CHAPTER TWELVE

LEIDEN, *UNIVERSITEITSBIBLIOTHEEK* (UNIVERSITY LIBRARY), *LEGATUM WARNERIANUM*: ADDENDA

During the years of cataloguing for the present publication, some Turkish texts, found in manuscripts preserved in the core collection of the Leiden University Library, the *Legatum Warnerianum*, named after the bequest made by Levinus Warner in 1665 (see Vol. I, Chapter 3) and described in the first three volumes of this catalogue, were overlooked and have only subsequently come to light thanks to the tireless industry of Jan Just Witkam and Hans van de Velde. They are described in this chapter. It may well be that more Turkish text fragments will be discovered in the future when more time will have been dedicated to further cataloguing of the Arabic and Persian manuscripts of the collection.

This chapter also contains descriptions of two collections acquired after Volume 3 of this catalogue had been concluded. These comprise, firstly, a collection of nine manuscripts, Codices Or. 26.264–272, donated by Barbara Flemming, professor of Turkish at Leiden University between 1976 and 1997, on 11 April 2003. (For a biography, see Jan Schmidt, ed., *Essays in Honour of Barbara Flemming I* (*Journal of Turkish Studies* 26/1, 2002), pp. xi–xiii). The manuscripts had their origin in Istanbul and Damascus. Another small collection of manuscripts which had formerly belonged to Robert Anhegger (1911–2001) as well as his scholarly archive came to the library later in the same year. A second and third installment of the archive followed in 2003 and 2008. Anhegger was a (self-taught) Turkologist and teacher of German, born in Vienna, who lived most of his life in Turkey, particularly from 1940 onwards—after various studies at universities in Zurich, Vienna and Berlin, he first travelled there in the autumn of 1935; he taught German at the School for Foreign Languages of Istanbul University between 1945 and 1957, and was director of the German Institute for Culture from 1957. In 1968 he was appointed director of the *Goethe Institut* in Istanbul and Amsterdam. He returned to Istanbul in 1973. (For a succinct biography, see *Haymatloz. Exil un der Türkei 1933–1945* (*Schriftenreihe des Vereins Aktives Museum* 8), Berlin 2000, pp. 52–53. A more detailed account of Anhegger's life and legacy is Jan Schmidt, 'Robert Anhegger and his Bequest in the Leiden University Library', forthcoming.)

Cod.Or. 211

Turkish text fragments

The manuscript contains a copy of an Arabic work on rhetoric, *Talkhīṣ al-Miftāḥ*, by ‘Abd ar-Raḥmān al-Qazwīnī Khaṭīb Dimashq (d. 739/1338), an abridgement of the third book of the *Miftāḥ al-‘ulūm* by Yūsuf b. Abū Bakr as-Saḫḫākī (d. 626/1229), cf. *GAL* I, p. 294; Voorhoeve, pp. 210–211. The manuscript was copied by Muḥammad b. Mas‘ūd b. Aḥmad in 762 (1360–1361), see colophon on f. 88b. Some notes in Turkish are found on the endpapers: a note: *Şarıkçı der maḳām-i İbrāhīm* is found on the first flyleaf, *recto*; four Turkish lines, perhaps part of a poem or a recipe, and partly lost, occur on f. 1a. The MS is part of the Golius collection, described in Vol. 1, Chapter 1.

Cod.Or. 836

Turkish interlinear glosses

This manuscript contains an undated copy of an anonymous Arabic-Persian dictionary without title, arranged in alphabetical order, cf. *CCO* 161 (I, pp. 90–91). The dictionary proper is preceded by an introduction in Persian (1b–2a). The first two pages (2b–3a) of the first chapter (*bāb al-alif al-maḳṭūḥa*) contain a few interlinear glosses in Turkish in smaller script. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 854

Turkish recipes and notes

This manuscript contains an undated copy of a Persian work on China and Central Asia, *Tārīkh-i Khitāy u Khuṭan*, by ‘Alī Akbar Khitā‘ī, written in 922/1516, and dedicated to Sultan Selīm I (cf. Storey I, p. 431; *CCO* 919, II, p. 9—for a Turkish translation, see Cod.Or. 12.365[1]). Owner’s seals, with the legend Shaykh Muṣṭafā, are found on f. 94a. A series of recipes in Turkish are found on f. 94b, with additional notes in different hands on the same page and on the inner back-board. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 858

Turkish notes and a Turkish aphorism

This manuscript contains two Arabic works, (1) a commentary by Mas'ūd b. 'Umar at-Taftāzānī (d. 792/1390) on a collection of proverbs, *Nawābiḥ al-kalīm*, by Maḥmūd b. 'Umar az-Zamakhsharī (d. 538/1144, cf. Voorhoeve, p. 251) and (2) another one by Dāvud b. Maḥmūd el-Ḳayserī (d. 751/1350) on the *qaṣīdat al-Khamrīya* by Ibn Fāriḍ (632/1235, cf. Voorhoeve, p. 213), copied by two different copyists. Colophons with the dates Tuesday 24 *Rebī'ū l-ervel* 1046 (26 August 1636) and *Rebī'ū l-āḥir* 1036 (December 1626—January 1627) are found on pp. 128 and 169 respectively. The name of the copyist, Receb Müste'idd, occurs in the second colophon. Turkish annotations are added on p. 132: three notes on the contents and the author of (2) as well as a note, followed by the number 100, on a number of books (manuscripts) committed to safety in a chest at the covered market (*bezistān*); and on p. 170: a rhymed aphorism on two cosmic phenomena: *ḳubbe-i çarḥ-i lāciverd üzere bildünüz mi nedür budur ḳamer/ pīr-i dehrün iki ğūdāsıdur birin aḥşam yudur birini seher*. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 878

A Turkish prescription

This manuscript contains an undated, anonymous, Arabic commentary on a treatise which seeks to demonstrate the necessary existence of God, *Risāla fī ithbāt al-wājib*, by Muḥammad b. As'ad ad-Dawwānī (d. 907/1501), cf. *GAL* II, p. 217; Voorhoeve, p. 298. The work was written in Baghdad and dedicated to both Sultan Murād III (ruled 982/1574–1003/1595) and the grand vizier, [Ḳoca] Sinān Paşa (three times in office from 988/1580, cf. *SO*² V, p. 1512). A prescription in Turkish (6 lines) against impotence, including a talismanic formula, is found on f. 39a. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 896

A Persian-Turkish glossary

This manuscript contains a copy of the famous Persian *meṣnevī*, *Bustān*, by Sa'dī (d. 692/1292, cf. R. Davis, "Sa'dī" in *EP*). It was copied by Muṣṭafā in on 25 *Rebī'ū l-āḥir* 957 (13 May 1550), cf. the colophon on f. 137b. Annotations by Levinus Warner are found in the margins (cf. the introduction to this

chapter; CCO 645 [II, p. 113]). The text is followed, on f. 137b, by a brief glossary of 42 elementary Persian words, headed *Kitāb-i Dānistān*, with interlinear Turkish translations in red. Begins:

افتاب [کنش] ماه [ای] آب [صو]

The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 919

Turkish verses

The manuscript contains an undated copy of an Arabic commentary, *Kashf al-Wāridāt li-ṭālib al-kamālāt*, by ‘Abdullāh eṣ-Ṣimavī (d. 896/1490), on a work of jurisprudence, *al-Wāridāt*, by Ibn Kāzī-i Ṣimavna (d. 819/1416), cf. GAL S II, p. 315; Voorhoeve, p. 398. Among a number of text fragments by an owner, possibly identical with the copyist, Faẓullāh b. Muṣṭafā, whose name is mentioned on f. 1a, there are two Turkish poems (quatrains), rhymed in *göñül* and ‘-ā’, respectively, both headed *li-muḥarririh* (ff. 147b and the final flyleaf, *verso*), and two distichs headed *sırr-i cānān* (last flyleaf, *verso*). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 933

Turkish text fragments

The manuscript contains an undated copy of an Arabic commentary, *Maṭāli‘ al-anẓār*, by Maḥmūd b. ‘Abd ar-Raḥmān al-Iṣfahānī (d. 749/1348), on a textbook on metaphysics, *Ṭawālī‘ al-anwār min maṭālī‘ al-anẓār*, by ‘Abd Allāh b. ‘Umar al-Bayḍawī (d. 716/1316?), cf. GAL I, p. 418; Voorhoeve, p. 376. Turkish text fragments are found on the endpapers: a prayer prescription (13 lines, 209b), followed by a note that the text found its origin with Hızır Şāh Efendi and was related through Zahrī and and Ḥusāmzāde, and prescriptions for prayers to be said on the 10th, 11th and 12th night of *Ramaẓān* (a heading and three brief lists, 211b). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 942

Turkish texts

The manuscript contains a collection of works by, or connected to, treatises by İsmā‘īl Ankaravī (d. 1041/1631–1632), see my description in Vol. I, pp. 342–350. It contains another three pages with Turkish texts, hitherto

overlooked, primarily a survey of prayers to be said on the consecutive days of the month of *Ramaẓān*, entitled *Faẓāyil-i ẓehr-i Ramaẓān* (22b–23b). It begins (22b):

فضایل شهر رمضان اخبارده وارد اولمش و اثارده شویله کلمش درکه بر مؤمن موحد مبارک شهر رمضانک
اول کیجه سنده صومه نیت اتدکده بو دعاء اقسه حق سبحان و تعالی ...

The digression is followed (on f. 23b) by a prayer (in Arabic) once said by the Prophet (4 lines); a prescription for a Friday prayer (2 lines); a prescription for curing cramp (one line); and recipes for remedies against colds and deafness (4 & 2 lines). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 947

A verse and a note in Turkish

The manuscript contains an undated copy of an Arabic encyclopaedia of sciences, *Fawā'ih al-miskīya fī'l-fawātiḥ al-Makkīya*, by 'Abdurrahmān b. Meḥmed el-Biṣṭāmī of Antakya and Bursa (d. 858/1454), cf. *GAL* II, p. 231; Voorhoeve, p. 82. M. Smith in *EP*. The 'title page' (1a) shows various annotations, among them an owner's inscription with a seal, dated 1034 (1624–1625), of Muṣṭafā b. Yūsuf, *kāẓī* in Leskoḫça [Leskovac]; a note on the author and his work in Arabic; a *kuṭ'a* in Persian and Turkish in praise of the book; and a note in Turkish (5 lines), informing that the work comprises [data on] 145 different sciences (*'ulūm*) and that the molla had written 150 works. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 954

A Turkish poem

The manuscript contains an undated copied of an Persian *meṣnevī* on mysticism, *Asrār-nāme*, by Farīd ad-Dīn 'Aṭṭār (d. after 586/1190), cf. B. Reinert in *Encyclopaedia Iranica*; CCO 651 (II, p. 114). An incomplete Turkish *müsteẓād* (*ğazel* with additions) rhymed in *-ār görünüñ /-ndür* is found on f. 3a. The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 958

