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HIGHLIGHTS OF THE CHAGATAY/OLD UZBEK MANUSCRIPTS PRESERVED IN THE ORIENTAL COLLECTION OF THE LIBRARY OF THE HUNGARIAN ACADEMY OF SCIENCES

Annotation: The Library of the Hungarian Academy of Sciences was founded by Count József Teleki (1790–1855) who gave away his whole library consisting of more than 30.000 books to the Learned Society, a predecessor institution of the Hungarian Academy of Sciences in 1826. Books and manuscripts written in Oriental languages or dealing with Oriental subjects were not separated from other parts of the collection for more than a century. Lajos Ligeti (d. 1987), a distinguished scholar of Turkic, Mongolian and Tibetan studies initiated the establishment of an Oriental Collection in 1949. The library was opened to the public after a two-year-long restoration work in 1951. Its first director was a well-known Turkologist, László Rásonyi (d. 1984) who filled this position for a decade. Manuscripts written in Oriental languages are preserved in this collection today.² The Oriental Collection has several sub-collections containing Arabic, Persian, Turkic (Ottoman and Chaghatay), Hebrew, Mongolian and Tibetan manuscripts. The present paper aims at describing a few interesting Chaghatay manuscripts preserved in this collection.

Key words: Manuscripts, Chaghatay, Old Uzbek, Library of the Hungarian Academy of Sciences.

Annotatsiya: Vengriya Fanlar akademiyasining kutubxonasi graf Jozef Teleki (1790–1855)

² For a more detailed history of the library and the Oriental Collection see Dévényi, Kinga et al., *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences* (Leiden: Brill, 2015), 1–5; Apor, Eve and Kelecsényi, Ágnes, ed., 1997. *Oriental Collection. Library of the Hungarian Academy of Sciences* (Budapest: Library of the Hungarian Academy of Sciences, 1997).

tomonidan tashkil etilgan. Graf o'zining 30 ming kitobdan ortiq kutubxonasini 1826 yilda Vengriya Fanlar akademiyasi (oldingi "Ilmiy jamoatchilik") ga topshirgan. Bir asrdan ko'proq vaqt davomida Sharq tillarida yozilgan yoki sharq mavzulari bilan bog'liq qo'lyozmalar kutubxona fondining boshqa qismlaridan ajralib turmagan. Taniqli turkshunos, mo'g'ul va tibetshunos olim Lajos Ligeti (1987 y. vaf.) 1949 yilda Sharqshunoslik bo'limini tashkil etish tashabbusi bilan chiqdi. Kutubxona 1951 yilda, ikki yillik tiklash ishlaridan so'ng, jamoatchilik uchun ochildi. Unga taniqli turkolog olim Laslo Rasoni (1984 y. vaf.) o'n yil davomida direktorlik qilgan. Bugungi kunda Sharq tillarida yozilgan qo'lyozmalar ushbu bo'limda saqlanib kelinmoqda. Sharqshunoslik bo'limida arab, fors, turkiy (Usmonli va Chig'atay), ibroniy, mo'g'ul va Tibet tiliga oid qo'lyozmalar mavjud. Ushbu maqolada Sharqshunoslik bo'limida saqlangan bir necha qiziqarli Chag'atoy qo'lyozmalarini tavsiflash maqsad qilingan.

Kalit so'zlar: qo'lyozmalar, Chig'atay, eski o'zbek yozuvi, Vengriya Fanlar akademiyasining kutubxonasi.

Аннотация: Библиотека Академии Наук Венгрии была создана графом Жозефом Телеки (1790-1855). В 1826 году граф сдал Академии Наук Венгрии (бывшее "Научное общество") более 30 тысяч книг своей библиотеки. Более одного века рукописи, написанные на языках Востока или связанные с восточной темой не были отделены от других частей фонда библиотеки. В 1949 году известный тюрко-

лог, монголовед и учёный тибетолог Лажос Лигети (ум. в 1987 г.) выступил с инициативой создания отдела Востоковедения. Библиотека была открыта для общественности в 1951 году, после двух лет ремонта. Его директором на протяжении десяти лет был известный учёный тюрколог Ласло Расони (ум. в 1984 г.). Сегодня рукописи, написанные на восточных языках хранятся в отделе Востоковедения. Рукописи этого отдела на арабском, персидском, тюркском (Османский и Чигатайский), иврите, монгольском и тибетском языках. В этой статье была поставлена цель описания нескольких интересных Чигатайских рукописей, хранящихся в отделе Востоковедения.

