-14a); the attack on Üsküdar by the Celâlî leader, Karaci-oğlu, and his subsequent appointment to sancakbegi (14a-b); the dismissal and appointment of a number of important officials, preceded by a poem on the degeneration of the times (14b-15b); the dismissal of Grand Vizier Mehmed Ahmed Paşa after the revolt of the guilds ('the Bazaar people', ēh-i sâk) after they had been forced by janissary officers with the connivance of the defterdar, Mustafa Paşa, to exchange their gold coins for debased silver akçe (Ramaçân 1061/August 1651, 15b-16b); the conspiracy to enthrone Prince Ahmed, the execution of the valide sultan, and the restoration of the Sultan's authority in a public meeting at the At meydânu (in the same month, 16b-18a); the refusal of Bektaş Ağa to move to his post (as sancakbegi) in Bursa and his execution, with a verse by Pehlevanızâde (18a-b); and, finally, the dismissal of Grand Vizier Siyâvûs Paşa and the appointment of Gürc Mehmed Paşa in mid-Zi-l-ka'de 1060 (in reality probably 15 Seval 1061/ 27 August 1651, cf. Danişmand, Kronoloji III, p. 417), followed by a number of other dismissals and appointments (18b-19a).

According to the colophon (19a), the book was completed on 1 Miharrem 1062 (14 December 1651) by Ahmed b. Yakub (see plate), who might be the author although no writer with such first names is mentioned in 'OM and GOW. Rebound in boards covered in varicoloured marbled paper with red leather backing; glazed cream paper; (1) [1+19] (1) folios; 227x160 mm and 125x75 mm, varying; 15 lines; catchwords; small elegant nesîh; headings and rubrics in red; colophon with copyist’s verse and additional prayer (’آلهمرة عرمركم’ in f. 19a (cf. above; see also plate); an ex lege plate is pasted on f. 1a.

Begins (1b):

حكايات السلطان مراد خان الفاتح ابن السلطان أحمد خان
دبيده كورانلاك و اشتهدته بر صندق قامنشد طويل أطول قصه اري ترك
ابده لم راه م ما المفسدود كيهد لم

Ends (19a):

430
Cod.Or. 1112, f. 78a. A sheet from a collection of notes in the handwriting of Levinus Warner, here on Ottoman history.

THE WARNER COLLECTION (Or. 1112, cont.)

"Inayati ash-Shami (1b, 15a; the poet died in Damascus in 1014/1605, cf. GAL II, p. 273); a dissertation by 'Amad edin Mahmud' is mentioned in f. 4a; a distich in Persian, stating that coffee deprives one of sleep and kills one's sexual desire, is quoted in f. 8a:

ان سیه رو که یاد او قهوه است
مانع النوم قاطع الشهوه است

f. 32. Annotations in transcribed Turkish and Italian with names, placenames and titles of Ottoman officials with their incomes. The latter part begins (32a): 'Regole delle officiari. Jenyisser agast ordinarmente ha besch ius bing aseh, Nischansi, Kapudieferdi et mir alem dort ius eli bing aseh....'

ff. 71-2. A folded sheet with two fragments of Turkish texts and separate words (72a-b) written in expert nesih. Begins (72a): رسول کم چین امت اوزرت ی زمان:

f. 73. A loose page with similar annotations in Turkish. Begins (73a): اکر، کور سین سکا (کمیککی قفسمه)

f. 78-83. A quire with Turkish words, titles and phrases with Latin glosses, probably taken from historical texts; it is headed (in f. 78a): 'Fevdirib al-i 'Osmun' (تاریخ آل عثمان) (see plate).

f. 86. A page with Turkish words and phrases, with Latin glosses; f. 86b is blank.

f. 87. A page, of smaller format, with similar notes; f. 87b is blank.

ff. 93-96. A folded sheet with various notes in Arabic and Latin; a few Turkish expressions, beginning with the word قولیاش, with Latin glosses are found in f. 95b.

ff. 105-6. A folded sheet with Turkish phrases in Latin transcription (105a). Begins: 'ne dur halailyus (?)', with indications of sources (speakers) in Latin, for instance: 'nota de kadi: sen diersen ki barchkele (?) halal dur scherab ich guile halaldur'.

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f. 109. A tattered page with various notes in Arabic script; a fragment of a budget with household articles in Latin and prices in aspers is found in f. 109a; it begins: *per annum centum viginti per annum carne. mille quingenti aspr. mensae. 300 aspr. pane per septimana.*

ff. 114-4. Notes in Latin, numbered 1-11, concerning Warner’s tasks as envoy: mentioned are travel passes (ferramén) to ‘Adrianopol’ (Edirne) and Belgrad, captives of the bagno, and merchants and consuls of the ‘scales’ of Smyrna (Izmir) and Aleppo.

ff. 116-7. A folded sheet with a list of legation expenses in a curious mixture of Latin, Italian, and French; it begins: *mense set mille aspr. pendant novitania.*

ff. 118-9. A folded sheet with all kinds of annotations in Turkish and Latin; a conversion table of weights is found in f. 119a, it begins: *bir kantar 44 occa/ bir occa 400 derhem...*

ff. 120-3. A folded sheet with notes in Arabic, Turkish and Latin; ff. 122a-123a contain notes on phrases spoken by dervishes; they begin: *ad Kalendaris dicti, et sic ad omnes dervisch illi veri no laborant...*


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The MS consists of loose pages, sheets, quires and bundles of white paper of various quality, occasionally tattered, torn and stained; 165 folios; 215x160 mm, varying; various scripts and hands, but mainly written by Warner (cf. above); ex legato plates are pasted on f. 12b and f. 15b.

Catalogue entry: CCO 2423 (V, p. 114).
THE WARNER COLLECTION (Or. 1117, cont., 1119)


(b) ff. 354-433

Annotations in Latin with Arabic glosses on the history of Timur written by Levinus Warner. The writing is mostly very careless and difficult to read. (Nicolaus Petri wrote to Golius in 1649 on the acquisition by Warner of a Ta’rikh Timur in Istanbul, see Schmidt, ‘Heyman Pupers’: on its usefulness, according to Warner, for the study of the Arabic language, see his Epistola Valedictoria to a number of ‘learned young men’ (Leiden 1644), p. 5 ff.)

Catalogue entry: CCO 2428 (V, p. 115).

Cod.Or. 1119

A collection of Turkish proverbs with annotations

The collection comprises about 800 proverbs gathered by Levinus Warner with translations and, often lengthy, commentary in Latin, occasionally in Greek, in his own hand; additional notes and various glosses are written haphazardly around the Turkish phrases and on the verso side of the folio. The (original) entries are arranged in a numbered series, 1 (213b) to 704 (37b) on the verso side; more entries follow, but mostly lack translations or commentary. The proverbs are roughly ordered according to common themes. Additional expressions and notes precede the numbered series in f. 214a-b and on the inner front board. Persian beyts are found in ff. 214b, 198b, 95a (by Hafiz), 75 (by Sa’di); a Turkish beyt and three lines in Arabic are added to f. 153b - another Arabic sentence is found in f. 137a ; more Turkish verses are found in f. 144a, 135a (two beyts by Nef), 119a, 118a, 117a, 116a, 114a, 112a, 109a, 106a, 104a, and 67a. Most Turkish entries as well as the verses and Arabic quotations were clearly written by Nicolaus Petri (see the introduction to this chapter and the Index); a few others seem to show the handwriting of ‘Ali Beg Bobowski (ff. 88b-78b, cf. under Cod.Or. 390, above; see also plate). The work was never published, but there exists a neat draft of a similar collection gathered by Warner in the Manchester John Rylands Library in a late-18th century copy (Schmidt P 141). (For a similar work, see Cod.Or. 385, above; see also Cod.Or. 1170 and 1180.)
Bound in soft red-brown leather, with gilt decoration in Oriental style; glazed white paper (159-214) and unglazed paper (1-158); 214 folios; 195x140 mm (159-213 and 215x150 mm, varying (1-158); the quires of the larger, unglazed, paper have been clumsily bound into the original (smaller) manuscript; Warner’s annotations are partly faded and often extremely difficult to read (see also above); an ex legato plate is pasted on f. 1a.

The first entry, numbered ‘1’, reads (213b):

1 quod cito nasciur, cito perit

The last, unnumbered, entry reads (1a):

الله يخسبي [؟] اولان دنه ذلك دريسي داواجي به تصيب اولوز

Catalogue entry: CCO 2430 (V, p. 115).

Cod.Or. 1122

An epistolary miscellany

A collection of, mostly, original official and private letters as well as other documents of various formats and in Arabic and Turkish, with some more recent notes by scholars. Apart from these, an Ottoman document was added to the collection in the early 20th century (f. 22). The papers are kept in loose boards covered in varicoloured marbled paper, 259x198 mm. We find the following items:


ff. 3-4. A folded sheet of white paper with a typed note in Dutch on Warner’s legacy, Muhammad b. ‘Umar al-‘Urðī al-Ḥalabī and his letters to Warner, 20th century (cf. below).

f. 5. An undated letter in Arabic by Muhammad al-‘Urðī (Muhammad b. ‘Umar b. al-‘Urðī al-Ḥalabī) to, probably, Warner, confirming his friendship and asking for news from Aleppo, for which he is yearning, especially from his friends al-
THE WARNER COLLECTION (Or. 1122, cont.)

Mas'ūd Ahmad Efendi al-Barrūnī (?), as-Sayyid Mūsā Efendi ar-Rāmī and Muḥammad Efendi al-Ḥalfawi (?). White paper, approximately 305x220 mm, șikeste.

ff. 6-7. A folded sheet of paper, partly torn, with notes in Arabic (7b) on the reflection of light by glass, quotations from hadīth and two lines by as-Sayyid Muḥammad al-'Urdī on Rūm and its sciences (cf. f. 5). A seal with escutcheon and scrollwork is printed in the top right corner. Annotations in Latin, partly crossed out, are found in f. 6a. White paper, approximately 420x310 mm, nesīth in the handwriting of Nicolau Petri (cf. the introduction to this chapter and the index).

f. 8. An undated letter in Arabic by Muḥammad al-'Urdī (cf. f. 5), probably to Warner, on the purchase of a manuscript with the title Rabi' al-ʿabrūr (by az-Zamakhshāri), is Cod.Or. 379, cf. CCO IV, p. 267) and with a request to send five ġurūs. White paper, approximately 205x150 mm, șikeste. (Published in Houtsma, 'Correspondentie', p. 111.)

f. 9. An undated letter in Arabic by Muḥammad al-'Urdī (cf. f. 5) to Warner ('eṣīrī beg'). It concerns the purchase of six manuscripts, specified in the letter, from the estate of the late Ḳātīb Çelebi (d. 1067/1657). The writer also sends his greetings to 'Nikola', that is, Nicolau Petri. Glazed cream paper, approximately 205x95 mm, șikeste. (Published and translated in Houtsma, 'Correspondentie', pp. 108-9.)

f. 10. An undated letter in Arabic by Muhammad al-'Urdi (cf. f. 5) to Warner ('eṣīrī beg'). The writer asks Warner to send him the Kitāb al-Fāʾlīq (by az-Zamakhshāri), is Cod.Or. 307, cf. CCO IV, pp. 74-5) "so that we are able to have it completed". Glazed white paper, approximately 205x150 mm, șikeste. (Published in Houtsma, 'Correspondentie', p. 112, xxiv-c.)

f. 11. An undated letter in Arabic by Muhammad al-'Urdi (cf. f. 5) to Warner ('eṣīrī beg'). It concerns the purchase of a manuscript with the title al-Mu'allaqāt as-sabā' (a commentary on seven Mu'allaqāt) by Ibn an-Nahhās, is Cod.Or. 628, cf. CCO II, p. 1); the writer requests his friend to send him the money he has to pay: three ġurūs-i esedīye (Dutch flours' dollars). Glazed white paper, approximately 150x80 mm, șikeste. (Published in Houtsma, 'Correspondentie', p. 112, xxiv-b.)

Cod.Or. 1122, f. 9a. A letter by Muhammad al-'Urdi to Warner concerning the purchase of six manuscripts from the estate of Kātib Çelebi (d. 1067/1657).
THE WARNER COLLECTION (Or. 1122, cont.)

f. 12. An original copy of a hikām - the tāqra, although mentioned in the first line, seems to have been cut off - issued by the sultan (Murād IV), dated 1043/1633. In view of the fact that many zekāmīt and timār-holding feudatories in the Morea peninsula (Peloponnesos) did not participate in the last naval campaign, the letter declares, the berdān and temezzūfs concerning these lands have been subjected to review. Consequently ‘Abdūllāh-oglı Zulfikār, although he enjoyed a living of 39,134 akçes in a village near Drama (sancak of İnebaht, modern Naupaktos), did not join the fleet, nor did his men Ahmed and ‘Osmān. Their holdings, worth in all 59,134 akçe, have been suspended by enver-i serf as of mid-Cemāzī l-evvel 1043 (12-22 November 1633, cf. the eighth line), and are to be entrusted to the katadun, Çafer Paşa (see plate).

Various notes in Latin ('eğn ay猗li ca'), refers probably to the name of the village, ąynî, mentioned in the seventh line of the letter), Greek and Arabic script (with the name of Mehmed Beğ) are written on the back of the paper. Coarse, light brown paper, 365x355 mm, 14 lines, bold divāni and small siyākat in gold-dusted black ink.

ff. 13-4. A fragment of a letter in Arabic (f. 13a) in the handwriting of Nicolaus Petri (cf. ff. 6-7), without addressee or sealer - the latter must have been Warner - on consular duties to be paid to French consuls by Dutch merchants and the dismissal of 'the old consul' at Izmir. (The latter probably was Duca di Giovannì, a Greek by birth; the conflict between the Dutch merchants of Izmir and Warner began in 1653; the consul was replaced by Michel du Mortier of Leiden in 1657, but he was reinstated in 1660-1; cf. Schutte, Repertorium, pp. 332-3.) A folded sheet of white paper, 210x155 mm, 23 lines, nestîh, ff. 13b-14b are blank. (For other drafts of the letter, see ff. 15-6 and 25, below.)

ff. 15-6. A draft with erasures and corrections (in, apparently, Warner's handwriting) of the letter found in f. 13a; the text exceeds that of f. 13a from f. 15a:20 onward and concerns the request of the Dutch merchants in Izmir to have a consul appointed from among themselves (15b); the hostility evinced by them towards the writer; the sum of consular duties sent from Izmir, which had had not been more than 1400 șurâq riyal up to that time; and his fear of falling into debt. More fragments of drafts of the same letter and in the same hand are found in f. 16b. A folded sheet of white paper, approximately 310x215 mm, nestîh, f. 16a is blank. (For a neat draft of the letter, see f. 25, below.)

ff. 17-20. An incomplete draft letter in Arabic in the handwriting of Nicolaus
THE WARNER COLLECTION (Or. 1122, cont.)

Petri (cf. ff. 6-7), addressed to the patriarch of Mosul. The letter was written from France ("I am far away from you, as far as the River Rhône in our country from the Euphrates and France from Syria", 17a:14 - 17b:1). The letter mostly concerns religious matters - passages from the Bible are occasionally quoted - and the writer expresses his hope that Nestorian Christianity will spread in the West and that the "reign of the Anti-Christ (Dajjāl, 18a:10)" be crushed in a few years' time. The writer also remarks that the Christians in France had been liberated for 120 years (18b:17); other nations released from the grip of the pope are listed in f. 20a. A quire of two sheets of white paper without watermark, each folio 207x150 mm, 18 lines, varying; nestiğ, with many corrections and additions. The letter continues in ff. 26a-27a.

f. 21. A fragment of a letter in Arabic, probably by Warner (cf. also ff. 13-6); the writer declares that "they" - meant are obviously the Dutch merchants of İzmir - only tell lies about him and that they falsely accuse him of spending too much on gifts, but that their, the merchants', safety is in fact dependent on donations to the Porte; he indeed spends all his time and energy ensuring their well-being; they also reproach him to be often absent from Istanbul, "but the reason was that when the plague broke out in Istanbul, I did not stay... Indeed, I was not at home until the plague died down; even so, not a single ship came to the city at that time... I tell them, believe in my friendship...". A folded and torn sheet of brownish paper with watermarks crown and the letter H, approximately 210x197 mm, 10 lines; slanting nestiğ.

f. 22. An original copy of a hikûm with the tugra of Sultan Ahmed III (cf. Umur, pp. 241-5), concerning the appointment, upon his request, of the delihâşî (leader of the irregular cavalry) el-Ḥâcc 'Oğmân to borûşçu Âğâ (commander of the powder-makers) at the fortress of Timișoara (Timișoara) with a salary of 80 akçe daily, written at Istanbul, 19 Receb 1118 (27 October 1706). Glazed white paper, 1180x440 mm, large, calligraphic divanî in black and red, with big gold dots, 7 lines, tugra in red (see plate); signatures of el-Ḥâcc 'Oğmân are found on the back of the paper, two of which are in the form of 'tiled signatures' (sayrûkuštü imza), a crumbled red wax seal is found in the upper margin. (According to a pencil note, the document originally belonged to the Latin MS BPL 246, a collection of papers which belonged to C. H. Persoon, whose library was acquired as a donation in 1836, cf. the University Library Archive L 12; the papers were re-shuffled in 1907, so probably about that time the fermâns were transferred to our MS.)

Cod.Or. 1122, f. 22a. An original copy of a hikûm by Sultan Ahmed III concerning the appointment of el-Ḥâcc 'Oğmân to commander of the powder-makers at the fortress of Timișoara (Timișoara), dated 1118/1706.
ff. 23-4. A transcription of f. 22, with a note in Dutch referring to the contents, probably by the Orientalist and last dragoman at the Istanbul Embassy, J.H. Kramers (d. 1931), early 20th century. A folded sheet of white paper, 25 lines nesišh, with a sketchy drawing of the nixra and a pencil note by a later librarian; ff. 23a-24a are blank.

f. 25. A neat copy of a letter in Arabic in Nicolaus Petri’s handwriting. (For the contents and other drafts of the same letter, see ff. 13-6, above.) A sheet of white paper, approximately 215x155 mm, 25 (25b) and 14 (25a) lines, nesišh.

ff. 26-9. A continuation of the letter found in ff. 17-20. At the end (26b), the writer asks the patriarch to write back to him and to send his letter to Orange by way of the French merchant هاموستيسیو who lives in Galata; the letter is signed ‘القاضي عبدكم جيليسن جبار’ A quire of two sheets of white paper of the same format as ff. 17-20; ff. 27b-29b are blank.

f. 30. A religious text in Arabic in Nicolaus Petri’s handwriting; it ends with a note declaring: “Thus spoke Goliath; he will have [the text] printed, but I say it will be better if he has it printed as a brochure (ristaça), but only after the holy feast, God willing...”. (The text is probably part of Goliath’s project of translating and printing the Protestant Catechism and other religious tracts, cf. Juymbell, Boeufenmaars, pp. 170-2.). On the verso side is a note with erasures in German, written probably by Warner. A sheet of white paper, 210x157 mm, nesišh, 24 lines, with two lines in the margin.

f. 31. Three models of preambles for letters expressing friendship in florid rhymed prose. The largest fragment is preceded by a poem of four distichs in Arabic. A folded sheet of white paper, 410x255 mm, nesišh of calligraphic quality.

f. 32. A fragment of a letter which declares that “our master” was appointed to beglerbegi of Egypt; he had been ordered to prepare himself and his followers for the coming military campaign and move to these parts. The letter is preceded by two dates: 27 March 1660 and 4 June 1661 as well as the inscription: ‘pera di Const. 11 Mai. 1662. Di V. Sig’ May’ Xtro’. It is followed by the word ‘Melancholia’. A series of numbers and a note with erasures in very small script in Italian are on the verso side. A folded sheet of white paper, 310x215 mm, Turkish text 95x60 mm, 10 lines, şıkése.

f. 33. A note with an incomplete sentence, probably quoted from a remesëtik - the word occurs in the third line - , in the handwriting of Nicolaus Petri. The names of Mehmed Âğa and Mustafa Beg are mentioned, as are the placenames of Karadağ and Mat’aq. A sheet of white paper, approximately 210x160 mm, 4 lines, nesišh.

f. 34. A copy of letter in the handwriting of Nicolaus Petri. The letter, a teğire, was issued by the emir of Izmir, Hüseyin Âga, to a Dutch captain called ‘ئربة’ (Ysbert or Ysbrant?) and concerns the transfer of 43 bales of galbanum (konu), brought from Egypt, on a French vessel destined for Istanbul; dated 24 Muḥarram 1109/9 (22 October 1658). A sheet of white paper, approximately 210x160 mm, 8 lines, nesišh.

f. 35. A draft bill with detailed calculations and an accompanying letter by İjjâki (see plate). The bill has entries in two columns, with amounts varying from 100 to 1000 akçe paid to persons called ‘Efenlî’, ‘Nikolo’ (possibly Nicolaus Petri, cf. f. 57 below), ‘Saul’, ‘the secretary’ (kâtib) and others, totalling 29,050 akçe, 10,000 akçe spent on paper, and an unspecified sum of 500 akçe paid three years earlier. It ends with the words: “The bill for the New Testament (İncil). If you want, I shall send it...”. The name of the writer is found below the letter in the right column in which he proposes to see his master (‘efendî hazretleri’), probably Warner, in one or two days and asks him for an advance of five kurus. (For İjjâki and his translation of the Bible for Warner, see under Cod.Orr. 386 and 391, above.) A folded sheet of glazed white paper, approximately 297x225 mm, the text of the letter 200x90 mm, 10 lines, nesišh.

f. 36. A copy of a model letter of friendship in rhymed prose. A torn and stained sheet of white paper, approximately 250x210 mm, text surface 130x145 mm, 13 lines, nesišh.

f. 37. A saying of Shaykh Sa’dî (in Turkish). A piece of white paper, approximately 95x210 mm, text surface 70x55 mm, 8 lines, şıkése.

ff. 38-9. Three fragments of letters: a hukûm and two petitions concerning the import into the port of Izmir of base silver coins (‘zolot gürșu’), supposedly minted in Holland. A folded sheet of white paper, approximately 300x210 mm, şıkése, 38b-39a are blank. (See also ff. 43-4, below).
THE WARNER COLLECTION (Or. 1122, cont.)

f. 40. A draft letter with erasures and corrections in the handwriting of Nicolaus Petri and addressed to Ahmed Efendi, concerning the difficulty of having a letter dispatched to Izmir. A piece of white paper, stained and with a hole in the middle, 105x160 mm, 11 lines, nestil.

ff. 41-2. A copy of a petition (42b) to the Porte concerning a travel permit for carpenters, to be employed in the repair of ten ships in the Imperial Dockyard (tersane-i 'amire). A folded sheet of white paper, approximately 290x215 mm, 7 lines with marginal additions, nestil of calligraphic quality, drafts of ‘tailed signatures’ in ff. 41a and 42b; ff. 41b-42a are empty.

ff. 43-4. Two draft petitions, with erasures, concerning the import into the port of Izmir of base silver coins (‘zolot guray’), supposedly minted in Holland. A folded sheet of white paper, approximately 205x330 mm, 13 (43a) and 8 (44b) lines, sikeset, ff. 43b-44a are blank. (See also ff. 38-9, above.)

f. 45. A draft petition, with interlinear corrections, to the Porte concerning the payment of consular duties. Contrary to the treaty (of 1612), captains of Dutch ships have adopted the habit of raising the French flag when approaching the port of Iskenderun and of paying duties to the French consul; it is requested that the beylerbeyi and kâzî of Aleppo be instructed that he forces the consul to hand the money to his Dutch colleague. It is signed by Warner, ‘elçi-i Felemenk’. A piece of glazed white paper, approximately 195x150 mm, 10 lines, nestil of calligraphic quality.

f. 46. A copy of a petition to the Porte concerning the dismissal of Yorgaki as consul in Athens and his replacement by the French consul Jean Graczy (Graczy), signed ‘elçi-i Felemenk’. A folded sheet of glazed white paper, 305x265 mm, text surface 140x140 mm, 12 lines, sikeset.

f. 47. A letter by the măfrî of Izmir, Mustafâ, to the Dutch consul, concerning the failure of the merchant Nâmo, a former associate of atas, to pay his bills to local traders. (These men were probably Edouard Blijdenberch and Matthe van Loon, cf. Heeringa, Bronnen 1, p. 621.) A torn piece of glazed white paper, approximately 205x150 mm, text surface 105x135 mm, 8 lines, with marginal additions, ta rif; a seal is printed on the verso side.

f. 48. A letter by a dragoman (tercîman) called Çavîl and addressed to an
unnamed 'Efendim Beg' on the tribute and gifts to be donated to the Porte by the rulers of Hungary, Wallachia and Moldavia. A folded sheet of glazed white paper, approximately 295x210 mm, 10 lines, with marginal additions, divāni, remnants of red wax seals.

f. 49. A letter by the kâzî of İzmir, 'Abdulkerim, to the Dutch envoy at Istanbul, concerning the seizure of five Dutch ships by the fortress commander of Yeťikale; the ships were released after a week and upon payment of 50 ğaraj per ship per day. A folded sheet of glazed white paper, approximately 300x210 mm, text surface 170x135 mm, 14 lines, with marginal additions, angular nešîh; an ex legato plate is pasted in the upper margin.

f. 50. A ferâv, written by a certain Mustafa, on the justification of military action against Muslim rebels in Anatolia. A few words are written on the verso side. A small piece of glazed white paper, 157x108 mm, 23 lines, tiny ta'liḵ.

f. 51. A letter of the kâzî of Saşsz (Chios) concerning the non-payment of a local merchant called Koştanlı to a Dutch merchant of İzmir, (probably Edouard Blijdenbergh, cf. f. 47, above) for a delivery of food (rekâ). A folded sheet of thin, damaged, white paper, approximately 280x200 mm, 23 lines written in a slanting way from the top right corner downwards, nešîh.

f. 52. A list of textiles (çokalar) of various types received from the Dutch viceroy (Felemenk balıços veküli) at İzmir. A small piece of glazed white paper, 149x102 mm, şikeste.

f. 53. A letter concerning the prisoners taken during the siege of Uyvar (at present Nové Zamky), probably in 1074/1664 (cf. Danişmend, Kronoloji III, pp. 431-2) and the negotiations for their release in which İsmail Paşa and the Austrian ambassador ('bâyık elçi') were involved; finally it states that the re'sṭâbülıkâbâr was dismissed and replaced by 'Acemzade, dated 5 Rabi‘ul I-şevvel 1075 (26 September 1664). A sheet of glazed white paper, approximately 205x145 mm, 11 lines written slantwise from the top right corner downwards, ta’liḵ.

f. 54. A note by a dragoon Câvid (cf. f. 48, above) addressed at a 'sultānum' about an incomplete delivery to merchants in İzmir. A sheet of glazed white paper, 205x145 mm, 6 lines, written slantwise, divâni.

f. 55. A letter by Mehmed Efendi-i Rodosti to the envoy ('elçi beg') in which he requests the appointment of one of his Jewish servants to dragoon at Aleppo consulate; the margins and the verso side are covered in, partly erased and corrected, notes in Italian, probably written by Warner. A piece of glazed white paper, 192x142 mm, text surface 70x105 mm, 4 lines, small nešîh, remnants of red wax seals.

f. 56. A report addressed to Süleyman Ağa on the preparations for the Russian campaign in which the (Polish) hetman (Peter Doroszenko), Tatar, and Cossack units - the sons of Selim Giray (ruled 1082-1671 - 1089/1678) were to command a number of regiments, 7 to 8000 men in all - were to fight against the 'king of Moscow' (cf. Danişmend, Kronoloji, pp. 440-1), based on a letter received from Osman Kethâbi. The letter probably refers to the events which led to the campaign of 1672 and cannot, in view of the dating, have been part of the original Warner legacy. A folded sheet of paper, 290x205 mm, text in two columns, 28 and 6 lines, ta’liḵ.

f. 57. A draft, with erasure, of two identical lines in Arabic in the handwriting of Nicolaus Petri, signed, curiously, ‘كتبه دافود الشعر الشيخ ذو ولا خادم السلا’. Written by the critic of poetry Shakhî Nikôla, servant of the Dutch nation. Left of it is a beyt in Persian attributed to Jâmi in praise of Sultan Mehmed. A folded sheet of paper (watermark: Istan with cross), approximately 300x210 mm, nešîh.

f. 58. A draft letter by Warner to the Porte with a request to release some prisoners - no further details are given - in accordance with the treaty (of 1612). A folded sheet of glazed white paper, 415x280 mm, text surface 180x220 mm, 10 lines, nešîh of calligraphic quality.

