

## Hungarian Book Collectors, their Activities and Bequests: Origin of the Turkish Manuscript Holdings of the Library of the Hungarian Academy of Sciences

Macar Kitap Koleksiyonerler, Faaliyetleri ve Mirasları: Macar Bilimler Akademisi'ndeki Türkçe Yazma Eser Koleksiyonlarının Menşei

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#### Öz

Macaristan'ın en büyük Türkçe el yazma koleksiyonu, Macar Bilimler Akademisi Kütüphanesi'nde muhafaza edilmektedir. Ağırlıklı olarak Osmanlı Türkçesiyle yanı sıra bazı Azerbaycanca ve eski Özbekçe yazmaları da ihtiva eden yaklaşık 800 eserden oluşan paha biçilmez bu hazine, çoğunlukla Macaristan Bilimler Akademisi'ne, Osmanlı Macaristanının tarihi kalıntıları olarak değil, 19. yüzyılın ikinci yarısında Osmanlı topraklarında yaşayıp faaliyet gösteren Macar gezginlerin, bilim adamlarının bağışları veya mirası olarak bırakılmıştır. Bu çalışma Türkçe yazma koleksiyonunun edinim tarihine, koleksiyonerlerinin faaliyetlerine genel bir bakış sunmayı ve bu çeşitli materyalin koruma sorunlarının yanı sıra sınıflandırma, menşei ve kataloglama konularını yansıtmayı amaçlamaktadır.

**Anahtar Kelimeler:** Macaristan'daki Türkçe yazma eser koleksiyonları, Türk-Macar kültürel ilişkileri, Macar Türkologlar, Macar müteciler, Macar Bilimler Akademisi

#### ABSTRACT

Hungary's largest collection of Turkish manuscripts is housed in the Library of the Hungarian Academy of Sciences. This invaluable living treasury – consisting of nearly 800 individual works mainly in Ottoman Turkish along with some Azerbaijani and old Uzbek items – mostly left to the Hungarian Academy of Sciences not as historical relics of Ottoman Hungary but as donations or legacy of Hungarian travellers, scholars and emigrants living in the Ottoman lands in the second half of the 19th century. The present study aims to provide an overview on the history of the acquisition of the Turkish holdings, the activities of their collectors,

and to reflect on matters of preservation as well as classification, provenance and cataloguing issues of this diverse material.

**Keywords:** Ottoman-Turkish manuscript collections in Hungary, Turkish-Hungarian cultural relations, Hungarian Turkology, Hungarian emigration, Hungarian Academy of Sciences

The largest and most diverse Turkish Manuscript collection in Hungary today is kept in the Library of the Hungarian Academy of Sciences. This valuable heritage – aside from some rare exceptions – originated not from the period of Ottoman occupation of central Hungary, but mostly as a result of the activities of 19<sup>th</sup>-century Hungarian collectors in Ottoman core-lands, mainly Istanbul. Both the historical framework of the formation of this material, and the foundation of the institution it has finally been housed in, are intertwined with the 19<sup>th</sup> century reform movement in Hungary. It was this period which, along with national independence and the progress of civil society, brought about the corroboration of national identity. The question of where the origins of the Hungarian people lay and which languages could be deemed as relatives of their own came into sharp focus as matters of general interest. It was also a period in which Oriental studies flourished across Europe, encouraging scientific scrutiny in Hungary as well.

The foundation of the Hungarian Academy of Sciences in 1825, upon the initiative of Count István Széchenyi (1791–1860), coincided with the dawn of the reform movement in Hungary against the absolutist rule of the Habsburg emperor in Vienna, a shift that aimed to achieve civil progress and national independence. In this spirit, the principal aim of the Academy, then known as the Learned Society, was to foster and promote Hungarian language and culture. The Library of the Academy was established the next year, in 1826, by Count József Teleki (1790–1855) with the donation of thirty-thousand books and manuscripts from his private library.<sup>1</sup>

Just as in the case of other disciplines of the Oriental studies, this historical background deeply impacted the development of the discipline of Turkology from the second half of the 19<sup>th</sup> century onwards. As the need to explore early Hungarian–Turkic relations highlighted the importance of Turkology, the claim for a better understanding of the history of Ottoman-Hungarian interactions and the period of Ottoman occupation in Hungary encouraged the development of Ottoman studies.

### Individual Interactions as Signs of the Changing Image of the ‘Turk’ in Hungary

Soon after the Ottoman withdrawal from the territory of Hungary at the end of the 17<sup>th</sup> century, a special period of Turkish-Hungarian interactions began. During the early 18<sup>th</sup> century anti-Habsburg Hungarian emigrant leaders found shelter in the

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<sup>1</sup> The formation of the core material of old Oriental books, periodicals, and manuscripts including the Ottoman-Turkish and Chagatay literature started in the second half of the 19<sup>th</sup> century, primarily through the donations and bequests of Hungarian scholars and travelers. Among the Oriental manuscripts of the Library, the Tibetan, Turkish, and Hebrew collections are of international importance.

Ottoman Empire: Imre Thököly (1657–1705) in İzmit, and Ferenc Rákóczi II (1676–1735) in Tekirdağ. This new stage of the relationship between the former enemies was shaped by the essentially changing political environment and its challenges, and was also marked by intercultural individual efforts, also resulting in significant contributions to the development of Ottoman civilization. The Hungarian-born convert, İbrahim Müteferrika (ca. 1672–1747),<sup>2</sup> founder of the first Turkish printing-house in Istanbul (and in the wider Islamic world) in the last years of the Tulip period, and Ferenc Tóth alias Baron de Tott (1733–1793), a promoter of modern Ottoman artillery and organizer of the defense system of the Dardanelles during the Russo-Ottoman War of 1768–1774, are antitypes of the early Hungarian experts in the service of Ottoman modernization.

The middle of the 19<sup>th</sup> century opened up a new chapter in this process. In 1849, after the Habsburg court in Vienna (in coalition with the Czar of Russia) managed to repress the Hungarian war of independence, thousands of Hungarian soldiers emigrated to Ottoman territory. Despite Russian and Austrian threats, Sultan Abdülmecid (r. 1839–1861) gave refuge to the Hungarian and Polish emigrants. Their leader Lajos Kossuth (1802–1894) and the most prominent officers were accommodated in Kütahya, but a considerable number of the emigrants formed a Hungarian colony in the Galata district of Istanbul. It is well known that many of them entered into Ottoman service, and took part in the Westernization and modernization of the Ottoman state (Arbanász, Ildikó etc. 2013). For instance, the legendary Polish general of the Hungarian army, Jozef Bem (1794–1850) continued his career as Murad Tevfik Paşa, governor of Aleppo. Another officer, György Kmety (alias İsmail Paşa, 1813–1865) played a significant role during the defense of Kars against the Russians in 1855. Richárd Guyon (1813–1856), became the commander of Damascus as Hurşid Paşa, and also fought during the Crimean War. Although he was not one of the emigrants, here we should remember Ödön Széchenyi (1839–1922) who, during the early 1870s, organized the fire-service of the Ottoman capital and later died in Istanbul in 1922.

