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Front cover:

“The story of the Dragon island (*jaẓīrat al-tinnīn*)”, miniature from '*Ajā'ib al-makhlūqāt wa gharā'ib al-mawjūdāt* by Zakarīyā' b. Muḥammad b. Mahmūd al-Qazwīnī (ca. 1203–1282), manuscript D 370 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, 988/1580, Baghdad school, fol. 64 a.

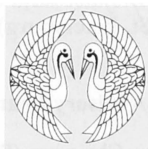
Back cover:

Plate 1. “The giant snake or dragon (*thu'bhān*)”, miniature in the same manuscript, fol. 219 a.

Plate 2. “The cat with the wings of a bat, Island of Java (*jaẓīrat al-zābih*) dweller”, miniature in the same manuscript, fol. 60 a.

Plate 3. “The old Jew” (*al-shaykh al-yahūdī*)”, miniature in the same manuscript, fol. 71 a.

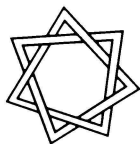
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PRESENTING THE COLLECTIONS

I. V. Zaytsev

TURKIC MANUSCRIPTS IN THE STATE PUBLIC HISTORICAL LIBRARY IN MOSCOW

The Eastern manuscripts in the State Public Historical Library (henceforth, SPHL) have not been described by scholars. Until recently, their very existence was unknown to specialists [1]. Moreover, the authors of brief print guides of the Eastern collections at the SPHL also seem not to have known anything about them [2]. Our short description of three manuscripts (two Turkish and one Uzbek) may partially fill the gap. One manuscript is held in the Eastern Cabinet; the two others are in the Rare Books Department.

The Eastern Cabinet has in its holdings a manuscript collection which bears the title *Safīnat al-fatāwī* ("Book of *Fatwās*") (call number 102 445). It has the Eastern leather binding with a flap. The binding displays a *shamsa* with a six-pointed star, the word *Allah*, and the date — 1216 (1801/2 — I. Z.). If read correctly, the binding predates the manuscript. It may, however, have been executed after the collection was put together, as the date on the binding can also be read as 1266 (1849/50). The paper is European. Two types of water-marks are visible: an eagle with upraised wings and the letters GFA. We were unable to discover a direct parallel, although there are water-marks coming from the 1830s—40s, which fit the date of the manuscript [3]. Another water-mark shows a lion on a shield to the left [4]. The text is written in *naskh*; pagination — by means of custodes.

According to its original pagination, the manuscript contains 336 folios. Thirteen additional folios follow. The pagination begins with fol. 14a [5]. On fol. 338b, we find a faded imprint of a greenish round seal. The same seal is found on fol. 8. Unfortunately, the poor condition of the seal made it impossible to discern the text it contains. The seal undoubtedly indicates that the manuscript belonged to the *waqf* of a mosque or medrese. Folios 4b and 7b give the contents of the manuscript in table form.

On fol. 13b, we find an *'unwān* with a written-in title: *Hadhā safīnat al-fatāwī* ("This is the *Safīnat al-fatāwī*"). The beginning comes after the *'unwān* and the *basma*la: "Praise be to Allah, who created man and taught him the names" [6].

On fol. 1b, there is another *'unwān* with a written-in title: *al-jild al-awwal min kitāb 'safīnat al-fatāwī* ("The first volume of the book *Safīnat al-fatāwī*").

The colophon: "End of the first volume of the book *Safīnat al-fatāwī*", [written] by the hand of the most miser-

able of slaves and weakest of pupils... al-Karīm... al-Fahmī bin Muḥammad al-Ḥamdī bin Muḥammad al-Chalabī al-Aḍrūmī al-Drīf Chalabī-zāda, a teacher in the Aḥmadiyye Mosque, may Allah preserve all believers... May Allah greet Muḥammad, his family [and] all of them together. Year of the Hijra one-thousand two-hundred fifty...". The numbers 1250 in red ink follow the date. The year A.H. 1250 began on 10 May 1834 and ended on 29 April 1835. The letter ۛ is likely missing, and the *nisba* al-Aḍrūmī should be read as al-Arḍarūmī.

