

2. OSPREYS.

SIR,—I must confess my inability to throw light upon Mr. Sinclair's interesting suggestion.

The cry of the *kurara* is often referred to in Sanskrit poetry (v. Böhtlingk & Roth's Lexicon, *s.v.*), being compared to the wailing of women, etc. In the passage, *Harṣa-Carita*, p. 53, l. 1, the *çaphara* fishes are excited by the cry, which, as the commentator says, *santāpakāritvād*, "in consequence of its heat-(or pain)-causing nature," is described as producing *jvara* or 'fever.' But I do not suppose that *kūṭājvara* was the name of a commonly recognized disease.

Kurara is usually rendered by 'osprey' or 'sea-eagle,' in German 'Meeradler,' and the bird is described in the above passage as occupying the arjuna-trees by the river banks. Whether the translation is zoologically accurate, I am not at all competent to decide.

F. W. THOMAS.

3. SOME ARABIC MANUSCRIPTS.

DEAR SIR,—With your permission I should like to continue and conclude my notice of the Persian and Arabic MSS. in my possession. I have already dealt with the Persian MSS., and with those of the Arabic that fall under the head of Poetry or Commentaries thereon. I will now mention some of the more noteworthy MSS. in the departments of Theology, History and Biography, Medicine, Grammar, and Belles Lettres.

A. *Theology.*

(1) The *Ḳor'ān*, copied in 1069 A.H. by Muḥiyū'ddīn b. Nāṣiru'ddīn al-Ṣafūrī. This *Ḳor'ān* is virtually the same as that so particularly described by De Sacy in *Notices et Extraits*, vol. ix, pp. 76–102. The essential identity of the two MSS. is evident even in the Preface, where the

same things are said in a different order, though less copiously in my MS. Both represent the same edition of the *Ḳor'ān* and have the same system of exhibiting the diversities of the seven Readers. The copy described by De Sacy is ninety years older than mine.

(2) *زهر الكمام في قصة يوسف*, by Abū Ḥafṣ 'Umar b. Ibrāhīm al-Ausī al-Mudhakkir. This beautiful MS. is dated 846 A.H. Ḥājī Khalīfa (vol. iii, p. 550) says that the author's name is Abū 'Alī 'Umar b. Ibrāhīm al-Anṣārī, but it seems possible, as Abū Ḥafṣ occurs in the next article, viz. *زهر الكمام وسجع الحمام*, that its omission in the former is due to a mistake of the copyist.

(3) *التشبيث عند التبييت*, a poem in *rajaṣ* by Jalālu'ddīn Suyūṭī (Aumer, *Munich Cat.*, No. 215). The volume also contains *كتاب النصوص* by Ṣadru'ddīn al-Qōnavī. Ḥājī Khalīfa gives the full title, *نصوص في تحقيق طُور المخصوص*, and mentions several commentaries on the work. Ṣadru'ddīn, who died in 673 A.H., was the pupil of Muḥīyyu'ddīn Ibnu'l 'Arabī and the intimate friend of Jalālu'ddīn Rūmī (see *Nafahātu'l Uns*, p. 645 seqq.).

(4) *كتاب مفتاح الجفر*, i.e. the Book of the Key to the Apocryphical Skin (for *جفر* see Ibn Khaldūn, *Prolegomena*, trans. by De Slane, vol. ii, p. 214 seqq.), by the Shaikh 'Abdu'rrahmān b. Muḥammad al-Biṣṭāmī, who died 843 or 848 A.H. (D'Herbelot, sub voc. Bastham). This work, which is not mentioned by Ḥājī Khalīfa, contains many poems belonging to the apocryphical branch of Arabic literature. Among these are two poems ascribed to Yahyā Ibn 'Aqb,¹ the tutor of Ḥasan and Ḥusain (مُعَلِّمُ السَّبْطَيْنِ): (a) one consisting of eighty-seven couplets, the first of

¹ Ibn Khaldūn (*Prolegomena*, trans. by De Slane, vol. ii, p. 232) refers to a passage in the *Aghānī* cited in Ibn Khallikān's life of Ibnu'l Qirriya, according to which Ibn 'Aqb is an imaginary person, like Majnun and Ibnu'l Qirriya. Ibn 'Aqb, however, is not mentioned along with the other two in the Būlāq ed. of the *Aghānī* (vol. i, p. 167, article *جمنون*).