This study focuses on the careers and activities of some individuals, within the context of the role they played in the emergence of a sizeable collection of Oriental, especially Turkish manuscripts, an invaluable living treasury of source material for researchers of Turkish<sup>3</sup> history and literature.

## A Hungarian *Sahaf* in Istanbul

Among the emigrants of 1849 who settled in Istanbul was a lieutenant, Dániel Szilágyi (1830-1885). He originally studied to be a protestant theologian, but after the defeat of the war of independence he was forced to flee with the Kossuth-emigrants first to Vidin, then to Shumen (Şumla), Varna, and finally (in October 1851) to Istanbul. Once settled in the Ottoman capital, Szilágyi first found employment in the

<sup>2</sup> In his own words, he “was born in *Kolozsvár* in the land of Hungary” See: Risale-i Islamiye, Süleymaniye Yazma Eserler Kütüphanesi, Esad Efendi 1187 fol. 2r.

<sup>3</sup> The terms Turk and Turkish are deliberately used in this article as the synonym for Ottoman, because the reference usually takes this form in the discussed and quoted references.

household of a Prussian military engineer called Wageman. Later, in June 1854, he married Wageman's cook, Wilhelmina Brüsk (1805–1881) from Schleswig-Holstein. Their two sons, Béla (b. 1853) and Árpád (b. 1863) were born in Istanbul (Balázs and Csorba 2003a: 121).<sup>4</sup>

Like many other Hungarian emigrants, Szilágyi also took part in the Crimean War. In 1854–1855, he worked as a victualler in the French, later in the British camp. During this period, he earned enough money to buy the antique bookstore in Istanbul where he had previously worked as an apprentice (Orbán 1999: 117). This bookshop was located in Beyoğlu (Galata), as contemporaneous accounts mention, in the *Timoni* street, the present-day Gönül Sokak which is a bystreet of the *İstiklal Avenue*. Allegedly, Szilágyi inherited his passion for collecting from his father (AÉ 20/1886: 203), but it seems that his devotion basically rested on commercial considerations: possibly the first and most crucial step in his career as collector and book-dealer was that he purchased the valuable manuscript collection of the deceased French printer Henri Cayol (1805–1856). From then on, with refined taste and expertise, he started collecting manuscripts primarily focusing on both early Turkish texts and historical works relating to the early Ottoman-Hungarian interactions, and on the period of Hungary's Ottoman occupation between 1541–1686. Though to a lesser degree, he also purchased Arabic and Persian manuscripts, as well as Oriental books and periodicals. His collection soon became an important source for local Ottoman readers and scholars, as well as European researchers.

Szilágyi was closely linked to several representatives of the *Yeni Osmanlı* movement and available to them the copies of then illegal periodicals of the movement, printed in London as the *Hürriyet* and the *Muhbir*. To avoid censorship, some members of the Young Ottomans were corresponding via Szilágyi. Thus, even if somewhat indirectly, Szilágyi became involved in Ottoman political endeavours, which was also marked by the fact that this evoked house raids of the police of Abdülhamid II (r. 1876–1909) several times (Sudár and Csorba 2003a: 126).

Szilágyi got acquainted with the outstanding personalities of the Ottoman reformers, among others, the erudite thinker, poet and writer, İbrahim Şinasi (1826–1871) and the eminent character of the Tanzimat era, Ahmed Cevdet Paşa (1822–1895). Szilágyi also acquired quite good command of Ottoman-Turkish, which made him able to become a kind of advocate, and particularly a mediator between the Ottoman authorities and his fellow Hungarian emigrants. His everyday work by which he secured his livelihood prevented him from sharing his otherwise unquestionable learnings through any kind of scholarly publication. Not a single article is known to be undoubtedly associated with his authority, and it seems that his interest and efforts were restricted to expanding his rich book and manuscript collection. Hungarian Orientalists and scholars – including Ignác Goldziher (1850–1921), historian Lajos Thallóczy (1854–1916), and Turkologist József Thúry (1861–1906) – could always

<sup>4</sup> The Turkish version of this study was published recently: İstanbul'da Macar bir sahaf: Dániel Szilágyi in: *Türkiye'de kitap koleksiyonerleri ve sahaflar II.*, ed. by Rıfat N. Bali, İstanbul 2020, 140-166.

rely on Szilágyi's helpfulness and advice during their sojourns in Istanbul (Goldziher 1978: 56).

Áron Szilády (1837–1922), the scholar, historian, and protestant pastor of a city in the Hungarian Plateau, Kiskunhalas, was one of these personalities who visited the Hungarian 'rehber' in the Ottoman capital. Alongside his clerical mission, Szilády devoted his activity to and collected material on the history of Hungarian settlements in Southern Hungary during the Ottoman occupation. His manifold interest in Oriental literature is also illustrated by several essays and translations of Turkish and Persian historical and literary sources, kept today in the Department of Manuscripts and Rare Books of the Library of the Hungarian Academy of Sciences.<sup>5</sup> Szilády was the first to draw the attention to one of the most important Ottoman source groups, the Ottoman censuses, i.e. the *defters* (Szilády 1872).

Szilády reported that he experienced a warm welcome by Szilágyi during his first trip to Istanbul (DMRB, Ms 116 and Ms 4448/95). A deep friendship formed between them and from then on, Szilágyi sent Szilády plenty of books, regularly providing him with source materials (Sudár and Csorba 2003a: 122-123).<sup>6</sup> After Dániel Szilágyi domiciled his family to Hungary in 1863, Szilády followed his friend's sons ways of life with particular attention.

### Ármin Vámbéry Appears in the Ottoman Capital

In 1857, Ármin Vámbéry (1832–1913), who would later become a famous traveller and Orientalist but at the time was still a very poor young man, met and befriended Szilágyi in Istanbul. Up until then, Vámbéry had spent his life in great poverty, and he was almost a child when his fate first forced him to earn his living as a private tutor and language teacher mainly in Pest.<sup>7</sup> Already speaking more than ten different European languages, his interest turned to Oriental languages, especially Ottoman-Turkish, when he had made the acquaintance of Baron Joseph von Hammer-Purgstall (1774–1856) in Vienna.<sup>8</sup> The diplomat and renowned scholar of Turkish studies encouraged Vámbéry to learn Turkish.

