37. Arba'ah Ṭūrīm by Ja'qūb ben Asher—an incunable printed by Soncino.

This very rare copy printed by Moshe Soncino in Soncino in 1490 was rediscovered by Steinschneider in 1854. The catalogue of 1716 described it erroneously as a Venice-printing of 1522. On the cover-page of the book Steinschneider wrote: 'Haec editio facta est per Shelomo ben Moshe Soncino, Sac. XV., scripta mensie Julio A. 1854. M. Steinschneider'.

Literature: Steinschneider, VII, footnote 2.

38. Fragment of a Portuguese Talmud-edition before 1500.

The fragment was discovered in the binding of a Hebrew book from the Warner collection by E. Sliper and S. Seeligmann in 1908. It contains passages of Gittin with Rashi's commentary. It is important because it has a colophon and thus provides evidence for the fact that a Talmud-edition was printed in Portugal before 1500. Moreover, other leaves of this edition which are preserved elsewhere could be identified as belonging to this book as well.

¶ The last three lines of the text printed in larger letters (the text in smaller letters is the commentary of Rashi) form the colophon. Apparently the book was completed in 1494 or 1496—Dr. Seeligmann thinks (on historical grounds) that 1494 is the correct year.

The red seal numbered 'No. 62' has been put there probably by Warner. Some 100 manuscripts and printed books bear this owner-mark.

Literature: Zeitschrift für Hebräische Bibliographie, XII (1908), pp. 16-19 [article by S. Seeligmann].

UCL 839 A 17


The author of the book is Eleazar ben Yehudah Worms and the book deals with ethics.

¶ End of the book with colophon, which states that its printing was completed in the evening before Pesach of 1505.

Literature: Encyclopaedia Judaica, s.v. Eleazar ben Yehudah ben Kalonymos.

UCL 876 29

40. Lehem Yehudah or Perush Pirqe Avot.

Author: Yehudah ben Shemuel Lerma. Printed at Sabionetta in 1554. The first printing of this work (Venice 1553) was burnt on command of Pope Julius III together with copies of the Talmud and Mishna.

Remarkable is also the Islamic binding with flap, probably made for the book in Constantinople.

Literature: Encyclopaedia Judaica, s.v. Lerma.

UCL 875 C 14


'Grammaticae et logicae institutiones linguae literalis armenicae' by Clemens Galani. Printed by the Propaganda in Rome 1645.

UCL 876 C 20

42. Unique Armenian-Kipchak prayer-booklet printed at Lvov (Poland) in 1678.

The booklet was identified by Macer in 1927. Then it was forgotten till it was 'rediscovered' in 1960 by E. Schütz.


UCL 878 G 9
43 An illustrated manuscript on horses, their good and bad points, training, their diseases, and the treatment of the same.

The Kitāb al-Furūsṭū (also called Kitāb al-Baytara) was written by Ibn Alī Hizám fī Caliph al-Mutawakkil (A.D. 846-861). Our beautiful copy dates from 1295 and is written in brown, black and red—the text in naskhī and the headings in thulthī.

Like the ms. of the British Museum our copy has two drawings occupying two opposite pages, representing the horse, first with its laudable points (f. 1'), and secondly with its defects (f. 2) But But alas, these drawings, in black ink, are badly damaged. The drawing on f. 38, however, is fortunately still sound. It represents a horse with defects ("al-faras al ma’tīb").


44 An Arabic illustrated translation of Dioscorides' Materia Medica.

This copy contains: the Book of Plants concerning the substance of medical treatment (5 parts); the Book concerning poisons and their antidotes (1 part), as well as the Book concerning poisonous animals. These last two books are of questionable authorship.

The numerous technical illustrations have little artistic value, but are extremely important as this Codex is one of the oldest illustrated Arabic ms. in existence: it was copied in the year 1082.

The first 4 parts were translated from the Greek by the illustrious Ḫumayn ibn Ḫishāq who played a prominent role in the Bayt al-Ḥikma in Baghdad.

The last two pages of the manuscript show 5 poisonous reptiles. The antidotes for their stings are written below the drawing and are overlined in red ink. On f. 227 the codex ends with its colophon.


45 Unique manuscript on cavalry tactics by al-Ṭarābulūsī.

This work, entitled Baghīyat al-Qāṣīdīn bi 'l 'Amal fī 'l Mayadin, was written at the command of the Emir Ushaqtimur of Aleppo in 1379.

The owner before Warner was Gerbrand Anslö, whose name on the first page has been erased, and can only be read with the help of ultra-violet light.