Turkish texts fragments

The manuscript contains a great number of treatises and shorter texts in Arabic, mostly on philosophy. Among the authors are some Ottoman

scholars: Molla Luṭfī (d. 900/1494, cf. *OM* II, pp. 11–12), represented with eight works; ‘Abdurrahmān b. Meḥmed el-Biṣṭāmī (d. 858/1454, cf. under Cod.Or. 947, above); Kemāl Paşazāde (d. 940/1533, cf. V.L. Ménage in *EP*), Meḥmed b. Hamza el-Fenārī (d. 834/1431) and Ḥasan Çelebi b. Meḥmed Şāh el-Fenārī (d. 886/1481). The texts were copied by a number of scribes; the volume, clearly compiled from at least three different manuscripts, contains a series of colophons, dated 925/1519 (21b, 35b, 55b), 926/1519–1520 (74b), 950/1543–1544 (302b), 953/1546–1547 (139a) and 954/1547–1548 (153b, 163a, 169b, 176b, 186b, 196b, 243b, 250b). The name of the copyist, Ḥamid b. ‘Abdullāh b. Shaykh Dürüz, is mentioned on ff. 21b and 35b; he worked in the Beglerbegi *medrese* in Edirne (cf. f. 21b); a *vakf* inscription by the same, bequeathing the manuscript to his sons and grandsons, is found on f. 100a. There are some Turkish texts added in a minute *şikeste* hand: a prescription for reciting the *sūrat Āl* [*Umrān*] (2 lines) and advice on consultation (*meşveret*) ascribed to Ja‘far Şādiq (61b); a poem (*müfred*) on the legitimacy of coffee-drinking (5 distichs, 86a), begins:

بر سوال ایلر سکا ارباب قهوه لطف ایدب * ویر جواب باصواب ای مفتیء عالیجناب

a prescription, headed *ḥavāṣṣ-i meşāyih-i kibār*, for reciting a *sūrat-i tabārek* for the benefit of a number of listed saints, whose names are all Aḥmad, and a *müfred*; a distich and two medical prescriptions (88a); two distichs attributed to Necātī (100a); *fetvās* by [the *şeyḥülislām*] Sa‘duddīn [d. 1008/1599] on the legality of having one’s child given suck by a female slave and a digression by the same on the differing views by scholars, particularly in *fetvās* issued by Qāḍī Khān [d. 592/1196] (331b), followed by an anonymous letter, addressing a ‘sultān’, on the same problem (332a). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 977

Turkish text fragments

The manuscript contains an undated copy of an Arabic commentary, *al-Mūjiz al-Qānūn fī ṭ-ṭibb*, by ‘Alī b. Abī l-Ḥazm Ibn an-Nafīs (d. 687/1288), on a work on medicine, *al-Qānūn fī ṭ-ṭibb*, by Abū ‘Alī al-Ḥusayn b. ‘Abdallāh Ibn Sīnā (Avicenna, d. 428/1037), cf. *GAL* I, p. 493; Voorhoeve, p. 263. The endpapers contains a few Turkish text fragments; a recipe (4 lines) for a medicine, to be inhaled through the nose, is found on f. 1a; various glosses (5 lines) in explanation of some medical terms, partly said to be of Greek origin (198a); and a quotation from a petition or a letter of appointment concerning a post of Koran reader (*cüzḥān*) at the Süleymāniye Mosque for

4 *aḳçe* per day (2 lines and a tailed signature). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 981

A Turkish gloss

The manuscript contains a collection of, mostly, Arabic treatises, and a few Turkish works, see my description in Vol. I, pp. 364–369. It contains another Turkish text, hitherto overlooked, on f. 97b: a gloss (5 lines) to an Arabic sentence quoted in the first line; it is signed by el-Ḥācc Üveys, *ḳāzī* at Üsküb (?). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 1025

A note and a distich in Turkish

The manuscript contains a collection of (parts of) illustrated Arabic treatises on mathematics and astronomy, compiled from at least two different manuscripts. The dates *Zī l-ḥicce* 911 (April–May 1506, at Amasya) and end of *Ramaẓān* 829 (July–August 1426) are found in colophons on, respectively, pp. 15 and 42. The ‘title page’ (p. 1) contains a genealogy in red of Seyyid Meḥmed—a note in Turkish, only partly legible, with the year 840 (1436–1437) and the place name of ‘Ayntāb (Gaziantep) is found in the right margin. Annotations and text fragments in the handwriting of Muḥammad b. ‘Umar b. al-‘Urḏī of Aleppo, an acquaintance of Jacob Golius and Levinus Warner, who helped them to acquire manuscripts from the Middle East (see Leiden, UB Cod.Or. 1122, Vol. 1, pp. 439–441, with plate), are found on pp. 1–3, 11 (left margin), 22, 24–25 and 26 (lower margin). The present manuscript had probably been in his possession. Among his inscriptions is a Turkish distich by Monlā Sürūri, followed by an Arabic translation (p. 9). The MS is part of the Warner collection, described in Vol. 1, Chapter 3.

Cod.Or. 1228

A letter in Turkish

The manuscript, a miscellany, contains a collection of (numbered) original letters (mostly in Arabic and addressed to Erpenius and Golius), documents and parts taken from manuscripts. It had belonged to Johannes Heyman (1667–1737). See for more details, Vol. I, pp. 521–533. The manuscript

contains an undated letter in Turkish, No. 35 of the miscellany, hitherto overlooked. It was sent by a certain Shaykh Ca'fer b. Meḥmed, known as Kāzizāde; no addressee is mentioned. It concerns a request for the purchase of 15 *okka* of *pekmez* (boiled grape-juice) and ten *okka* of candy, at any price, to be paid for by 'Alī Çelebi. White paper, 155 × 88 mm, 5 lines, followed by a signature.

Cod.Or. 1233

Turkish annotations concerning the birth of sons

The manuscript contains an illustrated copy of an Arabic work on the magical use of a great number of Koran chapters, undocumented, by Abū l-'Abbās Aḥmad b. 'Alī b. Yūsuf al-Būnī al-Qurashī (d. 622/1225), cf. *GAL* I, p. 497, S I, p. 910; Voorhoeve, p. 374. The copy was completed by Aḥmad b. 'Alī al-Anṣārī on 9 *Receb* 812 (17 November 1409), see colophon on p. 338. Two owner's inscriptions of Ḥāfiẓ Ebābekir b. el-Ḥācc Ḥasan el-Vā'ız at Bozok (Yozgat) with seals, one of which was a misprint, are found on the first original flyleaf, *recto*. A great many Turkish notes are found on the 'title page', almost all of them statements on the birth of sons: of Kaydaş b. Aḥmed b. Mevlānā Baḥşāş b. Luṭfullāh b. Ḥāccī 'Abdullāh on 6 *Zī l-ka'de* 980 (10 March 1573)—he died on the same day, '10 March'; of Muṣṭafā b. Meḥmed on 22 March 982 (1575); of Fethī b. Aḥmed b. Luṭfullāh etc. on 27 *Muḥarrem*/8 May 983 (1575); of Ṭāhir b. Aḥmed b. Luṭfullāh etc. on 28 *Ramāzān* 984 (9 December 1576); of Luṭfullāh b. Aḥmed b. Luṭfullāh etc. on 7 *Zī l-ḥicce*/17 *Kānūn-i s̄anī* 987 (January 1580); of Mes'ūd b. Meḥmed b. Bayrām on 16 *Cemāzī l-āḥir*/May 996 (13 May 1588); and of Beşir b. 'Abbās b. Aḥmed Faḳı b. Mevlānā'Aşlı (= 'Adlī?) Ḥalife on 22 *Zī l-ḥicce*/*Eylül* 1000 (29 September 1592). The MS is part of the Schultens collection, described in Vol. 1, Chapter 5.

Cod.Or. 1670, 1671

Various documents in Turkish and Dutch

The Ottoman documents described in Vol. II, p. 207, at the time 'not available to readers', have meanwhile been recovered and put into a portfolio labeled Or. 1670. Apart from the two original documents, the letter of safe-conduct (*fermān* of large format, headed by the *tuğra* of Sultan Muṣṭafā III, and the 'letter' (in fact a *ḥüccet* issued by the Molla (*kāzī*) of Izmir, es-Seyyid İbrāhīm eṣ-Şevķī (?), upon the request of the first dragoman of the Dutch consulate, dated 5 *Cemāzī l-evvel* 1187/ 24 August 1773; the name of the

ship and the captain are mentioned but could not be identified), are accompanied by (draft) translations into Dutch. The portfolios also contains:

– A copybook, 245×195mm, 11 folios, with parts of a draft transcription (in Western *naskhi*) and translation, partly interlinear, into French of a *muḥabbet-nāme* (letter of friendship) from the Dey of Algiers, Ḥasan Paşa (in office 1791–1798), to the ‘King of the Netherlands’, emphasizing the need for friendship between the two nations (the Dey had declared war on the Dutch republic earlier, in January 1793; after lengthy negotiations peace was restored in 1794, cf. Gerard van Krieken, *Kapers en kooplieden; de betrekkingen tussen Algiers en Nederland 1604–1830* (Amsterdam 1999), pp. 88–89); the letter was sent with the (Jewish) envoy, Miha Bū Baḳrī, who should be given a letter in reply. The letter is dated mid *Ṣafer* 1208 (end of September 1793). The paper cover of the copybook has a long title in Dutch: *Afschrift van een Turkschen Brief, ontvangen door H.H. Hoogmogenden, op den 5 Octobr. 1793 nevens deselven Translaat in 't Hollandsch, door Ev. Scheidius*. Everard Scheidius (1742–1794) was professor of Oriental languages in Harderberg (from 1765) and Leiden (from 1793).

– A letter in Dutch from the States-General in The Hague to Scheidius in Leiden (see above) with the request of a translation of an included ‘official letter in Arabic’ and their speedy return to The Hague; dated 8 November 1793 and signed by G.B. Emants.

Cod.Or. 6292

A miscellany

This volume, clearly used as a scrapbook, contains a great many, often brief, texts, prose and poetry, in Arabic, Persian and Turkish, and written in various hands (cf. Voorhoeve, pp. 421–422). A colophon, partly lost by trimming, with the date Thursday 10 (?) *Rebīʿü l-āḥir* 1081 (27 August 1670) and the place name of Istanbul occurs in the lower margin of f. 134b. An owner’s inscription of ‘Abdulkādir b. el-Ḥācc İsmāʿil with the year [1]249 (1833–1834) occurs on f. 1a. A note (in Arabic) on the birth of a daughter called Fāṭima, on Sunday 22 *Rebīʿü l-āḥir* 1176 (10 November 1762) is found on f. 135a. A seal with the name Ḥasan and the year 1155 (1742–1743) occurs on f. 136a. The ‘title page’ (1a) contains two Turkish text fragments: a verse from an *ilāhī* and four magic words with an instruction for their use, based on the authority of Shaykh Saʿduddīn el-Ḥamavī (9 lines). Two leaves with a description of the contents by P. Voorhoeve are included in the volume. There is one Turkish text of substantial length:

(8) ff. 45b–48a

حکایه عجیبه من قطب السرور منادمتلری

Hikāye-i 'acibe min Kuṭb es-Sūrūr münādemetleri

A series of anecdotes involving a number of Arab littérateurs of the 2nd/8th century, among whom Muṭī' b. Iyās and Ḥakam al-Wādī, with quotations of their Arabic verses. The title is found in a heading preceding the text.

Begins (45b):

منقولدرکه مشاهیر ادبا دن مطیع بن ایاس و یحیی ابن زیاد و حکم الوادی و حماد الراویه ... متادی اولوب ...

Ends (48a):

اول غلام حقنده سر گرفته شد دیرلر یعنی باشی طوتیلوب روده کی استعمال اولندی دیکن کنایه ایدرلر

Bound in embossed dark red leather; a paper label with a title is found on the back; numbers on the bottom edge; glazed white and cream paper; 136 folios; 190×118mm and (8) 170×100mm, varying; (8) 23 lines; (8) without catchwords; small irregular *nesih*; see also above. Purchased from Friedrich & Co., Cairo, through the firm of E.J. Brill, Leiden, in February 1931. (An invoice from Brill, dated 19 February 1931, is found in the volume.)