However, Vámbéry's study trip to Constantinople became a reality thanks to the support of his patrons in Hungary, who recognized the talent of the ambitious juvenile. Once in the Ottoman metropolis, Vámbéry also owed a lot to the Hungarian emigrants,

<sup>5</sup> Translations of Firdausi and Hafiz, see: DMRB, Ms 10.115 and Ms 78; translations of *defters* (*cizye defteri* of Mohács and *mufassal defteri* of Nógrád) see DMRB, Ms 10.116.

<sup>6</sup> Several letters from the correspondence between Szilády and Szilágyi are kept today also in the DMRB.

<sup>7</sup> Vámbéry was born in Szentgyörgy, North-West Hungary (today Svätý Jur in Slovakia), in a Jewish family of Southern German origin. Since at the time the issuance of a birth certificate was not required for the Jewish population, the exact date of his birth went into oblivion. He later determined it to be on 19 March 1832. The name of the family was actually Bamberger, referring to their Bavarian origins, which was used in the version Wamberger by his father. Ármin Vámbéry used this name, as well as his German first name (Hermann) converted into a Hungarian form.

<sup>8</sup> The meeting took place probably in 1854, in the Kärtner Strasse, at the in "Zum wilden Mann". Cf. Vámbéry 1905: 34.

who were informed of his journey by Hungarian newspapers. His most significant Hungarian connection in Istanbul was probably Dániel Szilágyi. Although there is no clear evidence, it is assumed that Vámbéry acquired a part of his Oriental manuscripts through Szilágyi's mediation. The relationships Vámbéry developed with the members of the Ottoman political elite were even more important than his good connections to the Hungarian colony. His interest in everyday language and behavior, and his quick comprehension and literary erudition helped him to win the confidence of, and develop relationships leading to the highest circles in Ottoman society.

As he had done in Hungary, Vámbéry intended to earn his living in Istanbul through his previously gained knowledge of languages. Thanks to his ever-extending system of Turkish relationships, and also to the support of the Hungarian émigré officer György Kmetty (alias İsmail Paşa as mentioned above), he was given a teacher's position in the house of Hüseyin Daim Paşa. From the Pera neighborhood, which was mainly inhabited by Europeans, he moved to the Turkish-populated Kabataş. There he was given the name Reşid, which he used in the Muslim world from then on. The process of "becoming a Turk" was a noticeably exciting challenge for him, but his metamorphosis remained always superficial.

In 1859, two years after his arrival in Istanbul, he taught history, geography, and French language in the house of the recently deceased statesman and former foreign minister Sadık Rifat Paşa (1801–1857), to his son Rauf. There he was absorbed in Ottoman social life: he came in contact with the most influential personalities of the Tanzimat era, including (among others) Fuad Keçicizade Paşa (1814–1868), Mehmed Emin Ali Paşa (1815–1871), Mustafa Reşid Paşa, as well as the later intellectual father of the Ottoman constitution, Midhat Paşa (1822–1884). He was also able to meet the great intellectual figures of the Ottoman reforms, including the previously mentioned renowned author İbrahim Şinasi (1826–1871). On the recommendation of Kıbrıslı Mehmed Paşa (1813–1881), on one occasion he also served as the interpreter for Sultan Abdülmecid (Vámbéry 1905: 60).

Vámbéry's Istanbul period was also an important milestone of his scholarly career. He visited libraries, where he focused on Turkish historical works, and especially on their sections referring to Hungary. His literary ambitions are illustrated by his more than twenty essays, published until 1861 in Hungarian journals and magazines. Among others, he published translations of the Hungarian-related chapters from the historical works of İbrahim Peçevi (1572–1650) and Hoca Mehmed Saadeddin (1536/37–1599) in various newspapers.<sup>9</sup> He also translated some sections of Ahmed Feridun's (d. 1583) collection of historical documents. An important scientific event of this period was his 1860 discovery of the only known copy of the 16<sup>th</sup>-century Ottoman chronicle about the Hungarians, the *Tarih-i Üngürüs*, which he then donated to the Hungarian Academy.<sup>10</sup> Furthermore, several other manuscript volumes kept today in the Oriental

<sup>9</sup> Several articles were published in the newspapers *Vasárnapi Ujság*, *Új Magyar Múzeum*, and *Hazánk*.

<sup>10</sup> The unique manuscript of the *Tarih-i Üngürüs* is preserved in the Oriental Collection of the Library marked Ms Török F.57. Its digitized copy is available on-line: <http://vambery.mtak.hu/en/14-001.html>. We will discuss the work more detailed below.

Collection<sup>11</sup> of the Library were Vámbéry's donations to the Academy from this period. Among these was a considerably early copy of the previously mentioned Saadeddin's historical work, titled *Tacü't-tevarih*.<sup>12</sup>

The difference in their habits of life and their relationship with science is well illustrated by the story that when in 1858 Vámbéry published his first work in Istanbul, a Turkish-German pocket dictionary (Vámbéry 1858), Szilágyi refused to talk him for a while. When his friend asked about the reason, the answer came as follows: "You have committed an insolence, you make a show of your science to the world!" (Vámbéry 1905: 124) This short dialogue perfectly expresses the main difference between the two friends: Ármin Vámbéry became an integral part of Hungarian Oriental studies through his rich literary oeuvre, while the introverted Szilágyi, who was averse to writing, did so through the undying and unrepeatably result of his passion for collecting.

### The Last European Traveller in "pre-Russian" Central Asia

Vámbéry's commitment to researching the origin of the Hungarians and of the Hungarian language solidified during his first stay in Istanbul. His national sentiments, which flared up in the wake of his experiences of the war of independence in 1849, served as an important incentive for him to turn towards the East, however his real goal crystallized during his Istanbul years. He recognized that the development, transformation, and interaction of peoples can be traced back through the study of the development of a language. Vámbéry's work was rewarded with an important honour in his homeland: in the spring of 1861 he was elected to be a corresponding member of the Academy. After four years of absence he returned, and with the strong determination of an Eastern study trip, he began preparations for his major enterprise, the long-cherished journey to Central Asia. In his farewell speech on 29 July 1861 he informed the Hungarian Academy of his objectives, stating "we are looking for linguistic truth, instead of ancient homeland of the Hungarians." (AÉ 1861: 110)

With the Latin letter of recommendation from the Hungarian Academy (DMRB Ms 9/1856) and their support of 1000 forints in his pocket, he set off to Istanbul at the end of 1861, where he again spent several months preparing for his Eastern expedition. His start was also delayed by the cholera epidemic which broke out at the Iranian border (DMRB Ms 5450/206). Among other activities, he took language lessons from an Uzbek from Majman, a certain Khalmurad Mullah, and had access to Eastern Turkic literary works and manuscripts in private libraries (DMRB Ms 5450/210, cf. Vámbéry

<sup>11</sup> Henceforth referred as OC.