f. 59. A series of model phrases, featuring placenames, to be used in letters. A folded sheet of glazed white paper (watermarks: crown, the letter B, star), approximately 305x205 mm, text surface 210x100 mm, 17 lines, şikeste.

f. 60. A series of words and names, with a heading in Persian indicating the source (‘كتاب كهربأ داهم’). A piece of glazed paper, approximately 135x105 mm, 8 lines, inexpert ta’liḵ.

f. 61. A petition addressed to an aşço concerning the change of flags by Dutch
captains coming to Izmir and who were subjected to extortion; thus recently a Dutch ship had been detained, for the release of which 7000 akçe had had to be paid; according to the treaty with Holland, the import duties could not be more than one percent ad valorem; the local kâşf should be instructed by emr-i serif accordingly. A folded sheet of thin, white paper, approximately 295x203 mm, 14 lines, right margin, 19 lines, ta’lîk.

f. 62. A note to a Dutch consul, informing him that the four passports (pasaporta) for four men travelling to Morocco (or ‘the West’, mağrib) have arrived, signed Mehmed and dated 20 Safer [10]65 (30 December 1654). A piece of glazed white paper, 205x145 mm, 4 lines with administrative notes in upper margin, ta’lîk.

f. 63. A letter to a beg signed by Hasan katibi-yi ser-i çavuşan-i dergah-i ‘âli, whose seal appears on the verso side. He informs his addressee about his own good health and asks how he is; he also asks him to remember him when he sees the grand vizier and (right margin) inquire about the latest conquests; he also (upper margin) conveys his greetings to Ahmed Efendi and his servants. A folded sheet of white paper, 294x202 mm, divânt.

f. 64. A letter addressed to the ‘Dutch Socrates’, probably Warner: ‘A few days ago you asked after the Hoca Efendi. For some days he was suffering from eye-strain but he is much better now. God the Highest willing, we shall come in about four, five days...’, signed ‘Ömer Efendi. A piece of glazed white paper, 210x142 mm, text surface 120x95 mm, 8 lines, ta’lîk.

f. 65. A temessûk confirming a debt of 630 akçe to a Jew called Kemâl for goods delivered, signed seal and sealed by Süleyman Ağa and dated 1 Rebi’i-i levvel 1050 (21 June 1640). A tattered piece of light brown paper, approximately 220x105 mm, 6 lines, ta’lîk (see plate).

f. 66. A letter from the dragoman Câvid to the ‘elçi beg’, explaining that he had undertaken a number of chores such as the handing in of a petition at the Porte and discussing a delivery of silk (kumâs) with Veil Efendi. A piece of glazed white paper, approximately 210x140 mm, torn edges, text surface 100x120 mm, 8 lines, gold-dusted divânî.

f. 67. A letter by the ‘elçi-i Felemenk’ (Warner) to an ‘Efendi’; Warner declares he had received two letters from him in which he declared his good health; he

Cod.Or. 1122, f. 65a. A temessûk confirming a debt of 630 akçe to a Jew called Kemâl, signed and sealed by Süleyman Ağa, dated 1050/1640.
also requests (margin) his addressee to exert his influence with the grand vizier 'in view of the situation of the French'. A folded sheet of glazed white paper, 300x205 mm, text surface 130x200 mm, 11 lines, margin 9 lines, to'lık.

f. 68. A draft petition with erasures concerning the capture of a load of Dutch wool and the enslavement of a ship's crew. After a load of wool had caught fire on board a Dutch ship with Captain ٍغرارودو نیورا (Gerard Nyverda?) on its way from Istanbul and after the load and luggages had been transferred to a Venetian vessel, these and the crew were captured by a privateer from Tunis. It is requested (margin) that the prisoners be released. Financial notes in Italian are found on the verso side, with dates and the years 1662, 1664 and 1665. A folded piece of glazed white paper, 213x158 mm, (Turkish text) 14 lines, one marginal line, șikeste.

f. 69. A petition by the British ambassador (‘câeci ingiliseri’) demanding justice in a conflict between the merchant ٌفوق وحیظ and el-Hâcc Mehmed, to whom the former had delivered a load of buffalo-hides that had been sold in Messina; the latter had begun legal proceedings against the British merchant and had refused mediation by the kâzı‘asker. This merchant was probably Roger Fowke, at one time consul of Cyprus and "with an unsavoury record", cf. Sonia P. Anderson, *An English Consul in Turkey: Paul Rycaut at Smyrna*, 1667-1678 (Oxford 1989), p. 93. A sheet of white paper, torn on the right edge, 213x155 mm, text surface 155x150 mm, 15 lines, rık’a.

f. 70. A chronogram on the death of ‘Ijian Re‘is Efendi’, (five distichs); another two chronograms of one line each are on the verso side; one of these memorizes the death of Hasan Paşa. A slip of glazed white paper, 137x38 mm, ta‘lık in two different hands.

f. 71. A fetva on the punishment (by death) of corrupt robbers and perpetrators of evil acts; written by ‘Abdûrrahîm. A slip of glazed white paper, 95x85 mm, 9 lines, nesîh.

f. 72. A copy of a lease contract (73a, right column) concerning a room in a house which is part of the viel of Hâcc Mehmed in Eyübi, rented by Yusûf b. Câser for 400 akçe per month, signed by the müddetîr Melîmed el-İmâmi, dated 1 Rebi‘î 1-evel 1041 (27 September 1631). A copy of a lease contract (73a, left column) concerning a room of the same foundation, rented by 'Oğma b. Dîvud

f. 74. A letter from Hasan, kâlîb-i Divân, to the dramagon (Lorenzo Gericci?) concerning the latter’s failure to respond to his letters in which he had requested that he send him three knives for the cutting of reed pens made by Ustâ Hussun in Egypt. "We would be extremely happy, my dear sir, if you could also send two boxes with little dolls [2 benâts[i] (margin). The addressee, a dramagon at Cairo, is also mentioned on the verso side. A folded sheet of glazed white paper, 242x157 mm, text surface 130x110 mm, 9 lines, 3 lines in margin, nesîh.

f. 75-6. A letter from a certain Hasan to Mahmûd Çelebi in which he asks him to assist him to be freed from the island of Malta where he is being held prisoner and contribute to the ransom demanded. "My Lord, we suffer day and night at the hands of the infidel... while our hands and feet are tied and chained, by night naked and bare..." The addressee is specified on the verso side as ٌکرمانل مامىد ذلئلی at the yemîş ışkelesi. The specification of the sender is partly illegible. A series of calculations is found on the same side. A folded and tattered sheet of light brown paper, approximately 330x230 mm, text surface 210x175 mm, 16 lines, șikeste, the third and fourth line are partly illegible by folding and a torn edge.

f. 77. A note from Hoca Derviş to Warner ("âtîf-i tac-i sar-i elçiyân serdîr-i makkâbî-i Felmengiyân..."): "You know you promised me to send an ell of cloth and I would really feel blessed in this evil world if I could don your robe of honour...". On the verso the addressee is again mentioned ("Take good care that [this note] reaches the Crown of Ambassadors..."). A piece of white paper, approximately 180x140 mm, 7 lines, inexpert nesîh (see plate).

f. 78. A letter from a certain 'Oğma to Derviş Mehmed, in which the sender complains that despite the fact that he had already written twice about the money
and again had sent a letter with Hüseyin Çelebi to the çorbacı and had also written to Mahmut Çelebi, there was no response, but "you know how the people of Livadia (modern Libya) are". He had instructed Mehemed Ağa to obtain the money and given him a receipt for it; he asks his friend to see that he gets the money. He is looking forward (right margin) to a big drinking party ('azizm 'çırt'ı) sometime at night in the garden at İstife (modern Thibe) with Karazde and (upper margin) "because of the smoke of separation I have sent you and the others an incomparable pipe". Finally he asks Mehemed to convey greetings to his friends Mehemed Efendi, Derviş Yüşuf, Derviş Hallil and others. The addressee is specified on the verso side as the dervish of Livadia who resides at the Mevlevi-šene in Galata. A torn sheet of glazed white paper, 215x147 mm, ta'lik.

f. 79. A letter of 'Ali Beşe to a beg (Warner) with a request to assist in having the petitions for berâits sent by the fortress commander of Athens, Mehemed Ağa, accepted; his, Warner's, brother had sent him, Warner, a letter about the affair and also asks for his support; Mehemed Ağa (right margin) is ready to pay if money be necessary. On the verso side it is specified that the letter should be given to the 'Felemenk elçisi' at İstanbul; there is also a faded seal. Warner's brother Frederico (d. 1666) was consul at Athens in c.1665-6, cf. Schütte, Repertorium, p. 327.) A folded sheet of paper, 310x190 mm, piqeste.

f. 80. A letter addressed to 'Oğmân Buçe, with greetings from the sender's friend Mustafa Çelebi; he asks 'Oğmân why he did not send him Ayşe's letter and conveys best wishes from friends and neighbours; (margin) 'Oğmân's hoca Mehemed Efendi kisses his eyes. "If you come, bring some ink"; the letter ends in a poem of six distichs. On the verso side the addressee is specified as Sefali Yâveh Yüşuf Buçe-əğli 'Oğmân Buçe. A piece of light brown paper, 182x143 mm, piqeste.

f. 81. A letter from Silihdar Mustafa Paşa to the kâ américain of Mençe concerning the non-payment of the exemption duty for oarsmen (bedel-i käreçiyatn) due for the year 1647 (1637-8); if need be, the money must be paid by the local re'âyâ and sent forthwith to the Imperial Dockyard (tersane-i 'ämîre) at Istanbul, signed with a pençe of three tuğs and seal (on the verso side) (see plate). The back of the letter also contains a great number of notes in Latin, Greek and Arabic script, probably in Warner's handwriting. A torn and tattered sheet of glazed, light brown paper, approximately 280x285 mm, text surface 130x200 mm, 8 lines, ta'lik.
THE WARNER COLLECTION (Or. 1122, 1129, 1130)

Catalogue entry: CCO 317 (I, p. 183); Warner and his Legacy, p. 51.

Cod.Or. 1129(G)

*Muhâsarât fi bâyân makâlât ehl el-‘alam ve l-megâhib el-muhteâlif li-tava‘if el-‘âmmem*

An early copy in (Hebrew) Sefardi cursive script of a short survey of c.86 religious sects by Mehmed Emin b. Șâdrūddin Şîrvâni (d. 1036/1626-7, cf. ‘OM II, p. 23). The work was first written in Arabic and later translated by the author into Turkish (cf. Fihris 4400). It was written in Aleppo in 1024 (1615) and dedicated to Mehmed Paşa. It consists of an introduction in Arabic and ten chapters (bâb); A calculation, a pious line in Arabic preceded by repeated *besmele* (in Arabic script) are found on f. 9b. The manuscript, part of a miscellany, had belonged to Jacob Romano, who, before he left Istanbul, handed over a part of his library to the French embassy. He died in Jerusalem in 1650.

Preserved in loose boards: glazed white paper; 4+9+4 folios in three unbound quires and a separate leaf; 290x90 mm and 260x70 mm, varying; 47 lines; catchwords.


Cod.Or. 1130

*Nova Asiae descriptio geographica cum introductione historica*

An incomplete rough draft, mostly in Warner’s handwriting, of a geography and history of Asia in Latin, with occasional quotations in Turkish. It was probably largely based on Kâtip Çelebi’s *Cihan-nûma* (cf. under Cod.Or. 1109, above). The title occurs in p. 625. The manuscript consists of five separate parts which

Cod.Or. 1122, f. 81a. A letter by the Sibyâni Ağâ to the kâzîs of Menteşe, urging them to make haste with the payment of exemption duties for oarsmen for the year 1047 (1637-8), with a ‘pencê’ signature of three ‘horsetails’ (tupas).

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are bound together but lack covers.

(1) pp. 625-852.

A part on Turkestan and the Deşt-i Kiyâk; the heading 'De Regione Türcistan et
Destan kat'k' is found in p. 629. It contains descriptions of the region
and its towns, of which the names are indicated in Arabic script in the margins.
A chapter on the genealogical affiliation of the Mongols and Uyghurs, particularly
their rulers, is found in pp. 647-59; Timur is mentioned in p. 657. A part on
Hörezmia and Tatar begins in p. 659; pp. 664-600 contains some fragments
in Turkish in Nicolaus Petri's handwriting (cf. the introduction to this chapter
and the Index), with headings and rubrics by Warner, on the early history of
Hörezmia (headed 'النه در یا تئل'); see plate); on the mountains of
Tatarstan (pp. 672-3); the origins and habits of the Tatars (pp. 674-6, headed 'De
natîra et indole Tatarorum'; 'دور نسیم', that is Giovanni Lorenzo d'Anania (cf.
Taeschner, 'Geographische Literatur', p. 59n), is quoted in 672; and on Gog,
Magog and the Wall of Alexander (pp. 677, 680, where Ibn Sa'id is quoted). The
chapter on Tatarstan continues on p. 685 with the description of towns and
rivers. It is followed by a description of Transoxania (pp. 714-723), its 'kings'
(mülük, pp. 723-26), Chingiz Khan (pp. 726-9), Timur and his successors (pp.
729-36), Babur (p. 737, with a fragment in Turkish in ta'liq); Samarkand (pp.
739-49; a work entitled 'Vâk'at-i Bâbert' is quoted in p. 742); Tavavis (pp. 750-
5); Beykent and other places (pp. 756-83; quoted are the Manâhi al-Ībâd and
Haši iştêmi (p. 781, cf. Storey 1/2, p. 1169); and Daghestân (pp. 784-6; Haši iştêmi
is again quoted in p. 785); the chapter ends with a Turkish quotation in the same
ta'liq script as found in p. 737, on Kendîbadam also called 'Deşt-i dervîş'.
Another part on the towns and rulers of the Caucasus follows in p. 789 - the
Taqvim is again quoted in p. 795. It is followed by a chapter on Hörezmia,
Daylam, and Gilân (p. 807; the Taqvim is quoted in p. 851).

(2) pp. 1-200

A part on China, headed 'De Regih. Chinesisib'; it begins with a historical
introduction, particularly on the Chingizids, in which various sources are
mentioned: 'Abhîr ad-dâwâ' (p. 1); Kânûn-nâmê (p. 3); Rüznâmê (p. 3), and the
Kavanîn-i ihtiyay (p. 5); other subjects discussed are the calendar (p. 18), religion
THE WARNER COLLECTION (Or. 1130, cont.)

(p. 21, again from p. 57), the army (p. 25), the khaqans (p. 31), the capitals (p. 37), the seals (sigilla, p. 41), the 'works' (de arificiis, p. 65), the capital of Ḥanbalḵ and other places (from p. 70), and herbs (de plantis, p. 88). It is followed by a part on India (p. 91), its major divisions, towns, ruling dynasties, religion, science, warfare, and the nature of its inhabitants. Sources quoted are the Taqvim al-buldan (p. 91), Haft iqlim (pp. 92, 99, 186) and Taṣawq-i Abhar (pp. 92).

(3) pp. 201-408

Begins with an entry on 'Ṣan̄jūs-ṣ̌āhīn', and continues with paragraphs on Khorasan and adjoining areas, with parts on the ruling dynasties, towns, mountains and rivers; it is concluded in pp. 242-3 by a list of 'stations' (menażi) in Turkish and in Nicolaus Petri's handwriting. It is followed by chapters on Kirmān at the time of the 'ulamā and the Seljuqs (p. 246); brief quotations in Petri's handwriting are found in ff. 250, 251, 253, 256; the kings of Persia (p. 260); the Miṣjam al-buldan is quoted in p. 262), its geography (p. 263); brief quotations in Petri's hand are in pp. 268 (the gates of Shiraz), 291 and 305; the work Ahsan at-taqasim is quoted in p. 310) and history (p. 366; quotations in Petri's hand are in pp. 382 and 383). A chapter on 'Chuṣistan et Lüçistan' begins in p. 407.

(4) pp. 409-624

The last chapter of (3) continues here, with a description, with historical explanations, of regions and towns, among these Balkh, Herat, Tūs and Nishāpūr; the Haft iqlim is quoted in p. 439. Sahrawār and adjacent regions are described in pp. 468-502. It is followed by a fragmentary chapters on the Samanids (pp. 553-55); the Seljuqs of Khorasan (pp. 564-5); the Ghurids (pp. 572-3); the kings of Kert (p. 584); 'the conquest of Khorasan by Timur' (only a title, p. 600); the kings of Qūsim, Tabaristān and Māzdaran (pp. 612-619); a brief quotation in Turkish in Petri's hand occurs in p. 619); and a chapter on Gurgān and Jurjān (pp. 619-24; Mas'ūdi's Murtuẓ adh-dhahab is quoted in p. 624).

(5) pp. 1061-1266

A part on Iran, particularly Khuzistan, with historical digressions, which begins with the entry 'ad finès زیبلا Zebelə' (the book Mesāliḵ-i Memālik, cf. Cod.Or.

THE WARNER COLLECTION (Or. 1130, cont., 1132)

602, above, is quoted in p. 1064; Haft iqlim in p. 1090; a Persian poem in Petri's hand occurs in p. 1115; brief prose quotations in Turkish in the same hand are found in p. 1129, 1169, 1206; idem in Persian in p. 1145 and in Arabic in p. 1176; a lengthy quotation in Turkish from the Mesāliḵ, with a list of distances between the Persian towns, is found in pp. 1216-18. It is followed by chapter on the Kings of 'Irāk-i Aẓem' (p. 1225), the Daylamids (p. 1233); and Khorasan and Qahīstān (p. 1243; Ibn Furat is quoted in p. 1246).

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The five parts of the MS, consisting of bound squares without covers, all have the same format: white paper (watermark: clover, letter A); 215x153 mm; original page numbering in Western style; Warer's handwriting varies in size and legibility (see also above); an ex lege plate is pasted on p. 625.

Catalogue entry: CCO 2436 (V, pp. 116-7).

Literature: Juynboll, Beeoeneaars, pp. 229-30.

Cod.Or. 1132

A collection of anecdotes on the exploits of Ḫoca Naṣruddin

The undated copy contains 54 anecdotes in simple Turkish which are numbered in the margin by (a) Western reader(s). Naṣruddin Ḫoca, the traditional Turkish 'wise fool' figure, is the protagonist of numerous humorous anecdotes which always have enjoyed a large readership (audience). Many collections exist in manuscript and have been printed, often with illustrations, in numerous editions from the 19th century onwards; there also exist translations in many languages. Collections in manuscript and in early printed editions often bear titles such as Mendākb-i or Leṭāyif-i or Hikāyāt-i Naṣruddin Ḫoca. (For a similar collection, see Cod.Or. 2067.)

Rebound in boards with red linen backing; glazed white paper without watermark and mended in parts; occasional moisture stains; (1)+16+(1) folios; 220x152 mm, varying, and 160x105 mm, varying; 18 lines; catchwords; ｓｉklе with copious mispellings; without date and name of copyist; an ex lege plate is
THE WARNER COLLECTION (Or. 1132, cont., 1134)

pasted on f. 16b. Marginal pencil notes in Latin with occasional words in Arabic script; Western-style numbers in red in the margins of ff. 1b-5a, in pencil from f. 5b onwards.

Begins (1b, after a besmele):

Alhamdu lillah 'ala kulli hal waladha 'as-salam a'tiyya 'ala 'allaah. (الحمد لله على كل حال حالاً حسن حالاً و سلم السلام علي تبيه) (لهم) إنْ هَذَا هِلْ مَعْمِنَ (هذا) هذى، معنى كل (كل) واكáo (كأن) كأن كتب حروف

Y مفروض (مهم) إمرٍ (مرحو) إمرٍ (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرحو) (مرح)

Ends (15b-16a):

بر كون خواجة بر قرا عرب صاتون ضرب وبلي قلال صابون ضرب ك لثم (بر) كون خواجة بعل فور يواجبه عن الله وتسعفها ودكما ك لثم (بر)

أو السون كي بوبابا بويابيج وبر م م (بر)

Catalogue entries: CCO 502 (J, p. 362); Ethé 2092-8; Majda 9; Rieu, p. 224; Schmidt 5-7; TYTK (Antalya) 2055.

Editions (selective): Bulâq 1257; Istanbul 1303, 1325.

Translations (selective): into French (from 1847 at Izmir); Arabic (Bulâq 1260); German (from 1911); Persian (Tehran 1315); Hungarian (Budapest 1889); Russian (from 1970); Bulgarian (Sofia 1975).


Cod.Or. 1134

Düstür el-`ameel

An undated copy of a well-known Persian-Turkish phraseological dictionary by Mehmed b. Mustafâ Efendi, a biographer of poets, mürâdess and kâzât, who wrote under the pen-name of Riyâzi (d.1054/1644). The work consists of a short introduction (1b-2b, the title is mentioned in f. 2a:17), and an alphabetically

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arranged series of Persian phrases and expressions with Turkish translations and explanations of grammatical issues; the usage of the phrases and expressions is demonstrated by means of Persian verse quotations. Copious marginal corrections and additions as well as annotations in pencil in Latin and Arabic script. (For another copy of the same work, see Cod.Or. 752(1), above.)

The MS has been rebound in boards with red linen backing; glazed cream paper; (1)+65+1+(1) folios; 222x155 mm (ff. 1-23, 28-30), 200x143 mm (ff. 24-7, 31-65) and 130x60 mm, varying; 17 lines; catchwords; fine ta'lik; rubrics and dots in red; without date and name of抄ist; an ex locato plate is pasted on f. 65b.

Begins (1b):

سياس قراون اول مكتب البي زياه ارزات در كه ايفتائ ثانه بي پايان ايلوچون

... The title of the work is mentioned in f. 2a:

لا جرم بر قر قرقط قرقط جم ت总面积 دين وت تزب وت تدینه

Ends (65a):

روح ويخردقر سرب وضع ورضا بلاهيه اوغرادر ديمادر بر شكور

... The catalogue entries: CCO 199 (I, pp. 102-3); Götz II, 443-5, where other MSS are mentioned; see also Fähris 1613-9 (II, pp. 33-5); Storey III/1, p. 73; TYTK (Süleymaniye, Ali Nihat Tarhan 137-8); TYTK (Süleymaniye, Mustafa Âsun Efendi 851).

Translation: extracts have been translated into German, cf. Tekin in EÜ.

Literature: Gönlül Alp Hay Tekin, `Riyâdit', in EÜ.

Cod.Or. 1135

Luğat-i Divân-i Nevârî

لغت ديوان نوآري

An incomplete copy of a Chagatai dictionary explaining words which are found
THE WARNER COLLECTION (Or. 1135, cont.)

in the works of the poet 'All Şir Nevâ'î (Nevâyî or Nawâ'i, d. 906/1501, cf. M.E. Subtelny, 'Mir 'All Şir Nawâ'i' in EF) and others, and most of which were not readily intelligible to Ottoman readers (see also the introduction to the edition mentioned below). The title here given occurs in f. 1a. The work is best known as Lâğââ-i Abâtsça or Abâtsça lâğati after the first entry. The full title seems to be el-Lâğat en-Nevâ'î ve isiğhâdat el-Çâzârîye. It was not written later than 15 Rebi‘u-ı sâri 954 (4 June 1547, cf. Blochet I, p. 87) by an unknown Ottoman scholar, who, according to a note in one manuscript kept in the Bibliothèque Nationale in Paris (Blochet S 1345), was a certain Për Çelebi Nağkas. The work is arranged alphabetically with chapters dedicated to the subsequent letters (harf). The explanations are accompanied by quotations from the original works. The dictionary is preceded by an introductory poem in mevsed rhyme (1b). The present copy abruptly breaks off in the beginning of the chapter on the letter ğâm, and ends in the catchword 'kım'. There are a few marginal additions. (For a full version of the work, see Cod.Or. 703, above; for a glossary in the same genre, see Cod.Or. 841(4), above; for another, abbreviated, version of the same work, see Cod.Or. 1100(3), above.)

Rebound in boards covered in brown marbled paper and with leather backing; glazed white paper; (4)+27+1+(4) folios; 215x155 mm and 180x120 mm, varying; 36 lines; catchwords; small nesîç, lines in black; without date and name of copyist; an ex legato plate is pasted on f. 1a.

Beginn (1a, as in the edition):

لغت دیوان نواینک که آدم میر علی شر که
پور حمید کلکم وصیع اول قیاس تک تار اتفادن ایلور سورکا
مجال کر اسناد مختلش معج اوایسه حمید کلک که
The rest of the page is blank, and the beginning is repeated in f. 1b. The work proper begins (1b, as in p. 5 of the edition):

حرف الالف المنتوجة آبوبه عمود این ایران دیکش شوی معناسنه که لپل
میدونن د مجنون اناسی انترش اولیشگل انتاش حاکم کلور...

Ends (27b, as in the edition, p. 247):

جویونی ... و نه میدونن و لپل د راست معناسنه مجنون عفندی اینلی بهیه سنته
دیست اذرگری ملاح کلور ... یوت د کلب در قابل

Catalogue entry: CCO 205 (L, p. 105); Auner 221; Blochet AF 209, S 563, 564, 745, 955, 963, 964, 1083, 1345; Flügel 91 (L, pp. 103-4); Rieu, p. 263; TYTK
THE WARNER COLLECTION (Or. 1137, cont., 1139)


(2) ff. 11a-14b

An undated copy of a text fragment written in the same hand as found in (1) and which gives a description of the conquest of Baghdad (cf. 13b:13) under the command of Grand Vizier Kemârî Khân Mustafa Pașa [in 1048/1638] (cf. Daniyel-i, *Kronoloji III*, pp. 375-9); it was probably taken from a history or a feithname.

Begins (11a):

و لولیه (؟) واری و هندقنة مترس اول روابط الی اوج معظم الله سن خندقنة برادر وریلوب ... 

It breaks off with (14b):

باشتی وئره طالقون قومان اهمی بین قوجاپ چیارسک ایله بر نت الله اکبر ...

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The MS has been rebound in boards with red linen backing; cream glazed paper; (1)+14+(1) folios; 212x155 mm and 165x110 mm, varying; 11-19 lines; catchwords; *şekte* of varying size; without date and name of copyist; an *ex legato* plate is pasted on f. 1a.

Catalogue entry: CCO 315 (l, p. 182).

Cod.Or. 1139

Miscellaneous annotations by Levinus Warner

The manuscript is a notebook, mostly filled with annotations in Latin and Arabic

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THE WARNER COLLECTION (Or. 1139, cont., 1140)

by Warner. There is one Turkish text (54b): a copy of a letter in the handwriting of Nicolaus Petri (see on him the introduction this chapter and the Index). It is an order (*ema* issued by Körü Hasan Paşa (mentioned in the heading) and addressed to the Kazî of Kayseri, Ankara, and Bessacoran. It quotes the text of a *fermâr* which responds to a petition by the Dutch ambassador (*Flemeneck elçisî*). Warner, and instructs the officials to make sure that the Dutch merchant David van Royen (ـوید رین) is able to freely trade in the area under their jurisdiction in accordance with the Capitulation (*âdname*, of 1612). David van Royen was a merchant established in Izmir and a partner of Edouard Blijdenberch (cf. under Cod.Or. 1122, above); in 1669 he became a director on the Board of Levantine and Mediterranean Trade in Amsterdam for the city of Leiden (cf. Heeringa, *Bronnen II*, pp. 14, passim). The letter is dated mid-Recif 1068 (14-23 April 1658; 7 April 1658 is mentioned in the heading).

Rebound in boards covered in varicoloured marbled paper with linen backing; white paper; (1)+54+(1) folios; 218x145 mm; an *ex legato* plate is pasted in the margin of f. 54b.

Catalogue entry: CCO 2426 (V, p. 114).

Cod.Or. 1140

*Şerh-i bazide-i Hâmîrîye* ـ شرح قصيدة حمیریه

An undated copy - the colophon is incomplete - of a commentary on the famous ‘Wine Ode’ (*Hâmîrîye*) of Shârruf ad-Din Abû i-Qâsim ‘Umar b. al-Fârid (d. 632/1235; GAL I, p. 252; cf. R.A. Nicholson - J. Pedersen, ‘Ibn al-Fârid’, in *EF*) by the Mevlevi shaykh and *littréateur* İsmâ’îl (Dede) Ankarâvi (d. 1041/1631-2; cf. ‘OM I, pp. 24-5; Abdullah Gölpınarlı, *Mevlânâ’dan Soora Mevlevîlîk* (2nd. impr., Istanbul 1983), p. 143). The work is not mentioned in ‘OM or Gölpınarlı’s study. After an introduction (1b-2a), in which the author, who mentions his name in f. 1b:13-4, declares that he began the commentary at the instigation of his friends, the work itself gives detailed explanations for each of the 33 distichs, quoted in red, thereby discussing the words (buğdu), grammatical features (*i’râb*), meanings (*ma’na*) and the interpretation of the contents (*tabîkh*). The prose text is here and there interspersed with verses by the author. (For another copy of the same work, see Cod.Or. 774(S), above.) A few
THE WARNER COLLECTION (Or. 1140, cont., 1141)

marginal glosses in Latin and Arabic script, written in pencil.

