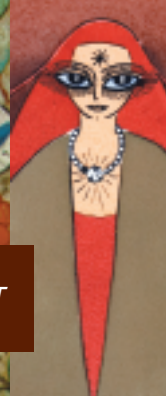




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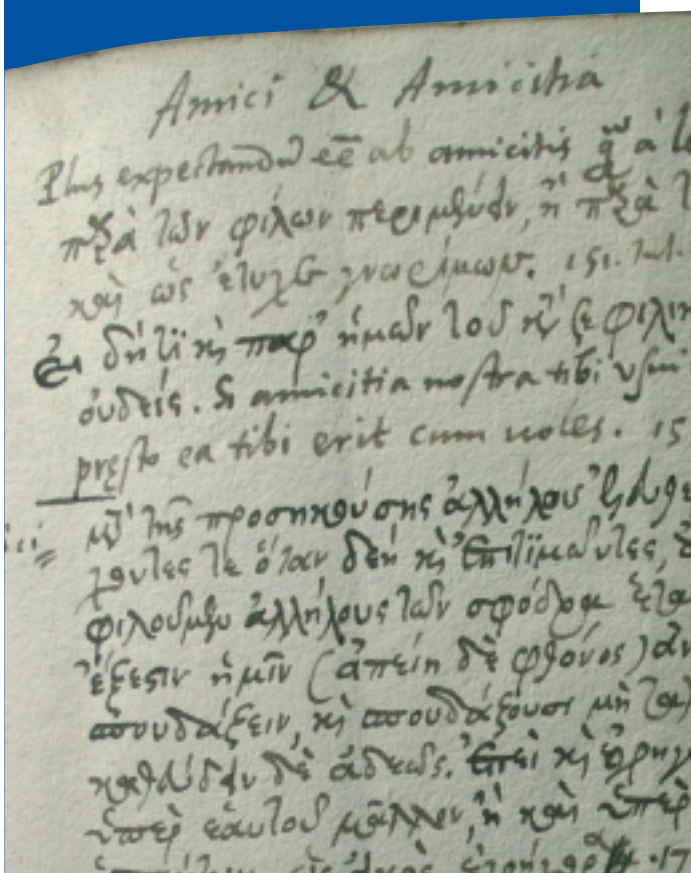
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Friends forever

Hélène Cazes, (University of Victoria, Brill Fellow at the Scaliger Institute September-December 2007)

Humanistic fashions and trends

Dutch bookshops currently sell children albums where they collect inscriptions from significant adults, who painstakingly write down poems that could guide and sustain their young friends. A literary critic in possession of his mind would not venture into such collections for new literary materials! But, before the genre was conquered by women – which was, until recently, the most certain way of ensuring the depreciation of an area – and, subsequently, by children, the common present practice finds its roots in a humanistic custom, especially adopted in Germany and in the Low Countries, at the end of the sixteenth century. The University of Leiden, because of its preeminence and its status, has thus been the theatre for the exchange of thousands of poems, drawings, watercolors, biblical quotations and mottos (more than 193 Alba between 1575 and 1620) where students, scholars, physicians, clerks, ambassadors, political figures represented themselves and their social networks.



A Lion and the hand holding a Heart as a 'Symbolum Amicitiae'. Album of Rolandus de Weert. It is made either by Buchardius Lucanus Marpugensis (Feb 1594) or by David Ludovicus Feige (July 1594) in Marburg. [Lkd 1077, f 160v].

Germis amicitiae pithanon: nam dās jungit
pethon et alt vortice mītra mōnis:
Car te ē imōm, laulit q. Flamma sūpōs;
Hūc ingūis nōr deoat et leo: q.
Firmig at quo sit vimehūm sūa fōra mūm;
Solvare hūam nemo ovit nīō sōla potest.

een goed beeld van een groot kloostercomplex, dat in de loop van de Middeleeuwen tot stand kwam. Zijn dergelijke tekeningen op zichzelf al uiterst zeldzaam, in het geval van Anchin, waar alle abdijgebouwen verdwenen zijn, is het een bron van onschatbare waarde.

De plattegrond als verhaal

vogelvluchttekening laat mooi zien hoe het abdijcomplex uit verschillende zones was opgebouwd. De tekening biedt een zicht vanuit het westen, zodat het noorden links en het zuiden rechts is. Het religieuze centrum van de abdij werd gevormd door de abdijkerk Sint-Salvator (A, ingetekend op de kaart) met aan de noordzijde de grote pandhof (B). De indrukwekkende abdijkerk behoorde met een lengte van 103 meter tot de grootste kerken van Noord-Frankrijk. De kerk kwam in verschillende fases tot stand in de periode 1182-1250. Vier torens, waarvan er twee het imposante westwerk bekronen, domineren het silhouet van de abdij. Rond de grote pandhof (B) met in het centrum een put bevonden zich de gebouwen van de monniken: de oude eetzaal, het scriptorium (schrijfatelier), de kapittelzaal en de sacristie op de begane grond, de slaapzalen, later individuele cellen, op de verdieping. Anchin had een belangwekkend scriptorium waarvan belangrijke handschriften bewaard zijn in de *Bibliothèque municipale* van Douai.