<sup>12</sup> This copy marked Ms Török F.23 was completed by Mustafa ibn İskender in 1609 just about a decade after the original one. According to a note, Vámbéry donated it to the Library of the Hungarian Academy of Sciences in 1858.

1864: 246–247). He reported his joy over these discoveries in his letters written to his Hungarian friends, especially to József Budenz (1836–1892) and Áron Szilády.<sup>13</sup>

Through his Turkish acquaintances he obtained two more letters of recommendation. These already do not refer to the Hungarian scholar Vámbéry on his way to study the Turko-Tatar language, but rather to *Reşid efendi* from Constantinople, recommending him to the attention and benevolence of the letter's readers, especially Haidar efendi, the Porte's ambassador to Teheran. His capital consisted essentially of his knowledge of the Turkish language, perfected over four years, and of successfully learned and practised behavioural patterns. Not only could he act the role of the educated Ottoman *efendi*, but these skills also helped him in communicating with his Muslim environment, and even in finding his way through the Shiite society of Persia, whose culture was different from the one he had learned. All of these abilities proved to be crucial during Vámbéry's expedition.

In March 1862 Vámbéry left Istanbul on a steamship for Trapezunt. There he enjoyed for a few days the hospitality of the Governor, Muhlis Emin Paşa. On 21 May 1862 he joined a caravan, continuing his way on horseback to Erzurum where he was received for three days by his Istanbul patron, Hüseyin Daim Paşa.

Vámbéry, who wandered about in the role of a Sunni Turk, had to pass through various manifestations of the aversion to Shiites in the Persian world, which was for him a totally different environment in contrast to the friendly Ottoman milieu. In the searing July heat he reached Azeri-inhabited Tebriz through the city of Khoy, and after two weeks of rest he moved forward on donkey to Teheran. He expressed his new impressions by a continuous comparison of Turkish and Persian customs, and while on the former he gives an image idealized in every respect, he most often condemns the latter for their way of living and religious fanaticism. In a letter written to Budenz from this period he bitterly reports that he “instead of Ottoman Turkish speaks in a rough Tatar language.” (DMRB, Ms 5450/216).

His way was temporarily blocked by a local armed conflict, affecting the planned Mashad–Herat route due to the attack of the Afghan Emir Dost Muhammed Khan (1793–1863) against his son-in-law and vassal ruler Herat. As he wanted to avoid crossing the desert in the winter, he postponed his Central Asian journey until March 1863. In order to not get too used to the pleasant Tehran conditions – as he wrote: “to avoid tranquility, which may have become harmful for my future”— in September 1862 he travelled to southern Persia, Isfahan and Shiraz, from which he returned to Tehran only in January 1863. Vámbéry described his travels in Persia in a separate volume (Vámbéry 1867a. This work was published in German as well. Vámbéry 1867c).

In the Persian capital, Vámbéry managed to position himself as a benevolent intermediary between the Turkish ambassador hosting him, and the poor Sunni pilgrims patronized by the Ottomans. His popularity enabled him to get closer to a

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<sup>13</sup> A handsome characteristic of some of these letters is that they referred to each other by using the muslim version their first names: Vámbéry was called by his *laqab* Reşid, Áron became Harun, József was called Yusuf.



group of Eastern Turks from Khokand, Jarkand and Aksu, returning from their pilgrimage to Mecca. In his letter from Tehran he informed József Budenz that he would not give up his initial intention of travelling to Central Asia despite the fact that the support of the Hungarian Academy deposited at the Istanbul consulate could not be forwarded to him in Tehran (DMRB, Ms 5450/219). On 22 March 1863 he was finally able to set on the way of his original mission.

The Turkmen desert, and especially the land belonging to Central Asian khanates, was extremely dangerous for non-Muslim, European travellers. The dangers they faced in these very closed Sunni communities which, on the border of the Russian and English spheres of influence, looked with an increased suspicion on all strangers and saw a spy in every European, are well attested by the tragic fate of two travellers arriving a couple of years before Vámbéry, mentioned in his memoirs. The British diplomat and officer Charles Stoddart (1806–1842) was put in prison in Bukhara in 1838 and charged with espionage under the command of Emir Nasrullah. He was then beheaded in 1842 along with the British traveller Arthur Conolly (1807–1842) who had come to Bukhara to request his release. Nevertheless, the missionary Joseph Wolff (1795–1862) coming to find them a year later would return alive from Bukhara. The French officer in Iranian service Henri Blocqueville de Couillebeuf was kidnapped by the Turkmens, but he was finally released for a ransom of 12,000 gold (Vámbéry 1905: 307).

The authentic performance of Vámbéry was all the more difficult, and not only because his appearance, skin colour and facial features, which looked out of place in this environment. His role-playing required permanent presence of mind and undivided attention, a constant control of his speech and gestures, and it is hardly surprising that, in spite of his best efforts, this was not always perfect.

Vámbéry successfully acted the role of the mendicant dervish, but he reported that some people nevertheless discovered, or at least suspected his being a European (“*frengi*”). Already at an early stage of his journey, at the station of Demarend, he assumed some Persians to be aware of his European identity. His role had a number of separate layers. The group of pilgrims got to know him as an Ottoman *efendi*, and accepted him in their confidence as “the secretary of the Sultan” on the recommendation of the Ottoman ambassador in Tehran, so they could have no doubts concerning his dervish identity. However, they surely could not imagine that Reshid Efendi was not even Muslim. A much-travelled Afghan member of the caravan, as well as the leader (*kervanbashi*) of the caravan passing through the desert suspected him to be a European spy, and the latter, fearing the wrath of the Khan of Khiva, did not want to take him with the group (Vámbéry 1865: 84–87).

Unfortunately, his disguise significantly impeded him in his scientific objectives. Because of the suspicion surrounding him, he could make notes only in secret and on rare occasions. In addition, it would have been incompatible with this role to buy a larger amount, or non-religious manuscripts in the bazaar of Bukhara. This was made impossible anyway by the lack of money, a companion of his ascetic lifestyle. The physical memories of his journey make up the largest part of his Eastern Turkic manuscripts – Vámbéry mentions 18 such works (DMRB Ms.5450/220) – and the

small, lithographed Quran, now being kept in the OC, whose role is remembered by a barely visible note by its owner on the first page: “...dervish incognito [...] hanging around my neck in a Persian flat bag.” Also: “This Quran, purchased in Tehran, hung around my neck all along my Central Asian journey in this same green bag, and was with me day and night.”

