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C. van Arendonk
A. J. Wensing
J. H. Kramers

P. Voorhoeve

The Leiden University Library, 70-74 Rapenburg, Leiden (Photograph made by J. J. Beentjes).
CATALOGUS
BIBLIOTHECAE
PUBLICÆ
LUGDVNO-BATAVAE
NOVITER RECOGNITUS.
ACCESSIT
Incomparabilis Thesaurus Librorum Orientalium,
PRÆCIPUE MSS.

Ludovici Batavorum,
Apud Vindiam & Heredes Johannis Elsevirii,
Academia Typograph.

1515 Io. LXXIV.

WARNER'S MANUSCRIPTS AND BOOKS IN THE MAIN PRINTED CATALOGUES

THE MAIN CATALOGUES

1. (1674) "Catalogus Bibliothecae Publicæ Lugduno-Batavoræ Noviser Recognitus. Accessit Incomparabilis Thesaurus Librorum Orientalium, Præcipue Mss." by F. Spanheim, Leiden 1674 (the description of Warner's legacy was made by N. Boot). It is the first printed catalogue giving entry to Warner's collection. Like Scaliger's legacy it is described separately: on pp. 283-289 the Hebrew ms. including some Syrian and Armenian texts; on pp. 316-350 the Arabic, Persian and Turkish mss.; on pp. 420-424 various Oriental mss. which arrived later; on pp. 396-398 various Greek mss. are described and on pp. '425-426' (H h H) those which arrived at the same time as the ones on pp. 420-424. The catalogue usually does not give more than the title and author or simply an indication of the contents. Apart from the above-mentioned division there is no attempt at classification. Printed books are mentioned on pp. 259-283.

An asterisk in front of the Latin description, not following the Oriental title means that a book or ms. was found in an older list but was missing when this catalogue was printed. One example: according to no. 40 on p. 295, 4 volumes of the geographical dictionary by Yaqût, were missing. It turned out, however, that these volumes were in the house of Jacob Golius who had been using them intensively till his death in 1667. At the auction of his mss.-collection, which took place in 1696, these volumes together with many others were bought by the English bishop Marsh who bequeathed his mss.-collection to Oxford where they are now preserved; see no. CMXXXVII, CMXXXIX, CMXXXXII and CMXXXXIII in the Oxford catalogue. More "* mss." can be traced in this manner.

2. (1716) "Catalogus librorum tam impressorum quam manuscriptorum Bibliothecae Publicæ Universitatis Lugduno-Batavoræ", by W. Senguerdus, J. Gronovius and J. Heyman, Leiden 1716. In this catalogue some alterations in the description have been made. The (Hebrew) printed books and Hebrew mss. are still treated as a distinct group: resp. on pp. 313-323 and pp. 405-408. The description has been extended by mentioning place and year of printing though these data are sometimes not correct as is the case of
"Heb. 39" on p. 314, one of the most precious Hebrew incunables of the Leiden University Library, viz. the "Arbāʾir ʿIrām" printed in Soncino in 1499, located in Venice by "1716" and dated by it in 1522. The Hebrew mss. on pp. 405-408 have the same description as in "1674", except for the transcription of titles.

But fundamentally distinct from "1674" is the description of the Arabic, Persian Turkish and other Oriental texts on pp. 409-411: it is not a separate description of the Oriental Warneriana, but a classified list of all the Oriental mss. of the University Library. In the library however, the different collections stayed together and therefore Warner’s mss. with the exception of those in Hebrew, were numbered Co. Or. 269-Code Or. 1198, to which numbers "1716" referred. This numbering is still used today.

The description is an extract of the handwritten catalogue compiled by J. Heyman (now Cod. Or. 1372, see CCO I, 17, no. XXVI). This extract was made by Heyman himself with the assistance of C. Schaaf and resulted in facilitating access to the collection. The subjects of "1716" are the following (the numbers of texts on that subject are inserted between brackets):

Libri Theologici Christianorum et Judaeorum
Libri Theologici Mohammedani
Libri Canonico-civiles
Libri Medici
Libri Philosophici, sc. Logici, Physici et Metaphysici
Libri Ethici, Politici, Oeconomici
Libri Mathematici, sc. Arithmetici, Musicii, Geometrici, Mechanici, Astronomici, Astrologici, Magicii
Literatores, sc. Grammatici, Rhetorici, Lexicographi, item Proverbiarii et Epistolarii libri
Libri Poetica, ubi sunt Ars Poetica, Poëmata et historia Poëtarum
Libri Historici, quot spectant Geographia, Chronologia, Genealogia, Historia Naturalis, Historia Universalis et particularis Dynastiarum, ut Indiae, Catajæ, Persiæ, Abyssiniae, Arabiæ, Aegypti, Mauritiamæ Marocci, item Itineraria et Historia virorum Illustrium et Eruditorum
Libri Miscellanei ubi praecipue de rebus naturalibus; item libri encyclopaedici, etc.

Total number of texts

1993

"1716" gives occasional details that are not found in the later CCO. One example: on the subject of Cod. Or. 247, "1716" makes the comment (p. 464, no. 1361): "Persian-Turkish lexicum explaining 12,000 words; both sides provided with vowels, written in A.H. 954. Golius used this ms. as well to compile his Persian lexicum". CCO I, 101 neither mentions a date nor the fact that Golius used it for the compilation of his lexicum.

The Greek mss. have been described on pp. 391-400 ("de Meynier" gives the numbers on pp. VII and VIII) About 10 numbers of p. Hih (after p. 424) of "1674" are, despite their being Greek manuscripts not described on pp. 391-400 of 1716. One has to look for a description of these under the Oriental mss. on pp. 409-411.

3. "Catalogus Codicum Hebraeorum Bibliothecae Lugduno-Batavae" by M. Steinschneider Leiden 1858. Gives a description of all Hebrew manuscripts in Leiden (the ms. of Warner are described on pp. 297-297; remarks about his printed books are found on p. VII where Steinschneider says i.e.: "...this collection can however not be compared with the treasure of manuscripts").

Steinschneider contains an excellent description of almost all aspects of the ms. and has been provided with indexes of authors, titles, scribes and possessors, with a concordance and with 56 facsimiles taken mainly from Karaitic mss. (numbered I-XI).

Two groups of mss., viz. the Karaitic ones and the translations from Arabic, have been described in more detail than others. This is because the Karaitic manuscripts (Warneriana) form the nucleus of the Leiden collection and because Steinschneider was aware of Leiden’s interest in Arabic; moreover he wanted his catalogue to conform with the "Catalogus Codicum Orientalium" i.e. CCO of which the first volumes had already been published. Most of the shorter descriptions are provided with references to Wolfius’ "Bibliotheca Hebraica" and esp. Steinschneider’s catalogue of Hebrew books in the Bodleian Library, where more detailed information is presented.