We know (see the description of Warner's own publications in this catalogue) that Warner probably stayed in Amsterdam during 1642. There he perhaps also bought some Hebrew printings (see my survey of the description of his collection in the main printed catalogues). How Anslö, a distinguished citizen of Amsterdam, acquired the codex is not known. We know however, that he possessed more mss., some of which he acquired from Ravius.

The manuscript, written in a beautiful naskhī, contains 53 pages with illustrations in yellow, red and blue of the different dispositions of cavalry units and their movements. The last illustration of the book is on f. 31'. It shows the disposition of the ranks which pursue the enemy under the leadership of four pashas. On the next page, the second text in this volume begins, perhaps also by al-Ṭarābulūsī (the Kitāb mubārak yashtamilih 'alā būnīd ar-rumā' wa ghairihī min al-fawā'id wa'l-mawāddīn).

Literature: CC O III, 297. Cod. Or. 490 (1) and 490 (2).

46 Kitāb al-Ḥiyal al-Handasiyya: "Book of Mechanical Solutions."

This copy, dated 1361, is considerably younger than the copy of the same text preserved here in Leiden (Cod. Or. 117), although the latter has no date. This manuscript has been copied from Grav. 5000, 28 of the Bodleian Library, which was described by Uri on page 192. There he remarks concerning the contents: "Opus complexitūr de hydrotechnia, instrumentorum fabrica inscriptum, cui figurae sunt septuaginta, partes sex. Pars prima agit de clep-
47 Isti'āb al-Wujūh al-Mumikina fi San'at al-Asrūrlāb: “Complete survey of the possible ways of constructing the astrolabe”, the main instrument of medieval astronomy and navigation.

The author is the famous scientist Abū al-Rayhān Muhammad ibn Aḥmad al-Bīrūnī (died 1038 A. D.). The book was copied by Isma‘īl ibn Ibrāhīm ibn Maḥmūd al-Khālīfī. The text gives an ample description of all the different types of astrolabes and abundant explanations on how to use them. Many illustrations drawn with the utmost care accompany the treatise.

This volume also contains three other treatises on the same subject, also copied by al-Khālīfī.

On f. 77’ and f. 78 the author gives an explanation of how to handle the aṣṭurūlāb al-jaˈnubī, the “southern” astrolabe, in two beautiful technical drawings executed in red and dark-brown. For the history of science this manuscript appeared to be of extreme importance.


Cod. Or. 931 (q).

48 Ţawq al-Ḥamām: “Ring of the Dove”.

Unique manuscript of this work by the celebrated Cordovan Abū Muhammad Ṭamī ibn Ahmad ibn Sa’d ibn Ḥazm (died 1064 A.D.). It contains an allegorical treatise on love in 30 chapters of varying length.

The first chapter on the symptoms of love starts on f. 9’ (fi ‘alāmāt ‘l-ruḥub). The script is a clear naskh, the codex was copied in 1338 A. D. As in many Arabic ms., the leaves are coloured differently: f. 9’ is creamy-coloured and f. 10 is slightly ruddy.


Cod. Or. 927.

49 Islāh al-Mantiq: “The Improvement of Speech”.

An important lexicographical work by Ibn as-Sikkiṯ (died c. 858 A.D.) in the recension of the famous Arab philologist at-Tibrīzī (1033-1109), copied by one of his pupils.

On the title-page appear i.a. the extensive title (7 lines), an autograph of at-Tibrīzī (7 lines) and the names of the owners. Tibrīzī states that he wrote his corrections in 496 H (= 1102 A.D.). That these three lines and the numerous corrections are indeed autographs of at-Tibrīzī is also confirmed by the remark immediately following: “this is the handwriting of the learned imām Abū az-Zakariya at-Tibrīzī,” probably written by the owner Abū Badr ibn ʿUmar ibn Abī Badr ibn Saʿlām.


Cod. Or. 446.

50 Jamhārat al-Lughā by Ibn Durayd (died 933 A.D.).

The work is a dictionary which can be found in different recensions.
One of the main difficulties in using it is the unpractical sequence of the words explained.

This book was originally dedicated to the governor of Nisâbûr from whom Ibn Durayd received munificent patronage.

Our manuscript consists of three volumes, the third of which, dated A.D. 1246, is exhibited here.

Literature: CCO I, 64.
Cod. Or. 3210.