Rebound in boards covered in red and black marbled paper with linen backing; glazed cream paper; (1) + 25 + (1) folios; 210x150 mm and 145x60 mm, varying; 21 lines; catchwords; small ar'ib; headings, Arabic quotations, rubrics, lines, and dots in red; without date - the colophon breaks off with "[the copying was finished] in the year four (...)" - and name of copyist; an ex legato plate is pasted in the margin of f. 24b.

Begins (1b, after a besmele):

ارية ومنت لولي حضرت اولويته و جناب روبوبيه که محبیت ذیه ایه
قلوب شاربین پادا تو خریخان منحی، تو خریخان مست و شرخویش

From the introduction (1b-2a):

بعد هذا بو فیکر ... الشيخ اسماعیل المعاویة الاموری اول شیخ کامل ... 
العروف بالایین الغارض المصیري ... خصیر تارک دختم السلاک خان مصیدهه ... یبلهه
نادیه سنت شرخ ایلکدکه ... بر کون بو فیکرک زیارتنه همینت عامل و صورت
عافاده ... عفاده بر ایلک نمضه کلوب ... دختر فریدهه ... خریخیه پی در
مان ایبدا دیتار که دوایی بو قصدیده ... مر غویوب دخت شرخ نادیه اسپی
اوژره بر شرخکور اولویتی ... خشتر پولیتی ... آخر الام شرخ قصدیده به
شروع قیدم

Ends (24b):

و خاتم ست عماریمی حضرت و حسنند ... [خساردن] محویه و مامن قل
بجهرمه دوم نفلهم وما استختره اجی دعیه و تزیر رجایی اکه على كل شیه
قدیر و بالاگیه جدیر

Colophon (24b-25a):

وقت الاعراض من كتابى شرخ القصدیده الخضریة الغارضیة الاسلامیة جزءیة بیعتیة الله
الامهیة و هدایة الربوبیة فی سنه اربع

Catalogue entries: CCA 693; CCO 591 (II, 73); Fibris 3168-71 (III, pp. 59-60); Flügel 475; Rossi Vat. Turco 137(vi); TTnk 68.

Cod.Or. 1141

An epistolary manual

The undated copy consists of a series of address formulas (elkab) to be used in

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Cod.Or. 1141, f. 1b. The first page of an early 17th-century epistolary manual, remarkable for its inexpert handwriting; it may well have been copied by a junior clerk or a dragoman.
the preambles of letters to grand viziers, şeyhülislams, kâşfas, sultans, the emirs of Mecca and other princes, including European rulers, and Ottoman functionaries (1b-7a) and a series of examples of the disposition parts ('müjdâ') of letters addressed to the same or similar persons beginning with the words hâkâm ki... (7a-12a). The first series is headed 'sûrat-i elâkâh' (1b:1; see plate), the latter with the caption 'fazl-i müjdâ hâkâmâleri' (7a:15). Dates found in the quotations of the second part are 1000/1591-2 (10b), 1002/1593-4 (8a, 9a), 1003/1594-5 (9a, 11b, 12a), 1010/1601-2 (8b), 1023/1614-5 (7a, 7b), 1040/1630-1 (11a). Marginal additions.

Rebound in boards with red linen backing; glazed white paper; (1)+12+(1)folios; 210x152 mm and 170x120 mm, varying; 20-23 lines; catchwords, lacking in f. 5b; inexpert, highly irregular sîkeste; one heading (5b), lines and dots in red; without date and name of copyist; an ex legato plate is pasted on f. 1a.


Cod.Or. 1143

A miscellany

The manuscript is a personal notebook with various annotations. (For another notebook of the same format and obviously written and used by the same owner, see Cod.Or. 1155, below.)

f. 1b. A text fragment on the nature of knowledge ('îlm); sîkeste, 14 lines.

f. 2a. Small text fragments on religion (Islam, Judaism and Christianity), the nature of 'îl 의사, and the three conditions for the development of knowledge ('îlîm); an Arabic beyt; small sîkeste.

ff. 2b-3a. Annotations on grammar, illustrated mostly by the conjugation of the verb ışâmâyik, with grammatical terms in Arabic and Turkish. A great number of glosses in the same and in a much smaller script are scattered between the text fragments and in the margins; vowelled and unwovelled nesîh, red numbers and lines.

ff. 4b-5a. A copy of an anonymous - it might have been written by the owner of the notebook and undated treatise on certain grammatical characteristics of Persian, based on the reading of Kemal Paşazade's Dâvâ'îk el-hukûk (cf. Cods.Or. 860(1) and 962(1), above) and other works as well as conversations with scholars, among whom the late [Ahmed] Südi (held "at the beginning of the year 1005 (1596)", 4b:1-2) and, having travelled to Persia, with local experts (4b:3-4); sîkeste, 21 and 4 lines; a marginal addition occurs in f. 4b. (Südi is foremost known as a commentator of Persian works; he also wrote a Persian grammar, cf. 'OM 1, pp. 323-4.)

ff. 5b-7a. A continuous paradigm demonstrating the conjugation of some Persian verbs, headed 'emîjîl-i mahiyâtîfe' (in 5b) and provided with interlinear and marginal glosses in Turkish, explaining the relevant grammatical terms; vowelled and unwovelled nesîh of various sizes, red borders in f. 5b. A stained slip of paper with further explanations is bound between ff. 6b and 7a.

f. 10b. Four text fragments, containing grammatical explanations of the Arabic phrases ما زیاد ضرّ ضرّ ما ضرّ ضرّ ضرّ sîkeste.

f. 14b. A fragment of a theological treatise, headed 'hâtiye' (thought, idea) and dated 19 Sa'âda 1035 (16 May 1626); it begins with the words: 'man is like a stranger on earth...' (insan dönüyoda garb gibi dîvîr...). Four lengthy annotations are written in the margins, among these a commentary on a sentence from the sûrat al-'Anâm, a digression on the acquisition of knowledge, a note concerning a debt of 100,000 aƙçe to be paid to Hüseyin Bag (dated 10 Şervâl 1035/5 July 1626) and some thoughts (hâtiye) on the nature of words (kelâm); 24 lines, tiny sîkeste.

f. 15a. A digression on the meaning of some of the epitheta and the nature of God, dated 26 Şervâl 1035 (21 July 1626); 26 lines, small sîkeste.

f. 15b. Four fragments of criticism referring to passages of Südi's commentary on the Guzîstân (cf. OM I, p. 323) and the Risâl-i yâ'îfe (by Kemal Paşazade, cf. Cods.Or 860(2), 962(2) and 981(23), above); small sîkeste, written upside down as compared to the previous page.

f. 16a. Eleven prose fragments on grammatical terms, among which participles (masdar) and compounds (terkb), with Arabic and Turkish examples; small
THE WARNER COLLECTION (Or. 1143, cont.)

šikeste, written haphazardly in various directions but mostly upside down as compared to ff. 1b-15a.

f. 16b. A series of short Arabic phrases with explanatory glosses in Turkish; vowelled nerišt and small šikeste, written upside down as compared to ff. 1b-15a.

f. 17a. Nineteen prose fragments with additional glosses on various points of grammar, particularly on expressions reflecting aspects of time; small šikeste, written haphazardly in various directions, the texts forming a tangled mosaic filling the whole page.

f. 17b. Twenty prose fragments with additional glosses in explanation of various Arabic, Persian, and Turkish words and phrases; a central fragment also refers to the work of Südi; small šikeste and of the same format as the previous page.

f. 18a. Further prose annotations, about twelve fragments with additional glosses, on points of grammar, mostly concerning the Persian passive participle; small šikeste and of the same format as the previous pages.

f. 18b. Five fragments with digressions on points of Arabic grammar; small šikeste and of the same format as the previous pages.

f. 19a. A series of paradigms demonstrating the inﬂexion of Turkish personal and possessive pronouns as well as the past tense of the Turkish verb, with explanatory notes comparing it to similar constructions in Arabic; nerišt and small šikeste.

f. 19b. A digression on the Persian inﬁnitive, with a series of examples (14 lines), with erasures and interlinear glosses; at the bottom of the page is a separate gloss (written slantingly, 23 lines) on the same phenomenon.

f. 20a. Further notes (six fragments, haphazardly distributed on the page, with many erasures) on the grammar of verbs, with a reference to the work of Südi; šikeste of various sizes.

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The MS has been rebound in boards with red linen backing; glazed cream paper;

THE WARNER COLLECTION (Or. 1143, cont., 1149, 1155)

(1)+20+(1) folios; 216x155 mm; an ex legato plate is pasted on f. 20b.

Catalogue entry: CCO 103 (I, p. 56).

Cod.Or. 1149

A collection of feryad

An undated copy of an incomplete collection of questions and answers concerning legal problems; most items are ascribed to various authors, all of them şeyhülislams of the 16th and early 17th centuries (cf. SOV VI, pp. 1785-9); Ehâbâ'ıd Efendî (1b), Mehmend Efendî (2a, 3a, 3b, 4a), Hâmid Efendî (2a, Muṣṭâfâ Efendî (2a, 2b), Şu'â'îl Efendî (2a, 2a, 4b), Yahyâ Efendî (3b), and Sa'duddîn Efendî (4a). The first (original) flyleaf contains annotations in Latin and Arabic script, among these Persian verses, probably written by Warner. (The original pressmark was Cod.Or. 1149(I); part of the manuscript, Cod.Or. 1149(2), was moved to Cod.Or. 830 in the 19th century, cf. CCO 278 [IV, p. 285].)

Rebound in boards with red linen backing; glazed white paper: (1)+4+4+(1) folios; 210x130 mm and 150x80 mm, varying; 16 lines; one catchword in f. 2b, which does not suit the following text; šikeste; rubrics and lines in red; without date and name of copyist; without ex legato plate.

Begins (1b):

ماضیله زید ذمی ملک‌نیه بنا ابّلیپکی اوقت پچره سن جاّی عمرو فیک اومیه

حوآل ایدویت ...

Ends (3b-4b):

ماضیله زید منفاکت ورته سی عمرو منفاکت ورته سندهن... فلان افهچه دینی واردر... الجواب بعد ایینا بکری اولمانلاز کته اسعد افهی

Catalogue entry: CCO 1927 (IV, p. 183).

Cod.Or. 1155

A miscellany

475
THE WARNER COLLECTION (Or. 1155, cont.)

The manuscript is a personal notebook with various annotations. (For another notebook of the same format and obviously written and used by the same owner, see Cod. Or. 1143, above.)

f. 1a. A note concerning a loan to Naṣrullah Efendi, a sheyh of Eyüb, of ten sheets from "the Tefsir of Kātī [Baydawi]", dated 7 Rebi‘i I-ı-evvel 1038 (4 November 1628); minuscule, almost illegible şikeste.

f. 1b. Various notes with additional glosses in explanation of Arabic words and phrases, partly taken from the sūrat al-Baqara; the page is headed with the date 17 Muḥarrem 1044 (13 July 1634); small şikeste.

f. 2a. Annotations on words, types of script, and the time necessary to copy a manuscript (a reference is made to a work entitled Durar al-akhbār, copied between 22 Zil-ı-ha‘dże 977 and 2 Cemazet I-ı-evvel 983), with calculations; in the middle of the page is a brief commentary on words from the sūrat Ial-Jätihâ and religious concepts; the date 15 Şa‘bân (?) 1045 (24 January 1636) occurs on the top left side; small şikeste; text fragments written haphazardly on the page.

f. 2b. A commentary in Arabic on the sūrat al-Nalî‘at, with many marginal glosses, partly in Turkish; 23 lines, small şikeste.

f. 3a. A grammatical analysis in Turkish of the Arabic text, the commentary on which occurs in f. 2b, with additional interlinear and marginal glosses (18 lines, small şikeste); the lower margin contains a commentary on a hadīs, dated 9 Muḥarrem 1038 (8 September 1628), and a brief note, in a different hand, on the number of (eight) days' travel from Mudurnu (Mudurnu), by way of Bğpazarı, to the house of the sipahi İmkâncı Muṣṭafâ Beg at Ikkilisâ, Mihălaçlık.

f. 3b. A series of commentaries, haphazardly distributed on the page, on Arabic texts concerning, among other things, the pilgrimage, partly taken from the sūrat al-Baqara, with additional smaller glosses, erased in parts; small şikeste.

ff. 3b-4a. A commentary on a work entitled Kitāb al-fpjdr ("the Book of Unholy Acts", but perhaps the sūrat al-Fajr is meant), with interlinear and marginal glosses; the name of Ebbassu‘id is mentioned a few times in f. 4a; 14 and 31 lines; a catchword in f. 3b; small şikeste.
f. 4b. A series of haphazardly written notes, partly erased, on the same work as discussed in ff. 3b-4a; the annotations towards the bottom of the page discuss the meaning of the words "nectar sealed with musk" (Koran, sûra 83:25); small șikeste.

f. 5a. A great many glosses, haphazardly written all over the page and partly crossed out, in continuation of the same subject as treated in f. 4b; small șikeste.

ff. 5b-6a. An essay explaining some rhetorical devices, in particular the metaphor, simile, and trope; dated 12 Ramaçın 1037 (16 May 1628); 20, 26 and 10 lines, with marginal additions, small șikeste (see plate).

f. 6a. The lower part of the page contains at least ten separate notes, filling the written surface like a mosaic, in explanation, partly, of sûra 83:25 (cf. above), and of the term teğhît (comparison); small to minuscule șikeste.

f. 6b. Further annotations on rhetorical devices, demonstrated with the help of a Turkish-Arabic distich quoted in the first line; 19 lines, partly crossed out; small șikeste.

f. 7a. A commentary on the sûrat al-Inshiṣâq (14 lines); an interpretation of the word "eternity" (bulâd) as it occurs in the Koran, based on a work of Şeyhzâde, dated 21 Şabîhu 1038 (15 April 1629) (10 lines); small to minuscule șikeste.

ff. 7b-8a. Two pages crammed full with quotations from Arabic texts with additional translations and commentary, partly erased; vowelled nesîh and small to minuscule șikeste.

f. 8b. Four Arabic and Turkish prose fragments with additional glosses on various concepts, among these on the nature of the human soul (ruh) and 'matter' (heyâlâ); small to minuscule șikeste.

f. 9a. A small treatise on belief (imân) and sin ('âyûb) (12 lines), with additional notes, chaotically distributed over the page, on, notably, spinal marrow (mûhâ); small to tiny șikeste.

f. 9b. A commentary on the sûrat fat-Farîq; 26 lines, with a marginal addition, șikeste.

f. 10a. A series of questions and commentaries in Arabic and Turkish concerning the performance of prayers and particularly the role of the ımdâm in it, with quotations from the work of Abû Hamîfa, dated 15 Şu'fer 1038 (14 October 1628); small șikeste.

f. 10b. A series of quotations in Arabic taken from a commentary attributed to Ebüssu'ûd, with additional glosses with lexicographic references to the Qâminât and the Şahâh, one of which is dated 19 Safer 1038 (18 October 1628); small to minuscule nesîh and șikeste.

f. 11a. Various quotations in Arabic and Turkish on the performance of prayers, partly from the work of Abû Hamîfa; among these is also a passage taken from a commentary on the sûrat al-İbraq by Ebüssu'ûd; nesîh and small șikeste.

f. 11b. Various fragments of commentary on the sûrat al-Baqara; a commentary on some Turkish proverbs (ata sözleri, right margin); a dialogue between a man burdened by debts who asks and obtains advice from a shaykh ("pir-i âzî") to have recourse to God ("divân-i hakka mülazemet et"), on 16 Cemâzi l-evvel (?!) 1037 (23 January 1628, top margin); small to tiny șikeste.

f. 12a. A series of quotations in Arabic and Turkish from the work of Şeyhzâde and the Kâşhâf with commentary on the sûrat al-Fajr; small to tiny șikeste.

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The MS has been rebound in boards with red linen covering; glazed cream paper; 12 folios; 216x155 mm; an ex legato plate is pasted in the margin of f. 1b.

Catalogue entry: CCO 1714 (IV, p. 46).

Cod.Or. 1157b

A miscellany

A collection of folded sheets, partly folded into quires, with various notes in Warner's handwriting. The notes are mostly quotations from Persian and Turkish texts, apparently excerpts from the commentary on the Dîvân of Hâfız by Ahmèd
THE WARNER COLLECTION (1157b, cont., 1159)

Sidi (d. after 1006/1597-8; cf. G.M. Wicken in E2); the name ‘sidi’ is found on f. 1a. They vary from lengthy prose fragments to single hemistichs, with additional Latin glosses. Both the often miniscule Arabic and Latin scripts are difficult to read; the material is arranged, as is clear from some headings, according to alphabet and topics (lexical elements).

White paper; 200x140 mm, varying; 142 folios. (The MS is not described in CCO.)

Catalogue entry: CCO 683 (II, p. 121).

Cod.Ot. 1159 a-f

Diaries for the years 1657, 1659, 1661, 1662, 1663 and 1664 and miscellaneous annotations by, mostly, Levinus Warner

The diary entries and annotations are comprised in six notebooks:

Cod.Ot. 1159a

Annotations by Warner in Latin with occasional words in Arabic script are found in ff. 1a (‘Janaúr. 1662.’), 7b-10a, 11a (headed ‘Februaúr.’), 18b (‘Mart.’), 22a (‘April.’), 24a, 27a (‘Mayis.’), 34a-35a (‘Jun.’), 36a (‘Jul.’) and 41a. These are mostly concerned with contemporary events in the Ottoman Empire, particularly changes in the career of high officials. Some texts in Turkish and in the neot ñeşîh hand of Nicolaus Petri (cf. the introduction to this chapter and the Index) are also found: a chronogram by Fašil with the year 1072 (1661-2, 2a); a chronogram by ‘Ahûf on the death of Grand Vizier Köprüülü Mehemd Paşa (1072/1661, 3a); a chronogram by Nîşârî on the death of the veliçeri kethiâddusi Sîleymân Ağâ, with year 1070 (1659-60, 4a); a ferâv by Mehemd el-Vânî (cf. SÖ Il, p. 533) on the lawfulness of the prohibition on tobacco smoking (6b-7a); a copy of a letter on repair work in Mecca and addressed to Sharîf Mas’ûd based on a rough draft by the late Şükî (28a-31a); a copy of the preamble of a letter addressed to the re’ısülkünâb Muşîf Efendi based on a rough draft by the same; and a chronogram by Nâ’il on Sultan Mehemd IV’s boat (revnûk) with the year 1072 (1661-2, 36a). There are also some Greek texts on religious subjects but not in Warner’s handwriting: ff. 39a-40a, 45a and 46a.

THE WARNER COLLECTION (Or. 1159, cont.)

Bound in light-brown leather, lightly embossed in Oriental fashion; glazed white paper; 56 folios, numbered in Western sequence; 195x140 mm; an ex legato plate is pasted at the bottom of f. 2a.

Cod.Ot. 1159b

Annotations by Warner in Latin with occasional words in Arabic and Hebrew script, mostly on contemporary Ottoman politics, are found in ff. 1a (‘Janaúr. 1663.’), 2a-3a (on Mecca and the sūfne), 7b-21b (‘Mart.’), on the preparations for the coming Austrian campaign, with a digression on the history and geography of Central Asia, cf. Warner’s letter to the States-General of 29 March 1663, G.N. du Rieu, Levinis Warreni de Rebus Turcis Epistolae Ineditae, Leiden 1883, pp. 87-8, 22a-23a (‘April.’), and 27a-31a (geographical notes on the Balkans and the Black Sea area).

Bound in gilt-embossed red leather in Oriental style; glazed white paper; 56 folios, numbered in Western sequence; 195x137 mm; an ex legato plate is pasted at the bottom of f. 3a.

Cod.Ot. 1159c

Annotations by Warner in Latin with occasional words in Arabic and Greek are found in ff. 1a (‘Janaúr. 1665.’), 6a (verses on a comet), 9a-10a (on war booty captured from the French by Algerian sailors, based on information they gave to Warner), and 12a-14a (further information imparted by the same sailors, particularly concerning Mecca - where adultery was said to be rife, while the populace suffer from hunger and the plague - the income of the Kahya (kethiâddu) Beg, and the Bosnians and Albanians). There also occur some texts in Arabic script, recognizable by Nicolaus Petri in ff. 3b, 11b, 63b-60b and 67b-68b. These are: two verses in Persian and Turkish (1a); an incomplete note in Persian on a work by the astrologer, Muhammad al-Husaynî (3b); a Persian astrological text, with lengthy glosses in Persian and Arabic (5a-4b), among these a note on the astrological phenomena surrounding the death of Sultan Ahmed and the succession of Muştafâ in 1026 (1616-7; 4b); a note on the bad portents of a comet and the sentence ‘gâlî deyên gêlî zînî merhûba’ (‘Gone the pander, arrives the adulterer, welcome’, meaning ‘a change of persons makes no difference’, said of sulans); both with Latin glosses by Warner (11a); a letter to the Porte by the Habsburg Emperor Leopold I, dated 18 Sûfèr (10 September)
1664 (67b-64b), followed by the answer of the Porte "with a view to the renewal of the peace" (63b-60b), that is, the Peace of Vasvár (cf. Danişmend, Kronoloji III, pp. 435-6); the last letter is incomplete: the 'articles' 1 to 10 are lacking (cf. 61b-60b).

Bound in gilt-embossed red leather in Oriental style; glazed white paper; 68 folios, numbered in Western sequence; 202x135 mm; an ex legato plate is pasted on f. 1a.

Cod.Or. 1159d

Annotations by Warner in Latin with occasional words in Arabic and Greek script, mostly on contemporary Ottoman affairs, with some scholarly digressions on social and religious phenomena: ff. 2a-6a (headed 'Maia 1657'), 8a-13a (day-by-day entries, 23-29 May, from 11a), 14a-15a ('Jun.'), 16a-20a ('Jul.'), 21a-24a ('Augst. 1657'), 25a-30a ('Septembr.'), 31a-34a ('Octobr.'), 35a-36a ('Novembr.' and 38a-41a ('Decembr.'). Some of these materials were used in Warner's letters to the States-General, cf. Epistolae Ineditae, pp. 32-43. Brief quotations in Arabic and in Nicolaus Petri's handwriting occur in ff. 20b (an Arabic sentence, on the 'lust for revenge' in Arabs), 30a (two Arabic distichs) and 30b (an Arabic verse on the amorous nature of women attributed to 'Abbi).

Bound in boards covered in varicoloured marbled paper, with remnants of a leather backing; white paper; 46 folios, numbered in Western sequence; 204x135 mm; an ex legato plate is pasted in the margin of f. 2a.

Cod.Or. 1159e

Annotations by Warner in Latin with occasional words, phrases, and verses in Arabic, Persian, Turkish, Hebrew (12a), and Greek, mostly on contemporary Ottoman affairs, in particular the rebellion of Abaza Hasan Pasha, with some scholarly digressions: ff. 2a-7a (headed 'Januar. 1659'), 8a-25a ('Februar.'; see also plate), 28a-36a ('Mar.'), 39b, 40b and 42a-45a. (The revolt was only briefly mentioned in Warners letters to The Hague, cf. Epistolae Ineditae, pp. 56-8; see also Danişmend, Kronoloji III, pp. 434-6.)

Lengthier quotations in Arabic script and in Nicolaus Petri's handwriting occur in ff. 4a (a verse by Ibn Nabih; a remark on the Arab way of drawing attention to oneself, with Latin translation, continues in 5a), 6a (a verse by Ibn Hani al-
Andalusian), 31b (a chronogram on Hasan Paşa in Arabic; a chronogram on the conquest of Baghdad in Arabic), 32a (three distichs in Turkish), 33a-34a (a chronogram on the crushing of the Câlîf rebels, with year 1069/1659), 37a-38a (a ferva by Muṣṭafâ Efendi on the legitimacy of fighting and killing the Anatolian rebels), 39a (a quotation in Arabic, headed ‘hadjî’; ‘there will come forward people from amongst my nation who will drink coffee and [among whom] men will be satisfied with men and women with women, and who will rape boys as they will rape servant girls...’), 40a (various quotations in Arabic), 41a (quotations in Arabic from the hadîq and Koran), 43a (quotations in Arabic, attributed to Hasan Paşa and the Ottoman commander (serdar) Murtaç Paşa during their final confrontation in Aleppo), 45a (various quotations in Turkish and Arabic, attributed to, among others, Ebu’ssu’ûd and al-Ma’ârizî, with explanations in Latin by Warner) and 46a (fragments of Arabic prose).

Bound in boards covered in varicoloured marbled paper, with damaged leather backing; white paper; 46 folios, numbered in Western sequence; 200x135 mm; an ex legato plate is pasted on f. 1b.

Cod.Or. 1159f

Glosses, often very brief, in Latin by Warner mostly in explanation of the various Persian kings and other personalities (‘Kabâd’, ‘Jezdegard’, ‘Ferdûn’, ‘Keïmûrt’ etc.) figuring in the Shâhnama: ff. 3a-b, 6b, 7b-9b, 10b-13a, 14b, 15b-17b, 18b, 19b-21a, 22b-24b, 26b-28a, 29a-b, 30b-31b, 32b-34b, 36b, 41b-42b, 43b, 45a, 46b, 47 (= inside of the back cover). The year 1661 is mentioned on the title page (1a). A long poem in mevsîr rhyme in praise of Sultan Mehmed IV occurs in f. 2b, with a series of ‘additions’ (i.e. the margin and in f. 2a. It begins: ی ای شهنشاه تخت سلطان زبده دو دمان عمامش.

Bound in boards covered in varicoloured marbled paper, with leather backing; white paper; 46 folios, numbered in Western sequence; 200x135 mm; an ex legato plate is pasted on f. 1a.

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Catalogue entries: CCO 2437 (V, p. 117); Warner and his Legacy, p. 47.
Cod.Or. 1161

A collection of poems

A notebook with poems or fragments of poems in Arabic, Persian and Turkish written in various hands, among these, prominently, that of Nicolaus Petri (see the introduction to this chapter and the Index). There are also some additions (cf. 2b) and remarks in Latin by Warner as well as a few prose fragments (cf. 1a, 15a); ff. 21a-45b and 46b are blank. Turkish beyts and longer verses are found in ff. 2a-3a, 4b, 5a (see plate), 6a-9a, 10b, 11b-14b, 16b-19a, 20a, 47b and the inside of the back board. Of only a few of these an author is identifiable: two beyts are attributed to Bâkî (4b, 17a); a beyt to Edib (5a); a gecel to Tahir Celebi (18b); and another beyt to Nev'i Efendi (19a). A line on Kemâl Paşazâde is written in f. 5a. Two chronograms on the appointment of Mu‘ûd [Ahmed Efendi] (cf. SO VI, p. 1759) to müftî (seyyihislâm) in 1055/1645-6, the first in Turkish by Fehmi and the second in Arabic by [Yûsuf] al-Badi‘î al-Halâbi (d. 1070/1662, GAL II, p. 286) are found in f. 12a. Another chronogram on the appointment of Mahmûd Edib (d. 1079/1668, cf. GOD III, p. 475) to nâ‘îb of Istanîye (Galata) in 1064 is found in f. 16b. The theme of coffee consumption and its prohibition is found in verses in ff. 9a and 12b. The last is worth quoting:

بیو فلهی خانه‌ی‌ست مربوط به پیام گلار می
میخاجی دیمتر عصار سرور گلنری گلار

Bound in boards covered in marbled paper, with leather backing; the name of J. van Heí and remnants of red wax seals are found on the front cover; white paper; 204×120 mm; 47 folios, numbered in Western sequence; an ex legato plate is pasted on f. 1a.

Catalogue entry: CCO 2444 (V, p. 118).