Vámbéry was the last European traveller to visit the khanates of Central Asia before the Russian invasion, in 1862– 1863, and to return home safely from his very dangerous trip leading through Khiva, Bukhara and Samarkand. This trip proved to be crucial regarding his future career, in both scholarly and political fields. The experiences gained during his travels were a capital to him which defined his further activities, in linguistic, ethnographic, and even geographic terms. Quite naturally, his observations also attracted the interest of the great powers interested in the region; Russia and Great Britain. The traveller, returning home in 1864, remembered with bitter disappointment his reception in Hungary, which he attributed to the political atmosphere preceding the Austro-Hungarian Compromise in 1867 (Vámbéry 1905: 240-246). Vámbéry, a self-made man, who emerged from extraordinary difficulties with his sheer power of will and ambitions, and bypassing the traditional educational system was forced to develop his talent through self-education, performing exceptionally nevertheless, found in Great Britain the coveted honour, which was unachievable to him in Hungary. After a month’s stay in Pest, he went to London, where he was received with the appropriate appreciation and respect due to a discoverer. As early as 1864 (!) he published his English-language travel book *Travels in Central Asia* (cited above) in London. Vámbéry held a series of lectures, including in the Royal Geographical Society, and was presented to Prime Minister Lord Palmerston. In the following years he returned several times to Great Britain, and his books and articles were published in many countries of the continent.

In accordance with the conviction formed in his youth, he turned his knowledge to the benefit of the British Empire—which he considered the depository of progress and civilization—and to the prevention of the expansionist ambitions of Tsarist Russia, which he rejected because of his impressions of 1849, when the army of the latter seriously contributed to the oppression of the Hungarian war of independence.<sup>14</sup> He was also bitterly aware that he was completely ignored as an expert of foreign policy in the Austro-Hungarian Monarchy. Vámbéry’s relationship to the subject of his research can be recognized from the political opinions and world view exposed in his works. His statements clearly contradict his enthusiasm for the East and Islam, and present him as a committed supporter of Western civilization, a real “imperialist” (A Nyugot kultúrája Keleten - The culture of the West in the East). He taught at the University of Pest from 1865 until 1905. In 1868 he was appointed a lecturer in public, and in 1870 he won the title of regular lecturer in public.

One of the most important landmarks in his career as a Hungarian scholar was the university cathedra. In 1865 he was appointed instructor at the Faculty of Oriental Languages of the University of Pest. From 1868 he was an extraordinary, from 1870 an

<sup>14</sup> For this aspects of Vámbéry’s activity see a more recent article: Ferenc Csirkés and Gábor Fodor, “Vámbéry as a Public Figure,” *Archivum Ottomanicum* 31 (2014): 53–59.

ordinary professor, and until his retirement in 1905 he taught the next generation of Hungarian Oriental scholars.

### The Way of the Szilágyi Collection to Hungary

In contrast with his traveller friend, and despite the amnesty issued by the Austrian government and the Austro-Hungarian compromise in 1867, Dániel Szilágyi definitely remained in the Ottoman capital. Although his wife and two sons, Béla and Árpád, moved to Hungary as early as 1863, he himself seemed to be inseparable from his passionately developed book-collection and stayed in his new home, Istanbul, until his death in 1885. He was buried in the Protestant cemetery of Feriköy (Csorba and Sudár 2003a: 122).

Dániel Szilágyi clearly intended to let his collection pass to Hungary, for the benefit of Hungarian scholars after his death, and this intention — although not fixed in a written last will — was also respected by his heirs (AÉ 20/1886: 206; cf. Csorba and Sudár, 2003b). The purchase of Szilágyi's legacy by the Hungarian Academy of Sciences, which constitutes about the half of the Turkish manuscripts in the OC, was mainly due to Vámbéry's intervention. However, the transaction did not proceed smoothly, because the Academy did not offer a correct amount for the material (which was not known by items), and Béla and Árpád — although in their own statement they were ready for a discount in the interest of the noble cause — found the offered purchase price unfairly low. During the lengthy negotiations and bargaining Vámbéry on the one hand had to repeatedly emphasize the real value of the legacy for the Academy, and on the other hand it was his unrewarding task to convince the heirs to accept the offered price, which he also considered very low. Vámbéry in his letter addressed to the Secretary General of the Academy on 7 February 1886 emphasized, that “The inventory of the library of the late Dániel Szilágyi, prepared by the Imperial and Royal Consulate of Constantinople, lays before me, and I have the honour to inform Your Excellence that this library indeed constitutes a rare treasure of high esteem, so that it would be a great loss if our Academy did not buy it, and it went over to foreign hands...” The estimation of the vast collection “was done at a rather low and advantageous price [...] so that the purchase of the entire library is recommendable, and I repeatedly say that it would be wrong to let this rare treasure pass over to the hands of foreign merchants.” According to the report, the collection was composed of three main groups: books in European languages on Oriental subjects (8918 volumes), Oriental manuscripts (491 volumes) and Eastern, mostly Turkish printed books (2009 volumes) (DMRB Ms 110/1886). As a result, only Szilágyi's Oriental manuscripts went over to the ownership of the Academy, for a fraction of the price hoped for by his heirs, at 4500 forints. The receipt of the manuscript collection at the Academy was acknowledged on 29 March 1886 by the report of the Library Committee (AÉ 20/1886: 57). However, the Academy did not lay claim to the printed books, so that part of the bequest eventually went over to the former school of Béla Szilágyi, the Calvinist high school of Kiskunhalas (for more details of the transaction see Csorba and Sudár 2003a: 128–131). The afterlife of this part of the Szilágyi collection will be discussed below.

## Vámbéry as Bequeather

Vámbéry himself gave a significant donation to the Library of the Academy through his own collection as well. As his work and questions determined the development of Hungarian Turkology, which would have not arrived at its present character without him, so too would the manuscript treasure of the OC, the basic library of Hungarian Oriental research, be incomparably poorer without Vámbéry's efforts and acquisition activity. After he died in Budapest in 1913, his son Rustem handed over the Vámbéry collection of about 660 Oriental books, including Turkish, Persian, and (two) Arabic manuscripts.<sup>15</sup>

## The Turkish Collections in the LHAS, Problems in the Process of Acquisition

Before discussing the process by which these donations and bequests were acquired, some general remarks seem necessary on the early catalogue system in the Library of the Academy, completed in 1891. The classification of documents was based on divisions according to different branches of knowledge (History, Law, Archaeology, Philosophy, Oriental Literature etc.), including three further subdivisions within each division according to the size of the item as Octavo, Quarto, Folio; then followed by the sequential number. The system originated from the Library of Munich, hence it used to be referred to shortly as “the Munich catalogue”. The manuscripts were classified in a quite similar manner; according to language: for instance Török (=Turkish) O[ctavo] 83, or Perzsa (=Persian) F[olio] 12, etc.

From the middle of the 20<sup>th</sup> century onwards, the cataloguing of printed books in the Library of the HAS has been based on the principle of *numerus currens* instead of the previously applied method of division presented above. However, in the case of the manuscripts, the old system is still in use in the Library of the HAS.