The manuscript contains 29 books, each of which treats a specific act, ritual, or event: purity (circumcision), prayer, alms, fasting, atonement (through alms-giving), the *ḥāj*j, marriage (or copulation), pleasure, travel, thievery, unexpected profit, purchase and sale, expenditure, *waqf*, etc. The book titles, as well as the sections and chapters (*faṣl* and *bāb*), are in red ink. The text is in a border in red ink with broad margins. One can discern impressed lines to rule the page between the lines of text.

The Turkish language of the *Safīnat al-fatāwī* abounds in Arabisms, and the bulk of the text consists of Arabic quotes. The collection of *fatwās* brings together the decisions of one, or several, *faqīhs* on specific questions of *fiqh*. *Fatwā* collections were traditionally compiled in question and answer form. The questions were usually asked either by civil judicial organs (*waf*) or local *hakīms* and rulers, who queried a *sharī'a* court headed by a *shaykh al-islām* or *muftī*. The aim was to determine the position of the *sharī'a* on a specific issue or suit. In our collection, the answers (*jawāb*) are introduced by the expressions: اولور (it is permitted) or اولماز (it is not permitted).

The main sources for the *Safīnat al-fatāwī* are: the so-called *Qādīkhān fatwās* of Fakhr al-Dīn Ḥasan b. Maṅṣūr b. Maḥmūd al-Uzjandī al-Farghānī (d. 1196); *Khulūṣat al-fatāwī* by al-Bukhārī (d. 1147); "The Gems of *Fatwās*" by Ruḡn al-Dīn Abū Bakr Muḥammad b. Abū-l-Mafākhir b. 'Abd al-Rashīd [Naṣr] al-Kirmānī (13th century); the "Commentary" on *al-Wiqāya* by Mas'ūd al-Maḥbūbī (early 14th century); "Conquest of the Mighty Pauper" the first part of a commentary on al-Rishtānī's "Rudiments of the Beginner" by Kamāl al-Dīn Muḥammad b. 'Abd al-Wāḥid b. Humām al-Stwāsī al-Ḥanifī (d. 1457); collections of *fatwās* by Shams al-Dīn Muḥammad al-Kuhistānī al-Sama-

lānī al-Khurāsānī (d. 1554), “Treasure-trove of *Fatwās*” by Qāḍī Arzinjān Sulaymān; *Tatārkhāniyye* by imām ‘Ālim b. ‘Alā’ al-Dīn al-Ḥanafī (14th century), the related works of Anqarawī and a number of other works.

Our manuscript belongs to the period of *fiqh*'s being at its height, as the compilation of *fatwā* collections already had a centuries-long history. The main questions of Islamic law had already received exhaustive treatment. During this period, work continued to draw up *fatwā* collections on the basis of famed and authoritative works. Our collection could be used either by those who studied *fiqh* or by Muslim judges [7].

Between the last page and the cover we find pasted in a modern envelope. It contains a sheet of paper with the text of a *ḥadīth* (in Arabic). The sheet was likely a bookmark, or simply a coincidental inclusion.

The Rare Books Department has in its holdings two Turkish manuscripts. The first is the *Dīwān* by ‘Alī Shīr Nawā’ī (call number OIK-455, man. In. 62). The manuscript is in very good condition, with a fine original binding, red with a green spine and lacquered. The paper is thin, glossy, transparent, of yellowish colour, with unevenly trimmed edges, without water-marks, and most likely of local origin. The first 8 folios are blank. The text begins on fol. 9b, which is numbered 1. The pagination was added later. It continues to fol. 252, where the text ends. Ten blank folios follow. The writing is a good *nasta’liq*. The ink is black; custodes. The headings are written in red ink. The beginning is a heading in red ink followed by a *basma* in black ink. The *Dīwān* begins with the *ghazals*. On fol. 232b — *mukhammas*; on fol. 237b — *tarjī‘band*. The contents of the *Dīwān* do not always correspond to the text published by L. V. Dmitrieva [8].

The Persian colophon on fols. 250a—252b runs that the book was completed [on] Monday. After praise to Allah and Muḥammad (fol. 252) we read that the *Dīwān* of Amīr Nawā’ī was copied in Sha’bān 1309 (March 1892 — *I. Z.*) by Kātib-mīrẓā ‘Iṣmatallāh Samarqandī. The date is written in figures in red ink.