which¹ is cited by Ḥājī Khalifa under ملحمة ابن عقب, (b) one consisting of forty-six couplets, entitled النسخة القدسية² والفجحة المسكيتية, which begins:

سبحان ذى الاعزة الاحمنا
القادر القاهر مولى النعما

B. *History and Biography.*

(1) *Sīratu'l Rasūl*. This fragmentary MS., which belonged to Salt, the Abyssinian traveller, bears the following inscription in his handwriting: "A Religious Treatise on the Life and Doctrine of Mahommed, bought by me at Mocha, 1805." It appears to be a portion of an extended Life of Muḥammad. Pages of it agree verbatim with Ibn Hishām. The first chapter treats of Saif Ibn Dhī Yazan, the next is on the birth of Muḥammad, and the last is on the conversion of Abū Quhāfa.

(2) *Al-Sīratu'l Halabiyya*, by 'Alī b. Burbānu'ddīn al-Ḥalabī. This volume begins with the relation of the causes that led to Muḥammad's conquest of Mecca. Aumer (*Munich Cat.*, Nos. 449-451) describes a copy of the complete work. The date of this MS. is 1150 A.H., and the copyist's name is 'Alī al-Khāmī b. al-Shaikh Sulaimān al-Khāmī.

(3) *Shudhūru'l 'Uqūd fī ta'rikhi'l 'Uhūd*, by Ibnu'l Jauzī. This MS. is identical with that described by De Jong (*Catalogus Codicum Orientalium Bibliothecae Academiae Regiae Scientiarum*, No. 102), of which he says: "Hic ergo habemus exemplar hujus operis, quod praeter fragmentum

Note¹ رأيت من الامور العجيبة حالى
لاسباب يسطرها مقالى

In the first hemistich Flügel conjectures *metri causā* عجيب حالى, which is the reading of my MS.

² Also in Ḥājī Khalifa, who merely says that Al-Būnī mentions it. Muḥiyu'd-dīn Abū'l 'Abbās Aḥmad b. Abī'l Ḥasan 'Alī b. Yūsuf al-Qurashī al-Būnī, who died in 622 A.H., is well known as author of the *Shamsu'l Ma'ārif wa Latā'ifu'l 'Awārif*.

Leidense in Europa, quantum scio, unicum est." The date of this copy is 1003 A.H., and the name of the scribe is Muḥammad b. Aḥmad al-Nāhirī.

(4) *Akhbāru'l Duwal wa Athāru'l Uwal*, by Al-Dimashqī. This copy was written in 1138 A.H.

(5) *Badā'i'u'l Zuhūr fī Waqā'i'i'l Duhūr*. This MS. contains a fragment of the work of Ibn Iyās (*Leiden Cat.*, No. 832). It embraces the years 922-928, and is apparently the last volume of the work.

(6) A manuscript bearing the inscription '*Uqūdu'l Jumān*. It is imperfect at the beginning, where three leaves are wanting. I cannot find in the text itself any indication of the author's name or of the title of his work, but there seems to be little doubt that it is really كتاب العجمان في مختصر الزمان (Aumer, *Munich Cat.*, No. 379), by Abū 'Abdu'llah Muḥammad b. 'Alī al-Shatībī al-Andalusī. It is a History of the World from the Creation, with a very disproportionate space for the Prophet and his nearest successors. The date of this copy is 1127 A.H.

(7) *Ta'rīkhu'l Khamīs*, by al-Diyārbakrī (*Leiden Cat.*, No. 2,609), in two volumes. The second volume has lost some leaves at the end. The last article is devoted to Al-Mustanjid Billah, who came to the throne in 860 A.H.

(8) *Rauḍatu'l Manāẓir fī akhbāri'l Awā'il wa'l Awākhir*, by Ibnu'l Shiḥna (*Brit. Mus. Cat.*, p. 568). This volume, which is slightly imperfect at the end, contains the خاتمة "de rebus quae ante finem mundi eventurae sunt."