The total of Hebrew mss. from the Warner collection in "1716" on pp. 259-283 is 64; these 64 mss. are labelled by Steinschneider as "Sectio I". In Sectio II he describes 14 more mss. from the Warner collection "e variis locis congestis". These mss. had all been listed on pp. 409-411 of "1716", i.e. among the Arabic, Turkish, Persian and other oriental ms.
4. (CCO) "Catalogus Codicum Orientalium Bibliothecae Lugduno-Batavae," by R. P. A. Dozy, M. J. de Goeje and P. de Jonq, Leiden 1851-1877, 6 volumes (the second part of the 6th volume was never published; it was planned to contain the description of the Indonesian mss. Most of them have been described afterwards in separate catalogues written in Dutch, not in Latin).

The catalogue gives a systematic description of all Oriental mss. in Leiden—except for those in Hebrew—as well as of other collections in the Netherlands. The classification is an elaboration of Heymans’s system in "1716" (compare survey of classification under 3. supra with table of Arabic etc. mss. in CCO infra).

Although CCO is usually not so extensive in its descriptions as Steinschneider, possessors and copyists are only rarely mentioned, compared with "1716" it meant a great improvement in providing access to the Leiden collection. It not only refers to printed editions and articles, but in some cases reproduces extracts of important manuscripts covering many pages.

The 'Prologus' (II, I-XXXVI) is of some importance: it contains a clear historical sketch of the Leiden collection (so also of Warner’s legacy) and deals shortly with the other catalogues as well, including the ones not mentioned here as e.g. the catalogues of Hamaker, Weijs etc.

Sometimes it may prove useful to check descriptions of CCO in "1716" as well (see the example under 3 supra).

Vol. VI contains an index of authors and titles, with a concordance (not dealing with the numbers of ‘1674’ and ‘1716’).

5. ("Macler") ‘Rapport sur une mission scientifique en Belgique, Hollande, Danemark et Suède (Juillet-Septembre 1922),’ by F. Macler, Paris 1924 (Extract of ‘Nouvelles Archives des Missions scientifiques’, vol. XXII, fasc. 5). Though the main part of this catalogue describes the 55 Armenian mss. donated by Rendel Harris to the Leiden University Library in 1906, pp. 25-26 and pp. 28-31 are devoted to the description of the two Armenian mss. from the Warner collection, viz. nos. 12 and 14.


Ruyse states (on p. 281) that six belong to the Legatum Warnerianum. She probably means, however, that these six belong to the oriental department of the library that was often called Legatum Warnerianum, because the sixth (no. 455) was not in Warner’s possession.

The list refers continually to bibliographies of incunabulae and has an index of printers as well.

7. ("de Meyrie") ‘Codices Bibliothecae Publicae Graeci’, by K. A. de Meyrie (with the assistance of E. Hulhoff Poll), no. VIII of the series ‘Codices Manuscripti’ of the University Library of Leiden, Leiden 1965. Under numbers 46, 47, 60C, 63A, 64A, 65A, 73G and 76 Greek mss. from Warner’s collection are described. Thanks to the eight different indices and the extensive description of the mss. given in this catalogue this small group of Warneriana is, together with the Hebrew and Armenian mss. more accessible than the rest. Some of Warner’s Greek mss. however, have not been described in ‘de Meyrie’; see infra 3: ‘Other manuscripts’.

The Collection

1. Arabic, Persian and Turkish manuscripts

Based on the data of CCO the following classified list of Arabic, Persian and Turkish texts in the Warner collection can be made:

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Number of Arabic texts</th>
<th>Number of Persian texts</th>
<th>Number of Turkish texts</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encyclopaedia</td>
<td>12</td>
<td>2</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>et Bibliographia</td>
<td>47</td>
<td>0</td>
<td>5</td>
<td>52</td>
</tr>
<tr>
<td>Grammatica</td>
<td>48</td>
<td>18</td>
<td>4</td>
<td>70</td>
</tr>
<tr>
<td>Lexicologia</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Ars Metrica</td>
<td>23</td>
<td>0</td>
<td>0</td>
<td>23</td>
</tr>
<tr>
<td>Rhetorica</td>
<td>17</td>
<td>7</td>
<td>13</td>
<td>37</td>
</tr>
<tr>
<td>Epistolae</td>
<td>16</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Gnomae et Proverbia</td>
<td>60</td>
<td>13</td>
<td>4</td>
<td>77</td>
</tr>
<tr>
<td>Litterae Humaniores</td>
<td>71</td>
<td>41</td>
<td>10</td>
<td>122</td>
</tr>
<tr>
<td>Poesis</td>
<td>14</td>
<td>0</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Cosmographia</td>
<td>113</td>
<td>23</td>
<td>20</td>
<td>155</td>
</tr>
<tr>
<td>Historia</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjects</td>
<td>Number of Arabic texts</td>
<td>Number of Persian texts</td>
<td>Number of Turkish texts</td>
<td>Total</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>------------------------</td>
<td>-------------------------</td>
<td>-------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Arithmetic, Algebra et Geometria</td>
<td>22</td>
<td>1</td>
<td>0</td>
<td>23</td>
</tr>
<tr>
<td>Astronomia, Astrologia et Calanderographia</td>
<td>63</td>
<td>13</td>
<td>1</td>
<td>77</td>
</tr>
<tr>
<td>Magia, Physiognomia et Oneirocritica</td>
<td>23</td>
<td>2</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>Alchemy</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Historia Naturalis et Res Rustica</td>
<td>12</td>
<td>2</td>
<td>0</td>
<td>14</td>
</tr>
<tr>
<td>Medicina</td>
<td>50</td>
<td>11</td>
<td>2</td>
<td>63</td>
</tr>
<tr>
<td>Ars Veterinaria</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Res Militaris</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Musica</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Philosophy</td>
<td>124</td>
<td>2</td>
<td>1</td>
<td>127</td>
</tr>
<tr>
<td>Koran Eiusque Lectio et Exegesis</td>
<td>65</td>
<td>10</td>
<td>3</td>
<td>78</td>
</tr>
<tr>
<td>Traditio Prophetae</td>
<td>29</td>
<td>1</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>Eiusque Sociorum</td>
<td>97</td>
<td>1</td>
<td>5</td>
<td>103</td>
</tr>
<tr>
<td>Jurisprudentia</td>
<td>18</td>
<td>8</td>
<td>3</td>
<td>29</td>
</tr>
<tr>
<td>Ars Politica, Ethica</td>
<td>95</td>
<td>13</td>
<td>5</td>
<td>113</td>
</tr>
<tr>
<td>Theologia Dogmatica</td>
<td>25</td>
<td>2</td>
<td>1</td>
<td>28</td>
</tr>
<tr>
<td>Paraenesis</td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>Preces</td>
<td>77</td>
<td>42</td>
<td>2</td>
<td>115</td>
</tr>
<tr>
<td>Theologia Mystica</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Collectanea</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total number of Arabic texts:</strong></td>
<td><strong>1164</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total number of Persian texts:</strong></td>
<td><strong>224</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total number of Turkish texts:</strong></td>
<td><strong>98</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>1486</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Together: 1486 texts
Qirāʾat ‘Aṣīm by ‘Abd al-Aḥad b. Muḥammad al-Ḥarrānī; an ancient transcript of the Kitāb Ashāb an-Nuzūl by al-Wāḥidī; one volume of a big commentary by al-Qushayrī; one complete copy of the commentary Maʿālim at-Tanzil by al-Baghawi; 13 volumes of the amplt Tafsīr by Ibn Farāḥ al-Qurṭubī, al-Jāmī’ al-Aḥkām al-Qurṭubī; a very old copy of the Gharīb al-Iḥadīth by Abū ʿUbayd al-Qāsim b. Sallām, dated 252 Hijra (A.D. 869), one of the oldest manuscripts on paper; the Musnad by ad-Dārīmī; an ancient copy of the Kitāb Muhktalif al-Iḥadīth by Ibn Qutayba; Fawāʾid al-Iḥadīth by Abūʾl-Qāsim Tamammār al-Raḍī; Kitāb Khāliq an-Nabi by Muḥammad b. ʿAbd Allāh b. ʿAbd al-Azīz; the Kitāb Abkām al-Waqf by Ḥilāl b. Yahya al-Baṣrī; the Kitāb al-Qādī by al-Khaṣṣāfī; al-Bahr al-ʾAmīq fi Manāsik al-Muʾātimir waʾl-Hājjī ilā l-Bayt al-ʾAtiq, a work of Abū l-Baqāʾ ʾaṣ-Ṣaḥḥānī.