I know of only one other manuscript copied by this scribe: a work by the poet Ismā‘īl-khān Būrūjirdī, who lived in the reign of Nāṣir al-Dīn Shāh Qājār (1264—1313/1848—1896) and bore the *laqab* Sarbāz, *Asrār al-shakhāda* (“The Secret of Those Who Died a Martyr’s Death”), which was copied by ‘Iṣmatallāh in 1300/1882—83 [9].

The last page of our manuscript (fol. 10b) contains an inscription in black ink: “Bought in Samarkand X/21 1894”. Thus, the book was purchased almost two and a half years after its copying was completed. We find beneath this in pencil: “Tsena 8 r. s.” (“the price [is] 8 s[ilver] r[ubles]”). Folio 10a contains a seal: “GIM Library No. 15900 18.VIII.1931”, which testifies that the manuscript was part of the collection of the State Historical Museum (Moscow) in 1931. It should be noted that the Museum had in its holdings several manuscripts of *Dīwāns* by Nawā’ī. Some of them were briefly mentioned by M. Khartmann in his overview of the Skobelev collection [10].

The most interesting manuscript in SPHL is undoubtedly the second one held in the Rare Books Department. It is a collection from the early seventeenth century (call number OIK No. 432r). The manuscript has leather binding, with embossed rosettes on both sides. The European pagination, added in SPHL, does not correspond to the

original one; it begins at the end of the manuscript, as though in a European book read from left to right [11]. The last page contains a seal — Stadtbibliothek Königsberg. Judging by the seal, the manuscript belonged to the Königsberg city library. A piece of paper with the number 36 and the letter S was pasted onto the spine. We managed to find a description of the manuscript held there under this call number. It was described in 1909 by K. Brockelmann in a catalogue of the library’s manuscripts. Until recently, however, its fate was unknown [12].

The first two folios are blank. The paper is thick. A strip of paper pasted on the inner side of the back cover contains an inscription in German written in cursive, early eighteenth-century handwriting: “Ein Türkische Handschrift Inthaltend 4 Bücher der Türkischen Chroniken, 2 Türkische Briefbücher usw. von den Jahren 1611—1617. № 1” (“A Turkish manuscript that contains 4 books of a Turkish chronicle, 2 Turkish books of letters, from 1611—1617”). K. Brockelmann noted the German notes in his description (“Incomplete table of contents in old-German hand on the fly-leaf”) [13] but does not cite its contents.

Judging by the traces of red sealing wax from fol. 3a (fol. 274a in the European pagination), a seal in red wax was cut out with a sharp instrument. An inscription in black ink has survived on the reverse of this folio:

*Diess Buck Kombt Mihr...
...Zur Dorin Sindt 4 Bucher aus die
Turkische Cronica zwei Brieftucher
Turkisch darnach unterschiedlich Narrable
Turkische Arabisch unndt Persianisch kost
in Constantinopel 1611 R 50 flor.*

(“I received this book... which contains 4 books from a Turkish chronicle, two books of letters and then various narratives — Turkish, Arabic, and Persian, it costs 50 florins in Constantinople in 1611”).

Several letters (two words) that were scratched off at the beginning and end of the second line were likely the name of the manuscript’s owner. A florin was a gold sterling coin that weighed 3.537 grams. Originally it was minted in Florence in the thirteenth century. Florins appeared in Germany in the fourteenth century, where they were called guldens. Beginning in the sixteenth century, the coin was also widely used in the Ottoman Turkey under the name of *flori* or *filori*. The price indicated in the manuscript appears to be very high. After this German inscription there follow several lines in German, from the same time as the inscription above and written partially in rhyme. The poor condition of the folio (a section was cut out) made it impossible to decipher them.

Folios 4 and 5 are of different paper that is very yellow. The water-mark is a stylized anchor in a circle with a star. According to V. Nikolaev, this water-mark is attested on paper from 1611 [14]. The water-marks on the folios with text are a six-pointed star (which Nikolaev dates to the 1570s—80s) [15]. Later, we find an anchor with a double contour in a circle with a six-pointed star [16].