Ten oosten van de grote pandhof lag de kleine pandhof. In de westgalerij hiervan was begin 16de eeuw een nieuwe eetzaal gebouwd. Tussen de kleine pandhof en het koor van de abdijkerk lag een tweede kerk, de Onze-Lieve-Vrouwekerk, uit het begin van de 13de eeuw. Uit hygiënische overwegingen was de verpleegafdeling ondergebracht in een vrijstaand gebouw achter de kleine pandhof, aan de noordoostzijde van het complex.

Het wereldlijke machtscentrum van de abdij lag in het midden, rond het centrale binnenhof: in het abtspaleis (D) resideerde het hoofd van de kloostergemeenschap, de abt. Deze residentie was door een galerij met de kerk verbonden en grensde aan de zuidkant aan het gastenverblijf. Links naast de ingang van de kerk – tegen de westvleugel van de grote pandhof (B) lagen de vertrekken van de officieren (C), die in naam van de abt belast waren met de rechtspraak. Het vrijstaande gebouw aan de oostzijde van het centrale binnenhof was waarschijnlijk van de prior, de belangrijkste functionaris van de abdij na de abt.

Aan de noord- en westzijde bevond zich het economische hart van de abdij: hier bevonden zich de stallen voor paarden en het vee (runderen en schapen), de smidse, schuren en bijgebouwen.

De tekening van Carpentier geeft een prachtig beeld van het abdijcomplex als complete nederzetting, waarin vele functies verenigd zijn. Een groot klooster als Anchin met zijn vele bezittingen was in zekere zin de hoofdvestiging van een middeleeuwse multinational met vele filialen (kloosters, boerderijen, landerijen), soms op grote afstand. Om een idee te krijgen hoe deze ooit zo welvarende middeleeuwse abdij er uit zag, moet men anno 2007 niet meer in Noord-Frankrijk, maar in Leiden zijn.

Islamic Rational Theology in the Collections of Leiden University Library

The 'Supplements' of the Zaydī Imām al-Nāṣiq bi-l-ḥaqq (d. 1033) to the theological Summa of Abū Alī Ibn Khallād (fl. second half of 10th century)

Sabine Schmidtke (Professor of Islamic Studies, Free University Berlin) & Camilla Adang (Senior Lecturer in Islamic Studies, Tel Aviv University), Scaliger Fellows Summer 2007

The Mu‘tazila was a school of Islamic theology and one of the important currents of Islamic thought. Mu‘tazilīs stressed the primacy of reason and free will (as opposed to predestination) and developed a rational approach to the nature of the world, God, man and phenomena such as revelation and divine law. In their ethics, Mu‘tazilīs maintained that good and evil can be known solely through human reason.

The Mu‘tazila had its beginnings in the eighth century and its classical period of development stretched from the latter part of the ninth until the middle of the 11th century CE. While it briefly enjoyed the status of an official theology under the Abbasid caliphs in the 9th century, the Mu‘tazila soon fell out of favour in Sunnī Islam and had largely disappeared by the fourteenth century. Its impact, however, continued to be felt in two groups: Shī‘ī Islam and, to some extent, Karaite Judaism. Within Shī‘ism in particular, the influence of the Mu‘tazila continued through the centuries and can be felt even today.

Mu‘tazilī Manuscripts around the World

Mu‘tazilī manuscripts have survived largely in two places: In public and private manuscript collections in Yemen, and in the Firkovitch collection housed in the Russian National Library in St. Petersburg. Yemen has been an important source of Mu‘tazilī manuscripts due to the Zaydī branch of Shī‘ism which established itself there. The Zaydīs adopted Mu‘tazilism as the basis of their theology, and while they developed their own theological literature (which often contains quotations from earlier tracts), primary Mu‘tazilī works were also copied. Leiden University Library possesses a very rich collection of Zaydī manuscripts of Yemeni provenance, most of which were part of the collection of Amīn b. Ḥasan al-Madanī (d. 1898) and were acquired in 1883.