Ключевые слова: рукописи, Чигатай, старая узбекская письменность, библиотека Академии Наук Венгрии.

The first batch of Chaghatay/Old Uzbek manuscripts arrived at the library with Dániel Szilágyi's (d. 1885) bequest in 1886. Dániel Szilágyi took part in the Hungarian War of Independence in 1848–1849 and after Hungarian troops surrendered, like many of his comrades he fled the country and sought refuge in Istanbul.³ Szilágyi had a natural talent for languages and he learnt Turkish so well that could make a living as a professional translator and language teacher for Europeans in Istanbul. Sometime in the mid-1850s he opened a second-hand bookshop and after purchasing the valuable manuscript collection of the deceased French printer Henri Cayol (1805–1856) he started collecting manuscripts focusing mainly on early Turkish texts and historical works relating to the period of Hungary's Ottoman occupation (1541–1686).⁴ In the following thirty years he collected an enormous number of Turkish, Persian and Arabic manuscripts. Though several hundred manuscripts were reported to have been stolen on the night of Szilágyi's demise, his bequest purchased by the Hungarian Academy of Sciences in 1886 still counted exceptional.⁵ Most of the 491 volumes in the Szilágyi bequest were in Ottoman Turkish and only some of them in Chaghatay and Persian. Since the original inventory of the 'Collectio Szilágyiana'

na' prepared in Istanbul is lost and not even a list seems to have been compiled on its arrival in Budapest, the exact number of Szilágyi's Chaghatay manuscripts is unknown. Vámbéry in his preliminary report stated that the bequest included several volumes of the works of Navāyī and some other "unknown" Chaghatay authors.⁶ It is not easy to identify the manuscripts that once belonged to Szilágyi as these volumes were catalogued first almost two decades after they were brought to Budapest and none of them bears any special marks that would facilitate its identification. If the hypothetical list of Szilágyi's manuscripts is correct,⁷ then the following Chaghatay manuscripts belonged to his bequest: Ms. Török O. 8, Navāyī, *Maḥbūb al-qulūb*;⁸ Ms. Török O. 61. Navāyī, *Dīvān*; Ms. Török O. 66, A collection of religious texts; Ms. Török O. 99, *Gul u Navrūz* by [Luṭfī-yi Sānī]; Ms. Török O. 111, Ṣūfī Allāhyār, *Ṣabāt al-ʿājizīn*;⁹ Ms. Török O. 142, Navāyī, *Favā'id al-kibar*; Ms. Török O. 182. Ḥaydar Ḥvārizmī, *Gul u Navrūz*; Ms. Török O. 244, *Ḥazrat-i Šāh Mašrab*; Ms. Török O. 281, *Qışsa-yi Imām Ḥusayn*; Ms. Török O. 303, Aḥmad Yasavī, *Dīvān-i ḥikmat*; Ms. Török Qu. 2, Navāyī, *Navādir aš-šabāb*; Ms. Török Qu. 7, Navāyī, *Ḥayrat al-abrār*, *Dibāča-i Dīvān*, *Ġarā'ib aš-šigar*.

József Thúry a student and successor of Ármin Vámbéry (d. 1913) as the head of the Turkology department at the university in Budapest passed away very unexpectedly in 1906. Though he visited Istanbul, where he could have purchased manuscripts, he doesn't seem to have owned too many handwritten volumes. The manuscripts that belonged to his bequest are the following: Ms. Török O. 324/I–X, Faṭḥ 'Alī Qājār Qazvīnī, *Bahjat al-luġat*; Ms. Török O. 325, Faṭḥ 'Alī Qājār Qazvīnī, *Fihrist-i Kitāb-i Bahjat al-luġat*; Ms. Török O. 340, *Abušqa luġatī*; Ms. Török O. 360, *Abušqa luġatī*.