51 One volume of al-Ṭabarî’s Universal History.

Our copy of al-Ṭabarî’s book Taʾrikh ar Rusul wa ’l Mulûh (i.e. History of the Prophets and Kings) is only a small part of the complete work: The fable of the Seven Sleepers, the history of the prophet Jonah and of Saint George, and the vicissitudes of the empire of the Sassanides.

On the title-page (f. 1) the full name of the book is given in a clear thulthi: “The third part of the book of the history of kings and of the relations concerning each of them as well as of the births of the divine messengers and of the tidings concerning them and if all possible events during the lifetime of each of them by Abu Ja’far Muḥammad Ibn Yazd al-Ṭabarî . . .” The red seal is the owner-mark of Levinus Warner.

Cod. Or. 407.

BOOKBINDINGS

52 A magnificent Islamic bookbinding made in Cairo during the 15th century.

The binding has been fashioned from a single piece of brown leather. It has been embossed on the front and back cover (see illustration).

On the flap the title of the manuscript is written in a luxuriant thulthi: “the whole explanation concerning the commentary on the mighty Qurʾān by the sayyid and shariʿ [Muḥammad ibn ʿAbdūr-Rahmān al-Ṭiḥ].”

Copied in the 15th century by the celebrated calligrapher As-Sanābī, who is mentioned in connection with this manuscript by as-Saḥāwī. According to the latter the ms. was copied in Cairo.

Literature: CCO IV, 35; Max Weinweiller: Der Islamische Bucheinband des Mittelalters, Wiesbaden 1962, nr. 355 (p. 179).
Cod. Or. 270, (see illustration).

53 Binding with geometrical decoration.

Jāwīdīn-ı kâbi: “The Great Eternal”. The principal work of Faḍl Allāh ibn abī Muḥammad al-Ḥarūfī of Astaraṣad (died 1394 A.D.), the founder of the Ḥurūfī sect, written partly in literary Persian, partly in the local dialect of Astaraṣad (modern Gurgan). This sect which had great influence on the Bektashi order of the Ottoman empire, was named after the cabalistic use of the letters (ḥurūf) of the Arabic alphabet as the basis of its doctrines. Neither the date nor the place of origin of this manuscript is known but it is certainly an old copy.

The binding which seems to be original, is decorated by small geometrical designs forming elliptical and circular medallions and rectangular frames. In a rather primitive way, it repeats more sophisticated models of an earlier date.

Cod. Or. 478.

54 Persian binding of the 15th (?) century

Kitāb Manṣūḥī al-Ṭalibīn wa Masʾūlīk as-Sādiqīn: “The Paths of the Stsulious and the Ways of the Righteous”. Little known Persian work on the manner of the Sūfis by Najm ad-dīn Muḥammad ibn Saʾd Allāh al-Iṣfahānī. The MS. is dated April 24th, 1497; copied
56 Binding of the mid-17th century.


This manuscript must have come into Warner’s possession very shortly after it was made. The binding of red leather, work of the mid-17th century, is only illuminated by two large central medallions and a smaller one on the flap with a red vegetative design to a golden background.

Literature: CCO, III. 9.
Cod. Or. 316

57 The oldest dated Arabic manuscript on paper in Europe.

The manuscript, which is dated 252 H (= A.D. 866) contains a big part of the famous work Gharīb ‘l-Ḥadīth by Abū ‘Ubayd al-Qāsim ibn-Tallām (837 A.D.).

¶ The Codex is written on very dark brown, opaque and rather stiff paper on which the handwriting seems to show through the substance where it has occasionally run or blotted. The “two-sidedness” of the paper—due to the pasting of two sheets together in such a way that only the smooth sides are visible—is clearly to be seen on f. 25’ where bookworms have perforated the paper.

The Arabs adopted the art of paper-making from the Chinese in the eighth century (about 751 A.D.). This paper was probably made in one of the paper-mills of Samarkand or Bagdad. An older manuscript on paper is perhaps the Greek Codex Vatican. Graec. 2200.

¶ Apart from the text, which gives clear explanations on the unusual words in the traditions of Muhammad and a number of his Companions, the codex is of extreme importance for the knowledge of the development of Arabic script.

De Goeje remarks i.a. about this: “...der dem Altmagrebinschen ähnliche Schriftcharakter hält die Mitte zwischen Kūfī

55 Binding and frontispiece of the 16th. century.

Riyāḍ al-Adwīya: “The Gardens of Medicines”. A Persian pharmacopoeia in alphabetical arrangement by Yūsuf ibn Muḥammad al-Harawi (II. 16th cent.) who was a secretary to the Mogul emperor Ḥamāyīn. This exquisite copy, made at Mekka, is illuminated throughout by golden frames and golden or red headings. The text is written in an elegant form of naskhī. The MS. is dated November 4th, 1580.