1b) Persian Texts:

The accent lies here on mystical texts both in prose and poetry: there are four manuscripts with works by ʿAzīz ad-Dīn an-Nasafi (13th C.), the oldest representative of Ibn al-ʿArabi’s philosophy in Iran; liturgical works are i.a. the Tadhkira al-Ahwālī by Farāḥ ad-Dīn ʿAṭṭār and the Naḥṣāt al-Uns by Jāmī in a copy that was written during the life of the author. Mystical texts in poetry are i.a. the famous didactic poem by Ḥāfīẓ ad-Din as-Shahbāzī, with and without commentary; several works of ʿAṭṭār, Jālāl ad-Dīn Ṣūrūlī and Ḥāfīz. Commentaries on Arabic and Persian poetry are i.a.: works of the well-known Turkish commentator Shehriyar on Shāhī, Jāmī and Saʿdī and two commentaries on ghazals of Ḥāfīz.

Also the number of lexicographical manuscripts is considerable: there are many Persian-Turkish dictionaries, some old Persian-Arabic lexic and a Turkish-Persian-Mongolian one of which the explanation is given in Arabic.

Remarkable as well are the tafsīrs, among which there are some very old, though undated copies.

Also worth mentioning are two manuscripts containing literary prose: a copy of the Bakhțiyrnāma and one of the Qāḥīsnāma.

As in the small collection of Golius (nss. among Cod. Or. 1 and 211) most manuscripts containing natural science are astronomic.

1 Mr. J. T. P. de Bruyn, who is preparing a catalogue of the Persian nss in Leiden, kindly gave this information.
Pseudo-Becchor Shor (27), Menachem Tamar (29), Alphonso de Zamora (69), unicus fere et ineeditus Ibn Esrae Comment. in Danielm (Sc. 13); duo deinde sunt, qui ad Lexicographiam hebr. pertinenter, alter praestans (Sc. 5), alter Symonnicus Peninii, isque etiam unicos (10). Homileticæ Cod. 56 et Ethicæ 59 nullus innotuit par. Inter Polemicos, qui omnes rariores sunt (28, 51, 64, 90, 91; Sc. 10). Opus est hactenus fere ignotum Chisidæ (64), cui consilium nuperimine detexi. Ad Ps. Dox. sacrum pertinet Hymnus cum Com. (unicus in Cod. 34), Codex ritum in urbe Fas observatum exhibens, unicus (64), precum pœnitiæ (116) Cod. insignis (Sc. 4), qui bus addenda est prædicto Maimonidei (41, 119). Nec deunt Talmudici, qui dicuntur Halachici; praeter Talmud Hiérosl, nempe, qui editionum fons est supremus (Sc. 3). Responsa hic in censum veniunt Isak Ibn Sheshet ineedita (50), ritus Jakob Levi ab editis diversi (84), Zeddikia contra nom. unica inedita (Sc. 13, 93); atque Hagadicus unicus fere, qui Scal. 71, continetur. Inter Mysticos seu Kaballisticos (24, 114, 32, 55, 93, Sc. 13) praeter rarum est insignis Opus; me suadente recens acquisitum, Isak Akko (93), et antiqua "Templa" (Sc. 13), digna sunt quae hic memorunt: Opusculum fere unicum, quod Mois de Leon vindicavi (24, 9), et fundamenta Josefi Ibn Wakkar (Sc. 13, 10).


In Codicibus Medicios (30, 39, 40, 53, 69, 72 A.; Sc. 2, 11, 15) insignis est Cod. Scal. 2, quo non minus quam 20, et Cod. Warn. 40, quo 12 Opera continentur; atque omino in hac classe tanta sunt Opera rarioa et vix nota, ut vereor, ne in eligendi exemplis praestantiora et memoriora digna omittere; quae casu potius ductus, in medium profero trieriptum Opus Mesiae (33), Comment. Rieti (72 A), fragmenta Asali, quibus apponi meretur ex historia naturali versio Operis de gemmis Marbodi, hactenus non recognita (25, 114), atque Berachia pariter ignotum Opus ex Arabico versum (Sc. 15, 11), quod historiae literariae majoris est momenti, quam primo obtutu conijcias.