Ármin Vámbéry collected a few Chaghatay manuscripts during his journey to the territory of present-day Uzbekistan and also during his trips to Istanbul. When he passed away in 1913, his son, Ruzstem Vámbéry (d. 1948) donated his father's small collection of manuscripts to the Library of the Hungarian Academy of Sciences. It included several volumes he obtained during his journey to Central Asia and some of them he purchased

³ For a detailed account of his life see Csorba, György and Sudár, Balázs, 'Egy magyar antikvárius Isztambulban,' in: Csirkés, Ferenc Péter et al., ed., *Függőkert. Orientalisztikai tanulmányok* (Budapest: Argumentum, 2003), 117–136.

⁴ See Vámbéry's report delivered at the 25 October 1886 session of the Academy in *Akadémiai Értesítő 1886* (Budapest: Magyar Tudományos Akadémia, 1886), 203.

⁵ Kúnos Ignác, 'Collectio Szilágyiana,' in: *Akadémiai Értesítő 1892* (Budapest: Magyar Tudományos Akadémia, 1892), 21.

⁶ Vámbéry's report in *A Magyar Tudományos Akadémia Értesítője*. 1886, 204.

⁷ Csorba and Sudár, 'Egy magyar antikvárius,' 133–134.

⁸ The titles given in the printed catalogue are given here. See Parlâtir, İsmail and Hazai György, *Macar Bilimler Akademisi Kütüphanesi'ndeki Türkçe El Yazmalar Kataloğu* (Ankara: Türkiye Bilimler Akademisi, 2007).

⁹ The name of the author is not given in the printed catalogue.

during his trips to Istanbul or received as a gift. Vámbéry's Chaghatay manuscripts are the following: Ms. Török O. 38, Şubhān Qulī Bahādur Hān, *Hulāṣat al-ḥukamā*; Ms. Török O. 329, *Hikāya-yi Yūsuf Beg*; Ms. Török O. 370, *Majmū'a-yi Aš'ār*; Ms. Török O. 371, Navāyī, *Maḥbūb al-Qulūb*; Ms. Török O. 372, Navāyī, *Lisān at-Ṭayr*;¹⁰ Ms. Török O. 373, *Majmū'a-yi Aš'ār*; Ms. Török O. 374, Aḥmad Yasavī, *Dīvān-i hikmat*; Ms. Török O. 379, Navāyī, *Farhād u Širīn*; Ms. Török O. 380, *Hulāṣa-yi 'Abbāsī*; Ms. Török O. 381, *Ṭāhīr ila Zuhra*; Ms. Török 383, *Payğambar qışşaları*; Ms. Török O. 384, Šāh Mašrab, *Dīvāna Mašrab*; Ms. Török O. 385, Baba Raḥīm Mašrab, *Mabda'-i nūr*;¹¹ Ms. Török O. 386, *Abušqa luğatī*; Ms. Török Qu. 68, Muḥammad Šālih, *Šaybānī-nāma*; Ms. Török Qu. 75, Navāyī, *Muḥākamat al-luğatayn*; Ms. Török F. 70, Molla Sayyid Qābil Ramtinakli, *Mi'rāj-i Muṣṭafā*.

There are several volumes preserved in the library's collection that were purchased or gifted to the collection by unnamed donators later.

The most valuable or otherwise interesting Chaghatay/Old Uzbek manuscripts kept in the Oriental Collection today are the following:

Ms. Török O. 38

Şubhān Qulī Bahādur Hān, *Hulāṣat al-ḥukamā* ('A Summary for Wise Men')¹²

The *Hulāṣat al-ḥukamā* is a medical treatise written in Chaghatay by the Bukharan ruler, Şubhān Qulī Bahādur Hān (d. 1702). This undated copy was purchased by Vámbéry in Herat.¹³ Vámbéry didn't know the exact title of the book and he published excerpts from it in his Chaghatay textbook *Čagataische Sprachstudien* under the heading *Ṭabīblik kitābīning bir fiqrasī durur* ('A passage from the Medical Book').¹⁴ The copy is not complete at the end. The text was published by a Hungarian scholar, László Károly in 2015. The volume also contains a short treatise in Persian on how to make various types of swords (ff. 4a–5a), and a brief versified text in Persian on divination (ff. 6a–7a).