¶ There is a separate frontispiece on folio 1 consisting of a richly ornamented circular medallion. It encompasses the title and the name of the author in calligraphic writing. The red leather binding is decorated according to a conventional pattern: a central medallion and quadrants in the corners covered with a design of golden arabesques. This is repeated on the flap and on the inside.

Cod. Or. 691.
und Neschi. Das ʃ hat ausser seinen obern zwei Punkten einen Punkt unter sich: ʃ. Öfter aber fehlen die obern zwei Punkte: ʃ. Unter ʃ, ʃ, und ʃ steht zur Unterscheidung von ʃ, ʃ, und ʃ ein Punkt, unter ʃ und ʃ zur Unterscheidung von ʃ, ʃ, und ʃ ein kleines ʃ und ʃ und ʃ endlich nimmt zur Unterscheidung von ʃ drei Punkte in gerader Linie unter sich . . ."


Cod. Or. 298, (See illustration).

58 Mathnawi-i ma'nawi by Mawlānā Jalāl ad-Dīn Rūmī (1207-1273).

Richly ornamented manuscript of the most celebrated mystical poem of Persian literature dated September-October 1474 and copied by Iskandar ibn Mūsā.

Each of the six books of which the work is composed, is headed by a painted unreadable (title-page). In the case of the first book, this has been elaborated into two large symmetrical frames encompassing the entire text, viz. the beginning of the introduction in Arabic prose, of the first two pages (folios 2' and 3). The text in the centre of the pages is accompanied by a design of clouds and little flowers. The frames are filled with arabesques and mostly golden, medallions into which in Kufic writing two lines from the Mathnawi have been written. The colour of the background is lapis lazuli. On all sides, rigid stalks emerge from the frames. The style of this illumination is characteristic of the Timurid period (15th cent.) but has dominated the artistic traditions of Persian book-painting for a long time afterwards. Red pieces of string attached to the edges guide the reader to the beginning of each book.

Literature: CCO II, 111.

Cod. Or. 534.

59 A Turkish manuscript on paper in several colours.

No title is given at the beginning of the manuscript. On the first page is written: Majmūʿa (collection of) Khoşā Efendi, but whether this is the name of the author or of the owner of the manuscript is not clear. The author could be Saʿd ad-Dīn Mehmêmed b. ʿHasan Jân, born in 1536, the historian, author of Tāj at-Tawārikh who became Khoşā (teacher) of Murād III (1546-95) and after the accession to the throne of the latter (1574), was given the title Khoşā Sultān and was known as Khoşā Efendi. No date is mentioned. It is a didactical text about style and composition.

The pages are of many different colours: a dull blue, turquoise green and several shades of yellow alternating with pink and grey. By red lines, sometimes also by blue ones, the pages are divided into two or four columns or sometimes even into geometrical figures such as zigzag and diamond shaped panels. See e.g. f. 82' and f. 83.


Cod. Or. 543.

60 An Arabic manuscript extensively damaged by worms.

Many oriental manuscripts have been harmed by vermin; this disturbs the reader of the text, who in this case is troubled by the fact that the words are not provided with diacritical points. It was copied in 695H. (1295 A.D.).

The ms. contains the 6th part of at-Tadhhib fi Tafsir 'l-Qurʿān by al-Bayhaqī who lived in the 5th Century of the Muslim era. The commentary to the Qurʿān gives successively: a text of the Qurʿān (in thick letters; cf. f. 138); the different readings thereof; a lexicographical interpretation; remarks about the different endings of words and their construction; comments on their meaning etc.

The sections are separated by the respective catchwords written in red ink.

Literature: CCO IV, 22.

Cod. Or. 488.
Dissertatio, qua de vitæ termino, utrinque frinis, in mobilis, oblitæ, ut Judaeum & Abissiniam fribus, a Levinio Warnero.

Amsterdam, ex typographia Iohannis Blasii, 1622.

CompendiumHistoricum
EnunciatMuhammedani
De Christo
Et præcipue aequorum Christianorum captivorum traditum,
Auctore.
Levino Warnero.

Lucundi Batavorum, Typis Ioannis Maiæ, 1623.

Proverbiorum et Sententiarum Persicarum Centuria
Collecta ex omnibus scriptis ab ejus a Levino Warnero.

Lucundi Batavorum, Typis Ioannis Maiæ, 1692.