The Turkish, Persian and Arabic manuscripts from Szilágyi and Vámbéry's bequests are preserved, and are now incorporated into the manuscript holdings of the OC of the Library of the Hungarian Academy of Sciences in Budapest. Considering the number and diversity of its items, among various manuscript holdings of this library, the Turkish division is the largest at about 780 individual work bound in nearly 700 volumes. To the present day, the Szilágyi bequest constitutes the core of the Turkish manuscript material in the OC, approximately a group of 436 items.<sup>16</sup>

The catalogue, indispensable to the transparency and research of the collection, was long in preparation. Although, as early as the arrival of Szilágyi's collection at the

<sup>15</sup> In the meantime, a considerable number of Vámbéry's books enriched the Fővárosi Könyvtár (Municipal Library of Budapest), later Szabó Ervin Könyvtár. As a result of the above mentioned revision of the public collections in Hungary around 1950, at least a considerable part of Vámbéry's oriental printed books has been handed over to the newly formed Oriental Collection (that time called Oriental Library) of the Library of the Hungarian Academy.

<sup>16</sup> Due some causes discussed below, in the present day, the correct distinction of Szilágyi's manuscripts within the Turkish ms collection in the OC is all but impossible. The quoted number is based on the report of the turkologist Ignác Kúnos, preparer of a card catalogue of the Turkish Collection. See AÉ 3/1892: 20–27, cf. Csorba and Sudár, 2003a: 132-133.

Academy, the compilation of a scientific catalogue was immediately suggested, there was a huge delay in the process for several reasons. The challenge caused by the absence of skilled, devoted, capable, and ambitious experts, having not only good command of different Oriental languages but also sufficiently competent for a thorough description of the Oriental literature in general is also palpable in a report by the director of the Library Ágost Heller in 1897, which mentions that about two thirds of the Oriental books in the Library were still unregistered and uncatalogued (AÉ 1897: 150) In other words, the Oriental material seemed to be the most problematic section among the holdings of the Library.

The task of cataloguing the Turkish manuscripts of the Szilágyi bequest was first undertaken by Vámbéry himself, at no charge, but with the condition that the Academy made available to him a separate, bright room with a lockable book cabinet, and that he might appoint a “library assistant” from his own students, whose work would be honoured with a “modest per diem”. Vámbéry was ready to start the work immediately, and he had also received the necessary approval of the Academy (AÉ 21/1887: 144). However, the undertaking failed due to unknown reasons. A few years later, in 1891, Ignác Kúnos (1860–1945) was commissioned with the description of the manuscripts. The next year he gave an exhaustive report on the Turkish manuscript collection under cataloguing, also offering very detailed descriptions on several items (Csorba and Sudár 2003a: 131-133). Meanwhile, Hungarian Orientalists, Géza Kuun and Ignác Goldziher complained that the Szilágyi collection, in the ownership of the Academy for six years, still had no catalogue, and there being therefore no trace of the “scientific use” of the collection. They called for the preparation of a catalogue meeting the standards of the time (AÉ 3/1892: 20-27 and 730-731).

The catalogue prepared by Kúnos already applied the current system of the manuscript collection, although it left much to be desired. Some of the deficiencies were corrected by another student of Vámbéry’s, Sándor Kégl (1862–1920), the first teacher of Persian language and literature at the University of Budapest. The card catalogue completed by 1909, which also included the new items of the increasingly growing collection, served as the only usable index of the Turkish manuscript collection in the Academic Library for almost a century, but in this hand-written form it could assist the researchers only in the local orientation, and it did not fulfil the most important function of modern printed catalogues—international research access to the collection.

The modern printed catalogue, finally also published in English and Turkish in 2007 (Parlatır etc. 2007), has contributed spectacularly to the international recognition of the Turkish manuscripts preserved in the Oriental Collection of the Library, and as a result the Turkish manuscripts of the collection could have been able to serve as a basis for several international publications.

The correct identification of the ownership of each item acquired from the former Szilágyi collection would be almost an impossible task, since the incoming material has not been recorded and categorized according to the donors or as consistent bequests. Furthermore the items of the Szilágyi bequest, with some exceptions, lack any reference to their owners (such as stamps or notes). Thus, the manuscripts acquired

from Szilágyi have been mixed together with later acquisitions, without being registered item by item.<sup>17</sup>

In sharp contrast with the Szilágyi bequest, the identification of Ármin Vámbéry's donations within the Turkish manuscripts of the OC is often made easier by a stamp of ownership. Besides, the "Accessions of the library since 1870", preserved in the old Archive of the Academy includes the donations and legacy of Vámbéry in itemized form. In addition, the Akadémiai Értesítő [Bulletin of the Hungarian Academy of Sciences] published a short title list of the received manuscripts (AÉ 20/1886: 661-683). The latter, however, has to be corrected in some places. For example, the poems of Hafiz were recorded twice, and they registered two copies of Nişancı's historical work (Török O.376 and Török O.382), though later it turned out that the latter volume was an 18<sup>th</sup>-century chronicle by the court historian Mehmed Subhi. In addition, a lithographic copy of the mystical mesnevi *Nan u halva*, published in 1852 in Istanbul, was long recorded as a Persian manuscript (Ms Perzsa O.48) (Apor 1971: 8-9). The manuscript legacy handed over by Rustem Vámbéry consisted of 11 Persian, 2 Arabic, 42 Eastern Turkic and Ottoman Turkish works.

The Turkish collection also includes two further manuscripts of Vámbéry's, donated to the Academy during his lifetime (The above mentioned Ms Török F.23 and the *Tarih-i Üngürüs* = Ms Török F.54). There are three other items bearing his stamp of ownership, whose circumstances of accession are still unclear. These are manuscript volumes of excerpts in Turkish, copied by European hands (Ms Török F.66 and F.67), and a Latin-Turkish fable collection (Ms Török Qu.60). Based on the above data and the overview of the material, the following manuscripts of the Oriental Collection can be attributed to Ármin Vámbéry:

Ms Török O.38 (Károly 2015) O.171, O.176, O.196, O.329, O.370–387, Török Qu.39, Qu.60, Qu.63–78, Török F.23, F.57, F.66–67, F.70–71;

Ms Perzsa O.17, O.47, O.49–50, O.52–53, Ms Perzsa Qu. 3–5, Qu. 32–33, Ms Perzsa F.14,<sup>18</sup>

Ms Arab O.4, Ms Arab F.4.

<sup>17</sup> Balázs Sudár, the former curator of the Turkish manuscripts of the OC made an attempt to assort the pieces of the Szilágyi-bequest within the Turkish manuscript collection. See Csorba and Sudár 2003a: 133-134. Since then, some further volumes turned out to be acquired from Szilágyi's collection. Besides, in some cases, incomplete fragments initially recorded under different numbers turned out to be parts of the same work and have been reunited recently. For instance, a copy of *Ferec bad eş-Şidde* previously numbered as Ms Török O.6 and O.10 and an example of *Divan-i Hikmet* by Ahmed Yesevi formerly recorded as Ms Török O.303 and O.430.