Cod.Or. 1163

Miscellaneous annotations

A notebook with annotations by Warner and copies of letters mostly in the handwriting of Nicolaus Petri (see the introduction to this chapter and the Index).
ff. 2a-3a. Notes on the Koran in Latin, with quotations in Arabic by Warner, headed *de ratione Corani* (in 2a).

ff. 6a-7a. A description in Arabic of the events of the year 12/633.

ff. 22a-b. A letter by Es'ad Efendi, ‘when he was *kây* of Urfa’, to Warner, dated 15 November 1660; in it he complains that he did not receive an answer to four of his letters (see plate).

f. 23a. A preambule to a letter by ‘a lover of science’ to an Efendi (4 lines).

f. 23b. A draft of a letter in a curious mixture of Turkish and Persian, expressing the hope of the sender to meet the addressee the next day (10 lines).

f. 24a. A letter by Es'ad [Efendi] to, probably, Warner; the writer, returned from a tiring journey, heard on 4 Zul-Hicce [1071] (31 July 1661) about the big fire of Istanbul (that had occurred earlier that month, cf. Danişmend, *Kronoloji* III, p. 428) and, greatly worried, asks his addressee to check whether his town house (*bende-kâne*) had suffered any damage; he had not heard that a previous letter, sent with the kâvânis ‘Ali Çelebi, had arrived (14 lines) (see plate).

f. 25b. A letter by Ahmed to the ‘elçi beg’ (Warner); the writer fondly remembers their last meeting, and reminds Warner of his debt to him of 880 *guruş* (19 lines).

f. 26b. A letter, probably by Es'ad Efendi to Warner, reminding his addressee to answer his four letters (cf. ff. 22a-b, above) and asking him to check his house and property (cf. f. 24a, above), signed Mehmed el-Kâzi (18 lines).

f. 27a. A letter, apparently incomplete, in which the hope is expressed that a letter from the addressee will be received and that the correspondence will continue (19 lines).

f. 27b. A letter in Arabic by Sâlih Efendi to, probably, Warner; he informs him of his good health and confers greetings from his son Yahiya, and his ‘brother’, the dervish. ‘We are in the service of the grand vizier, may God Almighty protect him, and asked him to permit us to travel to Istanbul, but he refused... Some say that he will take the field (*yâkûr el-murâb* but the truth is that no news about the
THE WARNER COLLECTION (Or. 1163, cont., 1167)

conquest of Varad [modern Oradea, the town surrendered on 27 August 1661, cf. Danişmand, Kronoloji III, p. 428] has yet arrived... Because of all these worries we did not write anything to you... Today the news came about the fire in Istanbul and that all the houses in the neighbourhood of the Sileymâniye burnt to the ground; this caused us great sorrow and anxiety..." (17 lines).

f. 28b. A letter expressing the ardent hope of a meeting in the near future, but informing the addressee that the writer was not always free to come; Mustafa always remembered him and both often talked about him, "we both want you to come hither..." (11 lines).

ff. 30b-a. A letter to the kâdet of Izmir, Ünâl Efendi, probably by Warner asking him to devote his attention to "some affairs concerning the Consul in that town"; in a postscript, or perhaps another letter (30a:10-15), the request is repeated and the addressee is also asked to confirm the arrival of the ambassador’s letter.

f. 46b. A list of articles ("ipek, peynir, yabak, balnumu" etc. "ve her ne ki lazim ise bulunur").

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Bound in boards covered in marbled paper, with leather backing; remnants of red wax seals are found on the front and back covers; white paper; 204x135 mm; 46 folios, numbered in Western sequence; an ex legato plate is pasted on f. 46b.

Catalogue entry: CCO 2445 (V, pp. 118-9).

Cod.Or. 1167

Miscellaneous annotations by Levinus Warner

A notebook with annotations by Warner in Latin, with quotations in Arabic, Turkish, and Greek. These notes fill ff. 2a, 3a-7a (on theological matters, with quotations in Greek), 11a (notes, with the name of 'Johannis Willerius mercator', repeatedly and calligraphically written), 12a (pencil drawings of a sheep, a man’s head, and plants), 13a (pencil drawing of, apparently, a heraldic symbol), 16b-17a (Turkish phrases, partly in Latin transcription), 18a-19a (Arabic phrases), 34b-35a

THE WARNER COLLECTION (Or. 1167, cont., 1170)

(Arabic phrases, with Latin glosses), 39a-40a (various notes in Latin, among these on the Turcomans, with quotations in Arabic and Hebrew), 42b-43a (quotations, among these verses, in Arabic and Turkish, with Latin annotations, mostly on the amorous habits of the contemporary Ottoman sultans and their offspring; statements by Ebussu’id and Imam Şahîfi on women are quoted), 44a (various notes on Ottoman institutions and the etymology of the word ‘güzel’ (beautiful); supposedly a contraction of ‘göz’ and ‘el’, ‘oculi et manus’, in which beauty (palchrtiudo) is said to reside), 59a-b (Arabic phrases), 60b (a drawing in pencil of a rosette with concentric circles), and 62b-63b (Latin expressions with various sketches in black ink and black and red pencil).

Bound quires without a cover; glazed paper in various shades of pale yellow, cream, green and pink, partly stained and torn; 63 folios, numbered in Western sequence; 190x120 mm; inscription of J. van Helin in f. 2a; an ex legato plate is pasted on the same page.

Catalogue entry: CCO 2439 (V, p. 117).

Cod.Or. 1170

A collection of Turkish proverbs and sayings with annotations by Levinus Warner

A series of proverbs and phrases, numbered 1 to 53, with explanations in Latin, both in Warner’s handwriting. Some items are incomplete and lack the Turkish or Latin parts; the last entry, numbered 54, is left blank. (For more extensive collections made by Warner, see Cod.Or. 383 and 1119, above; see also Cod.Or. 1180 below.)

Three unbound quires of, respectively two, two, and one folded sheets of paper; white paper; 10 folios, numbered in Western sequence; 195x140 mm; an ex legato plate is pasted on f. 10b.

Begins (1a):

1. سیاهیه طول غرو صور جواب تیمادان بیکدر.
   i.e. mavis statu uni audire...
THE WARNER COLLECTION (Or. 1170, cont., 1171, 1175)

Ends (10a):

Catalogue entry: *CCO* 2449 (V, p. 119).

**Cod.Or. 1171**

Miscellaneous annotations

The manuscript is a notebook with annotations in Warner’s and Nicolaas Petri’s handwriting (see on the latter the introduction to this chapter and the Index). Most pages are left blank. Turkish text fragments are found in ff. 40b (on the characteristics of certain parts of the Koran, six lines) and 41b (on the division of the Koran into parts: *huṣa*, *kṣm* and *cüz*, in the time of the tyrant Ḥajjāj, 4 lines), both in Petri’s hand.

Bound in soft black-brown leather; white paper; 47 folios; 190x137 mm; an ex *tegato* plate is pasted on f. 47b.

Catalogue entry: *CCO* 2450 (V, p. 119).

**Cod.Or. 1175**

*Kitāb-i Edvâr*

An undated copy of a treatise on music; no other copy of the work seems to exist. The title is mentioned in f. 2a:2 and in the heading preceding the text in f. 1b (see plate). The treatise also has a second, but according to the preface, a first title, that of *Ruh-pervâr* (cf. 1b:13). As should be clear from the quotation below, the preface (1b-2a) is defective - a *non sequitur* occurs in f. 1b:8 - and does not seem to mention the author’s name. The work has been attributed to the famous musicologist 'Abdulkâdir [Merâği, al-Marâghi] (d. 839/1435) in *CCO* and by later scholars (cf. Oruna’s study, p. 61), but his authorship of the treatise is unlikely. The scholar is only known from works written in Persian and although he is mentioned in f. 1b:7, together with Nasruddin Farâbî (d. 339/950), it is implied by the added clauses *şefere ʾilâh [lehu]* and *rubûmat Allâh ‘alehyr*, that both

Cod.Or. 1175, f. 1b. The first page of a unique, anonymous treatise on music, *Kitâb-i Edvâr*, probably copied in the early 17th century.
THE WARNER COLLECTION (Or. 1175, cont.)

scholars were already dead. The preface continues that ‘he’ (‘Abdulkadir ? - in that case the author probably was a pupil of the scholar - or perhaps ‘they’, referring to both aforementioned ‘masters’) wrote many works in Persian and Arabic but none in Turkish and that ‘he’ (‘they’?) wished that ‘he’ (the writer) wrote a book in Turkish on the subject of music. He (the writer) then did so and wrote this book’ which contains seven chapters (bab).

The work consists of an introductory part, with author’s preface and a brief treatment of the science of music whereby the number of musical elements are compared to those found in cosmic phenomena. It includes a few stories taken from hadīq (1b-4b). The introduction is followed by chapters on (1) the twelve makāmāt (modes of eight tones, cf. Bardakçı’s study, pp. 64-67) and their nature (4b-5b); (2) the seven āvāţeţa (‘voices’, modes of between five to nine tones, cf. Bardakçı’s study, pp. 68-69) and their concomitant stars (5b-6a); (3) the 24 su’beţa (‘intervals’, modes of between two and eleven tones, cf. Bardakçı’s study, pp. 70-77) and their relation with the makāms, āvatās and terkiţās, illustrated by a diagrams in ff. 7a and 7b, with digressions on the pioneering musician Rustam b. Jihatgir and the theoreticians Ibn Sinâ and Bayezid Bistami (6a-9b); (4) terkiţāt (compositions), with a diagram in f. 9b (9b-12b); (5) væştā (times of the day, suitable to the various types of music) (12b-13a); (6) personality characteristics (dark-complexioned, fair, Turk, French etc.) and the repertoire suitable to them (13a-b); (7) stringed instruments: the harp (çeng) and lute (‘ud) and the makāms played on them, with the suitable times of day, rhythms, intonations (handling of the strings) and the metres of the verses sung - drawings, with a schematic indication of the divisions of the makāms over the frettings of the two instruments are found in f. 16b (see plate; 13b-15a). A Persian poem of two beyts with the names of the makāms follows the text in f. 15 (it also occurs on f. 17a) and a poem in Arabic with explanatory glosses (15b-16a). Persian verses with calligraphic exercises in bold ta’liq are written in f. 19b; notes in Latin and Arabic on the Koran and in Warner’s handwriting occur in f. 20b. An additional müfred is found in the margin of f. 16a.

Rebound in boards covered in red marbled paper, with linen backing; glazed white paper (watermark: pigeon in circle, resembling Heawood 179, dated 1628/1648); 20 folios (the last two folios are both given the number 19); 160x115 mm; 18 lines; catchwords; neshī, title, dots and strokes in red; diagrams and illustrations in black and red (ff. 7a-b, 9b, 16b, cf. above); without date and name of copyist; an ex legato plate is pasted on f. 19a.

Cod.Or. 1175, f. 16b. A page of the unique Kütûb-i Edvâr with illustrations of the harp (çeng) and lute (‘ud), showing the correlation between musical modes and frettings.
THE WARNER COLLECTION (Or. 1175, cont., 1180)

Begins (1b-2a):

Catalogue entry: CCO 1428 (III, p. 305).

Literature: J.-C. Chahrier, 'Makam' in Ef; O. Wright, 'Musiki' in Ef; Murat Bardakçı, Marageli Abdaikadir; XX yy. bestecisi ve müziğin_namespace'tinin hayat hikayeinde eserleri üzerine bir çalışma (İstanbul 1986); Yılmaz Öztuna, Abdüla’kadir Merâği (Ankara 1988).

Cod.Or. 1180

A collection of Arabic and Turkish proverbs and sayings

A notebook, only four pages of which contain sentences in Nicolaus Petræus’s handwriting (see on him the introduction to this chapter and the Index) with a few remarks in Latin by Warner: ff. 1a-2a and f. 47b. Most items are Turkish phrases, sayings and words; two Arabic sentences are found in f. 2a. (See also Cods.Or. 383, 1119 and 1170, above.)

Bound quires without cover; white paper; 47 folios, numbered in Western sequence; 153x105 mm; an ex legato plate is pasted in f. 2b.

Begins (1a):

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THE WARNER COLLECTION (Or. 1180, cont.)

Catalogue entry: CCO 2452 (V, p. 120).

Ends (15a):

Bosnakçe: "Buh seri der bu qadar tefekkürün(mx) qadın tâ'âk måskâr". 


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4. Various acquisitions of the 17th and 18th centuries

After the registration of the Warner collection and prior to the arrival of the Schultens collection in the University Library in 1781 (see Chapter 5), manuscripts acquired between the 1670s and 1781 as well as some manuscripts already present in the library before 1665 but as yet lacking an Or. label, were given their press-marks. Among them are a few Turkish manuscripts: Cod.Or. 1183, copied for Golius (cf. Chapter 1) in 1662, and Cod.Or. 1205 and 1206, which were donated to the University Library by Henricus Dibberts (1660-1740). He had studied at Leiden University and was minister of religion in Leiden from 1695 (cf. NNW IV, col. 503). These manuscripts may originally have belonged to his father, Johannes Dibberts, also a student of Leiden University and minister (1627-1709); of him it is known that he was interested in Oriental languages (cf. Van der Aa IV, p. 151). One is a popular collection of practical texts: calendars, fat-names, and Suleyman Çelebi’s Mevlih, the other a rather expensively manufactured collection of rare treatises on, mostly, religious ethics; both date from about the middle of the 17th century.

Cod.Or. 1183

A historiographical miscellany

(I) ff. 1b-524b

تاج التواريخ

A mid-17th century copy of the famous history of the Ottoman dynasty up to the death of Sultan Selim I in 926/1520 by Sa’duddin Mehemet b. Hasan Cân, known as Hoca Efendi (d. 1008/1599). It was copied for Golius by Shahin Kandi in Leiden in 1662, probably from a copy sold after Golius’s death (cf. the colophon and Houtsmuller, ‘Correspondentie’, p. 66; see also the introduction to the first chapter, above). This latter copy may have been the one preserved in the Bodleian Library, Oxford, MS Marsh 409 (cf. Uri, p. 303, and the Auction Catalogue of 1696, No. 42, p. 12.) On the (unnumbered) title page and f. 1a the work and author are described as تاج آل عثمان تأليف الفاضل مصطفى الدين الشهير بناوجا الجندى; on the title page these words are followed by a detailed description in Latin: FAMILIAE OSMANICAES sive Imperatorum Turcicorum, ab OSMANIS aeo. Solymani Sjah, usque Mordam, quem vulgo Amurathem vocant, Selimii H. filium, HISTORIA, Res gestas et eventus ab anno Christi 1216 ad annum 1570 complectens, et Floridiori stylo Turciœ conscripta a SAAD=DINO, et studiis

Cod.Or. 1183, title page. The title page of a copy of the famous Ottoman history by Hoca Sa’duddin made for Golius by Shahin Kandi in Leiden in 1662.
Imperatoris Morādī, cum juvenis esset, Studiis praefecto (see plate). The ‘1570’ clearly is a mistake for ‘1520’. The title ‘Tevârîh-i fethname-i Bağdād’ is mentioned in a heading preceding the text in f. 1b and in f. 6b/7. The work consists of a lengthy introduction, followed by chapters on the reigns of ‘Ogīmān (9a), Orṭān (15a), Murād I (30a), Bāyezdī I (57a), Murād II (139b), Mehmed II (186a), Bāyezdī II (269a), and Selīm I (329a). Biographies of ‘ulema’ and shaykhs are found for the reign of, respectively, Selīm I (437b), Bāyezdī II (464a), Mehmed II (468a), and Murād II (501b); these chapters are not found in the printed edition. Shorter chapters with similar biographies which are found in the printed edition (p. 429 ff.) occur for the reigns of Mehmed II (512a), Bāyezdī I (516a), and Orṭān (523b). A few marginal corrections, additions, and indications of content in the same handwriting. (For another, less complete copy, see Cod.Or. 519, above.)

Begins (1b, as in the printed edition, vol. I):


Colophon (524b):

Catalogue entries: CCO 948 (III, p. 28); Flemming 129, where other MSS are mentioned; see also Filhar 346-55 (I, pp. 90-1); Schmidt 29, 160; Şengin II, 207.


Translations: partly into Italian, Latin, and English from the mid 17th-century onwards, cf. Rieu, p. 52.


(2) ff. 525b-712b

Tevârîh-i fethname-i Bağdād

An undated, mid 17th-century copy of a description in prose, alternated by poetical intermezzi, of the conquest of Baghdad in 1048/1638 by Hâcī Mustafâ b. Mollâ Rûzvān el-Bağdādī, known as Meddâh ‘ammî r-rûsūl. Nothing is known about the author, apart from what he writes in the preface to the history. The title is found in the heading in f. 525b (see plate); the author mentions himself in f. 526a:13. As is clear from the handwriting, which is the same as that found in (1), the copy was also made by Şahîn Kândî who worked for the University Library and Goliis personally in Leiden between 1656 and 1668 (cf. under (1); Juyebolt, Beeoëfenaars, pp. 167-8; and Schmidt, ‘Heyman papers’). Only one other copy of the work is known, MS 276, preserved in the Bodleian Library (Ethê 2068; cf. the Aucion Catalogue of 1696, No. 30, p. 11); this might have been the copy from which the present one was made. The work consists of an introduction (523b-526b), in which the author explains that he was a witness to the events that took place in his hometown from 1030 (1629-30) onwards, particularly its occupation by the ‘ezîlbâg’ (in 1033/1624) which initiated a twenty-year period of suffering under the [Safavid] ‘schismatic’ manuscripts. The author decided to leave town and he travelled to ‘Rûm’, ‘circling about like a bird without a nest’ (526a:18-9), spending his time in the company of scholars and reading histories.

The history itself describes in great detail and year by year the events taking place in the Ottoman Empire prior to the accession to the throne of Sultan Murād (in 1032/1623), from the Baghdad campaign of Sulaymān the Magnificent in 940/1534 onwards (526b-601b). A survey of the history of Baghdad with detailed biographies of its governors and covering the same period is found in tt. 570a-596a. The history of the reign of Murâd IV begins in f. 601b, thereby concentrating on the events related to the fate of Baghdad - the fall of the town in 1033/1624 is described in ff. 617b-622a; it includes a long kâstâde in ff. 620b-621a. It is followed by a description of the unremitting Ottoman efforts to recapture the town during the following years, culminating in its siege and surrender to the Ottomans (700a ff.). The work ends with the death of Murâd and the succession of Sultan Ibrâhîm (in 1049/1640) (708b-712b). A few marginal corrections, additions and indications of content in the same handwriting.

Heading (525b):

تاریخ فتح دامهّ بغداد بدست پادشاه دین پناه سلطان مراد غازی رحمت الله عليه

Begins (525b):

 большое место ей поделилась путь магомета Багдад и уровень его совершенствованной символніческой связь с ним...

From the introduction (525b-526b):

مجد العذرين حاضر نصفي محسوب بين ملا رضوان البغدادي الشهير مجد عم
Cod. Or. 1365

A miscellany

The collection consists of two parts and two distinct series of respectively five and four folded sheets of paper of different quality and drawn and written by different hands.

The first part (1-10) contains a number of diagrams and tables, with calendar plans in various styles and a circular diagram for the establishment of leap-years.

Cod. Or. 1365

The MS is bound in vellum, embroidered in Western style; white glazed paper; (1) f. 1-72; (2) f. 73-138; (3) 153-208; (4) f. 209-260; red headings and initials; (5) 21 lines; (6) illustrations; (7) a circular diagram for the establishment of leap-years; (8) a calendar plan in view of the importance of this work.

Catalogue entries: CC 1031 (40), p. 206; End 2806.

Literature: GOW, p. 1812.
years during a cycle of 28 years, with explanation (2a; the year 1028 [1618-9] is mentioned in the margin); a circular diagram with indication of directions, including the kibie, for locating the ‘men of the occult world’ (تارих‌های ظالمانه، 3a); it is accompanied by an explanation and a prayer in Arabic (2b-3a); a perpetual calendar consisting of twelve tables for each of the solar months, showing the days of the week on which each of the lunar months begins, with additional information, predictions and advice concerning feasts days, the weather, fitting behaviour and the like (3b-9a); two related lists showing the days of the week on which each lunar month of seven possible years begins (9b); and tables showing the ‘best hours’ of each day of the week and relating the lunar months to various elements, precious stones, and metals (10a). A series of prayer instructions, indicating the proper time and day of the week in which to perform them, is written (up-side down) in f. 10b. (For another copy of the same work, see Cod.Or. 1259(6), below.)

The second part (11a-18b) consists of a circular diagram with indication of directions (11a, as in f. 3a); it is preceded by a prayer formula in Arabic; a series of twelve tables, resembling the first series (3b-9a), for each of the Syrian months, from ṣaḥar (March) to ṣubh (February) (11b-17a); related tables which show the days of the week on which each lunar month of seven possible years begins (17b; see plate); the years 1036 (1626-7) to 1068 (1657-8) have been filled in at the upper side of the diagram; a circular diagram for the determination of leap-years (18a, resembles the one in f. 2a), with a brief explanation and the year 1042 (1632-3), and, on the same page, a table with the numbered days of the month on which the soul (cātan) settles on each of the human limbs; and a table relating the times of day of each weekday with the heavenly bodies and constellations of stars.

The inner front board, the flyleaf and f. 1a contain various notes, mainly calculations of duties (harbour rights, brokers’ fees and the like) and drafts of letters, one of which is addressed by a father to his son Ahmed (4 lines, verso side of flyleaf); some other draft lines are addressed to (fictitious) persons residing in the ‘eski odalar’ in Algiers (3 lines, 1a).

Begins (1b, after a besmele):
الحمد لله رب العالمين و الصلاة على سيدهنا محمد و ابناه و على من بعده بلغتكم فرح قلبه و رضي الله عليه لايذه لازده كناكم فرح و سعد و شهور.

Catalogue entries: CCO 1200 (III, p. 162); Weijers, Orientalia I, p. 315; Sohrweide II, 176, where other MSS are mentioned; see also Fibris 2731 (II, p.
VARIOUS ACQUISITIONS (Or. 1205, cont.)

294).


(2) ff. 19a-27a

Fāl-i Qur’ān

An undated manual with instructions on how to draw omens from the Koran (fāl-nāme). The title does not appear in the text, but is a generic one by which most of these popular tracts are known. The introduction (19a-b) on the proper preparations to be taken prior to the drawing, is followed by alphabetically ordered sections with prayers to be said on reaching the subsequent letters on the page chosen and the augury implied (19b-26a); these are followed by a list with combinations of three letters and their implications, beginning: "three elfs are a blessing, elf elf elf be bring satisfaction" etc., from elf elf elf to dāl be dāl. The copy was made by the same scribe who wrote (3), below, probably somewhat earlier in the same year (1042/1632). A few marginal additions. (For a similar work, see Cod.Or. 1259(1), below.)

Begins (19a, after a besmele):

إِلَيْهِ اسْتَغْفِرْنَآ وَاتَّقُنَآ تَكُونَ لَنَا مَجَالًا مَّلِيدًا أَيُّ فَالُ اسْمِي وَفُلُوْكُمْ سِكَّى كَلاً بِشَأْرَتِهِ، أَوْلَى مِنَ اللَّهِ تَعَالَى سِكَّةَ بَارُوكَارَكَرَفَ جُهَائِكَ عَزَّ وَجَلَّ سِكَّةَ آرَانَتِي قَلِيلَهْ، فَأَنْصِرْ إِلَيْهِ

Catalogue entries: CCO 1249 (III, pp. 187-8); Weijers, Orientalia I, p. 315; for similar works see (3) below and Göz II, 381; Sohrweide II, 296-7, where further references are found; see also Fähris 3516-8 (III, pp. 156-7); TYTK (Antalya) 485; TYTK (Stüleymaniye, Ali Nihat Tarlan) 4.

(3) ff. 27b-65b

Kitāb-i Câfer Sadık

A copy dated 1042 (1632) of a manual with instructions on how to draw omens (fāl-nāme), attributed, as was traditionally done (cf. Rieu, p. 134), to the Imam Ja’far as-Sadiq (d. 148/765). The title is found in the heading preceding the text in f. 27b, to which are added the words ‘وَسَاعِيَتُ وَمَضْنَعَ’ , probably the last part of a for the rest omitted besmæi formula. The work consists of a series of alphabetically ordered sections with prayers to be said on reaching a subsequent sequence of three letters, from elf elf elf to dāl be dāl, on the pages of, probably, the Koran, and the augury implied (cf. (2), above). A few marginal additions. (For a copy of the same work, see Cod.Or. 1259(3); for a similar work, see Cod.Or. 1259(2), below.)

The text is followed in f. 65b by a list of ingredients for ma’an containing opium; a copy of a calendar table, resembling the one found in f. 17b is found on the next page (66a); a table relating the twelve lunar months with the seven days of the week occurs in f. 66b. It is followed by a distinct quire consisting of a folded sheet of paper of a different quality and with a different script containing a prayer formula for assurance safety in the next world (67a); a list with historical data regarding Algiers, headed توابع سلطنت جزيرة, from 941 (1534-5) to 1043 (1633-4) (67b); a similar list with the years of succession of the Ottoman Sultans, from ‘Osman to Murad IV (in 1632/1623) (68a); and a preface of a letter addressed to a brother called Uzun Mehemet (3 lines, 68b).

Begins (27b):

إِنَّ الْفُلُوْكَ لكَبْسَةً فِي جُبْهَةِ الْمَرْضَى وَمَشْدُورَةً. أَوْلَى مِنَ اللَّهِ تَعَالَى سِكَّةَ كَلاً بِشَأْرَتِهِ، أَوْلَى مِنَ اللَّهِ تَعَالَى سِكَّةَ آرَانَتِي قَلِيلَهْ، فَأَنْصِرْ إِلَيْهِ

Catalogue entries: CCO 1251 (III, p. 188); Weijers, Orientalia I, p. 315; for further references, see under (2), above.

(4) ff. 68b-88b

[Kitab] Vestletti n-necât fi mevlûdî n-nebi ‘aleyhi s-salât

[كتاب] وسيلة النجات في موالود النبي عليه الصلاة

An undated copy of a popular poem in mefnâr rhyme in praise of the Prophet Muhammad by Suleymân Celebi (d. 826/1422), imam at the Great Mosque of Bursa. The work, also simply known as Mevlâd of Mevlâd, was completed in 812/1409. Since the 16th century, the poem has been recited as part of the celebration of Muhammad’s birth (on 12 Rabi’ü l-awwal). The main subjects of the

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work are a discourse on the Light of Muhammad, his birth, the wonders preceding it, his virtues, the miracles attributed to him, the mi’rāc (his journey to heaven), and his last illness and death. (For other copies of parts of this work, see Cod. Or. 12.395 and 12.397.)

The last folio (89) and the inside of the back cover are filled with all kinds of notes, mainly prayer formulas and calculations; drafts of sentences to be included in letters and in which the names of Yusuf Ḥalife, Yusuf Efendi and Hüseyn-eğlî occur, are found in f. 89b; there is also a note on a payment by Hüseyn of 1 riyal to his bûlûkbaşî.

Begins (69a, as in Ateş’s edition, p. 92:1; see also plate):

Ends (88b, as in Ateş’s edition, p. 147:60):

Catalogue entries: CCO 2118 (IV, p. 303); Weijers, Orientalia I, p. 315; Götz II, 301, where other MSS are mentioned; see also Fihris 5077-84 (IV, pp. 260-1); Yardum 3507.


Translations: into many languages, see the articles by Burriel and Pekolcay; an English translation was made by F. Lyman MacCallum, The Mevīdī Sherif by Sûleyman Çelebi (London 1945).

Literature: Kathleen R.F. Burriel, ‘Sûleyman Çelebi, Dede’ in EL²; Neclá Pekolcay, ‘Sûleyman Çelebi’ in I/4; by the same: Mevīdī (Ankara 1993); see also the introductory parts to Ateş’s edition.

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The MS has been bound in embossed brown leather, with insets in Oriental leather; coarse cream to light-brown paper (flyleaf, ff. 1-10, 67-8, 89) - ff. 1 and 10 consist of two leaves each, pasted together - and finer white paper, partly glazed; 1+89 folios; 200x140 mm and (1) 175x100 mm, varying, (2,3) 130x110 mm, varying, (4) 165x108 mm; (2,3) 9 lines, (4) 15 lines; catchwords,
occasionally omitted; coarse nesih, vowelled in (2,3,4), fine, small nesih in ff. 11a-18a; red headings, rubrics, lines, and dots; diagrams and tables in black and red, as well as black, red and yellow (in ff. 11b-18a); texts are set in single and double red borders; a headpiece with red and yellow circle and crescent motifs is found in f. 69b; without copying dates and names of copyists, with the exception of G), which was finished by İbrâhîm b. 'Abdüllahi in Cemâli t-level 1642 (November-December 1632); four owners' signatures forming a pençe with one tug by Mehmed Halife occur in f. 89b and the inner back board; an inscription of Yusuf b. 'Ali with year 1061 (1650-1) is found in 89b; a rather enigmatic inscription in Dutch, probably by Johannes Dibbets, is found in f. 89a: 'Rabbia 26 february 1662'; below it is a note in Latin by [David van] Roven [secretary of Leiden University, 1725-53], stating 'Librum hanc Bibliothecae Lugdano Batavorum' done dedit D' Heinricus dubbetius Ecclesiae Leydensis Verbi divini praeco meretissimus'; on the inner front board is written 'Donum Dn. Dibbetti'.