Linguæ daenique quod attinet, inter Cod. litteris hebr. excratos, in hoc Catalogo descripsit, occurrere Opus Haliacum (Sc. 10); Turricum autore Moslin (72, v. Append. XV); Arabicum, quod in 2 Cod., p. 380-382 descripsit, existat; Codices daenique nonnulli Latinæ recentes, ob argumentum et nuxum cum litteris hebraicis, cum hebr. Cod. mixtum sunt (Sect. III.)

b) Books

According to '1716' there are 218 printed books in the Warner collection (a few are not in Hebrew). They contain of course far more separate texts.

There are 5 incunable, see 'Rnys'; they have been printed in Faro, Napolis (2), Rome and Soncino. '1716' gives 12 books printed between 1500 and 1525, viz. in Constantinople, Fani, Eleusis, Italy, Paris, Saloniaki and Venice (6).

There are 49 books printed between 1526 and 1550; between 1551 and 1575 56 (7 in Constantinople), the rest has been printed later.

There are 1a. 8 Amsterdam printings (most of them from 1642 and 1643, the time Warner probably lived in Amsterdam); 19 from Constantinople; 11 from Fani; 11 from Napolis; 6 from Sabionetta 17 from Saloniaki and 147 from Venice (before 1600: 104).

3. Other manuscripts

The Warner collection contains some Armenian texts (see 'Macler', no. 12 and 14), some in Syrian and Coptic (see CCO V, under 'Theologia Christiana') and a small group of Greek manuscripts. 'De Meyers' describes only the texts who belong to the fund 'Bibliotheca Publica Graeca', other Greek manuscripts from Warner's collection are described in CCO V: 'Warneri Scripta'. The description is however sometimes not complete, sometimes it is even less than what '1716' gives and far less than the data given by Heyman (Cod. Or. 1372).

4. Warner's autographs

Together with his rich library Warner's study-notes, diaries, some letters and various other notes written by him arrived from Constantinople in Leiden. This group that contains some 50 Codex
Orientalis-numbers, shows how Warner used his library, what his scientific interest was and also contains some biographical data. Some of these shed light on the origin of a few of his manuscripts, others give information about his activities as a diplomat in Constantinople.

The catalogues of 1674 and 1716 treat them like the other oriental texts, so that they have no fixed place among the descriptions of '1674' and are scattered over the subject-groups in '1716'.

Separate descriptions of these are found in: CCO, V: 110-120; 'Steinschneider': pp. 295-297; 'Macler': pp. 28-31. A list of ms. and books containing annotations by Warner does not exist.

It is not easy to give a classified list of these 'Warneri scripta', because Warner's notebooks contain often many separate subjects. One can however roughly say that 8 are on religion, 7 on poetry, 7 on proverbs, 8 on history, 3 on geography, 2 on philosophy, 3 on medicine and the rest on various other subjects.

Warner's autographs contain i.a. Latin, Arabic, Turkish, Persian, Hebrew, Greek and Armenian.

P. Sj. van Koningsveld

CATALOGUE OF THE EXHIBITION

One symbol and five abbreviations


Cod. Or.: Codex Orientalis of the University Library of Leiden.


(Contains descriptions of all Armenian Mss. in Leiden).


UBL: Universiteitsbiblioek Leiden.

*: hero follows the description of the pages shown.

THE OWNER—LEVINUS WARNER

1 Copy of the last will of Levinus Warner, made by Jacques Richard, secretary of the French chancellery in Constantinople, certified by Jean François Roboly, consul of the French king.

Levinus Warner died on June 22th, 1665. His secretary, François de Brosse informed the States-General about the sad news and at the time sent this copy of his last will. The sentence relating to his library can be read on page 3: "... Pour ses papiers tant manuscrits que livres et autres demureront a son dit secrétair pour les Envoyer a LaCademie de Leyde En ollande... ", dated July 10th, 1665.

Literature; "Levini Warneri de Refus TViciis", ed. W. N. du Raiu, Lugduni Batavorum 1883, XI—XIII, where the whole text has been published. National Archives, The Hague.

2 First letter of Levinus Warner from Constantinople to the States-General.

Warner left in 1644 for Constantinople and stayed there till his death in 1665. In this letter he writes of his own accord to the States General: he relates the movements of the Turkish fleet, the opinions of the Turks about the operations of war by the Christians and the Turkish terror for the Cossacks.

From the first sentence can be concluded that Warner wanted
to draw the attention of the States General to himself now the office of ambassador to the High Porte was vacant after the death of Hendrik Ops. Warner had to wait, however, till 1655 when Nicolaas Gijbrecht had died; then he was appointed. Dated May 6th 1647.

National Archives, The Hague.

3 Armenian letter: Petition of Armenians to the ambassador of the Netherlands in Constantinople, Levinus Warner, asking him for protection.

Translation:
"From the six humble priest of the church and from the princes and the people, commoners as well as superiors, greetings of love and a report to you, prince of princes, Bêk, ambassador of the Netherlands! We, commoners and superiors, pray and ask Your Highness, that you will take us, who are protected by no one, under your protection and that you will take the initiative for this protection, in accordance with your mercy. We are asking you to do this because of that Frankish (or: Franciscan) mischief-maker (called) Thounik who will do harm to our people and will subdue them. That is why we ask you to grant our request, for the sake of the Lord. To certify this we seal (this letter) in the name of the members of the church, in order to reassure you and to show you that there are no doubts concerning your wisdom. Written in the year of the Armenians 1107 (= A.D. 1658), the 23rd of April".

Literature: Macler, 30, E.
Cod. Or. 1119e.

4 Letter of Michel du Mortier, Dutch consul in Smyrna, to the States General i.a. accusing Levinus Warner of being a bookworm and of no use for Dutch commerce.

Du Mortier writes i.a. that Warner ignores the instruction of the States-General to give the consul at Smyrna his share in the consular levies. On the contrary, he spends thousands on Turkish, Arabic and Persian books and curiosities; this is of much avail to Warner and to Golins in Leiden, but it is all at the expense of Du Mortier and it causes damage to Dutch trade. Dated, 27th June 1661.

National Archives, The Hague.

5 Diary notes of Warner, made in 1665, the last year of his life.
The six fascicles of manuscript no. 1159 are diaries of 1657, 1659, 1661, 1662, 1663 and 1665. They contain various notes on the contemporary political situation and on learned subjects. Thus i.a. notes and abstracts from manuscripts, Turkish and Greek proverbs are found next to remarks on the salaries of Ottoman officials, newly appointed vizirs and the position of the Sharif of Mecca. The value of these fascicles might be twofold: they give information of an eye-witness about things happening in the Ottoman empire and secondly they give, in connection with the other "Warner scripta" (see CCO V, 110-120) an image of the person of Levinus Warner.