Cod.Or. 20.193

Religious texts in Turkish

The undated manuscript is a miscellany of a great many texts, mostly in Arabic, on paper and quires of varying format and written in various hands. The manuscript may have belonged to a preacher or imam. The Turkish texts are the following:

f. 2–3. A loose sheet of paper with a copy of a prayer to be said after a sermon, headed *Du'āba 'd el-va'z*.

f. 3a. A sermon, headed *Huṭbe-i Kürsī*.

f. 3b–4a. A prayer, without heading.

f. 4a–b. A prayer to be said after a sermon, headed *Du'ā ba'd el-va'z* (partly identical with the text found between f. 2 and f. 3, see above).

f. 6b. A brief note in Arabic on Koranic matters, with a marginal gloss in Turkish.

f. 28a. Five distichs in Persian, with glosses in Turkish.

f. 31–32. A loose sheet of paper with a note on *tafsīr*.

The manuscript was bought from E.J. Brill, booksellers, in November 1986 (and is described in their catalogue No. 55, under item 32).

Cod.Or. 26.264

Mebḥaṣ-i imān

مبحث ایمان

An early 18th-century copy of a work on the principles of Islam by Hüdā'ī, whose name occurs in a number of poems found in the work (e.g. f. 7a:9). He may be identified by 'Aziz Maḥmūd (d. 1038/1628), who, apart from the author of a *Dīvān*, also wrote a considerable number of Arabic and Turkish treatises, mostly on mystical subjects (cf. Hasan Kâmil Yılmaz in *TDVİA*), but is not known to have written this work. The title is mentioned seven times in the introductory *meşnevî* on the first page (1b). The prose text, which does not show formal divisions and is alternated by a number of poems, is based on many Arabic and (seven) Turkish sources mentioned in the introduction (4a–5b) and elsewhere. Among them—mentioned as the first in f. 4b:15—is the well-known *Vaṣīyet-nāme* by Birgili Mehmed Efendi. The work ends in a long series of questions (*mes'ele*, from f. 132a). A few marginal corrections and additions, and pencil notes by Barbara Flemming. (For another copy of the same text, see Cod.Or. 17.138.) The 'title page' (1a) contains an Arabic quotation from *Iḥyā al-ʿulūm*, followed by Arabic and Turkish jottings in a crude handwriting—these also occur on the inner front-board. The work is followed by a brief Turkish text, headed *İşkāt-i şalātuñ beyānidur*, and probably in the hand of the copyist which is followed by some Turkish jottings.

Bound in a somewhat worn, brown leather cover with flap with blind tooled insets in Oriental style; glazed white paper; an illegible inscription is found on the bottom edge; 146+1 folios; 215×157 mm and 165×100 mm, varying; 15 lines; catchwords; vowelled *nesih*; rubrics in red; completed in 1115 (1703–1704); without the name of a copyist. Acquired from Barbara Flemming, 11 April 2003; her name and the numbers 1. and 1376, written in pencil, occur on f. 1a.

Begins (1b–2a, after an extended *besmele*):

الحمد لله رب العالمين و الصلوة على محمد و آله و صحبه اجمعين قيل في حق هذا الكتاب عزيز طوتغل انى اى جان * نه خوش نعمت درر ايمان * كل اى درويش كل اى سلطان * به كور مبحث ايمان ... اما بعد بلکل و اکاه اولغل کم اک اول مؤمنه فرض و واجب اولان کشى نه طريقه عند الله و عندالناس مؤمن کامل اولور
Ends (146a):

مسئله زيد عمرو بوزخانيه الوب کتمکله آثم اولورمى الجواب اولور ابو السعود

Colophon, with copyist's verses (*ibidem*):

تمت الكتاب بعون الله الملك الوهاب فاعلات فاعلات ویر محمد مصطفى به صلوة اللهم صلى على سيدنا محمد اوقيانى دکليانى يازنى يازدورنى رحمتکله يار لغاغل يا غنى خيره يازسون شرى انوک کراما کتئين هر کم بر دعائله آکسه اشبو خطک کتئين تاريخ ١١١٥ سنه الف و مائه خمسة عشرة

Catalogue entries: Karatay 126; TYTK (Antalya) 2778, 2779; TYTK (Isparta) 464; Yardım3259.

Cod.Or. 26.265

Dīvān

ديوان

An undated collection of poems by Meḥmed b. Süleymān who used the pen-name of Fuẓūlī (d. 963/1555–1556). The title, *Dīvān-i Fuẓūlī*, is found in a title preceding the text on f. 1b. The collection only comprises the poet's *gazel*, 294 items, arranged in the usual *Dīvān* sequence. (For a copy of the first part of the preface, see Rotterdam, *Wereldmuseum* 70935, below.)

Bound in boards with dark brown leather back and edges; glazed cream paper with watermarks (bird with legend CFA); the title is written on the bottom edge; 1 + 70 + 1 folios; 246 × 177 mm and 155 × 100 mm, varying; 17 lines; catchwords; *rukʿa*; title, rubrics and lines in red; without a date or name of a copyist; a seal of es-Seyyid Şāliḥ Refiḳ is printed over the title on f. 1b. Acquired from Barbara Flemming, 11 April 2003.

Begins (1b):

قد انار العشق للعشاق منهاج الهدا * سالک راه حقيقت عشقه ايلر اقتدا

Ends (69b):

فقر و فنا سعادتى ويردك فضولىه * آندة اولن سعادت فقر و فنا حقى

Catalogue entries: Götz I, 335, and Sohrweide I, 228, where other MSS are mentioned; see also Fihris 1855–1865 (II, pp. 86–88); Karabulut 67; KİYK 56; TYTK (Antalya) 2025–2026; TYTK (Süleymaniye, Ali Nihat Tarlan) 205–207.

Editions: Būlāq 1254; Tabrīz 1266, 1268; Istanbul, printed seven times between 1284 and 1328; Ali Nihad Tarlan, *Fuzulî Divanı* (Istanbul 1950); Abdül-bâkî Gölpinarlı, *Fuzulî Divanı* (Istanbul 1961).

Literature: Abdullah Karahan in EI² and *TDVİA*.

Cod.Or. 26.266

A collection of traditions and stories

A late 16th-century copy, incomplete at the beginning, of a collection of traditions and anecdotes/stories (*laṭīfe, hikāyet*) about Islam, the prophets and the early history of Islam, probably in translation of an Arabic work—headings are in that language. No title or name of an author are found in the manuscript. It seems to comprise only the last part of a second part (*kısm*) and the third one (see heading on f. 44a) of a much larger work. The first heading in red (on f. 1b) reads: *Menākıb-i Fāṭima*. The last section (*faṣl*, from f. 55a) discusses prayers and how to use them in order to avoid calamities (*fī l-ḥātımet fī d-du‘ātı d-def‘ı l-bel‘yāt*).

Marginal corrections and additions. The last flyleaf (f. 66) contains various jottings in a crude hand, among them a talismanic formula, a preamble to a letter addressed to Mehmed Ağa, a note signed by Mehmed Ağa (at Çorum) on the birth of a son called İbrāhīm—later changed into ‘Alī—in the afternoon of Tuesday 26 Şafer 1222 (5 May 1807), and an administrative note.

Bound in worn brown leather with flap and blind tooled insets in Oriental style; glazed cream paper, worn and partly restored in various places; tasselled cords in right margins; 66 folios; 195×140 mm and 165×95 mm, varying; 15 lines; catchwords, partly lost by trimming; vowelled *nesih*, occasionally changing into *ta‘lik*; headings, rubrics, and, occasionally, dots in red; completed by [...?] Bekir b. Maḫṣūd b. İbrāhīm on the morning of a Monday at the end of *Rebī‘ü l-evvel* 997 (? 7–16 February 1589). Acquired from Barbara Flemming, 11 April 2003.

Begins (1a):

غسال اشتمز یوزنی دخی ارتر و بغلر چوبکه اودن چقالر چاغررکه یا جنازمی کتورنلر بنی تر تر الوب کتمک
شول اولرومی که بن یاشدم و درلو نقشلر و صنعتلر ایلمشدم اکا وداع ادایوم ...

Ends (65b):

... و السلام على المرسلين و الحمد لله رب العالمين ... توفيقه وضع الله [؟] على سيدنا محمد و اله و صحبه
الجمعين

Colophon (*ibidem*):

قد وقع الفراغ من تحرير من النسخة الشريفة في اواخر ربيع الاول يوم الاثنين وقت الضحى على يد العبد الضعيف
المذنب ... كثير العصيان الراجي بعفو ربه الدنيا ... بكر بن مقصود بن ابراهيم عفى عنهم الغنى العليم سنه سبع
و تسعين [؟] و تسعمائه من الهجرة النبوية ...

Cod.Or. 26.267

Kitāb-i Īmānīye

کتاب ایمانیه

A late 16th-century copy of an anonymous work, incomplete at the beginning, containing prescriptions for the magical use of pious formulae. These are accompanied by historical anecdotes. The title is found in an epilogue by the (unnamed author), in which he in particular recommends the book to his readers and prays for a strong faith in himself and his readership (87a:7; see also the quotation below). Only one other copy of this work seems to be documented; it is mentioned in the union catalogue of the Islamic collections of (northern) Cyprus. Marginal additions in a different hand are found on ff. 22b and 87b. Jottings in a bold hand occur on f. 88b. Two (parts of) pages, torn from an Ottoman printed book and a journal (*Resimli mecmū'a neşriyâtından*) are included in the manuscript.

Bound in boards with brown leather back and edges; somewhat coarse and worn cream glazed paper; 88 folios; 205×145 mm and 145×95 mm, varying; 11 lines; catchwords; partly vowelled *nesih*; Arabic quotations and rubrics in red and green; red borders; completed by Yūsuf b. ... (illegible because of restored paper damage) in the province of Ḥabeş (Ethiopia) on a Sunday of *Rebī'ü l-evvel* 982 (June–July 1574); two owners' seals are found in the margin of f. 30b; an owner's inscription of Ḥāccī Bayrāmzāde Bekir Efendi with the year 1254 (1838–1839) occurs on f. 88b. Acquired from Barbara Flemming, 11 April 2003; the MS contains a slip of paper with the registration 4.= 1380.

Begins (1a):

طاعت و عبادت قلوبك در پس امدى بز قول لر او قرواشر لازمدركى اول بىزى ياوقدن وار ايلين افندمره
قوللوق ايدوز

From the authors's epilogue (87a–b):

امدی آکتب صاحبی بو کتابی دایما اوقویاسز دخی بو فقیر الحقیری دعادن اونوقمیسز الله ایمانله کندره دیسز
و جمیع مؤمنلری بله آکه سز تا که دعا کوز قبول اوله ... و بو کتاب ایمانی هر کیم اوقومغه استرسه ورسز اما
جانوک کی صقلیه سز زیره بوکه ایمانیه درلر ... الله میسر اده سزه و بزه و جمیع المؤمنین و المؤمنات ... غریق
رحمت ایلیه آمین ...

Ends (87b):

و تمت کلمت ربک صدقا و عدلا لا مبدل الکلماته و هو السميع العليم و الحمد لله رب العالمین

Colophon (*ibidem*):

قد فرغ هذه الكتاب المباركه بين الصلوة يوم الاحد شهر ربيع الاول بولایت الحبش يوسف ابن ... سنة ٩٨٢ و
الحمد لله وحده

Copyist's verses (partly illegible, *ibidem*):

هر مککه بو کتابه نظر قلا * لطف ادب یازنی اچون دعا قلا

[...]

امتندن راضی اوله سون معین * رحمت الله ... اجمعین * و الحمد لله رب العالمین

Catalogue entry: KİYK 140.