Cod.Or. 1206
A miscellany

(1) ff. 1b-4a

Fragments from the work of Lu'fi Paşa

An undated copy of texts based on a collection of essays called, presumably - there seems to be a mistake in the spelling at this point in the epilogue (4a) - Zâbitetâ l-mesâ'îlî which is attributed to the beglerbeği and grand vizier ("vizier of Sultan Sîleyman"); Lu'fi Paşa b. 'Abdulmu'in (d. 970/1562-3). Its full title is Zâbitetâ l-mesâ'îlî fi-r-i'tikâdât ve l-ištâdât, a work written in Arabic. Kâtip Celebi mentions a Turkish version of it (with the shorter title) in his Kaşfi az-Zunun (cf. Köprülüza'da Meşhmed Fu'â'd, 'Lu'fi Paşa', in Türkâyıt mecnuvât I (1925), pp. 119-150, esp. p. 140). The text here consists of two parts: (1) a list of the negative and positive attributes of God (sifât-i selbye, sifât-i sibâyte, 1b-2b); and (2) an explanation of forbidden sacrifices (beynân-ı zâ Lêbiyî-i muharrene, 2b-4a).

Heading (1b):
حق تعالی حضرت تاریک صفات سلیمان سیدر

Begins (1b):

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VARIous ACQUISITIONS (Or. 1206, cont.)

Ends (75b):

و حق تعالى سكا نجلي إليدي و كيم ويفادر صلي الله عه دكم تكرم بيرود يكم

By Muhammad ibn Umayyah

Coleophor (75b):

تبركت الكتاب على الوص بن مسلم التوفيق على يد العيد الصيفي رضوان ابن علي

List of Additional Sources: CCO 1919 (IV, p. 179); Weijers, Orientalia I, pp. 315-6; Fleischer 19.

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The MS is bound in embossed dark red leather, with gold tooling in Oriental fashion; precious glazed cream paper; 1 + 75 + 2 folios; 280x172 mm and 188x91 mm; 17 lines; catchwords; nesih of calligraphic quality; red borders, headings, rubrics and lines; gold borders set within black lines and gold dots in ff. 1b-2a; 6b-7a; a headpiece with gold floral motifs occurs in f. 1b; a more elaborate headpiece with flower decoration in gold, red, pink, and blue is found in f. 6b (see plate); the MS was copied in 1086 (1675-6) by Ramażan b. ‘Ali.
5. The Schultens collection

The next substantial collection of Oriental manuscripts obtained by the Leiden University Library after Warner’s bequest was that of Jan Jacob Schultens (1716-1778). He was the son of the more famous Orientalist and inventor of comparative Semitic philology, Albert Schultens (1686-1750), keeper of the Warner Legacy ("interpres legati Warneriani", a function created for him in 1729) and professor of Oriental Languages at Leiden University. Jan Jacob, like his father, studied theology and Oriental languages and succeeded him as professor in Leiden and interpres in, respectively, 1749 and 1750. Like his father, he was mainly interested in theology and comparative Hebrew-Arabic studies. He seems to have learned Persian from a native speaker who was a student in Leiden. He also learned Turkish as is clear from translations made for the States-General at The Hague. He never published anything on Turkish language or literature nor, indeed, did he publish anything else apart from a dissertation on the usefulness of the study of ‘Oriental dialects’ for the understanding of Hebrew.

Schultens never visited the Middle East but, as is clear from letters preserved in the University Library collection BPL.245xii, had contact with people who did, among them the traveller Edward Wortley Montagu (1713-76) and the physician Patrick Russell (1727-1805). The first travelled in Egypt and beyond in the 1760s, the second was a physician in the service of the English (levant Company) Factory at Aleppo (1750-71). Both acquired Oriental manuscripts for him. On one occasion, Montagu informed Schultens from London that he had sent 23 cases with books in Oriental languages by way of Rotterdam (letter of 2 June 1761), in another written from Venice on 5 September 1765, that he had bought manuscripts in ‘Arabia’ which he would like to show to him. A month later Montagu wrote that he had not been killed as rumour had it: ‘I have been at war with the Arabs and have seen more than one action, but was never injured and my vessel survived the storms of the Red Sea... I bought various manuscripts, but they cost a lot of money...’ (13 October 1765, letter from Venice in French). Russell wrote to Schultens from Aleppo (on 27 February 1766) that he had bought “certain Arabic manuscripts” for him and would acquire more with the help of “an Effendee of this city”. Manuscripts were costly, however, and “the worst is, that at the sale of Books here, as often happens, some of the rich Turkish merchants interfere, who from the mere affectation of having a Library, purchase the Books at any cost which they immediately lock up and very seldom can be prevailed on to admit of copies being taken.”

Schultens died in 1778 and three years after his death, on 18 September 1780 and thereafter, the deceased’s private library was sold at auction (cf. Van der Aa XVII, p. 531) and 81 manuscripts belonging to it were acquired by the University Library. These were registered in 1781 and given the press marks Or.1222 to Or.1302. Many manuscripts were at some time rebound in boards covered in ochre-coloured paper with a reddish leather backing. Among them were items which had belonged to or indeed had been written or compiled by Dutch scholars and collectors of earlier generations: Golius (Cod.Or. 1280); Jacob Rhenferd (Cod.Or. 1224); his father (Cod.Or. 1246 and 1249); his father’s predecessor, Johannes Heyman, (Codices Or. 1228, 1276, 1288, 1289 - these manuscripts are characterized by Latin title pages and glosses in the scholar’s handwriting); and the pastor of the Dutch Protestant community at Izmir, Herman van der Horst (Cod.Or. 1267). Some of the manuscripts which had belonged to his father had been donated to him in 1732 by two Hungarian gentlemen of Kolozsvár (Cluj), Franciscus Tespregi and Georgius Veresfői (Codis Or. 1246, 1249, 1285, 1286 and 1295). One of these, Or. 1246, had belonged to a dragoman, David Rozsnyai (1641-1718), in the service of the Transylvanian Prince Michael I Apafi. The following Codices deserve special mention: Or. 1228, which is a unique collection of letters, mostly written or received by Dutch scholars; Or. 1249, which contains a rare, if not very noteworthy, treatise on religious ethics; Or. 1263, which is a rare copy, regrettably incomplete, of a mid-14th century poem on the Imam Husayn’s martyrdom; Or. 1264, a poetic miscellany which contains a rare rhymed treatise dating from the mid-15th century, on the saif's path to perfection; Or. 1267 and 1268, unique collections of private letters and legal documents, mostly concerning commercial transactions; Or. 1278(1) which contains an apparently unique copy of a history of Baghdad during the years 1620 to 1640; Or. 1286 which contains extremely rare copies of the work of the poet Zarrifi of Corfu; and Or. 1302, a unique collection of letters dating of the middle of the 16th century and compiled by a certain Gnäyszade.

THE SCHULTENS COLLECTION (Or, 1224)

Cod. Or. 1224

Lexicon Turcico-Arabico-Persico-Latinum

An autograph draft of a polyglot dictionary made by N. Boot between 1659 and 1675. Use was made for it of notes kept by Levinus Warner (see on him the introduction to the second chapter). Boot - his name is also spelt as Boots - was a student from Bremen who studied at Leiden University from 1670 onwards (cf. Juyboll, Beoefenaars, p. 230) and was later, in 1673, employed by the university to assist Shalin Kandi (cf. the introduction to the first chapter and the Index) in preparing the catalogue of Oriental books and manuscripts published in Leiden in 1674 (cf. Molhuysen, Brommen III, p. 277; Warner and his Legacy, p. 33). On the title page (1a) is written: Lexicon Turcico-Arabico-Persico-Latinum, in quo multi interpretum navi degegueur, ac insinu monstrator Harmonia L. Goth. Slav., ut Pol. Mac. Ungar. &c: item Hebr. ac aliarum Orientalium ac Occidentalium, L. Graecae mod. [at this point the page has been blackened] ex omnibus genus Libris Orientalibus, Hebraicus, Syriacus, Arabicis, Turcicis, Persicis, Graecis, item - Latinis ac Vernacularibus Historicis, Geographicis, ac Itineraris, ac praecipue ex Observationibus atque Excerptis Illustrius atque amplissimi viri M. N. Lavinii Warneri, Lippiaci, Praeputio Orandi ad Portum. Summo studio, fide ac diligentia collectum a N. Boot, Bremensi. Viro docetissimo atque Polyglotto. Coeptum anno MDCLXI, continuausque ad annum MDCLXXV. The original annotations were made on folded sheets of brownish paper, later bound together with new sheets of white paper, most of which have remained blank. The annotations in many scripts and languages, among which Turkish, are written in a microscopic script. In many pages the words, (place)names, (unexplained) abbreviations, and phrases form a web of jottings and scribbles. Items were, at least originally, arranged in alphabetical order, but this former order was lost through haphazard binding and often completely obscured by countless later additions.

Bound in boards with leather backing; light brown and white paper; (1) + 1 + 318 + (1) folios, numbered in Western sequence; 320 x 210 mm, varying; the inscription Ex Bibliotheca Rhenfordiana occurs on the title page (1a, Jacob Rhenferd, 1654-1712) was professor of Oriental languages at Franeker University from 1682 onwards, cf. Nat, De studie van de Oostersche talen, pp. 27-9).

Catalogue entry: CCO 213 (I, p. 110).
THE SCHULTENS COLLECTION (Or. 1224, cont., 1225)

Literature: Juynboll, Beoefenaars, pp. 230-1.

Cod.Or. 1225

[Kitâb] Cevâhir et-tevârîh

A late 17th-century copy of a history of the early career of Köprüüzâde Fâzîl Ahmed Paşa (d. 1087/1676) and the military campaigns against Austria and Venice undertaken during his grand vizierate (from 1072/1661, cf. M. Tayyib Gökbilgin - R.C. Repp, ‘Köprüü’ (ii) in EF) by his ‘keeper of the seal’ (mâhârddar), Hasan Ağa. The title is mentioned in the heading preceding the text in f. 1b and in f. 2a:11; the author mentions his name in f. 1b:14. The work, also known as Târîh-i mûhârddâr, has also, rather unconvincingly, been attributed to a certain ‘Ormân Dede of Erzerum by Mehmed Tâhir Bey (cf. ‘OM III, p. 30) and later scholars. An explanation of the contents in Latin is written on the first flyleaf (‘...historia belii Turcici gesti adversus Hungaros et Venetos 1660-1669...’).

The history consists of a preface (pp. 1-2) and five parts (fazl): (1) the events of the period when Ahmed Paşa was beglerbegi (p. 2); (2) the Hungarian campaign of 1073-5/1663-4 (p. 11); (3) the preliminaries to the Crete campaign (p. 176); (4) the early part of the siege of Crete, 1077-8/1667 (p. 314 = p. 214²); (5) the final part of the siege, 1078-80/1668-9 (p. 328 = p. 228³); and a conclusion (îhatine) on the surrender of Kandiye (Ibrâhîm), 1080/1669 (p. 357).

A large part of the text is occupied by quotations from official correspondence. The history is followed (2) by an appendix in which verses in praise of Ahmed Paşa are quoted (pp. 385-402). We find four kastâles by the pasha’s boon companion (nâdîm), the bay-tekîri Mehmed Suleyman Efendi (d. 1088/1677-8, cf. GOD III, pp. 512-5), who is introduced by the author in p. 385; two of these are nasîms by the poet himself on the third (in fact first) one. These are followed by a note (teğîri) sent by Mehmed to the author, Hasan Ağa, in which he expresses his regret about being ill and bed-ridden (p. 393) and a series of chronograms on the conquest of Kandiye by Mehmet and others. The series is concluded (pp. 401-2) by a long chronogram in mesevre rhyme by the copyist; his name and the year of completion appear as a (easily solvable) riddle in the last beyt. A few marginal corrections, additions (most extensive in p. 358, see plate) and indications of content.

Cod.Or. 1225, p. 358. A page with elaborate additions from an early copy of Hasan Ağa’s history of the military campaigns against Austria and Venice in the 1660s.
THE SCHULTENS COLLECTION (Or. 1225, cont.)

Bound in boards with leather backing; glazed white paper; (2) + 5 + 402 + 1 + (2) pages, pp. 208 to p. 298 are erroneously given the numbers 308 to 398; 295x210 mm and 210x120 mm, varying; 19 lines; catchwords; irregular italics; headings, rubrics, lines, and borders in red; copied by Isma'il in 1089 (1678-9).

Begins (p. 1, after a betanale):

الحمد لله الذي أكل الفعلادين في الفعلين دوج وكلا وكلا نحن جمله
فقتل الله الفعلادين في الفعلين أجا أوجيه وفائل الصفات على سيدنا
محمد ...

From the introduction (pp. 1-2):

فاضل الإديم ناقة طاب ثاره ... حضرانيل براح مرات ميسي و مودار
فاصم الله ... السمالي يامن اسم الحسن عم لايف ميسي مودار حسن إيرا ... في ال...
كتاب جهادان جامعه ... وزير أعظم أحمد ناة مروجوك إلما لاتر ... وعزن ...
وزان تندرن قندية فتحه كانه كلبه زمان عدلات أشنته صدر و ظهورا بولان
جوادين جهادان مشتاق ناب مري مثل بركة شيرين تأليف ... اجمن ... تنظيف وسمه ...
جشن براده وميسي بو في البلاغة المذخره في الكريم الامنزاء ...
نجلاء لإكمان ...
مورد ...
...

Ends (p. 383):

بعد النجه صدر عظم ذي ورد نأيوه زمني جدري جوادي ...
كتاب نيردي مكتوب صبودن ... دستاله مفاص وغض و حالت صدى ...
معلمين الحائر اولاس فين المسيح على من أنسا الهيدي تم قلة ...

The appendix begins (p. 385):

بعد النجه صدر أعظم أحمد باثرة كفاتن عزر في كتاب إنابة ...
فاصم الله ... الفاحش باليونك قندية تمني شفاه خواس ...
...

Colophon (pp. 401-2):

تام الأواخر كتاب العذر الله * اسم حمد الله ...

Catalogue entries: CCO 959 (III, p. 32); GOW, p. 217 where other MSS are mentioned; see also Blochet S 509; 1089; Führer 1308 (I, p. 335); Götz II, 233; Karatay 814; Sohrweide I, 135; TTY 123.


THE SCHULTENS COLLECTION (Or. 1225, cont., 1228)


Cod.Or. 1238

A miscellany

A collection of, mostly, original official and private letters, documents and parts, in some cases a quire or more, from manuscripts in various formats and with texts in Arabic, Persian, and Turkish. On the (unnamed) title page is written Collectio Epistolarium a CI. Viro Jacobo Golio, Enumero alisique in Arabiam scriptumam, atque ad ipsos rescriptumam et aliorum MSS. Orientalium &c Arabice et Turcice. Most letters in the collection are part of the Epistulae and Golius correspondence and are almost exclusively written in Arabic. Epistulae (Thomas van Erpe, 1584-1624) preceded Golius (see on him: the introduction to the first chapter) as professor of Oriental languages at Leiden University. These letters were exchanged between the two professors and their, mostly, Oriental contacts and friends. A substantial part of the letters were written by Golius’s copyists Nicolaus Petri and Shahin Kandi. Some of these papers have been edited and translated in Houtsma, ‘Correspondentie’ (see also Schmitt, ‘Heyman Papers’).

The collection, more voluminous than the part represented in this manuscript, belonged to Johannes Heyman (1667-1737) who succeeded Golius to the chair of Oriental languages. Heyman also added his own papers to it, particularly in an autograph (Protestant) catechism in Arabic (No. 164, with the title Kitab Didali ilaa l’iqdad al-Mathir, 32 folios). There are also some business letters which had belonged to the Dutch merchant Paul Maasheok (named ‘Poca Marzitik’ by his correspondents, cf. No. 126). He lived in Aleppo and Acre around 1700. Heyman, who served for some years as minister to the Dutch community in Izmir (1699-1704), visited Acre in 1708 and must have made the merchant’s acquaintance. After he had returned to Holland in 1709, he or perhaps his heirs – the chaotic binding suggests unfamiliarity with the languages involved - had the Maasheok papers, together with the other items, bound in two volumes (cf. Houtsma, ‘Correspondentie’, p. 4). Glosse in Heyman’s handwriting appear in Nos. 124-6 and 157. Another volume of the collection, deemed lost or nonexistent, has been recently found by me in the John Rylands University Library as MS Persian 913. (It contains the bulk of the Maasheok papers.) Some time between 1709 and 1778 the two manuscript volumes must have been sold by Heyman or his heirs. (See for further details, particularly on the letters in Arabic,
Schmidt, ‘Heyman papers’.) The following items - numbers refer to separate units, not to folios - are written in Turkish:

1. A small piece of paper with instructions for avoiding the fires of hell and gaining admittance to the Hereafter, with a list of objects and number of times per day one should wipe them against one’s face and eyes (for another copy, see No. 157, below); approximately 140x120 mm, 6 lines, sikeste.

5. A Turkish version of a part of, what is said to be, the 50th Psalm in the handwriting of Shahin Kandi (see on him the introduction to the first chapter and the Index), headed ععبر المزمور الخمسون لدرک جوزم دوکر - this is Dirk Romhes to whom the note belonged, as a gloss (‘Dirk Romhes eigenaar’) on top of the page explains - dated early 8a/bn 1060 (?) (early August 1650); approximately 235x175 mm, 3 lines, semi-literate sikeste.

130. A sheet of glazed white paper with four lines in divanı script, probably written as an exercise in letter-writing; the gloss ‘Dirk Romhes eigenaar’ appears at the bottom of the page; approximately 285x200 mm, four lines.

7. A text fragment with a description of the monuments of Mecca and Medina and their surroundings, including the waterworks built by Hâseki Sultan, wife of Sultan the Magnificent; based on a number of sources, including a calendar (takvim) and the Şahâb (by al-Jawhari, d. 393/1003, cf. GALI, p. 128); brownish paper, 205x158 mm, 10 and 9 lines, partly vowelled nesih.

131. A sheet of paper with a text in the handwriting of, probably, Nicolaus Petri (see on him the introduction to the second chapter and the Index) with interlinear Dutch and Latin glosses; it is a letter of safe-conduct (‘ahd-i emân kağlîh’) to be used for a voyage by sea and issued to a Dutch merchant called Paulo, signed by Hüseyin, mid-Şevvel (mid-January) 1642 (‘22 سه ’): approximately 160x200 mm, 13 lines, vowelled nesih.

132. A folded sheet of paper (4 pages) containing a copy of a letter in the handwriting of Efrenus with interlinear glosses in Latin and Italian in which the sender, a certain Hasan, requests the addressee, a certain میسیر جوزه (Misi Cesare ?), to confirm the arrival of four pieces (tauğha) of camlet (sif, cambolot) sent to the addressee and Şahâb Çelebi; he asks to send broadcloth (şoka) in return; he also asks for broadcloth in return for the six sheets of camlet sent by Hoca Yusuf (see for the original, No. 143, below); approximately 200x300 mm, 10 lines per page, nesih (see plate).

133. A small sheet of paper containing a note by Hasan Ağa with a description of the physical characteristics of a German (Ningçe), dated 1662 (1651-2); approximately 165x115 mm, 6 lines, nesih, probably copied by Shahrin Kandi.

134. A sheet of paper, partly torn, containing an autograph letter by Nicolaus Petri to Seyyâhzade Mehmed Efendi (d. 1068/1657-8) on a theft of the latter’s books by [the Orientalist] Christiana Ravus (1613-77) in Istanbul; edited and translated into Dutch, Houtman, ‘Correspondentie’, pp. 100-1; approximately 200x160 mm, 15 lines (upper margin 17 lines), nesih (see plate).

135. A sheet of paper containing a letter from the governor of Algiers in which he warns his priveteering captains not to touch the goods nor the ‘young men’ on
Cod. Or. 1228, No. 132. Two pages of a copy (made of No. 143 in the same miscellany) by Erpenius (1584-1624) of a business letter addressed to a European, probably Italian, textile merchant by an Ottoman partner, with interlinear glosses.

Cod. Or. 1228, No. 143. The original of the letter copied by Erpenius (in No. 132).
THE SCHULTENS COLLECTION (Or. 1228, cont.)

board the ship of the Dutch captain Guillielmo (Willem), signed by Yusuf, mitmiran-i Cezayir-i garbi, dated mid-Muharram 1046 (15-24 June 1636); approximately 220x165 mm, 9 lines, sikeste, signature with penče of three tugis, partly torn off.

136. A sheet of paper containing a letter addressed to a Venetian merchant Messir Marco, on various commercial transactions, among them a despatch of four pieces of camlet (şaj) to Marco and Sivrızşahri Hayder, with a request to sell them well, signed by Budak Beg; 208x150 mm, 12 lines (right margin 9 lines), sikeste.

137. A letter of safe-conduct issued to two Dutch gentlemen (begzâdere) for a journey between Istanbul and Varadin (modern Petrovaradin, Novi Sad), dated 23 Cemâl-i level 1121 (31 July 1709), with tailed signature (kervânî imza) and legal confirmation (upper margin); a sheet of glazed white paper, approximately 222x150 mm, 6 lines, divant (see plate).

138. A sheet of paper containing a statement by a brother on the donation of a piece of land (‘gardén’, bağ) in a village near İstinye (Galata) to his sister Ayşe by their deceased father prior to his death, made in the presence of the local naïz, with legal confirmation (upper margin); glazed white paper, approximately 240x160 mm, gold-dusted divant.

139. A request for the issuing of a ferâd on the inheritance of zâtmen occupants from a house belonging to ‘Ali Koçaci in the quarter of Bereketzâde, Galata, signed by Mehmed; the zâtmen were living on the upper floor and had the annoying habit of opening their door and exposing themselves to the neighbours, including members of his own family; according to a note in the upper margin, the kerâf objected; a sheet of glazed white paper, approximately 220x150 mm, 11 lines, sikeste and divant.

140. A loose sheet of paper containing a ferâd on the inheritance of goods, with illegible signature; glazed white paper, approximately 215x100 mm, 4 lines, small nestaşâr.

141. A letter concerning the payment of expenses to the amount of 200 riyal kuruş to the sender and his sons by a Beg Efendi ("if you pay, we will work as well as we can"), signed with alâî kerem, which stands for Eliezêr [algranate] as is clear.
from an Italian postscript in the upper margin; the writer also states that he is well able to write and read Arabic, Turkish, and Hebrew; the Turkish is somewhat idiosyncratically spelt; a sheet of glazed white paper, approximately 220x160 mm, 10 lines (4 lines in right margin), angular şıkeste (the Italian part has 14 lines).

142. A copy of a letter letter by Halil Paşa, at Istanbul, to the Dutch States-General with a request for protection of the Ottoman Jewish merchant Arslan, brother of the Dutch protégé Rabbi Yašīf Pardo; white paper, approximately 180x165 mm, 8 lines, vowelled, somewhat angular nesîh (see plate).

143. A letter, a copy of which is described under No. 132, above; on the verso side there is a note asking to forward the letter to Europe (ıstargislân) where the merchant lives; a sheet of brownish paper, approximately 205x165 mm, 15 lines, şıkeste (see plate).

144. A request by the envoy (etçi) of the Netherlands to the Sultan to order Müş Paşa to release ten Dutch captives in exchange for Muslim prisoners recently captured during a battle with a fleet of Spanish privateers; glazed white paper, approximately 150x150 mm, 15 lines, small divâni.

145. A receipt issued to a certain Şahi for his payment of 131.5 eseri (foruse) in duties due on the import of goods, signed el-İâccî Mehmed; white paper, approximately 160x110 mm, 5 lines, şıkeste.

146. A sheet of paper, probably from the archive of an İzmir merchant, containing annotations on the import of various goods, some of these brought to İzmir on a ship of a Persian merchant ("Acem Hoca"), among these carlots and rifle cords (tifeq ıpliği), their payment and exchange costs, with six signatures and seals of witnesses confirming payment of custom duties to İâccî Mehmed; the name of 'Şahi', consignee of the goods, occurs in the first line (cf. No. 146, above); glazed white paper, approximately 310x125 mm, divâni and siyakat (see plate).

149. A separate, folded sheet of paper containing a letter - a number of words show an unusual spelling - in which an anonymous sender, probably a janissary officer, writes to an unknown addressee about his safe arrival in Tripoli (Trablus-ı garbî) and the visit of a Dutch (?) frigate; the captain was received by the day in
a meeting of the Divān and departed after a few days with letters and a fur; in a marginal addition, the sender writes that letters were received from the Kapudan Paşa; glazed white paper, approximately 380x255 mm, gold-dusted Divān; a seal appears on the verso side.

152. A sheet of paper with various inscriptions on both sides, mostly in large calligraphic Nestīth and Divānī, among these a preamble to a letter in Turkish; 217x165 mm.

157. A piece of paper with a copy of the text found in No. 1 above, with notes in Dutch, Latin, and transcribed Turkish by Heyman; approximately 120x85 mm, 8 lines, Nestīth.

165-166. Two folios containing a copy by Shahin Kandi of a letter (of four pages) confirming the 'ahdname (Capitulation of 1612) issued by the sultan to the Dutch envoy Cornelis Haga (1578-1654, in office 1612-39) in which the safety of Dutch shipping was guaranteed from corsairs operating from Algiers, signed by the mirmirān-i Cezāyir Suleyman Paşa and eight of his ağas and ser-i bālūkās, dated mid-Cemâr l-evel 1026 (17-26 May 1617) (cf. De Groot, Ottoman Empire, p. 157); in the top left corner of the first page is written 'sürat-i tahtxış', white paper, 245x175 mm, 15 lines, Nestīth of calligraphic quality.

167-168. Two folios containing a copy by Shahin Kandi of a letter (of three pages), a fermān issued by Sultan Ahmed I] confirming the exemption from paying the poll tax (kağāç) granted to the British, French, Venetian and Dutch subjects residing in the Ottoman Empire, dated early Rebi‘i l-evel 1026 (9-18 March 1617); in the top left corner of the first page is written 'sürat-i berāt-i 'āli-șār', the format is identical to the previous folios.

169. A folio containing a copy by Shahin Kandi of a letter of appointment (berāt, two pages) for the Dutch consul at Aleppo who is to succeed [Cornelis] Witsen - the text shows blanks where the appointee’s name was to be filled in - dated mid-Safar 1039 (29 September - 8 October 1629). (The new consul was Johannes van Peene, cf. Schutte, Repertorium, p. 350.) In the top left corner of the first page is written 'sürat-i berāt-i 'āli-şār'; the format is identical with the previous folios.

170-1. Two folios containing a copy of a letter, or perhaps passages from more than one letter, by Shahin Kandi in which the Porte responds to at least one

Cod. Or. 1228, No. 141. An undated letter by Eliézer Algranate, probably a Jewish merchant living in the 17th century, on a financial transaction in rather idiosyncratically spelled Turkish and Italian.
THE SCHULTENS COLLECTION (Or. 1228, cont., 1234)

petition received from the ‘king of the Netherlands’ (Nederlands konst) concerning
the fate of Dutch prisoners; the format is identical to the previous folios.

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The MS has been bound in boards covered in varicoloured marbled paper with
leather backing; paper of various quality and sizes; 172 numbered items of, each,
one or more folios; various script types.


Cod.Or. 1234

İntihāb et-tevârîh

An undated copy of a history of Egypt by 'Abdullâh b. Rizvân, a courtier
(müteferrika) of the palace and son of the (only) governor of Kefê, Rizvân Paşa.
The work was dedicated to Grand Vizier Kemânêk Kara Muşafa Paşa (d.
1053/1644) and written during the reign of Sultan İbrahim (ruled 1049/1640 –
1058/1648). The title given here occurs on the first flyleaf - the words intihâb
and tevârîh moreover are used by the author in f. 2b:1 (“I made a choice from
among many honoured histories…”); the author mentions himself in f. 2a:15:
The history is better known as Tarih-i Rizvân Paşaçade and also as Tarih-i Msr.
It consists of an introduction (1b-2b) and nine chapters (jaqf). These contain (1) a
survey of world history from the Creation onwards (1b); (2) the history of
the prophets and ancient kings of Egypt (53a); (3) a description of the talismans and
wonders of Egypt (60a); (4) an argument for the superiority of Egypt and its kings
compared to other countries (76a); (5) a history of the Islamic rulers of Egypt
(77a); (6) a description of the country’s geographic units (90a); (7) a treatise on
the reasons for the decline of the Egyptian dynasty (93a); (8) a description of
the battle between Sultan Selim I and Sultan Ghawri (93b); and (9) the five battles
between Selim and Sultan Tûmân (104b), followed by a survey of the Ottoman
governors up to the appointment of Mehmêd Paşa in 1056/1646 (126a).

