

**A PRELIMINARY REPORT ON THE ORIENTAL
MSS. IN THE LIBRARY OF UPPSALA
UNIVERSITY**

IN the year 1849 the renowned Arabic scholar Professor C. J. Tornberg of Lund, formerly lecturer of Arabic and assistant librarian in Uppsala, published an exhaustive description of the Oriental manuscripts preserved in the Library of the University of Uppsala¹. Since that time this collection has considerably increased by gifts or purchases; moreover, the Library possesses several manuscripts—mostly left by old Swedish orientalists—which must have been there already when Tornberg drew up his list of the Oriental collection though they were omitted in his catalogue, apparently because they had escaped his notice. Eighty or ninety years ago such careful, orderly arrangements as now prevail were not always met with in public libraries.

The chief additions are due to the Swedish archæologist Dr. F. R. Martin, who was travelling in Central Asia in the years 1894-95. There he acquired a great collection of Arabic, Persian, and Turkish manuscripts, which were afterwards bought by the University Library of Uppsala. Unfortunately, Dr. Martin was no Orientalist. If he had been more acquainted with the principal Muhammadan languages, he would no doubt have carefully examined the manuscripts offered for sale; as it was, he had to purchase the whole collection in the lump, and the consequence was that he bought about 30 copies of a number of well-known grammatical treatises, which have been printed many times, *viz.*, the *Kafiya*, the *Mi'atu'l-'Awamil*, the *Tasrifu'l-'Izzi*, the *Sarf-i-Mir*, etc., about 100 copies of *Chahar Kitab*, a work containing four treatises on religious subjects, printed at Tashkend in 1896, and about 30 copies of the religious poem *Tahbatu'l-'Ajizin* of Sûfî Allâhyâr, printed many times in the Orient.

¹ *Codices arabici, persici et turcici bibliothecae regiae universitatis upsaliensis.*

As to the rest the collection in question mostly consists of treatises on grammar, theology, law, and philosophy with commentaries in Arabic and Persian. Moreover, several Persian poets are represented here, as Nizâmi, Hâfiz, Jâmî, and others.

A few years ago the Arabic manuscripts left by Count Landberg (d. in 1924) were presented to the University Library. In the course of time he had gathered an extremely valuable collection of manuscripts belonging to the most important departments of Arabic studies such as philology, poetry, theology, law, history and biography; but in the year 1900 or 1901¹ he sold them to Yale University². Of some works he had, however, procured two copies, and a few manuscripts, therefore, remained in his possession, such as the *Turfatu'l-Ashab*³ and the *Ta'rikh Thaghr 'Aden*⁴, and some others, which were bequeathed to the University library of Uppsala together with the correspondence of Count Landberg and the other papers and documents left by him.

At all events, the copious material referring to Arabic lexicography and written on numerous slips is the most valuable part of the Landberg collection. It is to be

(1) See *Report of the Librarian of Yale University* August, 1900-July, 1901, New Haven, Conn. 1901 and Ch. C. Torrey, *Special Collections in American Libraries: The Landberg Collection of Arabic Manuscripts at Yale University*. *The Library Journal*, Vol. 28 (1903), p. 53-57.

(2) Cf. Torrey, *l.c.*, "Aside from his long residence in different parts of the Arabic-speaking Orient, he made his way into some of the less accessible regions; for example, into Southern Arabia, where he spent considerable time and travelled extensively. He thus had frequent access to manuscript stores, where the collector had not preceded him. Moreover, he made it his aim to secure copies, wherever it was possible, of the unique manuscripts which are to be found here and there in the Orient, the property of libraries or of learned natives, jealously guarded, and not to be purchased at any price. For this purpose he employed two native copyists, men whom he had tried and found to be trustworthy, whose transcriptions, after being finished, were collated with the originals in order to insure the greatest possible accuracy. Any variant readings present were of course included, and in many cases obviously corrupt passages were amended, the corrected word or words being always added in the margin. Our collection contains a good many of these modern transcripts, the most of them elegantly written, and their average value for scientific purposes doubtless is but very little below that of the originals from which they were transcribed."

(3) Brockelmann, *Geschichte der Arabischen Litterature* I, 526 : II, 184.

(4) See the author, *Über abu Mahrama's تاريخ تغرمد*, *Festschrift Meinhof*, p. 364 seq.

regretted that Count Landberg should not have been able to finish his great *Glossaire datinois*; he has published two large volumes, the last of which appeared only a year before his death, and here he has exhaustively treated the letters / — /, but for the rest the material collected by him consists of mere quotations from a great number of authors, and the arduous labour of preparing it for the dictionary must, therefore, be reserved for the future editor. The other manuscripts of Count Landberg's collection are not equal to his lexicographical notes, most of them having been utilized in his own publications.

The total number of Oriental manuscripts acquired after the time of Tornberg, or not mentioned in his catalogue, amounts to 620. Of these 19 belong to other branches of Semitic philology, viz., Syriac, Samaritan, and Hebrew, and may, therefore, be omitted here. As to the remainder of the collection, Arabic is represented by the greatest, and Turkish by the fewest number; the manuscripts entirely or chiefly written in Arabic being 258, the Persian ones 220 and the Turkish ones 123 in number.

Nearly thirty years ago I began to submit the manuscripts acquired by Dr. Martin to a preliminary examination, and to draw up a list of the whole collection, but having catalogued most of the Arabic manuscripts and about one half of the Persian ones, I was prevented by other work from fulfilling this laborious task, and it was not before February 1928 I could take it up again. العجلة عن الشيطان * says an Arabic proverb, and at all events this long interruption has proved very useful for the preparation of my catalogue, inasmuch as I owe many valuable suggestions to the literature issued during that interval. In spite of this the catalogue, which is now being printed in *Le Monde oriental*, Vol. XXII, certainly leaves a great deal to be desired, several manuscripts being fragmentary and anonymous, especially the Turkish ones and the titles and the names of the authors consequently not always investigable.