The collection most likely made its way into SPHL after the Second World War, when the collections of a number of German libraries were removed to the USSR [17]. SPHL was one of the institutions that received such collections. The manuscript contains several works:

1. *Tawārīkh-i Āl-i 'Uthmān*. The title is written twice in the upper left corner (fol. 6a) in small *naskh*. The handwriting is a fluent and careless *naskh* (some elements of this *naskh* are close to the handwriting of *tawqī'*), small, with 17 lines per page. The chronicle begins with the legendary genealogy of Urkhān. The headings are set out in red ink. The text continues uninterrupted from fol. 37a. Fol. 37b is blank. A narrative about Timūr begins on fol. 38. Paper of some folios are apparently coloured: fol. 46 is yellowish, fol. 48 — green. Beginning on fol. 64 (according to the numeration from fol. 6, where the text of the chronicle begins) we find a story about the conquest of Constantinople. The last events recorded in the chronicle are from the beginning of the 1470s (876 / 1471). The text of the chronicle occupies a bit less than 100 folios and ends on fol. 101b. Several blank folios follow. The chronicle was copied in Aleppo on 22 Jumādā I 982/10 September 1574.

The first work in our collection is a copy of the well-known Ottoman chronicle *Tawārīkh-i Āl-i 'Uthmān*, a critical edition of which was published by F. Gize in 1922. A German translation of the chronicle appeared in 1925 [18]. The beginning of our copy corresponds entirely to the beginning of the Vienna manuscript [19].

By all appearances, *Tawārīkh-i Āl-i 'Uthmān* was quite popular among Ottoman intellectuals in the sixteenth century. The work is mentioned among the property of 'Alī Chalabī, a Turkish official in Buda (996 / 1587—88) [20].

2. The next work is a collection of political and private missives and letters. The text begins on fol. 104b. The headings are written in red ink in a hand close to *dīwānī* at a large interval (9 lines per page). The first work is a letter from the Safawid Shah 'Abbās I (r. 1587—1629). Most of the letters are dated. On fol. 127a we find the text of a treaty between Sultan Murād III (r. 1574—1595) and the Habsburg Emperor in Vienna, dated by A. H. 984 (begin. 31 March 1576). On fol. 134b we find a letter from the grand vizier to a *qādī* from A. H. 1023 (begin. 11 February 1614). Finally, on fols. 145 and 146, we find epistolary formulas for letters to high officials.

3. On fols. 147b—179a, we find the *Kitāb-i inshā'*, a guide to letter-writing, primarily non-official in nature. According to the colophon (fol. 179a), this part of the manuscript was copied on 7 Dhu'l-hijja 1021/30 January 1613 in Istanbul by 'Alī b. Karamī, the Sultan's gatekeeper (*hawwāb-i sulṭānī*).

4. Fol. 179b contains the beginning of another work with a title in Persian — *Hadhā lughat-i mushkalāt-i inshā'* — “This is a dictionary of difficult matters in writing (style)”. Like the remainder of the text, it is vowelless. The handwriting is *naskh*. The work is an anonymous Arabic-Persian-Turkish epistolary dictionary. The dictionary ends on fol. 192b, where we find the date it was copied: mid-Muḥarram 1013 / June 1604. The dictionary was copied by the same person. As Brockelmann indicated, another copy of the dictionary is held in Vienna [21].

5. Folio 193a was left blank. Its reverse contains a new work with a Persian title — *Hadhā lughat-i dānistan-i fārsi*

— “This is a dictionary book [for the] study of Persian [language]”. The work is a Persian-Turkish dictionary for Turks. The handwriting is *naskh*. It begins with Persian verbs (with the verbs *dānistan* ‘to know’, *shinākhtan* ‘know (a person)’, etc.) in black ink. Beneath them, in red ink and much smaller, are Turkish equivalents. The work is broken up into 4 *faṣḥs* (beginning on fols. 202b, 210b, 212a). *Maṣḍars* begin on fol. 197a. They are followed by conceptually grouped nouns (for easier memorization). We find, in order: the days of the week, time expressions (day, yesterday, today, tomorrow, the day after tomorrow); atmospheric phenomena (rain, snow); colours (fol. 207b), etc. These conceptual groups are not, however, set off from each other. The whole of the text is vocalized. The copying date is given on fol. 215b — “The book was completed by God's grace in the holy [month of] Muḥarram... year 1023” (the first of Muḥarram 1023 falls on 11 February 1614). A copy of this dictionary is also held in Vienna [22].