Cod.Or. 26.268

Menāḳīb-i ṣārīyār

مناقب چار یار

A late 17th-century, incomplete copy of a history of the first four orthodox caliphs by Shaykh Şemsüddīn Sīvāsī (d. 1006/1587–1588)—a part of the text is missing between f. 162 and f. 163. The title occurs in a heading preceding the text of f. 1b; the name of the author is mentioned in f. 1b:14. The work is also known as *Menāḳīb-i ḥulefā-i rāşidīn*. After a brief introduction (1b), twelve chapters (*bāb*) are dedicated to Abū Bakr (65 *menāḳīb*, 2a–53b); ‘Umar (81 *menāḳīb*, 53b–100b); Abū Bakr and ‘Umar (3 *menāḳīb*, 100b–102a); ‘Uthmān (55 *menāḳīb*, 102a–127a); ‘Alī (50 *menāḳīb*, 139a–164b and the final section in *meşnevī* rhyme of the 100th exploit); Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (164b–205a, 46 *menāḳīb*—the 44th mostly in *meşnevī* rhyme); a *münāzara* (dispute) between Abū Bakr and ‘Alī (205a–206b); the *menāḳīb* of the Ten Companions of the Prophet (206b–208b); the *menāḳīb* of the Companions of the *Ahl al-Bayt* (17 sections, 208b–218b); the *menāḳīb* of the Companions of the Prophet (7 sections, 218b–221b); and on the merits and qualities of the nation (*umma*, 221b–232a). Marginal additions and indications of content. (For other copies of the same work, see Codices Or. 12.354 and 14.410.)

Bound in embossed boards with a brown leather back with gold ornamentation and title (*Menākīb-i çehāryār*) in Western (late-Ottoman) style; glazed white paper; 1 + 232 + 1 folios; 197 × 130 mm and 150 × 95 mm, varying; 23 lines; catchwords; small *nesih*; headings, rubrics, lines, and dots in red; completed by İbrāhīm b. ‘Ömer on a Wednesday in *Cemāzī l-evvel* 1106 (December 1694—January 1695). Acquired from Barbara Flemming, 11 April 2003.

Begins (1b, after a *besmele*):

حمد پر اجلال و ثنای بی اخلال اول قادر لایزاله سزاوار و لایقدر که چهار ارکان دین متینی چهار یار کرین
سید المرسلین ... و بعد غیرت شریعت دین محمدی و حمیت سنة این احمدی اوزره اولان اخوات دین ...

Ends (232a):

ربنا و انما ما وعدتنا علی رسلک و لا تخزننا یوم القیمة انک لا تخلف المیعاد

Colophon (*ibidem*):

قد وقع الفراغ من تحریر هذه المناقب الشریف علی ید احقر العباد ابراهیم بن عمر فی یوم الاربع من شهر
جمادی الاولی فی سنه سته مائه و الف

Catalogue entries: Fihris 4653–4655 (IV, pp. 146–147); Karatay 1159–1161, 3037.

Edition: Istanbul 1258 (cf. *GOW*, p. 275n)

Literature: ‘OM I, p. 95.

Cod.Or. 26.269

A miscellany

An undated collection of pious works in prose and poetry by, mostly, a man nicknamed Mollā ‘Arab, not identified (see also under 3), and copied by, seemingly, one copyist. Additional text fragments are found on the endpapers, among them a prayer prescription and a calculation (1a), a talismanic diagram and square, and an Arabic prayer (99b). Crude marginal jottings in a large script, mostly consisting of the word *vakf*, are found throughout the volume.

(1) ff. 1b–12b

A portion of scriptures and prayers to be recited daily (*evrād*) and recommended by the Prophet. It is preceded by a brief introduction (1b–2a). No title or author are indicated. A few marginal additions.

Begins (1b, after a *besmele*):

الحمد لله ذاكر الذاكرين و زايد خيرات الشاكرين ... اى دين قرنداشى و اخرت يولداشى و ففك الله للحق و اليقين

Ends (12a–b):

... دكلو نماز قلسك عزم جلالم حقجون دنيا و اخرت مراد لرك ميسر ايليسم و كوكلوكى باى ايليسم

(2) ff. 12b–17b

el-Esmā' el-ḥüsnā

الاسماء الحسنی

A treatise on the beautiful names of God in the form of a prayer by Mollā 'Arab. The title is found in a heading preceding the text; the name of the author in the concluding line.

Begins (12b, after a *besmele*):

تضرع ايدرم الله اومارم لطفكى سندن بكا تز و رانى رحمن رحيم پر نوالكدن ملك قدوس جنابكدن سلام ويركل حضور اوزره ابد مؤمن محبين سك بزي حفظ ايت

Ends (17a–b):

صلوتين سلامين بزي حلم ايت محمددن اوامر ملا عرب قلك حداعتوك صوين دايمل بغشلا صوچمى و رب رحمت نوالكدن

(3) ff. 17b–39b

[*Risāle*] *fī beyāni l-ed'īye*

[رساله] فى بيان الادعية

A treatise on prayers, possibly incomplete at the end, by Meḥmed el-Muḥammedī, better known as Mollā 'Arab. The title is found in a heading preceding the text; the name of the author is mentioned in f. 18a:5. A few marginal additions.

Begins (17b–18a):

الحمد لله الذى جعل الدعوات الصالحات رسائل الواسائل بين المولى و عبيد ...

اما بو عبد فقير الى رحمة ربه القدير محمد نام المحمدى كه خلق ايجنده ملا عرب دمكله معلوم اولمشدر بعض دعوات صالحين ... جمع ايلدم ...

Ends (39b):

اردنجه يوز صلواة افسوندن صكره يازدروب بله كوتورلر اما خلايه كرميه لر

(4) ff. 40a–73b

A collection of religious poems and songs, mostly *ilāhīs*, by Mollā ‘Arab. The caption *Mollā ‘Arab fermūd* precedes most items. A few marginal additions.

Begins (40a):

صچوم چو قدر بلورم بن بو نفسک آه النذر آه * زبون الدى النذن جان بو نفسک آه النذر آه

Ends (73b):

جمله اصحاب نسب احباب اتباع شیوخ * مؤمنین ختم بالایمان ایدب و یرکل مدام

(5) ff. 73b–83b

An anonymous treatise, without title, on the magical use of the names of God. A few marginal corrections and additions.

Begins (73b, after a *besmele*):

الله هر کم بو اسم کونده بیک کره اقسه حق تعالی اتی [اصل] یقیندن ایلیه الرحمن هر کم بو اسم هرغنازک
صکنده یوز کره اقیه حق تعالی اوتغنی و غفلتی اندن کنوره و ککلن یمشاق ایده

Ends (83b):

الصبور هر کم رنجور اولسه و یا محتنی و یا باش اغرسی اولسه و یا خود ستمسی اولسه اوج بیک کره بو
اسم اقیه حق تعالی شفا وره مراد حاصل اوله

(6) ff. 84a–99a

A collection of, mostly, *gazels* by Zülālī (84a–b); Şāhidī (84b–85a); Ḥarīmī (85b–86a, 94b–95b—a song with the *maḳām* Çārgāh); Ḥalīfī (86a–b, 87a–88b—a series of seven quatrains with a returning refrain in praise of Mollā ‘Arab—89a–b, 93b–94a); Nihānī (86b–87a, 96b–97b—a series of quatrains with returning refrain, 97b–98a—a song with the *maḳām* Nühüft, 98a–99a); Süleymān (89b–90a); Ḥalācoğlı (90a–91a, 91a–93b—a series of quatrains with a returning refrain); [‘Abdul]Vefā (94a–b); and Mollā ‘Arab (95b–96a). A few marginal corrections.

* * *

Bound in boards with flap and brown leather back and edges; glazed cream paper without watermarks, lightly stained and worn, particularly towards the end; 1+99+1 folios; 147×100 mm and 105×60 mm, varying; 8–11 lines; original quire numbering 1–10 from f. 5a; catchwords, occasionally omitted

or lost by trimming; vowelled *nesih* of calligraphic quality; headings, rubrics, lines and dots in red; without a date or name of a copyist. Acquired from Barbara Flemming, 11 April 2003.

Cod.Or. 26.270

Ḥurşid-nāme

خرشید نامه

An early 19th-century copy of a long poem in *meşnevî* rhyme describing the romance between Ḥurşid and Feraḥşād by Şeyḥoğlu Muştafā (flourished in the second half of the 8th/14th century), incomplete both at the beginning and the end as well as erroneously bound. The work was completed in 789 (1387) and offered to Sultan Bāyezīd I. The full work comprises about 8000 distichs; the present version less than 2000. (See for another copy of the same text, Cod.Or. 14.446.)

The inner boards and the first flyleaf contain calculations, an Arabic quotation ascribed to the Imām Shāfiʿī, and a statement (in Arabic, quoted below) by an owner that ʿÖmer had copied the book but was afraid that he would come to him and buy it for a small amount of money, dated 29 *Cemāzīl-evvel* 1232 (16 April 1817).

Bound in boards with brown leather back and edges; glazed cream paper, stained and worn in many places; an illegible title is written on the bottom edge; 1 + 109 folios; remnants of original numbers 133 to 200 (80a) and 63 (92a) to 94 (108a); 193 × 134 mm and 150 × 100 mm, varying; 15 lines; catchwords nearly all lost by trimming; vowelled *nesih*; headings in red; copied by ʿÖmer in 1232 (1817), cf. above; an owner's inscription of Mehmed b. Ḥüseyn is found on the first flyleaf, *recto*. Acquired from Barbara Flemming, 11 April 2003.

Copyist's inscription (first flyleaf, *recto*):

کتابت هذه المصحف الشريف بخط عمر و محمد كثير و عمر قصير اخاف من الاجل اذا جاءني يباع بثلث
قليل سنة ١٢٣٢ ج ذى اولى يوم ٢٩

Begins (1a, as in Ayan's edition, p. 222:2525):

بنك استينه كچدى خيلى مدت * فرحشاد اتمشىدى صبر عادت

Ends (109b, as in Ayan's edition, p. 201:1939):

عجب سنى سولى بن نشا اولدم دلشاد * مكر جفاكه اورلدى كوكلمه بنياد

Catalogue entries: Pertsch (Berlin) 365, where other MSS are mentioned; see also Ayan's edition, pp. 25–28.

Edition: by Hüseyin Ayan, in Latin script (Erzurum 1979).

Literature: Kathleen Burrill in *EP*.

Cod.Or. 26.271

A miscellany

A collection of texts related to Persian literature and lexicography, possibly copied by one copyist, Seyyid Ebūbekir Yazıcı, mentioned in a colophon on f. 53a with the year 1208 (1793–1794). The inner front-cover and the endpapers contain various jottings and notes, among them, mostly, preambles to letters (1a, 154b). The manuscript was endowed as a *vakf* to the library of the late 'Ayntābī Ḥāccī Aḥmed Efendi at Uşak (inscription with a seal, dated 1283/1866–1867, on f. 2a).

(1) ff. 2b–53a

The *Pand-nāma* attributed to 'Aṭṭār with a Turkish translation

A late 18th-century copy of the Persian *Pand-nāma*, a didactic *meşnevī*, attributed to Farīd ad-Dīn 'Aṭṭār (d. after 586/1090, see B. Reinert in *Encyclopaedia Iranica*), with an anonymous interlinear Turkish translation. The heading *Hāzā Kitāb Pend-i 'Aṭṭār* precedes the text on f. 2b. A few marginal corrections and additions. (For the existing Turkish translations and commentaries of this popular work, see Helmuth Ritter, "Attār", in *ĪA*; for copies of other translations, see Codices Or. 12.431 and 12.448(5).)