6 Warners first publication in 1642, a compilation of thoughts on the predestination or non-predestination of death from Arabic and Persian sources.

Like in his other three booklets Warner used as sources the Arabic Kitâb al-Kashshâf and the Persian Gulistân. As tutor of the three (perhaps four) young Comts of Chûnit and Tettan Warner was
probably staying at Amsterdam in 1642. This would explain his
dedication of the book to five Amsterdammers and its having been
printed in that town.

¶ p. 8: End of the foreword to the benevolent reader; p. 9:
Beginning of the dissertation.

Literature: see number 10.
UBL 873 F 21 (see illustration).

7 Farewell letter of Warner to his friends before going to Constan-
tinople in 1644. Printed in Leiden 1644.

The letter is addressed to H. Wincius, W. Borroel, A. Lamsman,
A. de Bie and E. Althus, "fauiores et amicos suos singulares"
("his special patrons and friends"). This binding contains two
more works of Warner, also printed by Ioannes Maire, in 1643 and
1644.

¶ Left: photo-copy of page 69 in this binding, the end of the
dedication of the 100 Persian proverbs to Christophorus Thyssius.
From line 1—12 it is clear that Warner also knew other members
of the Thyssius family, among them Ioannes Thyssius, former owner
of the library that is now situated in the "Bibliotheca Thyssiana",
where this exhibition is held. Right: Title page of the farewell
letter.

Literature: W. M. C. Juytboel: Zeventiende eeuwse beoedenaars van het
Arabisch in Nederland. Utrecht, 1931 (doct. diss.).
UBL 877 D 20 (see illustration).

8 Latin translation by Warner of the Mu'allaqah of Imru' al-Qays.

The manuscript contains two parts in separate volumes: part 1 is
the complete version of the well-known poem, part 2 contains
Warner's learned commentary on this text. Both volumes were
used by G. J. Lette, who edited them in Leiden in 1748.

¶ Left: (fr) Warners commentary on the first word "qifat";
Right: (frz) Starting of the text and translation.

Literature: CCO V. 175. G. J. Lette: Caab ben Zoheir, Carmen Panegyricum
in laudem Muhammadis. Item Amal Keisi Moulilah. Cum scholiis, et
et versione Leovini Warneri... Leiden 1748.
Cod. Or. 1103 (1) and (2), (see illustration).

9 Collection of Arabic medical traditions with a Latin version by
Levinus Warner.

This manuscript can be divided into two parts, the first one being
a collection of loose, often numbered traditions in 10 chapters,
probably correlating with the chapters of the original Arabic text,
which is sometimes called in this ms: "fi ʾt-ṭibb ʾn-nabawi" (according
to CCO Sayyīfī's "ʾīrṭ-ṭibb ʾn-nabawi"); belonging
to Warner's library and is now Cod. Or. 474, 37, is different from
this version). "Chapters" 1 and 2 read from f. 1 till f. 46; chapter 3
etc. reads back from f. 104 till f. 46. The second part of the manu-
script is a collection of Arabic traditions on "simplicia" (natural
products: from camel-meat to oil and herbs), arranged according
to the Hebrew alphabet. The words starting with sounds not
occurring in the Hebrew alphabet come after the ta (taw).

¶ Left: (fr04): Beginning of the 3rd chapter of "fi ʾt-ṭibb an-
 nabawi" with traditions on the origin of medicine; Right: (fr05):
First page of the 2nd part of this MS., "De Simplicibus"—on
natural products and their qualities. Starting with antimony
("uthumūd—stibium"), used as hair-tonic and eye-shadow.

Literature: CCO V. 117. J. J. Reiske: Dissertatio inauguralis exhibe-
atis atque medicinis ex Arabum monumentis, Leiden 1746, 177, were
the famous Arabist describes this ms. About Warner he remarks: "Levinus
Warnerus, cuius itineris orientalissimae peritiam admiror, laboro et diligent-
tiam superoe; tot ensum illius Arabicos, Persicos, Turcicos periecet, de-
scriptum, excerptum, interpretatum est, quod perlegendis alias quisquam viu
sufficit;..."
Cod. Or. 1108.

10 Excerpts and notes by Levinus Warner, entitled by him: "De fide
Kareorum et primarii inter eos et Rabbinos controversiis etc."
(On the belief of the Karaites and the first conflicts between them and the Rabbanites).

These are proof of Warner's interest in the Karaites. This interest is also reflected in the fact that 30 of his 90 Hebrew manuscripts were Kariatic texts.

It is clear that Warner had the Hebrew passages written down by a professional scribe who left space between the excerpts for the notes of his principal.

Warner had the intention to publish it, just as some others of the "Warneri scripta" were made for future publication. This is evident from the remark he made on f.1r: "In frontispicio huinis tractatus oculis publicis exponendum putavi quod Judaeas Karaita pronunc asservuit de Christo his verbis: . . . ." Though Warner did not finish it, Wolfius published it in his "Bibliotheca Hebraea".


Cod. Or. 1126.

**Some Other Owners of Warner's Manuscripts and Books**

11 Arabic manuscript on proverbs from the library of Sultan Salah (1138—1193).

Unique anonymous manuscript entitled "Shawāridu 'l-amthāl". Contains 206 pages with proverbs and sayings with their explanations. Written in a very clear naskhi, marked with many vowels. No date, but must be before 1193 (death of Salah). Between page 2 and 3 one leaf is missing. It contained the end of the foreword and a part of the beginning of the work.

Title page with library sign of Salah: "For the library of our lord Sultan al-Malik an-Nāṣir Šalāḥ ad-dunya wa'd-din Abīl Muḥaffar Yusuf".

Literature: CCO I, 199.

Cod. Or. 1073.

12 Arabic manuscript from the library of the Turkish bibliographer Ḥājjī Khalīfa with a letter mentioning its transfer.

Copy dated 1607 of al-'Āmirī's edition of 'Abd ar-Raḥīm al-'Abbasī's work "Ma‘āhind at-Tanjīs Šāh Shawāhīd at-Talkhīsh". This copy bears the title: "Kitāb šarḥ Shawāhīd at-Talkhīsh".

Letter (Right): Letter of Muḥammad al-'Urdī to Warner. He congratulates Warner on receiving from him 6 books of the late Kātib Čelebi, i.e.: "Commentary on the poems cited in the Talkhīsh, price 4½ piasters". Ḥājjī Khalīfa died about 1657—1658 which gives us an idea about the date of the letter. (Left): Title page of the manuscript. That this is indeed the copy meant by Muḥammad al-'Urdī is confirmed by his note above the title in the manuscript: "Its price is four and a half piasters".