¹⁰ This title is wrong, the correct title will be given later.

¹¹ The name of the author is not given in the catalogue.

¹² For a description full of mistakes see Parlatir and Hazai, *Macar Bilimler Akademisi*, 440. Images of the manuscript are available online at <http://vambery.mtak.hu/hu/14-025.htm> (04. 02. 2021).

¹³ Károly, László, *A Turkic Medical Treatise from Islamic Central Asia. A Critical Edition of a Seventeenth-Century Chaghatay Work by Subhān Qulī Khan* (Leiden: Brill, 2015), 10; Vámbéry Ármín, *A History of Bokhara from the Earliest Period Down to the Present* (London: Henry S. King & Co., 1873), 337.

¹⁴ Vámbéry, Ármín, *Čagataische Sprachstudien* (Leipzig: F. A. Brockhaus, 1867), 164–172.

Ms. Török O. 99¹⁵

[Luṭfī-yi Šānī?], *Gul va Naurūz*

This version of the versified romance of Gul, the daughter of king Muškīn and Naurūz, the son of king Farruḥ was composed by a hitherto unidentified author. The work is attributed to Navāyī on f. 1b of this unique copy by a later hand. Ferenc Csirkés in his article on the *Gul va Naurūz* theme gave a detailed description of the story and tried to identify its author.¹⁶ Taking into account all the available historical and literary historical details, he suggested that the author might be a poet mentioned by Navāyī in his biographical anthology as Luṭfī-yi Šānī.¹⁷ Csirkés, and also the authors of the printed catalogue thought that the work was composed in 884 [1479–1480]. However, a date appearing at the end of the present manuscript can be part of the colophon and it can refer to the date of copying.

Ms. Török O. 182¹⁸

Ḥaydar Ḥvārizmī, *Gul va Naurūz* ('Gul and Nauruz')

This version of the *Gul va Naurūz* theme is often attributed to Maulāna Luṭfī (d. 1463?). However, Devin DeWeese, based on a mid-15th century reference work on prosody, have quite convincingly showed that this well-known text was composed by Ḥaydar Ḥvārizmī, a court poet of the Timurid prince, Sulṭān Iskandar Mīrzā (d. 1415).¹⁹

The copy preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences is an undated copy. The place of copying and the name of the copyist are unknown.

Ms. Török O. 324/I-X²⁰

Qazvīnī, Faṭḥ 'Alī Qājār

Bahjat al-luğat ('The Beauty of Words')

Faṭḥ 'Alī Qājār Qazvīnī hailed from a distinguished family in the service of the Qājār Empire. He himself served the heir apparent, 'Abbās Mīrzā (d. 1833) for seventeen years in the rank of a captain (*yūzbaši*) and in his spare time he read the works of Mīr 'Alī-šīr Navāyī and studied Chaghatay. He started working on a dictionary ex-

¹⁵ Parlatir and Hazai, *Macar Bilimler Akademisi*, 98–99.

¹⁶ Csirkés, Ferenc, 'Aspects of Poetic Imitation in the 15th–17th Turkish Romances. The Case of the "Gul u Naurūz"', *Acta Orientalia Scientiarum Hungaricae* 60/2 (2007), 195–221.

¹⁷ Csirkés, 'Aspects,' 204.

¹⁸ Parlatir and Hazai, *Macar Bilimler Akademisi*, 98.