<sup>18</sup> Due to the revision of the Persian collection in 2017, relating the preparation of the modern catalogue (Benedek Péri, Mojdeh Muhammadi and Miklós Sárközy eds., *Catalogue of Persian Manuscripts in the Library of the Hungarian Academy of Sciences*, Leiden: Brill, 2018.), stock-numbers of some of the Persian manuscripts have been changed. This enumeration represents these modifications. In the meanwhile, the former Ms. Török O.388 being misclassified as Turkish, has been transferred to the Persian holding (Perzsa O.17), as it is a Central-Asian chronicle in Persian titled *Tarih-i Sayyid Raqim*.

This is a total of 47 Turkish, 12 Persian and 2 Arabic, that is, 61 Oriental manuscripts. In his autobiography, Vámbéry refers to his Eastern manuscripts as “the most valuable prey of his journey”, suggesting that he purchased at least the most part of his Eastern Turkic works during his Central Asian expedition (Vámbéry 1905: 245). Although there is no clear evidence of this, the majority of his Ottoman Turkish manuscripts were probably acquired through the mediation of Dániel Szilágyi.

Several items of the Vámbéry bequest served as objects for his scholarly research. An example of these sources is the Chagatay dictionary, the *Abuşka lugatı* (Ms. Török O. 386), on which Vámbéry based the edited version published in 1862 (Vámbéry 1862). Among others, selected parts of some of his Central Asian (Turkic) manuscripts were published in Vámbéry’s pioneering work, the Chrestomathy of Chagatay literature (Vámbéry 1867b).

In the case of many items, we may find Vámbéry’s notes on the circumstances of their acquisition. For instance, in the flyleaf of the manuscript copy of *Camasp-name* (Ms. Török Qu. 67) is a note as follows: “I got this ancient Ottoman poetic narrative (‘Camasp-nameh’) on my seventieth birthday from my erudite Turkish friend Necib Asim.”<sup>19</sup>

### Outstanding Items of the Turkish Manuscript Collection in the Library of the Hungarian Academy of Sciences

The perhaps most valuable, and previously mentioned Turkish manuscript of the Oriental Collection was discovered by Vámbéry, donated by him to the Academy in 1860. The above-mentioned unique work bears the title *Tarih-i Üngürüs*, i.e. History of Hungary. The frontispiece of the manuscript shows the possessor’s note both in Hungarian and in Turkish. The modern edition of the chronicle was prepared by Professor György Hazai (1932–2016), and later its facsimile edition was also published (Hazai 2009). Research has pointed out that the author of the chronicle was a Jewish merchant of Vienna named Sebold, son of Jacob von Pibrach, who probably arrived at the Ottoman court as a prisoner of war. Having converted to Islam, he was raised to a high rank as the interpreter for Sultan Süleyman (1520–1566). The author, who calls himself Mahmud Tercüman, admits to have used only one Latin source, but as critical research makes clear, certain parts of the Pictorial Chronicle and the Hungarian chronicle of János Thuróczy (1435?–1489?) both served for sources of the work, which was transformed and completed in several places. The author combined the work with a section describing the deeds of Alexander the Great, serving as a parallel to the military glories of Süleyman the Magnificent, conqueror of Hungary. István Borzsák has pointed out, that the source of this section was the historical work of Marcus Iustianus Iustinus.

Another exceptional item out of Vámbéry’s manuscripts is the fable collection *Ferec bad eş-Şidde*, that is, “Joys After Sorrow”. This genre, akin to the Thousand and One Nights, is widespread in the Anatolian Turkish folklore, and its origin can be

<sup>19</sup> Necip Asim Yazıksız (1861–1935), historian, linguist and *müderriis* of the Istanbul University.

traced back to the Arabic fable tradition. The forty-two short stories, differing in content, are connected by their common end: in each of them an unexpected, wonderful turn brings solution for the actors in a hopeless situation. Several copies of this work are known worldwide. The Oriental Collection has eight, seven of which are from Dániel Szilágyi. However, this manuscript of the Vámbéry bequest, copied in Edirne in 1451, is the oldest copy among the manuscripts known today. In addition, this work is also uniquely valuable from the point of view of linguistic history, as an early written record of old Anatolian Turkish.

The Szilágyi bequest contains a considerably early copy of the Anatolian Turkish version of Feridüddin Attar's *Tezkiretü'l-evliya*. The manuscript is dated H 741/1340/1341, thus being the oldest Turkish manuscript preserved in the OC (for the edition of the manuscript see Hazai 2008). From among the manuscripts in the Szilágyi bequest, there is a partly unique copy of the *Süleymanname* by Firdevsi-i Rumi or Uzun Firdevsi, which was dedicated to Sultan Bayezid II (r. 1481–1512). The work is one of the most exceptional treasures of the from the Szilágyi collection and consists of 15 volumes. The most carefully and richly illuminated Turkish manuscript in the Szilágyi collection in the OC is probably an undated, likely 16<sup>th</sup> century copy of Ahmedî's *Iskendername*.

### Printed Books of the Szilágyi Collection and Other Acquisitions

As previously mentioned, in 1886, the printed books of the Szilágyi bequest were also transferred to Hungary, more precisely, to the Library of the High School of Kiskunhalas which was organized and developed by Áron Szilády. This transaction resulted in the greatest ever increase of the Library's material (Laki 2004: 201-219, particularly 205 and 209-211) However, the cataloguing of the enormous quantity of books posed a very serious challenge in Kiskunhalas, since the task raised the requirements for command in the Oriental languages and the special linguistic and literary skills for the identification of works of various genres. In 1887 Szilády invited József Thúry, a Turkologist and one of Vámbéry's students,<sup>20</sup> from Nagykőrös to Kiskunhalas (DMRB, Ms 4452/65) Thúry was employed in the High School as a teacher of Latin and Hungarian, and was also charged with the professional organization as well as cataloguing of the suddenly enriched material of the library, 31.316 items including the printed books from Szilágyi's bequest. From 1892 he was exempted from his teaching obligations and was able to concentrate only on the difficult task of cataloguing. However, in spite of Thúry's great efforts, the project remained unfinished, due to the sudden death of the young Turkologist in 1906 (Laki 2004: 205-206) The library and especially the Oriental material lost its greatest patron when Áron Szilády died in 1920. A part of the Szilády's manuscripts were lost due to negligence and ignorance (Ván 2012: 267-268) The inheritors sold Szilády's own collection – including the rich Oriental book and manuscript material which he secured