6. Folio 216b begins a new work entitled *Hadhā kitāb-i lughat-i ḥamd wa thanā* — “This is a dictionary book [devoted] to [the expressions] of glorifying and praise”. It begins with a *basma* in black ink. The handwriting is *naskh*. The author is Rashīd al-Dīn Sa'd al-Mulk Muḥammad bin 'Abd al-Jalīl 'Umarī al-Kātib, whose literary pseudonym was Rashīd (al-Dīn) Waṭwāṭ, a Persian poet and poetry theorist of the eleventh century (d. 573 / 1177—78). The work is a brief Arabic-Persian dictionary. As far as I know, it has not been published and only a small number of copies exist. Aside from foreign collections [23], I know of only one copy of the dictionary held in Russia, at the St. Petersburg Branch of the Institute of Oriental Studies. It was described by S. Baevsky, who remarked that the St. Petersburg copy is “unique among the catalogued manuscripts of the Soviet Union.” [24] The title of our manuscript differs from the St. Petersburg copy: the word *lughat* is missing [25]. The Petersburg manuscript was also copied in Turkey, but later, in the eighteenth century, and contains a translation into Turkish between the lines of the main text (the Vienna copy also has interlinear Turkish translations).

All leads us to suggest that the SPHL collection was drawn up (and likely bound as well) from several separate works at the beginning of the seventeenth century. Parts of the volume were copied, respectively, in 1574, 1613, 1604, 1614, and 1612. The indication that it was purchased in Istanbul in 1611 is likely added in error by a German owner, reader (or perhaps, later, by a librarian). More likely, it refers only to the *Tawārīkh-i Āl-i 'Uthmān*. The philological collections were copied and belonged to a single person, the Sultan's gatekeeper, 'Alī ibn Chalabī. The manuscript most likely made its way to the Königsberg city library, whence it was removed to Moscow in 1945 to arrive in the SPHL Rare Books Department. Its adventures continued, however: according to Department employee N. A. Zelenyak-Kudreyko, the collection was stolen in 1997 with a number of other rare books and manuscripts, but was soon returned to its place in the SPHL.

Notes

1. See, for example, V. V. Polosin, “Fondy rukopisei i staropechatnykh knig, aktovykh i epigraficheskikh materialov na iazykakh narodov sovsetskogo i zarubezhnogo Vostoka v SSSR” (“Collections (fonds) of manuscript and old-print books, legal and epigraphic materials in the languages of the Soviet and foreign East in the USSR”), in *Archaeographia Orientalis. Materialy Vsesoiuznogo rabochego soveshchaniia po problemam vostochnoi arheografii*. Leningrad, 1—4 Marta 1988 (Moscow, 1980), pp. 192—3.

2. “Vostochnye fondy Gosudarstvennoĭ Publichnoĭ istoricheskoi biblioteki” (“The Eastern collections (fonds) of the State Public Historical Library”), *Sovetskoe Vostokovedenie*, No. 1 (1956), pp. 199—205; S. L. Lykova, “Zal istorii stran Azii i Afriki Gosudarstvennoĭ Publichnoĭ istoricheskoi biblioteki RSFSR” (“The hall of the history of Asian and African countries in the State Public Historical Library of the RSFSR”), in *Vostokovednye fondy krupneishikh bibliotek Sovetskogo Soiuza* (Moscow, 1963).

3. Vs. Nikolaev, *Vodiane znaki Ottomanskoĭ imperii* (Water-marks of the Ottoman Empire) (Sophia, 1954), No. 1069 (1839, most likely), Nos. 1104, 1105 (1844), No. 1125 (1847), No. 1118 (1847), No. 1124 (1847).

4. *Ibid.*, No. 1120 (1847).

5. Folios that precede the original pagination are given in brackets.

6. Reminiscent of the Sūra “The Blood-Clot” (96, 1—5).

7. See, for example, A. K. Muminov, “Sborniki fetv kak istochnik po istorii islama v Maverannakhre (X—XIV vv.)” (“*Fatwā* collections as a historical source on the history of Islam in Transoxiana: 10th-14th centuries”), *Barol'dovskie chteniia 1990. Tezisy dokladov i soobshchenii* (Moscow, 1990), p. 54.