¹⁹ DeWeese, Devin, 'The Predecessors of Navā'i in the Funūn al-Balāghah of Shaykh Aḥmad b. Khudāyād Ṭarāzī: A Neglected Source on Central Asian Literary Culture from the Fifteenth Century,' *Journal of Turkish Studies 29 Festschrift in Honor of Eleazar Birnbaum* (2005), 118–119, 124–126.

²⁰ Parlatir and Hazai, *Macar Bilimler Akademisi*, 454–458.

plaining difficult words in order to facilitate the reading of Navāyī's works in 1274 [1857–1858] and completed his task in three years, in 1277. He dedicated his dictionary to Nāṣir ad-Dīn Šāh (d. 1896) because the Qajar ruler took pleasure in reading Navāyī's poetry.²¹

The manuscript of dictionary preserved in the library of the Academy is bound into ten volumes. Each page contains only one Chaghatay word explained in Persian. Most of the headwords are illustrated with quotes taken from Navāyī's works. The copy was part of the József Thúry bequest. The undated copy that was quite evidently copied in the Ottoman Empire was purchased by Thúry in Istanbul.

Ms. Török O. 329²²

*Yūsuf va Aḥmad*²³ ('Yusuf and Ahmad')

The volume contains an undated copy of a Khivan folk epic that tells the story of Yūsuf and Aḥmad. The manuscript is from the Vámbéry bequest. It was one of the books Vámbéry managed to acquire in Khiva.²⁴ He thought that the manuscript was written in a Khivan dialect of Uzbek and the qazaq and qaraqalpaq words he discovered in the text induced him to suggest that the *bakhshi* who compiled it worked in the nomadic communities around Khiva as well.²⁵ A few excerpts from the text were included in *Ĉagataische Sprachstudien*²⁶ and Vámbéry published a long summary of the story in his *Sketches from Central Asia*.²⁷ Finally, he published the whole text together with a German translation in 1911 under the title *Jusuf und Ahmed. Ein özbekisches Volksepos im Chiwaer Dialekte*. Vámbéry was the first Western scholar to publish the whole text of the *doston*.

Ms. Török O. 371²⁸

Navāyī, Mīr 'Alī-šīr, *Maḥbūb al-qulūb* ('The Beloved of Hearts')

The volume contains a partially undated copy ('this book was completed on Thursday') of Navāyī's last work originally authored not long be-

fore his death, in 1501. The ethical-didactic work written in rhymed prose consists of three parts. The forty chapters of the first part reflect the author's views on various social groups such as ruler, ministers, doctors, poets, women, etc. The second part consisting of ten chapters is on religious-mystical concepts like repentance, asceticism, trust in God, devotion, etc. The third part containing three chapters is on various facets of love. The volume also contains a short poem in Persian praising the Prophet Muḥammad (ff. 98b–100a) and a few lines by Ḥāfiẓ (d. 1390) (ff. 100b–101a). On f. 100b the date 1241 [1825/1826] can be seen, which means that the text of the *Maḥbūb al-qulūb* was copied before this date.

The manuscript was part of the Vámbéry bequest. It is not known when and how Vámbéry got into the possession of this manuscript. However, as the copy was evidently prepared somewhere in Central Asia, it is not without reason to believe that he obtained it during his trip there. Vámbéry included a few paragraphs from the *Maḥbūb al-qulūb* in his *Ĉagataische Sprachstudien*, which suggests that in 1867 he already owned this copy and this seems to support the above theory.

Ms. Török O. 373²⁹

[*Majmū'a-yi ašār*] ('A Collection of Poems')

The undated manuscript (is a *majmū'a*, a collection of Persian, Chaghatay, Turkmen and Azeri poetic texts,³⁰ containing poems by Mīr 'Alī-šīr Navāyī, his close friend, the Persian Jāmī (d. 1492) and many other later poets, like the 16th century Azeri-Ottoman poet Fuzūli (d. 1557), the 17th–18th century Khivan Türkmen poet 'Andalīb (d. 1740), the Namangan born Sufi, Baba Raḥīm Mašrab (d. 1711) or the Turkmen's national poet, Mahtum-qulī Firāqī (d. 1783). Chronologically speaking the latest group of authors whose poems are included in the collection are Raunaq (d. 1805), a poet from Khiva,³¹ a Bukharan author, Mujrim (d. first decades of the 19th century)³² and Šaydāyī (d. 1835?), a Türkmen poet who passed away in the

²¹ Thúry, *A behdset-ül-lugat*, 9–10; Rahimi, Farhad, *Fethali Kaçar'ın Çagatay Türkçesi Sözlüğü*. Doktora Tezi. Gazi Üniversitesi, Ankara, 2016, 67–69.