Cod. Or. 603.

Cod. Or. 1122 (letter of al-'Urdī). [see illustration].

13 An early Hebrew book printed in Saloniki bearing the name of J. van Hell.

The way J. van Hell wrote his name in some 50 books and manuscripts of Levinus Warner gives the impression that the man did not know any of the languages of the Near East. Much has been guessed about his identity and his relation to Levinus Warner. An exact answer has still to be given.

Title-page bearing the note "J. van Hell. Lift[ter]a x", written upside down. Printed in Saloniki 1596—1599. It contains various supplements on the Zohar.


UBL 874 D 31.
14 Hebrew Karaitic manuscript from the library of Jehuda Gur b. Menachem.

Six manuscripts of Warner bear the owner-monogram of Jehuda Gur b. Menachem, this manuscript being the most important one. Steinschneider remarks about it: “Codex omnium Karaitorum hujus bibliothecae pridiceps”. It contains 23 different texts.

§ (In the margin of the right page): 1 Monogram of Jehuda Gur b. Menachem (a) 2: Note of Abishai b. Josef Zadik (b) who bought the manuscript in 1646 from (a) for 48 pieces of silver, 3: Note of Moshe Jerushalmi who bought it in 1660 from wife and son of (b) and must have sold it to Warner. (Text) List of texts in this binding and beginning of the first text, the “Book of Friendliness” by the Karaitic author Josef b. Avraham, anonymous translation from the Arabic version.

Literature: Steinschneider, pp. 165—221 (contains a detailed description of the different texts with bibliographical notes).
Cod. Or. 4779 (see illustration).

15 Turkish Manuscripts

16 Surname, Book of the Festival, by an anonymous author.

The festivities described in this manuscript took place on the occasion of the circumcision of Mehmed (the later Mehmed III), son of Murad III, in the year 1562. Celebrations of weddings, circumcisions and other joyful events like the birth of children were held in the Ottoman Empire with real Oriental pomp and splendour and for many days on end. The programme of the circumcision festivities of Murad’s son was for 51 days and had a variety of all kinds of amusements: performances of tightrope walkers, jugglers, magicians, fire eaters, varied with skirmishes, seabeats and again poleclimbers, jokers, comedians, wrestlers; concerts by all kinds of musicians, dancing by Galata Christians, horseraces, boar hunts, fox hunts, a show of 50 horses in Spanish outfit, sham battles, and last but not least the many march-pasts of the guilds.

§ There are several illustrated manuscripts concerned with festivities, but the Leiden manuscript has no illustrations. It is however a beautiful item written in black and interspersed with decorations in red where a short poem is inserted.

Also the headings of the different prose divisions, such as the one on folio 94 where the author gives a description of the march past of the guild of the papermakers and the one of the setting free of slaves from the dungeons, are written in red.

Cod. Or. 399.

16 Diwan of Bâqi.

Although this manuscript has no title it is clear that part I is the Diwan of Bâqi. The author’s name is not written on the first page but it is given many times in the verses in the text.

Bâqi (1526—1600) is considered to be one of the greatest Turkish poets. He was a qâdî (moslim judge) in Adrianopole, Mecca, Medina and Constantinople, kadhasker (Vice Chancellor of the Turkish Empire who presided over the highest Court of Canon Law) in Anatolia and Rumelia and aspired to be Slaykh al -İşlâm, the Chief canonical functionary, the Minister of Canon Law of Islam. His fame however was based on his non-religious work, on his poetry like qaṣî’des’s and ghazel’s, and so much so that Bâqi was not only famous in the Ottoman Empire but also at the palaces of Tabriz and Hindustan. He was called the “Sultan of Poets” and had imitators for several centuries.

The pages of the manuscript are divided by red lines into geometrical panels each containing lines of poetry. On folio 71r. and 72. are annotations in the handwriting of Warner.

As for the date in which the manuscript was copied: at the beginning of the manuscript are the names of the Ottoman Sultans written with their dates, but it stops with Selim II. This could be an indication, that the copy was executed during Selim’s reign (1566—1574). The second part of the manuscript contains a Persian text: Kitâb-i Shâh wa Gâdâ, the Book of the Shah and the beggar, by Hilâl.
18 Persian—Turkish dictionary.

This manuscript is a precursor of the modern dictionary. The Persian words written horizontally in black are arranged alphabetically, the Turkish meaning being written obliquely in red. The manuscript was finished in the month of Muharram of the year 984 (A.D. 1576) and ends with the wish... “may the basis of your life be in the Grace of God”.

Literature: CCO I, 98.
Cod. Or. 823.

19 Inshâdefterî, A book of models for letters etc.

This manuscript has no title, nor is the name of the owner mentioned. The contents are of a varied nature, it is a sort of commonplace book kept by somebody who wanted to keep copies of historic letters, public correspondence, examples of calligraphy and other material he was interested in. On folio 2, opening the manuscript to the left side, a date is given: 999 H. (A.D. 1590—1591). The manuscript begins with an alphabetical list of Persian and Arabic words with their Turkish definitions and equivalents, neatly written in red and black. Then follow examples of how to write the triangle formed ends of manuscripts in which the date is given and other pieces of writing (folio 214). There are calculations and texts of law. Also there is a part: Zafarnâme-i ‘Ali Çelebi, a Book of Victory by ‘Ali Çelebi, concerning the battle at Cildir and seven folios which describe the siege of Sigetvár, Külçe and Sakiz (Chios) beginning at the death of Süleymân the Magnificent (1566), which is kept a secret until Solim II, the Drunk, his son and successor, arrives at Sigetvár and is sworn in; it relates the fighting thereafter and the return to Constantinople. The manuscript has been written beginning from both sides of the book, many leaves have been left blank.

Both Or. 765 and 835 have a beautiful decoration at the beginning of the text, the most uncommon is the one in white on yellow with thin black arabesques of Cod. 765.

Literature: CCO III, 293.
Cod. Or. 765.
Sultan of the Ottoman Empire (1389–1403), the answer of Beyazit and a second letter from Timur Lang to Beyazit.

**Literature:** CCO I, 181, 182, 109.

Cod. Or. 1090.

20 Natr al-nâzi’în wa maqadd al-khâšîrîn: “Observations of the Spectators and Acceptances of the Thinkers”.

The author’s name is not mentioned, neither is the date given. The text of the manuscript is about the conquest of Shirwan by ‘Othman Pasha by order of Murad III in the year 986 (A.D. 1578) and consists of seven parts.