A separate (untitled and unnumbered) chapter (bhâb, cf. 120b:11) - it may have
been taken from another work -; finally, is devoted to the nature of the Egyptians,
the nature of tyranny and various theories of the Apocalypse (127a-129b).
Marginal corrections, additions and indications of content, partly lost by
trimming. A lengthy discourse on the treatment of servants is found in the margins of f. 31a; a part of the left margin, which had been cut off here, was later again pasted against the page. The same procedure was adopted for a lengthy marginal correction in f. 104a.

A chronogram of two beyts on the death of the executed Grand Vizier Maşul Ahmed Paşa (probably Tarhanç Ahmed Paşa, killed in 1063/1653) and another one of one beyt on the appointment of Adam Efendi as Mevlavi shaykh of the Galata tekke are found on the first flyleaf; on the same page are notes on the fire in the conical roof of the spire of the Bıyıkküle at Galata (‘Galata Tower’) after Friday prayers on 7 Cemâzît-l-âhir 1059 (18 June 1649) and the death of Galatavi Derviş Efendi chămane on 18 Şârîb 1058 (7 September 1648). A chronological survey of the divinely inspiration of seven prophets, from Adam to Muhammad; a similar survey of the time intervals between the life-times of these prophets; and a survey of the ages of the fourteen prophets are found in f. 1a.

Rebound in boards with leather backing; glazed cream and pale pink paper; the title is written on the lower edge; (1)+2+129+1+(1) folios; 280x185 mm and 185x110 mm, varying; 17 lines; catchwords; small divânî headings, rubrics, lines and dots in red; an empty, three-column diagram in red in the last flyleaf.

Begins (1b):

The final chapter begins (127a):

The additional, final chapter begins (127a):

The history proper ends (126b):

The final, additional chapter begins (129b):

Ends (129b):

THE SCHULTENS COLLECTION (Or. 1234, cont.)

Catalogue entries: CCO 941 (II, pp. 23-4); Fleming 110-3, where other MSS are mentioned; see also Führer 398 (I, p. 103); Götz II, 221; TYTK (Türkiye Büyük Millet Meclisi) 152.

Literature: GOW, pp. 176-7

Cod.Or. 1246

An early copy of a Turkish version of the stories of Kháilla and Dimna by ‘Ali b. Sulih, also known as ‘Ali Celebi or Vâsi‘ Alisi (d. 950/1543-4). The title occurs in the top margin of f. 2a. It is preceded by a lengthy introduction with ample praise of Sultan Süleyman the Magnificent. In its prefatory section, the author, who does not give his name, relates the history of the story collection and explains that he translated the version entitled Anwâr-i Suhaîî by Huseyîn Wâ‘îz al-Kâshî (d. 910/1504-5). He did the work in his spare time while he was müderrîz in Edirne (6b-8b). The author worked on the translation for twenty years but when he offered the work to Grand Vizier Lütfi Paşa, the latter contemptuously refused it, proclaiming that it had all been a waste of time. The sultan, however, was able to recognize the stylistic merits of the work and promoted the author to kâdi of Bursa (cf. Schmidt, Pure Water, p. 258). The main part of the work is divided into fourteen chapters; the first begins in f. 23a, the last, fourteenth, begins in f. 391b. A few marginal and interlinear corrections and additions. (For another copy of the work, see Cod.Or. 448, above.)

Rebound in boards with leather backing; glazed cream paper; (1)+411+(1) folios; 225x133 mm and 165x66 mm; 21 lines; small itâ’îk of calligraphic quality; gilt borders; headings, rubrics, lines and dots in red; dots in gold in ff. 3b-4a; a magnificent headpiece in gold and blue with varicoloured floral ornaments precedes the text in f. 3b (see plate); the copy was completed by Mevlânâ Muşîhîddîn in Istanbul shortly before Friday prayers, 25 Şâfer 970 (24 October 1562), in fact a Saturday; a copyst’s verse in Arabic (and in red ink) is added to the colophon in f. 410b; two identical owner’s seals occur in ff. 182b and 410b; green pages, taken, probably, from the original binding, with calligraphed pious texts in Latin and Hungarian are pasted on the inner boards; they also contain a passage in which the owner states that he bought the work (a Horologium),
translated into Turkish by a professor of Edirne) in Istanbul for 18 Imperial Thalers; in a passage, written in Szamos-Ujvar and further down the same page, the owner prays for release from prison, 'this most dark captivity'; in ff. 1a-b follows the text of a journal, written in Hungarian, with entries for various days in 1679-1680, in which he makes notes about his reading (without mentioning any title, however - I am indebted to Prof. G. Haza and Prof. F. Szakály for this information); in f. 2a it is explained in Latin that the manuscript once belonged to David Rosnyai (Rozsnyai Dávid, 1641-1718, cf. Magyar Eletetrajz Lexicon, Budapest 1969). He was a dragoon in the service of the Transylvanian Prince Michael I Apafi (1632-1690, ruled 1661-82). He began to translate the work into Hungarian but had to stop because of ill health - this is reportedly stated in the adjacent pages (the aforementioned journal); the MS was finally bought from the dragoon's heirs by Franciscus Tsepregi and Georgius Veresföi, who in turn offered the work to Albert Schultens in gratitude; the note was drawn up in 'Claudiopolis' (Kolozsvár, Cluj) on 13 April 1732 (see plate).

Begins (3b):

From the Preface (7b-8b):

Cod.Or. 1246. f. 2a. The title page of an early copy of Ali Çelebi's Hümâyûn-nâme, with a description in Latin of its provenance; the manuscript was donated by two Hungarian gentlemen to Albert Schultens; they in turn had bought it from the inheritors of the Transylvanian dragoon David Rosnyai (1641-1718), who had begun to translate the work into Hungarian.

Ends (410b):

Colophon (410b):

Copyist's verse (ibidem):

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كتاب نظمته بحكيّة زلالا و هي حواء دور قد نلال

Catalogue entries: CCD 500 (l, p. 361); Flemming 438-9, where other MSS are mentioned; see also Fihrist 5028-41 (IV, pp. 247-50); Sarajevo 1929; Schmidt 59, 60, 108.

Edition: Bulâq 1251; cf. also Flemming, p. 342.


Cod.Or. 1249

A miscellany

(1) pp. 2-170

A treatise on religious ethics

The undated copy of the treatise is without title; the pen-name of the author, Cemâlî, occurs in the Turkish verses - there are also many Arabic and Persian poems - with which the prose is alternated. An introductory part (pp. 2-6) is followed by a series of chapters (fasl) without headings. Themes are the attributes of God (p. 6); life on earth and the way to find bliss in the Hereafter (p. 29); the usefulness of fear and the punishment of sins (p. 35); the earth as a paradise for the infidel, but a prison for the true believer (p. 43); the transitoriness of life (p. 66); the soul is like a parrot, the body like a cage (p. 74); the importance of learning from the past (p. 80); young men inevitably become old men (p. 81); the advantages of abstinence (p. 129); the requisites for travelling on the path to God (p. 142); and crucial prayer formulas (p. 151); the last chapter is a conclusion: the information presented in the preceding pages is quite sufficient to serve as a guide for the believer (pp. 159-170). The text is given the form of a tefsir work and consists mostly of quotations from the Koran and hadîth (the Imam Gazzâlî is quoted in p. 168). A few marginal corrections.

Various annotations are found in p. 1 and the two flyleaves preceding it: a note in divân partly obliterated by moist damage in which the names of ‘Abdallâh Ağa and Hûseyn Paşa occur; a verse by Bâkî, a note in Latin (cf. below); a note on the execution of Prince Mustafâ at Ereğli with date 28 Şevval 960 (7 October
1553; two prayers to be said when starting a period of fasting; a prayer diagram to be used in the night of 14 (?) Ramazân, and, in p. 1, three prayers, the last two of which are accompanied by instructions about when to say them.

Begins (after a besmele, p. 2):

The author's name is found in, e.g., p. 11:11:

The MS is in boards with leather backing; glazed white paper without watermark; (2) +4 +174 +2 + (2) pages; 207x145 mm and (1) 142x78 mm; (1) 17 lines; (1) catchwords; (1) vellumed neşih, (2) şikeste; without date or name of copyist; 'bought from Habib Ağa' is written on the page following p. 174; a note in Latin stating that Franciscus Tspergi and Georgius Veresfói offered the MS to Albert Schultens in gratitude, written at Claudiopolis (Koloçozvar, Cluj), 3 August 1732 (verso side of the first original flyleaf).

Cod. Or. 1259

A miscellany

The manuscript is a collection of manuals for everyday use; it seems also to have served as a notebook for, probably, a janissary officer between 1632 and 1650.

(1) ff. 5b-10b

[Kitâb] Fâl-î Kurân

An undated copy of a manual with instructions on how to draw omens from the Koran (fâlname). The title is found in the heading preceding the text in f. 5b. The manual first explains how to prepare oneself, that is, which prayers to recite (5b). After having opened the book, the introduction continues, one must follow the instructions, otherwise one will suffer (5b-6a). There follow explanations of the meaning of specific points in the book, beginning with the first letter of the first line which is the 'house of travel' (şerf hâlân); if the word carries a şerf, that means your wish comes true, if it carries a şâmme it means a bitter fight and so forth. One finds also houses of the enemy, and of illness. From f. 7a, we find a systematic treatment of the letters of the alphabet, from elf (elf is extremely propitious and brings power and victory...) to yd. A lengthy marginal addition is found in f. 6a. (For a copy of a similar work see, Cod. Or. 1252C, above.)

Various annotations are found on the pages preceding the text: about the propitious and spiritual influence on those who contemplate the person (biye-i-
Cod.Or. 1259, f. 15a. The first page of a summary fâlnâme (a manual with instructions how to draw omens from the Koran), which is part of a manuscript used as a practical guide and notebook by, probably, a juntissary officer who flourished c.1650. The letter combinations and what they portend are noted in the circles.

THE SCHULTENS COLLECTION (Or. 1259, cont.)

serefe) of the Prophet (10 lines, 1b); a series of expressions in Arabic describing personal features, with interlinear Turkish explanations, and a heyê (2a); a series of 'famous things of the past' ('the life-span of Noah', 'the stature of Adam', 'the patience of Eyüb' and so forth, to 'everything in Mecca') (3b); an Arabic sentence to be spoken to the man one wants for love ('mahabbet içcin matlab'); a wish-fulfilling prayer to be said seven times before going to sleep (3a); a prayer accompanied by an instruction how to use 'an honoured verse' of the Koran for discovering the name and nature of one's beloved (3b); two shorter wish-fulfilling formulas involving the reading of a sûra and the repeated saying of prayers to a hair of the beloved one (4a); a brief fâlnâme with introduction and discussion of the letters of the alphabet, headed 'قحن ذكرآن فالي أجمع مراد الايلسک' (4b-5a, 16 and 6 lines).

Begins (5b):

\begin{quote}
إكر بر كيشي قرآن فالي اهمق دیلیه مصحح شریکی النیه اله اوق کره فانجح اوقیه كره اخلاص و اوق کره سلواه كثره...
\end{quote}

Ends (10b):

\begin{quote}
إكر يآث الکسه اعیاد و قطعا ان شا الله الرحمن ضرر يودّد جعله سنه علمت اولم تیه ان شا الله تعالى لا يعلم الغيب الا الله
\end{quote}

Catalogue entries: CCO 1250 (II, p. 188); for similar works, see also Götz II, 381; Sohrweide II, 296-7, where further references are found; see also Fihris 3516-8 (III, pp. 156-7); TYTK (Antalya) 485; TYTK (Süleymaniye, Ali Nihat Tarlan) 4. (2) ff. 15a-17a

Fâlnâme-i Cafer Şadık

An undated copy of a manual with instructions how to draw omens from, probably, the Koran (fâlnâme), attributed, as was traditionally done (cf. Rieu, p. 134), to the Imam Jâfar aș-Sâdiq (d. 148/765). The title is found in the heading preceding the text in f. 15a. The work has the form of a series of circles containing combinations of three letters, from әlf әlf әlf to әdîl be әdîl, with a brief indication of their portent. (For copies of similar works, see (3) and Cod.Or. 1205(3), above; see also plate.)

The pages preceding the manual contain various annotations: a note on the fire in Sinop of 11 Receb/6 August 1022 (actually, 27 August 1614) lighted by 'dust-
like infidels’ - "I was born three months later"; a pious poem, partly lost at the edge (11a); 17 müfreds (12a); a calculation, a güzel (13a); 12 müfreds (13a); two distichs from a güzel (13b); a survey of the auguries resulting from the occurrence of various patterns of dots in four consecutive sentences (of the Koran); a prayer to write on a loaf of bread (14a); two prayers for the dead, the second of which was preferred by Ebüsa‘üd (14b). The manual is followed by a detailed instruction for prayers to be said by a ship’s crew for enhancing their safety (18a-b, 15 and 17 lines).

Begins (15a):

[111 خیردر و مبارک انشا الله تعالی ...]

Ends (17a):

د ب د خیردر امکار الله اعلام م

Not in CCO; for references, see under (1) above.

(3) ff. 20b-43a

Fâlnâme-i Câfer Şâdik

An undated copy of a manual with instructions how to draw omens (fâlnâme), attributed, as was traditionally done (cf. Rieu, p. 134), to the Imam Ja'far as-Sâdîq (d. 148/765). The title is found in the heading preceding the text in f. 20b. The work consists of a series of alphabetically ordered sections with prayers to be said on reaching a subsequent sequence of three letters, from elf elif elif to dâl be dâl, on the pages of, probably, the Koran, and the augury implied. Marginal indications of content. (For a copy of the same work, see Cod.Or. 1205(3), above; for a similar work see (2), above.)

Begins (20b, after a besmele):

[الله تعالی و جلفشت ل مالا ممدوعد و و بين شهود ای قال اسی بو فالکم کم کل کریت اولوسن سکا کم احتمال سکا پار تکمکارکر سکا آگی چهان عزتی ارزایی فله ...]

Ends (43a-b):

[سکا اسی بو فالکم سکا کل کریت ... سوینه سین دوستارک شد اوله ان شاه احتمال]

Catalogue entry: CCO 1252 (III, p. 188), marked as (2); for further references, see under (1).

(4) ff. 43b-46a

[Kitâb-i Ta'birnâme]

An undated copy of a treatise on dream interpretation. It consists of a short introduction, establishing the content of the work in the Prophetical tradition, and a list of the meaning of dreams experienced from the first to 29th nights of each month ('a dream occurring on the first night points to love; a dream occurring on the second night points to a great love after three days' and so on.) (For similar works, see Cod.Or. 1628(1,3).)

The work is followed by a note on the (two) unclean (ominous) days of each month (46a-b); a list of these days for each lunar month - a double distich on the same subject is found in the margin (46b); and a similar list for the solar months, accompanied by an identical poem in the margin (47a).

Begins (43b):

[روایت اولوئی رسوان حضرت سلیم الله عليه و سلم مسجد کبیر ایسه، کرکم ایله اوکریب تکریب تکریب دن سوال ولدا بر ...]

Ends (46a):

[کرکم طفوقنجی کچیده ... آی کام کرکم طفوق و کام اولوف و اولوئی اعلام بالسوارب]

Catalogue entries: CCO 1256, 1253 (III, p. 188-9), marked as (3) and (4); for copies of similar works, see: Flemming 394; Götz II, 387, 543; Sohrweide I, 332-3 and Sohrweide II, 303-5, where other MSS are mentioned; see also Fihris 1087-90 (I, pp. 283-4); Schmidt 38(3); TYTK (Antalya) 2146.

(5) ff. 47a-53a

[Kitâb-i Setîrînâme]

An undated copy of a treatise on the interpretation of human vibrations (nervous twitches) in the various parts of the body and their portent. Works of this genre also go under the name of 'tîlîcîrînâme'. ("If there is a tic in the middle of the head, [its owner] will find riches and eminence... if the penis vibrates, [its owner] will find honour, respect, and rank" and so forth.) A recipe for finding out who
among a selected group of persons is a thief who is written in the lower margin of f. 53a. A slip of paper with four hoyrs in calligraphic neṣiṣṣ is found between ff. 49 and 50. (For a similar work, see Cod.Or. 1628(2).)

Begins (47a):

Ends (53a):

Catalogue entries: CCO 1258 (III, p. 190); for copies of similar works, see; Sohrweide II, 302, where other MSS are mentioned; see also Fihris 42-3 (I, pp. 10-1), 2877 (II, p. 333); Schmidt 38(4); TYTK (Antalya) 2134.

(6) ff. 55b-63a

Şerh-i Rüzname-i hażret-i Şeyh Vefâ

An undated copy of an almanac attributed to the (celebrated saint) Shaykh Vefâ (d. 896/1491-2). The title occurs in a heading preceding the text in f. 63b. A general introduction on the usefulness of calendars and a brief explanation of the tables (55b-56a) is followed by a circular diagram for the establishment of neviṣt (22 March) for a cycle of 28 years (an example is given for the year 1043/1633-4) (56a) and another circular diagram for calculating leap years (56b), both preceded by explanations; the ‘present year’ is said to be 1042 (1632-3). The main part of the almanac consists of a perpetual calendar consisting of twelve tables for each of the solar months, showing the days of the week on which each of the lunar months begins, with additional information, predictions, and advice concerning feasts days, the weather, fitting behaviour and the like (3b-9a). Finally, there is a table entitled Ġurürname-i Şeyh Bâyezîd Bistâmî, for establishing the weekdays of the first of each solar month for the years 1031 (1621-2) to 1072 (1661-2). (Bâyezîd Bistâmî was a celebrated mystic, d. c.260/873-4, cf. H. Ritter, ‘Abû Yazid al-Bistâmî’, in EF.). (For another copy of the same work, see Cod.Or. 1205(1), above.)

The work is preceded by a table with the letters of the alphabet and their prognostic value (good, bad, defeat of enemy, fulfillment of wishes and the like).
THE SCHULTENS COLLECTION (Or. 1259, cont.)

an ox for ten akçe and a cow for five... " (86a); a series of mathematical problems involving multiplication and division of sums (e.g. "if a 100 out of 10,000 lemons go for 15 akçe, what's up? Write down 10,000, write 15 beneath it and distract the two numbers... " ) (86b); poems in mevlevi rhyme, addressing God, praising the Prophet, the Caliphs Abü Bakr, 'Umar, 'Uthman, and 'Abd (87a-b); a prayer to be said fifteen times at noon on Wednesday in order to win the heart of a loved one, with additional instructions involving the burning of a written talisman - an example is drawn underneath the prayer - it must contain the name of the beloved and the beloved's mother and be put inside a walnut shell at night (88a); a prayer to be said seven times by seven persons on Fridays - it will work miracles; a marginal note informing the addressee about the sender's departure, dated Receb 1046 (November-December 1636) (88b); a list of the names of the parts of the day and of specific weekdays, followed by a few autobiographical notes of an owner who made a long journey from 'Selânik ' ( = Selânik ?) between 1042 (1632-3) and 1054 (1644-5) - he arrived in Tunis in Zil Hijja 1049 (March-April 1640) - got married in Muhammed 1058 (January-February 1648) and was appointed as a supply clerk (gëvâne kâtibi) in Şevval 1060 (September-October 1650); a marginal note, partly crumbled away, states that Master (Üstë) Mustafa died on 19 Cemazîj I-evvel 1063 (17 April 1655) (89a-b); a list of the 'hours' of night and of specific nights of each week (90a-b).

Begins (63b):
الحمد لله رب العالمين و الصلاة و السلام على سيدنا محمد سيد المرسلين و خدام النبيين و شعبي المذيدين ...

Not in CCD.

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The MS is bound in boards with leather backing; glazed white, cream pale yellow, green paper of varying quality (the green paper is brittle and crumbling away); part of the white leaves are decorated with herbal patterns in very pale pink and green around a pale pink border; some leaves have cream margins around white written surfaces (64a-72b); (1) +90+2+(1) folios; 210x157 mm and (1) 105x70 mm, varying, (3-5) 145x85 mm, varying, (6) 163x115 mm, (7) 140x80 mm; (1) 12 lines, (3-5) 11 lines, (7) 16-20 lines; catchwords, except for (1) and (6); (1) nesiş of calligraphic quality, red lines and dots, (2) şillâç in red circles, heading and rubrics in red, (3-5) vowelled nesiş of calligraphic quality.
headings and rubrics in red, (6) small nesîh, multiple borders in gilt, red, black and green, elaborate captions and headpieces with floral decoration as well as diagrams and tables in the same colours, (7) small nesîh, multiple borders in gilt, green, and black, headpieces with floral motifs on every page, multicoloured diagrams and tables, headings in green, red and blue, red lines, red and gilt dots; without dates and names of copyists.

Cod.Or. 1261

A collection of letters

The undated and incomplete manuscript, which does not contain a title or name of an author or collector, consists of copies of letters, sometimes only preambles of letters, written, as a few dates suggest, during the late 16th century. The letters are addressed to şeyhülislâms, among whom ‘Ali Efendi (1b-3a); friends (3a-b); to mîr-i mûrâns (by their kethâs, 3b-4b, 13b-15a); to a Shâfi‘i of Mecca (5b-6b); to statesmen (erbâb-i devlet, by shaykhs, 6b-7b); to shaykhs (8b-9b); to a grand vizier (by a yetînci or ãgâs, 10b-11b); to defterdar (11b-12a, 19b-20a); to a grand vizier (by a mîr-i mûrân, 12a-13a); to a beglerbegi (by Grand Vizier Mehmed Paşa, 16a-17b); to grand viziers (18a-b, 29b-30a, 30a-b, 31b-32a, 34a-b, 34b-36b, 39b-40a); to Sînân Paşa (18b, 29a-b); to beglerbegi of Erzurum (18b-19b, 20b-21b, 24a-b); to a pasha of Aleppo (20a-b, dated 1 Cemâzî-i âltîr 999/27 March 1591); to sancakbegis (21b-22b); to a pasha of Kef (23b-24a); to a pasha of Damascus (Șâm, 24b-25a); to a defterdar of Erzurum (25a-b); to a kâzî (25b-26a); to the Sublime Porte (dergâh-i mu‘alâ, 26b-27a, 28a-b, 29a, 30b-31a, 31b, 32a-33b); to kâzîs’askers (27a-28a, 40a-b); to a bey of Amasya (31a-b); to kâzîs of Tokat (36b-37a, 39a-b); and to a kapâdan paşa (38a-b, dated 980/1572-3).

Some letters are specified as ‘letters of friendship’ (10a-b, 13a, 15a-16a, 19b); ‘letters of intercession’ (şepâ’i orname, 4b-5b, 9b-10a, 17b-18a, 22b-23a, 26b-a, 36b), ‘letters’ (mektûb, 23a-b) and petitions (28b-29a, 33b-34a, dated Muharrrem 980/May-June 1572, 34b, 37a-38a). The text breaks off abruptly in the middle of the last letter in f. 40b, the last page of a full quire (of five folded leaves); the lower margin lacks a catchword. A few margins contain drawings and notes in Arabic and Latin script (3b, 8a: drawing of a man’s head with long hair and beard, with caption ‘مغدو وبه وناسون’; Jacob Witen ? (see plate), 12a, 14a, 23a, 40b).

Administrative notes are found in f. 1a; part of these concern the payment of
THE SCHULTENS COLLECTION (Or. 1261, cont., 1263)

an amount in kurush in installments to a jeweler (kuyumcu) called Iskender for, among other things, a sword and a dagger; another column registers amounts of 'camel tax' (devê bêcê); there is also a beyr on the same page but written in a different hand.

Bound in boards with leather backing; glazed white paper; (1)–40 folios; 205x145 mm and 160x105 mm, varying; 13 lines; catchwords; divânt; headings in red; without date and name of抄写ist.

Begins (1b):

Ends (40b):

Catalogue entry: CCO 320 (1, p. 183).

Cod. Or. 1263

[Kitab-i Maktel-i Hüseyn]

An undated and incomplete copy of a long poem in mevlev rhyming on the martyrdom of the Imam Husayn. The work is anonymous and was composed, according to an author's colophon which occurs in full copies of the work, in the middle of the 14th century (cf. Théâtre des Poètes, cols. 1200-1). The full version consists of at least 3900 distichs, our copy has only 1428. Only a few copies have survived. After a few short introductory paragraphs in praise of God, Muhammad and the 'four friends' ('çâr yûð') (1b–3a), there follows a description of the circumstances under which the Imam was killed. The main part of the epos is divided into chapters called mects ("session"); we find explicit mention of these in f. 14b (the second), f. 25a (the fifth) and f. 35a (the sixth). The last line, however, tells that the 'seventh legend (dâístani) ends there; 'legend' here probably means the same as chapter or 'session'. (The full version contains ten 'sessions'.) The story line is at several places interrupted by separate sections, 'poems' (gârz); attributed to the various protagonists, including Husayn himself. A few marginal additions. An annotation in Hebrew script occurs in f. 56b.

Cod.Or. 1261, f. 8a. A page of a collection of late 16th-century letters, with a drawing by a reader; the name of Jacob Wisten, probably an owner of the manuscript, is written in Arabic script under the portrait.
THE SCHULTENS COLLECTION (Or. 1263, cont., 1264)

Bound in boards with leather backing; white glazed paper without watermarks; moist stains at the lower half of ff. 1-14; (1)+56+(1) folios; 195x140 mm and 155x100 mm, varying; 13 lines; catchwords, partly lost by trimming; idiosyncratic nesliş.

Beginn (1b, after a besmele):
أول الله اذني ذكر اذه لوم
قد ردتن سننئي فكر اذه لوم

Ends (56a):
ختم اولدي اوش يديجي داستان
شب خير اولسون سفرناي دوستان

Catalogue entries: CCO 719 (II, p. 130); Eihé 2123(2), 2124; Kut, Manisa 8375(1).

Cod. Or. 1264

A poetic miscellany

(I) ff. 1b-20a

Risâle-i Pir-i Erzincânî

An undated copy of a versified treatise on the path of the aspiring sahi by the Hâlvetiyye shaykh Pir Mehmed Behâ‘üddin Erzincânî (d. 874/1469-70, cf. ‘OM I, p. 47). The title is mentioned in a heading preceding the text in f. 1b (see plate); in the author’s colophon (19b-20a) it is stated that the work was completed at Erzincan in 873 (1468-9). The work is better known as Makâmâtî l-‘arifîn ve ma‘ârîfî s-salîkîn. The work is rare and I have found only one other manuscript mentioned which is preserved in the Murâdiye Library at Manisa (cf. Ali Kemal, Erzincân; Tarihi, Coğrafî, İcmâl, Etnografî, Idari, İhsâl tekhîkat tecbübesi, Istanbul (?) 1932, p. 268 - the final verses of the work are quoted here). After an introduction (1b-2b), the long poem in mesnevi rhyme describes the seven stations (makâm) of the way to God (2b-15a), seven ‘parables of the states of the heart’ (têmsîhâtâ l-avarât l-kütub, 15a-16a) and ends with a conclusion (hatîme, 18a-20a).

The work is preceded, in f. 1a, by two gazels, the second of which is by Sinâüri. Additional verses are also found in the margins: a gazel by Maâfi (2a); a beyt (9a); four beyts (10a); and a gazel by Yûmus [Emre] (20a).
THE SCHULTENS COLLECTION (Or. 1264, cont.)

Begins (1b):

جوکه که قائد بر توکل تکریم

Ends (19b-20a):

تشام اوادی کتابی روز عرف

که مکون اوادی او ازرچان

که بزل اوادی بزرک کتبرت

اکا یوز بیک شکر الحمد

اکا یوق قول قوت الا بالله


(2) ff. 21a-39b

A collection of poetry and songs

We find the following items: a song with the recurrent refrain 'gülü olma tengi cön ede gör' by Ahmedî (21a-b); six gazels by Esrefoglu Rumi (d. 874/1469-70 ?) (22a-25a); two gazels by Nesimi (22a-23b, margin); two gazels by Halili (29b-30a); two gazels by 'Amin (probably Kasm Efendi of Corlu, d. 1037/1627, cf. GOD III, p. 191) (30a, margin, 38a); a gazel by Hayret (30b); a song by Ishak (31b); five songs by Hashı (32a-b, 33a-34b); a gazel by Feyzi (32b-33a); a gazel by Alihi (35a); a gazel by Latiff (35b); two gazels by Malghi (36b-37b); and a gazel by 'Agash (38b-39b). Anonymous are six fragments of two distichs each (24a-b, margin); songs or fragments of songs (29a-30a, 30b, margin); and two gazels (32a, margin, 35b-36b).