²² For a sloppy description see Parlatur and Hazai, *Macar Bilimler Akademisi*, 184–185.

²³ A few pages are available online at <http://vambery.mtak.hu/hu/14-029.htm> (04. 02. 2021).

²⁴ Vámbéry, Hermann, *Jusuf und Ahmed. Ein özbekisches Volksepos im Chiwaer Dialekte* (Budapest, n.d., 1911), 6.

²⁵ Vámbéry, *Ĉagataische Sprachstudien*, 33.

²⁶ Vámbéry, *Ĉagataische Sprachstudien*, 95–114.

²⁷ Vámbéry, *Sketches of Central Asia* (Philadelphia: J. B. Lippincott & Co., 1868), 343–351.

²⁸ Parlatur and Hazai, *Macar Bilimler Akademisi*, 206.

²⁹ The printed catalogue gives only a very sketchy description of the volume. Parlatur and Hazai György, *Macar Bilimler Akademisi*, 492. Images of the whole manuscript are available online at : <http://vambery.mtak.hu/hu/14-033.htm> (04. 02. 2021). Orsolya Sarac prepared he MA thesis on the basis of this manuscript. Sarac, Orsolya, *A Magyar Tudományos Akadémia Könyvtárának Keleti Gyűjteményében található Ms Török O. 373. számú keleti török nyelven írt versek gyűjteményének vizsgálata*. MA Thesis. Eötvös Loránd University, Budapest, 2017.

³⁰ For a very vague description see Parlatur and Hazai, *Macar Bilimler Akademisi*, 492.

³¹ For his life and works see Abdullaev, V. A. 1967. *O'zbek Adabiyoti Tarixi. Ikkinchi Kitob (XVII Asrdan XIX Asrning Ikkinchi Yarmigacha)*. Toshkent, 174–187.

³² Abdullaev, *O'zbek Adabiyoti Tarixi*, 219–235.

mid-1830s.³³ The contents of the anthology, the inclusion of poems written by Türkmen and Khivan poets suggests that the collection was compiled sometime in the early 19th century and it is perhaps one of the volumes Vámbéry got hold of in Khiva.

Vámbéry noticed the volume at an unusual place for a book: in the boots of a Turkmen man who was called a robber by Vámbéry in a note scribbled on the now missing first flyleaf of the manuscript³⁴ and a native folk singer, a *bakshi* in his *Sketches of Central Asia*.³⁵ This latter designation can be closer to the truth as Vámbéry published excerpts from the anthology in his *Čagataische Sprachstudien* under the heading 'Songs taken from the *baḡši's* book' (*Baḡši kitābidin alingan varsağilar*).³⁶

Ms. Török O. 379³⁷

Navāyī, Mīr 'Alī-šīr, *Farhād va Šīrīn* ('Farhad and Shirin')

The *Farhād va Šīrīn* is a romantic *maṣnavī*, a spin-off tale of the story of *Husrav va Šīrīn* composed by Nizāmī (d. 1209) and it is the second poem in Navāyī's *Ḥamsa* ('Quintet') completed in 1484. This copy dated 940 [1533/1534] and copied by Pīr Aḥmad b. Iskandar³⁸ was part of the Vámbéry bequest. On fol. 1b the oval ownership stamp and the ownership notes of Vámbéry can be seen, one of them in Arabic characters giving Vámbéry's Ottoman name, Reşīd-i Üngürüsī. The smudged mark of a round stamp might have been made by Vámbéry's ownership stamp written in Arabic characters.