† (Folio 14'') A sketch of the Caucasus region: the two red circles on the right hand corner represent the fortresses of Erzurum (in Eastern Anatolia) and Erivan, lying on the same latitude. The big circle gives the place where the Pasha had his fortified camp. In between is the river “which they call K’urî” by which is probably meant the Kura, with two smaller streams flowing into it coming “from where the Jorju (i.e. the Georgians) are.” At the top of the page is the name of a sea, which could hardly be anything else but the Caspian though that is not the name written on the map.


Cod. Or. 801 (see illustration).

22 Lughat-i Mewlânâ Nawâ’î.

Although it looks from the title as if Mir ‘Ali Shir Nawâ’î had composed this work, it is in fact the manuscript which was known for centuries under the name “‘Abushqa” (i.e. man, husband), after the word it begins with. It is a kind of dictionary with translations and quotations from the poetical works of Mir ‘Ali Shîr Nawâ’î from Câghataî (Eastern Turkish) into Ottoman Turkish.

“He was not only a poet but also a patron of the arts, a writer of verse and prose, a historian, biographer, critic and essayist as well as a talented painter, musician, composer, sculptor and chrysographe, statesman and prominent member of the court of the Timurid Prince Sultan Husayn Bâyqara. Born in Herat (1443) he grew up bi-lingual, speaking and writing Persian and Câghataî and he had a profound knowledge of Arabic too. He preferred Câghataî to Persian, cf. his book Muḥâkamat al-lughatâyn, that is ‘Judgement on the two Languages’ and can be considered not only as the creator of an original school of Câghataî poetry but also as the man, who was more than anyone else responsible through the influence of his writings for raising Câghataî to the dignity of a literary language.”


Cod. Or. 793.
23 Tewārīkhnāme.

This Turkish manuscript bears no title: Tewārīkhnāme being more a description of the contents than the title of the manuscript. On the first folio is written “From the inheritance of Qapu Aghasi Ghaḍanfar Agha 1911” (A.D. 1602). Ghaḍanfar, called Ghasnefer by von Hammer, was a favourite of Sulṭān Murād III (1546—1595). The contents are historical, about the wars of Suleyman the Magnificent (1522—1566) and Selim the Drunk (1566—1574) but is mostly a glorification of Murād III (1574—1595). The style is a rhythmic prose interspersed with many poems of different kinds, mostly eulogies. The first 20 folios are written on pink sprinkled, the rest on an ivory toned polished paper, the text being set in a golden border between black lines.

¶ The text opens with a serawḥ, a headpiece in blue and gold with coloured floral scrolls.

Cod. Or. 333.

PERSIAN MANUSCRIPTS


The great Persian epic accompanied by an old introduction which is in fact the only surviving part of an adaptation in Persian prose of the Iranian epic tradition. This earlier work was written in 957—958 by Abū Mašūr al-Ma‘marī. Although the writing (nasta’liq) is rather unequal, the manuscript is richly illuminated by painted frontispieces, titles and frames. Apart from a double-page-painting of a royal hunting scene at the beginning, the text is illustrated by 18 miniatures in early Timurid style. Unfortunately, some of them have been damaged or have been adapted to the tastes of a later period. The binding of this volume is also remarkable but it seems to be of a much later date than the manuscript itself. The MS. is dated March 23rd, 1437 and copied by ‘Imād ad-dīn ‘Abd ar-Rahmān.
An unspoiled specimen is the miniature on Folio 24'. The subject is the murdering of Iraj, the ancestor of the people of Iran, by his brother Tur from whom the people of Turan were descended. The incident starts off the great feud between these two nations which is one of the leading themes of the Shâhnâma.

Literature: CCO II, 132.
Cod. Or. 494, (see colour-plate).

25 Gûy o Chawgân or Hâlâmâ: "The Ball and the Polestick" or "The Book of Ecstasy".

Author: Aribi of Herat (c. 1389–1449). Short romantic epic in Persian about the love of a beggar for the beautiful young prince of China. The story is built on the metaphorical use of the implements of polo: the ball and the mallet. They belong to the conventional stock of images of Persian poetry and symbolise the relationship of a desperate lover and his whimsical beloved. This small volume, written in calligraphic nastâlîq, is illuminated in the margins by large golden arabesques. There are three miniatures executed in a provincial style of the 16th century (early Safavid period).

¶ (F. 22v): The only miniature directly connected with the text of the poem; it depicts the tragic climax of the story when the dervish, having finally attracted the attention of the prince, is overrun by his horse.

Cod. Or. 1045.

26 Divân of Hâfiz (c. 1325–1390).

Illuminated copy of his collected poetry. The text in nastâlîq has been written on thin white paper. It has been cut out and mounted on margins of thicker paper in different colours. Golden frames line the centre of the pages. They are also used to mark the end
and beginning of the poems. There are several miniatures in Timurid style which often only visualise an isolated detail from one line or the other. The places of the miniatures are marked by pieces of red string attached to the edges. The MS. is dated April 6th, 1489 and copied by Muḥammad ibn Ibrāhīm Mun‘īm al-Awhādī al-Balṭānī.

¶ (F. 10'') In this painting the artist, whose name is unknown, has pictured the setting of an entire ghazal as it is expressed in the first two distiches:

"Wild of mien, chanting a love-song, cup in hand, locks disarrayed,
Cheek beflushed, wine-overcome, vesture awry, breast displayed.
With a challenge in that eye’s glance, with a love-charm on the lip
Came my love, sat by my bedside in the dim midnight shade”.

(From the translation by Walter Leaf, Versions from Hafiz, 1898).

Literature: CCO II, 118.
Cod. Or. 896. (see colour-plate).

27 Büstān: “The Orchard” by Sa’dī of Shiraz (died 1292).

Didactic poem, renowned in particular because of its splendidly told stories and anecdotes. Neat copy written in small naskhi. The sheets of paper have different shades of colour. The manuscript is not illuminated except on the folios 1 and 2 where the text is encompassed by golden frames. Several marginal notes in Persian and Latin show that Warner actually used this copy for reading and collation. Dated April 3rd, 1550 and copied by Muṣṭafā.

¶ (F. 1' and 2) A painted ‘uwān (title-page) with a medallion surrounded by arabesques on a lapis-lazuli background marks the beginning of the poem.

Literature: CCO II, 113.
Cod. Or. 896.

28 Minhāj ar-rashīd: “The Path of Good Guidance”.

The poet visited by his beloved while asleep in the garden.
Codex Orientalia 856 —
Dīwān of Ḥāfīz, f. 10'.
Author: Shukr Allâh ibn Âhmâd. Compendium on the basic tenets and obligations of Islam written in Persian for the Ottoman Sultan Mehmmed II in 1459–1460. The author was a theologian as well as a historian and wrote a universal history, the Bahjat at-Tawârîkh, which in its last chapter contains one of the oldest chronicles of the Turkish Empire that have survived. The present work deals in particular with the five ‘ibâdât, the essential religious duties of the Muslim. The manuscript is not dated.