The Arabic manuscripts may be divided into the following groups: (1) Bibliography, (2) Philology with the exception of Modern Arabic and South Arabian, (3) Modern Arabic, (4) South Arabian, (5) Koran, (6) Theology, (7) Sufism, (8) Writings of the Druzes, (9) Law, (10) Philosophy, (11) Occult science, Astrology, and Alchemy,

(*) "Haste is from the devil and procrastination is from the Beneficent One."

(12) History, Archæology, and Genealogy, (13) Tales, (14) Poetry, (15) Rhetoric, Epistolary Models, and Letters (16) Miscellaneous, (17) Christian Theology.

It appears from the above remarks that the Arabic manuscripts, taken as a whole, are more imposing by their number than by their value. The copies of the Koran are rather numerous, in all 16, and among them are found some beautiful manuscripts, but some of them only contain fragments of the sacred Scripture of the Muhammadans. In the department of philology the reader's attention may be called to an old Coptic-Arabic dictionary which seems to be very correct. The celebrated Ibn al-'Arabî is represented by some Sûfî treatises; other interesting works are an account of the history of the Arabs before Islam compiled by Salîm 'Anhûrî and a very rare treatise on alchemy and coinage by Hamdânî, entitled *Kitabu'l-jauharatain* and not mentioned by Brockelmann in his *Literary History*. The poetical works mostly consist of well-known compositions, as the *Burda*, the *Banat Su'ad*, the *Dîwân* of Mutanabbî with the commentary of Wâhidî and the *Mu'allaqat* with that of Zauzanî, etc.

The Persian manuscripts comprise (1) Philology, (2) Theology, (3) Sufism, (4) Law, (5) Philosophy and Ethics, (6) Occult science, (7) Medicine, (8) Mathematics and Astronomy, (9) Calligraphy, (10) History, Archæology and Biography, (11) Traditions, (12) Tales, (13) Poetry, (14) Miscellaneous, (15) History of Religion and Christian Theology.

A glance at this department will show us several well-known works on different subjects, generally to be found in public libraries containing Persian manuscripts, such as the *Kimiya-i-Sa'adat*, the *Nuzhatul-Aarrah*, the *Zakhiratu'l-Muluk*, the *Khulasatu'l-Tawarikh*, the *Tazkiratu'l Auliya* of 'Attâr, the *Tuti Nama* of Nakhshabî, etc. When preparing the catalogue, I have also met with some treatises not mentioned anywhere else; two other works which seem to be very rare are the *Qissa-i-Shah Landhur* and the *Qissa wa-dastan-i-Firuzshah*, the last of which is incomplete. The copy only contains the third volume; it appears, however, from the colophon that the whole work should comprise at least four volumes. The most interesting part of the manuscripts written in Persian consist of poetry. Here we meet with such names as Anwarî, Nizâmî, Rûmî, Sa'dî, Hâfiz, Shâhî, Hîlâlî, Bîdil, and others. Although this collection of Oriental manuscripts is generally of rather modern date, the great bulk of them being,

doubtless, of the 18th and 19th centuries, there are, nevertheless, some of greater antiquity, *e.g.*, a copy of the *Mathnawi-i-Ma'navi* dated A. H. 1001 (=A. D. 1592/93). In connection with that two illuminated manuscripts may be pointed out here, *viz.*, a copy of the *Iskandar Nama* of Nizâmî without date and another of the romantic poem of *Yusuf and Zulaikha* by Jâmî, dated A. H. 1057 (=A.D. 1647/48). The finest manuscript in the collection is, however, an exceedingly beautiful copy of the *dîwân* of Hâfiz together with that of Shâhî, written A. H. 879 (=A.D. 1474) for the Ottoman Sultan Mehemed II and presented, about thirty years ago, to the Library of the University of Uppsala by the French ambassador, Mr. Fournier, in Stockholm. This manuscript is written throughout on paper of various colours (blue, greyish-blue, yellow, etc.) in a fair *Ta'liq*, between golden borders and is adorned with beautiful *'Unwâns* in gold and colours.

The Turkish manuscripts are divided into two groups : (1) Ottoman and (2) Eastern Turkî, the first of which, 281 in number, comprises the following sections : (1) Philology, (2) Theology, (3) Sufism, (4) History, (5) Tales, (6) Poetry, (7) Poetics, Master-pieces of style, Letters, (8) Manuscripts of mixed contents.

The most remarkable portion of the Ottoman manuscripts consists of a dozen copies elegantly written and richly ornamented in gold and colours which were presented, nearly forty years ago, by Sultan Abdu'l Hamîd to King Oscar II. The gift of the sultan chiefly contains historical and poetical works, as the *Sulaiman Nama* of Qara Chelebi Zâda, the *Tazkiratu'l-Shu-'ara* of Hasan Chelebi Qinâli Zâda, and the *dîwâns* of Fuzûlî, Nâbî, and Râghib Mehemed Pasha, etc.

The manuscripts written in Eastern Turkî are very similar to one another, one may, however, divide them into (1) Theology, (2) Occult science, (3) Tales, (4) Poetry, and (5) Manuscripts of mixed contents.

The most important works represented here are the *dîwân* of Ahmad Yasawî, the *Hairatu l-Abrar* of the renowned poet Mîr 'Alî Shîr Nawâ'î, and the story of Shâh Mashrab.

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