(9) *Appendix to the History of Dhahabī*, by Shamsu'ddīn Muḥammad 'Alī b. Ḥamza al-Ḥusainī. There are two titles inside the cover :

(1) ذيل الحافظ شمس الدين على ذيل العبر لشيخه الذهبي

(2) ذيل الحافظ شمس الدين على تاريخ شيخه الذهبي

This work embraces the period 703-755 A.H., but the years from 741 to 755 precede the years from 703 to 740. It is written in a most illegible hand, with very few diacritical points.

(10) *Kitābu Asmā' il Rijāl*. I have not found any mention of this work elsewhere. The inscription is:

كتاب اسماء الرجال تاليف الشيخ الامام المعروف من كُتُب
الفقيه الى الله الودود العبد الضعيف المذنب داود بن علي بن
سليمان الشافعي الخلوّاتي (الخلوّتي؟)

It begins (after a brief doxology) :

أما بعد فهذا الكتاب في اسماء الرجال مشتمل على بابين الباب
الأول في ذكر الصحابة ذكّرهم وأنشاهم ومن بعدهم من التابعين وغيرهم
ممن له ذكر او رواية في كتاب المشكاة مرتب على حروف التهجّي
واذكر بالكنية من اشتهى بكنيته في حروف الكنية دون اسمه في
حرف الاسم مثل ابي هريرة واسمه عبد الله او عبد الرحمن اذكره
في حرف الهاء لا في حرف العين والباب الثاني من لهم الاصول من
المذكورين في أول المشكاة وغيرهم وان لم نذكرهم في أولها رضوان الله
عليهم اجمعين.

On the last page the author enumerates the works on which he has relied :

ثم اتى ما اعتمدت في نقل ما اورده الآ على كُتُب الإيئة الثقات
النقاب مثل الاستيعاب لابن عبد البر وحلية الاولياء لابى نعيم
الاصفهانى وجامع الاصول ومناقب الاخيار لابى السعادات الجزرى
والكاشف لابي عبد الله الذهبى الدمشقى.

He adds that he finished the compilation and arrangement of his book (وفرغت من جمعه وتشذيبه) on the 20th of Rajab, 740 A.H. His name, he says, is Muḥammad b. 'Abdu'llah al-Khaṭīb b. Muḥammad. It appears, then,

that the present work is a concise alphabetical dictionary of the names of those persons who are cited in the *Mishkāṭu'l Maṣābiḥ*, and that its author, as is shown by the words *وإن لم نذكرهم في أولها*, is himself the author of the *Mishkāṭ*, viz. Walīyū'ddīn Abu 'Abdu'llah b. 'Abdu'llah al-Khaṭīb. The *Mishkāṭ* was composed in 737 A.H., only three years before the *Asmā'u'l Rijāl*. This copy was made in 916 A.H. by the *Dā'ūd*, whose name occurs in the inscription. The volume contains a second work, transcribed by the same copyist in the same year: *نزهة القلوب في تفسير غريب القرآن*, by Abū Bakr Muḥammad Ibn 'Azīz al-Sijistānī (*Leiden Cat.*, No. 1,652).

(11) *Shadharātu'l Dhahab fī akhbāri man dhahab*. This is a biographical dictionary (in two thick volumes) of persons who died between the years 1 and 1000 A.H. I do not know of any copy in Europe, but there is one in the Khedivial Library (*Catalogue*, vol. v, p. 72). The author, أبو الفلاح عبد الحى بن احمد بن محمد العكرى الصالحى, completed his work on the 19th of Ramaḍān, 1080 A.H. As regards the sources thereof he says :

فمن جمعت من كتبهم وكرهت من منهلهم وعلمهم مؤرخ الاسلام
الذهبي وفي الاكثر على كتبه اعتمد ومن مشكاة ما جمع في مؤلفاته
استمد وبعدة من اشتهر في هذا الشأن كصاحب الكمال والحلية
والمنهل وابن خلكان وغير ذلك من الكتب المفيدة والاسفار
الجميلة الحميدة

For *الكمال* I suppose we must read *الكمال*, and refer it to the History of Ibnu'l Athīr; *الحلية* is the *Hilyatu'l Auliya* of Abū Nu'aim al-Isfahānī; and *المنهل* is *المنهل* by Ibn Taghrībirdī (Flügel, *Handschriften der Wiener Hofbibliothek*, vol. ii, p. 338).