§ On folio 56' the text is illustrated by a plan of the Ka’ba at Mecca which serves to demonstrate the qiblas, or orientations at prayer, for the main parts of the Islamic world. To this end a large circle surrounding the building is divided into eight segments. Going from the corner below right to the left the following areas are indicated together with an enumeration of other regions with the same qibla and an astronomical definition: 1 Egypt, 2 Syria, 3 Asia Minor, Armenia and Northern Iraq, 4 Kûfa, Bagdad and Western Iran up to Khwâriym, 5 Basra, Central and Eastern Iran up to China, 6 India and Afghanistan, 7 Southern Arabia and 8 Ethiopia, Nubia and Africa.


Cod. Gr. 391

29 Akhlâq-i Âsâfî: "The Ethics of Asâfî".

Author: Muhammad ibn ‘Abd al-Awwal (fl. 16th cent.)—Persian treatise on the human soul, its virtues and its moral diseases based on medieval Islamic psychology and ethics. The subject matter of this short work is schematically arranged in a series of tables. The work is dedicated to Ibrâhîm Pasha, vizir of the Ottoman Sultan Süleyman I. This manuscript, written in nasta’lîq, is the first section of a composite volume containing several texts in Arabic. Dated April 19th, 1531.

¶ The first table on folio 11' gives a division of the soul into its two principal faculties: the faculty of perception (quwwat-i muhdrika) and the faculty of motion (quwwat-i mubarrika). Each one of
them is subdivided according to its localisation in the body, its function and the methods of moral purification proper to it. The opposite table on folio 12 is devoted to the first of the four fundamental virtues: wisdom, righteousness, courage and chastity.

Literature: CCO IV, 321.
Cod. Or. 951 (1).

30 aż-Zīj al-jamī': "The Comprehensive Tables".

Author: Kūshyār ibn Lābbān (fl. c. 966); translated into Persian by Muhammad ibn ʿUmar al-Munṣūjīm of Tabriz (fl. 12th cent.). Incomplete copy of an almanac containing astronomical, chronological and geographic data. The technical name for this kind of almanacs is zīj, a word of Pehlevi origin meaning either the masons' rule or the guidelines used by an embroiderer. The data are based on observations as well as on theoretical deductions. Instead of the Arabic numbers, letters with a numerical value according to the abjad-system are being used.

These works were very much in demand by the early European orientalists. Several almanacs, among them the Arabic original of the present zīj, came already into the possession of the Leiden library from the collection of Golius. This manuscript is the unique copy of the oldest work of this kind in Persian that has survived. It was written in 1076. The date of the manuscript is given at the second text in this volume, a didactical poem on astronomy and chronology, apparently written by the same hand. Dated "Kh. F. F. T. M. 2099.A.D.

The table on Folio 71' gives a perpetual calendar for the Greek (ar-Rūmīya), the Arabic and the Persian eras. A small table at the bottom of this page deals with the fasting-days of the Christians. Another chronological table on folio 72 contains the parameters for the distance of time of the degrees 57, 58, 59 and 61 in comparison with the minutes of the sixtieth degree of the solar orbit.

Cod. Or. 523 (1).

31 Zubdat al-hay'a: "The Cream of Astronomy".

Author: Naṣr ad-dīn Ṭūsī (1200—1274). Concise introduction to astronomy in Persian illustrated by a great number of figures. The author is renowned both as an eminent scholar in many different branches of science, theology and philosophy, and through his political role at the time of the Mongol conquest of Iran. As an astronomer, his name is connected with the observatory of Marāgha which he founded in 1259. The results of the work of the group of scholars who worked with him there, were laid down in the tables of the Zīj-i Ilkānī. Ṭūsī also made a substantial contribution to astronomical theory by his efforts to correct the Ptolemaic models for the planetary orbits. Although they did not give up the geocentric principle, some of the ideas of Ṭūsī and his contemporaries may have influenced Copernicus. This manuscript, written in naskh, still has the characteristics of old Persian orthography, e.g. the post-vocalic dāl instead of later dāl. It was made at Konya by an early member of the Mewlewī order and also contains the oldest dated copy of Si fasl dar taqwin, a famous treatise on the calendar by the same author. The MS, is dated November—December 1300 and has been copied by Ḥusayn ibn Muḥammad-Shāh ibn al-Qānī'ī al-Mawlawī of Konya.

The three figures on folio 26 verso illustrate the treatment of one of the most complicated of the Ptolemaic models, that of the planet Mercury.

Cod. Or. 999 (1).

TWO BIBLE TRANSLATIONS

32 Turkish bible-translation by ʿAli Bey made by order of Levinius Warner in Constantinople with a proof-sheet made by Petraeus about 1660.

Warner had this translation made during his stay in Constantinople. It contains the Old Testament—with the exception of the greater part of Ezra and Ezekiel—, the Apocalypse and the New Testament.
This manuscript, though not dated, is considered by Steinschneider as the oldest Karaite manuscript of the Leiden collection. Except from Gan 'Eden by Ahron b. Elia it contains three more texts on the last 12 folios.

The text starts on f. 1, the monogram in the margin is the ownermark of Jehuda Gâr ben Menachem, who i.a. also owned Cod. Or. 4779 (exhibit number 14).

Literature: Steinschneider, 39.
Cod. Or. 4779.

35 Hebrew Bible with big and small Masorah.

The manuscript is on vellum; it is written in a Spanish square handwriting and probably dates from the beginning of the XVth century. The commentaries in the margins have been arranged into different figures, such as snakes, birds, flowers, quadrupeds etc.

The Book of Judges starts on f. 157. In the margins of this page and of f. 156' the commentaries appear in the form of two lovemaking birds under a crown and in the form of a snake.

The catalogue of 1716 tells that Amsterdam Jews offered 1400 guilders for this codex.

Literature: Steinschneider, 288.
Cod. Or. 1107.

36 Armenian psalm and prayers.

The prayers of this book are attributed to different biblical figures. Probably it has been written in the 17th century, perhaps it was copied by order of Warner who really used it as appears from his pencil-notes in the manuscript.

The book starts with a portrait of King David playing the gitar on f. 1' and a frontispiece with a marginal ornament on f. 2. According to Macler these have 'aucune valeur artistique'.

Literature: Macler, 25, no. 12, CCO V, 96.
Cod. Or. 4799.