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

حمد بی حد آن خدای پاک * انک ایمان دادمشتی خاک را
صایسبز شکر اول پاک خدایه * اوپله تکرری که بر آوج طبراهه ایمان و یردی

Ends (53a):

این مبارک نامه چون کردی تمام * بعد از آن بنویس دیگر و السلام
بومبارک نامه چون اولدی تمام * اندنصکره بر غیری سن یاز و السلام

Colophon (*ibidem*):

الخط المذنب سيد ابوبكر يازنجي ميانه سنه ١٢٠٨

(2) ff. 54b–105a

A rhymed Arabic/Persian-Turkish dictionary

The copy is undated and anonymous. The work consists of 30 chapters, consisting of poems of varying formats, mostly *gazel*s and *meşnevî*s, and each dedicated to a special subject and conforming to a different metre. Prosodic indications in the form of red letters and numbers are found below the lines. A few marginal additions. The opening line, written upside down, is also found on f. 54b, together with a rhymed Arabic sentence.

Begins (54b):

افتتاح ابتدا آغاز کردن باشلمق * هم عطا بخشیدن اولدی همدخی با غشلمق

Ends (105a):

کوش زدن حسدر ولی بر کمسیه اورمق قولاق * قندیل مصباح سراج هم چراغ هم چراق

(3) f. 106a

A list of 22 Arabic verbal nouns with interlinear Turkish translations. Begins:

ابتدا [باشلمق] اقتدا [اویمق] اقتضا [استمق]

The sentence *ka‘r-i deryādan çıkmayınca dūr bilinmez kıymatı* is written in the left margin, as is the title of the following work (*Luğat-i Vehbī Sünbülzāde*).

(4) ff. 106b–153a

Tuhfe-i Vehbī

تحفه وهبی

An undated copy of a rhymed Persian-Turkish vocabulary by Sünbülzāde Meḥmed, who used the pen-name of Vehbī (d. 1224/1809). The title and the name of the author are found in f. 109a:15 and in the concluding chronogram (153a). The work, clearly in imitation of the popular 16th-century *Tuhfe-i Şāhidī*, was written in 1197 (1782–1783). The work is preceded by an introduction, in *meşnevî* rhyme (106b–109b), in which the author informs us that it was the fruit of his mission to Persia (as envoy of Sultan ‘Abdulḥamīd to Karīm Khān Zand) and that he had written it for his son Luṭfullāh. It was dedicated to Grand Vizier Ḥamīd Ḥalil and his two sons (cf. Rieu, p. 144). It

is followed by 58 chapters (*kıṭʿas*) in *gazel/kaṣīde* format, a second *meṣnevī* on a selection of expressions (*ıṣṭilāḥāt*, 146b–153a), and a chronogram (153a). An additional verse is found in the margin of f. 129b. (For other copies of the same text, see Leiden UB Codices Or. 11.989 and 18.692[1])

Begins (106b, after a *besmele*):

حمد بی حد او کرم فرمایہ * کہ انک نعمتیدر بی غایہ

Ends (153a):

ہزاران شکر ایدوب حقہ دیدم تاریخ اتمان * بحمد اللہ بو زیبا تحفہ وہبی تمام اولدی

Catalogue entries: Blaškovičs 458; Fihris 569–573 (I, p. 145); Flügel 141; Kut 360; Rieu, pp. 144–145; TYTK (Antalya) 1636.

Editions: at least 30 printed editions exist, cf. the article in *İA*, among them Bülāq 1245, 1282; Istanbul 1213, 1241, 1263, 1267 and 1275. A modern edition is Numan Külekçi & Turgut Karabey, *Sünbülzade-Tuhfe* (Erzurum 1990).

Literature: *HOP* IV, pp. 257–258; Ömer Faruk Akün in *İA*; W. Björkman & Kathleen R.F. Burrill in *EP*. (See also Cod.Or. 1452.)

* * *

Bound in boards with dark brown leather back and edges; glazed cream paper; 154 folios; 205×143 mm and 150×90 mm, varying; 11–16 lines; catch-words; *nesih*, vowelled in (1); headings and rubrics in red; headings partly in black in (4); (1) completed by Seyyid Ebübekir Yazıcı in the middle of 1208 (1793–1794). Acquired from Barbara Flemming, 11 April 2003.

Cod.Or. 26.272

Dīvān

دیوان

A late 17th-century copy of a collection of poems by the Ḥalvetiye Shaykh ʿAbdulvehhāb of Elmalı who used more than one pen-name based on the root consonants of the second part of his name: Vāhib(ī), Vehhāb(ī) and Vāhib Ümmī (d. in 1004/1595–1596 or 1006/1597–1598). The poet does not seem to be mentioned in any of the known biographical dictionaries. There are at least six copies of this work preserved in Turkish libraries. The text in our volume is incomplete at the beginning where at least ten folios are missing. The collection consists of poems of the *gazel/kaṣīde* format and not

arranged in the usual *Dīvān* sequence, and comprises poems both in 'arūz and syllabic metres. Marginal notes by an owner are found on f. 89b.

The (tattered) endpapers contain various jottings and notes, among them a *gazel* (3 distichs) and fragments, partly lost, of (an) other poem(s). A folded leaf, 160 × 105 mm, with an Arabic text is found between f. 158b and 159a.

Bound in boards attached to which is the remnant of a brown leather cover; glazed cream paper, stained and discoloured, particularly towards the beginning and end; 170 + 1 folios, with original numbers; 210 × 147 mm and 145 × 98 mm; 15 lines; catchords; *nesih*, partly vowelled, particularly up to f. 40b; multiple red borders; completed by Aḥmed Çelebi on the morning of Saturday 12 *Cemāzīl-āḥir* 1093 (18 June 1682); an owner's inscription of Ḥāfız Mehmed Kābil Efendi, *ḥalife* of Şeyḥ Efendizāde es-Seyyid eş-Şeyḥ Ḥākānī, with seal, is found on f. 170b; a *vakf* inscription with the names of Mehmed Efendi and Ḥāccī Ḥüseyn occurs on the inner front-board. Acquired from Barbara Flemming, 11 April 2003.

Begins (11a):

غافل اوله اچ کوزک نکاری شیطان سنده در * لا دمه بو توحیده سخاری شیطان سنده در

Ends (170a):

واهب امی یوقلغنک و ارلغندن سوير سکا * توحید بکا شاهد یتیر کشف الله دن کلوریزیر

Colophon (*ibidem*):

تمت الكتاب بعون الله الملك الواب في شهر جاذی الاخر في وقت ضعی في يوم السبت في ١٢ يوم سنه تسعين و ثلث بعد الف من هجرة النبی کتبه الفقير باسم [?] احمد چلبی ... [erased]

Copyist's verses (*ibidem*):

خير یازسن شرفی انک کراما کاتبین * که دعایله اکارسه اشبو رسمک کاتبین

Edition: Ali Torun, *Vāḥib Ümmî: Dîvân* (Yüksek Lisans tezi, Ankara 1987—unpublished).

Literature: Cemâl Kurnaz & Mustafa Tatcı, *Türk Edebiyatında Hû Şiirleri* (Ankara 1999), pp. 60–64; Mustafa Tatcı, *Elmalı'nun Canları (XVI–XVIII Asırlarda Elmalı Havzasında Yaşayan Halveti Erenleri. Hakkında Bir Araştırma)*, Istanbul 2008 (I am indebted to Edith Gülçin Ambros and Cemal Kurnaz for the aforementioned bio- and bibliographical information).

Cod.Or. 26.615

A legal miscellany

The texts were copied by one copyist, Meḥmed Reşid b. İsmā'īl, who was also the owner, in 1233 (1817–1818). A four-page survey of contents precedes the texts. The flyleaves contain a great number of additions, mostly *fetvās*, in Arabic and Turkish written in a different hand; some of these are signed: by Ḥāfiẓ İbrāhīm, *müftī* in Dirac (Durrës, on the 4th flyleaf, *verso*), and 'Abdurrahīm (next page). A diagram concerning the division of an estate is found on the first flyleaf, *recto*.

(1) fifth flyleaf, *verso*—f. 73a*Ḳānūn-nāme-i cedīd*

قانون نامه جدید

A copy of a general law code of the Ottoman Empire, mostly consisting of *fetvās* issued by a number of *shaykhulislāms*, who were in function in the 16th and early 17th centuries, as well as separate laws (*ḳānūn-nāmes*) on specific subjects. The title is found on the first flyleaf, *recto*. The compilation of the law code was, according to the introductory part, initiated by Sultan Süleymān the Magnificent, conqueror of Hungary, after the *vilāyet* of Budin was founded [in 1541]. (For a detailed description of the contents, see in particular Götz II, pp. 112–114.) The copy was based on another copy made in Edirne in 1202/1787 (see the colophon, below). Marginal additions, often extensive. Schematic interlinear drawings in red are found on f. 63a. Purchased from the heirs of Robert Anhegger in 2003.

Begins (5th flyleaf, *verso*, after a *besmele*):

الحمد لله الذى له ملك السموات والارض و هو على كل شىء قدير جناب حاقان روى زمين و خليفه رسول رب العالمين

Ends (73a):

عشرلرين حكم ايدوب ... من بعد شرع شريفه قانون امر همايونه مخالف و عناد ايتدرميه سن شويله بله سن علامت شريفه اعتماد قبيله سن

Colophon (*ibidem*):

تحريراً فى اواخر شهر رجب الفرد لسنه اثنين و مائتين و الف بمقام ادرنه المحروسه تمت الكتاب بعون الله الملك الوهاب

Owner's inscription (*ibidem*):

من كتب محمد رشيد ابن اسماعيل فى سلح ش سنه ١٢٣٣

Catalogue entries: Flemming 352; Götz II, 110–112; Sohrweide I, 114, where other MSS are mentioned; see also Fihris 3764–3773 (III, pp. 222–223); Kut 41–49; TYTK (Antalya) 3457.

Literature: Ahmed Akgündüz, *Osmanlı Kanunnâmeleri ve Hukukî Tahlilleri* V (Istanbul 1992), pp. 266–269.

(2) ff. 73b–86b

Ma'rûzât

معروضات

A copy of a collection of *fetvās* issued by the *şeyhülislām*, Ebüssu'ūd Meḥmed b. Meḥmed el-Īmādī (d. 982/1574). The work begins, after a brief formula in praise of God and the Prophet in Arabic, with an introduction in the form of a petition (73b) in which *imams* and *müctehids* (expounders of Islamic law) request clarification on a number of questions laid down in *fetvās* by the late Ebüssu'ūd. The work itself consists of a series of *fetvās* arranged in chapters (*Kitāb*) discussing a number of subjects, ranging from prayers to rent. Marginal additions, often extensive.

Begins (73b, after a *besmele*):

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد خاتم النبيين ... اما بعد سعادتلو و سيادتلو
و فضيلتلو و مروتلو سلطانم حضرتلرينه عرض داعى بي ... اولدر كه ...

Ends (86b):

مسائل شتى ... بو شهادت ايله كنايس قديمه حالى اوزره قالمشدر كنبه ابو السعود

Colophon (*ibidem*):

تمت الكتاب بعون الله الملك المتعال محمد رشيد حرر في اليوم الثالث عشرين ذى القعدة الشريفه لسنة ثلث
و ثلثين و مائتين و الف

Catalogue entries: Flemming 345–347, Götz II, 84, Sohrweide I, 108–109 and Sohrweide II, 101, where other MSS are mentioned; see also Fihris 4517–4523 (IV, pp. 109–111); Kut 50–54; Schmidt 89, 95(2).