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Bound in boards, with leather backing; glazed white paper, with watermark (clove and letters PC); (1)+39+(1) folios; 205x140 mm and 135x70 mm, varying; 17 lines; catchwords, mostly missing in (2); small nesih, (1) headings in red; without date and name of copyist.
A collection of twenty-seven letters and legal documents

The undated manuscript bears no title, or is there mention of the name of a writer or collector. Most letters and documents date from the year 1101 (1689-90). It contains the following items:

ff. 1b-2a. A receipt for 10 esed kuruş and one and half piece (pastav, spelt پرشه) of imitation London broadcloth (londrina) received from Meşmed Celebi for the sale of an unnamed ‘infidel slave’ (rafigi-i-millet felâsan-nam ‘abd-i memlük), dated mid-Şevval 1101 (18-27 July 1690).

ff. 2a-b. A temessük concerning a loan of 30 esed kuruş from an Izmir merchant (whose name is illegible), dated early Şevval 1101 (8-17 July 1690).

ff. 2b-3a. A temessük issued to an inhabitant of Izmir concerning a purchase of 30 zira’ of green cloth for 70 kuruş, dated early Şevval.

ff. 3a-b. A request to İsmâ’îl Keçîlû to pay the bearer of the letter, Meşmed Celebi, 70 kuruş for the purchase of cloth.

ff. 3b-4a. A request to Ahmed Celebi to give the bearer of the letter, Câfer Beşe, various goods (rice, flax, pepper, cinnamon, ginger, satin, cloth and other things) for 40 esed kuruş, which amount he brings with him.

ff. 4a-b. A receipt for 200 esed kuruş received from Meşmed Celebi for the sale of a house in Izmir, dated mid-Şevval 1101 (18-27 July 1690).

ff. 5a. A temessük concerning a loan of 100 esed kuruş from Ahmed Ağâ, inhabitant of Izmir, dated mid-Şevval 1101 (18-27 July 1690).

ff. 5b-6a. A contract for the renting of a house in Deli Taşlar, Izmir, to a Jew called Kemâl, son of Mûsâ, for 30 kuruş, dated mid-Şevval 1101 (18-27 July 1690).

ff. 6a-7a. A contract concerning the sale of the usufruct of a piece of land measuring 40 dönüm in the village of Çukurköy, cultivated by permission (berâ) of the sultan, to el-Hacî Meşmed Ağâ for 300 kuruş; the latter also received an ıza-nâme giving him the right to collect taxes due on the land (bagai and resm), dated mid-Şevval 1101 (18-27 July 1690).

ff. 7a-b. A contract bestowing the right to collect taxes on a piece of land the usufrukt of which belonged to the deceased el-Hacî Velî, who had no sons, in the village of Bekârbâç to his daughter Fâtimâ, dated 1101 (1689-90).

ff. 7b-8a. A request to Meşmed Ağâ by his brother to capture and send back his slave Sâlîmân, who had run away on Sunday and was said to be in the hands of ‘Abdulîh Ağâ, living near him.

ff. 8a-b. A request to an unnamed addressee to assist the sender’s servant Sâlîmân in seeing to his affairs.

ff. 8b-9a. A temessük concerning a loan of 30 esed kuruş and a debt of a further 6 kuruş, the price of a squirrel fur, due to be paid to Meşmed Ağâ, an inhabitant of Izmir; dated mid-Şevval 1101 (18-27 July 1690).

ff. 9a-b. A note (tezkire) concerning a loan of 40 esed kuruş obtained from an inhabitant of Izmir against a pawn consisting of a silver girdle and skullcap embroidered with pearls.

ff. 9b-10a. A letter to a brother in which the sender informs him that the bay-coloured horse, worth 30 kuruş which he had given to him had been seen with the muleteer Şânîn; had he sold it or had it been stolen from him?

ff. 10a-b. A temessük concerning the sale of the right to collect taxes for the year 1101 in the village of Bûrbaht to Muşafa Ağâ for 1500 kuruş, dated the last days of Şevval 1101 (28 July - 5 August 1690).

ff. 11a-12a. A letter of a son to his mother, expressing his sorrow at being separated from her and informing her about a gift of a velvet skullcap, a white towel, a pair of slippers and other things sent with ‘Îsâ Ağâ who also brings her the letter; in return he asks for a shirt and a handkerchief (mikrame).

ff. 12a-b. A temessük concerning a debt of 75 esed kuruş owed by Yusuf Ağâ of Edirne for the purchase of a horse, dated mid-Şevval 1101 (18-27 July 1690).
ff. 12b-13a. A request by a brother to el-Ḥāce Seyfet Çelebi to pay off his debt of 500 kurşun owed to Mūsā Ağa from their shared capital.

ff. 13a-14a. A letter of friendship from an anonymous sender to an unnamed friend.


ff. 15a. A temessük concerning a debt of 250 kurşun owed to a Turcoman called Mehmed Beg for the purchase of 100 sheep, dated mid-Şevval 1101 (18-27 July 1690) (see plate).

ff. 15b-16a. A temessük concerning the lease of two houses and a garden in the European quarter (Firank mahallei) of İzmir for ten years by Kenâr son of Faran (?); the annual rent is 120 kurşun; dated mid-Şevval 1101 (18-27 July 1690).

ff. 16a-b. A contract bestowing the right to collect taxes from land in Kuzîkûy, which had been in the possession of the deceased İsmâ'îl Beg, to Mehmed Ağa, dated the last days of Şevval 1101 (28 July - 5 August 1690).

ff. 16b-17b. A request to a brother to send him as soon as possible 2000 pomegranates, 3000 quinces, and 1000 peaches from their garden.

ff. 17b-18a. A model petition to the Porte in which the sender asks to be allowed (by berâ) to recite parts of the Koran in memory of the founder of a mosque in Edirne for a salary of four akçe per day; dated mid-Şevval 1101 (18-27 July 1690).

ff. 18a-19a. A request to an unnamed brother to assist the sender’s servant İbrahim Efendi in seeing to his affairs.

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Bound in boards with leather backing; glazed white and olive-green paper; (1)+19+1+1 folios; 202x143 mm and 160x100 mm, varying; 9 lines; catchwords; dvant; the text is illegible at some places due to blotting and scratchings out; without date and name of copyst; an owner’s inscription of

Cod. Or. 1267, f. 15a. A copy of a promissory note in a collection of letters and legal documents; in it, a certain Mehmed Beg obliges himself to pay 250 kurşun for the purchase of sheep from a Turcoman, dated 1101/1690.
THE SCHULTENS COLLECTION (Or. 1267, cont., 1268)

Herman van der Horst (1692-1765) occurs in f. 1a. (Van der Horst was minister of the Dutch Protestant community at Izmir between 1718 and 1727, cf. NNFW VIII, cols. 851-2.)

Catalogue entry: CCO 316 (I, p. 183).

Cod. Or. 1268

A collection of copies of letters

The late 17th-century manuscript bears no title, nor is there mention of a writer or collector. Most letters do not contain dates, names of senders, addressees, or geographical indications. They mostly concern commercial matters. Headings, which contain little information anyway, are mostly lacking from f. 29a onwards. The first letter is preceded in f. 1b by a heading which suggests that the letters of the collection show an epistolary style, the principles of which are applied ‘in our time’ (see below). The collection contains the following items:

ff. 1b-3b. An anonymous letter to an unnamed addressee, informing him of the activities of serdar Musafâ Paşa, commander of an expedition against Cyprus.

ff. 3b-7b. A letter sent by a friend to a friend, on affairs concerning the administration of feudal land, dated 1040 (1630-1).

ff. 7b-9a. An anonymous letter concerning agricultural affairs, the rich harvest and the provisioning of villages.

ff. 9a-11b. An anonymous letter on the heroic exploits of the sultan and Musafâ Pasa during the campaign against the Özbek and the annual transport of large amounts of textile and coffee from Egypt to, probably, Istanbul.

ff. 11b-13a. A letter sent from a friend to a friend on the arrival of ships with goods worth 400 to 500,000 kuruy and instructions on how to buy certain goods; the sender’s brother, İvâz, had been sent to Cyprus as serdar, but nothing had been heard from him for three years.

ff. 13a-15a. An anonymous letter on affairs and the despatch of various goods.

The Schultens Collection (Or. 1268, cont.)

Robes, fur, cloth, shoes, turbans and the like, to the addressee, for which a temessük is requested, dated 1099 (1687-8).

ff. 15a-17a. An anonymous letter from a brother to a brother, an agha and commercial agent, with information about prices; bread in particular is plentiful and cheap, one okka is paid for half an okka; the local bakers have bought a great number of mules, camels, oxen and other animals as well as slaves, male and female.

ff. 17a-19b. An anonymous letter to a commercial partner called Dumna Çelebi; it mentions the arrival of 1300 sheep and lambs with ‘your man’ Ahmed and gives instructions to sell them for two-and-a-half kurus each at the butchers’ market of Turgutlu; the sender also asks for information about grain prices; the letter ends with a detailed survey of money received and spent, among these a bill of exchange of 11.000 esedi kurus which had been sent to the writer of the letter and various amounts paid to high officials.

ff. 19b-21a. A letter to Ilyas Beg in which the sender urges him to come with some camels and horses in order to profit from the preparations for a naval expedition reportedly soon to be undertaken by the sultan.

ff. 21a-22b. A letter to Ahmed Çelebi with instructions to sell a load of imitation London broadcloth (londrina) and other textiles, sent by ship, and return the money received by bill of exchange; he also asks to be sent information on the local state of affairs.

ff. 22b-24a. A letter from a son to his mother in which he informs her of the appointment by the vizier of his brother, Mehmed Ağa, to serdar of the Cyprus campaign; he had departed with 120 men and was now one of the most esteemed followers of his patron.

ff. 24a-26a. An anonymous sender informs his brother, Yûmus Çelebi, of an expedition with 1,200,000 troops; a fortress manned by infidel soldiers was captured and 36 to 37,000 severed heads had been hurled away like cannon balls; another 40 to 50,000 men had been made prisoner; a large amount of booty had been taken and put on board ship; the letter was accompanied by a gift of cloth, satin and 20 okkas of coffee.
ff. 26a-27b. An anonymous sender reports to his brother, Eyyüb Celebi, on the safe arrival of 529 kuruş, being the annual tax paid on harbour warehouses and shops; he gives him further instructions for treating his agent well and assures him of the Sultan’s esteem.

ff. 27b-29a. An anonymous letter which reports on the safe reception of tax money from Cyprus and Van as well as the annual amount of ciyye paid by Greeks and Jews.

ff. 29a-32a. An anonymous letter to Suleyman Aga on the affairs of a ze’amet which he administers; he is in particular instructed to restore the water supply and a bath in one of the villages.

ff. 32a-33a. An anonymous sender reports to his brother, Mehmed Celebi, on the arrival of his man, whom he, as instructed, had given 140 kuruş, a horse, and a servant; he waits for his letter and recommends that he pay attention to the janissary efendi who had received lavish gifts from the sultan.

ff. 33a-35b. A letter from a father to his son Ismail, urging him to write after they had separated seven, eight years before; he also urges him to come and partake of the bounty of his house and see his family and friends. (The letter breaks off abruptly; the catchword in the lower margin does not suit the following text, which is the final part of a commercial letter, 36a-b).

ff. 36b-39a. An anonymous letter to Zulfikar Aga with instructions concerning the building of a house; the taxation of Jews; and gifts to be presented to a number of high officials; the sender also urges him to treat the re’seyd of the ze’amet he administers well.

ff. 39a-41a. A report from an agent to his master on the tax revenue of the sancaq of Saruhan and the benevolent treatment of the populace.

ff. 41a-42a. A formal letter in which a servant reports to his master on his encouraging reception by a vizier.

ff. 42a-43a. A complaint by a ze’amet administrator about the unlawful actions of a certain Huseyn Aga.
Cod. Or. 1270

[Kitāb-i Rüznāme-i Tūrki]

An early 17th-century copy of an almanac in prose - the characteristic tables are missing. The title here given occurs on the first (original) flyleaf and is a generic rather than a specific one. The work contains the following parts:

(1) ff. 1a-6a. A general introduction - there is no title - on the seasons of the year, the division of months in days, nights and hours, the existence of specific portents and astrological characteristics is followed by a series of twelve chapters (farrū) on each of the the solar (Syrian) months from March (Jāẓar) to February (Jaḥīb) in which the characteristics of each day are briefly described.

Begins (1a):
راویلر شویلی روایت امشلدر که مثلا بر بیل درت بلوق ایدوب و هر بلوق درت فصل امشلدر که ذکر اولونر

Ends (6a):
...میت یوم ۴۹ کچه اون ایکی بچه ساوت و نهار اون بر بچه ساوت اولون بیکاوت تمت

(2) ff. 7a-47b. A brief introduction in Persian (where the authority of both the Imam Ja’far as-Ṣādiq (d. 148/765) and the Prophet Daniel are referred to) and which one also could read as a title, is followed by twelve chapters (bab) on each of the solar (‘Greek’) months, from October (Taṣrīh-i Eşvel) to September (Eyilāt). For each month and each separate day astrological, astronomical, meteorological information is given and advice offered about which food to eat, how to behave cautiously and so on.

Begins (7a):
کتاب احکام نجوم استخراج [دوالبدهم] که قاعد مداد روژها و احکام اذار علوی که درین روژها ته و آن دوداره باب است و پنج قسم است بر قول جعفر صداق رحمه الله عنه و دامال پیغمبر...

Ends (47b):
در لزیدن زمین و کوهستان و زنگبار دواویش فتی (۵) خسته لق اولوب ایفره و توا و طاعون جوق اولاالله مافا و الله علم

Cod. Or. 1270, f. 47b. The last page of an early 17th-century copy of an almanac (rūznāme), with a colophon and an owner’s (or perhaps a copyist’s) inscription in praise of his patron ‘Ali Paşa.
THE SCHULTENS COLLECTION (Or. 1270, cont., 1276)

Bound in boards with leather backing; glazed cream paper, partly torn and stained; (1)+1+47+1+(1) folio; 20x130 mm; no fixed writing space; 17-22 lines; a few catchwords; ta'lik with sihaykat elements, mostly written in a slanting fashion; headings, rubrics, and dots in red; the copy was finished by an unnamed copyist on 3 Muharram 1018 (8 April 1609); an anonymous owner’s, or perhaps the copyist’s, inscription in lavish praise of his patron, ‘Ali Pasa, is written below the colophon (14 lines, 47b; see plate).

Colephen (47b):

Tخت تمام فی ٦ محرم الحرام سنه ١٠١٨

Owner’s or copyist’s inscription (ibidem):

صاحب الغفران و الاحسان حضرت علي باشا ... سایر علماء و جمعه فصيح ... و هو بنده خدمت روز و نهضه ... حروف زوزاندن محرس و مصنوعات و طوارق آلام ... اکدارده محرص و مامون اولمنه ... موروديه


Cod.Or. 1276

Fetavâ-yi Kûr Muftî

A mid 17th-century copy of a collection of legal rulings (fetâvas) by Üskûbî ‘Kûr’ Pîr Mehmed Efendi b. Hasan Efendi (d. 1020/1611 or 1030/1620, cf. Götz II, p. 85). The title given here occurs on the title page (recto side of the first flyleaf). On the inner front board a Latin version of this title is given: Kitâbi Fetaava Kor Mufti sive Liber Responsionum. Added is the word ‘Arabic’, which was later crossed out and replaced by ‘Turcice’. The work is better known as Fetavâ-yi Üskûbî. The rulings are arranged according to subject, from culicic purity (tahâre) to the problems of walls and fences of (adjacent) properties (mêsa’îlî l-ḫirîn), and accordingly divided into 58 chapters (kiyâb). The text is preceded by a two-page index with chapter headings in red and folio numbers, to which are added interlinear transcriptions with Dutch and Latin explanations in the handwriting of Johannes Heyman (cf. under Cod.Or. 1228, above; see also plate). Many marginal corrections, additions and indications of content.

Bound in light-brown leather with flap, slightly embossed in Oriental fashion;
THE SCHULTENS COLLECTION (Or. 1276, cont., 1278)

glazed white paper; 1+201+8 folios, with original numbers in black ink; 203x135 mm and 155x90 mm, varying; 23 lines; catchwords: neith of calligraphic quality; headings and rubrics in red; finished copying by Ebü Bekr b. ‘Ali in 1067 (1656-7); a price of “300” is added to the title (on the recto side of the first flyleaf).

Begins (1b):

Ends (200b-201a):

Colophon (201a):

Catalogue entries: CCO 1925 (IV, p. 182); Blickef AF 68 (I, p. 197); Filiris 3538-42 (III, pp. 161-2); Sohrweide II, 109; TYK 19; TYTK (Antalya) 1215; TYTK (Süleymanie, Mustafa Ağır Efendi) 402; Yardum 3335-40.

Cod.Or. 1278

A miscellany

(1) pp. 2-47.

[Kitāb-ı Tārīh Dārā s-selām-i Bağdadañ başyna gelen alvāilleri

An undated copy of a ‘concise history’ (tārīh-i muhāsar, cf. p. 4:5) of Baghdad in the early 17th century by Şeyhloğli. The title, or rather a description of the contents as given here, occurs in a heading preceding the text in p. 2, where it is also explained that the history describes the events of - actually from - the year 1028 (1618-9); see plate). The author mentions his name in a number of poems which occur in the text (from p. 5:14) and, finally, in the last distich of the
THE SCHULTEN'S COLLECTION (Or. 1278, cont.)

concluding kasıde (pp. 41-47). The author is probably identical to the poet of the same name who lived in Baghdad during the reign of Sultan Murad IV and is mentioned in GOD III, p. 319. No other copy of the work seems to have survived. In his introduction (pp. 2-4) the author states that when he was reading in a history book about the rulers of the past and the events that took place in their lands the idea occurred to him that he himself should write one on his own time and about the 'indescribable' events that happened in Baghdad; he hoped that following generations would read the book and remember him with a fātiha.

The work itself, then, describes the chaotic situation in Baghdad preceding the Safavid conquest and the struggle for power between Bekir Şubaşî, 'Ömer Ağâ, Mehmed Kamâr Ağâ, Yusuf Paşa and, later, Hâfiz Ahmed Paşa which took place in the early days of the reign of Murad IV (cf. Danışmand, Kronoloji III, pp. 326-8). Once, when the besieged town suffered from a lack of food, the author witnessed how a desperate crowd grabbed a stray cat by its throat, lit a fire in order to boil it; despite the author’s efforts to rescue the screeching animal, it was torn to pieces and devoured “with blood and skin” (pp. 12-3). Baghdad fell in 1033 (1624) to the Safavids under Safi Quli Khan and was destroyed (p. 23). The young Sultan Murad thereupon sent Commander Hâfiz Ahmed Paşa to recapture the town (pp. 23-4). He did not succeed and more campaigns were undertaken during the following years. Things became worse when the plague which decimated the populace (pp. 31-33) broke out in Şaban 1045 (January-February 1636). The author remembers how he wandered through the empty city later in the spring of the same year “and did not meet one single man”, he only came across some orphaned children, lying about in the shadow or sitting listlessly in the sun, biting their nails or crying (p. 33). In 1048 (1638) Baghdad was finally recaptured by the Ottoman army (p. 33); during the next year Sultan Ibrahim succeeded Murad IV (p. 37). The history concludes with a lengthy dissertation by the author on his relationship with God and the history of Baghdad. He tells us that he was put in the lower world in 1018 (1609-10) by the Creator and greatly suffered all his life in this abode of trouble, but nevertheless willingly resigned to the fate God had imposed upon him (pp. 37-8). In the end, however, both the town and the author were safe and in gratitude he wished to give solace to the wounded hearts of his friends by composing a final kasıde on the recent fate of Baghdad (p. 40; see plate). To the text are added a few marginal and interlinear corrections and additions. The title page (p. 1) is covered by various scribblings and crude drawings.

Begins (p. 2, after a besmele):

Cod.Or. 1278, p. 40. A page of a unique copy of a history of Baghdad by Seyhoğlu; it shows the first verses (from line 8) of the concluding kasıde.
The Schultens Collection (Or. 1278, cont.)

Begins (25b, as in Tschudi’s edition):
(آؤدود بَيّنُهُمْ إِنَّمَا يُعَذِّبُونَ الرَّجِيمَ بِعَذَابِ الْحَرَمِ) (25b)

Ends (38a, as in Tschudi’s edition, p. 45):
(بَعْدُ الرُّسَايَةِ نَلْيَةِ أَبْدِمَ وَأَصْمَنْ أَصْمَنَ نَامَةً قُودُمُكْ تَأْكُلُ وَكُرَاتُتُ إِلَى رَبِّي (26b)

Catalogue entries: CCO 1971 (IV, p. 225); Flemming 211 and Götz II, 265-6, where other MSS are mentioned; see also Şeifen II, 202/1, 203/1, 359/1; TYKT (Süleymaniye, Ali Nihat Tarlan) 110.

Editions and translations: Rudolf Tschudi, Das Asafname des Lutfi Pascha nach den Handschriften zu Wien, Dresden und Konstantinopel (Berlin 1910); see for further details, GOW, p. 81.


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The MS has been bound in boards with leather backing; glazed white paper, rather coarse in (4); (1)+41+(1) folios; pagination in black ink is found in (1) and the first two folios of (D); 200x145 mm and (1) 170x107 mm, (2) 155x95 mm, varying; (1) 17 and (2) 11 lines; catchwords; (1) angular naskhi; headings, borders, rubrics, and circles in red, dots in black and red; double red borders with cross motifs in pp. 2-3; (2) naskhi of calligraphic quality; headings, rubrics and dots in red; without date and name(s) of copyist(s); owners’ inscriptions of ‘Abdullah Celebi b. ‘Abdurrahman and Halebi Hasan Ağa are found in, respectively, p. 1 and f. 38b.

Cod.Or. 1279

A poetic miscellany
THE SCHULTENS COLLECTION (Or. 1279, cont., 1280)

probably identical to his son Emir Ahmed Celebi (94b). Rüşen and Gülşen are mentioned in f. 94b:1-3. The pedigree is sometimes found in copies of the collected work of Rüšen (cf. Blochet S 1032; Rossi Vat. Turco 244).

The pedigree is followed by a series of 25 Turkish gazels, which are not ordered in the usual divān sequence and in the last distich of which, characteristically, Gülşen mentions himself and his master (mürşid) Rüşen (cf. Yasbec’s article). The last gazel is followed by an unconnected hemistich by Gevheri. Two gazels by Hâbre are found in the margin of f. 101b; another two, one of which is by Rüšen, are added in the margin of f. 103a.

The Silsile-nâme begins (93b):

The last distich of first gazel (94b):


Literature: Tahir Yacce, ‘Gulshan’ in EF.

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The MS is bound in boards with leather backing; glazed white paper with watermark (clove and the letters pc); slight moisture damage at the bottom of ff. 67-104; (1) + 104 + 5 + (1) folios; ff. 73b-73a and 74b-93a are blank; 205x137 mm and 135x70 mm, varying; 17 lines; catchwords; nesti of calligraphic quality; two headings in red (52b, 59a); without date and name of copyist; an explication of the contents in Latin is found on the recto side of the first (original) flyleaf: ‘Canina ling. Arab. . . . de Deo secundum opinionem Tuccaram’.

Cod.Or. 1280

Divān

An undated copy of a collection of poems by the scholar and kâtı‘ asker of Rumelia, ‘Aznarizade Mustafa Efendi, who wrote under the pen-name of Hâlot (d. 1040/1631). The title and the name of the poet are mentioned in f. 2a, a Latin

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THE SCHULTENS COLLECTION (Or. 1280, cont.)

version is found in f. 1a (‘Poemaia Turcica Halati’). The collection contains: seven hymns in praise of God and the Prophet in megnevı rhyme (2b-12a); 28 kastıdes written, as is explained in headings, on various occasions, such as the accession to the throne of Sultan Mehmed III (in 1503/1506, 12a-13a); his departure to the Hungarian front (13a-14a); the conquest of Yuan (Gyor, in 1506/1509) by Grand Vizier Sinan Paşa, offered to Sultan Murad III (14a-15a); the return of the sultan from Hungary and the subjection of the fortress of Egri (Eger, in 1504/1506, 16a-17a); the return of İbrahim Paşa from the front (17a-18a); and a circumcision, offered to a number of viziers (18a-b). Other kastıdes were offered to the kapu ağası Güzuner Ağa (18b-19b; 36b-37a); to Lâlî Mehmed Paşa (22b-23b); to the Hoca Efendi (the poet’s teacher, şeyhülislam Suududin Efendi, 24b-25b); to Hasan Paşa (25b-27a); to some ‘ulëmat (28b-29a); others were written in praise of the kapudan paşa (29a-30b); or presented to the kapudan paşa on his return from the fleet (30b-31b). The kastıdes are followed by a terrib-i bend (41a-43b); another kastıde (43b); 74 kär’as (44a-50a); 12 chronograms (mostly of gazel format, dated 1001/1592-3 to 1015/1606-7, 50b-52b); five terci-i bends (53a-56a); 487 gazels in divân sequence (56a-156a); and a series of poetical fragments (156a-162b). A few marginal corrections. The margins of ff. 44a-87a, moreover, contain 319 quatrains (rabü’l).

A fragment of a letter is found in f. 1a, in which an anonymous sender asks his friend, Yüuf Celebi, to send him a copy of the Divân of Bâkî (cf. Cod.Or. 1387(1) and 1285) on behalf of ‘our Mehmed Celebi’ who would greatly profit by it.

Bound in boards with leather backing; glazed cream and white paper; (1)+162+1+(1) folios; 196x120 mm and 139x66 mm; 17 lines; catchwords; fine neska’l; single and double red borders; gilt borders within black lines occur in ff. 2b-3a; occasional headings in red; a headpiece with floral motifs in blue, gold and red precedes the text in f. 2b (see plate); without date and name of copyist; an owner’s seal of Hüseyn is printed in f. 2a; to the Latin title in f. 1a is added that the MS belonged to the library of Golius (‘de Bibliotheca J. Golii’); see also the auction catalogue of 1696, No. 63 (p. 20).

The first hymn begins (2b):

The last beyt reads (162b):

Cod.Or. 1280, f. 2b. The first page of a copy of the Divân of Hâleli (d. 1040/1631), once part of Golius’s library.

محمّدُ أَكْمَمُ وَجُودُ عَلَمْاَنُ + شَرْفُ دَعَاطٍ قَلِيدُ عِرَاشٍ

كُومُدَمُ عَلَمِّاَهُ خَلالُكَ بَيْلَةُ حَاكِمُ أُوْدُوُوْوَعُ

روُزُ كَحْدِي بَلْدِي بَرُ كَمْسَةُ بِبَرِامُ أُوْدُوُوْوَعُ

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THE SCHULTENS COLLECTION (Or. 1280, cont., 1285)

Catalogue entries: CCO 711 (II, p. 128); Blochet S 582; Divanlar II, pp. 264-8; Fihris 1752 (II, p. 62); Karabulut 58; Karatay II, 2383-4.

Literature: OM II, p. 311; HOP III, pp. 221-32; Ali Câniîb Yöntem in İA; Fahrî iz in EF.

Cod. Or. 1285

Divân

A late 17th-century copy of the famous collected poems of Mahmud 'Abdulbâki, who wrote under the pen-name of Bâki (d. 1008/1600). The collection contains 23 kastâses (1b-23b); a tercî-i bend in praise of Sultan Murâd III (23b-25a, cf. Ergun 31); two terkîb-i bendes, one the famous elegy (merzîye) on the death of Sultan Süleyman (25a-27a, cf. Ergun 29), the other an elegy on the death of Hâzâl Sultan (27a-28b, cf. Ergun 30); nine muhammeses (28b-33b); eight Persian gâzels (33b-35a); and 409 (Turkish) gâzels. (For another copy, see Cod. Or. 837(1), above). A marginal correction occurs in f. 6b.

Bound in boards with leather backing; glazed white paper; (1)+(121+1+(1) folios; the name 'Bâki' is written on the lower edge; 190x127 mm and 145x75 mm, varying; 17 lines; catchwords; small tâ'âlâ; red borders in ff. 1a and 3a; the copy was finished by Mehmed in Şeb'ân 1078 (January-February 1668; see plate); a note in Latin stating that Franciscus Tsepregi and Georgius Veresföi offered the MS to Albert Schultens in gratitude, written at Claudiopolis (Kolozsvár, Cluj), 3 August 1732 (1a); Tsepregi had bought the MS in the fortress of Fagarâş (in oppido Fagarâș) on 2 August 1728 (note on the verso side of last flyleaf); a series of annotations in Hungarian are written on both sides of the same flyleaf.