8. ‘Alī Shīr Nawā’i, *Dīwān*. Text published by L. V. Dmitrieva (Moscow, 1961).

9. Also copied in *nasta’liq* on thin, glossy paper of Central Asian origin, possibly identical to the paper of our *Dīwān*. See *Sobranie vostochnykh rukopisei Akademii Nauk Uzbekskoi SSR* (Collection of Eastern Manuscripts in the Academy of Sciences of the Uzbek SSR), vol. XI (Tashkent, 1897), pp. 263—4, Nos. 73—70. Ismā’il-khān Būrījirdī’s prose and poetry dealt mostly with the circumstances surrounding ‘Alī’s and his family’s death. The same copyist may have executed a copy of the *Dīwān* of Yakdīl (copied 1293/1876—77). We do not know his name, but the *nisba* is al-Samarqandī. See *ibid.*, p. 215, No. 7285.

10. M. Hartmann, “Die Skobelew-Sammlung orientalischer Handschriften im Historischen Museum zu Moskau”, *Orientalistische Litteratur-Zeitung*, Jg. 5; Februar 1902, № 2 (Leipzig), p. 74.

11. Henceforth we number the folios from right to left.

12. Handschriften-Katalog der Stadtbibliothek Königsberg i. Pr., unter Mitwirkung von Dr. Paul Rhode bearbeitet von Dr. A. Seraphim (Königsberg, 1909), pp. 303—4. — Mitteilungen aus der Stadtbibliothek zu Königsberg i. Pr., I (henceforth Brockelmann). I express my deep gratitude to N. A. Zeleniak-Kudreyko (the Rare Books Department of SPHL), for his kindly referring me to this publication, and for his help with the reading of the medieval German texts in the manuscript.

13. Brockelmann, p. 304. Henceforth we cite the description by Brockelmann with corrections and additions.

14. Nikolaev, *op. cit.*, No. 159.

15. Nikolaev, *op. cit.*, No. 92 (1577), No. 94 (1577/78), No. 95 (1577/78), No. 107 (1580), No. 120 (1585).

16. *Ibid.*, No. 77 (1573), No. 89 (but without the letter M; 1576).

17. *Die Trophäen Kommissionen der Roter Armee. Eine Dokumenten Sammlung zur Verschleppung von Büchern aus Deutschen Bibliotheken* (Frankfurt an Main, 1996).

18. *Die Altosmanische Chroniken Tawārīkh-i Āl-i ‘Uthmān in Text und Übersetzung*, herausgegeben von Dr. Friedrich Giese. Teil I: Text und Variantenverzeichnis (Breslau, 1922); Teil II: Übersetzung (Leipzig, 1925). As the copies of this work known at present have been described, we omit a full bibliography of the manuscripts. See *Verrzeichnis der Orientalischen Handschriften in Deutschland*. Band XII, 1: Türkische Handschriften, beschrieben von Barbara Flemming (Wiesbaden, 1968), pp. 101—2, No. 124. See also the copy of the collection of Daniel Szilagyī in the Library of the Hungarian Academy of Sciences (Magyar Tudományos Akadémia Konyvtar. Osman Török O. 204).

19. G. Flügel, *Die Arabischen, Persischen und Türkischen Handschriften, zweiter Band* (Wien, 1865), p. 207, No. 983.

20. L. Fekete, “Das Heim des ‘Alī Çelebī, eines Türkischen Defterbeamters in Buda”, *Vostochnye istochniki po istorii narodov Iugo-Vostochoi i Tsentral’noi Evropy*. Fasc. 2 (Moscow, 1969), p. 46.

21. Flügel, *op. cit.*, erster Band, p. 115, No. 107.

22. *Ibid.*, pp. 145—6, No. 142.

23. *Ibid.*, p. 127, No. 121 :5.

24. S. I. Baevskii, *Opisanie persidskikh i tadzhikskikh rukopisei Instituta narodov Azii* (Description of Persian and Tajik Manuscripts at the Institute of the Peoples of Asia). Fasc. 5: *dviiazychnyye slovari* (Moscow, 1968), pp. 14—5.

25. *Ibid.*, p. 94.