Editions: in *Millî tettebbu'lar mecmuası* I (1331/1915), p. 337 ff.; Paul Horster, *Zur Anwendung des Islamischen Rechts im 16. Jahrhundert* (Stuttgart 1935), with a German translation; Ahmed Akgündüz, *Osmanlı Kanunnâmeleri ve Hukukî Tahlilleri* IV (Istanbul 1992), pp. 32–75, with a transcription and a facsimile of the Selçuk University Theology Faculty Library MS 2671.

Literature: cf. Flemming, p. 274; Sohrweide I, p. 85; Haim Gerber, *State, Society, and Law in Islam, Ottoman Law in Comparative Perspective* (New York 1994), p. 88 ff.; Colin Imber, *Ebu' s-su'ud; the Islamic Legal Tradition* (Edinburgh 1997).

(3) ff. 87a–90a

An appendix containing a series of *fetvās* by the *şeyhülislām*, Yahyā Efendi (three times in office between 1031/1622 and 1053/1644, cf. *SO*² V, p. 1674). The text is headed:

فيما يتعلق بالقانون للمولى المرحوم محيي افندي

The text is followed by a colophon (90a):

تم الكتاب بعون الله الملك المتعال محمد رشيد ابن اسماعيل غفر الله لنا و لوالدينا حرره في اليوم الكامل عشر من ذى القعدة الشريفه لسنة ثلث و ثلثين و مائتين و الف م

(4) ff. 90a–b

A series of comparisons in Arabic, headed *Tarjīḥ al-bayān*.

(5) ff. 90b–91a

Mesā'ilül-müşkilāt

مسائل المشكلات

A brief treatise on the seven cases in which an oath is considered to be void. The source, mentioned at the end of the text, was a work entitled *ad-Durar al-ghurar*. An extensive marginal addition is found on f. 91a. Begins:

البينة للمدعى و اليمين على من انكر حديث شريف مقتضاسنجه بوحديث شريف اطلاق اوزره سيدر يوخسه استثننا اولمشدر

* * *

Bound in boards, covered in varicoloured marbled paper, with brown leather edges; glazed white paper; 5 + 91 folios, with original numbers 1–90 in red; 206 × 124 mm and 150 × 55 mm, varying; 25 lines; without catchwords; small *ruk'at*; headings, rubrics and lines in red; completed by Mehmed Reşid b. İsmā'il on (2) 23 *Zī l-ka'de* 1233 (24 September 1818) and (3) 10 *Zī l-ka'de* 1233 (11 September 1818); an owner's inscription of the same, dated 29 *Şa'bān* 1233 (4 July 1818), is found on f. 73a. Purchased from the heirs of Robert Anhegger in 2003.

Cod.Or. 26.616

Tuhfetü l-küttâb

تحفة الكتاب

An early copy of a (rare) collection of legal documents by Meḥmed b. ‘Ubeydüllâh known as Mūsāzāde (d. 1197/1782–1783, cf. Fihris I, p. 139). The author is mentioned in p. 1:14; the title, which is mentioned in more complete versions of the text, has been omitted in the final part of the introduction on p. 2. The work is preceded by a brief introduction in Arabic (pp. 1–2) in which the author explains that his late father, Mūsāzāde ‘Ubeydüllâh Efendi was a *ḳāzî* and produced many drafts of legal documents; when he, the son, came into the service of Pirizāde Meḥmed Şāhib Efendi, a *şeyḫülislām* [actually first *imām* of the sultan, 1193/1779–1195/1781; d. 1195/1781, cf. *SO*² VI, p. 1726], he collected the drafts as well as copies of ‘fine letters’ which his patron then corrected for him; these were sorted out and included in the present work. The collection contains the usual range of documents (statements issued by a *ḳāzî*, *hüccets*, and letters authorized by the same), loosely arranged according to subject, from marriage contracts, declarations of divorce, wills, letters of manumission, to contracts of sales, appointments of attorneys, deeds of annulment, confessions of faith, death certificates, declarations of bankruptcy, settlements (in cases of injury and murder), *vaḳfiyes* and parts of them, bills of debt (*temessük*), various statements, such as confessions of guilt, perceptions of the crescent and petitions to the Porte. The original documents, partly ‘depersonalized’ (personal and place names changed to *fulân*) for the work, had nearly all, as far as indicated, been issued in Istanbul, Galata, and Üsküdar. Most dates are replaced by the formula *Tārîḫ-i Kitâb*. The work ends in a series of (parts of) model letters and documents of various type. Marginal corrections and additions, mostly *fetvâs* (pp. 1, 2, ff. 221a–222a); two model petitions are found in the margin of f. 222b. (For another copy of the same text, see Leiden, UB Or. 12.032.)

The work is preceded by a 13-page survey of contents. The endpapers contain additional texts in a different hand: model petitions addressed to the sultan (first flyleaf, *recto*; second flyleaf, *recto*, 223b, 224a), the last two dated 1238 (1822–1823) and signed el-Ḥācc Meḥmed, *müsellim* of Kütahya; model signatures and epistolary phrases in Arabic (first flyleaf, *recto* and *verso*); a table with numbers and their Arabic equivalents, followed by a signature of the manuscript owner, the *ḳāzî* Ḥāfiẓ ‘Alî Rızā, dated 1238 (1822–1823, second flyleaf, *recto*); a model *fetvâ* concerning the appointment of an functionary by the founder of a *vaḳf* (ninth flyleaf, *recto*); and two *fetvâs* concerning financial transactions by [the *şeyḫülislām*] Meḥmed ‘Ārif Dürrizāde (223a).

Rebound in embossed dark brown leather; glazed white paper; 8+223+1 folios, with original numbers 16–223 in red—1–15 were removed and replaced by page numbers 1–28 in black; 212×145 mm and 153×87 mm; 22 lines; catchwords; irregular small *nesih*; borders and headings, partly erased at the beginning, in red; multiple gold borders within black lines on pp. 1 and 2; a crude headpiece with floral motifs in gold on p. 1; completed by Ebābekir b. ʿÖmer on a Sunday during the last days of *Receb* 1204 (6–15 April 1790). Purchased from the heirs of Robert Anhegger in 2003.

Begins (p. 1):

الحمد لله الذى شيد مباني الدين القويم بقوائم اقلام البلغاء ... و بعد فيقول العبد الفقير المعترف بالعجز و
التقصير محمد بن عبيدالله المدعو بموسى زاده جعل التقي زاده ان والدى المرحوم

Ends (f. 222b):

امضاء و قضيه ... وانا الفقير المحتاج الى شفاعت صاحب المعراج ابو بكر القاضي بمدىنت فلان

Colophon (*ibidem*):

قد وقع الفراغ عن تحرير هذا الصك المرغوب عن يد عبدالمذنب ابوبكر بن عمر غفر لها و اليه في يوم بظر
في سنه اربع مئتين و الف في رجب اواخر تمت ١٢٠٤م

Catalogue entries: Fihris 544–546 (I, p. 139).

Cod.Or. 26.617

Fetāvā-yi Aḳkermānī

فتاواى افكرمانى

An undated copy of a collection of legal rulings (*fetvās*) by ʿAlī ʿAbdullāh el-Aḳkermānī (d. 1028/1618–1619). The title is found on the bottom edge. The work is also known as *el-Vāḳıʿāt*. The collection was compiled by Derviş Mehmed b. Ḥasan, who explains in the brief introduction preceding the text that he, languishing in poverty and confusion in the plain of Tepe-i Erbaʿīn [this may refer either to a placename = Kırklartepe (?) or to the low annual income of forty *aḳçe*, or perhaps both], made his way to the outpost of Aḳkerman in 1040 [1630–1631] to find employment and was so fortunate as to come across scattered papers containing the *fetvās* of the late ʿAlī Efendi, which he thereupon decided to gather and order in the form of a book. The text is divided into 47 (unnumbered) chapters (*Kitāb*) treating subjects ranging from canonical ablutions (*ṭahāre*) to the division of estates (*ferāyız*, 227b). A few marginal additions, corrections and indications of content.

The endpapers contain some additional texts, partly in different hands: a quotation in Arabic on menstruation (first original flyleaf, *recto*); a series

of calculations (first original flyleaf, *verso*); a survey of contents (second original flyleaf, *recto*); a series of titles of works on jurisprudence (second original flyleaf, *verso*, and two lines on the next page); a biographical note on 'Alī el-Aḳkermānī ('Atayī 639' added in pencil—the passage mentions 1030/1620–1621 as the year of his death, cf. above) and, in the margin, a *fetvā* followed by a lengthy Arabic quotation, taken from the *Fetāvā-yi Ūskübī* (see Cod.Or. 1276); and a *fetvā* by 'Abdurrahīm Efendi, dated 15 Cemāzī l-āḥir [1]234 (3 January 1828). A few notes in pencil and ballpoint are found on the inner front-board.

Bound in boards with flap and red leather back and edges; glazed cream paper; (1) + 3 + 235 + (1) folios, with original numbers; 239 × 148 mm and 196 × 90 mm; 29 lines; catchwords; small *sūlūs*; headings rubrics and borders in red; double red borders on the first two pages of the main text; without a date or name of a copyist. Purchased from the heirs of Robert Anhegger, in 2003.

Begins (fourth flyleaf, *verso*, after an extended *besmele*):

الحمد لله الذى ما سئل الا اجاب و ما داعى الا واجاب [=استجاب] و الصلوة و السلام على فاتحه ... اما بعد وقتنا كه بو عبد فقير كثير التتصير درويش محمد بن حسن صحراى تپه اربعين ده بي سر و سامان ...

Ends (234b):

مسئله ذكيه دخى فوت اولوب ... الجواب التى سهمك برى هينده ايكيسى برابر زمينه ايله زمانه يه باقىسى
عمره ويريلور

Catalogue entries: Fihris 3031–3032 (III, pp. 159–160); Karatay 303; Yardım 3334.

Cod.Or. 26.618

A miscellany

A collection of texts copied by one scribe, 'Ömer b. Hüseyn Efendi (mentioned in a colophon on f. 283a, cf. below). The first main text is preceded by a detailed nine-page survey of contents in red and black, written in a different, more casual, hand, and accompanied by interlinear and marginal additions, partly lost by trimming. A series of *fetvās* and quotations from works on jurisprudence are found on the fifth flyleaf, *verso*, and the following page; signatures of 'Abdullāh, with the year 1119 (1707–1708), and Ebū İshāḳ İsmā'īl are added to two quotations. A quotation from a *hüccet*, partly lost by trimming, is found on f. 289a. Three *fetvās* and two Arabic quotations,

again partly lost by trimming, occur on f. 290a. Administrative annotations in three columns, mentioning weekdays and amounts, are found on the last flyleaf, *recto*.

(1) sixth original flyleaf, *verso*—f. 283a

Fetāvā-yi 'Alī Efendi

فتاواى على افندى

An early 18th-century copy of a popular collection of legal rulings (*fetvās*) by the *şeyhülislām*, 'Alī Efendi of Çatalca (d. 1103/1691). The title is printed in gold on the back and occurs as *'Alī Efendi Fetāvāsı* on the bottom edge. The text is accompanied in the margins by a plethora of additional texts in the same script, mostly *fetvās* in Arabic and Turkish taken from a great number of explicitly mentioned works. Two separate leaves with Arabic texts are found between ff. 154b–155a and 216b–217a.