All this would suggest that Vámbéry got hold of this manuscript at a very early date in his career. As the binding of the volume seems to have been made in an Ottoman environment, it is not without reason to believe that the manuscript was purchased during Vámbéry's four year long stay in Istanbul, between 1857 and 1861. A few excerpts of the text were published in the *Čagataische Sprachstudien*.³⁹ The volume starts with a nicely decorated *‘unvān*.

³³ For his life and works see Garryev, S. A.–Meredov, A.–Övezgeldiev, M. 1976. *Türkmen edebiyatynyň taryhy*. Aşgabat, 98–162.

³⁴ When the volume was rebound the first fly leaf was removed and discarded. Nevertheless, a microfilm made in the 1970s preserved Vámbéry's note.

³⁵ Vámbéry, Arminius. 1868. *Sketches of Central Asia*. Philadelphia–London, 352.

³⁶ Vámbéry, Hermann. 1867. *Čagataische Sprachstudien*. Leipzig, 132.

³⁷ Parlatur and Hazai, *Macar Bilimler Akademisi*, 91–92.

³⁸ The printed catalogue states that the name of copyist is not included in the manuscripts. However, it appears in the colophon on f. 202b.

³⁹ Vámbéry, *Čagataische Sprachstudien*, 180–187.

Ms. Török Qu. 68⁴⁰

Šālih, Muḥammad

Šaybānī-nāma ('The Book of Shaybani')

Muḥammad Šālih's (d. 1535) *Šaybānī-nāma* is a versified chronicle relating the events of six years in the reign of the Uzbek ruler, Muhammad Šaybānī (d. 1510) from the occupation of Bukhara in 1500 to his campaign for Khvarizm that took place in 1505.

The original binding of Vámbéry's copy is lost together with the beginning and the end of the text, which are also missing, so it is hard to tell where the manuscript was copied and where Vámbéry acquired it. Muhammad Šālih's *Šaybānī-nāma* is on the list of sources Vámbéry consulted for his *History of Bokhara* but Vámbéry's statement that the work existed in only one copy in Europe, which was preserved in the royal library in Vienna,⁴¹ suggests that in 1873 when the *History* appeared the Budapest manuscript was not in his possession. In 1885 Vámbéry published the text of the Vienna manuscript and in the preface of this edition he still didn't mention his own copy. When the Hungarian version of his autobiography appeared in 1905 Vámbéry still didn't had this manuscripts which means that he came into possession of the manuscript later. But where and how, it is not known. Besides the Budapest manuscript only two more copies of the work are known today, one is the Vienna copy mentioned earlier, the other one is preserved in Saint Petersburg.⁴²

The Chaghatay manuscripts preserved at the Library of the Hungarian Academy of Sciences were randomly collected and often reflect their previous author's interest and possibilities to buy books. Thúry for example collected dictionaries, while Vámbéry had limited means to purchase books. Moreover, he had to be very careful in selecting what to buy if he didn't want to compromise his disguise of a dervish.

1. For a more detailed history of the library and the Oriental Collection see Dévényi, Kinga et al., *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences* (Leiden: Brill, 2015), 1–5; Apor, Eve and Kelecsényi, Ágnes, ed., 1997. *Oriental Collection. Library of the Hungarian Academy of Sciences* (Budapest: Library of the Hungarian Academy of Sciences, 1997).

⁴⁰ Parlatur and Hazai, *Macar Bilimler Akademisi*, 128.

⁴¹ Vámbéry, Arminius. 1873. *A History of Bokhara from the Earliest Period Down to the Present*. London, xiii–xiv.

⁴² Akhmedov, B. A. 1985. *Istoriko-geograficheskaia literatura Srednei Azii XVI–XVIII vv. Pis'mennye pamiatniki*. Tashkent, 25.