Begins (2b, as in Ergun, p. 5)

The last beyt of the concluding gâzel reads (121a, as in Ergun, p. 211):

Colophon (121a):

Cod. Or. 1285, f. 121a. The last page of a copy of the famous Divân of Bâki, with two gâzels and a colophon. It was completed in 1078/1668.

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THE SCHULTENS COLLECTION (Or. 1285, cont., 1286)

Catalogue entries: CCO 708 (II, p. 128); Sohrweide I, 232 where other MSS are mentioned; see also Fihris 1720-6 (II, pp. 55-6; Sarajevo 2727-8, 3028-9; Şecen II, 268 and III, 415; Schmidt 1(1), 62(14); TYTK (Türkiye Büyük Millet Meclisi) 116; Yardım 3604-5.

Editions: İstanbul 1276 (Ahmed Efendi); Rudolf Dvorák, Bâkî Divân Ghazzâliyyât nach den Handschriften von Leiden, München und Wien herausgegeben (Leiden 1911); Saddedîn Nûzhet Ergun, Bâkî Hayâtı ve Şiîrleri (İstanbul 1935).


Cod. Or. 1286

A collection of works by Zarîfî

Zarîfî of Çorlu (Çorlu) was a poet of the late 10/16th to early 11/17th centuries; he was still alive in 1013 (1604-5, cf. under (I); cf. also GOD I, p. 268); copies of his work are extremely rare.

(I) ff. 1b-145a

Râhatu l-erwâh

An undated copy of a collection of stories in, mostly, florid rhymed prose alternated by poetic intermezzos. (The lofty style is somewhat relaxed in Chapter Six, where we find anecdotes in which Nâsrûddîn Hicca (cf. under Cod. Or. 1132, above) figures as a protagonist or which are of a pornographic nature.) No other copies of the work seem to have survived. It is preceded by an introduction (1b-4a) with lavish praise of Sultan Ahmed I (2a-b) and an author’s preface (2b-3b) in which the name of the author (3a:17) and the title (3b:10) are mentioned. The stories are loosely arranged into eight chapters according to themes (the titles are printed in CCO); these are, roughly - the first chapter lacks a specific theme - (2): women (17a), (3) patience (37a), (4) generosity (78a), (5) trust in God (91a), (6)
THE SCHULTENS COLLECTION (Or. 1286, cont.)

An undated copy of a long poem - according to the author it contains 1213 lines in mevnavi rhyme on the complicated love story of Mihr and Mah; a few kastanes, jazels and ket'as interrupt the story-line of the mevnavi poem. Only two other copies are known to exist, one the Vatican Library MS Vaticano Turco 262(i), the other in the private library of Turkish scholar Ağâh Sûrí Levend. The title is found in f. 152a:6 and 9; the name of the author, Zarifi, occurs in f. 179a:1. The work begins with extensive sections with praise of God - a separate 'kasîde der tevhîd' is found in ff. 147a-b. - The Prophet - another 'kasîde der na't-i Seyyidî l-ênibî' occurs in ff. 148b-149b. - and Sultan Murât III. These are followed by a prefix (151a-152a) which ends with two chronograms on the death of the same Sultan (in 1003/1595, 151b-152a). The work concludes with a passage in which the author expresses his hope that the poem will become famous (178b-179a).

Begins (146b):

میهر و ماه

An undated collection of poems. The name of the poet is found in the final verses of nearly all poems. Some of these were dedicated to Sultan Ahmed I (cf. 183b, 185a, 190a). Only one other copy is known to exist: MS Vaticano Turco 262(ii).
The collection contains two tercī-i bends in praise of God and the Prophet (180b-181b); seven kastîdes (182a-189a); six tercī-i bends (190a-193b); a müseddes (193b-194a); three mdhkasses (194a-195a); a misterbiya (195a-195b); 21 gazels in divân sequence (195b-245b) - a maleqfat is found in ff. 197b-198a - two kastîdes (245b-247a); and 41 gazels, mostly thymed in a.

The first tercī-i bend begins (180b):

| يا حبال الخلائط يا راجم الوري
| تكلم يوهوه جرحتم عملكم ادوم رجا

The last gazel ends (256a):

| وصف ليكره يو غزل در فشاته
| ادري طريقي سن تخيش حضر عالم
| تمت الكتاب بعون الله الملك الوهاب

Colophon (256a):

Catalogue entries: CCO 705 (II, p. 127); Rossi Vat. Turco 262(ii).

The MS is bound in boards with leather backing; glazed cream paper with partly visible watermark (scrollwork); (1) + 1 + 256 + 5 + (1) folios; 185x103 mm and (1) 150x60 mm, varying, (2) 150x75 mm, varying, (3) 140x75 mm, varying; catchwords, almost completely lacking in (3); small ta'ākh, deteriorating towards the end of (3); headings, rubrics, and dots in red; without date and name of copyist; a note in Latin stating that Francisco Tspregi and Georgius Veresführ offered the MS to Albert Schultens in gratitude, written at Claudinopolis (Kolozvar, Cluj) 13 April 1732 is found in f.1a; a Turkish and a Persian beyt are written on the verso side of the first (original) flyleaf; an annotation in Arabic script but in a language unknown to me is found on the verso side of the last (original) flyleaf.

Cod.Or. 1288

Usbiyet [نامه]

An undated copy of a treatise on the principles of the Muslim faith by Mehmed b. Pîr 'Ali Birgivî (Birgili Mehmed Efendi, d. 981/1573). Many manuscripts have survived. The title and the name of the author are mentioned in p. 1:8-9. A more general one, 'Risale-i Birgili Mehmed Efendi', is found on the title page and in the heading preceding the text in p. 1. A Latin title occurs on what would have been the title page of a Western manuscript (verso side of the last (original) flyleaf): ‘Muhammed Efendi Dissertatio sive Compendium Religionis Turcica Lingua Turcica’. After a short introduction (pp. 1-2), the work consists of a great number of short chapters, discussing topics ranging from ‘the negative attributes of God’ (as-sifat es-selâbiye, p. 2) and the miracles of the Prophet to Koran recitation and ‘shameful acts’ (mekrâhit, p. 153). In an appendix (gyel, p. 157), there are further chapters on canonical ablutions (istînca), prayer, and menstruation (hane). Marginal additions (p. 13) and glosses, mostly transcriptions in Latin script of Turkish text fragments but also explanations in Dutch and Latin, in the handwriting of Johannes Heyman (cf. under Cod.Or. 1228, above). (For other copies of the same work, see Cod.Or. 960, above, and 1562, 11.042, 12.399(1)).

Bound in boards with leather backing; glazed white paper; (2)+1+192+5+(2) pages; page numbers in black ink in the handwriting of Johannes Heyman; 172x110 mm and 120x60 mm, varying; 9 lines; catchwords; voweled nestîh of calligraphic quality; red headings and rubrics; without date and name of copyist; calculations in dirhem are found on the title page.

Begins (p. 1, after a besmele):

الحمد لله الذي هدينا للإسلام وجعلنا من اسم محمد عليه الصلاة والسلام

From the introduction (pp. 1-2):

أما بعد فهذه وصية القهر الحكير المعترف بالعجز وانتصر محمد بن يبر

Ends (p. 194*):

برازين فله إوروجين طوله اربيل ويد يؤمن لازم دكرد تمت بعون الله وحسن...

Catalogue entries: CCO 2124 (IV, p. 305); Sohrweide I, 29, where other MSS are mentioned; see also Führiss 5090-5107 (IV, pp. 263-5); Schmidt 126, G 1515(1); TIYK 29; TYTK (Antalya) 207, 1170, 1553, 2915-6; Yardim 3292-8.

Editions: Istanbul 1218, 1220 and 1249.

Translations: into French (from 1704) and Norwegian (1829), see Sohrweide I, p. 24.
THE SCHULTENS COLLECTION (Or. 1288, cont., 1289)


Cod. Or. 1289

Hikâyât-i Espos

An early-18th century copy of a collection of Aesop’s fables translated into (simple) Turkish. The title occurs in a heading preceding the text in p. 1; the Latin title ‘Aesopi Fabulae Turcice’ is found on the title page. Folios with the original Turkish text are alternated by unnumbered leaves with a three-column glossary of words taken from the adjacent text, with Latin transcriptions and Italian, occasionally also Dutch and Latin, translations in Johannes Heyman’s handwriting (see plate). The collection is preceded by a short biography of Aesop, said to have been born in Amuriye in the sancak of Kutahya (pp. 1-5). The story of ‘the fox and the eagle’ begins in p. 5. The last story, that of ‘the crab and the snake’, begins in p. 84.

Bound in boards with leather backing; white paper; (2)+86+87+4+(2) pages; page numbers in black ink and in Johannes Heyman’s handwriting are found on the verso sides of the Turkish text; the pages of the glossary, alternating the folios with the Turkish text, are unnumbered; 165x107 mm and (Turkish text) 130x75 mm, varying; 9 lines; without catchwords; divant; headings and rubrics in red; the copy was finished in Izmir in the first days of Zi l-kâde 1114 (19-28 March 1703).

Begins (p. 1):

The glossary begins:

hikâyät sing.  hikâyât plural

hikâyät  hikâyât Espos

The first fable begins (pp. 5-6):

Ends (p. 85):

Colophon (p. 85):

Cod. Or. 1289, p. 13 and adjacent leaf. A page of an early 18th-century copy of a Turkish translation of Aesop’s fables with, here, the story of the sick man; on the right, there is a glossary in Johannes Heyman’s handwriting.
THE SCHULTENS COLLECTION (Or. 1289, cont., 1294)

It is transcribed and translated on the adjacent page as: Temneti hilayyätül guribetu bilaflilah teollah fi evaili silkadischerfei liene erbrō aschehre weminent we elf fi medinei Ismē Hurmed an iulafei wet tedmir. Finite le favole curiosi col favore d’Iddio Eccelso. Al primo del mese (detto) Silkład essecendo il penultimo del anno Turchesco il felice; nel anno decimo quarto centesimo millesimo (1114) nella città di Smirna che sia salvata dalla piaga e dalla Rovina.

Catalogue entries: CCO 504 (I, p. 362); Blochet S 453, 676; Ethé 2109; Schmidt 152.

Cod.Or. 1294

A miscellany

The manuscript contains fourteen treatises on, mostly, religious subjects, all, except one (cf. below), written in Arabic. Five of them were written by the Ottoman scholar and şeyhülislâm Kemal Paşaşazade (d. 940/1534) (I, 4, 9, 11, and 12; cf. Voorhoeve, pp. 317, 303, 295, 293, 300). The manuscript dates from the second half of the 16th century: two colophons show the dates of Şa‘ban 977 (January-February 1570, 68b) and mid-Muharram 979 (5-14 June 1571, 129a). The manuscript was also used as a notebook and (the originally) blank pages were filled with all kinds of annotations in Arabic, Persian and Turkish. To some of the texts marginal and interlinear Arabic and Turkish glosses were added. (Turkish glosses are found in ff. 71b, 73a, 75a, 90b, 96a, 120a, 130b, 150a.) The collection comprises one treatise in Turkish:

(6) ff. 107b-109b

er-Risāle fi’t-ilm i-tasavwuf

An undated copy of a, possibly incomplete, treatise on mysticism by Sinanüddin Yusuf b. Orhan, written in Tarsus (in Shahi Tersi, or in Shahi). The title, name of the author and town are mentioned in the heading preceding the text in f. 107b. No references have been found to either the author or his work. The brief essay on

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the attributes of God and the various stages (makam) on the path of the sâfi ends with a prayer (in Arabic) attributed to al-Qâfî al-Baydâwî. (Irregular text surface, 15 to 16 lines, giîeste, red heading, rubrics and lines, a catchword is lacking in f. 108b.)

Begins (107b):

قال كنت كنت كنت كنت كنت كنت كنت كنت كنت كنت كنت

Ends (109b):

لله اجعلنا من الواصلين الى الجنين دون السامعين لائث تغل من القاضي

البيضاوي مم مم

Catalogue entry: CCO 2339 (V, p. 61).

Among the shorter additions in Turkish we find the following categories:

1. Prescriptions. A list of ingredients in Arabic for a medicine to reduce the effusion of phlegm taken from a Kitâb at-tasâbî, headed ‘Fi biyâna yîhtâl al-bledm’, with Turkish glosses (69a). A prescription for mœ‘ain containing opium, with ingredients (with measures in dirhem) and a prescription how to make it (4 lines, giîeste, 180b).

2. Fetrâs. Six legal rulings by şeyhülislâm Ebûsû‘ûd (d. 982/1574) are found in ff. 72a, 151a (at the request of the late Şemî Pasa), 168b, 169a and 178b. We also find fetrâs by şeyhülislâm Mehemîd Çivizâde (d. 995/1587, cf. SOV VI, p. 1759, 169b) and by a mü‘âdîrîs called ‘Abdullah (178b). Another one without signature is found in f. 178b.

3. Poems. A great many anonymous beyts and fragments are found in ff. 95b, 145b, 149b, 160a, 162b, 164a, 167a, 168a and 175a. We also find a gazel by Avni (94b); various beyts attributed to Şâfiî and Câmi (146a); chronograms on the death of Kemâmî (7, 920/1514-5), of Mevlânâ ‘Abûdevîkîr (897/1491-2), and of Kemal Paşaşâzâde (933/1526-7), a kâ‘î‘a by Gedîyâ and a beyt by Bûlbul (149a); fragments of gazels (7) by Şeyî‘î (149b); a line of a kâstîde (a nezâye) by Bâhiî Elendi, and beyts by Hâliî İlçezâde, ‘Izâî‘î Kâmarî, Peykîrt-i Galatvî (150a); a gazel by Lâmi‘î (150b); beyts and longer fragments by Yâhûd Çelebi, Mevlânâ Halîfî, Mevlânâ Kârîmî, and Niçâmî (160a); and two fragments attributed to Ebûsû‘ûd (169a).

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4. A prayer (106b, small ta’līk, 7 lines).

5. Calculations. Examples of additions, subtractions and multiplications with explanations in prose are found in ff. 144b (see plate), 145a and 147a.

6. Letters. Fragments of (model) letters are found in ff. 150b and 179b. A petition with a request for an appointment as janissary of the 25th regiment to replace Süleyman who had died after he had been taken prisoner in a raid (ākin) is found in f. 179a (sikeste, 11 lines). Signatures of Mevlâna Ḫuseyn, Mevlâna Kestelî, Mehmêd, kâzî of Belgrade (concluding an ‘ıtikâmne’ and Mevlâna ʿOmer are found in f. 179b.

7. Narrative prose. A story on ‘Azâzîl and the Prophet ‘told after Yayabasızâde’ (151b, sikeste, 10 lines); a story on qevîl İbrâhîm and his prayer to God (sikeste, 8 lines); a tradition on the Creation, taken from Envârû l-ʿaṣkıni (170a, margin, small ta’līk, 15 lines); and a story on el-ḤâccʿʿAlî Efendi’s son, Mehmêd, whose insomnia forced him to resort to continuous nightly prayers (sikeste, 13 lines).

+++ The MS is bound in boards with leather backing; glazed white to cream paper; (1)+1+180+(1) folios; 155x100 mm; owner’s inscriptions of Mehmûd b. Lâtti (2a) and Mehmêd b. Mehmêd known as ‘Ubeddzâde (155a and 155b, with seals); a partly erased seal is found in f. 179b.

Cod.Or. 1295

A poetic miscellany

The miscellany mostly consists of a copy of the famous Bahârîstân (of 1478) by Jâmi (11b-150a) completed in the last days of Râhîl l-aḥrâr 972 (25 November - 4 December 1564). Verses in Arabic, Persian, and Turkish as well as a few annotations are added on the pages preceding and following Jâmi’s work. Among the Turkish poems and poetical fragments, mostly, apparently, by 16th-century authors, are a mûlājî in the form of a square with cross (152a); mûfrids (2a, 2b, 3a: one by Bûlûtî, 3b, 5a, 151b, 152a [a mûfrid-i miyârî], 171a); a musnevî (2a, six lines; 4b, two lines; 159a, two lines; 167a, 11 lines by Ḫâkîm); quatrains

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Cod.Or. 1294, p. 144b. A page of a late 16th-century collection of religious essays which was also used as a notebook. This page shows examples of calculations, with explanations how to add, subtract and multiply.
THE SCHULTENS COLLECTION (Or. 1295, cont., 1300)

(2b, 4b: by ‘Andeli; 157b (in the form of a square with the names ‘Meâli’
and ‘Şems’ forming a cross in the centre); gâzel (4a, 152b and margin: two by
‘Abdi, 153a, margin: by Vâli, 168b: by Kemâl Paşaşâde, 169a: by Kaygusuz
Abûlâ, 169b: a terk-name, 170a: by Nessim); midyânmeses by Yahya-î Islâmîbî
(153b-154a), Kâtîbî (154a-b), Mevlânâ Fevrî (154b-155a), Sümmâli (155a-b) and
Firâkî (155b-156a) all with the refrain “gördüm (gördüm) zamâne sâymadı uysun
(uysun) zamânı”’; a kstå (159a): riddles (leğûz, ma’amûni: 159b, 160a, 160b,
162a); a müstesâd by Hayretî (161b-162a); and a beyt (166b). We also find
distichs arranged in the form of a tree: a distich by Meâli (the stem) with added
hemistichs elaborating on the same word (soil and the branches) ending in -stîb
(‘apple’) forming an apple tree (158b, see plate; see also Ambros’s article); a
formula for predicting whether a person will do what you want by using various
calculations based on the numerical value of the letters of that person’s name and
table showing the values of the letters of the alphabet (165b); and a recipe for
şerbet (171b).

Bound in boards with leather backing; glazed white paper; (1)+2+172+(1)
folios; 150x100 mm; the Turkish additions are mostly written in small ta’lîf, with
headings and dots in red; a note in Latin stating that Franciscus Tsepregi and
Georgius Veresfök offered the MS to Albert Schultens in gratitude, written at
Claudiopolis (Kolozsvár, Cluj) on 3 August 1732, is found on the recto side of
the second (original) flyleaf.

Catalogue entry; CCO 483 (l, p. 357).

Literature: Edith Gülçin Ambros: ‘Appolinaire’e "öncülük" eden 16. yy. şairi
Meâli: Ağâç şekline bir Osmanlı figür-şiri’ (forthcoming).

Cod.Or. 1300

Hüsni ü Dil

حسن و دل

An undated copy of an elaborate translation in rhymed prose and poetry by the
scholar and poet Beşlû Hasan who wrote under the pen-name of Ahî (d. 923/1517)
of a story in Persian of the same title by Fattâhî Nishâpûrî (d. 852/1449). Title and author are mentioned in f. 1a; the poet’s melûz also
appears in a verse which indirectly explains his adoption of it (3a:14). Many manuscripts

Cod.Or. 1295, f. 158b. A page from a 16th-century miscellany with a distich of
Meâli rhymed in -stîb (‘apple’) surrounded by additional verse elaborating on the
same word.
of the work have survived. The allegoric love story of ‘Beauty and the Heart’ (for a summary, see HOP II, p. 296 ff.) is preceded by an introduction (1b-4a) which includes a highly abstract preface. A few interleaver and marginal corrections and additions. (For another copy, see Cod.Or. 11.053.) Various annotations, many of them in almost illegible siglature, are found on the pages preceding and following the text; among these the opening lines of a letter addressed to a king and verse fragments (recto side of the first flyleaf); a gazel, probably a song (95b); a matla’ and two recipes (96a); another matla’ (96b); and a gazel by ‘Abdī (97b).

Bound in boards with leather backing; glazed white to cream paper without watermark; (1)+1+197+(1) folios; 153x100 mm and 107x53 mm; 15 lines; catchwords have nearly all disappeared because of trimming; tiny ta’luk of calligraphic quality; borders in blue, in gold in ff. 1b-2a; headings and rubrics in red; without date and name of抄ist; an erased owner’s seal is found on the recto side of the first flyleaf; an owner’s inscription of Muṣṭafā b. Mehmed, kāżī of Trablus (Tripoli) occurs in f. 1a.

Begins (1b):

بسم الله الرحمن الرحيم  * مطلع اندوار كتاب قديم

A verse with the author’s name (3a):

بلاغ الكلب دود سباهي  * فراق أوديناه يمشي يعنى

Ends (95a):

اكا كريم انس وحيد وامه مهديه امي مدرم مور

Catalogue entries: CCO 2337 (V. pp. 60-1); Götz I, 483-5 and Sohrweide II, 233, where other MSS are mentioned; see also Fihris 1377-83 (I, pp. 353-4); Sohrweide I, 314.


Literature: HOP II, pp. 286-316; ‘Ahi’ in EF.

Cod.Or. 1301

Dūr-i meknān

در مکون

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THE SCHULTENS COLLECTION (Or. 1301, cont.)

An early 17th-century copy of a cosmography by Yaqūbī (d. in or after 870/1465-6). The title, partly cut off by trimming, is found in f. 1a and in f. 2b:5. Many manuscripts have survived. The work, preceded by an introduction (1b-5b), consists of 18 chapters (for a survey of their titles, see Kaperin’s monograph, pp. 147-9). Apart from the more conventional subjects such as cosmographical and geographical descriptions, we also find chapters on mythology and (legendary) history such as the story of Sualiyān and Bīlīs (10), the story of the bird Sīmārūg (15) and the Apocalypse (16-8). A few marginal corrections. (Other copies are described under Cod. Or. 12.370 and 12.371(1)).

A prescription for a medicine for healing palpitations (Jafakātn) occurs in f. 163b; a table consisting of three-to-four-letter clusters indicating the numerical value of the letters of the alphabet (Abjad hūn etc.) to which further words are added is found in f. 164b.

Bound in boards with leather backing; glazed paper in various shades of cream, pale yellow, and pink; ff. 1-2 have suffered damage and have been partly repaired; ff. 1-5 are partly illegible because of blotted ink; (1)+1+164+1+(1) folios; 146x90 mm and 98x47 mm; 17 lines; catchwords; small ta’luk of calligraphic quality; headings, rubrics, lines, and dots in red; gilt borders set within black lines; the text is preceded by a headpiece with floral decoration in gold, blue, red and green (1b; see plate); the copy was completed in 1611 (1620-3); without name of a copyist; an owner’s inscription of Daniel Gottlieb Wassarstein’s ‘Halo Saxonum’ occurs on the recto side of the first (original) flyleaf.

Begins (1b-2a):

قال الله تعالى ان في السموت والارض للآيات المؤمنين  * اما بدلك كل محقق مبين

From the introduction (2b):

قهاره كالمدين جمع ايدوب كمي ثم اسيرة كمي احديث دوهي دوهي كمي

روايته حكايتي عقل قبله اتيدكاه دي كرم كرم كرم كرم كرم كرم كرم كرم كرم كرم كرم

Ends (162b):

อนาคต زمني الهن كرم كرم كرم كرم اختر نور كرم كرم كرم كرم

ففضلهم يا رب العالمين ونعم الله لله نور العالمين وصدقي الله

على سیدا محمد و حيد و نور الله لله لله نور العالمين و نور الله

Colophon (162b):

تم في سنة 1011
THE SCHULTENS COLLECTION (Or. 1301, cont., 1302)

Catalogue entries: CCO 2119 (IV, p. 303); see Kaptein’s monograph, pp. 141-6, where 63 MSS are mentioned; see also Sarajevo 2904.

Edition: Chapter 17, with a facsimile of the present MS, in Kaptein’s monograph, pp. 151-227.

Translations: separate chapters into French (cf. Götz II, p. 320); Chapter 17 into Dutch (Kaptein’s monograph, pp. 153-215).

Literature: Laban Kaptein, Eindtijd en Antichrist (ad-Dāqīqāl) in de Islam; Eschatologie bij Ahmed Bīcān (+ ca. 1466) (Leiden 1997), in particular Chapter 2, where also references to the older literature are found.

Cod.Or. 1302

İnşā-i Ğınayīzāde

An undated copy of a collection of, mostly, model letters by Ğınayīzāde. No other manuscript of the work seems to have survived, nor have I found references to the collection or its compiler. The few dates given in letters as well as references to the conquest of Baghdad (1048/1638) and the Cretan campaign (launched in 1055/1645) make it seem likely that the collection dates from the middle of the 17th century.

We find the following categories: from a grand vizier to a şeyhülislām (1b-2a); from a şeyhülislām to a Pasha (2b-4a); from a pasha to a kâzı’ asker (4b-5a); from a friend to a friend (5a-6a, 21a-22b, 48a-49b, 49b-51a, 54b-55a, 80a-b, 83b-84a, 98b-100a, 100a-101a, 104a-105a, 109a-111a, 112b-113a, 115a-b); from a superior to a superior (6b-7a, 7a-b, 82b-83b, 85b-86b, 102b-104a); from an inferior to a superior (7b-11a, 11a-19a, 19a-20a, 20a-21a, 22b-23a, 23a-24b, 26a-27b, 28a-30a, 30a-32b, 32b-33b, 35a-37a, 37a-38a, 42b-43b, 43b-44b, 55b-56a, 56b-58a, 59a-60b, 97b-98b, 101a-102b, 108a-109a, 118a-119a, 119a-120b, 120b-121b); to a scholar (24b-26a, 51b-53b; 64b-66b); a petition concerning a timar (27b-28a); from a pasha to a pasha (33b-35a, 58a-59a); from a pasha to a grand vizier (38a-39b); from a scholar to a şeyhülislām (39b-41b); to a benefactor (41b-42b, 44b-47a, 76b-77b); a petition to a kâzı’ asker concerning a mālāzemet (47a-48b); to a kâzı’ concerning tax reduciton (51a-b); from a brother to a brother (53b-54b, 105a-106a); a hâtip-i hânavîn to a begierbegi (60b-63b); from a vâli to a...
THE SCHULTENS COLLECTION (Or. 1302, cont.)

"kâṣ'asker (63b-64b); a report to a sultan (66b-68b); from a sultan to a "beglerbegi" of Yemen (68b-71b); from a beglerbegi to a "kâṣ" concerning a murder inquest (71b-72a); from a superior to an inferior (72a-73a; 74b-75a, 107b-108a, 111a-112a, 112a-b, 113a-114b, 114b-115a); a petition concerning a "çâmr" (73a-74a); a letter from Sultan Murad to the shah of Persia (74a-b); from a father to his son (75a-76b); a "fethnâme" on the conquest of Baghdad (77b-80a); a letter to kâṣ'asker instructing them to mobilize the local soldiery for a military campaign (80b-82b); a letter concerning a commandership (84a-85a); from a superior to his emnâ (85a-b); a letter of manumission for a slave ("fintnâme, 86b-87a"); a petition for the post of warden of a mausoleum ("târîketâr, 87b-88a"); a document ("teğkire") concerning a change of landownership (88a-b); a petition for the post of vaqf secretary (88b-89a); a memorandum concerning the surrender of oarsmen to the Imperial Dockyard (dated 10 Šu'ābân 1040/14 March 1631, 89a); a debt certificate (dated 1040/1630-1, 89a-b); from a beglerbegi of Egypt to a Grand Vizier (on military supplies for an expedition to Crete, 89b-96a); a letter of advice to a voyvoda (96a-97b); a teğkire concerning a post in a dervish conven ("tehsîye-mişâlik, 106a-107b"); a lease contract concerning the tax farm ("mukâta'a") consisting of the custom revenues of Aleppo amounting to 3,100 šurus per year (dated 1 Muḥarram [10]49/4 May 1639, 115b-116b); a note on tax revenue owed by Mehmêd Aga, "mücazzîm" of Aleppo (117a); a contract confirming that Mehmêd Celebi leased the post of muhtesib of Aleppo for a year (dated 1 Rabi'î l-a'âr 1654/7 June 1664, 117a-b); a contract confirming that Mehmêd Aga leased the tax farm of Dâr al-Wakâla at Aleppo for a year (dated 1 Muḥarram 1040/10 August 1630, 117b-118a); petitions to the Porte, on behalf of Mahmûd Çavuş for the post of warden ("şâbbender") of Aleppo (121b-122b) and by şeyh Mehmêd 'Aydî, preacher at the great mosque of Aleppo who wished to retire to Mecca, for the grant of a pension of 80 aḳçe (122b-124a).

Bound in boards with leather backing; glazed white paper without watermark; (1)+124+(1) folios; 142x85 mm and 115x60 mm, varying; 13 lines; catchwords; divanâ; headings in red; without date and name of copyist.

Heading with title (1b):

"Emânê Şinaîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîîî î
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1. General Index

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