Epistola Valedictoria
In qua Inter Alia de
Sylo Histrio Timoni.

Lucundi Batavorum, Typis Ioannis Maiæ, 1692.

Books published by Warner: exhibit numbers 6 and 7

Printed by F. J. Brill, Leiden, with the exception of the colour plates, which were printed by ‘Minimax’, Amsterdam. Blocks made by Dirk Schnabel, Amsterdam. Photograph of the Leiden University Library made by J. J. Beentjes, Leiderdorp. Cover-design: from two pages of the Leiden Dioscurides, Cod. Or. 289.
Remedio mihi sunt lacrimae et
sola, non enim aequid aut ope
rata vestigia habebam, resti
absum in quae fidicin posita

hac etsi deis legis, hinc se
efficientem, cum se lacrimas
hui in custum. huic tanguis et
fui. sed ipse modo conclusurus
quid si pra dixit legis, esse
quorum vestigia non sunt obli
terata, hic vero an aequid obli
tovat vestigia: respondet

suum cium, quidem esse deleta
non esset, factum dixis, delebra
est liber tuis, t. part eam abit, cum prae
part remanens est dicit inter
prisam atque eam esse
amicus vestri hor undi.
An important Karaite Manuscript: exhibit number 14

A sketch of the Caucasus region: exhibit number 20.
Ptolemaic models of Mercury: exhibit number 31
لا أستطيع أن أنصح بالذين فارغوا عن التمرد والاستيلاء على السلطة، فلا يمكن إبطال ما دامت هذه السلطة في أيديهم. إن هؤلاء الذين يكونون متحمسين للطمع والظلم والقمع، لا يمكن أن يحكموا فالمسلمين، ولا يمكن أن يثمون حقوقهم وسماحهم في الحياة. فالحريات لا تعيش إلا عن طريق القوة والعقل، وعندما يتجاوز القوة الحدود، فتتحول إلى خطر وتفتت. أن يكونوا ماضيًا أليس ذلك في مصلحة الأمة؟ لأنهم لم يرشحوا مجلساً عادلاً.
LEVINUS WARNER
AND HIS LEGACY

THREE CENTURIES LEGATUM WARNERIANUM
IN THE LEIDEN UNIVERSITY LIBRARY

Catalogue of the commemorative exhibition
held in the Bibliotheca Thysiana from
April 27th till May 15th 1970

1970. 24½ x 16 cm. viii, 28 p., 1 table
18 pl., 2 of which are coloured
Gld. 18.—
In the seventeenth century there were several Western students of Oriental languages who spent some time in Istanbul and took manuscripts back with them, but none of these applied themselves to acquiring manuscripts as indefatigably as Levinus Warner.

Levinus Warner enrolled as a student in Leiden in 1638 and travelled to Turkey in 1644-1645. We know little about the way in which he collected the manuscripts. So much is clear, however, that he spent almost all his time and energy to his end. In 1665, shortly before his death, Warner bequeathed all the books and manuscripts he had collected during the twenty years of his stay in Istanbul to the University of Leiden.

In addition to a few hundred printed books, his collection contained about one thousand priceless manuscripts in Arabic, Hebrew, Turkish and Persian. In the course of time other manuscripts were added to this collection, so that it now comprises Indonesian, Armenian and Sanskrit texts as well.

The fame of Warner's collection has remained undiminished, and the University Library of Leiden is still attracting many learned visitors, both from the Netherlands and abroad, for the sake of its rare and precious manuscripts.

The present book contains a history of the Legatum Warnerianum, written by the Interpres, Professor G. W. J. Drewes, a list of the various catalogues in which the collection is described, compiled by Mr P. Sj. van Koningsveld, and a catalogue of the Exhibition held in Leiden. Many photographs illustrate the history of the collection and present specimen-pages of the manuscripts.

Title-page of an Arabic manuscript from the Library of Ulujji Khalifa, the famous Turkish bibliographer.
This is an edition of ninety-nine letters of Levinus Warner who lived in Istanbul for twenty years and has become famous for the precious collection of Oriental manuscripts he bequeathed to the University of Leiden in 1665. They concern business matters and were sent to various official authorities in the Netherlands. The letters, which are preserved in various Dutch archives, give no information on Warner’s manuscripts, but are of interest for the intimate picture they afford of conditions in the Ottoman Empire and of the political and commercial relations the Ottomans maintained with the Western Powers. Both the letters and the Introduction to this edition are in Latin. In addition, the full text of Warner’s will is quoted in the Introduction.