2. For a detailed account of his life see Csorba, György and Sudár, Balázs, 'Egy magyar antikvárius Isztambulban,' in: Csirkés, Ferenc Péter et al., ed., *Függőkert. Orientalisztikai tanulmányok* (Budapest: Argumentum, 2003), 117–136.
3. See Vámbéry's report delivered at the 25 October 1886 session of the Academy in *Akadémi-ai Értesítő 1886* (Budapest: Magyar Tudományos Akadémia, 1886), 203.
4. Kúnos Ignác, 'Collectio Szilágyiana,' in: *Akadémi-ai Értesítő 1892* (Budapest: Magyar Tudományos Akadémia, 1892), 21.
5. Vámbéry's report in *A Magyar Tudományos Akadémia Értesítője. 1886*, 204.
6. Csorba and Sudár, 'Egy magyar antikvárius,' 133–134.
7. The titles given in the printed catalogue are given here. See Parlatır, İsmail and Hazai György, *Macar Bilimler Akademisi Kütüphanesi'ndeki Türkçe El Yazmalar Kataloğu* (Ankara: Türkiye Bilimler Akademisi, 2007).
8. The name of the author is not given in the printed catalogue.
9. This title is wrong, the correct title will be given later.
10. The name of the author is not given in the catalogue.
11. For a description full of mistakes see Parlatır and Hazai, *Macar Bilimler Akademisi*, 440. Images of the manuscript are available online at <http://vambery.mtak.hu/hu/14-025.htm> (04. 02. 2021).
12. Károly, László, *A Turkic Medical Treatise from Islamic Central Asia. A Critical Edition of a Seventeenth-Century Chaghatay Work by Subhān Qulī Khan* (Leiden: Brill, 2015), 10; Vámbéry Ármin, *A History of Bokhara from the Earliest Period Down to the Present* (London: Henry S. King & Co., 1873), 337.
13. Vámbéry, Ármin, *Čagataische Sprachstudien* (Leipzig: F. A. Brockhaus, 1867), 164–172.
14. When the volume was rebound the first fly leaf was removed and discarded. Nevertheless, a microfilm made in the 1970s preserved Vámbéry's note.
15. Vámbéry, Arminius. 1868. *Sketches of Central Asia*. Philadelphia–London, 352.
16. Vámbéry, Hermann. 1867. *Čagataische Sprachstudien*. Leipzig, 132.
17. Parlatır and Hazai, *Macar Bilimler Akademisi*, 91–92.
18. The printed catalogue states that the name of copyist is not included in the manuscripts. However, it appears in the colophon on f. 202b.
19. Vámbéry, *Čagataische Sprachstudien*, 180–187.
20. Parlatır and Hazai, *Macar Bilimler Akademisi*, 128.
21. Vámbéry, Arminius. 1873. *A History of Bokhara from the Earliest Period Down to the Present*. London, xiii–xiv.
22. Akhmedov, B. A. 1985. *Istoriko-geograficheskaja literatura Srednei Azii XVI-XVIII vv. Pis'mennye pamiatniki*. Tashkent, 25.
23. The printed catalogue gives only a very sketchy description of the volume. Parlatır and Hazai György, *Macar Bilimler Akademisi*, 492. Images of the whole manuscript are available online at : <http://vambery.mtak.hu/hu/14-033.htm> (04. 02. 2021). Orsolya Sarac prepared the MA thesis on the basis of this manuscript. Sarac, Orsolya, *A Magyar Tudományos Akadémia Könyvtárának Keleti Gyűjteményében található Ms Török O. 373. számú keleti török nyelven írt versek gyűjteményének vizsgálata*. MA Thesis. Eötvös Loránd University, Budapest, 2017.
24. For a very vague description see Parlatır and Hazai, *Macar Bilimler Akademisi*, 492.
25. For his life and works see Abdullaev, V. A. 1967. *O'zbek Adabiyoti Tarixi. Ikkinchi Kitob (XVII Asrdan XIX Asrning Ikkinchi Yarmigacha)*. Toshkent, 174–187.
26. Abdullaev, *O'zbek Adabiyoti Tarixi*, 219–235.
27. For his life and works see Garryev, S. A.–Meredov, A.–Övezgeldiev, M. 1976. *Türkmen edebiyatynyň taryhy*. Aşgabat, 98–162.