<sup>20</sup> József Thúry (1860–1906) was the translator of Hungarian-related parts of several Ottoman chronicles and, after Vámbéry's retirement, he was appointed to the chair of the Department of Turkish Studies in the University Budapest. However, Thúry could not occupy his new position due his sudden death. Some of Ottoman-Turkish manuscripts kept in the OC bear his possessory stamp.



during his lifetime through Dániel Szilágyi – 23 Oriental manuscripts and about 10.000 books, to the Municipal Library of Kecskemét in September 1923 (Zsinka 1923: 278-281. The account enumerates the manuscripts by their titles.) Since there was little interest in Oriental literature in the small town of Kecskemét, the following year the Library offered to buy the material for the Hungarian Academy of Sciences and also for the National Museum in Budapest. However, this time the transaction failed for unknown reasons (Csorba and Sudár 2003a: 135). The remnants of the Szilády bequest were ultimately transferred to Budapest in 1952, and became the possession of the Library of the Hungarian Academy. The correspondence and some drafts belonging to Szilády are now preserved in the DMRB.

Within the holding of the Turkish manuscripts of the Library of the HAS a distinguished group of 51 Ottoman-Turkish manuscripts is preserved, namely the so-called *Szilády-octavos*. On the base of this misleading designation we might suggest that these copies derived from Szilády's bequest. However, there is not a single item in this group that is identical with any of those 23 manuscripts in the private collection of Áron Szilády transferred from Kiskunhalas to Kecskemét in 1923 (See the footnote 16 and Zsinka 1923: 278-281). The whereabouts of the latter group of manuscripts is unknown ever since its transportation to Kecskemét. Compared to the donations of Szilágyi and Vámbéry, the *Szilády-octavos* in the OC are of lesser value. Ottoman yearbooks (*salname*) are represented in great number (e.g. Ms Szilády O.5, O.13, O.20–28.), but copies of the *inşa* literature, works on military science, travelogues, fragments of historical works are also found in this unit. An Ottoman Turkish copy of *Hüsrev u Şirin* (Ms Szilády O.48) and the only Arabic manuscript of the *Risalat Daqaiq al-Haqaiq* are the most noteworthy items from the *Szilády-octavos*. The great majority of these copies are from the 19<sup>th</sup> century while there are only some exceptions dated back to the 18<sup>th</sup> century (e.g. Ms Szilády O.2, O.30). The circumstances of the acquisition of this material is obscure. Some of the *Szilády-octavos* bear the stamp of the collectivized High School,<sup>21</sup> consequently at least those items are from the holding of the Library of the High School Kiskunhalas and not from Szilády's own bequest.

Besides Áron Szilády's private collection, the Library of the high School in Kiskunhalas which owed so much to him also began to decline. Its holdings suffered serious damages during the Rumanian invasion in 1920, but the devastations during the World War II resulted in more disastrous losses to the material. In 1950, the high school of Kiskunhalas, having been named for Áron Szilády, was taken into public ownership. Although according to an account, its material was transferred from Kecskemét to Budapest in accordance with the new concept library reform (Berlász 1957: 228-246; cf. Csorba and Sudár 2003a: 134-135), it seems that only a fragment of the manuscripts and books relating to the Orient has been passed to the newly opened Oriental Collection in the Library of Academy. At present, considering the printed books, the Library of the HAS is numbering approximately 430 records with the stamp of the High School of Kiskunhalas and only some 30 records bearing the possessory stamp of Áron Szilády.

<sup>21</sup> Állami Szilády Áron Gimnázium, Kiskunhalas.

Although the Szilágyi and Vámbéry bequests provide the bulk of the Turkish manuscript material, nearly 500 out of the current 750 items, acquisitions from other scholars also enriched the Library of the Academy during the first decades of the 20th century. The Iranist Sándor Kégl (mentioned above) also bequeathed 58 Persian manuscripts, and his bequest of some ten-thousand printed books became the largest contribution to the development of the oriental holdings of the Library. Without the Kégl-endowment, the extraordinary rich material of the eighteenth- and nineteenth-century Ottoman printed book collection just as that of the Iranian lithographs of the library would be much poorer than they actually are.

As a result of the new concept of library reform in the nineteen-fifties in Hungary, the newly opened Oriental Collection of the Library<sup>22</sup> was enriched by other sizeable acquisitions which came from Hungarian municipal libraries. Thus, books and manuscripts of the bequest of the Turkologist linguist, historian and Roman Catholic priest Imre Karácson (1863–1911)<sup>23</sup> were transferred from the Library of Győr.

With these acquisitions, the holding of Ottoman-Turkish printed books from the earliest series of Müteferrika press in the early 18<sup>th</sup> century up to the last copies before the alphabet reform of Atatürk has been developed to be a unique collection of international importance numbering about 2000 titles. Primarily thanks to Dániel Szilágyi and Áron Szilády, the Oriental Collection gained a remarkable collection of 19<sup>th</sup> century Ottoman journals ranging from official newspapers as *Takvim-i Vekayi*, *Ceride-i Havadis* to illustrated entertaining journals as the *Hayal*, *Hanımlara Mahsus Gazete* or the *Diojen* in a considerable amount of numbers almost which, regarding its extent and diversity, surmounts even to similar collections kept in libraries of Turkey.

### List of abbreviations

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|------|--|
| AÉ   | Akadémiai Értesítő [Bulletin of the Hungarian Academy of Sciences]                           |
| DMRB | Department of Manuscripts and Rare Books of the Library of the Hungarian Academy of Sciences |
| HAS  | Hungarian Academy of Sciences  |
| Ms   | Manuscript   |
| OC   | Oriental Collection of the Library of the Hungarian Academy of Sciences                      |

<sup>22</sup> The years after the end of the WWII brought important changes in the institutional structure of the Library and also in the development of Turkish book- and manuscript collection. In the Academy, the foundation a separate unit for the Oriental literature, proposed several occasions from the late 19<sup>th</sup> century, has been realized finally in the course of the reorganization of the Library in the 1950's. The Collection, known at that time as the Oriental Library, was opened on the ground floor of the Palace of the Academy. It became the main reference library of Oriental studies in Hungary. Its development, including the Oriental design of its reading room, praises the Turkologist László Rásonyi (1899–1984) who headed the Collection from 1951 to 1961.

<sup>23</sup> From 1907 on, under an official commission, Imre Karácson made research in several archives of Istanbul. The original aim of his efforts was to explore the documents of the Rákóczi-emigration. The following year he was given access by special permission of the Sultan, as the first Western researcher, to the archive of the Topkapı Sarayı where he selected the documents related to Hungary. Along with Ottoman chronicles, he translated the sixth volume of Evliya Çelebi's *Seyahatname*. Karácson died in Istanbul.

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