The manuscripts of the Firkovitch collection were collected by the Polish Karaite Abraham Firkovitch (d. 1874) during his travels in the Middle East. Firkovitch purchased manuscripts in Aleppo, Damascus and Jerusalem, and evidently also received a consignment of manuscripts from Iraq. His major source, however, was the manuscript store-room (genizah) of the Karaite synagogue in Cairo. The manuscripts that Firkovitch collected in the Middle East

(the so-called Second Firkovitch Collection) were sold to the Czarist Imperial Library in 1876. The collection contains thousands of texts in Arabic (mostly in Hebrew characters, but also a good number in Arabic characters) and opens a window onto the rich Jewish culture of the medieval Middle East in general, and the tenth and eleventh-century Karaite communities of Jerusalem and Egypt in particular. The Mu‘tazilī manuscripts found in the Firkovitch collection include both Karaite works and copies of Muslim works which were kept in Karaite libraries.

The Leiden Manuscript

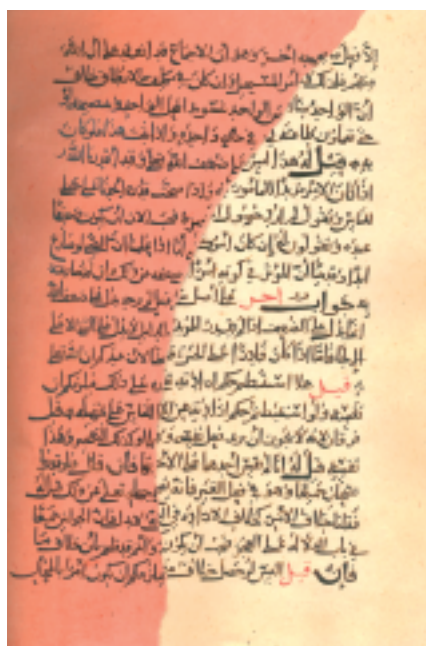
So far, only very few Mu‘tazilī texts have come to light which predate the 11th century. One important text of an earlier Mu‘tazilī author, Abū ‘Alī Ibn Khallād (fl. second half of the 10th century), which again was also widely read among Karaite Mu‘tazilīs, has reached us embedded in a later Mu‘tazilī supercommentary, viz. the *Kitāb Ziyādāt Sharḥ al-uṣūl*, or ‘Supplements to the Commentary on the Roots of Religion’ by the Zaydī Imām al-Nāfiq bi-l-ḥaqq (d. 1033) in the recension of his student Muḥammad b. Aḥmad b. Maḥdī al-Ḥasanī, or more likely one of the latter’s students. The text of the ‘Supplements’ is completely extant in what seems to be a unique manuscript, owned by Leiden University Library (Or 2949 = Arab 2307). The manuscript, which is undated, is written on red and white paper in black ink with some red. It has various ownership statements on the title page, and f. 149 is heavily damaged: more than half of the leaf is torn off from top to bottom (see illustrations). The manuscript is of Yemeni origin and was part of the collection of Amīn al-Madanī. It was copied by a later, unidentified scribe. The text is often corrupt, marred as it is by dittographies, lacunae etc. It is obvious that the scribe often did not properly grasp what he was writing. The present authors are currently preparing a critical edition of the *Ziyādāt*, together with an analysis of its structure in order to trace the earliest layer of the text, the *Kitāb al-Uṣūl* of Ibn Khallād.

The Mu‘tazilite Manuscripts Project Group

The edition is part of a larger project, carried out the ‘Mu‘tazilite Manuscripts Project Group’, which was co-founded by Sabine Schmidtke in 2003. Among the members of the Mu‘tazilite Manuscripts Project Group are scholars not only from the West (Europe and the US), but also from Israel and the Islamic



Title page of manuscript *Kitāb Ziyādāt Sharḥ al-uṣūl* [Or. 2949 (Arab. 2307), f. 1a].



A half torn page in red and underlying page in white of the manuscript *Kitāb Ziyādāt Sharḥ al-uṣūl* [Or. 2949 (Arab. 2307), f. 149-150].

world (Iran, Lebanon, Oman, Saudi Arabia, Yemen). It was formed with the purpose of collecting all hitherto unpublished Mu‘tazilī manuscripts, of identifying these materials and of preparing critical editions, in order to set the scientific research of the Mu‘tazilī movement on a broader basis. Among the most important achievements of the group that are already available in print mention should be made of *A Common Rationality. Mu‘tazilism in Islam and Judaism*. Eds. Camilla Adang, Sabine Schmidtke & David Sklare. Würzburg: Ergon, 2007, and Wilferd Madelung & Sabine Schmidtke: *Rational Theology in Interfaith Communication. Abu l-Husayn al-Basri’s Mu‘tazilī Theology among the Karaites in the Fatimid Age*. Leiden: Brill, 2006. One of the most ambitious projects of the group is the preparation of *Handbook of Mu‘tazilite Works and Manuscripts*

(General Editors: Gregor Schwarb, Sabine Schmidtke, David Sklare) which will be published in the series ‘Handbuch der Orientalistik’ (Leiden: Brill).