Naturally the articles vary in value to an enormous extent, some giving little beyond the name, while others afford copious details: thus the notice of Muḥiyyu'ddīn Ibnu'l 'Arabī covers five closely written folio pages. The two volumes of this copy differ in size and handwriting; the transcription of the second volume was finished on the 17th of Rabī'u'l Awwal, 1153 A.H. On a future occasion I hope to print some of the longer articles by way of specimen.

C. *Medicine.*

(1) عيون الانباء في طبقات الاطبا, by Ibn Abī Uṣaibia, copied in Constantinople in the year 1136 A.H. It bears the following inscription: "E libris Theodori Preston Coll. S.S. Trin. Cant. Socii Damasci 1848"; and there is a note stating that he purchased it in Damascus for 900 piastres.

(2) كتاب الغنى والمعنى, the Book of Life and Death, by Abū Maṣṣūr al-Ḥasan b. Nūḥ al-Qumrī, one of the teachers of Ibn Sinā. The date of this MS. is 924 A.H., and the copyist's name is Maṣṣūr b. Muḥibbu'ddīn b. Zainu'l 'Ābidīn al-Qurashī, who according to an interlineation in the colophon is صاحب الارجوزة الكبيرة في الطب وشرحه شرحًا وافيًا.

D. *Grammar.*

(1) شرح البهجة المرضية, a commentary by Muḥammad Ṣāliḥ b. Ibrāhīm b. Ḥusain al-Aḥsā'i on Suyūṭī's commentary on the *Alfiyya* of Ibn Mālik. The Bahjatu'l Marḍiyya is mentioned by Ḥājī Khalīfa (vol. i, pp. 408, 409). Flügel in his translation of the passage makes it appear that Ibn 'Aqīl is the author of the Bahjat, whereas it is in fact the work of Suyūṭī (see *Brit. Mus. Cat.*, p. 237). I do not know whether this MS. exists elsewhere.

E. *Belles Lettres (Adab).*

(1) يتيمة الدهر, a celebrated work by Tha'ālībī. It is divided into four parts, each of which comprises ten chapters.

This MS. contains the first four chapters and a portion of the fifth chapter of the First Part, and the whole of the Third and Fourth Parts. The Second Part is wanting. A Persian inscription at the beginning of the Third Part gives the date 1109 A.H.

(2) كتاب عُزَّر البلاغة وطُرف البراعة, by Tha'ālibī (Ahlwardt, *Berlin Cat.*, No. 8,341). This copy is dated 1118 A.H.

(3) كتاب يواقيت المواقيت, by Tha'ālibī. This MS., dated 1156 A.H., corresponds exactly with No. 8,334 in Ahlwardt's *Berlin Catalogue*. It has the double preface and the additional chapter *في مدح شهر رمضان وذمته*.

(4) *نزهة الاخيار ومجمع النوادر والاحبار*. This work is not mentioned by Hājī Khalīfa, nor am I able to find it in any European catalogue. The following passage from the preface gives the author's name and describes the contents of the work:

وبعد فقد اعتنى بجمع هذا الكتاب وتاليف هذا المؤلف
المستطاب فقير عفو الله الرؤف محمد بن الشيخ ابى الوفا ابن
الشيخ معروف الخلوتى الحموى لمطالعة الاخوان ومسامرة الفضلاء
والخلآن والاطلاع على بعض احوال الزمان وسميته نزهة الاخيار
ومجمع النوادر والاحبار وجعلته مشتملاً على ما تيسر من فصول في
بابها مهمة و اخبار شريفة معظمة وذُكر بعض آثار الصحابة المكرمين
والملوك السالفين والشجعان الماضين وغرايب الاهرامات وعجائب
الحكايات ونوادر البحار وما خلقه الله في الجبال والاقطار

The MS. is not dated.

There remain several interesting MSS., which seem worthy of at least a passing notice, but this letter is already too long. May I add, in conclusion, that I shall be happy to lend any manuscript of mine to Oriental scholars who desire to make use of it.—Yours sincerely,

REYNOLD A. NICHOLSON.