Begins (sixth original flyleaf, *recto*, after a *besmele*):

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله التبيين الطاهرين عدد فتوى كتاب الطهارة

Ends (283a):

زيدك برات ايله متصرف اولديغى ... زيدى بغير وجه [شرعى] منعه قادر اولورمى الجواب اولماز تمت الكتاب
يعون الله الملك الوهاب

Colophon (*ibidem*):

عن يد عبد الضعيف الفقير المفتقر الى رحمة ربه الودود عمر بن حسين افندى غفر الله ذنوبها في غرة جاذى
الآخر لسنه تسع و اربعين و مائه بعد الالف من هجرة من له العز و الشرف

Catalogue entries: Götz II, 70, Sohrweide I, 110–111, Sohrweide II, 110, where other MSS are mentioned; see also: Fihris 3553–3574 (III, pp. 165–169); Karabulut 103; KİYK 22; Kut 21–22; TYTK (Antalya) 1210, 2955; TYTK (Türkiye Büyük Millet Meclisi) 69; Yardım 3343–3346.

Editions: Istanbul 1245; Bülâq 1257.

(2) ff. 283a–284a

A series of *fetvās*, headed باسمه سبحانه و تعالى

(3) ff. 284a–288a

Hikāyet-i kâzî ma'e s-sārık

حكايت قاضى مع السارق

A copy of the story of the *kâzî* and the learned thief, anonymous. A summary of the contents is found in Sohrweide II, p. 262 (Other versions of the

story are found in Leiden, UB Codices Or. 12.112(13), 12.406(4), 12.407 and 12.424(2).)

Begins (284a):

حکایتده کتورمشلردر که رای شهرنده بر قاضی وار ایدی انواع علم و زهد ایله اراسته و هراسته ایدی

Ends (288a):

القصه چقاروب سکسان بش التونی دخی اوغرویہ ویردی ... قصه دن مراد حصه در اولول [sic] البابدن اولنره بونده فوائدہ کثیره واردر و السلام م م م

(4) ff. 288a–b

A quotation in Arabic from a work entitled *Jāmi' al-fatāwā*. Various *fetvās* are found in the margins of f. 288b, partly lost by trimming.

* * *

Rebound in boards with an embossed light brown leather back with gold decoration and a title in Western style; white to brownish glazed paper, worn and blotted by moisture at the beginning and end; (1) + 6 + 291 + (1) folios, with original numbers, mostly lost by trimming; 290 × 160 mm and 195 × 70 mm, varying; 31 lines; catchwords; small *ta'lik*; headings, rubrics, lines and triple dots in red; (1) completed by 'Ömer b. Hüseyn Efendi on 1 *Cemāzī l-āḥir* 1149 (7 October 1736). Purchased from the heirs of Robert Anhegger in 2003.

Cod.Or. 26.619

A Turkish title and annotations

This manuscript contains an undated copy of an Arabic commentary, *al-Fawā'id at-tālibīya fī al-ghawā'id ad-dīyā'īya*, by Maḥmūd b. Khalīl b. Farhād, on, probably, a work on syntax, *al-Kūfīya*, by Ibn Ḥājib (d. 646/1249), cf. *GAL* I, p. 303; *SI*, p. 531. A Turkish version of the title, *Kūfīye şerhi*, is found on the first flyleaf, *recto*. The endpapers contain various annotations, among them in Turkish: administrative notes, a gloss and a price of 2 *esedī gürüş*, 35 *para* (first original flyleaf, *recto*); the name of Civizāde and the numbers 2 and 25 (second original flyleaf, *recto*); and various Turkish glosses to Arabic expressions (written upside down, last original flyleaf, *verso*). Purchased from the heirs of Robert Anhegger, in 2003.

Cod.Or. 26.620

A Turkish copyist's verse

This manuscript contains a copy of an Arabic commentary, *Ḥall Asrār al-akhyār*, by Hüseyin b. Ahmed, known as Zeynizāde, on a work on grammar, *Izhār al-asrār*, by Birgili Mehmed Efendi (d. 929/1523), see *GAL* II, p. 585 (No. 20/c); *S* II, pp. 656–657. It was completed in 1197 (1782–1783), see the colophon on the last page. The colophon is accompanied by copyist's verses in Arabic and Turkish:

خيرہ يازسن شرنی آنک کراما کاتبين * کم دعائلہ آکارسہ اشبو خطک کاتبين

Purchased from the heirs of Robert Anhegger in 2003.

Cod.Or. 26.621

The Anhegger archive

The archive contains the material remains of Anhegger's life, from school boy in Rotterdam to retired private scholar in Istanbul, spent on a wide range of activities and covering a period between the 1920s and his death in 2001. It is kept in units numbered 1 to 59. They contain a wide variety of materials, among which papers, documents, bills, (draft) letters, (draft) articles, (off-prints from) journals, picture postcards, brochures, notebooks, copies of archival documents and other source materials, annotations, invitations to exhibitions, visiting cards, photographs, cassette-tapes and what not, mostly in a chaotic state. Most texts included in the archive, both printed and hand-written, are in German, Dutch and Turkish. In what follows, I present a summary survey of the contents, highlighting some of the more noteworthy items.

A survey of his life and work is found in two typed CVs, two lists of publications and a copy of a draft CV of his wife, Mualla Eyuboğlu (in Turkish) (in 4); a bibliography was made by Barbara Flemming (6 pp.), dated 18 May 2001 (in 7). More biographical materials on Anhegger and his wife, among them CV's in German and Turkish and papers documenting his acceptance of the *Bundesverdienstkreuz* (Cross of Merit) by the Federal Republic of Germany in 1985 are in 59. Materials on the Anhegger family, a family reunion in Lindau in 1956 and photographs of Anhegger are found in 38. Two photographs of the interior of Anhegger's house in Amsterdam, among them of his library, dated 1 May 2001, are found in 10. (See for Anhegger's biography, Gudrun Schubert, "Robert Anhegger, Notizen zu seinem Lebenslauf", in Gudrun Schubert, ed., *Türkische Miszellen, Festschrift Robert*

Anhegger (Varia Turcica IX), Istanbul 1987, pp. 1–4; “Robert Anhegger”, in: *Heymatlos, Exil in der Türkei 1933–1945 (Schriftenreihe des Vereins Aktives Museum, Vol. 8)*, Berlin 2000, pp. 52–53; and Tübâ Çandar, *Hitit Güneşi; Mualla Eyuboğlu Anhegger*, Istanbul 2003, p. 107 ff.)

From Anhegger's early days date a small collection of letters, including bills, notes and other documents, typed and hand-written, addressed to him in Zurich and mostly related to his activities for the Swiss branch of the boy scouts called *Schweizer Wandervogel*, 1928–1932 (3, 13), and a typed list entitled *Verzeichnis der Jugendgruppen im Kanton Zürich* (January 1930, in 4).

Earlier biographical materials, mostly concerning Anhegger's political activities and his emigration to Turkey, are found in 13, among them letters (dated to 1928 to 2000, both private and professional and received from his friend Andreas Tietze, the Turcologist Paul Wittek (1894–1978), and another friend and specialist in Karamanli Turkish, Evangelia Balta, among others); a copy of Bulletin No. 2 of the *Congrès mondial des jeunes contre la guerre et le fascisme*, undated (6 pages); a two-page publication entitled *der Kämpfer*, undated, issued by the Communist Party of Switzerland in 1933; and a flyleaf headed *Aufruf gegen den Krieg! / Un appel contre la guerre* by Romain Rolland, undated, with a blank list containing one signature; a schedule for a journey to Ticino (1928, one leaf); a separate file with papers concerning Anhegger's status as German immigrant in Switzerland 1932–1936 (Anhegger vainly tried to obtain Swiss citizenship despite the fact that he had been living there between 1923 and 1932 and his mother had the Swiss nationality; after he was accepted as a citizen in Zurich in 1934, it was again withdrawn later that year when it turned out he had omitted to declare that he was an ‘active communist’); letters, mostly to his parents and his sister Gerda; an inventory and postcards by Anhegger documenting his move to and sojourn in Istanbul, 15 items, 1934–1942; a copy of a typed proclamation to German fellow-citizens, urging them to throw off the Hitler regime and conclude a honourable peace ‘without collapse’, March 1943 (4 pp.).

From his early days in Turkey, date (in 1) two photocopies of, probably, the first Anatolian journey undertaken by Anhegger and Andreas Tietze in 1936 (text about 80 pages), with copies of a Turkish-German vocabulary and some other papers; a carbon copy of an account in German of their second journey in Anatolia, 5 September to 3 October 1937, 78 numbered pages. (Photocopies of these texts are also found in the Amsterdam *International Institute of Social History*, see above.) A carbon copy of this text is found in 2. More copies of these texts are found in 59. (For details on the contents,

see Erik-Jan Zürcher, "Two Young Ottomanists Discover Kemalist Turkey. The Travel Diaries of Robert Anhegger and Andreas Tietze", in Jan Schmidt, ed., *Essays in Honour of Barbara Flemming II* (Harvard University 2002), pp. 359–369).

More materials on Anhegger's early life are found in 11. It contains a German *Ahnenpaß*, printed at the *Zentralverlag der NSDAP*, Munich, with 27 entries on Anhegger and his ancestors, sealed and stamped by the *Zivilstandamt*, Zurich, 14 April 1942; a *Meldungsbuch* of the University of Vienna, with a photograph of Anhegger and entries dated 1932 (it contains a congratulatory telegram dated 1928, and a *Zeugnis* issued by the *Deutsche Schule* in Rotterdam, 1920); an exercise book with geological notes, entitled *Exkursionsbericht*, with a German text and drawings by Anhegger, undated; an exercise book with various annotations, among them diary entries dated 1926 and three photographs, among them of the German School in Rotterdam with pupils including Anhegger, 1921; nine school exercise books on various subjects; a *Zeugnis* issued to Anhegger by the *Kantonsschule Zürich*, with reports dated 1926–1931, with some attached documents; a typed essay written for the German Seminar [of Zurich University?] entitled *Die Menschendarstellung bei Ibsen*, 1 December 1933 (30 pp.); a copy of a letter concerning a family reunion, Kempten, 18 January 1994; an envelope containing three postcards and three copies of a letter with reviews in Turkish by five Swiss professors praising Anhegger's *Alt- und Mittelhochdeutsches Lesebuch. Eski Almanca antolojisi, 800–1500* (Istanbul 1945), 1946. (Another copy is found in 14); a plastic folder containing nine postcards, with texts in Polish and German concerning the dispatch of food parcels, addressed to Dr. S. Lisie (Suria Gitla Lisie, Anhegger's first wife) in Istanbul and sent through the Jewish Council of Elders by family members in Sosnowitz, Galicia, 1941–1942 (included is a typed note); a tenth postcard in French was sent from Buchara, 20 November 1941.

Anhegger's dissertation on the mining industry in the Ottoman Empire and his work on it is documented in 9. It contains a part of a typed draft copy of his *Beiträge zur Geschichte des Bergbaus im Osmanischen Reich* (2 Vols., published in the series *Istanbuler Schriften*, Nos. 2 and 14, Istanbul 1943 and 1944). In 16 there are two pages of the dissertation and a photocopy of an Ottoman document, headed *Ḳānūn-i ma'ādīn-i şehṛ ...*, with a typed transcription. Photographs and transcriptions of Ottoman source texts used for his dissertation are also found in 35. 42 contains fragmentary annotations; there is also some material related to Anhegger's work as teacher at the *Yabancı Diller Okulu* at Istanbul University (reports on progress of individual students); and a notebook with an entry for 1936.

Anhegger's interest in the fate of Turkish migrant workers in Germany and the Netherlands in the 1970s and 1980s is represented in **6**, which contains a typed letter from the publisher C.H. Beck to the co-authors of a book, *Gastarbeiterkinder aus der Türkei*, Munich, 14 October 1982 and a copy of a presentation in Dutch on the occasion of an exhibition entitled 'Allochtone vrouwen informeren autochtone vrouwen' (undated, 3 pp.). Various papers, mostly in English, document a meeting on the subject 'Solidarity with Turkish Artists', organised by the *Nederlands Turkije Komitee voor de Verdediging van Mensenrechten en Democratie*, Amsterdam 30 March 1983. In **7** we find a copy of the Turkish journal *Tarih ve Toplum*, 21 September 1985, which contains an article by Anhegger 'Almanların Türkiye'ye Göçü' (pp. 57–63) and a plastic folder containing a typed draft of 'Deutsche Auswanderer in die Türkei', and a brochure of the *Türkisch-Deutsches Kulturinstitut (Türk-Alman Kültür Merkezi)*, Istanbul 1987, with an article by Anhegger on the history of the institute. More materials on this topic are found in **12**, which contains a collection of Dutch, German and Turkish journals, newspaper cuttings, reports, exhibition brochures, draft manuscripts, letters and notes, mostly on the Turkish community in the Netherlands and other countries of western Europe. Notable are also a typed copy of an essay by Anhegger: 'Çocuk ve Gençlik Kitaplıklarına düşen yeni görevler' (9 pp.); a carbon copy of a note by Renke Korn, 'Handlungsentwurf für die Reise des Engin Özkartal von Nevşehir nach Herne und zurück' (4 pp.), with a plastic folder containing papers on the same subject; various drafts of Turkish and translated poems; three copies of typed essays in Turkish by Özcan Öktem on problems regarding the education of Turkish children in Germany; a copy of a typed essay in Turkish by Oya Baydar on the history of the workers' movement in Turkey; a photograph of Nevzat Çelik and his mother (who, accused of murder, was jailed in a military prison in Metris, Istanbul—see also **13**, **20**, **27**); and a copy of a typed note in German by Haldun Taner on Anhegger and the exhibition 'Kinder- und Jugendbücher der Türkei' in Munich (2 pp.). In **20** we find papers concerning a conference *Kultur im Migrationsprozeß* held in Bochum (1980–1981); copies of various brochures and journals, including *Bizim Almanca. Unser Deutsch* 19 (1986), with an article on Anhegger, pp. 14–16; copies of Dutch translations of poems by Nevzat Çelik and his mother, with a photograph and notes (see also above); and papers concerning a conference (*Deutsch-türkische Tagung*) held in Ankara in 1991. **22** contains a large collection of, mostly, autobiographical texts in, mostly, Turkish, both hand-written and typed by migrant workers residing in Germany, 1976. These texts were, it seems, written in response to a writing contest entitled *İşçiler İşçilere*, initiated by

Radio Cologne. More materials on these matters are found in 31, 33 (in particular, on Turkish migrant workers in Germany and courses in the German language), 37 (documents on the *Türk-Alman Kültür Merkezi*, from 1959, a *Wettbewerb* concerning Turkish children in Germany and various other papers), 38 (various materials on the *Türk-Alman Kültür Merkezi*), 51, 54 and 57.

Related to this topic, was Anhegger's interest in Turkish (folk) poetry, theatre and (folk) music. 15 contains a copy of an inventory with titles of 'classic' Ottoman songs, with names of musicians and music groups, and an essay in Turkish on 'classic' Turkish music, both by Meliha Doğuduyal; various leaves with hand-written and typed copies of Turkish poems/songs and German translations, with a few accompanying documents; a green cardboard folder with miscellaneous papers: manuscripts, photocopies of articles, notes etc. on grammophone records, and Turkish folk literature and street theatre, with texts in Turkish by Meddâh Sürûrî, and draft manuscripts by Anhegger for his presentation 'Die Frau von Karagöz will Advokatin werden. Alte Platten (Drehung 78) als Hilfsquellen für die Sozialgeschichte der Türkei', Istanbul 1989; a plastic folder with miscellaneous materials mostly transcribed texts and German versions of songs by migrant workers; a typed copy of a biography of the singer Ruhi Su (in German, 2 pp.). 18 contains a cardboard folder with a separate file with materials on the Turkish shadow theatre (*Karagöz*): photocopies, photographs, letters (regarding a lecture by Anhegger on the subject at the *Toneelmuseum* in Amsterdam, May 1973, and the manufacture of *Karagöz* puppets for the *Museum voor Land- en Volkenkunde*, the present *Wereldmuseum* (cf. above), in Rotterdam, 1981) and manuscripts; a transcript of a film with fragments of Turkish *Karagöz* dialogues and interviews held with Anhegger and Andreas Tietze on the subject, with accompanying letters from Manfred Blank Filmproduktion, Berlin, 1991. More on these matters is found in 20, which contains manuscripts, photocopies of texts in Dutch, German and Turkish, and annotations concerning migrant workers' poetry; notably also: a copy of 'Einige persönliche Bemerkungen zu Yunus Emre' by Anhegger (2 pp.); 27 contains materials related to, mostly, Turkish music and musicians: brochures, photocopies, newspaper cuttings, file cards, drafts of translations of songs, newspaper cuttings on Nevzat Çelik's hungerstrike in 1987 (see also above), photographs of grammophone records, journals (among them *Tarih ve Toplum* 86 and 87 (1991)—which include a serial contribution by Anhegger entitled 'SözlüTaş Plaklar'); a typed copy of a presentation by Anhegger, 'Kunstmusik und Volkslieder in der Türkei'; and a schematic survey of the development of grammophone records and record companies in Turkey,

1897–1931. Various manuscripts on Karagöz are found in 53. A collection of cassette tapes is in found in 58.

In the 1980s, Anhegger became interested in Karamanlıdika: books with Turkish texts written in the Greek alphabet produced by the Greek-Ortodox Turcophone communities in Anatolia and Istanbul from the 18th century onward. Anhegger collected Karamanlı books (these are now in the Leiden library—an inventory is found in Jan Schmidt, ‘Robert Anhegger and his Bequest in the Leiden University Library’, forthcoming), wrote articles on the subject and, together with Vedat Günyol, edited Evangelinos Misiailidis’s long picaresque novel, *Temaşa-i Dünya ve Cefakar u Cefakeş*, (‘The Theater of the World—Those Who Torture Themselves and Those Who Are Tortured by Others’). It appeared in Istanbul in 1986 under the more palatable title—palatable for modern Turks, that is—*Seyreyle Dünyayı* (‘Look at the World’). A second, improved edition came out two years later. Materials on this topic are found in 21, which contains photocopies of draft manuscripts by Anhegger of articles about the Karamanlı language and literature and materials about the novel. 25 contains more materials on the edition of the novel. Various materials, such as parts of manuscripts, (off-prints of) journals, photocopies, related to Karaman (Cappadocia) and its inhabitants are found in 47.

In the 1990s Anhegger became interested in relations between the Ottomans and Protestant Europe in the early modern period. 10 contains newspaper articles, an off-print, correspondence and photocopies of texts, including an archival document, and hand-written notes concerning the life of Johann Jakob Redinger of Zurich (1619–1688), a linguist who undertook a mission to the Grand Vizier Ahmed Köprülü at the Ottoman army headquarters at Uyvar (Újvár, Hungary), predicting the conversion of the Turks to Christianity, in 1664; and draft copies of an article, entitled ‘Redinger bei den Türken’. In 19 this subject is elaborated. It contains, apart from a newspaper cutting, some letters and an off-print, notably, a photocopy of *Extremos y Grandezas de Constantinopla* by Rabi Moysen (Madrid 1638); photocopies of 17th-century manuscripts with texts in Latin and German, among them letters by Amos Comenius and Jakob Redinger; a photocopy of a chapter on Comenius by Fr. Zollinger; and a copy of the journal *Toplumsal Tarih* 10 (1994).

During varying periods of his life, Anhegger was engaged with studies on yet other topics; these include: the history of the Balkans and Ottoman architecture found there (14, 31, 44, 50: contains correspondence with Wittek on inscriptions, 1972–1973); mystical orders such as those of the Mevlevi’s and Bektaşî’s (28, 31, 49); the history of Ottoman architecture

(32–40, 41 and 43) contain mostly black and white photographs with some negatives, and picture postcards, of, mostly, mosques, inscriptions and tomb stones, accompanied by annotations and drawings, arranged according to place-name but undated; indirect evidence points to the 1950s, when Anhegger published three articles on Ottoman architecture ('Beiträge zur (früh)osmanischen Baugeschichte')—a fourth was published in 1967—50: contains four folders with, mostly, photographs and picture postcards in no conspicuous order of, again, mostly mosques; there is also some personal material: a picture postcard sent to Anhegger by his father in May 1937 from Mostar and a photograph of a 'Gabelfrühstück mit Hasan' at Isparta with Çupi (nickname of Anhegger's first wife); there is also a hand-written list of Ottoman buildings found in the Balkans arranged according to place-name, and referring to photographs, by Machiel Kiel; 51: contains drafts of publications on Ottoman architecture with drawings by Mualla, Anhegger's (second) wife; 56: photographs and related materials as in 51; the Bursa Mint (39: various annotations, drafts of a publication and copies of Turkish texts, mostly archival documents, 48: a collection of photographs of archival documents); porcelain (44: concerns the collection in the Topkapı Palace). 7 contains a copy of a paper entitled 'Die Doğan-Appartements in Istanbul-Beyoğlu [where Anhegger and his wife lived during the final decades of their life]. Ein Beitrag zur Stadtgeschichte Istanbuls', presented on 9 April 1992.

Of interest are also: various copies of the journal *Teutonia* dating from the 1950s (in 36); a part of a printed Ottoman *tefsir* in 46; and a collection of late Ottoman *Zigarettenumschläge* (cigarette paper booklets), accompanied with coloured slides and photographs, in 55 (the collection was described by Anhegger himself in 'Eski sarma sigara kağıdı kapakları', in *Tarih ve Toplum* 1 (1985), pp. 176–184; 248–255).

Figure 39. Leiden, UB Anhegger 7(11). *Meldungsbuch* (certificate of enrollment) issued by the University of Vienna in 1932, with photograph of Robert Anhegger.

5. 4. 36.

liebe Mama,

vielen Dank für

Deinen lieben Brief. Wie war es in
Morgens? Was hat Tante Mary
beschlossen zu tun? Wann werden alle
Feste anrichten? Wirst Du wieder viel
zu tun haben! Von mir ist nicht
viel zu berichten. Eine kleine Beob-
achtung möchte ich noch mitteilen,
die zeigt, wie die Türken doch noch
in vielen die gleichen geliebten sind:
als Ausländer wird man, wenn man
Sprache u. Preise nicht kennt anfangs
nat. übervorteilt. Aber später zeigt sich
dann oft, dass das t. Volk (im Gegensatz
zu Griechen u. Armenier) kein sachliches
Verhältnis zu Geld hat. Wenn ein
Verkäufer zuerst hat verkauft er dem
einen die Ware, sagen wir, um 15 Kr.,
dem andern um 20. Und in Kirchen
u. Konditoreien ist es bezüglich der
Quantität der Speisen ähnlich. Andererseits,

Figure 40. Leiden, UB Anhegger 7(13). First page of a letter from Robert Anhegger to his mother, dated 5 April 1936.

Figure 41a–e. Samples from the collection of late Ottoman cigarette paper booklets, depicting Nasruddin Hoca, a hare (Ch. Dragonis), 'brothers in arms' (*silahdaşlar*, Penso & Varon), Hindenburg (Samir Sarrafoglu) and weightlifters.

Figure 41b.

Figure 41c.

Figure 41d.

Figure 41e.